

SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

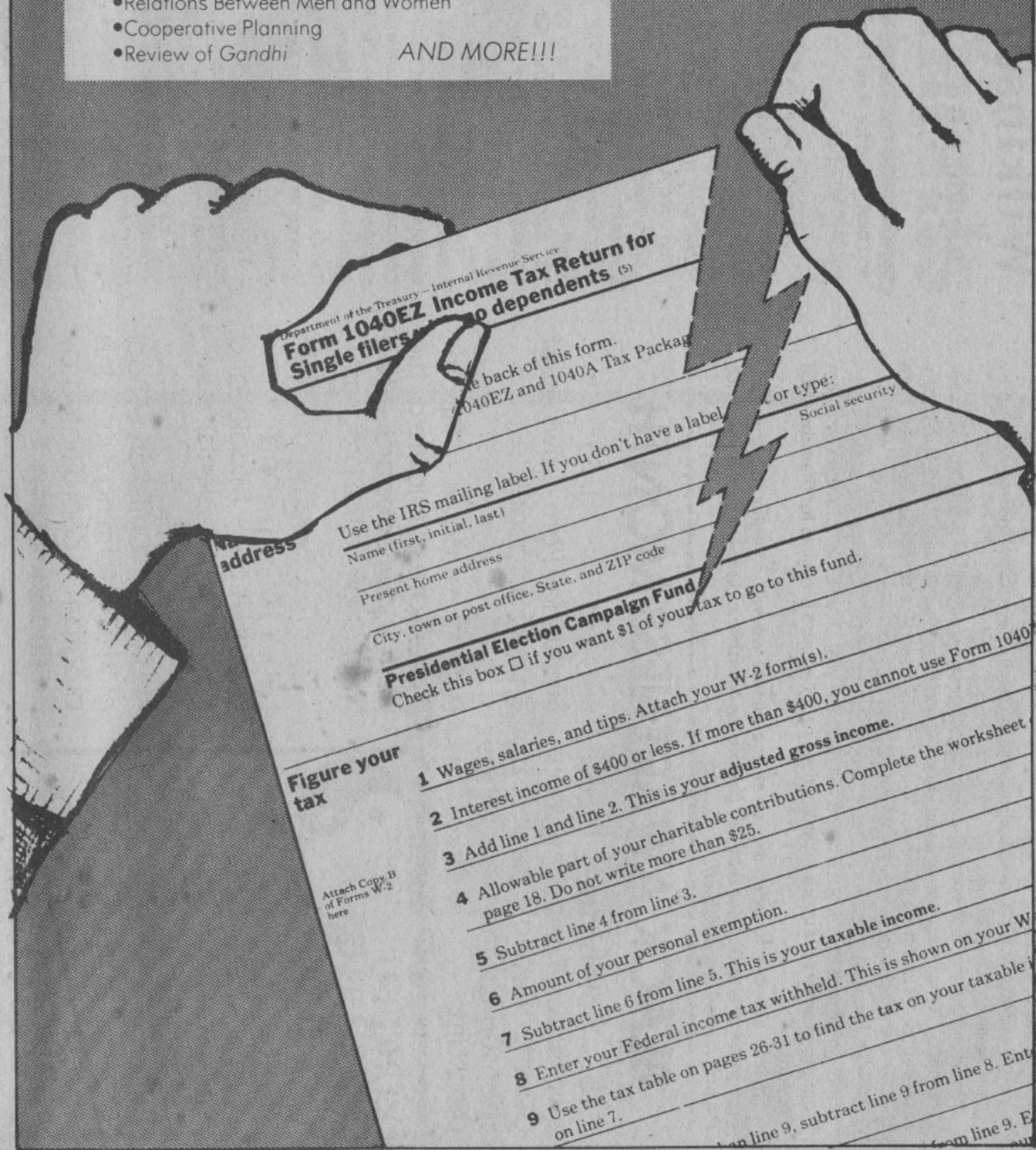
Midwinter Issue February 1983

FREE

Special Issue on Nonviolence:

- War Tax Resistance
- Feminism and Nonviolence
- Volleyball Without Competition
- Relations Between Men and Women
- Cooperative Planning
- Review of Gandhi

AND MORE!!!



Department of the Treasury - Internal Revenue Service
Form 1040EZ Income Tax Return for Single filers with no dependents (5)

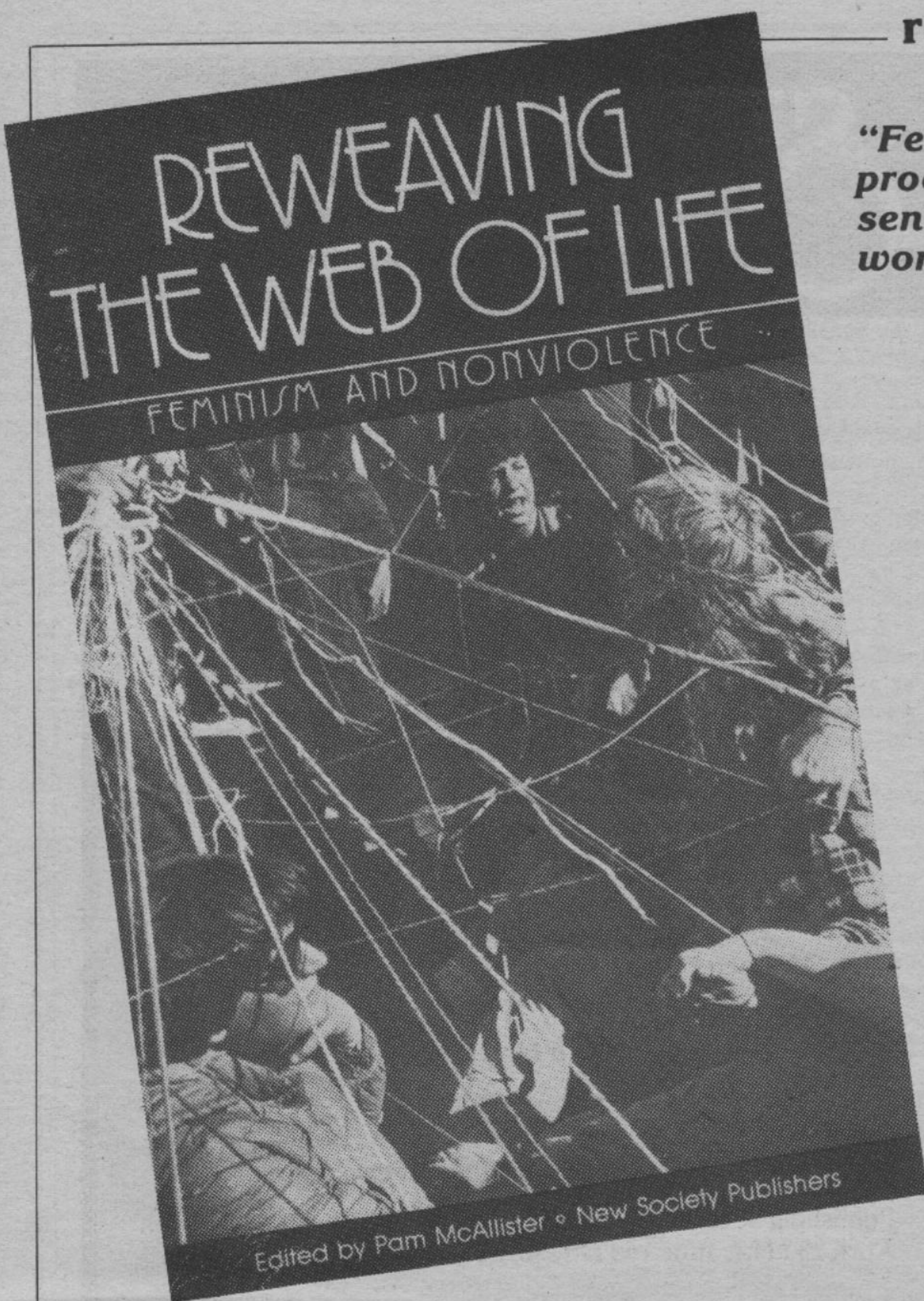
Use the IRS mailing label. If you don't have a label, use the back of this form.
Name (first, initial, last)
Present home address
City, town or post office, State, and ZIP code
Social security

Presidential Election Campaign Fund
Check this box if you want \$1 of your tax to go to this fund.

Figure your tax

- 1 Wages, salaries, and tips. Attach your W-2 form(s).
- 2 Interest income of \$400 or less. If more than \$400, you cannot use Form 1040EZ.
- 3 Add line 1 and line 2. This is your **adjusted gross income**.
- 4 Allowable part of your charitable contributions. Complete the worksheet on page 18. Do not write more than \$25.
- 5 Subtract line 4 from line 3.
- 6 Amount of your personal exemption.
- 7 Subtract line 6 from line 5. This is your **taxable income**.
- 8 Enter your Federal income tax withheld. This is shown on your W-2.
- 9 Use the tax table on pages 26-31 to find the tax on your taxable income. Enter the amount on line 9.

Attach Copy B of Forms W-2 here



"Feminist nonviolence is the process/strategy/philosophy which makes sense of both my rage and my vision of the world I want to live in."

— Pam McAllister

Reweaving is a long book containing over fifty submissions of articles, poems, excerpts from letters and demonstration statements, as well as pictures sprinkled throughout the book. Organizing such a mass of material would seem to be difficult, but McAllister does an excellent job. The book is divided into two major parts, the first dealing with the theory, the second with women's involvement in specific nonviolent actions. Within these two categories she grouped articles with similar themes: for instance, articles about Gandhi run consecutively as do several articles on feminist self-defense.

The range of authors is impressive. Articles by several well-known feminists are included in addition to ones by women who have never been previously published. One article is written by two men ("More Power Than We Want: Masculine Sexuality and Violence," by Bruce Kokopeli and George Lakey).

The themes have as wide a range as the authors. Although all of the articles were written by women who have been involved in the peace and/or feminist movements for years (several women since the 30s and 40s), they did not all think alike. McAllister, to her credit, tries to do justice to all of their views. While an article by a woman who feels that the exclusive raising of children by females causes sexism and consequently men should not be "blamed or shamed" for the ills of the world ("Fear of the Other: The Common Root of Sexism and Militarism," by Cynthia Adcock) is included, so is one by a woman advocating the reduction of men to 10% of the population ("The Future — If There Is One — Is Female," by Sally Miller Gearhart). I suspect *Reweaving* contains enough controversial articles to stimulate many lively discussions.

I have several favorite articles in this lengthy anthology. I want to discuss three of them in particular.

The first one is by Jane Meyerding entitled "Reclaiming Non-Violence: Some thoughts for feminist women who used to be nonviolent, and vice versa." This was the best theory article in the anthology and McAllister thoughtfully made it the first article in the book. While Meyerding understands why many feminists have a hard time embracing nonviolence because the peace movement often ignores feminist issues and analysis, she believes that women need to challenge the traditional limits of nonviolence, and keep those ideas and ideals that are relevant.

The vast majority of women have loved at least one man in their lives — father, brother, lover, son — and thus are in a particularly good position to understand the "complicated truth" of oppression and violence in this society and to welcome a method of change which allows them to maintain a humane relationship with those they must resist and confront.

"Fannie Lou Hamer: Baptism by Fire" is another favorite. I recognized the name from a song that Sweet Honey and the Rock sing about her, so I knew she was involved in the civil rights movement, but I did not know any of the details of her struggle. In a few short pages, Susan Kling manages to convey Fannie Lou's tremendous courage in the Mississippi voting registration drives of the 1960s. Even after losing her job, being evicted from her home, and beaten by police, Fannie Lou refused to leave Mississippi.

"I ain't goin' no place," she insisted. "I have a right to stay here. With all that my parents and grandparents gave to Mississippi, I have a right to stay here and fight for what they didn't get." (Several other articles were also written about individual women's nonviolent struggles, including ones on Ida B. Wells, Lucretia Mott, and Natalie Barney).

I read Kling's article several times: twice to myself and once out loud to a friend as we drove down to Ft. Lauderdale. Each time I got that shot of inspirational adrenalin I often get while reading about women's lives.

The last article I want to discuss is called "An Open Letter to Gandhi," by Lynne Shiver. In this "letter" Shiver examines Gandhi's views on women's issues — his support, his ambivalence, and finally, his non-support. She puts nonviolent theory into practice: acknowledging that Gandhi was a great leader and teacher while at the same time taking him to task about issues where he fell short, most notably his views on birth control and rape.

Reweaving, of course, is not perfect. Some of the articles were repetitious, many using catch-all words such as patriarchy, masculinity, and militarism without really saying anything new. I was disappointed in other articles for being so short: the author would just get going on an interesting idea and then the article would end.

But *Reweaving* is a good beginning. A very good beginning. I applaud Pam McAllister for creating a book that encourages synthesis rather than separation.

by Sherry Rauch

Reweaving the Web of Life: Feminism and Nonviolence
 Edited by Pam McAllister
 New Society Publishers
 4722 Baltimore Avenue, Philadelphia, PA 19143
 \$8.95

It is the night before *Spectrum* goes to production and I am still trying to write a book review of *Reweaving the Web of Life: Feminism and Non-Violence*, edited by Pam McAllister. I've known about this book for a long time. Several years ago a friend of mine handed me a flyer asking for contributions to an anthology on women and nonviolence. At the time I had just started karate classes and only had a vague idea of how I connected self-defense with my (also vague) beliefs in nonviolence. I wrote an outline for an article but I never wrote it. Nonviolence and feminism just didn't seem to go together at that time in my life.

Last summer I received a brochure from New Society Publishers advertising *Reweaving* and offering a reduced pre-publication price for the book. Still interested in both issues and anxious to see what women had written about them, I sent away for the book immediately.

I must admit here that I imagined that the articles would compromise feminism by advocating some brand of "humanism." On the issue of nonviolence, I figured I would read about how not to resist rape violently. In other words, I expected to disagree with and therefore be disappointed in the book.

Well, I was wrong.

Pam McAllister's introduction showed me right away that I was in for some challenging reading. This woman had done some hard thinking on both feminism and nonviolence and refused to separate them.

To focus on rage alone will exhaust our strength, forge our energy into a tool of the patriarchy's death-lure, force us to concede allegiance to the path of violence and destruction. On the other hand, compassion without rage renders us impotent, seduces us into watered-down humanism, stifles our good energy. Without rage we settle for slow change, feel thankful for tidbits of autonomy tossed our way, ask for something mediocre like "equality". It is with our rage we defy the male supremacists, find the courage to risk resistance. And it is with our intimate connection to the life-force which pulses through our own veins that we insist there is another way to be. By combining our rage with compassion, we live the revolution every day.

community announcements

Ed Pearson (member of Council of the World Peace Tax Fund) will speak at Moore Auditorium, FSU, 7:30 p.m., Monday, February 20, and have a slide show and discussion about war tax refusal. Call Michael Lehman at 878-3887 for more details.

Leon County Food Co-op membership meeting — March 6, 4:00 to 6:30 p.m.

"I can show you how to walk softly upon Mother Earth," says Rolling Thunder, American Indian spiritual leader. "And if you can learn this, you will begin to both heal the planet and heal yourself." Rolling Thunder, who is known internationally as an intertribal medicine man, will lecture on Friday, February 4, at 7:30 p.m. in the University of West Florida's Commons Auditorium, in Pensacola. On Sunday, February 6, from 11:00 a.m. to 6:00 p.m., he will hold a workshop, also at the UWF Commons Auditorium. Tickets for the lecture are \$5 in advance and \$7 at the door. Workshop tickets are \$35 in advance and \$45 the day of the workshop. Tickets are available by mailing checks to Penni Productions, P.O. Box 15212, Pensacola, FL 32514. For more information, call (904) 476-2717 or 438-9568.

Sunday Afternoon Nature Walks, February 20 and March 20, 2:30 to 4:30 p.m. at Birdsong Nature Center. Bring the whole family to explore the forests, fields and swamps of Birdsong in Grady County, Georgia. A donation of \$2 per adult and \$1 per child is asked. Call Donna Legare at Native Nurseries (386-8882) Tuesday through Saturday, 8:00 a.m. to 6:00 p.m. for more information.

The Sky Above Us, February 19 and March 19, 7:30 p.m. at Birdsong Nature Center. Join Jeff Bastian from the Tallahassee Astronomical Society on February 19 for an evening of star gazing. On March 19, Betty Komarek will teach the stars of spring to correspond with the vernal equinox. Dress warmly. Bring a blanket or sleeping bag and binoculars. Bring a thermos (non-alcoholic only, please) to the February session; hot chocolate will be served in March. Call Linda Smith at Native Nurseries (386-8882) Tuesday through Saturday 8:00 a.m. to 6:00 p.m. to register. A \$3 donation per adult is appreciated (\$1 per child).

Purple Martin and Bluebird Celebration, Saturday, February 12 at 11:00 a.m. and 1:00 p.m., and Sunday, February 13 at 2:00 p.m. Free workshops on attracting these birds and other cavity nesters to your yards and parks. Hot cider will be served. Register for door prizes. At Native Nurseries, 1661 Centerville Road, 386-8882.

Old Time Dance with live music every second and fourth Saturday night at the Greater Leon Arts Center, downtown, from 8:00 to 11:00 p.m. Dress is casual, donations are accepted and children are welcome.

February 5 has been designated locally as Arbor Day by the Leon County Commission. Volunteers will landscape a section of Thomasville Road. For details, call 488-9962.

Special Olympics and Magic Show will be held at the Leon County Civic Center on Tuesday, February 15, at 7:30 p.m. Call Jack Conway at 224-6520 for more information.

An exhibit called "America Looks at Ethnic Women, 1870-1940" opens at the Tallahassee Junior Museum on March 6. Call 576-1636 for more information.

A Bach Flower Remedy National Training Program will be held in Miami, Florida, on February 18-20. For costs and inquiries, write to Bach Center Seminars, Inc., 457 Rockaway Avenue, Valley Stream, N.Y. 11580, or call person-to-person collect for Joyce St. Germain at (516) 825-1677 or Lynda in Miami at (305) 949-8484.

Mark Levy in Concert — Levy is an activist, singer-songwriter whose music tells of a non-nuclear world free of injustice. Thursday, January 27 at 7:30 p.m. at the Downunder, FSU.

Bishop Thomas Gumbleton, Roman Catholic from Detroit Michigan, will speak on "Peace and Disarmament" on Sunday, January 30, at 7:15 p.m. at the Trinity United Methodist Church Fellowship Hall (Park Avenue and Duval Street).

Dr. Catherine Gonzalaz, Professor of Church History, Columbia Theological School, will speak on "Rich Nations and Poor Nations" on Sunday, February 13, at 7:15 p.m. at the Trinity United Methodist Church.

Tallahassee Peace Coalition Meeting — Monday, February 14. At 7:00 p.m. a supper, and at 8:15 p.m. a discussion of the nuclear weapons freeze and where it stands in Congress. Information on the March 7 and 8 nationwide lobbying event in Washington will also be discussed. First Presbyterian Church (Park and Adams, downtown). If you are interested in going to Washington to lobby for the freeze, please contact the TPC office at 222-5845.

"How to Work for Peace" — every Thursday beginning February 10, Dr. David Felder will explore "peaceful connections." Contact David for time and place (878-6500) or CPE at 644-6576.

A Center for Participant Education (CPE) course entitled "Elements of Conscientious Refusal to Pay War Taxes" will be offered on three Tuesday nights from 7:00 to 9:00 p.m. on February 1, 8 and 15. For information or registration, call Michael Lehman at 878-3887 or 644-6576.

The following events are offered by the North Florida Women's Health and Counseling Services, 126-B Salem Court. Call 877-3183 for further information.

- Film presentation: *Jenni, A Story About Genital Herpes*. February 14, 7:00 p.m. at the Leon County Public Library Program Room.

- Herpes Support Group/Information Class for women and men. First Monday of each month from 7:00 to 9:00 p.m. at 126-B Salem Court.

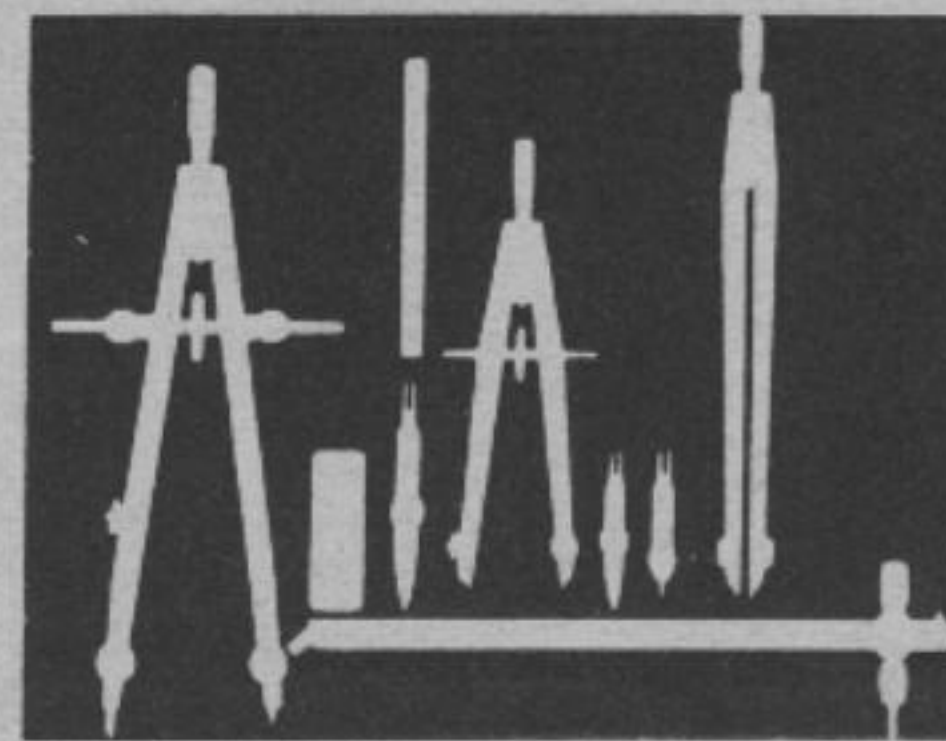
- Natural Family Planning Presentation — Thursday, February 10, at 7:00 p.m. at 126-B Salem Court.

SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

Published every six weeks

625 E. Brevard St.
Tallahassee, Florida 32308
(904) 224-7222



SPECTRUM Collective

Larry Teich • Louise Beauchamp • Tana McLane • Vicki
Mariner • Frank Brown • Carmy Greenwood •
Geoff Andrews

With Help From:

Norine Cardea • Richard Fairlie • Suzy Fay •
Bill Lyons

Front Cover: Suzy Fay (is back!)

Publishing schedule for the first half of 1983: March 10 (Th),
April 28 (Th), June 16 (Th), July 28 (Th).

Article and announcement deadline is two Mondays before our printing dates, but we like to receive them earlier. Please contact us at 224-7222 when you're planning to do an article that must be turned in late so we can plan for it. Thanks.

Advertising Sales:

Larry Teich — Call 224-7222 for advertising information.

Full Speed Ahead On The Freeze

Rear Admiral Eugene J. Carroll Jr. spent the last of his 37 years in the Navy engaged in planning ways for the United States to fight a nuclear war. Now, as deputy director of the Center for Defense Information, Admiral Carroll is fighting for the freeze.

He will speak in Tallahassee on Thursday evening, February 3, at 8:00 p.m. in Ruby Diamond Auditorium, FSU. He will address the U.S.-Soviet military balance, Reagan's arms control proposals, the U.S. 5-year military budget and the myths and realities of the Soviet threat. Free to the public.

Bayou La Rose

One of the publications *SPECTRUM* exchanges with is called *Bayou La Rose*, out of New Orleans. They call what they do a journal of working class ecological anarchism and cover many topics and issues that *SPECTRUM* seldom gets to.

They've sent out an appeal for funds so they can print their next issue. It will include some of the following material: statements and reports from prisoners in Walla Walla (Washington), Maine, Switzerland and Australia; Native American persecution including Big Mountain and the Maliseet Nation; the story of William Dunne and the Washington State News Service; an

appeal from IZTOK, an organization of Eastern European anarchists; an eyewitness account of Guatemalan Indian refugee camps in Southern Mexico; the Survival Network and more.

If you want to read about these and many other topics not covered in the standard press, subscribe by sending whatever you can afford per year to:

Bayou La Rose, Arthur J. Miller, P.O. Box 52282, New Orleans, LA, 70152.

City Trucks Convert To Natural Gas

Work is almost finished on 22 trucks that are being converted to a compressed natural gas fuel system. The trucks, which are operated by the Tallahassee Underground Utilities Department, will have dual fuel capability — that is, they will run on either regular gasoline or compressed natural gas. The city expects an approximate 25-month payback on the \$1,000 or so cost of converting each vehicle. In addition, the city will save up to \$50,000 per year on fuel costs because natural gas is currently about half the cost of regular gasoline. The compressed natural gas fuel system is safer than regular gasoline because natural gas is lighter than air and it usually rises harmlessly when there's a leak. By the end of January, the converted vehicles (equipped with decals that identify them as such) should be on the road.

Pro-Lifers for Survival: “I’m Supporting Abstinence”

by Clare Raulerson

Juli Loesch, founder and national coordinator of Pro-Lifers for Survival (PS) came to Tallahassee last November as part of her southeastern tour of 13 cities in 17 days, all by Greyhound bus. PS is a very low-budget organization, operating out of a post office box in Damascus, Maryland. But PS is not tiny: Loesch claims 1500 dues-paying members in 15 chapters, all contributing 1/1000 of their annual income, or “one-hundredth of a tithe,” as Loesch says.



Juli Loesch

I arranged to interview Loesch for *The Flambeau* and for *Spectrum*, and I did not go to the interview with an open mind. I was skeptical primarily because Loesch had been hawked as a feminist. To me, being a feminist means supporting a woman's right to make decisions for herself. The decision to become a mother is one of the most important, and life-altering decisions a woman can make. It has always seemed ludicrous to me that anyone other than the pregnant woman could presume to make that decision for her.

I can certainly understand a woman deciding against an abortion for herself, but it is hard for me to understand how a woman, especially a feminist, can devote her time and energy to eradicating abortion as an alternative for women. I have never understood why some people find the potential for life more important than the actual life of a woman.

So, I was a bit suspicious and apprehensive when I met Juli Loesch. I was afraid the interview would be an ordeal, that I would have to mask my pro-abortion feelings with care or risk having the color portraits of tiny fetus feet trotted out for me to see.

I was wrong. Juli Loesch is a woman quick to laugh, thoughtful, well-read. She was uncomfortable and wooden while her picture was taken for *The Flambeau*, but once the photographer was gone she became comic and lively. We found much

common ground during our two-hour talk and, while we did not change our basic beliefs, our discussion was neither guarded nor superficial.

Tell me about Pro-Lifers for Survival. What is its creed? What legislation does it support?

I have to explain right off the bat that PS is not political in the narrow, partisan sense of the term. That means we do not support, nor do we oppose, candidates or legislation. As a result, we've got members that would be in favor of unilateral disarmament. We've got members who oppose that strongly, but who would be in favor of a bilateral freeze.

The same thing goes for abortion. We've got people who are in favor of a Human Life Amendment (*proposed legislation that would endow a fetus with personhood from the moment of conception*), people who are against the HLA but in favor of informed consent legislation, and people who are against that but who are in favor of stopping abortion through education and providing direct services to women.

With so many different political perspectives, how does PS accomplish anything?

We are trying to influence public opinion on the moral questions and the human dimensions of both abortion and the nuclear arms race. The only way you change things in any long-lasting way is by affecting public opinion. We want to do that by sharing our values and sharing our vision of what kind of a future we want for our children on this planet.

Clearly, your vision of the future is a vision without abortion as an alternative to women. What would you propose in place of abortion? What would you do about, for example, unwanted teenage pregnancies?

I think we have to work against the rotten sexual exploitation that passes for mass culture. That's going to be a lifetime occupation. There is a billboard near the place where I work and it advertises outboard motors. So, they're selling outboard motors and they've got this woman in this wet T-shirt with this little, tiny blue bikini bottom and she's got her finger hooked through the edge of the bikini bottom like she's about ready to pull it off and the headline says “Come and Get It.”

This is how they sell outboard motors. This has to stop, because people are being bombarded by pimp commercialism that will reach into your pants and sell you anything. And this keeps people sexually overstimulated, and it keeps people looking at each other as objects rather than as persons, and it's one of the things that leads people to get into exploitive relationships that lead to many bad things, including unplanned pregnancies.

So, how do you stop this “pimp commercialism”?

I'm going over to the outboard motor place and ask them to take down the picture. And if they won't do it, I think I'll tear it down.

That's an individual act, and civil disobedience can be a very good way to bring problems to public light. But how do you propose to do the more general consciousness raising you are talking about? How on earth can we eradicate sexual exploitation?

I think possibly some day these things

will be controlled by law. For example, I have no problem with a decision to outlaw violence on children's programs.

I think boycotting is another good tactic, the way women's groups have boycotted record companies with violent sexual images on their record albums. These things are motivated by money, so boycotting hits them where it hurts. I believe in boycotts.

I also believe in starting fertility awareness as early as possible and emphasizing it as much as possible with young kids.

Isn't “fertility awareness” just a euphemism for “sex education”? What about all the Moral Majority parents who don't want sex education in the schools?

A lot of people who are against sex education are really against sex mis-education. They are against the typical approach that says teenage, immature sexuality is okay so long as you don't get pregnant.

Face it, if you are talking about birth control, you are basically talking about four methods: the IUD, the Pill, the diaphragm and barrier methods. If you eliminate the dangerous ones (the IUD and the Pill) and the embarrassing ones (the diaphragm), kids are mostly left with other barrier methods, the foams, the spermicides, the condoms, and they don't

have a phenomenal success rate.

When I was having sex when I was 18 years old, I was doing it to create a bond between me and the boy. I wanted to be available for sex whenever he wanted it, and I certainly did not want to do anything to upset him — like saying, “Excuse me for a minute while I slip in my diaphragm.” I think things are the same for young women today and that is a formula for exploitation. No one is telling these young women that if they have sex too often, too early and with too many guys, you're setting yourself up for cervical cancer. Herpes II is an epidemic and there is no cure.

Then you're advocating abstinence?

I'm supporting abstinence. I was abstinent until I was 18. I'm celibate now. I'm not talking about going back to the 1950s when nobody would even talk about sex. I'm talking about giving kids real information and real alternatives. I think we need to start providing kids with non-sexist, non-combative games with body contact. Arm wrestle with the guy. Square dance. You don't have to go to bed with him to get intimate.

I think this culture is corrupt to the bone and the only way to deal with it, and you've heard this before, is to create an alternative culture. We must foster circles of people who live a different way.

Reprinted from *The Feminist Connection*, Madison, Wisconsin Oct. 1982

A Lovely Idea (for Tallahassee?)

If Madison, Wisconsin's Mayor Joel Skornicka's recommended alternative to late night bus service is adopted, Madison will take the lead in offering safe night transportation alternatives.

Skornicka will be introducing a resolution on October 5 proposing the city adopt a one year pilot “Late Night Cab Coupon” program.

The city, under this plan, would pay for half the cost of cab fare to women residents requesting rides between 10 pm and 2:30 am.

Discussion of inadequate public transportation was sparked by the murder of Donna Mraz on July 2. Mraz was stabbed while walking to her near westside home from her downtown workplace between 11:30 and midnight. The last westside bus leaves the Square at 11:15 pm. The murder remains unsolved.

The *Feminist Connection* requested that major bus runs be available until midnight from the Square. The Wisconsin Student Association collected over 1,000 signatures in five days requesting that bus service be extended through bartime.

However, cost estimates provided by Madison Metro looked prohibitive, at \$90,800 to add four additional westbound runs until midnight, and a whopping \$210,300 to run buses through 1:15 am.

“I do not believe the potential ridership warrants expansion of transit service until 2:30 am,” Skornicka says. “Nor does transit service adequately address potential assault problems for women who have to travel to the bus stop, wait for the bus and again walk home from the bus stop.”

“The late night cab coupon program will meet the needs of women who must travel at night at less cost to the taxpayer and with greater safety assurances than mass transit,” he added. The mayor's office estimates a 1983 cab coupon program costing about \$75,000.

“This program,” Skornicka said, “should not be considered the cure-all to the assault problem for women. Private/public employers should make certain all their employees have adequate and safe transportation if they work evenings.”

The mayor added that business leaders and the Chamber of Commerce have indicated interest in considering transportation options for their employees.

The Madison Telephone Company already provided parking lot escort and cab fare services to its employees.

Mayoral aide Sue Springman noted, “It costs us more money to investigate sexual assault or a Donna Mraz murder” than to fund preventative programs.

Springman, who said the mayor's office and police have been besieged with questions and requests from the public since the murder, emphasized their office has been considering the program for some time.

The office publicized the plan earlier than anticipated when staff members discovered that the Madison Transportation Commission was expected to vote on extended bus service at a September 21 meeting.

The Commission decided to delay action on the bus proposals pending City Council action on Skornicka's plan.

Springman anticipates questions about whether the pilot program would be considered discriminatory.

“Women are more vulnerable to sexual assault,” responds Springman, “and women of course get paid less.” The problem in expanding bus service, she pointed out, is not only that it “doesn't really pay” in ridership, but that women are still

continued on page 11

Some movies have the power to send us forth buoyant, full of hope and courage, with renewed determination. We leave the theater bathed in the light of artistic vision, feeling larger than life and strong as a heroine or hero. At the same time we confirm our humanness, for we have intimately shared the lives of people like ourselves, witnessed their struggles, their triumphs, their frailty and their beauty. We feel reaffirmed in the human community.

Gandhi is such a movie. Before our eyes are laid the rich texture of foreign lands, the sharp contrast between rich and poor, and the life of a great man who spoke, with passionate elegance, a simple truth.

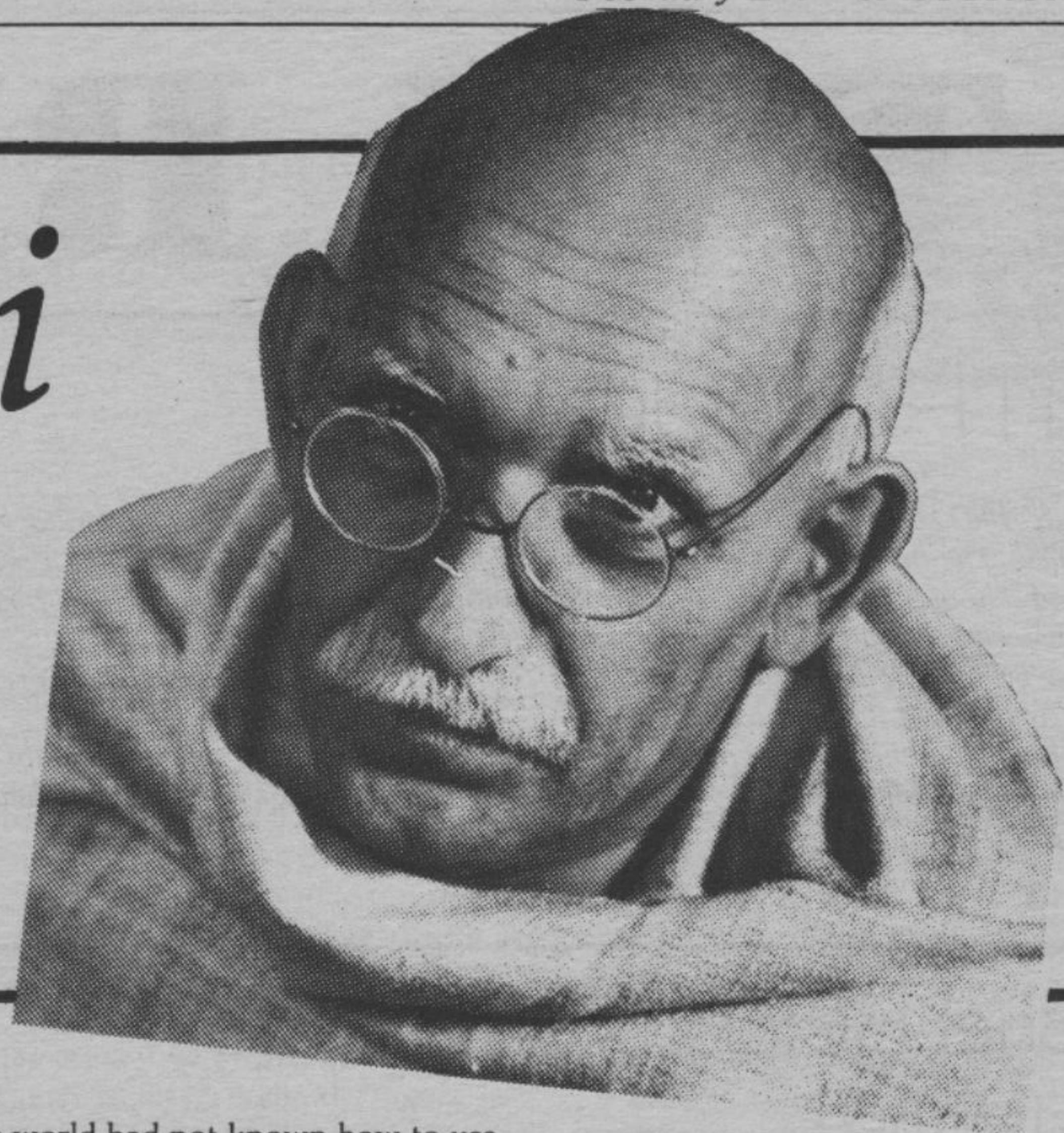
The film is a visual journey through engrossing scenes. One feels the intense sun of South Africa, of India; the crowds and the poverty of teeming city settlements. We are drawn into the cool shade of the palace veranda, the opulent sanctuary of the inner rooms, always aware that while the English dwell genteelly within, an Indian gardener tends the grounds outside.

Sharp contrasts reveal deep personal journeys as well. The film effectively slices through the fabric of a classist society, revealing its raw, sharp layers: the ruling

Gandhi

AN ELEGANT AND COMPELLING HUMAN BEING

By Norine Cardea



and maintain themselves by dividing the people over whom they rule. His intent was to create a strong community, knowing that people of one mind, re-empowered, could draw forth the strength to challenge injustice. It could not be done alone.

and the world had not known how to use it. He thought he had failed.

Here is the gift before us again, wrapped in the artistry of Sir Richard Attenborough's film. It is a very personal journey. As I left the theater, I found within myself a wonderful, yet frightening sense of moral clarity. It is very clear that things must change. Power over others must give way to power from within. It is as clear as the contrast between the severe Indian poverty and the British gentlemen assembled in the drawing room who laughed nervously at the preposterous suggestion that it was time they left the country.

It is also very clear that change begins within each of us, and that we need strong community. What is frightening is the

delicate edge on which we are perched. The choices of each individual matters greatly in these days when the actions of a few can tip the balance for the whole planet. Whether I deny or ignore the inequities and violence, or whether I actively resist them, is now critical.

I feel this movie does the world community a great service by bringing Gandhi, the small man who was so gentle and so powerful, once again before our eyes. Admittedly, Gandhi was unique. But while he was more eloquent and compelling a speaker than most, he was still very human. The truth he saw, we each can see. We each hold the power to be great within our own lives.

"In passionate, heartfelt words he spoke of what he saw. He urged active resistance that, while provoking conflict, need not cause violence."

elite, the intellectuals who are just tolerated, and the poor who are heavily taxed and often hungry. The inequities are as startling as blood.

With innocent eyes, Gandhi, a young lawyer freshly schooled in London, arrives in South Africa. There he finds hatred, humiliation and oppression. He has no choice but to leave the security of innocence, for he cannot deny what he has seen.

He resists. He burns the pass he is required to carry, and he is beaten and taken to jail. He passes through pain and comes round again to a deeper security within, for his dignity lies in his moral conviction and cannot be touched by the cruelty of others.

In passionate, heartfelt words, he spoke of what he saw. He urged active resistance that, while provoking conflict, need not be synonymous with violence.

Gandhi clearly saw that dominant powers, small as they may be, establish

Empowerment is a matter of self-sufficiency as well as self confidence. Indians were dependent on the British for water, salt and the production of cloth. As these were reclaimed, feelings of unity grew solidly.

The tools of community were communication, so a journal was published, and a lifestyle shared. People worked and lived together, sharing the same food, the same tasks, the same homespun cloth.

Gandhi came to lead a nonviolent revolution in India, and the community he helped to build reached around the world. But, as much as he believed that good ultimately triumphs in the course of history, he knew that it is within the individual heart that the devils of fear and hatred must be fought.

Some noticed a sadness in Gandhi as he neared the end of his life. It was as if, they said, he had offered the world a great gift

649 W. Gaines
Tallahassee
222-9916



Mon.-Fri. 10-7
Sat. 10-6

FOR FEBRUARY super-specials, SEE THE NEW "Sale" RACK AT THE FRONT OF THE STORE.

THE MARCH MEMBERSHIP MEETING will be HELD ON MARCH 6 FROM 4-6:30 PM

Place TBA

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TAX RESISTANCE

INTRODUCTION...

In late 1982, a local group formed to organize around the issue of Military Tax resistance. The decision not to pay taxes which will support the military is a serious one and should not be made without support, understanding of the possible consequences, adequate information, and sufficient legal knowledge.

These articles are the beginning of our effort to demystify the conscientious refusal to pay for war and its preparation.

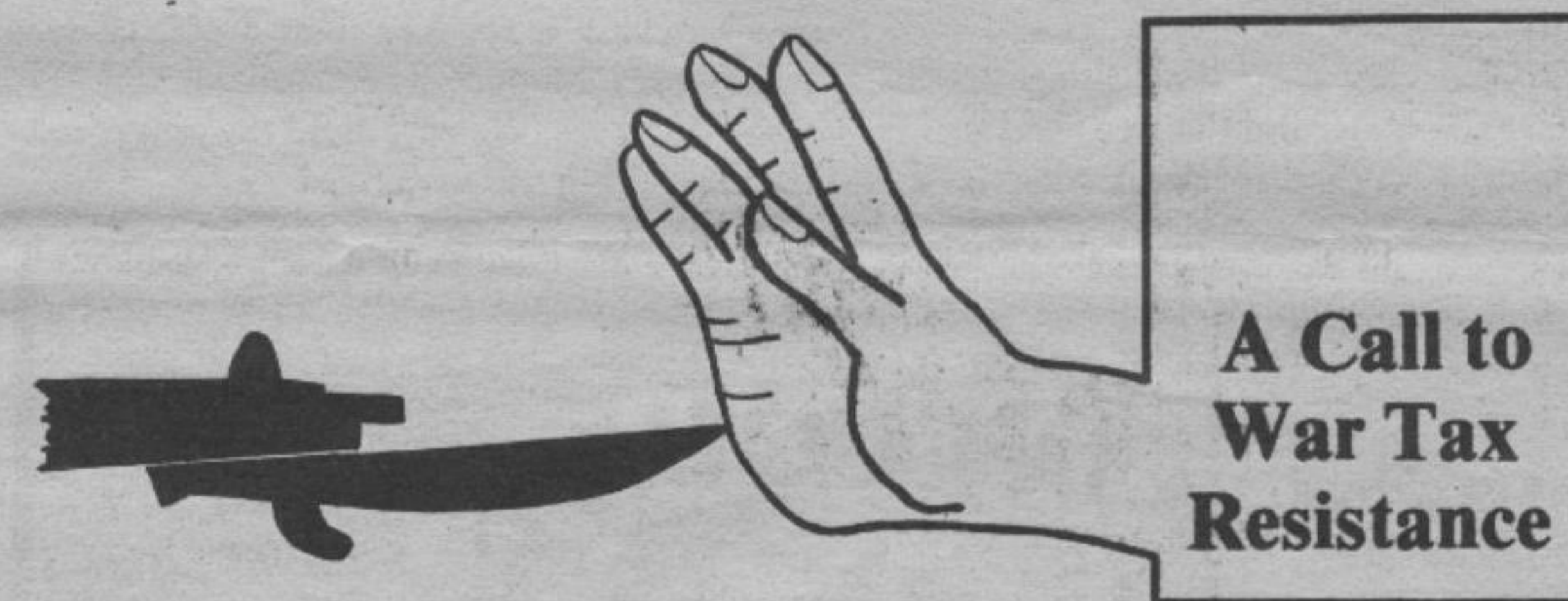
We have found strong support among tax resisters, locally and nationally. For information on our local support group contact: **Laura Newton or Michael Lehman at 878-3887.**

A Brief History of Military Tax Resistance

by Laura Newton

The history of military tax refusal in the United States is both long and rich. Since the mid 1600s people have resisted, protested and refused the payment of taxes for war. There have been instances of groups organizing to refuse taxes, individuals refusing taxes and, in the case of the war in Indochina and the nuclear arms race, mass movements to refuse military taxes.

From the mid 1600s until just after the Civil War, the movement to resist payment of taxes for war was led by the peace churches: Quakers, Menonites and Brethren. Tax resistance was used by the Quaker Assembly of Pennsylvania against the wars of King William and by the Society of Friends against the War for Independence. The Pennsylvania church finally agreed to pay the taxes while many individuals chose to



resist in the face of imprisonment and loss of property. The Society maintained its stance against taxation during the War for Independence and even disowned church members who joined the army or paid taxes. After the war, one forward looking fellow, Moses Brown, refused to pay taxes on the grounds that his money was being used to prepare for war.

During the 1800s both non-religious and religious groups and individuals favored or practiced war tax refusal. William Lloyd Garrison formed a nonsectarian group which preached tax resistance. During the Mexican-American War, Henry David Thoreau refused taxes for political, rather than religious, reasons.

The next two major movements to resist or refuse payment of war taxes took place during World War II and during the war in Indochina. Both of these movements were political rather than religious, and the peace churches did not play a major role. The nature of tax refusal changed radically during WWII. The percentage of people paying income tax rose from 3% to 37%, a defense tax was enacted, and the practice of withholding taxes from an individual's pay was instituted. The Peacemakers formed a tax refusal committee in 1948 and published the first handbook on tax resistance in 1966.

When the United States entered the war in Indochina, many individuals and organizations discovered a new or renewed commitment to war tax refusal. Between 1966 and 1975, the estimated number of refusers rose from 275 to 20,000. The number who refused the telephone tax was by some counts as high as 200,000 in 1972. The National Council for a World Peace Tax Fund began working to establish legal alternatives to paying war tax in 1972.

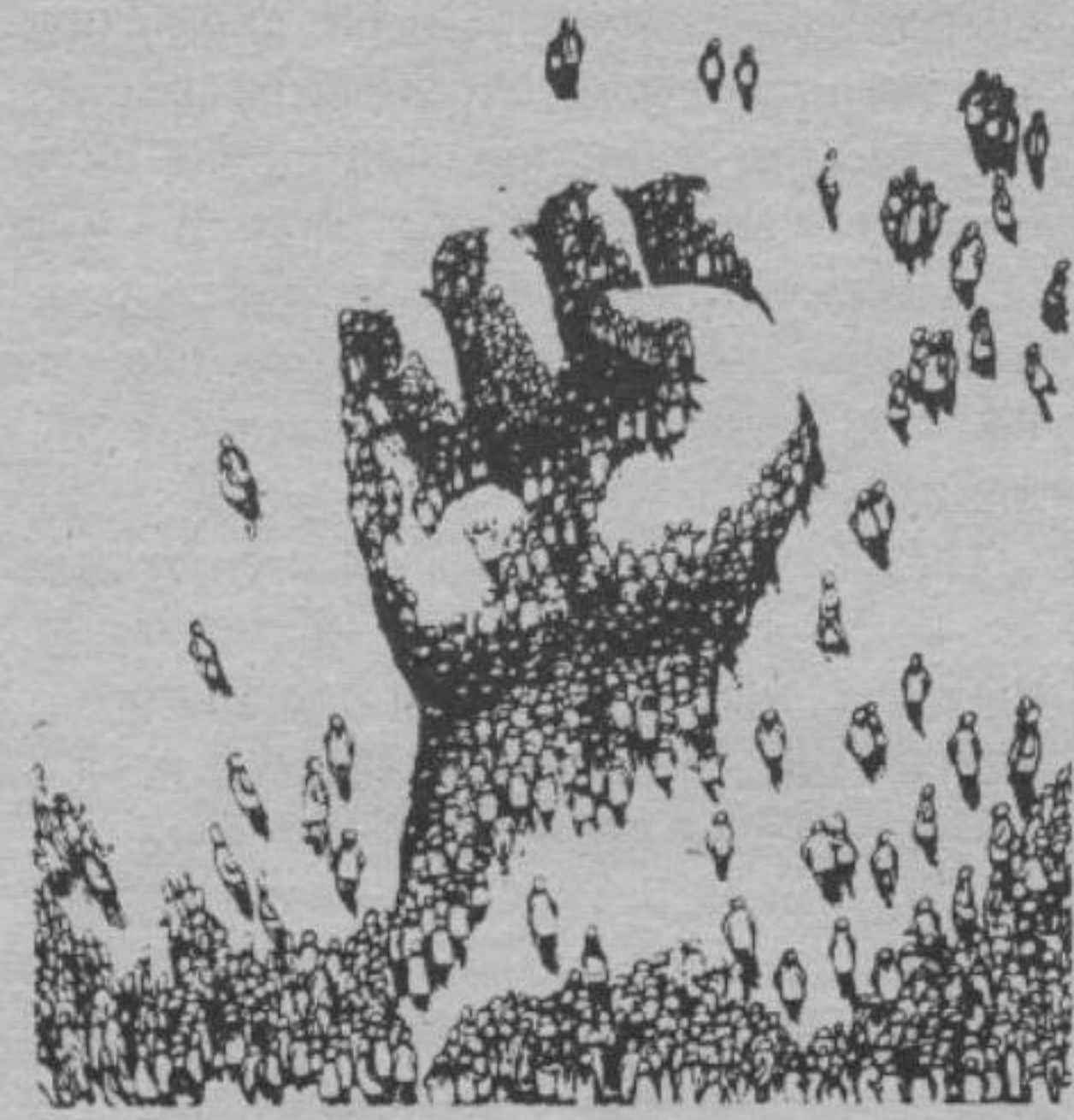
After a slight lull in activity following U.S. withdrawal from Indochina, the war tax resistance movement has continued to grow. The IRS reports that the number of tax refusers tripled between 1978 and 1981. In 1978 two organizations formed to promote peace; each of them urged war tax resistance. One was formed by radical members of the peace churches who issued the "New Call to Peacemaking." The other, The Center on Law and Pacifism,* formed to assist war tax resistance efforts. With the call to peace made by the Roman Catholic Bishops (and Archbishop Raymond Hunthausan of Seattle who urged his congregation to consider refusing 50% of their taxes to protest spending on nuclear weapons), the secular and religious movements have joined hands in the spirit of Moses Brown, to resist preparation for a war of unspeakable consequences.

*Center for Law and Pacifism, Box 1584, Colorado Springs, CO 80901, 303-635-0041

Conscience and War Taxes

by Michael Lehman

Conscience is a feeling of many dimensions. Feelings? Western rational thought has evolved in directions that have oppressed entire varieties of feelings. Since I can't touch conscience, in a physical sense, or smell it, or taste it and since the rationality of conscience usually conflicts with the status quo intellectual rationality, and since, despite the aforementioned, people will generally agree that such a feeling does exist, I begin to wonder how conscience



dysfunctional from little use. I see people stirring, reaching past desire to action and each other, living and working for peace and justice. I imagine the collective

"By refusing to participate in or otherwise support the use of violence or militaristic methodologies, tax refusers, along with peaceful people of all varieties, are continually developing a more promising model for living."

fits in with the ideas-feelings that so righteously brought us the arms race, cold wars, hot wars, congressional pay raises, prime-time television, and social-trade-offs; people hungry for food, for substance, for opportunities.

Conscience is recognized and theoretically protected in our U.S. Constitution, and throughout history has been a real item for ponderings, discussions, and writings. Early Greeks used the word *syneidenai*, which means "knowing with", or "being witness of one's self", while later the Romans used the word *conscientia* to mean the "trial of one's self". The implication being that this inner phenomenon is a basic knowledge of one's own acts as right or wrong and inherently has a sense of value; a sense of what is moral. Similar descriptions of conscience define it as a sense or faculty for recognizing the distinction between right or wrong conduct, or the ethical self-observation that compels us to conform to a sense of right conduct. Paul Tillich states that conscience is "the silent voice of one's own essential nature, judging their actual being".

As an aspect of Mind, conscience necessarily needs an involvement in a process of development. Thomas Merton writes of the immature conscience as one that is "merely the delegate of the conscience of another person, of a group, or of a party, or of a social class, or of a nation, or of a race," a conscience that parrots the seemingly moral decisions of others. The mature conscience he describes as the "soul of freedom, its eyes, its energy, its life."

Each of us has our own unique relationship with our conscience. It is the tool we use to develop our sense of morality. And what is moral to us is often a matter of ultimate concern. Paul Tillich explains, "It is the unconditional character of the moral imperative that gives ultimate seriousness to both culture and religion. Without it culture would deteriorate in an aesthetic or utilitarian enterprise, and religion into an emotional distortion of mysticism."

I can imagine a collective conscience — pathways from one person to every other, like neurological avenues in our brains with the connections weak or

conscience blinking on like lights in a city as the sun fades from view; sporadic, some going off again then back on, always back on because conscience is persistent.

Once conscience gets its light in the door you have contracts. Contracts vary though, people find their way to peace in different ways, or not at all. But all contracts call for resistance to some of the present ways, and a firm refusal to participate in certain things. Many are compelled to refuse to participate in war or killing people, a moral imperative, and choose instead to redirect their energies to productive-regenerative activities. And more now than ever, people are refusing to pay for war by withholding all or a portion of their income taxes. The conscientious refusal to pay military taxes is a contract with people and planet, a contract to speak in a language the minds we choose to change can understand — *Legaltenderese*.

The history of war or military tax resistance-refusal-redirection is an encouraging description of persistence by the few to offer non-violent alternatives of resolving conflicts to the many. By refusing to participate in or otherwise support the use of violence or militaristic methodologies, tax refusers, along with peaceful people of all varieties, are continually developing a more promising model for living. The accelerated accumulation of information and technological capabilities being experienced in this century have, for all practical purposes, rendered violent, militaristic attempts to resolve conflicts obsolete. Conscientious war tax refusal and redirection are radical — to the roots — methods of transforming practiced obsolescence into practical recognition of the benefits of non-violent global cooperation.

On February 8, 15, and 22, a sequence of workshops on "The Elements of Conscientious Refusal to Pay War Taxes" will be offered at FSU through the Center for Participant Education. For more information about the sessions which will be held at 7:30 p.m. in Room 61 of the Bellamy Building, call Laura Newton or Michael Lehman at 878-3887.

A Personal Testimony

by Jeff Thompson

I am not a pacifist, but I am now a war tax resister. It took me a long time to get to this place. For eleven years I paid for direct and indirect military intervention — and other horrors — around the globe. I paid 132 monthly installments toward Planet Earth's first nuclear war. I complained, but I kept on paying.

It took Ronald Reagan's particularly anti-life style of governing to push me over the brink. Now that I have begun resisting my war taxes, I will continue to do so, at least until our government begins strongly and actively moving toward reducing nuclear arms and the threat of nuclear war.

But I don't like being a war tax resister for two very different reasons. First, there is a basic and frustrating limitation: the IRS will eventually get the 35 percent that I am not paying, and even if they couldn't get that portion, they would still spread the rest of my money equally across the entire federal budget.

My second difficulty with being a war tax resister has to do with the political wisdom of popularizing "special interest" tax resistance. Should we all resist

whatever taxes we don't agree with? I justify my own resistance with the view that devastation of our entire planet makes nuclear war far more than just a special interest issue.

My feelings of political responsibility are growing. As I fail in my attempts to keep my money away from the war machine I am made acutely aware that I am still paying and that the policies are still not being changed. What can I do about it?

I will be turning to the Tallahassee Peace Coalition and various national groups for advice in the struggle against nuclear war.

What my military money could buy (1979 prices):

- \$1 million: a helicopter or a special milk program.
- \$6 million: an F-14 fighter or a high school.
- \$69 million: 2 destroyer escorts or a child nutrition program.
- \$4.5 billion: 1 C-5A or eliminate hunger in this country.

Techniques of Resistance

Each person's style is different. Some enclose protesting notes with their tax returns. Others file amended returns requesting refunds on the grounds that the collected money will be used for illegal and immoral purposes. And there are those who avoid any involvement at all in the tax system, by not filing or by not earning enough to have to pay taxes.

To remain in the tax system and try to resist war taxes, there are three primary considerations:

The amount to resist. One can refuse to pay a token amount, or the 35 percent of the federal budget that goes toward current military expenditures, or 52 percent (this includes the current cost of past wars).

The money itself. The resister tries to keep the IRS from getting the money in the first place. If the IRS already has the money, then the resister tries to get it back. Self-employed people and a few other categories of workers are exempt from the withholding system. Those whose wages are subject to withholding can reduce the amount of withholding by increasing the number of allowances they claim on their W-4 form. (False and fraudulent information on a W-4 form is a crime. Over the years a few resisters — out

of countless thousands — have been taken to court for this, but they have always had the option to bail out by paying the tax.)

The filing paperwork. One can fill out a 1040 form but refuse to pay the chosen amount by a) not paying (with a note of explanation), or b) taking a "military credit" on the 1040 form or a "military deduction" on Schedule A, and asking for a refund, or c) filing a blank 1040 form with a note of explanation.

Consequences of Resistance

The government response to a person who resists varies greatly. Most people can expect to get a series of notices from the IRS. Often the IRS will levy a bank account or salary. Occasionally it has seized property (a bicycle, a car, a house) and sold it at public auction, returning what's left after tax, interest and penalties.

If the money owed is small, the IRS may not proceed beyond a few forms. Occasionally resisters have been taken to court and even jailed from a few days to a few months for claiming too many dependents on their W-4 form, refusing to reveal sources of assets, etc. At any point in this process the resisters can bail out and pay the taxes.

Reduce Income — Reduce Taxes

by Geoffrey Andrews

Cutting the Pentagon's war budget is one important byproduct of a simpler, low-income lifestyle. Reducing one's tax loss to the government can be rewarding and uplifting as well as challenging. Skillful trading and generous sharing of everything from firewood to food, housing to hot showers, reduces the need for a paycheck income by fulfilling human needs directly. And lowered income reduces taxes which pay for the military's nuclear war machine.

If you must rely on a taxable paycheck, consider that regular part-time employment or periods of full-time employment spread over two tax years may eliminate your income taxes totally. All good citizens with less than \$3,300 "reportable income" need not file a return, let alone pay any tax. Couples taken as married are not obliged to file jointly until their "reportable income" totals \$5,400. And for unmarried pairs, \$6,600 (equally earned) is the limit. Realize, however, if any dollars were withheld from your paychecks, you must deal with the IRS to get your money back.

Couples and single parents with under \$10,000 "reportable income" can obtain up to \$500 from the revenue bureau even if no taxes were paid (read pages 20 and 21 of tax instructions for details).

Mobilizing Against \$ for the Military



by Pat Seery

I am impressed more and more lately with the extent to which our government is able to get away with quite incredible obscenities simply because us citizens — US citizens — do not understand what some of the words that our "leaders" openly use mean. The most striking examples of this are the words "million," "billion," and "trillion." With few exceptions (some senators, congresspeople, heads of transnational corporations, millionaires, and people who win contests counting grains of sand in jars), we owners (at least on paper) of the government have no real understanding of what these words signify. Oh, we know that a million is "a lot," and that a billion is "a heck of a lot more," and that a trillion is "an incredible amount," but we have nothing in our lives and experiences to which to relate these terms, so we don't have any way to assess their meaning with any accuracy. That, in turn, allows our "leaders" to inundate us with these terms in the media knowing full well that very few of us will comprehend in any significant way what is being said.

Where this occurs most blatantly, I perceive, is in the military budget. Over half of the money we owners pay the government in income taxes goes to the military. How much is that? Well, the figure is \$253.6 billion, and it is openly and frequently repeated in the media. But if you really want to know how much that is, consider the following from Marian Franz of the National Council for a World Peace Tax Fund:

"Would you say that \$10,000 an hour wage was a good one? Suppose you had earned \$10,000 an hour, 24 hours every day, including weekends and holidays, since the birth of Christ.

"If you had made that amount every hour since Christ's birth, you would not yet have earned as much as this fiscal year's budget authority for new U.S. military spending, amounting to \$253.6 billion. In fact, as your calculations will indicate, it would take centuries more before you would reach that amount!"

Read it again if you want to, but you read it right the first time: \$10,000 an hour, 24 hours a day, seven days a week, since Christ's birth. And that's still less than we will

"... In a nutshell, if this country acknowledges conscientious objection to war, it should also permit conscientious objection to war taxes, for there is no moral difference between participating in killing and paying someone else to participate in killing."

spend in one year on the military! ONE YEAR! We have people eating laundry starch in this country to fight off hunger pains, and yet "we the people" allow our "leaders" to divert money from welfare programs and school lunches so that the military can spend that sum of money. Shame!

Would you like it illustrated another way? Consider this: Reagan's proposed military budget last year for the next five years was \$1.6 trillion. "Whew, that's a lot!" we say to ourselves. Know how much? Over a million dollars every two minutes around the clock for five years! Over a million dollars every two minutes for five years! That, given the plight of the downtrodden and less fortunate among us, is obscene beyond comparison.

If these figures appall you there are three groups worthy and needing of your support, energy, and inquiries:

1. **National Council for a World Peace Tax Fund**, 2121 Decatur Place, N.W., Washington, D.C. 20008. This group is battling on the legislative front to get a law (H.R. 4897, S. 880) passed which would permit people morally opposed to having their tax money going to the military the option of having the military part of their taxes allocated to peace and non-military aspects of government. Their argument, in a nutshell, is a simple one: if this country acknowledges conscientious objection to war, it should also permit conscientious objection to war taxes, for there is no moral difference between participating in killing and paying someone else to participate in killing. Please note that a person exercising this option would not pay less taxes; s/he would, however, be able to direct any taxes paid away from the military. Write/call your congressperson and keep doing it! Some sanity needs to surface here.

2. **Conscience and Military Tax Campaign**, 44 Bellhaven Road, Bellport, N.Y. 11713. This group, organized by some of the members of the above organization and sharing the goal of the passage of H.R.4897/S.880, evolved because it was felt that additional measures would have to be taken before Congress would pass the World Peace Tax Fund Bill. Specifically, this group is attempting to collect 100,000 signatures from people who, in order to demonstrate the seriousness they feel about the moral issue of military spending, will pledge to withhold the military portion of their federal income taxes at a point in the future when the goal of 100,000 others who will do so at the same time is reached. Furthermore, each person pledges to direct those withheld taxes to some life-affirming purpose — tax-redirection in its most elementary form! Those of us who have signed this pledge invite you to join us.

3. **War Tax Resister's Penalty Fund**, P.O. Box 25, North Manchester, Indiana 46962. This fund was set up to help spread the burden of interest and penalties levied by the IRS against those who, for reasons of conscience, now resist paying taxes for war. You need not be a tax resister/redirection at present or in the future to join. You need only be willing to help those who are taking this stand for conscience and creation. The more people who join the fund, the less it costs each of us to help out someone who is penalized for taking such a stand (although no one in the fund is required to contribute any specified amount).

Write all three of the above and get on their mailing lists. Think about that \$10,000 an hour since Christ's birth and that million dollars every two minutes for five years. Teach yourself what million, billion, and trillion mean. And then make yourself an owner of the government in reality, and not just on paper.

Frank Wilkinson, Part II

by Clare Raulerson

Chiseling Away the Name (and horrors) of J. Edgar Hoover

Ed. Note: Part I of this two-part series was published in the November 1982 issue of *Spectrum*. Here, Clare Raulerson completes her transcript of the taped conversations she recorded while accompanying him on speaking engagements in Tallahassee.

In 1936, Frank Wilkinson set out for a trek around the world. Just graduated from the University of Southern California, he thought he would see the world on a dollar a day and when his travels were done, he would return to California and enter the seminary.

He returned to the States disillusioned with religion. In Chicago he had seen children use a dead puppy as a ball; he had seen them rummage through garbage cans for food and eat rotten tomatoes spilled on the street. In Jerusalem he couldn't get inside the Church of the Nativity because thousands of beggars stood between him and the door.

Wilkinson wanted to do something about poverty. He talked with his family and friends about what he had seen, but they didn't want to hear such unpleasant things.

Finally, a Catholic monsignor heard about him and sought him out. The monsignor listened to his stories and then, gently chiding the young man, said, "You didn't need to go so far to get so excited."

Angry young Frank Wilkinson became the secretary of a citizens' movement to clear the slums of Los Angeles. In 1942, he managed the first integrated housing project in Los Angeles.

When I became manager of the project we had very little support. People thought we shouldn't be building low-income housing. They said poor people didn't know how to take care of things. Even the people who supported housing for the poor were opposed to integrated housing. They thought we should have segregated projects. We were warned there would be fights, violence and problems.

Our project was such a success that the LA Housing Authority planned a huge housing project to be built in Chavez Ravine. When we were going through eminent domain proceedings to get the land, real estate people did not like it.

They, the *Los Angeles Times* and the chief of police were all against us and were trying to get us labeled as communists to discredit the slum clearance movement.

I was testifying as an expert witness at an eminent domain hearing, talking about slum conditions. The lawyer for the land owners asked, "Mr. Wilkinson, what organizations, political or otherwise, have you been a member of since 1932?"

The question had nothing to do with the proceedings, but my lawyer sat back to let me answer. He thought I would really put them in their place when I answered.

I told them the professional organizations I had been a member of, organizations that had to do with slum clearance and housing, but I would not tell them what political organizations I had joined.

I was labeled a communist and fired from the Los Angeles Housing Authority. Drummed out of my profession overnight, I lost everything.

We also lost the housing project. Chavez Ravine was given to the Dodgers for a ball field when they came to LA. Today the Dodgers play on what was to have been the largest integrated housing project in Los Angeles.

Soon, members of the House Un-American Activities Committee were invited to Los Angeles to conduct a "Little HUAC" hearing. Wilkinson was called before the committee, but he refused to answer any questions. He refused to testify on First Amendment grounds, not under the Fifth Amendment right against self-incrimination. Wilkinson challenged whether Congress could create a committee to investigate people's associations.

My decision to challenge the Un-American Activities Committee on First Amendment grounds was a matter of

conscience. There was strong opposition among friends in LA, particularly lawyers, who did not want me to use the First Amendment. They wanted me to use the Fifth Amendment, which is very honorable, but the First Amendment is the only way you can make a frontal constitutional challenge on the issue of whether Congress can establish an Un-American Activities Committee at all. The ACLU and I looked for years for someone who would claim the First Amendment before HUAC and no one was willing because you would almost certainly go to jail. Everyone was very conscious that the Hollywood Ten had gone to jail and so they were afraid.

A First Amendment test was made by me in 1956, but the HUAC didn't take it to court.

Finally, in 1958, a test was made in Georgia where I circulated a petition

"I was labeled a Communist and fired from the Los Angeles Housing Authority. Drummed out of my profession overnight, I lost everything."

among black church people to keep HUAC out of the South. The committee was trying to put a red label on Martin Luther King, Jr., and the Southern Christian Leadership Conference.

At that point I was known as a person who was defending victims of HUAC. We were organized so that when people were called before HUAC, we could move quickly and organize lawyers to fight back. This worked successfully in Los Angeles and San Francisco, and also proved successful in Chicago, Boston, Philadelphia, and Gary, Indiana. So I got called to Atlanta to do the same thing.

While he was in Atlanta, Wilkinson was called before another "Little HUAC" hearing. He refused to testify under the First Amendment. The committee took the case to court and, after many appeals, the U.S. Supreme Court ruled 5-to-4 against Wilkinson's First Amendment challenge. Wilkinson became well-known as "the person who was going to jail for the First Amendment." Pete Seeger held a concert in New York for him. The Yale Law School made Wilkinson's case the moot court case for that year. And, the night before Wilkinson was to turn himself in at the Fulton County Jail, Martin Luther King, Jr., hosted a reception for him.

King and about 400 black leaders held a reception at Morehouse College in our honor the night before we were to go to jail. This was really overwhelming to me. I was getting to the point where I was just dying to go to jail. I didn't have that much to say and everywhere I went people were asking me to speak and I was speaking five, six times a day to thousands of people.

Finally, I get to Atlanta and there I am with Martin Luther King, Jr., who was a great hero to me, and he's standing at the podium with me in front of all these people and he said: "These men go to jail for us. We will never achieve peaceable integration in the South until the Un-American Activities Committee has been abolished."

Next morning I was put temporarily into the Fulton County Jail, a horrible, stainless steel dungeon. I was put into a drunk tank with 15 other white inmates. The prison was sharply segregated — all the white prisoners on the second floor, all the black prisoners on the first floor. Sometimes the segregation got to be very funny because one of my lawyers was black, and when he came to visit me the prison officials didn't know how to handle him. Do you have the black lawyer come up to the white lawyers' visiting cell? Or do you have the white inmate come down to the black prisoners' visiting cell? They finally decided to send the white prisoner downstairs so the black professional would not come up to the white professional level.

Anyway, I took one look at these other 15 men in the drunk tank and I just felt such total hatred and alienation from them. I didn't know who they were, but I knew they knew who I was. The papers were full of stories about the NAACP freedom riders in Mississippi and here I was in jail as a friend of Martin Luther King, Jr.

I remember taking a look at the whole room. There was a metal table — I think that was the only thing in the room — and on it was a Bible. I walked right across that room and sat down and picked up that Bible. I thought that by reading the Bible the animosity these men felt toward me would be relieved.

I was still reading the Bible when the clanging steel doors opened again. The guards called out my name and handed me a paper sack. I took the sack, and found out later that a Quaker lady had come to the jail to bring me a dozen roses and a book about George Fox, one of the founders of the Quaker movement. The

continued on page 11



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Meeting in the Spirit of Cooperation

by Jack Baker

At the Leon County Food Co-op's August 1982 Membership Meeting there were less than 20 member/owners present. In response to this, and what appeared to be chronic low turnout at membership meetings, several concerned members formed the Membership Meeting Committee (MMC).

Over the next three months MMC worked at planning and organizing the December 1982 Membership Meeting. Through their outstanding efforts, the meeting was the biggest, best membership meeting the co-op has ever held. There were over 100 people present.

It was beautiful. We heard both the financial and staff reports, passed two bylaws amendments, decided to reinstate the 1 percent register tax to begin accruing funds for future building innovations and nominated three members to the Board of Directors. Essentially it was a positive, productive, cooperative experience. For more information, read the minutes on the official bulletin board and get the Co-op Newsletter.

After the meeting we went upstairs for one of the highest energy square dances I have ever seen.

On January 14, MMC met to evaluate the December Membership Meeting and begin planning for the next one.

The following suggestions were taken from the evaluation forms that the members at the membership meeting were asked to fill out were discussed:

- introduce both board members and staff
- explain consensus better
- allow discussion time/space for proposals
- use an overhead projector to present proposals
- have a tentative agenda posted in advance
- have written materials available in the storefront a week or more before the meeting
- large numbers for small group facilitators to hold up
- facilitators for small groups pre-identified or more specific guidelines for small groups used
- pre-meeting time for reading written materials

All input was appreciated and we are working at incorporating it into the next meeting. Other evaluations from MMC members will also be incorporated into the next membership meeting:

- 14 x 18 inch posters in stores like Nature's Way to advertise meeting.
- too much literature was handed out at meeting.
- the first game used to relax the meeting was too touchy for some; the games should be more well-rounded.
- the facilitators could have gotten together more in advance of the meeting.

Next we began planning for the next membership meeting. We set the date, and time for Sunday, March 6, from 4:00 to 6:30 p.m.

The meeting will be followed by films, both fun and educational, from 6:30 to 9:00 p.m. If anyone has any suggestions, please contact Nancy Muller at 877-8589. Members are encouraged to bring snacks along, especially — guess what — popcorn.

The agenda deadline will be February 13. This will allow MMC time to compile and post the agenda in the storefront two weeks before the meeting so that member/owners can familiarize themselves with the issues. We plan to have a literature table in the storefront to display proposals and other materials relative to the meeting. So keep your eyes open.

If you were at the membership meeting in December, please tell your friends and neighbors about it and bring them along to the March meeting. If you weren't there in December, ask about it and be sure to come to the one in March. Non-members are also welcome to attend to learn more about the food co-op.

Organizing a membership meeting is a lot of work; MMC can use all the help they can get. There are a host of things left to do: sign-making, refreshments, chairs and tables, etc. Also, we need two greeters to welcome people at the March 6 meeting.

If you are interested in being a greeter or helping with the membership meeting in any way, please call me, Jack E. Baker, at 224-4233. We'd love to have your help. Thanks.

News from Canopy Credit Union

by Geoffrey Andrews

All members are invited to attend Canopy Federal Credit Union's annual meeting on Sunday, February 13, at 2:00 p.m. The meeting location will be posted in the office as soon as arrangements are made.

Nominations and elections to the Board and the Credit and Supervisory Committees will take place. Annual reports will be given and refreshments will be served.

Linda McLaughlin White resigned as co-manager of the Credit Union, effective February 1. Doug Weaver is now Canopy's sole paid staffperson.

All teller operations will soon be handled exclusively by volunteers. More volunteers are needed in order to expand the Credit Union's hours of operation. Please call or come to the office and ask your favorite teller how you can help.

Volunteers are now eligible for a

\$1,500 line of credit at 15 percent interest. All volunteers (except members of the place of Directors) who serve in a regular and ongoing manner may qualify. Additional suggestions for member and volunteer benefits are being sought by the Board.

As of January 1, Canopy had more than 400 members, more than \$300,000 in assets, and more than \$100,000 in outstanding loans.

Mortgages up to \$25,000 are now available to Credit Union members. Please pick up and study a copy of the three-color loan packet for complete, up-to-date information about Canopy's loan program.

Canopy Credit Union is sponsoring a Cooperative Community Finance course offered through the Center for Participant Education. See the new CPE catalogue for further information.

Non-Power Volleyball:

Fun Without Competition

by Carmy Greenwood

Every Sunday at 4:00 p.m. for the last 3 years, a group has gathered in Montgomery Gym on the FSU campus to play Non-power Volleyball. Although the names and faces change frequently, the idea remains the same — volleyball in an atmosphere in which it's more important to play than to win. People come to wind down from the weekend and gear up for the work week, burn up a few calories, meet friends and have a good time.

Although there are several experienced players in the group, many of the people on the court have never played a sport regularly and are discovering and developing muscles and reflexes that have been untried for years. The group has seen individuals, particularly women who were not raised on rough-housing and playing ball in the streets as were their male counterparts, gain confidence on and off the court as they learned to see themselves as active, effective people.

No hard serves or hits are allowed, and would-be ball-hogs are encouraged to pass the ball as often as possible rather than grab the glory and ruin the fun by hurling it over the net themselves. Said Lisa

Krehbiel, who has been playing Non-power for 2 years, "It's a good environment for men to learn how to enjoy themselves without being competitive, and for women to learn how to be competitive and still enjoy themselves."

No prior knowledge of volleyball is needed to join. As former leader of the group Tom DeBor pointed out, one of the best things about Non-power is that it is "the only place I know about in town where a person who's interested in the game can get an introduction to it... and you don't have to be a tremendous athlete to play. Anybody no matter what physical condition they're in can come in and play." The old-timers are always more than happy to pass on pearls of wisdom about how to play together effectively. One thing Lisa Krehbiel has found most enjoyable is that having learned to play well she is now in a position to help new players along.

Older children are welcome to play along with the adults. Wear comfortable clothing and come out any Sunday for some V-ball.

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People, Sex and Dummies Under the Blue Sky

by Irwin Blue Sky (Friedman)



Oh, Blue Sky, I asked one morning. I am so confused about so many things. Can we think about just one matter today? What is the correct way for women and men to relate to each other? How does one see past their own conditioning and feelings of need and desperation to the real human behind the body, the sex, the sexism? After awhile I realized that my questions were tainted. What I really wanted to know was what was the correct way to begin such a relationship, not how to see beyond my conditioning. I only wanted to see a little bit beyond it. If I looked too deeply, I could find out that I didn't really need a romantic relationship at all. I wasn't ready for that much enlightenment before breakfast.

But Blue Sky was still beaming his love at me. I mean her love... I mean... heh, Blue Sky. What are you anyway?... What's that?... Of course I wouldn't think that. I'm mature enough to see beyond your sex. I'm liberated. I don't open car doors for women. I... Well, maybe you're right. I do treat women a little different than men... Alright, I confess. I treat and see women a whole lot different than men... You ask me what? Do I seek comfort and affection from men as I do now from women? Well you've got me there... I should try it, huh? Look to men for support and caring as I do to women now. Sounds pretty interesting, Blue Sky. But we men confuse sexual feelings with closeness... What's that?... Yes you're probably right. The time to change stupidity is now. Funny how I have

never really thought about this matter before. I have avoided it like driving through Valdosta on a Halloween night or eating raw eggplant on a full moon.

Blue Sky then suggested that I make up a story about a woman and a man meeting somewhere in time where the man said something never said before to a woman that resulted in a new kind of relationship, one that would affect humans for a long time to come. One that would shake the very roots of sexism. I thought for awhile and came up with the following. One moment in time in the town of Quincy (Gadsden County's claim to fame) a man approached a woman he knew and decided to declare his true intentions. He said that he wanted a relationship with her that would start slowly, developing from a deep friendship to a possible long term relationship and that time wasn't a factor. He gave the analogy of a mango tree seed needing time to set down roots and slowly grow towards the sky to become a magnificent mango tree bearing delicious fruits and having plenty of shade for all to enjoy. Such a relationship would have a good strong base in order to endure all the storms life would send forth. He continued by saying that he would never push or imply sexual relations with her nor the kissing that leads or seduces to such activity. Only she could decide when and if ever she felt the time was right for sexual closeness. He then explained his reasons. Women in our present society are generally more in tune to their bodies, giving birth,

and people's feelings so that they deeply understand the close relationship between sex, babies, parents, and dirty diapers. Of course the man was shaking and sweating as he spoke since such words had never left a man's lips before. The woman was in a jubilant state of shock since women's ears had never heard such considerations from a man. (This is my story, y'all. So I take the poetic liberty to exaggerate a little bit. Blue Sky smiled.) A relationship with these intentions, he continued, means that I will be monogamous. You need not wonder about me starting up a similar relationship with any other woman. However, I will continue to maintain close friendships with other women, men, and young people as will you. But our relationship will be special. One last thing, as he continued to tremble. If a child is conceived into this relationship, I will be there for both of you as a nurturing and caring father. I will be the real loving father to the child forever.

I could almost hear thunder in the distance as I told Blue Sky this story, but it was only someone's car stereo turned up loud as they passed nearby. In time the couple found that they were liberated from the usual sexual tensions between men and women, because they could hug freely and be as close as they needed to be. They soon discovered that they were to have very intimate moments of sharing and crying and laughing that were to be as powerful as any sexual contact could be. What people really want and need from each other is to be held both physically and spiritually.

After I finished my story to Blue Sky, I

cried. I cried hard. I realized a truth about relationships for me. Relationships as described in my story should apply to any two human beings regardless of sex or age. This yearning to have that special someone is just a cover up for frozen needs and old hurts. We men have this emotional emptiness inside coming from our sexist upbringing of not being allowed to hold each other or cry when we need to. Therefore we feel like we need a woman to take care of us and make us feel whole. The truth was and always is there for us to see. It's just the transition from stupidity to truth that makes one feel as if they were dying, so its safer to be dumb. The problem with the world today is that "us dummies are in charge" when we really belong in a display case at some department store.

Night Sky was almost upon us as Blue Sky and Night Sky comforted me and brought me out from my personal inwardness with an incredible sunset. As this was happening I heard Blue Sky say,

*When the time is right
one feels it's so
From your very heart
to your big right toe
When you don't feel right
the time is wrong
And you always wind up
where you don't belong
Now what this means
more simply said...
Is to love with your soul
and keep time in your head*

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Coming: Spectrum Barter Board

Beginning next issue, *Spectrum* would like to run a Barter Board for members of the Tallahassee alternative community to advertise the goods and services they have to trade. Anyone who would like to offer a skill or commodity for exchange — typing, child care, garden produce, culinary expertise, firewood, clothing, accounting, use of tools, or whatever — is invited to submit an ad which will be printed for no charge. Ads will be limited to five lines and may, if the barterer desires, suggest

what items will be accepted in trade. We would like the Barter Board to be used only for exchanges that do not involve cash, credit or checks.

— SAMPLE BARTER AD —
CHILD CARE in your home in exchange for the fruit of your kitchen. References available. Call Bob at 222-0000.

— —
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Lovely Idea, from page 3

vulnerable to attack. Several sexual assaults in the city have been reported this year by women waiting at bus stops.

Madison was the first community to launch a rape prevention ridership program. Women's Transit Authority was first started by individuals with University cooperation. WTA offers a free but limited ridership service to women between 7 pm and 2 am within a four mile radius of the Square.

The cab coupon program "is meant to supplement WTA," Springman said.

Springman said the mayor's office will need the year "lead time" provided by a pilot program, in order to iron out technicalities, including who is eligible for the subsidized discount.

"If it is possible to offer this to all the people we will consider it," she said. Springman is also hopeful that cab companies will offer a discount to the city since the program will benefit them.

BLACK AWARENESS MONTH

To celebrate Black Awareness month, the Leon County Public Library is sponsoring the following programs:

Feb. 4 — "Jazz Is" - Featuring Pam Laws and Lindsey Sargeant

Feb. 11 — Movie - "Pippin" (tickets are available at the Library Switchboard - two weeks before the program)

Feb. 18 — Gong Show (talent show - Middle and High School students)

Feb. 25 — "Christian School of the Performing Arts" - this program is coordinated by Helena Barrington

All of these programs are scheduled from 7-9 p.m. in the Program Room. For further information, please call 487-2665.

Wilkinson,

from page 8

book told how the Quakers had struggled and been jailed for their First Amendment rights in England.

Wilkinson was in prison for nine months. Once out, he devoted his life to abolishing HUAC. He worked as director of the National Committee to Abolish HUAC until they were successful in 1975. Then NCAH became the National Committee Against Repressive Legislation, an organization that monitors encroachments on the Bill of Rights. Much of Wilkinson's time is now spent on his lawsuit against the FBI for their surveillance of him and their interference with the work of NCARL — interference that included office break-ins, harrassment, planted news stories to discredit Wilkinson and NCARL, and the disruption of public speaking engagements. Through the Freedom of Information Act, Wilkinson has gotten more than 40,000 pages of FBI documents pertaining to their surveillance of him.

Wilkinson continues to alert Americans to the possible resurgence of HUAC. Already there is a Senate Subcommittee on Terrorism, chaired by Senator Jeremiah Denton, that is performing a HUAC-like role.

Could the McCarthy-type atmosphere come back again? My whole life has taught me that *definitely, strongly, yes, it can.* I have learned to respect the

statement that the price of our freedom is eternal vigilance.

I put 23 years into the campaign to abolish HUAC. Of course, we now know that if the FBI had not interfered with our work and subjected us to investigations under J. Edgar Hoover, we could have abolished that committee in five years. It's important that people understand what we refer to as the McCarthy era will historically be described as the J. Edgar Hoover era. Everything that happened was orchestrated by the FBI and specifically by J. Edgar Hoover.

You know, when you go to Washington, D.C., there's this big

"I think it's disgraceful that there is a building in our nation's capital named after this man who destroyed so many lives."

building right downtown and it's the Hoover Building — FBI headquarters. I think it's disgraceful that there is a building in our nation's capital named after this man who destroyed so many lives.

I figure I have about 30 years left. I'm almost 70 now. But when I get older, close to the end, I want to go to Washington, D.C., and get a ladder and climb up where that man's name is carved in that building and take his name out with a chisel and a hammer. That's how I want to die — chiseling away at J. Edgar Hoover's name.

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Local Gardening — will deal with issues of food and hunger in the Tallahassee region, organic gardening geared to our climate, and who's working on what to assuage human hunger.

March 10, 1983

Article deadling February 24

Local Music — this issue is being organized by musicians to cover the diversity of music being made in this town. Contact Frank Brown through *Spectrum* for more information.

April 28, 1983

Article deadling April 21

As always, feel invited to write articles for *Spectrum*. We'll be happy to have your participation in these two special issues. Send articles and other submissions to: 625 E. Brevard St., Tallahassee 32308.



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