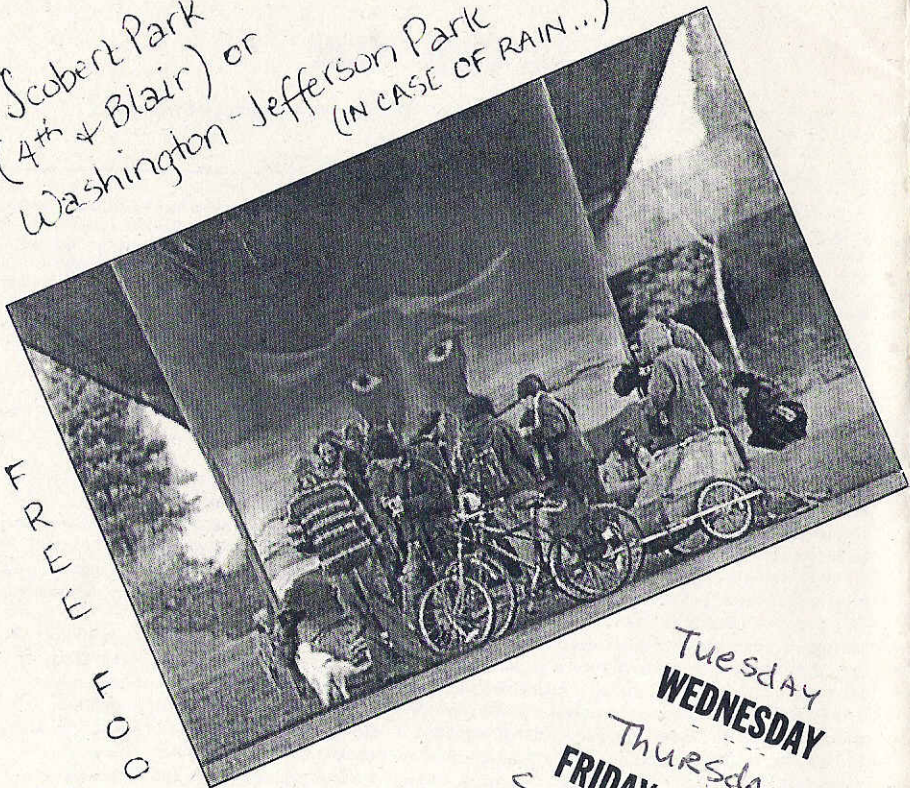


Scobert Park
(4th & Blair) or
Washington-Jefferson Park
(IN CASE OF RAIN...)

FREE
FOOD



Tuesday
WEDNESDAY
Thursday
FRIDAY
Saturday
SUNDAY

FOOD NOT Bombs

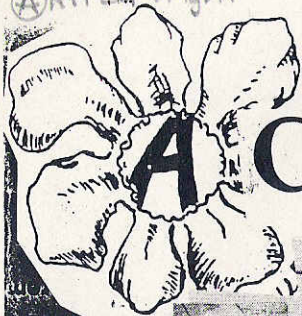
4 o'clock

FNB is a direct-action volunteer collective that serves nutritious (& frequently delicious) vegetarian meals to people in need every week.

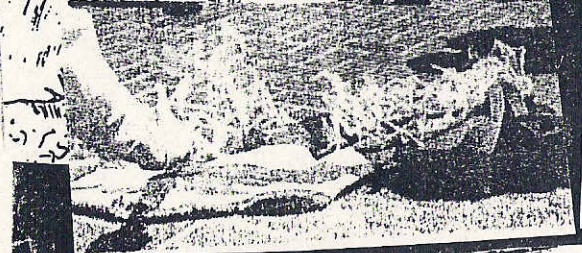
ANTI-COPYRIGHT

Eugene

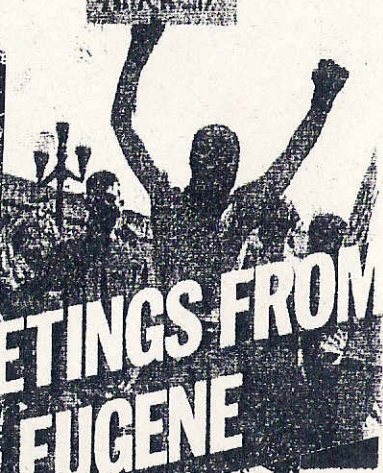
Free!



ACTIVE RESISTANCE



WE ARE
the LIFE
GROWING
BETWEEN
the CRACKS
in the
PAVEMENT



GREETINGS FROM EUGENE

Produced by the Eugene Active Resistance
Zine workshop

RECLAIM OUR ~~HISTORY~~

—DOROTHY DAY

MAY

May 1, 1886 -- 350,000 workers strike for the 8 hour day

May 3, 1970 -- ROTC building at Kent State burnt to the ground

May 4, 1886 -- Haymarket riot

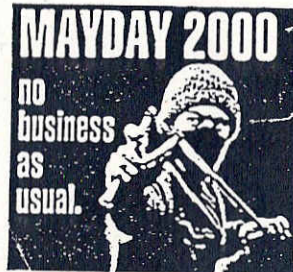
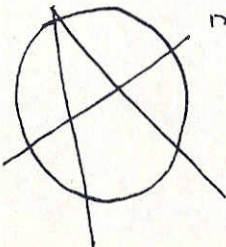
May 13, 1968 -- Strikes by students + workers in Paris lead to general strike of 10 million workers

1985 -- MOVE bombed by Philadelphia police

May 14, 1995 -- first Reclaim the Streets party in London

May 24, 1990 -- EF! activists Judi Bari + Darryl Cherney bombed

May 28, 1871 -- Paris Commune crushed; 25,000 massacred



Our problems stem from our acceptance of this filthy, rotten system.

DIY SKILLSHARE

A hands-on gathering of techniques and humane technology workshops

May 18-21, 2000 at 924 Gilman, Berkeley, CA

"...Tools do not care if they make eyeglasses or shell casings. Technology is not some inertial process from which humans flee in terror. Rather, we are terrorized by people who benefit from our subjugation, who smugly refer to their manacles and clubs as 'technology'. But sand in a transmission is technology. Medicinal herbs are technology. Root cellars are technology. Mud and weeds are technology. Video cameras at police riots are technology. The sledge hammers of the Luddites were technology too.

The political question is, will people ever gain the power to reject technology which subjugates them, and adopt technology that liberates them.

Our lives are full of tricks for reinventing life within the culture of death. It is a triumph for humanity when the seed of a good idea germinates in the capable hands of a hungry person. The best engineers in the world are people all over who get things to work with their hands, eyes, ears, and noses, racing the setting sun."

Seedhead zine

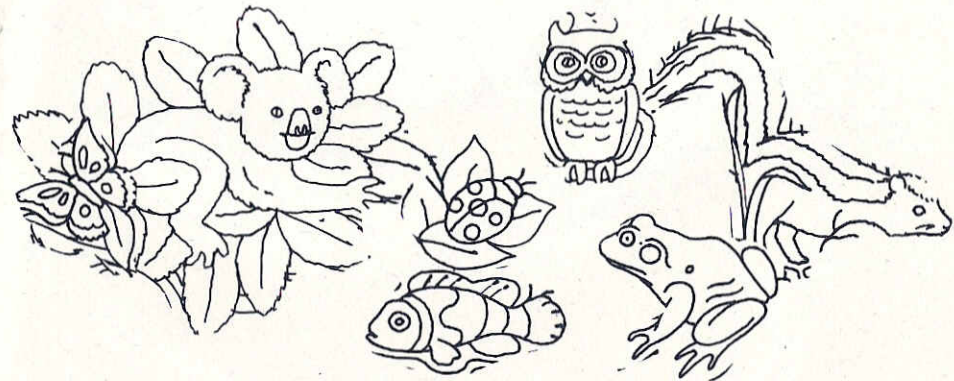
4 Days of hands-on workshops will include the following:

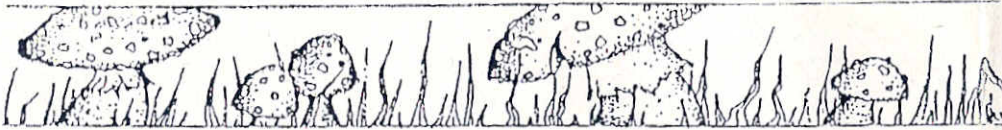
semi confirmed workshops: biodiesel and alternative vehicle fuels, auto mechanics, accupressure, unlearning racism, herbal medicine, activists and the law, wine making/beer brewing, DIY distilling, women's self-help health care, plant propagation techniques, carpentry basics, electrical wiring, photovoltaic (solar) electricity, gardeners' options for gaining access to urban land, raising activist kids without fear, edible mushroom culturing and foraging, worm composting, DIY bike cart, greywater systems, natural building techniques/ urban natural building, mothers and children-on the front lines in activist communities, DIY your own job/fire yer boss/creative self-employment, women working in the trades rap session/acquiring practical skills and breaking into the trades in spite of sexism, self defense, surviving radical demonstrations, kissing workshop, pedal powered machinery, building lowcost shop tools from salvaged materials, erotic cooking (evening potluck), seed saving, intensive production urban gardening, beekeeping, video and editing, soapmaking with waste fryer grease, food preservation, dumpsterdiving treasure hunt, earth plaster, welding, nontoxic pest control, bike mechanics, electric guitar repair, bow-drill fire starting, writing to prisoners (info table), basic tool use and shop safety, stage lighting, DIY shop ventilation (info packet), tool and knife sharpening, amp and sound equipment repair, knife throwing

proposed workshops: electronics, solar hot water, solar cookers, rocket stoves/hot box cookers, herb walk, blacksmithing and forge building, nonmonogamy, grantwriting, home recording, doing sound and putting on shows, herbal salve making, conflict resolution, DIY instrument building, facilitation, zines, toymaking, first aid basics, screenprinting, pirate radio, potato gun, machine sewing, electric vehicle overview, herbal salve making

DIY Skillshare Gathering
PO box 4934
Berkeley, CA 94704
Voicemail: 510-496-2740 x. 3957
Skillshare@onebox.com

Get in touch (and send stamps please) to get on the mailing list





Rocket Stove

Copyright

With the world in the state of affairs it's in and F2K on the horizon, it's a good idea to start searching out and using alternative methods of performing everyday tasks without relying on the capitalist infrastructure. Cooking is a good example. Instead of electric or gas ranges, other options are available, where a fire may be unsuitable, a rocket stove could be just the item. A rocket stove is a low mass, insulated wood burning stove.

One pound of dry wood releases about 8,600 British Thermal Units (B.T.U.'s) of energy when burned. Trees can act like batteries; they store energy collected from the sunlight! Wood is like a battery that has been storing energy for decades. By using wood efficiently, people can cook food using branches and twigs instead of split logs.

Rocket stoves are based on an ingenious combination of principles. The combustion chamber is insulated in order to keep the fire hot and burn wood more completely, reducing smoke from uncombusted fuel.

Rocket stoves are low mass, robbing less heat from the pot and an insulated chimney creates a very strong draft which causes the fuel to burn more fiercely. Since the stove operates at very high temperatures, there is very little smoke once the fire is burning consistently and it is possible to cook directly over the chimney.

Supplies Needed:

One gallon tin can & lid (#10) can.
Four soup cans

Insulating material i.e. wood ash/ pumice

Tools Needed:

Tin shears; Can opener; hammer;
Flathead screwdriver; hacksaw & marker.

Step One

With the can opener cut the ends out of the soup cans. Notice the diameter of the cans. Trace the outline of a soup can in the middle of the lid of the large can. Make sure it's centered. With your screwdriver and hammer, punch a hole in the lid within the outline, large enough the fit the tip of the tin shears through. Cut a hole in the center of the lid that fits snugly around the soup can.

Step Two

Cut a hole the diameter of a soup can in the # 10 can. This will be your stove body. Cut the hole about one and 1/4 inches up from the bottom of the can. (See Drawing # 2). Use a marker to draw a cutting guide. Turn the can on its side and use the hacksaw to cut a slot in the can. Within the pattern and opposite the seam. Use the screwdriver to enlarge the slot and tin shears to cut out the hole. You want a snug fit.



Step Three

In order to assemble the chimney and feed chamber, three soup cans need to be joined in the following way:

A. Cut a hole in one soup can about one inch from the bottom. Do this in the same way you cut the hole in the # 10 can, at the same height, so that a soup can will fit through the #10 can and into this soup can. (See drawing #3).



B. With the third can, cut small thin slits, close together, around one end using the tin shears. Don't cut them to close.

C. After cutting the end of the can, push the crimped end into the upper end of the soup can with the third hole. This forms your chimney. (See drawing 4).

D. Position the chimney and feed chamber into the stove body. E. Next fill the stove body with insulation. Wood ash works well. Pack it around the soup cans. This serves to stabilize the chimney and feed chamber. Fill the can to about one inch below the top. (See drawing #5).

Drawing #4



Step Four

Now cut flanges to support the lid of your stove. Using the tin shears, cut three flanges about one inch long and one inch wide at three spots evenly spaced around the top of the stove body. Then bend them into the can so that they rest on top of the insulation.

Step Five

If the top of your chimney extends above the top of the stove, cut the top can down to the level of the outer shell. Then cut three smaller flanges in the chimney can and bend them out towards the shell. This forms the support for your lid. Now that the body of your stove is completed, fit the hole in the lid over the chimney and down onto the supports, covering the insulation.

Step Six

Next a shelf needs to be cut for the feed chamber. Cut your fourth can open with the tin shears. Cut along the seam and pound flat with a hammer. When flat, cut out a shelf the width of the can extending from the stove. Cut two slots in the can and slide the shelf into the slots. (See drawing #6)



A Rocket Stove works well because a strong draft is created. To use the stove: Drop kindling in the top and light through the feed chamber. As a fire catches, continue to feed in sticks and twigs by laying them in towards the fire. Allow the free flow of air under the shelf as this provides the draft. Your pot is placed on top of the stove.

Be sure to allow sufficient out flow of hot gases. You may need to adjust the height of your pot from the surface of your stove or cut wider flanges to permit hot air to flow out around the pot. Have fun! Practice building and cooking with your Rocket-stove.

Remember, self reliance and working closely with your immediate community in key to surviving. Prepare and survive!

**APRO
TECH
684 8603**

COP WATCH

Eugene Cop Watch is a human rights group dedicated to monitoring police activity in the community. Our primary goal is to provide video documentation of the Eugene Police Department's interactions with individuals. ECW is also a resource for individuals who feel that they have been mistreated by the police, providing referrals to appropriate governmental and non-governmental groups and organizations, serving as a witness and providing evidence in court for suspects and victims of police abuse, and providing literature and other information to inform suspects of their rights and responsibilities under the law.

Mission

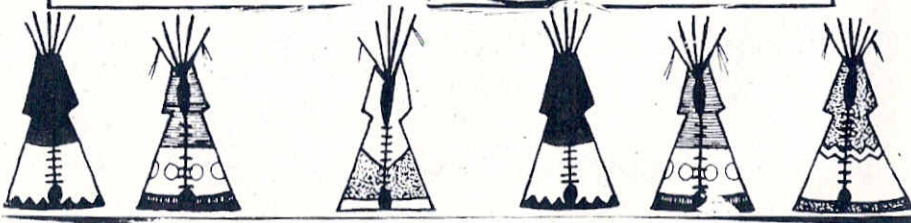
- 1) Eugene Cop Watch will protect members of our community from abusive law enforcement by monitoring and documenting police interactions with the community.
- 2) ECW will be a resource for activists seeking information about the scope, practice, and intent of police activity. ECW will coordinate with other activists to plan and execute action designed to remedy the problems faced by the community.
- 3) ECW will be a resource for those who are the victim of abusive law enforcement practices: Providing referrals to appropriate governmental and non-governmental groups and organizations, serving as a witness and providing evidence in court for suspects and victims of police abuse, and providing literature and other information to inform suspects of their rights and responsibilities under the law.
- 4) ECW will educate the community about the actions of the police in their community.
- 5) ECW will remain independent of governmental, corporate, bureaucratic, or institutional influence.
- 6) ECW will maintain the confidentiality of all suspects and clients.

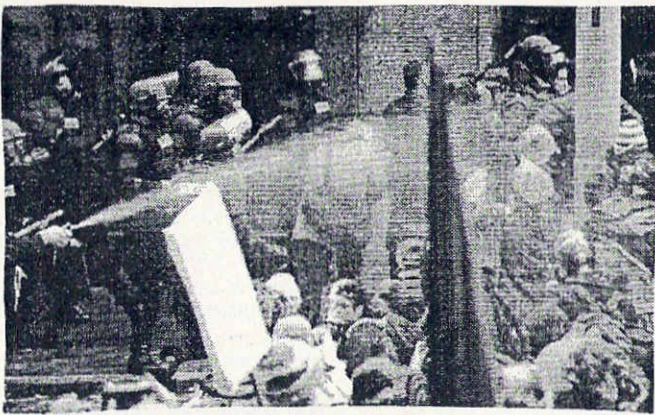
Guidelines

- 1) While working with Eugene Cop Watch, ECW members will observe and encourage in others a strict code of non-violence. In all our actions we will provide and example of respect for life and the safety of others. We will be responsible for our actions.
- 2) While monitoring and documenting police activities, ECW members will obey all laws.
- 3) While monitoring and documenting police activities, ECW members will be courteous and respectful to police officers, suspects, and bystanders. We will not provoke unnecessary or unconstructive confrontations with police.
- 4) While monitoring and documenting police activities ECW will be aware of their surroundings, and potential dangers to themselves, police, suspects, and bystanders, and will take every action within the law to prevent harm to others.
- 5) For their own safety, and for the safety of others, ECW members will work in teams, and will videotape their interactions or community members interactions with police whenever possible or feasible.
- 6) While engaged in ECW activities, members will under no circumstances be under the influence of any drugs or alcohol.

ECW also seeks to educate the community about the actions of police. We provide information to anyone seeking facts about the scope, practice, and intent of police activity. We research the law, policy initiatives, and budgets of local law enforcement agencies.

Since its inception, Eugene Cop Watch has spent hundreds of hours in the community shooting video of arrests and other police activity. We have educated thousands about their rights and responsibilities under the law. ECW has written, and been the subject of a number of stories and articles in local publications. ECW also publishes a Cop Watch report that describes and analyzes recent law enforcement efforts in Eugene and Lane County. Some of the footage shot during Cop Watch patrols is shown on Cable Access T.V.





emergency treatment for teargas/pepperspray

The following protocol were developed based on the experience of medics and victims of police chemical violence in Seattle during the WTO protest. This is by no means a comprehensive text on treatment, as we are only learning as we go along. If you are exposed to chemical agents, record the methods you use to treat your reactions and note what works and how well. The more information we collect on this subject, the better equipped we will be to counter the effects of chemical agents. The known agents encountered by protestors in Seattle were Pepper Spray (OC), regular Teargas (CS), super-strong Teargasses CX and CN. Nerve agents were probably present in one or both of the latter two gasses.

BEFORE YOU GO OUT:

-Protect yourself prior to potential exposure. Wear clothes that cover your whole body in layers that you can shed. Wear goggles or glasses to protect your eyes. Contact-lens wearers are especially vulnerable. Wear a bandana, scarf, or balaclava that covers your face. Carry a gas mask if you can. **If you have a reactive airway disease such as serious asthma or allergies**, you should avoid exposure to chemical agents. You will be in severe danger of respiratory distress and possibly death. **If you are pregnant**, avoid chemical agents. At least one of the stronger agents used in Seattle caused at least one miscarriage, and many women went into immediate menstrual bleeding regardless of their cycle.

-ALWAYS CARRY TONS OF WATER!!! Carry a spray bottle to help flush eyes.

-Carry little bottles or vials and take air samples of agents. This will help medics know exactly which agents were used where. Label the bottles with time, date, and location.

-Bentonite Clay: available in health food stores. Slather exposed skin with wet clay and let it dry into a thick layer. This will absorb much of the agent before it reaches your skin. If you use this method, be prepared to wash the clay off immediately after exposure. The agent will eventually saturate the clay. You want to remove the clay before this happens!

-Baking Soda: has been used the same way as clay. Make a thick paste and slather it on, and remember to wash it right off after exposure. You can mix baking soda and clay together. The protective paste method decreases your rate of exposure, but complicates removal of the agent. Wearing the paste around your eyes will help neutralize gasses before they get into your eyes.

-DO NOT use toothpaste as a protective paste. It doesn't work.

-Vinegar: any kind will do, apple cider is preferred. Soak your scarf in it and wear it over your nose and mouth. The vinegar screen retards inhalation of gasses.

This information was compiled in May 2000 and is reproduced here for historical purposes. For more up-to-date information on treatment protocols for chemical weapons, search for 'MOFIBA' (mineral oil followed immediately by alcohol). A good reference can be found at <http://urgencemanit.mergetman.net/chem.htm>

things, potlatching was an economic system of distribution that followed along communal lines. It took commodities and turned them into gifts, thus mocking the entire system of capitalist production. Potlatch destroys property. It is the old story of the "lazy Indian", the one who is indolent and thriftless. The big project was figuring out how to get these people to work. Forcing practices of private property on them seemed the obvious choice. Potlatching was perceived by Canadian legislators as a "mania", an "insane exuberance of generosity" that had to be stopped. Cranmer might as well have gone a-looting.



The Nature of Potlatch

Potlatching is but one form of an economic system that is based not on barter or sale, but on compulsory gift-giving. We now know that various forms of the gift economy existed all over the world.

Most of the aboriginal tribes living along the Northwest Pacific coast of North America potlatched.⁴ Formally speaking, a potlatch was a gathering of people on any number of occasions, including birth, puberty, marriage or death. During these gatherings there would be feasting, dancing, and the redistribution of property or its destruction.

In these societies, children were raised with the idea of the gift firmly implanted in their worldview. For example, Franz Boas observed that when a Kwakiutl child is born, it is first given the name of the birthplace, which it keeps for about

a year. Then a relative of the child gives a paddle or mat to each of the clan members to mark the occasion of his second name. When a boy reaches puberty, he takes his third name, distributing gifts to everyone in his clan. It is in effect his first potlatch. He is usually assisted in this ceremony by relatives, especially the nobility.⁵

During the bigger potlatches, the Yaoks and the Maxwas, property would be distributed by the host to his guests in between the dancing and the feasting. This was the general mechanism by which he acquired rank and status within his society. The status of the host gift-giver was directly proportional to his capacity for gift-giving. The greater the gift, the greater the status of the giver. But wait! As Mary Douglas put it, there are no free gifts! Every gift given carried with it the obligation to reciprocate, often with 100% interest. Today's potlatch guest would be tomorrow's potlatch host.

Potlatching thus generated rivalry between status-seekers (typically the big chiefs) as each one attempted to outdo the others in their capacity to give everything away. At times these contests would escalate to the point where the distribution of property became inadequate for the expression of a chief's disregard for wealth and property. The next step would be to actually destroy property, often by burning it up. He might burn up his canoes, or his

house, or the entire village. He might break his coppers and throw them in the sea. He may cut the throat of his slaves. All this he would do in full view of his guests, and usually with the complete approbation of his clan. Throughout, the goal was to flatten his rival's rank and enlarge his own. The "winner" of such a contest is not just the individual potlatcher, but also the dead from whom the potlatcher claims hereditary title, as well as the living clan of the potlatcher.



Riot-gear police officers take a break along Pike Street. (November 29, 1999)

Rioting and Looting as a Modern-Day Form of Potlatch

Neal Keating, anti-copyright 1993

A spectre haunts the modern world. It is the spectre of the gift. Everywhere the fight goes on, to get people to respect property, and to accept the miseries that come with such respect, such as work, destitution, and injustice. It is an endless fight by necessity. The minute it ceases or weakens (e.g. gets caught on videotape), people break out into activities of an altogether different nature. They riot, and they loot. They relieve things of their fixed commodity values. The redistribution of these relieved things does not take the form of a sale, nor even a trade. Without a fixed price, they can only be considered as gifts.

Many societies throughout the world practiced their entire economic activities along the lines of gift-exchanges, the most famous of which is the potlatch.¹ As modern societies continue to approach total collapse, we see an interesting trend developing: Potlatching is making a comeback! This was recently demonstrated in 1992 in South Central Los Angeles, when more than twelve thousand people took to the streets to express themselves

through the destruction of great amounts of accumulated wealth.

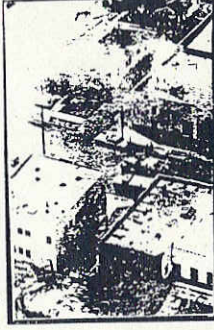
Dan Cranmer's Potlatch

Around Christmas in 1921, a Ninkish Kwakiutl fellow named Dan Cranmer hosted a six-day potlatch at Village Island, near Alert Bay in the Canadian province of British Columbia.² The occasion was that of his marriage. Cranmer, being true to his Kwakiutl traditions, planned to celebrate the event with a long feast during which he would give everyone gifts. Some three hundred guests (fellow Kwakiutls) were on hand to witness and receive Cranmer's giving away of all his accumulated wealth.

Cranmer reportedly started out on the first day by receiving much of this wealth from his wife's family (like a dowry). That night there was a dance. The next day he gave away twenty-four canoes, pool tables for two chiefs, four gasoline boats, and another pool table. He gave away blankets, gaslights, violins and guitars, kitchen utensils, and three hundred trunks. Women

were given bracelets, shawls, and dresses. Sweaters and shirts were given to youngsters, and coins were thrown in the air for children to collect. Another dance was held afterwards. He did not remember what he did on the third day (perhaps he was in a swoon.)

During the fourth day, he gave away sewing machines, gramophones, bedsteads, and bureaus, along with more boxes and trunks. On the fifth day, he gave away cash. And on the sixth, he gave away about a thousand sacks of flour, each worth three dollars (a lot of money in 1921), as well as some sugar. It was one of the largest potlatches on record.



Although it sounds like a good time for everyone, Cranmer's potlatch was in fact against the law, and he, along with fifty other Kwakiutls, had criminal charges brought against them as a result.

Twenty-two of those people were imprisoned for two months, and the rest were given suspended sentences on the condition that they surrender all their potlatch gear, which included dance masks, ceremonial whistles, and plaques of beaten copper (known as "coppers").

The law Cranmer had violated is known as Canada's Indian Act of 1885, which specifically made any potlatching illegal. The reasoning behind this act was produced by a typical blend of missionary and governmental rationals which had as their goal the assimilation of aboriginals into modern society, and the extinction of their cultures. The motives behind these goals were hardly just misguided altruism. In reality, the Canadian government (like the American government) was seeking the absolute extension of the rule of property. Potlatching was a threat to this rule because among other

AFTER YOU ARE EXPOSED:

-Immediately take off the clothes you are wearing and get rid of them!

-Mineral Oil and Alcohol: Immediately apply mineral oil to all exposed skin. The mineral oil will bond to the agent. Then swab the oil off with alcohol, using clean gauze pads or cloths. Never wipe the skin with the same pad or piece of cloth twice! You're wiping the stuff off, not rubbing it in! The alcohol removes the mineral oil and with it much of the chemical agent. The person wiping should have lots of rubber gloves. Change gloves after each person you treat or more often than that. (If you are wearing latex gloves while you are exposed, remember the agent can penetrate the latex and damage your hands worse than it would without the gloves.) The medic should also wear glasses or goggles and a facemask to protect oneself from ambient exposure to the agents on the person you are treating.

-Soap and Water: After the oil is all removed, rinse skin with water and a gentle castile soap (liquid Bronner's for babies). After washing, witch-hazel can be used as a tonic for the skin.

-Baking Soda: diluted in water can be used as a face and eye wash to help alleviate pain and neutralize the agents. After thorough cleansing, baking soda paste can be applied to burning skin to help alleviate pain.

-Milk Products: I know, I know, it's not vegan! But casein neutralizes grasses like CX and CN. You can use milk as a skin wash.

-Liquid Maalox (Antacid): has also been used to remedy effects of burning agents. The gasses/sprays are acidic, so anything that is a base helps neutralize the acid and balance the pH on your skin. Baking soda, milk, and liquid maalox are all bases. They also create an environment that is hydrophilic (water-loving), while the chemical agents are oily and hydrophobic (repelled by water).

-Eye Treatments: There are two eyewashes that seem to be effective at alleviating the burning pain of pepperspray and teargas. Remember eyes should be flushed, but never wiped!

1) Diluted Vinegar solution eyewash: Apple cider vinegar is preferred, but any will help. Dilute one part vinegar to 18 parts water. Have victim hold their head to the side so the eyewash will flow across their eyes without flowing onto their body and spreading the agent.

2) Rescue Remedy Flower Essence: this is a product you can buy in the herbal section of a natural food store. It is a liquid and comes in a bottle like a tincture. Soak 4 drops Flower Essence to 1 quart water. Soak cotton balls in the solution and apply to eye. DO NOT WIPE! Do not use the same cotton ball twice!

VICTIMS MUST TREAT THEIR BODIES INSIDE AS WELL AS OUTSIDE. IT IS VERY IMPORTANT TO DE-TOX YOUR BODY AFTER EXPOSURE. CHEMICAL AGENTS PERMEATE THE BODY AND BOND WITH ENZYMES. Remember, the process of detoxifying your body usually makes you feel super-sick, especially when you're super-toxic!

Be prepared. Give yourself time to get through it.

-Detox: Drink buttsloads of water. Don't stop drinking water! Hey, drink MORE WATER!

-Sea Salt or Epsom Salt baths help detox your body by drawing toxins out through your skin.

Soak and scrub in a hot salty bath and sweat it out!

-Activated Charcoal tablets: from the health food store. Draws toxins out of your kidneys.

-Take something high in potassium, magnesium and zinc! Emergen-C packets from the health food store are great because they have the nutrients you need in a convenient powdered form you can carry around with you. Mix them with water and drink.

-Many Herbs are helpful in detoxing your body. The best form to get them is fresh, but get what you can of the following herbs:

Nettles: make a tea of a handful of nettles to a quart of boiling water. Helps save your brain from nerve agents.

Milk Thistle: helps regenerate your liver.

Ponderosa Pine essential oil: repairs nerve damage. Dilute in a carrier oil (like olive or other vegetable oil) and apply regularly to thin skin (wrists, neck) where it can be easily absorbed.

All of these herbs are helpful in detoxing and regenerating your body. Make tea of dry herbs or juice fresh herbs:

Chapparral	Dandelion	Marshmallow (the herb!)
Grendelia	Burdock	Eyebright
Plantain	Cleavers	Chickweed

-EAT roots like rutabega, artichokes, and turnips with the spice turmeric. They have anti-inflammatory properties.

-ABSTAIN from alcohol, nicotine, and fried foods for at least 2 weeks after exposure! This is your body we're talking about, you only get one! Chemical agents and nerve agents can do permanent damage to your body. If you're serious about revolution, you'll take good care of your body because you ain't got much more to put on the line!



No Escape from Patriarchy

Male Dominance on Site



"Hey, cool idea, Jane. Maybe one of the men here would like to dream it up."

Living on a protest camp is a unique experience. It is completely divorced from the reality of British society—preconceived ideas and perceptions are altered drastically. Perhaps it is because of the continuous pressure—the reason you are there is to try and save land from being annihilated by companies, government departments and people who have no respect for the world in which we live, who are prepared to decimate land in favour of profit. Due to this, living on a protest camp is not an easy life. It involves a great deal of work and strength of character. A bonding grows between people that I personally have never experienced elsewhere. I can liken it to that of family relationships—what you go through with each other in such a short period of time is enriching, you are continuously evolving, learning new things about life that no education system could teach you in a hundred years. The overall concept of a camp is one of a free society: you can speak to any "road protester" and they will tell of ideals that focus on anarchy, equality, freedom, free love and

basically anything else you want to chuck in as long as it shows respect for freedom in the individual.

Yet despite this, as a woman living on site and speaking to other females involved in various campaigns—everyone agreed that it was without a doubt, a patriarchy dominated environment.

I am trying not to rant and moan, but it has got to be said that protest camps can be one of the most chauvinistic, domineering and belittling experiences for a woman to be in. Maybe it's the extremely unbalanced ratio of men to women on site that makes the leering, fire lit eyes of the cider induced hippie a very bothersome experience. For starters, there seems to be this assumption that women can't climb, can't put up walk ways and that their treeshouses need the stern eye of the more experienced male cast upon them before anyone would dream of having a smoke in them.

In the kitchen hender, protest camps seem to be regressing back to an almost medieval level whereby women quietly get things done on a regular basis, and



males seem incompetent even hitting a sponge. There are numerous occasions in which a female will without fuss do the washing up as a matter of course in getting the camp to run smoothly, or get the slop pot bubbling, and not even whisper that she is pissed off with doing it for the tenth night on a run. Yet if one male does it one night you can guarantee the ritualistic argument that will follow during the course of the evening where each testosterone filled being will slam their cards down on the table, and tell every member of the camp and any lurking SAS in more than graphic detail exactly what they had done that day, how they did it, and what techniques they used to tie that particularly complex walkway knot. In most situations it is the description of the knot that gets everyone going, because someone else always knows better and that someone else that knows better, you can bet your harness on it, will invariably be male. A friend of mine said something which summed the situation up very nicely: "The ways some blokes carry on, you'd think it was a fucking achievement managing to have a slit in the shit pit"—and that was said by a man!

I recall once sitting up an ash tree that I had lived in for the last two months when a reasonably experienced male climber visited the site and was pottering about in the walkways, passing by my tree. He took one look at my abline and quickened his pace. "Oh dear" he said, "how long have you been abseiling on that"—just that brief sentence was enough to make my eyes roll into the back of my head, and take a deep breath before proceeding with my somewhat short answer. Before I knew it he was involved with untangling the line of the various branches, tutting to himself about the unsafety of my present line, and about how everyone did it this way these days. Fair enough, at this stage I was grateful for his advice. That would not have been so bad if not an hour later some other "dashing knight in shining harness" was to come ambling past only to re-tie the abline using the previous knot. I threw my hands up in disbelief and left them to it, but admittedly felt somewhat stupid because I had not listened to myself. I should have been able to say that the line was fine as it was, that I had done it myself and I knew it was okay—but my confidence was challenged by these men, and I believed at first that they genuinely knew better.

What males do not realise is that there could actually be two ways, maybe even three, of tying that knot, and each method will still be as effective as the last, still as safe, and there is no need for the temperament of those sitting around the firepit to rise to such vocal levels. Why is it that it only seems to be the women that realise this basic fundamental fact and will calmly find

the way that suits them the best, and if questioned about it will end up being confused and amused by this ranting male, hell bent on proving his masculinity to you by persuading you that you want to do the knot his way? But I tell you, you don't, you're seething underneath, you're pissed off with this continuous rant and this fervent belief upheld by males on site that women really don't know how to do anything.

Back to the washing up. I am sure you will agree that days and time pretty much fall into one on site, yet the male will always remember what day, what time and how long it took him to do that particularly distasteful batch of washing up. Not only that, but the reason he did it was because "no one else was doing any fucking work, I've been working all day, there is no food in the kitchen and there's no fucking clean dishes." I do not need to really accentuate the point any more, but whilst males get hysterical and clock up the number of times they have spent doing something as mundane as washing up, females just do it and a hell of a lot else as well. Yet they do not demand continuous thanks, gratification and worshipping as their male counterparts. In discussing this particular issue, which infuriates me on a daily basis, a friend of mine, also female, said "It's always blokes that lunch out whole days, girls always work, even girls that just come down for a day do work." Perhaps it's because men don't have wombs and there is that bit more space in their stom-

CAN'T I TAKE A JOKE?



AS A MATTER OF FACT, I JUST RAN OUT OF MY SENSE OF HUMOUR!!



achs which allows them to consume abundant amounts of tea that makes some of them downright lazy.

You have to laugh really but there is more, and its even worse—going pixiating with a bunch of males because they take it so damn seriously, they seem to think that they become these stealthy creatures of the night interacting with the psyche of nearby security, predicting with dazzling (in)accuracy the security's movements, moving with the earth in sure quick movements that would daze even the infra red cameras of undercover police.

The funny thing is—the male spends all his time getting to his destination, prepared to trash that generator only to find some one else has got there before him. He then stomps back to camp in annoyance whilst the female has taken down three fields of fencing, but she won't tell the male because she knows that next time he'll want to go with her, and to be honest they are a bloody hindrance with all that macho commando earth stuff. Not only that, but put a slightly drunk blokey bloke near a security guard, whilst you are trying to unload large amounts of sugar into the generator he is guarding, and all manner of hollering, shouting, swearing and general abuse will follow—for I might add, no particular reason whatsoever. It just makes life slightly uncomfortable when you are dangling off a bit of rope trying to prussak up to your tree house, being pelted by stones because some lout has been tormenting security all night. Okay, so it is not a nightly occurrence, but once or twice I have found myself apologising to the security (something no one likes doing) for men's behaviour towards them. Us females found that singing "what did you do in the eco-war daddy" in a particularly out of tune voice and grating fashion far more effective.

If I was going to get hardcore feminist about it then I wouldn't have survived on site for as long as I have, or I would be living in some equally repressive patriarchal site. Obviously sexism doesn't exist all the time, but there is certainly the undercurrent on sites that men are in control. Maybe it is due to the intense situation of living on a site—where there is often a continual presence of security and police—that causes people to be far more aggressive about building and work, and the threat of eviction at any given time that can cause the general attitude of some males to be very oppressive. For example, there seems to be this general unwritten rule that you do not talk to another man's girlfriend; alright, so you might end up pissed up in bed with them later, but in front of everyone it as if men are holding you at arm's length.

From my own personal experience, when I arrived on one camp I was with my boyfriend of the time. I found that the other people living on site tended initially to talk to him far more than me, almost as if I was a second class citizen. Questions about where we had come down from were directed at him, he was the one being offered the split and beers first, and what was even worse was that one particular individual actually directed questions about me at him. I am 20 and well trained in the art of responding to questions about what my name is and how old I am, yet I found myself having to be assertive all the time and behave in a confrontational manner, directing questions at people in order to get a response from them. Eventually my bossiness worked its way through and males would begin to voluntarily talk to me, but there was a certain amount of seething analysis beforehand.

Then it comes to sex; as I said before the ratio of men to women is disproportionate, for each woman there are several men, and as new arrivals appear on site single females are very quickly weighed up and a mental battle begins as suitors line up for their attention. For example, a friend's sister came down to site at Manchester Airport's Wild Garlic Camp. (During the previous week there had been two women on site, and most males were at this stage exhibiting signs of sexual starvation. I was out of bounds as I was seeing someone and none of the blokes wanted to tread on my blokes toes, and the other girl was in the process of fighting off two blokes—in her own words, "deliberately building barriers in front of me in order to put them off.") Now this girl was very pretty, yet as she came gingerly across the dodgy bridge that crossed the river, this almighty "Wooah" emerged from the fire pit area—eyes widened, mouths salivated and tongues hung, as the main contenders for "Sexist Pig of the Week" went into action.

She was eventually claimed by one of the males that lived on site (and I do not use that word lightly) after much arguing, barging and clamsuring for attention. It was sickening to watch, yet on site there is certainly this general free love ideal which, as one male that I discussed the issue with said "is manipulated by some men living on site". That is of course a matter of opinion, but he asserted that there was a certain amount of pressure to conform to the free love ideal, and "not everyone wants such relationships, if they don't their space should be respected. Some men I know can be really pressurising and really hassle a girl when she blatantly doesn't want to... it does tend to be men more than women that are up for it"



Of course this comment is not intended to point the finger at anyone, or say that women do not enjoy the concept of "free love" to the fullest, but there is a vast difference between free love, sharing your body with someone for the night, and a drunken quickie, when you only realise half way through the monotonous thrusting that you haven't got a clue who you are with, and start trying to work out how on earth you managed to get yourself in that situation, and how the fuck to get out of it.

One thing that came up as an issue in a discussion about patriarchy on sites was the 'clothing problem'. One woman told the following story: "I used to have this pair of purple trousers, which I wore all the time because they were really comfortable. One day a good male friend of mine said to me 'you look really sexy in those trousers', and I sort of laughed it off as you do, but then he said 'have you not noticed all the blokes looking at you'. I didn't like the thought of that so I stopped wearing them. I didn't want people to see my sex. I wanted them to see me. I began deliberately to dress in a less feminine manner, bland and laddish to avoid hassle."

I personally had a similar experience when one sunny day feeling buoyant I wore a skirt, numerous males commented on it, one even asked me "what the fuck I thought I was wearing." There is this definite fashion to dress in masculine clothes—which I generally do anyway through choice, but in both situations neither of us should have been made to feel that our clothes were in any way sexual, or that we should not have been wearing them for whatever reason.

The same woman told another story of living on site which emphasises some of what I have been trying to say: "I had been away from site for two days, and I was walking down the slope of the fire pit when someone shouted hello out of their treehouse, I shouted hello back, there must have been about six men on site, one person shouted "women at last" and they all jeered. It felt like a building site—the energy in that lute bit of valley was completely male. It was not that I didn't like it there, I loved it, there was space for me there, but it made me uncomfortable. After a month or so I began

to really notice that when I was with girls, there was something inside me that I could release, something that made me relax. With blokes I was always a little guarded."

Despite all this disgruntlement, the patriarchy that exists is not a conscious thing. Once on an action I had a go at someone who was being blatantly sexist.

He apologised immediately and looked distressed that he had said anything that could be considered sexist. For all men's faults women are still very much respected on site and patriarchy does have its 'advantages'. For example, when situations are getting really tense between men, women seem to have a strangely calming effect. If you talk to them in a calm voice, they often listen, you can tell them not to be violent and they frequently are not. Men on site tend to become very protective over you, not in a possessive way but you know they will always look out for you.

The fact that this happens proves there are gender differences, that sites are patriarchal, but then so is society, and it is society I blame for it. Many of us have been brought up recognising men as dominant in some way, sexism remains predominant in much of western culture, the fact that site living is supposedly some form of free anarchic society is true only to the extent that we say it is. The reality is that our cultural knowledge is inadvertently embodied within us, and in order to release ourselves from a male dominated environment then we need a long and concentrated project that is not hampered by the continuous threat of eviction, arrest and soaring stress levels. Despite this, there is no reason for complacency; being aware, and not assuming that women as incompetent is a major step forward.

The patriarchy on road protest camps is not a conscious one, often it is not deliberate, and it is a by-product of western culture. However it can make for a repressive environment—there is something about sites that brings out the caveman in some men."