

SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

Issue 47

Summer, 1985

FREE



Agnes Whistling Elk said —
 "A rainbow appears to be a connecting link from one point to another point. The same is true of thought. She has no beginning and no ending. This is also true of thought. You can't catch hold of a rainbow; you can't catch hold of thought. She may be weak or strong, clear or unclear. The same is true of thought. She makes something where there is a semblance of nothing. So does thought. She is colored by the sun, the sky, the wind, as thought is colored by emotion. For some it is more difficult to go beyond thought than it is to go beyond this beautiful rainbow child."
 — Flight of the Seventh Moon, by Lynn V. Andrews

This issue of SPECTRUM is the project of the Women's Peace Caucus of Tallahassee. We invite you to join us in thought and in action.

Dare To Be Vulnerable

by Norine Cardea

What is it that we, as a society, actually seek when we amass 12,000 nuclear weapons and contract for more? Ironically, we desperately seek security, some shield for our own vulnerability. Politicians will pledge and people will follow whenever the faint hope of permanent security beckons. But security is the most transient of feelings. We cannot lock our fears away behind bombs or battle ships, behind visions of heaven or even perfect relationships, behind any rules or rituals. It takes more effort to run from our fear than to face it. To be vulnerable allows for understanding, growth, and change, and ultimately, real personal power.

Anne Montgomery, a Sister of the Sacred Heart, and member of the Pershing Plowshares resistance community, was arrested last spring at the Martin-Marietta Plant in Orlando, for entering the plant and "defacing property." She was sentenced to three years in prison, fined \$2,908, and given five years probation. Montgomery had joined in an action with seven other members of her community in hammering and splashing her blood on Pershing II missile components and launchers. "Our intent", she said, "was to defend life."

The Sister experienced a trial in which the judge attempted to build a wall of legal jargon, calling everything the defendants said a "non-defense of motive." She realized that "language imprisons him, not us." She had an experience "for which words are difficult and inadequate. The word that keeps bubbling up into my consciousness is 'vulnerable' — a shared experience on both sides of the fences and courtroom benches. When we can learn to accept it as a gift rather than an evil or weakness, we will be able to actualize more and more our symbolic, but real, beating of swords into plowshares."

To be vulnerable is, indeed, a gift; and it is a risk that demands great courage. Vulnerability has long been denounced as a feminine trait, some pitiable flaw, excused in a woman, loathed in a man. It is time to stand and proudly accept new praise.

To dare to do things differently than they have "always" been done is to open oneself to attack. Barbara Deming observes that nonviolent resistance has commonly — and incorrectly — been called passive. Instead, she points out, the opposite is true. To react to violence is to acquiesce to the oppressor's ways, agreeing, ultimately, that there is no other way to affect change. One might, instead, call violence the passive response. Nonviolence

is daring to break the circle of fear, daring to envision another way.

To leave home, to leave the routines, the "safety nets" of patterned life and relationships is to be vulnerable, too. I am, at the moment, 2,000 miles from home, alone, camping on the Navajo reservation. This is, no doubt, Native American land, just as the land I live on is, and was. But here, I am the foreigner. I suffer the cold stares uncertainly. I remember what it is like to be the newcomer, to cross another's land

ignorant of the etiquette, aware of our sad, joint history, sharing the anger and the injustice.

If we open ourselves to the ways and beliefs of other people, in our vulnerability we find a gift: we become more whole when we discover how our lives are linked.

Hyemeyohsts Storm, in the book *Seven Arrows*, tells us that every object or idea or event, when viewed by individuals, will be received differently in the light of one's own experiences. What is fearful to one,

may be benign to another, or sad, or indifferent. That same object (or idea, or event) viewed by an entire people becomes a thousand times more complicated.

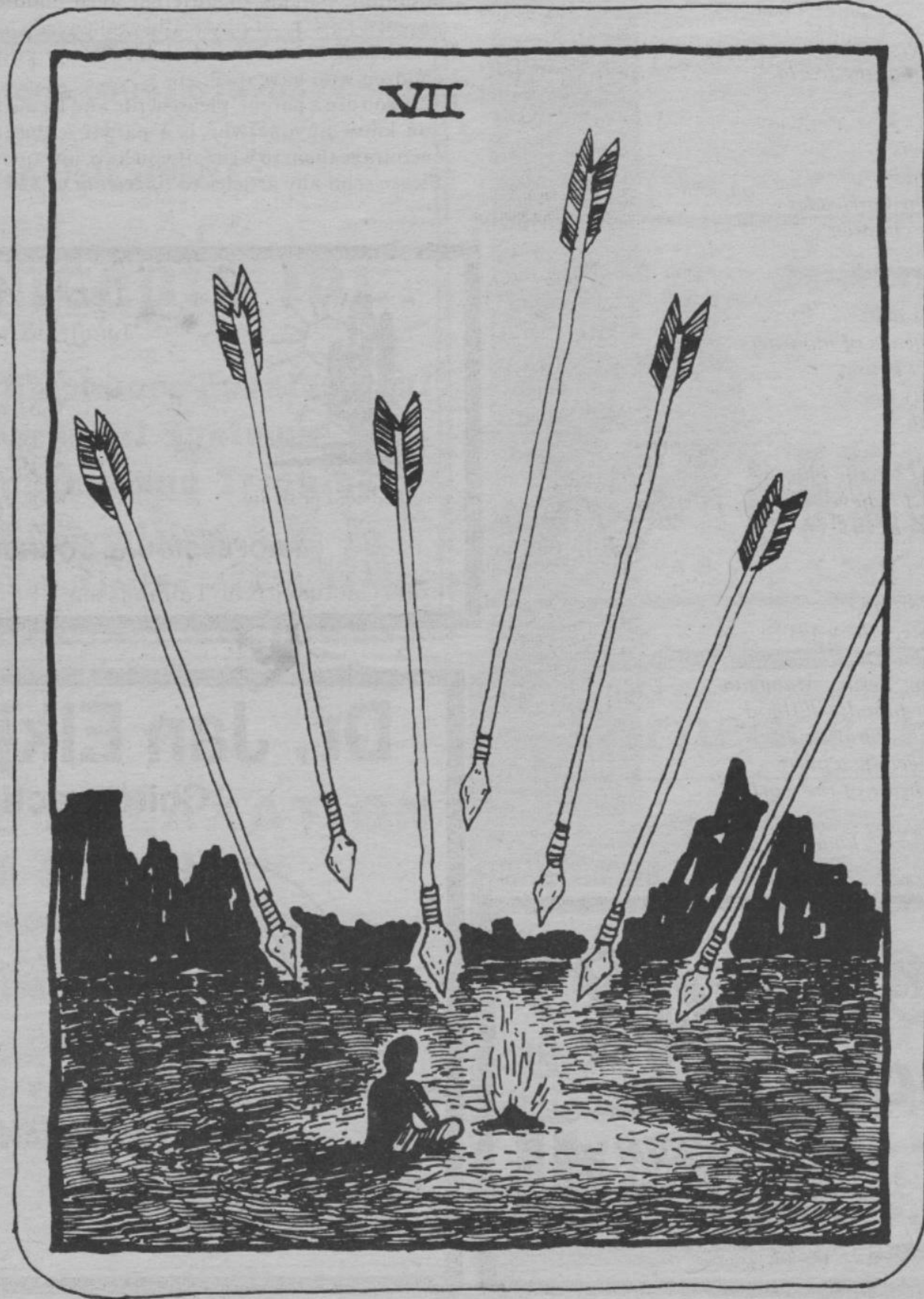
Obviously, we will not survive by projecting our fears on others. At the moment the recipients of our collective national fears are the Soviet people. These fears are misplaced. Just as security is elusive between individuals, it is even more so between nations. There are no easy answers. Billions of people need to peacefully co-exist and have their basic needs met on this fragile planet, and the problem must be faced.

Daring to be vulnerable may be our most courageous act. Opening oneself to another's pain ultimately leads to shared responsibility. We have, finally, as a nation, responded to the people starving in Africa. We have begun to take a stand against apartheid. We need to imagine what it was like to live in Leningrad during World War II when the Germans laid siege to that city for three long years — until 500,000 people had starved to death. Or to imagine what it was like to be living there at war's end, realizing that 20 million citizens of your country had died. Our hearts sing the same song as every Moscow bride when she lays her flowers upon a peace memorial in hopes that her children will never, never know war.

In her wonderful new book, *Missile Envy*, Dr. Helen Caldicott wrote of feeling vulnerable the moment she quit her medical practice at Harvard Medical Center to work for world disarmament. After giving it months of thought, she closed the door one day, walked out onto the street, and felt, she said, naked. She was without an identity, small and insignificant. She was depressed for weeks until, gradually, the work of saving the planet absorbed her time and energy.

Women, having long been isolated from each other, know the difficulties of bridging the apparent gaps between us. But strength lies in discovering what we have in common. As Barbara Deming writes, "our most urgent task is to rediscover sisterhood. In one another's company, we begin to dare to believe that we belong to nobody and can create ourselves, ... to listen to the truth our own experiences contain."

To let the realities of nuclear war enter into our psyches is to become vulnerable — it is to grieve, and to become outraged. We need each other's support. It is one thing to imagine one's own death or that of someone we love. Tragic as that is, there is comfort in knowing that life will go on for others. The death we are facing now is different. It is the death of life.



SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

The Collective Is:

Larry Teich • Lisa Krehbiel • Frank Brown
• Carmy Greenwood •

Contributors To This Issue:

Doug Lee • Tana McLane • TWPC

This issue was inspired and coordinated by the Tallahassee Women's Peace Caucus — Thanks!

SPECTRUM is written and produced entirely by volunteer labor donated by members of the Tallahassee community. Production and printing costs are covered by paid advertising. Please let our advertisers know you appreciate their support!

Note SPECTRUM's new address: 820 E. Park Tallahassee, FL 32301 • (904) 224-2339

Photos and Illustrations by Maria Balinget
Back Cover Art by Norine Cardea

Reading the Daily News

Every morning a voice of paper and ink
sings its siren song to me.
It is as familiar as the crackle
of milk over breakfast cereal
water whistling in the kettle, toilets
flushing, kids burning rubber
on their way to high school
down the road.

Silent but insistent,
its tongueless mouth
forms a howl inside of me,
a lament, a call from around the world.

"I am her. Listen to me.
This city has narrow streets,
expansive people. The cries
of the wounded behind the barricades
mingle with the voices of children
at play in the courtyards.

The muted cries of lovers drift
in the heat over the heads of mourners
in procession in the street below.
This is a city at war, a city
of despair and of triumph."

The voice demands that I see the blood
in the ink, demands that I believe
that this paper and celluloid city
exists.

"I am here, flesh, wood, stone,
blood. Come to me and feel the walls
of your heart break as you try to encompass
Johannesburg, Jerusalem, Beirut, Managua.
As that dam breaks your blood will flood
the streets and veins of this faraway city,
and only then will you become a part
of the one, true, fecund heart of the world."

Laura Newton

And on and on and on.....
This Catch-22 could go on forever. Reagan needs to use his new

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announcements

Free one-hour massage demonstration Monday, July 15 at 7:30 p.m. at 3201 Langley Circle. Call Thomasena Keith, LMT, at 386-7450.

U.S. Out of Central America will hold a benefit on July 19. For information call Paul Kalmonick, 575-7434.

To commemorate the 40th anniversary of the bombings of Hiroshima and Nagasaki, the Tallahassee Peace Coalition will hold a vigil on August 6 from 7 p.m.-9 p.m. at Lake Ella. Call 222-5845.

The Citizens for Peace & Justice in Central America is a Tallahassee group focusing on opposing U.S. intervention in Central America. They have contributed enormously to our community's awareness of the issues. If you would like to be involved with this dynamic group, meetings are held on Sunday evenings at 7 p.m. in the Peace Coalition office, at the First Presbyterian Church, downtown at Park and Adams. For more information call Cali Bunce, 222-5845, or 386-2693.

Announcing Parenting Issue

by Morgan Bunch

In a fit of madness, I volunteered to coordinate an issue of *Spectrum* on parents. I want to hear from both parents and non-parents and I have some questions for each group to get them thinking about what to write.

For parents: What do you appreciate about being a parent? What is hard for you as a parent? If you could redesign our society so that the needs of parents and children were really met, what would our new society look like?

For non-parents: What is it like for you when the issue of parenting and children come up? Do people hassle you about not being a parent? Have you ever had a friend who became a parent? What happened to the friendship? If you would like to talk about why you are not a parent, especially if it is by a conscious decision that you have made, I would like to hear about it.

I would like for every *Spectrum* reader who is a parent to write about their experience, but I would especially like to hear some unique perspectives. There are many kinds of families besides the stereotypical mom and dad and two children and a dog. Some examples of parents that I would like to see represented in a *Spectrum* parents' issue are: single parents; parents of adopted children; parents who have given up their children for adoption; parents of different aged children, including parents of adults; expectant parents; parents of physically challenged children; lesbian or gay parents; relatives who are raising their related children (e.g. grandparents, aunts, uncles, etc.); parents of children who have died; etc.

If you are a parent, please write and let me know what it is like being a parent for you. If you know anyone who is a parent, either persuade them to write or tell me and I'll encourage them to write. If you have any questions, please call Morgan Bunch, 878-3317. Please send any articles to *Spectrum* at 820 East Park Avenue, Tallahassee, FL 32301.



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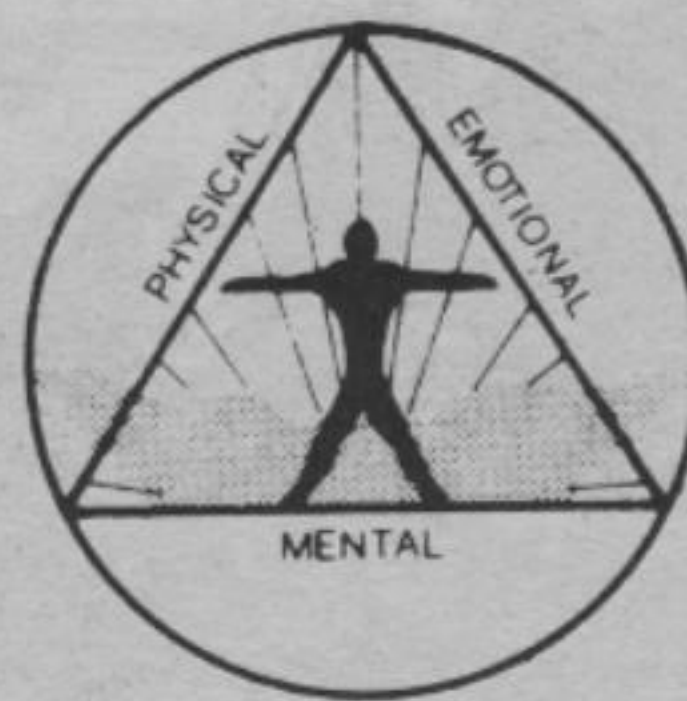
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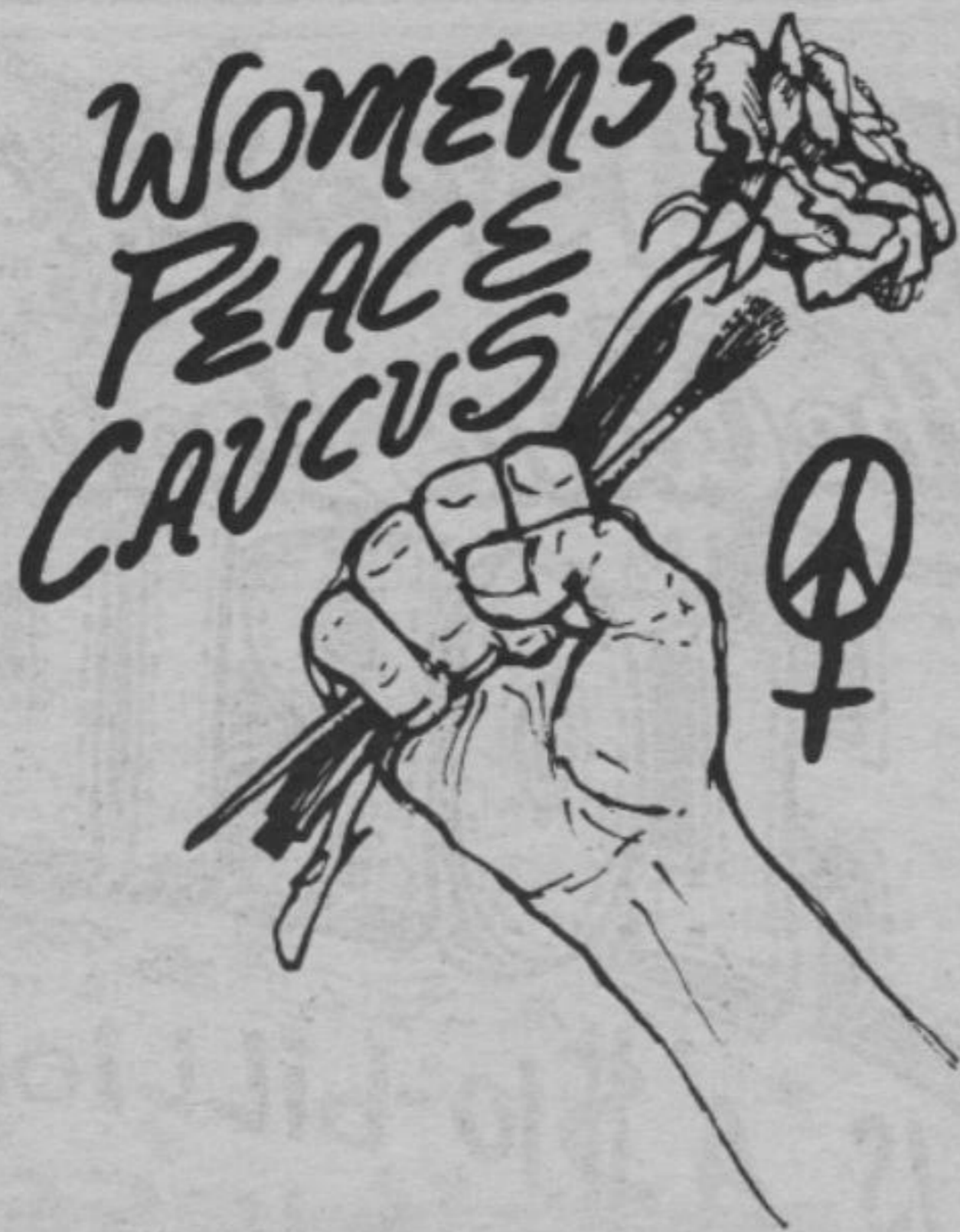
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The Tallahassee Women's Peace Caucus was formed in December, 1983. In addition to providing emotional support to women working on peace issues, the women have also sponsored in-group educational and organized several community actions.

On May 12, 1985 five women from the Caucus got together to talk about why and how the WPC was formed. What follows are excerpts from the conversation that took place -- minus the women's laughter and the noises of a playful baby.

The five women who participated in the discussion were Margie Menzel, Vicki Peace, Elaine Roberts, Heidi Roberts, and Linda Sheehan.



M: I always saw it as fighting on two fronts. A lot of energy is required to raise the consciousness of men about the oppression of women. Fighting the government, fighting the Reagan Administration's policy on nuclear weapons, is enough of an energy output without going into missionary work at the same time. It can be really draining to a woman who is trying to deal with that. So we decided to concentrate on fighting one battle, pardon the military analogy.

The women in the 60's pushing a buggy, another Mother for Peace -- those women weren't taken the least bit seriously by the men in the anti-war movement -- "it's sweet and everything, and someone has to do it for our children. But it's not as important as controlling the world." I don't think that's true at all. I always thought it would be heaven if men were only more like women.

E: If some woman who was real active in the Peace Coalition, either as staff, board member, or volunteer, had an idea, she had to carry it out totally herself. It was totally her thing. She had to do it in addition to other things she had taken on, without it becoming a thing that everybody worked on.

V: There was a feeling that women were doing the nitty-gritty sort of work and the men were getting most of the recognition and being seen as the leaders of that organization when, in fact, they were the spokespeople for that organization, not necessarily those who were doing all the work.

I can go all the way back to when "Peace in Search of Makers," when the Peace Coalition, started. I was one of about two women who were in that organization. They would listen to what the men would say, they would direct their conversation to them, very seldom wanting to spend the time to listen to the women talk about what they were feeling inside or what their emotions were saying. Everything had to be logical and practical.

E: These male-oriented meetings have what I call an Encyclopedia Britannica focus -- you have to have facts and figures, how many warheads, how much megatonnage, etc... That kind of knowledge has its place, but there was no sharing of feelings, no sharing of ideas. No recognition that you don't have to have all the facts and figures at your fingertips to be a leader or to have an idea and carry it out.

V: Every now and then, they would catch themselves feeling that somehow they were not providing enough sense of community. A lot of that is a result of them not taking time to share what's happening to themselves on an emotional level.

L: I was disappointed that the meetings were dominated by men. I've seen that in many alternative communities. This has got to be the most apt place where freedom and equality is going to prevail, and I've been appalled at the amount of time that is taken up by men talking. We had issues that were common, goals that were common, but there wasn't an equal amount of time allowed. It drew me towards women's organizations that could give me that space that what I had to say was important.

M: People were feeling despair about nuclear war and it didn't get dealt with very well. There was a veneer of analytical thinking, what we would call a male-identified way of thinking.

V: The Peace Coalition is also an organization that runs on very little money. People who are there don't get enough support themselves, just for the work that they're doing, so it kind of snowballs. If you're not getting pats on the back, you don't provide a system that allows that to happen. They're overworked and underpaid, and overwhelmed a lot of the time. I think.

—see WPC, p. 8

Feminist Spirit Rises In Latin America

by Elaine Roberts

In one of the most repressive areas of the world, Latin America, a strong feminist spirit is rising. Latin American feminists are forging links between poor, working-class, and middle class women in an attempt to secure economic rights, equality, and human rights. At a time when Nicaragua is in danger of being invaded and a "conventional" war can easily escalate to a nuclear war, these women are addressing the connections between struggling for the rights of women and struggling for peace and justice.

Latino feminists clarify the importance of organizing women in a recent conference statement: "It is the feminist movement which has been crucial in countering the rebirth of conservatism in the industrialized countries. Without a change in patriarchal power, the problems will persist."

Feminist activists in Peru, Colombia, Chile, Guatemala, Argentina, and Brazil are putting pressure on churches, unions, and human rights organizations to include women's issues. Alliances between middle-class, worker, and peasant women are being formed to speak out against hunger, poverty, and repression.

Women in Latin America are quite often singled out for terror and repression. They must fight continually for the right to live. Mothers search for missing children and mourn murdered sons, daughters, and husbands. The women of the Plaza de Mayo in Buenos Aires keep a constant vigil in a public plaza to pressure the government for information on their "disappeared" relatives.

The peasant women of Latin America make up a vast majority of those murdered, raped, and deprived. They have inhumane living conditions forced upon them by the agribusiness, oil, and mining interests that have taken over the land. Women, often with their children on their backs, work on coffee and cotton plantations while the land is being sprayed with toxic chemicals.

The people in the United States are partners in this pervasive oppression of the women in Latin America. We supply the armies with weapons and logistical support, supply the governments with money,

dump our dangerous products and chemicals, support the multi-national corporations in their exploitation of the land and people.

All across Latin America the teachers, lawyers, labor unionists, peasants, and *barrio* women are continually speaking out, demonstrating, organizing, and confronting the power structure. Increasingly, women are being seen by the Left as political partners. If the movement for peace and justice is to succeed in Latin America, the universality of women's issues must be acknowledged as crucial for revolutionary change.

"...teachers, lawyers, labor unionists, peasants, and barrio women are continually speaking out, demonstrating, organizing, and confronting the power structure. Increasingly, women are being seen by the Left as political partners. If the movement for peace and justice is to succeed in Latin America, the universality of women's issues must be acknowledged as crucial for revolutionary change."

There are positive ways to help the women in Latin America achieve self-determination and freedom. Educate yourselves and your community on the role the U.S. plays in perpetuating the injustices. Write letters to President Reagan, Representative Fuqua, Senator Chiles, Senator Hawkins, the government leaders of Honduras, El Salvador, Chile, Argentina, Israel and Guatemala. Denounce their support of repression. Urge our representatives to deny military assistance to human rights violators. Get involved in Amnesty International, Citizens for Peace and Justice in Central America, the Tallahassee Peace Coalition, or Women's Peace Caucus. Use your gift of citizenship and privilege to secure rights for our sisters.

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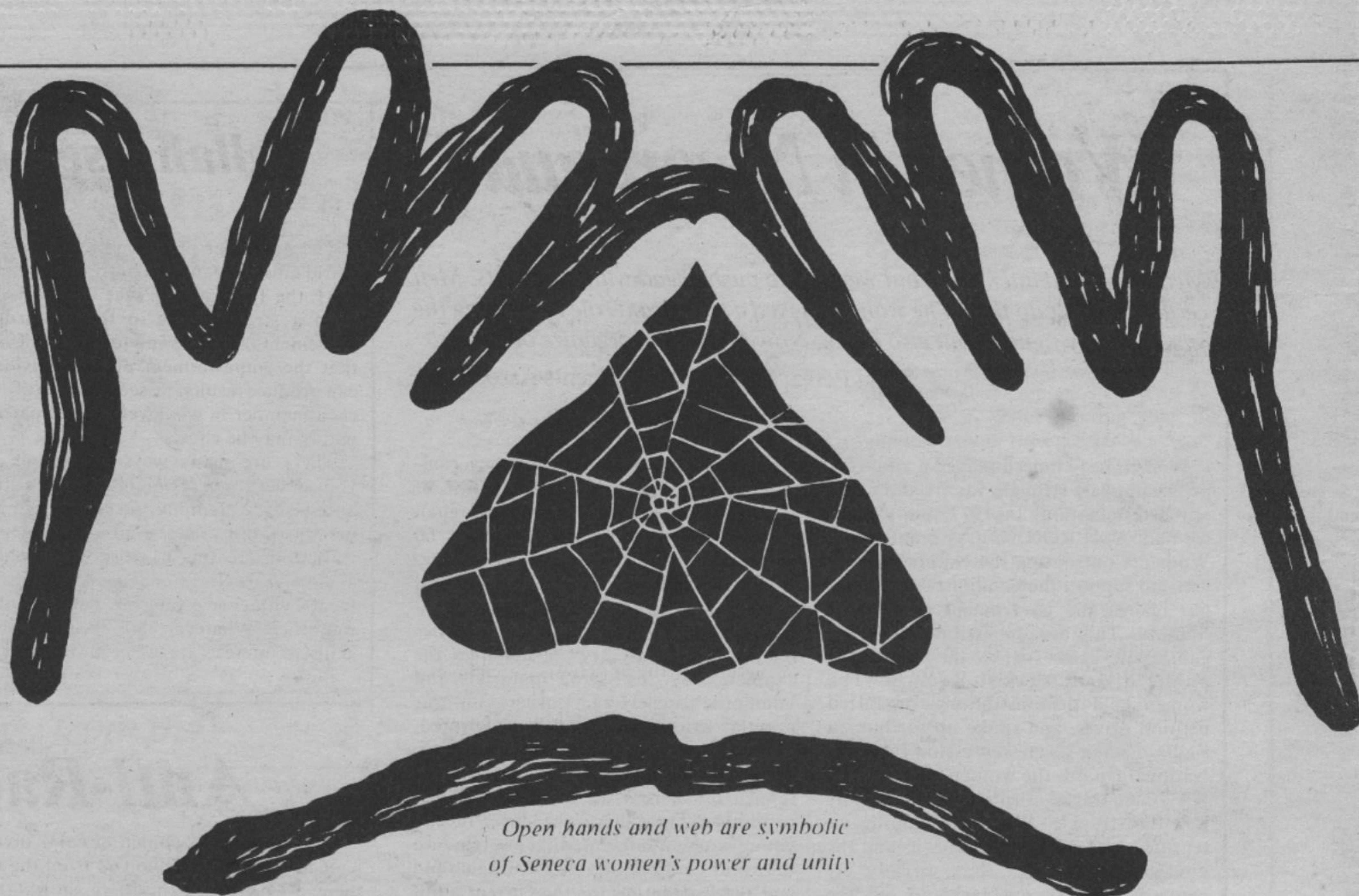
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"I want to say very strongly that having women's actions, in my view, has got nothing to do with excluding men. It's got to do with --for once, just once-- giving women a chance, including women. It's so women -- who've been kept out of politics and all walks of life for so long, who have been pushed back into the home and been told that they can function in one small closed-in area to do with children and nuturing -- can come out of those areas and take part in politics and actually begin to affect and change the world and that's Why Women...It's positive. It's so women can get together. Women have been so isolated as individuals for so long. They've had to struggle to join together and work on issues. This way women can join together and find their strength; and it's essential at this point in our history that women's strength is utilized and seen and ...is regarded as important."
 --Katrina Howse, Greenham Peace Encampment member



Open hands and web are symbolic of Seneca women's power and unity

Women For Peace Past and Present

For some historical perspective, here are some events and women that have paved our way:

- | | |
|---|---|
| <p>1600 - Iroquois women refuse sex or childbearing until warfare ceases.</p> <p>1659 - Mary Dyer hanged on Boston Common for refusing to renounce Quaker practices.</p> <p>1848 - Seneca Falls Declaration of the Rights of Women.</p> <p>1850 - Harriet Tubman, former slave, initiates Underground Railroad, leading many slaves to freedom.</p> <p>1853 - New York Women's Rights Convention. Speakers include Sojourner Truth, Lucy Stone, Ernestine Rose, Susan B. Anthony, Charles Burleigh, William Lloyd Garrison, and Lucretia Mott.</p> <p>1865 - Sojourner Truth, former slave and widely respected abolitionist, successfully sues a streetcar conductor who had refused services to Black passengers.</p> <p>1837 - Angelina and Sarah Grimke, and Lucretia Mott. Quakers active in the women's rights and civil rights and peace movements, organize Philadelphia Female Anti-Slavery Society.</p> <p>1892 - Ida B. Wells, a Black woman from Memphis, initiates anti-lynching campaign among Black people.</p> <p>1893 - Publication of Lois Waisbrooker's novel <i>A Sex Revolution</i>, in which men agree to change roles with women for fifty years as a social experiment, the object being to abolish war.</p> <p>1912 - Women organize textile workers' strike in Lawrence, Massachusetts, formulate slogan, "We Want Bread, and Roses too!"</p> <p>1915 - Charlotte Perkins Gilman publishes <i>Herland</i>, a feminist utopian novel.</p> <p>1917 - Jeannette Rankin, first congresswomen in the U.S., votes against U.S. entry into World War I.</p> <p>1923 - Three women, Jessie Wallace Hughan, Tracy Mygatt, and Frances Witherspoon, found War Resisters League.</p> | <p>1930 - Mohandas Gandhi leads Dandi Salt March. Sarojini Naidu, a woman Indian poet, leads nonviolent "raid" on Dharsala Salt Works, considered the turning point in the Indian Independence struggle.</p> <p>1958 - Barbara and Earl Reynolds sail their boat into nuclear test range to protest nuclear testing.</p> <p>1959 - Marjorie Swann climbs fence at Omaha Missile Base in protest against nuclear policies.</p> <p>1960 - Martha Tranquilli, a nurse, serves a year in prison for refusing to pay federal war taxes.</p> <p>1961 - Women Strike for Peace begins as a one-day strike by "housewives and mothers" against the nuclear arms race.</p> <p>1962 - Fannie Lou Hamer, a Black sharecropper, attempts to register to vote in Mississippi.</p> <p>1963 - Black women protest against their role in the Student Nonviolent Coordinating Committee (SNCC).</p> <p>1963 - Freedom Summer in Mississippi.</p> <p>1966 - Publication of Barbara Deming's <i>Prison Notes, Revolution & Equilibrium</i>. (1971) and <i>We Cannot Live Without Our Lives</i> (1974).</p> <p>1969 - Women Against Daddy Warbucks partially destroys draft files at 13 draft boards in Manhattan.</p> <p>1977 - First National Conference of Women for Racial & Economic Equality.</p> <p>1980 - Women's Pentagon Action.</p> <p>1980 - Native American women lead the "Longest Walk" from California to Washington, D.C. to protest forced sterilizations.</p> <p>1983 - 92 U.S. churchwomen attempt to enter Honduras to hold prayer, and vigils outside U.S. military bases.</p> <p>1984 - Over 100 women block entrances to NY Stock Exchange as part of a "Not In Our Name" campaign to protest corporate crimes against women all over the world.</p> <p>1984 - Differently abled women demonstrate for bus accessibility.</p> |
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Compiled by Cyndi Craig and Moonglow from *Reweaving The Web of Life*



Seneca

In a conservative, mostly Republican, area of upstate New York, there is a strong women's peace encampment. The women have come from all over the country to maintain an ongoing physical presence at the Seneca Army Depot, a major site for nuclear weapon deployment to Europe.

These women have been at Seneca since July 4, 1983, when they organized several days of demonstrations and civil disobedience. During the days of protest, there were 62 arrests, 268 army detentions, two fugitive warrants, and five days of confrontation with local townspeople. Many well known feminists, such as Barbara Deming, Grace Paley, Sonia Johnson, and Bella Abzug, participated in the actions. Five hundred women made camp on the first day of protest, July 4. The protests continued into August, when 1700 women marched from a state park to the Depot gate. Two hundred and ten women were arrested after they climbed over the fence.

Seneca is not only an important storage site for the Army. It is important in its historical significance for women. The women of the Iroquois nation, living in the area around 1600, held a successful "Lysistrata" action, refusing sex or child-bearing until unregulated warfare ceased. Harriet Tubman, leader of the Underground Railroad, used this area as a destination for the slaves she was leading to freedom. And, in 1848, Seneca Falls was the site of the Declaration of the Rights of Women, organized by Susan B. Anthony and Elizabeth Cady Stanton.

Women of all ages and backgrounds have visited the camp, including religious workers, international women activists, Pittsburg steel workers, and Kansas farm women. They have joined together to call for peace and justice: "We come to Seneca to confront the military at its gate and to live our vision here and now. The first-

Women Rising in Resistance

Stories by Elaine Roberts

"The first-strike weapons shipped from here are another expression of the violence present in rape, in racism, in hunger. Our power is our refusal to cooperate with the death dealers."

strike weapons shipped from here are another expression of the violence present in rape, in racism, in hunger. Our power is our refusal to cooperate with the death dealers. We accept neither their bombs, nor their assumption that hatred and destruction are the only tools for change. As we struggle through our differences, we assert our right to create a world of peace and justice. Through education, civil disobedience, and the evolution of community, we work to transform the world into a place where life is respected and celebrated in every action."

The group of women that organized the camp bought a 53 acre piece of land adjacent to the base and prepared the camp for living. They are now in the process of renovating the house that is on the property. About ten women continue to live at the encampment, using it as a physical "homebase" to call attention to the preparations for nuclear war that are taking place at the Seneca Army Depot. They also are making efforts at reaching out to the people in the community surrounding their encampment, many of whom felt hostility toward the protestors. The depot employs about 1,070 civilians, who take home about \$18 million annually in salaries. Four hundred eighty-five military person-



nel are employed at the depot and many military families live within the depot's gates.

The Seneca women have planned actions for this summer, beginning in July with a series of Independence Days, "independence from rape, independence from injustice, independence from war." They call upon women to plan workshops on the land during this time on feminist issues, "or whatever you are interested in." They also would like women to join them

this summer in working on the land or on their newsletter, which goes out to over 5,000 individuals and organizations. During the first week in August, the group will hold actions to commemorate Hiroshima/Nagasaki Days, and asks women to join them at that time also.

For more information on the Seneca Women, write to them at: **Women's Encampment For a Future of Peace & Justice, 5440 Rt. 96, Romulus, New York 14541, or call (607) 869-5825.**

Greenham

The rise of women's peace camps is a response to the need to build a women's community of resistance - one in which we reject the patriarchy's interpretation of "equality", and affirm our visions of a world without war and injustice.

In 1980, the Women's Pentagon Action was one of the first actions to draw clearly the connections between patriarchy and violence against women and violence against the earth, and the racism and sexism inherent in the Pentagon's policies. Though women had been trying to draw those connections for a long time, it was

the first women-only action at the Pentagon that drew a lot of women from all over the country. Thousands of women wore scarves and ribbons around the Pentagon, blockaded entrances, and tied up traffic around the Pentagon. It was a spawning ground that caused women to go back to their communities and organize women for peace from a feminist perspective.

In 1981, about 40 women walked from Cardiff, Wales, to Greenham Commons Air Force Base in England, a distance of about 125 miles. On their walk, they talked to people in the towns about the Cruise

missiles and the dangers of the arms race. When they reached the base, to create media interest and public awareness, some of the women chained themselves to the gate of the base. Other women on the walk demanded a public debate with the Ministry of Defense about the location of the nuclear weapons in Great Britain. The Ministry refused debate and the women stayed at the base, becoming a permanent presence. Thousands of women joined them over the next year.

The women at Greenham have blockaded the base, obstructed military traffic, entered the base over and under the fence, danced on the missile silos, painted peace graffiti on spy planes, organized, debated, and educated people on the Cruise missiles and the arms race all over the world. They've been arrested, evicted, abused, and they keep coming back to maintain their presence. The Greenham women have inspired the rise of women's peace encampments internationally and have generated women's actions everywhere.

One of the founders of the Greenham camp, Helen John, spoke at a Women's Peace Caucus meeting last October inspiring us with her courage, humor, and strength. She spoke of what it was like to live in a country that was under U.S. military occupation. The United States has 105 military bases in Great Britain. It is a constant reminder of the danger to our planet. The Greenham women are still there, with bits of plastic for their tents, in the rain and in the winter. They get evicted and the government brings in the bulldozers. The women wait until they leave, and then come back. They are making sure the issue won't fade from our consciousness.

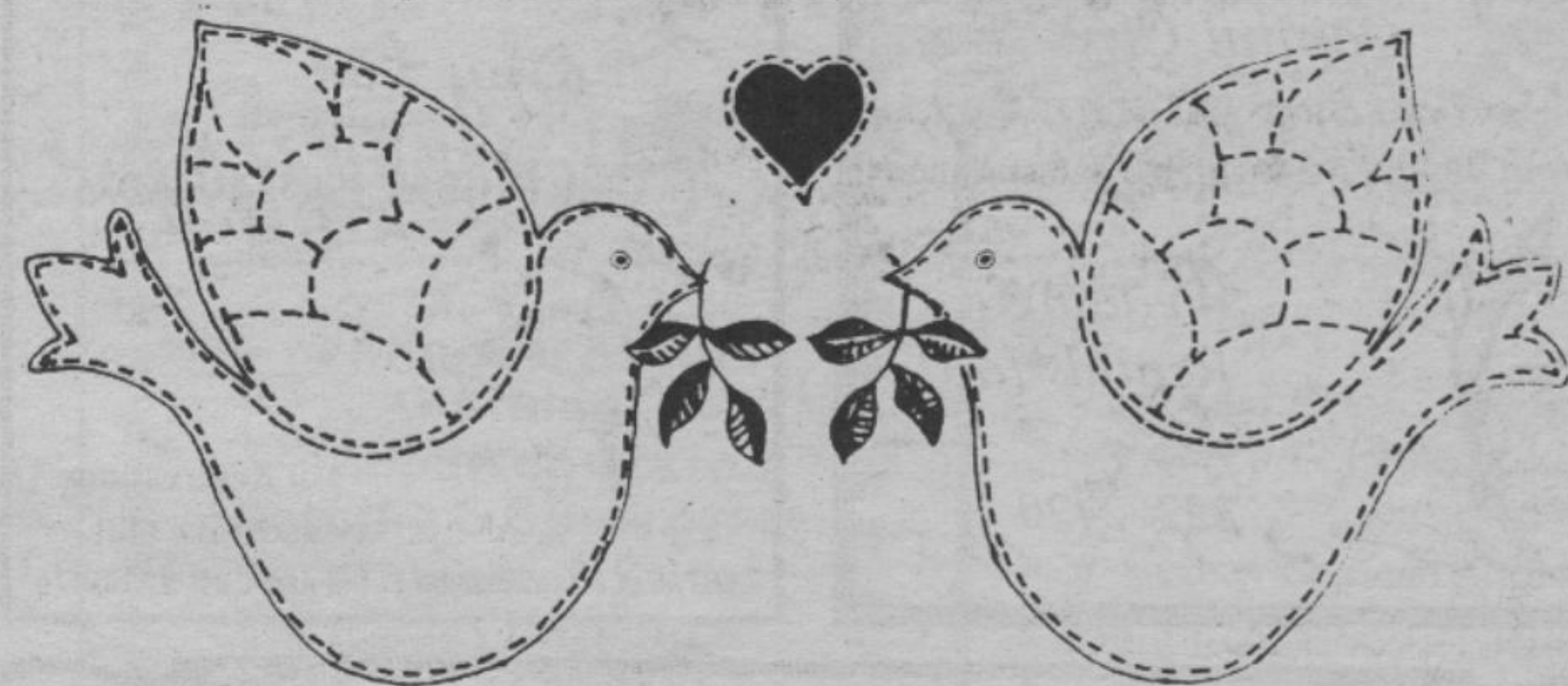
A group of Greenham women have tried

recently to gain an injunction in the U.S. courts that will hold the Cruise deployment to be in violation of international law and the U.S. Constitution. The decision to accept these weapons was made at inner cabinet meetings of four British ministers in 1979. It was a totally undemocratic decision, and has never been voted on in a full Parliament. A U.S. judge recently threw the case out of court, but the women are regrouping for a new strategy. Whatever it is, it will be politically acute and creative.

In the United States, the emergence of women-only actions in recent years began with the aforementioned Women's Pentagon Action. There have been women's peace camps in Minnesota; Seattle, Washington; and Seneca, New York. Seneca is the only camp currently active in the U.S.

Tallahassee activists participated in the Savannah River Plant which produces weapons grade plutonium and is the producer of all plutonium for all nuclear weapons in the U.S. It has been the site of protest since 1979, and for the past two years has been the site of summer long women's peace camps.

Women in Europe, Australia, New Zealand and the Phillipines, have been seeing the importance of women-only actions and becoming empowered by confronting the ultimate symbol of the power structure patriarchy's ability to destroy the planet. By standing with our sisters all over the world, we challenge the fears and lies that have led us to the abyss of nuclear destruction. We cannot separate feminism from the desire for peace in formulating positions on the arms race. The two, feminism and peace, are integrally connected.



A woman-initiated event, the Ribbon Project, will be held at the Pentagon on August 4 to commemorate Hiroshima/Nagasaki Days. Fabric panels, tied and sewn together, will be used to wrap the Pentagon on this day. More than 6,000 fabric panels have been crocheted, embroidered, drawn, printed, stitched, slikscreened, or embellished by individuals and groups across the country. Over 300 have been contributed by Floridians, including several from Tallahassee. Each panel is a different and highly individualistic interpretation of the theme, "What I cannot bear to think of as lost forever in a nuclear war." The panels will be used to surround the entire Pentagon complex, the universally-recognized symbol of American power. If you would like to attend the demonstration in Washington, call Elaine Roberts at 222-5845.



Abby, Ananda, and April on the Capitol steps.

Women's Peace Caucus, from p.4

E: I've seen a lot of growth in the organization to draw people in. There's still a lot lacking, but I feel that Women's Peace Caucus (WPC) has been a real impetus and opened some eyes. There is room for feminists within that organization. Also, the fact that we are talking solely about the Peace Coalition highlights the fact that it's one of the most important forces for peace in our community.

M: Getting women involved in political activism is a different thing than getting men involved because they have to overcome a feeling of powerlessness. That's unique to an oppressed group. I've never succeeded in explaining to a man why women doubt themselves in a way that men don't seem to.

What women are praised for doing has nothing to do with taking power in the public arena. As a rule, they're supposed to be homemakers, faithful to their husbands, good mothers. The sort of community activities they are expected to perform are cooking for benefits and secretarial work. Now, they're supposed to work outside the home, but again, most likely not achieve as much power or income as men in the work place. They're certainly not expected to be great thinkers or great motivators of other people, speakers, great leaders. We just don't think of women in the same way and women don't think of themselves in the same way.

V: I think in this particular context the women are different from what Margie described. The women are more conscious and the men are more conscious. The oppression is much more subtle. What's happened in the peace movement is that men know the way they're supposed to talk and how to act and what they're supposed to think.

H: When women are around.

V: When women are around. But it's very difficult for them when they get in a situation when they're feeling pressure and they have control, to transcend that power that they have and let it equalize more. I would sit at meetings where I would make a comment and the facilitator, who was a man, wouldn't be able to tie into what I was saying and would immediately move on to another man and then pick up and encourage that male statement. It wasn't because what I had said was so insignificant. I really didn't feel that.

E: I don't see how a true disarmament is going to take place without getting at the root causes. I didn't see any of the male-oriented groups, locally or nationally, looking at the real root causes of war or violence. You're not going to have a non-violent revolution without incorporating feminist consciousness into the whole - how women are treated in society, how women are treated in war.

H: When you see film clips of the missiles on their railroad cars going to and fro and the men out cheering, it looks like a little boys' game. You can see the missing thing is the women. They really seem to be having such fun with these huge phallic things.

V: Like Helen Caldicott's new book, *Missile Envy*.

L: Caldicott had a perception of what the problem is and what are the symptoms. You can miss the whole trip if you just deal with the symptom.

M: She made the point that the real war isn't between the Pentagon and the Kremlin, but between the different branches of government.

L: Just what is the problem? Is war the problem?

E: The WPC started in December, and when she (Caldicott) came in January, there was this influx of feminine energy in

the community and it was really exciting. We ran around saying "Take the toys away from the boys." It seemed like the right time.

o o o

E: The WPC started when Linda Gilbert and Debi Powers started asking all the women they knew to come to a meeting. About 30 women showed up.

M: It was exhilarating.

E: It was real high energy, we were popping off ideas for what we would like to see happen. It really started out as support and education. We had a lot of ideas for actions, but it was real important for us to feel the support. We felt close right off the bat. We finally had a safe space to say things like "I'm not an expert on the issue - I don't even know what a warhead is," "I'm scared to death to speak in front of a group of people," "I don't know how to call the papers, what do you say to them?" People felt the meetings were a real safe place to develop those skills. They could own up to the things they didn't know how to do, ask questions, not take a back seat.

V: They felt like they would be listened to if they didn't have all that information.

Maria called up and said, "I've been listening and I've heard no women call up. It's so condescending for these people to say this and it's really bothering me. I think you're wonderful and I support what you're doing". Ira and the woman weren't saying anything, but later we found out they were just catching their breath and drinking it in. It was making them feel so good. Maria hung up and cried. She felt so nervous but she felt she had to do it. She came to a WPC meeting that night, euphoric about the experience.

L: It's given me an opportunity to be a facilitator, or getting a group together and be active. I can practice some of those leadership qualities that are within me but I don't always exercise.

And if you fuck up, nobody is going to jump on your case and make you feel stupid. They'll say "It's okay, and we'll help you along, and thanks for doing it. Next time you'll do better" - not even saying that, just kind of knowing it.

o o o

M: I think the men were impressed that we had so much success in our organizing efforts.

"... there was this influx of feminine energy in the community and it was really exciting. We ran around saying 'Take the toys away from the boys.'"

M: One of the most exceptional things about this group has been that we've learned skills by sharing them. We have a different facilitator at meetings, as well as someone to take minutes. We're doing a program now where we're going to have a speakers' bureau, and we have some women who are used to speaking in public, and some who have never done it are going to go along and be like the number two (sic), and learn how to do it themselves. The important thing is that we only learn certain skills by having the opportunity to learn and make mistakes in a setting where you don't feel like a fool. This group has been marvelous for that. Remember when Maria called in on that talk show and she came to the meeting, and she was so proud of herself?

E: Ira Shorr and this woman, who was traveling around giving workshops on peace, were doing a radio talk show. The phone-ins were getting real vicious and they were really put on the hot seat. The attitude of the callers was condescending - and they were all men - telling this woman that she was a nice little grandmother, but you don't know what the real world is.

E: And I also think they were glad to see us start. We needed another peace group in town to do the kind of things they weren't able to do.

H: When we were doing the voter registration we had this incredibly long list of volunteers, and groups were calling to see who we could find to help do the booth and it was, like, "wow!" (sic) We were the ones who somehow had it together.

At first it was, "What are you doing? Exactly what do you do at those meetings?" We even got a letter saying here's some suggestions of what you might do.

E: Projects, real task oriented. They didn't quite understand the support aspect.

V: Well, they were the parent group from whence this child came forth!

It's a smaller organization. The Peace Coalition would have new faces, new faces coming in and out of it all the time. When an organization functions that way, it loses its sense of community. There's always new people that have to be acclimated, old people moving along. In the WPC there are new faces, but the new face is incorporated into the group because it's smaller and more stable. If I miss three months and

-see WPC, p. 9

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Among Friends: Commentary by Margie Menzel

We're among friends, right?
For the past six months, writing for the *Tallahassee Democrat*, I've been dealing with a much larger and more varied audience than reads *Spectrum*, and that has meant writing to persuade. A simple premise, such as that which states that a nuclear holocaust may occur at any moment, must be proven and reproven, and talking to the *Democrat* readers about despair just hasn't struck me as the best way to turn them into peace activists. So I haven't done it.

But no one reading this issue of *Spectrum*, I'm sure, is likely to require much convincing that our danger is real. Many of you have done peace work already, which means that you've also given some hard thought to whether or not there's any point in doing so. And I, in consequence, am on the receiving end of a brief and much-needed vacation from being so bloody upbeat about how people can save the world if they'll only get involved.

I'm not always certain that's true. Despair is tricky. It affects all of us, but in varying ways. One reads articles, for instance, about a wild and decadent genre of youth culture whose members describe The Bomb as the impetus for nihilism, drugs, sexual promiscuity and punk music. There are cases of grade school children whose suicides have been attributed to nuclear despair. There are epidemic proportions to our society's problems with alcoholism and drug abuse. Why buy insurance? Why finish school? Why finish life?

Or, conversely, why bother to play the humanitarian? Why go in for fruitless missionary work? Why not hoard one's resources, stockpile the world's goods in one's personal castle, and pursue individual success?

The thing is, I think there is a despair that all people feel about our collective fate, and there is a despair that is unique to women. Which gives us an important perspective.

The despair common to everyone is that it may already be too late. The planet is virtually mined, and every day that passes sees the production and deployment of more and worse danger. The power of the world is in the hands of maniacs who are perfectly happy to deny their countrymen and women the most basic necessities of life and liberty in order to build instruments of death. Even if the judgement of our leaders was sound, the intricate interweaving of nuclear warfare is not; an accident could happen in the next moment.

We are in terrible, terrible danger. Once in a dark mood, I unloaded a diatribe along the lines of the above upon a good friend who refused to be dismayed. "Look at the long view," she said. "It might be a good thing for the rest of the universe if we blow ourselves up. We're a violent and bloody species. If we survived, we'd probably go to other planets and colonize them, the same way we do to other countries now."

This struck a responsive chord in me, although I did not agree with it, for I had already acquired the habit of training a writer's objective eye on my own behavior. Whenever something I was planning to do aroused a question of ethics, I'd pretend that I was reading, in the third person, about someone else. "She left earlier than anyone, mumbling about something else to do." "She decided she was too tired to go to class." "Margie did not care, at that moment, whether or not her friend's feelings were hurt." Stated in such terms, my individual behavior could always be fairly evaluated and thus controlled.

By the same token, my friend's words gave me a new way of looking at my sense of collective morality. I began to pretend that I was a Martian, or perhaps the inhabitant of a far more distant planet, reading some future history text on the late and much lamented planet Earth. "Naturally," I thought, "Ronald Reagan would have been the most powerful man in the

world. Of course we'd have been madly building bombs while our fellow creatures suffered and starved. *What else* but that the inhabitants of a planet on the verge of suicide should be willfully blind to reality?" Dramatic inevitability, I suppose.

The telling point here is that women do not really require masquerading as citizens of distant galaxies to achieve an outsider's perspective. We have that already. We stand outside the world's power. We stand beyond the world's goods. It has been our legacy, therefore, to view with a jaundiced eye what men have created with the resources and riches they have denied to us.

The world's ways are neither feminist nor feminine. Susan Griffin, in her writings about pornography, has described sexual violence as the triumph of male technology and masculinist culture over a female Nature. More concrete, perhaps, is the documentable fact that poverty is being feminized: by the year 2000, it's projected, nearly 100% of families below the poverty line will be headed by women. "Feminine" professions, traditional women's work like child care, are paid little and respected still less. To most men, the education, health care and rearing of children are secondary forms of work. If that.

Male chauvinists have always devalued the human priorities of women, especially that of pacifism. Take the Sixties radicals - women who pushed strollers and bore "Mothers for Peace" placards were disregarded and excluded nearly as much by the men who controlled the New Left as by the men who controlled U.S. foreign policy. To identify with the mothers of Russian soldiers was sweet, no doubt, but not very likely to land one on an SDS (Students for a Democratic Society) steering committee.

But women, having little stake in masculinism, have made an important departure from New Left thought, not to mention from the precepts of the ruling

class. They have rejected and will continue to reject any limited means of putting a stop to nuclear war. New Left thought is not radical enough for women. Does any woman who has done the typing and mailouts, while the men puffed their pipes ad waxed profoundly on Marx, really believe she'd fare much better with male lefties in power? Check out most socialist revolutions, and you'll see what I mean. The women go on doing the shitwork in addition to their new jobs in factories or on tractors, and the men go on building bombs. Women's prioritization of human connection has been ignored in favor of that which best promotes economic and political development, the latter always resulting in the production of more weaponry by "revolutionary" government.

Hardly the greatest departure from those schools of thought which have led us to the nuclear brink!

The despair of women is the despair of those who have paid with their suffering and enslavement for that which endangers us all. We have not created the weapons; we have had no say, but on our backs those weapons have been built. We live in poverty for the sake of bombs. We watch men abandon the care of the young and the aging, which we still shoulder, in order that nothing hinder them in their rush toward death. They have the power. If their own lies mean so little to them as to take such insane risks, how can we assume that they value ours at all? Or our children's? Or our elderly parents?

Like Martians, like the child who alone perceived that the emperor wore no clothes, women have not much stake in maintaining The Lie. We are not benefited; we are not blind. Our collective relegation to reproducing and nurturing the human race has given us sanity in place of sanction.

If the planet is to be saved, it is women who will lead the way.

Women's Peace Caucus, from p.8

come, I always feel welcome. If you don't have time to work on projects you are still welcomed into the group and what you say is still valid.

M: It's more like an affinity group. We socialize together. Just a few weeks ago we had a potluck and a sweat.

H: It's amazing to be at a meeting with just women and how much women facilitate themselves. Women don't feel that

they each have to hear their voices say the same idea. Men will re-state ideas just to hear. "How does it sound in my voice?"

M: It's much more energizing to do it our way. I find most other meetings draining, and I come home and I'm whipped. Maybe it's the way we structure meetings. We include songs, maybe meditation.

H: To go to a meeting about nuclear war, and it's such an intense issue, and to

have this feeling of how easy it is to get along, how easy it is to work together after a meeting, is like a seed of hope for the whole world. You don't feel so hopeless.

M: It's not just a question of what we think, but if we're going to be at all successful at disarmament, even alone a nuclear freeze, we need to politicize and motivate vast numbers of people and it cannot be done without women. It's not just a question of how a few women with a

little feminist politics perceive themselves, but people with no power.

Women are motivating themselves because they don't see any choice. Maybe it's a dumb thing to say that we feel more in common with the mothers of Russian soldiers than with the men who are building the bombs in our own country. Yet, whatever it is about women, I think they're ready to get over what holds them back, because this issue is so vital.

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Fly Away Home

I bought Marge Piercy's latest novel, *Fly Away Home*, out of habit, not because I was attracted by the synopsis on the book jacket. She has never disappointed me, but I began to wonder whether there would be a first time after all. "Daria Walker ... whose greatest pleasures are her home and family - and who loves her husband deeply - is devastated to learn he wants a divorce. Now she must put her life back together." Big deal, I thought. If I have to sit through another feminist blow-by-blow of a woman learning that she really can change the oil in her own car, I'll throw it across the room.

But I was wrong, of course. Piercy is a big writer, and *Fly Away Home* has as much scope, as much drama and danger, as any of her previous books about poets, terrorists, or karate black belts. Daria Walker is a big character in a big book.

Fly Away Home interweaves Daria's personal story with a jolting tale of suspense and political power. As a result of her husband's rejection, Daria learns not only how to be self-reliant, but how to break out of the innocent malleability that has made her ... yes, a slumlord. She also achieves a success as a minor detective, exhibits a great deal of courage, and beans a bad guy with a brick. You'll love her.

As for Piercy, she keeps getting better, and that's saying a lot by now. She's bold; she's imaginative; she's lyrical. She has both a passion for detail and, increasingly, a masterly grasp of the big picture. Listen to this:

"She tried and tried to be rational, to tear herself free from the pain. She was like wolves she had read about who were killed by putting a little blood on a very sharp knife. The wolf would lick the knife and keep licking it until it had cut off its own tongue because of course the knife would continue to be covered with blood. The wolf would then starve to death or bleed to death. She must tear herself from the cold bright knife and walk away."

by Margie Menzel

Re-weaving the Web of Life: Feminism & Nonviolence
Edited by Pam McAllister

A collection of essays indispensable to the peace movement's body of literature. This volume of writings is by feminists who approach the issues of peace from many different perspectives, but all are absolutely committed to non-violence. Indeed, this book enlarges and expands the use of non-violence as a tool for true revolution.



My country Is The Whole World - An Anthology of Women's Work on Peace & War
Cambridge Women's Peace Collective

This anthology is made up of selections from women from many different countries and sources. The poems, letters, essays, pamphlets, journals, and songs of women span the centuries. There are the voices of British, Irish, U.S., Latino, Vietnamese, South African, Japanese, and Pakistani women. This book celebrates their courage and asks the hard questions we need to face to survive. Do women, through economic dependence on men, loyalty to men, and in their silence, collude in war? Are we in some way less aggressive than men? In blaming men, as some writing on patriarchy does, are we avoiding our share of the responsibility? How do we advocate non-violence without lapsing into a weak passivity? The Collective that created this anthology has found women's voices that would have otherwise been lost. The many drawings and photographs are extremely beautiful.

Greenham Women Everywhere - Dreams, Ideas, Actions From the Women's Peace Movement

Alice Cook and Gwyn Kirk
This book is a compilation of voices from Greenham Common Women's Peace Camp. In it, different women describe their dreams, explain their ideas and experiences, and express their fears, optimism, and vision. The title comes from the realization that more and more women are acknowledging their fear of nuclear weapons and gaining confidence to take action. As the authors state in the book, "This is a struggle not only for survival, but for a life worth living - a life not continually overshadowed by the very real possibility of annihilation through nuclear war."

Available from South End Press, 302 Columbus Avenue, Boston, Mass. 02116.

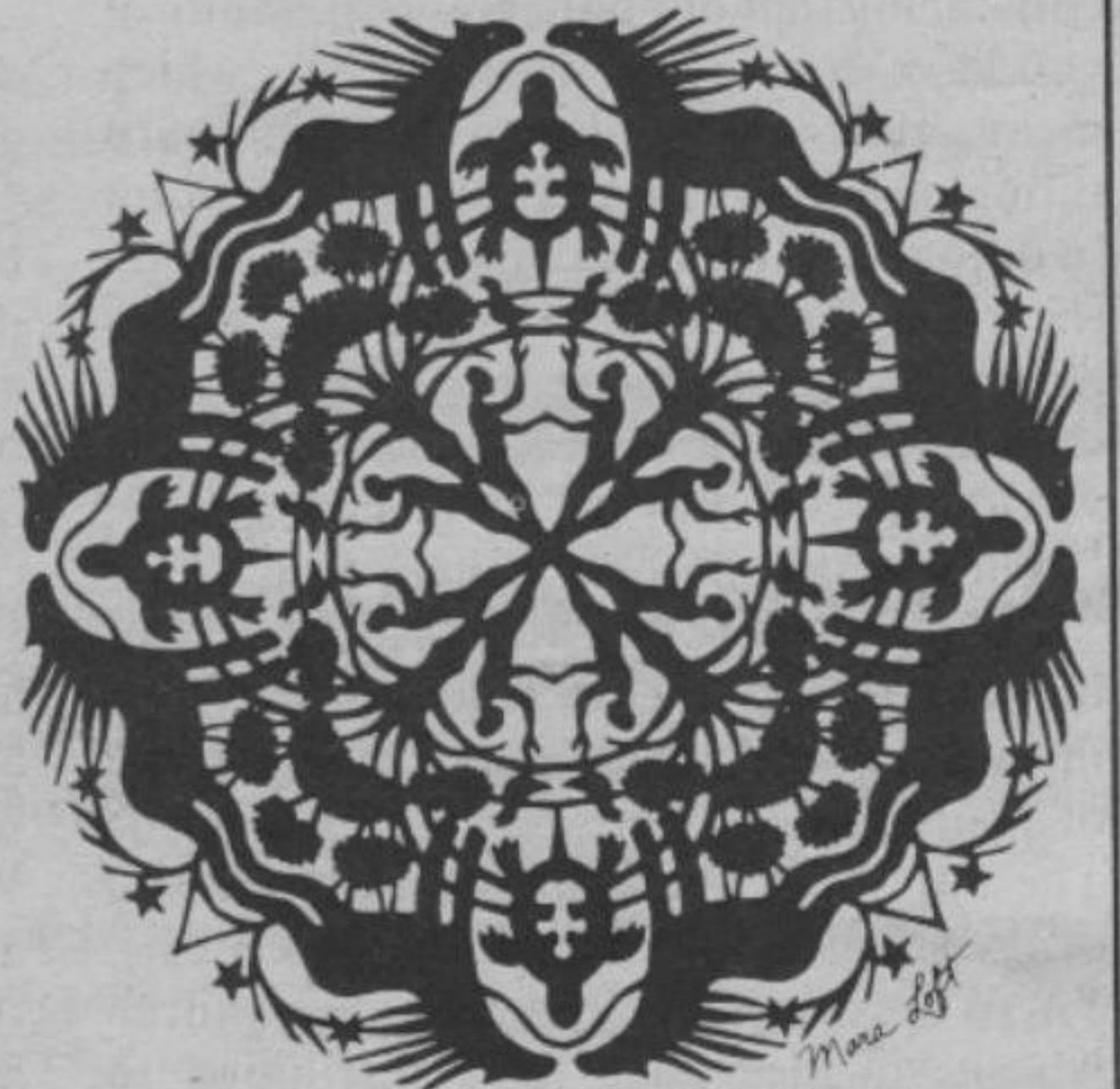
What Kinds of Guns Are They Buying For Your Butter? A Beginner's Guide To Defense, Weaponry, & Military Spending
Sheila Tobias, Peter Goudinoff, Stefan Leader and Shelah Leader

This book is written in clear language that the layperson can easily understand. The authors believe that the citizenry should have a general familiarity with the weapons of war, and that knowledge of these weapons is empowering to the public. They demystify the weapons (explaining their size, effects, and cost), and address the issues relating to the process of the decisions to develop the weapons, and if we are getting enough "defense" for our dollars. The book is highly recommended as a starting point in forming one's own opinions about the military-industrial complex.

Despair & Personal Power in the Nuclear Age

JoAnna Rogers Macy
This book is an invaluable resource for learning how to deal with the planetary crisis in ways that release energy and vision for creative response. It focuses on overcoming patterns of avoidance and psychic numbing, and building compassion, community, and commitment to act.

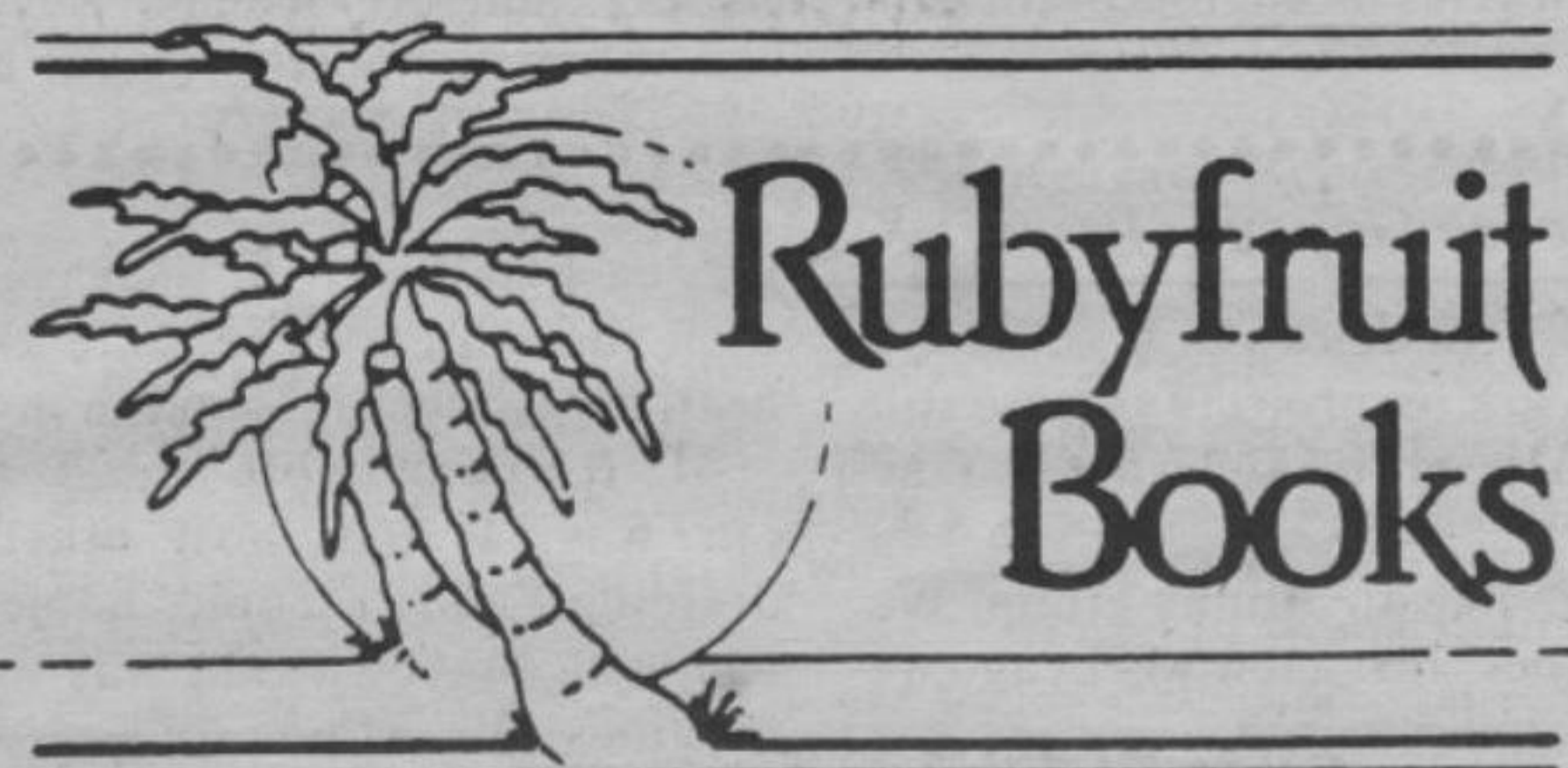
Despair and Personal Power in the Nuclear Age



Joanna Rogers Macy

Parenting For Peace & Justice
Kathleen and James McGinnis

This book focuses on the involvement of families in social action. It is especially helpful in that the McGinnises translate their philosophies into "how-to" methods of practicing social change in their everyday lives. This book is written from a Christian perspective, but is applicable to all who seek peace and justice.



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Peace Pilgrim by Carol Kresge

Peace Pilgrim was a very special woman, whom I was privileged to meet. But I almost missed the opportunity. I was tired; I had just run a marathon and wasn't sure I wanted to sit through a talk from someone I knew nothing about. Yet something inside said "go", and I listened. I can still see her eyes twinkling, and hear her laughter and excitement. Now, when the going gets rough, I reach for her little booklet *Steps To Inner Peace* to remind me of what's really important in my life.

In 1953 she felt inspired to walk a pilgrimage for peace, a traditional journey undertaken on foot and on faith. It was her opportunity to talk to people of peace, and from then until her death in 1981 she walked over 25,000 miles.

Her message is simple yet profound. "This is the way of peace - overcome evil with good, falsehood with truth, and hatred with love." Peace begins with each of us in our own lives, because the world situation is simply a reflection of our personal situations. The more peace we can create in our own lives, the more we can reflect into the world around us. So she concentrated on encouraging inner peace as a step toward world peace.

Her method employs four preparations, four purifications and four relinquishments. I've worked mostly with the preparations, and would like to share these as an introduction to her teachings.

- Adapting a right attitude towards life.

This means getting down below the surface of life and facing it. It means regarding problems as opportunities, they have a purpose in life and they provide inner growth through our efforts to solve them. We don't grow in easy times, we grow by accepting and rising to meet our challenges.

- Bringing our lives into harmony.

There are basic laws that govern life that are generally accepted. To live in harmony with them is to bring peace into our lives, to disregard them is to create difficulties for ourselves. Inner peace is created from living what we believe. Gandhi integrated all the parts of himself by always doing what was right, not what was convenient, or accepted, or expected. The more we bring ourselves into harmony and live according to the light we have, the more light we will be given.

- Living our place in the life pattern.

Each of us is unique, with a unique gift to offer the world, a special place in which to give. By going within and being receptive, we can discover our place. By giving priority to doing the good things we feel motivated to do, we can begin to fill our place in life and begin to find peace.

- Simplifying our lives.

Many of us have cluttered our lives with possessions we no longer need and instead of owning them, they've begun to own us. One step towards inner peace is to create harmony between our inner and outer well-being - to make our wants our needs, to begin to gain freedom through our simplification.

Steps To Inner Peace is available free of charge from **Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92344.** *Peace Pilgrim* is available from **Fellowship of Reconciliation, Box 271, Nyack, NY 10960.** Peace can begin with each of us. May Peace be with you.

Directory

In addition to the Tallahassee Peace Coalition, there are a number of other groups working on different aspects of world peace and justice issues. Listed below are the contact persons of each group. We recognize that each group plays a part in the combined effort needed to realize our goal of Peace on Earth.

Agape House - Howard Goeringer, 3247 Thames Dr., Tallahassee, FL 32308 893-4022.

Amnesty International - Maxi Szinovacz, P. O. Box 186, Tallahassee, FL 32302 575-9781 or 644-1839.

Bread for the World - Mary Hardison, 3125 Briarwood, Tallahassee, FL 32303 386-5303.

Center for Participant Education - Marcia Northcutt, CPE, 251 Student Union, FSU, Tallahassee, FL 32306 644-6577.

C. K. Steele Anti-Apartheid Committee - Musa or LeNorris Jugger, 1303 Old Bainbridge Rd., Tallahassee, FL 32303 224-3263.

Committee in Support of the People of El Salvador (CISPES) - Geoff Smith, CPE, 251 Student Union, FSU, Tallahassee, FL 32306, 644-6577 or 224-2078.

Common Cause - Brian Lupiani, 607 McDaniel, Tallahassee, FL 32308 222-8993 or 644-4203.

Conflict Resolution Group - Pat Seery, 1053 Myers Park Dr., Tallahassee, FL 32301 878-6400.

Interfaith Peacemakers Association - Ross Flanagan, 878-3620, or Mary Hardison, 386-5303.

Peace Studies at FSU - Dr. John Carey, Program in Peace Studies, 234 Williams Bldg., FSU, Tallahassee, FL 32306 644-1020.

Physicians for Social Responsibility - Al Immershein, 1313 Munson Blvd., Tallahassee, FL 32304 644-4757 or 877-2719.

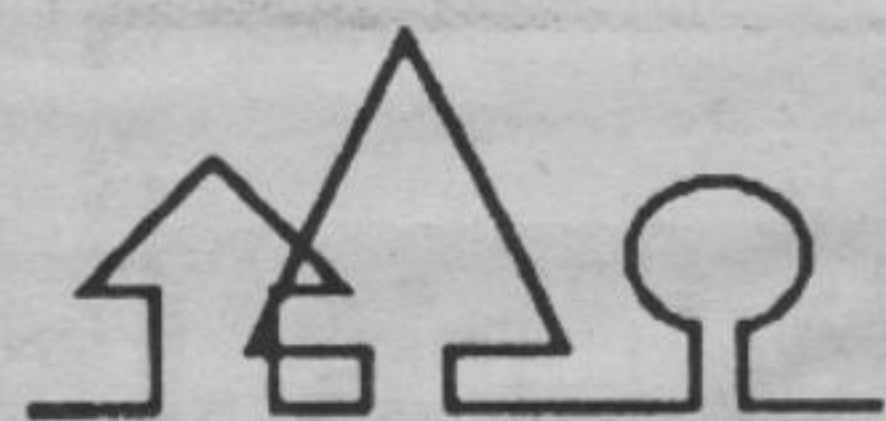
Sierra Club - Roy Ingham, P. O. Box 2692, Tallahassee, FL 32316 681-0164 or 644-4706.

Student Alliance for a Nonviolent Society (SANS) - Robin Rieske, P. O. Box 20647, Tallahassee, FL 32316 576-1420.

Tallahassee-Krasnodar Sister City Program - Bob Broedel, P.O. Box 20049, Tallahassee, FL 32316, 576-4906.

War Tax Opposition - Michael Lehman, 878-3887.

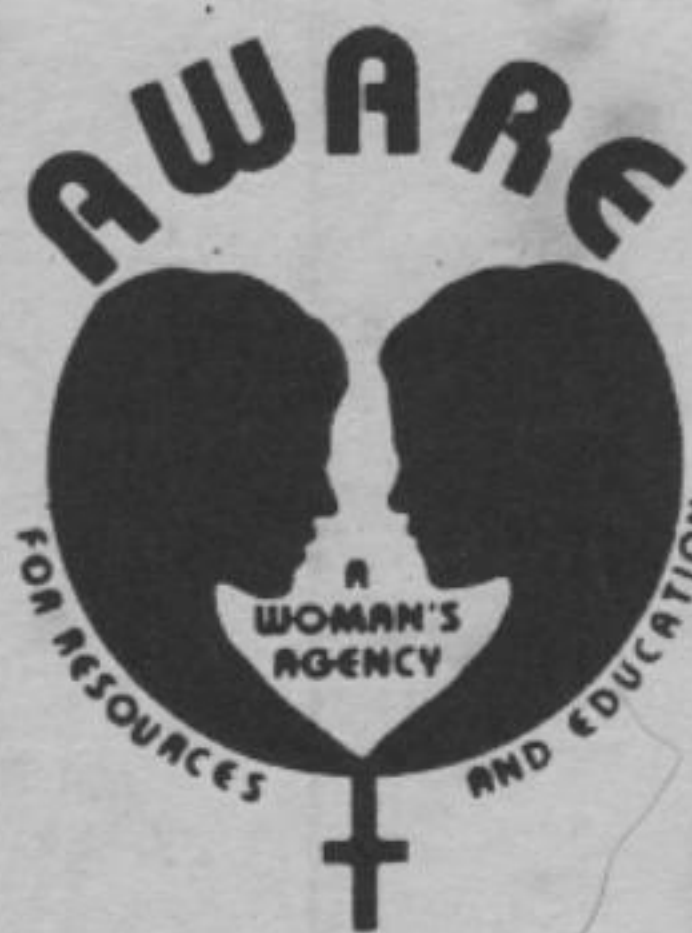
Women's Peace Caucus - Heidi Roberts, 3550 Sprinil Rd., Tallahassee, FL 32304 576-9774.



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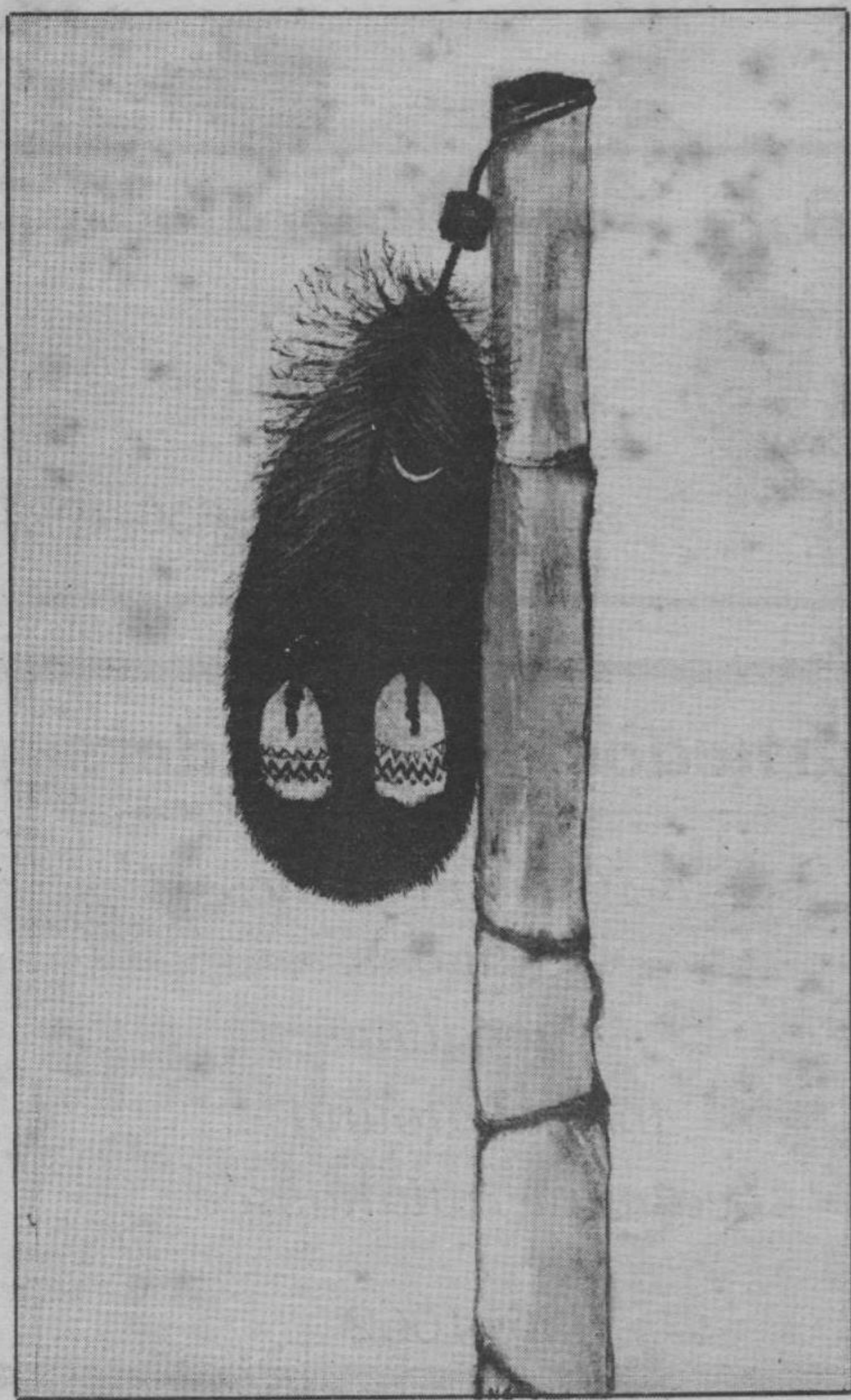
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