

SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

November 1979

FREE

**HOLLY NEAR:
ON TOUR FOR
A NUCLEAR
FREE FUTURE**

inside:

**Women's Music
Co-op & Progressive
Community News**

**The Radical
Consciousness
of Mary Daly**

**The Case of
Marguerite Gamble**

and more...





Women's Music

by Tana McLane

Women's Music is intrinsically intertwined with women's culture and women's politics. It springs from women's consciousness, as we are becoming aware of the reality of ourselves, no longer filtered through the sieve of patriarchal culture. Of course, the work here is far from done.

Women's Music is not just women singing, women making music. It is a whole new generic term for music (lyrics, recordings, engineering, marketing and distribution) produced and networked by women.

Ladyslipper, Inc. a North Carolina Women's Musci non-profit corporation introduces their newest catalog in this way: "We are constantly discovering a wealth of material and finding that women have excelled in every

genre of music...we are building a catalog of records and tapes by women...we want it to represent music by women of all ages and races and classes...music by, for and about women-identified women...records documenting women's herstory...recordings of writers and poets reading their work...music for children that doesn't insult their intelligence or bore them...political and non-sexist music...recordings by women from around the world and in foreign (to us) languages...recordings of women playing non-traditional instruments and styles...music that reflects innovative and influential contributions by women...some hard-to-find and out-of-print records...all in all, recordings that reflect our past,

present and future.

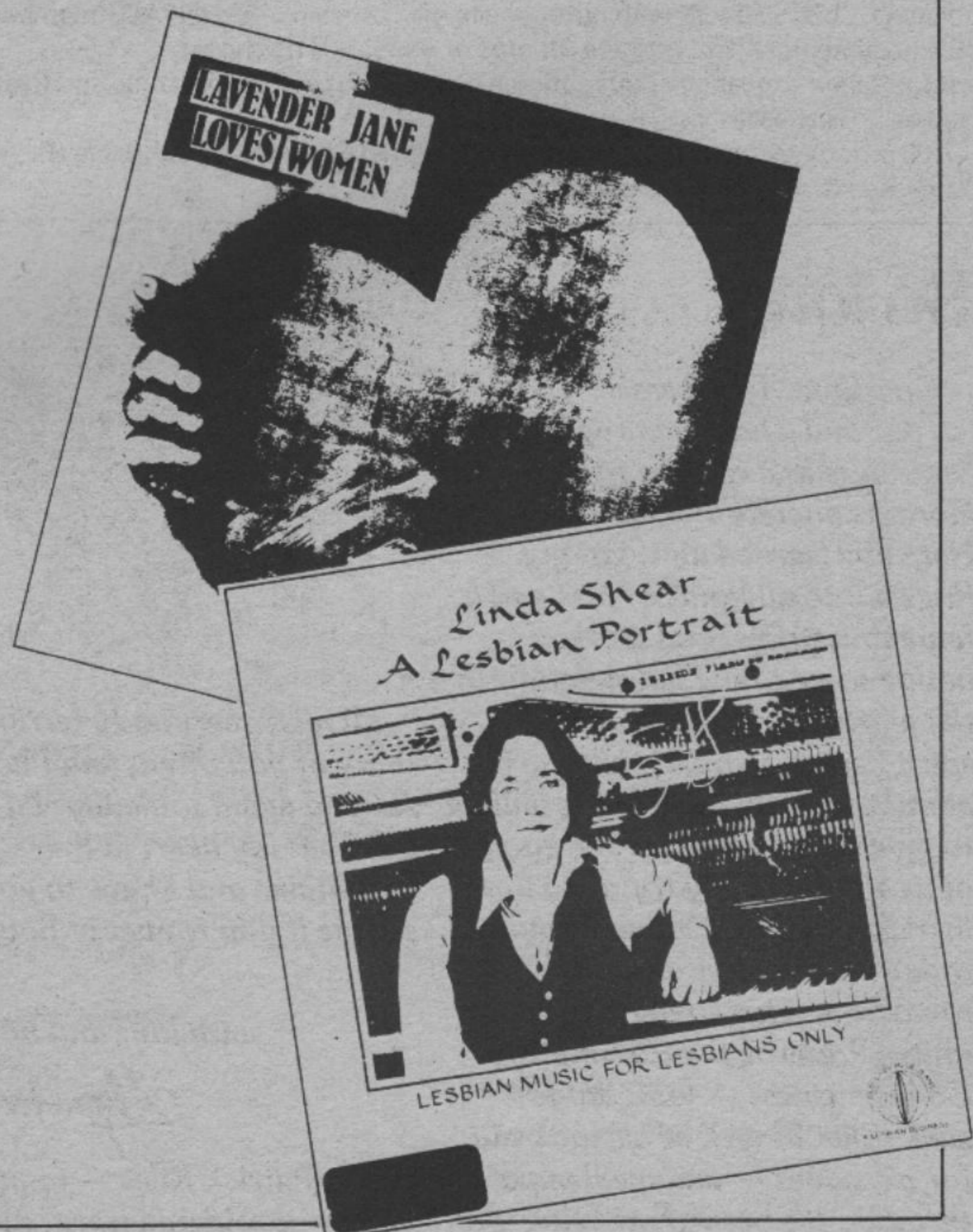
Women have not always had access to the technologies required to produce recorded music. It has been a traditionally male-dominated field. Much good music has come through this traditional recording route however, and it is not excluded from the definition of Women's Music. Slowly, however, a woman-controlled network is taking shape.

Women's Music is usually not on major labels. Indeed, since much of its content has focused on women-loving-women, women-validating-women, its lyrics have probably been too alien and perhaps threatening or "unsaleable" through the mainstream channels. Women's Music redefines women's music,

as it re-creates concepts about women.

It often deals with women's spirituality that has been lost to us. It reclaims our strengths, our struggles, our successes and our failures. The voices, like women's voices have always been, are beautiful. The styles are various. The songs are real to us because they speak to us of our experience. And they celebrate our lives, our existence.

(A short list of Women's Music performers, far from complete...Meg Christian, Holly Near, Chris Williamson, Willie Tyson, Margie Adam. Look for these and others at the Co-op Record Store, where there is a section of Women's Music.)



SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

FREE

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For information about SPECTRUM, call 575-2934. Or write 2105 Autumn Lane, Tallahassee, Florida 32304.

For advertising information, call 222-2528.

Article and announcement deadline for the next SPECTRUM is December 11. Everything submitted after that date will be held until the next issue. Turn submissions in to the SPECTRUM basket at the Leon County Food Co-op or contact the address or phone numbers to the left. Thanks.

SPECTRUM is an open forum for the Tallahassee community. Emphasizing events, developments and activities in the "alternative" or "progressive" culture here, we encourage people to participate with contribution of articles, labor or advertisements. Writers cannot be paid.

Articles are printed on a space-available basis. Please be sure your name, address and phone number (and perhaps an autobiographical line or two) so we or our readers may contact you.

SPECTRUM is published on a monthly basis. Our publishing schedule will be the third Monday of the month throughout the fall season and article deadlines will be about the 7th. This allows us time for

production. WE PLAN TO BE ADAMANT ABOUT CONTRIBUTORS MEETING OUR DEADLINE. It makes it easier for everybody.

Views expressed by writers are not representative of SPECTRUM or of any particular organization unless identified as such. Our goal is to provide an open forum for the community, but the staff does bear certain legal and moral responsibilities for the content of the publication. Therefore, we reserve the right to withhold from publication any material that is libelous in tone. The SPECTRUM staff also reserves the right to withhold material referring to specific individuals until such individuals have had the opportunity to review and respond to all articles in question.

announcements

At the Library...

A FAMILY CHRISTMAS, free program of stories, films, Christmas cards and refreshments. Bring handmade ornaments to decorate the tree and dress the children in pajamas. Pick up tickets at the Leon County Public Library switchboard.

PANEL DISCUSSION with nutritionists, pediatricians, and INFAC members. CBS documentary film, *Into the Mouths of Babes* will be shown.

Information exchange about national boycott of Red Coach lettuce and Cesar Chavez's Tallahassee visit.

7:00 p.m., Wednesday, November 28 at United Church of Tallahassee (E. Tennessee St.). Free to the public.

Save Money

Meeting for those interested in helping to organize THE CO-OP COMMUNITY CREDIT UNION. Meeting will be held at the Co-op Community Resource Center, upstairs over Co-op Records' "Looking Forward Distributors" Warehouse at 731 W. Gaines St. at 8:00 p.m., Monday, November 26.

A representative of the Florida Credit Union League will be present to give advice and assistance. Please attend if you're interested. For further information contact Linda McLaughlin at Co-op Records, 224-8031.

Association of Migrant Organizations

Fundraiser for AMO. A Wine and Cheese Party at 324 W. College Ave., 5-7 p.m. The film, *Why Boycott?* will be shown and there will be guest speakers. Donation \$5.00. November 20.

CESAR CHAVEZ will speak on FSU campus on December 6 at 8:00 p.m. Place TBA.

So long

Goodbye, Tallahassee...
Four and a half years ago, I came here as a refugee from South Florida concrete and craziness. Here I've learned alot, got my fingers into all kinds of pies and a few mousetraps, and worked beside some of the finest people in the world. There's a beautiful spirit here — people really caring about each other and being willing to give their energy for the good of us all, genuinely trying to live in a way that will bring harmony today and a better world tomorrow. Our strength is in our unity. Preserve the Community Consciousness — look out for each other as well as we look out for ourselves — and we'll make it through. It's been great being with you!



I'll miss everybody terribly and think of you often, and I hope I'll see you again someday. I'd stay, but I left my heart in the mountains and I have to go. Come see me if you're ever in Boulder.

with love and hope,

Lynn French

P.S. Patrick Riles — to pick up your embroidered jeans, please call 878-2575.

Brave New Thanksgiving

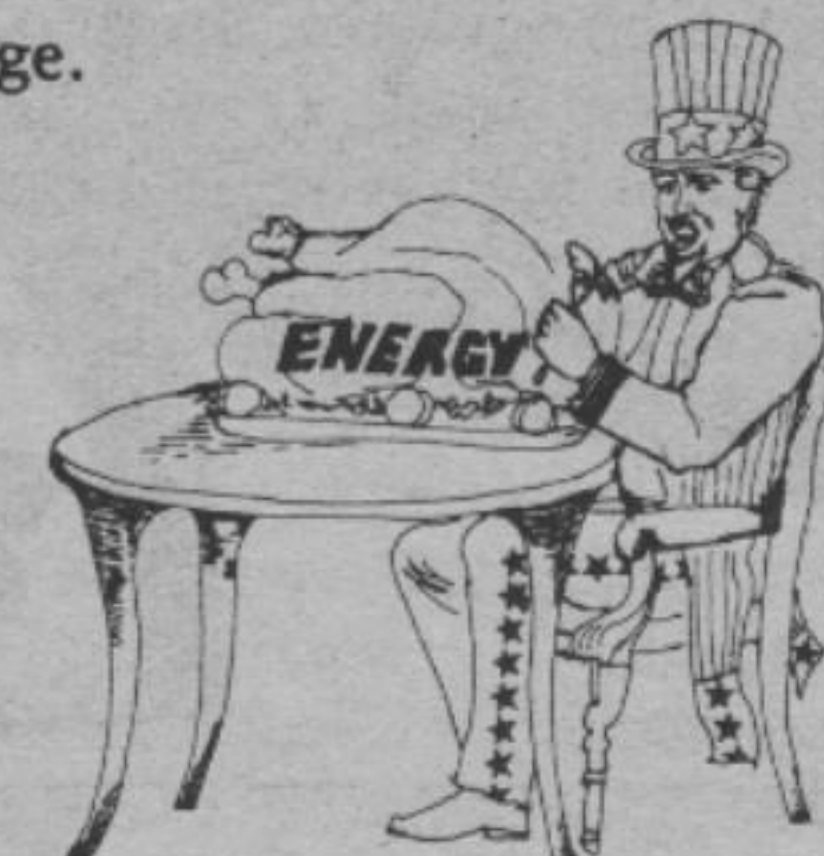
by Jim Hightower of the *Texas Observer*

Americans have come a long way since the first Thanksgiving meal was brought to some New England colonists by local Indians, in a spirit of sharing, 368 years ago. Maybe we've come too far. At least those Pilgrims knew where their meal came from — it was the bounty of nature, delivered by Indian people, and presumed to be the blessing of God.

No longer is that the case. By 1979, nature has less and less to do with our meals, which are not even put on the table by farmers, much less Indians; and if modern food is God-ordained, as Earl Butz once suggested, then the religious fundamentalists are right — we've ticked off the Lord something awful. His revenge is a Brave New Thanksgiving that, unbeknownst to most Americans, is the product of monopolized markets, conglomerate bookkeeping, genetic engineering, integrated factory systems,

centralized procurement, national advertisement, chemical artifice, standardized taste, and the Bottom Line. It's not especially good, or good for you, and it's very expensive, but you can be thankful for one thing: there's plenty of it.

Thanksgiving is an appropriate time to take stock of our larder and begin to consider just how grateful we are, and to whom. The food industry, which has always been among America's most competitive, is fast becoming one of our least competitive, and consumers, independent farmers and local businesses are much worse for the change.



Flavie: An Old Time Woman

by Tana McLane

As I come to understand the things that have been taken from me by the dominant culture of this earth, patriarchy, I begin to reclaim those things that eluded me in my early years. I am presently listening to and finding ways to honour the old women in my family.

I am too late for some. They are gone, dead, before I learned to pay attention to the truths they embodied. The louder sounds of modern "life" drowned them out. I sensed where the power lay -- in males, in the exciting things that men got to do -- and I strove for that sort of independence and strength. Now I am beginning to know that the true strength of the world lies not in shows of force, but in those who quietly coexist, quietly survive in some sort of sublife given their circumstance.

Such a survivor is my grandfather's sister, my great-aunt, Flavie Ola McLane Eubanks. I reach her through my grandfather's life and that is why I identify her as his sister. She still lives just outside of Greensboro, Florida, in Gadsden County, a few miles from where my family lived and farmed five generations ago.

I visited Flavie recently, wanting to interweave with the spinners of my family -- the ones who spun the family textures -- to know her better personally, and to get some of the details of her life written down. I want to write a story about her. Seems all feminists feel called to reclaim their sisters/aunts/mothers/their Selves.

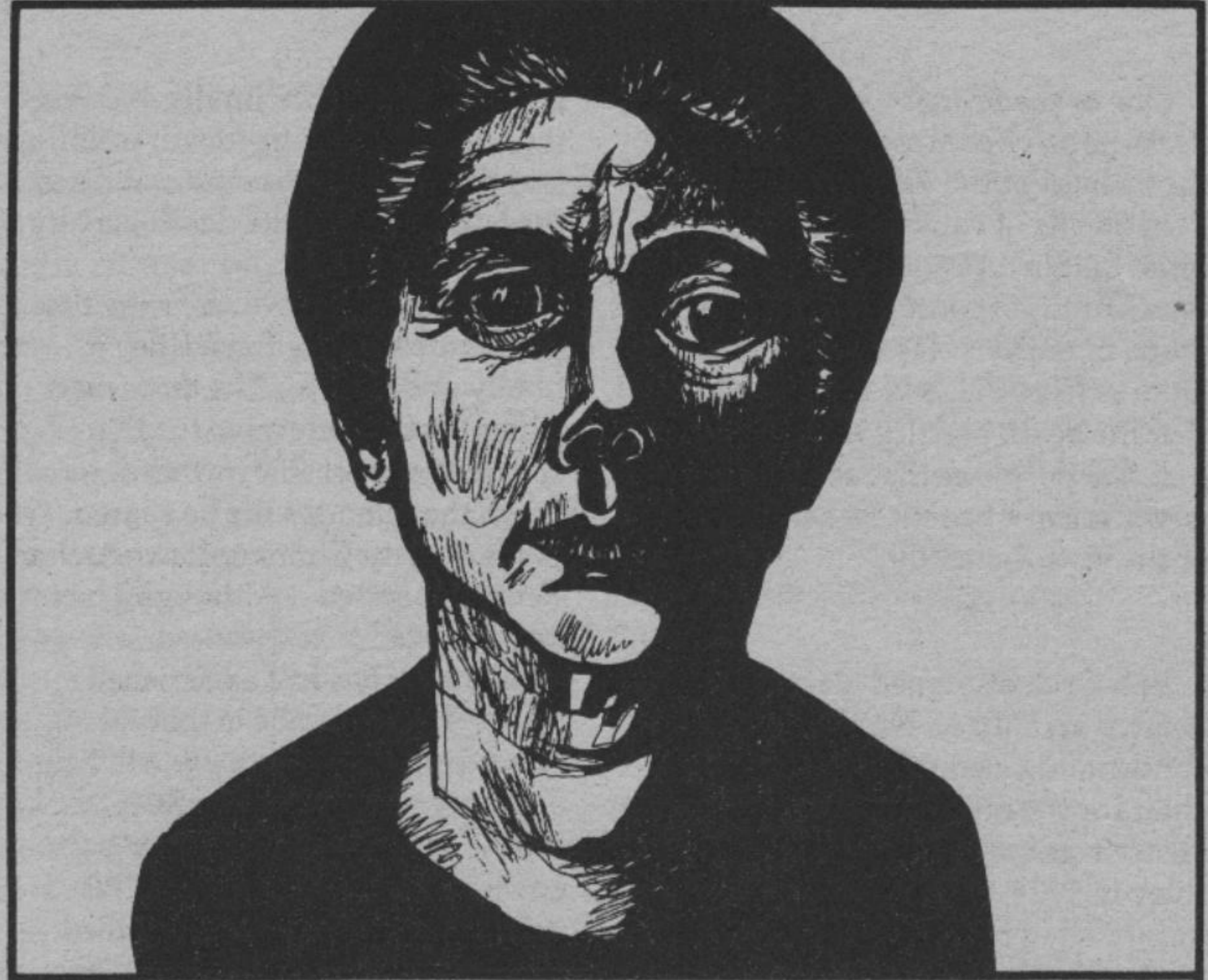
Flavie, named by her father from some book he read somewhere, is the second daughter in a family of five children. Only she and one brother are alive today. She is 77 years old, born in 1902, was brought into the world by a lay midwife. My grandfather was the baby of the family. I met his two sisters ten years ago, when Flavie and her sister Ellen came down to my hometown for my grandfather's funeral. Papa's death (I, the first grandchild, named him Papa) created a time I remember as bathed in orange light. Perhaps that's because he died at Thanksgiving and I always sense fall as orange light. It's the first sign of colder weather in a town like Tampa that never really turns to winter. I was painting a watercolor in my eleventh grade art class, a bold rendering of floating keys on a ring with a key in a keyhole. It was the only important thing going in my life at that time. My father one evening began to feel pain in his chest and arm, and my sister had begun massaging him with BenGay. There was a feeling of uneasiness among us because the strange pains might have forewarned of something serious. But we covered our feelings by joking about "Dr. Alicen".

Then the phone rang and it was my grandmother telling me that Papa was very sick and could we come get him. Instead, we sent an ambulance and met him at the hospital. He smiled at me coming through the Emergency Room door and disappeared, via stretcher, through sliding doors. I painted at home while he lingered, distracting my grandmother from her constant panic. I worked hard to interest her in what meager way I could. My sister and I told her tales of our schools, told her what we were doing in our lives, and tried to keep her grounded as her closest companion drifted away from her.

When Papa died, less than a week after he checked into the hospital, his two old sisters came, both saddened by their brother's death and full of their own lives and history. I spent lots of time with them at my grandfather's house during those days between Papa's death and his funeral. Neighbors took care of our every need and left us lots of time to ourselves to grieve, but mostly to talk. That's when I began to love Flavie and Ellen. That's when the flow of stories came spilling forth, catching the youngest generation up to date.

It was said that Ellen looked exactly like her mother. She was older and frailer than Flavie, but not blind, as Flavie is. Both of them were/are clear as a blue winter morning. When they were together, they wove wondrous tapestries as I fired questions at them as fast as I could think them up. They told me about how life had been when they were girls, how they had married young (Flavie at 15, Ellen at 17), how they had not gotten to Tallahassee, a mere 40 miles from home, until they were in their thirties. And they told me about the Creek Indian massacre of my ancestors a few miles from where they had lived all their lives...

Some Indians had come upon my family's isolated homestead near a tiny community called Pine Grove one morning, sending Flavie's and Ellen's grandfather, his mother and three sisters scurrying into the cabin. For some reason, the Indians decided to attack and first burned the separate kitchen building to the ground. Their menacing presence terrified



**"Then we got to talking and soon we were the best of friends I told her about my problems, she told me how it was back then
We talked about a lot of things I never thought she would have understood
But that old time woman, she did real good."**

"Old Time Woman"
by Holly Near

the mother, who decided to take her children and run through the woods a couple of miles to the nearest neighbor for safety. The boy pled with his mother not to go, saying that it was too far and that she couldn't outrun the Indians. But she insisted on going and ran from the cabin with her daughters. At the edge of the woods, she was caught and killed, as were the girls. The boy, having refused to go, witnessed the murders and remained in the house. Soon, the Indians created a ruckus on one side of the house, causing him to wonder why they were diverting his attention from the other side. Looking out the opposite side, he saw a lone Indian carrying a torch. Through a musket hole, he shot the Indian. The death of the lone Indian caused the other braves to discontinue their raid and retreat to perform the death rites fitting of a chief's son. The boy, John McLane, survived, fought in the Civil War, and with his wife, brought numerous children into the world, enabling my family to continue. The McLane line had depended on his survival. The five siblings of Flavie's family were some of the grandchildren of that marriage. They were the third generation on the land in that area.

A few weeks ago, I asked Flavie what her life had been like. She said, "I've just live a plain, ordinary life -- just a wife and a mother, and lived on a farm. I haven't been hungry, but there never was much money."

We were sitting in the small wooden house that she and her husband bought. They had lived a few other places in Gadsden County and had owned a sawmill before moving to this farm.

"I've had a good, but hard life," she mused. "People used to work harder than they do now, with not so many conveniences."

When I reminded her of what she and Ellen had told me ten years ago about not getting to Tallahassee until they were in their thirties, she nodded. I asked her what they did in Tallahassee when they finally arrived. "Probably went shopping," was her answer. They had traveled in a car on a rough country road and it had taken a very long time. In later years, she flew to Ohio to visit one of her daughters. She has also visited several other states. But what impresses me is how much one sees in a long life, how she has witnessed technological change from a time when cars were a rarity to a time when our towns are too crowded and polluted with them. In her girlhood, she rarely went anywhere except to school and church.

"Families used to spend more time together. We didn't have TV or places to go, and no way to get there if there was."

Politics of the Death Penalty

by Margie Menzel

One of the primary issues in the death penalty controversy has been the feelings of the victim's family. Proponents of capital punishment insist that institutionalized vengeance is a natural response to the terrible crime of murder. The case of James Dupree Henry clearly demonstrates that the death penalty is imposed for political purposes that accrue to the government's benefit rather than that of the victim's family.

Bob Graham signed his sixth death warranty on November 8, condemning Henry to the electric chair for the murder of Z. L. Riley. Henry was convicted of murdering Riley in 1974, while in the process of burglarizing Riley's home. Riley was 81, a respected and well-loved member of the Orlando community. Out of respect for Z. L. Riley's high principles, his family and friends beseeched Graham to grant clemency to Henry. Despite these and other extenuating circumstances, Graham has condemned Henry to die on December 6, 1979.

The clemency hearing showed that James Dupree Henry never knew his mother. His father died when he was very young, and he was left in the care of a stepmother whose mistreatment of him led to police intervention for child abuse. The hearing also showed that the murder, while hardly justifiable, was *not* premeditated by Henry. A further mitigating circumstance is that the death sentence that was imposed on Henry five years ago would most likely not be imposed if he were retried today. Henry's attorney, Craig Barnard, pointed out that "the U.S.

Supreme Court has finally stabilized the law regarding the death penalty and that Florida has now stabilized the law regarding the death penalty."

Most telling, however, were the pleas for clemency from Riley's family and friends. The three men who offered the reward for the apprehension of Riley's murderer all urged that Henry's life be spared. One of them, City Commissioner Arthur Kennedy, stated, "Although I have lost a trusted friend and our community has lost a cherished leader, I do not believe that taking James Dupree Henry's life will help us in any way." William Riley, Z. L. Riley's son, sent a statement to the governor that said, in part, "We suffered as a family when he died. And we ask you not to add to our suffering by killing James Dupree Henry . . . Killing him, to us, simply would not be right."

Scharlette Holdman of the Clearinghouse on Criminal Justice said, "If anyone should have gotten clemency, it was Henry. No one wants him dead except the Governor." Death penalty opponents suspect that Graham's motive in denying clemency to Henry is based on the fact that the murder victim was black, thereby blunting charges of racism being a determinant of capital sentencing.

Attorney Barnard says he is optimistic that Henry will get an early stay of execution.

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The Case of Marguerite Gamble

by Tana McLane

Marguerite Gamble, native Floridian, has been expelled from Medical School at University of Minnesota. She was not failed for poor grades. She was expelled for her political activism and outspokenness.

Gamble, a young Black woman with a Master's Degree from the University of Florida, was one of 15 minority students accepted into the University of Minnesota medical program. She had completed 2½ years of the three year program when she was dismissed.

Her case has been called a "setback for affirmative action". The cause of her expulsion is the racist/sexist attitudes and practices of the white male deans of University of Minnesota. The excuse for the expulsion was Gamble's refusal to take a psychiatric evaluation because of her political activism, which led to an alleged academic failure. This, despite "satisfactory or outstanding grades and a letter of commendation for academic excellence," according to Florynce (Flo) Kennedy (attorney, author, activist and founder of the Feminist Party), who is active in the Marguerite Gamble case.

Gamble, always politically active and a spokesperson for minority causes on campus, became outspoken when a white male professor, who had been asked to leave South Africa for his racist teachings, came to the University of Minnesota Medical School to teach.

The professor was dismissed from his post at University of Minnesota when Gamble and members of the Black students' medical groups exposed his failure of 12 out of 13 Black students in his pathology course. Another white professor began espousing a philosophy of racial superiority/inferiority within his medical courses and a second campaign was begun against him.

Gamble found herself in jeopardy with the university and was dismissed in February of 1976. Her case has exposed how deeply racial and sexual discrimination flows within the medical conglomerate of teaching programs, examination boards, and professional associations.

Gamble's case continues today, more than three years after she was expelled. Deans also prevented her from being able to enroll in another medical school. Two deans of the University of Minnesota Medical School are being charged with Sex and Racial Discrimination. The hearings were begun in June of this year and recessed in July. The case could resume at any time.

Marguerite Gamble, a woman with a conscience, wants to be a doctor. She intends to be. Funds are needed for her struggle to be reinstated in medical school. A number of Black activists have been speaking and holding benefits for her case. More money is needed.


Gamble hopes to come to Tallahassee on December 7 or 8. Angela Davis may accompany her if she is available. Contact Anita Collins after 6:00 p.m. weekdays or anytime weekends if you want to help organize this event (224-4636).

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Lesbian and Gay Rights March on Washington

by Margie Menzel

"We have walked with you in Memphis. We have marched with you in Selma. We have burned with you in Boston. We have been clubbed with you in Chicago, and jailed with you in Birmingham and Three Mile Island.

"Listen, America, in the '80s, we are moving from gay pride to gay politics. No longer will we tolerate the violence of our enemies, nor the silence of our friends... Listen, Mr./Ms. Politician, listen Mr. Presidential Candidate... We are going to go from a lesbian and gay movement to a political force in this country.

"We are not going to ask anymore. We are demanding. Listen, America. You are going to have to deal with us in the '80s."

(Speech given at the National March on Washington for Lesbian and Gay Rights, October 14, 1979, by Arlie Scott, Action Vice President of the National Organization for Women.)

Does marching on Washington validate a political issue? If so, lesbians and gay men took a giant step forward into the national limelight on October 14. Press estimates ranged from 25,000 to 100,000 demonstrators, but there was no question about the issue at hand: Civil rights for homosexuals. It was the first national event of its kind.

Perhaps the most significant aspect of the rally was the stress on connecting the struggles of homosexuals with other oppressed groups: the Third World, women, the handicapped, the young... Socialist groups distributed literature analyzing the oppression of Lesbians and gay men in terms of the class struggle. Speakers emphasized the involvement of homosexuals in other progressive movements. Said Lesbian feminist Charlotte Bunch, "We will have open leadership in the feminist and anti-nuke and civil rights movements. We have been there for years and now we must be open."

A sense of "interconnectedness" is a relatively recent development. Mainstream feminists have tended to regard Lesbianism as the "lavendar menace" of the movement. Leftists have dismissed homosexuality as one of the myriad evils of capitalism, as "bourgeois decadence". Now, however, groups like Youth Against War and Fascism and the New

Health Center Wins Appeal

by Margie Menzel

Good news! The U.S. Supreme Court has upheld the District Court of Appeals' reversal of Judge Stafford's dismissal of the Feminist Women's Health Center's anti-trust suit.

What it all boils down to is that it must now be heard, five years after the suit was originally filed. That might not sound very decisive, but the very acknowledgement that the FWHC has a case, sets a precedent on the appeals level.

Susan Griffin of the FWHC reiterates that the allegations of conspiracy against five Tallahassee OB/GYNs can be proven beyond a doubt now that there is a legal forum for the evidence to be heard. The trial date has not yet been set, pending a conference between the FWHC and the defendants.

This is all to the good for the progressive community. There are real grounds to indicate that the defendants not only practiced price-

fixing, but opposed innovation and initiative in the delivery of health care. The American Public Health Association (APHA), which filed a friend-of-the-court brief on behalf of the FWHC, said that the abortion services provided by the clinic meet its standards as well as serving a substantial local need.

APHA president George E. Pickett said, "The situation appears to be a classic example of a public health program which seemed to be of little concern to organized medicine until the services it provided became popular enough to attract a significant portion of those who needed considerate, sensitive, and realistically-priced health care. Once that happened, the interests of the traditional practitioners became focused on the Feminist Women's Health Center and attempts were made to have it discredited."



American Movement are calling for an end to anti-homosexual bigotry. In Washington on October 14, the Workers' World Party distributed a leaflet saying, "It is only the working class and the oppressed — the propertyless — who have no material interest in sexual or any other form of chauvinism or oppression." And Eleanor Smeal, president of NOW, emphasized the need to abandon silence.

Lesbians and gay men are rarely single-issue activists. After years of dedication to other progressive movements, they are coming forward to demand civil rights by sexual preference.

Of course, activism is not a priority with every Lesbian or gay man. Dr. Lucy Kizirian of FSU's Gay Peer Counseling program points out that achieving a measure of self-acceptance is difficult enough. "Homosexuality is not the aberration," she says. "The way society deals with homosexuality is what is aberrant." She says that the program's issues center more around individual problems of loneliness or personal relationships than political activism.

Many homosexuals shun the idea of political activism. They may prefer to consider their sexual preference an individual matter or, at most, a basis for social interaction. In Tallahassee, Lesbians and gay men hold bible study groups, sports events, and rap groups. Some train as peer counselors to communicate positive attitudes about homosexuality to their sisters and brothers. The Metropolitan Community Church is available to gay Christians.

On the other hand, political activism is inherent to many Tallahassee Lesbians and gays. NOW's Lesbian Task Force recently split off as a separate group, emphasizing Lesbianism as a supremely feminist statement. The group is in the process of compiling a survey to determine the needs and concerns of Tallahassee Lesbians.

Political or not, Lesbians and gay men all suffer discrimination under the law. The march on Washington stressed five basic demands in opposition to legal oppression:

1. Pass a comprehensive Lesbian/gay rights bill in Congress.
2. Issue a Presidential executive order banning discrimination based on sexual orientation in the Federal Government, the military and federally-contracted private employment.
3. Repeal all anti-Lesbian/gay laws.
4. End discrimination in Lesbian mother and gay father custody cases.
5. Protect Lesbian and gay youth from any laws which are used to discriminate against, oppress and/or harass them in their homes, schools, jobs, and social environments.

Wrote Alan Young in "Welcome to the March": "The planet Earth is in crisis, and the crisis worsens each day, while greedy men insist on continuing age-old patterns of dominance, control and exploitation — all in the name of progress and normality. Gay men and Lesbians gather together in our rich diversity, affirm if only by our presence here today, a belief in the possibility of cooperation, communication, nonviolence, sharing, and of love itself. In marching for gay rights, we should not forget that gayness is not merely a sexual preference or source of oppression, but a connection with a rich tradition of creativity, sensitivity, and beauty. This gayness also implies a rejection of the rigid gender role system that is at the heart of our planet's crisis."

To contact Tallahassee Gay Peer Counseling for an interview or simply information about local activities, call Dr. Lucy Kizirian at 644-2003. To contact the Lesbian Task Force, write P.O. Box 10063, Tallahassee, Florida 32302.

1st Annual Celebration of the Arts

by Earl Morrourh

The New Tallahassee Festival is the creation of another relatively new creation, the Tallahassee Artists' Cooperative. The T.A.C. is a service organization designed to accommodate the needs of literary, performing, visual artists and craftspeople. It will offer a program of exhibits and performances as well as a program of lectures and workshops to encourage interaction between the community and the cultural center. As a cooperative organization, its philosophical outlook is to generate a supportive environment for all members of all ages, who share the perspective that all creative forms are viable as artistic expressions.

The festival is the presentation of the T.A.C. to the public. It's a cooperative effort among all artisans. It's a celebration of the arts for the '80s.

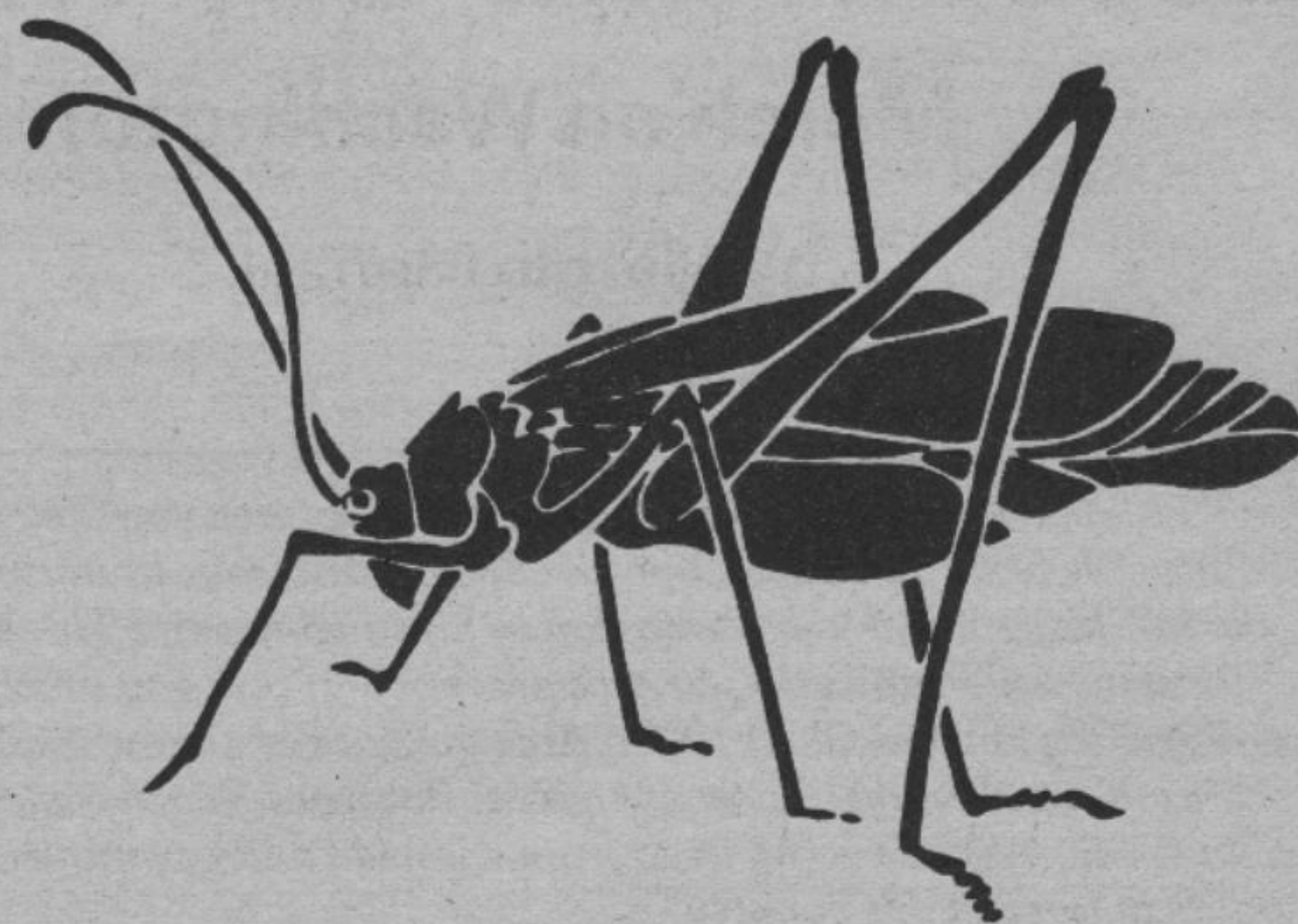
The site of the festival is the R. A. Gray Building which serves as the State Library, Museum and Archives. It's located directly behind the Supreme Court Building on Bronough Street. We'll have access to large open plazas, a 240-seat

auditorium, and a large open grassy area.

Artists are encouraged to perform and are not subject to an application fee. We will gladly schedule your performances throughout the festival. Visual artists and craftspersons are encouraged to display their works for exhibition to the public. All exhibits must be free-standing. Original art only, please; no kits or prefabricated items. Sales may not be processed on the state property but provisions will be made by T.A.C. to handle them in an area in the immediate vicinity. A five percent commission will be collected. Membership into the T.A.C. is included in the \$5.00 registration fee.

Registration forms are available at the Leon County Food Coop.

We will greatly appreciate any help possible for this festival. For any further information regarding helping, becoming a member, or participating, please call Jack Rink at 222-4730.



Harvest Happening at Spring Branch Farm

by Mike Friedman

Between Autumn and Winter, between Florida and Georgia, between mid-terms and finals, comes the one last celebration of life before the Winter cold freezes our cumulative bones. The Harvest Happening Days Festival on the Spring Branch Farm (between Concord, Florida and Calvary, Georgia) promises to be many things — a chance to get back to nature, a chance to leave the city rat race behind, a learning experience, a frolic (with mirth and merriment).

Friday, November 30 at 3:00 pm the farm will open for campers to set up. Later that night there will be music, story-telling and bonfires. Saturday morning will bring workshops on everything from first-aid to nuclear energy. Also Saturday morning will see the departure of the hikers. Later that afternoon there will be a New Games session featuring many novel ways to play. For the more conventional, softball, volleyball, and frisbee will be available.

The Celebration will feature a Harvest Feast Saturday night. The entertainment includes the Lohman-Mello Quartet, Torreya, the Yonders, and Kingbee. Also tentatively scheduled are Hutch and Hoss, Crosscut Saw, Touch, and the Cypress Creek Bluegrass Band. Again bonfires will be plentiful.

Sunday morning will include more workshops, feedback for the next festival, and of course clean-up. A 5,000 meter race will mark an end to the festival, starting on the GA/FL state line, and finishing at the Spring Branch Farm Catfish Pond.

Pre-registration for camping, the feast, and the race will end November 28. Tickets for the feast are a mere \$3 before the 28th; after that prices jump

one dollar. You may bring a covered dish instead of money for the Harvest Feast. Likewise, registration for the race will be \$3 before the 28th, and \$4 afterwards. The camping price tag will be set at \$5 for the weekend or \$3 per night. There will be a maximum of 4 people for each camping site. *Free admission to all workshops, games, entertainment. No general admission fee.* Refreshments on concession — bring your own (and a friend's) food, etc.

Speakers representing various organizations and popular causes will take the stage between the musical acts along with a Gonzo Talent Happening. Catfish Alliance, the Feminist Womens' Health Center, CPE, The People and others are participating.

The Harvest Happening is being hosted by CPE, UPO, Catfish Alliance, The People and the Harvest Happening Host. Harvest Helpers are needed for serving, transportation, parking, and food preparation. Also, if you would like to contribute by holding a workshop or sharing your musical talents (bands and solos welcome), we invite you to contact CPE at 251 FSU Union, 644-6577.

Volunteers helping with the Harvest Happening will be rewarded in kind. If you would rather contribute your time, talent or energy instead of dollars, become a Harvest Helper.

Come to the Harvest Happening cornucopia of people, music and fun at the Spring Branch Farm. Put yourself on the Florida-Georgia line and stay a while. Y'all come now... hear?

The Harvest Happening hosts are: The Pub, Swampsteam Leathery, Oasis/Northwood Mall, Phidippides, The Trail Shop, Music World, Southern Sun, Packs and Paddles, and The Great Bicycle Shop.

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The Radical Consciousness of Mary Daly

Spinning A New World

by Vicki Mariner

"All women who define our own living, defying the deception of patriarchal history, are journeying. We belong to the same time and we are foresisters to each other."

Mary Daly invites us to begin a journey; a journey to a new consciousness, a new way of seeing and being in the world. Specifically she invites women to begin moving out of defined roles as supporters and nurturers of men. These roles act as spiritual battery rechargers for the very impulses, drives that have oppressed and destroyed us. Now this same fearful and life-denying drive threatens to destroy our world.

She says of *Gyn/Ecology*: "This is an extremist book, written in a situation of extremity, written on the edge of a culture that is killing itself and all sentient life."

"Technologists from christian culture have led the way in acting our the Apocalyptic myth, making the magic mushroom cloud, fathering the fireball... Scientists are priests of patriarchy, performing the last rites."

Her words are a call to women to become fully conscious of our history; to rediscover our past and more importantly to connect the visions of the past to our future.

"The fact is that we live in a profoundly anti-female society, a misogynistic "civilization" in which men collectively victimize women, attacking us as personifications of their own paranoid fears..."



photo by Joyce Harper

The erasing of female lives has left us without a history of ourselves as thinking, acting, creating human beings. Male institutions and even the language we use continues to erase our thought and our being. The limits of our language define the limits of what is. How do we conceive of ourselves when the words we must use are negatives. For example, any woman who chooses her own pattern and style for living will be derided as an old maid, a hag, a spinster. What new meanings will these oppressive descriptions take on as great numbers of women begin to choose their own lives?

Mary Daly suggests going to the root, the original meanings of words. A spinster is a woman whose occupation is to spin. Spinning is a creative process; spinning threads, webs, networks, spinning out ideas. Spinning is continuous movement, generating energy, not being bound or tied down.

"A woman whose occupation is to spin participates in the whirling movement of creation. She who has chosen her Self, who defines her Self, by choice, neither in relation to children nor to men, who is Self-identified, is a Spinster..."

With great exuberance Daly reclaims ancient meanings. A hag is a woman who is rebellious, uncontrollable, *reluctant to wooing*. Crones are the survivors of all ages whose wisdom we must learn to respect. Harpies, witches, furies, all the wild women of mythology are our foresisters who refused to be tamed.

"We can correctly perceive patriarchal myths as reversals and as pale derivatives of more ancient, more translucent myths from gynocentric civilization."

Mary Daly is a feminist philosopher, author of *Beyond God the Father and Gyn/Ecology: The Metaethics of Radical Feminism*. On November 7, she spoke to an overflow crowd on the FSU campus. This article is based on that speech. All quotes are taken from her latest book, *Gyn/Ecology*.



One of the ways that male supremacy conquered the spirit and psyche of our culture was by systematically killing off the old goddesses. If we see a godhead as a projection of our own divine spark, then the destruction of the powerful and varied aspects of the goddess symbolized the extinguishing of the divine spark in women. Daly defines goddess as "the Self-affirming be-ing of women."

"Continual complicity in the crime of Goddess-killing is mandatory in the Man's world. Our refusal to collaborate in this killing and dismembering of our own selves is the beginning of remembering the Goddess - the deep source of creative integrity in women."

This goddess-killing has continued throughout the world in the form of "customs" that ritually maim and kill women. African genital mutilation, chinese footbinding, the burning of widows in India, were or are accepted norms in their cultures. In Europe during the 15th century, as many as 8 million women were burned alive as witches. Lest we think this is only in the past or in so-called primitive societies, Daly cites the sadistic development and practice of American gynecology. The use of women as guinea pigs for experimental contraceptives and the common practice of surgically cutting out a woman's entire reproductive system are horrors we live with unthinkingly.

Allowing ourselves to become fully aware of the universality of woman-hating in the myths and rituals of all cultures is beginning a process of "Exorcism". We expose their true purpose and throw off their hold on our minds; freeing our imaginations so we can free our lives, our culture, our planet.

Gyn/Ecology describes "the Metapatriarchal Journey of Exorcism and Ecstasy". Each woman sets out alone delving within herself to find her deep sources of strength, her own divine spark. The deeper she goes the more she finds herself at odds with the world we know, the more she begins to really "see". But she also begins to hear the voices of other women, other spinster, hags and crones who refuse to be silent any longer. Connecting up, spinning threads and networks, she finds she is no longer alone. Creating and spinning towards a new be-ing, she experiences ecstasy. She discovers her own roots and her deep bonds with other women.

"The Self becomes ultimately threatening when she bonds in networks with other Self-accepting Female Selves. Since we have been conditioned to think quantitatively, feminists often begin the Journey with the misconception that we require large numbers in order to have a realistic hope of victory. This mistake is rooted in a serious underestimation of the force/fire of female bonding."

The greatest source of renewable energy known to men is the inexhaustible life-affirming and regenerating power of women. Our absence could create an "energy crisis" that would literally stop the world as we know it. Perhaps the most devastating blow we can deal to patriarchy is to refuse to refuel them any longer.



Holly Near: On Tour for a Nuclear Free Future

by Tana McLane

Holly Near is coming. On December 4, at 8:00 p.m., she is coming to sing to Tallahassee in Ruby Diamond Auditorium on FSU's campus.

Holly Near is a longtime singer/composer/performer. Holly Near is a longtime political activist and cultural worker. She has been combining beautiful, exciting music with politics and social change since the anti-war movement days, when she traveled to Viet Nam with Jane Fonda and Donald Sutherland to perform in the Free The Army Show.

where wheelchairs can go. Holly emphasizes in all of her planning/coordinating literature the importance of finding halls that are accessible to the people who transport themselves in wheelchairs.

Ruby Diamond Auditorium is accessible to wheelchairs. The restrooms are designed for them and are located on the first floor. People in wheelchairs are asked to come a little early for this concert and to enter Ruby Diamond from the South entrance (the end near Diffenbaugh Bldg.). You can jump the curb via a built-



Her political evolution has been reflected in her music. Her synthesis of different issues, concentrating on their similarities rather than making them competitive with each other, creates in her lyrics/music a sense of wholism. And the wondrous texture of the actual musical pieces makes her songs profound. Says she, in the *Willamette Valley Observer*, "They (the audience) walk out feeling like they've heard very real things, even painful things...they walk out feeling like they have some power to deal with crises in their lives, that they don't have to submit without a struggle to these things. If political music is not exciting, is not well-presented, is not artistically profound, we'll bore ourselves to death...we need our culture to be as exciting as our lives are...if political culture doesn't strive to be entertaining and exciting, we'll stop going to it."

Holly Near is currently on a 26-city tour "For a Nuclear Free Future". She is touring with pianist J.T. Thomas and Susan Freundlich, a sign interpreter for the hearing impaired.

Music For The Deaf

Invitation To Handicapped People In Wheelchairs

Women's culture, as important as it is for empowering women to change their lives to fit their true creativity and strength, has not been that accessible for many of us. It has been even less accessible for deaf women, who, like all deaf people, live in a world of silence.

In effort to bring women's culture and political issues to the deaf, the Tour for a Non-Nuclear Future provides audiences with Susan Freundlich, who is familiar with Holly's music and who dances and translates the mood and the concepts embodied in the songs.

Cultural events often take place beyond

in ramp a little downhill from Ruby Diamond and come up the hill a short way. Enter the building from the side, where there will be someone stationed to assist you and give directions. Come down the hall to the main lobby and there tickets will be available. Once inside the auditorium, there will be people to assist you in finding a place where you will be comfortable and able to see and hear the performers.

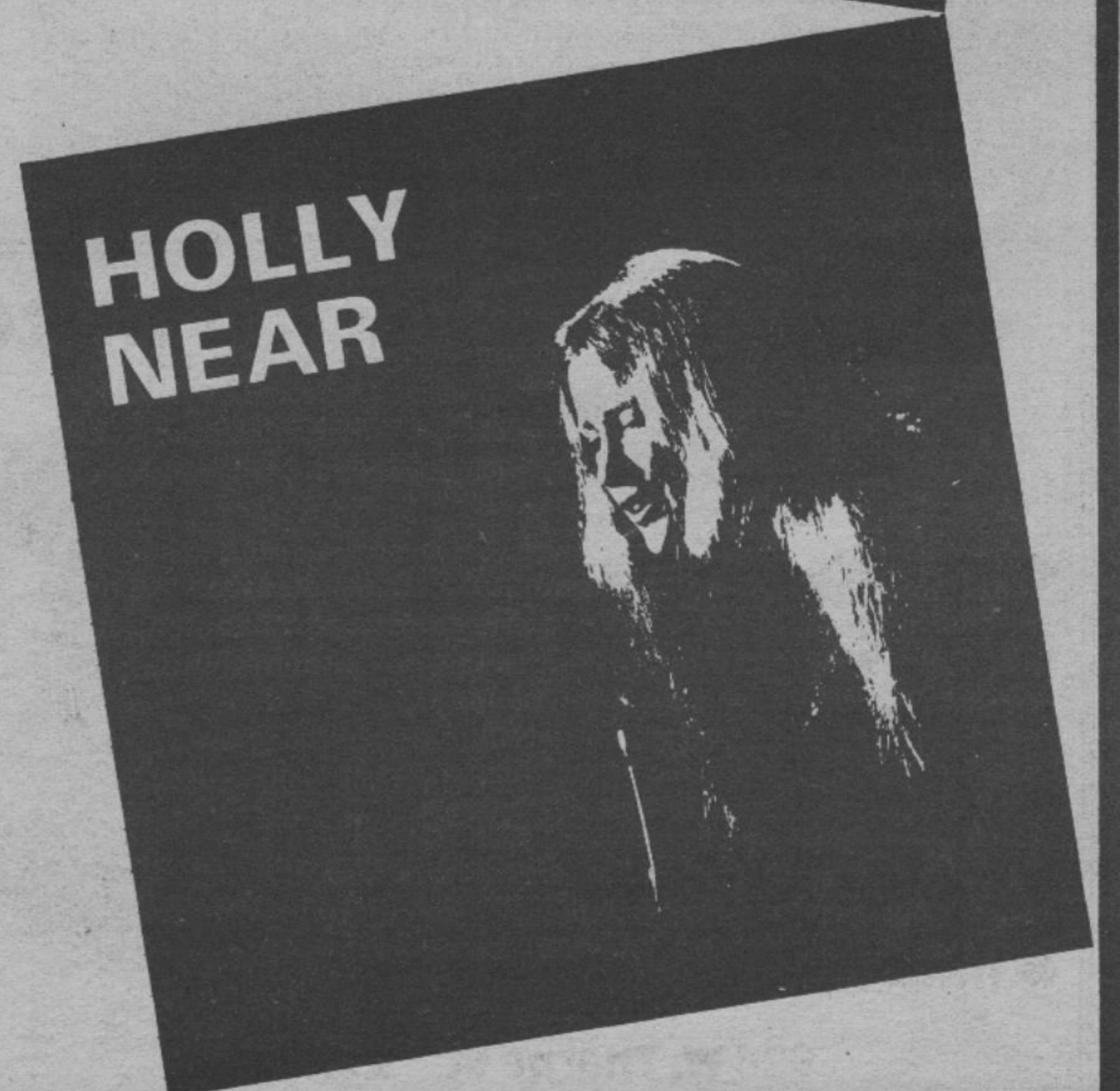
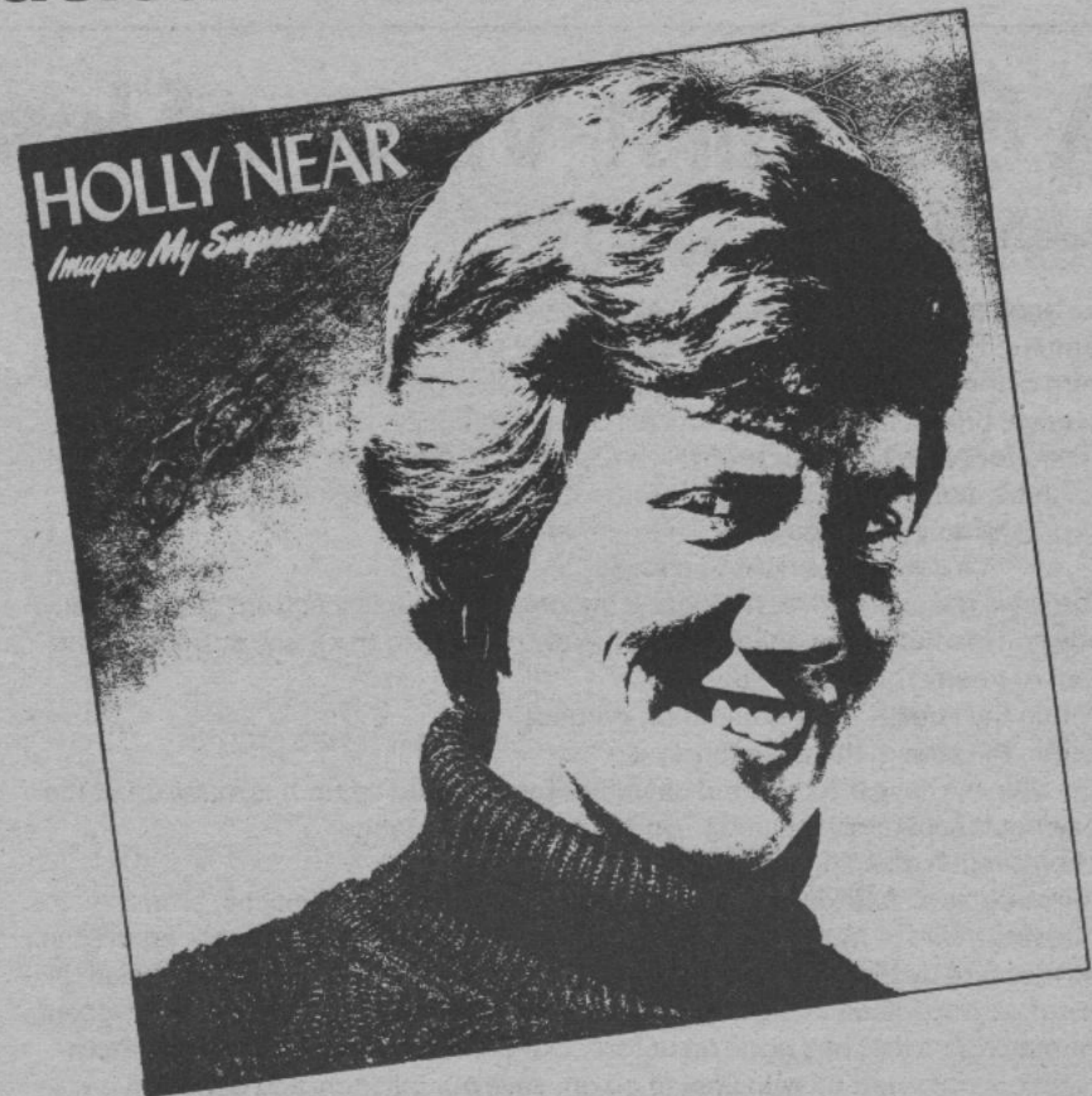
The Local Coalition For The Holly Near Concert

Holly Near's concerts emphasize the need not only for special considerations to deaf and handicapped people, but also the need for locally organized coalitions of feminist and anti-nuke groups to coordinate her concerts. Her concern is that these groups will work together and that the issues of feminism and no-nukes will be seen in a wholistic way. She is also fundraising for these groups all around the country, as well as helping to consciousness-raise.

The local coalition is comprised of members from FSU Women's Center, CPE, Catfish Alliance, Full Moon Affinity, and the Feminist Women's Health Center. The coalition is working on fundraising, planning, tasks, publicity, reaching into the handicapped community, reaching into the gay and Lesbian community. If you are interested in plugging into this project, please call Sherry Rauch, Catfish staffperson at 224-2416 weekdays 11-4.

Concert Logistics

The concert is a 8:00 p.m. Admission is free to FSU students and \$2.00 to the public. There will be free childcare provided by volunteers at the Women's Center during the concert.



A Socialist View of Issues

by John Buckley

As I look around the progressive/alternative community both in Tallahassee and elsewhere, there are slogans that bring to mind a vision of community, a thrust toward democratic decision making, a demand that people be allowed to control resources, production of goods and services, and finally, their distribution.

"Food for people, not for profit."

"Jobs, not jails."

"The personal is political."

"It's a woman's right to choose."

The list is not exhaustive, nor does it encompass the full spectrum of progressive trends and institutions in our area. It is merely to suggest the many currents in the stream of re-emerging consciousness.

Within the stream there is common purpose.

Within the stream there are tensions.

The Chinese have a compound character for the word *crisis*. It is made up of the two symbols separately meaning "opportunity" and "danger".

It holds much meaning for us today.

The struggle to fulfill the promises of equal opportunity and justice, after the smothering years of McCarthyism, re-arose among Blacks in the South, spurred in some measure by the Brown vs. The School Board of Topeka, Kansas decision. Many of us who joined in the struggle had little knowledge of the various struggles for human rights that had gone on before. Our history, having been purged from our school books, left us with little to go on, save our instincts and good will.

We won many reforms at a great price in both human life and individually-lost opportunities. It became clearer with time that there was something fundamentally wrong with our country.

Viet Nam ground its way into our consciousness somewhere in the sixties. It may be hard to believe that there was a time when most of us couldn't have found it on a map.

Something was fundamentally wrong with our country.

Discussions of socialism began to be more explicit, frightening at first, but gaining more and more legitimacy as study groups formed and materialist analyses took shape.

To this point, most of the discussion had been shaped and dominated by men. Women served in traditional female roles, growing more disenfranchised as "women's issues" remained submerged beneath a chorus of "correct lines" and "counter-revolutionary" accusations.

Something was fundamentally wrong with our country.

Discussions of socialism began to be more explicit, frightening at first, but gaining more and more legitimacy as study groups formed

The Women's Movement rose, diversified, and challenged the assumption of a male-dominated world, challenging the very core of the "materialist" analysis.

A struggle for the rights of gays was born.

Among whites, the Black struggle, too was in varying measure abandoned as the war assumed the greatest part of our attention.

Something was fundamentally wrong with our country.

To this point, the struggles of the Indians and Latinos were hardly recognized beyond the confines of their communities.

Dangerous rifts were developing between people, rifts manifested in distrust, born out of years of isolation each from the other, born of the illusion that problems were solely of the individual and should be solved at that level. Many turned away as the struggle degenerated into a myriad of splinter groups, each claiming the right to lead, few seeing any reason to follow.

Those who were able, mostly white, mostly young, tried to "get back to the land," form alternative institutions, usually in the form of food cooperatives, or in some cases, joined one of the many, generally Eastern-based religious forms.

"The Movement," as we in the sixties understood it, was largely in disarray.

There were, on my view, two large and important exceptions to this statement. As were all of the various struggles both the Women's Movement and the Ecology Movement were uneven in their respective developments. Not uniquely, there were largely comprised of whites from the middle strata who mostly did not speak explicitly to the issues of minorities and the poor.

What must be acknowledged of both, however, aside from their importance to their individual constituents, is that each delivered a fundamental and important critique of the pre-existing analyses, both socialist and individualist. Put in its simplest terms, the notions that the personal can be separated from the political/public arena, or that human society, whether under the guiding and unseen hand of capital or the planned socialist economy, can ignore the increasingly unsubtle effects of conventional urban development and industrial expansion have been shattered.

What is not clear is what new synthesis of these several conflicting trends may flower. Our task, having acknowledged that the oppression has many faces, that the "most fundamental oppression" is often a subjective impression, is to find the common ground on which various socio-political groupings can find some initial programmatic agreement, develop strategies for implementation, while recognizing that there will be from time to time, spirited debates, and perhaps some that are dis-spiriting.

There are those who will continue to attempt to drive wedges between us, pointing to the American dream as if it were reality. We need only remember that those glorious pronouncements of The Declaration of Independence and The Constitution of the United States were initially understood to apply only to white men of property. To the extent that those "God-given" rights have broader application today, thanks are due to those brave folks, women and men; black and white, red, yellow, and brown, who fought so courageously.

We must not allow ourselves to be fooled by those charlatans who praise the radicals of yesterday, while condemning those of their own time. Democracy is for those who struggle against tyranny. Freedom does not emerge from the pages of a document, no matter how noble in tone. Rather, it grows, it flourishes with the collective human will not to be subjugated.

Something is fundamentally wrong with our country.

We are one of the richest nations on earth. Yet, we are in need of decent housing. Our health care system is a travesty of justice. There are not jobs enough for those who would find dignity in work. Where work is available, it is often so trivial as to destroy the human spirit.

Is there hope for socialism? The existing socialist countries have a mixed record. That there has been oppression in varying degrees cannot be denied by any serious student of history. We often find ourselves caught in the indelicate web of defending socialism as if it were the opposite of "democracy". We should not forget that merely giving something a name does not force it materially to become what the name implies. The Japanese-Americans saw democracy in a different light during World War II. The American Indians have likely developed a deep hatred for white man's democracy. Blacks are not too thoroughly enamored of the existing charade.

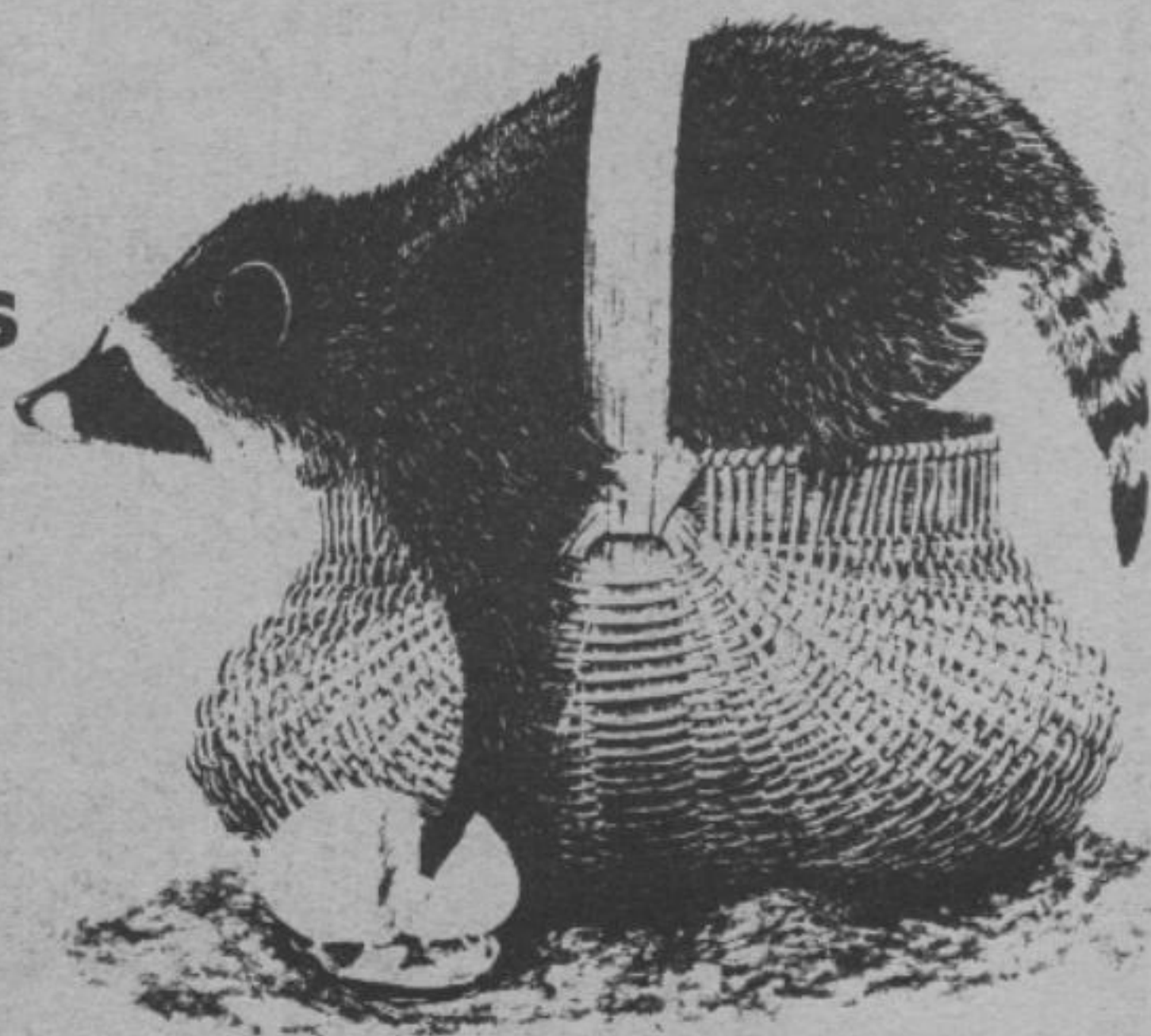
Socialism, like capitalism, can exist in many variants. Both the Soviet Union and the United States have opted for the most centralized forms of their respective economic systems. Each is grotesquely deformed compared to the images conjured by their respective apologists. Adam Smith, the patron saint of capital, would rail against what the United States has become. He hated the oligopolies, supported by the existing state in law. That he despised them is clearly set forth in *The Wealth of Nations*. The multi-nationals would no less enrage him. Marx, as I read him, is less clear on the issues of centralism. In any case, I see no need to defend nor condemn Marx on this point. Socialism as an economic system does not depend on the outcome of such a debate.

continued page 12

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WATCH Inspection Update

by Margie Menzel

Those of you who've been following the WATCH case in SPECTRUM or the FWHC Examiner know that the Florida Supreme Court refused to overturn the convictions of Ginny Cassidy, Carol Downer, Janice

Cohen, and Linda Curtis. Well, Ginny and Carol received 90-day stays on their sentences from Judge McClure on November 9, and it's likely that Janice and Linda will, also. They'll have to appear before McClure by

Restricting the Use of Pesticides: A Regulatory Approach

by Robert Brunger

Cultivation of the soil to produce foodstuffs is one of the most basic and hallowed of all human endeavors, yet we live in a culture which is increasingly losing touch with the complex interrelationships of the biotic community involved in agriculture. Replacing it is an increasingly powerful and mechanistic approach that views the miracles of plant growth and propagation as mere factors in an equation of production.

Pesticide and herbicide use are basic ingredients of this short-sighted approach. Produced and promoted by the giant chemical corporations with little apparent regard to long-range productivity, health effects, or environmental side-effects, these chemicals have come to be accepted as necessary for the production of our food supply. Yet, numerous cases have already arisen implicating pesticides with increases in spontaneous abortions, birth defects, general ill health and cancer. In the face of this mounting record of extraordinary corporate culpability, they have consistently - and mostly successfully - countered that the evidence is not all in and that the success of American agriculture is dependent upon their continued use. Although environmentalists can claim victories in their efforts to eradicate poisons from our food supply, there remains much to be done.

The next step has already been taken by the Friends of the Earth, an environmental group. The Washington office of FOE has persuaded the Environmental Protection Agency and the Federal Aviation Administration to issue

proposed regulations that would make it illegal for aerial and ground sprayers to let pesticide poison drift upon people or property without obtaining prior written permission. These proposed regulations will be released in the Federal Register in order to gain public feedback prior to their eventual implementation.

These regulations are sound not only because they continue the good fight against toxic chemicals in our environment, but because they are politically possible. While no one in government could - politically speaking - entertain the realistic abolition of the use of all such chemicals, it is possible to persuade the EPA and the FAA to tighten up the means by which such chemicals are now applied. By requiring the attainment of consent prior to spraying we can hopefully eliminate such cruel disasters as occurred last spring in Virginia. Over 1500 people signed a petition there to avoid being sprayed, but the planes were launched anyway and sprayed a school, several houses, the local water supply, a restaurant and adjacent cropland.

Obviously, these regulations are going to encounter some resistance. Anyone who would like to help by writing letters to the bureaucrats in Washington should consult the information on this subject which is posted in the Leon County Food Co-op or see me for a little pep talk about how easy it is to write letters. (For those of you who don't know me, I can be found at the Leon County Food Co-op, 649 W. Gaines St, 222-9916).

November 16.

I spoke with Ginny after she received her stay. She says that the stay is valuable for several reasons. One is legal strategy. The delay will help in raising funds and otherwise preparing for a rehearing. Also, Ginny says, it's better for the defendants to be tried individually rather than as a unit in which each is responsible for the others. Simply, the gap between Ginny's and Carol's stays, and, presumably, Janice's and Linda's, will break up their cases into separate considerations. The WATCH

of public health facilities. They want to introduce the evidence of the dangerous childbirth practices they discovered.

Funds are a problem. To contribute to the WATCH defense, call or write the Feminist Women's Health Center, 1017 Thomasville Road, 224-9600. defendants plan to challenge the vagueness of the trespassing statutes, which, at the time of the arrests, were broad enough to apply to one's own home. But the WATCH defendants don't merely want to evade jail sentences; they want to set a precedent for consumer inspections

Cambodian Relief Fund

by Alicen McLane

Through concern for the many starving Cambodians in Indonesia, the Greek Council of FSU is sponsoring a "CAMPAIGN FOR CAMBODIANS." The purpose of the drive is to collect donations from various sources in Tallahassee to help relieve the suffering of these people.

You can help! Please make any contribution that you can by sending a check or money donation to FSU Panhellenic, 309 Union, FSU 32306, or contribute to the table in the FSU Union courtyard Monday, Tuesday or Wednesday, November 26, 27, 28. We're asking each FSU student to

contribute at least 50¢ to the cause. And we're asking some local businesses to contribute, also. We won't obtain it without your help. If you have any questions, contact Alicen McLane at 222-9453/644-2421. Thank you. And know how important your help is to us!

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Growth and Change at Co-op Records

by Frank Brown

One thing about Co-op Records that's always been puzzling is that it claims to be a co-op, and yet there are no volunteer workers. How can this be?

The way this situation arose was like this: Co-op Books and Records were originally housed in the same store. In fact, when the Co-op Bookstore first opened, they didn't even sell records. As the store grew, they began to stock a selection of "radical" and "alternative" and other hard-to-find records. Soon, they began ordering from the mainstream record labels, and noticed that they sold quite well. The record section was in the back of the bookstore, where the ecology/anti-nuke books are now.

In February/March of 1974, Co-op Records acquired its own storefront where it's presently located. At first the volunteers who had helped with the records in the bookstore continued to help at the new storefront. But, due to rapid growth and expansion, the record store realized the need for a more stable, full-time staff. Some of the volunteers were hired on as paid workers, to help deal with the increased business and larger cash flow.

Meanwhile, Co-op Books was still largely run on volunteer labor. Volunteers could work at the record store, but they were beginning to be more valuable to the bookstore. A

trend developed to send "surplus volunteers" to the record store, which was depending more and more on its paid staff. Thus, when I began working as a volunteer for the Co-op Bookstore in 1977, there were virtually no volunteers at the record store. (Though at the time, I was more interested in books.)

All this is being changed now. At the last Book and Record Co-op board meeting, a decision was reached to once again utilize volunteer labor in Co-op Records. This is an experimental policy of accepting volunteers on a limited basis. Running the cash register and doing the bookkeeping will still be handled exclusively by the paid staff. However, volunteer help could definitely be used and will be appreciated in tasks such as making signs and helping with cleanup. And someone with expertise in Jazz is needed to help with the ordering for this section.

The benefits of working in the Record Co-op will be the same as those for the Book Co-op (they are overseen by the same board). This policy is: 20 percent discount at the bookstore, and 10 percent discount at the record store for one hour of work per week, and 30 percent discount at the bookstore, and 15 percent discount at the record store for two hours of work per week. The reason discounts are greater in the bookstore is because records are

only marked up 20 percent at Co-op Records to begin with. At Co-op Books, non-members pay retail price, which is, of course, much more.

Another new policy Co-op Records has adopted: The record co-op now accepts checks from members only, for the amount of purchase only. There is a \$5.00 service charge for bad checks. Memberships can now be purchased at Co-op Records (as well as Co-op Books).

The Women's Music and political music sections are presently being upgraded. People who are

knowledgable in certain areas of special interest, such as political or other (international, "movement", or whatever) records, are welcome to share their knowledge. See Linda McLaughlin, Co-op Records' manager for special ordering information. If there is more interest (indicated through increased purchases) in these "alternative" record sections, more effort can be expended on expanding them.

By implementing these policies of increased member participation, Co-op Records is attempting to take a more active role in the cooperative community of Tallahassee, and be more responsive to member needs. The next time you're in there buying a record, tell us what you think. Get involved!

Socialist, from page 10

Socialism is the collective ownership and control of production and distribution networks. The means by which that control is exercised has been cause for much debate since before the time of *The Communist Manifesto*. Those who did not take issue with the basic need to institute socialism, and not, incidentally, to displace capitalism, argued at length over method and form. That argument continues unabated today.

The need for socialism, as a collection of programs if not in name, is gaining wider acceptance in the United States. Most people are demanding a national medical health plan, the form of which is unclear. We are hearing increased demands for control over the energy systems that are supposed to serve us, yet threaten our very lives. People demand more equitable distribution of education monies, equal opportunity in jobs.

Unfortunately, it is not in a straight path that we travel. People, facing more and more encroachment in their private lives, fear collective action. Historically, in this country "collective action" has manifested itself in one more government bureaucracy, one more set of rules, impossible to decipher, much less to live by. The dis-spiriting quality of human lives led in increasing isolation has often resulted in a damning despair. And not infrequently, it has led to bandaid solutions to deeply rooted, internal disorders. Whether the re-institution of the death penalty or the recent upsurge of the Klan in response to "crime in the streets;" the repeal of sexual preference laws or the outright institution of anti-gay ordinances; the reversals of the Baake Decision; or the assault of the right-to-life organizations, each is a manifestation of people opting for simple non-solutions to complex problems that will only be solved by a radical restructuring of the society.

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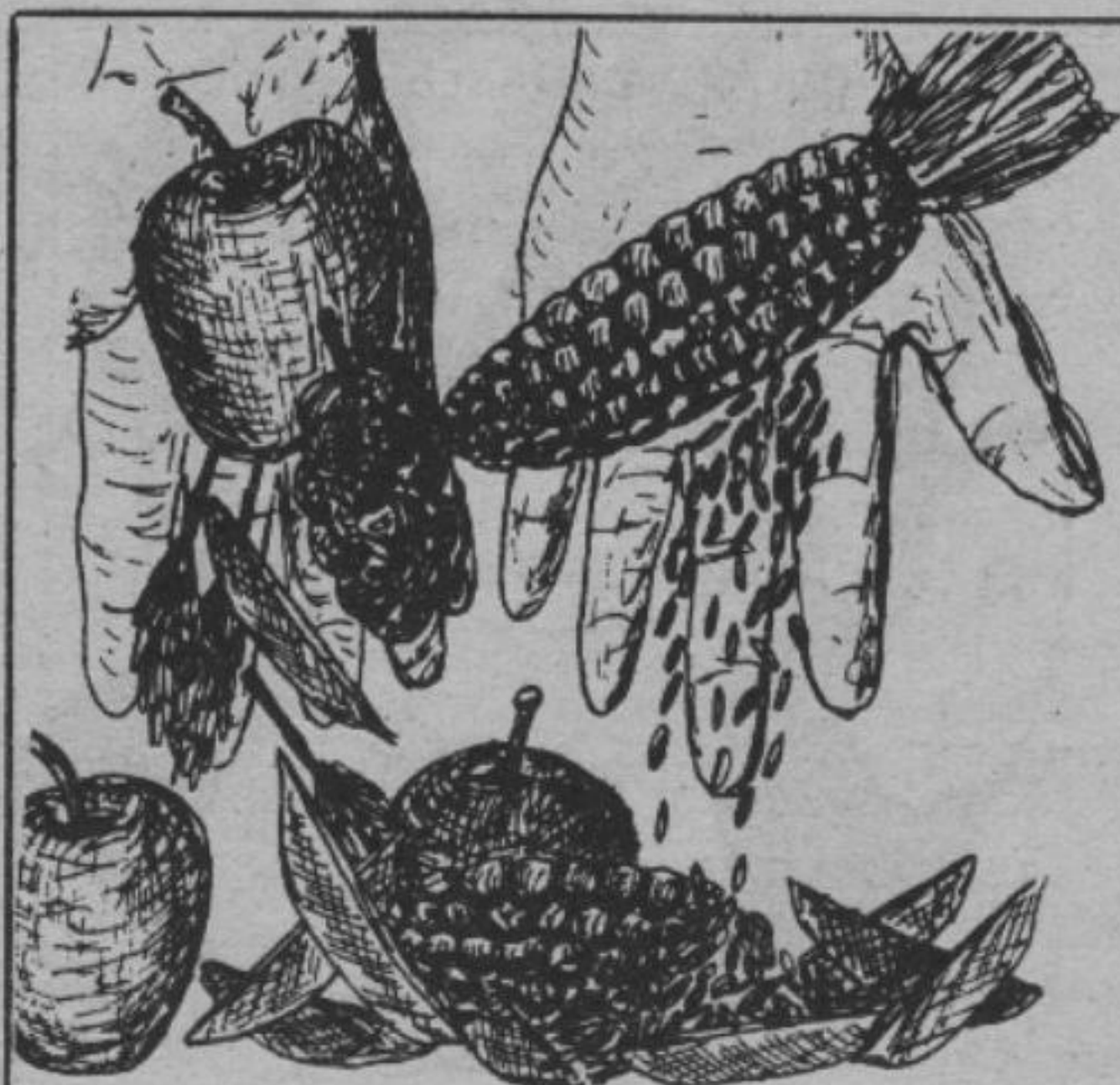
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Leon County
Food Co-op

Coordinators' Notes

by Carol Calvert

The weather in Tallahassee may have been golden mellow in October, but at the Leon County Food Co-op the month was full of energy and activity. Sales for the month of October were the highest since last May. And as November and the holiday season roll this way, there seems to be no let-up in sight — business as usual at LCFC.

The new work-credit systems has been in effect for almost seven weeks now. It has eliminated the end of the month worker overload, much to the relief of the coordinators. Member comments about the new system have been generally positive, especially those from new members who purchase at a reduced mark-up percentage the same day they work for the first time.

Our second shipment of a Co-op favorite, Murray's Apple Juice, arrived this week. We get the juice directly from the "maker" in Roanoke, Virginia, in large quantities which accounts for the good price this fall. But juice apples are seasonal, so watch for a price increase some time in December.

We are in the process of setting up a new crew of membership and information A.C.'s to establish a central information point concerning all areas of the Co-op operation and to create a space for positive contact between folks and the Co-op. Any working member who is familiar with Co-op operations and is interested in one of these assistant coordinator positions should talk to a coordinator.

We're proud to say that fifty members have earned two hours of work credit so far by attending an LCFC orientation session. Orientation is here to stay and interested members (new and old!) can sign up for this ongoing program on the sheets posted by the west office.

The coordinators need members' help and cooperation with a couple of problems that have become chronic lately. First, please limit your checks to the amount of purchase only whenever possible. If you do write a check for extra cash, remember to take the cash with you. Also, we'd like to remind all members that it's your responsibility to always have your membership card with you when you shop and to present it to the register AC before they begin checking out your groceries.

The Co-op will be closed Thanksgiving Day, Thursday, Nov. 22nd., Christmas Eve, Monday, Dec. 24th, Christmas Day, and New Year's Day, Tues., Jan. 1st. The Co-op will close at 2:00 p.m. New Year's Eve for inventory.

When you're making your party plans for New Year's Eve, be sure to include a stop-off at the Co-op to help out with the last inventory of 1979.

The brightest star in the near future will shine at the Co-op in early December when the new edition of the *Leon County Food Co-op Cookbook* will be on our shelves. The price promises to be reasonable, and the pages full of delicious kitchen-tested down-home-good recipes. *The Co-op Cookbook* will no doubt be one of the most sought-after Christmas (or Solstice) gifts in our community this year. To me, it is what the Co-op is about — good food, good health, good life.

Food Co-op Orientation News

by Martha Weinstein-Correia

We have begun! The Coordinator's Notes (May '79 issue of Spectrum) mentioned that "soon there will be a membership manual and hopefully a weekly orientation program for new and old members." Well there is an orientation program now and hopefully soon there will be a membership manual. But, let me tell you about the orientation program.

Since September 28, we have held 11 orientation programs with a total of 55 people participating. Each session lasts about 2 hours (you DO receive work credit for participating in this), during which time there is a brief and lively sharing of information about coops: what they are, how they operate, members' roles and responsibilities in a co-op, cooperative philosophy, and much more. There is also a guided tour of LCFC which is highlighted by learning how to operate scales, how to grind coffee beans (if we don't stimulate you in any other way, you can bet we'll get you here!, where

various goods and goodies are located and what they are: a veritable show and tell. This is followed by a one-hour work session with those who are already working in the store so you'll have some guidance and assistance in learning about some of the tasks that are performed daily.

The purpose of all this? Basically, we want all our members and non-members who are interested to feel comfortable with how LCFC functions and to become a part of LCFC.

become working/active members.

For those who are interested in signing up for orientation, there are sign-up sheets at the Information desk right next to the worker sign-up sheets. Fill in your name and phone number (so we can call to remind you to come) under the day and time convenient for you. We would like to encourage old members to join us as well—your own experiences and information add something special to our sessions.



• presents •



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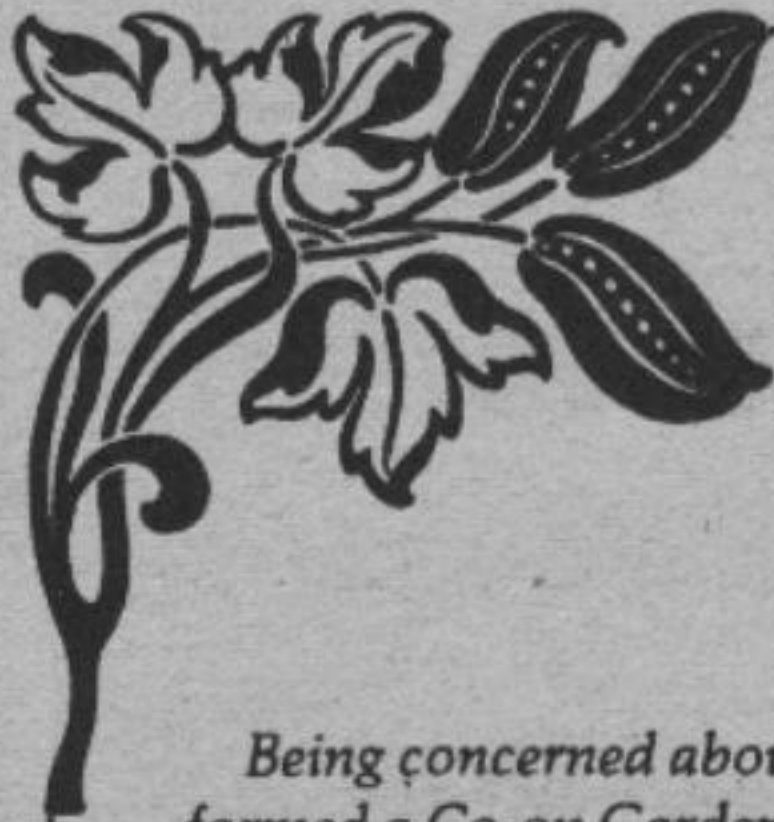
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Co-op Garden begins to grow

by Ron Miles

Being concerned about the food co-op's fresh produce supply, several members have formed a Co-op Garden Committee. They are researching the possibilities of growing some of the Co-op's produce steadily. A small demonstration garden has been started next to the Good Life General Store, behind LCFC.

You might say it's too late in the year or it's only a little space, so what use is it going to have? It's never too late to start anything. The start has to be started. The time that it will take to establish and educate people about the need for fresh, locally-grown food takes years. The size is dictated by the amount of space we were able to obtain at this time. Maintaining a small garden will enable us to record our progress for others to see.

Locating a garden close to where its produce will be offered to the public is the best assurance that it will be fresh and there will be no overhead for shipping. It will also be to your benefit to be able to harvest your own produce at the time of purchase from time to time.

To explain more about what we have done, these are some of the structures we have built:

COLDFRAME: This is probably one of the oldest methods of extending the growing season. Old window sashes placed on a wooden box slanted toward the sun can make a very effective mini-greenhouse. Located on the south side of your house you can combine the two to work well together. Your house will help to block cold north winds and act as a thermal mass to absorb the sun's heat. Plants grown in the coldframe should be of a hardy variety and be able to withstand chilly nighttime temperatures.

HOTBOX: This has basically the same design as a cold frame, only is heated with decomposing manure. In the hotbed fresh manure is placed 1-2 feet deep in the bottom of the box. Next is 3-6 inches of small stones or marble chips. This layer provides drainage and acts as a heat reserve to keep the box warm at night. On top of this, place a layer of 8" - 10" thick of good loose rich composted soil in which the plants are to be grown. Hot beds usually need to be cleaned out and fresh manure returned about every 3-5 months depending on weather conditions. The manure from the box could be added to your soil mix and you won't have wasted anything. Plants to grow in the hotbox are the more delicate plants that won't take the cold temperatures.

continued page 15

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—Henry David Thoreau, *Journals*, 1853

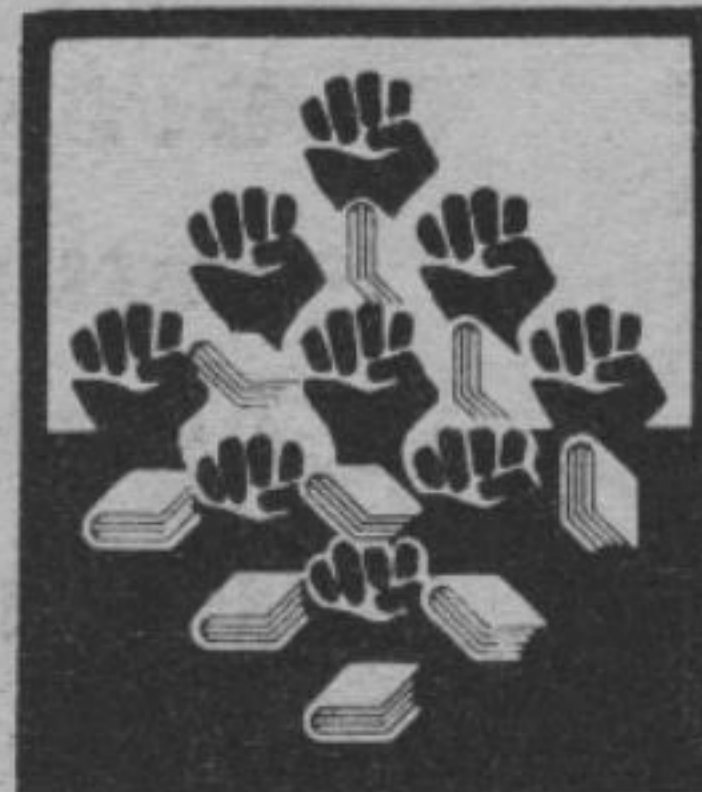
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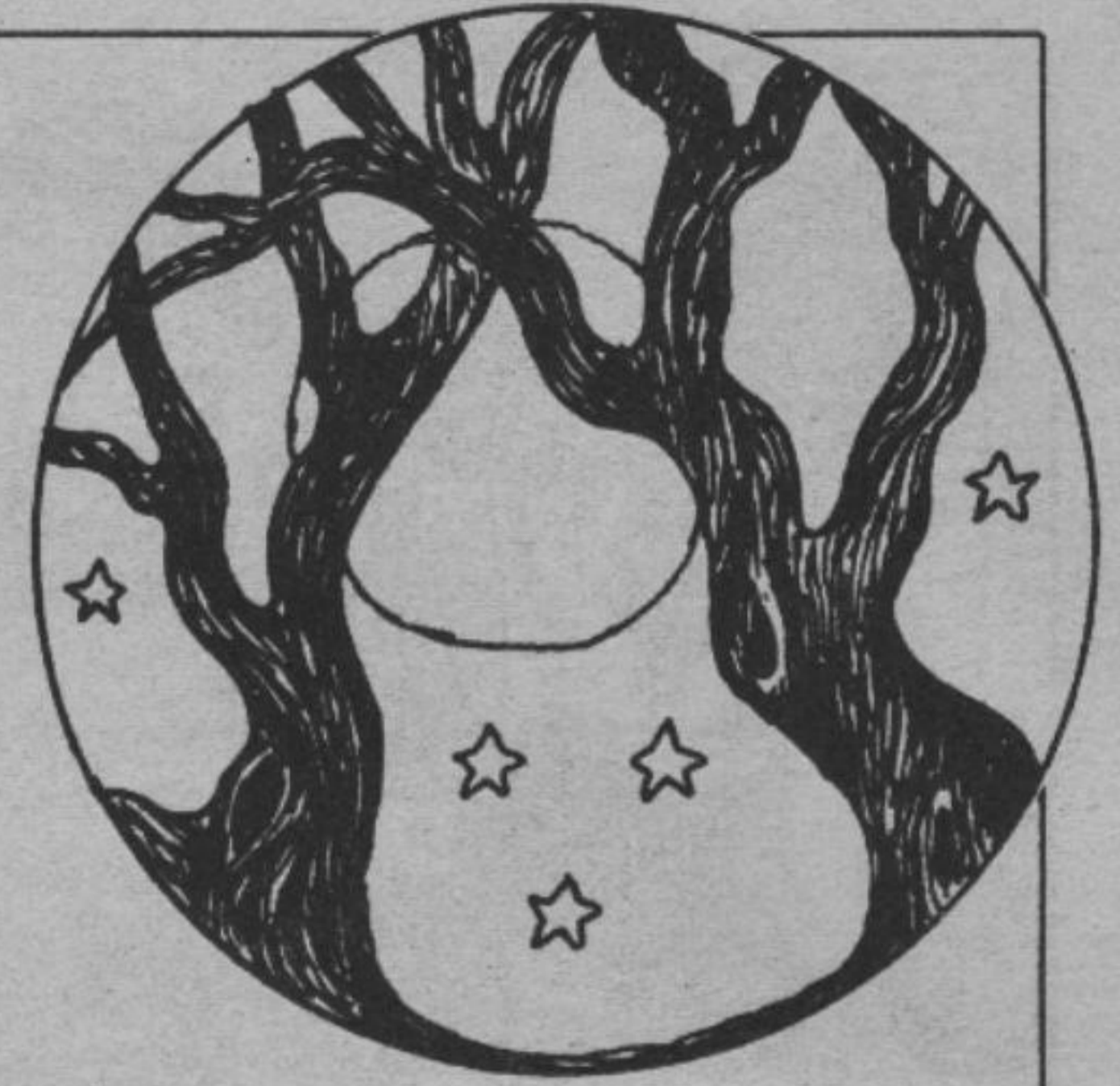
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Spreading Branches

Ritual Purification

by Rowan Fairgrove



Ritual purification can be used as a dividing line between the mundane, workaday thought patterns and the concentration needed for meditational or energy producing thought patterns. Using visualizations, symbolic materials and ritual phrases the mind can be freed from the debris of daily living to concentrate on the unique and spiritual focus of the individual or group needs. The following are a sample of such practices.

1) Aura Scrubbing: This

exercise is useful both as a pre-ritual cleansing and as a daily habit to keep yourself free of unwanted vibrations. First, stand with your feet slightly apart and let yourself relax. Bring your hands up to your forehead, palms flat and facing down about 2 inches from your body. You start from the top of your face and wipe downwards (still keeping about 2 inches from your body) in one stroke to your feet. Feel all tension on foreign vibes being swept away. When you get to your feet, scoop off all the what-have-yous and shake it away from your hands. Repeat this procedure on both sides and then your back from the crown of your head down (this is difficult). Lastly do your arms, and once you reach the tips of your fingers shake the stuff off. After a while you will actually begin to feel your aura as your hands pass through it and will be able to feel the real "lift" that comes from an aura free of outside vibrations.

2) *Self-Blessing:* Another way to prepare yourself for ritual working is self blessing. The most common Wiccan or pagan self blessing is some variation of the following. The body part mentioned is anointed with either an anointing oil or salt (sea) water.

"Blessed be my feet which brought me on this path, blessed be my knees which kneel in sacred groves, blessed by my genitals from which creation springs, blessed be my breasts formed in strength and beauty, blessed be my lips which shall utter sacred names."

It has been said that the witch's greeting "Blessed be" came from this practice. Salt and water are both considered purifying agents and both separately and combined are used extensively for this purpose.

3) *Ritual Bathing:* has much in common with self blessing. Here water is used to cleanse and purify and to wash away the cares of the everyday world. The act of bathing should be accompanied by a verbal reminder such as ritual words similar to those used above or by meditation, perhaps focusing on the importance of water in our world and thanksgiving for its presence.

4) Moon Bathing or Moon

Breathing: is very similar to the above, but the substance used is moonlight instead of water. On the full moon go out to a spot where there are no shadows. Catch the moonlight in your hands and rub it on your body feeling it soak in and cleanse deeply throughout your body. You might say something like:

"We are children of the Moon
We are born of shining light
When the moon shoots forth a ray
We see within it the Goddess...
and ourselves."*

In addition to washing in moonlight, the light may be inhaled deeply and held as it permeates the lungs and body.

Some appropriate words might be:

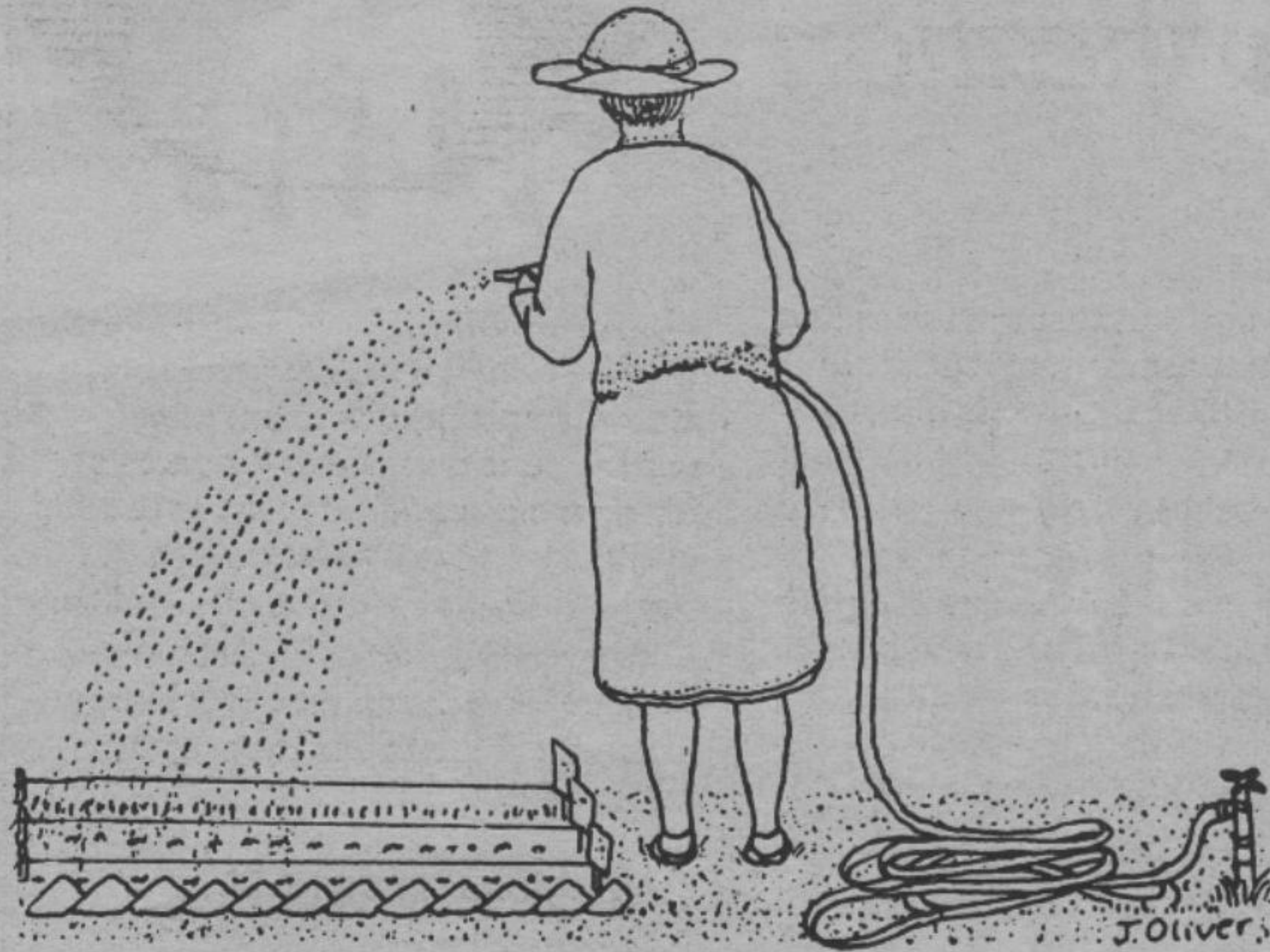
"As we breathe deeply in and out,
It is not just air we breathe in,
It is the soft silver light of the Moon,
Symbol of our Lady.
With every pore in our bodies
So we breathe, in and out
And so does this circle become a fitting place
For our Lady's presence."*

With these and other similar preparations (fasting meditation, breathing exercises, etc.) we make a boundary between the mundane and the sacred to more easily achieve the proper state of mind. As this consciousness becomes more familiar and one's inner voice more clearly heard, this intense separation becomes less needful. These rituals become simply a reaffirmation of a fact well known... "I am one with myself and with the universe. I am working for harmony and balance for my world and myself. Blessed be."

*From "The Rite of Calling Down the Moon" (For the Outer Court of Wicca) by Ed Fitch. Reprinted with permission from the **CRYSTAL WELL**, Vol II, #4.

Michael Alfano, Jr., Professor of Architecture at FAMU, will lecture on the concepts of converting your present home and planning your new home along the *solar power* model. The emphasis will be on heating and cooling your home

efficiently and inexpensively by using the latest structural design in solar power, and making the best use of the environment. The program is FREE on Thursday, Nov. 29 at 7:30 p.m. in Room 101 of FSU's Carraway Building.



Co-op Garden, from page 14

FRENCH INTENSIVE BED: Another one of the oldest methods of gardening that people are starting to use when they see the results is the French intensive bed. Raised-bed gardening involves growing in a bed of well-composted soil or manure in such a way as to erase all those excuses as to why you never gardened before. A bed is made with its sides being anything from old planks to logs or nothing at all. About a 4-foot width makes it easy to work from both sides; length can be up to the space and how involved you wish to get. Within your bed, place leaves, manure, and grass clippings, then add a good layer of rich soil, seeds are then broadcast, not planted in rows, so that you use all of the available growing space. As plants begin to grow, thin them out to one every 2' each way. Most plants should be grown with their leaves touching so as to form a canopy over the bed. This forms a mini-ecosystem, in which moisture is trapped in the soil, and does away with mulching. Water is contained in the soil and fosters growth at an amazing rate compared to standard garden practice. Research has found that bed gardens use about one-tenth of the water used in a regular garden. We have built a frame over our bed so as to use it as a season extender. Plants grown in the bed should be hardy, so they won't be affected by cool temperatures.

These are three of the basic structures that we will be working with. Soon we hope to be growing in containers and to build a grow box that will be used to grow sprouts and wheat grass. The possibilities that we could grow to are limitless. This garden was started to help show people that they can do the same thing in their back yard; also to help us realize that food does taste better when we grow it.

Remember that this is your garden. If you have any time, let us know. There's always something to be done. Feel free to go there and see what we have done. Remember, it's never too late to start. And we have planted the first seed.

Flavie, from page 3

Ellen died two years ago. I went to Greensboro, to a family cemetery for her funeral. I felt the same sense of orange light and peace I had felt at my grandfather's funeral years before, although it was winter. I feel such a connection with this part of my family. I look back on my few encounters with Ellen and Flavie with richness and love, and at Ellen's graveside I vowed I would keep in touch with Flavie. She is the last of that generation I am in touch with except for an 83-year-old cousin on my mother's side, whom I also remain very much in love and impressed with.

Ellen's death must have had special significance for Flavie. They had lived close to each other all their lives, had indeed carried on similar lives of early marriage, early motherhood, farming, fundamentalist religion. They attended the Baptist church, had been schooled in a one-room school in Pine Grove, very close to where the India massacre had occurred.

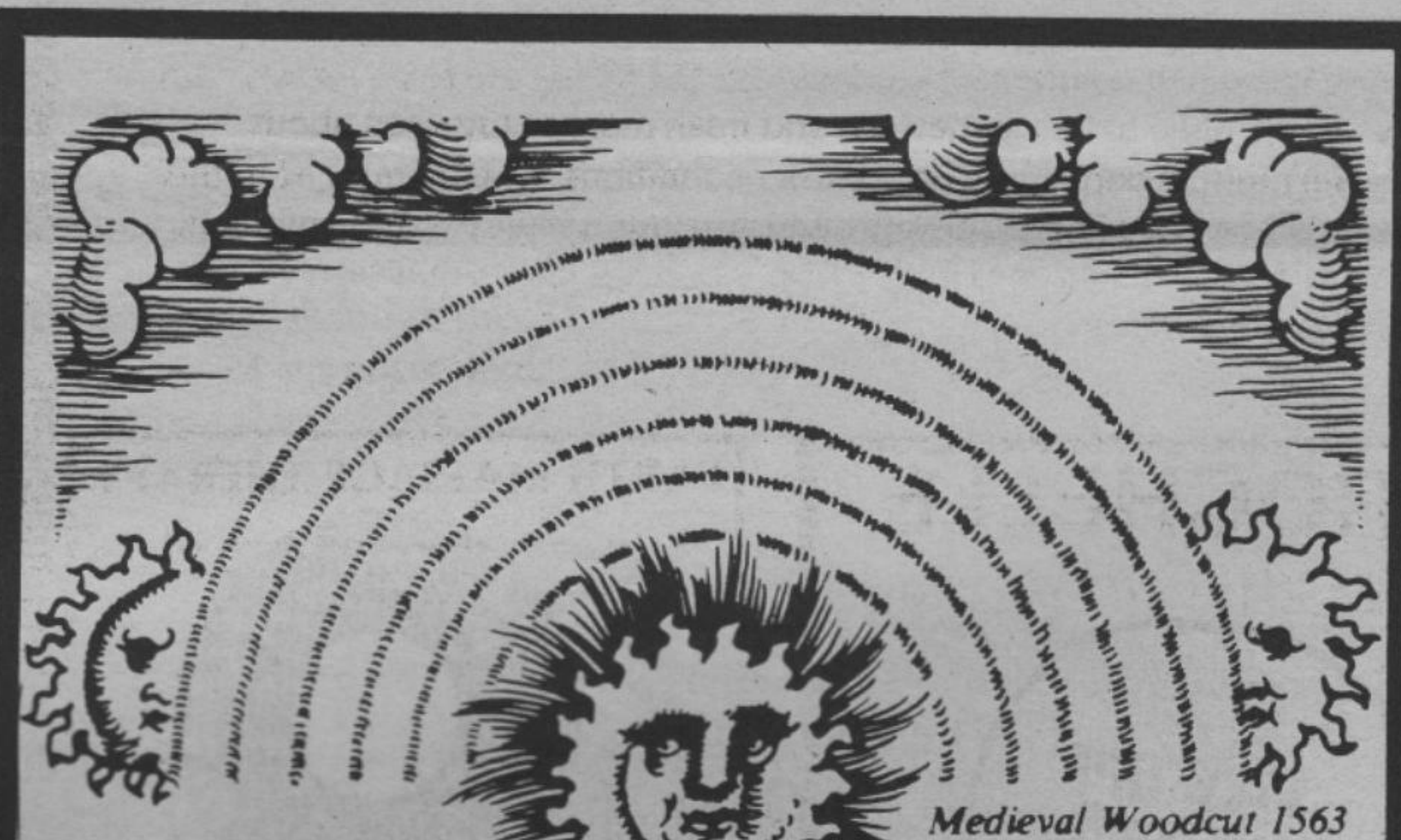
Farming came naturally, as did the rural life, to that family. When Flavie was a girl, there was a small community at Greensboro, with a couple of stores where their father traded. Their mother made their clothes when they were very young. Later they could buy them in Quincy. There was always at least one medical doctor in Greensboro, sometimes two or three, who they didn't hesitate to call if the family was sick. Flavie could remember one or two home remedies her mother used, but they weren't passed along as part of family lore.

Many people today are returning to lives much as Flavie and Ellen experienced in their childhood. Back then, as now, it must have demanded incredible bravery and self-sufficiency.

After talking at length with Flavie, I concluded our conversation with her by asking her about some current issues and future expectations. I found that her views didn't match my own, but that they revealed thoughtfulness on her part about what humans face today.

Flavie feels that "nuclear power may be dangerous, but we're gonna need everything we've got to make energy and stay independent from other countries." About the women's movement: "They may get some things they want, which is good. But they might get some things they might not be so pleased with, like the Draft," and "They run some things into the ground, like naming hurricanes after men. It's stupid." When I asked her about what looked like a serious, ongoing problem, she replied, "Looks like drugs are here to stay." And about the future: "I always try to be optimistic. But it seems like environmental issues are being run into the ground. We need energy. We've got plenty of coal and we better start using it."

I couldn't think of any more questions to ask, so I said goodbye and walked outside. Flavie's red house at the end of the road stood in the sunshine. It's a house which, like Flavie has seen much history, been through many changes. And like Flavie, it is sturdy and comfortable and plain and home. As I looked back, I saw her thin frame moving out onto the screened porch to rock in the afternoon coolness for awhile. I've never explored that farm, only been to the two houses on it. There's a lot more there than meets the eye. In the slanting orange sunlight, kittens scurried around. I went over to swing on a swing for a few moments, and then drove away.



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