

The Olivenhain Water Storage Project is a component of the Water Authority's emergency storage alternative known as System 25. The Olivenhain water storage and treatment project is needed, whether or not the Water Authority and Corps choose System 25 for the Authority's project. The Water Authority is aware that Olivenhain is pursuing legislation to obtain a government loan guarantee under the Dept. of Interior's Small Projects Act. The Water Authority staff supports the Olivenhain Water District's endeavors to obtain such guarantee and to develop a storage project in northern San Diego County; whether this project is pursued independently or in partnership with the Water Authority or others.

San Diego County, including the North County, has an acute lack of emergency storage. Olivenhain, other member agencies and the Water Authority are working together to improve this situation. If you have any questions on the San Diego County Water Authority's Emergency Storage Project, please contact me or Ken Steele, the Authority's project manager. If you have any additional questions on the Olivenhain Water Storage Project, you may contact David McCollom, General Manager of the Olivenhain Municipal Water District at (619) 753-6466.

Thank you very much for your interest in your projects.

Sincerely,

MAUREEN STAPLETON,
General Manager,
San Diego County Water Authority.

A CELEBRATION OF SUBURBAN LIFE

HON. STEPHEN HORN

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, July 18, 1996

Mr. HORN. Mr. Speaker, when the men and women came home from the Second World War, they moved into the sprawling suburbs that were springing up across America. There, they quickly settled into lives in which they worked hard, raised their children, and played by the rules. Not the kind of lives that make headlines—but precisely the kind that make nations strong. Until now, no one had chronicled the world of these quiet heros.

Author Donald Waldie, who grew up in one of these postwar communities—Lakewood in California's 38th district—has filled that void. Mr. Waldie has made a significant contribution to American literature with the publication of his book "Holy Land," in which he recounts the unique joys and frustrations of American suburban life. Not surprisingly, he reveals that the backbone of America lies in the families who live quietly and unremarkably in these communities.

Lakewood is a proud part of the 38th congressional district. The beautiful tree-lined streets, an attractive civic center in which citizens find a responsive government, a vibrant business and professional community, and marvelous senior and recreational programs which welcome those of all ages—that is Lakewood. People sense the quality of Lakewood when they enter its boundaries and know their judgment was right when they go elsewhere.

I submit the following article from the Los Angeles Times which details Mr. Waldie's achievement.

[From the Los Angeles Times, July 5, 1996]

A LITTLE PIECE OF HEAVEN IN LAKEWOOD

(By Thomas Curwen)

On most Saturday mornings, Donald Waldie is out weeding his frontyard, which he will say desperately needs it, but don't be deceived. The azaleas are a little burned out, but the lawn is green and well-manicured.

Waldie lives in Lakewood, and his home is one of the hundreds of homes that make up the nearly anonymous patchwork of suburbs in southeast Los Angeles County. Little distinguishes Lakewood—unless you recall the brief notoriety of the Spur Posse, the group of teenagers who a few years back made it a cruel sport to have sex with as many girls as possible.

Today Lakewood's tree-lined streets and well-maintained homes are quiet and almost defy attention, unless of course you're interested in the almost mystically simple qualities of everyday life in a classic American suburb. Waldie is, and has lovingly rendered his perceptions in "Holy Land" (Norton), a memoir of growing up—and still living—in one of the largest postwar housing developments in the country.

Beginning in 1950 and continuing for almost three years, Lakewood was a flurry of building. As many as 100 homes were started each day, more than 500 a week, and by the end—33 months later—17,500 had been raised.

When considering this astonishing boom, Waldie breaks ranks with critics who disparage sprawl. He paints instead a picture of a community of simple and practical values that worked 50 years ago and still works today. A recent survey of homeowners in Los Angeles County backs him up. The average Lakewood resident lives here 15.6 years—the longest length of stay of any municipality in the county.

As the public information officer for Lakewood, Waldie, 47, makes his living explaining the city to its residents and the press. That he defends the place might not be surprising, but unlike the boosters who sold homes here in the 1950s on the benefits of a regional shopping center (the Lakewood Center Mall was one of the first and largest in the country) and a garbage disposal in every kitchen, he focuses on the spiritual benefits of life here.

"These are not perfect places, and the people who live in them are not perfect," admits Waldie, a soft-spoken man who picks his words carefully. "But my book is about the possibility of leading a redeemed life in this kind of suburban place—a life that has some value to others and a life in which one gets saved."

Welcome to the first church of the suburb. Let "Holy Land" be your bible.

Comprising more than 300 minichapters, ranging from a single sentence to a page and written much like an extended prose poem, "Holy Land" is the story of Waldie's faith and his notion that a kind of salvation takes place within the context of a suburb like Lakewood. Responsibility and obligation, he will tell you, are the linchpins of this faith, holding neighbors and communities together to make this a real holy land.

If you look carefully behind a scrim of materialism—these homes and these yards—you will see that the simple upkeep of a frontyard is symbolic of a complicated social contract between neighbors.

Waldie—whom Buzz magazine described in its list of 100 notables as having "a passion and eloquence worthy of Joan Didion"—composed the chapters of "Holy Land" during the half-hour it takes him to walk to or from work. Poor eyesight keeps him from driving. He lives alone, almost like a monk, in the house his parents bought in 1946. He attends Catholic church.

The homes in his neighborhood would probably sell in the high \$150,000s; most have three bedrooms, one bath and a detached two-car garage. Windows look into neighbors' windows. Cars, trucks and campers are parked in driveways and in the street. Some lawns are scruffy; some are immaculate. It is, in Waldie's words a place for the "not-quite middle class."

These straight-arrow streets and single-family homes are as much a part of the American landscape as shopping malls and 7-Elevens and from here to Levittown, Long Island, have been easy targets. Writer Ron Rosenbaum described his 1956 screenplay for "The Invasion of the Body Snatchers" as "about the horror of being in the 'burbs." In his influential 1964 book "God's Own Junkyard" (Holt, Rinehart & Winston), architect Peter Blake wrote: "The kind of stratified, anesthetized and standardized society being bred in America's present-day Suburbia is not one to look forward to with pleasure."

Nowadays critics are less unkind. Robert Bellah, principal author of "Habits of the Heart: Individualism & Commitment in American Life" (University of California Press), a 1985 diagnosis of what ails American communities, today sees suburbs as "a catastrophe for this country." First, their population density is low, leading to a wasteful use of land; second, they cater to the automobile, which is expensive and polluting; and third, they represent a closed door to what's happening in urban centers.

"People [in Lakewood] may be able to look out for themselves," Bellah says. "But what about the rest of society?"

Waldie is not surprised by the anger and the harsh language the suburban experience can evoke.

"These are furious, vituperative attacks on the kind of suburban space that Lakewood best exemplified," he says. "Willful ignorance about these places is one of the reasons I wrote 'Holy Land.'"

Take a Saturday walk through Jose del Valle Park in Lakewood and you will see what the critics probably didn't take into account. People really seem to enjoy living here.

Children scramble for the playground equipment. Baseball diamonds are packed with players; parents cheer children from the bleachers. Waldie pauses to watch a foul ball fly into a quiet street. He wrote "Holy Land" with the presumption that the ordinary lives of ordinary people have a unique value.

In 1949, Louis Boyar, Mark Taper and Ben Weingart purchased 3,500 acres of farmland to create this landscape. Boyar who had built homes on Long Beach in the 1930s, was responsible for the plan. He used a simple formula—straight streets at right angles and 5,000-square-foot lots—parameters that were surprisingly prescient. Urban planners today, in an attempt to build more friendly communities, are returning to straight-line grids, which seem to be more conducive to neighborliness than curved streets and cul-de-sacs.

But Boyar did more than plot 17,500 homes and a scattering of social amenities, Waldie says. He built a community out of his heart, creating a network for possible social interactions that reinforce common values. Values that make Jose del Valle Park so popular. Values that seem at times forgotten—or at least under-reported—in the country.

Of course, the motives of the developers were not entirely altruistic. By the time they dissolved their corporation, they had made almost \$12 million—money that ironically was made from a community that kept Jews, like themselves, as well as blacks and Mexicans from living here.

Filled with sad truths and terrible ironies, "Holy Land" chronicles the distance between 1950 and now. Here was a suburb, after

all whose major selling point was a shopping center that could double as a fallout shelter; but rather than ridicule these faces, Waldie writes with a poignant mix of knowing and compassion.

"The critics of suburbs say that you and I live narrow lives," one mini-chapter reads. "I agree. My life is narrow. From one perspective or another, all our lives are narrow. Only when lives are placed side by side do they seem larger."

Waldie will admit, however, that not all lives fit into this side-by-side pattern. "Holy Land" does look at a few disconnected people who live outside the tacit social contracts that connect neighbors. There's the man who filled his yard with dead machinery and used building supplies. There's the woman who believed that the dead from the nearby aircraft plant were secretly buried beneath her house.

Conspicuously absent from the book, however, is mention of the Spur Posse, the 1993 story that yanked Lakewood out of its peaceful anonymity. To a nation worried about its apparent loss of morals, the case of these high school athletes who gave each other "points" for sexual conquests was deplorable, especially coming from such an all-American community like Lakewood.

As Waldie sees it. "The Spur Posse was less about the decline of the suburbs and more a lesson in how charismatic individuals can create evil.

"If you looked at Lakewood in 1993 and projected a straight-line evolution from that point, I can see how you might have imagined a collapse of the social infrastructure, but that has not happened. There is some resiliency here."

Not only does he leave out references to the Spur Posse, but he also glosses over the time he was nearly robbed at gunpoint walking home from work. Snakes may live in the grass here, but you won't find them in Waldie's yard.

Perhaps denial keeps the residents here safe—as it did in the 1950s with regard to the bomb and racism, so too for the 1990s with gangs and neighborhood violence.

When writing about the ever-present Southern California danger of earthquakes—apparently the homes here are built so lightly, they pose relatively little danger to the owners and "might even shelter us"—Waldie concludes that "the burden of our habits do the same."

"I believe that accepting obligations because you're obliged to is probably the saving strength against all that would further erode our social institutions," he explains. And as he turns to weed a yard that barely needs it, Waldie joins the dance that connects residents to the community—past and present.

THE MICROENTERPRISE ACT

HON. BENJAMIN A. GILMAN

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Thursday, July 18, 1996

Mr. GILMAN. Mr. Speaker, today I am pleased to introduce H.R. 3846, the Microenterprise Act. The bill is a historic alliance between the administration, microenterprise groups and the Congress behind the cause of microenterprise development to help the poorest of the poor work their way out of poverty.

We have all heard of the Grameen Bank and its success in Bangladesh. Today, the Grameen Bank is one of the largest banks in Bangladesh. It is important to note that the

microenterprise movement is not just about Grameen. In Bolivia, BancoSol has become the largest lender in Bolivia, solely relying on small, microenterprise loans. BancoSol is so big, it now borrows funds from the New York market to continue its service to Bolivia's poor. Other microenterprise institutions dot the planet, including some here at home, even in my home State of New York.

This bill breaks new ground. It provides two new tailor-make authorities under the Foreign Assistance Act for microenterprise grants and microenterprise loans. The bill calls on the administration to focus on loans to the poorest of the poor, mainly through private, voluntary organizations, nongovernmental organizations, and other worthy institutions.

I am pleased that the administration supports this bill. I look forward to working with Mr. HAMILTON and other members of my committee and our colleagues in the Senate to seek its enactment before this Congress adjourns.

H.R. 3846

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. SHORT TITLE.

This Act may be cited as the "Microenterprise Act".

SEC. 2. MICRO- AND SMALL ENTERPRISE DEVELOPMENT CREDITS.

Section 108 of the Foreign Assistance Act of 1961 (22 U.S.C. 2151f) is amended to read as follows:

"SEC. 108. MICRO- AND SMALL ENTERPRISE DEVELOPMENT CREDITS.

"(a) FINDINGS AND POLICY.—The Congress finds and declares that—

"(1) the development of micro- and small enterprise, including cooperatives, is a vital factor in the stable growth of developing countries and in the development and stability of a free, open, and equitable international economic system;

"(2) it is, therefore, in the best interests of the United States to assist the development of the private sector in development countries and to engage the United States private sector in that process;

"(3) the support of private enterprise can be served by programs providing credit, training, and technical assistance for the benefit of micro- and small enterprises; and

"(4) programs that provide credit, training, and technical assistance to private institutions can serve as a valuable complement to grant assistance provided for the purpose of benefiting micro- and small private enterprise.

"(b) PROGRAM.—To carry out the policy set forth in subsection (a), the President is authorized to provide assistance to increase the availability of credit to micro- and small enterprises lacking full access to credit, including through—

"(1) loans and guarantees to credit institutions for the purpose of expanding the availability of credit to micro- and small enterprises;

"(2) training programs for lenders in order to enable them to better meet the credit needs of micro- and small entrepreneurs; and

"(3) training programs for micro- and small entrepreneurs in order to enable them to make better use of credit and to better manage their enterprises."

SEC. 3. MICROENTERPRISE DEVELOPMENT GRANT ASSISTANCE.

Chapter 1 of part I of the Foreign Assistance Act of 1961 (22 U.S.C. 2151 et seq.) is amended by adding at the end the following new section:

SEC. 129. MICROENTERPRISE DEVELOPMENT GRANT ASSISTANCE.

"(a) AUTHORIZATION.—(1) In carrying out this part, the Administrator of the United States Agency for International Development is authorized to provide grant assistance for programs of credit and other assistance for microenterprises in developing countries.

"(2) Assistance authorized under paragraph (1) shall be provided through organizations that have a capacity to develop and implement microenterprise programs, including particularly—

"(A) United States and indigenous private and voluntary organizations;

"(B) United States and indigenous credit unions and cooperative organizations; or

"(C) other indigenous governmental and nongovernmental organizations.

"(3) Approximately one-half of the credit assistance authorized under paragraph (1) shall be used for poverty lending programs, including the poverty lending portion of mixed programs. Such programs—

"(A) shall meet the needs of the very poor members of society, particularly poor women; and

"(B) should provide loans of \$300 or less in 1995 United States dollars to such poor members of society.

"(4) The Administrator should continue support for mechanisms that—

"(A) provide technical support for field missions;

"(B) strengthen the institutional development of the intermediary organizations described in paragraph (2); and

"(C) share information relating to the provision of assistance authorized under paragraph (1) between such field missions and intermediary organizations.

"(b) MONITORING SYSTEM.—In order to maximize the sustainable development impact of the assistance authorized under subsection (a)(1), the Administrator should establish a monitoring system that—

"(1) establishes performance goals for such assistance and expresses such goals in an objective and quantifiable form, to the extent feasible;

"(2) establishes performance indicators to be used in measuring or assessing the achievement of the goals and objectives of such assistance; and

"(3) provides a basis for recommendations for adjustments to such assistance to enhance the sustainable development impact of such assistance, particularly the impact of such assistance on the very poor, particularly poor women."

SECOND ANNIVERSARY OF THE AMIA JEWISH CENTER BOMBING IN ARGENTINA

HON. TOM LANTOS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, July 18, 1996

Mr. LANTOS. Mr. Speaker, I wish to commend my colleagues' attention to the second anniversary of the horrific terrorist attack in Buenos Aires, Argentina, against the Jewish community center. On July 18, 1994, a car bomb was detonated outside of the seven-story building in Buenos Aires that housed the AMIA [Association Mutual Israelita Argentina] and DAIA [Delegacion de Asociaciones Israelitas Argentinas]. That barbaric act took the lives of 86 innocent people and injured more than 300 others. To date, those responsible remain at large.