



The Gainesville Iguana

March 2012
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Why Occupy?

By Lars Din

Like many anarchists, when the Occupy Movement first appeared last fall, I was skeptical. What can it really mean for our future that some white people have taken over a square in lower Manhattan?

Of course, I had been inspired by the Arab Spring and was certainly curious about this spontaneous global appearance of outrage and activism. Then I read some of the things coming from OWS; what I read didn't inspire confidence. There seemed to

be very little analysis of imperialism, of colonialism, of male supremacy, and so on. And the rhetoric about "reclaiming our country" doesn't do much for me.

So when I went to the first local assembly here, I was prepared for it not to lead very far. I signed up for a couple working groups, but the chaotic nature of the whole thing had me thinking, "Oh well, that's that." I went to a couple general assemblies after that and made some tentative suggestions about the consensus

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Voices from Occupy: More "We," Less "Me"

By Joe Courter

What won me to Occupy from day one in Gainesville was the testimony of one young woman, Sarah Imler, who spontaneously got up on the stage of the Bo Diddley Plaza early on the morning of Oct. 12, the first day of Occupy Gainesville, and started to speak.

At the time, there were about 70 people, signs propped up at the front of the stage, pockets of conversation, some media roaming around. There was no sound system, no real plan of action, no real focus. Nobody really knew where this day was going.

But Sarah got up, and speaking from her heart, started telling why she was there. She

spoke about the negative effects of US policies and practices on her home, the island territory of Guam. She spoke of enduring hard times with regard to lack of employment, environmental destruction from the impending military expansion, and the local government relying heavily on federal aide. She spoke about her brother, who made the tough decision to join the Air Force for lack of economic opportunity, and her worries that he would be deployed to Afghanistan. She talked about her family there, who are stretched thin by the rising cost of living. She talked about two other relatives who had been in the Middle East as private contractors and an uncle in the Army Reserves who



Sarah Imler, speaks at Day One of Occupy Gainesville. Photo by Joe Courter.

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process they seemed to be trying.

Apparently OWS and Occupy Oakland use something they call 90 percent consensus, which seemed like a contradiction to me: a 90 percent voting system is super-majority, while consensus is a whole process, not simply a way to make decisions.¹ More about the consensus process below, but here I'll just say that in Gainesville, at the first assemblies, even anticipating a painful mess of learning consensus in this new group, I was totally unprepared for what happened.²

What was most surprising to me about those assemblies, and what keeps me going to Occupy Gainesville assemblies and organizing meetings, is the quick open-mindedness of participants. This open-mindedness is expressed in many ways, but two of the most obvious are a willingness to explore new ideas despite an occasionally chaotic meeting process, and an attitude of intelligent skepticism toward the spin-du-jour

from corporate media. We could call this simply a tendency toward critical thinking.

For a while I've been organizing in anarchist circles and writing music. I'm used to seeing certain kinds of activists, having certain kinds of discussions about the work we're doing, and sharing a certain kind of enthusiastic futility in the outlook.

Let's face it. We are a fairly small and marginal community, trying to draw the attention of people to circumstances they have been socialized their entire lives to ignore. And time may not be on our side. I have serious concerns for the potential of a rise in fascism in this region, and for the well-being of vulnerable populations, human and non-human, if/when there is a collapse in our food/fuel systems.

So I expected to see the usual suspects at Occupy Gainesville, or for the group to be hopelessly mired in a liberal, authoritarian attitude along the lines of "if we just elect our own people

everything will be okay." I was wrong on both counts. The folks that have remained active in OG since last fall are mostly not folks I've worked with before, nor are they easily described as electoral activists. Some of the things we've been working on are: encouraging support of local economies, organizing regional coordination with other occupations (including a Southeastern Regional Convergence in Gainesville, March 23-25), feminist consciousness-raising, organizing on how to address foreclosures through direct action, and exploring in general what a consensus-based strategy for systemic change might look like.

My view of the importance of full consensus has changed since I started working with the Occupy Movement. In the past, consensus has mostly been a democratic way to run small meetings, for example, of an affinity group preparing for a mass action. Even in the spokes councils I've been part of (like in Seattle's WTO actions), I saw

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Civic Media Center hosts SpringBoard fund raiser

By Joe Courter

The Board of the Civic Media Center will again host its annual SpringBoard Fund raiser at the Matheson Museum on Friday evening, March 30. The event will include a dinner, incorporating a big selection of food from many of our area's fine independent restaurants, and a whole array of raffle and silent auction items to bid on.

Additionally, as of last year, we are incorporating the Jack Penrod award ceremony into our event. This year, the two awardees are Kimberly Hunter and Katie Walters. Both have strong CMC ties. Kimberly, in addition to working on the CMC Oral History project, is a paid staffer with the Alachua County Labor Party and has also been coordinating actions with the Coalition of Immokalee Workers. Katie is a past coordinator of the CMC, a staffer at Bread & Roses Women's Clinic, and currently chair of the Gainesville International Socialist Organization chapter.

And as always, the CMC invites a keynote speaker for a talk and Q&A. This year's guest will be Rob Lorei, the news director of Tampa Bay's great community sponsored radio station, WMNF, who will speak about "Keeping Progressive, Non-corporate Media Relevant in the Modern Communications Landscape," as well as looking ahead to covering this summer's Republican Convention in Tampa. From being a little pipsqueak station, in the past three decades, WMNF has grown to be a major force in the Tampa/St. Pete area, and Rob has been with them from the start.

The SpringBoard is always a great gathering of our community, and the CMC will have advance tickets available by March 10. Advance tickets are \$10, and the requested donation at the door will be \$15-20. Doors will open at 6:30 p.m. for socializing and dinner, the Penrod Award will run from approximately 7:30 p.m. to 8 p.m., followed by our speaker. Following that, we'll have more socializing, announce the winners from the raffle and auction, and aim to have the event wrapped up by 10 p.m. 🐢

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Why Occupy ... from p. 2

this decision-making process primarily as the best way to include the voices of all participants.

Recently there's another part of it that seems really important to me. It's the part that people who are new to the consensus process often find very frustrating. When a meeting or assembly is run on full consensus, it becomes crucial that everyone understands the agreement being reached. This part of social justice organizing, the necessity of consciousness-raising within groups,

what we want, but where we are right now, because with full consensus, it isn't okay for a handful of people to "understand it later" or whatever. We all have to at least be able to live with it.

Consensus is the collective expression of transformative consciousness.

For example, a couple of months back, an OG participant belligerently refused to leave an action, despite stumbling around, apparently high, talking mumbo jumbo to cops. Then there was news of an overdose and death at Occupy Burlington.

that drugs have undermined activist work for decades. In case it needs stating, I don't give a damn what people put in their bodies, any more than I care how they explore sexy fun in consensual ways. I do want the people I love to live long healthy kickass lives.

This idea of addressing honestly where we are today is a key piece of building any movement. It has something to do with the spiritual principle of acceptance, which I want to write about briefly here. Being an atheist, I am not comforted by an idea that futile struggles for justice and sustainability will be rewarded in the after-life, nor do I believe that some cosmic being is guiding us all to some inevitable unity in consciousness and peace. In fact, I think those beliefs can be especially dangerous in these times.

To me the improbability of our existence, the mad coincidence, tragic stupidity and arbitrariness of the evolution of oppressive hierarchies and the absurd hilarity of the way it all works, these are all reasons to work and fight and sing and play enthusiastically for a way of human life that embraces other life. I have great hope and great faith that we can win, because what else could I have? It's the healthiest and most fun reaction to an intolerable world condition.

So what does this have to do with Occupy? Everything, of course. For reasons that no one understands, last fall, people all over the world who had previously not been very politically active, came out in public and found others like themselves who wanted to find new ways of organizing their societies. Some of those people were so-called white North Americans.

We white North Americans have occasionally found ways to act simultaneously in our own interests and as allies with other communities struggling for justice and sustainability.

This strategy, of recognizing how our interests and those of other communities are intertwined, hopefully

« ... intervening effectively in the machinery of the global economy and developing sustainable local systems means effective self organization ... »

is often overlooked, or its importance is minimized (except, notably, in the feminist movement). I think this may be because we find it easier to focus on an external enemy than on ourselves: it's easier to talk about the corporate state than about the dynamics and attitudes within our groups. And this limits us, I think. So, for example, we tend to think of ourselves as anti-racist because we are conscious in our use of language.

I obviously don't mean that revolution is only about self-transformation. But intervening effectively in the machinery of the global economy and developing sustainable local systems means effective self-organization. And I think effective self-organization requires collectively honest self-appraisal.

In other words, consensus forces us to be more accurate about not just

Knowing some of the history of how substance abuse has decimated people's movements, and being a recovering drug addict, I wanted to see OG embrace an agreement to support folks who speak up when someone is wasted and disruptive, to create a safer space. I wrote a non-judgmental amendment to our agreements about substance abuse at OG events, specifically stating we don't care what drugs people do, but that if they are creating problems they might be asked to leave.

To me it was a very low standard, and I thought we would easily reach consensus on it. I was wrong again. Several people who don't usually come to GA showed up to argue against it. As I understand it, they saw this new agreement as further ostracizing drug users, who are already embattled by the so-called war on drugs.

Anyway, it didn't pass. I realized we need to do more educational work on how we see substance abuse, which is pretty normalized in our subcultures, and also educate one another on the ways



seems obvious to readers of the Iguana. But decades of propaganda have successfully convinced many working-class North Americans that they must protect their privilege (called “freedom” by the corporate media) against threatening and illegitimate assaults by other cultures and communities.

This defensiveness is held in place in part by a kind of survivalist, scarcity, model of existence (“got to take care of me and mine”) that we’ve been fed for so long. So the spectrum of mainstream politics only ranges from “we should help them/send them money/give them a loan” to “they should just work harder /let’s bomb them/we deserve this luxury anyway.” As the reader knows, there is another way, encapsulated in one word: solidarity.

My experience of organizing with the Occupy Movement in the last few months suggests that at least some white North Americans are ready to look beyond (around? beside?) this patriotic, patronizing and ultimately self-defeating view to embrace the communities we live in now, here today, and to see the ways the global economy pits communities against one another for the benefit of a few. At least some of us are willing to figure out what it means to be allies as participants in a global movement for justice and sustainability. In short, the Occupy Movement provides us an opportunity for anti-racist organizing.

I’m not saying that the Occupy Movement in this country is prioritizing this kind of coherent strategy – of a North American movement of global solidarity – in any meaningful way yet, nor that I’m sure it will (whatever “it” is; in fact, the Occupy Movement

is nothing if not a bewildering array of activist tendencies, from disaffected liberals and tea-partiers, to those who want to hitch-hike with a purpose, to retirees who have been waiting for this opportunity for decades, to cynics hoping to create a lucrative business opportunity from an emerging meme, and on and on).

But with an attitude of looking for concrete ways to mobilize from our outrage, and this willingness to experiment with new ideas, the Occupy Movement may offer the first opportunity to build a mass movement since the execution of Sacco and Vanzetti in 1927 marked the end of the last period of widespread anti-authoritarian organizing in the United States. And part of the reason for this is consensus. Consensus offers a process of exploring ideas and finding agreement, rather than proposing, counter-proposing and voting, which leads to factions and, necessarily, an over-ruled minority. By exploring what we all want (with an awareness of where we are right now), we can create a space for marginalized communities (and despite our spectrum of various privileges, we are, finally, marginal) to join the narrative in ways that haven’t been possible for a while.

The process is not fast. And ecosystems are already collapsing. But i’m convinced today that there are no short-cuts.


We need to build consensus. We need to do the consciousness-raising. We need to show people the power, health and long-term viability in decentralized self-organization. We need to build these anarchist models, community by community, to build networks that will help vulnerable populations and historically targeted communities to survive fascism and collapse.

The Occupy Movement needs your involvement. Participants in Occupy Gainesville, who are organizing the first Southeast Regional Convergence of Occupations (SERCO) March 23-25, need your support in building and strengthening the network in the southeastern U.S. and the Caribbean. Visit <http://occupysoutheast.org> for more info or write to serco@occupygainesville.org. 🐸

1. Much of the confusion about consensus seems to be rooted in the fear that a minority might stymie, out of ignorance or malice, the work of an assembly. To me, this is evidence of a misunderstanding of the process, unfortunately more than i can describe in a footnote!
2. Occupy Gainesville has evolved an effective consensus process that i haven’t seen used elsewhere, where the stack keeper is more active, calling on each speaker, while the facilitator only helps move the meeting along the agenda and helps reflect the sense of the group back to itself. Our facilitators are (mostly) very careful to keep their own opinions out of discussions.

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Gainesville

Chapter 14

In Loving Memory of Dr. Gertrude Neilson

By Arupa Freeman

It is impossible to live on this planet and be entirely unaware of the freak show that is passing for a presidential campaign in this year 2012. Lately I have been drawn into the insane fulminations and strategies to oppose any health insurance plan that allows women to receive contraceptives. How can people be against abortion AND against contraception? Do they want to go back to the world of my childhood where women had eight kids, three teeth, and worked 18 hours a day, seven days a week? What is wrong with these idiots?!

I find myself remembering a heroic woman named Gertrude Neilson, a retired medical doctor who, at age 75, ran an illegal women's health care clinic in her home on the edge of the University of Oklahoma campus. In Oklahoma in the 1960s, it was a felony to sell or otherwise provide contraceptive devices to any unmarried person below the age of 21. There were a few gas stations around town where the men's room had a machine that sold Trojans at three for a quarter. At that price they were famous for breaking, in flagrante delicto.

There were folk remedies involving coke cola and saran wrap. And there was trying to jump out of a fourth-story window, as one of my dorm mates, who found herself pregnant and disowned by her religious fanatic parents, tried to do.

But that wasn't all we had. We had Dr. Gertrude Neilson, whose name and phone number were written on the walls of every lady's room on campus and for a several-mile radius beyond. She provided contraceptives, sex education, and well women's care to any young woman who had the courage to knock on her door.

It did take courage. We were for the most part virtuous young ladies brought up in the 1950s, crossing our ankles and waiting for Mr. Right, as God and our parents expected of us. In going to Dr. Neilson's unmarked door, we were defying our parents, God and the State of Oklahoma.

I remember my journey to Dr. Neilson's door. I had fallen in love with beautiful Brenn of the wavy black hair and big brown eyes, who read poetry out loud. Our attempts to stop the train just short of the Promised Land were becoming increasingly feeble and half-hearted. We planned to spend the rest of our lives together, so how wrong could it be? I called Dr. Neilson and in a tiny, quaking voice requested an appointment. She had a pronounced Norwegian accent and a rich, warm voice. "You come in and see me. It's okay. I see you soon!"

She lived in a big, two-story brick house surrounded by beds of flowers. I walked up the path to her door and across the big wooden porch like a person on her way to be hung. I rang the door bell and stood there, quaking and wondering if I was going to pass out. I was a sinner, and, with this act of premeditation, a first degree sinner.

The door opened, and a big, wonderful old woman who looked like the star of every oatmeal commercial you've ever seen reached out one big calico-covered arm and pulled me in, chuckling and making warm, little clucking noises. She interviewed me, went over me from head to toe, gave me wise counsel about love, sex and life, and then gave me birth control pills, saying, "Now, these take one month to start working so you stay on the wagon for one month!" shaking her finger vigorously. "Then you come back and see me again, so I see you are okay!"

I floated out of her office on a pink cloud of love and anticipation. On behalf of all the many hundreds of young women you saved from forced marriages, lives postponed, back alley abortions, suicide, Dr. Neilson, I thank you! 🐘

**Working for Food Justice:
A Community Dialogue on Integrating Social Justice
and Sustainability from Farm to Table**

March 20th 6 PM (Potluck), 7-9 PM (Dialogue)
Location: Civic Media Center - 433 S. Main St.

Sponsored by the UF Office of Sustainability

The most pressing problems in the food system concern issues of social justice and environmental sustainability: 1) food worker exploitation; 2) chronic hunger alongside a widespread obesity epidemic; 3) loss of control over local food cultures and economies; and 4) environmental problems.

The food justice movement has arisen to address these problems through an overarching framework that provides a space to build powerful alliances across identity and class divides, in the name of ecologically viable and just food systems.



Please join us for a community potluck and dialogue. We will be joined by a number of well-respected activists working to increase food justice in communities throughout the United States. We will be discussing how to cultivate food justice within Gainesville and greater Alachua County.

Keith McHenry – Co-founder of Food Not Bombs
Gavin Raders – Co-founder of Planting Justice
Coalition for Immokalee Workers
Kelli Brew – Catholic Worker
Facilitated by Marty Mesh – Executive Director of Florida Organic Growers

If you can, bring some food to the potluck. No problem if you cannot. There will be plenty. Just come with an open mind, a grateful heart, and a desire to share.



Voices from Occupy ... from page 1

did a tour in Afghanistan. Every day she would think about the dangers they faced and if they would come back alive. She talked about herself and how she could not afford to go to school without accruing massive debt, a precarious situation for a young person already financially strained and facing an uncertain economic future.

This was not a speech; this was not prepared; this was someone who knew why there needs to be an awakening of responsibility of citizens on a mass scale to feel each other's pain, share our doubts and concerns about the future, understand how this country got into this situation, and begin to hear one another, work together, and see that another way is possible if that awakening could occur. I can't forget it, and that is why I am writing it now.

It's been five months since Oct. 12, and her words still resonate in my mind. Around the world, we see it. Part of it is the technological revolution; the Internet builds solidarity of struggle which had Egyptians ordering pizzas for occupying protestors in Madison, Wisc. We can see the faces of those resisting corrupt governments and harsh austerity measures. But the non-technical side has the real power, the actual solidarity that comes from joining with others and believing in something larger, becoming more than a "Me," but a "We." 🐸




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Bayard Rustin Community Meeting Room Dedication

The Pride Community Center of North Central Florida (PCCNCF) will dedicate the Bayard Rustin Community Meeting Room on Saturday, March 17, the 100th anniversary of the birthday of this unsung hero in the fight for human and civil rights. The event will be held at the Pride Community Center of North Central Florida (3131 NW 13th Street, Gainesville) from 7 to 9 p.m.

Rustin was an openly gay man, a pacifist and the architect of the historic 1963 March on Washington who introduced non-violent civil disobedience to M. L. King, Jr.

PCCNCF will honor his contributions with the dedication of its meeting room, a showing of "Brother Outsider: The Life of Bayard Rustin," and a display of works by and about him. Refreshments will be provided. The Jazz Bandits, regulars at Lightnin' Salvage, will play jazz standards of all eras. The event is co-sponsored by University of Florida's Institute of Black Culture and the University of Florida's LGBT Affairs. 🐸

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Florida Legislature's Attack on Public Education

*By Eileen Roy, District 2 School
Board Member*

The Florida Legislature is hard at work implementing an ideological agenda to defund, demonize and demoralize traditional public schools. But why, you may ask?

The answer is that they are government institutions, and the Florida legislators believe that private is better than public. Never mind that our public schools have been the great equalizer in America, enabling the most humble among us to compete on a level playing field. Never mind that they have made this country great.

The move now is to enable for-profit charter schools, for-profit virtual schools and publicly funded private schools to take over. Students will certainly get the shaft as private companies work to squeeze a profit out of the pitifully small amount the state allots per student. Profit, not educational excellence, is the motive.

Here are recent developments taking place in Tallahassee:

1. The corporate voucher bill gives tax deductions to corporations on the condition that the corporations use this money to fund vouchers for private schools. Of course, this tax break is paid for by taxpayers, so it is an end run around the Florida Supreme Court ruling outlawing public money to fund vouchers for private, including religious, schools. This year the amount given to this program is \$250 million, and the bill stipulates that the amount be increased by 25 percent each year hereafter. This is money denied public schools, and private schools will gradually usurp their role. Amendment 8 on the 2012 ballot asks voters to approve “religious freedom.” However, the real purpose is to permit taxpayer-funded vouchers for private, religious schools.

2. The state, in opting out of the federal No Child Left Behind Law, has agreed to changes that will dramatically increase the number of failing schools in the state. They do this by making the FCAT significantly harder and by requiring the FCAT scores of English-language learners to count in the school's grade after their first year in this country. (Research

shows that it takes two to five years to achieve enough mastery to compete with native speakers.) I would love to see our legislators personally accomplish this. Disabled students' scores would also count in the school grade.

3. The so-called “parent trigger” bill would allow a majority of parents in a low-performing school to “pull the trigger” to close the school (remember, there will be more failing schools. See #2.) and turn it over to a for-profit charter school corporation. The new charter school may be no better than the one it replaced, and in fact, studies show that charters perform no better than traditional public schools. In California where the law is in effect, charter schools advertise constantly for parents to “pull the trigger.”

The Florida Legislature is hoping you will not notice their schemes to hijack public schools. By handing down unfunded mandates and passing unfair laws to undermine or destroy public schools, they think they will convince the public to abandon public education and settle for a system that rewards stockholders at the expense of children. 🐭

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The Sequential Artists Workshop

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March 5-9: Workshop with John Porcellino. Students will spend a week learning Porcellino's methods for researching, reading, writing and living. Students will complete a finished comic by the end of the workshop.

March 9: Party/show for John Porcellino and his students at SAW. See the workshop results! Music by M. Fix. 7-10 pm.

March 30: ArtWalk event/book release with Leela Corman and her new book from Pantheon. *Unterzakhn*. 7-10 pm.

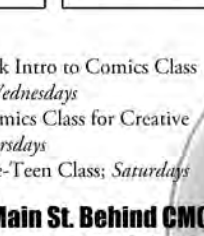
New classes:

March 14: New 5-week Intro to Comics Class for Creative Adults; *Wednesdays*

March 15: 5-week Comics Class for Creative Adults, *Advanced; Thursdays*

March 24: 5-week Pre-Teen Class; *Saturdays*

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more info: www.sequentialartistsworkshop.org



Publisher's Note

Dear Readers:

About a year ago, we began the resuscitation of the Gainesville Iguana after its 16-month dormancy.

One of the first things we needed to do was to check for vital signs, and our diagnostic tool was a letter we sent to our former subscribers letting them know our intentions. Well, we detected a very strong heartbeat as a result of the mailing, and enough monetary support came in that we knew we were committed at that point.

To all you subscribers who came back on board, we say thank you very much, and now we have come around again to ask you to renew your subscription. If you got this in the mail, you'll find a reply device in your envelope, and we trust you will use it. Thanks in advance. To our non-subscribing readers, we still could use your support. Mailing costs aside, it still costs money to print this paper that you are able to pick up for free. Please consider a donation to us.

One new service we can offer, thanks to technology and our growing grasp of it, is that we can put up a PDF of the Iguana on the web, and so, with a quick email notification, you can read it shortly after we print it. There is a class of subscribers who, instead of getting the Iguana in the mail, requested to get an email that it is ready for pick-up from distribution points around town, saving us the postage expense. Now online is an option as well.

Subscription support goes solely to printing and mailing costs. Jessica, Beth, Pierce and I, as well as our writers and distributors, do what we do on a volunteer basis.

And with regard to our advertisers, please support them and let them know you appreciate their support of this paper. New advertising contacts are welcome, of course. And to them, effusive thanks!

For more information, email us at gainesvilleiguana@cox.net or visit our website at www.gainesvilleiguana.org.

Onward into 2012!

- Joe Courter

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NATIONAL WOMEN'S LIBERATION
Presents:

WOMEN'S LIBERATION: WHERE DO I FIT IN? {a one day class}



This class is for women who want to understand basic truths and political causes of the unfairness in our daily lives; how a feminist movement was organized to change this; what we can do now to build the kind of movement that can put the male chauvinist establishment on the run again; and how each woman can contribute to that effort.

You will learn about the historic struggle women have waged, individually and collectively, for our survival and our freedom. What lessons and strategies from women's fighting history can we apply today? Through a combination of lecture, discussion of readings*, and consciousness-raising, participants will learn about the radical ideas and methods that sparked the rebirth of the feminist movement in the 1960s.

This class is

NOT about personal liberation through improved self-esteem or an alternative women's culture, recalling a golden age of patriarchy, or how feminism can save the planet. Nor is it about achieving status in the present corrupt system through individual self-improvement or lifestyle changes.

We'll cover:

- The fight for abortion as an example of how feminist gains have been won & lost.
- The origins of the feminist movement and the how these truths have been buried.
- Consciousness-raising: getting to the root of sexism. Who benefits? Who pays?
- Radical feminist theory: What is radical? What is radical feminism? What is male supremacy?
- Where can we go from here?



March 31st / 9am-5pm / Dauer Hall room 215/ Gainesville, FL

Cost: \$50 for NWL members and \$75 for non-members (includes lunch and reading materials).
No one is turned away due to inability to pay. Sign-up to reserve your seat by contacting us:

P.O. Box 14017
Gainesville, FL 32604 (347) 560-4695 nwl@womensliberation.org

WWW.WOMENSLIBERATION.ORG

* Much of the material will be taken from the *Wobblin' Women's Liberation Archives* for action, so archive that makes the literature and radical 1960s experience of the movement more readily available. For a full catalog, go to: www.womensliberation.org

Iguana Directory

Call 352-378-5655. or email gainesvilleiguana@cox.net with updates and additions

Art Lab is a group for artists who are continually expanding their skills and knowledge. Comprised of makers from various backgrounds encompassing a wide range of mediums from forged iron to spun wool to graphic design. We hold technique workshops, artist talks and critiques, professional practices meetings and critical thinking discussions. GainesvilleArtLab@gmail.com. <http://GainesvilleArtLab.org>

Alachua County Labor Party meets monthly and organizes to support local labor and advance the national campaign for universal, single-payer health care. Annual memberships are \$20/year. Please contact us to join or for the most updated info:

FloridaLaborParty.org. ACLP@FloridaLaborParty.org, 352.375.2832, 14 East University Ave, Suite 204, Gainesville, FL 32604

American Civil Liberties Union Currently no local chapter. For info on forming new chapter, or ACLU info, contact Jax office 904-353-7600 or bstandly@aclufl.org

Amnesty International UF campus chapter of worldwide human rights movement; www.facebook.com/ufamnesty or UFAmnesty@gmail.com.

Bridges Across Borders Florida-based international collaboration of activists, artists, students and educators supporting cultural diversity and global peace. office@bridgesacrossborders.org, 352-485-2594,

The Coalition of Hispanics Integrating Spanish Speakers through Advocacy and Service (CHISPAS) Student-run group at UF. www.chispasuf.org

Civic Media Center Alternative reading room and library of the non-corporate press, and a resource and space for organizing. 352-373-0010, www.civicmediacenter.org.

Coalition to End the Meal Limit NOW! Search for Coalition to End the Meal Limit NOW on Facebook. www.endthemeallimitnow.org

Code Pink: Women for Peace Women-led grassroots peace and social justice movement utilizing creative protest, non-violent direct action and community involvement. CodePink4Peace.org jacquebetz@gmail.com

Committee for a Civilian Police Review Board Group that demands the creation of a citizens' police review board to fight against the pattern of corruption, arrogance, bias and violence displayed by some members of the Gainesville Police Department. gvillepolicereview@gmail.com

Conservation Trust for Florida, Inc. Non-profit land trust working to protect Florida's rural landscapes, wildlife corridors and natural areas. 352-466-1178, Conserveflorida.org

Democratic Party of Alachua County Meetings are held the second Wednesday of each month at 7: p.m. in the second floor auditorium of the County Administration Building at SE 1st St. and University Ave. Office is at 901 NW 8th Ave., 352-373-1730, AlachuaCounty-DemocraticParty.org

Edible Plant Project Local collective to create a revolution through edible and food-producing plants. 561-236-2262 www.EdiblePlantProject.org.

Families Against Mandatory Minimums Work to reform Florida's sentencing laws and restore fairness to Florida's criminal justice system. PO Box 142933, Gainesville, FL 32614, gnewburn@famf.org. 352-682-2542

The Fine Print An independent, critically thinking outlet for political, social and arts coverage through local, in-depth reporting specifically for Gainesville's students. www.thefineprintuf.org.

Florida School of Traditional Midwifery A clearinghouse for information, activities and educational programs. 352-338-0766 www.midwiferyschool.org

Florida Defenders of the Environment An organization dedicated to restoring the Ocklawaha and preserving Florida's other natural resources. 352-378-8465 FlaDefenders.org

Gainesville Citizens for Alternatives to the Death Penalty concerned people in the Gainesville area who are working to abolish the death penalty in Florida. Participate in vigils when Florida has an execution. Meets the first Tuesday of every month at St. Augustine Church and Catholic Student Center (1738 W. University Ave.) 352-332-1350, www.fadp.org.

Gainesville Interfaith Alliance for Immigrant Justice (IAIJ) meets biweekly to discuss relevant immigration issues and ways to bring political education to the community through workshops, presentations, advocacy and action. gainesvilleiaij@gmail.com or www.gainesvilleiaij.blogspot.com

Gainesville Women's Liberation The first women's liberation group in the South, formed in 1968, the organization is now part of National Women's Liberation. WomensLiberation.org

Graduate Assistants United Union that represents all UF grad assistants by fighting for improved working conditions, community

involvement and academic freedom. 352-575-0366, officers@ufgau.org, www.ufgau.org

Green Party Part of worldwide movement built out of four different interrelated social pillars, which support its politics: the peace, civil rights, environmental and labor movements. www.GainesvilleGreens.webs.com

Grow Radio Non-profit company that will provide the opportunity for community members to create and manage unique, engaging, educational, locally-generated programming to promote fine, musical and visual arts and humanities for the enrichment of, but not limited to, the Gainesville community. growradio.org.

Harvest of Hope Foundation Non-profit organization that provides emergency and educational financial aid to migrant farm workers around the country. www.harvestofhope.net or email: kellerhope@cox.net.

Home Van A mobile soup kitchen that goes out to homeless areas twice a week with food and other necessities of life, delivering about 400 meals per week; operated by Citizens for Social Justice. barupa@atlantic.net or 352-372-4825.

Industrial Workers of the World Local union organizing all workers. Meetings are at the Civic Media Center the first Sunday of the month at 7 p.m.. Gainesvilleiww@riseup.net. www.gainesvilleiww.org

Interfaith Alliance for Immigrant Justice Organizing faith communities to work together for immigrant justice. Meets 2nd and 4th Sundays at 6 p.m. at La Casita 1504 W. University Ave. (across from Library) GainesvilleIAIJ@gmail.com; 352-215-4255 or 352-377-6577

International Socialist Organization Organization committed to building a left alternative to a world of war, racism and poverty. Meetings are every Thurs. at the UF classroom building at 105 NW 16th St. at 7 p.m.. gainesvilleiso@gmail.com

Long-Term Care Ombudsman Program needs volunteers to join its corps of advocates who protect the rights of elders in nursing homes, assisted living facilities and adult family care homes. Special training and certification is provided. Interested individuals should call toll-free (888) 831-0404 or visit the program's Web site at <http://ombudsman.myflorida.com>.

MindFreedom North Florida Human rights group for psychiatric survivors and mental health consumers. 352-328-2511.

National Alliance on Mental Illness (NAMI) Support, education and advocacy for families and loved ones of persons with mental illness/brain disorders. 374-5600. ext. 8322; www.namigainesville.org.

National Lawyers Guild Lawyers, law students, legal workers and jailhouse lawyers using the law to advance social justice and support progressive social movements. nlg-

gainesville@gmail.com or www.nlg.org

National Organization for Women Gainesville Area NOW meeting info contact Lisa at 352-450-1912. **Judy Levy NOW** information, contact Laura Bresko 352-332-2528.

Planned Parenthood Clinic Full-service medical clinic for reproductive and sexual health care needs. Now offering free HIV and free pregnancy testing daily from 9-11 a.m. and 1-4 p.m.. Located at 914 NW 13th Street.

Pride Community Center of North Central Florida Resources for the gay/lesbian community, open M-F, 3-7, Sat. noon-4 p.m.. Located at 3131 NW 13th St., Suite 62. 352-377-8915, www.GainesvillePride.org.

Protect Gainesville Citizens Group whose mission is to provide Gainesville residents with accurate and comprehensible information about the Cabot/Koppers Superfund site. 352-354-2432, www.protectgainesville.org.

River Phoenix Center for Peacebuilding provides innovative ways to resolve conflict in Gainesville and provides services like mediation, communication skill building and restorative justice. www.centerforpeacebuilding.org. 2603 NW 13th St. #333, 352-234-6595

Queer Activist Coalition Politically motivated activist group at UF fighting for full civil and social equality for the LGBTQ community. queeractivistcoalition@gmail.com.

Sierra Club Meets the first Thursday of every month at 7:30 p.m. at the UF Entomology & Nematology Building, Room 1035. 352-528-

3751, www.ssjsierra.org

Sister City Program of Gainesville. Links Gainesville with sister cities in Russia, Israel and Palestine, Iraq, and Haiti. Meets the first Tuesday of every month at 7:30 p.m. at the Menonite Meeting House, 1236 NW 18th Avenue (across from Gainesville HS). For more information, see: <http://www.gnvsistercities.org>.

Student/Farmworker Alliance A network of youth organizing with farmworkers to eliminate sweatshop conditions and modern-day slavery in the fields. More info on Facebook, search "Gainesville Student/Farmworker Alliance."

Students for a Democratic Society Multi-issue student and youth organization working to build power in our schools and communities. Meetings are every Monday at 6:30 p.m. in Anderson Hall 32 on the UF campus.

UF Pride Student Union Group of gay, lesbian, bi and straight students & non-students,

faculty and staff. www.grove.ufl.edu/~pride.

United Faculty of Florida Union that represents faculty at University of Florida. 392-0274, president@uff-uf.org, www.UFF-UF.org.

The United Nations Association, Gainesville Florida Chapter. Our purpose is to heighten citizen awareness and knowledge of global problems and the United Nations efforts to deal with those issues. www.afn.org/~una-usa/.

Veterans for Peace Anti-war organization that works to raise awareness of the detriments of militarism and war as well as to seek alternatives that are peaceful and effective. Meetings are the first Wednesday of every month at 7 p.m.. 352-375-2563, www.afn.org/~vetpeace/.

WGOT 94.7 LP-FM Community low-power station operating as part of the Civic Media Center. wgot947@gmail.com, www.wgot.org



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Gainesville's Progressive Community Radio Station

WGOT is on the air:

Sunday: 1 p.m. - 4 p.m.

Mon, Wed, Fri: 1 p.m. - 4 p.m. & 8 p.m. - 5 a.m.

Tuesday and Thursday: 1 p.m. - 4 p.m. & 8 p.m. - 9 p.m.

Saturday: 1 p.m. - 9 p.m.

Check out wgot.org for upcoming events and a detailed schedule.

WGOT-LP is now streaming using Shoutcast. We are currently only streaming during our on-air schedule but are considering coming up with an off-air schedule to extend our reach. You can find the WGOT stream under the Shoutcast directory. To listen from your iOS, Android, or Blackberry mobile device, you can use any radio streaming apps such

as Tune In. We are now listed in iTunes Radio under the Eclectic category. Direct feed at www.wgot.org/listen/. 94.7 is a Low Power FM station with a transmitter at NW 39th Ave and I-75, so best reception is within 5 miles, but many people are able to pick up the station in their car. Questions? Comments? E-mail us at info@wgot.org.

Democracy NOW! airs
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| Sunday Domingo | Monday Lunes | Tuesday Martes | Wednesday Miercoles | Thursday Jueves | Friday Viernes | Saturday Sabado |
|---|---|---|--|--|--|---|
|  <p>Radio Notes: Within the <i>Iguana</i> you will find program listings or links to WUFT, WGOT, and Grow Radio, our local non-corporate stations. Both WGOT and Grow radio are streamed on the internet, but with luck may emerge into over-the-air broadcast. WGOT is a shared over-the-air signal with two churches, so it is not always on. WUFT-FM is, of course, our NPR affiliate. Also, the CMC SpringBoard (3/30) will feature Rob Lorei, news director of Tampa's great community station WMNF, speaking on the relevance of local radio in today's social media age. LISTEN TO AND SUPPORT COMMUNITY RADIO!</p> <p><i>For more event details and irregularly updated calendar entries, see www.gainesvilleiguana.org/calendar.</i></p> | | <p>6 School Board meets 1st & 3rd Tues, 6 pm.</p> <p>County Farmers' Mkt on N 441 by Hwy Patrol Tues/Thurs/Sat, 8 am–noon.</p> <p>Anti-war sign-holding 4–6 pm: 1st & 3rd Tues, Archer Rd & SW 34th St; 2nd & 4th Tues, University Ave & W. 13th St.</p> <p>1475: Michelangelo born.</p> | <p>7 Free confidential walk-in HIV testing at Alachua County Health Dept, 224 SE 24th St, 9 am–3 pm, M-F; & at Pride Ctr, 3131 NW 13th St, 4–6 pm on 1st & 3rd Thurs; info: 334-7961.</p> <p>Downtown Farmers' Market every Wed, Dtown Plaza, 4-7 pm;</p> <p>Edible Plant Project, 2nd Weds.</p> <p>Harlem Globetrotters, O'Dome, 7 pm.</p>  <p>1849: Luther Burbank born.</p> <p>1875: Maurice Ravel born.</p> | <p>8 CMC Volunteers meet every Thursday, 5:30 pm.</p> <p>Internat'l Socialist Org. meets Thursdays, 7 pm, 105 NW 16th St.</p> <p>Open Poetry every Thursday at CMC, 9 pm: Gvl's longest-running poetry jam, open to all; informal & welcoming to both readers & listeners.</p>  <p>1964: Malcolm X splits with Nation of Islam.</p> <p>INTERNATIONAL WOMENS' DAY FULL MOON</p> | <p>9 Books for Prisoners backpacking parties Fridays at Wayward Council, 807 W. University Ave, 7 pm.</p> <p>John Porcinello & students show/party at Sequential Artists Workshop, 18 SE 5th Ave, 7 pm; see pg 8.</p> <p>Grammy-nominated Seth Glier (with Ryan Hommel) live in concert, 8 pm, CMC: \$8 adv, \$10 door.</p> <p><i>Whether here or anywhere: please support live music!</i></p> <p>1865: 10,000 US troops invade Veracruz, Mexico.</p> <p>1959: 1st Barbie dolls sold.</p> | <p>10 Fast for Fair Food conclusion at Publix headquarters in Lakeland, FL - see pg 20.</p> <p>Interfaith Readings, Mennonite Meeting House, 1236 NW 18th Ave, 10 am, 2nd & 4th Saturdays.</p> <p>“Below the Belt” art exhibit, Top Secret Space (28 N. Main St), Sats, 5-10 pm (Suns, 12-6 pm); closes ArtWalk Friday 3/30; free.</p> <p>Fellow Worker social, Café Colette (Wild Iris Books), 7 pm.</p> <p>Acoustic Music at CMC featuring Ciatl Conlin, Queen Anne's Lace, Hoyt Walston: 9 pm, \$5.</p> |
| <p>11 Moyers & Company on WUFT-TV, Sundays, 1 pm.</p> <p>Charles Willett Memorial Event - 716 SW Williston Rd, 2:30 pm: salute to long-time G'ville media activist who died Feb 5th (pg 14).</p> <p>Fla Coalition for Peace & Justice weekly potluck & ecovillage tour, 4 pm: fcnpj.org.</p> <p>Wayward Council volunteer meeting 6 pm every Sunday, 807 W. University Ave.</p> <p>Interweave LGBTQ-friendly potluck & discussion at UUFG, 4225 NW 34th St, 6:30 pm, 2nd Suns.</p> <p>DAYLIGHT SAVINGS BEGINS</p> | <p>12 Occupy Gainesville Day 153 - check out their web site for ongoing activities, support & reports at OccupyGainesville.org, and thanks to all the Occupiers!</p> <p>Economics of Happiness doc, CMC, 7 pm: economicsofhappiness.org.</p> <p>Amy Ray (of Indigo Girls) talk & CD-signing at Wild Iris Books, 802 W. Univ. Ave, 1 pm (she & band in concert at Double Down 3/11).</p> | <p>“Medical Care & the Homeless” talk by Dr. Pedro “Joe” Greer, UF Pugh Hall, 6 pm.</p> <p>“Religion & Politics in America” talk by Rev. Donna Tara Lee at CMC, 7 pm.</p> <p>“Climate Change: The Latest Science” - talk by Dr. Stephen Mulkey at Smathers Library E, room 1-A, 7:30 pm; see citizensclimatelobby.com.</p> | <p>14 Democratic Exec. Comm. meets, County Commission mtg room, 2nd Weds, 7 pm.</p> <p>Satchel's Employees Benefit Night for those without work after recent fire; Double Down Live: bands tba - see satchelpizza.com.</p> <p>Jeff Jones Queer Variety Show at 1982.</p>  <p>1879: Albert Einstein born.</p> | <p>15 Fla Ombudsman (long-term elder-care volunteer program) meets, Haven Hospice (4200 NW 90th Blvd), 12:30 pm.</p> <p>CMC Volunteers meet, 5:30 pm.</p> <p>“Sustainable Agriculture” talk by Fred Kirschenman, UF Carleton Auditorium, 6:15-7:30 pm.</p> <p>Icarus Project meets, CMC, 7 pm.</p> <p>Open Poetry, CMC, 9 pm.</p> <p>1933: Ruth Bader Ginsburg born.</p> | <p>16 Conservation Stewards Awards ceremony at Prairie Creek Lodge, 7204 SE Cty Rd, 5:30 pm - see pg. 19. \$60 adv. tickets: alachuaconservationtrust.org.</p> <p>1968: US troops kill 430 villagers of My Lai, Vietnam.</p> <p>1988: Iraqi troops kill ~5,000 Kurdish villagers of Halabja with US-made chemical weapons.</p> | <p>17 G'ville Community Festival at Alachua County Fairgrounds: family-friendly, food, music, booths - 10 am-6 pm.</p> <p>Alachua Transition Initiative meets, CMC, 2-5 pm.</p> <p>Bayard Rustin Community Mtg Room dedication, Pride Comm Ctr, 7 pm; see pg 7.</p> <p>“Gainesville Loves Mountains” benefit show, CMC, 7 pm, \$5.</p>  <p>ST PATRICK'S DAY</p> |
| <p>18 Essential Afrikan History Workshop # 7 with Kali Blount at CMC, 3 pm.</p> <p>emma's revolution CD Release Concert, CMC, 7 pm; \$12 adv, \$15 door, \$10 low-income; see emmasrevolution.com & pg 3.</p> <p>1962: Algeria wins independence from France.</p> | <p>19 The Loving Story, recent HBO doc profiling couple (named Loving) jailed for their interracial marriage in the 1950s: 7 pm, Civic Media Center (433 S. Main St).</p>  <p>1848: Wyatt Earp born.</p> <p>1860: William Jennings Bryan born.</p> <p>See www.gainesvillebands.com for info on live music in G'ville.</p> | <p>20 “Words from the Earth” Science Café talk by Kathleen Deagan, Leonardo's 706, 5:30 pm: rsvp to skelly@flmnh.ufl.edu.</p> <p>School Board meets 1st & 3rd Tues, 6 pm.</p> <p>“Working for Food Justice” panel & potluck at CMC, 6 pm; see pg 6.</p> <p>Journalist Steve Bousquet on Fla legislative session; UF Pugh Hall, 6 pm.</p> <p>SPRING EQUINOX</p> | <p>21 “Region 4: Transition Through Imagination” art show (3/2 - 4/24) at Thomas Center Main Gallery (306 NE 6th Ave), inspired by Koppers Super-Fund site; 8 am-5 pm, Mon-Fri & 1-4 pm, Sat; free.</p> <p>Anarchademics open discussion group, CMC, 3rd Weds, 7–9 pm.</p> <p>Anti-Art School meets, CMC, 9 pm.</p> <p>Hip-hop show at Double Down Live: local & touring performers.</p> | <p>22 CMC Volunteers meet, 5:30 pm.</p> <p>Humanist meeting, Millhopper Library, 6:30 pm; open to public: gainesvillehumanists.org.</p> <p>“The ArtScience of Metaphorming” talk by Todd Siler, Harn Museum, 6:30 pm, free.</p> <p>Seth Meyers standup and Q&A, O'Dome, presented by ACCENT, free; doors open 7 pm, talk 8 pm.</p> <p>Open Poetry at CMC, 9 pm.</p> <p>“Nerdy & Dirty 2” at The Laboratory, 818 W. University Ave.</p> <p>Bomb the Music Industry and No More at 1982.</p> | <p>23 SERCO (SE Regional Convergence of Occupiers) runs 23rd-25th in rural location N of Gvl - see OccupySouthEast.org & pg 1.</p> <p>Zoe Lewis live at Wild Iris Books (doors 7 pm, performance 8 pm).</p> <p>The Committee (new doc on 1950s Fla witchhunt for leftists & gays by Johns Committee), 8 pm, CMC.</p> <p>Greenland Is Melting at The Atlantic.</p> | <p>24 Kanapaha Spring Garden Festival opens; runs thru Sun; \$8 adults, \$5 under 13.</p> <p>Interfaith Readings - see 3/10.</p> <p>Meet Avett Piotrowski: NE Park, 1 pm. Congratulations Mark & Janeen!</p> <p>Charles Willett Memorial Potluck & CR (Q: What did you learn from Charles Willett?), CMC, 2-5 pm; see pg 14.</p> <p>To All My Dear Friends, Mike Dorsey, Nicole Miglis at The Atlantic.</p> <p>1989: Exxon Valdez oils Alaska coast.</p> |
| <p>25 Matheson Museum Fund-raiser, Rembert Farm, Alachua, 4 pm, \$99; see www.mathesonmuseum.org.</p> <p>Peking Acrobats, Phillips Ctr, 7:30 pm, \$25-35.</p> <p>IGUANA Deadline for Apr '12 issue is Mar 31st; write gainesvilleiguana@cox.net or call 378-5655 with events, updates, advertisements & info.</p> | <p>26 “History & Empathy” talk by Suzanne Marchand, Smathers Library, 7 pm.</p> <p>China Blue (Chinese sweatshop exposé, co-sponsored by Asia Pacific Islanders Affairs Group at UF & IWW), CMC, 7 pm.</p>  <p>1931: Leonard Nimoy born.</p> | <p>27 Stephen Foster Neighborhood Water Quality talk, CMC, 6 pm.</p> <p>Katherine Green of CNN Int'l speaks, UF Pugh Hall, 6 pm.</p> <p>Alachua County Labor Party meets: 6:30 pm, 618 NW 13th Ave; info, 375-2832.</p> <p>Wild Words, Wild Iris Books, last Tuesdays, open mic, 7 pm.</p> | <p>28 Stonewall Democrats, 901 NW 8th Ave, 6 pm, 4th Weds.</p> <p>Gvl Area NOW, 6:30 pm, Wild Iris Books, 802 W. Univ Ave.</p> <p>International Relations: Mexico - video & discussion: CMC, 7 pm.</p>  <p>1979: Three Mile Island nuke partially melts down.</p> | <p>29 CMC Volunteers, 5:30 pm.</p> <p>Farming/Climate talk by Gerald Nelson, UF Carleton Aud, 6 pm.</p> <p>Open Poetry, CMC, 9 pm.</p>  | <p>30 Critical Mass Bike Ride, 5:30 pm, UF Plaza of Americas.</p> <p>CMC Springboard event at Matheson Museum: 6:30 pm - dinner, raffle & silent auction; guest speaker Rob Lorei; Penrod Awards; see pg 3.</p> <p>Art Walk Downtown; many galleries & venues participate; 7–10 pm, last Friday of each month.</p> <p>Leela Corman Book Release Party, Seq. Artists Workshop, 7 pm; see pg 8.</p> <p>Gay Movie Night last Fridays, \$2, 7:30 pm, Pride Ctr, 3131 NW 13th St.</p> | <p>31 Women's Liberation Class, 9 am-5 pm, UF Bauer Hall 215; see pg 9.</p> <p>Staber & Chasnoff world-class traditional folk music: CMC, 8 pm, \$10.</p> <p>Doug Clifford Saturdays, 11 pm-midnight; WSKY-97.3; show repeats Sunday nights 11 pm, WKTK-98.5.</p> <p>1889: Eiffel Tower completed.</p>  |
| <p>April 1</p> <p>Women's Movie Night, 5 pm, 1st Sundays, Pride Community Center, 3131 NW 13th St.</p> <p>1970: Richard Nixon signs bill banning cigarette ads on radio & television.</p> | <p>2 Viva Europe! Film Festival, 6 pm, downtown library, free; runs thru 4/7.</p> <p>Taqwcore - film on Iraqi hardcore rock music, CMC, 7 pm.</p> <p>“An Evening with Sarah Vowell” - author & frequent guest on “This American Life” - Phillips Center, 7:30 pm.</p> | <p>3 Bob Graham speaks, UF Emerson Hall, 2 pm.</p> <p>Bob Graham & Nat Reed on new Fla Conservation Coalition, UF Pugh Hall, 6 pm.</p> <p>No School Board mtg (public school spring break).</p> <p>Laura Stevens & the Cans, 1982.</p> | <p>4 Veterans for Peace meet, 7 pm: call 352-375-2563 for directions.</p> <p>Keep up with the CMC at www.civicmediacenter.org for events created after this calendar was printed, and into the future (also see pg 21).</p> <p>1915: Muddy Waters born (as McKinley Morganfield).</p> | <p>5 CMC Volunteers, 5:30 pm.</p> <p>Icarus Project, CMC, 7 pm.</p> <p>“Reinventing the Humanities in a Digital Age”, Smathers Library talk by Gregory Crane, 7 pm.</p> <p>Sierra Club general meeting, UF Entomology Bldg rm 3118, 1st Thursdays, 7:30 pm.</p> <p>Open Poetry at CMC, 9 pm.</p> | <p>6 Farm to Family Full Moon Festival opens, runs thru Sun; featured artist Verlon Thompson - see farmtofamilymusic.com.</p> <p>Very Queer Variety Show, 8 pm, Spin Cycle (424 W. Univ. Ave), \$5-20 slide.</p> <p>1958: Bertrand Russell premieres peace sign.</p> <p>FULL MOON</p>  | |

In Memory of Charles Willett: 1932 - 2012

By Joe Courter

Parts of the article below were borrowed from the obituary that ran in the Gainesville Sun. To see the full obituary, go to www.gainesville.com/article/20120214/articles/120219743.

Charles M. Willett of Gainesville passed away Feb. 5 at E. T. York Hospice Center in Gainesville, three weeks after celebrating his 80th birthday with a large and festive family reunion.

Charles was born on January 12, 1932 in New York City to Francis W. and Katherine T. Willett. He was educated at boarding schools and Harvard College with time out to enlist in the Army and volunteer for combat as a rifleman in the Korean War. Following college, he pursued graduate work in Munich and was accepted into the Foreign Service where he studied German and Czech. He served seven years as a diplomat in Germany and Austria.

His experiences in Korea and Austria transformed his world view. Charles became an ardent pacifist, advocate for human rights, and would later become a champion of the alternative press.

He earned an M.S. degree in Library Science from Simmons College and joined the American Library Association in 1974. He served as librarian of Acquisitions and Collection Management at Harvard College Library, SUNY/Buffalo Libraries and the University of Florida Libraries. At the University of Florida, he was active in the faculty union. Following his library career, he worked as European Sales Manager for Ambassador Book Service.

In 1991, he organized Crises Press to promote alternative books and magazines.

Charles co-founded the Civic Media Center in 1993, an alternative library, reading room and activist space, now located at 433 S. Main St. The CMC's mission is "to provide community access to information and points of view not carried, or incompletely covered, in the for-profit and corporate media."

Charles' heart, mind and activities were intricately entwined with the life of the CMC. He served on the CMC board through 2011. Countless people have made the CMC what it is, but it was Charles Willett's initiative, his vision, and his initial financial support that were the catalysts setting the foundation for what has become an amazing community resource.

It was meetings at his house of the "Gainesville Alternative Press," which he convened to help go through the wealth of publications sent to him for review, that the idea for the CMC arose in 1993. He was the source of our basic library when the CMC started, and Charles helped shape its method of operating. He made sure the rent was paid for the first 15 months, and he was the treasurer and handled the paperwork for many years, as the organization grew.

During this same time, Charles also founded and edited Counterpoise, a quarterly journal "For Social Responsibility, Liberty and Dissent," and oversaw many interns from the University of Florida during its publication run of 1997 to 2010.

Charles was a man of great intellect, wit, energy and charm, with a finely honed sense of humor. He was also an accomplished singer and dancer.

While his overriding passion was the pursuit of a better informed, just world, he loved socializing and cultural activities. In recent years, his interests broadened to include international folk dancing, Klezmer



music and Zumba Gold fitness.

He was a graceful, elegant and sometimes controversial individual. He will be greatly missed by many.

There will be two events marking his passing and celebrating his life in March. On Sunday, March 11, there will be a memorial organized by his family but open to all at 2:30 p.m. at the Willett house (1716 Williston Road). Finger food is welcome but not required.

Then on Saturday, March 24, the CMC will host a memorial/consciousness-raising, where all who come can share in answering the question, "What did I learn from Charles Willett?"

If you knew him, or ever met him, he made an impact on you. The CMC invites you to share your thoughts (in person or in writing) so all can learn more about the impact of this unforgettable man.

In lieu of flowers, the family has requested that contributions be made to the Civic Media Center, 433 S. Main St., Gainesville, FL 32601. 🐢

ware like the Bearcat largely with the help of the Federal Government. This trend started with the War on Drugs in the 1980s and has continued this decade in response to the War on Terrorism. The Department of Homeland Security has handed out \$34 billion in grants for equipment since 9/11, and police commanders like Sergeant Crews take them gladly because they see the immediate benefit of keeping their men safer in dangerous situations.

However, the public sometimes sees another side to this story. There were questions when the tiny town of Jasper, Fla., just north of Gainesville on I-75, got a federal grant for a Bearcat. Jasper's citizens, where there has not been a murder in more than a decade, asked what use such a small community would make of an armored vehicle. More recently, in Keen, N. H., the impending purchase of a \$250,000-plus Bearcat for a peaceful town of 23,000 from another Homeland Security grant fueled a firestorm of criticism. Roberta Mastrogiovanni, owner of a newsstand downtown, was quoted in the local paper and said, "It promotes violence. We should promote more human interaction rather than militarize. I refuse to use money for something this unnecessary when so many people in our community are in need."

A group called the Free Staters, who moved to Keen recently, pointed out that the video game-like clip set to the music of AC/DC advertising the vehicle on the website of manufacturer, Lenco Industries, stresses violence rather than negotiation in a crisis situation. Companies like Lenco, who may also sell military hardware, are seeking to profit from the flow of federal money into local police departments.

So the issue of how military-grade hardware and equipment already in the hands of police across the country will be used is really the question

of "Who do the police work for and how will they use this equipment?" If you are part of the middle class white power structure, you may see the police as working to protect you, while Americans who do not clearly belong to that power structure often have other experiences, as can anyone when they step outside it as protestors.

Sergeant Crews describes the training for his SWAT team members who are drawn from the regular police force. They receive two days a month in-house training, plus a week once a year at Fort Blanding in a mock city set up for practicing different siege scenarios. The training includes role playing and simulations, plus training on the psychology of SWAT deployment. When SWAT teams began in Los Angeles 30 years ago, the only training available was from military Special Forces like the SEALs.

A military unit's mission is "to deploy, engage, and destroy the enemies of the United States of America in close combat," according to the Soldier's Creed. Local police are expected "to protect and serve," according to their creeds.

Sergeant Crew's SWAT team has a mission to "preserve human life," and it follows the rules of engagement of the regular police force. But with tactical training from the military continuing and the increase in military equipment in use in every-day policing, the mission and attitudes towards that mission of our local police become literally life and death questions for its citizens.

The CATO Institute has a Google map showing "Botched Paramilitary Raids" in the U.S. Florida has its raids mostly clustered around the larger cities with none recorded for Gainesville. Each of the hundreds of incidents shown on the map is a tragedy for a citizen and/or a police officer and for their families. In cities like New York, where Mayor Bloomberg has boasted that the police force is his "private army," airports and city

streets are commonly patrolled by police officers in battle gear armed with automatic weapons. When Arthur Rizer, an Iraq combat veteran and co-author of "How the War on Terror Has Militarized the Police" in *The Atlantic*, returned from Iraq, he met a police officer standing in the Minneapolis Airport armed with an M4 carbine assault rifle, the same weapon he had carried in Fallujah.

These weapons, bought at great cost in a time of great need for funding for education and social services, are a symptom of a larger disease that infests our culture where the people are divided and distrustful and the answer to problems are posed in terms of threats and violence rather than seeking more creative and peaceful solutions. They are an outward sign of our priorities and of our view of the world. Ironically, movements like Occupy, whose dream is to build more peaceful communities across the country, have become victims of these weapons and the military mindset that they can bring with them. Witness the violence in Oakland and New York recently against Occupy and remember President Eisenhower's warning to "Beware the military industrial complex" as our tactics of Empire come home along with the weapons used across the world to maintain that Empire. 🐢



History and the people who make it: Marshall Jones

Transcript edited by Pierce Butler

This is the seventh in a continuing series of transcript excerpts from the collection of the Samuel Proctor Oral History Program at the University of Florida.

Former UF faculty activist leader Dr. Marshall Bush Jones, a WWII Navy Medical Service Corps veteran, was interviewed by Marna Weston [W] on March 9, 2009. Jones, denied tenure at the University of Florida in 1968, became professor and chairman of behavioral science at Pennsylvania State University College of Medicine, where he spent 35 years. He authored Berkeley of the South: a history of the student movement at the University of Florida, 1963-1968, available at the UF Library special collection.

W: When you wrote “Berkeley of the South,” who were you writing it to?

I wrote it, in the first instance, for myself. I had spent five solid years in movement activity and I wanted to get it out on paper. I wrote it mainly to the people I worked with in those years. For Jim Harmeling, too. I wanted the story of his life to be written down accurately.

Jim was a very unusual young guy in many ways. He was very gifted, attractive, intelligent. He didn't believe that people were bad or malign. He had a hard time adopting actions which would injure people, even people with whom he very strongly disagreed. He suffered on that account.

Well, they were out for Jim. There's no question about that. [UF Graduate School Dean Linton] Grinter especially. But you know the part that injured him was not so much the actions, as their malevolence. It was hard for him to understand. [James Harmeling fatally shot himself in 1967.]

Jesse Dean was born and raised in Pensacola, Florida. In the late '50s

and early '60s, my wife and I were in Pensacola. I was at the U.S. Naval School of Aviation Medicine as a research psychologist. Jesse came out to the School, said he needed somebody to talk with about his high school science fair project. He happened to be president of the Youth Council in Pensacola at that time. About this time a minister named Bill Dobbins, who had trained under King in Birmingham, came to town and started holding mass meetings. Jesse said, well, why don't you come along? So Bev and I did. We were one of two white families that attended these otherwise all-black mass meetings. Bev, my wife here, had been President of the League of Women Voters in town and that had become a very controversial role. In Pensacola, in those years, the most left organization in town that you could join was the Friends of the Library.


It was a stringently racist, right-wing town. There was a cross burnt. It was meant to be on our lawn, but they got the house next door! [laughter] So we decided to go to the University [of Florida] in 1962. The next year, they integrated six, I think it was, students in the first year class. One of them was Jesse Dean. He, at that time, was President of the NAACP Youth Council in Gainesville.

So he invited me, he and a friend of his, Jerry Essick, who was a white country boy. We began the Student Group for Equal Rights. Dan and Jim [Harmeling] and Judy [Brown] were the very first to come out.

The first action was a very long, sustained picket at the College Inn. It was a wonderful way to start a movement. It was disciplined, protracted, a little scary. The police would not give us protection.

It was right across the street from Tigert Hall. [Black UF students] weren't allowed to eat anywhere in town. We had one guy go. He was much lighter

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than Jesse and they served him.

So we were going to have to send in a guy who was unmistakably black. Jesse met the description and so we sent him in. They said, oh, we've got a real one now and then they threw him out. He didn't like that role as, sort of, the bait. Later, it must have been '66 ... He was draft eligible. He went to Canada and he's still there.

W: Your case of tenure denial is still one of those seminal moments with academic freedom as people look at it today.

The most remarkable thing was that the university was censured for denial of tenure. In the history of the AAUP [American Association of University Professors], there may be one or two other schools that were censured for denial of tenure. And they were Podunk schools, not a big state university like Florida. Almost always it's for breach of tenure, when they fire somebody who has tenure. In my case, the case was so open and shut that the AAUP ended up censuring the university even though it was a denial of tenure and not a breach. The reason for that was all the chairs of

the academic departments in the College of Medicine voted unanimously in favor of tenure, which shut off a challenge to my academic credentials.

In the summer of '67, we obtained a copy of a statement about why I should be denied tenure.

Beverly Jones: Is this that one that accuses you of trying to destroy the state?

No, that one was [Dr. Hayford] Enwall's.

W: You write, As the meeting opened, Vice President Frederick Conner distributed a two-page written statement explaining why he was going to vote against tenure. [UF Pres. J. Wayne] Reitz announced that the Conner statement spoke for him too. Conner concluded, quote, my primary reason is that he has publicly urged in speech and print and principle of action, which is contrary to and potentially destructive of the principles of which true universities are supposed to be organized. Dr. Jones' principle set forth in a Kappa Delta Pi article, The Role of the Faculty and Student Rebellion, delivered on this campus and published in the Educational Forum of January 1966, is that the only practicable way in which significant changes can be achieved inside or outside a university, is by rebellion and that democratic and other ordinate processes are merely means of ratifying and implementing the changes as forced. This time the board voted five to three to deny tenure, and you write, it seemed too good to be true.

The administration was basing its case against tenure on an article I had published, in a national educational journal. [laughter] The most significant thing was the black eye of the university. It wasn't easy to get them censured.

The other legacy of it was the United Faculty of Florida. That union was formed about my case, but it had lasting implications. Faculty are not inclined

to form unions or to participate in movement activity at all. So the fact that Florida has such an organization is further evidence of how deeply they were sunk in opposition to the Civil Rights Movement, support for the war, and opposition to faculty participation in any of these things. So that was the second, and the third is Berkeley of the South. It has given subsequent generations of students at the University a point of reference.

Academic freedom is often made into a shibboleth for better salaries for faculty or something like this. But its proper meaning is as a protection against professors when they speak out in their roles as citizens of the country and not as professors. That's the way the AAUP started, and the University had violated it so egregiously that it was hard for any faculty member to argue that they had academic freedom.

[Later UF Pres. O'Connell] did say one thing, though, explaining his decision. He said I was the most dangerous man in American academic life. I still blush with pleasure at the recollection of that.

Bill Clinton talked about the politics of personal destruction. That's certainly what they wanted to do to me. It wasn't a policy they were trying to change. They wanted to destroy me if they could. That was their attitude toward Jim Harmeling too. I thoroughly enjoyed the years I spent in Gainesville. I didn't like the university officials; didn't like what they were trying to do. I loved skewering them. I wasn't very nice about it. I never appealed to their better angels. I didn't think they had any.

There might have been

half a dozen professors in the country who were as active as I was in civil rights and anti-war activities. The only one I can think of who ended up on his feet, so to speak, was Eugene Genovese. And I did.

I'm not very political. But those two issues, segregation and the war in Vietnam, were as close to an absolutely clear case that anybody could possibly have. For the powers that be to be so off base on both of them, and to have the opportunity to vilify, mock, deride people I never liked to begin with as clear a conscience as possible to do in the '60s, was a dispensation, you could hardly expect in a lifetime. I took full advantage of it and loved it. But it was over in '68. I had to start paying more attention to my academics. I was at Penn State for 35 years, 24 as professor and chair of behavior science.

I was a traitor to my race. I was a

Continued on p. 18



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Marshall Jones ... from p.17

traitor to my country. I was a traitor to my profession, according to them. I backed the Black Power Movement. What kind of a white man does that? I had absolutely no questions about civil rights. I had to struggle to go full bore against the war.

I am a jingo American. I am very, very pro-American, it's certainly a very large love affair in my life. It was very, very hard for me to oppose the national government at war, but I came to believe that there was no other course I could take. I should have been spending all of my time on psychology, not all this running around on the streets and getting arrested.

W: You actually took your students to St. Augustine when King was in town.

I took them to go to jail. [laughter] I did it because it was right. That was probably the single most dangerous place we were in the years I was there. They were all white that I brought down from Gainesville, but we picked up a black kid—and a minor, as it

turned out—in St. Augustine. We were at a Morrison's Restaurant. We were an integrated group. That meant we couldn't get served. We were arrested for violation of the segregation statutes, trespass, contributing to the delinquency of a minor and transporting. Said, what the hell is transporting? [laughter] transporting people to the scene of a crime. Of course, there isn't any such charge. We were put in jail. It was a segregated jail. So they had a lot of black guys on one side and they had ourselves on the other. Not only ourselves, but some people who were in there for unrelated offenses. The people on our side began singing freedom songs and stuff and these guys joined in.

Other prisoners on the white [side] who were not demonstrators, sang with us. This really ticked off the local sheriff who was a member of the white Citizens Council and was a Klan type. He took us as a group, including these two guys, put us in a sweatbox. When the word got out on the black side of the house, that we were in the sweatbox, they said, Jesus, we can't have that. They're getting out ahead of us! So they raised hell, then they put them on the black side of the sweatbox. But it was all very

fortunate because Federal Judge Simpson vacated the cases against us on grounds of cruel and unusual punishment, which would not have been the case if we had not been in the sweatbox.

Joe [Waller] was born and raised in St. Petersburg and he was trying to organize the town. He was not getting much response from the black community. In city hall they had this huge tapestry, of a fête champêtre, a country aristocratic feast, with black people being portrayed in the most stereotypic possible images. He wanted them to come to city hall and protest So he took down this tapestry and was marching right down the center of St. Petersburg to the black neighborhood and they arrested him for defacing public property. They gave him two years in Raiford for that. Joe — he now calls himself Omali Yeshitela. He's chairman of the African People's Socialist Party.

He suffered in Raiford. At the time, I was president, chair or whatever of the ACLU in Florida and we worked hard to get him out. We got him out and he came to stay with me in Gainesville. Shortly after came the King assassination. He immediately started protesting, of course. And then he was jailed, as was Carol Thomas, as was Jack Dawkins, as was Wallace Davis. The entire leadership of the Black Power Movement in Florida was, at that point, in Gainesville, and they arrested them all. Then the City Fathers and the university officialdom declared a big march to honor Martin Luther King. They would say all sorts of things about non-violence. They would say nothing about what he was non-violent about, nor would they say anything about all the people they had arrested on preemptive charges. They didn't make a pretense. They wanted to prevent in Gainesville what was going on elsewhere.

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Reverend T.A. Wright was the leader. He was a good ole guy but in my opinion, he wasn't up to handling something like that. I get up that morning and I said, I'm going to break that damned march up. So I went to Wright and I said, I'm the only person, adult, grown-up person who was ever with King in his lifetime, in jail with him. You've got to put me on the march. So I got up at the end and I pointed out all the guys who were in jail about four or five blocks from where we were gathered. And I said, you're here to honor Martin Luther King and his philosophy. I said, well, if you want to do that, you'll do what I'm going to do. You'll go sit in the center of University and Main, and we're going to bring this damned march to a complete shambles and we're going to bring this damned town to a complete shambles. We had about two dozen people and they arrested us. I had already taken the money out and told everybody, when they arrest you, pay your fine and go, [laughter] because the day after tomorrow, they are going to raise the fine. It was fifty bucks. Twenty-four people cost me 1,000 bucks.

I have had two kinds of leadership roles in my life. For five years in Gainesville, I was in a leadership role in radical street action. For thirty-five years I was, among other things, an academic bureaucrat. Movement leadership is the most difficult and most challenging and the most honest form of leadership. You have no weapons to coerce anybody to do anything. All you have is either your example or your persuasiveness to get things done. Often times, what you're trying to get people to do are very much against their self interest. You're trying to get them to go to jail. Sometimes they may even get hurt and that's not going to help either. So you have to lead on the basis of example and honest argument. There's no other way to do it. I loved street action. You really had to think about what you were doing. You had to do it while you were running, [laughter] a lot of the time.

Ours was a very disciplined movement. We always had faculty or older people and the demonstrators, not just young people. We had a reputation for running a good show. You needed that because we were very small and very isolated.

Sustained movement was almost unique to Gainesville in the South. The student group was founded explicitly as an auxiliary grouping. We didn't think we were the Civil Rights Movement. [laughter] We thought we were participating in it, but we didn't try to take over. They were good years.

An audio podcast of this interview will be made available, along with many others, at www.history.ufl.edu/oral/feature-podcasts.htm.

The Samuel Proctor Oral History Program believes that listening carefully to first-person narratives can change the way we understand history, from scholarly questions to public policy. SPOHP needs the public's help to sustain and build upon its research, teaching, and service missions: even small donations can make a big difference in SPOHP's ability to gather preserve and promote history for future generations. Donate online at www.history.ufl.edu/oral/support.html or make checks to the University of Florida, specified for SPOHP, and mail to PO Box 115215, Gainesville, FL 32611 🐢.

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Coalition of Immokalee Workers Fast for Fair Food

By Jessica Newman

The Coalition of Immokalee Workers are fasting to erase the gap between farm and supermarket, specifically the gap that corporations like Publix like to create in order to avoid cooperation with the farm workers. The CIW is a grassroots, community-based organization of approximately 4,500 immigrants (mostly Haitian, Mayan Indian and Latino) fighting for farm worker justice in the fields.

On March 5, approximately 50 farm workers and their allies will start the Fast for Fair Food (ingesting only liquids) outside the Publix headquarters in Lakeland, Fla., that will endure for six days

On March 10, the biggest day of action, there will be a silent protest outside of the Publix located at 3636 Harden Blvd. in Lakeland, followed by a three-mile march to the grocer's headquarters at Airport Road and Publix Corporate Parkway in Lakeland where the demonstrators will break their fast. Consumers, organizers and friends from around the state are welcome. For more information, visit www.ciw-online.org/fast.

"Are they going to continue to turn their backs, or are they

going to do the right thing?" asked Joe Parker of the Student/Farm Worker Alliance.

Why Publix? Because the Florida-based megagrocer has refused to come to the table with the CIW after more than two years of actions and efforts by the farm workers and their allies to negotiate. Because the CIW just wants Publix to agree to pay a penny more per pound for its tomatoes and to sign onto the Code of Conduct for fair treatment of farm workers in the fields.

"Publix continues to say this is a labor dispute between the farm workers and the employers," said Oscar Oztzy, a member of the CIW in a translated interview. "But we as workers know, and the community knows, that it's not a labor dispute."

In fact, 90 percent of the farm workers' employers – the tomato growers who sell their crop to Publix – in Florida have already signed an agreement with the CIW through the Florida Tomato Growers Exchange. Beyond that, ten additional corporations have also signed agreements with the farm workers, signing on to both the penny more per pound of tomatoes purchased from the growers (which is transferred to the workers) and a Code of Conduct preventing abuse and exploitation in the fields.

Even more interesting is the fact that the most recent corporation (Feb. 10 of this year) to give into the CIW's demands is Trader Joe's, a megagrocer just like Publix, proving it is possible and that this struggle is not a labor dispute.

"This is not just about higher wages," Oztzy said. "It's about having a voice and having respect." 🐞



FAST for FAIR FOOD

MARCH 5-10
Publix Headquarters, Lakeland


Join us during the week as farmworkers and allies fast during the day and hold vigils each evening, and for the culmination of the fast on **Saturday, March 10:**

12 Noon
3-mile procession to Publix Headquarters
Gather at Publix,
3636 Harden Blvd., Lakeland

2:00pm
Breaking of bread and ceremony to end the fast with farmworkers, Publix customers, and religious and community leaders
Publix HQ, Airport Rd. & Publix Corporate Pkwy, Lakeland

"Non-violence is a powerful and just weapon. It is a weapon unique in history, which cuts without wounding and ennobles the man who wields it. It is a sword that heals."
- Martin Luther King, Jr.

CIW-ONLINE.ORG



EMILY FRANCK HOON PhD
Licensed
Clinical Psychologist

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WUFT-FM 89.1 programming schedule

WUFT-FM offers news and public media for North Central Florida from the University of Florida with a mix of local and national programs.

Monday – Friday

- 6:00 a.m. Morning Edition
- 10:00 a.m. The Diane Rehm Show
- Noon Fresh Air
- 1:00 p.m. World Have Your Say (M-Th)
Conner Calling (F)
- 2:00 p.m. Talk of the Nation
- 4:00 p.m. The Front Page Edition
of All Things Considered
- 5:00 p.m. All Things Considered
- 6:30 p.m. Marketplace
- 7:00 p.m. PBS Newshour
- 8:00 p.m. On Point (M-Th)
Viernes Social (F)
- 10:00 p.m. Afropop Worldwide
- 11:00 p.m. BBC World News
(until morning)

Saturday

- 6:30 a.m. Noticias
- 7:00 a.m. BBC World News
- 8:00 a.m. Weekend Edition Saturday
- 10:00 a.m. Car Talk
- 11:00 a.m. Wait Wait... Don't Tell Me
- Noon Sikorski's Attic
- 1:00 p.m. Animal Airwaves Live
- 2:00 p.m. This American Life
- 3:00 p.m. Marketplace Money
- 4:00 p.m. BBC World News
- 4:30 p.m. Bioneers
- 5:00 p.m. All Things Considered
- 6:00 p.m. A Prairie Home Companion
- 8:00 p.m. Soul Circuit
- 11:00 p.m. BBC World News
(until morning)

Sunday

- 12:00 a.m. BBC World News
- 7:30 a.m. Florida Frontiers
- 8:00 a.m. Weekend Edition Sunday
- 10:00 a.m. Bob Edwards Weekend
- Noon This American Life
- 1:00 p.m. Wait Wait... Don't Tell Me
- 2:00 p.m. On The Bridge
- 4:00 p.m. The Thistle & Shamrock
- 5:00 p.m. All Things Considered
- 6:00 p.m. BBC World News
- 7:30 p.m. Humankind
- 8:00 p.m. Ballads & Blues
- 11:00 p.m. BBC World News
(until morning)

Civic Media Center Events March 2012

Every Thursday: Volunteer Meeting, 5:30p.m.; Poetry Jam, 9p.m.

Wednesday, 3/7: Anti-Art School Meeting, 7p.m.

Friday, 3/9: Music with Grammy-Nominated Pianist Seth Glier, 8p.m.

Saturday, 3/10: Acoustic Music with Ciati Conlin, Queen Anne's Lace, Hoyt Walston, 9p.m.

Monday, 3/12: "The Economics of Happiness," documentary on sustainable local economies, 7p.m.

Tuesday, 3/13: "Religion and Politics in America," talk by Rev. Donna Tara Lee, 7p.m.

Wednesday, 3/14: Queer Reading Group: "Odd Girls & Twilight Lovers: History of Lesbian Life in 20th-Century America," 7p.m.

Thursday, 3/15: Icarus Project Meeting, 7p.m.

Saturday, 3/17: Alachua Transition Initiative Meeting, 2p.m.-5p.m.; Music Benefit for Gainesville Loves Mountains, 7p.m.

Sunday, 3/18: "Essential Afrikan History" Workshop #7, 3p.m.; Live Music with Emma's Revolution, 7p.m.

Monday, 3/19: "The Loving Story," documentary on groundbreaking interracial marriage case, 7p.m.

Tuesday, 3/20: Food Justice Panel Discussion & Potluck, 6p.m.-9p.m. (potluck at 6p.m., talk at 7p.m.)

Wednesday, 3/21: Anarchademics radical theory reading and discussion group, 7p.m.; Anti-Art School Meeting, 9p.m.

Thursday, 3/22: "The Committee," new UCF student doc on Johns Committee, 8p.m.

Friday, 3/23: Charles Willett Memorial Potluck and Consciousness-Raising, 2p.m.-5p.m.

Monday, 3/26: "China Blue," expose on Chinese denim sweatshop, co-sponsored by Asian Pacific Islander American Affairs and Gainesville IWW, 7p.m.

Tuesday, 3/27: Water Quality Issues presentation by Stephen Foster Neighborhood Association, 6p.m.

Wednesday, 3/28: International Relations: Mexico, a Great Discussions video and talk, 7p.m.

Friday, 3/30: SpringBoard, keynote speaker Rob Lorei, news director of Tampa's community radio station WMNF, at the Matheson Museum, 6:30p.m.

Saturday, 3/31: World-class Traditional Folk Music w/ Staber & Chasnoff, 8p.m.



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Parking just to the south at SE 5th Ave., (see sign) or after 7 p.m. at the courthouse (just north of 4th Ave.) or GRU (2 blocks east of CMC). Check our website for details or new events that may have been scheduled after this went to press.

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Federal Reserve: it's like a bank for the government



Dear Mr. Econ:

I am glad to see a column dealing with economics in the Iguana.

Sometimes people accuse the Federal Reserve of printing money, but I believe it is the Treasury that actually prints money, while the Federal Reserve influences interest rates and money supply by setting reserve requirements for banks.

I would like to hear an explanation about how the U.S. government

creates money as a general topic. But my specific question is where did the Federal Reserve get the money to go into the market and buy mortgage-backed securities that it probably is still holding? I never knew that the Federal Reserve had its own money to use.

- Goldie Schwartz

Dear G.S:

What a great question! Especially in this election year, there have been many misrepresentations about the role of the Federal Reserve System of the U.S. (the Fed).

The printing of paper money is done by the U.S. Department of Treasury's Bureau of Printing and Engraving. Coins are minted by the U.S. Treasury's Bureau of the Mint. The Federal Reserve System, including its 12 regional banks and all of its member banks, does not print money. So you are correct on this point.

The Federal Reserve System does play

an important part in the distribution of money. The Fed purchases money from the U.S. Treasury, and through its operations and those of its regional and member banks, money is distributed throughout the nation. This is one of the ways the Fed makes money. The Fed purchases coins from the Treasury at face value.

Paper money, however, is purchased at the cost of production, and "sold" to the Fed's regional and member banks at face value. This results in a small profit for the Federal Reserve System.

The Fed is self-financing. In fact, in the past two years, it has returned a combined total of \$156 billion to the U.S. Treasury. The Fed is required to return all profits from its activities to the Treasury, with the exception of a 6 percent dividend paid to member banks on their capital investment in the Fed and funds that are needed to maintain an account surplus.

So if only a small amount of its funds



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With
Ariela

comes from the selling of money, where, you ask, does the rest of the money come from?

The Federal Reserve System Act requires the Fed to accomplish three objectives: full employment, stable prices and moderate long-term interest rates. In addition, the Federal Reserve conducts the nation's monetary policy; supervises and regulates banking institutions to ensure the safety and soundness of the nation's banking and financial system; protects the credit rights of consumers; maintains the stability of the financial system; contains systemic risk that may arise in financial markets; and provides financial services to depository institutions, the U.S. government and foreign official institutions, including playing a major role in operating the nation's payments system.

It is from carrying out these activities that the Fed makes money.

If you think of the Fed as the bank for the U.S. government and all of the other banks in the country, you begin to see how the Fed makes money. Just like your bank or credit union, the Fed charges for the services it provides. If a member bank needs a loan, the Fed loans the bank money and collects interest on the loan. If a bank's depositor writes a check that is deposited in another financial institution, the Fed, and its regional banks, provides what is known as the "clearing house service" for a fee.

The Federal Reserve is supposed to act to keep the U.S. economy growing at a steady pace. One of the ways it does this is through its "Open Market Operations." Directed by the Federal Open Market Committee (FOMC), the Fed loosens or tightens up the availability of credit, and increases or decreases the money supply in the economy. The Fed does this by setting two key interest rates, the Discount Rate and the Federal Funds Rate, and by adding money to the economy or pulling money out of circulation through the buying or selling of U.S. Government securities - mostly U.S. Treasury Bill and Notes and U.S. Savings Bonds on the "open market."

Another way the Fed takes in money is through the sale of its own stock. In order for a bank to become a member of the Federal Reserve System, it must meet certain financial solvency requirements and purchase stock in the Federal Reserve Bank equal to 3 percent of its combined capital and surplus.

The other source of funds is the "reserves" the member banks deposit with the Fed. This is also where the name for the Federal Reserve System comes from. Banks are required to keep reserves on deposit with the Fed as sort of back-up savings or "rainy day accounts" in the event a member bank runs into trouble. The Fed changes the reserve requirements to help stabilize the economy. If the Fed believes the economy is growing too slowly or not at all, it can reduce reserve requirements, thus allowing banks to circulate more money. On the other hand, if there is too much money circulating and inflation is a problem,

the Fed can up the reserve requirement, thus taking capital that would have been available for lending and investment out of circulation to "cool" the economy. Member banks are paid interest on the reserves deposited with the Fed.

I hope this answers your question and gives you a better understanding of the Federal Reserve System and just what it is supposed to do. I'll leave the topic of how money is created, why the Fed chose to purchase mortgage-backed securities, and a general history of how and why the Fed was created for another column.

Ask Mr. Econ asks readers to submit their tough questions about the economy and financial system to gainesvilleiguana@cox.net. 🐢

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Sadie's tanks and the militarization of small town police departments

By Mary Bahr

The Bearcat, one of the Alachua County Sheriff's Office's armored vehicles, is an impressive piece of hardware. Sergeant Terry Crews, SWAT team commander for Alachua County, explained Bearcat armor will stop rounds from an assault rifle that would penetrate all the way through a regular vehicle 90 percent of the time. The Bearcat is also equipped with night vision capabilities, a ram for breaking down doors, and room for about a dozen members of the County SWAT team who use this vehicle regularly.

The Bearcat and its new tracked armored companion, the Rook, reside in Alachua County but are on call to assist in a 13-county threat response region from Marion County to the south to Duval County to the north. The response regions were set up by Homeland Security after 9/11, and with them came federal grants for armored vehicles like the Bearcat, which cost \$254,332.

The Rook is a more recent purchase, using \$150,000 in drug confiscation funds. Sheriff Sadie Darnell recently authorized use of the funds after a trial period in which the Rook, built by Ring Power (part of Caterpillar Corporation) was used in a raid in a neighboring county. The Rook is a tracked vehicle with hydraulic attachments that can be used to remove vehicles from a scene to prevent suspects from fleeing. It also has a bulletproof shield for approaching a siege scene safely and has the capability to literally remove the walls of a frame house where a suspect has barricaded him- or herself.

This last tactic was employed recently and led to the purchase of the vehicle. The suspect in that case committed suicide during the siege after being barricaded in his bathroom with weapons.

Sergeant Crews says that his team uses the Bearcat several times a month on average and expects to use the Rook less often. The Bearcat is deployed for hostage situations, to remove suspects who have barricaded themselves inside a structure, and it sometimes accompanies officers delivering drug warrants. The vehicle responds to any request by other departments for the SWAT team and would be held in the rear on call in any large protest situation.

Around the country, local police are acquiring military-inspired hard-

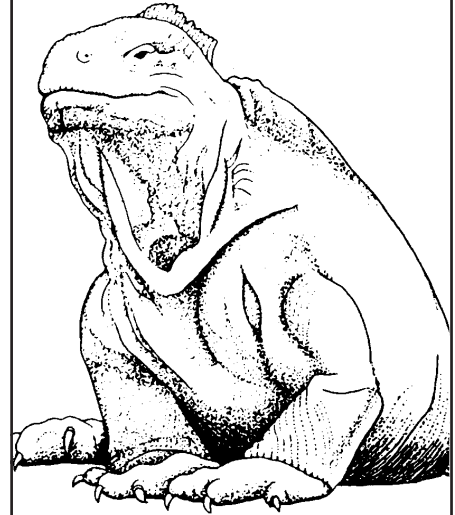
Continued on p. 15



The Bearcat. Photo by Mary Bahr.

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