

CELEBRATING 10 YEARS

Winter 2007

**Jon Stewart—Journalist or Comedian?
How to Stop Climate Catastrophe**

yes!

Building a Just and Sustainable World

Go Local

Declare Independence from the Corporate Global Economy



ISSUE 40

Green-Collar Jobs for Urban America :: VAN JONES

Local Prosperity Works Globally :: FRANCES MOORE LAPPÉ

White Dog Cafe: The Joy of Local :: JUDY WICKS

10 Ways to a Human-Scale Economy

+ WENDELL BERRY, WINONA LADUKE, GARY NABHAN, JONATHAN ROWE, ALISA GRAVITZ

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KEN ILIO

Chicago street musician, 2006

The Wild Geese

Horseback on Sunday morning,
 harvest over, we taste persimmon
 and wild grape, sharp sweet
 of summer's end. In time's maze
 over fall fields, we name names
 that went west from here, names
 that rest on graves. We open
 a persimmon seed to find the tree
 that stands in promise,
 pale, in the seed's marrow.

Geese appear high over us,
 pass, and the sky closes. Abandon,
 as in love or sleep, holds
 them to their way, clear,
 in the ancient faith: what we need
 is here. And we pray, not
 for new earth or heaven, but to be
 quiet in heart, and in eye
 clear. What we need is here.

— Wendell Berry, poet and farmer

From *Selected Poems of Wendell Berry*,
 by Wendell Berry, Copyright © 1998 by Wendell Berry
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 Counterpoint Press, a member of Perseus Book Group

Community Arts Tell New Stories

Community activists watched Detroit’s industrial base decline in the 1980s and 1990s. Rather than give up on the city, they worked to revive it through the expansion of local arts. Here are three examples of the diverse, colorful results.



MATRIX THEATER COMPANY

To celebrate its Quinceañera (15th Birthday), South Detroit’s Matrix Theater and the local community take to the streets with a variety of locally-made puppets. The puppets speak to the community’s broader concerns: César Chavéz is a hero for workers and peace; the Sturgeon reflects on the loss of this beautiful fish that swam by the millions in the Great Lakes prior to industrialization; and the Woman who Outshines the Sun stands for tolerance and water rights.



MOSAIC YOUTH ENSEMBLE

Members of the Mosaic Youth Ensemble perform “Hastings Street,” a play about a vibrant African-American Detroit neighborhood that rivaled Harlem in the 1940s. Young theater members interviewed grandparents and other seniors to revive and reclaim the history of this former Detroit cultural center that was demolished to build a freeway. The Mosaic Youth Ensemble helps young members build confidence and pride; 95% of participants go on to college.

HEIDELBERG STREET PROJECT

“Party Animal,” a Detroit house decorated by public artist Tyree Guyton, was once seized by the government due to drug activity. Transforming the abandoned house into a work of art has prevented people from trespassing and stripping the interior. Guyton has decorated several other houses on Heidelberg Street, which is now Detroit’s third most popular tourist destination. The Heidelberg Project is currently renovating the interior of the “Party Animal” house, preparing it for rental to an Alabama-based marketing and PR firm.

STEVE GOODMAN PHOTO



FROM THE PUBLISHER



Every culture has stories—received wisdom that defines and confines what is viewed as possible and right. When we think about how to change the world, we must think about how to change the stories.

Change the Story, Change the Future

In his book *Collapse*, Jared Diamond tells of a Viking colony that for 450 years eked out a living on the southern coast of Greenland. About 1400 A.D., after a series of harsh winters, the mainstay of the colony's diet—their livestock—began to die off. There was not enough hay to carry them through the winter. The local waters teemed with haddock and cod, a staple for the neighboring Inuit. But the colony starved, killed by a cultural story about what was "civilized" that kept them from eating fish.

As with that Viking colony, change is coming for us. And like those Norsemen, we have stories that are killing us. You can probably think of some. For example, in the U.S., we have a story—reinforced by corporate and political leaders—that says we've got to keep burning oil, regardless of its effect on the climate or its limited supply. If we don't, our economy will collapse.

Every culture has stories—received wisdom that defines and confines what is viewed as possible and right. These stories can be more powerful than armies in preventing people from acting on options that could improve, or even save, their lives. When we think about how to change the world, we must think about how to change the stories. But how do we do that?

That's where *YES!* comes in. At a recent *YES!* board meeting, we talked about changing the future by changing

the stories. I realized that each issue of *YES!* takes on a dysfunctional story that limits our society's capacity to solve a major problem. Our editors weave together creative people's ideas and actions to tell a new story that shows a possibility that didn't seem so real before. You, our dear readers, tell us the side effect is hope.

Remember the issue of *YES!* (Fall 2004), "Can We Live Without Oil?" We featured creative thinkers and doers whose work adds up to a new story that not only can we live without oil, but in the process we can create more jobs, better foreign policy, more vital communities, and healthier bodies.

Our Fall 2006 issue of *YES!*, "Health Care for All," focused on changing the story that universal health care coverage is impossible for Americans. Our articles that showed the political and financial feasibility of universal health care were picked up widely on the web, in e-mails, and newsletters reaching millions of people. Activist groups and state legislators used that issue of *YES!* to educate their constituencies. The result is to widen the scope of what is viewed as possible in the quest to fix our broken health care system.

There are deeper stories to reexamine. In our Summer 2006 issue, David Korten points out that our prevailing stories of how to achieve prosperity, security, and meaning serve the interests of the powerful by justifying inequality and

domination. He describes the prevailing prosperity story thus: An eternally growing economy benefits everyone; to grow the economy we need a wealthy class who can invest in the big corporations that generate the jobs that create prosperity.

This issue of *YES!* tells a different story. It shows, as Ethan Miller points out (p. 18), that the global, corporate system is not inevitable. We can create prosperity through a local, living economy that builds on our capacity for cooperation, diversity, and self-determination. In fact, many of the pieces of such an economy are already in place.

For any problem we might wish to address, powerful vested interests are happy to tell a story that "there is no alternative." But together with creative, undaunted people like you, we can surely change those stories.

Imagine a Norse *YES!* that innovative Vikings read to each other on dark nights. It tells stories of respect toward the fishing culture of the Inuit, provides "Yes, But How?" entries for healthy ways to cure fish, spoofs the meat-eating bishop in a "No Comment" page, and provides recipes for delectable haddock dinners. A few Vikings begin to experiment, then others catch on. Maybe that colony would still be thriving.

Fran Korten, Publisher

WHO WE ARE ::

YES! Magazine is published by the Positive Futures Network, an independent, nonprofit organization supporting your active engagement in building a just, sustainable, and compassionate world. We give visibility and momentum to the visionary ideas and practical actions that point the way to a society where life counts more than money; everyone matters; and vibrant, inclusive communities offer prosperity, security, and meaningful ways of life.

NEWS AND NOTES ::



YES! welcomes new editor ... Lisa Farino has joined the YES! staff as associate editor. Lisa's enthusiasm for the magazine's mission, her experience as a writer and writing professor, and her degrees in conservation biology and professional writing make her a perfect fit for our team. Lisa was founder and publisher of "The Frugal Environmentalist," a quarterly newsletter dedicated to empowering people to make affordable, eco-friendly lifestyle choices. She lives with her husband, Peter, in Seattle and rides her bike to the Bainbridge ferry, 45 minutes each way. —D. Pibel

Health Care—A Hot Issue ... The recent YES! issue, "Health Care for All," (Fall 2006) hit a powerful chord with readers. Many of you ordered extra copies to share with local and state officials, media contacts, health care providers, and family members. Our articles "Health Care: It's What Ails Us," and "Has Canada Got the Cure?" each topped the charts on the high-traffic website AlterNet.org and spread out to hundreds of other news and blogsites. Physicians for a National Health Program, Healthcare-NOW, and various community, faith, and education groups are using the magazine in their own outreach work. If you want to order multiple copies of the issue, we have a new discount rate to serve you. —S. Gleason

Action Resource Center for *The Great Turning*

... If you're energized by the ideas in David Korten's new book, *The Great Turning: From Empire to Earth Community* or the recent YES! issue "5000 Years of Empire ... Ready for a Change?" (Summer 2006), we have just the resource for you. Check out www.yesmagazine.org/greatturning for our new Action Resource Center, a one-stop infoshop for YES! articles and links on local economies, sustainable food systems, prison reform, clean elections, and dozens of other topics. Find the visionary thinking, practical how-tos, and real-world stories in an easy-to-use, continually expanding index. You'll also find links to the latest from David Korten's travels and dialogues.

—S. Gleason

A New Discount for Multiple Copies of YES!

... Want to share an issue of YES! with others? Whether it's health care, spiritual activism, local economies, or the good life, we've made it easier than ever. Just \$3 each for five or more copies (plus shipping). Order card at page 57.

—E. Mabanglo

Thanks for Celebrating with Us

... Over the last few months we've celebrated our 10th anniversary at four parties held coast-to-coast. For those of you who were able to join us—thanks for being there. It's been a great joy to connect with you, and together relight our fires for building a just and sustainable world. And to all our dear readers—thanks for making it possible to celebrate our 10th. —F. Korten

YES! PICKS ::

Things To Do, Places To Go

www.YesMagazine.org

For an expanded listing of upcoming events

National Conference for Media Reform

January 12–14, Memphis, TN.

Join activists, media makers, educators, journalists, policymakers and concerned citizens as they mobilize for better media. A conference for anyone who is concerned about the state of our media and committed to working for change. Featuring Bill Moyers, Davey D, Amy Goodman, Phil Donahue, Juan Gonzalez, Van Jones, and others. www.freepress.net/conference

Green Festival

April 21–22, Chicago, IL.

Thousands will gather to learn about creating sustainable economies, ecological balance, and social justice. Visit with YES! staff and volunteers at our Green Festival booth. www.greenfestivals.org

Peace Conference

June 4–10, Dubrovnik, Croatia.

Join the Praxis Peace Institute on the Adriatic Coast for its third conference, "The Alchemy of Cultural Transformation: Building a Just, Sustainable, and Peaceful Global Society for the 21st Century." Featuring YES! board chair, David Korten. Also, Thom Hartmann, Hazel Henderson, others. Workshop topics include transformative stories, sustainable economics, integrative education, and global leadership. www.praxispeace.org/conference07

U.S. Social Forum

June 27–July 1, Atlanta, GA.

It's not too early to start organizing for this unprecedented event. More than 20,000 participants are expected to convene at the U.S. Social Forum to build a broader national movement for social justice. The USSF will provide spaces for activist networking, learning from each other's experiences, sharing analyses of the problems our communities face, and beginning to envision and strategize opportunities for systemic change. Discover how to bring your own vision and action to the social forum at www.ussf2007.org

12-STEP PROGRAM TO STOP CLIMATE CHANGE

How much is enough to stop climate catastrophe? Baby steps and half measures won't do it. We need a plan of action and timeline that matches the scale of the problem and provides a bar for evaluating corporate, government, community, and household plans to reduce greenhouse gas emissions to levels we can live with.

The following is based on the work of scientists at Princeton University's Carbon Mitigation Initiative (CMI). The CMI group proposes we stabilize emissions at current levels, instead of more than doubling them over the next 50 years as would happen with business as usual. To tackle this challenge, they divide the task into "wedges" of equal size—each with the capacity to reduce carbon emissions by 1 billion tons per year by 2054. CMI lists 15 ways of getting there, out of which we need to achieve just seven to hit the target.

At Co-op America, we added our own filters to this building block approach. We screened out measures that are too dangerous, costly, and slow, and we beefed up those that are safe and cost-effective. Wind is now cost-competitive at utility scale; solar will be in three to five years. New nuclear, synfuels, and "clean" coal are not cost-competitive. In addition to the proliferation, waste, and safety hazards, nuclear power will take too long to scale up; four strikes, nuclear power is out.

With these filters, we developed a plan that uses current technologies; is safe, clean, cost-effective; and is more than big enough to meet the climate challenge—12 wedges when we only need seven. Each of the following could achieve 1 billion tons per year in CO₂ reduction by 2054, except the solar and wind options, which would each reduce emissions by 1.5 billion tons.

- 1. Increase fuel economy** for 2 billion cars from an average of 30 mpg to 60 mpg by 2054.
- 2. Cut back on driving.** Decrease car travel for 2 billion 30-mpg cars from 10,000 to 5,000 miles per year by 2054, through increased use of mass transit, telecommuting, and urban design that is conducive to walking and biking.
- 3. Increase efficiency of new buildings and appliances** to achieve zero-emissions, in order to achieve 25 percent average reduction across all buildings by 2054.
- 4. Decrease tropical deforestation** to zero and double the rate of new tree plantings.
- 5. Stop soil erosion.** Apply "conservation tillage" techniques to cropland at 10 times the current usage. Encourage local, organic agriculture.
- 6. Ramp up wind power.** Add 3 million 1-megawatt wind-mills, 75 times the current capacity.
- 7. Do a major push for solar power.** Add 3,000 gigawatt-peak solar photovoltaic, 1,000 times current capacity.



"Add me to your healthplan. Then we'll honeymoon"

DENI MOSSER

"It was my mother's ring"

FRANK WILEY

"If it's for me, tell them I am no longer available"

LINDA HUTCHINSON



www.YesMagazine.org More reader captions online

8. Increase efficiency of coal plants from an average of 32 percent efficiency to 60 percent, and shut down plants that don't meet the standard. No net new coal plants; for any new plants built, an equal number should be shut down.

9. Replace 1,400 gigawatts of coal with natural gas, a four-fold increase in natural gas usage over current levels—a short-term step until zero-emissions renewable technologies can replace natural gas.

10. Sequester CO₂ at existing coal plants. Sequestration involves storing carbon dioxide underground, an unproven technology that may, nonetheless, be better than nothing.

11. Develop zero-emissions vehicles, including plug-in hybrids and electric vehicles powered by renewable energy.

12. Develop biomass as a short-term replacement for fossil fuel until better carbon-free technologies are developed, but only as long as biofuels are made from waste and can be made without displacing farmland and rainforests.

This framework can help us think big and fast enough to avoid the worst consequences of climate change. If we are to achieve each wedge by 2054, the next 10 years must see a major ramp-up. Anything less and we're kidding ourselves.

The good news is we can do this. We have the technologies and the know-how. Taking these actions opens the door to more jobs, energy security, real progress on the war against poverty, a cleaner environment, and a safer world.



Alisa Gravitz is the executive director of Co-op America, a leading non-profit organization working on market solutions to social and environmental problems (www.coopamerica.org). She also runs Co-op America's Solar Catalyst Group, which is working to rapidly bring solar power to scale. See www.princeton.edu/~cmi for the CMI plan and methodology, and www.climateaction.org to learn how you can be part of the climate solution.

The Economics of Life in Balance

Adam Smith might not like it, but an economy that worked for Pacific Islanders for thousands of years may have something to teach us about how to live today.

Regina Gregory

For several years I studied the economics of decolonization in the Pacific Islands. I came to the conclusion that what is really needed is the decolonization of economics itself.

Pacific Islands culture (and indeed most indigenous cultures) is based on values that simply do not fit the neoclassical model of “economic rationality,” based on materialism and individualistic self-interest as the main motivating forces. This culture—in particular its communal land tenure and lack of individualistic go-getting spirit—is often referred to as an impediment to economic “development.” The thinking seems to be that since the realities of Pacific societies do not fit the development model, the societies should be changed. But of course the reverse is true: the model must be changed to suit the society.

I call the more appropriate model “Pononomics,” from the Hawaiian word *pono*, meaning goodness, righteousness, balance. Apart from being more culturally appropriate, it is more ecologically sustainable as well.

An imaginary conversation between Adam Smith and “Bula Vinaka,” a typical islander, illustrates the difference:

Smith: The magic of the marketplace is this: Each person, acting in his own self-interest, maximizes total

welfare. The butcher provides you with a pork chop, not because he likes you, but because he wants your money. And you give him money because you want the pork chop. Both of you are better off—otherwise you would not have made the trade. This is replicated throughout the economy, and everyone is better off.

Vinaka: Each person acting in his own self-interest is stingy behavior. In our culture, when somebody has extra, they give it away. We even give away whole pigs, not just pork chops. The way to maximize welfare is to redistribute things, so that goods and money flow like water to where they are most needed.

Smith: Another magic of the marketplace is that supply and demand are always perfectly balanced. If there is a shortage, the price will go up. Higher prices encourage producers to produce more, and so the shortage is alleviated. For instance, when the price of coconuts goes up, you produce more, right?

Vinaka: No, when the price of coconuts goes up, I produce less. Last year I had to cut 70 coconuts to pay my children’s school fees. Now the price of coconuts has gone up, and I only have to cut 50! Somebody else can cut the others, and pay for their children’s school, too.



Smith: But the magic of the market allows you to accumulate great wealth. It converts land and natural resources—which are in themselves worthless—into valuable goods.

Vinaka: Land is not worthless. It’s priceless. It’s where the spirits of our ancestors live. It’s what we pass on to our children. We don’t own it, we care for it. The “owners” of land are the spiritual rights vested in people, not the people themselves. When we say *vanua*, which is a piece of land, it means the land and people together.

Smith: But our system is so much more efficient. One man working all

Pegge Hopper

Manako Nei, Acrylic on Canvas, 36" x 72"

Pegge Hopper's meditative paintings of Hawaiian women are represented in many public and private collections, such as the Hawaii State Foundation on Culture and the Arts and the renowned Bishop Museum. www.peggehopper.com.



day can make, say, 14 pins. Now, by working together, each man doing a separate task (one man cutting wire, one man putting pinheads on), 14,000 pins could be produced each day.

Vinaka: Who needs 14,000 pins? For me, division of labor goes like this: Alone, it takes all day to make 14 pins. Working together, we can make 14 pins in about 20 minutes. Then we can all go home and relax! Or go catch some fish for dinner. When you have mass production you take too much, you eat up the earth and make the species extinct, like the sandalwood and the whales. You fill up our

lagoons with trash from McDonald's.

Smith: But cleaning up that trash makes jobs, so everyone is wealthier. Every single transaction contributes to the gross national product, or wealth, and creates jobs. Aren't you worried about unemployment?

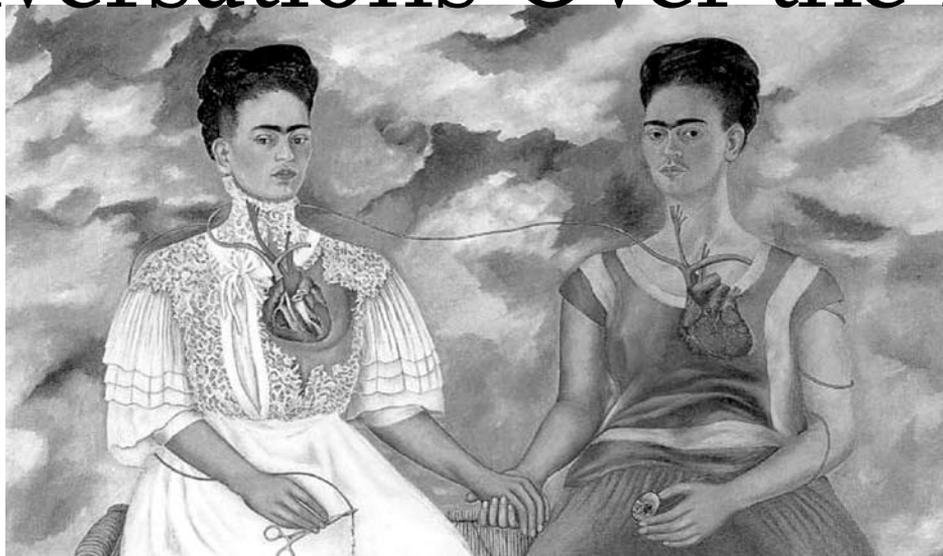
Vinaka: We are not particularly eager to work hard all day every day. We are content to earn what is needed for basic necessities. You need a concept of *enoughness*. You need to value freedom and leisure. People don't want jobs, they want food and a roof. And if you can grow your own food and build your own roof, you don't need a job.

It's a pity that your "education" has educated our children away from knowing how to live. It is unfortunate that your economics defines our happy life—which has survived thousands of years—as a state of unemployment.

As the rest of the world begins confronting the hazards of overdevelopment, you may find that the indigenous cultures of the world, like the Pacific Islanders, know something about how to live. ♻️

Regina Gregory is an ecological/political economist living in Honolulu, Hawai'i. Current projects include www.ecotippingpoints.org and the Hawai'i independence movement.

Conversations Over the Line



FRIDA KAHLO
THE TWO FRIDAS, 1939
MUSEO DE ARTE MODERNO,
MEXICO CITY



Homegrown: Engaged Cultural Criticism

BELL HOOKS
AND AMALIA MESA-BAINS

South End Press Collective 2006,

145 pages, \$15.00

REVIEWED BY PATRISIA GONZALES

In my great-great grandmothers' era, black Muscogee Indians found refuge in our ancestral Kickapoo lands in Mexico. In my great grandparents' time, Indians (read: "and/or Mexicans") hid escaped slaves in Texas. In my grandparents' and even my mother's era, black doctors and dentists tended the illnesses and toothaches of the children in our family when white doctors wouldn't. And then there are the hushed stories of the African presence in Mexico that many Mexicans want to hide.

All the while, black and brown peoples share the historical consequences of knowing that we are indigenous communities but mostly unable to name our peoples and ancient ones. I've often said if we sat down today and talked about those days when it was so much more obvious how we needed each other, black-brown peoples might get along better.

Sitting down and talking across black-brown lines is exactly what public

intellectuals and scholars bell hooks and Amalia Mesa-Bains do in their new book, *Homegrown: Engaged Cultural Criticism*. The authors suggest that conversation is a radical act and embody that belief in the very format of the book, which is structured as a series of conversations between them on a variety of themes, including family, feminism, multiculturalism, and home.

Homegrown speaks to how black and brown people can talk to each other from their distinct histories and still find common ground, even connectedness. Their conversation is a response to the mass media's obsessions with reporting black-brown conflicts and differences while disregarding how they are distinct cultures that still share many common experiences.

As they discuss their personal histories, we learn that both women are the daughters of "servants." Like many from their communities, they are formed by the land as migrants and rural families. Hooks shares some powerful stories of how the land reminds people of the true natural

EXCERPTS FROM HOMEGROWN ::

“When we are committed to self-determination, we recognize that our lives are enhanced when we act in solidarity with other people of color and when we are able to recognize white people who are anti-racist allies in struggle.” —*bell hooks*

“The language that we used about race and racism has focused on black-white struggle, so that there is a common perception that ‘race’ is code for ‘Black’. And ‘racism’ is something that happens between Blacks and whites. Latinos have always had a vexed relationship to this rhetoric.” —*Amalia Mesa-Bains*

order and how “...in the [urban] North there was no contact with the natural world to serve as a constant reminder that white people were not all powerful.” Mesa-Bains shares how many Mexican/Chicano families practice traditional medicine based on their knowledge of the land.

Their conversations extend beyond the personal, delving into a broader discussion of black-brown similarities. Their dialogue connects ebonics with bilingualism; Day of the Dead and the recognition in African-American folk culture “that death is imminent, and always around”; and the commodification of both black and brown female bodies as either J-Lo “Hottentots” or the laboring bodies of servants.

In many of their conversations about race, they discuss issues that are still rarely openly discussed, such as internalized racism in both communities, white privilege, and cultural domination. They also distinguish between niche-market multiculturalism and grassroots self-determination. Hooks contrasts the idea of radical self-determined multiculturalism with how dominant society “markets identity” and co-opts diversity, such as ensuring “just enough blacks” for tourists in post-Katrina New Orleans.

In critiquing how culture is expressed visually and through

imagery, they delve into the ways that peoples of color outwit cultural domination as well as how they succumb to consumption. Hooks worries about the ability of future generations to engage in radical acts of conversation when youth, and people in general, can’t make time to listen.

Mesa-Bains blasts conservatives of color such as Richard Rodriguez, Linda Chavez, Shelby Steele, Condoleezza Rice, Alberto Gonzales, and Dinesh D’Souza for being used as discourse regulators, legitimizing reactionary policies on affirmative action, assimilation and even torture.

Both women are frank in their assessment of white privilege, such as the ability to choose the “simple” lifestyle. They also discuss how white privilege allows the dominant culture to appropriate cultural images, such as Frida Kahlo and altar building, yet remain unengaged in the struggles of the cultures from which they arose.

By letting us in on their conversation, hooks and Mesa-Bains show how story-telling can become part of memory, liberation, and self-determination. Black and brown people talking to each other and listening—how radical.

Patrisia Gonzales writes “Column of the Americas” with Roberto Rodriguez and authored *The Mud People: Chronicles, Testimonios & Remembrances* (Chusma House).

YES! PICKS ::

Musical inspiration while putting out this issue



**We Shall Overcome:
The Seeger Sessions**

This is the first **Bruce Springsteen** album on which he did not write a single song. Instead, he revisits songs sung by folk legend **Pete Seeger**. With a 17-piece band, the album is no acoustic affair. While the songs may be of a past era, “Bring ‘Em Home” and “We Shall Overcome” resonate with new immediacy.



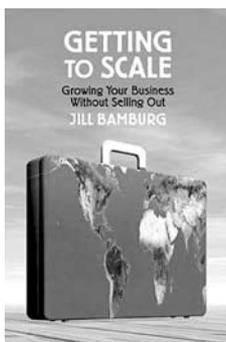
**Gypsy Punks:
Underdog World Strike**

Gogol Bordello is punk with a mission. Led by Chernobyl refugee Eugene Hutz, their music is a frenzied mix of Ukranian gypsy and punk. This CD adds a twist of reggae, flamenco, and other rebel music, to make a passionate plea for a more just world.



Para Cantarle al Rio/To Sing a River

Correo Aereo (Air Mail) is a world music duo performing traditional and original Latin American music. Abel Rocha and Madeleine Sosin weave the sounds of the Venezuelan harp with gypsy violin and haunting vocals to produce a lively yet beautifully meditative CD.



Getting to Scale

JILL BAMBURG

Berrett-Koehler, 2006, 216 pages, \$14.95

REVIEWED BY FRAN KORTEN

Jill Bamburg watched with dismay the sale of three companies: Ben and Jerry's to Unilever, Odwalla to Coca-Cola, and Stonyfields Farm Yogurt to Dannon. These companies were idols of the socially responsible business world and their sale to soulless mega-corporations raised a disturbing question. Is it possible for a mission-driven business to get big without selling out?

**DID YOU
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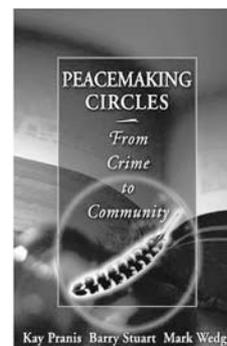
Bamburg set out to find the answer.

The result of her quest is an eminently readable book that sets out nine compelling lessons for how to grow a mission-driven business without losing its founding values. The book is full of the fresh, grounded voices of 30 entrepreneurs who love their businesses, stick to their values—and have gotten big. Not huge (Bamburg studies no billion-dollar companies), but big enough to have a market impact. You probably buy products from them—companies like Organic Valley (see story on page 30), Equal Exchange, Eileen Fisher, Birkenstock, Working Assets, and New Leaf Paper (the paper *YES!* is printed on).

Disclosure: Jill is a good friend, lives directly above my office, teaches next door at the Bainbridge Graduate Institute, and is a board member of *YES!* So, as you can imagine, as I picked up her book, I was nervous that I might not like it.

Fortunately, I absolutely loved this book, partly because it speaks to my own experience and assuages my anxieties about how we run things at *YES!* One of Bamburg's nine lessons is: "Organic is the way to grow"—a one-thing-leads-to-another approach that contrasts starkly with the "get big fast" mentality that pervades the venture capital world. (Another lesson: Steer clear of the venture capitalists—finance your own growth.) Organic is the way we've grown at *YES!* But I have wondered if we shouldn't have a grand plan and march toward ambitious targets. Bamburg says no—grow step by step if you want to keep your values. What a relief!

This is a book for anyone who cares about the values of the place they work and the products they buy. We all need products and services and don't want to feel guilty every time we spend a buck. Bamburg says profit and values need not conflict. Our businesses just need to follow the lessons she lays out with clarity and a lot of love for the entrepreneurs whose courage and wisdom so fully inform this book.



Peacemaking Circles: From Crime to Community

BY KAY PRANIS, BARRY STUART
& MARK WEDGE

Living Justice Press, 2003, 296 pages, \$15.00

REVIEWED BY MANITONQUAT

The United States has more incarcerated people per capita than any other nation. More than two million are in prison, and millions more families of inmates and victims are suffering. But, as prison construction and incarceration are booming, the statistics show a surge in violent crime for 2005. Clearly, the system is not working, but all lawmakers can suggest is even harsher sentences. Is it not a kind of psychosis to keep doing the same thing and expect different results?

Peacemaking Circles: From Crime to Community presents an innovative way to move beyond the limitations of the current legal system to a community-oriented approach to justice that involves all those affected by the terrible injuries of crime. This process, which evolved out of the First Nation tradition of using Sacred Circles to solve community problems, can heal families devastated by crime and bring the affected community closer together.

Peacemaking Circles accomplish this by shifting the focus of justice from "getting even" to "getting well," for the offender, the victim, and the community. "[Circles] ask the victims what harm has been done as well as what can repair it and contribute to healing," the authors write. "By participating in Circles, victims often feel less isolated by the pain caused by the crime and

are gradually able to reintegrate with their families and communities.”

The process is beneficial to the offender too. Circles provide many offenders with their first experience of respect earned without violence and of genuine concern and caring by others. Circles also help them realize their potentials and give them hope for the future.

“We treat each other in respectful and ultimately sacred ways because we see each person as part of the whole and indispensable to it,” one participant explained. “We also see ourselves as connected to all other beings, and so what happens to them affects us too. Our connectedness gives us the responsibility to care for each other and to help mend the webs that hold us.”

I have volunteered in this field for over 20 years, establishing Circles in prisons in three states and several other countries, and can attest to their power in reclaiming and restoring people to good lives in their communities. In similar programs I have run for over 20 years in 10 prisons, I know of only four people who returned to prison. In addition, I have often been told what one participant says in this book: “The Circle saved my life. Without it I would be dead by now.”

Peacemaking Circles is a useful manual for anyone wanting to initiate such work, not only for sentencing but in other areas of concern, such as drug abuse, domestic violence, and dealing with youthful offenders and troubled children.

Reading cannot capture the experience of a Circle. You must participate to truly understand. This book shows you how to do that. Most importantly, *Peacemaking Circles* urges us to become active in transforming our society and shows us how to counteract the isolation of the modern western world and restore real community that fosters our humanity, our creativity, and our ability to heal one another.

Manitonquat (Medicine Story), a Wampanoag elder, is the author of five books, including *The Circle Way* and *Changing the World*.



JOHN M. MORGAN

FILM ::

The Power of Community: How Cuba Survived Peak Oil

Documentary, 2006, Directed by Faith Morgan, The Community Solution, 53 minutes.

REVIEWED BY JANAIA DONALDSON

“The Power of Community” is creating excitement in localization groups, and with good reason. In this film, individual Cubans tell us how they responded to an artificially imposed “Peak Oil” in the 1990s, when the fall of the Soviet Union caused the loss of most food and oil imports. Their stories serve as a valuable model for a world facing Peak Oil on a global scale. Cuba’s transition to a low-energy society is hopeful and instructive.

Interweaving a cogent overview of global Peak Oil with the story of Cuba’s experience, director Faith Morgan outlines the dire consequences of Cuba’s energy crisis. Transportation halted. Electricity was available sporadically. Lacking substitutes for fossil-fuel-based farming, food production was devastated. The average Cuban lost 20 pounds.

Morgan shows us the innovative responses of the Cuban people. We see city-dwellers planting urban gardens on every available plot, using permaculture and organic farming to reclaim soils destroyed by chemical fertilizers and pesticides. These local farmers reconnect with their neighbors and willingly supply free food to elders, schools, workers, and pregnant women.

We also see how Cuba coped with a sudden lack of energy for modern

infrastructure. Without fuel for cars, Cubans walked, carpooled, and rode buses. They even massively adopted the bicycle, despite the prior absence of a cycling culture. We also see Cubans creatively reducing energy consumption in their homes and workplaces and implementing small-scale renewable energy projects.

Most of the innovations Morgan presents arose from the Cuban people, but she shows how the government fostered them. To increase food production, the government divided state farms into smaller private farms and cooperatives. With smaller farms and local control, farmers replaced fossil fuels with labor-intensive practices, animal power, and Cuban-developed biopesticides and biofertilizers, resulting in increased per-acre productivity.

To help people survive, the Cuban government even expanded their free, localized medical system.

Cuba adapted, survived, and thrived because they mobilized their entire culture. They made changes requiring cooperation, adaptability, and openness to alternatives. As one Cuban in the film remarks, “When told they needed to reduce energy use, everybody did it.”

Janaia Donaldson is the host and producer of “Peak Moment,” www.peakmoment.tv, a TV series about community responses to Peak Oil.

Jon Stewart, Journalist or Comedian?

Sarah Kuck

THE DAILY SHOW WITH JON STEWART tells viewers “it’s even better than being informed.” And each night more than 1.5 million people agree—not to mention numerous judges for the Emmy and the Peabody awards. The satirical news show takes a critical yet hilarious look at government, current affairs, media, and pop culture. Reliable source for daily news or not, the show has seized the attention of more viewers than some traditional journalists can stomach and raised questions about the nature of journalism.

Jon Stewart says he’s just a comic. Some journalists disagree.

Dan Kennedy of The Boston Phoenix

“Stewart needs to be more self-aware... Sorry, Jon, but you can’t interview Bill Clinton, Richard Clarke, Bill O’Reilly, Bob Dole, etc., etc., and still say you’re just a comedian.”

Eric Alterman for The Nation

“Literally no one upheld the honor better of what remains of the media than did this ‘fake news’ comedian. He is our leader. How pathetic is that?”

Bill Moyers on the PBS show Now

“You simply can’t understand American politics in the new millennium without ‘The Daily Show.’”

“That’s why I don’t have a tie. If I had a tie, I’d be a newsman.”

— JON STEWART TO CNN’S HOWARD KURTZ

How much better is it than being informed?

- Nearly one in four adults aged 18 to 29 get their election news from watching “The Daily Show” or NBC’s “Saturday Night Live.” Young people who watched “The Daily Show” scored higher on a campaign knowledge test than network news viewers and newspaper readers. All late-night comedy viewers scored higher than network viewers. “Daily Show” viewers scored higher than both.

- A 2006 Indiana University study finds “The Daily Show” just as substantive as network news. “The Daily Show” has more humor than substance, but network news has more hype. The study concludes that neither source is particularly substantial—a fact “The Daily Show” has never been shy about.

“I’m Just a Comedian”: A collection of Stewart’s thoughts about the show

To Bill Moyers of PBS’s Now: On faking it

“I think we don’t make things up. We just distill it to, hopefully, its most humorous nugget. And in that sense it seems faked and skewed just because we don’t have to be subjective or pretend to be objective. We can just put it out there.”

To Bill O’Reilly of The O’Reilly Factor: On what it’s about

“It is, at heart, a comedy show. But it’s a comedy show about things we care about. So naturally, it’s informed by relevant issues and important information.

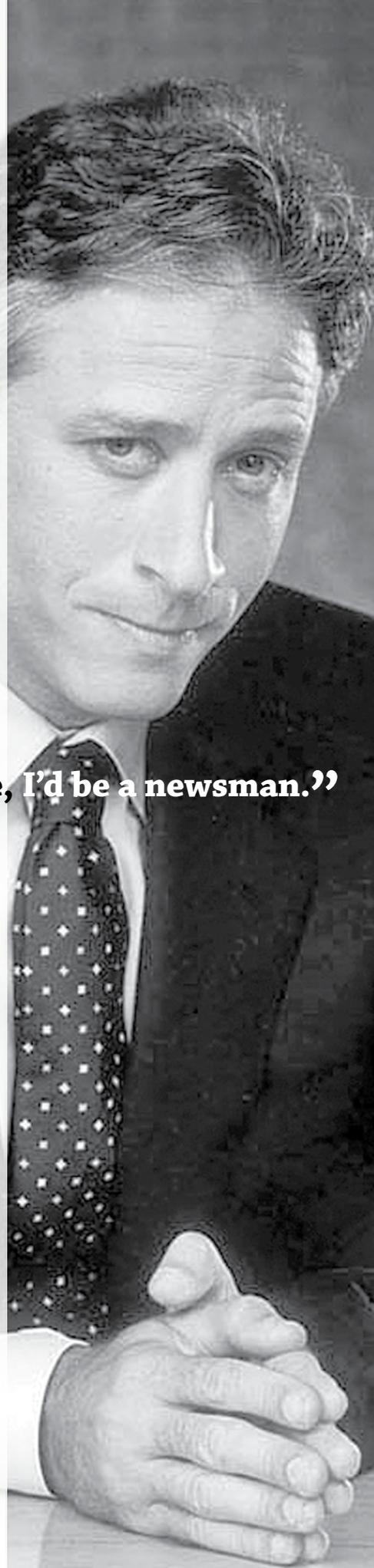
To Howard Kurtz of CNN’s Reliable Sources: On pretending to be a journalist

KURTZ: So you don’t, you’re not confusing yourself with a quote “real journalist”?

STEWART: No. You guys are...

KURTZ: You’re just making fun...

STEWART: You guys are confusing yourselves with real journalists.





Denmark, Catching the Winds of Change

DOUG MURRAY

Denmark was hit as hard as the rest of the world by the 1970s oil crisis. Now it's a net exporter of energy. The country achieved this turnaround through government incentives for local, cooperative energy production, especially wind power. Today, nearly 20 percent of Danish energy comes from wind turbines, about 80 percent of which are owned by small cooperatives or individuals. Wind energy employs more than 20,000 people, and turbine exports bring in \$3.4 billion a year. According to the World Alliance for Decentralized Energy, 50 percent of Denmark's energy comes from renewable sources. For the U.S., the figure is 9 percent. Above, wind turbines off the coast near Copenhagen. —Catherine Bailey

Local Energy, Local Power

Tribes lead the way to energy democracy with local control of renewable production

Winona LaDuke

"We believe the wind is *wakan*, a holy or great power," explains Pat Spears, from his home on the Lower Brule reservation in South Dakota. Pat, President of the Intertribal Council on Utility Policy, is a big guy with a broad smile. "Our grandmothers and grandfathers have always talked about it, and we recognize that."

The Lakota, like other Native peoples, have made peace with the wind, recognizing its power in change, historically and today. Alex White Plume, president of the Oglala Lakota Nation, echoes Spears' words, talking about *tate* as the power of motion and

transformation, a messenger for the prayers of the Lakota people.

Indeed, it is a time of change, brought on by rising oil prices and crumbling infrastructure. Native peoples have an eye to the horizon, where wind turbines, solar panels, and a movement for local control of energy are rising. This is a movement, not about technologies and gadgetry, but about what the future should look like. Will it be centralized, with the necessities of life coming from far away, or will it have local food and local energy? This is about a movement which is found in the winds that sweep the reservations and ranches of the

Great Plains, in the sun that bakes the Southwest, and in the grasses and grains of the prairies. All of these resources lend themselves to locally controlled power production.

In the United States, we are missing the canoe. Centralized power production based on fossil fuel and nuclear resources has centralized political power, disconnected communities from responsibility and control over energy, and created a vast, wasteful system. Renewable energy, which has the opposite effect, is the fastest growing energy source in the world. And according to Exxon, energy is the biggest business

in the world. So tackling this issue has some large implications.

At the very least, the United States is missing major economic opportunities. When the Rosebud Sioux wanted to build a wind generator, they had to import turbine parts from Denmark, and that's a long way away.

When George Bush can say in his State of the Union address that the United States is addicted to oil, it's time to admit that we are energy junkies. The United States, with only 5 percent of the world's population, consumes one third of the world's energy. In just the past 70 years, the world has burned 97 percent of all the oil ever used.

We have allowed our addictions to overtake our common sense and a good portion of our decency. We live in a country with the largest disparity of wealth between rich and poor of any industrialized nation. As the price of energy rises, the poor are pushed farther out on the margins. Renewable energy is a way to reverse that trend. We need to recover democracy, and one key element is democratizing power production.

Alternative energy represents an amazing social and political reconstruction opportunity, one that has the potential for peace, justice, equity, and some recovery of our national dignity. Distributed power production, matched with efficiency, is the key. According to the Department of Energy, we squander up to two-thirds of our present fossil-fuel electricity as waste; we lose immense amounts in inefficient production, heating, and transportation systems.

We must reduce our consumption, then create distributed energy systems, where local households and businesses can produce power and sell extra into the grid. Relatively small-scale and dispersed wind, solar, or even biomass generation provides the possibility for production at the tribal or local level without involving big money and big corporations. That, in turn, allows for a large measure of local accountability and control—pretty much the definition of democracy—and an appreciation for where we are and where we need to go.

Some of the largest wind projects in the country are in Minnesota, where the Plains come to the edge of the Great Woods and the winds sweep across the southern part of the state. Funding for Minnesota's renewable energy programs is largely the result of a hard-fought battle in the Minnesota legislature over a nuclear waste dump adjacent to the Prairie Island Dakota reservation. The tribe's concern over the health effects of nuclear waste next to their community led to state legislation requiring a significant investment in renewable energy, which spear-headed wind development.

Elsewhere, indigenous peoples have four of the nation's 10 largest coal strip mines on our territories; have been inundated and drowned for dam projects like Pick Sloan (Missouri River Basin), James Bay, Kinzua, and Columbia River; and have been irradiated by uranium mines and proposed nuclear waste dumps in Western Shoshone and Goshute communities. Native communities are ready for a change.

Tate—the Winds of Change

The wind does not stop blowing on the Sicangu Lakota reservation at Rosebud in what is called South Dakota. This reservation is arguably one of the most challenging places in the country to put up an alternative project. This community, home of Crazy Horse's people, has never had it easy, and over the years, their political and economic power has been waning. South Dakota politicians cut pieces off the reservation, large corporate pork producers eyed the lack of environmental regulations and tried to move into the area, and geographic isolation meant that the community could easily become economic prey to the larger society.

That is why the Rosebud Tribe's wind project—a 750-kilowatt turbine that sits behind the small tribal casino—is remarkable. Despite immense bureaucratic obstacles—the “white tape” so common on reservations—and the absence of big political or financial champions, the Rosebud Tribal Utility Authority was born.

Meanwhile, Back at the Ranch

Community power is booming. Farmers' cooperatives led the way to commercial ethanol production. Farmers, ranchers, schools, and towns—in addition to Native American nations—are developing community wind projects in 18 states.

There are 421 MW of locally owned wind generation in operation. Another 800 MW are scheduled to come on line by 2010, a rate of increase that far exceeds the rate for large, corporate installations, although large projects continue to produce the bulk of wind power.

“Community wind is a win, win, win for the environment, local economies, and national energy security,” says Lisa Daniels, executive director of Windustry, a nonprofit that has promoted local wind development since the mid-1990s. “Widespread community wind development addresses climate change by providing energy that produces no greenhouse gases. It strengthens rural communities and stimulates economic growth, keeping energy dollars local. And it promotes energy independence and reduces our reliance on imported fossil fuels.”

According to David Morris, of the Institute for Local Self-Reliance, early development of ethanol for fuel was driven by farmer cooperatives. He points out that, in addition to providing the grower a better return than selling crops as commodities, local energy production creates a multiplier effect (see page 35) that strengthens local economies.

Tribal advocates like Bob Gough, attorney for the Rosebud people and the heirs of Crazy Horse, and Tony Rogers, director of the Rosebud Tribal Utility Authority, found funding for the project, jumped through regulatory hoops, and found a market locally and on one of the Dakotas' many air force bases. The project, generating electricity for the past three years, is now the prototype for a larger 30 megawatt project planned for the reservation.

The reality is that this region of North America has more wind power potential than almost anywhere in the world. Twenty-three Indian tribes have more than 300 gigawatts of wind generating potential. That's equal to over half of >>>



LANE HARTWELL, WWW.FETCHING.NET

#4

10 WAYS TO A HUMAN-SCALE ECONOMY

Zero Waste in Berkeley

In March, 2005, Berkeley adopted a Zero Waste resolution, under which the city will reduce solid waste 75 percent by 2010 and to zero by 2020. Although the plan is ambitious, the resolution points to Berkeley's 1984 ballot measure to reduce waste by 50 percent—a radical proposition at the time, which became state law a mere five years later. The city's Solid Waste Commission is now the Zero Waste Commission. Expanding on the standard Three Rs of waste, Berkeley's position is, "If it can't be reduced, reused, repaired, rebuilt, refurbished, refinished, resold, recycled, or composted, then it should be restricted, redesigned, or removed from production." Left, a Berkeley apartment building made from recycled materials, including old CalTrans signs.

recent victory), other Western Shoshone reservations, and a Chiapas project.

On my own reservation, the White Earth reservation in northern Minnesota, we're looking at a variety of energy options: small wind, solar, conservation, and a larger commercial wind project. White Earth is the windiest reservation in the state. A tribal energy plan we completed this past spring includes work toward generating 8 megawatts of wind energy to provide for tribal needs, and creating local heat and biofuels (a biodiesel plant is being discussed). New partnerships with farmers and communities are exploring the potential to produce commercial wind energy.

It is always one step at a time, making these changes. But Native people have in our memories both the experience of resilience and the bitter taste of a past energy economy that poisoned water and air. Emboldened by history, a desire to strengthen cultural practices, and a keen sense of local control and energy sovereignty, tribal communities are leading the way to the next energy economy. 🔗



Winona LaDuke, an Anishinaabe from the White Earth reservation, is Executive Director of Honor the Earth, a national Native American environmental justice organization. She served as the Green Party vice presidential candidate in the 1996 and 2000 elections. She can be reached at honorearth@earthlink.net.

» present U.S. installed electrical capacity. Those tribes live in some of the poorest counties in the country, yet the wind turbines they are putting up could power America—if they had more markets and access to power lines.

Nationally, groups like the Intertribal Council on Utility Policy are working with tribal leaders to bring more wind-generated power on line and to manage the growth of the next energy economy, a critical element of development strategy. Indian reservations may be the windiest places in the country, but tribes are still struggling to develop the financial and technical resources and tribal infrastructure needed to realize the potential and to keep jobs and control in the community. As Bob Gough explains, "In the business of renewable energy, tribes are either going to be at the table

or on the menu." Who controls the next generation of power production will determine much about the success of the local, renewable energy strategy.

Honor the Earth, a national Native American foundation, is working with tribal communities in a number of states to build local tribal capacity for renewable energy. Tribal communities are spiritually and socially aligned with the need for "natural power," or natural energy in keeping with traditional values. Honor the Earth has teamed up with allies like Solar Energy International to train Native youth in two separate projects in the basics of solar and wind generation. New trainings are planned for the Skull Valley Goshute reservation (which was slated to receive nuclear waste from XCEL's Prairie Island Nuclear Power plant—until a

Critics of “go local” movements warn that buying local deprives people in the Global South of jobs that could lift them out of poverty. But are multinationals really helping?

Creating Real Prosperity

#2

10 WAYS TO A HUMAN-SCALE ECONOMY

Salsa Ladies of Golden Jubilee



CATHERINE BAILEY

The Golden Jubilee Biotech Park for Women Society, in southern India, gives rural women a path out of poverty while creating environmentally friendly enterprises. Communally organized self-help groups invent ways to transform local, renewable resources into marketable goods, such as the salsa pictured here. Golden Jubilee grants microcredit loans to cover the cost of the space and tools needed to “mass produce” the products. Once the microloan is repaid, the women are independent business owners. Enterprises include hair, skin, and beauty products, prepackaged and instant foods, biofertilizers, and natural pesticides. —Catherine Bailey

Frances Moore Lappé

There’s only one thing worse for the poor in the Global South, we’re told, than a job in a sweatshop: It’s the alternative—no job. That’s basically what *New York Times* columnist Nicholas Kristof argued recently. If true, then “buy local” campaigns in the North that cut imports could harm the planet’s poorest people.

But before accepting this heart-rending story, let’s ground ourselves in the real global economy.

Shedding corporate-media filters, we see that the poor are not languishing in their sad villages and grimy shantytowns just waiting to be saved by corporate giants from abroad. Many poor people are themselves creating the real job growth in much of the Global South. They are the small shopkeepers, street vendors, and home-based workers whose jobs make up what’s called the “informal economy” not counted by authorities.

In Latin America, 85 percent of new jobs created during the 1990s were in this sector, not the corporate one. Informal jobs account for more than half of all jobs in Latin America and the Caribbean, and as much as 80 percent in parts of Asia and in Africa.

“The informal economy is anything corporations can’t make money on,” social entrepreneur Josh Mailman quipped to me recently. “That’s why it’s invisible.”

Many of the jobs the poor are creating are not what the wealthy minority abroad might imagine—lone individuals scrambling, say, to power a pedicab in Dhaka or sell fruit on streets of Caracas.

Millions are working together, through microcredit institutions and

Cheaper By the Dozen?

The argument against local production often comes down to “economies of scale.” The products we depend on will be cheaper, the argument goes, if they are made in huge factories and then shipped around the globe.

Not necessarily, says Michael Shuman, author of *The Small-Mart Revolution*, a book about the why’s and how’s of going local:

- Global corporations can’t tune in to local markets the way local businesses can. A local enterprise has an edge in the new world of “flexible manufacturing” in which production takes place in small batches that meet the tastes and needs of particular customers.
- Banks can better judge what to finance when they know would-be borrowers and local business opportunities.
- Even some capital-intensive production turns out to be most efficient at smaller scales. Some 40 percent of U.S. raw steel is produced in mini-mills using scrap metal as the source, Shuman says.

Certainly, there are some economies of scale. But those savings may kick in at a smaller scale than was thought to be true in the past, opening the way to efficient localized production.

Michael H. Shuman’s book is *The Small-Mart Revolution: How Local Businesses are Beating the Global Competition*, Berrett Koehler, 2006.

people’s movements, to further both economic and social goals. Among the biggest are Bangladesh’s largely self-financing Grameen Bank, BRAC (formerly the Bangladesh Rural Advancement Committee), and the Association for Social Advancement, whose combined microloans have gone to roughly 13 million poor people, mostly women, enabling many to create their own village-level enterprises.

Grameen—mostly owned by its borrowers—reports that more than half the families of its borrowers have “crossed the poverty line.” Assuming Bangladesh’s other two large micro-credit efforts come close to this success rate, rural Bangladeshis’ self-directed initiatives have freed more than four times as many from poverty as the number employed in export garment factories, where insecure jobs offer 8 to 18 cents an hour.

Overall, the number of microcredit users worldwide—many of whom are creating their own work—is roughly four times the 23 million people directly employed by all multinational corporations.

BRAC alone employs almost 100,000 people, not in order to return a profit to an investor but, as BRAC says, “with the twin objectives of poverty alleviation and empowerment of the poor.” With its members’ groups now in more than 140,000 Bangladeshi villages, BRAC is creating not only health services and schooling but its own small enterprises, too—from fisheries to printing to a tissue-culture lab to an iodized salt plant. They operate mostly for local consumption and are controlled by BRAC itself.

We citizens of the North think of global capital as the only jobs-generator. But more people in the world are members of cooperatives—around 800 million—than own shares in publicly traded companies. Many are helping build locally controlled economies. Over the last three decades, women in India have, for example, built a network of cooperative dairies raising the incomes of more than 11 million households. Compare that to the 1 to 2 million jobs created by the high-tech corporate sector in India.

Worldwide, co-op membership doubled in the last 30 years, according to the Geneva-based International Co-operative Alliance. In Colombia, the Saludcoop health care cooperative is the nation’s second largest employer, providing services to a quarter of the population.

And to those who still see global capital as the poor’s savior, I am tempted to respond, “Let’s get real!” Even if it were a path to real advancement, U.S. direct investment in the poorest continent, Africa, is close to zilch anyway—representing about 1 percent of all U.S. direct investments abroad.

Benefits for North and South

Relocalizing economies in the North isn’t an all-or-nothing proposition. Importing tropical products like coffee and bananas from the Global South makes sense, as does importing artisanal goods, linking cultures by spreading beauty and appreciation of difference. The real challenge is ensuring that exports don’t undermine basic food security and that producers for export get a fair return.

That means, in part, expanding the fair trade movement, which is already making a huge difference in the lives of over 1 million farmers and farm workers. It also means challenging monopoly power among food processors as well as encouraging more local processing so that a bigger share of the end-value stays in producer communi-

ties. (Today, just a tenth of the value of coffee stays in coffee-producing countries, down from almost a third of the value just ten years ago.)

Getting serious about ending poverty in the Global South does not mean abetting the reach of global corporations. Instead, we can work to remove the barriers U.S. corporate-driven policies place in the way of thriving local economies abroad—policies like NAFTA and U.S. farm subsidies that have drowned Mexican corn farmers in a flood of subsidized U.S. corn.

In building local, living economies here, we stand shoulder to shoulder with the citizens of the Global South. 



Frances Moore Lappé is a YES! contributing editor. She is the author of *Democracy’s Edge: Choosing to Save Our Country by Bringing Democracy to Life*.

A footnoted version of this article is at www.yesmagazine.org.

Grameen Bank Wins Nobel

In October, the Nobel Committee awarded the 2006 Peace Prize to Dr. Muhammad Yunus and Grameen Bank. “Across cultures and civilizations, Yunus and Grameen Bank have shown that even the poorest of the poor can work to bring about their own development,” says the Nobel citation.

Abraham to Descendants: “KNOCK IT OFF!”



JANA MOCHKATEL

Brother Jamal Rahman, Rabbi Ted Falcon, and Reverend Don Mackenzie in Jerusalem in November 2005, with the Dome of the Rock in the background.

A rabbi, a minister, and an imam walk into a bar. No, really. Since 9/11, three religious leaders in Seattle have been meeting for sometimes “vigorous” discussions, lecturing together, and even doing joint spiritual teaching. Rabbi Ted Falcon is founder of Bet Alef Meditative Synagogue, Reverend Don Mackenzie is minister and head of staff at the University Congregational United Church of Christ, and Jamal Rahman is a Muslim Sufi minister at the Interfaith Community Church. And that time they walked into a bar? It was to discuss a book they are co-authoring, *What’s Really Important*. Look for it next year.

A Roundtable with Sarah van Gelder

Sarah: How did the three of you start working together?

Rabbi Ted Falcon: When 9/11 occurred, I called Jamal, and the two of us did a Shabbat service together. Since then, we’ve taken part in each other’s services, and it has become natural to work together.

When one awakens spiritually, there is an awakening to inclusivity. You start to perceive that each authentic spiritual path is an avenue to a shared universal.

To deepen means to explore that territory together along with the ethic that naturally flows from it.

Sarah: Had you done those exchanges before 9/11?

Brother Jamal Rahman: Not much. After 9/11, as a Muslim, I felt a strong need for such a community.

Ted: A lot of attention at that time was focused on the perpetrators of 9/11 as representative of Islam, and we wanted

to counteract that. We needed to put public faces on mutual understanding between our faiths.

Jamal: Brother Don joined us a year later.

Ted: Right. He has a remarkable sensitivity and directness. The three of us complement each other in an interesting way. Don is far more linear than either of us. And we need that; Jamal and I are much more apt to ramble, but we’re also more spontaneous. Part

of what we taught Don was to talk without notes.

Reverend Don Mackenzie: I'm very much a student of my colleagues when it comes to spirituality and mysticism, and I am learning to catch up because it is the spiritual substance that carries religion forward.

Ted: I think spirituality holds the key to the deep healing that is required in our world. My experience with Jamal and Don is a continuing deepening of my appreciation, not only of their traditions, but of my own.

Jamal: I find that by listening to Brother Ted and Brother Don, and by learning from them, my roots in Islam are growing deeper. I'm becoming a more authentic, more complete Muslim. Interfaith is not about conversion, it's about completion. I'm becoming a more complete Muslim, a more complete human being. And that's a great joy.

Sarah: The three of you went to the Middle East together. What was that experience like?

Jamal: When Brother Ted invited me to go to Israel with this 44-member group, I was particularly keen to visit the Dome of the Rock in Jerusalem. That is where the Prophet Muhammad ascended seven levels of Heaven after his astonishing night journey from Mecca to Jerusalem. Why didn't the Prophet ascend to Heaven from Mecca itself? Why did he have to go all the way to Jerusalem and then ascend seven levels of Heaven? One reason, Muslim sages say, is that for Heaven to come to Earth, the house of Ishmael and the house of Isaac must be united. And I witnessed that need very clearly on this trip.

The next major site for me was the Holocaust Memorial. There I realized—in a very stark way—that when, as the Qur'an says, one's ego is untamed, one can stoop to the basest behavior. The Memorial shows with heart-breaking clarity what we humans are capable of if we don't do the essential work of transforming the ego.



“When I think of the Middle East as a paradigm of despair, I think of the moment Nelson Mandela was released from prison. Surely there is a power greater than mine—thanks be to God—at work in this world.”

REVEREND DON MACKENZIE
UNIVERSITY CONGREGATIONAL UCC

The third powerful site for me was the concrete wall that seals off the West Bank from Israel, in effect isolating the Palestinian town of Bethlehem from all the surrounding communities. What a difference from the Wailing Wall, which exudes piety and devotion! This political wall screams of pain and injustice.

Ted: I have a deep love for Israel. I grew up with the Middle East prominent in my life. I have long been a supporter of a Jewish state and a Palestinian state. I can be extremely critical of Israeli positions, but sometimes I find myself having to defend them, when the criticism comes from a place of wanting to abolish the state of Israel, rather than wanting to find ways of establishing peace.

On this trip, I was particularly concerned about what it would be like for Jamal. There were no other Muslims who were interested in going on the trip. Jamal was profiled at the airport when he arrived in Israel; he was pulled out of line and questioned.

Jamal: I showed the passport officer a flyer of the three of us doing an interfaith, inter-spiritual program, and she kept saying “a Rabbi, a Muslim, a Christian pastor? This is good, very, very good.” She took it upon herself to guide me through all the procedures, escort me to a supervisor, wait with me

in line, and her constant mantra was “Don't worry, I'll take care of you. This is good, very good.”

Ted: Two images were important to me during our trip. Many churches are built on places where a great teaching of Jesus occurred. But, the church buildings actually hide the place where something happened. And it came to me that all our faiths do that. There's something in the institution itself that inhibits the original, spiritual purpose for which that faith was founded.

The other image happened on the last afternoon of our tour at the Sea of Galilee. After our teachings, we each invited participants to experience a ritual from our faith tradition. Jamal was doing the Muslim ablutions before worship, Don was doing either a baptism or a blessing, and I was doing a symbolic Mikvah, which is a ritual bath. We were all using the same water, the water of the Galilee, and I was aware that some of the same water molecules were there when Jesus was there, and when Abraham was there.

As we all shared the same water, it seemed symbolic of the nourishment, the universal presence, the spirit that cuts across the separations in which deep healing can be found.

Don: That was just an incredible moment. In the Christian tradition, that spot is a place of forgiveness, which

»

Abraham to Descendants: “Knock It Off!”

» is a very powerful theme for me as a Christian pastor. Being a Christian in Israel was a complicated experience because I am heir to two things that are causes of the conflict between the Palestinians and the Israelis. One is the Christian repudiation of Judaism—the 2,000-year history of anti-Semitism. The other is the western humiliation of Arabs, coming to a peak with the Treaty of Versailles, which broke up the Ottoman Empire. Those are both causes of the issues we face today, and I am related to both as an American Christian and as a pastor.

For me, this was a journey of understanding the imprisonments of the mistakes we make and the liberation that forgiveness can bring if we can just find a way to get at it. I am enormously reassured that the spiritual deepening that I’m experiencing has within it the possibility of lifting that up so healing can begin.

Ted: We were able to meet with both Jews and Muslims who are on the same track. But walking into Bethlehem, we encountered the concrete wall and felt the gloominess, tension, sadness ... a kind of unrootedness, ungroundedness.

Jamal: Hopelessness. There’s an Arabic saying that when a man has hope, he has everything. When there is no hope, he has nothing.

I got that feeling of hopelessness in Bethlehem. At a heart level, I began to understand that to Muslims, Israel’s occupation is a symbol of their hopelessness. But when an Israeli or a Jew looks at Israel, he sees that it’s just a small sliver of land...

Ted: ... just 260 miles long and 60 miles across at its widest, 6 miles wide at its narrowest. It is 1/640th the size of the Arab countries surrounding it, and from an Israeli point of view, from a Jewish point of view, it is under constant threat of annihilation. Yet from an Arab consciousness, Israel is bigger than the Arab countries.

Jamal: Absolutely.

Ted: From that consciousness, Israel is more powerful than the countries around it. And I get it, but even as I say it to you, there is a part of my mind going, “How can you see it that way?”

I get it. What is seen is not only Israel but the United States, technological power, military power, economic power, educational power.

When I was in the 9th grade and experienced my first anti-Semitic battle, the thing that used to bother me the most wasn’t the kid who hit me. It was my friends who stood and watched and didn’t know what to do. There is in the Jewish psyche a sense that we could each be on our own, and if we don’t have a place to go, we could all be gone, whether that’s true or not...

Jamal: It isn’t.

Ted: It’s not like that, it’s what’s in our consciousness.

Jamal: And from the Muslim perspective, it’s not Israel, it’s America. America and Israel are one. It’s almost like Israel does not exist in the Middle

East. Israel lives, breathes, and gets its sustenance in North America.

Sarah: There have been times when religious leaders have taken stances against injustice, as you three have, but other times religious leaders have condoned atrocities and even perpetrated them. This seems to be true across faith traditions. Can you help us understand why this happens?

Don: I think there’s the possibility within all the world’s great religions of drawing on the spiritual substance of the faith rather than the often-dominating shell of the faith. That is what permits a person like Gandhi, or Martin Luther King Jr., or Nelson Mandela, to say things that can lift the human spirit rather than suppress it. These are things that point to the absolute center of the struggle for human and civil rights for everybody.

Every time there’s a crisis, we can each fall either way. We can either step up to the possibilities for redemption in those moments—and our traditions all support that in different ways—or our



“It is no longer legitimate for any group to pray for peace for themselves without at the same time praying for peace for everyone. It’s no longer possible to imagine that there can be peace of any single group without peace for everyone.”

RABBI TED FALCON
BET ALEF MEDITATIVE SYNAGOGUE

egos can be seduced into thinking we deserve to be right, and that means that someone else is going to be suppressed or repressed. That's why we keep coming back to the ego, what Muslims call *nafs*. We are always trying to be on the lookout for that, and should we ever get into a really grisly argument, somebody will have to ring a bell and say, "Whoa, our egos are at work here!"

Sarah: Has that happened? Have you guys ever ... (laughter)

Ted: Not so far, no, no.

Don: We've had some really good...

Jamal: ...vigorous discussions.

Ted: There have been times. Jamal helps me to remember to be flexible.

But every tradition can be used to support pretty much any position. Many people think that it's scripture that's doing it rather than people using the scripture. I think there's something about awakening to the universal dimension that allows one, of whatever tradition, deeper access to what people were trying to express.

Jamal: Rumi says, the bee and the wasp drink from the same flower, but one produces nectar and one produces a sting. When we are in positions of power, are we working to tame our *nafs*? If we are not, we cannot have what Islamic teachers call "spaciousness within oneself." The heart becomes clenched and closed.

Sarah: You are all three from traditions that trace back to Abraham. So this is sort of a cousin's quest, right?

Jamal: A dysfunctional family...yes?

Don: We do all look to Abraham as an important spiritual ancestor, but we get there in importantly different ways.

Ted: The Arabs are descendants of Ishmael and the Jews are descendants of Isaac, the two sons of Abraham.

A new insight for me is that the Jewish tradition is characterized by the teaching of oneness, the Christian tradition is characterized by the teaching of



love, and the Muslim tradition is characterized by the teaching of compassion. We normally think that the message is meant for others, but it occurred to me that the very message that Jews need to hear is oneness, and Christians need to hear love, and Muslims need to hear compassion. We are not very good about getting our own message.

Sarah: What is your source of hope?

Don: My hope comes from the conviction that God intends healing for all of creation. It just can't be that if God loves this world, anything will be spared from healing.

When I think of the Middle East as a paradigm of despair, I think of the moment when Nelson Mandela was released from prison. Who would have guessed? Surely there is a power greater than mine—thanks be to God—at work in this world that will have the ultimate healing influence. The only question is, how can we be instruments of that power?

Jamal: Gandhi always made three points. First, it is the sacred duty of every individual to have an appreciative understanding of other faiths. Second, we must have the courage to acknowledge that every religion has truths and untruths. And third, if an extremist commits an act of violence, let us not criticize that person's religion. Better, point out to this person the insights and verses of beauty from his or her own tradition. This is the way to peace.

“By listening to Brother Ted and Brother Don, my roots in Islam are growing deeper. Interfaith is not about conversion, it's about completion. I'm becoming a more complete Muslim, a more complete human being. And that's a great joy.”

BROTHER JAMAL RAHMAN
INTERFAITH COMMUNITY CHURCH

This is the way we three are modeling, and that gives me a lot of hope.

Ted: Peace is not something we get to and healing is not something we get to. There already is peace and healing, and it's a matter of becoming available to know it.

The Hebrew word “Shalom” essentially means wholeness and completeness. To the extent we allow ourselves to be whole, we connect with the integrity of our being and we appreciate the integrity of all beings. That wholeness breeds peace and healing.

There probably is no concept that is repeated more often in Jewish tradition than the prayer for peace. One change, which I think is crucial, is that it is no longer legitimate for any group to pray for peace for themselves without at the same time praying for peace for everyone. It's no longer possible to imagine that there can be peace for any single group without peace for everyone.

It's comes down to appreciating the oneness that absolutely interconnects all of us. 🗣️

Interfaith Radio is a weekly talk show with Falcon, Mackenzie, and Rahman. For details, see www.interfaithtalkradio.com.

HELP WANTED:

Independence from the Corporate Global Economy



Ethan Miller

Call it “globalization,” or the “free market,” or “capitalism.” Whatever its name, people across the United States and throughout the world are experiencing the devastating effects of an economy that places profit above all else.

None of this, of course, is news. Many of us have come to believe that the crucial economic decisions affecting our lives are made not by us, but by far-away “experts” and mysterious “market forces.” A friend asked me recently, “Since when did the American people decide to send their manufacturing sector south to exploit people in El Salvador or the Dominican Republic?” We didn’t, and nobody ever asked.

But what’s the alternative? We’re taught that there are only two possible economic choices: capitalism—a system in which rich people and corporations

have the power, make the decisions, and control our lives; or communism—a system where state bureaucrats have the power, make the decisions, and control our lives. What a choice!

When it comes to real economic alternatives, our imaginations are stuck. Clearly, we need something different, but what would it look like? How do we start to imagine and create other ways of meeting our economic needs?

A Story of Dependency

We can begin by changing the stories we tell about the overwhelming power and inevitability of our economic system. These stories have hidden from us our own power, potential, and value as creative human beings.

The dominant story defines the heroes of our market system as the

rational, self-interested firms and individuals who seek to satisfy their endless need for growth and accumulation in a world of scarce resources.

In this story, we the people are just worker-bees and consumers, making and spending money, hoping for the opportunity to accumulate more, and perpetually dependent on the jobs and necessities that the corporate system allocates to the worthy. Citizenship is reduced to the active pursuit of financial wealth. Feeling powerless to make real change, we come to see the economy as like the weather—beyond our control and understood by only the elite “experts.” We hope for sunny days and carry umbrellas.

This story renders all activities other than business transactions invisible—segregated into the sphere of family

life, social life, and leisure. A community of active, creative, and skilled people without money or capital (or the desire to have it) is considered unproductive or backward.

This is why many economic developers talk endlessly about “bringing in new businesses” or “attracting investors” to improve the local or regional economy. Real value, for them, comes from the outside, not the inside; from those who invest capital, not those who invest time and hard work; from the power of money to make more of itself, not from the power of life and community to self-organize and to thrive. This dominant story is about how our lives and our communities are never good enough, never complete or worthwhile without the money and jobs of the capitalist market economy.

and cooperation—community economies, local economies.

Many are familiar to us, though rarely acknowledged. They include:

Household Economies—meeting our needs with our own skills and work: raising children, offering advice or comfort, teaching life skills, cooking, cleaning, building, balancing the checkbook, fixing the car, growing food and medicine, raising animals. Much of this work has been rendered invisible or devalued as “women’s work.”

Gift Economies—built on shared circles of generosity: volunteer fire companies, food banks, giving rides to hitch-hikers, donating to community organizations, sharing food.

Barter Economies—trading services with friends or neighbors, swapping one useful thing for another:

through social ties, innovative ownership models, and mutual support. Such economies are not created to make large profits, but to provide healthy, modest livelihoods to their participants, and services to the larger community.

Recognizing these diverse forms of livelihood we can see not only that economic possibilities exist beyond the market and the state, but that these possibilities are viable and powerful. Indeed, the dominant economy would fall apart without such basic forms of cooperation and solidarity. It is not the capitalist market that germinates seeds, calls nourishing water from the sky, or transforms decay into delicious fruit. It is not the capitalist market that nourishes our souls on a daily basis with friendship and love or cares for us when we are too young or too old to



YES! MAGAZINE 2007

These illustrations are based on actual ads from past directories of the Humboldt Exchange. The Exchange is Humboldt County's local currency project in which participants agree to accept at least half payment for their goods and services in local non-cash currency.

A Story of Hope

Suppose we try a different story: instead of defining the economy as a market system, let's define it as the diverse array of activities by which humans generate livelihoods in relation to each other and to the Earth. Extending far beyond the workings of the capitalist market, economic activity includes all of the ways we sustain and support ourselves, our families, and our communities. Peeling away the dominant economic story of competition and accumulation, we see that other economies are alive below the surface, nourishing us like roots. These are not the economies of the stock-brokers and the economists. They are the economies of mutual care

returning a favor, exchanging plants or seeds, time-based local currencies.

Gathering Economies—living on the abundance of Earth's gift economy: hunting, fishing, and foraging. Also re-directing the wastestream—salvaging from demolition sites, gleanings from already-harvested farm fields, dumpster-diving.

Cooperative Economies—based on common ownership and/or control of resources: worker-owned and -run businesses, collective housing, intentional communities, health care cooperatives, community land trusts.

Community Market Economies—networks of exchange built from small businesses and cooperatives that are accountable to their communities

care for ourselves. Nor is it this market that keeps us alive in times of crisis when the factories close, when our houses burn down, or when the paycheck is just not enough. It is the economies of community and care—what many activists in Latin America and Europe call the “solidarity economy”—that hold the very fabric of our society together. It is these relationships that make us human and that meet our most basic needs for love, care, and mutual support.

So what's the alternative to the market system? Its seeds already exist. Though capitalist markets are constantly working to undermine, exploit, and co-opt elements of the solidarity economy, its power and potential as a



» space of creation and hope persists. We already inhabit different kinds of economic relationships. We have our own forms of wealth and value that are not defined by money. Economies already exist that place human and ecological relationships at the center, rather than competition and profit-making. We

and community food banks. Inspired by what is sometimes called “asset-based community development,” other groups are cataloging forms of wealth left out of the economic equation, such as subsistence skills, traditional arts and crafts, local stories and lore, and natural landscapes. A coalition of orga-

ers. In the process, we redefine these roles and institutions. Connections can also extend to the larger web of organizations and social movements struggling for justice, ecology, and democracy. Campaigns against big-box stores are enhanced by efforts to create community-based economic al-



do not need to start from scratch. When faced with the question of alternatives, then, we can answer not with another Grand Economic Scheme, but with a vision for creative, diverse, and democratic economic organizing. We can build on existing cooperative economic practices, cultivating imagination and possibility.

Linking together emerging alternatives in networks of mutual support and exchange, we can take them to the next level and generate new economic dynamics of solidarity and cooperation on local, regional, and global scales.

A strategy begins to emerge: identify existing alternatives; bring them together to build shared identities and connections; and with new-found collective strength, generate powerful possibilities for social and economic change.

Sounds simple, right? Perhaps, but it is the complex, deliberate, and beautiful work of community organizing that will transform vision into reality.

Efforts to identify spaces of democratic economic possibility are already under way. Groups such as the Seattle Local Economies Mapping Project (www.seattlemap.org) are building inventories of alternative economic initiatives, from cooperatives and local currencies to volunteer fire companies

organizations in the U.S. and Canada called the Data Commons Project is building a directory of North American cooperative economic projects (see <http://dcp.usworker.coop>).

New Eyes, New Connections

With local economic inventories in hand, we can begin to generate conversations among solidarity initiatives and institutions. In Brazil, where the solidarity economy movement is well-established, 23 statewide forums, connected by the national Brazilian Solidarity Economy Forum, generate dialog and collaboration among solidarity-based economic projects.

Similar gatherings could be highly effective in North America. The United States Social Forum, to be held in Atlanta, Georgia, in July 2007, offers an exciting opportunity for solidarity economy practitioners and organizers to meet on a large scale.

Such gatherings can link previously isolated efforts, integrating their work into a new and emergent economic web of solidarity. These connections are about more than mutual recognition; they are about building relationships of exchange and support—connecting producers and consumers, marketers and distributors, investors and organiz-

alternatives. Counter-recruitment work is more effective when youth are involved in cooperative economic projects that offer viable alternatives to the military, and the creation of community land trusts and housing cooperatives strengthens anti-gentrification struggles.

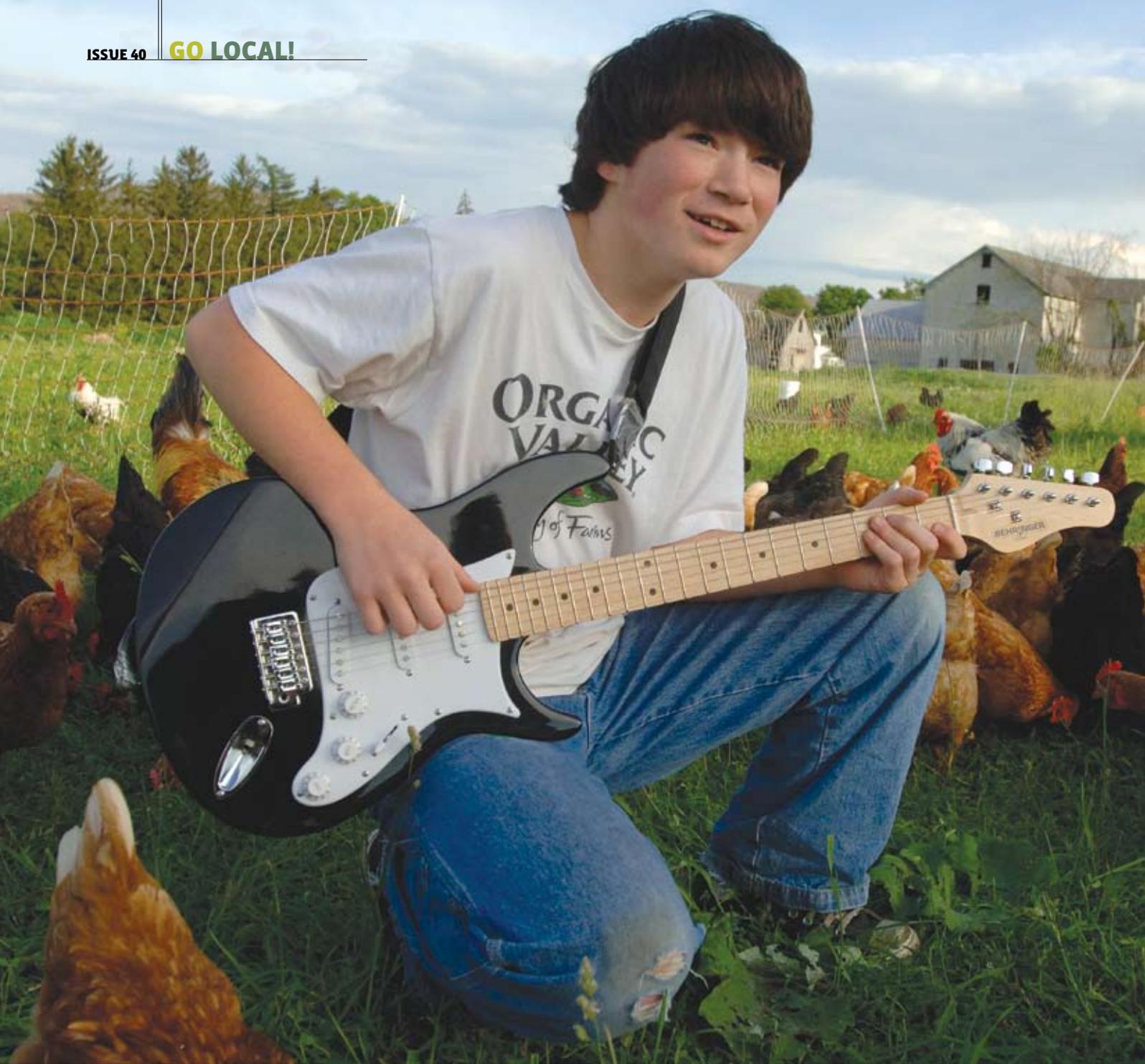
In all of these cases and more, the support is reciprocal: the dreams, aspirations, and energies of grassroots social movements ensure the integrity and health of community-based economic institutions.

The practices of seeing, convening, and connecting all build toward the practice of creation. From imagination and possibility can grow new initiatives, new institutions, new forms of exchange, new economies of solidarity. Together, we can reclaim our homes and communities as spaces of safety, care, healing, and mutual aid.

Seeking economic alternatives? The seeds have been planted. They're ready for the rain. ⑦



Ethan Miller (ethanmiller@riseup.net) is a writer, musician, subsistence farmer, and organizer. A member of the GEO Collective (www.geo.coop) and of the musical collective Riotfolk (www.riotfolk.org), he lives and works at JED, a land-based mutual-aid cooperative in Greene, Maine.



CARRIE BRANOVAN, WWW.CARRIEBRANOVAN.COM

#5

10 WAYS TO A HUMAN-SCALE ECONOMY

Organic Valley, New Generation of Farmers

In 1988, seven Wisconsin family farmers formed a cooperative called Organic Valley. Their mission was to support rural communities by protecting the environment and the family farm—corporations have bought out more than 600,000 farms since the 1960s. Organic Valley farmers become equal owners and help determine the price of products. The cooperative now has more than 800 members across the nation—approximately 10 percent of U.S. organic farmers—making it the largest organic farmer-owned cooperative in North America. Above, Blaise Knapp plays a Red Hot Chili Peppers tune for the hens on his family's farm near Syracuse, New York. —Sarah Kuck



Food to Stay

Coconino County ships food out—and ships the same food back in. What’s the value of keeping it at home?

Gary Nabhan

On farmers’ market Sundays in Flagstaff, Arizona, local growers may offer you heirloom chiles and tomatoes you can’t get anywhere else, apples from nearby orchards in Oak Creek Canyon, and *verdolagas* (purslane) from dry-farmed fields near Sunset Crater. When rains quench the thirst of drought-stricken forests, local foragers bring pinyon nuts, mushrooms, and wild horseradish. Livestock producers bring their Dominique hens, Black Spanish turkeys, pot-bellied pigs, or grass-fed beef. The air is as filled with the discussion of local political issues as it is with the aroma of family-recipe tamales, salsa, pesto, and hummus. A decade ago, none of this was readily available.

This market lies smack-dab in one of the most culturally diverse regions of North America, with more speakers of Native American languages than all the other regions of the United States combined, along with a strong Hispanic, Anglo, and Basque heritage. It also includes some of the poorest and most food-insecure counties in the West.

The Flagstaff market is now one of 10 in the region—the newest is the Navajo Nation’s market in Tuba City. Those markets, and a series of multicultural discussions facilitated by the Flagstaff-based Center for Sustainable Environ-

ments, led to creation of the Canyon Country Fresh Network. That, in turn, catalyzed a number of youth gardens on the Hopi and Navajo reservations, a network of outlets for local food, and huge growth in the amount of food money that stays in the local economy.

The dramatic shift in sourcing foods in Grand Canyon country is not unique. Similar shifts are occurring in many other rural and urban food systems as well. Over the last decade, the number of farmers’ markets in the United States has grown from 1,755 to over 3,700, while community-supported agriculture projects, “Buy Fresh, Buy Local” campaigns, and community kitchens have also proliferated. Thanks to non-profits like Community Food Security Coalition and Food Routes, more Americans than ever before are thinking about where their food comes from and how far it travels.

Yet, despite the rapid growth of local food projects throughout North America, their contributions to wealth and health at the community level still fail to register with many conventional businesspeople and economic development officials. Perhaps this is because the annual growth in food sales for a corporation such as Wal-Mart is easy to measure. It’s harder to track the diffuse growth of the local >>

Speed Dating Chefs



JAMIE FRANCIS / OREGONIAN

Speed dating—it's not just for lonely singles anymore. The modern matchmaking technique has become a useful way to connect chefs searching for fresh ingredients with local farmers seeking markets. Oregon's annual Farmer-Chef Connection conference has brought food producers and sellers face to face since 2001. Ecotrust and the Portland Chapter of the Chefs Collaborative started the matchmaking event to help decrease the miles food travels to get to restaurants, get guests the freshest local food, and give communities what Ecotrust calls "a healthy, diverse market of locally grown food." The chef speed-dater pictured here is Pascal Sauton of Portland's Carafe. —Sarah Kuck

Hospital Food: a Fresh Look

In August, healthcare giant Kaiser Permanente launched a program to bring fresh, locally grown produce to its patients. For six months, 10 small farmers will provide some of the ingredients used in the 5–6,000 daily meals of 19 northern California hospitals.

The pilot program is intended to make hospital operations more sustainable, support the regional economy, and provide a better diet for staff and patients. The partnership benefits the farmers, who earn 20 percent more selling directly to Kaiser than selling to wholesalers. And buying local cuts transportation costs, as well as carbon emissions.

The hospital-farm connection started in 2003, when Kaiser physician Preston Maring had the idea of holding a farmers' market at the Oakland hospital. The market became a popular weekly event. Patients even started scheduling appointments on market days. Within two years, 25 Kaiser hospitals in five states were holding weekly markets.

Other groups are watching to see how Kaiser's experiment goes. If it is successful, the medical departments of Stanford, U.C. Berkeley, and the University of Michigan plan to try similar programs.

"I'm not saying what Kaiser Permanente is doing will affect global warming, and I'm not saying that a post-hip-replacement patient who eats a local tomato wedge is going to go home healthier. And I'm not saying that we're changing the world," said Maring, in an interview published in the San Francisco Chronicle. "But we're changing our system—and this can grow from there."

— Catherine Bailey

» foods movement—whose participating markets may collectively have a higher growth rate in the United States than Wal-Mart—where the majority of benefits do not flow back to a single, distant corporate headquarters.

Nevertheless, the generation of wealth and well-being by local and regional food initiatives is quantifiable, and directly benefits members of rural communities like those in Northern Arizona. Ironically, the other side of the coin is seldom considered by urban and rural planners: just how much is lost when farmers in a region export most of their foods into the global commodity market, while their own communities buy back many of the same foodstuffs through an international network of intermediaries. Not only is the food more costly to purchase, but it has diminished freshness, reduced nutritional quality, and a higher probability of carrying food-borne diseases.

Let's consider the cost of farmers and ranchers not selling their meats, grains and produce locally, and not using local

inputs to produce them. The master detectives solving this economic mystery have been Ken Meter of the Crossroads Center and Jon Rosales at the Institute of Social, Economic and Ecological Sustainability in Minnesota. They pioneered this topic in a classic series of studies of rural areas across the U.S. called "Finding Food in Farm Country."

Meter recently did an analysis, commissioned by our Center for Sustainable Environments, of the multi-cultural food system of northern Arizona. In particular, Ken studied how much food—especially meat—is produced in the Arizona counties of Coconino, Navajo, and Yavapai relative to what is eaten there.

Coconino County surrounds the Grand Canyon, and includes much of Western Navajo and Hopi lands. In 2002, its 213 ranches and farms sold \$10.3 million in livestock and byproducts. In that year, county residents spent \$37 million on meat, poultry, fish and eggs. Local consumers could absorb all the meat produced in the county if it were directly available to them. Yet, in

Fishing for the Future



JESSIE AGEY

In 1993, the Cape Cod Commercial Hook Fishermen's Association (CCCHFA) was founded in response to declining fish populations. The nonprofit association works with a 40-member fleet that uses conservative harvesting practices and distributes catch quotas cooperatively. The CCCHFA encourages science- and community-based management to ensure fish populations for future generations. The CCCHFA helps to involve the local fleet in decision-making, cooperative research, and educational programs. On Earth Day 2006, the National Oceanic and Atmospheric Administration recognized the CCCHFA for responsible stewardship with a National Environmental Hero award. Above, a hook-and-line fisherman hauls in his catch. —Sarah Kuck

2002, they bought \$53,000 of food directly from their farming neighbors.

The way the food economy is now structured, the direct producer-consumer connection does not exist—or is just developing. Coconino County ranchers and farmers currently lose \$10 million each year selling the bulk of the food they produce into the national or globalized commodity marketplace. Eliminating the middlemen and selling locally would go a long way toward stopping those losses.

As county ranchers and farmers struggle with losses, county con-

sumers spend \$215 million a year buying food from the outside. As Ken has summarized, this is a total loss to the region of \$231 million of potential wealth each year. This loss amounts to 14 times the value of all food commodities raised in the county—a giant sucking sound that drains both wealth and well-being from our communities.

On the brighter side, let's look at what's happened in Flagstaff and surrounding areas of northern Arizona since 2001, when a community farmers' market and several related local food micro-enterprises opened their gates to put

a stopper in the drain.

From 2001 to 2005, annual purchases of locally and regionally produced foods went from less than \$20,000 to \$250,000 in Flagstaff and from \$85,000 to nearly \$500,000 in the surrounding Northern Arizona region. This is a six- to eight-fold increase in direct economic benefits to the community resulting from local food purchases in the first five years of these initiatives.

But this money also generates multiplier effects within Northern Arizona, or what Richard McCarthy of the Crescent City Farmers' Market calls "sticky money." Money spent locally stays in the community rather than draining off to corporate headquarters in Phoenix or Los Angeles. In addition, McCarthy's studies in New Orleans prior to Hurricane Katrina showed that downtown retailers near his market witnessed a 30–70 percent increase in sales on market days, gaining an additional \$450,000 a year as a result of increased foot traffic.

Our informal surveys of Flagstaff's downtown retailers, all of whom are open during Sunday market hours, indicate that they benefit substantially from market-directed foot traffic. The retailers' direct benefits in Flagstaff are similar to those in New Orleans—downtown Flagstaff businesses gain approximately \$54,000 annually just from the increased traffic during summer and fall when the Flagstaff Community Farmers' Market is open.

Of course, not all of the economic and nutritional benefits of local food initiatives come directly from farmers' markets. In Flagstaff, the farmers' market served as a cornerstone that supported other bricks needed to build a healthy local food system.

Soon after the farmers' market opened, chefs from restaurants such as The Turquoise Room at La Posada in Winslow, Arizona, became "early adopters" of local foods.

They were followed by a second wave of chefs, primarily caterers, who began to regularly purchase food from local farms, orchards and ranches. The



#8

10 WAYS TO A HUMAN-SCALE ECONOMY

Turnips Instead of Bread



ALISA SMITH

The average item on a North American plate has traveled 1,500 miles. Imagine spending a year eating nothing but food grown within 100 miles of your home. Alisa Smith and James MacKinnon, of Vancouver, B.C., did just that, creating the “100-Mile Diet.” It was difficult at first (both shed a few pounds), but after some adjustment they explored farms, mastered canning, and got creative in the kitchen—including this turnip-for-bread sandwich. Their book *Plenty*, about that year, will be published by Harmony in May. —Catherine Bailey

#9

Montana Farms Go To School



UM MISSOULA DINING SERVICES

The University of Montana, a member of the national “Farm to College” movement, gets a growing portion of its cafeteria food from local farmers. UM professor Neva Hassanein and a group of graduate students brought the program to the university. Montana State University, Salish Kootenai College, and the Missoula public schools are working with Montana’s “FoodCorps” to localize their menus. Farmers are even marketing value-added products like ketchup, chips, and apple cider to maintain the “cafeteria” feel...though the french fry is proving tricky, as the potatoes taste “too fresh.” —Catherine Bailey

» Flagstaff Community Supported Agriculture Project also contracted with one of the farmers from the market, and has since added other vendors to supply weekly packages of regionally produced foods to 150-170 households.

From there, the local food initiatives grew even more diverse. The country’s first community-supported wild-foraging project was started to supply 20 households, and still supplies caterers and restaurants with native and naturalized wild foods. Several ranchers began to market their locally produced meats in northern Arizona, and a new restaurant featuring grass-fed meats is set to open this winter.

More than a dozen new youth gardens in Flagstaff and on the Hopi and Navajo reservations have begun to produce food for local consumption. Their fall 2005 harvest celebrations fed between 1,800 and 2,400 people with fresh produce, and their fall 2006 Native Harvest conference at Moenave near Tuba City engaged more than 150 Navajo ranchers, gardeners, and farmers.

Over several years, the NAU Healing Gardens program, Nava-Tech, Indigenous Community Enterprises, New Dawn, and Native Youth Movement have galvanized various facets of local food work in Diné (Navajo) communities, while the Natwani Coalition has done the same in Hopi communities. Most recently, a Diné Farmers’ Association has decided to incorporate at Leupp, Arizona, building on the earlier successes of a project called Navajo Family Farms. That same community formed the first Native American-led “convivium” associated with Slow Food USA, and has featured blue corn and churro lamb dinners at its events.

The Canyon Country Fresh Network began as a means of promoting more purchase of locally produced foods in the region. It includes 27 restaurants, cafes, caterers, resorts, vineyard tasting rooms, groceries and gift shops. Each must pledge to purchase foods from three or more of the many local producers on a regular basis. Network members are located in Flagstaff, Sedo-

The Local Multiplier Effect

HERE'S THE IDEA

na, Winslow, Prescott, Dewey, Mormon Lake, Cottonwood, and Chino Valley, Arizona; Boulder, Utah; and in Zion and Petrified Forest national parks.

A community kitchen program has been in the works for two years, and several school districts are working on food policies that favor local food purchases. All of these organizations, plus several ranchers' groups such as Diablo Trust, have joined together for discussions sponsored by a new Northern Arizona Food and Agriculture Council, which Drake University's Agricultural Law Center has assisted. Their shared goal is to build more collaboration and infrastructure to access more local foods and keep our communities healthy.

All of these efforts add not only to the local economy, but to the sense of being in a cohesive, multi-cultural community in Grand Canyon country. There's value beyond mere calories in fresh, local food. Building a local food supply system makes for healthier food, fosters more economically viable farms and ranches, and provides a forum for community members to collectively imagine a more sustainable future for the region. The informal conversations that take place at marketplaces and feasts are as important as the network's more formal accomplishments.

With the dry humor characteristic of their arid region, some activists in Canyon Country now jokingly call themselves "terroir-ists," expressing their love of the flavors and fragrances of the food native to their homeland. It is the kind of "terroir" that even advocates of homeland security might celebrate, for it has increased the food security of a homeland that had earlier found itself at risk in terms of food security, nutrition-related diseases, and poverty. Although these risks have not instantly disappeared, residents can now see "a green light" at the end of the tunnel. 🟢



Gary Nabhan is director of the NAU Center for Sustainable Environments. For more information, visit www.garynabhan.com.

Buying local products at locally owned businesses keeps money circulating closer to where you spend it. This creates a ripple effect as those businesses and their employees in turn spend your money locally. Corporate chains send most of your money out of town.



For every \$1 spent at a local business ...



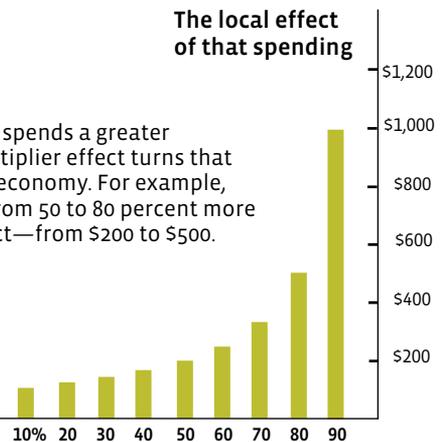
For every \$1 spent at a corporate chain ...



A LITTLE GOES A LONG WAY

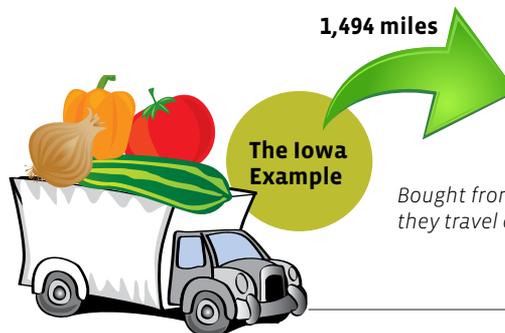
If everyone in a community spends a greater percentage locally, the multiplier effect turns that into big bucks for the local economy. For example, increasing local spending from 50 to 80 percent more than doubles the local effect—from \$200 to \$500.

Increasing percentages of \$100 spent locally



AND A BONUS!

By buying local goods, you maximize your money's impact and minimize fuel use and CO2 production. Produce from the supermarket travels up to 92 times farther than produce grown locally.



A study by the Leopold Center found that 16 common crops that grow in Iowa travel an average of 1,494 miles to reach chain groceries there.

Bought from local growers, they travel only 56 miles.

Sources: Sustainable Seattle; Civic Economics.

YES! MAGAZINE GRAPHIC 2007

NO COMMENT



The most bizarre Nike ad ever turns out to be the work of Sharad Haksar, an internationally recognized advertising photographer. These are pieces in the “Brand Irony” series he is putting together for a book. Last year, Haksar went head-to-head with Coca-Cola by placing the above image on a billboard in Chennai, India. The billboard highlights concern about water shortages in communities around Coca-Cola’s bottling plants across India. Haksar said he was puzzled by Coca-Cola’s angry reaction. “Chennai is full of such images. Coca-Cola plasters walls with such huge posters, and empty pots waiting to be filled is a common sight here.”

Interested? www.sharadhaksar.com

Percentage by which caloric intake from milk decreased in the United States from 1977 to 2001: **38**

Age range in which the largest decrease occurred: **2-18**

Percentage by which caloric intake from soft drinks increased in the United States in this time: **135**¹

Percentage of 523 school districts surveyed that have a contract with a soft drink company: **50**

Percentage of these school districts that receive money from the soft drink sales made in their schools: **80**²

Percentage of 16,000 American elementary schools surveyed that have eliminated recess or may do so: **40**³

Approximate percentage by which clinical obesity in children ages 6-19 has increased in the past thirty years: **200**⁴

Rank of the word “mother” in a survey of 42,000 English-speakers’ favorite words: **1**⁵

Number of times Massachusetts father Dick Hoyt has enabled his handicapped son to compete in triathlons by pushing his wheelchair through the entire race: **206**⁶

Average price of sneakers endorsed by an NBA player: **\$150**

Price of new sneakers conceived of and endorsed by NBA player Stephon Marbury: **\$14.95**

Number of dollars Marbury will receive for endorsing these sneakers: **0**⁷

Percentage of Americans who agree with the statement, “the free enterprise system and free market economy is the best system on which to base the future of the world”: **71**

Percentage of the French who agree with this statement: **36**

Percentage of the Chinese who agree with this statement: **74**⁸

Number of Earth-sized planets needed if global resource consumption matched that of the United States: **3**⁹

Year in which China stopped receiving food aid from the U.N. World Food Programme: **2005**

Year in which China emerged as the world’s third largest food aid donor: **2005**¹⁰

Percentage of Americans who agree that arts are vital to providing children a well-rounded education: **93**

Percentage of Americans who agree that arts education improves children’s attitudes toward school: **86**¹¹

Number of U.S. states that implemented budget cuts to arts funding in 2003: **42**¹²

Miles of roadside land reserved for a tree-planting campaign in the Philippines in August, 2006: **2,137**

Number of minutes volunteers were given to plant as many saplings as they could: **30**

Estimated number of volunteers who participated in the campaign: **1,000,000**

Estimated number of trees that were planted: **500,000**¹³

Place Charlie Chaplin won in a Charlie Chaplin look-alike contest, which he entered under a false name: **3**¹⁴

1. University of North Carolina News Services, September 16, 2006. **2.** *The Journal of Pediatrics*, May 2005. **3.** American Association for the Child’s Right to Play, 2006. **4.** National Center for Health Statistics, June 20, 2002. **5.** British Council, November 2004. **6.** Team Hoyt, 2005. **7.** *Guardian UK*, August 26, 2006. **8.** The Program on International Policy Attitudes, June 2006. **9.** *The Guardian UK*, July 14, 2005. **10.** U.N. World Food Programme, July 20, 2006. **11.** National Assembly of States Arts Agencies, 2006. **12.** College Art Association, November 2003. **13.** ABC News, August 25, 2006. **14.** *Tramp: The Life of Charlie Chaplin*, 1996.



**“ I meant no harm. I most truly did not.
But I had to grow bigger. So bigger I got.
I biggered my factory. I biggered my roads.
I biggered my wagons. I biggered the loads
of the Thneeds I shipped out. I was shipping them forth
to the South! To the East! To the West! To the North!
I went right on biggering ... selling more Thneeds.
And I biggered my money, which everyone needs. ”**



| **THE ONCE-LER**, FROM THE LORAX, BY DR. SEUSS

Chris Jordan

Intolerable Beauty series

Jordan's photographs focus on the detritus of American consumer society. His images have been exhibited widely in the U.S. and Europe, and featured in publications all over the world. His most recent book is *In Katrina's Wake: Portraits of Loss from an Unnatural Disaster*. www.chrisjordan.com

Car Junkyard, Vancouver, Washington



READERS FORUM

Tell us. Send your response to a *YES!* article, your stories about making the world a better place, and your ideas for connecting with *YES!* readers to editors@yesmagazine.org or to PO Box 10818, Bainbridge Island, WA 98110.

The Wealth (and Health) of Nations

I greatly appreciated the “Health Care for All” edition. I am a Wisconsin State Senator and for three successive sessions have introduced legislation to provide medically necessary health care to every Wisconsin resident, modeled on the Canadian system. The articles in the health care issue powerfully reinforced the reasons why such a system would best serve the public.

I also appreciated the article by Brydie Ragan on social and economic justice. I’d like to refer readers to the book *Developmental Health and The Wealth of Nations*, edited by Daniel Keating and Clyde Hertzman. The editors provide a powerful compendium of research that demonstrates the complex social and health problems caused by extraordinary wealth differentials.

SEN. MARK MILLER
Wisconsin State Senator
16th Senate District



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there is an incentive to pass laws that benefit the health of the entire population, including establishing regulations for more nutritious foods and less toxic consumer products.

STEEN HVIID
Dolan Springs, AZ

Driving Home the Local Message

In reading Jill Bamburg’s review of Michael Shuman’s book *The Small Mart Revolution*, I was struck by how the dramatic increase in the cost of transportation will inflate the prices of foreign-made goods in big box stores, as well as the cost of driving to shop there. It may help refocus our demand for regionally produced goods in neighborhood shops sooner than anticipated.

KURT VOLCKMAR
Garberville, CA

Oh (no) Canada!

While it’s important that a universal healthcare system is implemented in the U.S., it’s also important that Americans do not idealize the Canadian system. Canada’s publicly-funded health care system is under threat. This began when Paul Martin cut federal spending back when he was Finance Minister (before he became

YES! in Español

I cannot tell you how excited I am to learn that you now have materials available in Spanish. I teach a course called “Spanish for Sustainable Development” for students preparing to do internships in Latin America, and my course emphasizes the same upbeat, exemplary models as those seen in *YES!* Magazine.

Thank you again for this wonderful news. Lo agradezco MUCHO!!!

Jeanne Fossani, via email

Select articles from recent issues are available online in Spanish at www.yesmagazine.org/espanol

Another Incentive for Caring

Here is another benefit of a single-payer health system: when the government pays for health care for everyone,



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Prime Minister). These cuts left the provinces scrambling and set off the backwards crawl towards health care privatization in Canada.

Under NAFTA, Canada's health services are protected from foreign competition only if the Canadian government can prove that the sector has not been opened to private sector activity. However, Canada has entered a slippery slope towards privatization. Throughout the country, medical services (such as physical therapy and chiropractic) are being de-listed, and private-public partnerships for non-medical hospital service workers (such as cleaning staff and food providers) are forming.

Once the Canadian health care market is sufficiently deregulated, American companies (and others) will be able to compete for 'customers' (patients), just like the U.S. system. For more information, please check out www.profitisnotthecure.ca.

SARA DENT
Vancouver, B.C.

Hold the Hassle

A nationwide survey conducted in 2004 by Harvard University, the federal Agency for Healthcare Research and Quality, and the Kaiser Family Foundation found that 55 percent of respondents were dissatisfied with the quality of their health care, up from 44 percent in 2000.

Dr. Drew Altman, president of the Kaiser Family Foundation, interpreted the findings this way: "When they talk about quality in health care, patients mean something entirely different than the experts do. They're not talking about numbers or outcomes but about their own human experience, which is a combination of cost, paperwork and what I'll call the hassle factor, the impersonal nature of care."

Unless we incorporate personal elements back into health care, we'll eventually bankrupt ourselves no matter what economic arrangements we make.

JEFF KANE, MD
Nevada City, CA

MORE READERS FORUM ON 61



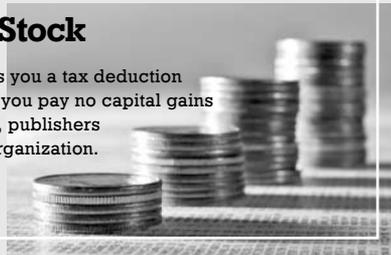
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YES! NEWSLETTER

In the August edition of our monthly e-newsletter, we asked readers to answer the following question:

Has the economy in your area become more localized or less localized in recent years? If it's changed, what do the changes mean to you?

Getting There

I live in Eden Prairie, Minnesota, a second ring suburb of Minneapolis. We have more big box stores now, but our city council is trying to create more of a community feeling. A large part of the problem is our lack of a town center or a "main street", which makes community cohesiveness more difficult.

We did make *Money Magazine's* top 10 list of best places to live, but I still need to drive to neighboring towns to access farmers' markets, as well as a food co-op that buys from local and regional producers.

SEPTEMBER STEINOLFSON
Eden Prairie, MN

Remote Control

The economy in my area has continued to shift from local control to remote management. Many apartment buildings have been sold and re-sold to bigger and more impersonal corporations that are tweaking the names of apartments to "apartment homes." This is merely advertising spin. The fruit is not in the pudding.

Our local grocery and clothing stores continue to be bought up by large com-

panies, leaving local managers unable to do much except satisfy the company that supplies their weekly paycheck.

KAREN GOSSER
Tigard, OR

McMansions Displace Locals

I live in Montauk, NY at the eastern end of Long Island. We are 3 hours from NYC and 25 minutes from Easthampton. Although Montauk used to have a distinct local character, the whole south fork of Long Island has essentially become "The Hamptons." Due to an increasing number of affluent summer residents in our town, we are struggling to maintain a community in which permanent residents can afford to live a decent life.

SCOTT CULLEN
Montauk, NY

Planning for the Peak

There is a lot of talk in Asheville, NC about creating a more local economy. We have more small farmers than in previous years, and we've kept Starbucks and big box stores out of our downtown. Yet given the coming oil crunch, many acknowledge that more needs to be done.

BRUCE MULKEY
Asheville, NC

YES! E-NEWSLETTER: If you'd like to subscribe to our free monthly e-newsletter, sign up online at www.yesmagazine.org/um/signup.asp. Through the e-newsletter, you'll receive news and announcements. You'll also get a chance to share your thoughts with us on a variety of topics. Of course, you don't need to sign up for the e-newsletter to do that. You can always write to us at editors@yesmagazine.org or 284 Madrona Way NE, #116, Bainbridge Island, WA 98110.

CORRECTIONS

• In *YES!* Issue 39, Fall 2006, on page 18, we identified Robert D. Ray as a congressman. Mr. Ray is a former five-term governor of Iowa, but never served in Congress.

• On page 23, we said, "Health Care for All is holding town hall meetings throughout the United States (they've held 93 so far)." Health Care-NOW is holding these town meetings.

Statement of Ownership, Management and Circulation

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B) Paid and/or requested circulation:		
1) Paid/requested outside-county mail subscriptions stated on Form 3541	26,485	24,414
2) Paid in-county subscriptions:	0	0
3) Sales through dealers and carriers, street vendors, counter sales, and other non-USPS paid distribution:	6,288	7,948
4) Other classes mailed through USPS	1,264	221
C) Total paid and/or requested circulation:	34,037	32,583
D) Free distribution by mail:	967	835
E) Free distribution outside of the mail:	5,892	3,155
F) Total free distribution:	6,859	3,990
G) Total distribution:	40,896	36,573
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16. This Statement of Ownership is printed in the Winter issue of this publication 17. I certify that all information furnished on this form is true and complete: Frances F. Korten, Executive Director.

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Comprehensive Resource List
/resourceguide40

Discussion Guide

*Conversation starters and
article summaries*
/discussion40

Declare Independence! Localize Your Life

The National Sustainable Agriculture Information Service

includes a resource guide for farmers' markets and organic food sources, listed by U.S. state. 800/346-9140, www.attra.org/attrapub/localfood_dir.php

100-Mile Diet, the official homepage of Canadian "locavores" Alisa Smith and James MacKinnon, identifies your 100-mile eating radius and publishes success stories from all over the nation. www.100milediet.org

Local Legacies is a compilation of local festivals and community events that celebrate the unique heritage of each U.S. state. Includes links to each annual event's Web site. 202/707-5510, www.loc.gov/folklife/roots/

The Relocalization Network, an initiative of the Post Carbon Institute, supports 125 existing groups worldwide that are dedicated to localizing their food and energy economies, and helps create new ones. 604/736-9000, www.relocalize.net

Community-Wealth.Org provides information about community-based wealth strategies, policies, models, and innovations. The organization connects community corporations, co-ops and nonprofits to create a network of support and participation. 301/405-9266, www.Community-Wealth.org

The Big Box Tool Kit works to counter mega-retailers and rebuild local business by supplying information about big box stores, how to stop them, and how to get the neighbors involved, too. 612/379-3815 x213, www.bigboxtoolkit.com

Learn More; Be Inspired

Grub: Ideas for an Urban Organic Kitchen, by Anna Lappé and Bryant Terry, is more than just a great collection of recipes. It stresses the importance of the organic lifestyle, not only as a path to personal health, but also to environmental and societal justice. Tarcher, 2006.

Capitalism 3.0, by Peter Barnes, urges readers to "upgrade" capitalism and preserve humanity's shared heritage by reclaiming the Commons—nature, community, and culture. Berrett-Koehler Publishers, 2006.

The Small-Mart Revolution, by Michael Shuman, offers a detailed and informed look at how small businesses are triumphing over multinational chains. Berrett-Koehler Publishers, 2006.

Short Circuit: Strengthening Local Economies for Security in an Unstable World, by Richard Douthwaite, proposes that communities should build independent local economies to avoid mainstream economic collapse, and also supplies ideas for action. The Lilliput Press LTD, 1996.

Bringing the Food Economy Home, by Helena Norberg-Hodge, Todd Merrifield, and Steven Gorelick, argues that localizing our food economies is a "solution-multiplier" that will reduce the negative impacts of globalization. Zed Books, 2002.

Parecon: Life After Capitalism, by Michael Albert, outlines a new model of "participatory economics" that departs from capitalism and socialism in its truly democratic framework. Verso Books, 2003. Entire text available online: www.zmag.org/parecon/pelac.htm

Cooperation Works!, by E. G. Nadeau and David Thomson, discusses specific, cooperative approaches to business, development, and the equal treatment of society's forgotten members, using success stories from the U.S. Lone Oak Press LTD, 1996.

Organizing Change

The American Independent Business Alliance defends community character by helping to sustain independent businesses nationwide, raising awareness of their struggles, and networking to strengthen communities. 406/582-1255, www.amiba.net

The Bainbridge Graduate Institute offers MBA and certificate programs in Sustainable Business and Entrepreneurship & Intrapreneurship using distance teaching and monthly on-site intensives. 206/855-9559. www.bgiedu.org

Windustry, operating out of Minnesota, makes wind power more accessible to rural farmers and communities by equipping them with knowledge and technical guidance. www.windustry.org

Peak Moment Television, produced by Yuba Gals Independent Media, is a weekly series of 28-minute episodes that explore ways in which community efforts can smooth the transitions made necessary by climate change and globalization. Episodes 5 through 33 are available for download at www.globalpublicmedia.com/specials/712. 530/265-4244.

The Institute for Local Self Reliance is a nonprofit research organization that promotes sustainable communities by investigating ways to improve economic and environmental conditions. 612/379-3815, www.ilsr.org

The E.F. Schumacher Society uses its resource library, lectures, programs, and projects to promote decentralism, human-scale societies, regionally based economic systems, local currency experiments and community land trusts. 413/528-1737, www.schumachersociety.org

The U.S. Federation of Worker Cooperatives is a network of organizations dedicated to the advancement of democracy and partnership in the workplace. Be sure to check out their Education/Resources page. 415/379-9201, www.usworker.coop

Farm to School helps establish local food programs in school cafeterias, and educates students about the benefits of eating local food. Includes a map of current programs in the U.S. 323/341-5095, www.farmtoschool.org

The Leopold Center for Sustainable Agriculture is a research group based in Iowa that investigates the dangers of current farming practices, educates the public about its findings, and proposes alternatives. 515/294-3711, www.leopold.iastate.edu

Slow Food is an international organization devoted to protecting regional foods from homogenization. www.slowfood.com

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FRANK ZIMMERMAN, WWW.FRANKPHOTO.COM

New York's Union Square on market day (see page 39). For nearly 170 years Union Square has been a gathering place—for commerce, entertainment, recreation, and labor and political events. The site was authorized by the state legislature as a public place in 1831 and acquired by the City of New York in 1833.

How Commerce Consumed the Commons

In a world where everything's for sale, we've forgotten that much of value happens outside the stream of commerce. Here's how we forgot—and how we're reclaiming the commons.

Jonathan Rowe

Part of the spell that the term “the market” casts upon our minds is that it appears to refer to something specific—but it does not. “The market” of policy is not the world but rather a way of looking at the world—a system of belief, a mental overlay, that has been projected into all space and defines it, regardless of what is actually there. To many, it is the functional equivalent of God.

But in the beginning this was not the case. Markets were particular events, much the way street fairs and farmers’ markets are today. There was society, and part of that society was times and places for commercial exchange. The process by which actual markets have become “the market” has brought a kind of economic failure that economists don’t even know how to see. Their prescriptions, in fact, are making the problem worse, because they are displacing further the productivity of the social commons and stripping away the generative social functions that markets used to serve.

The evidence is not hard to find. It might seem strange that Americans today feel lonely and disconnected in a nation that is so wired. (*USA Today* reported that 25 percent of Americans say they have no one they can confide in.) It might seem strange that we feel so chronically hungry and depleted in a nation that is so full of stuff, feel so under siege when we have relatively so much space, and that the civic realm is dying despite schooling levels that are so high.

But the seeming paradox actually makes sense. A whole part of the economy—the part that met the needs implicit in such deficits—is missing. The social commons that spawned markets has been devoured by the things it spawned. The revival of this missing parallel economy dimension will require tools beyond the repertoire of most who deal with economic policy today. It will require new thinking about productivity and wealth—what an economy is and what it is for.

There’s a bonus, though. It so happens that resurrection of this missing sector is a key to local economic

health in the more conventional sense as well.

From Conviviality to Global Feedlots

Before there were markets, there was social space, which is common space. Economists deem this realm a void, but in fact it was a teeming realm of productivity.

In early European towns, markets typically occurred in the large plazas that surrounded churches. The social function—the people drawn together for a common purpose—came first, and commerce found a place within that frame. Later, American settlements designated a day or days as market days. Boston established a Thursday market in 1633. William Penn’s Philadelphia had two a week. (Those liberals.)

The early markets were not just embedded in a social context. They were themselves social occasions as much as commercial ones. Charlemagne ordered the serfs on his estates not to “run about to markets.” Much later, this social function took a quieter, more civic form on American main streets, where people did business at the post office and town hall, where neighbors chatted in cafes,

and farmers caught up on news. A writer for the *Southern Mercury* observed in the 1890s, during the presidential campaign of William Jennings Bryan, that on street corners and “wherever people are gathered together, the money question has been seriously discussed.”

Street corners aren’t much like that any more (except sometimes outside inner-city groceries). As Wal-Mart and the rest have sucked commerce out of traditional market settings, they also have cannibalized the attendant social and civic functions—the commons productivity—that were a part of the purpose of markets in the first place. In the process they have wreaked havoc with the larger economy of well-being, of which markets were just a part.

When Peter Fanueil, the Boston merchant, built Fanueil Hall in 1742, he made space for public meetings and town offices as well as for markets. While merchants haggled, Sam Adams and others helped bestir the birth of liberty, for European settlers at least. Later, William Lloyd Garrison, Frederick Douglass, and Lucy Stone would start there the struggle to free the slaves.

The sidewalk outside MamaBuzz Cafe in Oakland, California.

JONATHAN DAVID LEAVITT



The balance was already shifting; commerce was getting the upper hand. But at this moment—the moment of the nation's founding—people still assumed that markets were part of something larger than no person or corporation owned. In today's malls, by contrast, there is no citizenship or community. In most states, the owners can stop you even from gathering petitions. Civic space has become private space. Markets have become what they are in the economic textbooks—"the market," a global feedlot for stuff with a circus thrown in.

We-Side Economics

The market of the textbooks has little connection to human need. "The word 'need' when used in economics is always a fallacy," Milton Friedman once put it, with pride. He was right, within his own narrow frame. "The market" responds to desire plus money, which is called "demand." Need is someone else's problem, especially when it is of a type that money cannot meet.

For actual people, however, need is not so easily dismissed. This is why, in localities throughout the nation, there are efforts to resurrect the economy of the social commons that the corporate market has displaced. The opposition to Wal-Mart, for example, is as much about reclaiming the social productivity of traditional main streets as it is about the big box giant's treatment of its employees. The so-called new urbanism is really the old village-ism, a rediscovery of the wisdom of traditional patterns of human settlement in which interaction is built into the flow of daily life.

The community garden movement—New York City alone has some 700 hundred of them—harkens back to the common pastures and fields of the early New England settlements, as well as to the Victory Gardens of World War II. Some dismiss such efforts as exercises in nostalgia. Whatever the corporate economy brings, they say, is progress by definition; to think otherwise is to suffer from psycho-emotional dysfunction.

Yet common spaces give expression to a "we" side of human nature that is both universal and deep. I have a

7 Ways to Break Free of the Corporate Economy

Has the cash economy swallowed up your life? Here are some ways to extract some of your time and "life energy" from the cash economy.

- 1 Reduce debt.** If you can't pay cash, don't buy it. Practice being mindful about what you buy and why.
- 2 Do it yourself.** Grow food, pick berries, can and preserve food, make wine, bake bread. Make or repair clothes, furniture, and gifts. Create your own entertainment. Walk, bike, run, or play basketball instead of joining a fitness club.
- 3 Share & Exchange.** Take care of neighbor kids and elders. Play music, sing, act in local theater, write poems, hold art shows. Exchange haircuts for applesauce, bike repair for massage, language tutoring for babysitting.
- 4 Reduce waste & pollution.** Weatherize your home or apartment. Reduce your car usage, or get rid of a car.
- 5 Buy local.** Run buy-local campaigns, print stickers, publish or post a directory of local businesses. Acknowledge business owners who foster the well-being of the environment, employees, and the whole community. Convert public funds from luring outside corporations to supporting local businesses.
- 6 Start a new local business.** Start a food market, credit union, wifi network, or even an electricity co-op. Explore ownership options like cooperatives, nonprofits, for-profits, or single proprietorships.
- 7 Buy Fair Traded** when you buy imports. Vote with your dollar for a better world for all.

brother-in-law in the Philippines who helped build a water system in a rural village there. He told me that the women continued to come to the common containment pool to wash clothes in the morning, even after the project was completed and the water ran to individual homes. The spontaneous social interaction was as important in its own way as the water itself, just as in community gardens the community is as important as the garden.

Which is not to say material production is not important. The Food Project in Boston produces over 120,000 pounds of vegetables on 21 acres near downtown, most of which goes to people in need. The gardens thus are doubly productive—materially and socially—in ways the market, by Professor Friedman's definition, doesn't even ken.

Cities are starting to catch on to the generative effects of common spaces. Several decades ago, in the wake of devastating riots, Detroit tried to revive its downtown with a big office development called the Renaissance Center that became a walled corporate fortress. General Motors made its headquarters there, metaphorically enough. The rest of downtown was as lifeless as before.

More recently, someone had the idea of starting where the first markets did—with a commons. The city created a big new public space called Campus Martius in the middle of downtown. The Motor City actually displaced cars to make room for people, thus completing the metaphor; and life is coming back. People are coming in from the suburbs to get what the suburbs lack. Investment is coming too—some \$500 million worth. The Compuware corporation has moved its 4,000 employees in from the suburbs to be close by.

The First Internet

The economics of the commons does not revolve around the old public-private axis. The question is not whether a private business does something or the government does. Rather, it is whether an enterprise is co-productive with a larger generative social process or whether it encloses and depletes it.

NYC Greenmarkets Feed Urban Appetites



RANJIT BHATNAGAR / WWW.MOONMILK.COM

New York City's Greenmarkets make up the largest farmers market network in the country. After feeling little effect from the arrival of Whole Foods last year next door to its flagship Union Square Greenmarket, New York City opened 10 more Greenmarkets in such diverse neighborhoods as Harlem, the South Bronx, and Bedford-Stuyvesant to make local produce easily available to all of the city's urban areas. The city also launched a pilot project to give New Yorkers who receive food stamps greater access to nutritious food at the farmers markets. Above, produce gathered at the Greenmarkets.

Farmers' markets are models of such positive symbiosis. They have become wildly popular: there are nearly 4,000 of them in the United States, double the number of just 10 years ago. The reason is not just fresh produce. Farmers' markets have that festive, social quality that is lacking at Wal-Mart (and was lacking also in a bleaker way in the former Soviet states). I asked a producer at our local market whether he made any money there. "Maybe ten dollars an hour," he said. "It's about community, the way people used to do it."

So too the local coffee shop.

You could write the history of human freedom from the standpoint of these shops. In England they were hubs of discussion, pamphleteering, even early stock markets. A writer for *The Economist* magazine called them the "internet of the Enlightenment era." (The movement for municipal WiFi systems really is an extension of this community-building function into cyberspace.)

Recently, when people in one Minneapolis neighborhood were asked to map their local commons, the coffee

shop was something almost everyone mentioned. Coffee chains don't kill this entirely. They still are meeting places; in malls and airports, they can be the closest thing to a commons to be found. But in neighborhoods, independent local owners are part of the alchemy that turns Main Streets into communities. There is a social ecology of commerce that has to be protected as vigilantly as the natural kind.

Yesterday's Answer, Today's Problem

The productivity of the social commons can be deeply unsettling to those trained in conventional economic beliefs. They learned that wealth arises from private property and private efforts, with a bit of government thrown in. That a different kind of wealth might arise from common property in which people participate together isn't in the script. Yet this new-old economic principle is on the rise throughout the economy, from research and innovation to the management of natural resources.

The old canard about the tragedy of the commons is yielding to the truth of

commons productivity. (We'll leave the tragedy of the corporate for another time.) This in turn betokens a larger and more seismic shift in thinking about economics generally. There was a time perhaps when the productivity of social (and also natural) wealth could be overlooked. It seemed so vast and inexhaustible, and human industry so promising; why not just assume the former and obsess over the latter?

But now that dynamic has reached a point of diminishing returns.

Increasingly we need most that which once seemed most abundant. The next economics will attend to commons production as much as to the corporate kind. Markets will again take a place within the larger economy of well-being. And like most great changes, it will start locally. In fact it has done so already.



Jonathan Rowe, a *YES!* contributing editor, is a fellow at the Tomales Bay Institute, which recently published *The Commons Rising*, a report on the revival of commons-based economics throughout the United States.

Community Arts Tell New Stories

Community activists watched Detroit’s industrial base decline in the 1980s and 1990s. Rather than give up on the city, they worked to revive it through the expansion of local arts. Here are three examples of the diverse, colorful results.



MATRIX THEATER COMPANY

To celebrate its Quinceañera (15th Birthday), South Detroit’s Matrix Theater and the local community take to the streets with a variety of locally-made puppets. The puppets speak to the community’s broader concerns: César Chávez is a hero for workers and peace; the Sturgeon reflects on the loss of this beautiful fish that swam by the millions in the Great Lakes prior to industrialization; and the Woman who Outshines the Sun stands for tolerance and water rights.



MOSAIC YOUTH ENSEMBLE

Members of the Mosaic Youth Ensemble perform “Hastings Street,” a play about a vibrant African-American Detroit neighborhood that rivaled Harlem in the 1940s. Young theater members interviewed grandparents and other seniors to revive and reclaim the history of this former Detroit cultural center that was demolished to build a freeway. The Mosaic Youth Ensemble helps young members build confidence and pride; 95% of participants go on to college.

HEIDELBERG STREET PROJECT

“Party Animal,” a Detroit house decorated by public artist Tyree Guyton, was once seized by the government due to drug activity. Transforming the abandoned house into a work of art has prevented people from trespassing and stripping the interior. Guyton has decorated several other houses on Heidelberg Street, which is now Detroit’s third most popular tourist destination. The Heidelberg Project is currently renovating the interior of the “Party Animal” house, preparing it for rental to an Alabama-based marketing and PR firm.

STEVE GOODMAN PHOTO



Financing Hope

These credit unions invest in their members and stand by them, even in hard times. And the members, in turn, stand by their communities.

Tracy Fernandez Rysavy & Prianjali Mascarenhas

Jerry Moore had always been a hard-working guy. He earned a decent salary working for the local phone company in Louisiana's St. Bernard Parish, but he was always reaching for something better. So he bought a used dump truck and started a hauling business on the side.

But his truck was old and didn't run well, so Moore knew that if he really wanted to make a go of it, he'd need a better vehicle. Unfortunately, he didn't have the credit history he needed to expand his business into a money-making enterprise.

He started working to boost his credit, and he took a six-week course on helping small contractors obtain city contracts, the banking and finance portion of which was taught by Lynette Colin, manager of Hope Community Credit Union's New Orleans branch.

"After my class was over, Jerry approached me and asked about getting a loan," says Colin.

Unlike conventional banks, Hope is a community development financial institution (CDFI), so it puts a priority on serving working-class and low-income people as a means of rebuilding disadvantaged communities. Colin helped Moore get a Hope loan to purchase a new dump truck for Moore & Moore Trucking in the summer of 2005.

A few weeks later, Hurricane Katrina hit. Moore and his wife evacuated in time to avoid the worst of the storm.

But as he watched news reports of the devastation, Moore realized he'd lost his home and everything he owned, including his new truck.

Colin also evacuated the city, but she had her computer and files with her. As soon as the storm cleared, she made her way to the temporary office Hope set up in Baton Rouge and started calling her clients. She reached Moore on his cell phone.

"I was just praying he'd gotten his

truck out of St. Bernard Parish," she says. "I found out he hadn't, but at least he and his family were safe. My advice then was to contact his insurance agent and get that truck paid off. Then we had to think about the future."

Though Colin urged Moore to apply for a loan for another truck right away, he had bigger plans. Knowing that it would take many hands to clean up his beloved city, he asked Hope to finance three trucks plus trailers for hauling >>

How to Invest in Community

Co-op America and the Social Investment Forum Foundation launched a "1% or More in Communities" campaign to encourage everyone to put a portion of their savings and investments into community investing vehicles. Here's how you can be part of it:

- 1 Open a savings, checking, or money market account, or get a certificate of deposit (CD) at a community development bank or credit union. These accounts are federally insured up to \$100,000, and your money will fund projects that build healthy communities. If there isn't a community bank or credit union in your area, several offer online banking services.
- 2 If you have money to invest, consider putting it into community development loan funds, pooled funds, and venture capital funds, as well as microenterprise loan funds.
- 3 Learn more about community investing and educate your financial adviser. Two guides that can help you with the nuts and bolts of community investing are *Investing in Communities* and *Investing in the World*, both from Co-op America and the Social Investment Forum Foundation. To view a comprehensive online database of Community Development Financial Institutions (CDFIs), visit their web site at www.communityinvest.org.

» away the debris.

“It was a bold move in uncertain times, especially for someone who had just lost his home,” says Colin. “So I said, ‘Jerry, don’t you think you’re being a little aggressive here?’ And he said, ‘Lynette, there’s going to be a lot of work here, and I can do it.’ Because I’d gotten to know him up front—we do that with all of our customers—I knew that if he wanted to make this work, he’d make it work.” She laughs. “Sure enough, it’s working.”

While Moore was rebuilding his business, Colin kept an eye on resources that would help him. When she found out about a state bridge loan program, she called him and told him to apply. When the Army Corps of Engineers called a meeting with small developers to discuss subcontracts, she called Moore and other contractor clients and told them to go. Moore was able to secure one of the Corps subcontracts.

“That’s part of what CDFIs do,” says Colin. “We look out for our clients.”

Within a few short weeks, Moore & Moore Trucking was back and bigger than ever, thanks to a loan from Hope that financed one truck and two trailers. With his newly built credit history with Hope, Moore was able to quickly secure additional funding for the remaining two trucks and one trailer through another financial institution. Business boomed.

Today, Moore’s company continues to haul debris out of Louisiana neighborhoods and work in other fields, such as highway construction. Moore is so busy that he’s hired nine employees, most of whom also suffered losses due to Katrina. Some of Moore’s employees have applied to Hope for their own loans, to rebuild their homes and otherwise improve their lives and communities.

The Need for Community Investing

For some people, calamity isn’t a once-in-a-lifetime storm. It’s an ongoing fact of life. Consider families trying to survive on minimum wage.



GREG CAMPBELL PHOTOGRAPHY

Jerry Moore lost his home, his truck, and his business when Katrina hit. But he didn’t lose his connection to Hope—the financial institution that helped him get started and stuck with him when times got tough.

A small loan for college or to start a micro-business might be just what they need to improve their situation, or perhaps a small loan to help them make it through a bad month. But without a sufficient credit history, few conventional banks will take a risk on those who need it most.

To get a loan, low-income people are often forced to turn to unscrupulous lenders, such as pawn shops and payday lenders, which perpetuate the cycle of poverty by charging ridiculously high interest rates.

That’s where CDFIs like Hope come in. These banks, credit unions, and loan funds serve low- and middle-income people by providing alternatives to high-cost lenders that prey on the financially vulnerable. By offering low-interest, small loans and low-minimum accounts, CDFIs help people lift themselves up economically and, in so doing, improve their communities. They help struggling farmers hold on to land their families have been farming for generations. They provide loans for single mothers to start small businesses. They supply capital for much-needed community services, such as child care, affordable housing, and health care.

In addition, most provide mentoring, education, and technical support to help borrowers succeed, from holding financial literacy workshops to sitting down with borrowers and drawing up a business plan.

“When a conventional bank looks at someone like Jerry Moore, it sees an unbankable financial risk,” says Colin. “When I looked at Jerry, I saw a resourceful, hardworking man with the drive to make his business succeed.”

Though many people (and conventional banks) assume that the nation’s poorest people will often default on loans, studies show that middle- and low-income borrowers have high pay-back rates. A survey of 517 U.S.-based community development banks, credit unions, and loan funds, showed pay-back rates of over 97 percent, according to the CDFI Data Project.

Serving Diverse Populations

While most CDFIs share a general mission to put capital toward lifting up economically disadvantaged neighborhoods in the regions they serve, some have even more targeted missions.

ShoreBank Pacific in Ilwaco, Washington, provides loans that benefit low- and middle-income people and

Cyberspace Goes Local

the planet, for example, believing that long-term economic prosperity goes hand-in-hand with a healthy environment. In 2004, this CDFI helped Portland residents save a beloved seven-acre farm surrounded by public parklands from housing developers.

The Try/on Life Community Farm (TLC Farm) nearly met its end in 2004, when the renters who ran this nonprofit sustainability and education center received an eviction notice. The landowners had decided to sell the property to a developer, who planned to build 23 luxury homes on the land.

The farm residents approached the developer, who agreed to sell them the option agreement for \$150,000, giving the TLC Farm nine months to raise \$1.4 million to purchase the property. Since none of the farm volunteers had that kind of cash, they approached ShoreBank Pacific for a loan.

“At the time, they didn’t yet have the resources pulled together to be considered bankable, even by a community development lender,” says ShoreBank’s Lucy Brehm. “But our loan officer believed in their mission and stuck with them over a long period as they raised funds, helping them think through creative ways of making this a bankable loan.”

With the possibility of funding at hand, the 15 residents ramped up their educational workshop schedule and hosted picnics and barbecues to get to know their neighbors better and engage them in their mission.

Eventually, they secured \$400,000 in government funding, \$600,000 in a ShoreBank loan, and the remainder in private donations to complete the purchase—just as the option was about to expire. Today, the land is held in trust by the Oregon Sustainable Agricultural Land Trust, which leases it back to TLC Farm. The farm continues to host educational workshops on natural building, permaculture farming, herbal medicine, and social activism.

Since opening in 1997, ShoreBank Pacific has supported other sustainable projects from San Francisco to

The internet needn’t be just a tool of the global economy. These tools can help build community and your local economy:

Freecycle: www.freecycle.org connects you with people who might want whatever it is you want to recycle or who might be off-loading the item you’ve been looking for. Everything, including membership, is free. Located in more than 3,000 cities, there’s likely one in your community.

Craig’s List: www.craigslist.org, located in more than 300 cities, offers free listings of jobs, housing, used goods, and other resources in your community.

Local Harvest: www.localharvest.org lists by zip code CSAs, farmers markets, food co-ops, and restaurants featuring local foods. A great way to connect with local farmers and find local produce.

Pick Your Own: www.pickyourown.org gives county-by-county information about pick-your-own farms throughout the U.S.

BALLE Network: www.livingeconomies.org/marketplace connects local economies. If you can’t get something locally, get it from another local economy by searching BALLE’s online “Marketplace.”

British Columbia. Its borrowers have used their loans to establish an environmentally focused alternative school, create a green office building, expand an organic dairy, and more.

Finance in Indian Country

Sometimes, a particular population will create a CDFI to serve its members. The Lakota Fund was created to help low-income Lakota Sioux on the Pine Ridge reservation gain access to development capital and credit to buy homes, start small businesses, or pay for college.

When the Lakota Fund started in 1986, the majority of its borrowers had never had a loan or even a checking account, and 95 percent had never owned a business. In 2003, the *South Dakota Business Review* noted that real per capita personal income in Shannon County, which encompasses the



Cash or Credit?

This fall, two new forms of money are rolling out in New England. People living in southern Massachusetts can exchange U.S. currency for **BerkShares** at participating local banks, and local businesses throughout the area have agreed to accept them. A directory lists those participating. The Southern Berkshire Chamber of Commerce and The E.F. Schumacher Society are the primary sponsors. The experimental BerkShares, launched on September 29, will encourage local businesses and local exchange, organizers believe. www.berkshares.org.

And in Boston, a pilot project for the new **Interra card** is underway. The card is designed to encourage local buying—merchants who accept the card offer rebates that go both to customers and to local nonprofits. People can register their existing debit or credit card, or apply for an Interra card. Dee Hock, the founder of Visa International, and Greg Steltenpohl, founder of the Odwalla juice company, are among the people behind Interra. <http://interraproject.org>

Pine Ridge Reservation, had grown by 80 percent since 1985—in contrast to just 44 percent for South Dakota as a whole. It attributed much of that growth to the Lakota Fund.

Community investing is at the heart of building thriving local communities, giving a hand up, not a hand out, to those who need it most. **V**

Tracy Fernandez Rysavy is editor and **Prianjali Mascarenhas** is Community Investing Program manager for Co-op America, a leading nonprofit organization working on market solutions to social and environmental problems (www.coopamerica.org). To find out more about using your money to create a better world, check out Co-op America’s Real Money newsletter (www.realmoney.org).



An Economy with a Future

This issue of *YES!* tells the stories of people who have declared independence from the global corporate economy. These folks are not waiting for government or corporate leaders to get the economy working for ordinary people. They're taking action at the local level to provide livelihoods and goods and services that meet our needs without devastating the planet.

Their initiatives focus on the economic worries that are front and center for most of us. For 85 percent of Americans, the issues of poverty and affordable health care are more important than abortion and same-sex marriage, according to a poll by the Center for American Values in Public Life (see more on page 9). And 83 percent favor raising the minimum wage from \$5.15 to \$7.25 an hour.

The economy is central not only to our well-being but to the moral character of our nation. We once believed that those who worked hard and played by the rules would have a good shot at a secure life. No longer. Wages and salaries have stagnated for decades, while the costs of housing, energy, health care, and education have risen steeply. People who once believed they had secure careers now find their jobs outsourced or downsized, and their retirement plans scuttled.

As the way of life we counted on (or aspired to) moves out of our reach, what do we do with the insecurity we experience? Where is the political debate about the essential question of economic security?

In the mid-term election campaigns, politicians played on our fears of immigrants and terrorism. And as they have done so often in our history, they blamed our anxiety on a distant enemy and, at home, on a disfavored ethnic community.

But this scapegoating not only harms those singled out for blame, it prevents us from identifying the real causes of our insecurity and the potential for new, common-ground solutions.

Since NAFTA, immigration rates have

increased dramatically. The free-trade, free-wheeling corporate economy has displaced Mexican farmers as well as U.S. workers. And this system, which is eroding our manufacturing base, the strength of our communities, and the quality of the environment, is also undermining the ability of parents to provide for their children—in the United States and throughout the world.

Yet we have become so dependent on corporations for jobs and life necessities that it's hard to see the alternatives. But there *are* alternatives—elegant local alternatives.

Local farmers and entrepreneurs are providing livelihoods that also sustain Earth's life-support systems. Some of these ventures are cooperatives, some are owned by a community or by a local government, some are mom-and-pop businesses. Local farmers are linking directly with consumers; energy providers are producing renewable, decentralized power. Others are building a variety of climate-friendly, human scale, community-rooted enterprises.

These local enterprises are the economic lifeboats that will keep us afloat if we do someday experience a collapse triggered by climate disruptions, peak oil, or a currency meltdown.

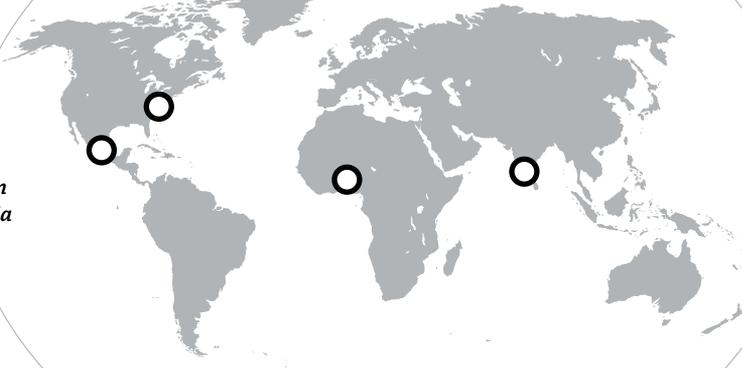
But we don't need a catastrophe to experience the tremendous benefits of independence from the global corporate economy—freedom, relief from the fear that comes of dependency, and as Bill McKibben says, a security built from belonging, not from belongings.

Sarah Ruth van Gelder
Executive Editor

Note: I will be taking a sabbatical/study trip to Latin America for the remainder of 2006 to prepare an issue of *YES!* on a new vision for the Americas. The crack editorial team of Doug Pibel, Lisa Farino, Tracy Loeffelholz Dunn, and former managing editor Carol Estes will be here putting together your Spring 2007 issue about human rights.

Signs of Life

SMALL STORIES ABOUT BIG CHANGE



GLOBALIZATION

Multinationals deplete local resources and cause pollution in the developing world. India takes a stand.

Indians Just Say “No” to Cola

👍 The state of Kerala, India, banned the production and sale of Coca-Cola and Pepsi products after reports of pesticide contamination. Researchers with the Delhi-based Center for Science and Environment (CSE) found pesticide residue—exceeding European standards by 24 times—in both Coke and Pepsi bottled in India.

Six other states banned soft drink sales in their educational and government institutions, making over 10,000 schools soft-drink free. Kerala’s total ban has been overturned by the state’s High Court, but Kerala’s chief minister, V.S. Achuthanandan, says his government is exploring legal steps to reinstitute the ban. Bans in the other six states remain in effect.

Water extraction and pollution from bottling plants have been longstanding concerns for India’s rural communities. A permanent vigil initiated by the local community outside Coca-Cola’s facility in Plachimada, Kerala resulted in the plant closing in 2004.

The vigil raised awareness of ground water depletion. According to Vandana Shiva, a bottling plant can use as much as 500,000 gallons a day. Protests and community-led research have expanded to several states. During *Jalyatras*—water walks—groups of farmers and environmentalists visit bottling plants and measure water levels

and pollution to document the effects of soft drink production on local water supplies.

ALSO ...

👍 TIAA-CREF, the largest pension fund in the United States, dropped Coca-Cola from its \$8 billion Social Choice Account in July 2006. The decision came after KLD Research and Analytics removed the company from its Broad Market Social Index (BMSI). Coke’s actions in the areas of worker rights, marketing soda products to children, and environmental issues related to water usage led to the removal, Karin Chamberlain, manager of KLD Indexes, told Reuters.

ALSO ...

👍 Nigerian Fishermen have taken the bottling company producing Coca-Cola drinks in their area to a Lagos high court seeking damages. The Ajeromi-Ifelodun Farmers and Fishermen Association says the bottling plant has been discharging toxic waste into adjoining rivers and ponds ever since it began operations 15 years ago, severely polluting the water and adversely affecting wildlife and fishing operations.

— Lilja Otto

Interested? The Centre for Science and Environment: www.cseindia.org
India Resource Center: www.indiaresource.org

DEMOCRACY

Election fraud is a significant threat to democracy. Mexicans protest a potentially stolen election. Princeton scientists show how U.S. voting machines are at risk.

Fraud Claimed in Mexico Vote

On September 16, the anniversary of Mexican independence, over a million disaffected Mexicans convened a “democratic congress” and declared illegitimate the Electoral Tribunal’s decision that Felipe Calderón had won the presidential election. They designated Andrés Manuel López Obrador president of their parallel government and vowed to remain a permanent opposition to Calderón and block his December 1 inauguration.

This action followed months of massive street protests by



Along the Ganges in Varanasi, India

MARGRE MIJER, WWW.PUREELEMENTS.COM

“ I feel that by resisting I made up for the things I did in Iraq. I feel I made up for the sins I committed in this war. ”



MATTHEW EMERZIAN PHOTO



DARRELL ANDERSON, ARMY SOLDIER, EXPLAINING UPON HIS RETURN FROM CANADA WHY HE CHOSE TO FACE A COURT-MARTIAL RATHER THAN REDEPLOY TO IRAQ.

Obrador's supporters after the July 2 razor-close presidential election that pitted the conservative Calderón of the National Action Party (PAN) against the populist Obrador of the Democratic Revolution Party (PRD).

Obrador's supporters charged election fraud. Observers and civil society groups agreed that there is ample evidence of vote shaving, local fraud, and meddling by the PAN ruling party. Obrador's supporters took to the streets and to Mexico City's central square (the Zócalo) with the demand: Count every vote!

The election's closeness reflects a deep and troubling fault line between Mexico's northern and southern regions. Voters in the more affluent and industrialized northern states voted for Harvard-educated Calderón, a champion of U.S.-backed free trade, foreign investment, and low inflation policies. Voters in the southern, poor, and agricultural regions of Mexico teamed up with Mexico City's urban residents to vote for Obrador.

On July 30, more than two million Mexicans began a series of actions that included encampments and blockades on the main streets of Mexico City, and massive gatherings in the Zócalo. Tens of thousands remained in these encampments until they intentionally disbanded in mid-September to set up a parallel government, their response to the controversial partial recount that declared Calderón the winner by fewer than 200,000 votes, with more than 41 million votes cast.

Chuck Collins is a senior scholar at the Institute for Policy Studies. He lived in Oaxaca, Mexico for the last year where he observed the election.



ABELARDO OJEDA FLORES ALATORRE, WWW.EVG3.COM/PHOTOBLOG

Election protests in Mexico City's central square

Scientists Reveal Electronic Voting Security Flaws

Although a growing number of direct recording electronic (DRE) voting machines are being used in U.S. elections, manufacturers have never made the machines available for independent third-party testing. Recently, however, a team of Princeton scientists gained access to a Diebold DRE voting machine from an undisclosed source. In September, the Princeton team, led by Edward W. Felten, Professor of Computer Science and Policy Studies, released the results of their independent security testing on the Diebold machine.

The researchers designed a vote-stealing program that can be installed on the machine in less than one minute by anyone who has access to the machine or to

the DRE memory cards. The vote-stealing program can be spread to other machines through memory cards and is undetectable. The Princeton team also designed an easily installed denial of service program that, when triggered, crashes the voting machine and erases all its vote records.

The machine the researchers examined was the AccuVote-TS, the very machine about which Diebold said, in 2003, "The assertion that there are any exploitable attack vectors is false. The implication that malicious code could be inserted into the system is baseless." Just as the researchers had predicted, Diebold issued a similar response to the Princeton report.

The Princeton team concludes that paperless DRE machines have serious security vulnerabilities, and that making them

safe "will require safeguards beginning with a voter verifiable paper audit trail and truly independent security evaluation."

— Doug Pibel

Full text of the Princeton report, as well as Diebold's response and the researchers' rebuttal, can be found at: www.yesmagazine.org/princeton

ALSO ...

Rep. Rush Holt (D-New Jersey) introduced a bill in 2003 requiring all voting machines to produce a voter-verifiable paper trail. The bill had 157 cosponsors at the end of the session, but did not come up for a vote. Holt reintroduced the bill in 2005. By late 2006, the bill had 219 cosponsors. "Although the bill now has the support of a clear majority of the House, including 20 Republicans, the House leadership has not seen fit to bring it to the floor for an up-or-down vote," says Pat Eddington of Rep. Holt's office.



HUMAN RIGHTS

Peace activists organize a worldwide day of demonstrations to help end the genocide in Sudan.

Global Rallies for Darfur

 An estimated 30,000 people gathered in solidarity for the Global Day for Darfur in New York City on September 17. Meanwhile, similar rallies were held in at least 50 other cities around the world.

Since 2003, hundreds of thousands of people have died in the Darfur region of Sudan in what some have labeled genocide. The United Nations estimates that 1.9 million people have been driven from their homes and 3 million currently depend on international aid.

Sixteen of the 29 organizations sponsoring the Global Day for Darfur called for strengthening

the African Union peacekeeping force in Sudan, which is scheduled to be there until the end of this year. They also called for a transition from the African Union Peacekeeping force to a 20,600 troop U.N. peacekeeping force in the Darfur region, as promised by U.N. resolution 1706. In addition, they say increased levels of aid, better access for humanitarian workers, and implementation of the Darfur Peace Agreement are all needed to restore order to the region.

The rallies marked the one-year anniversary of the 2005 U.N. World Summit Outcome Document, which includes the “responsibility to protect.” This responsibility entails taking

collective action if a national government cannot protect its people from genocide, war crimes, ethnic cleansing, and crimes against humanity.

Sudan’s president, Omar Hassan Ahmad Al-Bashir, has refused help from the U.N. Darfur peacekeeping force. But the U.N.’s “responsibility to protect” could mean sending troops against his wishes.

Meanwhile, seven states have passed divestment legislation, and legislators in 15 others are considering it, according to the Sudan Divestment Task Force website. More than two dozen universities either have active divestment campaigns or have already chosen to divest.

— Michelle Wallar

LABOR

The National Labor Relations Board (NLRB) issues yet another anti-union ruling.

Setback for Nurses

 The NLRB recently ruled that private hospitals could categorize as “management” any nurses that perform “supervisory” duties, even if these duties constitute only 10 to 15 percent of their typical workday and the nurses lack true management power.

Classifying more experienced nurses as “supervisors” prevents them from joining unions under the National Labor Relations Act. This ruling could jeopardize the union status of a significant number of the nation’s 2.6 million registered nurses.

William Gould, former chairperson of the NLRB, criticized the decision because it doesn’t distinguish between merely directing or assigning work and having actual authority over other employees.

— Lisa Farino

Sept. 17: The world shows its support for Darfur.



MELBOURNE

PAUL REES



PARIS

GREGOIRE JAPIOT



SAN FRANCISCO

“Lasting peace cannot be achieved unless large population groups find ways in which to break out of poverty. Microcredit is one such means.”



GLOBAL X PHOTO

OLE DANBOLT MJOES, THE NOBEL COMMITTEE DIRECTOR, ANNOUNCING THAT BANGLADESHI ECONOMIST MUHAMMAD YUNUS, AT RIGHT, WHOSE MICROCREDIT LOAN SYSTEM HELPS POOR NATIONS, HAD WON THE NOBEL PEACE PRIZE

BEYOND POLITICS

Despite the media's fascination with the "red state, blue state" divide, most Americans actually agree on fundamental values—including the need to stop global warming.

Terminating Global Warming

👍 NASA scientists announced in September that the world's temperature is the warmest it's been in the last 12,000 years. Two days later, California governor Arnold Schwarzenegger signed a law to fight the trend. It's the first statewide attempt to target greenhouse gas emissions from all industries.

The California Global Warming Solutions Act seeks to bring the state's greenhouse gas emissions down to 1990 levels by 2020—an estimated 25 percent reduction.

California's Air Resources Board will determine the emissions caps and develop new regulations by 2011. The Board will monitor emissions and begin enforcing new regulations by 2012, after which point a violation will be a criminal offense.

The final plan may include gradual annual reductions and/or a cap-and-trade system. The cap-and-trade system would allow companies that reduce emissions more than the cap requires to sell those "credits" to other companies who have not met the mandated levels. Such a system is already in place in Europe, where companies can profit from keeping greenhouse gases out of the air.

To address fears that poor communities will be harmed by a market-based system, an environmental justice advisory committee will also participate in California's process.

California is not the only state to tackle climate change in the

absence of national leadership. Last December, a coalition of seven northeast and mid-Atlantic states agreed to reduce carbon dioxide emissions from power plants by 10 percent by 2019 with their own cap-and-trade system.

Underlying state efforts are 319 American cities that have pledged to reduce greenhouse gas emissions. And behind it all is a growing acceptance of the human role in global warming.

—Michelle Wallar

American Values Survey Finds Purple States

A recent survey by the Center for **👍** American Values shows that voters' priorities are not as polarized as the "red state, blue state" labeling would indicate. While a small percentage of voters fall at either end of the political spectrum, the majority of

voters agree on common values.

When asked to pick one of eight issues as the most important in determining their vote, jobs and the economy ranked first; gay marriage and abortion were last, each chosen by 5 percent. More than eight in ten agree that religious leaders spend too much time denouncing loaded, hot-button topics when they should be advocating love of one's neighbor and concern for the poor.

For the majority, voting based on moral values means the following: examining a candidate's honesty, integrity, and responsibility (39 percent); protecting personal freedoms (23 percent); or eliminating poverty and guaranteeing access to health care (21 percent).

— Doug Pibel

Interested? The American Values Survey can be downloaded at: www.centerforamericanvalues.org.



MICAH LAAKER



DAMIAN COUNSELL, SEPIAL.COM



LARISSA HALUSZKA-SMITH



Sarah Triano
Disabled and proud

“Internalized oppression and shame.” That was Sarah Triano’s answer when the American Association of People with Disabilities asked candidates for the Hearne Leadership Award about the biggest barrier facing people with disabilities today.

“People think disabilities are barriers to be overcome, a tragedy that needs to be cured or fixed,” says Triano. “This stops us from realizing our full potential as human beings.”

After winning the annual award, Triano started a disability pride website, www.disabledandproud.org, and launched the nation’s first disability pride parade in Chicago. The third annual pride parade, held on July 22, 2006, attracted more than 3,000 participants.

Triano hopes the parades will raise awareness in the broader community and help build bridges with other progressive activists. “I want people to realize that disabilities are a natural and beautiful part of human existence.”



Majora Carter
Urban environmentalist

When most people think of environmentalism, they think of saving rivers and forests—not cities. But Majora Carter is out to save her neck of the woods, which just happens to be the South Bronx, one of New York City’s poorest and most polluted communities.

“I wanted to play offense, not defense,” Carter told *Grist*. “I wanted to give our community permission to dream, to plan for healthy air, healthy jobs, healthy children, and safe streets.”

Carter founded Sustainable South Bronx to clean up existing pollution, create “green-collar” jobs, and develop community green space and bike paths.

But Carter isn’t just focused on the South Bronx. She’s also working to bring the issues of low-income communities into the mainstream environmental conversation. “The debate has to examine how environmental improvements to low-income communities lift up the economy, safety, and morale, not just locally, but regionally and nationally.”



Will Braun
Demotorized soul

Many people would jump at the chance for a free plane ticket, especially to attend an event more than 1,300 miles away. Not Will Braun, editor of *Geez* magazine, who was invited this summer to the Nidus Festival, a Christian arts and social justice conference.

“They offered to fly me,” Braun explains. “But I said I’d bike instead.”

Braun pedaled nine days and 1,380 miles across Canada, from Winnipeg to Kitchener, as part of the *Geez* “Demotorize Your Soul” campaign, which encourages people to avoid air travel for a year, vacation within 100 miles of home, and see moving slowly as a spiritual exercise for saner living.

“It’s now been three and a half years since I’ve been airborne. I feel more at ease. I feel strengthened by a sense of connection with the billions who never fly. I feel more grounded,” says Braun. “Remaining grounded is my prayer for those who suffer the collateral damage of oil wars and development.”



Dr. Orin Guidry
Medical ethics and lethal injection

Lethal injection and the death penalty are in the news again, as California and Missouri courts have ruled that administering lethal injection drugs without proper anesthesia is cruel and unusual punishment.

Dr. Orin Guidry, president of the American Society of Anesthesiologists, has emerged as a clear voice in the debate. Anticipating that anesthesiologists may be asked to participate in executions, Guidry sent an eloquent letter to fellow anesthesiologists, emphasizing the ethical implications of participation.

While some speculate that lethal injection will be banned if anesthesiologists refuse to participate, Dr. Guidry stressed that doctors must be true to their ethical principles regardless of political implications.

“Lethal injection was not anesthesiology’s idea,” Dr. Guidry wrote. “The fact that problems are surfacing is not our dilemma. The legal system has painted itself into this corner and it is not our obligation to get it out.”



www.YesMagazine.org

Read the full text of Dr. Guidry’s letter

GO LOCAL!

Increasing numbers of people are saying “No” to the corporate global economy. Local economies build human relationships, increase wealth instead of money, and cut environmental harm. Tired of feeling powerless? Bring your economy home.



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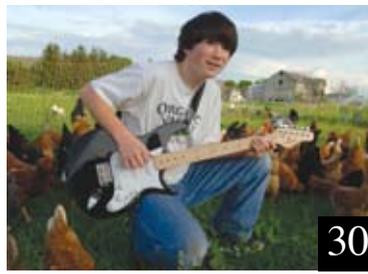
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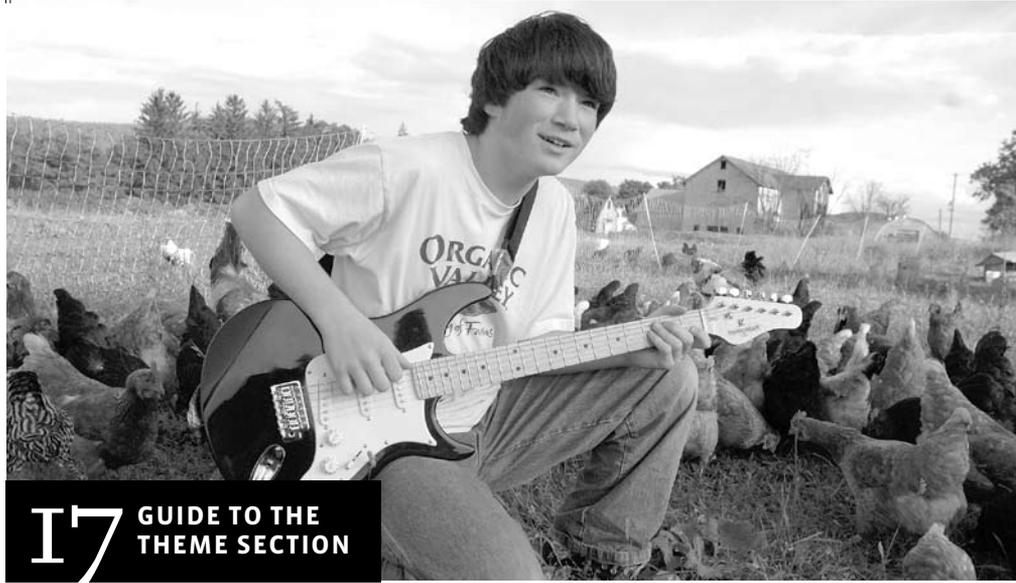
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is to support you and
other people worldwide in
building a just, sustainable,
and compassionate world.
In these pages you'll find ...



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WORLD & COMMUNITY

New models that foster justice, real prosperity, and sustain the Earth's living systems. How can we bring these models to life and put them to work?

THE POWER OF ONE

Stories of people who find their courage, open their hearts, and discover what it means to be human in today's world.

BREAKING OPEN

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Branovan's series on Organic Valley farmers celebrates a new generation of farmers, such as Laurie Arboreal and her husband, Lee, who tend the two-year-old Eater's Guild Farm in Bangor, Michigan. Branovan sees the organic agriculture movement as evidence of a shift in our collective values as we move toward a renaissance of community, living in harmony with the nature, and challenging existing paradigms. www.carriebranovan.com

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Green-Collar Jobs for Urban America

Oakland looks for a greener path toward prosperity



ANDY WRIGHT, WWW.FLICKR.COM/PHOTOS/AGENTD

Van Jones and Ben Wyskida

Union electricians hung out with Youth Against Youth Incarceration. A poet parsed words with a permaculturist. Two seniors and a spoken word artist debated the coming election. Community college students communed with a councilmember, while an architect broke bread with an immigration attorney.

On the third Thursday of September 2006, in a college auditorium in Oakland, California, 300 people came together to launch a new movement: a campaign for “green-collar jobs” as a path to economic and social recovery for low-income communities.

A “green-collar job” involves environment-friendly products or services. Construction work on a green building, organic farming, solar panel manufac-

turing, bicycle repair: all are “green jobs.” The green-collar economy is big money, and it’s booming. Including renewable energy and clean technology, “green” is the fifth largest market sector in the United States.

In the Bay Area, we have seen boom times before. The dot-com era rose and fell all around us, but for low-income people and people of color that wave didn’t even register, boom or bust. The question we’re asking here in Oakland—that 300 people turned out to answer—is, can the green wave lift all boats?

This question is not an abstraction, and the answer is non-negotiable. With murder rates soaring and employment rates plummeting, Oakland is

in a literal do-or-die struggle to build a sustainable local living economy strong enough to lift people out of poverty.

If this movement succeeds, the effort in Oakland can point the way forward—to a new era of solution-based politics for cities across the United States. If this movement fails, a city with so much promise could fall further into despair. The stakes are high, and the next six months offer a once-in-a-generation opportunity to write a new story for Oakland.

The Murder Capital of California ...

Oakland is the working-class home to almost 500,000. One of the most racially and culturally diverse cities in America, Oakland boasts the nation’s >>

» fourth largest port, and for decades was an industrial manufacturing hub.

The march of globalization and the changing world economy ended this prosperity. As small businesses shut down and good manufacturing jobs disappeared, there weren't many jobs left. The industries that stayed are largely pollution-based, feeding Oakland with one hand and poisoning it with the other.

In the poor parts of Oakland, neighborhoods of mostly black and Latino residents, 40 percent of young people suffer chronic respiratory ailments. There are no supermarkets. Ten thousand people on parole or probation lack opportunities for meaningful jobs.

Violence reached a boiling point on September 6 when Nicole Tucker, a 27-year old single mother with a beautiful four-year-old daughter, was shot to death in her car. Her family remembers her as a hardworking and loving parent who put herself through school and was saving to buy a house. The media cruelly remembered her as the one who broke the record: Nicole was the 95th homicide of 2006, passing Oakland's total for all of 2005 in just the first week of September.

Much of Oakland has been left behind, and it's falling deeper and deeper into despair.

...Or the Global Green City?

Against this backdrop, there is hope for a different Oakland.

In 2005, residents reached out to former Congressman Ron Dellums, a visionary black progressive who had retired from politics. They pleaded with him to run for mayor.

Dellums was done with politics, and he stood before a crowd of hundreds ready to say "thank you, but no." Looking out at the crowd, Dellums changed his mind. He knew people needed hope. He ran.

In his campaign, Dellums embraced big ideas and committed to making Oakland what he called a "model city": a place where visionary ideas like universal health care and education for all take hold, working on a local level and standing as a model of what is possible for the rest of the country.

Embracing ideas put forward by community leaders, including our organization, Ella Baker Center for Human Rights, Dellums promised to make Oakland "a Silicon Valley" of green capital, pledging to make the growth of the green economy central to Oakland's comeback. The choice of a "green" economy isn't random—Oakland has some real advantages:

- Oakland is one of the sunniest,

windiest cities in California, poised to be a leader in solar and wind power.

- The "green wave" of investment is hottest right here in the Bay Area.

- Settlement of an energy lawsuit left Oakland millions to spend on sustainability, and a bond issue left our community college system ready to invest heavily in a bold greening program.

Dellums was running against a pro-development, pro-gentrification bloc bent on making Oakland a bedroom community for San Francisco. More condos for the rich and more of the same for the hardest hit neighborhoods in Oakland.

But inspired by the "model city" vision, and Dellums himself, the people said "no" to more of the same.

On June 5, 2006, Dellums was elected mayor. He got just 126 votes more than he needed to avoid a runoff. Progressives and people of color, locked out for so long, now had a chance to lead.

A "Green Jobs, Go Local" Plan

At the same time Dellums was campaigning for office, the Ella Baker Center co-convened the Oakland Apollo Alliance. Connected to the National Apollo Alliance, an effort to create 3 million clean energy jobs in the next decade, the Oakland Apollo Alliance is one of the nation's first roundtables committed to job creation for low-income people and people of color in the green, sustainable economy.

Inspiring efforts were already taking place all over Oakland:

- A group called People's Grocery delivers fresh, organic food on a truck to low-income families.

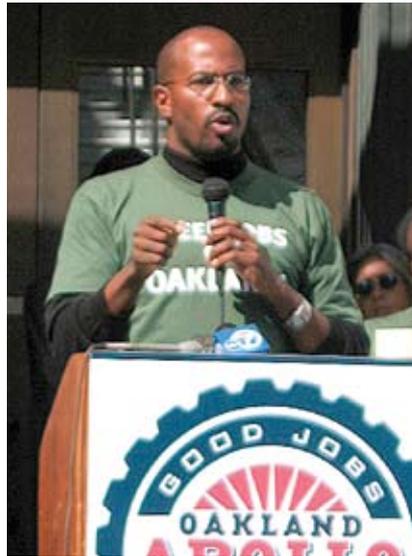
- California Youth Energy Services trains and pays young adults to conduct energy audits.

- Developers connected to the Apollo Alliance are building Red Star Homes—green buildings constructed by formerly-incarcerated people on the site of a once-toxic brownfield.

Oakland community activists sign in at the Ella Baker Center's "Solutions Salon for Green Collar Jobs."



Launching a New Apollo



The Apollo Alliance is challenging Americans to avert global warming and create 3 million jobs—in 10 years. Inspired by Kennedy’s moon launch challenge, the Apollo Alliance is challenging U.S. leaders to achieve this new goal. The Alliance wants a quarter million supporters by fall 2006. Signing the Apollo Challenge means supporting energy independence and creating jobs in conservation and clean energy. Above, Van Jones joined with other Oakland leaders in October to announce the city’s resolution to make Oakland “Oil Independent by 2020.” It is the first U.S. city to do so. —Sarah Kuck

MARISA ARRONA

Our challenge: After so many years of fighting reactive battles, we had a chance to be for something. The Oakland Apollo Alliance moved quickly, offering three big ideas to the Dellums administration:

1. **Create the nation’s first “Green Jobs Corps,”** a training pipeline and partnership between labor unions, the community college system, and the City to train and employ residents—particularly hard-to-employ constituencies—in the new green economy.

2. **Declare “Green Enterprise Zones”** in Oakland—areas where green businesses and green-collar employers are given incentives and benefits to locate and hire. This is part of a comprehensive “Green Economic Development Plan,” a funded and staffed study to identify ways to make a better business climate for sustainable enterprise—provided it hires local residents as a way to keep benefits and money in town.

3. **Green the Port,** building on an inspiring success story in Los Angeles, where a healthy port program is dramatically reducing emissions. We want to turn one of Oakland’s greatest public health threats into an international model for sustainability.

By their nature, green jobs are local jobs—and these ideas will have extra impact in Oakland because of the “multiplier effect” a town gets when money is spent on a local business instead of a chain or out-of-town company. Converting the Port to biodiesel creates demand for a fueling station and a manufacturing plant nearby. Businesses in the Green Enterprise Zones will need to hire Jobs Corps graduates.

Along with a host of other proposals, our larger vision is to turn Oakland into a “global green city,” where the pathway out of poverty is the new green wave. The reality is that other market sectors and other types of business aren’t coming to Oakland. If green isn’t the answer, what is?

Six Months To Go

Now, something remarkable is happening in Oakland. Unlikely allies like

labor, environmental, and social justice activists are working together. A coalition of nonprofit organizations is aligning strategic plans for the next six months. Funders are pouring money into Oakland, inspired by the chance for a true progressive success story.

Ordinary people, too, are getting involved in campaigns for things they’d never heard of six months ago, calling their councilmembers to demand “conservation retrofits” and “biodiesel at the Port.”

On that third Thursday in September, we launched the “Apollo Challenge,” our petition drive to encourage the City to adopt the green jobs platform. The first people to sign? An electrician, a poet, a city councilmember, an activist, and a job counselor. In coming months we will take to the streets—a multi-racial, multi-issue coalition demanding a green future for all of Oakland.

“We are the Heroes”

In the late 1950s and early 1960s, a group of pioneering activists and dedicated citizens decided to focus their efforts on a couple of small Alabama towns in an effort to make change. They didn’t worry whether their funders

would ask if they were national or regional. They didn’t wonder if what they were doing was too “local” to make a difference.

The towns? Selma and Montgomery.

In 1999, citizens in a small town in Bolivia had growing concerns about a new plan to privatize their city’s water supply. They went to community meetings. They formed working groups. They volunteered. When nobody listened, they took to the streets, surviving martial law and extreme violence at the hands of the military, and reclaimed their water. Their victory has catalyzed an international movement for change.

Their town? Cochabamba.

Around our office, we’ve been wearing t-shirts that say, “We are the heroes we’ve been waiting for.” We believe that our little local campaign to win green jobs for Oakland will echo. For us, “go local” isn’t about going small scale or getting back to our roots. It’s about winning a victory that will inspire debate and action in every struggling community in America. 🗳️

Van Jones, esq. is a YES! Contributing Editor, and executive director of Ella Baker Center for Human Rights. **Ben Wyskida** is communications director at Ella Baker Center, www.ellabakercenter.org

Judy Wicks

A friend who was writing a book once asked me if I ever had a moment of pure joy; she gave as an example a moment in her life when she was gardening and a butterfly landed on her hand in the sunshine. What came to mind was a summer block party when I was dancing out in the street to a reggae band. I looked around me at the sea of people dancing together—my customers, employees, friends, and neighbors; teenagers, a few youngsters and seniors, people of different races and backgrounds all having fun together. It was a real urban scene, and that was my moment of pure joy.



TOM GRALISH FOR YES! MAGAZINE

Judy Wicks chats with her customers outside Philadelphia's White Dog Cafe.

In Business for Life

Judy Wicks learned how to build community, run a legendary restaurant, and start a national movement for just and sustainable business—all without leaving home.

My story of the White Dog Cafe begins with the first time I walked onto the 3400 block of Sansom Street in 1972. I was enchanted. The narrow tree-lined street, with charming, if somewhat rundown, Victorian brownstone houses, was an oasis from the high-rise dormitories, office buildings, strip malls, and parking garages that surrounded it. The 100-year-old houses on Sansom Street, with a few small businesses on the first floors, were human-scale—quaint, homey, inviting.

I moved into an apartment at 3420 Sansom, future home of the White Dog, and soon learned that the entire block had been condemned to make way for a shopping mall.

I eagerly joined the local community group organized to fight the demolition and save our homes and businesses. This was my first experience in community organizing; my first act of civil disobedience (but not the last) was lying down in front of a bulldozer that was to begin demolition, even as our group sought a restraining order.

It was Jane Jacob's fight to save her neighborhood in Greenwich Village and her vision, articulated in her classic book, *Death and Life of Great American Cities*, that provided our group with the inspiration to save our block.

From her home above a candy store, Jacobs observed what she called the "intricate sidewalk ballet" of urban life. The complex goings-on of shopkeepers opening up in the morning and closing down at night; people heading to work or school, home again, then back out for leisure activities; housewives chatting on the stoops; children jumping rope and playing hopscotch.

Jacobs wrote about communities where people lived and worked in the same neighborhood. And she challenged the top-down urban renewal of the '50s and '60s in which vibrant communities and thriving local businesses were razed to build sterile high-rise office buildings and housing projects.

She pointed out that the housing projects were segregated by class—low-income projects plagued by crime,



TOM GRALISH FOR YES! MAGAZINE

When Judy Wicks moved into an apartment above the future home of the White Dog, she learned the entire block had been condemned to make way for a shopping mall.

moderate-income developments that were dull and gray, and luxury developments that were vulgar displays.

Walkable communities were replaced by suburbs where housing developments and shopping malls destroyed rich farmland for no more than what Jacobs called "cheap parking." As Bill McKibben points out, it was in the 1950s, as people were separated by migration to the suburbs, when happiness in our society began its decline.

Eventually, we won the fight to save our block from the wrecking ball, which gave me the opportunity to buy the house at 3420 Sansom Street. Jane Jacob's vision of vibrant urban life became my own. I wanted to "live above the shop" as Jacobs described. In 1983, I opened the White Dog Cafe as a coffee and muffin take-out shop on the first floor of my house, where I have now lived for 35 years. Today the White Dog is a full-service restaurant occupying three of the brownstone row-houses. Our gift shop, the Black Cat, sells local and fair-trade crafts, books, and novelties. The other row houses are home to other restaurants, a coffee-shop, real estate office, newspaper and magazine shop, and a hair salon.

By living above the shop on Sansom Street, I saw my own sidewalk ballet

and grew to understand first hand how the wonderful diversity of people added to the vitality of my neighborhood and to the success of my business.

It's About Relationships

Jane Jacobs saw cities as the natural ecosystem for human beings. The parts of the city are not separate, but interconnected and interdependent, as in nature. Our strength comes from diversity, not monoculture.

Her obituary in *The New York Times* said that Jacobs' "prescription for cities was ever more diversity, density, and dynamism—in effect to crowd people and activities together in a jumping, joyous, urban jumble."

Living and working in the same community has not only given me a stronger sense of place, but a different business outlook. There's a short distance between me as the business decision-maker and those affected by my decisions—a basic principle of the local living economy movement. As a small business owner, I am more likely to make decisions from the heart, not just from the head, and those decisions are more likely to be in the best interest of the employees, customers, neighbors, and suppliers I see every day. Business is about relationships with everyone we buy from, sell to, and work with. >>

The Business Alliance for Local Living Economies

The Business Alliance for Local Living Economies (BALLE) is proving that a coordinated group of locally owned companies can stand up to some of the harmful effects of globalization and foster the health and vitality of a region.

How do we do it? BALLE chapters bring together more than 12,000 entrepreneurs and business owners across the U.S. and Canada, who organize to build healthy, diversified economies in their own communities and across North America.

BALLE networks:

Support growth of the business building blocks of a sustainable local economy, especially in the areas of food, clothing, shelter, energy, retail, capital, independent media, integrated waste management, and manufacturing.

Encourage local purchasing by consumers and businesses.

Create opportunities for business leaders to network and share best practices.

Advocate public policies that strengthen independent local businesses and farms, promote economic equity, and protect the environment.

BALLE has doubled in size over the past 12 months. The number of BALLE business networks now stands at 35, representing major cities like Toronto and Philadelphia; small towns like Willits, California; neighborhoods, including various parts of Chicago; and entire states, including Vermont, Maine, Utah, and Iowa.

The newest BALLE network is the DC Alliance of Local Businesses, a project of the Latino Economic Development Corporation, which will be launching a Think Local First campaign with independent retailers this holiday season. —Ann Bartz

Ann Bartz is a program manager at the BALLE International office in San Francisco. For details on BALLE's 2007 conference, to be held in Berkeley, May 31 – June 2, and for more information on BALLE, go to www.livingeconomies.org.

» Jane Jacobs talked about the importance of human-scale—whether it be architecture or enterprises. As a society, we are taught that economic growth benefits everyone and success is measured by material gain. Yet continual growth is destroying the planet, using up more natural resources than can be regenerated. And it is the rich who are getting richer, while the share of wealth for everyone else is declining.

I made a conscious decision to stay small and learned to grow in other ways besides the physical. As the Earth Charter says, “After basic needs are met, it’s about *being* more, not *having* more.”

Rather than growing our size, sales, and profits, we can grow by expanding our knowledge, consciousness, and creativity, and deepening our relationships. We can have more fun in our communities rather than thinking that happiness comes from having more stuff and taking vacations to distant places.

Jane Jacobs wrote not only about diverse and lively neighborhoods, but

also about regional economies and the importance of producing goods with local resources and labor for local consumption. Today, as we face the dual challenge of fossil fuel–induced global warming and peak oil, Jane Jacobs’s vision for walkable communities and vibrant local economies is more significant than ever. We can reduce shipping by developing community self-reliance with local energy security, local food security, and interdependent local economies to provide basic needs.

Jane Jacobs wrote that cities prosper when they practice “import replacement.” Business people can ask these questions when they consider how to replace imported goods with ones produced locally: What does our community need? Where are opportunities to build community self-reliance? Where are the gaps in our local economy that we can fill with a new business? When products aren’t available locally—such as sugar, coffee, tea, and chocolate—how can we insure fair trade, support-

ing the producers and workers where products originate?

We have been using the old paradigm of continuous growth to measure success, while neglecting the issues of place, appropriate scale, and broad-based ownership. Democracy depends on having many owners. The more owners, the more freedom.

As we build a new economy of new local businesses, this is the time to help those who have been left out of the industrial economy find ownership opportunities in local living economies.

Jane Jacobs talked about how ingenuity came from the “close-grained juxtaposition of diverse talents.” Diversity increases creativity and innovation.

When I think about preparing for the challenges of peak oil and climate change, I imagine a town coming together to prepare for a big storm or an invading army, passing sand bags from hand to hand to protect entrance ways, or rushing supplies of food in from the countryside. Competition is not an option—everyone recognizes that we need each other to survive.

Stewards of Farm Animals

My own recognition of the value of cooperation came from my love of animals. For a long time I bought only cage-free chicken and eggs, but I did not know about the factory farming of pigs until I read John Robbins’ book in the ’90s. There I learned about the way pigs are raised in confinement with unspeakable pain and deprivation. Treating them in this inhumane way is institutionalized cruelty that is destroying our own humanity.

I realized that the pork I was using must be coming from factory farms, so I took off the menu all the ham, bacon, and pork chops, and our chef set out to find a new source. A farmer who was bringing in free-range chicken from Lancaster County started bringing us pork raised by his neighbors in a small-scale, traditional way.

Eventually, all the meat and poultry on our menu came from small family farms where animals are raised on pasture and treated with respect. We

At its heart, our movement for local living economies is about love. It's love that can overcome the fear that many may feel in the hard days to come.

finally had a cruelty-free menu, and I wanted to be the only restaurant in town that could make this claim.

But then I thought, if I really care about animals, the environment that's being polluted by industrial farming, the family farms being driven out of business, consumers eating meat full of hormones and antibiotics, then I couldn't keep this as my market niche. I have to share what I've learned with other businesses, including my competitors."

It is not enough to do the right thing within my company. I had to move from a competitive mentality to one of cooperation in order to build a local economy based on humane and sustainable farming.

So I started the Fair Food Project. Our first project director, Ann Karlen, has been providing consulting to restaurateurs and chefs on how to buy from local farmers. She's connected hundreds of restaurants, stores, and farms, so that our region has become known for our local food system. Community self-reliance is something we can all work on together—a way of doing business that not only builds

loving relationships, but is essential to our survival in a changing world.

What do you love?

At its heart, our movement for local living economies is about love. It's love that can overcome the fear that many may feel in the hard days to come. Our power comes from protecting what we love—place, people, animals, nature, all of life on our beautiful planet Earth. Even business. Business has been corrupted as an instrument of greed rather than one of service to the common good. Yet we know that business is beautiful when we put our creativity, care, and energy into producing a product or service needed by our community.

Our materialistic society has desensitized us to the suffering underlying our industrial economic system.

We must open our hearts and eyes and ears—to hear the cry of the pigs in the crates and of animals in laboratories and in the fur industry.

We need to feel the suffering of women and children in sweatshops, or enslaved in chocolate production.

We need to feel the suffering of migrant workers in slaughterhouses and pesticide-soaked industrial farms, the suffering of the people of Iraq, of Nigeria, of the rainforest tribes—everywhere there are oil and other natural resources to exploit and fight wars over. And we need to hear the cry of the whales, polar bears, and the natural world that is dying around us.

What can provide the energy and passion for all that we must do now?

We must simply allow ourselves to love what we love. And in so doing, we will find our place as humans in the family of life—in the jumping, joyous, jumble of life. 



Judy Wicks is founder and proprietor of the White Dog Cafe, and cofounder of the Business Alliance for Local Living Economies (BALLE). This article is adapted from her speech at the June 2006 BALLE meeting in Vermont.

Tom Gralish is a Pulitzer-prize winning photographer. For the past 25 years, he has been photographing the life and culture of Philadelphia for the *Philadelphia Inquirer*. His latest project is "Scene on the Street," a weekly column documenting the city's urban neighborhoods.

Successful Strategies Emphasize Accountability

Many "Go Local" campaigns focus on getting people to buy local. Sustainable Connections, in Bellingham, Washington, takes it a step further. They ask businesses to return the support by committing to sustainability—and to the local economy.

"Our approach is based on reciprocity," says Michelle Long, executive director for Sustainable Connections. "We support local businesses that have a strong natural sense of accountability to their community, and in turn we ask our community to support them."

The community is answering the call. In a survey of the impact of the organization's "Think Local First" campaign, almost 60 percent of Bellingham residents said they're now much more deliberate about patronizing local, independently owned businesses when possible.

A key to Sustainable Connections' success is an open

membership policy. They decided early on not to make rules about which businesses qualify as "sustainable." Instead, they welcome any truly local business—defined as privately held, with more than 50 percent local ownership, and able to make independent business decisions.

From there, they work closely with owners to develop a realistic "sustainability commitment" to take their businesses to the next level, no matter where they currently are. Sustainable Connections highlights businesses that do make changes, holding them up as heroes, and encouraging all local business owners to be part of this growing community.

As local farmer John Belisle observed, "Telling people who are interested but not 'there' yet that they can't be members would be like building a church and not letting in any sinners."

Interested? Sustainable Connections, go to www.sconnect.org.



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CHANG, LI-PEN



No Deal.

The success in stopping the Doha Round as communities come together

Mark Randazzo

“No deal is better than a bad deal” is a slogan of Our World Is Not For Sale, a worldwide alliance of farmers, environmentalists, and labor and fair trade activists concerned with the World Trade Organization (WTO) and international trade. In a victory for global civil society, “No Deal” is the current winner, thanks in part to the efforts of those dismissed as “anti-globalization protesters” following the Seattle WTO Ministerial meetings in 1999. Less “anti-globalization” than “pro-global justice,” these groups have worked for a decade and more to bring smart, strategic and tireless advocacy as well as effective outside pressures to bear on trade talks and institutional reform.

On July 24, 2006, the WTO’s director general, Pascal Lamy, announced a halt to all global trade negotiations under way at the WTO. Despite intense last-minute negotiations in Geneva, fundamental disagreements could not be resolved. The “Doha ‘Development’ Round,” launched two years after the

Seattle WTO, ostensibly to focus on the needs of the poorest countries, was suspended until further notice.

Recriminations came quickly, with the European Union and the U.S. reproaching each other for not going far enough in opening agricultural markets and cutting subsidies to farming.

Protecting agricultural interests in the industrialized North was indeed a major contributing factor to the collapse. An equally import factor, despite tremendous political and economic pressures over years of negotiations, was Southern governments’ belief that their societies would lose more than they would gain in the Doha Round.

Speaking for his own government but expressing the sentiments of others, India’s commerce minister, Kamal Nath, emphasized that trade had to be looked at through the prism of development. “This Round is not about the perpetuation of the structural flaws in global trade, especially in agriculture... This Round is not about negotiating

[away] livelihood security and subsistence of hundreds of millions of farmers. This Round is not about preventing the emergence of industries in developing countries. This Round [should be] about opening new markets for developing countries especially in developed countries.” Finding no support on these core development issues, India helped move to suspend negotiations.

Mounting empirical evidence, including data from the United Nations and the World Bank, indicate that hidden costs in the proposed WTO agreements outweigh limited gains for most of the developing world. Studies by think tanks, advocacy groups, and academic researchers conclude that skepticism on the part of India and other developing nations is well founded. The share of exports from emerging countries has grown from 20 percent to nearly 45 percent over the last 35 years. As the balance of economic power shifts, countries such as India, Brazil, and China are more likely to reject a trade deal



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shows the growing strength of civil society to work for a world where people matter more than trade.

seen to work against their interests. All the more so if a vibrant civil society is engaged in the fight, exposing to public scrutiny the failings of the process and bringing its own analysis of impacts and alternatives to the fore.

Close monitoring of the arcana of highly technical negotiations allowed civil society organizations to provide alternative analysis and strategic advice to increasingly receptive delegates from developing countries. NGO-affiliated trade lawyers, economists, and other experts opened offices close to WTO headquarters. These Geneva-based groups, together with broad-based social movements and allies in key capitals, provided data and analysis highlighting the societal and environmental impacts of specific negotiations, counterbalancing analysis produced by the WTO Secretariat or trade delegations from the industrialized North.

Activists and trade campaigners used a variety of tactics to change the story outside the halls of the WTO. Popular education efforts, from global anti-

sweatshop organizing to social forums and local teach-ins by labor, helped overcome disinformation from the mass media and presented alternatives to the dominant neoliberal economic model. The development and promotion of fair-trade goods provided a new model for trade. Organizing by directly impacted communities of farmers, fishers and indigenous peoples, and mass mobilizations at WTO Ministerial meetings in Seattle, Cancun, and Hong Kong and at summit meetings of the G-8 kept the general public and policymakers aware of the real-world stakes involved. Taken together, these multifaceted insider/outsider tactics influenced the debate and the course of negotiations and helped shift, at least for a while, the practice of global economic governance.

Transnational networks such as Our World Is Not For Sale represent but one small part of a broad, massive, and growing global movement. Its most exuberant expression can be seen in the annual gatherings of the World Social Forum and the hundreds of social

forums organized at local, national, and regional levels worldwide. This movement's ability to impact the Doha trade negotiations provides one example of how the growing power of individuals and organizations, networked through new communication technologies—and through commitment and compassion—can help shift the terms of debate.

Stopping the Doha Round shows the growing strength of civil society when communities come together to work for a world where people matter more than trade. How these networks and the wider global justice movement in all of its contradictions and complexities evolve will set the course not only for trading relations between nations, but for humanity's ability to create a more equitable and sustainable future. ♾



Mark Randazzo coordinates the Funders Network on Trade and Globalization, and has worked for two decades to strengthen global movements and networks. He lives in San Francisco.



YES! BUT HOW?

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Our Issue 40 researcher

Catherine is a 20-year-old vegan from Edmonds, Washington, who is notorious around the YES! office for wearing a great deal of (cruelty-free) eye makeup. She has a deep commitment to social change and is always looking for new ways to live more sustainably.



Catherine Bailey

COLD REMEDIES

Like everyone, I occasionally suffer from minor illnesses, aches, and pains—colds, headaches, joint problems, you know the stuff. I don't want to pop a bunch of drugs for a quick fix, but I also don't want to buy expensive natural remedies each time I have a problem. Are there any natural household remedies for everyday afflictions?

Fortunately, nature does provide us with ways to alleviate everyday suffering. Studies by the University of Michigan report that tart cherries contain anti-inflammatory properties comparable to those of aspirin, with high levels of antioxidants as an added bonus. Cherry juice can thus soothe joint pain, including arthritis.

For a cough, sucking ice cubes can numb aggravated nerves. For the more adventurous, an effective remedy can be concocted by boiling a few onions, straining off the water, and drinking it along with a drop of honey.

Papaya pulp assists in healing burns, and putting a dash of turmeric powder on a small cut can help stop the bleeding and disinfect the wound.

Peppermint and ginger are age-old soothers for upset tummies; a cup of tea using one of these ingredients can provide fairly rapid relief. For severe diarrhea, just remember the BRAT remedy: bananas, rice, applesauce, and toast.

For headaches, follow the standard advice: drink plenty of water, breathe deeply, rest in a dark room, and nap. If you feel up to it, getting a bit of exercise can release endorphins, the body's natural painkilling chemicals.

Most of these safe and gentle remedies are inexpensive and can be found in your home. While these suggestions have not necessarily been declared "official" by the medical community, many sources can testify to their effectiveness.

To ease pain overall, several simple lifestyle changes can help too. Spending just a little time in the sunshine prevents the body from developing a deficiency of vitamin D, a condition which can create a reduced tolerance for pain. Keeping your vitamin C and omega-acid intake up, and your stress levels down (remember to breathe) can also bolster natural resistance to pain. —C.B.

HAND SOAP

Cold and flu season is approaching and I want to stay healthy through the winter. I'd like to wash my hands with antibacterial soap, but I've heard it's bad for the environment. Is this true? And if so, what are the alternatives?

We sympathize with your desire to stay healthy through the winter. There are some good ways to keep your hands free of germs, but antibacterial hand soap isn't one of them. The active ingredient in these soaps is triclosan, which we recommend avoiding for several reasons. First, triclosan can damage your skin by sucking out its moisture. Second, when you use antibacterial soap, you're not just exposing your hands to triclosan, you're also releasing triclosan into the environment, since the residue

gets washed down the drain.

Triclosan is immune to most water treatment filtration processes, so it frequently ends up in local streams where it can have devastating effects on aquatic life. Triclosan accumulates in the gills of fish and renders algae inedible, which disrupts the entire ecosystem. If triclosan comes into contact with chlorine or sunlight, it becomes even more toxic. Triclosan and its variants have been detected in human breast milk, making its presence in our water systems a serious concern.

In addition, scientists warn against the overuse of antibacterial soaps due to their potential to create antibiotic-resistant "superbugs". Doctors add that antibiotic hand soaps are not particularly useful for preventing illness, because triclosan does not affect viruses, which are responsible

for colds and flus.

Frequent handwashing, with plain old soap and water, remains the most highly recommended tool for preventing illness. Just be sure to use warm water, rub vigorously, and wash for 20 seconds. Don't want to count to 20? Try whistling "You are my Sunshine" instead. Really.

If you don't have access to water (for instance, on a hike), or want an extra measure of protection, sanitizing hand gels are a better option. Most are alcohol or peroxide-based, with an alcohol content of up to 95%. Alcohol and peroxide kill both bacteria and most viruses instantly. Scientists find it highly unlikely that bacteria could develop resistance to these gels. Alcohol gels do not contain triclosan, so they're gentler on aquatic ecosystems, and they're less likely to irritate or dry out the hands the way antibacterial soaps can.

Whenever possible, doctors recommend using hand sanitizing gels after handwashing instead of in place of it, because the presence of dirt or food on hands can reduce the effectiveness of the alcohol.

Triclosan can be found in hair care products, detergents, sponges, cutting boards, cosmetics, toothpastes, and even some plastic children's toys. Remember to keep an eye out for it in the active ingredients list of your purchases, and opt

for a natural alternative when you can. —C.B.

SHOE POLISH

I'm assuming most traditional shoe polishes are pretty toxic, since they smell really bad and contain warnings to apply only in a "ventilated area." What are some alternatives to make my shoes shine?

Many commercial shoe polishes contain either trichloroethylene, methylene chloride, or nitrobenzene, all of which are suspected human carcinogens that can easily be absorbed through the skin.

There are several safe, non-toxic alternatives to traditional shoe polish. To make your leather shoes shine again, all you'll need is some white, lint-free cloths, some water, and a bit of olive, walnut, or vegetable oil. First, remove dust and dirt from the outside of the shoes with a slightly damp cloth, then gently buff the surface dry. Pour some oil onto a new cloth and rub over the leather until the oil has been absorbed into the leather and the shoes are shiny.

Alternatively, you can apply petroleum jelly to smooth leather (not suede or nubuck) to make it softer and less susceptible to cracking. Rubbing shoes with the inside of a banana peel will also make them shine, since banana peels

YES! PICKS :: Neutralizing Funky Smells

Zeolite Rocks

When I moved into my new apartment, I couldn't ignore the pungent stench of ancient cat pee wafting up from the orange shag carpet. My mother recommended zeolite, a volcanic rock that absorbs smells. She had used these these rocks successfully after a flood left her basement smelling like mildew. Rather than use some toxic cleaners, I decided to give this natural, non-toxic solution a try. Because they can be difficult to find in stores, I ordered them online. They worked like a charm, absorbing the smell almost immediately. No cleaner, no magic spells—just nature.

—Sarah Kuck

are rich in potassium, one of the key ingredients of commercial shoe polish.

To keep leather shoes looking their best, polish them once a month. Brushing the dirt off when you're through wearing them for the day can reduce build-up and reduce the need to polish them so frequently.

Shoe polish can be extreme-

ly harmful to the environment. If you have old shoe polish around the house, make sure you don't dispose of it by washing it down the drain. Instead, save it for a hazardous waste collection program, which most municipalities organize at least annually. Contact your hometown sanitation department for more details. —C.B.



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