

SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

Autumnal Equinox, 1980

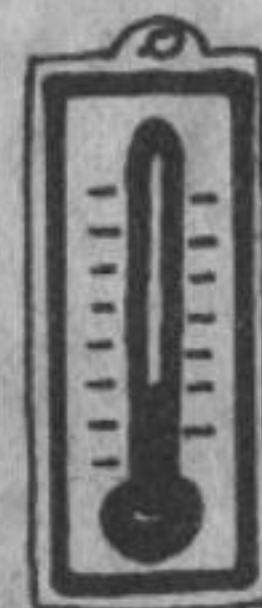
CHICKEN LITTLE'S GUIDE TO THE AUTUMNAL EQUINOX



WATCH OUT FOR:



1. FALLING LEAVES
2. FALLING ACORNS
3. FALLING PECANS
4. FALLING HICKORY NUTS
5. FALLING TEMPERATURES



CANNONBALL

ADDERLEY

JAZZ FESTIVAL

TALLHASSEE FLORIDA

by Nancy Kenney



CONCERTS
WORKSHOPS
SYMPOSIUMS

The Cannonball Adderley Jazz Festival is rapidly becoming the most talked-about event in the South, and for good reason. Musicians from all over the country are meeting in Tallahassee October 1-5 to pay tribute to the late Julian "Cannonball" Adderley. Adderley, a native Tallahasseean, was an internationally recognized jazz innovator.

The Festival features concerts, workshops, and symposia. The roster of musicians is lining up with artist greats such as Nat Adderley and the Cannonball Memorial Band, Ramsey Lewis, Mary Lou Williams, Billy Taylor, Hank Crawford, Donald Byrd, David Newman, Stanley Turrentine, Esther Satterfield, Ricky Kelley, and the rhythm section of Jimmy Cobb (drums), Walter Booker (bass), and Larry Willis (piano), among others. Local artists will also be featured during the festival.

The jazz festival is the brain-child of a local group of scholars and jazz enthusiasts who proposed grants to the National Endowment for the Arts, the Florida Endowment for the Humanities, Florida Fine Arts Council, and were funded to produce the first memorial jazz festival of this kind in Tallahassee. Local support has also been provided by Florida State

University, Florida A&M University, the City Council, the County Commission and in-kind donations from local services and businesses.

The symposia seek to integrate jazz performance with philosophical reflections. Such discussion panels are being proposed as —

Jazz: A Historical Perspective;
The Role of Women in Jazz Music;
The Effects of Racism on the Development of Afro-American Music;
The Role of Afro-American Music in the Struggle for Human Rights; and
The Making of a Jazz Innovator.

We anticipate that the Cannonball Adderley Jazz Festival will be an annual event that will enhance jazz as a unique art form which provides an indispensable key for understanding history and the contribution of Afro-Americans to the American musical tradition.

The festival will take place October 1st through the 5th. Schedules of where performances are to be held and when will be posted throughout the city and in the Tallahassee Democrat and Flambeau newspapers. Tickets will be sold at music stores, maximum price \$4.00. The Adams Street Mall concert will be free.

It is hoped that local businesses and organizations will participate in whatever way they can. Pass the word. It is expected that thousands of people from all over the country will come to Tallahassee to share in the festivities.

The Scene by Frank Brown

CONCERT SCHEDULE:

WED: Concerts by Jazz Lab Bands of FSU & FAMU.

THR: Billy Taylor, Eddie "Cleanhead" Vinson, David Newman, and Ricky Kelley, in different sets at LEE HALL, FAMU.

FRI: Nat Adderley, Ricky Ford (tenor sax), Marylou Williams (piano), Hank Crawford (saxes) at RUBY DIAMOND, FSU.

SAT: Ramsey Lewis, Donald Byrd, Wilby Fletcher/Dave Hubbard quintet at GAITHER GYM, FAMU.

SUN: Stanley Turrentine, Esther Satterfield (vocalist) at RUBY DIAMOND AUD., FSU.

"Where's the guitar player?" The auditorium was packed, the darkened space full of hot bodies, overflowing from the limited number of seats. Bodies filled the aisles, bodies stuffed the doorways, suffering one of our city's hot, steamy summer nights in an auditorium with no air conditioning. Sweat glazed our faces, but when they played their music, nobody cared. It was that good. The music was hot, loud, funky, electric. And that outrageous lead. . . where was this phenomenal guitar player hiding? I counted and recounted the musicians in vain.

In truth, there was no guitar player. When Cannonball finally got around to introducing the musicians in his band, I discovered we had been listening to the phenomenon of someone called George Duke on electric keyboards. He was the newest member of the band, having just replaced their former piano player, some

guy named Zawinul. I had never heard of any of these men, being more familiar with white rock and roll bands at the time. But hey, these guys were good. . . The next afternoon I was out scouting the record stores for their latest album, something called *The Black Messiah*. Most record stores had never heard of it. I had to place a special order.

This man, Julian "Cannonball" Adderley, had grown up and gone to school here in Tallahassee, here at FAMU. (That old black guidance counselor at my high school, Mr. Adderley — could that actually be this vibrant musician's father? It seemed incredible, completely out of the question.) Much has been written about Cannonball's career on the jazz circuit; his "discovery" in New York, his various associations with the famous musicians of the day. And yet, as his fame and options increased, he never forgot where

he came from. Periodically, every few years, he would come back to Tallahassee and give free concerts at his old alma mater, FAMU. His music, and his delight, were always firmly rooted in the people that he loved. Cannonball Adderley was a giver; this quality, as much as his musicianship, contributed to his greatness.

Therefore, it is fitting that this city give something in return, in memory of the gift that was Cannonball Adderley. Local organizers and aficionados have arranged the Cannonball Adderley Memorial Jazz Festival, to be held the week of October 1-5. In addition to headlining concerts by jazz greats, the Festival also plans to include jazz workshops, symposia, and a memorial convocation.

With all this, there's bound to be something to appeal to your taste.

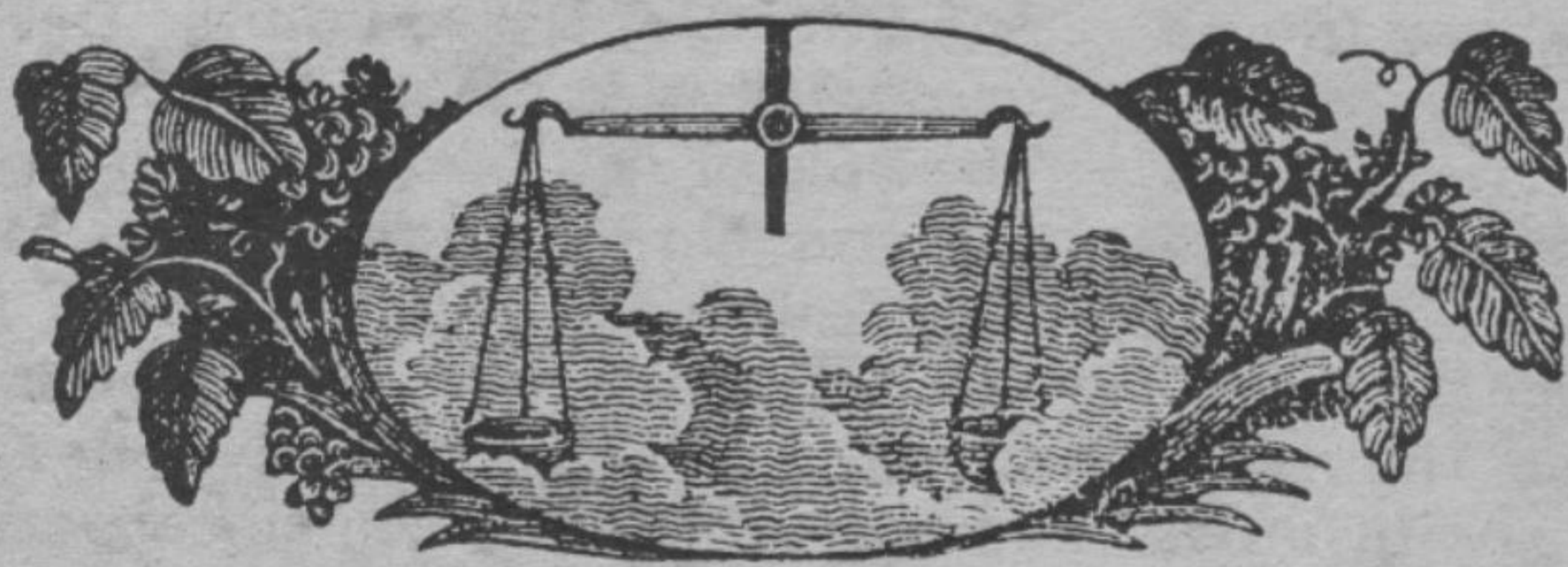
SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

FREE

Autumnal Equinox Issue
September, 1980
2105 Autumn Lane
Tallahassee, Florida 32304
(904) 575-2934

Published every six weeks



The SPECTRUM Collective:

•Larry Teich•Rowan Fairgrove•Vicki Mariner•Frank Brown•Kate Teluga•Mergie Menzel•Lewis Tessar•Tana McLane

What SPECTRUM Is:

SPECTRUM is an open forum for the Tallahassee Community. Emphasizing events, developments and activities in the alternative/progressive/cooperative culture here, we encourage people to participate with contributions of articles, labor or advertisements.

Writers and artists cannot be paid. Articles and artwork are printed on a space-available basis.

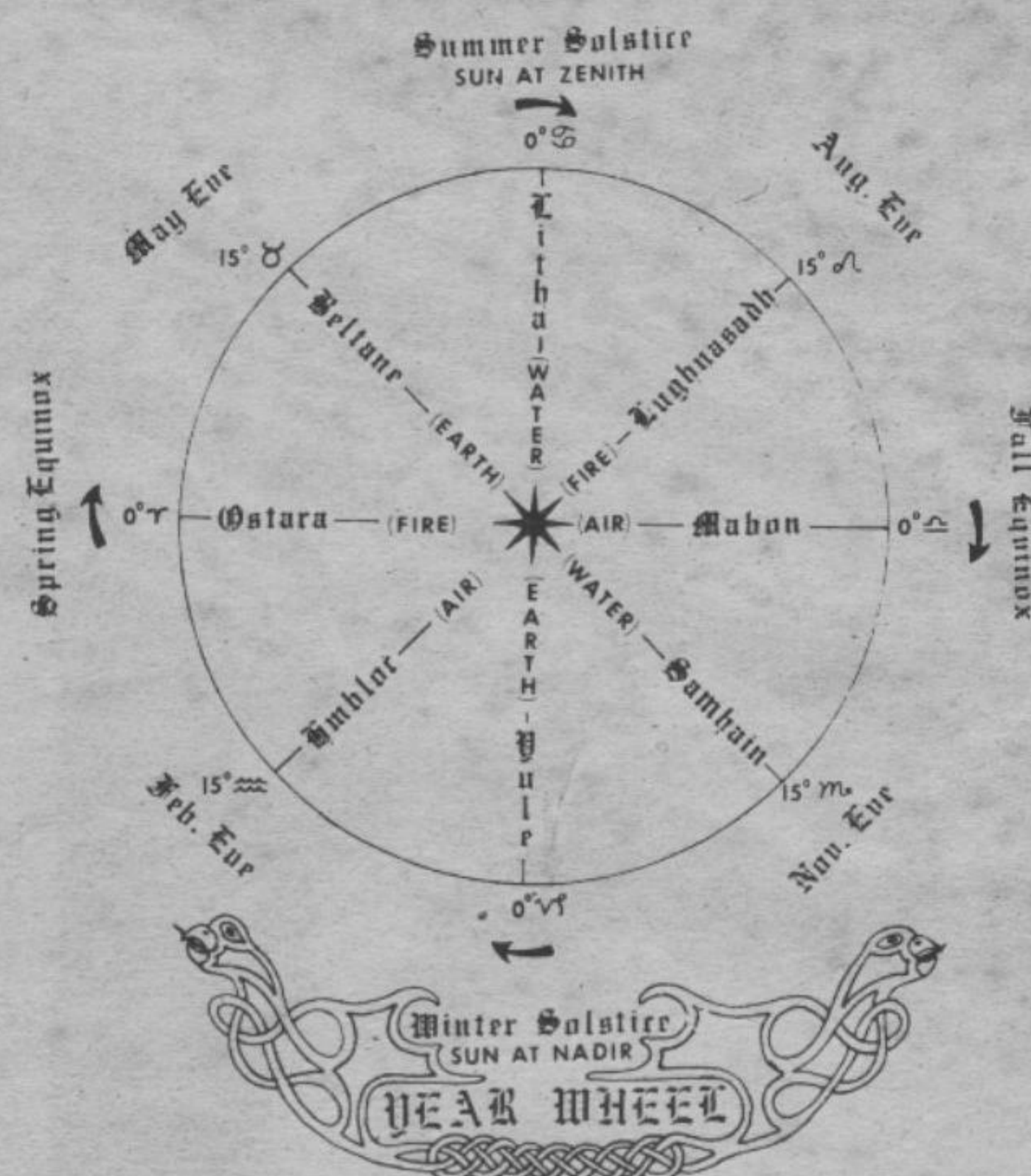
Views expressed by the writers are not representative of SPECTRUM or of any particular organization unless identified as such. Our goal is to provide an open forum for the community, but the staff does bear certain legal and moral responsibilities for the content of the publication. Therefore, we reserve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

Submissions Guidelines

SPECTRUM cannot continue without your interest and participation. We have no reporters and are totally dependent on members of the Tallahassee community to submit articles informing the rest of us as to what's happening. Artwork and photos are encouraged, also. Send submissions to SPECTRUM, 2105 Autumn Lane, Tallahassee, 32304. Articles should be no longer than 3 doublespaced, typewritten letter-sized pages. All material must be signed and include a phone number and address so we can contact writers when revisions or clarifications are needed. If we have no contact information, or if time is exceedingly short, we will edit to our discretion. If you wish original art or photos returned, you must provide a self-addressed, stamped envelope with a note telling us to return your material.

Call 575-2934 for advertising information.

SPECTRUM and the Year Wheel



Printing Schedule

SPECTRUM is published every six weeks, in accordance with the Year Wheel, which is divided eight times, six weeks between (see diagram). Actually, we come out the Wednesday before each of these holidays.

Our printing schedule for Autumn 1980:

- November Eve — printed Wed., Oct. 26
- Yule — printed Wed., Dec. 17
- February Eve — printed Wed., Jan. 28, 1981

Article deadlines fall two weeks before printing dates.

community announcements

The Tallahassee Peace Coalition is offering free draft counseling by appointment (call 224-2416 or 878-5453). In the draft counseling process, the potential draftee reviews all of the options available and then decides according to her/his own convictions which course to take. All persons (drafting women is presently under court review) between the ages of 18 and 26 are potential draftees. Draft counseling is especially important for people considering applying for conscientious objector status. Because the potential draftee will not have the opportunity to apply for conscientious objector status until after s/he receives the induction notice, it is very important to begin now the process of collecting the necessary documentation to prove C.O. convictions.

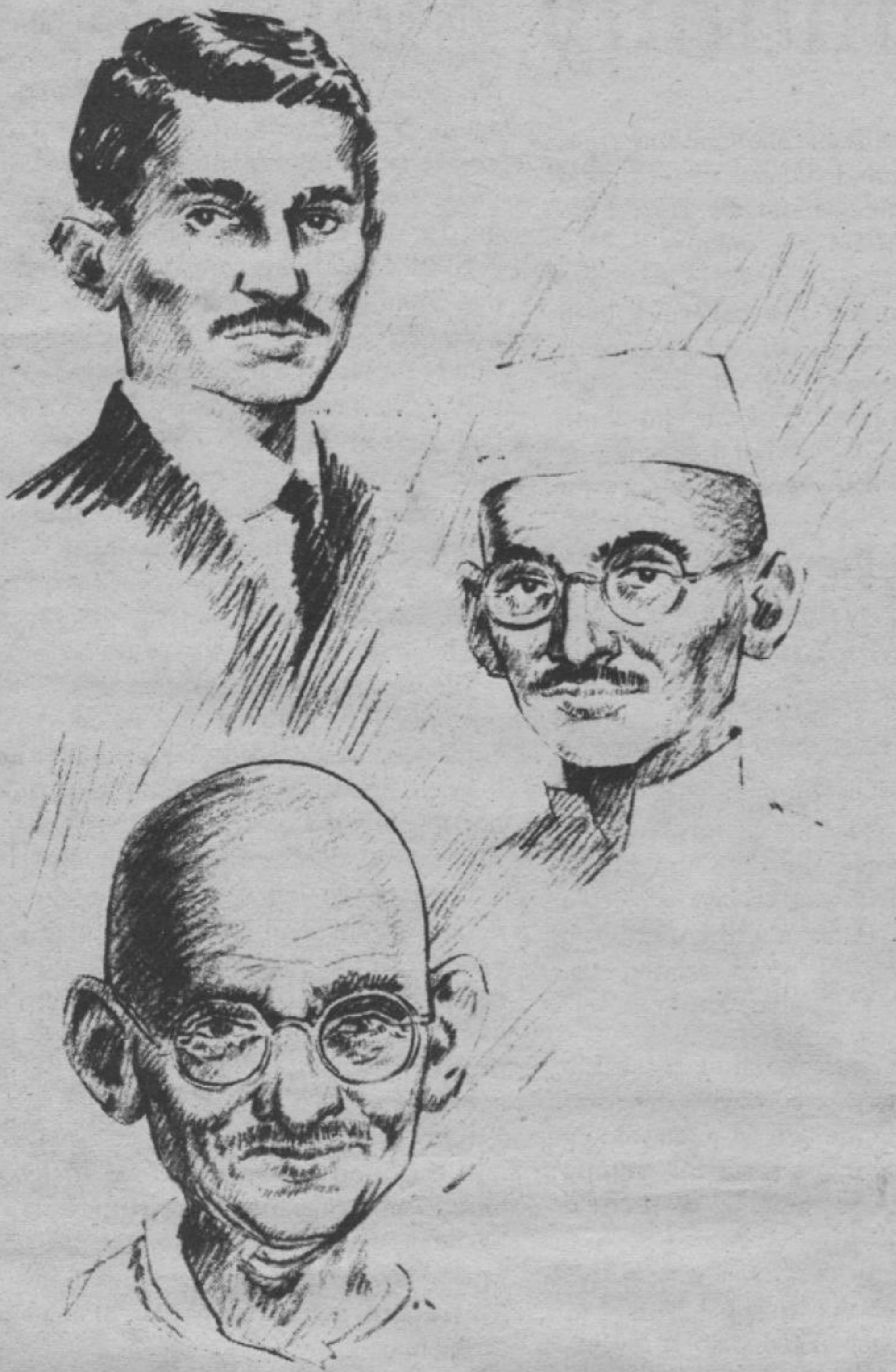
The Tallahassee community and international students have expressed interest in a program which would promote meaning and exchange between the community and the international student body. *International Exchange* was created to pair interested individuals and/or families in the Tallahassee community with students from other countries. The program allows participants the opportunity to learn from one another. Students first arriving in the United States can be assisted by their American "hosts" in adjusting to a new life in a different country. Involving yourself as a host to a foreign student is not only helpful to the student but personally rewarding. If you are interested in the *International Exchange* program, please contact Gayle Wolfe, International Student Office, 212 Bryan Hall, FSU, 644-2428.

From 'No-Nukes' to a People's Energy Movement: A Strategy for the 1980's, co-authored by Pamela Haines and Bill Moyer, has been published by the Movement for a New Society's magazine, *Dandelion*. The article describes a broad strategy for the anti-nuclear energy movement to develop from a basic emphasis of "no-nukes" to a broader people's energy movement in which people take charge of the energy sector of their lives. This process is actually already well underway, but different parts of the movement are often not aware of each other or are antagonistic to each other because they don't see how the different movement sectors complement each other. It includes a description of the historical development and changes in the movement, emphasizes the need for movement pluralism, and describes a variety of current groups and reference materials. Cost per issue is 25 cents; \$8.00 for 50; \$15 for 100, including postage. Order from Bill Moyer, 4713 Windsor Ave., Philadelphia, Penn., 19143.

The University Forum on the Draft, sponsored by the FSU Student Government, FSU Veterans' Club, Dean of Student Staff, and Campus Ministries Association, will be held Wednesday, October 1, from 7:30-9:30 pm in the Chapel of the Upper Room (auditorium-in-the-round, next to the Sweet Shop). Members of the panel will include representatives of the American Civil Liberties Union, ROTC, FSU History and Government departments. Responders will include members of student organizations including FSU Women's Center, Student Government, Tallahassee Peace Coalition, FSU Veterans' Club, I.F.C., Black Student Union, etc.

The Tallahassee Sierra Club is holding its annual auction on Sunday evening, November 2. For details or other questions about our series of outings to local areas of natural interest, call 877-9159 or 224-7729.

Telephone Counseling and Referral Service, Tallahassee's 24-hour information and crisis hotline, needs volunteers for the fall. If you have the time and want to help people in your community, call 224-6333. No experience necessary. We'll train you.



Farewell to Steele

by Margie Menzel

SPECTRUM joins the Tallahassee community in mourning the passing of Reverend C.K. Steele. We eulogize not only the man but the principles of his struggle.

First and foremost, Steele was a preacher. A West Virginia native, he was preaching by the age of 15, and entered Morehouse College in 1938. He later preached in Augusta, Georgia and Montgomery, Alabama.

Then he came to Tallahassee. He became the minister at Bethel Baptist Church. In 1956, he exploded onto the national scene.

At that time, blacks were supposed to sit in the back of the bus. When two black students refused to give up their seats to a white woman, they were arrested. Under Steele's leadership, blacks boycotted the bus system, forcing then-governor Leroy Collins to order a transit halt.

Said Collins of the black preacher, "He was as strong in his convictions as steel. The boycott hurt black people more than white people, in the sense that they needed that service more than white people did. But it showed the people of this community that they were very determined to right this wrong."

Steele often pointed to the bus boycott as the single most important issue in

developing civil rights activism in Tallahassee. But he continued to mount campaigns to integrate the airport and bus station, lunch counters, and movie theatres. He organized against police brutality. He fought to integrate schools and end job discrimination against blacks.

Steele recognized that the methodology of oppression was changing. "They have developed a more subtle way of depriving black people of their rights," he said two years ago. "But there will be a new group of leaders who will be able to cope with that, a group of leaders as sophisticated and subtle, yet as courageous in conflict, as in times past."

His focus was not only local. He helped to found the Southern Christian Leadership Conference, of which he was vice president. He marched in Selma, Montgomery, St. Augustine, and elsewhere.

Steele was a religious man who drew much from his beliefs. He saw the black church as the focal point of the black struggle.

Steele's death brought us together as did his life. Whatever our different times, different philosophies, different leaders, we recognized courage and dedication in a fellow human being. We are united in our sorrow.

Tribute to Gandhi

by Roger Peace

Mohandas Gandhi was born on October 2, 1869, and died by an assassin's bullet in 1948. Most of us remember him for his pacifist approach and struggle against British imperialism in India. Gandhi's commitment to nonviolent struggle, however, was long in the making.

During the Boer War in South Africa at the turn of the century, Gandhi aided the British by raising a corps of medical orderlies to nurse the wounded and dying. In 1914, en route from South Africa to India, he raised an Ambulance Corps of Indian students to serve the British Army. In July 1918, he recruited for the British Army, saying to his fellow Indians, "We are regarded as a cowardly people. If we want to become free from that reproach, we must learn the use of arms."

By 1928, Gandhi no longer believed in the British Empire or its willingness to help India to freedom. "Had I been the nonviolent rebel that I am today, I would certainly not have helped the war effort, but would have attempted to defeat its purpose through every effort open to nonviolence." It was characteristic of Gandhi to become more radical-minded and more fearless as he grew older.

Gandhi's answer to the troubled world of his time — capitalism, state socialism, facism, and imperialism — was the creation of self-governing, self-reliant villages. The more self-sufficiency these small geographic units achieved by cooperative effort at the bottom, the less room there would be for dictatorship from above and afar. So long as violence resides in economic practices, social customs, and collective institutions, campaigns against militarism which leave these springs of violence untouched will be futile.

Gandhi's revolution involved simplicity of material needs and wants, the repudiation of all class, caste, and racial barriers, the formation of cooperative, self-reliant villages, and the acknowledgement of a higher quality of life to be found in spiritual values and understanding. Gandhi agreed with socialists in regard to wealth being redistributed and production controlled by workers, but he went further.

"Gandhi saw as clearly as did Marx that the capitalist economy must eventually encompass its own destruction, but he saw what Marx did not see, namely, that the real evil in capitalism is not only the concentration of wealth and power in few hands, but the repudiation of spiritual values and principles of which such concentration is but one effect... Accordingly, the real answer to capitalism is not a change of control from one set of materialists to another, but the emergence of a new outlook, new personal and social values, thus a new culture, and a social order which gives scope for the complete development of the personality of every member of the community."

The tenets of such a social order would include the following (from Gandhi's Constructive Program):

- 1) *Self-reliance*. Every community and nation should aim at achieving as large a measure of self-sufficiency as possible. Only through self-reliance can we remove ourselves from the disintegrating forces of Western Industrialism.
- 2) *Small community*. The basis of society should be the small community, such as the village and small town. Only in small communities, where politics are local and vital, can there be full personal responsibility and participation in collective life.
- 3) *Appropriate technology*. Science should be used to devise tools and machines suitable for use by small industrial units, in small communities, so that personal responsibility, creative opportunity and cooperation may be the right of all and exercised to the highest degree.
- 4) *The Art of Education*. The foundation of such a society must be laid in a system of education which teaches the arts of living in such a way as to realize the essential spiritual and practical value of each. "It may be described as the art of performing all the functions necessary to human life with the whole mind and soul, thus giving to the common daily task significance, meaning and spiritual value."

Gandhi's strategy and philosophy are as valid today as in 1940. Those of radical/alternative/new age orientation can find in Gandhi support, strength, and guidance for the work to be done. Some advice to those working for social liberation through nonviolence was as follows:

- Before embarking upon a policy of non-cooperation, it is imperative to formulate a constructive alternative to replace the oppressive institution or government, and to secure for it a considerable degree of public support.
- It is necessary for the pioneers of a new social order to embody its values in actual personal relationships, in habits and institutions which all can witness.
- Civil disobedience must not be used against a wide range of government functions, but must be focused on a particular issue. It can be effectively offered for the redress of a local wrong and for the rousing of social consciousness and conscience.

Let us honor Gandhi's birthday on October 2 by reflecting on our lives and renewing our spiritual commitments to a new age being born.

Quotes and references:

- 1 M. K. Gandhi, *For Pacifists*. (Compilation of notes from Gandhi's writings; quote taken from *Young India*.)
 - 2 Wilfred Wellcock, *Gandhi as a Social Revolutionary*. (Published by American Friends Service Committee, 160 N. Fifteenth St, Philadelphia, PA. @ 35 cents) p.12.
 - 3 *Ibid*, page 7.
- Another excellent biography of Gandhi is by Louis Fischer, *Gandhi, His Life and Message for the World*. (Published by New American Library, Inc. 1954).

SPECTRUM's Evolution

The Paper and the Community

by Tana McLane

This is the 18th issue of SPECTRUM and its second birthday. Does that seem like a short time? Consider its nature.

SPECTRUM is a highly technical, highly stressful volunteer project. It has few precedents. I say this because most other publications that look like this one are not.

SPECTRUM is an expanded newsletter for Tallahassee's alternative/political community. It's not about any one institution, and it's not about an entire region. One of its main tenets is decentralism, and accordingly, we focus on our community — where we are. It's produced by and for people who live in this rather unique little north Florida city.

Admittedly, our scope has been narrower than it could be. It's impossible to offer something for everyone in every issue, and there are whole slices of the radical pie we've not focused on at all.

As we deal with our "isms," capitalism, racism, sexism, ethnocentrism, et al., we have tried to encourage and encompass a wider range of topics and views. And, being in existence for awhile is affecting change also, in that different kinds of people who write have been finding their way to our pages.

Misunderstandings have quite naturally occurred between individuals and this paper occasionally. We make mistakes. And there's a lot of power in a printed word. The people who comprise SPECTRUM's collective have been learning how to moderate and use that power fairly.

SPECTRUM is the only non-male dominated medium I know of which deals with the topics of a mixed community. There are other radical presses, both near and far, but men weight the editorial masts very heavily in most of them. One can easily feel the male power, attitudes, slants and values in even those publications which are making strong effort to be magnanimous.

"The attempt is made in SPECTRUM to meld the cooperativism, political activism, and feminism of Tallahassee into a showcase of coexisting thought."

Strictly feminist presses have generally dealt with the vital issues of women, but often outside the context of the more general community. The attempt is made in SPECTRUM to meld the cooperativism, political activism, and feminism of Tallahassee into a showcase of coexisting thought.

SPECTRUM has existed these two years despite the facts of its own complexity, the complexity of Tallahassee's political community, the difficulty of its continued production in a lab where it must fit around the needs of other publications, the burn-out of a key collective member, the unpleasant necessities of a newspaper which must be accomplished each and every time we come out, and the uncertain

future of all small publications at this time. In these uncharted times, of erupting volcanoes and nuclear missile silos, I am not sure SPECTRUM can continue.

This is something the collective itself must soberly consider in the next couple of months, despite the high of seeing yet another finished product of our efforts roll off the presses. On one hand, despite its

still adolescent development, the paper would be a publication sorely missed, especially as we head into the tumultuous '80s, when progressive publications will be sorely needed. On the other hand, there's little rejuvenation of spirit among us, despite our ideals and dedication.

This issue we were handed an article dealing with a controversy with the food co-op. The article, written in a sensational manner, caused angry reactions among those involved, as indeed it seemed intended to do.

The topic of the controversy is not as important here as the principle behind it, the way it has been allowed to snowball, and the way it must be dealt with.

The controversy dealt with the interfacing of Good Life General Store with the Leon County Food Co-op. Since its beginning, Good Life, though offering some really fine products which many of us enjoy buying, has been plagued by lack of group process, lack of member or board control, and generally out-of-control management. It has not, in a year and a

half, paid rent or utility costs to the food co-op, who leases the space to the general store.

The article we received dealt with the democratic process of LCFC's board of directors (or alleged lack thereof) in agreeing to co-sign on a loan for Good Life. The writer was angry, frustrated, and made some very strong allegations against the decision makers at the food co-op.

SPECTRUM was forced to relate to all this when the writer submitted the article: a conflict handed to us, telling only one side of the story. Because it mentioned one person by name, our policy was to inform that person that we had received the article.

A rebuttal to the allegations was then submitted, which was to run if the SPECTRUM collective decided the original article was to run. We met on this issue and made our decision not to run it.

We weighed the possible merit of its prompting community discussion of this conflict, and decided it muddied rather than cleared the air. So, neither the article nor the rebuttal appear here, though I've spent many words telling you why.

Conflicts in our community, in our family groups and friendship circles, do need to be met head-on. This is not to say cruelly, but rather clearly and with the intent to discover and solve the very real problems which lie at the root of any conflict.

For this reason, members of Good Life and the food co-op are urged to attend Good Life's first membership meeting, to be held on Sunday, September 28, at 2 pm, at the picnic tables at Myers Park, to learn about, discuss and begin to solve the problems.

This issue of SPECTRUM has not come together as smoothly as in the past. Perhaps this is because our individual attentions are elsewhere in our lives right now. At any rate, we offer here some very fine articles to welcome you back to what we hope will be the third year of SPECTRUM's evolution. Keep your eyes open for future issues.

LCFC Welcomes Sandra Muhammad

by Michael Lehman

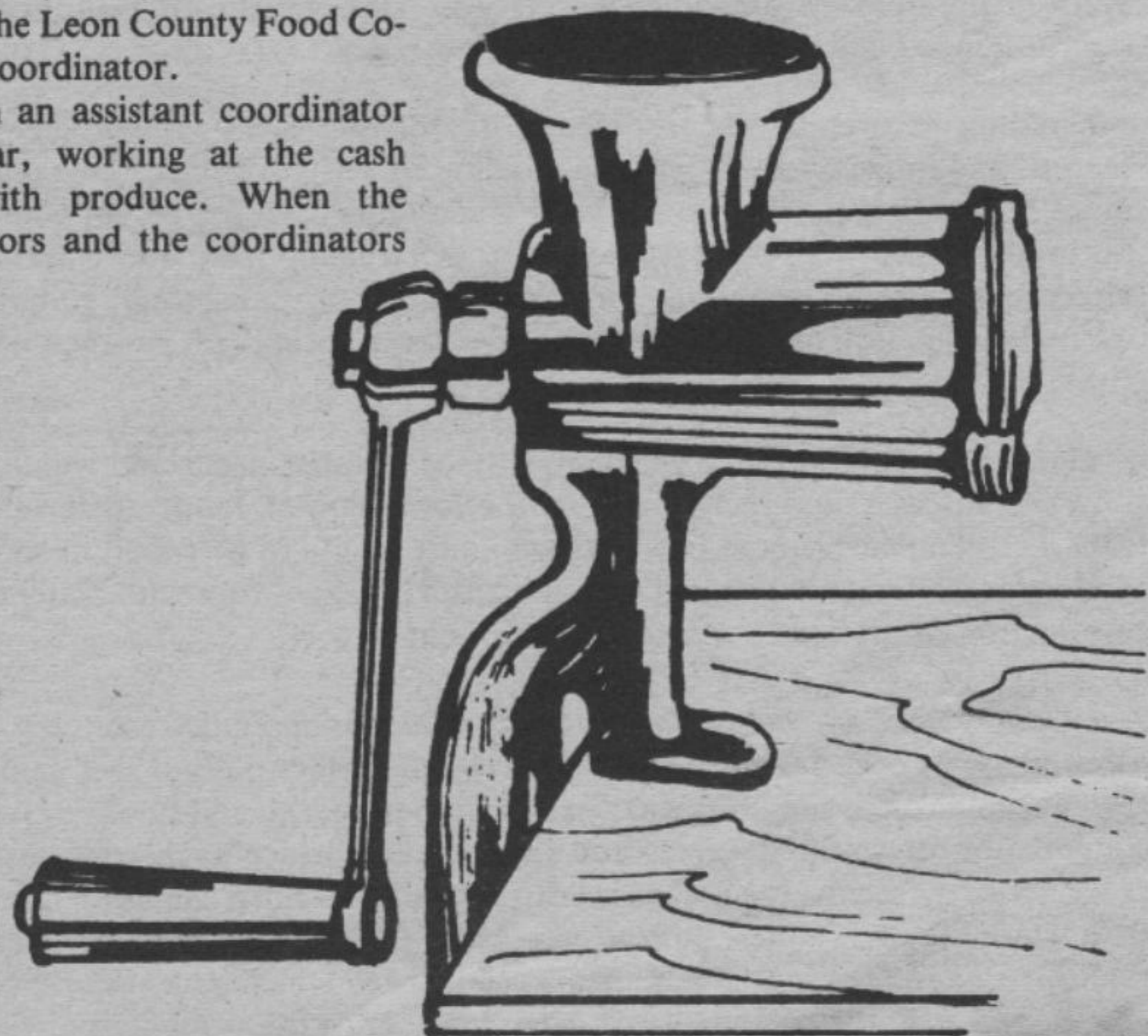
Two years ago, Sandra Muhammad packed up her belongings and, along with her family, moved to Tallahassee from Alabama. She now considers Tallahassee her home, and is part of a growing community that's dedicated to cooperative principles and the realization of those principles through the development of an alternative economic system.

On September 2, 1980, Sandra worked her first day at the Leon County Food Co-op as our sixth coordinator.

She had been an assistant coordinator for over a year, working at the cash register and with produce. When the board of directors and the coordinators

developed the sixth paid position in late July, Sandra was one of thirty-three applicants seeking the new position. She was one of five applicants interviewed and was hired after receiving a clear majority vote by the board and coordinators.

Sandra has a great deal to offer the co-op in the way of new ideas, clear energy, and cooperative spirit, and is heartily welcomed to her new position.



649 W. GAINES
TALLAHASSEE, FL 32304
222-9916
MON.-FRI.: 10-7
SAT.: 10-6

WHERE THE
SPIRIT OF
COOPERATIVISM
IS
ALIVE AND WELL!

A NEW ERA...

WE NEED THE HELP OF ALL OUR
MEMBERS AND FRIENDS SO WE CAN
RAISE THE MONEY
TO BUY THE BUILDING!

...WITH THE OLD
FAVORITES

* We still have the best selection
of natural foods in the South

* Those who help us also
help themselves

FEEDBACK

'Scairdy' and Responsible Pet Care

by Larry Teich

Letter Excerpt No. 1:

"As a longtime admirer of SPECTRUM, I was truly dismayed to read the article about Scairdy (cat) by Larry Teich. Ordinarily, I have found SPECTRUM's articles to evince current, knowledgeable expertise on any subject addressed, as well as a caring attitude toward living things. Not so, in this case. First, the point of the article is obscure — one can only assume it was meant to be entertaining, since it was not enlightening. Actually, it spelled out a terrible callousness toward a creature for which Mr. Teich had assumed responsibility. To what avail the money he mentions having spent on medical attention, when the poor animal semi-recovered only to be turned loose on the streets in an impaired condition, to suffer the following: a fall off the porch, being stepped on, attacked by dogs and various unnamed terrors? It's too late to help Scairdy, but please do the still-living animals a favor and run a realistic piece on *responsible* pet care."

Sincerely, Jean Harper

Letter Excerpt No. 2:

"I was depressed to read the article by Larry Teich about Scairdy Cat. The article seemed to have that "free spirit" attitude some people have with animals. The feeling that because they are animals, they should be free to reproduce, free to roam. I hope you will give some consideration to this value."

M.L. Garcia



The above excerpts are samples of some of the responses SPECTRUM received after printing my article "Scairdy Cat Tails of Woe" in Issue No. 17. I have chosen to print and respond to them for several reasons.

First of all, the letter writers deserve a letter of explanation for their sincere concern for the poor treatment of many domesticated animals. I apologize for unknowingly perpetuating irresponsible attitudes in the care of pets. I also apologize for not being a professional writer or storyteller. The article I wrote was about circumstances in my cat's life which took place over a period of three years. The way the story was written, however, simplified and made it seem that his life was one mishap after another and it wasn't apparent why I concluded that it was wonderful to live with him when I only focused on the "morbid" accidents that happened. I didn't give enough space to the admirable qualities of his personality or the daily pleasures of being around him. So to some people, I seemed to be an ogre and an irresponsible pet tormentor. I only recounted a true story of things that happened, not what should have happened.

Another reason for this article is that even though 75 percent of the response to "Scairdy" were favorable, what should have happened needs to be brought out. Most people don't have the same awareness as those who work at the Humane Society Spay and Neuter Clinic or at the Animal Shelter. The following is part of a letter by one of these people: "Since many people cannot accept death as an alternative for the excess numbers of pets animals, they pass out kittens and puppies to any taker or abandon them in areas where they feel they'll find homes on their own. They then don't feel as though they are contributing to the numbers being killed at the Shelter. They can easily say they find homes for all their kittens. What about the kittens' kittens? What about the kittens's kittens' kittens? These pets are extremely prolific and the buck can't be passed so easily. Sooner or later offspring are going to be shelter statistics. Why not spay or neuter to avoid it? I contend animals hurt and suffer and don't want to be born to die because no one wants them. I feel animals are confused when left and suffer hunger when no one provides food. Perhaps man should not have domesticated animals and made them dependent upon us, but since we have, let's provide them as well as we can. I would like to see SPECTRUM educate its readers to the problems of animals."

Here are a few statistics I got from the Leon County Animal Shelter:

Of the animals picked up or brought to the Shelter, the average figures for 1979 are:

- 15 percent adopted
- 20 percent claimed by owners
- 65 percent euthanized

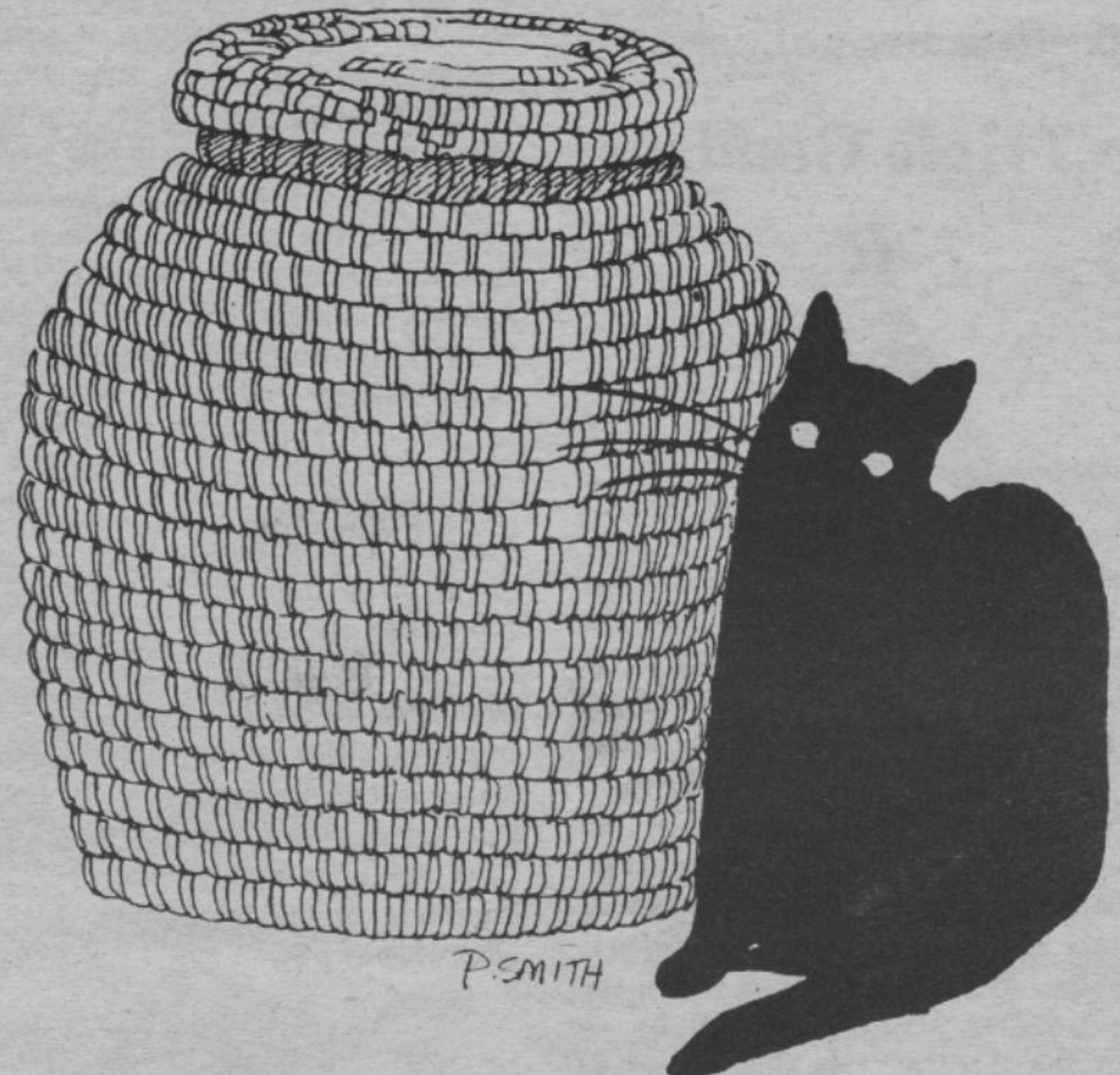


The final reason I have printed these letters is to talk about reader response. I wrote my article on Scairdy because I had many fond memories of him and wanted to write them down before they faded away. For once, I wanted to write something that was so unpolitical and non-controversial that it would be a nice break from our usual array of articles. Well, believe it or not, after two years of printing SPECTRUM with some off-the-wall points of view, radical politics, and controversial themes, we've never had any written negative response until the Scairdy article. We finally, unwittingly, had a topic that was emotional or relevant enough to draw a response, and for that we're glad.

One of the main reasons SPECTRUM exists is to stimulate discussion of local issues an alternative viewpoints in the hope that the readers would determine the content of each issue by submitting articles. This is what we mean by "A Cooperative Newspaper for the Tallahassee Community". We have always wished for more feedback (criticism as well as praise) so we could gauge what people want to read.

Both of these letters ended with a desire for someone to write an article which would include what they thought people should hear. Who is this "someone" they have delegated that responsibility to? In this case, I've used their letters to serve part of that purpose, but I would much prefer individuals or organizations to write or solicit articles for SPECTRUM on topics they don't feel get proper attention here or elsewhere. I'm sure people don't want to keep seeing the same old names repeatedly writing articles. We would hope that more people involved in the content of SPECTRUM, including artwork and announcements, will increase the relevancy and quality of each issue.

So, thank you for the response and keep those cards and letters coming.



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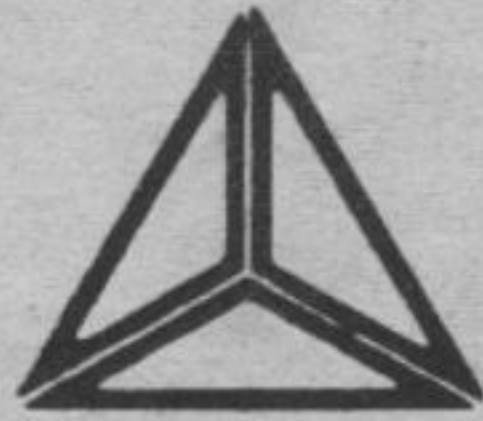
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Spreading Branches

The Triple Goddess

by Rowan Fairgrove



There are many faces within the Divine. People and cultures turn to the Archetypes which most clearly speak to their need. One of these Archetypal modes which has been used by many cultures is the identification of three Goddess aspects with the phases of the moon. These three phases, represented by New Moon (or First Crescent), Full Moon, and Dark Moon correspond to the aspects of Maiden, Mother and Crone which the Triple Goddess manifests. I will try to present the three aspects clearly and as separately as possible, but it should be noted that in reality it is difficult to distinguish them separately since they all flow back and forth into one another

continuously. Many Goddesses manifest all three phases at various times, while others are most closely identifies with one aspect.

The first aspect, that of Maiden, is symbolized by the first crescent, the moon of new beginnings. She is Virgin, a woman whole-within-herself, she bears her divinity in her own right. In her function as overseer of new beginnings she is also the Goddess of Love. She is also the Huntress, riding or running in pursuit of the new, exercising and enjoying the strength of her young body. When we use the energy in this Archetype, we manifest it through the physical body. The dove, the owl, the seashell and the bow are some of her symbols. Artemis, Athena, Bridget, Ariadne, Aphrodite, Kore, Dwywnwen, and Brunhild are some of her names.

*"Behold me
I am the Young Virgin
giving birth to myself
born unto myself,
ONE-IN-MYSELF.
I come as the spring comes,
tremulous with her newborn flowers
hungry and still innocent as the first birdlings...
I am as the Faery Queen's daughter,
born into etheric joyfulness
coming at last unto my own."
(Black:1978:p74)*



The Full Moon represents the Great Mother. She is the bringer of fertility and life to her domain which is all earth, all creatures, all plants. She is called Green Goddess, Lady of Bread, Lady of Abundance, Lady of Wild Things. She is the Nurturing One, the Protectress. To manifest her energy we use our aetheric body. The cup, a sheaf of grain, the pomegranate, and the pentacle are some of her symbols. Among her many names are Isis, Danu, Geia, Arianrhod, Demeter, Innana, Rhea, Frigga, Ishtar, Sarasvati, Mary, Aditi, Kwan-Yin, and Tara.



The third aspect of the Goddess is the Crone or Wise Woman, symbolized by the Dark Moon. The Dark Goddess is the aspect of destruction and rebirth. As the Terrible Mother, she is the Hungry Earth -volcanoes, earthquakes, hurricanes, all the destructive forces in nature; as well as the Goddess of War and of Death. In this mode, her symbols are the tiger, the vulture, the hyena, and the raven. But in her darkness is also the still point within, dreams and visions, as well as Nightmare. Her sphere is the astral intuitive, she works on the soul forces of life. She is the Goddess of Creative Activity Within; the Goddess of Transformation; she is Hecate, Teacher of All Witcheries; she is Kerridwen with her Cauldron of Knowledge and Rebirth; she is Hela or Persephone as Queen of the Underworld through which all must pass to be judged before being reborn. Her symbols in this mode are the Cauldron, the Wheel, and the Loom. Some of the Dark Lady's names are Kali-Durga, the Morrighu, Gorgon, Lilith, the Erinyes, Am-Mit, and the Fates.



*"I am the Dark Moon of Bitter Sea,
Black and stormtossed I walk the land
Bringer of Dreams, Ruler of Destinies,
Watcher at the Crossroads.
I am the Blazing Fire,
The Flame which cannot be quenched.
The Slaughtering One, the Irresistible One
Through whom all must pass.
I stand between Death and Life,
From my Opalescent Veils
Come all Witcheries and all Life.
I am the Cauldron and the Promise
I am that which is attained at the end of
desire."*

*"My breath is on the morning, my
smile is summer. From my hand the birds
of the air take their food. The mild ox is
my friend, the wolf trots by my friendly
side: at my voice the daisy peeps from her
cave and the nettle couches his lance. The
rose arrays herself in innocence, scattering
abroad her sweetness with the dew, and
the oak tree laughs to me in the air. The
lambs follow my footsteps, they crop my
bounty in the meadows and are not
thwarted: the weary cling to my bosom
everlasting. Through me proceed all
actions and all deeds, through me voices
come to teach and aid, and from me
cometh the Divine Promise and the Breath
from afar laden with goodness."
(Robertson:ND:p8-9)*

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*This is Part One of a two part article on
the Triple Goddess and the Triple God.
The Triple God will be featured in this
column in the next issue.*



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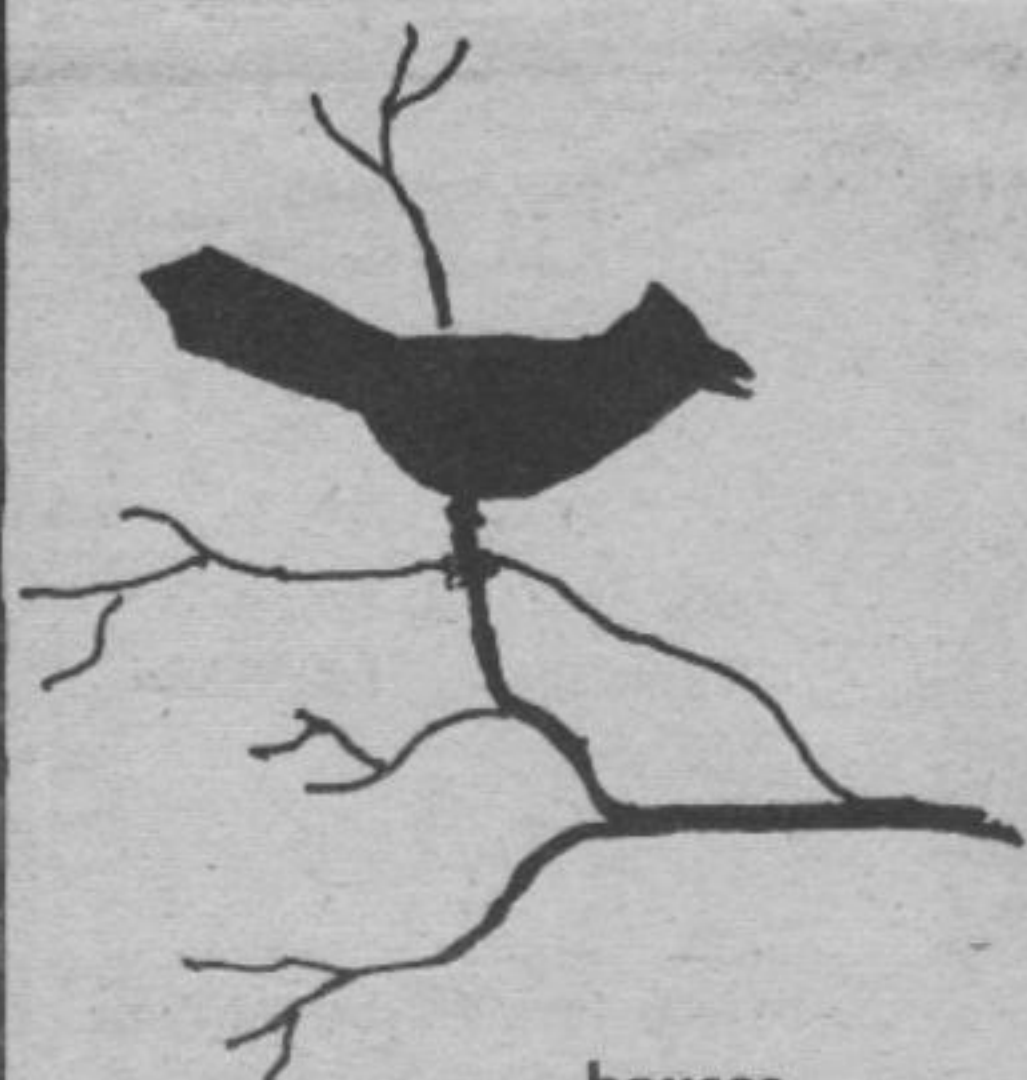
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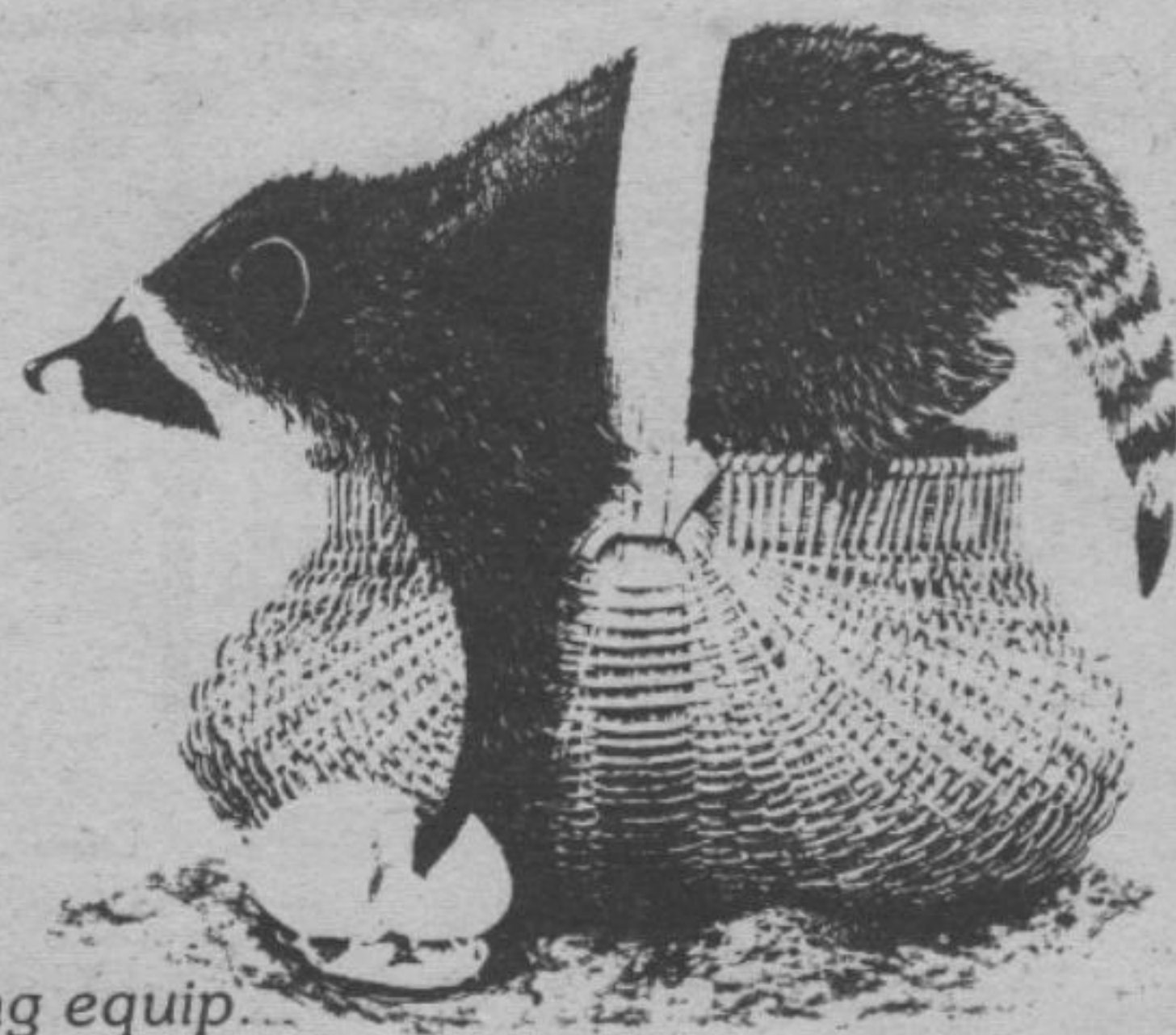
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Paul Jensen '79

Two More Death Warrants...

by Margie Menzel

Governor Bob Graham scheduled a double execution — the 11th and 12th death warrants he has signed — for October 8 at Florida State Prison. The two men are Carl Ray Songer and Lenson Alfred Hargrave. Both are white.

Songer was convicted of killing a Highway Patrol trooper in 1973. The trial was moved from Citrus County to

Osceola County, where the jury recommended death and the judge imposed the sentence. The Florida State Supreme Court later upheld the ruling.

Hargrave was sentenced to death for killing a convenience store clerk during an armed robbery. His accomplice pled guilty to a second-degree murder charge and received a 20 year sentence.

Attorneys for the two men have not finalized grounds for appeal, but it seems likely that stays of execution are within reach.

Death penalty opponents suggest that Graham's choice of two white victims is largely due to a desire to avoid racial flare-ups in the wake of the MacDuffie riots. One of Graham's potential selections — denied clemency at the same time as Hargrave — was a black man from Miami's Liberty City. It would seem that Graham is carefully weighing the assets and the liabilities of his gambits.



20th Century Peacemakers Series

A series of films & discussions on 20th century peacemakers will be held every Tuesday evening, 7:30-9:30 pm, from October 7 through November 25 (except for election day, Nov. 4). Place: The United Ministries Center (548 W. Park Ave.)—across from Bill's Bookstore on Copeland Avenue.

The focus of this series is on individuals of our time who have struggled for peace and justice, whose humanitarian service is an inspiring example to us.

- Oct. 7 Albert Schweitzer— German doctor & theologian serving in Africa. (The film being shown has won an academy award for Best Documentary.)
- Oct. 14 Mohandas K. Gandhi— Indian pacifist who confronted British imperialism.
- Oct. 21 Dag Hammarskjold— Danish statesman & general secretary of the United Nations. (In conjunction with U.N. Week, Oct. 20-27)
- Oct. 28 Thomas Merton— N. American trappist monk of contemplative life.
- Nov. 11 Dorothy Day— N. American Catholic Worker committed to helping urban poor.
- Nov. 18 Martin Luther King— N. American black civil rights activist.
- Nov. 25 Dom Helder Camaro— Brazilian Archbishop addressing the blatant inequities of contemporary Latin America.

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Anti-Nuclear Physicist Kaku to Debate

Ardent anti-nuclear physicist Michio Kaku will debate a representative of Westinghouse Corporation, the designers of the infamous Turkey Point nuclear reactors. This debate will take place Friday, September 26 at 8 pm in FSU's Chemistry Lecture Hall.

This is our chance to bring up health issues, high and low level waste disposal, the real economic picture to include government subsidies, security issues, the military-plutonium link, why our children and many more generations are left out of the cost-benefit ratio, and many other problems that the nuclear industry and government have been actively concealing. We are lucky to have Michio Kaku working with us.

Of major concern in the debate is the Turkey Point complex, which is going to cost Florida Power & Light users \$500 million to replace its steam generators. There is no assurance that the replacements will be any better.

There have been no new orders for nuclear power plants in the U.S. in the last two years, though a few that were "in the pipeline" are now being granted operating permits. Many in the anti-nuke movement see this as total, final victory. But is it?

Despite this country's cutting back on new reactors, Westinghouse and other corporations have continued to market their products around the world. These reactors are generally of inferior design, built for profit, not safety. The recipients include South Korea, Taiwan, Iran (although construction there has been

terminated by Khomeini), and other "friends" of the U.S.

Reactor sales are now on the increase. That's right, GE and Westinghouse are "dumping" in the Third World countries, and the U.S. Export-Import Bank (a quasi-governmental agency) is arranging the financing, and at very favorable terms. When the prime rate was at 8-10%, the Export-Import Bank loaned "nuke money" at 4%! When the prime rate hit 18%, the export-Import Bank "upped the ante" to 9%! The U.S. taxpayers, of course, fund the difference, while the industry reaps the profits. Incidentally, no such favorable loans are available for solar equipment.

Michio Kaku, one member of an emerging group of socially conscious scientists, recognizes the difficulty of taking complex scientific concepts from the simplicity of the laboratory to the even more complex environment of the real world. More democratic means of deciding how to use technology are clearly needed. Professor Kaku has more than ample credentials to impress any member of the scientific community, as the author of more than 35 technical papers, mainly dealing with Unified Field Theory.

Those expecting the typically dry scientific presentation will be sorely disappointed. He brings to us the excitement of the scientist on the verge of discovery, coupled with a demand that all of humankind be involved with decisions that affect our very lives.

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Wife Abuse: A Continuing Social Ill

interview by Kate Teluga with Cynthia Davis Fern, director of Refuge House

Last January I had the opportunity to establish a friendship with the director of Refuge House, Cynthia Davis Fern. The Refuge House provides a safe sanctuary for women and their children escaping from physically abusive situations in their homes.

Intrigued by the concept and wanting to know more about Refuge House and its policies, Cynthia and I talked at length several times about spouse abuse, the role society plays in spouse abuse, Refuge House's policies and its survival, and how concerned citizens could best help. The idea for this interview sprang from these discussions, as we felt it was important to inform the general public on wife abuse and Refuge House's goals.

Lest we be accused of being hard-nosed here without any insight to men being victims of spouse abuse, too, we'd like to say that men are often victims of abuse as well. But the research done in the areas of family violence does not support the fact that the abuse of men occurs in the overwhelming amounts that it does to women and children. In fact, there is very little conclusive research on the abuse of men.

Men, for the most part, are in better situations for terminating abuse by their wives. They do not necessarily have the responsibility for taking their children and providing secure homes for them. They have generally received better educations and skills for establishing financial security for themselves and their children, if they do take them. And they have more than likely not been reared from birth with the social and legal message that they are indeed second class citizens. — K.T.

SPECTRUM: It seems in the recent past we've been hearing more about spouse and child abuse. What are some of the nationwide statistics on this kind of abuse?

Cynthia: In 1975 a survey was conducted by some independent researchers, Strauss, Gelles, and Steinmetz. Their survey was the first major research done in the area of family violence. In interviews with over 2000 American families the researchers summarized that:

Over 2 million women are beaten or faced by their partners with a gun or knife each year.

60 percent of all American couples engage in domestic violence sometime during their marriage.

10 percent of all married couples admit to extreme physical violence that results in serious injury.

In the U.S. alone a wife is beaten every 30 seconds.

According to FBI statistics, domestic violence is America's number one unreported crime. The President's Commission on Crime states that the unreported incidents are likely to be ten times greater than those reported. Police receive more calls for help from victims of spouse abuse than any other serious crime. In Leon County, the Sheriff's Department estimates close to 150 calls per month. Utilizing the statistics on unreported incidents, you can grasp an idea of the seriousness of the situation in Leon County alone.

S: Are child abusers often spouse abusers?

C: Not necessarily. The unspoken attitude is that it's all right to beat your wife, but not your child. Though in the 1975 survey by Strauss, et al, child abuse rated 129 percent higher in families where there was also spouse abuse, fifty to sixty percent of the abusers came from homes where they had been abused or had witnessed abuse of their mothers and siblings.

Spouse abuse doesn't necessarily mean child abuse. From my experiences at Refuge House, there is a low percentage, so far, of child abuse cases. It appears some husbands can draw the line when it comes to their children, though they'll beat their wives. Although the children may not be receiving physical abuse, they suffer a great deal of emotional abuse or neglect inherent in living in an unhappy home.

Obviously, you can see how children, witnessing and accepting domestic violence, perpetuate the cycle of family violence. That is why it is vitally important for the woman to escape the situation. Not only for herself, but for her children as well. Only then can we help insure that future generations will not accept this behavior pattern as normal, and thereby work towards a healthy, non-violent culture.

S: What has been society's traditional view of wife beating?

C: Historically, wife abuse has been a sanctioned cultural and traditional custom worldwide. English Common Law stated, "A man may discipline his wife in any manner he deems necessary to assure her obedience." This law lasted into the eighteenth century, when it was revised to state that the husband did have the right to beat his wife, but only if he used "a switch no wider than his thumb". Thus the phrase, "Rule of Thumb" was coined from the legal sanction of wife abuse. We still see remnants of this law in our language and customs today.

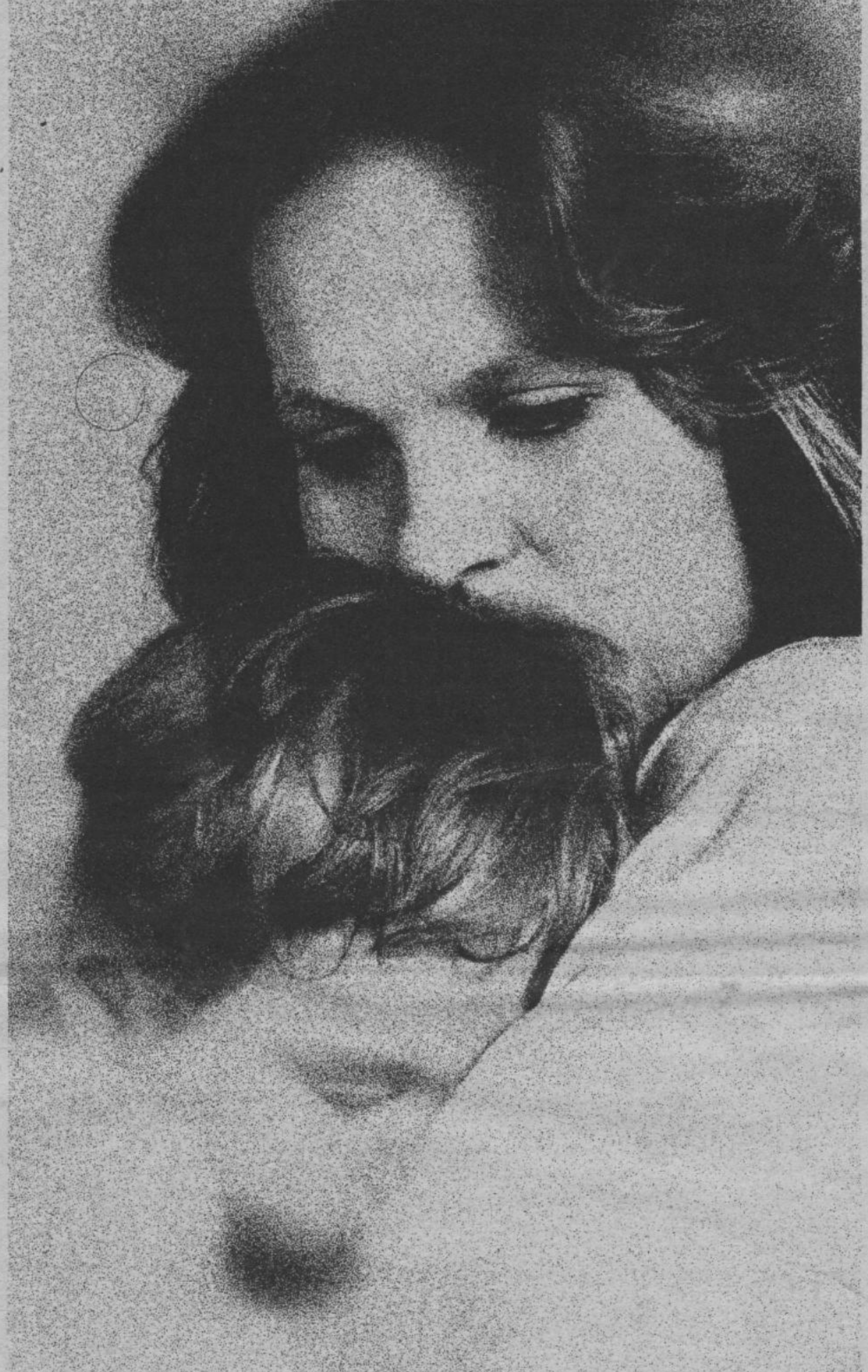
In the twentieth century, with influence, no doubt, from the women's suffrage movement, the law was repealed and it was no longer legally sanctioned to beat a wife, though it remained a common practice.

In 1978, the State of Florida passed legislation clearly defining spouse abuse as a crime involving assault and battery. This same legislation also mandated that a \$5.00 tax surcharge be placed on all Florida marriage licenses that would go into a trust fund to sponsor spouse abuse shelters and services throughout the state. Florida is to be commended for this action, and is one of the leading states in implementing this kind of progressive legislation. At Refuge House, our major and most stable funding is a result of this legislation.

S: Do our discipline methods with our children foster abusive behavior?

C: Yes, they do. The majority of Americans have been geared to physically discipline children. Strauss supports this when he says that "When we first spank our children, we are modeling the idea that it is okay for someone who loves you to hit you." That goes for a slap or any other physical disciplinary action. This ties into the violent culture theory — that physical force is an accepted way to teach people what is expected of them and to communicate one's position of power over them.

In the violent culture system, violence is the accepted means of behavior. This is reinforced not only with our children, but by movies, television, sports, newspapers, political situations, and just about everything and everyone who touches our lives. We, as



a society, have not accepted the morality that condemns violence or say that it is wrong, though we "lip-synch" it at home, school, and church. A first step to ending spouse abuse, I feel, is to incorporate the value that violence is morally wrong.

S: How can we begin to de-program this behavior? I know that I feel guilty when I have to spank my daughter in order to stop unacceptable behavior. I feel spanking is also unacceptable behavior and makes her more vulnerable to accepting abusive situations in the future.

C: It is really hard. At Refuge House, we highly discourage physical discipline by offering alternatives. We realize the difficulty in achieving alternate results with a child who has been reared on physical discipline for awhile. We encourage participating in parenting courses that offer and teach other methods of disciplining children, and teach healthy communication skills.

Communication is important. Society's habit has been to communicate by physical means. We need to develop our verbal communication skills. If we are adept in verbal communication, we can effectively get our point across without using physical violence.

In a society as highly educated as the United States, we still lack the verbal skills necessary for successful communication. When people aren't successful verbally they resort to physical means of communication.

Communication is the crux of the problem. Many of us can't communicate well with our significant others. We sometimes communicate better with acquaintances than with the most important people in our lives. Many batterers are not in touch enough with themselves to know their own feelings or have enough verbal skills to communicate successfully what they are feeling.

It's tough. It means being honest and assertive enough to verbally express your ideas without denying anyone else's rights.

S: Why do women remain in abusive situations even though they are endangering themselves and possibly their children?

C: There are many reasons why. Some are based on concrete realities. Financially, they have 3 or 4 children, no job experience, no skills and are wondering desperately how they

can make it out on their own, being the sole support of their families.

Other factors include fear of loneliness, feelings of shame and guilt that they accepted abusive treatment, or feeling that they may have possibly done something to deserve abuse, and fear of retaliation. Divorce doesn't free a woman from fear of the batterer finding her and beating her again. Many times this does happen.

Many women feel that they can't leave. What good does it do them? "I'll be killed if I stay or killed if I leave." And many men reinforce those feelings by saying, "If you leave me, I'll find you and I really will kill you." Lenore Walker, author of *Battered Women*, says that the victim begins to incorporate a learned helplessness, they feel they have no control over their lives and what happens to them.

In a battering situation, despite their determination to be a fine wife, an excellent mother, and a good housekeeper, it doesn't mean that they will not suffer violent abuse. The helpless/powerless behavior is internalized, therefore, getting out doesn't seem to offer much hope. At Refuge House, one of our primary focuses is to help the women take control over their lives, make decisions and follow through with the necessary steps. They learn that the victim is not responsible for the batterer's behavior, and that she has the right to live in peace.

S: What legal recourse does a victim have against further abuse?

C: If she chooses to remain in the situation, she has only two options. A victim who is not ready to leave can and should call the police to file an incident report to establish record that the crime of assault and battery has occurred.

Filing the incident report does not mean charges have been brought against the abuser. She has to choose to press charges in order for the batterer to be arrested. However, if the police officer has probable cause to believe that assault and battery has occurred or has witnesses, the officer himself can choose to arrest the batterer. Though this is not a normal occurrence.

The victim is also encouraged to seek medical attention. Repeated battering can cause internal injuries as well as broken bones. And seeking medical attention provides further documentation that an abusive situation is occurring.

There are several important reasons for establishing medical and police records of assault and battery. If the victim chooses to leave the situation, she will have a record established for possible divorce and child custody/visitation right procedures. Documentation also shows the abuser that assault and battery is a crime, whether at home or in the streets. Medical and police records provide solid data in determining how often the crime of assault and battery in the home is occurring.

For the victim who chooses to leave, the legal recourses are better. The victim should first file an incident report with the police. Then follow through by pressing charges against the abuser. This entails possibly going to court as a witness, though most often she will only be called on to be present during proceeding against the accused.

Next, the victim should obtain a restraining order which is a court order stating that the abuser is not to come to her place of residence or work. Wherever she is, he is not to have contact with her. Restraining orders vary, it is important for the victim to be aware of the exact legalities of her order, knowing when to take proper recourse for violations.

Unfortunately, there are loopholes within the restraining order system that result in it

being ineffective. Many times the violence it sought to avoid occurs before the victim can get police response, and the violators are often not prosecuted sufficiently by the courts.

The victim should get a divorce once she has committed herself to ending the relationship and see that the batterer receives no visitation rights to the children. She will have to prove to the courts that she herself or her children are in danger. This is where medical and police documentation of prior abuse will be tremendously helpful.

Many times, even after these steps have been taken, it is still necessary for the victim to leave town before she can feel completely removed from the threat of violence.

S: What is available in this community for people seeking help from abusive situations?

C: There are few places where battered women feel they can turn for help. There are: the police, hospitals, and social services. The social services include Aid to Families with Dependent Children, apalachee Community Mental Health Association, Food Stamps, Housing Assistance, Job Training and Placement, the 4-C program for childcare costs (and other similar programs), and North Florida Legal Services. Most important is getting in touch with the spouse abuse shelter who can help the victim contact all of the above agencies and have a staff who is aware and trained in being able to give the particular support and assistance the victim needs in rebuilding herself and her life.

In Tallahassee and the 14 surrounding counties, the Refuge House, Inc. is the spouse abuse shelter. We can be contacted through Telephone Counseling and Referral Services at 224-633, 24 hours a day, seven days a week, or through any of the above agencies if the person reveals that she is a victim of spouse abuse.

The Refuge House's location and phone number remain confidential for the security of those who seek help and safety there. Though we've dealt primarily with women facing abuse in this article, Refuge House is open to men escaping abuse as well. We are open seven days a week, 24 hours a day and offer individual, family and couple/marriage counseling on a short-term basis as well as shelter and referral services for victims and their children.

A victim does not have to leave her situation in order to take advantage of Refuge House's services. For example, there is a rap session on Wednesday nights where any woman suffering from physical abuse is welcome to come and join the women of the house in discussing their experiences, feeling, and problems. Our Outreach Program also includes support, counseling, and referrals for victims who choose to remain with the batterer. This program is important for the many victims who need positive support to make a change in their lives. Soon the Outreach Program will include counseling for batterers committed to changing their behavior. Refuge House focuses on providing support for change in a concerned and sincere atmosphere.

Battered women, whether they choose to stay or leave, must have a range of services available to them. An aware community with trained and sensitive service providers is needed to support and assist battered women and their children. Social supports, sanctions, and resources are necessary to ensure that violence by one person against another is not acceptable either at home or in the street.

In part two of this article we will focus on Refuge House itself. It's philosophies and programs, history and funding, and how concerned citizens can best give support to the center and help alleviate spouse abuse.

World Conference for Women *by Gayle Wolfe*



The World Conference of the United Nations Decade for Women was held in Copenhagen, Denmark from July 14th to the 30th of this year. The purpose of the conference was to assess the progress made since the 1975 International Women's Year World Conference developed the *Declaration and Plan of Action*. This 1975 *Plan of Action* sought to strengthen the status of women throughout the world. The 1980 Conference sought to evaluate the current status of women in light of the 1975 goals.

The principles embodied in both the 1975 and the 1980 conferences include the equality of both women and men in rights, opportunities, and responsibilities. Both conferences noted that the existing international economic relations obstruct the efficient use of human and material potential for development and call for a new international economic order.

As a first-time observer at the conference in Copenhagen, I was

impressed by the coming together of many different countries and cultures to share a common purpose: the concern for the improving of the status of women. However, within this binding theme lay a multi-fractioned network of concerns. Each woman and man attending the conference seemed to have her or his own personal cause relating to their individual experiences. Often these causes were in conflict, resulting in the various demonstrations, sit-ins, walkouts, and general dissatisfactions. The same conflicts were present in 1975 and will be present again in 1985.

These conflicts are not between women and men, but between the rich and the poor, the white and the black, the "haves" and the "have-nots". They are the conflicts that exist as a result of greed, ignorance, and apathy. They are the conflicts within the world societies and within the women and men of those societies.

Despite the conflicts, despite the greed, ignorance and apathy, the women and men in Copenhagen joined together. Networks were formed and strengthened, ideas and strategies were discussed; and many of us returned to our countries less greedy, less ignorant and less apathetic. And although we were dismayed at the lack of real measurable progress for women during the past five years, we were encouraged enough by those we met to be not hopeful but *active* in our countries to ensure progress during the next five years.

Anyone desiring more specific information about the conference, please feel free to contact me at 575-4155. I have slides and copies of the documents relating to the World Plan of Action.

Violence against women is an integral part of life in our society, something that affects every woman. In the Tallahassee area alone, reported sexual assaults have increased by 122 percent in the past four years. Many women in our community feel that it is time to educate ourselves and work together to reverse this trend. With this in mind, CPE, the Black Women's Collective, Rape Crisis, FSU Women's Center, Feminist Women's Health Center, Refuge House, and many other concerned women have planned a *Stop Violence Against Women Wee* from October 27 through November 1.

Schedule

•Monday, October 27: Speaker and slide presentation from Women Against Violence Against Women; 7:30 pm, Diffenbaugh Bldg., FSU. Call CPE for room number.

•Tuesday, October 28: Violence in

Health Care; 7 pm, Lincoln Neighborhood Center (on Brevard St., next to SAIL).

•Wednesday, October 29: Economic Violence; 7:30 pm, FAMU Campus. Call CPE for location.

•Thursday, October 30: Physical Violence; 7 pm, Bond Community Center (2204 Saxon St.).

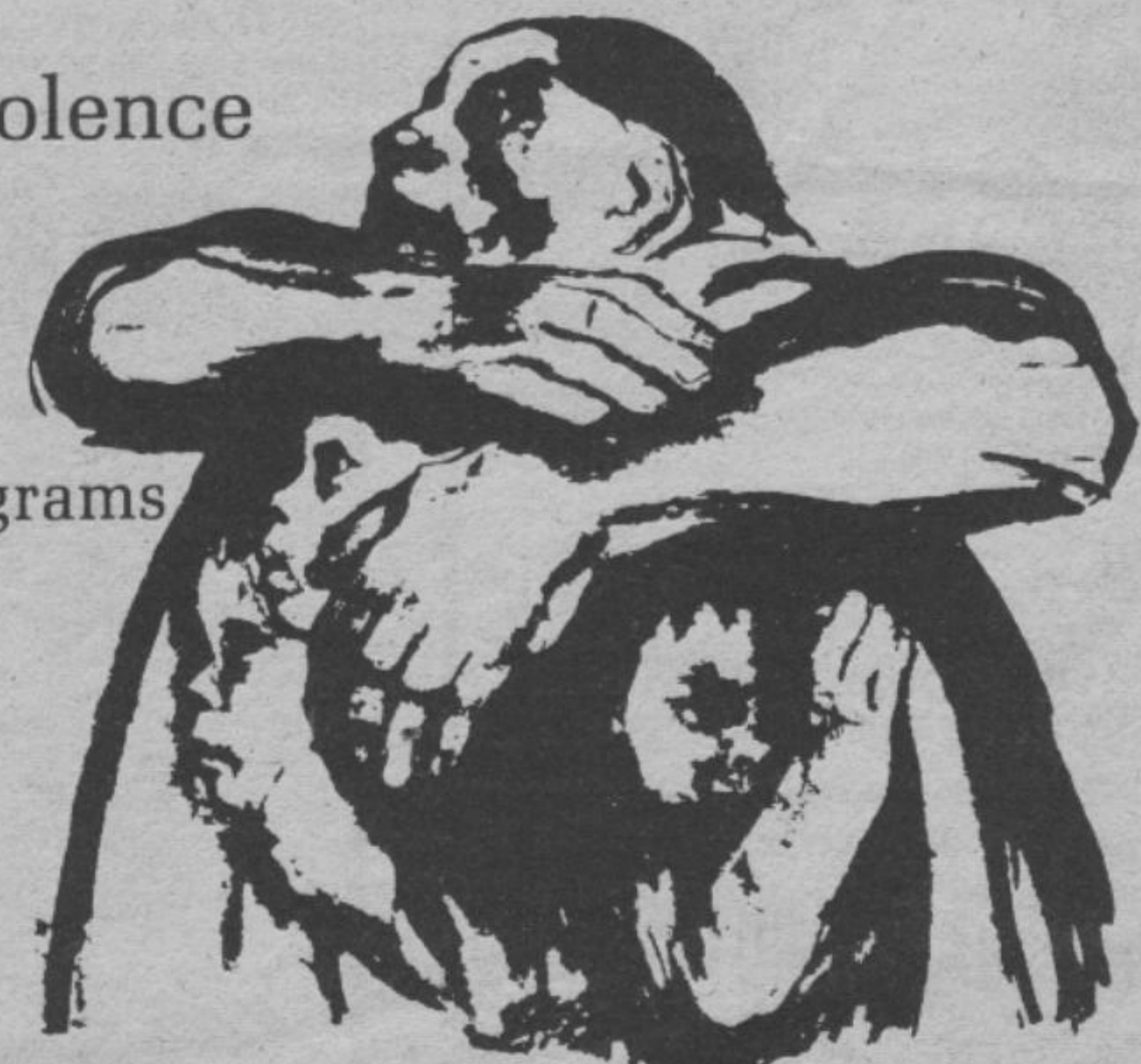
•Friday, October 31: Community Awareness Day; literature will be available at FSU and FAMU campuses.

•Saturday, November 1: Women's Concert and Celebration; Union Ballroom at FSU; 7:30 pm. Film: *Killing Us Softly* (on violence in advertising); 8:30 pm — *Medusa Muzic*, an all-women rock band will play.

Childcare is available at the FSU Women's Center. Or feel free to bring children. For more information, call CPE at 644-6576, or the FSU Women's Center at 644-4007.

Against Violence to Women

a week of programs



Thirteen Books on Pregnancy

1980 is definitely a big year for babies. Everywhere you turn there's another woman somewhere along the road to childbirth and motherhood. The post-war baby boom of the late 40's and early 50's seems to be spawning a boom of its own.

Unlike women of other generations, perhaps, the pregnant women around Tallahassee these days seem to be grouped between their late twenties to mid-thirties. We've waited to have these babies until after certain things in our lives were established. And we read in preparation.

More is known and more information is commonly available than in the past. Today it is possible to read dozens of books on every aspect of pregnancy, birth, infant development and care, nutrition, and child psychology. These books are written in every stripe and attitude toward women.

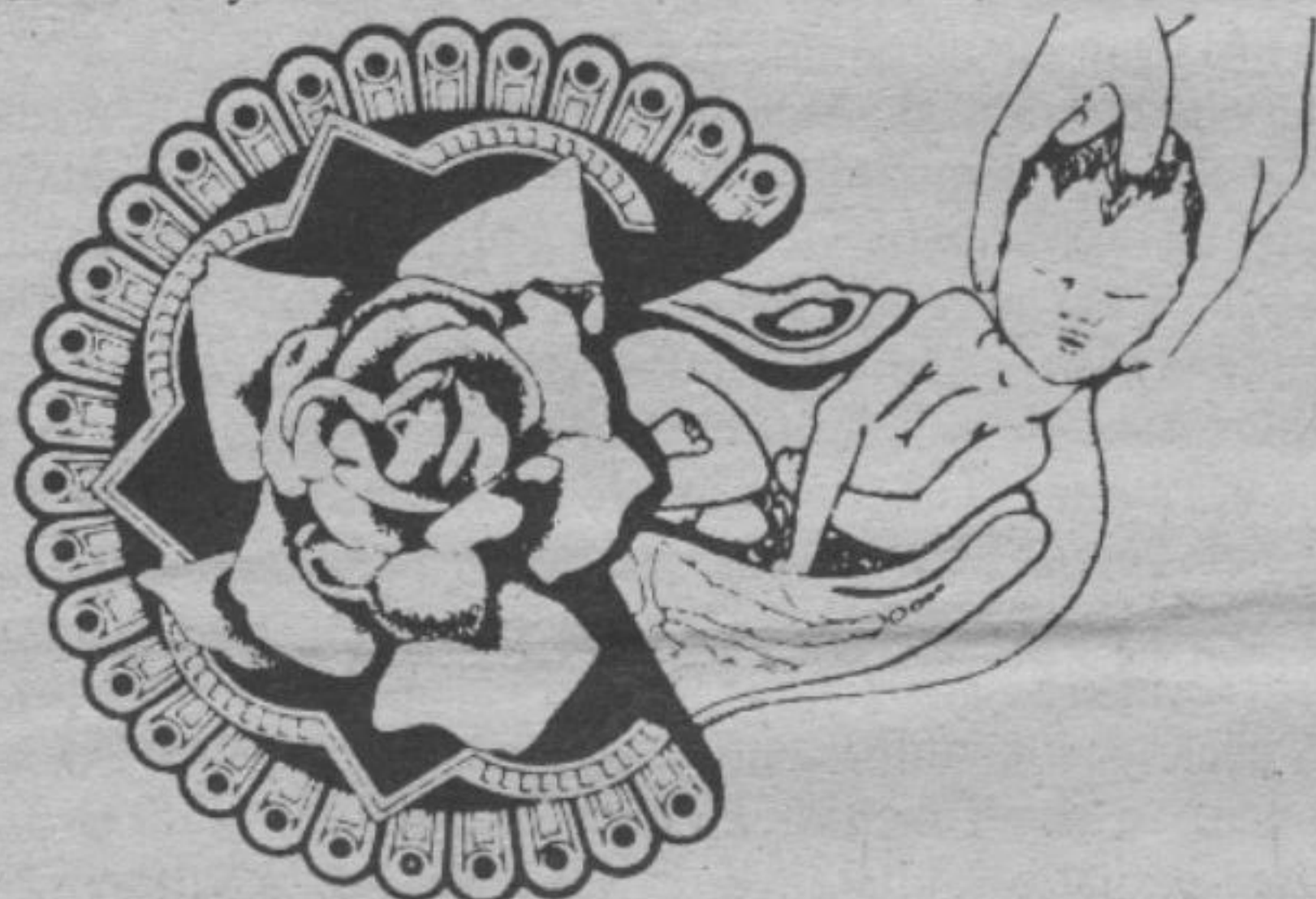
As a pregnant woman in 1980, I have been unravelling a thread, reading many books on these topics, and assimilating them back into some sort of coherent fabric. Each book in this baker's dozen has beneficial things to share. All were written in the 60's and 70's, and many reflect those years in subtle ways. Yet to be written are the books of the 80's.

Books on these topics written by male "experts" are often flawed in their treatment of the female reader. I winced a lot upon reading them, and my criticisms in this regard are noted within these brief reviews.

My book list is necessarily incomplete, representing only what I hope is a smorgasbord example of what's available. Mothers recommended most of them to me, and I'm glad to pass them along.

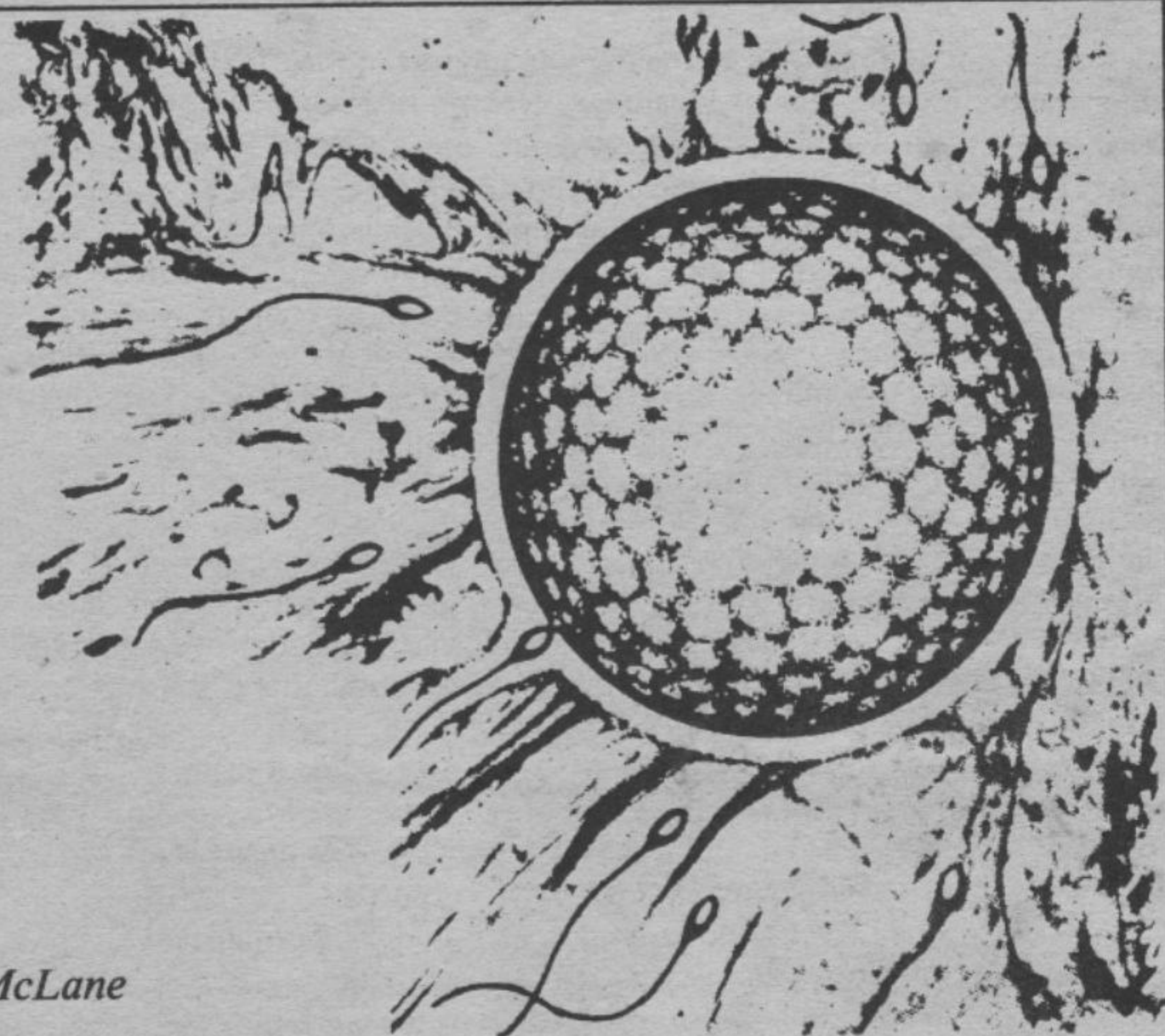
Commonsense Childbirth (Lester Dessez Hazell, 1969) — Easily the *best* overview on birth around, this is an inexpensive paperback. Hazell is the mother of several children and speaks from experience as well as from a professional viewpoint. Covers everything you need to know except the finer points of exercise and nutrition. Best place to start your reading.

A Season To Be Born (Suzanne Arms, 1973) — An experiential photographic essay of a woman's journey through pregnancy. Beautiful black and white photos taken by her husband share the rich texture of her journey. The story goes on to depict an arduous hospital labor and delivery. This is not a sweet tale, but a strong one to be read and re-read.



Of Woman Born (Adrienne Rich, 1976) — A kaleidoscopic view into the inner world of motherhood from a radical feminist, scholarly perspective. Adrienne Rich is a symphony while other writers are stuck on one minor harmony. The center of the book, dealing with patriarchal perversion/usurpation of motherhood, is heavy and painful, but the finale is exuberant and reconnected. The *only* book of its kind.

With Child (Phyllis Chesler, 1979) — This very provocative "diary of motherhood" has a haunting, ambivalent quality that every feminist who becomes a mother (and vice versa) will understand. The emotional ambivalence of pregnancy and motherhood, the



by Tana McLane

voyage through the physical and cosmic layers at the "late" age of 38 all weave themselves into very colorful cloth. Excellently written. I was left with the feeling that motherhood was for Chesler (women? feminists?) a very hard thing, but vibrant.

What Every Pregnant Woman Should Know (Gail Sforza Brewer, 1977) — This book deals more with the "hardware" of pregnancy — nutrition; specifically, the subtopics of *metabolic toxemia of late pregnancy* and other complications brought on or accentuated by doctors' restrictions of weight gain in pregnant women, reflecting the culture's rigid mold of slender women. These complications are largely nutritionally-caused and can be avoided through proper nutrition and natural weight gain/expansion during pregnancy. The diet plan at the end tells you how.

Moving Through Pregnancy (Elizabeth Bing, 1975) — A marvelously reassuring little book to read after the heaviness of most of the other books on this list. Contains many photos and a short, descriptive text. It's about *how* to use your pregnant body — how to move and how to relax, how to wake up, dress and work when your belly is rotund and even putting on your shoes is a challenge. Not so much a book on exercise as movement.

Spiritual Midwifery (revised, Ina May Gaskin of The Farm, 1978) — Perhaps the best known book on childbirth in the cooperative/new age community. Begins with tale after tale of births accomplished by The Farm's method of natural childbirth, which relies a lot on "attitude". Moves on to instructing parents and then midwives in the finer details of this process. The last half contains good technical information and diagrams for managing a birth. Skimming this section helps to demystify the techniques of birth and the newborn. Makes a great effort to be holistic.

Life Before Birth (Ashley Montagu, 1961) — Very readable, factual, scientific book covering specific health and environmental pitfalls to avoid during pregnancy. Explanations of many cause-and-effect situations on everything from pollution to emotions. Explains clearly the Rh factor problems, hazards of smoking and drugs. Exciting because it touches lightly on different research and offers answers to questions not even hinted at elsewhere.

A Child Is Born (A. Ingleman-Sundberg, 1965) — Outrageously clear and beautiful color photos of developing fetuses depict the "drama of life before birth". Unfortunately, the text is generally paternal and condescending, as if the pregnant woman's body is capable of the scientific mysteries of life while her mind is infantile and needs fatherly guidance even through this. Look through it for the pictures and forget reading it. Expensive.

Husband-Coached Childbirth (Robert A. Bradley, 1964) — This Bradley is the father of the Bradley Method of childbirth now seeping into its own alongside Lamaze. There are many wonderful facts within the covers of this book, but the fact that it was written so long ago and by an elderly, paternal man hits one again and again upon reading through it. However, bear with its many indiscretions because there's information here that's important to know. It does not describe exactly what the Bradley Method is. Apparently that must be gained from Bradley classes. This book is written as a guidebook for fathers.

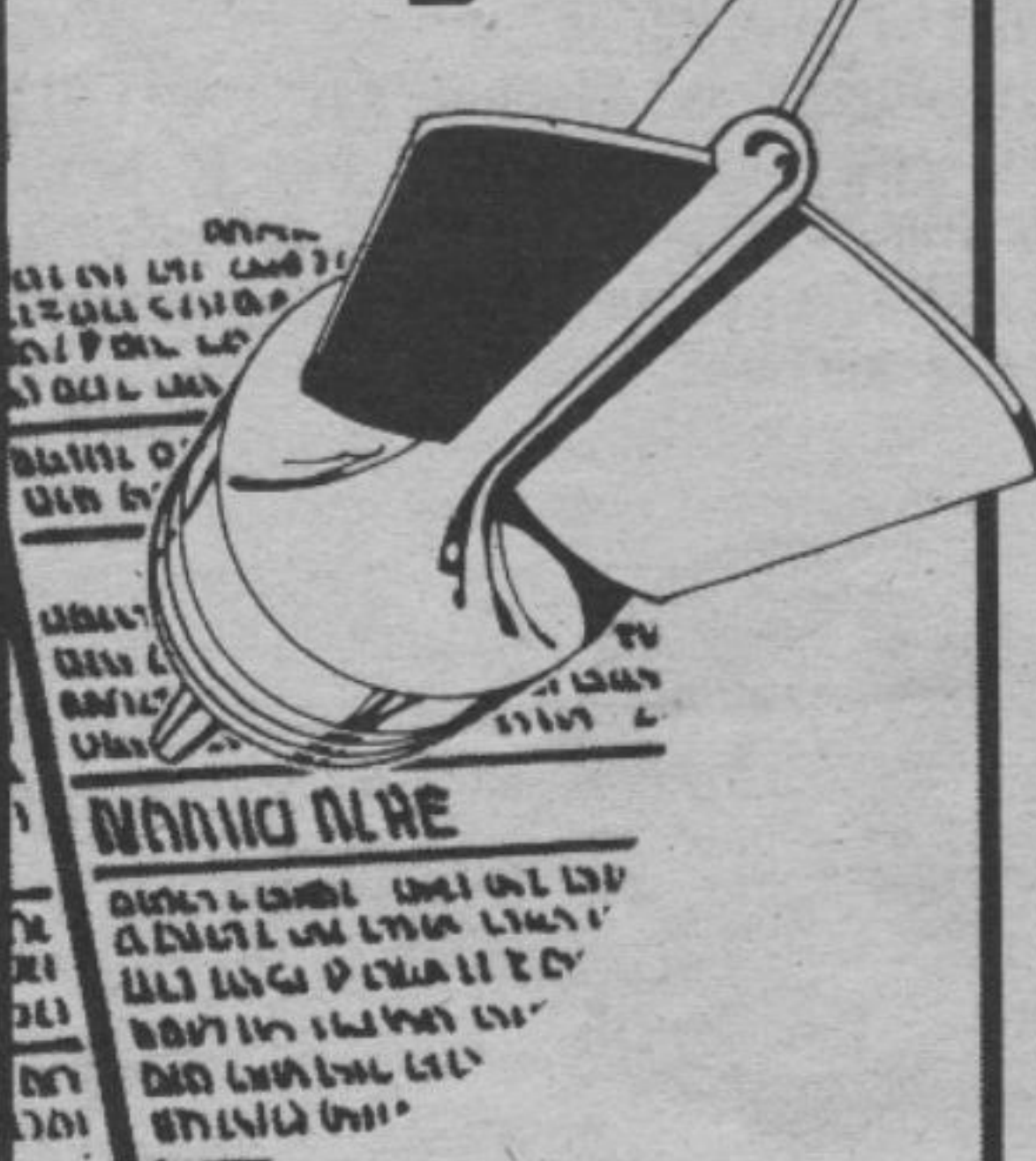
Six Practical Lessons for an Easier Childbirth (Elizabeth Bing, 1967) — An informative lesson book providing a home study course for the Lamaze Method of childbirth. The "lessons" include discussion and diagrams of pregnancy as well as how-to info on body and breathing exercises. Lamaze is a psychoprophylactic method which is deliberately learned as a means to handle the intensities of labor, rather than natural childbirth *per se*. This book is not as relaxing and flowing as *Moving Through Pregnancy*, but then it is an entirely different sort of book.

Nursing Your Baby (Karen Pryor, 1963) — Should be called *Everything You Always Wanted to Know About Breasts*. An information-packed manual on nursing babies that makes an excellent primer. Despite its ancient use of the word "girl" to describe mother or woman, this book has some remarkably radical insights into the cultural blockades to nursing and into the positive benefits of doing it anyway.

How To Parent (Fitzhugh Dodson, 1970) — An interesting book on child rearing, this book, unfortunately, also has a condescending air to it regarding the mothering of children. It's also heavily into sex roles for children (little girls are "coquettish" while little boys are willful). But the instructions on discipline and at-home educational curriculum are great, as are the Appendices in the back which include suggestions and addresses for the most fascinating child equipment. Children raised by this method are often advanced intellectually and have greater language skills and ability to communicate and invent. Recommended.

Would friends who have been so generous in lending me some of these books please request them back if you want them? So many were given to me at once that I lost track of which are whose. Thanks.

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How Women See the Future

by Vicki Mariner



Since the early 19th century, writers have been breaking out of the known present into the imagined future.

Science fiction has created a fascinating smorgasbord of possibilities for the year 2,000 onward. If you want to speculate on how any particular political or social theory would work, some S.F. author has already tried it out for you.

Author Robert Heinlein is the hero of the libertarians, and male S.F. writers have traditionally championed rugged individualism on the space frontier.

But women, in the midst of profound

present changes, have an even greater stake in scoping out the future. Are we moving towards an androgynous (or gynandrous) future society? How will human relationships change?

Do sex roles create us, or do we create them? What would it be like if there were simply no men?

Writers like Joanna Russ, Marge Piercy, and Ursula LeGuin have described all these possibilities.

On Joanna Russ' future earth, men have disappeared — and are not missed. In Marge Piercy's gentle Mattapoisett, the sexes are barely distinguishable. And on LeGuin's Annares, anarchist pioneers struggle to create a society that de-emphasizes individuality in every way.

A new course offered by the Women's Studies department at FSU will be focusing on these writers and others. I talked with the course's creator, Dr. Sheila Taylor, about her interest.

"The idea grew out of a course in satiric vision, where we read satires on utopia. The *dystopia* presents a perfect society and then shows how it fails through human flaws and contradictions.

"I noticed that women were more realistic in their visions. Their utopias have flaws but aren't destroyed by them. They are more human and real because of it. Ursula LeGuin's *The Dispossessed* is a good example. Annares has problems, but it works."

In addition to the future society theme, readings will also include two anthologies of S.F. stories by women.

Science Fiction By Women will meet M-W-T-F, 12:20-1:10 in room 310, Williams Bldg., FSU.

Whether you rent a small apartment with a garden terrace, dwell in a suburban house or live on a small acreage homesite or farm, you can make habitat improvements to attract birds and other wildlife to your yard. Here are just a few examples of simple ways to make living easier for wildlife who must contend with rapid urbanization and suburban sprawl which far too often destroys essential food, water sources and cover.

•Build a brushpile and plant trees and shrubs having wildlife food value. A simple brushpile becomes a hideaway for wrens and brown thrashers, while a coral honeysuckle vine strategically planted invites the ruby-throated hummingbird to sip its sweet nectar.

•Before clearing away all the "weeds" in your yard, find out which ones are valuable food sources for wildlife. The deep purple berries of the American beautyberry add color to your garden and are favorites of the mockingbird as well.

•Placing a nest box in the proper spot or, better yet, leaving dead trees standing if not potentially hazardous will encourage chickadees, wrens, titmice and woodpeckers to nest in your yard.

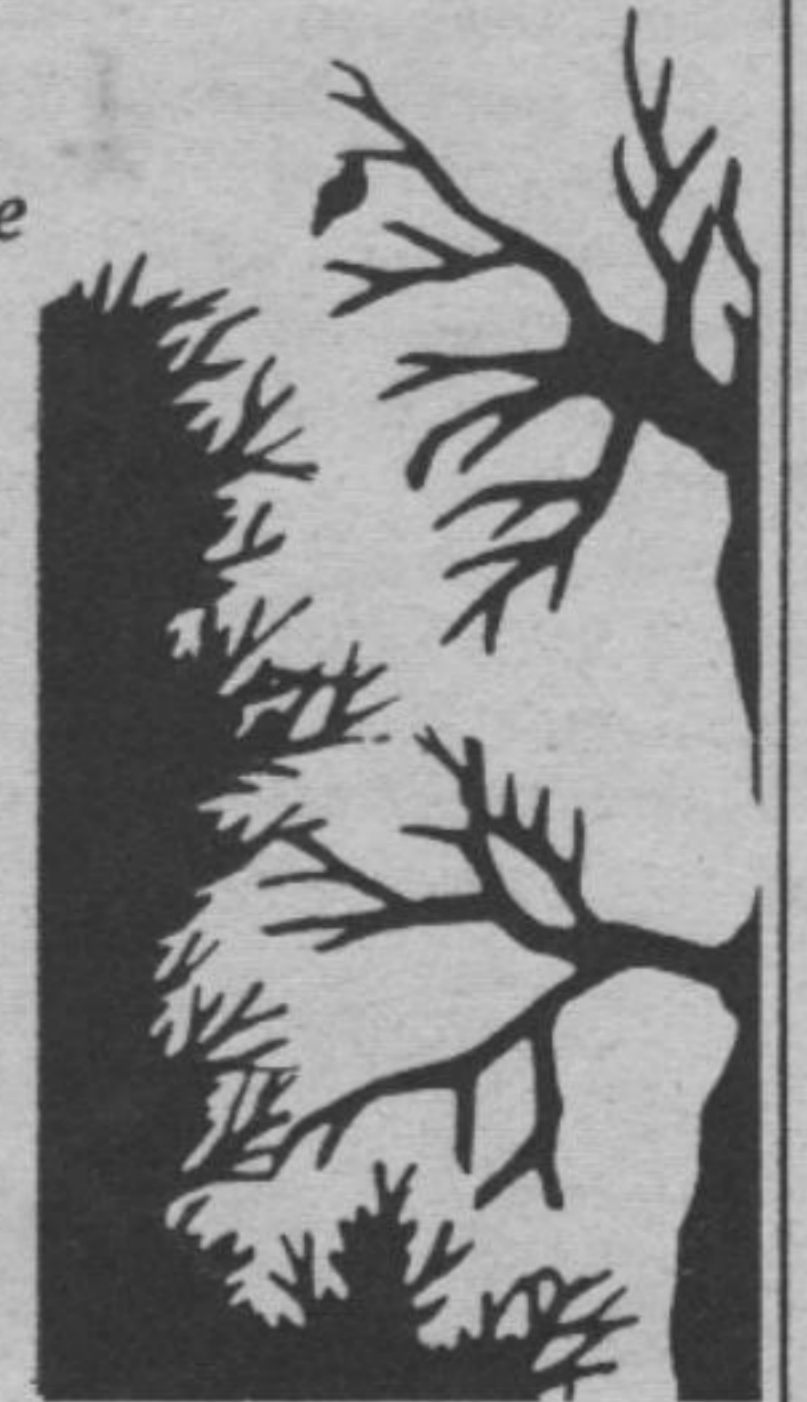
•A water source is imperative. A birdbath, clay flowerpot tray, or more elaborate bird pond and mister will suffice.



invite
birds
to your
home



by Donna
Legare



These are just a few of the many suggestions that will be covered at Native Nurseries' *Feathered Friend Festival* on Saturday, October 25, from 8 am to 6 pm. Activities will include a birdwalk, slide programs on planting to attract wildlife, a talk on improving wildlife habitat and workshops on how to make suet cakes.

Leon County Food Co-op Needs You!

Why?

We are buying our building at 649 W. Gaines St. for \$190,000.00 We must raise \$30,000.00 by Jan. 15, 1981 to complete the down payment of \$40,000.00 We can handle the monthly 20-yr. mortgage payments but we need YOUR help to raise the down payment. Remember, our "food for people, not for profit" pricing policy does not allow us to accumulate large sums of capital to cover once-in-a-lifetime expenses like this. So we need YOU—the members and supporters of LCFC; your time, your energy, your \$ donations.



What

YOU can do to help is:

1. Give money!
2. Join the Fund Raising Committee and help with fundraising projects like mail-outs, advertising, community dinners, and any other good ideas you have!
3. Tell others about our building fund and ask them to contribute!

When?

NOW—you can:

1. Come into the storefront and donate \$5 or more at the Information Desk, or drop your change into the jars at the registers.
2. Come to the Fund Raising Committee meeting at the co-op Mon. September 29th at 7:30 pm, or sign up to help on fund-raising activities in the storefront.

If you want to see the largest member-owned and operated co-op in the Southeast own its storefront, then raise money, not hell!

One Man's Meat...

Early this summer I was reading the request list and noted a request for chocolate milk. I responded with one word, "sugar!" and went on to the next item. A month later the same request appeared again, only this time there was some commentary attached. The writer cited some technical facts on the percentage of sucrose to be found in sorghum, honey, and maple syrup and the comment that if we ban chocolate milk we should take away all other items containing sugar as well. They concluded, "Please get off (your) high diet horse and let me decide what I eat. Next they'll be outlawing 'unhealthy' food paraphernalia..." I found the writer's arguments persuasive and responded, "Okay, you win — look for it soon." Since that time, we have been doing a modestly booming business on chocolate milk.

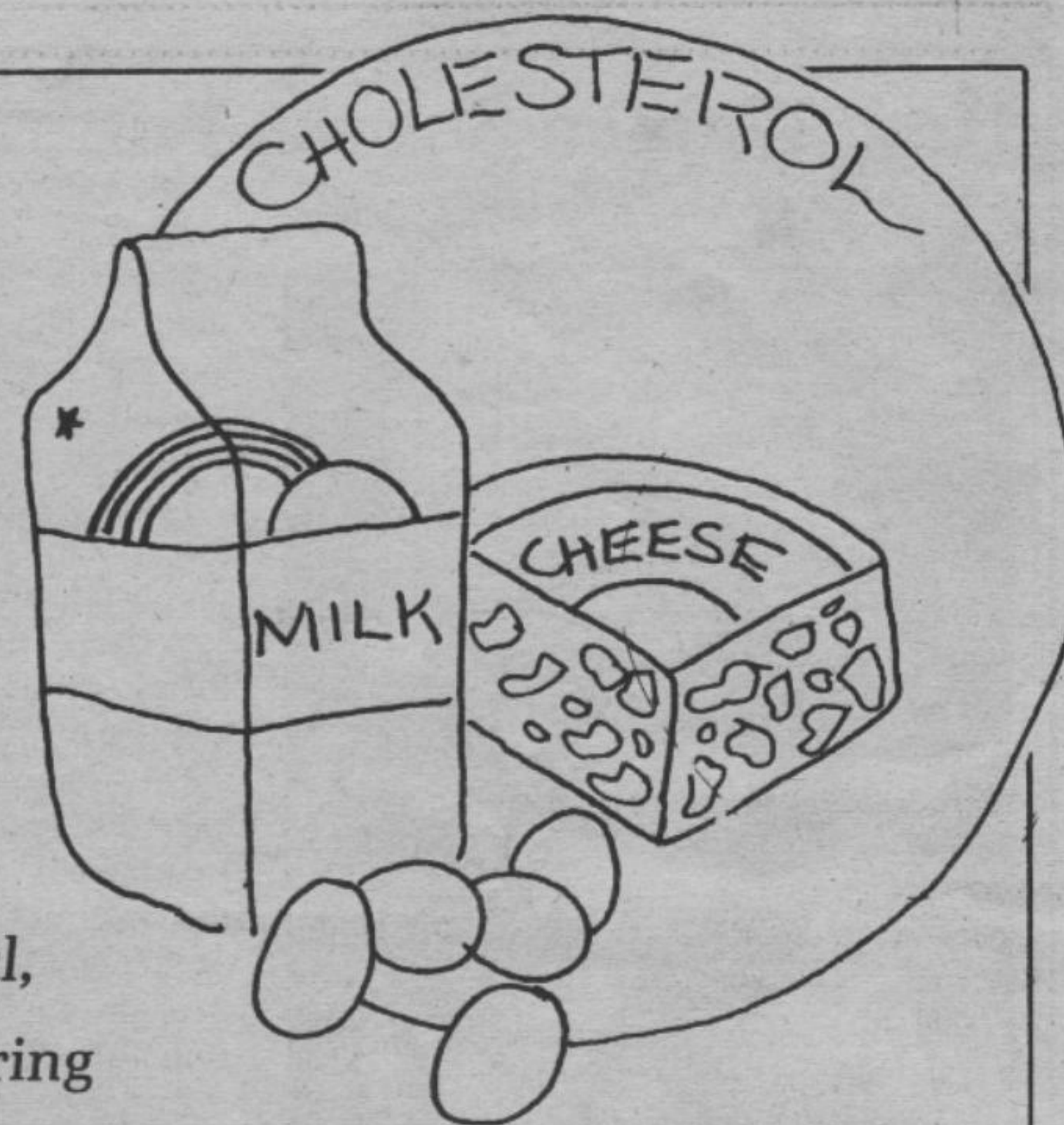
This story is illustrative of a problem which must be continuously re-evaluated at the food co-op: What are our criteria for determining which kinds of foods the co-op should carry and which should we avoid? Most everyone has some idea about what the co-op "stands for," and in most cases this perception is associated with the idea of what kinds of foods we do and do not carry. We carry "wholesome food," "organic food," "non-exploitative food," "cheap food," and so on.

But are these things true, or are there some hidden contradictions? What would our food co-op look like if we sifted everyone's ideas about food down to a lowest common denominator and eliminated all those items that some people find to be unhealthy or otherwise unsuitable? What would happen if the staff adopted guidelines that would please everyone?

Let's start by ruthlessly eliminating a few whole shelves in our imaginary campaign for purity. First to go will be the vitamin shelf. After all, the argument runs, people should receive their proper nutritional needs from food rather than from highly processed food sources. I know of at least one co-op in Florida (Duval County Food Co-op) which actually took this as an operating principle.

The second shelf out is going to be the pet food shelf. The main argument here concerns meat. Without reiterating all of the arguments which reverberated with fury and passion at the last General Membership Meeting, I will only note that meat remains the *one* item about which we have a stated policy: *no* meat or meat products. Among the ostensible reasons for this proscription is the concern that animals not be killed, yet animals killed for use as pet food pellets become just as deceased as those slaughtered for frankfurters. The food co-op's policy does not claim an exception, yet there it lies, one entire shelf of it. For the sake of consistency then, we should eliminate all that suffering and get rid of our pet foods.

Now let's look at one of the major killers in America, and the food co-op's culpability therein. Heart disease and related circulatory ailments are largely the product of a sedentary and tense society aggravated by improper diet. One of the aspects of this diet is the use of salt, known to cause blood pressure difficulties. If we eliminate salt, then we



by Rob Brunger

art by Pam Wiley

an LCFC editorial,
in hopes of inspiring
discussion as to food policy

can take with it a rather impressive selection of flavored, herbed, and decorated salts now adorning the shelves of the co-op. The tamari and tamari-based products can also take a walk. There are quite a number of packaged goods and a few repacked items in which salt is present; in some cases, like corn nuts and Dr. Bronner's Corn and Sesame Chips, salt is almost a featured ingredient.

But we're not quite finished with our crusade against heart disease. There remains that entire southwest corner of the store, the Bastion of Cholesterol. Any product of animal origin contains cholesterol, and the research is persuasive enough to have convinced the U.S. Congress — against the furious lobbying of vested interests — to have released dietary guidelines which include reduced cholesterol consumption. It seems, to put it very simply, that the stuff gucks up your circulatory system, and that, in turn, makes you less optimally healthy than you would be otherwise. Certainly we in the co-op could be in the forefront of promoting cholesterol-free diets by eliminating all products of animal origin. So, goodbye, cheese display; so long, yogurt; farewell, milk and butter; hit the road, eggs.

Synthetic chemicals are on nobody's wish list, but they can be found at the co-op all the same. When the staff decided to carry no bread containing preservatives (which, incidentally, explains why we don't carry rye bread), they felt a need to make an exception for English muffins since the demand was so great. Of course, you can always buy the frozen kind, but it's fifty-five cents more. So much for cheap food! Roddenberry's pickles contain not only preservatives, but food dyes as well, so that they will remain green and attractive for several years to come. Cheerios are colored, Shredded Wheat is preserved, and Old El Paso beans contain something unpronounceable. As for the soaps and cosmetics shelf, there is a great plentitude of chemicals to be seen there, only some of which are naturally derived.

We really ought to be in the mood for handling sugar by now. Sucrose has a truly ominous reputation among co-op shoppers, but that doesn't keep you from consuming substantial amounts of it. Not only are we going to eliminate everyone's favorite Breyer's ice cream (which we already eliminated two paragraphs ago, but never mind), but also three of our four kinds of bulk granolas (the less expensive ones), and some of your favorite candy bars: Tiger's Milk bars contain four different kinds of sweeteners. Turbinado sugar and brown sugar simply aren't going to be able to slide by with the excuse that they have some redeeming qualities in their associated mineral content. As for fructose, it happens to be one of the most processed foods in the store (right up there with textured vegetable protein and fake weiners), and is manufactured from sucrose anyway, but with a much higher price tag.

But why stop there? Why should we have any sweeteners at all? Honey, molasses, maple syrup and sorghum may be derived from sources which are less refined than sucrose; but, in fact, sucrose is itself a chief component of all these things. Besides, they are all definitely cariogenic — ask your dentist!

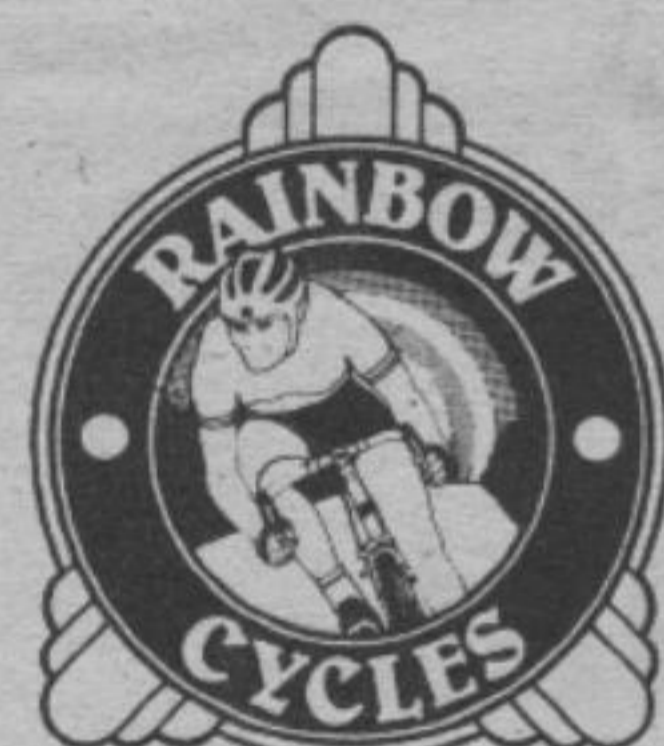
Why should the co-op carry products which can be used to make alcohol, a substance known to destroy living brain cells, de-activate B-vitamin assimilation, and lead to all sorts of socially-destructive behavior? Away with the beer and wine supplies shelf.

Surely, you say, some things must be sacred? Who could find fault with something as sacred as whole wheat flour? Well, it turns out that all members of the grass family (rye, wheat, corn, barley, rice, etc.) contain phytic acid, which tends to prevent the absorption of certain key minerals such as magnesium, calcium and zinc. As if that isn't enough, many authorities argue that wheat flour stored longer than a few hours after it is ground is hopelessly rancid and should not be consumed. Judging from our slow sales of hand grain mills, I would say that this idea has not sunk into our consciousness too deeply as yet, but for whatever it is worth, rancid foods are thought to be carcinogenic.

Not all foods can be faulted on nutritional grounds alone. Another consideration is energy conservation. Yet, one of the hottest selling items in the store is bottled water imported all the way from France. For that matter, why do we bother with imported goods at all? Why do we need olives from Greece, sea vegetables from Japan, Brazil nuts, pignolias from Taiwan, Turkish apricots, or crackers from Sweden and Israel? Surely there is ample food within our own land?

Other examples of energy inefficiency as it relates to food can touch practically every corner of the store in some way or another, but the one that is probably most notable is the "California syndrome" — our fantastically heavy reliance on that distant state for so much of our food supply rather than encouraging continuing production of local crops. Probably the worst offender under this category is the bottled juice section. Grown on agribusiness land and pressed in California, they are bottled in non-returnable (and, in this community, non-recyclable) bottles, shipped all over the country by truck and rail,

see p. 15



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LCFC Building Purchase Fundraising (again)

Own your Own Co-op

by Jerry Johansen

In case you have not heard yet, the Leon County Food Co-op is buying the building it currently occupies at 649 W. Gaines St. here in Tallahassee.

Our cooperative slogan, "We own it!" now takes on a whole new dimension. As a not-for-profit cooperative, LCFC is owned and controlled by its members — that is, you and I. Unlike other grocery stores in town, LCFC does not have a small group of investors who put up the money (capital), run the show, and take the profits — when they do not shop in the store themselves or even live in the area. Instead, everything LCFC is today, a thriving community as well as a successful million-dollar-a-year business, has been built by us — the members/owners who live here and shop in the store. Our profit is the enterprise that we have built: the community and the business and now, the building itself.

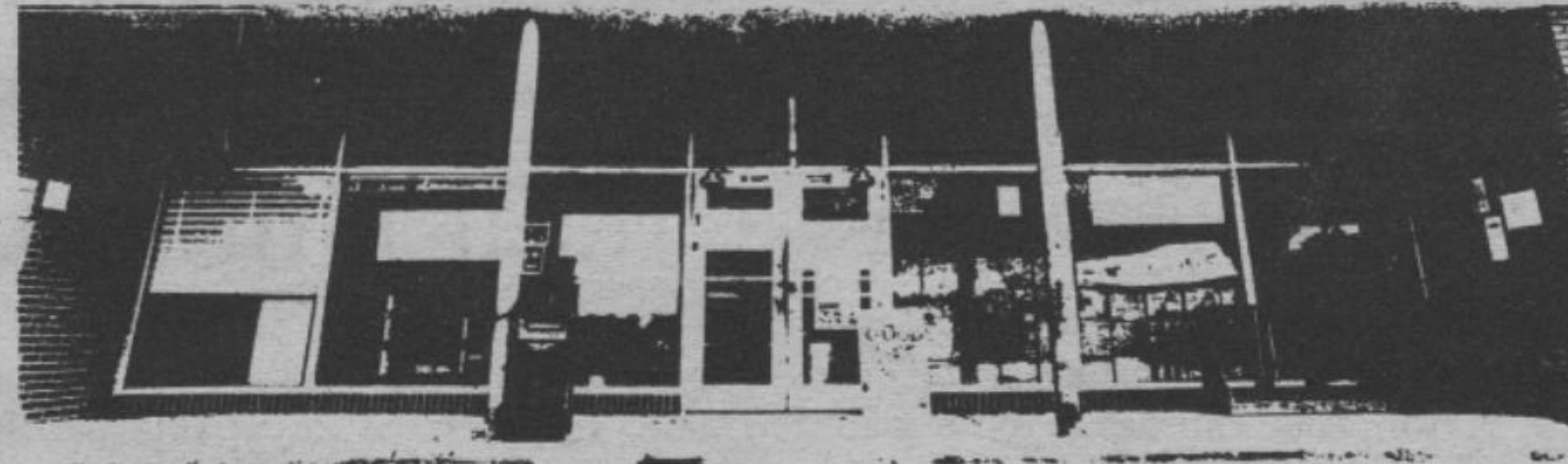
One advantage to the building purchase is that it will serve as a hedge against inflating food prices. Instead of paying rent (and making someone else's mortgage payments for them) we will be building our own equity. This means that we will be protected from continually increasing rent because our mortgage payments will remain constant over time. Further, we will be safe from the threat of having to move whenever the owners decide we are no longer profitable to them. Both rent and relocation costs would show in increased food prices in the co-op.

A further advantage to buying the building is that now we can put energy into improving the physical facilities of the storefront, knowing that we are not just improving someone else's property. The possibilities are endless: we can work to retrofit the building to make it a model of energy efficiency; we can expand the co-op garden project; we could build a

second floor loft to provide decent offices for our coordinators (currently six people crammed into two small "offices"); make room for a proper and safe childcare space; provide room for Canopy Federal

investors. Everything LCFC is today has been built with our \$5 annual membership fees, our patronage and our work.

Therefore, the \$30,000 needed for the down payment must come from us. We



Credit Union (our co-op financial institution); and meeting/office space(s) for our co-op committees.

We can do all these things and more because as a co-op, we own it. But, as always, there is a "catch". To buy the building we need to raise \$30,000 by January 1981 for the down payment. No one is going to do it for us.

As a "food for people, not for profit" grocery store, we have provided good food at the lowest possible cost. Therefore, we have not built up great reserves of money that we can now draw on for the down payment. We have no outside investors to rely on (and become enslaved to). As a member-owned, not-for-profit cooperative, we are our own

are trying to raise the money through member donations. You have probably already seen signs at the co-op asking each member to give \$5. This is based on an estimate that 6,000 members at \$5 each to provide the needed \$30,000. If you have not yet donated to the building fund, please consider making a \$5 (or larger) donation to the fund soon.

This freewill donation is an investment in the co-op's, and therefore your, future.



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Co-op Conference in Tallahassee

by Jack Rink

Many of you have heard "Magnolia" mentioned at one time or another around the food co-op. I would like to tell you what "Magnolia" is and what its conferences are about.

Magnolia: Southeastern Confederation for Cooperation is a group of consumer co-ops (as of now, a total of 18, all food co-ops) who are located in the Southeastern U.S. It includes our own co-op, Leon County Food Co-op.

After 2½ years of growth, we are now working together to provide for cooperative economic development. We are educational in nature, providing information to folks who want to start co-ops and buying clubs, and do workshops and have meetings at our tri-annual conferences to help stimulate our own process.

At conferences we are all working together to expand our horizons, organizing, becoming more efficient and enjoying each other. The usual end result of the gathering is a feeling of togetherness in our work. We meet many people during the weekend who share our lifestyles and work, and this environment of learning and leisure is uplifting.

Tallahassee is the site of the upcoming

conference to be held October 10-12. LCFC is hosting and coordinating the weekend of activities. It will take a large number of people to prepare and put on this event — about 35 or 40. There will be between 150 to 200 people coming to Tallahassee for it. Anyone who would like to volunteer will be amply rewarded by the experience itself as well as receive work credit at the food co-op. Those interested please come by the store to see where you would like to plug in, by talking to Agnes.

The conference site is A Camp for All Seasons, located on Lake Talquin. It is a wonderful facility with a two-storey meeting lodge with fireplaces, trails through the forest (with hickories, magnolias, oak and pine), bluffs overlooking the lake, isolated camping areas and swimming at the lake or pool.

There will be three vegetarian meals prepared daily, various workshops including beer-making, bodywork, health care, goal setting, committee meetings, and entertainment in the evenings. Anyone who wishes to register can do so at LCFC. The cost is \$20 for meals, lodging and workshops. Come and join the festivities.

Your return will be the continued existence and improvement of LCFC and that it means (good food, low costs, member control, good people, positive energy, etc.). You can make your donation at the information desk in the front of the store. Also, there is no need to limit yourself to a \$5 donation. It may be that we do not actually have 6,000 members, or that all will not donate. So, if you have more than \$5 burning a hole in your pocket, feel free to donate it. The co-op is certainly worth it.

Also, we anticipate having other fundraising activities throughout the fall such as community dinners, roller skating, etc. These will spice up the autumn activities calendar, be fun in themselves and will also help build LCFC's future. So, keep your eyes on signs in the co-op and SPECTRUM and we'll see you there.

You can keep track of the fundraising progress by keeping your eyes on the painting on the back wall of the store over the cheese cooler. This beautiful artwork, thanks primarily to Pat Springer and Maria Balingit, is currently in the process of becoming. It is a picture of the co-op divided into blocks, each representing \$100 in the building fund. Each time we get another \$100 in the fund, another block is painted in. Eventually, with your help, we will have an extraordinary painting and the downpayment so that we can more fully say... *We Own It!!*

See an information assistant coordinator to make your donation to the fund soon. Thank you.



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CCA '80: Focus on Low-Income/Minorities

by Nancy Muller

Five bodies were jammed into a well-loved convertible to take the great trek up and out to search for more ways to live and share cooperatively. Looking for an idea or two, and secretly anticipating a pleasure to finally behold, we traveled to Washington, D.C. for the annual Consumer Cooperative Alliance Institute for a week in August, and what amazing things we did.

As an education institute and annual membership meeting, the conference draws people working in every facet of the cooperative movement who go to get involved in workshops, forums, lectures and meetings. This year's institute was held at Howard University Law School. The theme of the conference was *Co-ops and Communities: People in Motion*, and especially focused on communication between established, middle class co-ops and emerging low income and minority community involvement.

The workshops were broken up into specific areas (such as management, housing and education), and the structure of each revolved around several resource people being available for discussion, suggestions, and feedback to participants of the particular workshop. The identification of resource people made an important focal point for many of us who needed information, and yet the resource people stayed well integrated into the conference, often going to other workshops themselves.

Behind this high energy schedule, Washington, D.C. loomed new for many — glittering, mythical, and awe-inspiring (if not a little fearsome) — waiting for our unaccustomed step into mass transportation, with oggling eyes. The eats were unbeatable, and each of us satisfied one or two tourist thrills with the motion of the city helping to set the pace for a frenetic week. Pages of notes and materials cannot describe the incredible communication that went on at CCA.

Tana McLane wrote of that feeling of coming out of the isolation of Tallahassee and the South to realize how many other people are doing the same things and having the same problems (SPECTRUM, July-August 1979, p. 10). That knowledge of so many people working with common interests lends a great energy to what we do here. The bounds of our work are not just local, but national and global. One main focus of these institutes is to develop networks to share our wealth of information effectively and provide support.

Several visions refocused at CCA; boundaries fell away, tasks became more clear, the amount of work became more staggering. But then, so did the energy to cope with it. I realized that certain half-formed ideas of mine were narrow and not well thought out. With the emphasis on co-ops within low income and minority areas, the idea became more evident that our very successful Tallahassee food co-op embodied quite traditional ways of being almost thoroughly white and middle class, as well as being a focus for the "alternative" community. Choking on American economics, many of us have consciously chosen to live differently from mainstream dictates, and often we are making these choices from the point of view of a fairly good education. We have the choice.

see p. 15

Good Life General Membership Meeting

The word is slowly but surely getting out about the existence of the Good Life General Store. Situated around the western rear side of Leon County Food Co-op, we've been established for over a year now.

Membership is now over 650, and the products we can offer members continue to improve and expand.

On Saturday, September 27, we will have a special Open House at the Storefront.

On Sunday, September 28, a Good Life general membership meeting will be held at the picnic tables of Myers Park. It begins at 2 pm, will be a covered dish luncheon followed by the meeting.

This meeting is critical as it will be

Good Life's first membership gathering to discuss and understand the policies of this co-op. The agenda reads as follows:

- agenda review
- minutes review
- establish a meeting process
- "Who's Who" at Good Life
- financial report
- bylaws review
- product lines
- goals and directions
- board elections

If you are curious, anxious, mad, content, confused, or outraged, this is your chance to say it and help make decisions. Please come. It's your decisions that count.

Credit Union Update

by Doug Weaver



For those of you who are keeping up with the progress of Canopy Federal Credit Union, I am pleased to tell you that there is some good news and some better news, and then there is the best news.

First, the good news: Canopy Federal is alive, well, and growing. We have only been open since late June, and we have surpassed \$36,000 on deposits in share-savings accounts, and the 70th member has joined, as I prepare this report. That's 70 cooperators who have committed themselves to financial self-reliance for the Tallahassee area's alternative community.

Next, the better news: Our individual savings as credit union members is beginning to pay off. Canopy's Board of Directors has declared its first monthly dividend of 6½ percent on August deposits. Dividends will continue to be declared monthly and posted at the end of each quarter. And because a credit union is a non-profit cooperative rather than a profit-oriented business like a bank, more of its earnings will show up as interest on your savings. (In credit union lingo, this interest is referred to as "dividends".)

In case you are just hearing about or paying attention to Canopy Federal for the first time, here is a quick briefing on what it is. Legally speaking, it is a real, live credit union—a cooperatively-owned community financial institution. Morally speaking, it is a locally-controlled alternative to the mainstream financial institutions that brought

see p. 15

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Credit Union, from p. 14

you transnational capitalism, centralized government, and the cultural standardization of America. In terms of community and association, it is a way for members of any of the area's four consumer co-ops to cooperate in saving money, earning interest, establishing credit, lending each other money, being good neighbors, helping the counter-economy grow, and taking care of Mother Earth. All this and more for just a one-dollar lifetime membership fee and a five-dollar minimum deposit.

•••

Now for the best news: Canopy Federal is well on the way towards providing the other type of service for which credit unions are designed—loans. But it will not get to that point without your help.

From the beginning, the founders of Canopy Federal have favored a conservative approach to the business of making loans. Our first priority was to become well established as a savings institution offering dividend rates which beat the local banks and savings and loan associations. With the accomplishment of our first monthly dividend as a foundation, we are turning our attention now to loan services in two ways. For one thing, we are beginning to channel a portion of the credit union's earnings into the reserve funds that are legally required in order for loans to be made. When these reserves and our other assets are adequately built up, we will move into action as a full-scale credit institution.

Meanwhile, the Credit Committee is working on the development of a comprehensive loan policy. When a policy is finally completed and adopted by the Board, it will answer the three big questions with respect to lending: For what purposes do we, the

CCA, from p 14

But if we are to use cooperativism as a tool for economic and social change, we have to go beyond what we presently are and look at who we want to serve. We cannot work with a world who knows nothing about us — *what* can we do for others, and *who* needs more control over their lives?

In this town, as in others, it is everyone and most importantly, it is poor (involuntarily) people and people of color and those who have been traditionally denied access to control or understanding that they have have a point of control who suffer from those needs the most.

All of this does not mean that you or I can go into a low income neighborhood and say, "We're here to save you." Rather, we must gingerly step out of our comfortable chairs and talk to people; ask them what they want and how they want to do it.

Along with minorities, we must work to set up goals and directions for changes and new visions. It is essential for LCFC's survival, most certainly. It is essential for this world, most probably. I think I must now learn how to open myself up humbly to assessment and questioning. I want all of us to. Do we always want to serve our own needs, or can we move out to help others serve their own needs and learn together?

LCFC is a cooperative first — beyond what food we choose to eat or sell, beyond what politics we endorse, beyond who our friends are. *Moral judgements aside* for once, let's use our cooperative as it was intended. What are everyone's needs?

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I came back bursting tired with that inside of me. Evaluations of the Institute were critical of the real integration of established co-ops and the emerging low income and minority co-ops.

Some said that they felt no real networking being created on that level, and no solid progression. I kept thinking that I could not network, discuss needs, or "visionize" until I understood what I wanted and what LCFC wanted. If Institute 80 went nowhere for some, we at LCFC stretched our thoughts and watched several goals crystallize.

The mind worked feverishly and the pen wrote furiously; the tension relief was Washington, D.C. at night by convertible...a fine meld of idea and sight.

More information can be had by contacting those who went to CCA: Agnes Davy, Richard White, Michael Lehman, Linda McLaughlin, or myself at the food co-op, 222-9916.

Meat, from p. 12

and consumed far from their point of origin. I'm certain that the cost of the container and the cost of the freight is at least equal to the cost of the product itself, which should make anyone suspicious.

A related consideration concerns foods grown in Third World countries and used for export. Most of these countries have malnourished populations, yet they use their prime agricultural land for generating profits which proceed to the transnational corporations rather than for the obvious and rational use of providing for the needs of their own people. This situation, which has been documented over and over again, remains one of the greatest human tragedies on the planet today. Coffee, tea, sugar (again), chocolate, carob, coconuts, cashew nuts, sesame seeds, dried pineapples, and Chilean grapes are among the products affected here.

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Anyone who has followed all of these arguments so far has doubtless been forming some counter-arguments of their own. We all eat at least some of these foods daily, and there has to be some rationalization to that fact, even if it is nothing more than to wail, "But I like cheese and butter on preservative-riddled English muffins with Chilean grapes and tea with honey for breakfast!"

And that is exactly the point: Each and every item now offered for sale at the Leon County Food Co-op is there because some of the members who make the co-op possible desire it to be so. Every item has been placed on the shelves because someone requested it or the coordinators determined that it would meet people's needs. Determining what things are wholesome, what things are grown and produced in a humane and environmentally-sound fashion, and what things are fairly priced is a complicated procedure which is bound to produce some controversy and disagreement.

It is often overlooked in the midst of these food wars that the essence of a cooperative lies in the nature of the owner/members' control rather than in the precise product line: not all natural foods stores are co-ops. For people to be able to work together cooperatively it is necessary to develop a sense of tolerance in order to maintain the diversity which most of us cherish.

members of the cooperative community, want to lend each other money? At what interest rates can the credit union afford to make different kinds of loans? And, for how long can different loans be made? The official loan policy will also provide guidance to the Credit Committee in its task of determining the creditworthiness of loan applicants.

As savers and borrowers, we are mutually dependent on each other, and our loan policy will define the terms of this interdependence. Using it as our guide, we will be able to maintain a balance between savings and lending that will keep Canopy healthy. And as joint owners of a healthy financial cooperative, we can continue building a community out of our common values.

As a member of the Credit Committee, I can not overemphasize the importance of input from the whole cooperative community in developing Canopy's loan policy. If a handful of us end up making the policy because no one else bothers to develop and express an opinion, then we have not distinguished ourselves much from the Last National Bank down the road.

So: Check out the list that accompanies this article for examples of purposes for which loans could be made. Think about which would be constructive and which would not. Consider which should have higher priority and which should have lower priority. Come by the credit union desk inside the food co-op, to find out how you can get in on the decision making. Canopy's hours are Tuesdays from 2 to 4 and Saturday from 2 to 6. And finally, keep watching this space for more about Canopy Federal Credit Union.

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Credit unions are required to adopt a lending policy which classifies loans according to the type of loan or the purpose for which it is to be used. Each classification may charge a different rate of interest, depending on its risk or desirability. The range of interest rates is likely to be from 10% to 15%. *This list of possible loan classifications is offered only as an indication of the options open to us, and as a starting point for discussion.*

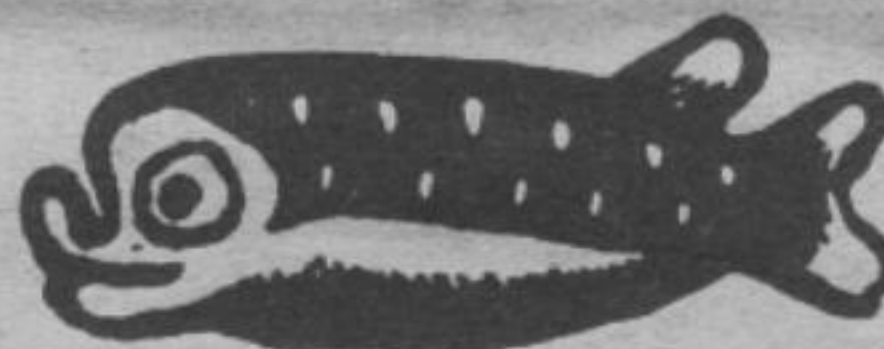
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Loans could be made for the following types of purchases:

- Automobiles—new and/or used
- Motorcycles and/or mopeds
- Bicycles
- Boats and/or recreational vehicles
- Homesites
- Housing construction
- Housing purchase
- Home improvement
- Mobile homes
- Household appliances and/or furniture
- Tools and equipment for right livelihood
- Education and training
- Luxury items and/or vacations
- Medical and dental expenses
- Other

Auto loans could be restricted according to fuel efficiency.

Loans related to housing expenses could favor the use of appropriate technologies such as passive, low-cost and unconventional designs, solar and wood heating, and high standards of weatherization.



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