

SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

Vernal Equinox, 1981 Issue No. 22

Free



Inside this issue:

Men and Feminism
New Women's Health Center Opening
The Recycling Picture
Book Reviews
And much, much more!

SKFAY '81

New Clinic Offers Counseling As Well As Choice

by Suzy Fay

"Tallahassee feminists plan to inaugurate the North Florida Women's Health and Counseling Services (Clinic)," said the November 1980 *New York Times Magazine* article.

On March 31, 1981, the clinic will have passed through the planning stage: Tallahassee's newest women's health clinic will be in business and ready to serve.

The process of getting from the idea to the actuality was a long one. Sometime in 1977, "...out of one of those casual conversations," says Zoe Kopp, one of the clinic's three founders, "we decided, well, someday, we're going to open up our own clinic, a women's health clinic. Debby Kaspar was part of that conversation. Both she and Zoe had previously worked in women's health care. Both felt that the health needs of Tallahassee women were not entirely met by the town's existing medical structures, so Debby went off to Chicago to complete pre-med studies, and Zoe entered the nursing program at Tallahassee Community College.

The third founder, Mary Grace Cash, became involved in the spring of 1980, when the idea of the clinic was introduced to various people in Tallahassee. Mary Grace has worked extensively in mental health care, helping women and rural populations in Carrollton, Georgia, where she graduated with a master's degree in humanistic psychology from West Georgia College. She has volunteered at the Refuge House, Tallahassee's place of shelter for battered women. Currently, Mary Grace teaches psychology part-time at FAMU, Debby will enter med school this fall at Rush Medical College in Chicago, and Zoe will complete her R.N. program in May.

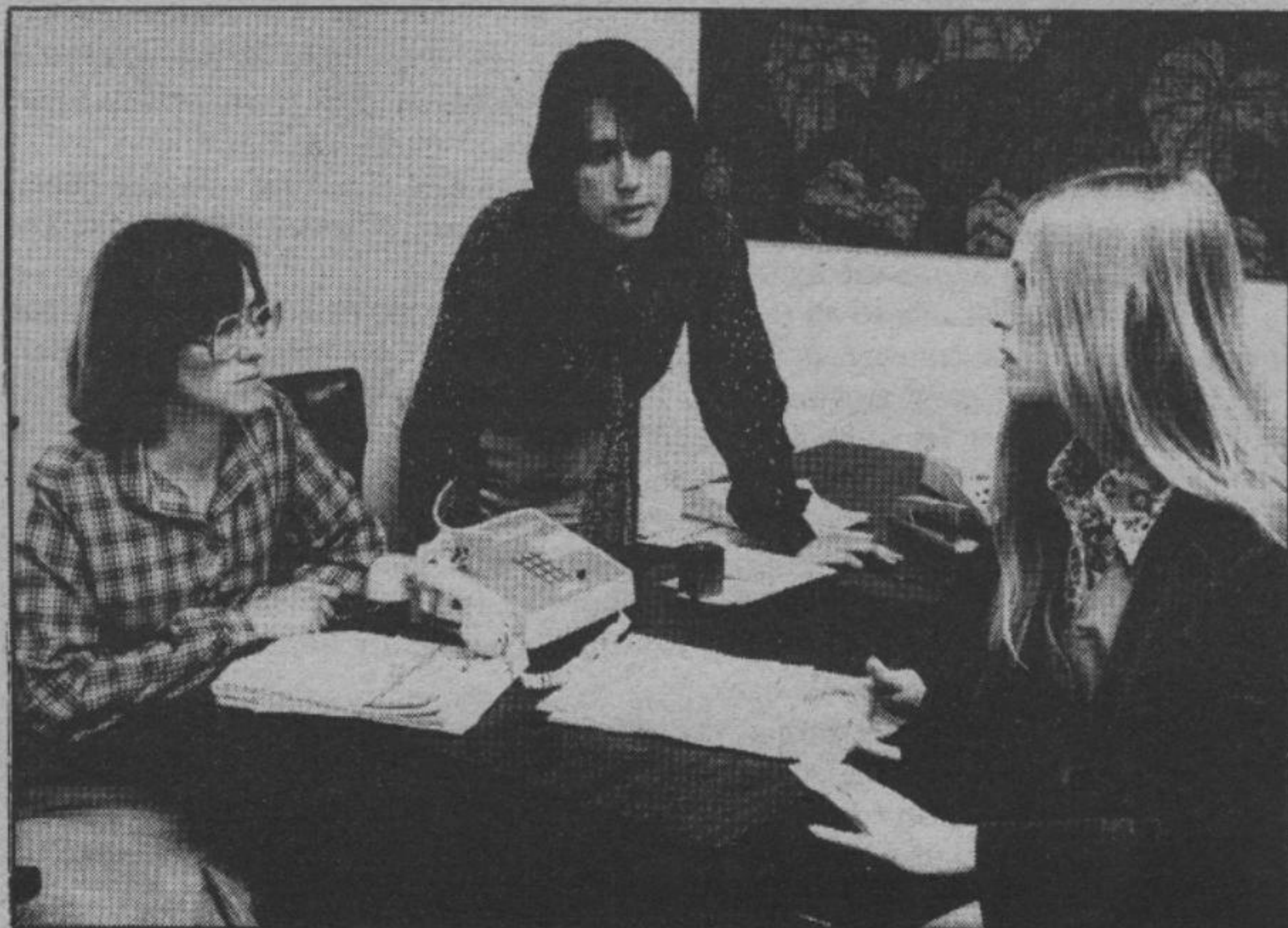
"We haven't run into another clinic that is offering both psychological counseling and health services. . . We recognize that there is no such thing as a mind/body split."

Plans for the clinic got underway with a few meetings with community women in the spring of 1980. Response to the proposed clinic was positive, so Mary Grace and Zoe toured Florida's abortion and health clinics, seeking ideas. Meanwhile, a group of South Florida doctors, lured by the demographics that say Tallahassee can support three such clinics, scouted the area for a place to set up. "We were really appalled at the idea of that kind of doctor-owned, abortion-only, facility coming into the community," says Zoe. But, as it turned out, circumstances favored the feminists. "They had trouble finding a building," Mary Grace adds. "And it took us a long time to find an acceptable place in right zoning with the amount of space we needed." The two-storey building is located near the *Tallahassee Democrat* building off Magnolia, at 126-B Salem Court. ("If we ever have any legal hassles," says Zoe, "We'll have to call them the Salem Witch Trials.") The location is convenient to Taltran's Park Avenue route to Governor Square Mall.

Funds for setting up the clinic came from shareholders and loans from various Tallahasseeans. The possibility of offering memberships is being looked into.

The founders had the clinic custom built, under the guidance of two interior design students from FSU, Arden Aavedisian and Jim Scholtens. There are three exam rooms, two of which have a view of the woods behind the clinic, an aftercare and recovery room, a lab, reception area, and waiting room on the first floor. On the second floor are the two counseling rooms, personnel offices, and a meeting room. To top it off, the place is lit with full spectrum lights, rather than the usual fluorescent glare.

Services offered by the North Florida Women's Health and Counseling Clinic



photos by Ben Green



Left to right...Debby Kaspar, Mary Grace Cash and Zoe Kopp, founders of the new North Florida Women's Health and Counseling Services.

will include abortion, gynecological care, pregnancy testing, vasectomy, psychological counseling and educational workshops. Gynecological services will be comprised of: complete physical; syphilis and gonorrhea check; sickle cell anemia check; IUD insertion, check, and removal; fitting and checking for diaphragm; birth control pill exam and recheck; vaginal infection check and recheck; urinary tract infection check and treatment; breast exam; and other services. Complicated medical conditions such as ovarian cysts, pelvic inflammatory diseases, and tumors will be referred to local physicians. The clinic is not intended to be for women only. Men who want vasectomies will be able to obtain them here, and receive counseling about the procedure and possible complications.

A woman who comes to the clinic with the problem of unplanned pregnancy will be informed of her alternatives: adoption, delivery, single-parenting, and abortion. First trimester abortions will be performed once a week, by a visiting physician from Daytona Beach. (The first abortion clinic is tentatively planned for April 18). A Tallahassee obstetrician/gynecologist will back up these procedures, and emergencies will be handled by local medical facilities, most probably Tallahassee Memorial Hospital. Abortions will be performed using a vacuum aspirator, with nitrous oxide, if possible, as an anesthetic. The three women plan to survey local price structures for abortions, and will try to offer the procedure at or below standard prices. The clinic is willing to make financial arrangements for women who cannot produce payment in one fell swoop.

An integral part of the abortion procedure, if a couple wishes, "is going to be 'significant other' counseling," says Debby. There will be psychological counseling for the woman, if she chooses, but "significant other" counseling will reach out to friends, boyfriends, and husbands to answer their questions about abortion, and its affect on the relationship.

The blending of physical and psychological concerns is unique to Florida health clinics, say the founders. "We haven't run into another clinic anywhere that is offering both psychological counseling and health services. We thought from the start that it would be really exciting to offer both, because we recognize that there is no such thing as a mind/body split," says Mary Grace. Short term individual counseling in any area a woman wants to work with, as well as couple/relationship counseling, will be available. "Our counseling is growth and crisis oriented," Mary Grace continues, "We'll also have different community women coming in, doing workshops in their areas of specialty—assertiveness training, widowhood, single parenting, stress management—a whole wide range. . . We want to remain open to workshops we haven't thought of yet." Adds Debby, "We hope to get a lot of input from the community; we really hope to see ourselves tied to the community."

Education plays a major role in the clinic's philosophy of health care. Zoe comments, "People need to learn, need to have some knowledge about their bodies, need to be willing to take responsibility for their own well-being." "Preventive medicine needs to be taught and we're hoping that our clinic can be a real springboard for that," says Debby.

Another area of education that the clinic is concerned with is an especially timely one: abortion rights. "So many people do not realize that abortion may be illegal by 1983," states Zoe. Anti-abortionists are pushing hard for a constitutional convention to pass a so-called Human Life Amendment, which would not only ban abortion, but would endow the fertilized egg with legal status as a "person," and have frightening ramifications, as far as the legality of certain birth control methods and women's right to privacy. The *Times* article quoted earlier mentions the possibility that feminist health clinics may be forced underground, a possibility that has crossed the three women's minds, should abortion one day be declared a criminal activity.

As for the founders and the near future, they want to create a network of women in North Florida and South Georgia, soon. "Part of my dream for the clinic is to develop a network of women who work in health care or social services, and have workshops for women who work with women," says Mary Grace. "We need that kind of support and connection with each other, so as not to burn out, so we keep providing good services, to keep going, and just to get inspired."

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A Cooperative Newspaper for the Tallahassee Community

FREE

Vernal Equinox, 1981

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

Published every six weeks



The SPECTRUM Collective:

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

Special help from: *Ronda Hansen*

COVER ART BY: *Suzy Fay*

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 double-spaced, 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.

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.

community announcements:

Abbie Hoffman—From clown prince of the new left to concerned environmentalist, fugitive Yippie, Abbie Hoffman has never lost his sense of humor or his dedication to progressive struggles. Come join us Tuesday, March 31, 8:00 pm in Ruby Diamond Auditorium. Call CPE at 644-6576

"El Salvador: A Country In Crisis" will be the topic of a slide show and lecture by Bob Hilliard, a former Peace Corps volunteer to El Salvador, and currently director for the National Lawyer's Guild. Thursday, April 16, 7:30 pm, rm. 201 Diffenbaugh.

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

A local chapter of *Coalition In Support of the People of El Salvador (CISPES)* has been organized in Tallahassee. Its function is to educate the public about the current situation in that country, and to protest military aid sent there by our federal government. Meetings are on Thursdays, 7:30 pm, rm. 214 Bellamy (FSU).

The Florida Non-Nuclear Network is holding a statewide conference March 21-22 in Arcadia, Florida (north of Ft. Myers) for pro-people/anti-nuclear groups. Contact the Sunshine Action Group, (813) 822-5522, for more information.

SPECTRUM's evolution

it happened again

by Tana McLane

It's late in the production schedule. We're closing in on the final steps of making these various bits and pieces into a unified whole. I never get over my fascination with this process.

There's always a blurriness of fatigue in these last hours, and there's always so much work to do. I can't understand how the *Flambeau* does it on a daily basis. For us, producing sixteen pages is a very big deal.

This issue feels good. Things have come together well. Looking over the pages, each in a different stage of completion, affords a sense of quiet satisfaction. The magic held true; it happened again. Beautiful.

There's a spiritual side to all this. The paper is a process of layering, piece upon piece, concept upon concept, until we step back from the drawing board. Finished.

This production crew is wonderful. In many, many senses it is family. We've been toiling together for quite a while now.

In this issue, we have several book reviews, an aspect of increasing importance to SPECTRUM. We're voracious readers, and we're excited about sharing (and criticizing) books that are shaping our visions of life. We also deal with men and feminism. Birth and health and Modern Medicine are also present in these pages, as we seek to make visible the many aspects of community life. And our magical column, *Spreading Branches*, is back.

So, this should be an interesting way to spend an evening. Let us know.

Next issue we'll be giving some pages to the people involved with the issue of world hunger. See "*Food First's* Joseph Collins is Coming," on page 4.

Keep communication flowing both ways. We love written feedback, so take the time to write today.

Letters

Recently, SPECTRUM has been receiving letters which we feel like sharing with you. They give direct feedback on the publication's course of history. Some have been held in our file for awhile, awaiting space on a page. We publish them now in order to stimulate more written response.

Dear SPECTRUM:

It is the eve of Thanksgiving, and I find it only appropriate to write. On behalf of the 90 VISTA volunteers in Florida and our humble journal *LaVista*, we thank SPECTRUM for the subscription and technical layout ideas we gleaned from your format. We also enjoyed your articles.

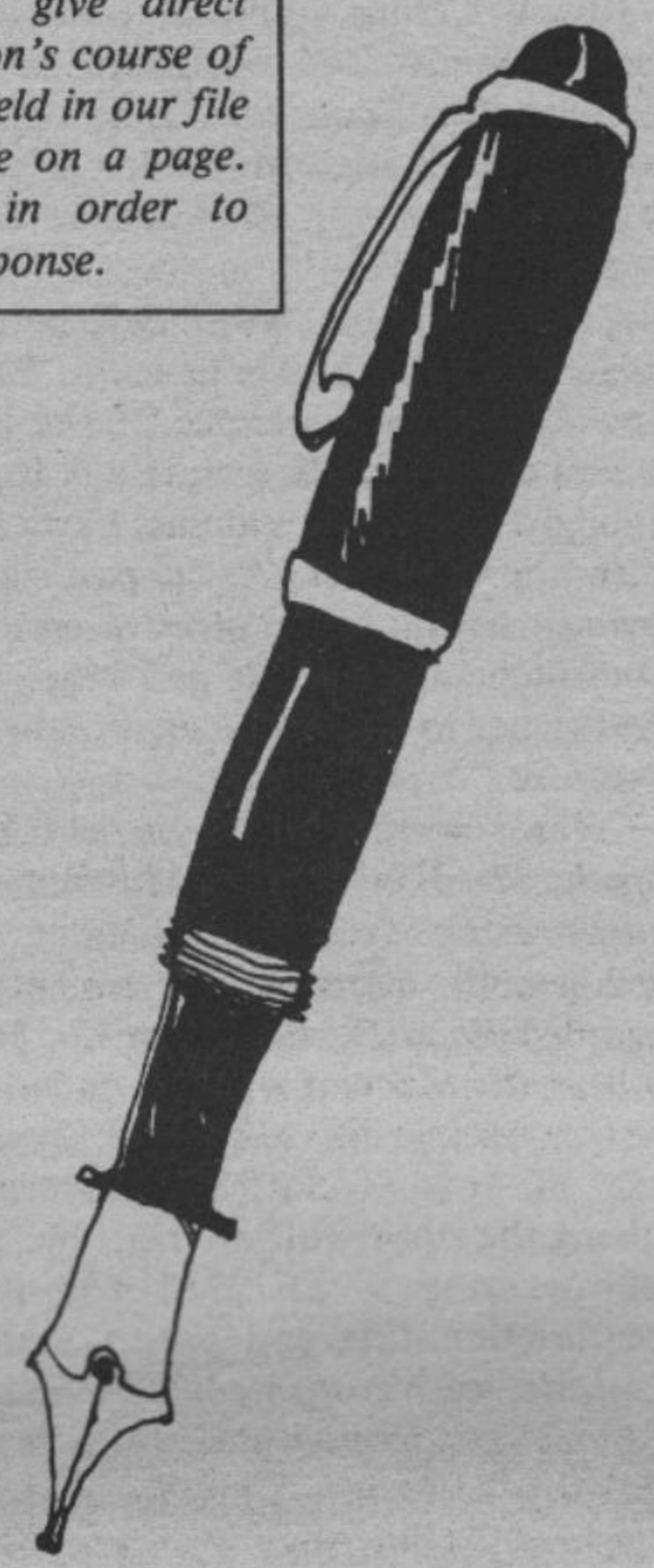
At this time, however, I am no longer a volunteer with the VISTA program, and until others commit themselves to the continuance of our paper, I cannot guarantee quarterly publication to uphold our end of the mailing exchange. Therefore, it is only proper to dismantle our name from your mailing list.

LaVista was a concept of communications between isolated VISTA volunteers in the state who have lost touch with their fellow volunteers. The Immokalee-Ft. Myers area has had a close-knit fellowship among VISTA projects and we wished to include all the state projects in this sphere of warmth — our term is "VISTA love."

As our time of duty passes and we reincorporate our lives into society as aware, active citizens at the private level, the insights, experiences and impressions we gained and injected will be tools for living in a progressive, humanistic environment.

I am delighted to have cooperated with you.

Tom Bowlus
volunteer director



Dear SPECTRUM

I would like to see more information in your paper that teaches practical things like car repair, plumbing, wiring tricks, varieties of vegetables indigenous to the Tallahassee area, etc. Also, more on art and music.

Keep those symbols keeping the beat.

Linda Smith
(not the singer)

Ed. note: So would we! Any writers out there want to contribute this sort of information for publication? We'd also like to see art and photos

describing local efforts at solar technology, self-sufficiency, gardening, et. al. We invented this publication to cover things that were near and dear to Tallahasseean hearts.

Dear SPECTRUM:

Michal Lehman's article, "Taking Notice of the Multi-Nationals" points out our real enemy. And two other articles in the same issue of SPECTRUM underscore this: "Kicking the Military Habit," and "Three Mile Island Fund."

A strong, well-coordinated consumer movement should be a major part of the answer, but we've a long way to go before it is. To become effective against so powerful an enemy requires strongly consolidated local consumer cooperatives in every major region — not loose-knit federations of fragmented (and sometimes quarreling) small, totally autonomous co-ops. This is also part of the answer to the burnout problem, for we must support the co-ops that can afford to pay reasonable salaries for getting the operating jobs done — under the direction of a consumer-related board.

I suppose others have noted a "minor" error in Michael's article — actually, two related errors: his sixth paragraph should read (sentence two), "The total annual revenues of each one range from," and the use of the word "millions," though technically correct, tends to give the impression that the multi-nationals are smaller than they actually are.

One "small" step toward this essential national goal: growth and consolidation in the Southeastern portion of the U.S. until the regional volumn, under coordinated management responsible to consumer representatives, is high enough to meet the logistical requirements for distribution of CO-OP label merchandise in all of that area. For the CO-OP label

through Universal Cooperatives, is the only point today at which we even begin to pool our national consumer purchasing power.

Whether we can make it at all, I don't know. I do know that we will *not* make it through continuing overemphasis on complete local autonomy and on individual member participation at virtually every step of the process.

P.S. I was tempted to ask one of your advertisers for help with our problems, but you left out the address of The Besom Makers.

Art Danforth
Consultant, Consumer cooperative Organization and Development

Ed. note: Art Danforth is a long time cooperator who harkens back to the "Old Wave" cooperative movement. Old Wave co-ops operate much more traditionally than the more familiar New Wave ones that have sprung up in the last ten years. Differences are that there is no emphasis on volunteerism in Old Wave co-ops, nor are there trades on work energy for cost discounts. Instead, Old Wave co-ops rebate their consumer/members at the end of the fiscal year by dividing the "profits" relative to how much a consumer spent in the course of the year. There are political differences, too. This is not to invalidate Art's arguments in any way. Dialogue like this is important, as it shows up differences in goals and actualization of those goals. There does appear to be a struggle between unifying for strength and remaining autonomous to allow consumer/members to participate more fully and experience more direct control over some level of business and consumerism that affects all our lives. We print this letter to allow Tallahassee readers a peek at this particular argument and to incorporate it into our vision(s) for our own community growth.

Cosmetics Are Cruel To Rabbits

by Leslie Mittelberg

Recently I came across an article that I found absolutely astounding. I wanted to share this information with others in our community.

I am concerned about the Draize Rabbit Eye Test. The Draize Test measures the harmfulness of chemicals by the damage inflicted on the unprotected eyes of conscious rabbits. Thousands of rabbits are continuously subjected to this inhumanity by Revlon and other cosmetic firms to test their products.

A synopsis of the shocking details follows. First, the rabbit's head is placed in a stock to hold it securely. Its head is pulled back and lower eyelids pulled away from the eyeball. The subsequent pain is such that they scream and struggle helplessly, but to no avail. No pain medication is administered. Frequently, the animal is left to suffer for a 21-day observation

period. Their only salvation from slow and painful eye deterioration is death.

All this is disturbing enough, but what's worse is a terrible irony. The suffering of these rabbits, victimized by 36 years of Draize Rabbit Blinding Tests, may not even be protecting our health. The author points out that many researchers consider this test crude and unreliable. It has been found by noted toxicologists that there are extreme variations in evaluating the same chemical in the eyes of rabbits. (Toxicology and Applied Pharmacology No. 19, p.276-360). Furthermore, we have the potential to develop better, more humane tests.

Being a user of Revlon products and products of other cosmetic firms, this is very disturbing to me. I hope, like myself, that others will consider alternative products to cosmetic companies that inflict needless pain on



animals. The Beauty Without Cruelty Charity can provide information on products available in our country which have not caused suffering to animals. Send a self-addressed envelope and 25

cents to 125 West 12th St. New York, NY 10011.

A healthy society does not pursue glamour at the expense of innocent animals.

Birthplace

Birth the way women want it

The Birthplace, located in Gainesville, Florida, is one of a dozen birth centers in the country. It offers nurse-midwifery care in a supportive, home-like atmosphere. Complete prenatal, birthing and postpartum care are provided, along with childbirth preparation classes. The program is open to healthy women who are experiencing a normal pregnancy and are motivated for a prepared, non-interventive birth.



The emotional and social needs of pregnancy, childbirth and parenting are recognized as important aspects of the childbearing process. Women and their partners are encouraged to be active participants in their own care and informed decision makers. The birth may be attended by family members (including children) and friends as desired by the parents.

There are very few "routine" procedures since each woman's needs are different. There is no shaving, routine IVs, routine enemas or administration of drugs. Women labor and deliver in positions most comfortable for them and episiotomies are performed only when indicated.

There is no separation of the baby from the parents following birth. Gentle birth (dimmed lights), the LeBoyer bath, photographing or recording the birth are all optional decisions by the family. Families remain at Birthplace four to twelve hours following the birth.

Acceptance in the program is based on medical history, current health and motivational factors as evaluated by the nurse-midwife. Some examples of conditions that would preclude care at Birthplace are:

- Previous Cesarean section.
- Six or more previous births
- Problems with previous pregnancies like hemorrhage, prematurity, stillbirth, three or more miscarriages

- Over age 36 and having a first baby or over age 40 and having subsequent babies
- Serious emotional problems or drug addiction
- More than 22 weeks pregnant with no previous prenatal care
- Current medical conditions that require medication or need physician supervision like heart disease, high blood pressure, diabetes.

Continuation in the program is dependent upon maintaining a normal pregnancy and remaining in the low risk category. Any variations like multiple birth or position of the baby other than head first are best supervised by a physician in a hospital setting.

The primary providers are Certified Nurse-Midwives (CNM). A nurse-midwife is an experienced registered nurse who completes further training in a one to two year nurse-midwifery program. Certification is through examination by the American College of Nurse Midwives. The CNM is licensed in Florida under the Advanced Registered Nurse Practitioner Act and works under the standing orders of a licensed physician. The Birthplace physician sees each participant following her initial screening, reviews her chart and officially accepts her in to the program. Registered nurses with obstetrical experience assist the CNM during the birth. Local obstetrical consultation is available.

Care at Birthplace is approximately one-third to one-half less than private obstetrical care in the Gainesville area which traditionally includes a three day hospitalization. Health insurance is variable with most companies providing at least partial reimbursement. Insurance companies nationally are considering the cost containment factors in birth centers which result in savings to both carriers and consumers.

If complications arise during pregnancy, the woman is referred to the physician of her choice or to the Shands Teaching Hospital and Clinics. In the event of problems during or following labor and delivery, transfer is to the Shands Teaching Hospital.

Although there is emergency equipment in the house, and nurse-midwives have the expertise to perform resuscitation measures, administer oxygen, start IVs, etc., Birthplace is not a mini-hospital, does not have an operating room or intensive care unit for mother or baby nor the services of an anesthesiologist. When medical intervention is necessary, the woman is no longer considered to be in the low risk category and transfer to the next level of care is effected.

While the majority of births are normal, there is some risk in childbearing, whether at home, at a birth center or in a hospital. What is important is that each woman and her partner weigh the benefits and risks of each setting and have the option to choose that environment which best fulfills their needs.

Orientations and tours of Birthplace are held weekly. Pregnancy testing is by appointment. A resource library on childbirth and childcare is open to the community. For further information or questions about any aspects of the program, phone: (904) 372-4784 (37B-IRTH); or write: BIRTHPLACE, 635 Northeast First Street, Gainesville, Florida 32601. In Tallahassee, contact Candi Paparone, P.O. Box 424, Monticello, FL 32344, 997-4913.

A Class To Learn About Pregnancy, Birth and Parenthood

by Tana McLane



Many women in the Tallahassee community find themselves pregnant at this time and have a choice of several routes to preparation for birth. Lamaze and Bradley methods have been offered in courses locally, and have indeed done their part in preparing women for the choice of prepared, natural, or non-interventive birth. But, several women (and myself) who have recently given birth and who participated in childbirth courses, feel that such courses could be designed a little differently and have been meeting to formulate just how. Our ideas will be offered to women who are pregnant at this time in a course which begins in early April.

Denni Jennings, Barbra Frey and I will be holding classes Wednesday nights at the FSU Women's Center, 7:30-9:30 pm, beginning April 1. In these classes, we plan to have a little structure in order to facilitate more effective communications and learning than other courses offered. The first hour will be given to a pre-selected topic and usually enhanced by a resource person from our community who will be called in to impart her knowledge to the group. A film might also be shown. The second hour will be time for the group to get to know each other, to share experiences about what they're going through right now, and to create bonds that will see them through the late weeks of pregnancy and the early months of parenthood.

Our own experiences have been hashed and rehashed among ourselves, to our mutual benefit — an unexpected side effect of our Bradley class. We've compared experiences with our doctor, compared development in our babies, and have generally comforted each other in the transitional time of becoming un-pregnant and new mothers. There are many normal weirdnesses associated with babies and the postpartum period which are put into


better perspective by such discussion, and that's what we hope to foster from this class.

The class is open to pregnant women and their partners/coaches. We'll be covering such topics as pregnancy, choices in birth, breast feeding, nutrition, the hospital experience, positive assets for a birthing team, the first days of parenthood, the newborn baby and early development, what to do when the unexpected happens, relationships during pregnancy and in the first months of parenthood, motherhood, fatherhood. . . And whatever else the class wants to discuss.

A syllabus will be handed out at the first class. Since we believe that people should have input into what they spend their money on and what they consume, we will leave discussion of course fee for the first class, when we can see what the class needs and wants. Films are expensive to rent, so that could be a major consideration. We will also have a list of strongly recommended books for both the pregnant women and their partners to read as well as a prenatal packet that will be paid for as part of the course fee the first class will be free, so come if what we're hinting at interests you.

Since home birth is such a prevalent choice in our community, we will spend special time discussing it and its ramifications. We will also place great emphasis on what you can expect if you either choose or end up in the hospital to give birth. We will focus on the need for advocacy, how to not become disempowered in that situation, and how to have the most positive birth and postpartum experience possible.

Contact Denni Jennings at the FSU Women's Center (644-4007) or Barbara Frey at the Feminist Women's Health Center (224-9600) for more information.



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Confessions of a Medical Heretic

by Tana McLane

I have just crawled my way through an important little book by a man who is white, a medical doctor, and who has been the National Director for Project Head Start's Medical Consultation Service and the Chairperson of the Medical Licensing Committee for the State of Illinois. Robert S. Mendelsohn's book, *Confessions of a Medical Heretic*, has clarified a lot of my fears about what he has labeled Modern Medicine. Coming on the heels of my recent childbearing year, this book affirms my own experience up close to the medical establishment (see box). It is, however, a book of many weaknesses as well as strengths.

Confessions of a Medical Heretic is a blazingly critical analysis of the entire medical industry's use and misuse of power—power that is used to first disempower people and then to take control over their very lives. Written in a very precise, yet redundant style, Mendelsohn's book develops its thesis in a predictable manner, but the information about the inner workings of Modern Medicine yields many surprises. And these surprises trigger connections, large and small, between one's own experiences and how those individual experiences fit into the larger picture of what Modern Medicine is moving toward.

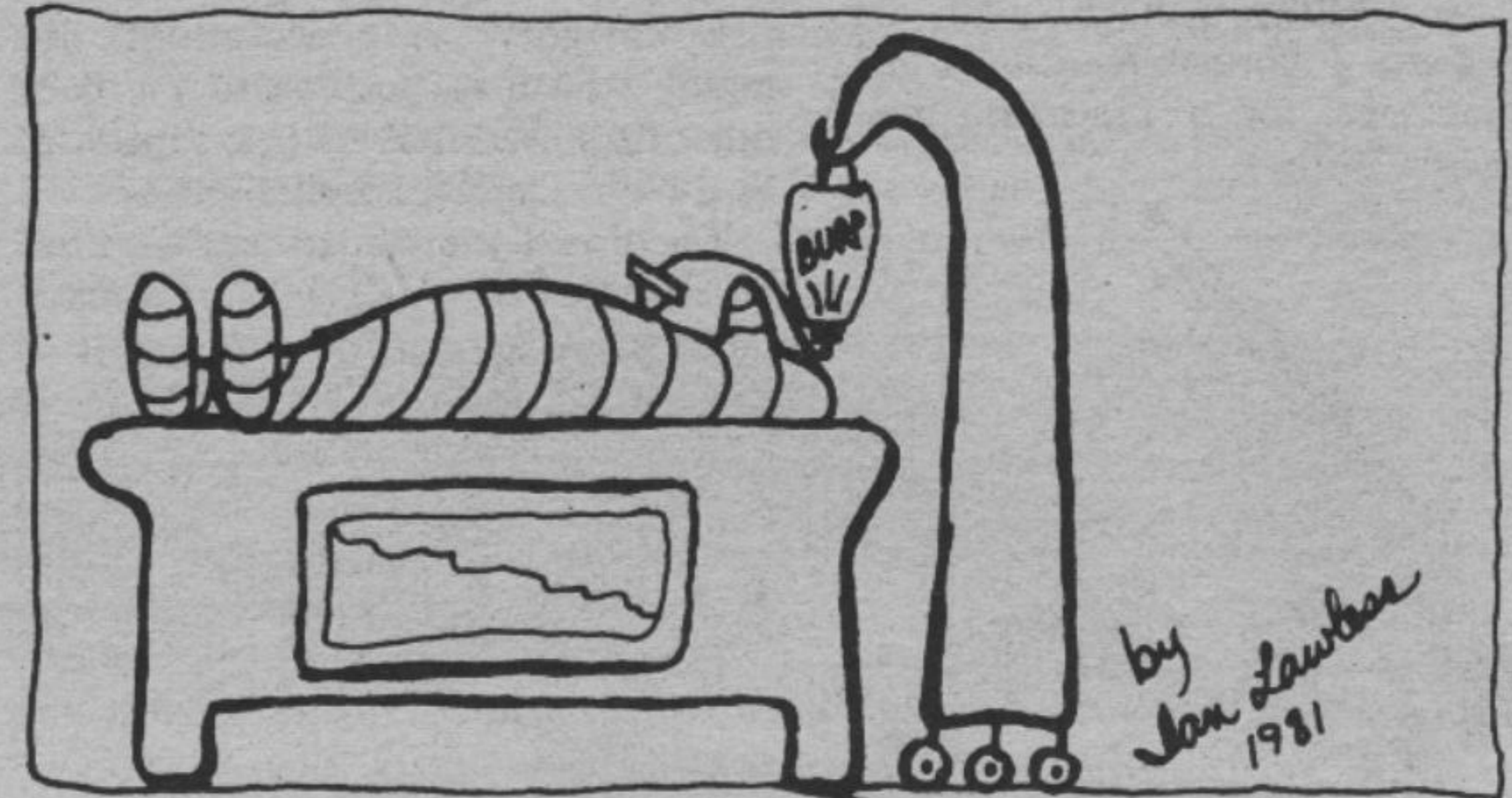
Mendelsohn repeatedly compares Modern Medicine to the Church, calling it a religion that permeates our culture on every level. He illuminates its organization—doctors are priests, hospitals are temples, drugs and surgical procedures are (un)holy sacraments. Despite its scientific basis, Modern Medicine is not Truth, and it has no conscience. It plunders its way toward a totalitarian control, destroying many originally miraculous substances and practices through overuse and experimentation and convenience.

Mendelsohn repeatedly cautions his reader against assuming that Modern Medicine has anything to do with health: it may be good in 10% of all cases when there is a medical emergency. But after that, leave it alone. He cautions also against such practices as routine annual examinations, routine vaccinations, elective surgery, and the use of poisonous drugs as routes to long life and good health. In times of poor health, he warns, proceed cautiously with medical doctors and be as assertive as you possibly can. Question all advice doctors give: ask *why* when they prescribe medication or surgery; ask *what will happen* if you don't follow their advice. Keep asking why until you fully understand what and where and when and why. Accept nothing they say on faith. Do not trust the doctor. Use him as a resource, one that you're paying for, if you are; one that you still have the right to protect yourself from if you're not.

Besides Mendelsohn's scathing dismissal of medical doctors, he also exposes hospitals. He says that they are filthy and are designed more for torture and death than life and health. But, if you find yourself in need of hospital care or surgery, he advises, go to a community hospital rather than a large teaching hospital connected to a medical school. Besides the comfort factor of more personalized

attention and fewer medical students, you are far less likely to be experimented on for the sake of teaching those students about medical procedures. And you are somewhat less likely to *die* from the experience. Harsh words from a man who spent many years on the inside of this profession.

He rounds up his many criticisms into an analysis of what this industry is up to: the medicalization of politics (in tandem with legislated requirements for vaccinations, sterilization, etc.); and, in harmony with its quest to ultimately control human life, its goal for a budget larger than our military. And he goes beyond that to tell the reader to subvert its effort, the effort of priests and temple masters, by disengaging from Modern Medicine.



Mendelsohn urges us to take responsibility for our own health before Modern Medicine kills or mutilates us: seek alternatives like chiropractic, nutrition, etc., which are outside the realm of Modern Medicine. Be skeptical of the new movement for "death with dignity." He urges us to work for ways to resist death and affirm life, rather than calmly accepting death as a prognosis from a medical man.

But, this is an important *little* book because, while it does address the horrors the medical industry has perpetrated upon us, its vision is not large enough to be truly transformative. Mendelsohn, for all his radical posturing, is not truly radical. He doesn't go far enough. For example, the journey of radical feminism in recent years has shown that to truly transform our culture we must be willing to reassess *all* institutions and attitudes, because the form they presently embody limits the lives of women, children, blacks and other relatively powerless groups of people. We must uproot more than Modern Medicine; we must uproot all forms of authoritarianism. Apparently, Mendelsohn has not thought all the way through on this because, as his book unfolds, he reveals that he has not dealt with his own authoritarian, paternalistic view on an issue of utmost importance to women: the right to control our own bodies; the right to abortion, to decide when or if we wish to bear children. And this is where, I believe, his political challenge wanes.

For example, Mendelsohn says things like, "Women have the right to *not* have abortions." Yes, we do. We have the intrinsic right to have or not to have abortions. But instead of addressing *why* women must have access to abortions that are affordable and safe, or why women who become pregnant outside traditional male-headed households are not supported by our culture, he falls back on the very old vision of the patriarchal family. Stating that women have the right to *not* make the choice of abortion, which he does repeatedly as the book nears its conclusion, reverses the reality of the current situation and distorts the true picture of the abortion rights movement at a time when that right is under so much siege from the politicized Right. Mendelsohn, in his formulation of a vision that holds that the nuclear family, with some vague extended branches like grandparents and cousins around at holiday time, is the fundamental unit of social and physical health, sides with the ultra-authoritarian mentality of those opposed to *choice*. Abortion, says he, undermines the stability, and therefore the strength, of the family and leaves us awash in un-health and chaos — perfect targets for Modern Medicine. He sees the power of Modern Medicine as contingent upon this chaos.

Surely, the simplicity of this conclusion is dangerous in that it compels us to return to an "olden days" consciousness of the nuclear family as the only model for bonding of people, rather than leading us to new definitions. He rushes quickly through this part of his theory, leaving his reader with little to hold onto, denying the complexity of life as we find it today. In fact, any time anyone denies abortion rights to women, they are enforcing slave-wifedom as a means for perpetuating an oppressive social order, and denying women the right to define their sexuality. Mendelsohn, by distilling the intricacies of women's lives and needs down to such simplistic terms, has admitted allegiance to a very patriarchal social order. In his epilog, he again summarizes the dangers of Modern Medicine, going on to say that what is needed now is a new kind of doctor who is holistic; pro-family; supportive of nondestructive, natural treatments for disorders; and who will inform us about health before using the extreme rituals so common to Modern Medicine.

Confessions of a Medical Heretic is written by a medical heretic, a formally trained medical man who came to see through the illusion, came to see that the Empire of Modern Medicine truly wears no clothes. In his advice on how to deal with and avoid the medical establishment, he is right on target. This book takes its place in the movement for informed consumers as well as in the alternative health movement. It's just unfortunate that his inside knowledge has not led him to a vision that is as substantive as it could be. I hope that *Confessions* is the first step in a series of books about this issue, and that the analysis gets linked up to where feminist theory is headed. Then we'll truly be on the road to health.

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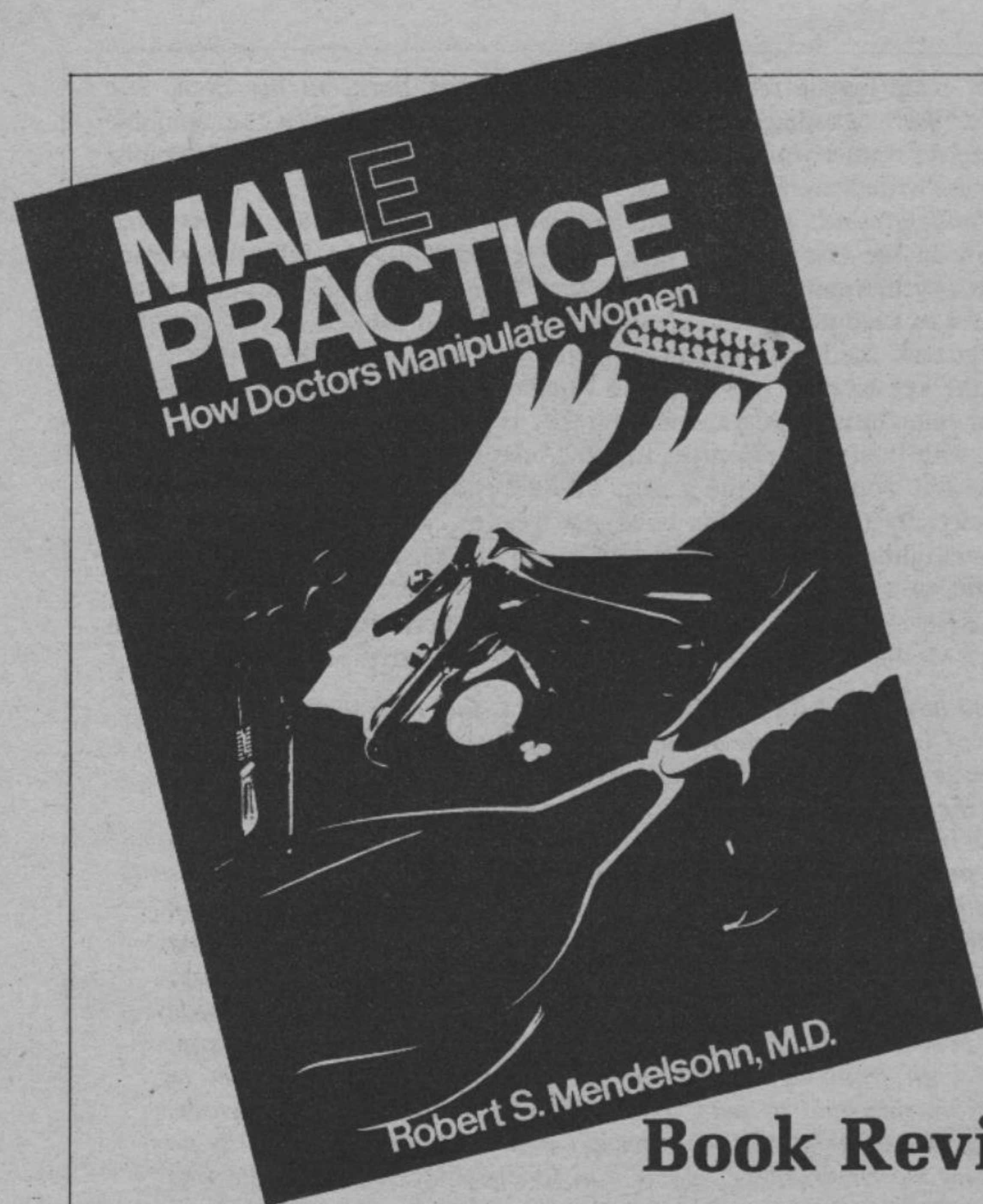
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Book Review

by Tana McLane

This second book, written also by Robert S. Mendelsohn, M.D., is a tremendously useful book. Here he concentrates on the many ways Modern Medicine treats women, how it condescends to us and how its practices pose special threats to our health and well being.

Male Practice is roughly divided into two basic categories: medical practice related to pregnancy and birth, and medical practice not related to pregnancy and birth. Recognizing that Modern Medicine is male dominated and that most doctors are male, he explores the attitudes of his profession toward women on all counts, and describes in detail how we are unwittingly used as guinea pigs in the experimentation of new drugs and procedures. His information seems very up-to-date as he explains the *why* behind the news headlines. Look to this book for clarification of how and why such horrors as the DES scare and deadly surgical practices have occurred at such an alarming rate, even when the dangers are suspected or known.

But, he avoids altogether discussion of abortion in this book, which is highly unusual for a book otherwise so comprehensive about women's health. He does, however, illuminate the harms of the Pill and the IUD, explaining how both these devices have been released

onto a market of women worldwide despite very clear evidence of the injury and death that they cause. He condemns Planned Parenthood as a population control agency which is particularly vehement about pushing the Pill and the IUD, which, he says, were originally seen as a means by which to control the population of racial minorities.

While I am much more comfortable with this book overall, using as it does, references from such feminist health activists as Gena Corea, Suzanne Arms, Gail Brewer and Diana Scully, it still lacks the transcendent quality of such works as those of Mary Daly or Adrienne Rich, whose works take such information and interweave it into a cloth of greater wholeness by creating connections between the current situation, what women's history has been and what our future can be.

I continue to compare Mendelsohn's work with that of feminist scholars and activists because he covers the same basic ground that their work begins with, the same premise: that women are discriminated against by a patriarchal medical system at great costs to our functional well-being. But, given Mendelsohn's former conclusions of *Medical Heretic*, I'd rather have him just state his case and leave the theorizing to feminists.

My Prenatal Experience with Modern Medicine

by Tana McLane

Overall, I had a very healthy pregnancy. Once I got past the first trimester of nausea and uncertainty — the most ambivalent time of pregnancy, I'm convinced — I perked right up and lived my life more energetically than I ever have before or since. My nine months of pregnancy were, as they perhaps always are, a time of life change. I focused much more inwardly, prepared for the baby both emotionally and materially, and embarked on a journey up close to orthodox prenatal care, because, although I hoped to have a home birth, I felt the need for some kind of insurance policy or linkage into the medical establishment in case things did not go quite as I expected.

Usually I avoid doctors altogether unless something arises that I can't figure out myself or which I can't heal without their kind of help. But when I found myself pregnant, I remembered that if I had not received prenatal care I could possibly be refused entrance to a hospital. So, off I went to the only doctor in town who will give prenatal exams to women planning home births.

Now on one hand, perhaps, this doctor is to be commended in that he purports to have the politics to believe that all women deserve prenatal care despite their choices of birthing styles. But the fact that he is not truly committed to the freedom of women to make a wide range of choices comes through in his sort of semi-support again and again. In subtle ways, this doctor blandly sabotages the confidence of some women who make unconventional choices.

In my own case, he put me through hell on two different occasions as I neared the end of my pregnancy. First, at seven and a half months pregnant, he said he couldn't determine the position of my baby which possibly/probably meant that it was breech. From here, he extrapolated, that since he didn't deliver first babies that were breech, he would have to refer me to an obstetrical surgeon if he couldn't determine the position at the next visit. He mentioned ultrasound, hospital birth and emergency caesarean section. I panicked. We talked for awhile and then he told me not to worry about it until the next visit revealed a need to worry.

My response to this was to go home and call up everyone I knew who knew anything about breech births, determining the position of the baby. From my friends and childbirth instructor, I received comforting advice and several friends put hands on me and said that they could feel the head way down low, that my baby was definitely not in breech position.

When I returned to my doctor's office a few weeks later, he casually shrugged his shoulders and said I was lucky, that my baby was "probably not in breech position," but that he couldn't really tell. This, in spite of his far rougher probings that really hurt.

After that scare, things went along fairly well for awhile. The baby was active in a very considerate way, never giving me heartburn or kicking me too roughly. I knew he was going to be big because the weight within my body became quite profound. The doctor kept giving me a reluctant good bill of health. And then, suddenly on one visit my urine showed protein, a dangerous sign if its level rises too high. And my blood pressure, which had been slightly elevated in the later weeks of pregnancy, registered about 10 points higher.

The doctor immediately added these two findings to the fact of my weight gain to come up with the possibility of my being in the early stages of pre-eclampsia, metabolic toxemia of late pregnancy. I almost panicked again, but a voice inside said to wait before I did and check these findings out on my own as I had the first time he had thrown me a curve. I countered his suggestion that I could be approaching toxemia by asking if my blood pressure could be somewhat elevated by the three-hour walk I had just taken around the mall on a very hot day when the air-conditioner hadn't been working properly. He said no, there had been time for it to return to normal.

Shaken, but determined to prove him wrong again (everything depended on it), I left his office and went home and called my various friends again. Again they reassured me that there were several other possibilities besides toxemia. For instance, an oncoming bladder infection can mock some of the early symptoms of toxemia: start drinking cranberry juice.

continued page 13.

Confessions of a Medical Heretic, by Robert S. Mendelsohn, M.D., copyright 1979, Warner Books, Inc., \$2.75, paperback.

Male Practice, by Robert S. Mendelsohn, M.D., copyright 1981, Contemporary Books, Inc., \$10.95, hardback.

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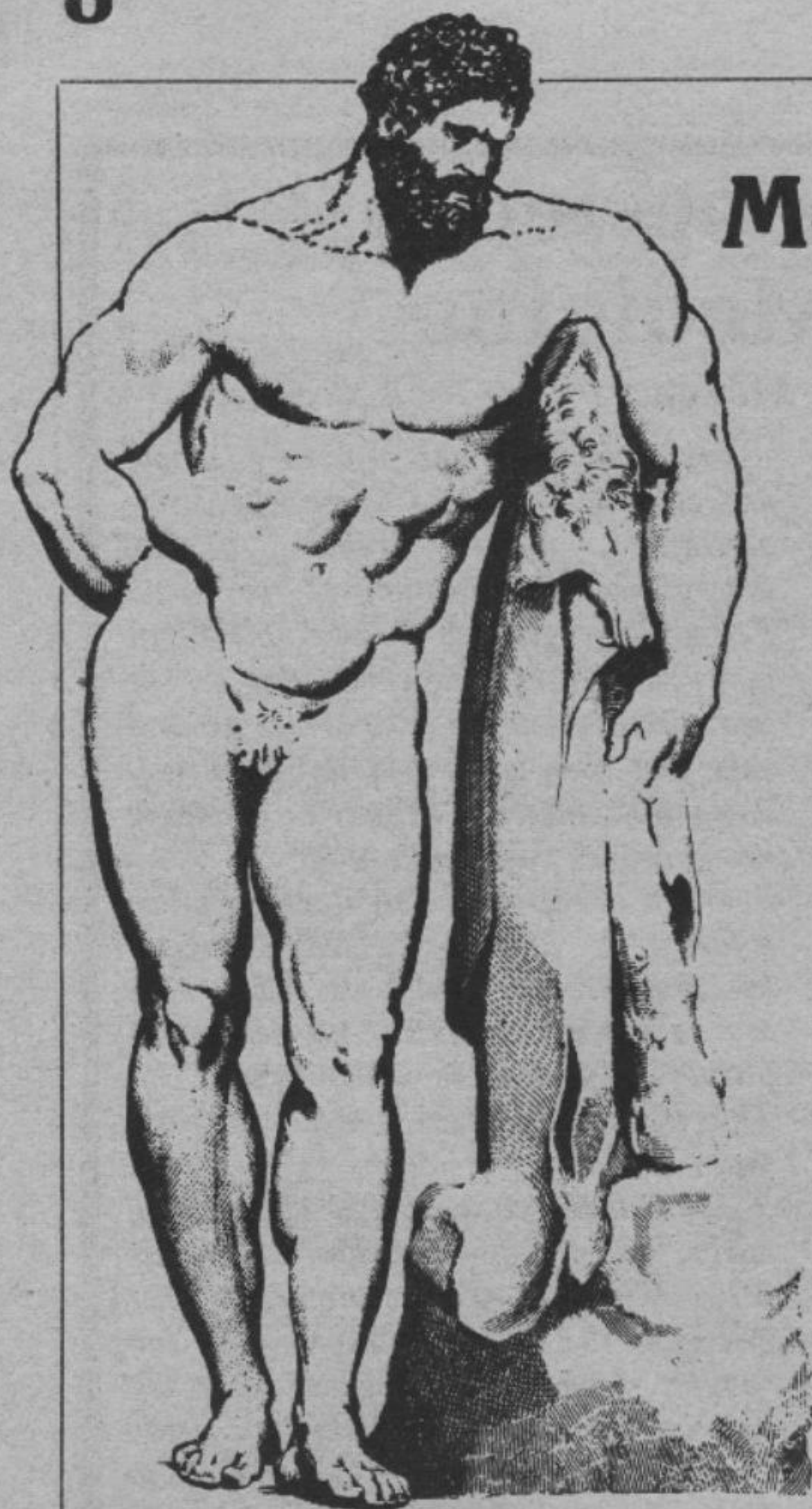
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Men and Feminism: Aren't We All Human?

by Sherry Rauch

During lunch with an old friend, I mentioned my trip of the previous summer to the Michigan Women's Music Festival. For five days 7,000 women played music, gave massages, cut hair, ate two meals a day. I told him about the outdoor showers, the facilities for physically disabled women, women in various stages of dress and undress. My friend looked at me wistfully and said, "Women are lucky. I wish men could do that for each other. That's one of the things I've been interested in lately—men's liberation." (At the mention of men's liberation I could feel my teeth start to grind.) He continued, "I've been reading a book lately called *The Hazards of Being Male: Surviving the Myth of Male Privilege*.

"I hardly think that it's a myth" (Would this be another one of those discussions — men are as oppressed as women, just different ways?)

"I think he means just the opposite," he responded. "He talks about how men need to stop looking to women for nurturance, and need to learn to nurture themselves and each other."

Interesting. But men together, and in groups? I recalled images of all male groups: the army, the football team, the gawking men at strip tease joints, the "old boys club." I've heard of a few men's consciousness-raising groups. The motivation to form such groups seemed to come out of a need to deal with "liberated" wives and lovers.

I recalled images of men in groups: the army, the football team, the gawking men at striptease joints. . .

Then there's the self-proclaimed feminist man, who has read feminist literature, knows the feminist "rap", but uses that knowledge to increase his own personal power. This man will make it known to everyone (especially women) that he thinks women's issues are important. He will point out to the nearest feminist how sexist this magazine, album cover, or photograph is. At a party or meeting, he might get a woman in the corner to stroke him for being non-sexist, or he will accuse feminists of hurting "the movement." Whatever the case, he does little work on changing his behavior or his priorities.

Shortly after the conversation with my friend, I read the fall/winter issue of *M: Gentle Men for Gender Justice*. *M* is the first thing I have come across, written by men, that takes a look at patriarchal society by suggesting men should adopt feminist values to change the definition of what it means to be male. *M* is produced by a group of gay and heterosexual men, "dedicated to discussing issues important to changing men, affirming a healthy life-loving non-oppressive masculinity, and supporting the network of men and women struggling to end sexism."

The current issue contains articles entitled: "The Third Annual California Men's Gathering," "If Your Friend Gets Raped," "Caring For Children From Battered Homes," along with poetry and book reviews. Under the section, "Nationwide Men's Group Directory" a group from New York called Men Against Rape and Sexism describes their group as a collective of men who organize potluck supper/discussions, do community education about rape, provide childcare for women's events, start anti-sexist men's support/C-R groups, political action, and a counseling and education service for men who batter women.

In some ways this magazine is a fine line between being a men's magazine dedicated to forming a non-sexist society and being another magazine celebrating male sexuality and manhood. However, I believe their motives are pointed in the right direction and for this effort they should be commended. Men in Tallahassee take note—these men are doing important work.

• • •

In recent years, radical feminists have written about their vision of men in a non-sexist, female-affirming society. Sally Gearhart writes about the "gentles" in her work of visionary fiction, *The Wanderground*. Adrienne Rich discusses the

possibility of male/female relationships in *Of Woman Born*. In her book *The Spiral Dance*, Starhawk describes how men can get in touch with the feminine within themselves. Other women have discussed men's role in the coming feminist evolution; these writers are just a sample.

In *The Wanderground*, groups of women flee to the hills because violence and woman-hating in the city threaten their very existence. In the hills the women develop their psychic powers, a culture of their own, a way to reproduce, and a security system to keep men from coming into the hills. A small group of men, the gentles, understand the horror of male violence and rage and believe that the hill women are the key to their survival. The women have nurtured and guided men towards their humanity for years, and now they refuse to take the gentles in. The men are left with their own resources to learn how to nurture and affirm life. On occasion, the hill women and the gentles interact to protect themselves from the men in the city. By the end of the book, the gentles begin to develop their own psychic powers, although only to a limited extent. In one of the ending chapters, Tony, a gentle, says "By refusing to teach us, you have taught us well."

Adrienne Rich expresses a similar sentiment in her book, *Of Woman Born*. In her chapter, "Mother and Son, Woman and Man," she states:

If I could have one wish for my own sons, it is that they should have the courage of women. I mean by this something very concrete and precise: the courage I have seen in women who, in their private and public lives, both in the interior world of their dreaming, thinking, and creating, and the outer world of patriarchy, are taking greater and greater risks, both psychic and physical, in the evolution of a new vision. Sometimes this involves tiny acts of immense courage; sometimes public acts which can cost a woman her job or her life; often it involves moments, or long periods, of thinking the unthinkable, being labeled, or feeling, crazy; always a loss of traditional securities. Every woman who takes her life into her own hands does so knowing that she must expect enormous pain, inflicted both from within and without. I would like my sons not to shrink from this kind of pain, not to settle for the old male defenses, including that of a fatalistic self-hatred. And I would wish them to do this not for me, or for other women, but for themselves, and for the sake of life on the planet Earth.

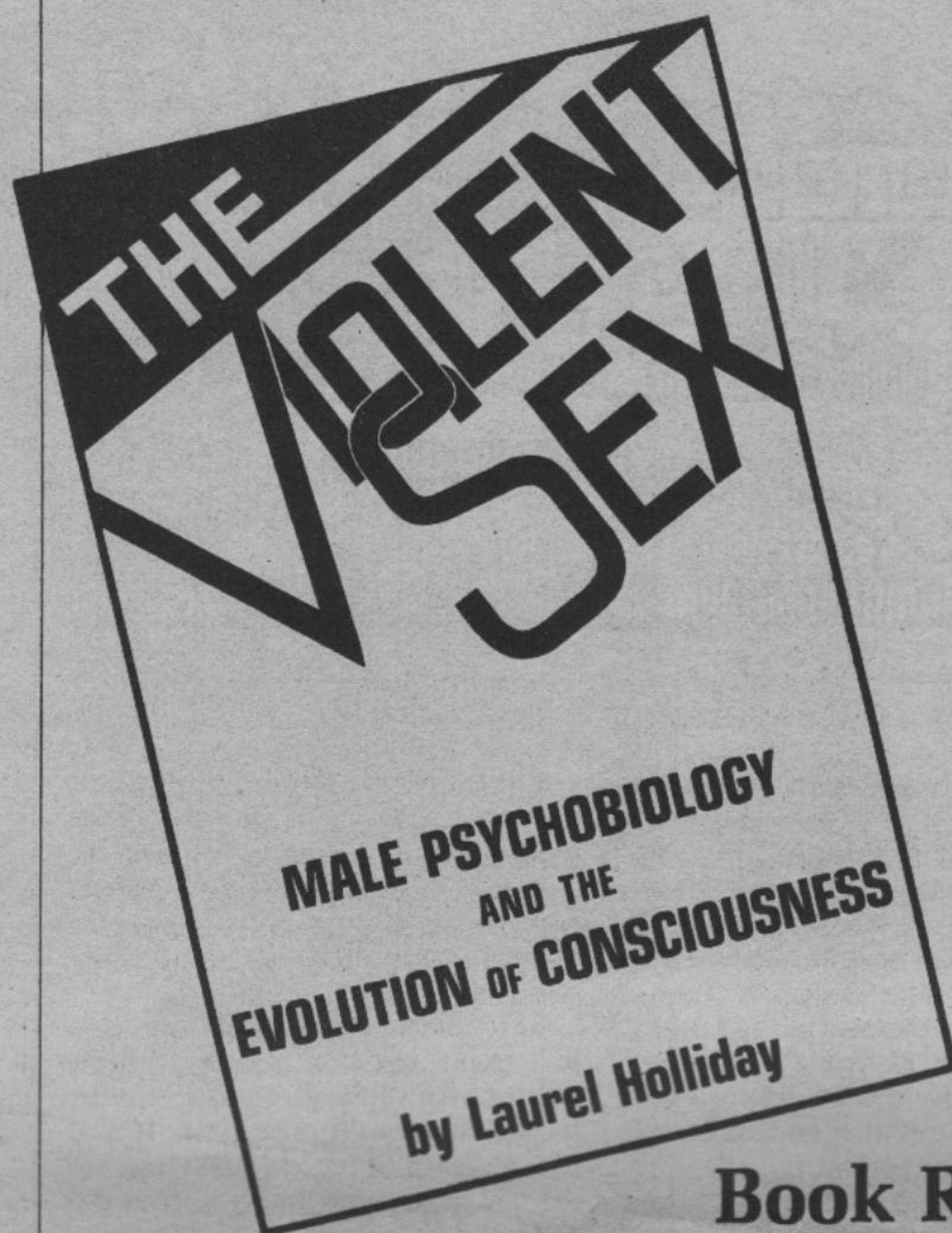
In 1890, Olive Schreiner related a parable in which a woman is trying to cross a deep, fordless river into the land of freedom. She wants to carry with her the male infant sucking at her breast, but she is told, "No, you will lose your life trying to save him; he must grow into a man and save himself, and then you will meet him on the other side." We infantilize men and deceive ourselves when we try to make these changes easy and unthreatening for them. We are going to have to put down the grown-up male children we have carried in our arms, against our breast, and move on, trusting ourselves and them enough to do so.



In *The Spiral Dance*, Starhawk discusses the positive results of men affirming the Goddess within themselves. In her chapter on the "Horned God," she depicts the following vision of maleness:

He is difficult to understand, because He does not fit into any of the expected stereotypes, neither those of the "macho" male, nor the reverse-images of those who deliberately seek effeminacy. He is gentle, tender, and comforting, but he is also the Hunter. He is the Dying God—but his death is always in the service of the life force. He is untamed sexuality—but sexuality as a deep, holy, connecting power. He is the power of feeling, and image of what men could be if they were liberated from the constraints of patriarchal culture. . . He is the undivided Self, in which mind is not split from body, nor spirit from flesh. United, both can function at the peak of creative and emotional power. . . But the Hunter has another aspect: that of searching, of seeking. . . The God seeks for the Goddess, as each of us seeks for that which we have lost and for all that has never yet been found. . . a man must connect with the Goddess, who is imminent in the world, in nature, in woman, in his own feelings. . .

What these three authors are saying is that men have to work hard to become non-sexist, nurturing, life-affirming human beings. That is why the refrain, "What about equality?" and "Aren't we all human?" misses the point. It denies the crucial time, pain, and work it takes for both men and women to change patriarchal society. Men must do more than be "non-interventionists," i.e. men who are willing to stand aside while women break new ground. Men, too, must begin to act.



Book Review

by Suzy Fay

"Since I have never been able to understand or empathize with much of male behavior, I felt a personal calling to find out what lay behind it. . . . What could possibly induce a man to rape a woman? . . . to murder their own kind by the millions? What was the payoff? Until I could understand all this I would have a hard time empathizing with men, and thus there would always be a part of me which would live in fear of them. . . . Why are men the violent sex?"

To answer this question, Laurel Holliday wrote *The Violent Sex: Male Psychobiology and the Evolution of Consciousness*. The book is steeped in sociobiology. Usually, the tenets of this quasi-science are taken by the critics and gleefully flaunted as vindications of war, sexism, and greed. Holliday buys none of this argument; she has written a feminist book on sociobiology.

Sex differences, she relates, begin with the Y chromosome. The Y chromosome ensures the release of androgen in the eighth week of life, which causes the fetus to become male. The male fetus develops later than the female, since its genetic instructions are eight weeks late. The later timetable of development poses problems for male fetuses. They are the most likely candidates for miscarriage, malformation, and other misfortunes of birth. According to Holliday, the majority of women who experience complications during pregnancy give birth to boys.

After birth, what are boys like? One study found males "...more irritable and...less facile than females in responding to learning contingencies, particularly in regard to social stimuli." Another study stated that by the time the male infant becomes a child, he has indulged in twice as many sudden outbursts of temper than girls. A ten-year-old boy is likely to be a confirmed *afficionado* of violence; witness the toy guns, tanks, plastic soldiers, "war" games, the odd fist fight or two, and the graduation to real BB guns or .22 rifles.

Another divergence between males and females is in the organization of their brains. The left and right sides of the brain carry out different tasks, with the left sponsoring language and analytical skills, the right, spatial and mathematical ability. Researchers in this area say that females excel in the former capacity, while males show superiority in the latter. These dissimilar capacities may have originated more than half a million years ago, when men began to hunt. The hunt, says *The Violent Sex*, required spatial skills, which is why men today have superior ability in that area. Hunting required something else, as well. It required aggression.

Was hunting necessary? "Humans, like all primates, do not have a physical constitution compatible with a meat diet." (p. 115) Humans are not armed with

fangs nor claws, but have the long gut of a herbivore. Meat is digested with difficulty by the human intestinal tract. Furthermore, people may be naturally unpalatable to animal predators; Holliday quotes Louis Leakey, who explains that early humans had this innate protection (bad taste) against the attacks of carnivores, and thus had no reason to kill.

Nevertheless, men killed, which Holliday perceives as the original spiritual crime. Such unnatural predation may have begun with a taste of meat, and the subsequent frightening of a large carnivore away from its supper. This may have been accomplished by a group — male bonding in embryo. The author says wryly: "At this point we can already see the possible beginnings of sex role differences... It is clear that a female who was either pregnant or nursing a small child would have been less apt to play scarecrow to a dining lion."



Albrecht Dürer. Cain Killing Abel

The decision to go after big game escalated sex difference. Hunting demanded the ability to track an animal until it fell dead from its wounds or exhaustion, which often took several days. Bringing babies on a hunt would, at the very least, have impeded progress. Choosing to track large game had other consequences. Holliday points out that there was no time for collective decisions "when a rhino was coming over the ridge..." and posits that a tight chain of command was called for, dominance over many by a few. Big game hunting also required a spacious territory free from interference. Outsiders who disturbed the game ruined the locals' hunting strategy, an occasion which might have invited the notions of property boundaries and retaliation against outsiders foolish enough to trespass. Such competition increased with population growth. Hunting may have originated the abstractions of "private property," "the enemy," and the very real activity of war.

Not many people depend on the hunt for a living today, but the violence required by long ago hunts is distilled, Holliday says, in modern man with football games, aggressive driving, and vicious scenes of mayhem in movies and on television. More disturbing is this statistic: "80 percent of all crime is committed by men — 90 percent of all violent crime." (p. 155) The rewards of hunting are not forthcoming; men are sometimes compelled to go beyond petty aggressions in an effort to feel significant.

Can men change? In the chapter, "Home Remedies," the answer is a qualified "yes." Men can change, *if* they want to, but perhaps not many will want to. Most men seem damned proud of their maleness. The remedies listed are meager: men can drink less alcohol, smoke fewer cigarettes, smoke a moderate amount of marijuana, eat less meat, and try to keep calm through meditation. Women can avert future aggression by "parenting for peace" (choosing a pacific mate), and by using natural childbirth techniques.

The efficacy of such "home remedies" seems difficult to prove, but *The Violent Sex* has made at least two steps in the right direction. Laurel Holliday has offered a thought provoking analysis. The rest of the solution we'll have to figure out for ourselves.

The Recycling Picture...

by Joe Gaudino

To most people, garbage is garbage, and is viewed with an attitude of disdain. The main concern has been to get rid of it as fast and easily as possible. This throw-away attitude is slowly changing as environmental problems caused by waste disposal become more critical, and recycling or resource recovery of solid wastes becomes more practical.

There are many different methods and technologies for utilizing waste resources. Paper, aluminum, steel and glass can all be recycled. The organic portion of the waste stream (75%) can be converted into energy or composted into a humus soil. There are even schemes for raising tons of earthworms on shredded household garbage.

Resource recovery of solid waste involves the construction of a high-technology processing plant which shreds, sifts, sorts and separates waste into useful and marketable commodities including glass, steel, aluminum and a largely organic combustible or

compostable fraction. Most resource recovery plants convert the combustible fraction into energy. Combustibles can be incinerated at the plant for steam production or burned along with coal to produce electricity. There is also a pyrolysis process that will convert it to gas.

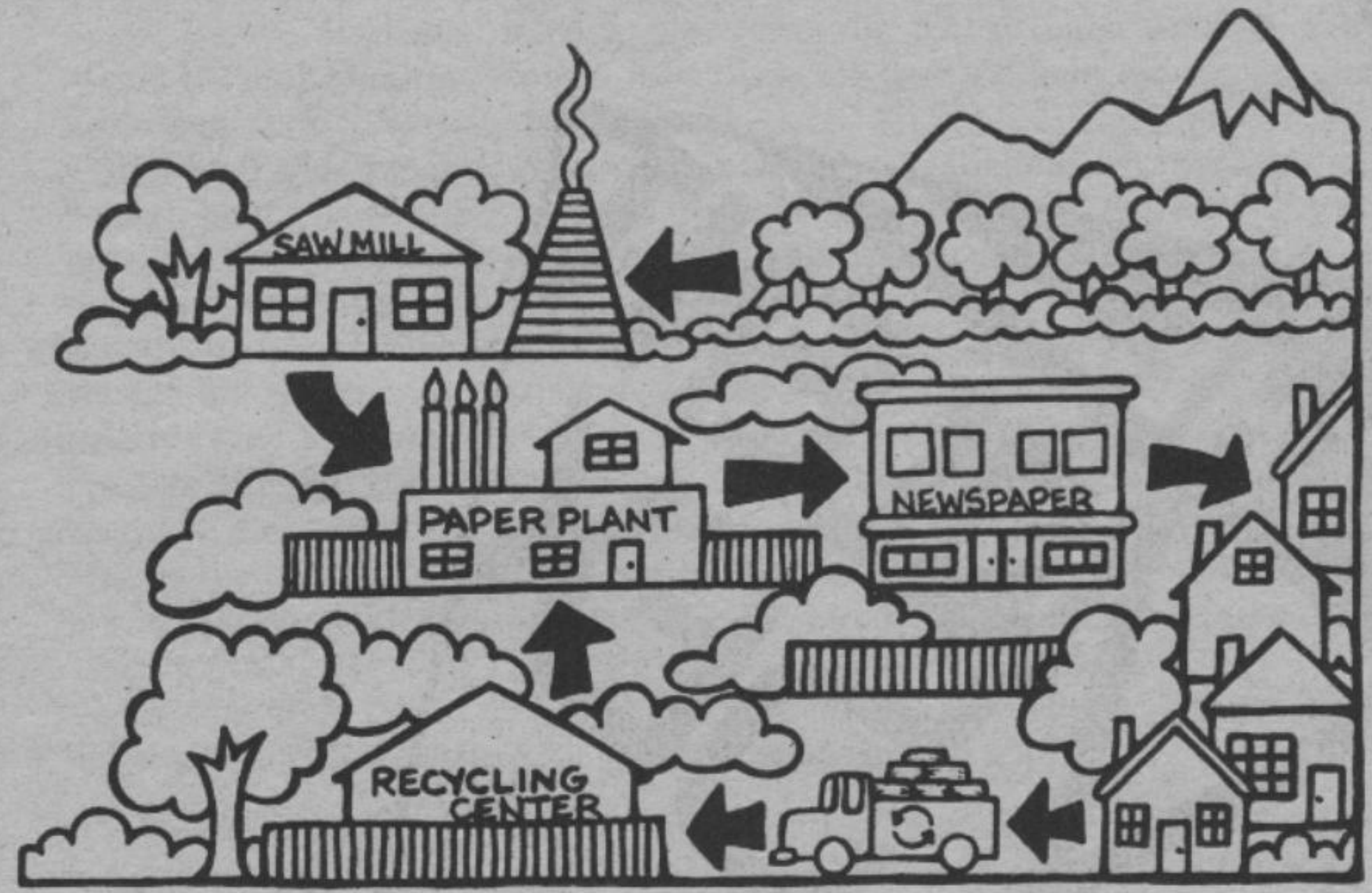
Composting of waste has had little success in this country. While there are no real technical problems (garbage makes fine compost), there are economic problems. Experts say there are "no viable markets for large quantities of compost."

Tallahassee is moving towards resource recovery of the 600 tons of waste it generates each day. I think this can be a good thing. Getting there will require open-minded participation from citizens, planners, and local officials. It is important that there be a willingness to consider all options.

Right now in Tallahassee there is a small-scale public recycle program being operated by Apalachee Recycle. Its program is based on the recycling of newspapers and aluminum cans. Apalachee maintains collection centers at major shopping areas, such as Northwood and Tallahassee malls, and the Leon County Food Co-op. Door-to-door collections are also made in suburban neighborhoods.

The success of small-scale recycling is dependent on good, stable markets for the materials collected. The growth of the cellulose insulation industry in the South has provided a good market for newspapers collected in North Florida.

Apalachee Recycle is expanding its current program and also working to



What is Recycling?

begin a glass recycle program. The nearest market for glass is in Jacksonville and the cost of shipping the glass may be more than the value of the glass itself.

Tallahassee has several established scrap metal and paper businesses. Leon Iron and Metal handles scrap metal of all kinds. Capital Recycling and ADL Wastepaper are paperstock dealers who buy paper from printing houses, state buildings, etc.

Perhaps the most effective way to deal with the waste problem would be to produce less waste to begin with. Modern trends in packaging and disposable products have led to large increases in the amount of waste generated per person per day. Despite increased awareness about the problems this creates, the trend is getting worse, not better.

Packaging is a huge, profitable industry in America. The corporate leadership of the packaging industry has not acted responsibly in regard to the waste problem. Their main response has been the "Keep America Beautiful" campaign, which is P.R. directed at the litter problem — "Don't be a litter bug."

Rather, it would be in the public interest to be more aware of the implications of overpackaging and the dispose-all mentality. If excess packaging is stopped at its source, the "litter problem" becomes much diminished.

How much waste should we plan for? Some resource recovery systems require large volumes of waste in order to be economically successful. If you plan a system to process 1,000 tons per day and in actuality it only receives 600 TPD, the system will fail economically. If conserving energy and resources is our goal, it doesn't make much sense to develop resource recovery systems that will fail economically if we do indeed succeed in reducing the quantity of waste we generate in the first place. We must plan our resource conservation program comprehensively and with an eye toward the future — a future with the possibility of succeeding in our goals rather than one merely geared to handle predictable increases in the quantity of waste generated.

However, it is difficult to plan for a society that is conservation-oriented. Our modern society has never been that way — we are conditioned to waste. We can expect the movement towards more waste to continue. Can Tallahassee develop a resource recovery system that can handle increasing waste quantities yet will not fail economically if someday we can reverse current trends and become a less wasteful society?

In order to do so, we should be cautious of consultants and corporations who espouse one particular technological system as "the" solution to the problem. It may be that a number of different approaches, methods, and technologies integrated together would be more effective. High technology, small scale recycling, landfills (we will still need them) and an emphasis on reducing waste are ways of dealing with the waste problem that can compliment one another.

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WEDNESDAY

"Step by Step: Coming Out As A Parent Of A Gay Child", Mrs. Jean Smith
Sponsored by
Gay Peer Volunteers

THURSDAY

"Preventive Mental Health For Lesbians and Gay Men", Melody Moorehead
Hosted by
The Center for Participant Education

FRIDAY

"Lesbian and Gay Spirituality", Rev. Freda Smith
Hosted by
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The Consumer Cooperative Alliance has chosen "Survival Through Cooperative Self-Reliance" as its theme for Institute '81, to be held July 21-25. Carleton College in Northfield Minnesota (near Mpls.) will be the site. Workshops, discussions, and information sharing are expected to attract over 400 cooperators from the U.S. and Canada. For information call 612-376-2478. Includes:

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Good Life News

by Tom Kelley

Our next BOD meeting is Wednesday, April 1st at 7pm in the United Ministries Center. In addition to regular BOD/store-related business, final plans will be made for the next General Membership Meeting.

The next General Membership Meeting will be Sunday, April 12th at 2pm at Lost Lake. (Check by GLGS for directions). A tentative agenda includes a financial report, a discussion of progress made toward implementing the directives of the membership at last year's General Membership Meeting, a call for discussion and further directives, and the election of two (2) BOD positions. Come early, bring a covered dish and spend the morning swimming, relaxing and sharing good company. If you are interested, or know anyone interested in being nominated for election to either of the two BOD positions, please leave that information at Good Life.

We will be discussing the possibility of purchasing a Troy-built rototiller which we would be able to rent to our members at a very reasonable rate. We are hoping to raise the money to make a down-payment on the tiller by having folks who want to use it make advance rental payments. If you might be interested in this arrangement, please get in touch with us. If people don't step forward with dollars it may not happen.

We have finally received Sheffield Hardware's complete catalogue. You will find everything you normally see in a hardware store in this catalogue. So please stop by and browse through it, see what is there and order items through us when the need arises. They deliver every other Monday. So there would be a maximum wait of two weeks. Our markups for special orders are very low, so the wait will be worth it.

How about growing some gourds this year? We have a collection of unusual gourd seeds and literature on how to grow them. Gourds can be made into birdhouses, toys, musical instruments, storage containers and planters. We also have luffa gourd seeds.

Another unusual plant we will have seeds for is the Winged Bean. This bean thrives in hot weather and produces 8 - 10 inch pods. Both leaves and pods are edible.

Two products we now have for the control of insects without toxic chemicals are Diatomaceous earth and Dipel.

Dipel is a bacterial disease which controls various pest caterpillars such as Cabbage worms and Tomato Horn worms. Feeding stops shortly after ingestion so it is quite effective.

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Canopy Federal Credit Union

The Canopy Grows

by Richard White

Did you know that about 10 percent of the members of Leon County Food Co-op, Co-op Books and Records, and Good Life General Store Co-op reside outside of Leon County? Nobody had thought much about where co-op members live until Canopy Federal Credit Union found that the National Credit Union Administration (NCUA) had restricted its membership to those residing within Leon County. Canopy organizers spent more than six months counting co-op members according to where they live, and writing letters to NCUA and Senator Lawton Chiles. The restrictions are now eased. Co-op

members from Gadsden, Wakulla, Jefferson, Thomas, Grady, and Decatur counties can now join Canopy. Y'all come!

Canopy has been offering time certificates for several months now with great success. If you have at least \$1,000 to deposit for a minimum of 90 days, you can make up to 10 percent interest. If you have at least \$5,000 to deposit for a minimum for 30 days, you can make up to 12 percent interest. Stop by the credit union office in the food co-op for more detailed information.

Co-op Early School Update

by Michael Lehman & Lucia Pecorino

We hope that you all read our article in the last issue of *SPECTRUM* in which we discussed our goals and ideas!

We are still very much alive and making progress. Our rented house is shaping up nicely; we hope to move in to the school space in the next week.

We are accomodating more and more materials, furniture, etc., but we still need cots; posters; trays; non-sexist, non-racist books; big pillows; mats; bean-bag chairs; old brooms and mops; wood for shelves; fence wire; playground equipment; garden tools; art supplies; musical instruments; and toys. These things can be dropped off at the school (1236 McCaskill St.), where we also have weekly business and scheduling meetings. Everyone is welcome to participate. Look for our notices at the Food Co-op.

We have been experiencing some financial difficulties and will probably have to postpone our licensing and incorporation until July, 1981. But, to help ourselves over the hump, we are having a fund-raising drawing for \$100 worth of food and other prizes. Donations are \$1.00 each—and you can get your tickets from members of the Early School. The drawing will be held at noon on Sat., April 11, at LCFC.

We are a parent/child owned-and-operated non-profit cooperative.

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- Speakers Bureau
- CPE classes for women
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- We are organizing a local chapter of Women Against Violence Against Women
- Women's Week activities (April 5-10)



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Of Moral Dilemmas. . .

The Case of Nancy Brown

by Margie Menzel

The case of Nancy Brown and the cow she allegedly poached was brought to my attention by Scharlette Holdman, director of the Florida Clearinghouse on Criminal Justice. Seeming at first to be a rather strange case, it turns out, after all, to not be so strange, but rather simply a case of a system that oppresses the poor seeking to justify its own existence.

The tale began when Nancy, who had been feeding her children white bread and Karo syrup, was approached repeatedly by a friend, Loretta, who suggested that Nancy and she poach a cow from one of the neighborhood herds. Loretta turned up one night with a "cousin" who claimed he'd just gotten out of prison. According to Nancy, she originally tried to avoid them, but ultimately succumbed to their pressure. They were to use Nancy's car and gun. The cousin claimed he was unable to shoot a gun.

Nancy, Loretta and cousin Bobby drove to Goose Pasture, federal property — which increases the seriousness of the charges — and Bobby shot and knifed a cow. As they began to drag the cow away, lights came up all around them.

As it turned out, Loretta worked for the Department of Agriculture and was wired for sound. Her "cousin" worked for the Department of Agriculture, also.

Now, Nancy Brown is a woman of wit and warmth. To her, letting her family starve is a worse crime than poaching a cow. Concerning the possibility of her

imprisonment, she says, "Prisons don't rehabilitate anybody. It just makes them worse."

The federal agents tried to bargain with Nancy to get her to inform on cattle poachers and palm tree thieves, but she refused. She said to me, "Who'd want to steal a goddamned palm tree, the Jolly Green Giant?"

This tale reminds me of another incident I heard about when working in a restaurant with a woman whose husband was in prison. She'd found her job through an employment agency, but had had some strange experiences along the way. It seems that at one job interview, her prospective employer commented, "I hear your husband's in law enforcement." She replied, "I don't know where you heard a thing like that. My husband is in prison." He said, "Well, the employment agency told me that, but I wanted to see what you'd say."

These two incidents are related in that they both involve tempting people to do something dishonest in order to survive, in order to entrap them by actions they would not take, left to their own devices.

It has been suggested by several people that Nancy's elaborate entrapment was a device of the Department of Agriculture to show that there are poachers around and that the department has a reason to exist. Cattle poaching does occur, of course. It

continued page 15

Scapegoating: A Political Reality It Can Happen Anywhere

by Margie Menzel

Tim Brooks is a member of the "progressive" community of Tallahassee. He is an employee of Co-op Books and Records and chairperson of the board of directors. He is also a volunteer for the Clearinghouse on Criminal Justice and is peripherally involved with many other issues. He wants to go to law school.

Last fall, Tim was accused of raping two white women in Panama City. Tim is black. The alleged crime took place during a heated sheriff's race in Panama City, Tim's home town. Luckily, it also took place at a time when Tim was demonstrably in Tallahassee.

For many years, Tim Brooks thought things were getting better for blacks. He was brought up in relative comfort in Panama City, was an ordained minister, and had graduated from the University of Florida. He was certainly aware that blacks, particularly black activists, were subject to harassment and legal persecution. But he had been a civil rights activist in Panama City for many years without incident. Tim had never been harassed before he began a particular investigation for Clearinghouse.

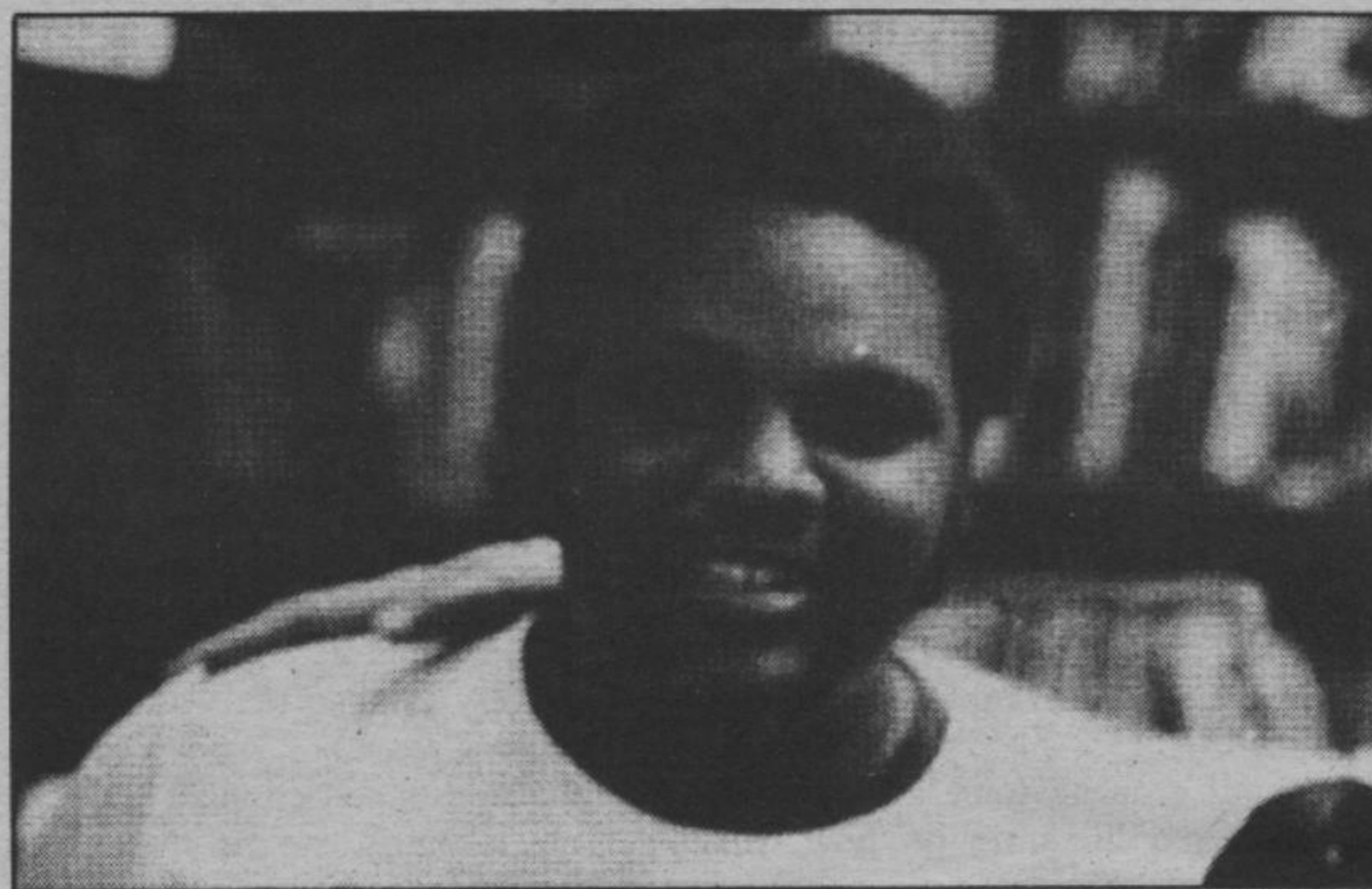


photo by Frank Brown

The controversial case revolved around a clemency hearing for Carl Jackson, an inmate on Death Row. Because the crime for which Jackson was convicted had taken place in Panama City, Clearinghouse personnel thought Tim could be a big help. He and Clare Raulerson went to Panama City especially to locate some witnesses that Jackson's public defender had neglected to contact years before.

Before continuing an explanation of what happened to Tim, it should be mentioned that Carl Jackson's case was the most sensational crime to occur in Panama City in many years. The pressure on the police department to find a culprit was much like the demand in Tallahassee that the Chi Omega murders be solved.

Jackson was accused for committing the murder of two white women, an armed robbery, and a kidnapping, all in the course of one crime. He is black. Carl's public defender is charged by many activists with both incompetency and racism, given that she presented no witnesses on Jackson's behalf, although there were volunteers. This public defender told the Clearinghouse that she didn't see the value, much less the safe passage, of going into the black community to find the witnesses Jackson had mentioned. Tim and Clare found these witnesses easily five years later.

In short, the hope for a clemency ruling for Jackson rested on the incompetency of his public defender and the flimsy evidence against him. One example of this

continued page 13



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LCFC BOD Tracks

by Joe Gaudino

For the LCFC Board of Directors the first months of 1981 have been a time for clarifying and focusing on tasks we need to address, our process as a group and orientation of three new board members.

The membership workshop held March 1, 1981 was attended by approximately twenty people. During the first part of the meeting we discussed the B.O.D./Staff retreat held in January. In that discussion we clarified the respective roles of the board, staff and membership. The rest of the workshop was spent brainstorming and discussing short and long term needs of the Co-op.

In an attempt to increase member participation in the Co-op, the member information box will be relocated from the staff office to a place where members will see it more readily. If you can find the member box, please look inside and read the report on the workshop. In it you might find a project you would like to work on.

One word that came up a lot at the workshop, as well as at our last board meeting, was *POLICY*. In order for the board and staff to make decisions that are representative of the co-op membership, we need policy guidelines. Subjects we need policy on are food, loans and grants to other groups, political involvement, and future growth. Lack of a policy on loans and grants prevented the board from approving a badly needed grant to the childcare co-op at our last meeting.

I would like to encourage all members to become involved in the co-op's policy and decision-making processes. A meaningful policy must be formulated by the members and reflect the "sense of purpose" of the membership. At our next board meeting, we will be discussing a proposed policy on loans and grants.

Debi Powers will be the new B.O.D. facilitator. No longer will board meetings drag on til after midnight. With Debi keeping us all in line and on task, board meetings will be upbeat, enjoyable and relaxing. Join us!

Next BOD meeting is Monday, March 30, 7:30 pm at United Ministries.

Prenatal Experience, from page 7

I had asked the doctor how I could possibly have toxemia when it's known to occur in women not eating proper amounts of protein during pregnancy, when I had been eating enough protein, and that my weight gain was the normal course my body took while on a good nutritional program. He replied that I was probably getting too much protein, and that no one knows why toxemia occurs! I referred again to Gail Brewer's book, What Every Pregnant Woman Should Know, which deals extensively with the subject and decided that I would stay on her program rather than listen to a doctor who was acting like an alarmist and backing up his postulations with vague evidence.

In addition, I borrowed a blood pressure cuff and stethoscope from a friend who's a medical student and took my blood pressure twice a day for the next two weeks. And I bought a very expensive little jar of dipsticks that measure the amount of protein in urine. Upon reading all the directions accompanying the jar, I learned that specimens that were too old or which had been allowed to get too warm registered false positive. My urine sample had been old and warm, having sat in my car all day prior to my appointment. In two weeks, I could never duplicate my doctor's results.

When I returned, I confronted him with my data, handing him written records. He scarcely looked at them, choosing instead to support his original

findings despite the fact that he couldn't duplicate them himself. But his nurse admitted to me that my findings were more correct than the originals.

From this I learned to relax about what the doctor said from there on out. Hard lessons, but well worth learning. I'm glad I had the resources, the friendships, and the support to look farther than what this doctor said. In conclusion, after much thinking on my experience, I have come to feel that he must have sensed some vulnerability in me that caused him to attempt to subtly undermine my good feelings and confidence toward home birth. It was dishonesty on his part. He would have kept his integrity intact by saying, "Look, I don't agree with your decision. Home birth threatens me. I think it's dangerous and I can't accept any responsibility for it." Then he would have owned his feelings, and we could have kept his feelings disentangled from the advice he gave me, would have avoided two alarming situations, and would have built a working relationship of my reliance on him as a resource in times when I needed him.

Oh yeah, I did have a wonderful home birth.



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Scapegoating, from page 12

flimsiness is that he allegedly commandeered a car, drove it away, and shot its occupant. However, neither Jackson, nor the victim could drive. There are many other examples.

The prosecution had sixteen witnesses against Jackson, of which all but two were connected with the police department. The defense had no witnesses.

In any case, Tim and Clare were in Panama City on a Wednesday and a Thursday. The following Saturday, there was an explosion at an apartment building belonging to Tim's father.

Blacks in Panama City say the explosion was only one of many incidents of harassment against Tim. The coincidence is certainly hard to ignore. Tim was also arrested for breaking and entering the home of a close friend, although the friend never filed a complaint and Tim had been given a key. Tim also received a series of phone calls about a bad check, long since settled, which had been issued not in Panama City — Bay County — but in Alachua County.

The blow finally fell. Coming home to his family in Panama City one day, Tim found deputies waiting for him. His mother was in tears, because his brother had also been charged with the rape. At that point, it had still not occurred to Tim that he would be charged with the crime also. When asked to waive his rights, he refused. One of the sheriff's employees told him that he was the first black they'd encountered with whom they did not know how to deal. His case was explained to him at length.

Tim says that he knew immediately that the charge was political in nature, both in terms of the upcoming sheriff's race and his work on behalf of Carl Jackson. He says he was thinking about black leaders like Ben Chavis who'd been legally persecuted. Still, he didn't really believe it could happen to him because of his impeccable record in the community. He didn't think the authorities would stoop so low. He knew he would have political and legal support. But he was terrified.

When the evidence against Tim surfaced it became clear that the Panama City Sheriff's Department had made some serious blunders. There was not enough evidence to arrest Tim, and so he was released.

The incumbent in the Panama City sheriff's race, Tullis Easterling, was attacked by the white community for letting a suspected rapist go free. At the same time, the black community was incensed that Tim had been accused. Easterling's strategy was to approach Tim's dear friend, Reverend Jones, who is president of the Panama City NAACP. Their conversation was taped by the reverend, unknown to Easterling. The incumbent promised Reverend Jones that Tim would be freed if the reverend delivered the black vote to Easterling. Reverend Jones declined.

continued page 15

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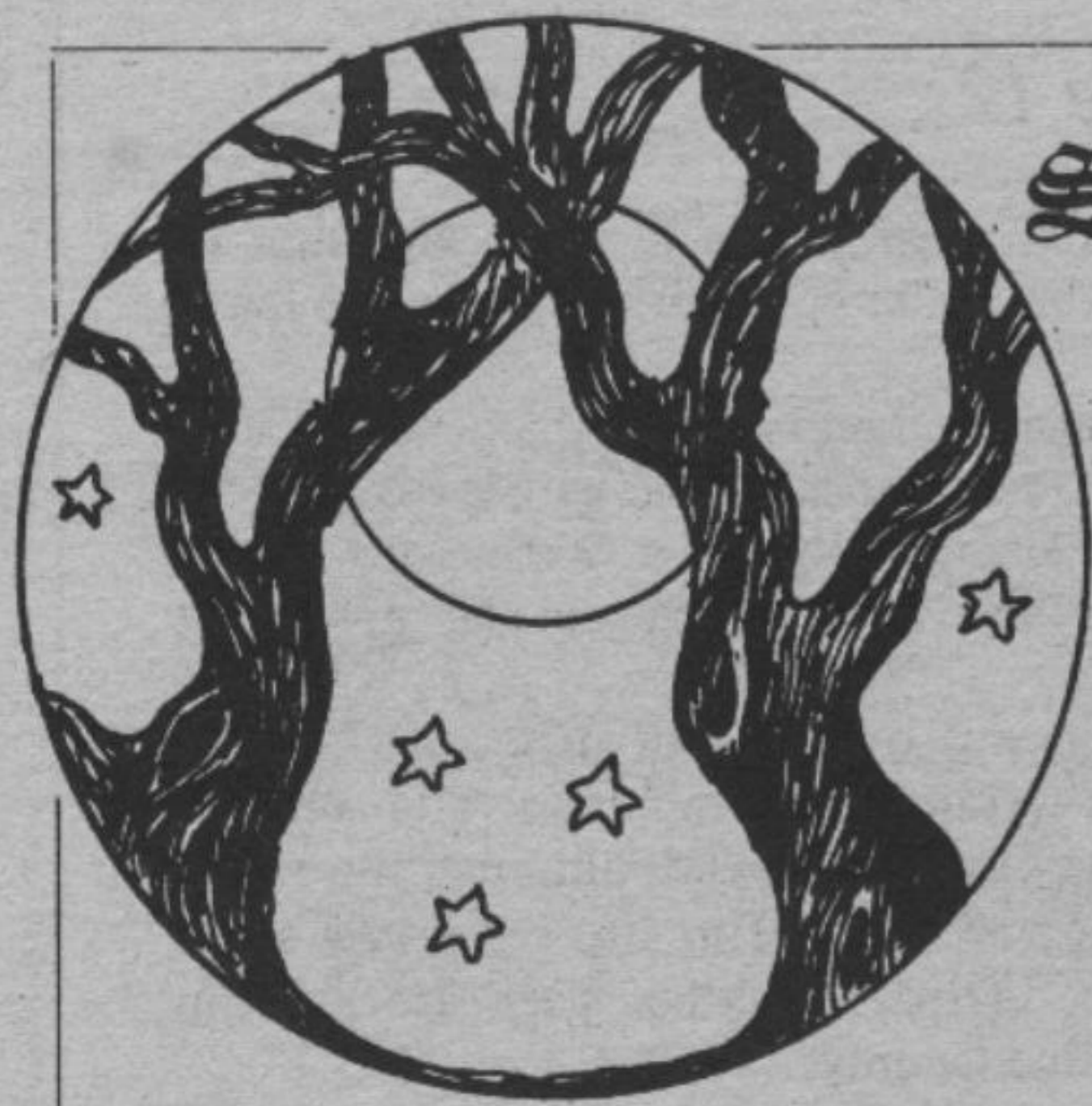
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Spreading Branches

Casting a Circle

by Rowan Fairgrove

The most basic of magical rituals is the creation of a sacred space. Within a sacred space one is free to step outside one's normal round of work and exercise spiritual muscles which many of us find underused in our daily life. A sacred space should afford a feeling of wholeness, protection and freedom. The method that Wicca and many neopagan groups use to create a sacred space is the casting of a circle. The circle is called into being and then blessed with the four elements and witnessed by the gods and the elemental guardians. Within the circle all other ritual and magical work is performed. The circle casting ritual presented here is a basic outline, it should be embellished with poetry and drama contributed by the individual or group creating the circle.

Gather all the implements on the altar, which may be a table, a rock, a stump, or whatever is handy, but it should be situated to the northward side of the centre of the circle. Magical implements gathered should include an athame (a ritual knife) or wand with which to conjure the circle, and symbols representing each of the four elements, a pentacle and salt for Earth, a bell and/or thurible for Air, a candle for Fire, and a chalice of water for Water. In addition, the altar should have representations of the patron deities of the individual or group and refreshments (usually cakes and wine or juice) for later. Additional candles are usually used, two for the altar and one at each of the four cardinal points of the circle.

Light the candles from the Fire candle. If outdoors, let the participants stand with arms outstretched to determine the diameter of the circle. Each person, or those at the Quarters, should place a candle on the circle. This perimeter may be marked with flour to render it readily visible. If indoors, just bless the whole

room. The participants may then retire either to the centre or outside the circle while the circle is cast.

The Priestess or individual chosen goes to the altar to purify the water and bless the salt. She places the athame point in the water saying: "I exorcise thee, O Creature of Water, cast from thee all impurities and disharmony that thou may aid me (us) in this rite." She then moves the athame to the salt saying: "I bless thee, O Creature of Earth, call upon thyself all that is good and harmonious that thou may aid me (us) in this rite." She then takes three measures of salt with the tip of the athame and mixes it with in the water.

The Priestess, or other chosen, draws the circle, starting at the East and moving clockwise, with the athame or wand repeating: "I conjure thee, O Circle of Power, that thou may be a portal between our world and the homes of the Mighty Ones. Be a guardian to us and contain the power that we raise within thee. Wherefore do I bless and consecrate thee."

Next the Priestess, Priest or other chosen, takes up the first elemental symbol (this may either be done with each of the four or using the salt water earth and water combined and the incense in the thurible as fire and air combined) and purifies the circle with it. If salt water is used, carry the chalice and sprinkle water from it around the perimeter of the circle, using either your fingers or an aspergillum, repeating: "I purify thee with Earth and Water." Then take up the thurible and swing it as you carry it around so that the smoke is well distributed while repeating: "I purify thee with Fire and Air." The participants should now be admitted to the circle (if they remained outside during the casting).

When all are assembled the Priestess

takes up the chalice of salt water and begins the self-blessings. When she is finished she passes the chalice clockwise and each person blesses himself. The part being blessed is sprinkled with water as it is mentioned. "Blessed be my feet which have brought me on these ways. Blessed be my knees which kneel in sacred groves. Blessed be my genitals from whence creation springs. Blessed be my breast formed in strength and beauty. Blessed be my lips which shall utter sacred names." Now concentrate on cleansing your mind of all but harmonious thoughts, casting out all discord. Finish by sipping some of the consecrated water. Say "Blessed be" and pass the chalice to the next person. When the blessings have been completed, return the chalice to the altar.

The circle has been cast and everything is purified. At this point the elemental spirits and the Goddess(es) and god(s) are called to join the group. The Priestess (or whoever) goes to the East and invokes the elemental guardian of the East saying: "O, Ye Mighty Ones, Guardians of the Watchtowers of the East, spirits of the realm of Air, I, (your name), Priestess (Priest)(and witch) do conjure thee and call thee forth, that our circle may be blessed and our rites may be witnessed." Then she, or there may be one person for each quarter, goes to each Quarter and invokes the guardians using the same words by substituting the appropriate direction and attribute: South - Fire; West - Water; North - Earth and homeland of the Lady (and Lord).

Then the Priestess shall call upon the Goddess to witness and join the rite. Use words that evoke her presence for you. If the God is to be evoked, he should also be called upon at this time.

Now chanting and dancing to achieve group unity and to raise power for healing or other magical activities, and the conducting of other coven or grove business should take place. After the above is completed the cakes and wine are shared, after being blessed and offerings of each are placed in a libation bowl. The blessings may be as follows: "I bless these cakes in our Lady's name to provide us with nourishment and a reminder of Her bountiful love" and "I bless this wine in our Lady's name (Lord's name) to provide us with nourishment and a reminder of Her (His) love." Place the food in the centre after passing it clockwise for each to partake. Next pass the wine in the chalice clockwise, kiss the recipient while passing the wine to symbolize the unity and harmony of the coven as one in love manifest in the body of many. This is a period of merriment and informal discussion.

As the evening winds down, open the circle and give thanks to all who attended. Start in the East and proceed clockwise to South, West and North saying: "Hear Ye, O Mighty Ones, Guardians of the Watchtowers of the East, spirits of the realm of Air, we thank you for your attendance and ere you depart for your lovely realms, we wish thee, hail and farewell." Use the same words at each Quarter substituting the proper direction and attribute. While in the North finish by thanking the Lady and Lord for their attendance. When all have been thanked the Priestess will open the circle saying: "The circle is opened, but not broken. Blessed be." Participants respond, "Blessed be." The meeting is ended and individuals are free to leave the circle.

Volunteer Crisis Intervention Counselors Needed

by Julie Kellogg

Telephone Counseling and Referral Service, Inc. is currently seeking volunteer Crisis Intervention Counselors. T.C.R.S. is Tallahassee's only 24-hour, 7-day per week crisis intervention/information and referral hotline, staffed by highly trained paraprofessional volunteer counselors. Our nationally recognized training program utilizes a variety of approaches to crisis intervention, emphasizing communication techniques and self-awareness. Through extensive training, and actual experience working the phone lines, volunteer counselors learn how to effectively help others with problems. A nine-month commitment to the service of 6 - 8 hours per week is required to enter the

training course. Training lasts 8 - 10 weeks, with structured times weekly. Once a volunteer completes training he/she then continues with the service as a telephone counselor and the scheduling of weekly phone shifts becomes more flexible. An initial meeting with a member of the training staff is required before training begins. Please call 224-6333 to get more information and set up an interview. The training and experience a volunteer receives at T.C.R.S. is very extensive. Benefits available to volunteer counselors in return for the time and energy required include: direct service counseling experience, personal growth and development, future employment advantages, satisfaction from helping others, and course credit for both undergraduates and graduate students at FSU.

Because it is staffed by volunteer paraprofessionals, telephone counseling economically provides helping services to a greater portion of the community than could be reached by conventional face-to-face services. Telephone Counseling and Referral Service is available around the clock, most importantly, when most agencies are typically closed. It is a free service, regardless of the caller's economic status. It offers anonymity and freedom from both legal and bureaucratic procedures, transcends geographical barriers where seconds can make a life or death difference, and offers an acceptable form of assistance to many persons who would not ordinarily come into a helping agency.

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Scapegoating, from page 13

As to the alleged rape victims who identified Tim as their attacker, Tim is quick to point out that police departments frequently pressure people to comply in different ways in exchange for dropped charges.

Tim was exonerated during the first week in October thanks to the evidence of those verifying his presence in Tallahassee at the time. There was testimony of four witnesses that the car in question had been up on blocks at the time, and a polygraphist demonstrated that Tim had passed two lie detector tests.

Tim was free. But he was far from relieved. "I question whether there was really a rape or not," he said. "And if there wasn't, they might bring in three innocent people for nothing."

Moreover, Tim is concerned about the potential effect on rape victims. He fears that the controversy will result in women being reluctant to report sexual assaults. He fears that the exoneration of alleged rapists will inhibit the capacity of rape victims to step forward.

Joseph Collins, from page 4

upcoming CPE catalog of spring classes for place and film descriptions. "Guess Who's Coming to Breakfast" is scheduled for April 27 and the "Food First" slide show is to be held on May 4, just prior to Collins' visit.

Stay tuned for the next issue of SPECTRUM which, if all goes well, will feature several articles expanding on some of the issues raised by Collins, including one or two book reviews, and provide a brief spotlight on the work that is being done by his Institute and a reading list of suggested publications.

Contact: for slide show presentations, submissions for the next SPECTRUM dealing with related topics, forum suggestions—Larry Schuster, 575-8746.

Contact: for crafts, food, or other

appropriate display for an Earth Day booth at FSU on May 7, call above number or Christie Wilcox, 386-9466.

Contact: for film and slideshow series, call the CPE office, 644-6577 or 644-6576.

A small group of interested folks have been meeting to keep this show on track. Feel free to call me to find out any meeting times.

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Tim returned to Tallahassee. He was very much frightened and reluctant to be anywhere without witnesses. He realizes that, but for the assumptions of the Panama City police that he was in Panama City and the fact that the car in question was up on blocks, he might very well have been convicted.

As the months went by, his fear receded. "I went through many changes," he says, "And I realized I can't give up." He will continue his political work. Still, he points out, "I don't want to be no one's martyr." He has no desire to look for danger.

Many people have a tendency to view the persecution of blacks, of the poor, and of activists as things that happen to other people. This didn't. What happened to Tim happened recently and it happened here.

I suspect that Tim has changed his mind about the improving conditions of blacks, especially black activists. The harassment is simply more subtle. If what happened to Tim can happen here and now, it can happen to anyone who exercises political freedom. We must defend each other's rights as if they were our own, because in fact, they are.

It can happen here.

Nancy Brown, from page 12

occurs on quite a large scale. But Nancy is not one of those people who's involved with cattle poaching. Living, as she does, in an impoverished home of thin walls covered with religious prints, unflushable toilet and hungry children, she's hardly an adequate target for the federal government. The fact that she was targeted for a set-up makes one wonder if there aren't always a few unlucky individuals who get trapped in this way while agents accept bribes from big-time poachers.

Nancy Brown was unquestionably pressured to commit her "crime." The cost to the federal government to set her up and prosecute her, and possibly to house her in a prison could feed her family for a year.

The point of all this is that the federal government takes the self-appointed responsibility to place poor people in moral dilemmas as did the employer who attempted to entrap the woman who was looking for a job. Our class system sets people up and then condemns them for choosing survival. Even people who have breached no law, like my waitress friend, find themselves tested like laboratory rats for violations of the moral conventions that impede their survival.

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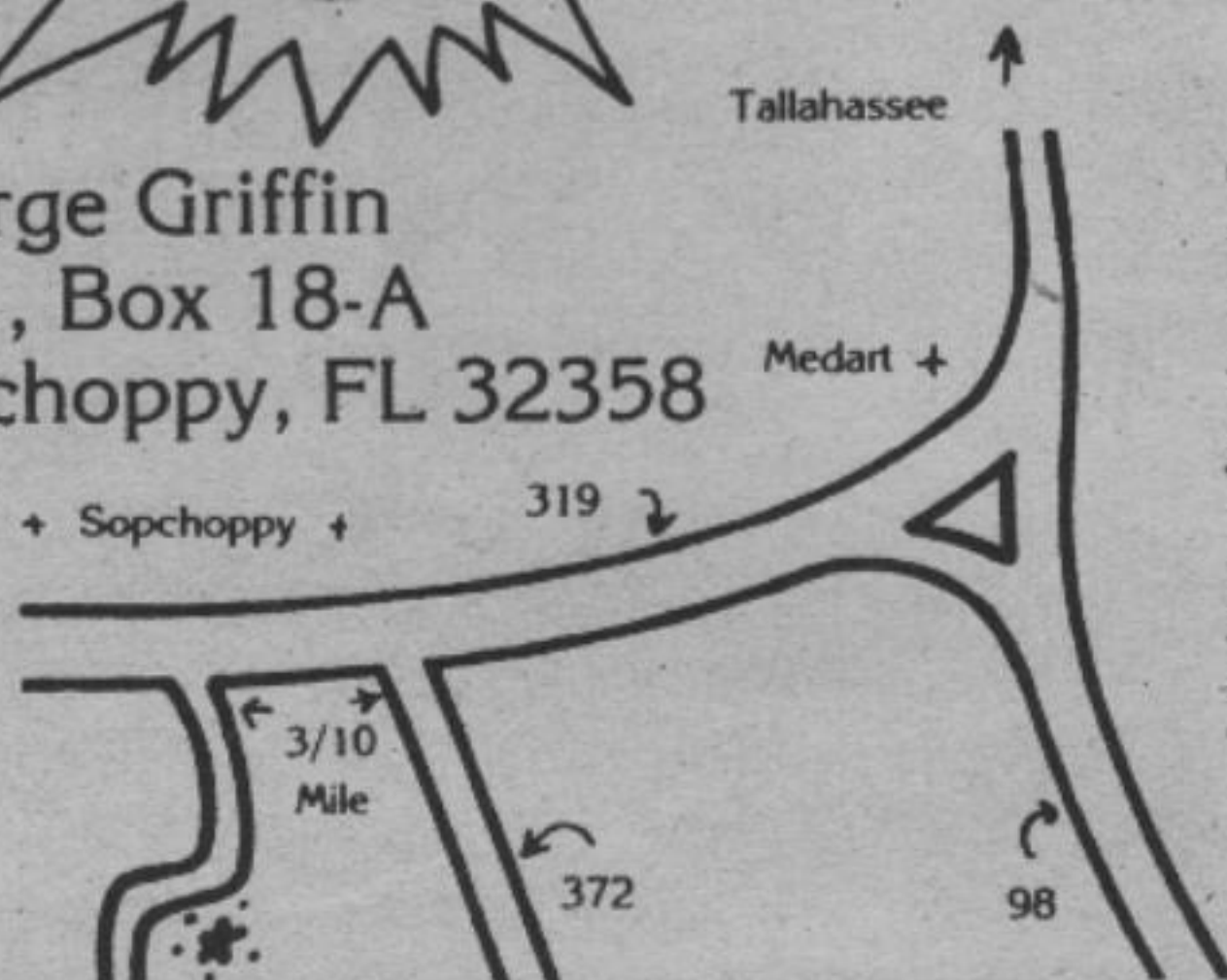
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