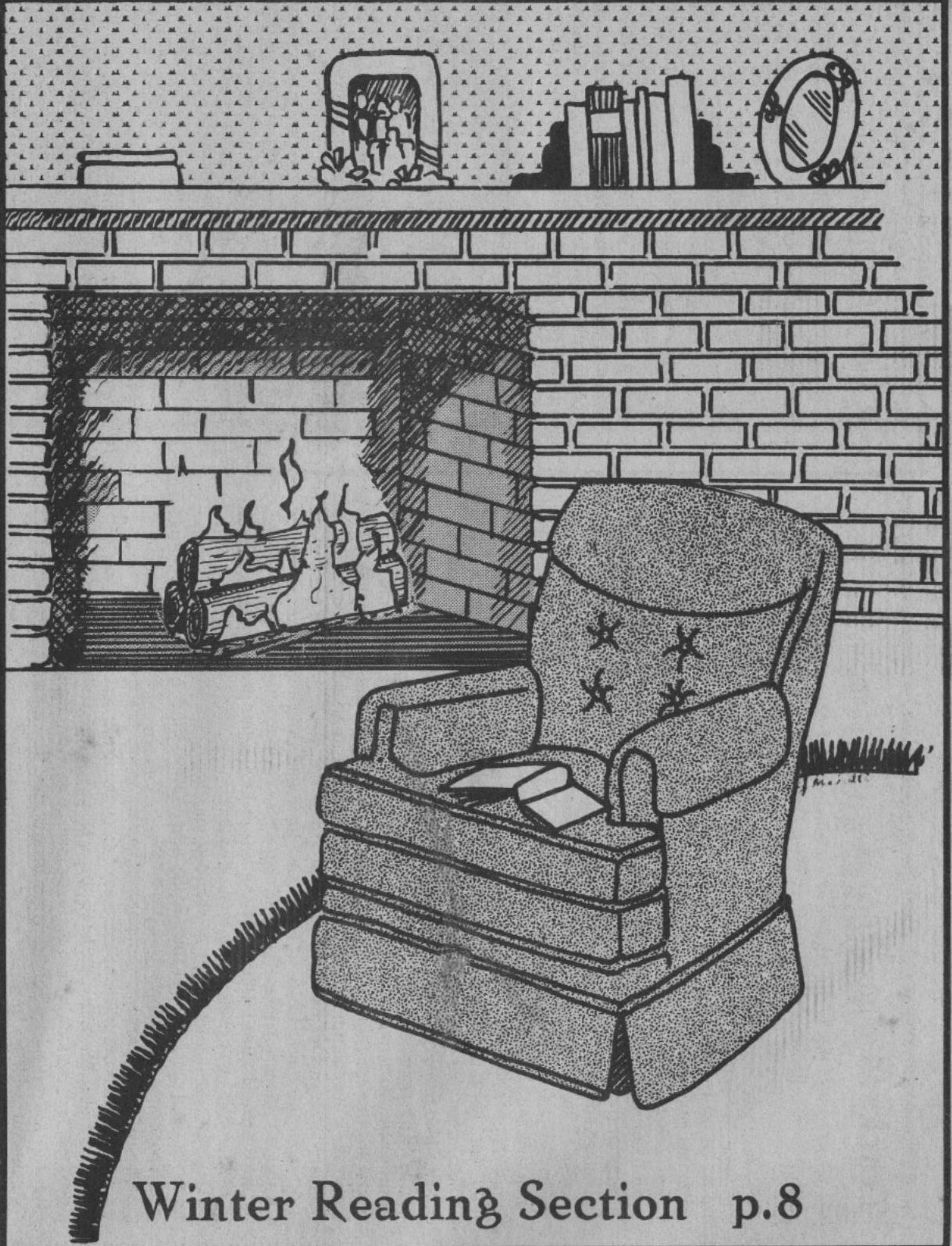


SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

Issue 20 Winter Solstice, 1980

FREE



Winter Reading Section p.8

An Incomplete History

of Feminist Fashion

Article and Illustrations

by Suzy Fay



Quirky fashion often offers hobbles, instead of clothing, to women. There are countless well-documented instances of stylish and constricting female apparel: whalebone corsets, bandages for foot and breast binding, layers of horsehair petticoats, hoop skirts, girdles, spike heels, and so on.

Still, some women have never worn restricting garments. They have worn clothes that have made sense, clothes that moved with the women, not against them. Many historians have slighted women: ancient Amazons of the Aegean, the Beguines of Medieval times, Dahomean women warriors of the 1600s to the 1900s, and the better known "Bloomers."

Finally, there are some women who exist only in feminist novels of the future; not much had been written on their chosen styles of dress. A few brief hints exist, but, clearly, the field is open for feminist clothing designers of tomorrow!

The Amazon

If anyone needed to move freely, it was the Amazon. Riding, fighting, and hunting made her need room to move within her clothing. Greek pottery, 450 BC, shows Amazons doing all of the above, not exactly with great economy of motion.

Doric Greeks, best known in Sparta, wore the *peplos*, a large wool rectangle secured with dagger pins or fibulae, early safety pins. Ionic culture, associated with Athens, favored the Phoenician *chiton* which was made of two pleated linen rectangles, fastened at the shoulders, and worn knee length or to the ankles. Amazons of the period, if not mythic in this area of the world, may have worn either.

The Amazon of the illustration wears a knee length pleated *chiton*, a felt Phrygian cap, and boots topped with fur. She holds an Asiatic composite bow, which was made of wood, split horn, and animal sinews; it had a range of great distance. Strapped to her back is an arrow quiver.



The Dahomean Warrior

There were warrior women in the West Africa country of Dahomey; white travelers, in their prosaic manner, called them "Amazons." Their correct title was *ahosi*.

One source states that the women became warriors earlier than the seventeenth century, and that the first of them may have been elephant hunters. Another source suggests that women's armies existed before this, since royal lineage was traced matrilineally, and the *ahosi* answered to the queen mothers of the women's "secret societies," not the male chiefs.

Ahosi lived within the palace and took vows of celibacy during their service. From the middle of the nineteenth century, they were made the elite units of the Dahomean army. They used guns, sabers, and short pikes with razor sharp blades, and were organized into regiments with their own uniforms, insignia, and officers.

The woman in the illustration is wearing a striped cotton uniform. She carries a short pike. Two Western illustrations of the period differ in their depiction of the uniforms. One shows the warriors wrapped in a single rectangle of cloth, crisscrossed with bandoliers. The other shows a cotton tunic over a cotton skirt.



The Beguines

Beginning in the eleventh century, certain European women began building a unique religious movement. By the next century, they had a name — the Beguines. During the thirteenth and early fourteenth centuries, their societies were highly complex, politically and economically speaking, and they were self-sufficient. By the fifteenth century, organized clergy legislated them out of existence.

In medieval cities, women were a definite majority. Wifehood was not always possible, and the vocation of nunhood called for money, as convents became crowded. Women who became Beguines started to live together in houses in the artisan sections of town. Well defined Beguine neighborhoods emerged, making up to ten to twenty-five percent of the population in at least one medieval city (Strasbourg).

Beguines practiced Christian virtue independent of clerical direction. For this, the male clergy did not love them, and loved them less for questioning pastors, debating religious matters in public places, and presenting a straightforward alternative to esoteric religious pieties such as self abasement. Beguines also performed a religious service by translating the Bible into the vernacular.

The women in the illustration wear hooded robes of gray wool, their religious dress. The first woman carries a spindle, the means of livelihood for many travelling Beguines.

Continued on page 3

SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

FREE

2105 Autumn Lane
Tallahassee, Florida 32304
(904) 575-2934



The SPECTRUM Collective:

Larry Teich • Rowan Fairgrove • Vicki Mariner • Frank Brown •
Suzy Fay • Margie Menzel • Louis Tesar • Tana McLane

SPECIAL HELP FROM: Genie Nabel & Angie Prather

COVER ART BY: Janet Muscato

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.

Advertising Sales:

Larry Teich — Call 575-2934 for advertising information.

Printing Schedule

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

February Eve..... January 28
Vernal Equinox..... March 18
May Eve..... April 28
Summer Solstice..... June 17
August Eve..... July 29
Autumnal Equinox. September 16
November Eve..... October 28
Yule..... December 16

Article deadlines fall two weeks before printing dates.

SPECTRUM's Evolution

While SPECTRUM was in production for this issue, Tana & Larry were doing their own production. The newest member of the SPECTRUM collective, Kevin, was born at home (not in the graphics lab) and really appreciates it. Some comments one day after the birth: Tana—I think I'm falling in love. Larry—Well, if you've seen one perfect baby, you've seen them all. Actually, we were hoping for a girl, but I guess we can change the world this way too. As we write this, he is 2 days old. The world around us looks sparkly and new, as if we've been away in a dream.

We want to thank the people who made a place in their lives for us to bring him into the world. . . housemates, friends, attendants, parents, and the SPECTRUM collective. The fires of life and community were kept burning through the night, and in this, there is surely hope for us all.

Welcome to all the babies of 1980, whatever their passage, to this side of birth. It's an amazing thing to awaken to a newborn human being.

community announcements

Catfish Alliance meets every 2 weeks at 7:30 on Thursday evenings starting January 15. There will be educational talks or movies preceding each meeting at 7 p.m. The focus for this winter quarter will be on alternatives to nuclear power, appropriate technologies, conservation, and renewable resources such as solar power. Call 644-6577 for details.

Earl Tockman will talk about the rise of the American Nazi party, the KKK, and the Greensboro case in Room 126 Bellamy at 8 p.m. on January 9.

The FSU Women's Center and CPE movie series will show "Right out of History... the making of the Dinner Party" by Judy Chicago in Moore Auditorium on January 25. Call 644-4007.

Ralph Nader will speak about Public Interest Groups in Florida (FPIRG) in Ruby Diamond Auditorium January 27 at 8 p.m.

Kate Millet, author of "Sexual Politics" and other feminist books and articles will appear in Room 201 Longmire Building, FSU, at 7:30 January 29.

In an effort to promote further understanding of marijuana, the People For Rational Marijuana Laws will present an educational symposium to examine the social, medical, moral, and economic implications of marijuana use and marijuana laws. We will have a panel of experts that include professionals who have done primary research with marijuana. The panel will be: Dr. Lorán Anderson, Biologist at FSU; Dr. James Orcutt, Sociologist at FSU; Leon County sheriff, Eddie Boon; Dr. Mabry, Medical Doctor; Martha Sheetz, Retail Paraphernalia Distributor; a TIP (Tallahassee Informed Parents) Representative; John Jones, Representative of The People For Rational Marijuana Laws; an expirisoner for possession of marijuana; Joan Ogletree, P.T.O. (Parent-Teachers' Organization); Melanie Knapp, Moderator of Symposium. Time: Friday, January 16, at 7:30; Place: 126 Bellamy Building, FSU.

John Lennon 1940-1980

Today, Sunday, December 14th, SPECTRUM is in production. At the same time, vigils for John Lennon are taking place worldwide. The media is full of editorials opposing handguns, crime, the treatment of mentally deranged persons, and the lifestyles of rock stars. Lennon is being variously praised as a philanthropist and artist or condemned as a successful capitalist who accurately exploited the times.

SPECTRUM does not wish to moralize or to theorize. We acknowledge that John Lennon's life had its impact in varying degrees upon us all. We leave it to every individual to respond uniquely.

Some of us are shaken, however, by the irony: that so gentle, peaceful, whimsical a figure, among all the brutal and vicious symbols of the music industry, should die in so violent a way.

The Bloomer



As bulky and bothersome as the Bloomer costume appears at first glance, its feminist credentials are nonetheless impeccable. For one thing, it dispensed with the numerous petticoats and the exaggerated skirt length, both of which kept the streets clean in the middle 1800s. Secondly, it junked the corset, which clamped the waist so tightly that deformity of the internal organs was not unusual. Lastly, it became a feminist symbol. It was worn by such people as Lucy Stone, Lucretia Mott, Susan B. Anthony, Elizabeth Cady Stanton, and Sarah and Angelina Grimke, not to mention Amelia Bloomer herself.

The skirt reached halfway between the knee and ankle. Under the skirt were trousers gathered above the shoes. (The fact of trousers got many people in a rage; many Bloomers wore the costume at their own risk.) The dress was made with a comparatively loose waist, minus the whalebone stays. Fabrics ranged from wool to silk to satin. The illustration shows a woman wearing an 1851 style, made of black silk.



The Future

Strictly a personal opinion, this "future" fashion posits a slowed down society, primitive, perhaps, in that many things are made by people and not by machinery. This includes fabric and clothing. As in the novel *The Wanderground*, some women will have left urban areas to live together.

The young woman wears a knitted sweater of natural dark wool. Her vest and drawstring pants are undyed cotton, and have plenty of pockets. The vest buttons are hand whittled. The knapsack is canvas, the straps are leather, as are her boots. Simple, practical, with room to move — that's feminist clothing in a nutshell.

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Dreading the '80s

by Margie Menzel

"As an old, old man, Trout would be asked by Dr. Thor Lembrig, the Secretary-General of the United Nations, if he feared the future. He would give this reply: "Mr. Secretary-General, it is the past which scares the bejeesus out of me."

Kurt Vonnegut, Jr.
Breakfast of Champions

The past scares the bejeesus out of me, too. That's probably because I know so much more about the past than the future. I've heard it said that the unknown is frightening by definition, but I generally find that what turns out to have been happening all along is worse than what I ever imagined.

Nevertheless, I seem to be one of very few people who isn't terrified by the Eighties, which have already been tagged the Survival Decade. People are moving more and more toward either rural self-sufficiency or urban warfare. Frankly, I think their reasons are all pretty valid, until one considers the past.

There is no human loathsomeness awaiting us in the future that has not been surpassed a hundred-fold in former times. There is no violence, no disease, no poverty, no terror of the human condition that has no parallel with the past, if only the recent past. But one thing has

changed: human beings are getting better.

That's a pretty tough concept to swallow, I know. I'd never be the one to say that these new, more ethical versions of humanity aren't capable of the most reprehensible actions. What I will say, however, is that a moral evolution has altered human nature for the better. I think a collective consciousness is growing and strengthening that functions as a restraint against an earlier arrogance of power.

We tend to think of evil now as exploitation of people's rights for the sake of profit. And we are outraged. Yet when we read history, we find that people with power once held the lives of others so cheaply that they killed as punishment for minor irritations, or even as entertainment. A Japanese samurai had the right to kill a person who hindered his path. Dostoevski describes a Russian nobleman whose hunting dog was struck by a stone thrown by a small boy; the nobleman had the boy stripped, pursued, and torn to pieces by the dogs, before the child's mother. Ah, and what of the Roman emperor Heliogabalus? He entertained his dinner guests by locking a slave inside a hollow, life-sized bull, the only aperture of which was the bull's mouth. During the meal, servants would stoke a fire under

the bull so that the emperor's guests could be amused by the screams issuing from inside the sculpture. Certainly these examples are morbid, gruesome, horrific. Yet they aptly describe the consequences of giving absolute power to an unaccountable figure and the abuses of those monarchs who ruled by divine right.

"Divine right" was always conferred, it seemed, by a vengeful and merciless

and entire civilizations were decimated.

"God" was the device by which humanity refused responsibility for its behavior. There was no free will, for people were pre-destined for heaven or hell. It was "God" who washed human hands of their bloodstains.

Religious freedom was the key. As people began to question the infallibility of the pope, the divine right of kings, and the lavish pomposity of the church hierarchy, they rebelled. Some departed for lands unclaimed by European monarchs; others, most notably the French, made revolution within their own national boundaries. And the Napoleonic wars carried the ideals of the French Revolution across Europe.



"'God' was the device by which humanity refused responsibility for its behavior"

deity. In the name of this jealous god, the most brutal wars in history were fought, innocents were offered the choice of death or conversion, children were sent to battle or sold into slavery, millions of women were tortured and massacred as witches,

Still, innovative as the French were, they enfranchised only propertied males. So, too, did the English, who were wise enough to legislate reform rather than

Continued on page 14

An Overview of Product Policy or. . .

THE GREAT MEAT CONTROVERSY

by Tana McLane

Currently at Leon County Food Co-op there exists a perhaps little-known controversy concerning meat and the policies of what we carry in the store. It's again a timely issue for the membership to explore, and to perhaps finally reach some conclusion for the next period of time, if not permanently.

In the past, when the subject of carrying meat or whether or not to market products containing one or more dyes, preservatives, sugars, flavorings or other additives came up, the matter was unsuccessfully handled in an unorganized manner by a largely undefined group. Hence, the final decision has always eluded us.

Now we find ourselves again looking into this situation. There are differences between the manner we are going about it this time and how we tried to in the past. We now have a committee of six or seven concerned members who are trying to devise ways to inform the co-op's membership as to what is currently transpiring, ways to gather member input as to what we collectively want product policy to be, ways to analyze those inputs, and ways to then return to the membership at the forthcoming membership meeting in January with a coherent proposal for your consideration. The decision, based on what you decide at that membership meeting, is what will be given to our coordinators as the policy they are to follow when ordering goods for the co-op.

The issue of what we carry is a tricky one. It touches on several volatile points in our diverse psyches. First there is the question of "what is a co-op?". Is it a store dedicated to being an alternative to the mainstream society, and thereby expected to embody an integrated program as to what it offers its member-consumers? Or is its purpose to provide any and all things the members may deem as their needs in a cooperative manner (i.e., provide at member prices convenient, one-stop shopping)? Or is it somewhere halfway between the two?

Second, there is the issue of whether to carry meat balanced against the overall picture of what we do carry. There are those who feel that the possible addition of meat in the co-op is such a radical change to anything done previously that this is *the* major issue, and then there are those who feel that meat should not be defined as something separate from the food we already endorse and provide for our members. The committee early decided that its scope was to deal with the overall picture of what we carry, how nutritional it is, how harmful it is, and how to keep our consumerism in line with our politics.

These are the levels the committee is currently wrestling with. It has been an exciting process to be a part of so far, because of the diversity of this small committee. We watched ourselves start at very diverse corners of the argument and work our way to agreements at least as to how we are to proceed with this and the kinds of questions we need to be asking you.

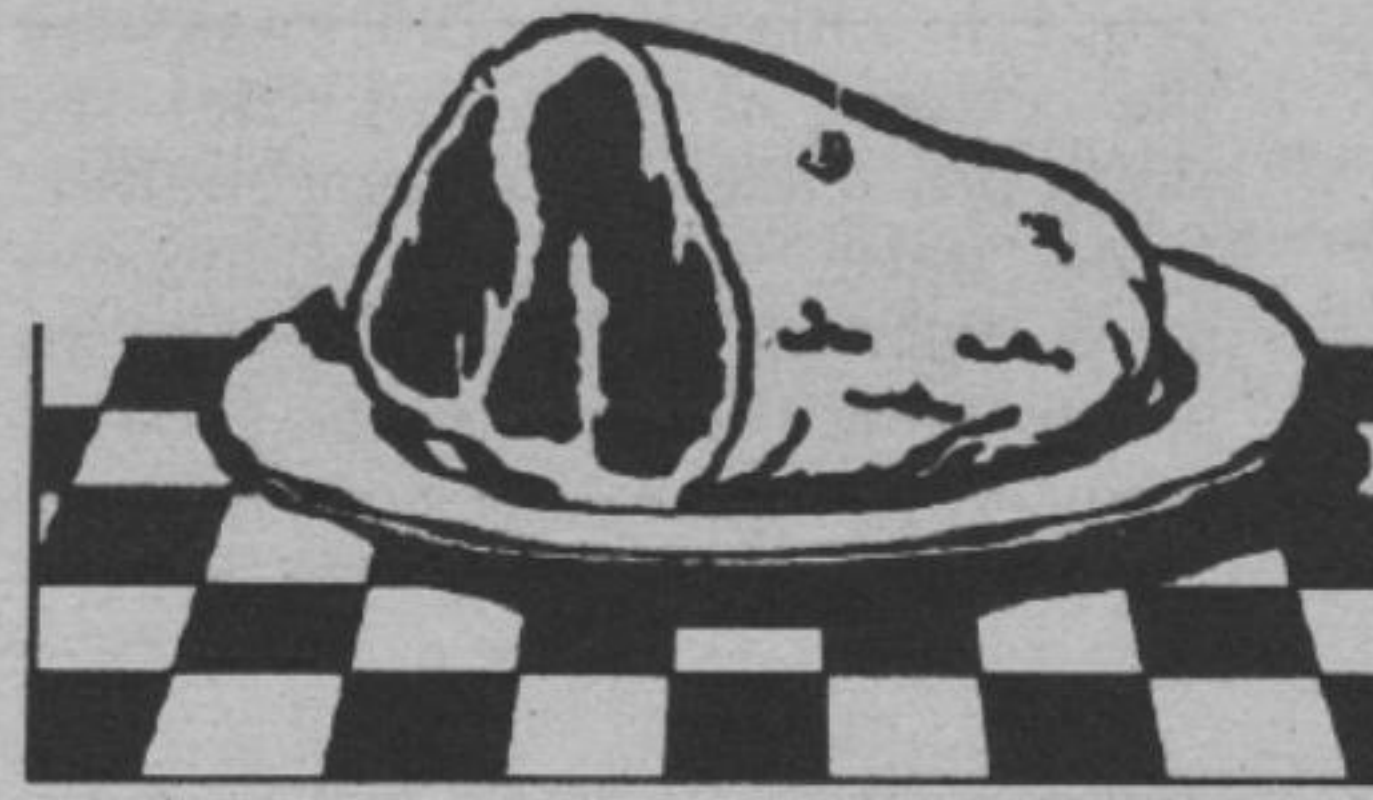
In order to give you a little historical background, I want to delve back about 4-5 years into LCFC history on the meat/product policy issue. I personally have a difficult time *not* separating meat from other food policy because I am one of the ones who see it as a major addition to our current and past inventory if added in the manner now being proposed. This is not to say that I feel it would be negative or disastrous to add meat to our inventory, just that I think we do need to provide a forum in which to consider MEAT and its ramifications as an important and somewhat separate issue from the overall content of the store.*

HISTORY OF THE GREAT MEAT DEBATE:

In June of 1976, the issue of whether or not to carry meat in the food co-op was broached formally for the first time. Before that, the store had operated on the assumption that its purpose was to provide vegetarian alternatives at lower prices to members who came into the store and contributed their work-time in exchange for lower prices. The store tried to carry items that were as healthy and organic as possible, providing many "health food" items at prices lower than found at the malls or elsewhere. This assumption was a good place to start,

and was encouraged as much by a lack of physical space at the old store on Macomb Street as it was by dominant member philosophy. There simply wasn't room for too much inventory expansion.

But in 1976 we moved to our new, then incredibly large store on Gaines Street. The need to expand our inventory to fill up this space sparked the discussions that abounded, hot and heavy, for several months during that time. We had so many decisions to make then. We had to clean the store, close the old one. We had to move all our inventory and equipment, which had filled the old store but scarcely made a dent in the new one. And it was then time for some direction as to *how* we would expand.



"The issue of what we carry is a tricky one. It touches several volatile points in our diverse psyches."

I remember several board meetings, several general membership meetings, and lots of other arguments and discussions about this. There was always stress and discomfort at such discussions, and sometimes they degenerated into incredibly vicious arguments. It was finally decided that the *LCFC Newsletter*, the early predecessor to *SPECTRUM*, should carry a short survey in which the membership would be asked to respond to food policy questions. A look back at Issue No. 4 of the *Newsletter* revealed that, of the probable 2,500 members at that time, 490 responded. Two hundred ninety-three of them voted in favor of carrying "predominantly natural food items (allowing flavored Dannon yogurt, tomato paste, etc.), but to eliminate items containing chemical additives (BHA, BHT, nitrates, nitrites, etc.)." Fifty-one wanted to develop eventually into a "full-line food store stocking standard grocery items (except meat), in addition to present stock." And 45 wanted to do the above with the addition of meat.

The eventual development into a full-line grocery store with no (read "little and exceptional") meat is what we have seen in LCFC.

Of course, the meat question had its practical, economic aspects to it also. I genuinely think that the real reason it was decided not to carry meat in the store was due to these practical reasons: (1) If we cut our own meat in the store, we'd have to hire a butcher at union wages—wages that were guaranteed to be higher than what we could afford to pay our coordinators, who would have carried much more of the total responsibility for the business and its growth; (2) we'd have to assign working members to clean the meat lockers and the meat cutting area, and many of these workers would be vegetarians who were morally or dietarily opposed to carrying meat to begin with; (3) marketing meat in the co-op would bounce us into a new inspection category with the county, etc., and would just about guarantee additional hassle for us at a time that was already complex enough due to our rapid growth period; (4) we were pretty well convinced that we could never meet competitive prices with those of Publix or Winn-Dixie; and (5) we were very unsure of our actual market for meat within our own membership.

Unfortunately, these reasons were never well amplified throughout the membership, leaving confusion and perhaps dissatisfaction if you were among the ones who had advocated the addition of meat.

In reality, though, despite our policy decisions, we soon began to see the addition of "exceptional" meat in the store. Canned fish, pet food, tomato sauces and soups with bits of meat, and once, cans of mincemeat, appeared on our general grocery shelves—which were then much more differentiated from the rest of our stock than they are currently. I heard some complaints from those who were adamant about not carrying meat, but basically it seemed that the membership was willing to live with this inconsistency. And we've continued that way for years.

Continued growth and the coming of new coordinators has sparked many positive changes in the Leon County Food Co-op. We certainly operate with more vision than we were able to in the past. One of the most positive things I've perceived has been the openness of some of the coordinators to seek out member input as to what they should be ordering. There was a time when coordinators felt they needed much autonomy in running the business and ordering stock. Perhaps some still do, and that's alright. But member input as to the political directions of the co-op, as reflected by what we support by selling and consuming which products, is absolutely crucial at this time, as evidenced by the recent resurgence in the product policy/meat question.

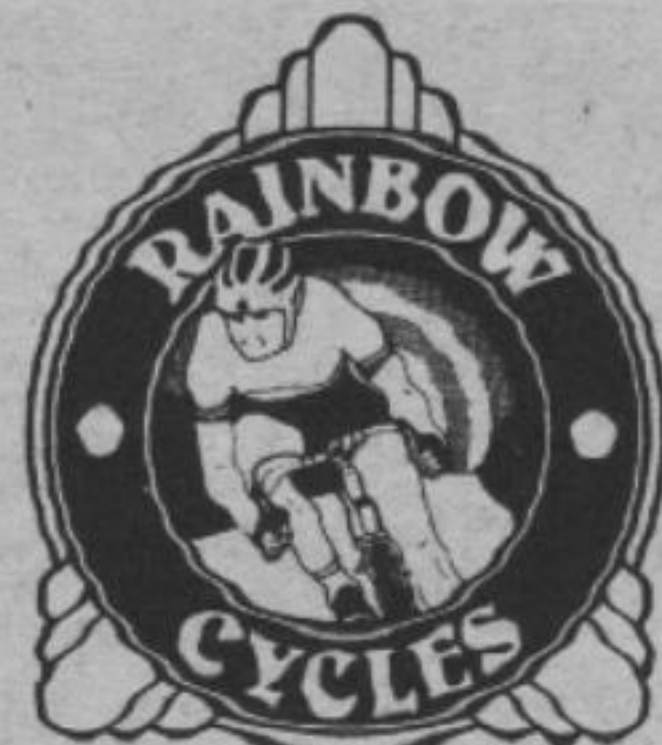
I am personally glad to see it coming over the horizon again. There are many important developments happening locally in all our cooperatives, and this discussion ranks right there among the most important. It is indeed a policy we need to delve in to once again, this time to satisfy with a sense of closure.

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Whatever we decide together in the next month on what we want to see our food co-op carry, I think we will have done it well. How we get there is as important as where we get to. I think we have the vision to do it well this time, and to devise a process in which we will allow ourselves to change, with integrity, as our needs and definitions change.

* The meat that some members are proposing to be carried in the co-op would be grass-fed, organic, frozen, pre-packaged, and when possible, locally-grown. No butchers would be necessary in the co-op, and the process for handling this meat would be "clean" since it would be pre-packaged. However, on a practical level that has not been well discussed, the co-op would have to add freezer space in the store to display the meat, and probably add freezer storage space in the warehouse—or at least redesignate already existing storage space to meat. But what the committee is seeking to learn, at this time, is the desire of the membership as to whether to carry meat.

Below are two position papers by two members of the product policy committee, Jeff Blair and Jym Mitchell, who are also on the board of directors for the food co-op.

On One Hand...

by Jeff Blair

The time has come for the members of the Leon County Food Co-op to declare our position on product policy in the storefront. We have reached the point where we can no longer function within the ambiguity of unwritten and undefined policies which give no consistent guidelines for ordering what is carried on our shelves. Soon, the general membership will be given an opportunity to decide their position.

A committee to explore the product policies available to the co-op has been formed. This committee will be circulating a member survey during December and January, and will be facilitating discussion on these same issues at the January general membership meeting. Look for the survey from around December 15 - January 15. They will be your first opportunity to shape the future policy.

In this article, I will attempt to outline a policy which I personally feel will be consistent with cooperative philosophy.

As a cooperative, we represent an alternative method of distribution of high-quality foods. As such, we should provide alternatives to the various food choices found in the supermarkets.

A priority list should be constructed to aid us in the selection of our products. Locally-grown and -produced goods should be encouraged and given top priority in our ordering policy. If they are unavailable, then goods should be selected from cottage industries in other areas. Organic produce should be selected as a first choice, followed by produce grown in our area. Only in the event of complete unavailability should we order produce from across the continent.

We should strive to not support the large multi-national corporations which mass-produce poor quality and malnutritive food products. These corporations are run on the concept of profit-before-all-else. They rely on heavy psychological advertising tactics which ram untrue ideas down the public's throats.

We do have alternatives to these corporations and we should use them. Various health food companies make alternative products such as cookies,

chips, soups, etc., and should be supported instead of Nabisco, Campbell's, or Nestle. We must be conscious in choosing companies whose politics and nutritional standards are consistent with cooperative philosophy.

Even though I'm a vegetarian and try also not to eat sugar, I do not feel that we can single out specific items that represent dietary choices. Rather, we should carry those items that are of higher quality than those supplied at Publix. For example, I would rather see "Pride of the Farm" sugar cookies chosen over "Oreos".

Pride of the Farm is a small cottage industry that makes cookies that contain sugar but are free from preservatives and chemical additives. They are made with wheat flour and are certainly more nutritious than multi-national products, which do not prioritize nutrition.

I suppose the same criteria should be applied toward meat. I would prefer not to carry meat in the co-op. In my mind, the killing of animals for food does not harmonize with non-violent food co-op philosophy. However, it has become obvious that many people in our coop do not feel this way. Therefore, I reluctantly offer this position.

If those people who want to eat meat want an alternative to the highly-contaminated meat available at supermarkets, we should provide it for them. I would, however, insist on the following restrictions: the meat shall be frozen; organic; and locally-produced meat shall be chosen over meat from elsewhere.

I could never support the co-op carrying hot dogs, hamburger meat, or bologna. In short, since people are going to eat meat anyway, I would prefer that they be given the opportunity to buy a higher-quality product than is currently available.

In summary, as a co-op we should encourage and support locally-grown and produced products. We should be conscious of where and from whom our foods come. If the people producing our foods do so to the detriment of people or our environment, we should refuse to deal with them.

It's all up to us. Please take the time to fill out the survey forms. Thanks.

But on the Other Hand...

by Jym Mitchell

In a way, the present controversy over product policy in the food co-op is my "fault". I had been requesting meat on the product list for several months, and when someone inserted a rude comment to my request, I inserted a short diatribe in the information AC log. I also brought the issue up at the July 1980 membership meeting. Prior to that meeting, the official policy of the co-op was to bar products containing meat from its shelves. With the defeat of my proposal at the membership meeting, that policy was reaffirmed by the membership present.

The problem of the shelf stock that contained meat was addressed at the subsequent membership meeting in October, in an effort to find a fair compromise. The "product policy" committee was formed, at my proposal. I felt that 11 or so people could handle this issue far easier than 60.

For the past year, I've had to do a great deal of thinking about the food co-op: about what I think it is, what I think it should be, and about what I think it should become. I've had to come to some conclusions about what it is rather than what I think it is. I need to ramble philosophically for a few paragraphs to explain the foundation of my feelings about the product issue...

As a cooperative, we've made it hard for ourselves, in a way. At Publix and Winn-Dixie, most decisions are made at the corporate level, with the rest being made by individual store managers. The strictures are tight and input from customers is nil.

Agri-business distribution systems make it easy to locate and obtain products, but the choice is limited to those items that can be handled by that system — heavily packaged to survive shipping, heavily preserved to withstand long months of storage, and heavily priced to pay for all these additives and all the middle men. In the chummy, inter-store bump-bump that maintains these systems, none of the above are considered liabilities. These are the items of "choice" because they provide profit for corporate boards, for middle men and for managers. Customers (read "marks") are merely a source of capital.

We as co-ops, however, have committed ourselves to the other side of the coin. Customer-members make our decisions, customer-members own our store, customer-members run our business. And, for the most part, we have succeeded beyond the expectations of the original customer-owners.

Our stock has increased by factors rather than percentages, in both size and variety. Our financial position has improved and, with the upcoming

building purchase, so has our stability. We have been enormously successful.

And here's what I think is the best part: we've grown and prospered using all those capitalist buzz-words and applying them literally. We strive to serve our customers, not national demographic statistics. We maintain a personal store, comfortable and homey, pleasant to be in. As our customer-owners have diversified, so has our stock. As members have increased, so has the inventory. We owe what we are to our customer-owners, and we know it.

It is because we are so customer-oriented that we have prospered. The Macomb Street store couldn't even begin to sell frozen vegetables, six different types of honey in bulk, the finest selections of cheeses and dried fruits and nuts in the city, or a dozen other things that are available in our present store. And the idea of having six coordinators was unheard of.

In short, the desires of our members have been the basis for all expansions and diversifications. Here, I am requesting another bit of diversification. In the same way we've always grown. I want us to grow a little more. I am certain that continued growth is unavoidable. If we are to continue, we will always have to be expanding — a little here, a little there. I am convinced that expansion will not cause us to lose the past. The past is lost by carelessness and forgetfulness, not through changing the present and future. Expanding our stock will not mean a loss of our cooperative feeling, our close communality, or even our homey atmosphere. We will be simply fulfilling our purpose.

I eat meat, from fish to fowl and on up to cow. My reasons are sound, in my opinion, and ethical (also, in my opinion). I am more than willing to discuss them, explain them, or review them in the light of new information. For the purposes of the controversy, however, I feel they are beside the point. They are opinion, matters of personal choice, as are religion, politics, and vegetarianism.

I hold an unshakable conviction that opinions have no place in policy, that the responsibility of purchase lies with the customer, not the store. The only decision the store reserves is the financial one: whether the item to be carried can pay for itself. And even this decision rests on the outcome of the customer-owner's personal choice.

I do not like the idea of having a

Continued on page 14

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"Dear Co-op Member," began a mail-out many of us received this fall from Co-op Books and Records, "We are in a tight financial situation this fall. Record sales have been slow over the summer. This in itself is not unusual, but with the slow economy and the nationwide decline in record sales, our sales have been even lower than we expected. . ."

Co-op Books and Records, chronologically the oldest consumer cooperative in Tallahassee, has come upon hard times. This co-op is actually a complex of three businesses governed by one board of directors under Community Literature, Inc., the parent corporation. The organization runs two stores on West Tennessee Street. Styled along different political and structural lines than either the Leon County Food Co-op or the Good Life General Store, it nevertheless does have a place within it (at the bookstore and in the BOD) for member input and working volunteers who trade their time for purchase discounts.

Because the financial situation does not seem to be easing, because I am always interested in the survival of co-ops, and because, after all, they do make my life richer and easier economically, I talked with three of the paid managers at the two storefronts recently to try to gain some insights into what's happening at the business level and at the personal dynamics levels of that corporation.

Herein lies the interweaving of three interviews in which I asked Bob Hornyak (manager of Co-op Books), Carmen Avila (assistant manager of Co-op Books) and Linda McLaughlin (co-manager of Co-op Records) the same questions.

• • •

About the Bookstore:

According to both Carmen Avila and Bob Hornyak, the bookstore is, for the first time in history, holding its own pretty well. This is largely due to their new encroachment into the textbook business, which has added considerable revenues to the bookstore as well as bringing in customers who might not have come into the store otherwise.

However, the volunteer system in the bookstore is down somewhat, and the managers haven't determined why, except that perhaps the same financial crunch that's affecting business is affecting "free time" that volunteers used to contribute to the bookstore.

Financially, the bookstore is in what Carmen described as "good holding". However, Linda McLaughlin disagrees with this assessment, noting that 50 percent of the bookstore's salaries are still drawn from the record store's cash flow, when the record store can ill afford it. This, according to Linda, is not showing the bookstore to be truly self-sustaining.

Bob notes that the bookstore's sales experience the usual seasonal peaks and valleys, but that generally, sales seem to be up during the last two years.

The bookstore's inventory is generally the same as it's been for a while, with some adjustments being made to accommodate the organization's financial reality. Besides the recent incursion of textbooks, the bookstore has made some other small changes. They are presently making some concessions to popular demand, a tricky thing to do politically, especially in the mass-marketed magazine area. And they are including more "sideline" products like calendars, T-shirts, etc., which held them do the business to fund the less popular, yet politically important literature they continue to provide.

Carmen noted that the bookstore must now be extremely careful in ordering stock, a factor which Bob says has caused some sections to decline somewhat. But Carmen says they still carry a broad spectrum of literature with new and varied titles, although there are fewer copies of each now. They are always looking for specific input as to what to order, especially in new titles in feminist and racial issues that she might not be aware of.

Overall, the store seems to be sailing under a wind that the rest of the corporation has not been able to catch. Linda felt the future of the bookstore was tentative due to the uncertainty of the future of the whole corporation, but Carmen said the bookstore staff was throwing their "all" into the store's survival.

About the Record Store:

The record aspects of Community Literature, which includes the record store and Looking Forward Distributors (LFD) (a record distributorship closely allied with the record store), are what have made money for this corporation for years. In

Co-op Books In



Employees of Co-op Books: Tim Brooks, Carmen Avila, Bob Hornyak

reality, the books have never carried their own, until possibly now—and this seems to be debatable. Records have created the funding for the bookstore, the record store, and the political allocations that were formerly gifted to the community and other political drives.

However, it has been political literature—hence, the bookstore—that has been prioritized despite the money-making capabilities of the record business. The overall economic situation has caught up, and does not allow a casual attitude regarding making money and business practices to continue. At least not continue and have the organization survive.

There have always been few volunteers in the record store; none before Linda was hired. There is no current program for encouraging volunteers due to several reasons: volunteers are most likely to come in during the evening hours when Linda is not there, and the store has a large paid staff which is responsible for running the store. Currently there are two co-op managers (Linda, and Sam Joseph), and four part-time staff. The co-operative aspects of this store have never been emphasized.

The financial state of the record store, which is not good at this time, cannot be separated from the rest of the corporation, especially from LFD with which it is so closely intertwined. Linda claims that the record store is currently holding its own, but cannot pay any back bills, which means that it cannot expand its inventory, and that the money subsidizing the bookstore hurts.

Stock in the record store is way down and there's little chance for improvement since bills cannot be paid. This doesn't make for good relations with record companies. This will continue to be a problem until rectified because new and exciting inventory is what it's all about when it comes to record customers.

The spirit of the workers in the record store seems to be "wait and see". Linda admitted that although one must accept the priority of the bookstore (and the politics it has the potential to provide the community), it does hurt the morale of record store workers. It has a serious effect.

Will the Record Store close?

From each of the three managers, I got similar answers, but with somewhat different emphasis. The rumor throughout the community has been that the record store might be lost at the beginning of next year, a disconcerting thought in light of its important role in Community Literature as well as in providing the community with music not easily obtainable elsewhere (political music, a lot of jazz, feminist music, cultural music, etc.).

Bob thought the record store would likely be lost "as the corporation crumbles". Linda felt that the possibility of its closing was very real, although the issue has not been decided upon. She said the decision makers don't want to see it

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& Records Crisis

Interview by Tana McLane



Linda McLaughlin (Sam Joseph not pictured), Co-op Records manager

close, and that a lot depends on Christmas sales in both stores, and dealings with record distributors. The issue will be reevaluated in January by the BOD.

Carmen said the picture was dim, but that she felt a "forgone conclusion" was harmful. The fight is still worth fighting—and there is, perhaps, a realistic chance for the store's survival.

Can the Bookstore make it without the Record Store?

Since, when we talk about closing the record store, we're also talking about the probable demise of LFD, the possibility of the bookstore continuing alone is very questionable. Bob and Carmen both felt it was very uncertain, and that it would also be reevaluated in January. Of course, the survival of the bookstore is a priority and ways to preserve it will be discussed.

Linda had the most insight into this. She explained that although the corporation was in serious financial plight, that it was not on the brink of bankruptcy. She felt

the bookstore would have a fighting chance at survival alone if the textbook sales continued well, if more physical space was added, and if the bookstore found more successful sidelines to market. Also, she said, the bookstore could remain open legally no matter what the rest of the organization became.

What are the overall reasons for Community Literature's economic status?

As a business that must operate within the context of the larger business world, the country's current economic recession/inflation is having a serious effect on this corporation. Carmen called it the "biggest monster". She also attributed causes to a lack of product in the record store due to debts; a lack of communication between LFD, the record store and the bookstore, which has led to disagreements and misunderstandings; lack of good "people systems" and formerly a lack of financial systems that were adequate to handle what the businesses were really dealing with. And, she said, this situation often fosters an attitude in workers of seeing their jobs as mere jobs, instead of important co-op work—which is not beneficial to either the co-op or the workers, although she understood how this came to be.

Linda, however, recounted an entire process which she feels led to the current situation. First, she said, several decisions were made that led to a certain vulnerability to the then-coming economic problems ahead. These include doubling the size of the record store when the novelty shop next door became available; increasing employee salaries to a living wage; and the falling of the record business on a national scale. These changes greatly increased the organization's expenses without increasing their sales capabilities; indeed, decreased their sales. This led to a vicious cycle of not being able to pay bills and therefore, not being able to order new stock. This is where the record store flounders today.

Another factor is that the organization markets "non-essential" items rather than food, shelter, clothing, or transportation. Power inequities within the group (staff and BOD) are enhanced by vague processes. Decisions have often been made at the level of political idealism rather than grounded upon sound business practices which might have insured the security of all branches of this co-op as it headed into turbulent times.

What are they doing to rectify this financial situation?

Carmen says that besides careful ordering at both the record store and bookstore, they've made the decision to postpone indefinitely the purchase of a computer that would have made their inventorying simpler. They're looking forward to another winter with no heat in either store. They're also skimping on small expenditures like printed stationary. Linda added that the record store is not replacing staff they lose, and is getting rid of stock that doesn't sell. In addition, they may sublet part of their large store space. Both felt that the moratorium on external appropriations didn't come a moment too soon. In fact, it should have

Continued on page 15

Books For Dominica

Dominica is a very poor, predominantly English speaking country in the West Indies. Science for the People has been sending books and teaching material there for the past 3 years. Two years ago 80 percent of the homes were destroyed by a hurricane and it was hit again this year.

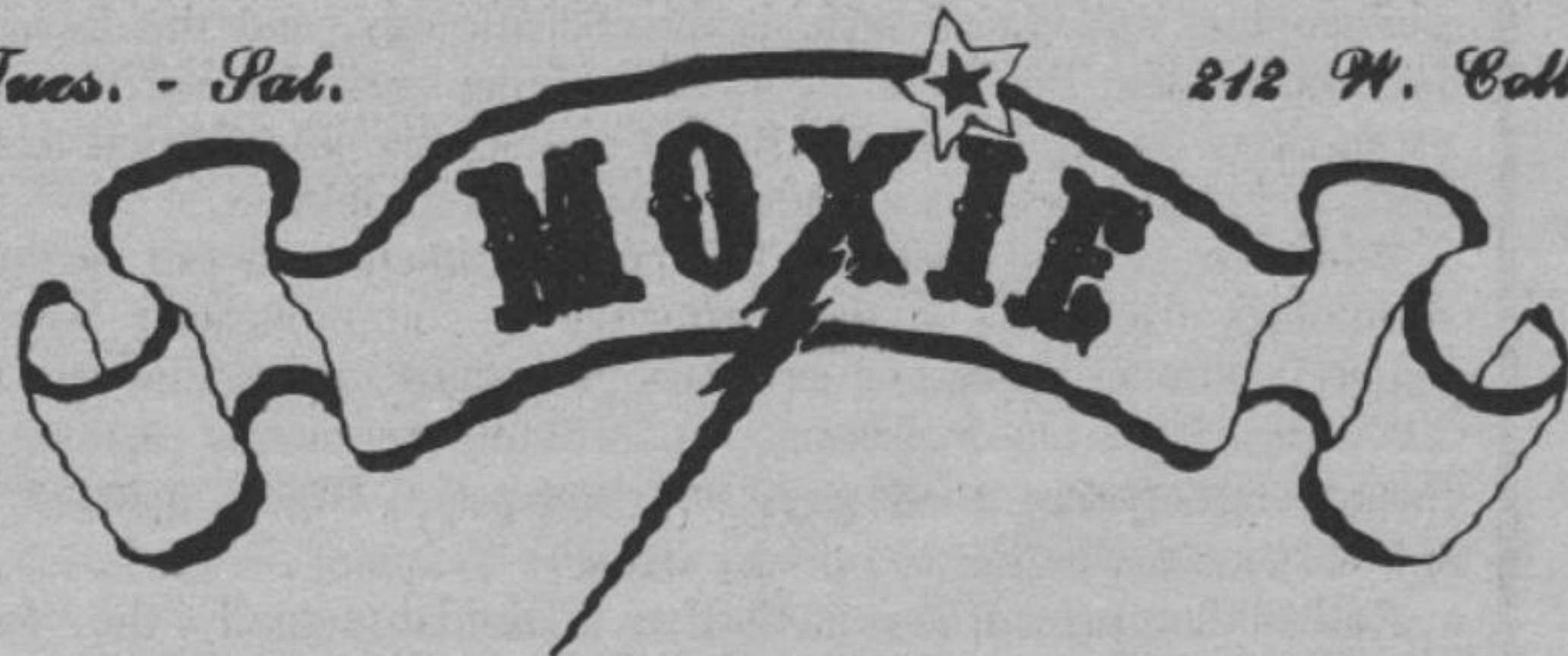
General categories of books requested are in the natural and social sciences with special emphasis on agriculture, mathematics, nutrition, geology, physics,

human rights, education reform, self-sufficiency, health, etc. For more information on the program call Bob at 222-7080 or drop off books at Co-op Bookstore, 652 W. Tennessee St., 222-6677.

Another book program now in progress sends donated books to the island of Grenada. If any books are brought to the book co-op, please mark them "Books for Grenada" or "Books for Dominica".

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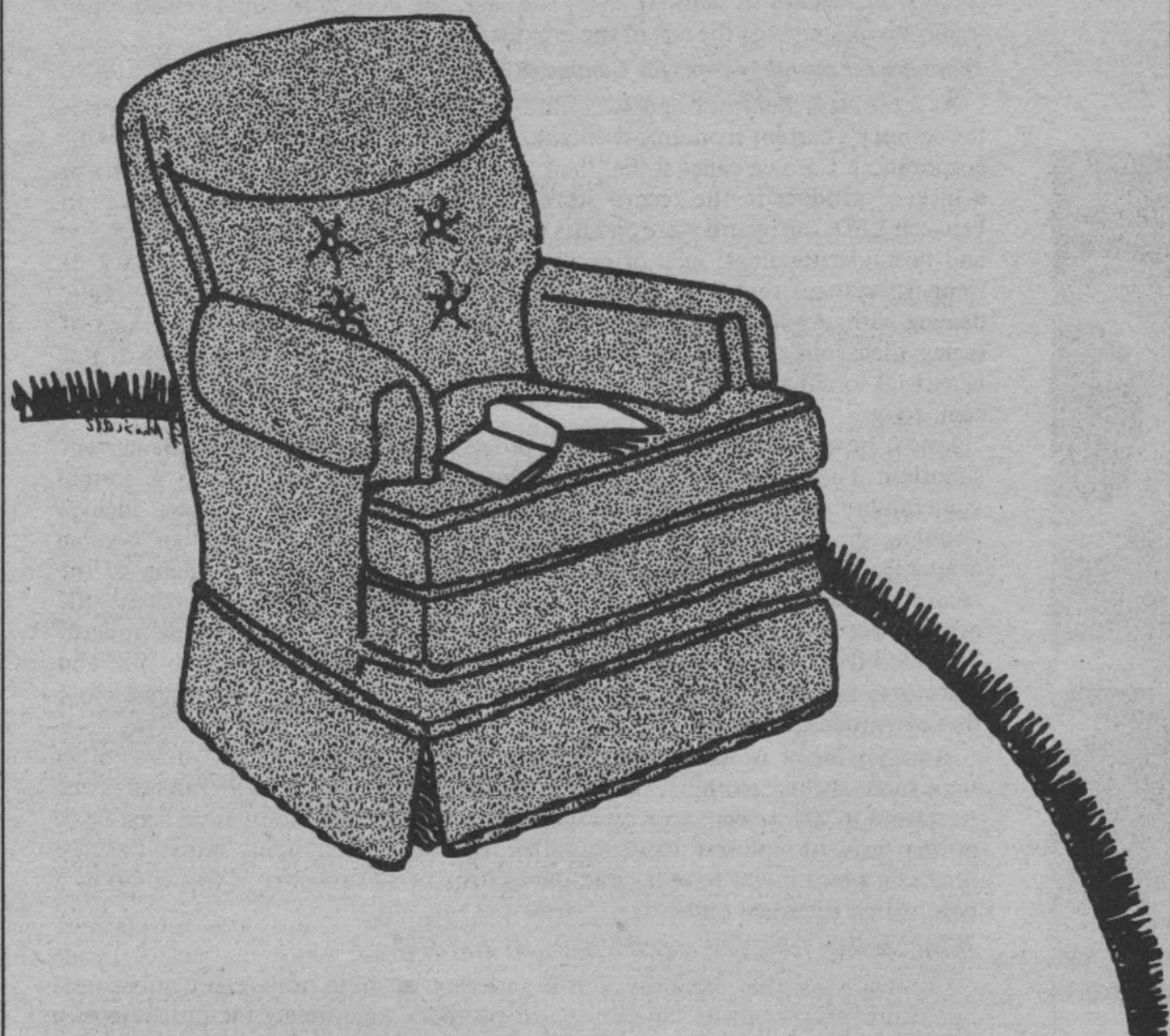
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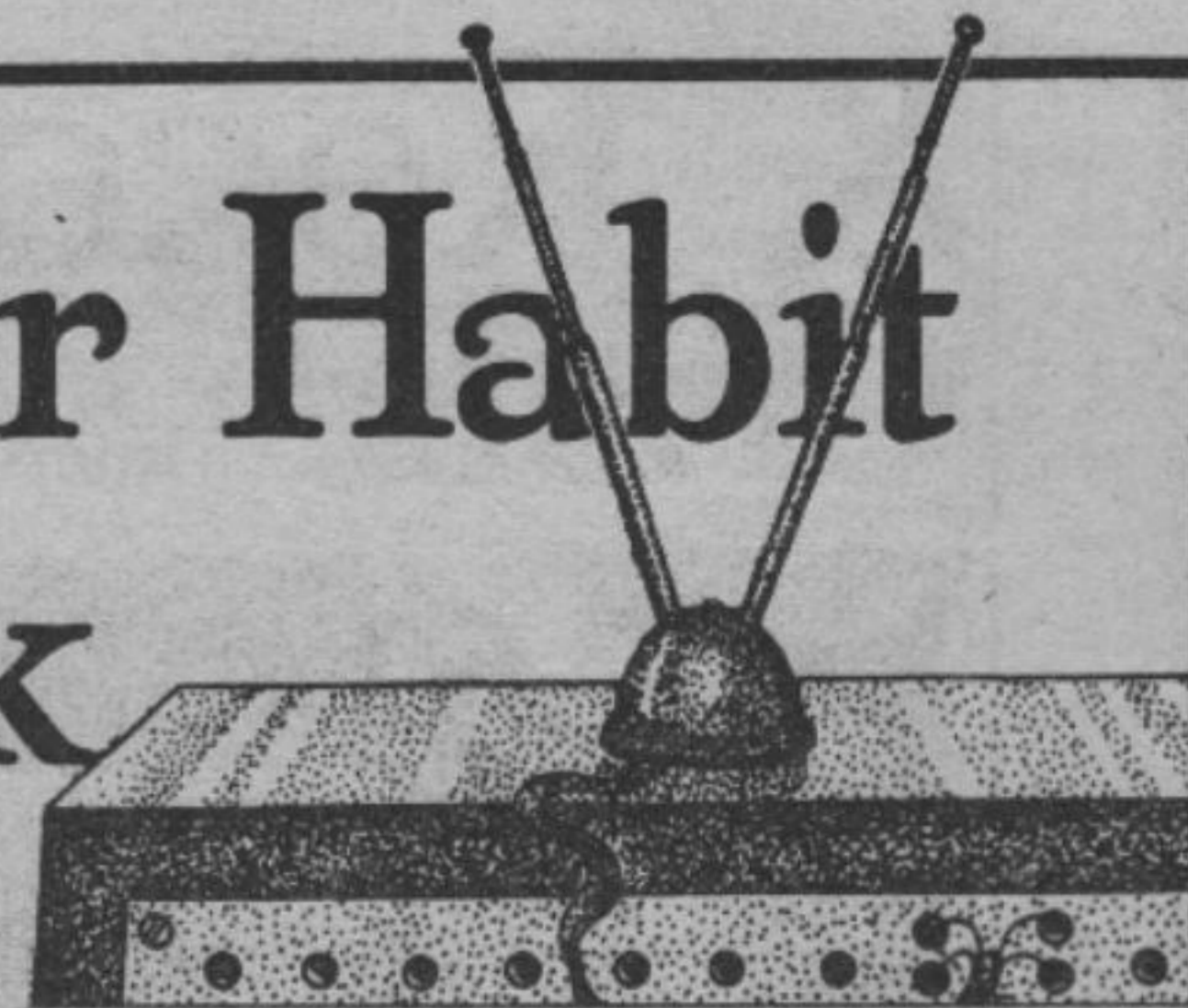


THREE BOOKS FOR THOSE LONG WINTER NIGHTS . . .



Another Habit To Kick

by Frank Brown



If you want to stop being a zombie, quit watching TV. This is simple preventive medicine, like if you want to lose weight, stop eating. Fancy diets and weight-loss clinics are out there just to get your money. The same is true of educational TV. While occasionally you *can* lose weight from certain diets, and occasionally you *can* learn something from certain TV shows, there are easier and more effective ways to lose weight and to gain an education. Perhaps the most striking difference between these two examples is that not all people see themselves as overweight, and most overweight people, once they lose enough pounds, quit their diet or weight-loss program; whereas 99% of the homes in the country have at least one television set. On any given evening, more than 80 million people watch TV. (Thirty million of these watch the same program. In special instances, 100 million people watch the same program at the same time.) The average household has the set going more than 6 hours a day. If there is a child, the average is more than 8 hours. The average person watches nearly four hours of TV a day. This means, allowing for eight hours of sleep and eight hours of work, roughly half of the adult non-sleeping, non-working time is spent watching television. What sort of effect does this have on people?

Jerry Mander, in his book *Four Arguments for the Elimination of Television*, discusses this question in a fascinating, informed, and very readable fashion. A former public relations and advertising executive, Mander's familiarity with the media allows his personal experience to help ask the tough, direct questions that make research and statistics meaningful. His style is frank, questioning, and concerned with the implications of his research. As well he might be; those implications are both startling and frightening. But although his arguments beg to be taken seriously, the writing is anything but dull; I found it enormously entertaining (as education should be). Jerry Mander is an articulate writer and a persistent thinker.

Four arguments divide this book into four main sections, in addition to an introduction and postscript.

Consider the act of watching television. In order to see the picture clearly, the lights in the room are dimmed, and conversation is forsaken to focus attention on the screen. Physical activity is limited to sitting still, staring fixedly at a flickering light in a darkened room. Mental activity also dims, as the images from the screen soak into the mind. The viewer may believe that the choice of watching a football game, or a movie, or a news program represents a wide variety of experience; actually, the identical experience is performed of sitting motionless in a darkened room watching a flickering light. Mander compares this to hypnotic trance induction, explores the effects of artificial light on living organisms (not good), reports findings that television causes hyperactivity in children, and much more.

About ten years ago, there was a short independent film circulated on the "underground" circuit (anybody remember underground flicks at Moore Auditorium?) called "Eat The Sun." It was a farcical story of a quasi-religious cult that worshipped TV, and solemnly portrayed the TV experience as mystical, leading to transcendent consciousness.

Overtly, portraying television as deeply spiritual is so ridiculous as to be humorous. Nevertheless, the film recognized the power of TV's flickering light, the aspect of brainwashing, and the meditative quality of the experience. These are serious phenomena, and Mander gives them the depth of consideration they deserve. (He reports that TV is different from meditation to the effect that in meditation, one produces one's own internally-generated imagery; while with TV, the images are externally imposed.) Mander explains how, as our environment becomes increasingly artificial and cut off from the world outside, alienation and confusion flourish, leaving people receptive and vulnerable to autocratic cult philosophies and gurus such as *est*, Scientology, and the Reverend Moon. In fact, his passage documenting an *est* training session is worth reprinting by itself as an essay on mind control. But of course, his point is that television uses the same techniques, and its purposes are no more noble.

There are certain biases of TV that are inherent in the medium. Due to the technology itself, TV is most effective at communicating large, simple, bold material. Subtlety is lost, due to the "fuzziness" of picture and sound. A good TV action story requires visually identifiable opponents clashing violently. This means stereotyping good guys and bad guys. Highly detailed, complex, and subtle issues are harder to portray visually.

Rather than present argument after argument (actually, the "four arguments" are quite specific generalizations; the bulk of this book presents a multitude, one after the other), I'll suggest that you read the book itself. Jerry Mander has executed a dazzlingly thorough, triumphantly human expose of the multiple hazards of this super advertising machine. Reading this book has the opposite effect of watching television. It doesn't tranquilize; it stimulates.

Four Arguments for the Elimination of Television, by Jerry Mander, is published by Morrow Quill Paperbacks, and retails for \$4.95. I found my copy at the Co-op Bookstore.

One Person's Waste . . .



by Bill Lyons

Behind the facetious title of *The Toilet Papers* lurks an important subject. And lurk it must, due to the unfortunate taboos of our society. We are all too often accustomed to think of one of the most important by-products of our existence as waste instead of the important resource it is.

The Toilet Papers attempts to put our present "sanitary" practices in perspective and to give some help in finding a solution to the problem. The problem, of course, is not the problem of what to do with our "wastes," but how to steer our culture off its present course of simultaneously mucking up the environment and squandering a precious resource.

The first chapter comprises a light "History of Easing Thyself" with some interesting historical information on the development of the water closet and the substitution (with dire results for people and good news for the laxative marketers) of the sitting for the squatting position.

The next chapter, "Meet Your Wastes," gives some interesting statistics on the composition and volume of our manure. Chapter 3 is an overview of the different kinds of dry toilets that have been developed, with particular attention to the biological, or composting, toilet.

The most useful chapter in the book is the fourth, "How to Build Your Own Compost Privy." With the information and plans contained in this chapter anyone can build their own composting toilet.

In Chapter 5 general composting is discussed and Chapter 6 concerns greywater systems. Greywater systems are systems for handling the water from washing and cooking activities. Most of the systems described in this section seem to be oriented toward high density living conditions and are consequently somewhat complicated. In Tallahassee, you can probably still just toss the bathwater out in the yard.

The last chapter is entitled "The Urban Sewer" and is for those who are perhaps wondering what it's all about. After all, why go through all this bother about handling and recovering your own manure when all you've got to do is flush the toilet and forget about it? There are many answers to this question but basically they all have to do with the ecological cycle. For instance, there are many of us who eat organically grown foods for health and for environmental reasons. But given the present state of things what usually happens to the nutrients in these foods? I am speaking here of the basic minerals and compounds which are taken up by plants from the soil, ingested in turn by animals and used in their life processes, and then returned to the soil to complete the cycle. But in our system they are excreted from our bodies, mixed with formerly pure water, with a great input of energy transformed into sludge and burned, buried in landfills, dumped in the ocean or anything but returned to the land. We are making food a non-renewable resource, mining and exhausting our land as surely and completely as the oilfields in Texas. And for much the same reasons.

Not only that, but after we have contaminated the water by dumping our wastes in it, we have to clean it up again before drinking it. The easiest way to do this is by adding chlorine. Chlorine reacts with the organic materials commonly found in water and water pipes to form a family of compounds called the trihalomethanes, of which chloroform is an example. The trihalomethanes are known to cause cancer, etc.

In other words, when the talk turns to re-cycling, don't talk about newspapers, aluminum, or whatever (actually none of these is really recycled anyway in the sense of being put back where it came from). Talk about something a little closer to home.

The Toilet Papers, by Sym Van der Ryn is available from Capra Press, 631 State Street, Santa Barbara, CA 93101. Also find it at Strozier, call number is TD 774 V36 (4th floor).

Whole Earth Catalog Is Back

The Next
Whole Earth
Catalog



by Vicki Mariner

We all knew the *Last Whole Earth Catalogue* couldn't really be the *last Whole Earth Catalogue*. It's taken nine years for those folks who burned themselves out to take on the project again, and in those nine years nothing else has come close to filling the void.

The *Whole Earth Catalogues* are one of the greatest resources (next to the public library) ever assembled. In fact, it is very much like a highly condensed library in itself. The number of books pictured, reviewed, and quoted must be in the thousands. But it's not just a reader's resource. Every kind of *doing* that relates to self-sufficiency is explored: hunting, housebuilding, crafts, music-making, farming, computers, solar power, photography, flying—it's all there.

How does it compare with the old catalogues? Well, in the introduction Stewart Brand, the editor, tells us that the only 11% of this one is picked up from previous editions. The size and layout are familiar, if a little slicker. Better paper quality, glossy cover and higher price (\$12.50) are to be expected.

Those of us who have avidly read his interim publication, the *CoEvolution Quarterly*, will find a great deal of it repeated. I was delighted to rediscover one of the most wonderful stories—"The Man Who Planted Trees and Grew Happiness" reprinted in the *Catalogue*. I've told friends about it for years and have never been able to find the old *CoEvolution* issue I'd read it in.

Good news also for all those who loved the lower right hand corner saga of "Divine Right's Trip." The great corner tradition is being carried on by Anne Herbert and her "Rising Sun Neighborhood Newsletter." Unlike the "Trip," "Rising Sun" is not a continuing story. Each page is either a sprinkling of quotes and homely observations or maybe a little real-life story. Hey! Here's something else I just discovered. The small pen and ink scene at the bottom of each one continues throughout *moving* slowly so that if you flip the pages there is an animated effect. What fun!

It's really hard to critique something like this. Every time I sat down to write about it I'd discover something new and spend the next three hours reading. Not to mention that criticising seems so presumptuous in the face of this magnificent effort. Stewart Brand makes a suggestion to reviewers in the preface. In order to test its relevance he says to simply turn to a section on something the reviewer is knowledgeable in and see if it's covered well. O.K. For the last five years I've been working with radical feminist groups on women's rights. In the table of contents I find "women" under *Politics*, page 388. And there it is, page 388. One page entitled women, placed, interestingly enough, opposite the page on "factions." On this page is a review of an early feminist anthology *Sisterhood is Powerful*, Mary Daly's *Gyn/Ecology*, mention of a mail order booklist, and description of a maybe feminist magazine I've never heard of called *Intimatalk*. In a box in the lower corner Stewart Brand advises rape victims to "embarrass the rapist" by charging him with indecent exposure.

This is all they can find to put under the heading "women"? It would seem that by Stewart's own reviewing guideline, the *Catalogue* fails miserably.

The fact is the *Catalogue* does cover many issues particular to women. The sections on childbirth, women's health, and birth control are fine. There is a fascinating page devoted to "amateur insemination" or woman-controlled conception that most non-feminist publications would refuse to even mention. But why they would focus on that one issue and ignore so many others I can't fathom. Out of seven pages devoted to magazine reviews not one of the many dozens of new feminist journals is mentioned. Is there anyone who doesn't know about *National Geographic*, for pete's sake?

I'm sure it's been difficult for the *Whole Earth* people to find that perfect balance — satisfying every facet of an extraordinary political spectrum. Under-representing important movements is almost worse than trying to ignore politics altogether. Self-sufficiency, community building and organizing, access to information and resources are all "political." Six hundred pages of *Whole Earth Catalogue* turns "Wouldn't it be great if we could..." into real possibility.

The Next Whole Earth Catalog, edited by Stuart Brand, retails for \$12.50 and is distributed by Random House.

Leon County Food Co-op
Board of Directors



Tracks

by Pat Springer

There has recently raged a controversy in the food co-op concerning a proposed BOD/staff retreat that would be open only to the elected and hired participants in the co-op. The purpose of this proposed retreat (now officially decided upon as of the last BOD meeting) is to allow members of the BOD and staff a chance to work on their own inner-group dynamics: examine their modes of communication, begin to define and internalize the complexities of how this group of decision makers interrelates, and to look to ways to understand each other on a personal level a little better so as to facilitate better meeting process and efficiency as a benefit of that understanding.

In this column, Pat Springer, a current member of LCFC's BOD, focuses on this decision to have retreat as well as on an important business decision which will affect all members, and whose purpose is to facilitate the co-op's drive for the downpayment of their building.

...

According to our bylaws, the board of directors of the Leon County Food Co-op is supposed to act "in the stead of the membership to oversee the financial condition, maintain the organizational functioning, supervise paid employees, and set the formal policies of the cooperation".

The above is perhaps too much for any eight people to do for a million-dollar-a-year corporation when we have so few members actively participating in the decision-making process.

Unlike the boards of directors of most corporations, ours does not get a salary allowing them to focus full-time on these important areas of responsibility. Instead, our directors spend many hours each week working to support themselves in addition to meeting their responsibilities to families and households. Being a BOD member on the side, with so many tasks and relatively small support, is a progressively worsening situation, especially as our co-op continues to grow.

The backlog of unfulfilled responsibilities of the BOD is overwhelmingly discouraging sometimes. Most of the coordinators are getting progressively more frustrated with the BOD for our inadequacies. The situation seems crucial and chronic to many of the BOD and staff.

At the October BOD meeting, we discussed a proposal that has the potential to start a dialogue about communication, a definition of the dynamic which lends itself to the continuation of this forlorn situation, and hope for a solution to this problem. The proposal was for the BOD and staff to spend a retreat weekend together to prioritize two areas for immediate attention: (1) the responsibilities and relationships of the BOD and staff to each other; and (2) sharing ideas on the financial future of LCFC, especially with regards to buying our building.

As this proposal was discussed at that meeting, differing views were expressed. The staff and BOD felt it was necessary to create a space separate from the membership and our usual decision-making meetings, to communicate on a more personal and in-depth level. Some co-op members present at that meeting expressed a strong objection to the concept of the BOD ever gathering for purposes of LCFC discussions without the opportunity for general member participation. Other members, though they expressed a feeling of exclusion and had reservations about the proposal, seemed to accept the BOD/staff need for time and space to work on these inner-dynamics.

There were valid points on both sides of the argument—with some feeling that the BOD/staff need a chance to just analyze who they are together, and others feeling that this would be better accomplished by additional input from co-op

members who participate in BOD meetings and the overall decision making of the co-op. As a result of this conflict, the only step that was taken at this meeting was that the two areas that were originally proposed for this retreat (group dynamics and financial education) were separated.

Two separate workshops were then proposed: the process/dynamic retreat meeting remaining open only to BOD and staff, and the financial discussion being open to all. (See later in this article for details on financial direction).

This retreat proposal snowballed into quite a bit of controversy in the following week, with many ideas and emotions experienced on all sides. A special BOD meeting was called a week later for further discussion on the issue. At the special meeting, the BOD and staff reaffirmed their need and wish for such a retreat, even in the light of the strongly mixed feelings that had been and would continue to be expressed. Also set up at this meeting was a special general membership meeting, which was to be a one-issue meeting to resolve the controversy in a forum that, hopefully, would include more membership dialogue than a BOD meeting usually draws. (It didn't. Only a sprinkling of members, one

"This retreat proposal snowballed into quite a bit of controversy. . .

coordinator and three BOD members prioritized this meeting. However, the body present discussed the ideas and feelings surrounding this topic at length—for four hours—and finally resolved not to settle it at this meeting but instead to bounce it back to the BOD for final decision, carrying with this the responsibility that the BOD and staff would be apprised of the breadth of feelings expressed at the general meeting before making their decision.)

At the November BOD meeting, the next night after the special general membership meeting, the board and staff again consented upon holding the originally proposed retreat (minus the financial aspect). It was felt that certain differences were perhaps forever unresolvable, but that we had gone as far as possible on the subject and needed still to hold that retreat and move on with rectifying the original communication problems we were trying to resolve.

The BOD/staff retreat will be held the weekend of January 10-11. No decisions affecting the future of LCFC will be made. Signs will be posted at the storefront informing members of the proposed agenda, and later, a follow-up report.

It should be noted that just because the BOD and staff are taking this time to focus upon this small but important aspect of the co-op (how the BOD and staff relate to each other) does not mean that members should not look for other channels for communicating with the BOD, staff, and each other. You are

Continued on page 15

Staff Notes

by Pat Rogers
for the staff

The last couple of months have been very hectic for the food co-op staff. Sales have picked up steadily and have set some sales records — both daily (\$5400.00!) and monthly (\$100,000.00!) — during October. This, plus the constant building fund interest and Carol Calvert finally giving birth to Lillian Beth, made for two full months for the entire staff.

During this time, we've added some new products which everyone will start seeing on the shelves soon: Gerber's baby foods, Garcia's canned bean products, organic apples, and a new line of pickles.

Along the same line, we've rearranged some of the shelf space in the store. You will now find mustard, ketchup, and mayonaise across from the juices, along with the oils and salad dressings. Some juices have also been moved to the end shelf facing the shelf facing the cheese cooler. Look around, but if you don't find what you want, ask.

We have also set up a table displaying holiday gift suggestions from the co-op. Some suggestions are: beer and wine making kits, calendars and cookbooks, T-shirts, grain mills and woks. Or perhaps you'd rather fix your own nut mixes or give some jarred herbs. We've got all this and more in the storefront.

Other store information: Sandra and Agnes have redone our assistant coordinator file. We urge AC's to check and stamp their cards so the purchase list at the register can be kept up to date. Also, Sandra is putting together a wholesale warehouse list which will be available to buying clubs and businesses who wish to purchase wholesale from LCFC.

And, for everyone's information, the store is inspected regularly by state, county and federal inspectors — and everything is in good shape.

LCFC Building graph

as of December 16, 1980:	
loans applied for.....	\$4,500
donations.....	\$6,165
Fundraisers: woodstove.....	\$1,119
dinner.....	\$224
music benefit.....	\$318
skating.....	\$192
total.....	\$12,518

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The Member Loan Program



As you probably know by now we, the member/owners of the Leon County Food Co-op, have decided to buy the building that we now occupy for a total purchase price of \$240,000. The purchase entails a \$40,000 downpayment. We have already set aside \$10,000, and we have been seeking member donations to raise the other \$30,000.

It currently appears that we will not receive a sufficient amount of member donations in time. In order to come up with the rest of the downpayment, we will have to resort to loans. We are fortunate to have the member-owned-and-operated Canopy Federal Credit Union which has the ability to administer a loan program which will be at a lower interest rate than available elsewhere, and which will keep our money within our cooperative community.

The Canopy/LCFC loans will be accepted until Dec. 31 at which time a last minute financial assessment can be done and record keeping can be brought up to date to determine the amount of available cash for the downpayment and how to make up any difference. All fundraising activities will stop temporarily on Jan. 15. Donations, however, will always be welcome to cover any loan payments.

How It Works:

1. You deposit \$100 (or increments thereof) in your share account in Canopy Federal Credit Union.

2. You apply for a loan from Canopy secured by your share deposit of that same amount. (See "shares pledged as security" table.) The loan will be transferred to LCFC; you will continue to receive dividends on your shares, which remain in your account in Canopy.

3. An LCFC Coordinator signs a promissory note obligating LCFC to repay your loan.

Note: In legal terms, you are liable to Canopy and LCFC is liable to you.

Advantages To You:

You have savings set aside drawing dividends.

Advantages To LCFC:

1. A lower rate of interest than available elsewhere.
2. Borrowing from members rather than a bank.
3. Ease of administration - LCFC makes one lump payment to Canopy for all the member loans, and Canopy handles the paperwork.

Where To Sign Up:

At the Canopy Federal Credit Union office in the Leon County Food Co-op living room.

Monday through Friday, 5:30 - 7:00 p.m.; Tuesday, 2:00 - 4:00 p.m.; and Saturday, 2:00 - 6:00 p.m.

About Canopy:

The Canopy Federal Credit Union is a federally-chartered, member-owned financial institution serving the members of the Leon County Food Co-op, the Good Life General Store, the Book and Record Co-op and the Miccosukee Land Co-op.

Savings are insured up to \$100,000 per account by the National Credit Union Administration. Canopy began awarding dividends on its share (savings) accounts in August; since that time, dividends have been set each month at an annual rate of 6½ per cent. Shares pledged as security for loans continue to draw dividends.

For more information see the Canopy brochure, available at all four local co-ops.

Co-op Building Purchase Enters Last Phases

by Richard White

Most of the big decisions and major projects related to the Leon County Food Co-op's building purchase are now well on their way. Only the typing-up of finances and the final arrangements for closing the deal remain to be done. These activities have been delegated to two committees whose membership overlaps so much that they will probably meet jointly. Agnes Davy, Richard White, and Bill Matturro are handling the closing of the deal, and Agnes, Bill, and Nancy Muller have been delegated the responsibility of making the last-minute decisions on commitments for borrowing money. Steve Leitman and Jerry Johansen have also volunteered to help with last-minute contingencies if necessary.

Closing is mostly a matter of getting the right title and mortgage papers together, a relatively straightforward task. However, there are numerous financial complexities left to unravel. Donations have come forth with comforting alacrity, and other fundraising activities have done quite well. But it appears that we will still have to borrow a part of the down payment funds (to be paid back by continuing the

donation program and by instituting a 1% tax at the register until the borrowed money is repaid). A loan from the National Consumer Cooperative Bank appears likely to gain approval, but the Bank (a federal agency which is supposed to be bought out, in time, by the co-ops that it loans to) may place so many strings on the loan that we do not really want to be in a position where we would have to accept this loan.

Borrowing from a local bank is a last minute possibility if things get tight, but our preference is to borrow from our members through the loan program administered by Canopy Federal Credit Union. If you have not signed up yet and have at least \$100 to lend, please stop by the credit union while it is open for business in the children's corner at the co-op. All loan commitments need to be made before January 15th.

The committee in charge of last minute financial matters will have to decide if enough money is in-hand to keep the co-op in good shape after the down payment is completed, or if additional funds must be sought. Let's make their task an easy one. Please sign up for the building fund loan as soon as you can.



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Canopy Federal Credit Union

by Larry Teich

The Canopy Federal Credit Union has been open for business since last June. I would like to discuss some facts and figures of the business, including the current LCFC loan program. I would also like to discuss the upcoming membership meeting and what that means to those of us who have joined the Canopy Federal Credit Union.

As of this writing there are 110 memberships (single or joint accounts) who have deposited a total of about \$73,000 as shares or certificates. Interest on accounts, or dividends, have been declared monthly at 6½% but will probably go up since that is the trend in banking rates nowadays. One new service is the availability of higher interest, 30-day or longer share certificates. Talk to our treasurer, Jeff Thompson on Tuesday or Saturday afternoons for specific details. A major step forward for such a young credit union like ours is the new share secured loan policy (SSL). A member can now borrow up to the amount that is in their account (which secures the loan in case the member can't repay). Some reasons for someone borrowing their own money rather than just withdrawing it are that the original shares (deposits) still get the monthly interest while a good credit rating is established and a regular repayment schedule helps to budget finances. The loan is borrowed at an interest rate lower

than at other banking institutions since Canopy exists to fill the specific needs of its members. Please come in and fill out the survey on loan categories so the Board of Directors have guidelines on what to loan money for.

The major example of share secured loans in action right now is the program, which Canopy is administering, for loaning money to the Leon County Food Co-op for the downpayment on purchasing its building. (See box on page 10). A member of the Food Co-op, if not already a member of CFCU, joins the credit union with at least \$100 and borrows that money for the purpose of transferring it to LCFC. This is a two-step process where the member first applies for the loan then returns the first week in January 1981 to sign the agreement form when the Co-op actually needs the money and knows how much to borrow for the downpayment. LCFC will repay the loan and interest (10%) for the member over 4 years so that the major work involved is bookkeeping for the Credit Union with little monetary risk to the individual. So far \$1500 has been promised to LCFC.

Other types of loans are still in the future as reserves (a legal requirement) are built up and policies are created. Other services such as share drafting (writing checks) involve such enormous amounts of daily accounting and

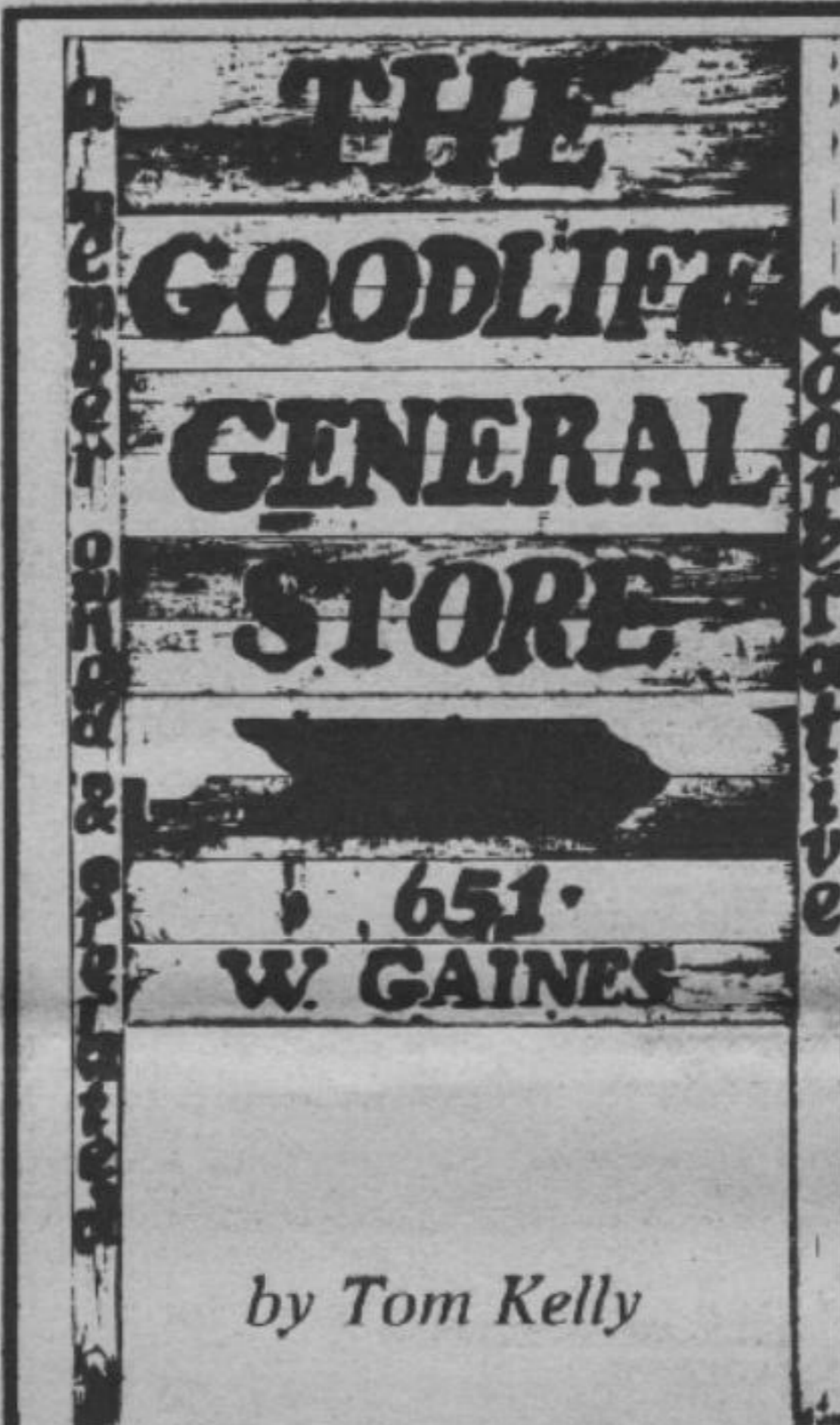
bookkeeping that some sort of data processing or computer hook-up will be necessary. However, lower cost money orders are only waiting for the purchase or donation of a lockable, fire-proof filing cabinet. Does anyone know a good source?

One legal requirement of a federally chartered credit union is to hold a membership meeting in the first 3 months of each year. That means by March 31st of 1981. This is a very important event because Canopy is not just another type of bank; it's a co-op. The people who have opened accounts, the membership, are the owners of this organization and are responsible for the decisions, policies and philosophies under which the business operates. Those of us who first thought that having a credit union for the co-op community was a good idea did the research and other preliminary activities to obtain the charter, start the daily operations, and set basic policies so things could function. Positions and duties such as

the Board of Directors, credit committee, and assistant treasurers were somewhat divided up according to interest without really knowing what was involved. All of these positions are officially temporary until the membership meeting when the members will elect either some of the same people or new ones who show that desire. The date has not yet been set and will probably be announced in the next *Spectrum* which comes out on January 27th. In the meantime, any member of the credit union who is interested in either setting up this meeting, serving on a nominating or elections committee, or and (especially) becoming a Board member, should contact anyone who is now active. Skills such as banking, finance, accounting, management, etc. will help very much in operating the credit union but are not requirements since these can all be learned.

The name of Canopy was derived from the beautiful roads which this area is

Continued on page 15



by Tom Kelly

The Good Life General Store has just hired Clyde Ranney as our new manager. He'll be working in the store four days a week and I will continue working two days. The BOD feels that a permanent manager will improve the efficiency of running the store and provide better service to our members. Some of Clyde's duties will include ordering, bookkeeping, coordinating volunteers and making sales. Welcome Clyde.

The BOD has authorized funds to make some immediate improvements in the store. We will be installing more lighting in the store to improve visibility of our goods. We will be repairing our outside security light, also. Most importantly, we will be installing a unique handmade wood heater to keep us warm this winter. Please bring us firewood. Work credit will be received for it.

Some new policies the BOD passed include:
Consignment Items - We will no longer

be selling used-consignment goods. Space limitations and a lack of interest prompted this policy. We will encourage local crafts, handmade clothing, etc. to be displayed in the store.

Special Orders - Members placing special orders will now be required to pay the total cost and mark-up at the time the order is placed. We have a sliding scale for mark-ups. The greater the cost of the order the lower the mark-up. Goods purchased are for the personal use of the purchaser and not for resale. This policy does not currently apply to Danskins, and there may be other exceptions in the future as the need arises. We have handouts in the store for more details.

The BOD has been working really hard trying to get the store together. We're hoping that our workload will be reduced when our new manager is settled in, but of course, there's always more work to do than there is time and energy to do it.

Remember, only you can prevent co-op burnout. Your time and energy will be rewarded by a store more able to serve your needs.

We especially need a secretary to take minutes at meetings and someone to facilitate the meetings. Sign lettering is another immediate need. All volunteers receive work credit.

One of the best ways that members can help Good Life grow is to tell others about us. Word-of-mouth is not only the cheapest, but also the best, source of advertising.

The BOD would like to encourage our members to let us know what they want from Good Life. Tell us what products you want, general and specific. Write your thoughts down as to directions you'd like to see us go - the philosophy behind this co-op, what items we shouldn't carry. Criticize our policies (constructively, please). We need your input.

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Developing Local Initiatives

by Roger Peace

"Many people are worried that the new Administration will abolish many of the social service programs developed over the last 20 years. But I'm optimistic that the *Tallahassee Housing Foundation* will come through because it is a locally-supported, community organization."

So spoke Michele Arcangeli, director of the *THF*, an organization which helps people who need housing rehabilitation assistance in the local area. On December 13 and 14, *THF* had a workparty to insulate about 20 houses in Tallahassee — using the labor and energy of volunteers, and materials purchased through local donations. "The only criteria we have for helping people is that they be cold and alive," said Michele, emphasizing the difference between locally operated organization and state agencies or federally-funded programs with much red tape.

Of course, the money coming from the federal government is a great deal more

and it would truly be a painful loss if Community Development Block Grants and similar programs ceased. In the "guns vs. butter" battle over federal dollars, the guns are winning out and social service programs will very likely suffer over the next four years. One can curse this darkness (and one should!) but one can also light a candle by working with local organizations concerned with social services or social change and justice. The following are a few I know of:

- Leon County Food Co-op Pat Springer 222-4487
- The Council of Neighborhood Associations Bill Armstrong 488-1325
- Sierra Club (environmental concerns) Rob Brunger 224-7729
- The Women's Center 644-4007
- Tallahassee NAACP (black concerns) Allen Stucks 224-0697
- Florida, Local Impact (religious lobby) Karen Woodall 222-3470
- Clearinghouse for Criminal Justice 'Jimmy Lohman 224-8031
- Catfish Alliance (anti-nuke, solar energy) Larry Teich 575-2934
- Florida Public Interest Research Group .. Neil Friedman 644-1811, ext. 25
- Tallahassee Peace Coalition (draft counseling) Roger Peace 878-5453
- The Tallahassee Housing Foundation Michele Arcangeli 222-3364
- *Spectrum* cooperative newspaper Tana McLane 575-2934

These are a few groups to support and work with in addressing our common needs and problems on the local level. Now is the time to think creatively and work cooperatively.

But, there are a number of blocks to overcome if we are to achieve anything together:

- 1) Personality differences which get in the way of the work that needs to be done;
- 2) Lifestyle and language differences - where the way a person looks or talks alienates us if different from ourselves;
- 3) Racial, cultural, and class differences which limit us to our "own" kind of people;
- 4) Organizational struggles for leadership and power, and competition for members and money among groups working for similar goals;
- 5) Narrow ideological or issue focus which keeps us from seeing how each person and group can contribute to the solution of common problems.

We need to bridge these barriers to cooperation, especially at the local level where face-to-face interaction is possible. We need to see through opaque roles and static images of each other (and ourselves). Of those working toward social change, this means recognizing and assisting their unique contributions. Of those we might consider against social change, it requires a deep belief in their essential humanity, listening to their point-of-view, and giving them room to grow.

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New Year, New Decade

by Philip Holliday

The election in November was a sign that even though our nation chooses ways to prop up business as usual, it needs awareness of much more. As response to President Carter showed, it is not enough to warn of the bad consequences if we pursue the worst of the old ways. People respond to a whole alternative, even if it is a denial that any new response is needed. I believe that because of the resource situation on our planet, industrial business-as-usual can only get worse. This is what everyone, at some level on consciousness, fears and what the Regan rhetoric tries to deny.

Despite the way some of us may see the Regan victory, I feel that many Americans remember the lessons of Viet Nam and Watergate, 1968 to 1974. Now we are entering another such learning period at least as intense, 1980 to 1986; for it will be some time into the next presidential term before the failure of Regan policies will be obvious—whatever names come to symbolize these disasters of militarism, industrial waste, and pollution. Once again, loyal Americans with critical historical awareness will have to struggle to communicate the meaning of events to fellow citizens.

For most of us, consciousness of something more than business-as-usual began in the 1960's disillusionment with what was called "the system". That is, the system of big military powers, smaller nations, and the multi-national corporations that governments license to conduct the style of economic development that we call industrial "civilization".

In the 1970s, awareness of tribal cultures like the native American Indians began to spread, awareness that the civilization which grew up five thousand years ago has not always dominated our planet the way it does today. Of those first civilizations to emerge out of tribal culture, none survives today. The modern historian of civilizations, Arnold Toynbee, believes that there are four or five civilizations today, none of which is much more than a thousand years old.

I would argue that one highly exploitative industrial civilization, call it what

you will, has been engulfing the entire planet in a tremendous climax since World War II. In the 1980s it will become unmistakably clear that world industrial civilization is ending and that we are in an epochal transformation many call the New Age.

One may summarize the crisis of the industrial world actually and symbolically in a word, "debt"—bad debt that has no prospect of ever being paid off. Think Chrysler. And, since 1970, international indebtedness has skyrocketed. Think Poland. Careful listening to media reports on the Polish financial situation in the months ahead will give an in-depth appreciation of the crisis.

Paul Hawken has described the crisis in his article in the summer 1980 *CoEvolution Quarterly*. A major factor in U.S. inflation is the interest on the money we borrowed to pay for the war in Viet Nam. And then, symbolically, there is the cost of industrial destruction of the basics of life in good top-soil and pure drinking water, an incalculable debt to the future that can never be repaid. Neither Earth's environment nor the nations in the world market can afford an industrial standard of living, so we are charging it.

Increasingly, the phrase "the desert" or "the wilderness experience" is being used to describe the threshold over which the "developed" or industrial world must pass to a New Age beyond world industrial civilization. The image makes no judgment about how severe the transition will be.

I write neither of the end of the world, nor of apocalypse or nuclear doom but of an evolutionary process observable in human prehistory and history. If it is within our power to end human evolution on Earth (a fantasy that is part of the military-industrial fantasy that dreams up the actual machinery to do it), then the more time people spend thinking about it the more likely it is to happen.

Instead, as David Spangler has shown in *Conversations With John*, human creative thought should focus on the alternative because it is the ability to envision these and to get others to join in that has power to bring change. The "underdeveloped" or Third World is already living in a desert of lack of opportunity, loss of control over local means of livelihood, and starvation. We must envision a different future and a different relationship we can share with them.

If we are near the end of our present style of economic development, then our efforts to change the status quo should be understood as a way to minimize the continuing environmental destruction that industrialization does before it collapses. And thus, we must develop small local economies and life support systems to replace the industrial system when it fails and to act as teaching models for people who are newly realizing the extreme situation today.

This is, of course, all already happening. And once the possibility of New Age culture becomes clear to us, we can see its pattern of counter-cultural alternatives growing slowly and peacefully. Awareness of the pattern of a coming new culture is like the symbol of the candle burning in the window at Midwinter: the light spark of new consciousness is born and sheds light in the darkest times.

Dreading from page 3

face a mass uprising. The propertied classes were co-opted, but the poor, the women, and the colonies continued in misery that persists, in varying degrees, to this day.

Yet these terrible inequities are recognized, not by an elite group of philosophers, but by vast numbers of people whose ranks are inexorably swelling. The struggles against injustice are finding their way into the collective consciousness, and the world is a smaller and smaller place to hide for the absolute monarch who wields the power of life and death over his or her people. What was once "liberal" is now "conservative". Political humanity is moving inexorably to the left, to the greater dignity of all people.

The transition is not smooth. The Eighties may well be a time of regression, a time to drive home once and for all that the "American dream" is a device to blind consumers to the less fortunate. The Fifties are dead, but the public may need the proof.

The Eighties will be a savage time. Yet those who are already proclaiming that "liberalism is dead" may be dismayed to discover that radicalism is alive. I question whether the murderous outrages of sexism and racism are actually more numerous, but whether the victims are fighting back in greater and greater numbers. I believe that the demand for justice is spreading, that people will no longer be denied. I

believe that the Eighties will be characterized by moral courage.

I am a pacifist. I'll harm no one. What I foresee is a "moral evolution" building to a crescendo of "moral revolution", to a point in the history of our planet at which

moral responsibility is not merely desirable but imperative. We can hide in the woods, we can fight in the streets, but whatever we do, there is no turning back. The Eighties may be our last opportunity for choice.

Other Hand from page 5

"meat policy" any more than I like the idea of a "vegetable policy" or a "peanut butter policy". I see no difference between stocking the best quality vegetables and stocking the best quality meat. I am comfortable with the prevalent concept of quality at the co-op: organic, non-industrially processed or preserved, and as locally-produced as possible. I see no reason why these

standards cannot be applied to meat as well.

It seems to me that the issue of selling meat should never have resulted in such bitter controversy. Perhaps when viewed as a matter of personal choice, the reason is clearer. I equate barring me from a legitimate source of quality meat, based only on opinions about the merits of one personal diet over another, with requiring my conversion for Christianity or Republicanism. I also equate it with my forcing a vegetarian to drive across town to purchase vegetables from a source guaranteed to be tainted because of my opinions about vegetarianism and a desire to keep that sort of behavior out of "my" store. I repeat: Opinions have no place in policy.

I want this committee process to result in a policy that will allow all the member-owners of the food co-op to be served in their store. I don't want it prejudiced in favor of meat, vegetables, or cheese. I want it prejudiced in favor of the customers.



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Tracks from page 10

encouraged to do this in the interest of exchanging ideas, thereby enhancing the seeds of cooperativism.

•••

Another important issue the BOD and staff have been dealing with is a proposed one-percent "bump" on goods sold at the food co-op. The money would be used to help us reach our downpayment goal and then discontinued when that goal is reached.

Few people participated in the workshop discussion on finances where the main focus was how to retire any loans we make if we do not have the \$40,000 downpayment we need by January 15. Those present concluded that the best option would be to have a tax at the register (the "bump") of not more than one percent. This recommendation from the membership was brought to the November BOD meeting in the form of a proposal for acceptance and implementation. This tax, added at the end of every register transaction and accumulated daily into a separate account, will be in effect from January 15, 1981, until our financial debts incurred to raise the downpayment are met.

This means that a dime will be added to the total of every \$10.00 purchase; a dollar added to every \$100.00 purchase.

The BOD agreed that this is our best option and adopted the tax with the abovementioned terms. It was felt that we would rather have the membership make this final decision, but the closeness of the holidays and our deadline did not make it feasible for another membership meeting to be called in time. (The January membership meeting could not be moved closer because there are important and timely issues to be decided there that cannot be hastened.) We also have a January 1st deadline of having a plan for repayment of a loan from Canopy Federal Credit Union for the remainder of the downpayment. (See related article on CFCU elsewhere in these pages.)

However, we feel confident of this decision. We'd like input on this from members, and are providing time at the next BOD meeting (December 22) for this input and second approval on this tax.

All members are welcomed and encouraged to come to BOD meetings, where most of the decisions affecting the overall co-op are made. Ask a coordinator or a BOD member for details on when and where these meetings take place, and about this tax. We'll have signs up in the store, also. And, make use of the BOD and staff and committee boxes that are located near the east storefront office to communicate with any of us.

In Crisis from page 7

come much earlier, when the gravity of the situation was first recognized.

Is there community support for this co-op?

Carmen felt there was, as proved by an increase in membership. Political differences still exist, but she said the bookstore has been receiving a healthy number of compliments lately, and they're trying to provide a wide range of materials to support the needs of various kinds of folks.

Linda, however, felt that the organization probably received some support as an entity, but that it had alienated a large portion of Tallahassee's progressive community instead of mobilizing its support. She doesn't believe the goal of Community Literature is widespread support at a community level, and says that this organization is not a "co-op" in the sense that many people think of cooperativism—this organization sees its co-op aspects as a means to an end rather than an end unto itself.

What ways can members aid Community Literature through this crisis?

Linda mentioned that members should get involved with the decision making of the organization (go to BOD meetings), and should give input to the BOD as to what directions to go. People with expertise to handle such a crisis are needed to plug in right now, rather than those interested in just analyzing what has happened in the past. The corporation needs to move in positive, effective directions.

And, of course, the most direct short-term help you can lend to the co-op is to do as much of your holiday shopping at the two stores. Keep your membership (fees) current. Volunteer in the bookstore and learn specialized jobs such as special ordering, book returns, and elementary bookkeeping. Inform your friends of the situation and ask them to support these stores during this consumer season.

•••

Hopefully, there will be more in-depth articles concerning this co-op in upcoming issues of SPECTRUM. Our intent is to talk as deeply about this organization as we have about the food co-op in hopes that both criticism and support will be gleaned from the community. We hope we are speaking to at least a portion of its membership, and to potential new members. Certainly, the survival of all of Tallahassee's co-ops is a priority for this community, as we grow into the '80s, into the worsening political, economic and spiritual situation which seems to lie ahead.

One last word, a sure motto in the cooperative movement: If you don't like it, change it. That's what we're hoping to inspire.

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noted for and from the concept of an umbrella organization under which members of all the co-ops could solidify their common bonds. It would be appropriate if the Board of Directors included members of the Book, Record, Food, and Good Life General Store Co-ops since that is the credit union's (money co-op) field of membership. Even though there is a large overlap of memberships, a diversity of knowledge and backgrounds would insure a majority of people's needs being considered. Another goal for the future is to create jobs for some of our members.

There is a lot of potential to help a lot of people with this kind of organization, especially with economic conditions as they are. A high priority of this credit union is to be as educational as possible so that the members can demystify a business such as this. How does a credit union work; what happens to the money after it is deposited; who is involved in making decisions; and any other questions people might have should be answered if asked. Please ask. The office hours at the Leon County Food Co-op

(649 W. Gaines St.) have been expanded, so call 222-9916 or come by weekdays 5:30 to 7 p.m., Tuesdays 2-4 or Saturdays 2-6.



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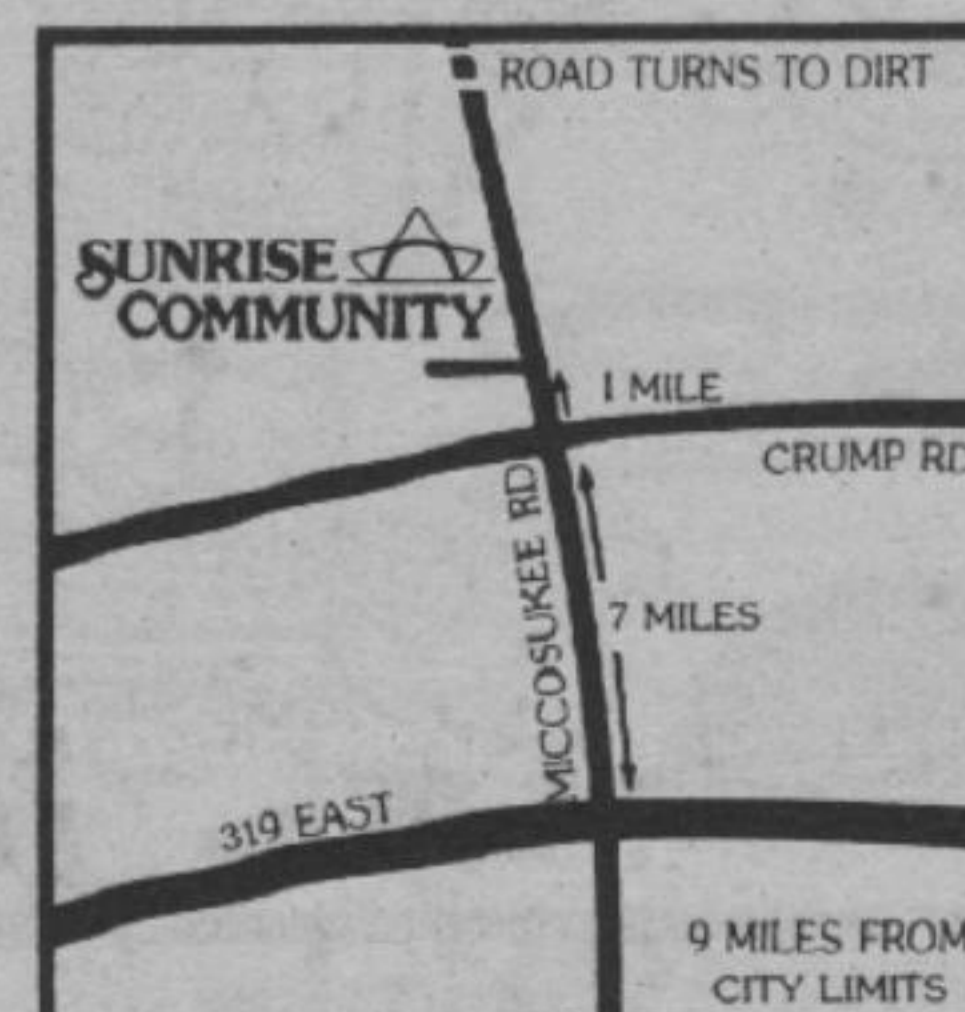


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