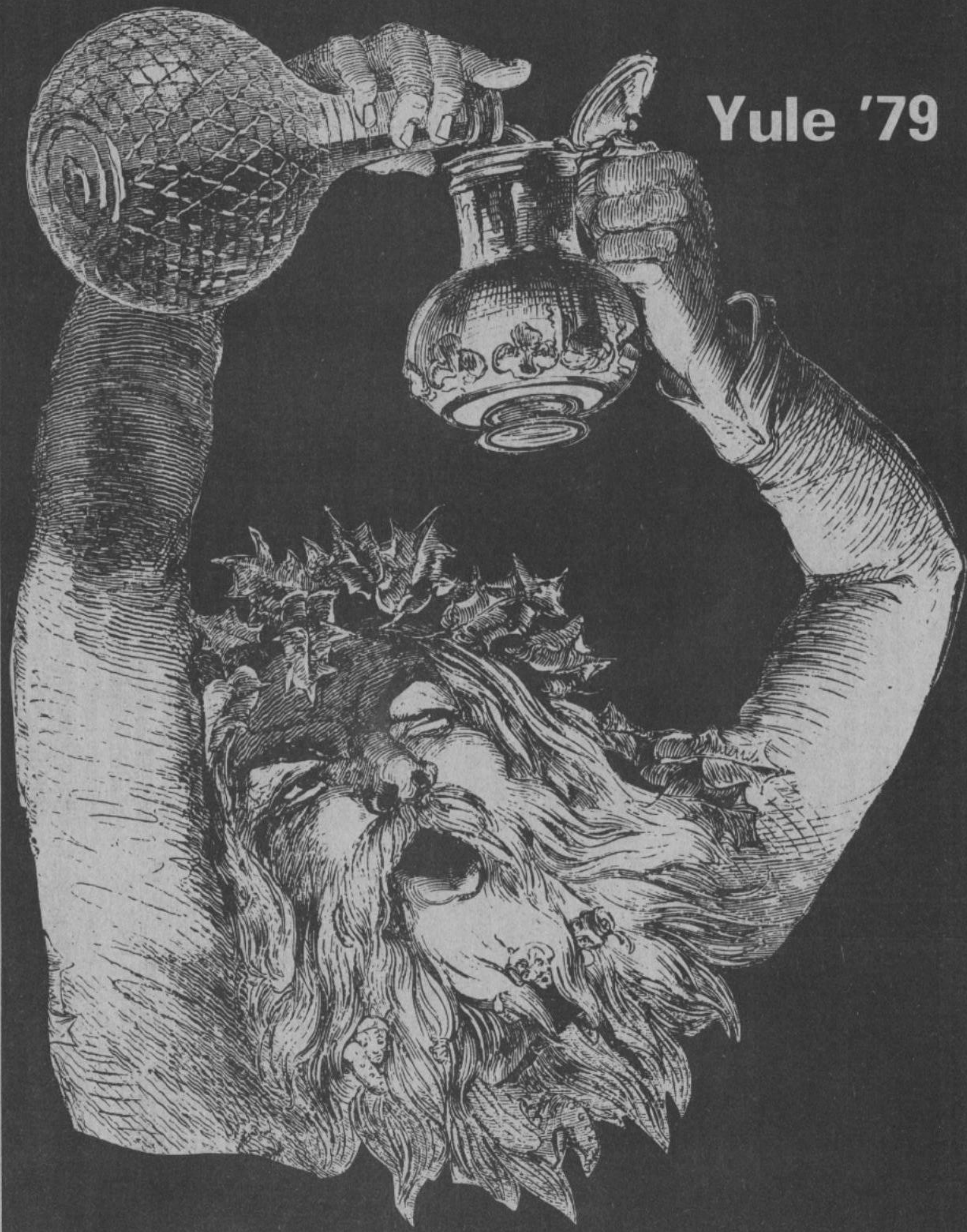


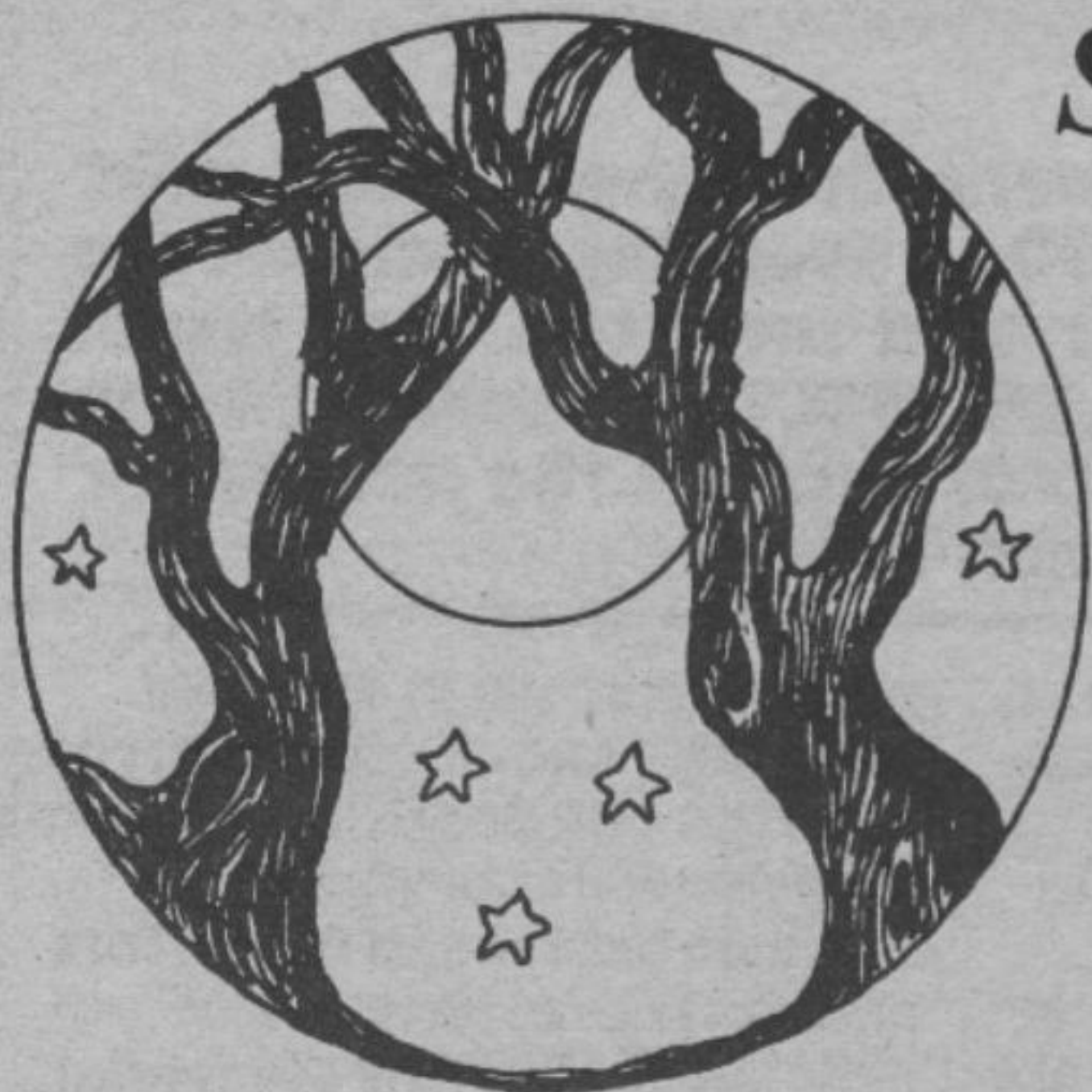
SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

Issue 13 December - January FREE

Yule '79





Spreading Branches

The Feast of Yule

by Rowan Fairgrove and Louis Tesar

The Wheel of the Year turns now to Yule, the Winter Solstice (0° Capricorn), the longest night of the year.

In many parts of the northern hemisphere it is also midwinter — falling about halfway through the cold, barren season. It is at this time the amount of available fodder was determined and the decision made as to which livestock to cull from the flock or herd so that the remaining breeding stock could survive 'til spring. The culls were slaughtered providing meat for the feast. It was also a time in which the fruit trees were blessed in order to assure an abundant crop in the coming year.

It is at this time that the Earth Mother gives birth to the Sun, the Winterborn Child. It is perhaps interesting to note that it was not until around the fourth century A.D. that the Christian church decided to move the official birth date of Jesus from early summer to Yule, presumably to minimize the apparent difference between Christ and the pagan god Mithras, and thus gain converts. It was also around this time that they created the concept of the Virgin Mary, which had not hitherto been a part of their doctrine, in order to gain converts among the worshippers of Isis.

Many earlier peoples felt it was their duty to send psychic energy to help the Sun return after the longest day, and not continue its southward journey.

Among Celtic peoples the celebration of the turning point in the sun's southward migration and lengthening nights began with a group of mummers or players enacting a play showing the sun ascending from the darkness of night. This was an act of sympathetic magic in which the worshippers act out events to send psychic energy to the Deities. This practice was reinforced by success since the sun never failed to come back.

Further north, the Teutonic, Germanic and Scandinavian custom was to light a Yule Log and many bonfires as beacons to guide the sun back to the desired location. The Yule Log itself was believed to be full of good luck and promise for the coming seasons. Anyone passing a party dragging home a Yule log would raise their hat or nod their head in recognition and thereby share in the luck.

The Yule log is lit from a piece of the previous season's Yule log which has been kept in the house as a charm against fire during the intervening year. (This custom arose from the belief that the Yule log scrap will refuse to burn until time to light its successor.) The Yule log fire warms the bowl of wassail, a mixture of cider and spices. The wassail is drunk to drown feuds and animosity and to cement a feeling of community among those who share it.



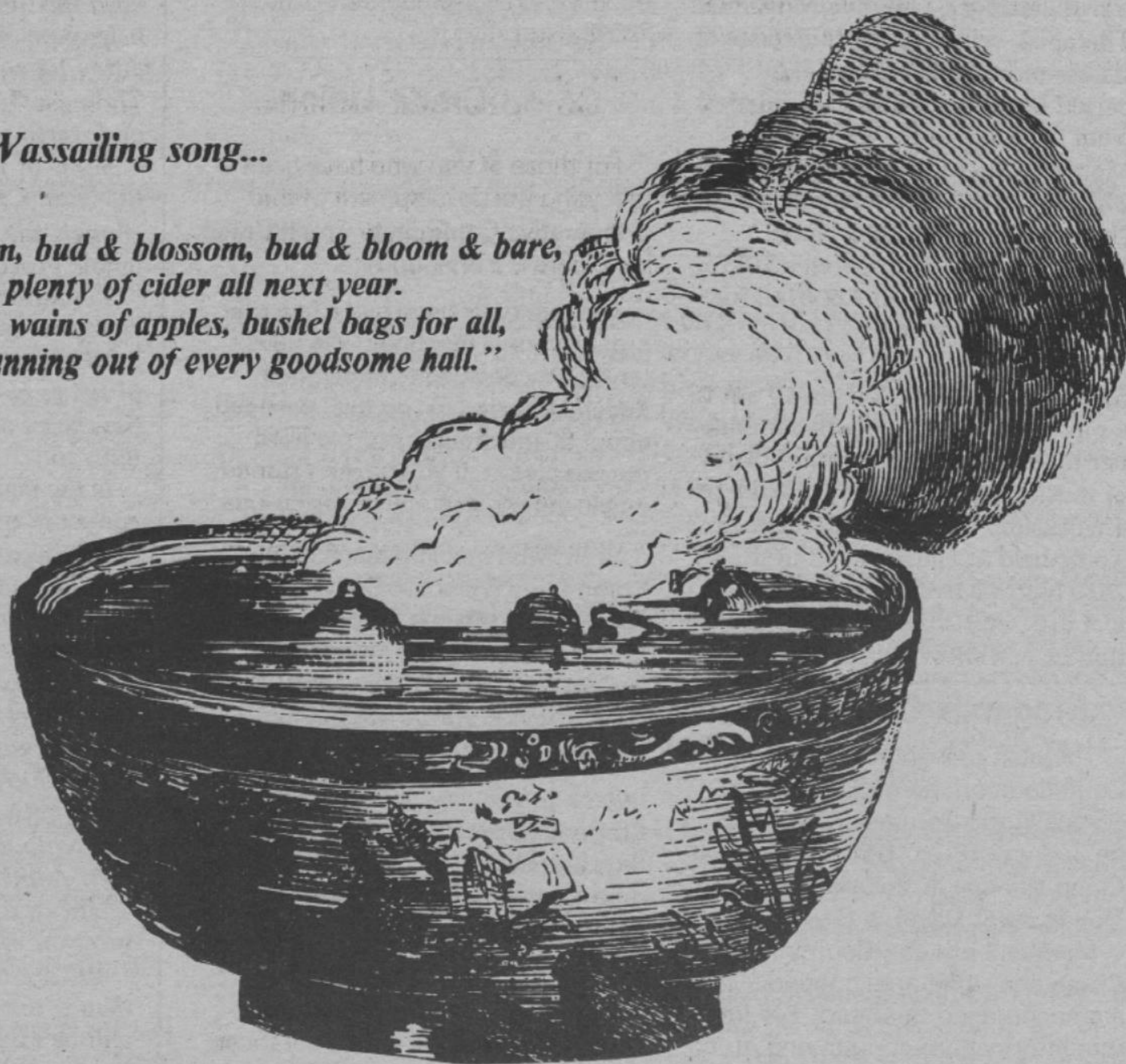
Yule is also one of the days for "Wassailing" or calling the blessing on the fruits of the earth at this season, particularly apples. A procession goes down to the orchard to "hail" the trees and entreat them to bear. This is accompanied by much cider drinking and singing. After all the trees have been exhorted to bear, a cider-drenched cake is left as an offering in a fork of the oldest tree and the procession winds its way back to the house or village for more cider, food and merriment around the Yule log fire.

Even though we are aware of the scientific, rational aspects of the Sun's apparent southward movement and lengthening nights, it is still good to reaffirm our place in the cycle by some sort of ritual acknowledgement of the drama being enacted in the sky. The Yule season offers an appropriate opportunity for this. Joining together to get a Yule log, and participating in the feasting and merriment once it is lit aids the establishment and maintenance of individual and group harmony. Wassailing the orchard trees acknowledges our understanding of the life-giving role which nature plays in our lives, and the harmony which we must have in the cycle of things to continue our existence.

Yule, then, is both a beginning and an ending, a time of reaffirmation and harmony. A promise of the cycle continuing unbroken. Blessed be!

From an old Wassailing song...

*"Bud & blossom, bud & blossom, bud & bloom & bare,
So we may have plenty of cider all next year.
Barns of apples, wains of apples, bushel bags for all,
And the cider running out of every goodsome hall."*



SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

FREE

The SPECTRUM Collective:

• Larry Teich • Jerry Johansen • Vicki Mariner • Pat Simmons • Libby Brice • Kathy Blackmon • Frank Brown • Tana McLane

People Who Helped On This Issue Of SPECTRUM:

• Louis Tesar, art research • Richard White, fine-toothed proofing • Linda McLaughlin, assistance with ads

Cooking And Nurturing The Production Crew:

• Jerry Johansen

For information about SPECTRUM, call 575-2934. Or write 2105 Autumn Lane, Tallahassee, Florida 32304.

For advertising information, call 222-2528.

community announcements

7 Hills Workshops

Feldenkrais work involves the use of conscious, slow body movement to achieve greater personal movement — ability, efficiency, and balance. Carol Lessinger, Creative Movement Therapist, will conduct this series of classes to be held over a 4-day period beginning Sunday, January 6, from 2-4 pm and the following Monday, Tuesday and Wednesday evenings, from 7:30-9:30 pm. Place: Unitarian Church, 2810 North Meridian Road. Cost is only \$18 for all four sessions. Call 222-8140 for reservations, please.

Saturday, January 12 from 10 am to 4 pm, Carol Lessinger will combine her talents with just the right blend of music and movement to make for a workshop of fun and excitement. To be held at Unitarian Church, 2810 North Meridian Road. Cost is just \$10. Call 222-8140 for reservation or just show up.

Magnolia Conference

The next meeting of Magnolia Confederation, an organization of co-ops in the Southeast, will be held on January 18-20, 1980. It will be at Camp Winona in Volusia County, Florida (near Daytona Beach).

Members of Leon County Food Co-op and other area cooperatives are encouraged to attend. For further information, contact one of the coordinators at the Food Co-op.

Midwifery Workshop

Intense midwifery workshop to be held January 14-18, 1980. Limited to 25 participants. For information, write to Heather Blanchard, 3808 Cape Vista Dr., Bradenton, Fla., 33503. Hurry!

Co-op Credit Union

For those of you who have been following the development of the Cooperative Community Credit Union idea, here is a brief update.

A group of us have had a few pre-organizational meetings. We have tentatively decided to apply for a Federal Charter. To do this, we need about 50 more survey forms filled out, so please, if you haven't turned one in yet, do it at any of the co-ops.

We will be meeting again in the Community Resource Center on January 10, 1980, at 7:30 p.m. to talk over bylaws. Anyone interested in getting more involved and serving on committees is welcome to come.

On January 27 or February 3 (watch the *Flambeau* and the Food Co-op window for announcement of time and place), we will have our organizational meeting, which is where we fill out all the forms to apply for a charter.

We will need the survey forms before that date, so please get those to us soon.

Article and announcement deadline for the next SPECTRUM is January 30. Everything submitted after that date will be held until the next issue. Turn submissions in to the SPECTRUM basket at the Leon County Food Co-op or contact the address or phone numbers to the left. Thanks.

SPECTRUM is an open forum for the Tallahassee community. Emphasizing events, developments and activities in the "alternative" or "progressive" culture here, we encourage people to participate with contribution of articles, labor or advertisements.

Writers cannot be paid. Articles are printed on a space-available basis. Please be sure your name, address and phone number (and perhaps an autobiographical line or two) so we or our readers may contact you.

SPECTRUM is published on a monthly basis. Our publishing schedule will be the third Monday of the month throughout the fall season and article deadlines will be about the 7th. This allows us time for

production. WE PLAN TO BE ADAMANT ABOUT CONTRIBUTORS MEETING OUR DEADLINE. It makes it easier for everybody.

Views expressed by writers are not representative of SPECTRUM or of any particular organization unless identified as such. Our goal is to provide an open forum for the community, but the staff does bear certain legal and moral responsibilities for the content of the publication. Therefore, we reserve the right to withhold from publication any material that is libelous in tone. The SPECTRUM staff also reserves the right to withhold material referring to specific individuals until such individuals have had the opportunity to review and respond to all articles in question.

Spectrum's Evolution

by Larry Teich

'Twas the night before Solstice, and all through the lab...

This is holiday time for most cultures and we wish everyone everywhere a pleasant time. We've decided to focus on ancient celebrations because we relate to many of their truths, and how modern holidays have changed since then.

Our gift to ourselves is to take next month off and take a break. We print 10 issues a year, skipping January and August. Some of us really need the time away from soliciting articles, selling ads, finding people to help on each issue, going to weekly meetings, typing address labels, doing layout and pasteup and photography, driving to the printer in Thomasville, doing distribution and mailouts, reorganizing all our pieces and starting all over again.

Some of us get our expenses paid back and some of just get credit at the Food Co-op. We are truly a non-profit organization since we sell enough ads to cover costs and squeak by on each issue, then begin the whole process again the next month.

We think it's important to provide an alternative voice and to exchange important information that probably wouldn't be found in other local sources. We hope to provide analysis and more in-depth treatment of issues and events that many segments of Tallahassee and the Southeast want to read about. We hope other people think it's important, too.

Is the pen mightier than the sword? Let's find out. Let's try to overcome the enormity of the swords in this world.

We need more help to do it. Do people who read SPECTRUM think it should continue to exist? We need helpers to work on a lot of tasks. We need feedback from our readers. We need more advertising money or other sources of income. We especially need more writers and more varied articles submitted since we can't and don't want to write everything ourselves. SPECTRUM is a tool and tools need to be used and shared.

So, enjoy your vacations and enjoy your work. We hope everyone treats each other well during the holidays, and hope it continues throughout the coming year, as a natural way to be. Eat, drink and be merry, but continue to work cooperatively afterwards.

The next deadline for articles is January 30, 1980, so we can go to print on Wednesday, February 6.

We are returning to our previous, easy-to-remember schedule starting then — the first Wednesday of each month. The deadline for everything will be one week before each printing date.

Happy Next Year!

Point...

Why I Admire Publix

by Robert Brunger

It happens almost every time I go to Publix: I encounter someone I know from the Food Co-op, and they look startled and ask me, "What are you doing here?!" I've grown to expect this, and my response -- to ask them the same question -- has grown almost hackneyed with overuse. The truth is, though, that I go to Publix for many of the same reasons that shoppers throughout the state share: Publix is a well-stocked, efficient and clean environment in which to purchase good food. I have a few additional reasons for going there which can best be summed up by dubbing them "professional admiration." I thought it might be of some interest to SPECTRUM readers to hear some elaboration of the reasons why a coordinator of the Food Co-op goes to Publix, and what some of the implicit lessons are for us.

1. *Product Line* - Publix has almost everything I would ever want to buy. That's very simply put. In particular, Publix sells three things that I purchase there on a regular basis which the Food Co-op either cannot or will not stock: V-8 Juice, Handi-Wrap, and La Victoria "La Ranchera" Sauce (I know it has Sodium Benzoate, darn it, but it's still the best available). One item, Star Kist tuna, I buy there on occasion. This could be obtained by the Food Co-op, but our wholesale cost is greater than their retail price, so we don't bother. Finally, about once a year or so, I buy meat.

I think that Co-op shoppers sometimes become unnecessarily snobbish about the foods we carry, particularly if they have a well known natural foods company label on them. On some items there are genuine differences (e.g., our whole wheat flour is from organically-grown grain; de Boles pasta products are more nutritious than those made of enriched flour), but on a wide variety of items (including produce), the difference may not be worth crossing town for. Anyway, I used to shop at Publix before I discovered the Food Co-op, and I could do it again. There would be things I would miss (Continental Yogurt, Lundberg rice, affordable cashews, uncolored cheese), but I would get by.

2. *Cleanliness and spaciousness* - You are not greeted with a tatty pile of crumpled paper bags, a hopelessly mismatched set of shopping carts, a trash can that seems to be always full (note to register AC's: do you know where the dumpster is located?), or boxes of sorry tomatoes and withered squash, when first entering Publix. You don't have to thread your way gingerly through a produce aisle or tuck in your gut and shuffle through sideways past the dairy display. And, when buying your peanut butter, you don't always have to be apologizing for bumping into people standing in the register line.

3. *Efficient register lines* - And express lanes. (Need I say more?)
4. *Well-stocked shelves* - that are clean and offer a choice. There is more than one kind of soup in Publix and they are *always* in stock, even if you want to buy a dozen of them. And you don't have to listen to the manager's excuse that there just haven't been any volunteers this month, Mr. Jones, so we're terribly sorry that your catfood hasn't been placed on the shelf yet.

I sometimes go to Publix simply to gaze at the beauty of shelves that symmetrically packed, where every item is in the same place as the last time, where every item is priced (and priced correctly), where shelves are clean and unscratched, and where spills get cleaned up immediately. It can be an emotionally touching event to bask in such competence.

5. *Topical displays* - This is the most envious of all -- the luxury of being able to create special displays, with all sorts of colorful and eye-catching flim-flam. At Publix they are just as likely to do it to sell nonsense like Twinkies, but just think what a public service it would be to create a juice display giving vitamin breakdowns of every juice in the place? And what fun it would be to exercise honest-to-goodness creativity in such displays! I simply sigh every time I pass by one of their gimmicky islands and contemplate the possibilities.

6. *Pricing information* - You do not have to carry a calculator with you in order to know how much a product costs you at the register. The consumer *knows* how much it costs. Moreover, you can compare cost savings of different sizes or brands of goods by reading the fine print of the shelf tags.

7. *Current signs and aesthetic information displays* - There are no notices of two-month-old meetings tacked on a slant (with one side falling down) to the walls of Publix. Nor masking tape scars everywhere. And register people are not always pulling out their hair trying to figure out the correct price of produce.

8. *Beer and wine* - are available at excellent prices.

9. *Not open on Sunday* - This is the reason I prefer Publix over its competitors. They have made a voluntary corporate decision to forego substantial profit opportunities in respect for a moral principle. In the corporate world of capitalist America, this kind of decision is uncommon enough to merit attention and (I feel) respect when it does occur.

NOTES: For the record, during the month of November, I was in Publix three times and bought one package of Pepperidge Farm cookies (a surprise present for a non-co-oper friend with a sweet tooth), and a can of tuna fish. As of December 10, I have been in Publix twice and bought one jar of hot sauce.

How many of you out there are aware that the Food Co-op no longer carries V-8 Juice because *you*, the general member, voted not to carry it?

For some extended commentary on this topic, refer to my article on volunteer workers, also in this issue of SPECTRUM.

I have enjoyed putting together this article more than any other I have ever done for SPECTRUM. I am looking forward to its critical reception!

Counterpoint....

WHAT?!

by P. J. Proudhon

How could he neglect to mention big parking lots and uniformed cashiers?

Except for Sunday closings, the points raised about Publix are attributes of supermarket chains in general. Sunday has always been a lousy grocery day, anyway. Building a powerful, self-promoting PR campaign around taking a day off can be admired as a slick marketing strategy, but hardly a moral sacrifice.

This is not to say Publix is without distinguishing features. Like not allowing its corporate stock to be traded on the open market. Or cancelling its advertising in the *Flambeau* over "indecent" words and pictures while selling books and magazines which are much more explicit. Or refusing even to speak with Cesar Chavez about the Red Coach lettuce boycott.

But there is really no need to single out Publix to get to the point. All that seductive convenience and efficiency comes at a dear price. Supermarkets are an important part of a system that reduces us to passive con-

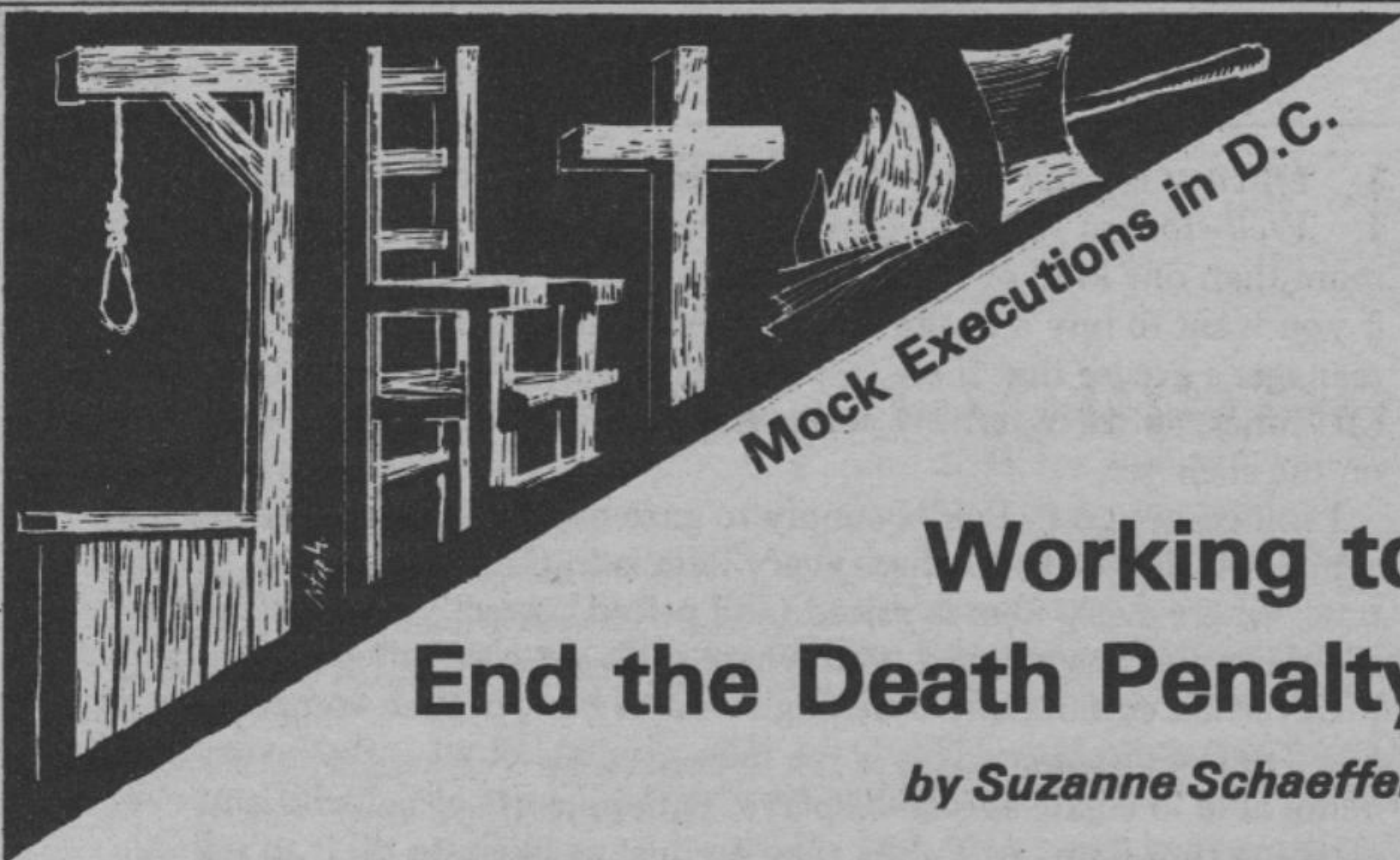
sumers. They sharpen our alienation from the production and distribution of our food. They promote anonymous and impersonal relationships. They encourage an energy-intensive, automobile-centered lifestyle.

Communities everywhere are being uprooted and replaced by mall-centered living arrangements. Serious ecological damage is one consequence. A burgeoning sense of powerlessness and withdrawal is another. Antiseptic floors, liberal refund policies, and a veneer of courtesy are poor substitutes for authentic human relations.

Forget the hype about the customer being in charge. A supermarket's loyalty is to its corporate headquarters and the bottom line. Their local managers are not allowed to be much more than errand boys. Those mesmerizing displays and gaudy packaging are not there to meet needs, but to create them. The homogenizing, regimenting, hierarchical impact should be obvious. Perhaps we'll be easier to manipulate when we become as much alike as their products and personnel.

I don't know why the members of the Leon County Food Co-op decided to exclude V-8 Juice and other products, but I'm sure glad they have the power to do so. Freedom of choice is not the liberty to select from pre-existing alternatives. It is the right to determine what those alternatives will be.

LCFC can learn a few technical skills from supermarkets, no doubt. But, if we start taking seriously the difference between Coke and Pepsi, or Heinz and Campbell's soup, we need to step back and look at some root assumptions of what a co-op should be.



Working to End the Death Penalty

by Suzanne Schaeffer

It was a bizarre Thanksgiving weekend for those folks from Tallahassee and around the country who participated in "Florida Day" or November 23 in Washington, D.C. National anti-death penalty groups, alarmed at our state's apparent willingness to kill, organized the day of protest to focus on Florida and on the U.S. Supreme Court as the body which has the last word on the constitutionality of capital punishment in our country.

The Florida Day action took place in two segments. First, over one hundred demonstrators picketed the Florida House, a state-run hospitality center for Florida residents visiting Washington. Leafletters distributed "travel brochures," featuring palm

trees on the front, which opened to reveal a photo of Florida's electric chair and the caption, "Tourist Attraction?"

From there, we marched to a stretch of sidewalk across the street from the U.S. Supreme Court building and began the second phase of the action: the mock executions. A "death warrant" bearing the name of one of Florida's Death Row inmates hung from the neck of each of 140 demonstrators who lined up solemnly to await their collective fate.

Following an opening prayer were short speeches by two of the rally's principal organizers, Michael Kroll of Washington, D.C., and Scharlette Holdman of Tallahassee, and by the

mothers of two Death Row inmates. And then the executions...

The participants gave their all, contributing to a chilling simulation of a series of twenty-six rapid and ugly killings. Jimmy Lohman portrayed a glib and grinning Governor Graham, signing death warrants and assuring the condemned that he had reviewed their cases most "judiciously". Two "guards" escorted or dragged the "victims" to a wooden chair, strapping each one in and covering his or her head with a black hood before the "executioner" pulled the imaginary switch. A white-coated "doctor" pronounced each one dead after one, two, or even three jolts of electricity. Perhaps most gruesome was the heap of "corpses" that mounted on the sidewalk as each one

Media coverage of the event was considerable, given the small size of the demonstration (probably between 150 and 200), and quite a crowd gathered along the street to watch and listen. We can only hope that some of the horrifying reality of the death penalty was communicated to those who witnessed the action, and that our own commitment to the struggle to stop it has been strengthened. Tallahassee, as the home of the State government, and the Florida Clearinghouse on Criminal Justice, is the center of Florida's death penalty opposition and we must assume a leadership role in our state's efforts toward abolition.

Please support the work of the Clearinghouse and the Tallahassee Citizens Against the Death Penalty.



Left, a peaceful front cover. Below the inside of the brochure opens to reveal an electric chair while the accompanying blurb discusses the biological effects of electrocution in graphic detail.

A Tourist Attraction?

The State Prison in Starke, Florida has sent 190

On 25, 1979 John Spenselink was the first to be

With to the left, delivering 2,200 volts of

rain of the straps.

00000 inside. The

the stench in the

the well springs on the person's head where a

Today there are over 130 people on death

in the nation. Governor Robert Graham has

proclaimed that "to maintain the value of

human life" executions will "become routine in

the state of Florida."

If you believe that executions are not an effective

or humane way to control crime, DON'T VISIT

FLORIDA—THE SUNSHINE STATE THAT KILLS. Sign

the attached picture-postcard and mail it to Governor

Graham.

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was dragged from the chair by the guards.

When the executions were complete, the twenty-five who had planned to engage in civil disobedience carried one another across First Street and sprawled on the steps of the Supreme Court. Police warned them that unless they left within five minutes, they would be arrested. When they refused, they were hauled off in two paddy wagons and jailed on three misdemeanor charges. All were released the following afternoon, having spent 26 hours behind bars. The twenty-one who plead guilty are to return to Washington for sentencing hearings on February 1; the remaining four plead not guilty and trial dates must be set.

Florida is currently leading the way toward a resumption of routine executions throughout the country; only through drastic and continuing action on the part of a strong, determined force of death penalty opponents can we hope to prevent hundreds of legal killings across the land during the coming years.

Lobbyist Needs Funding To Help Stop Nuclear Power.

**JOIN CONCERNED CITIZENS.
Bob Lewis
224-7844**

While speaking with a new friend, I inquired as to whether or not he had family in Florida. With obvious embarrassment, he replied that yes, he had a brother in Sneads, "in prison". As a member of the staff of Terrell House at Tallahassee, my friend's embarrassment over his brother's situation was not a response unfamiliar to me.

The Terrell House is a community center supported primarily by the work of volunteers, where the families and friends of inmates of any penal institution in the area (federal, state, local) come together with each other, with community people, meeting, sharing, understanding.

It is a place to find companionship with others who share the same problems and frustrations and who

Terrell House: An Opportunity to Serve

by Marilyn Wilson

can help each other cope with the separation and loneliness that has become part of their everyday life. It is a resource center for counseling, information, enrichment activities, and the encouragement and support so needed by this forgotten segment of our population.

It is the philosophy of Terrell House that family is important, life-giving, supportive, hope-filled -- the core of everyone's life. We recognize that this is also true for the man/woman struggling to make it on the inside.

Our goals are to help inmates and their families adjust to the fact of separation, to preserve the ties between family and inmate, and to help prepare the inmate and family for the time when he/she will return to the community and to a normal life.

Terrell House services include transportation to institutions on visiting days, childcare during visiting hours, family-style meals following visiting hours on weekends, and emergency food and

clothing.

Volunteers from churches, civic clubs, and the community at large aid us greatly in providing these services. Without the concern and support of the Tallahassee community, the Terrell House would surely cease to function.

Anyone interested in learning more about Terrell House and volunteer opportunities is invited to come by 115 W. Call St., or call us at 224-3370.

Someplace Else for Runaways

by Ruthann Adams

Until very recently, the question of what to do with runaway kids was one that was easily answered. Running away from home, along with running away from school, was an illegal act for juveniles. Consequently, kids on the streets during school hours were picked up by the police and held in juvenile detention centers. These kids who skipped school or ran from home had committed criminal offenses and were treated accordingly. An easy solution it was, but not one from which our youth benefitted greatly.

The Juvenile Justice Act of 1974 changed all that by decriminalizing these acts. It was realized that kids who ran away were not criminal and should not be labeled and treated as such. The question then became, How *can* these kids be helped, what can we do for them? If the idea of locking them up as criminals had little appeal, the thought of turning our societal back on them to survive on the streets as best they could had even less. Hence, what we now see is the growth and development of community-based, federally-

supported runaway shelters where kids have the option of receiving shelter and services while *they* decide on steps and directions for *their* futures.

Tallahassee is the home of one such shelter, "Someplace Else," the YMCA Youth Home. It is the only facility of its nature serving the five-county area of the Panhandle. Located on Linda Ann Drive, any child between the ages of ten and seventeen can receive free shelter and counseling for a temporary but unspecified period of time. The philosophy of the shelter is not one directed at influencing a youth toward any particular end, but rather to assist the youth in understanding why they have run, what they hope to gain from their stay and to realistically explore with them their options for future action.

Many local youth utilize the shelter for refuge after flare-ups at home, where often just a few days of cooling off and family counseling are enough to re-establish family communication and develop suitable compromises. In a situation of this nature, it is certainly tension-

reducing for all concerned to know the youth has a safe environment towards which to turn. Unfortunately, there are a great many situations in which a family reconciliation is not a viable option. All too often, the shelter houses children who have been pushed out of their homes by parents who no longer want them. While the stay at Somplace Else is temporary for these kids, too, it is usually more prolonged as the possibilities of living with relatives, in a group home or independently, are explored. Dependent youth are also served by the shelter as they await court dependency hearings and foster placements by the state.

It is a sad truth that for many of the kids housed at Someplace Else there really isn't anyplace else for them to go. But, far better we respond to their needs by providing shelter, food and constructive counseling than by locking them up as criminals. Whether or not runaways' shelters are the ultimate answer for our troubled youth, they must be recognized as a vast improvement and must be supported as a far more positive alternative to the solutions offered in the recent past.

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Speaking Out Against Nukes In Tallahassee

The City of Tallahassee is considering buying into the St. Lucie nuclear power plant, located in Ft. Pierce, Florida, about 300 miles from Tallahassee.

The City Commission has contracted the services of energy consultants Beck and Associates (for \$115,000) to study several options for meeting the future energy needs of Tallahassee.

One of the "options" is nuclear-generated electricity from St. Lucie. The City of Tallahassee is currently involved in an anti-trust suit, along with 14 other Florida cities, against Florida Power and Light, the owner of the St. Lucie plant, to gain the right to become part-owners in the St. Lucie plant. The lawsuit is expected to cost the City from \$100,000 to \$150,000.

On December 11, a coalition of four citizen groups (Catfish Alliance, Sierra Club, Concerned Citizens, and CongressWatch) packed the City Commission meeting to show their opposition to buying into St. Lucie. The group carried with them the signatures of 833 Tallahasseeans who also oppose the City's purchase of the nuke.

Two speakers, Doug Alderson and Debi Powers, focused on the economic uncertainties surrounding nuclear power and pointed toward safe and renewable energy sources that can be developed locally to meet future energy needs.

The event received significant press coverage and two days after the City Commission meeting, the editors of the *Tallahassee Democrat* came out opposing the option of buying into St. Lucie and favoring other alternatives in meeting our energy needs.

Hopefully, the City Fathers will be moved to vote against the purchase of St. Lucie. If not, there is talk of a referendum being organized to place the issue on the ballot.

Economic Uncertainties Surrounding Nuclear Power

by Debi Powers

FIRST UNCERTAINTY: Construction Cost Over-runs

While the Turkey Point nuclear power plant, located south of Miami, cost \$250 million, St. Lucie nuclear power plant is expected to cost \$1.5 billion. St. Lucie II will not be completed until 1983, in which time construction costs could increase even more.

Small electric cooperatives are trying to back out of participation in the Seabrook nuclear plant because they can't afford to keep up with the cost increases.

SECOND UNCERTAINTY: New Safety Systems

The President's Commission on the Three Mile Island Accident

has recommended that numerous safety changes be added to all operating nuclear plants. These costs have not yet been estimated.

THIRD UNCERTAINTY: Decommissioning Costs

A nuclear plant must be decommissioned after its approximate 30 year lifespan because it becomes extremely radioactive. The decommissioning costs are estimated at 25-100 percent of the original cost of the plant.

FOURTH UNCERTAINTY: Accident Liability

Accident cleanup and repairs during shutdowns are expensive.

For example, the cleanup at Three Mile Island will cost approximately \$400 million. The replacement of faulty steam generators at Turkey Point will cost approximately \$240 million. Repairs on nuclear plants are both common and costly.

FIFTH UNCERTAINTY: Waste Disposal

Utilities will most likely be held responsible for interim storage at Away From Reactor Storage Sites, and possibly for the cost of ultimate, permanent storage (if a waste solution is ever found). The cost of storing radioactive wastes for hundreds of thousands of years is unknown.

The Economics of Pollution and Waste

by Bernie Windham

Bernie Windham was employed by the State of Florida for four years as a Local Government Planner with the Department of Community Affairs. He now divides his time as a Legislative Analyst for the Advisory Council on Inter-Governmental Relations and as an alternative energy contractor for his own company here in Tallahassee -- Florida Appropriate Technology.

The problem of pollution and wasted resources is greatly encouraged by the incomplete and antiquated public pricing system for goods and services which our society labors under. This incomplete evaluation-of-costs, which has evolved over past years under the influence of cheap energy/cheap resources/special-interest influence, does not take into account all of the costs entailed in delivering these products, and of disposing of their end products. This current pricing system (for most public services) is both inequitable and inefficient economically. And it encourages and subsidizes waste and wasters by not charging the true economic and social cost to firms and individuals.

THROW-AWAY BEVERAGE CONTAINERS

Currently, all taxpayers are charged for the costs of collection, litter cleanup and disposal of "throw-away" beverage containers, regardless of the degree to which we contribute to the problem. We pay through our garbage fees and taxes.

It would be simple to institute a more equitable charge system for this. One possibility could be instituted at any government level. This version, called a "disposal charge," is as follows:

Define *returnable container* as one for which there is a collectable deposit charge of at least 5 cents. Define *recyclable container* as one for which there exists an official local recycle program by the implementing local authority.

A local ordinance at the city or county level would simply set a disposal charge of one cent or two cents on beverage containers that are neither returnable nor recyclable. The charge would be collected by all retail dealers and turned over to the local government responsible for waste collection and disposal in the area on a monthly basis.

The policy is more equitable than the present system and has many benefits with few liabilities. It allows local governments to recover some of the large costs of collecting and disposing of "throw-away" containers (about 50 per cent of solid waste is containers). It also provides funds for litter cleanup. The charge puts the cost on the person using the container. By encouraging the use of returnable or recyclable containers, resource and energy conservation will be encouraged. The administration of the charge is simple and low-cost -- the number of containers sold is simply multiplied by the charge once per month. This small cost is borne by the seller of beverages in "throw-away" containers, but can be passed on directly to the users of the containers.

CITY UTILITY AND PUBLIC SERVICE PRICING POLICIES

Another example of the current public pricing system's contribution to this "dis-economy" problem is seen in the way cities charge for utilities.

With current levels of inflation and high energy costs, the cost of new plant- or facility-capacity is normally more than the cost of old plant-capacity. The cost of providing public services is increasing. And yet,

continued on page 14


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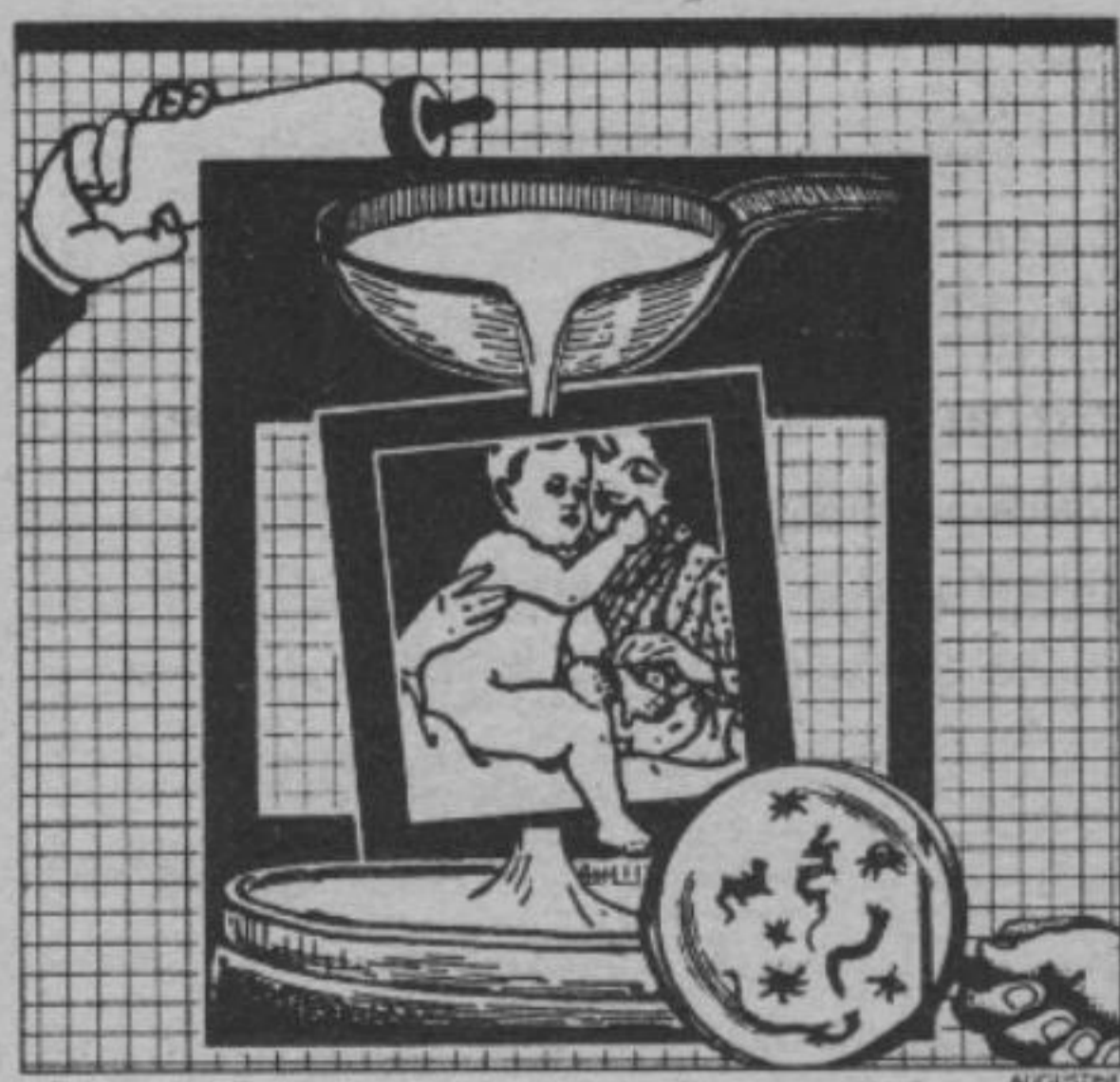
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The infant formula controversy has been brought one small step nearer to resolution at the October WHO/UNICEF meeting in Geneva. At stake is the question of whether infant formula should be promoted in areas of the world where misuse of the product is predictably harmful. For the first time, critics of the formula industry participated in official sessions. The 150 delegates also included representatives from 23 nations, WHO/UNICEF staff, medical personnel and the formula industry.

In the preliminary recommendations, published at the close of the meeting, the delegates called for an international code of conduct that would outline limits on promotional activity by the industry. WHO was to organize a working group to develop the code, refining and clarifying the recommendations. The code, written expeditiously, would serve as a model for legislation to be enacted by the governments related to WHO. Industry would subscribe to the guidelines, replacing present

INFACT Update:

World Health Organization/ UNICEF Meeting

by Carmen Avila

company and industry "codes of ethics".

Among the guidelines suggested were prohibitions of mass advertising and of promotional material and free samples in health care facilities. Company personnel were to be disallowed from performing supportive services in clinics and hospitals. Material given to health personnel was to contain only scientific and ethical information.

While articles published in the *New York Times* and the *Herald Tribune* implied formula industry's agreement to these recommendations, the statement it released agreed only to the *framework* recommended at the meeting, and to the *process*. There was no statement agreeing to implement specific recommendations.

For over a year, Nestle has pledged support to the WHO meeting recommendations, as it claimed in its mailing to 300,000 pastors in December, 1978. In September, 1979, however, Nestle committed itself to abide by "any guidelines adopted by member states of the WHO," which is to say that Nestle is now placing final

responsibility on the shoulders of the governments of the developing world, absolving itself from considering ethical issues related to their marketing strategies. Unfortunately, the relative strength of most governments and Nestle is seriously imbalanced; many nations are at a serious disadvantage in any attempt to implement strong legislation regulating infant formula. Instead of dealing with a unified coalition in Geneva, Nestle will approach each country individually, outside the revealing light of publicity.

After the WHO meeting, INFACT and other national endorsers of the boycott requested a meeting with Nestle officials to determine specifically what policies and practices the company planned to change. There has yet to be a reply. So, the issues of monitoring and enforcement, both by governments and industry, were not even discussed.

A positive outcome of the meeting was the formation of the International Baby Foods Action Coalition, composed of members of several non-governmental organizations from developing and developed nations. They have pledged their personal support and commitment to work toward the full participation of their respective organizations. The group will cooperate with international agencies and national governments both for further elaboration of strong codes of conduct, as well as for the monitoring of promotional activities.

Thus, the boycott must maintain and intensify its sustained pressure.

The boycott's economic retaliation has already caused Nestle to cease most media advertising in Third World countries. It must now put an end to Nestle's and other formula companies' "interpretations of convenience" of WHO/UNICEF recommendations.

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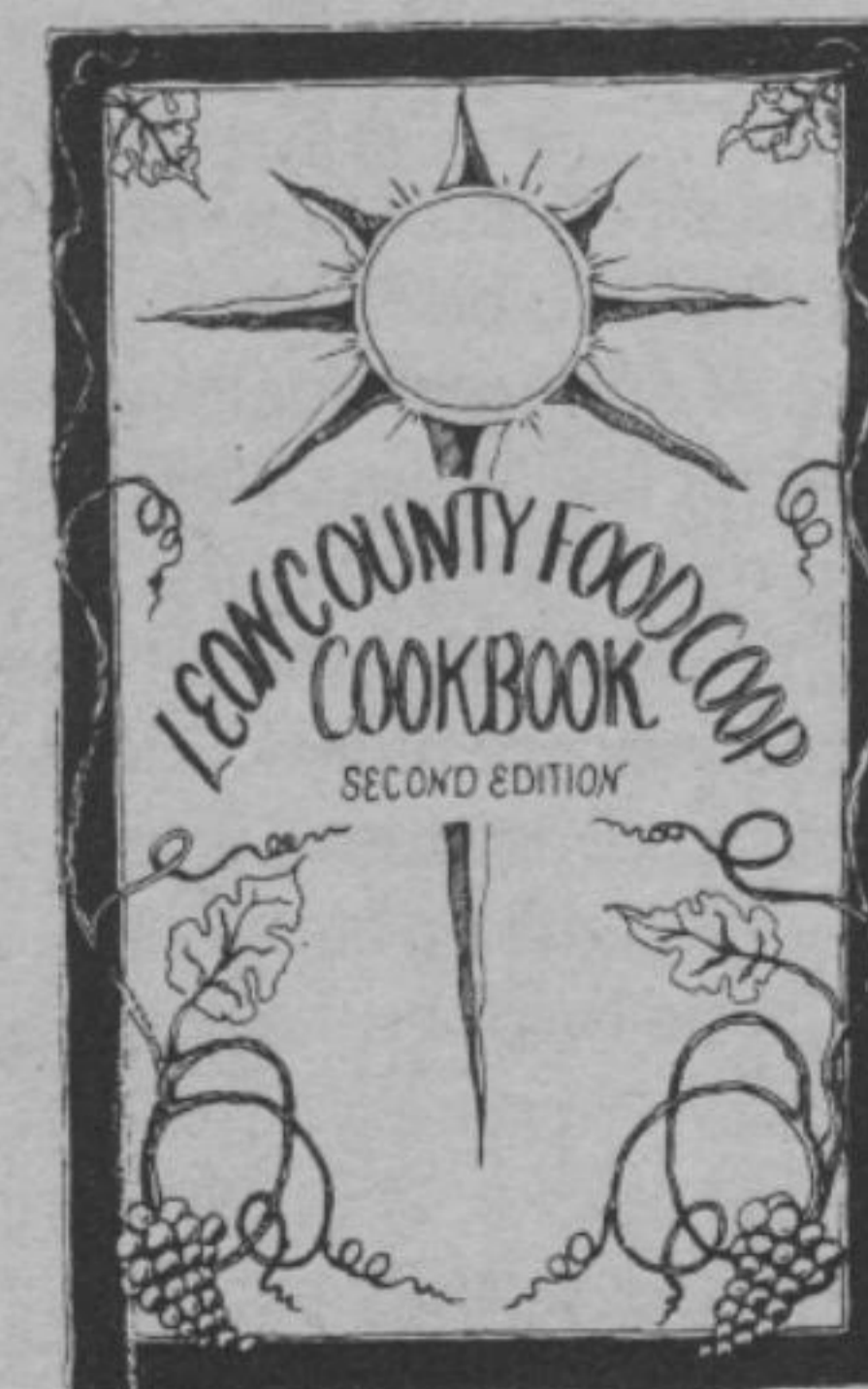
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The Winter Solstice

Let Nothing You Dismay

by Brett Castleberry

Among the peoples of the ancient world, it was common to see life's pattern in the form of birth, growth, procreation, death, and rebirth. The ancients could see this pattern in their own individual lives and in the dynastic successions of their rulers. They could see it everywhere in nature too. But the supreme example of this universally operative pattern was found in the annual course of the sun. The sun grew large; the days were long and hot for part of the year. Then it appeared to decrease in size, and it did not provide as much light and warmth. The nations of old knew that all of the living things on earth are under the sway of these solar tides. They believed that the sun is a conscious entity, that all of nature is possessed, in its parts, of awareness. They would try to communicate with the sun, or, at least, to attract its beneficent attention by means of ceremonies.

The crucial points of the solar cycle were held to be the two equinoxes of spring and fall (when day and night are of equal length), and the two solstices of summer and winter (the time of the longest day and the longest night). Most often in old Europe, these were dates on which rites of fire were ordained to be held, and elaborate stoneworks were constructed to serve as star-clocks, accurately indicating the proper dates for such rites.

The winter solstice was unique for the ancient Europeans in that, while the other three solar days were associated with great activity on earth (such as planting, pollination, mating, slaughter of livestock, and harvest-time), not much was happening at the end of the year, except for a bit of hunting. Now I've said that these solar festivals were fire festivals, and since our ancestors spent most of their time indoors during the winter, the winter fire feast came to be celebrated by means of blessing and burning a great log on the family hearth. This custom of the yule log was most widely practiced in medieval times in England, France, and the Balkan countries. The custom varied in form, but generally took this form: a large evergreen log is cut and bound in the last sheaf of wheat from the fall harvest. On Christmas eve the log is taken into the house and decorated with ribbons, flowers, and pretty cloth. The master of the house pours wine on the log and all present sing a blessing such as this:

*"May the log burn!
May all good come in!
May the women have children!
And the sheep lambs!
White bread for everyone!
And a vat full of wine!"*

(Sir James Frazer,
The New Golden Bough)

The log is meant to burn all night or else to burn over the period of the "Twelve Days of Christmas." The ashes of the yule log were believed to have the power to heal cattle and humans, and to make crops, cattle, and the tribe fruitful in the year to come. A piece of the yule log kept in the house guarded against fire and theft throughout the year and was used to light the log of the next yule season.

For the ancients, the period of the death of the old year and the birth of the new year was considered to be a dangerous time. At this point the bright side of Christmas, the Christmas of the Kept Flame and of Hope gives way to a darker, if not actually sinister, aspect. The solstice of winter was also "New Year's Day," although for us solstice and January first are about ten days apart. Between the two came a period of "intercalary days," a period of time which could not be accounted for in their scheme of the annual cycle. Since these periods were intervals of disorder, upsetting the regular movement of the spheres, they were regarded as periods in which the old gods and goddesses of primeval chaos held sway, those distant beings who ruled when night yawned over the abyss. They are Tiamat, the dragon, the goat, the hellhound, "that old serpent called Satan and the Devil" whom archangel Michael cast out from heaven. The truth is, as the Babylonian genesis tells us, that the gods of chaos were rather put off by the boisterous new gods with their Light and Order and Progress. They just wanted to keep things chaotic and void like they always had been. Well, as we all know, the side of Light and Creation and Order won the day.* But at times the Old Goddesses and Gods remember themselves and speak: mountains fall and oceans move. The period *between* the years is one of these times. During this period order was regarded as defunct, the natural hierarchy was *reversed* and then, as now, during the holiday season people did things which they would not think of doing at any other time. The Christmas bonus, the office party, Scrooge sitting at Cratchit's table, as well as bouts of depression and an increase in suicides mark the extremes of merriment and generosity, hope and bitter despair which characterize this time of year.

The Romans held a feast in December called the Saturnalia in honor of the mythical king Saturnus who ruled during the "Golden Age" and who was believed to have brought 'civilization' to Italy. Saturnus did, however, have a cult of human sacrifice which links him to the old gods of night. Frazer in *The Golden Bough* describes the Saturnalia as follows:

"... no feature of the festival is more remarkable, nothing in it seems to have struck the ancients themselves more than the license granted to slaves at this time. The slave might rail at his master, intoxicate himself like his betters, sit down at table with them, and not even a word of reproof would be administered to him. Nay, more, masters actually changed places with their slaves and waited on them at table... Like the pale reflection of power thus accorded to bondsmen at the Saturnalia was the mock kingship for which the freemen cast lots at the same season. The person on whom the lot fell enjoyed the title of king, and issued commands of a playful and ludicrous nature to his temporary subjects." 1

In more remote areas (the above was the custom in Rome), the mock king was supposed to give up his life on the altar of Saturnus.

Similarly, in Medieval times there was a feast of fools held at Christmas-time, in which, "... every rite and article of the Church no matter how sacred was celebrated in mockery. A *dominus festi*, or lord of the revels, was elected from the inferior clergy — the cures, subdeacons, vicars, and choir clerks — whose day it



was to turn everything topsy-turvy. They installed their lord as Pope or Bishop or Abbot of Fools in a ceremony of head-shaving accompanied by bawdy talk and lewd acts; dressed him in vestments turned inside out; played dice on the altar and ate black puddings and sausages while mass was celebrated in nonsensical gibberish; swung censers made of old shoes emitting 'stinking smoke'; officiated in the various offices of

the priest wearing beast masks and dressed as women or minstrels; sang obscene songs in the choir; howled and hooted and jangled bells while the 'Pope' recited a doggerel benediction." 2

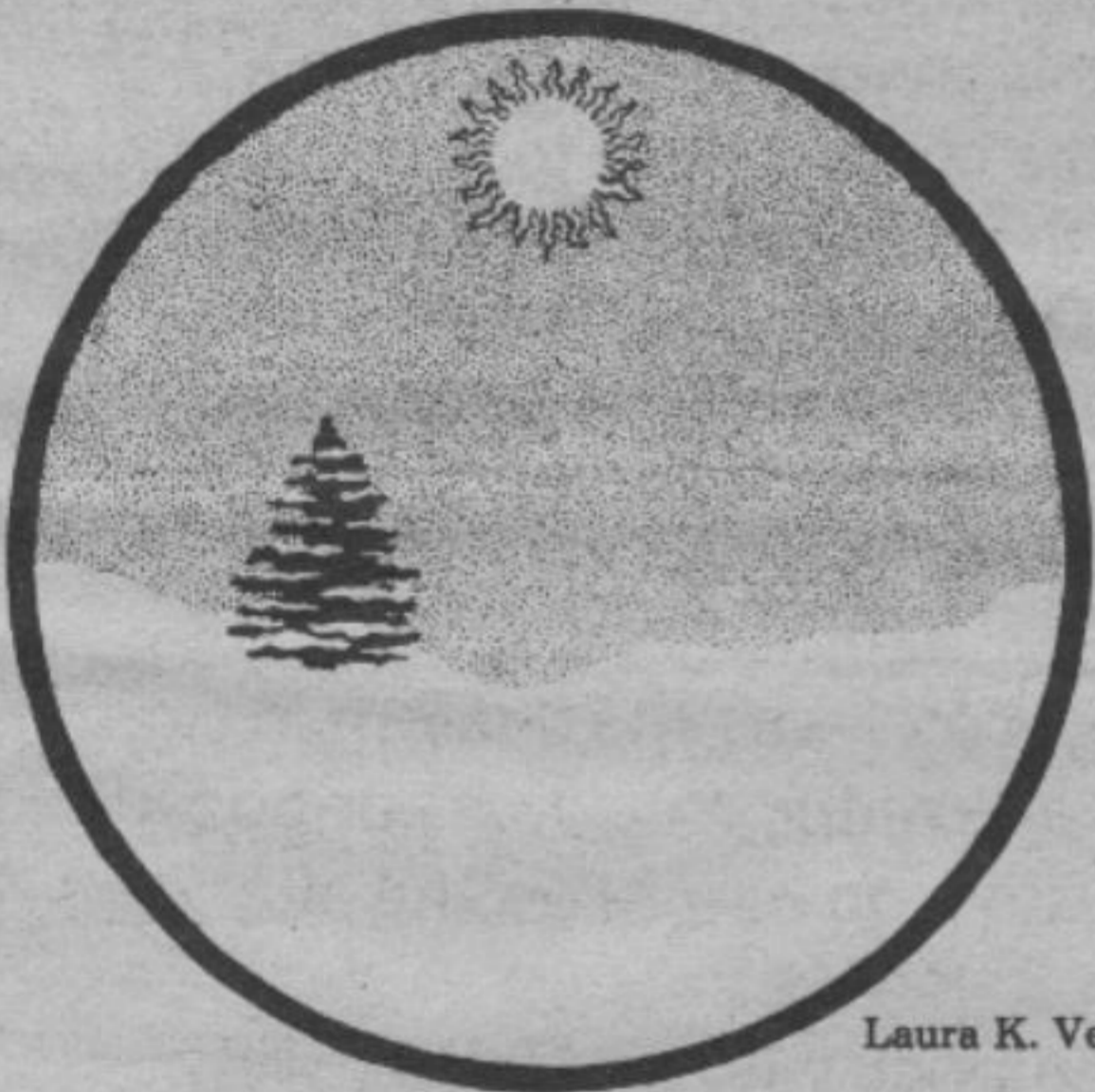
Now the winter solstice is what is called "the gate of Capricorn," which is the sign of the goat. Capricorn, according to astrology, is placed under the governance of none other than Saturn, the old black god of the sickle/cycle; the



Celebrating Solstice Today

by Vicki Mariner

Perhaps no childhood memories are so treasured as those of Christmas. The feeling of good cheer, eager anticipation, and the comfort of holiday rituals shared with friends and family in the midst of bleak winter days. Even my very unreligious family fell back on Christian traditions then.



Laura K. Vera

After our tree was decked out in balls and bells and tinsel, twinkling lights and candy canes, the base of the tree was swathed in a white sheet. Then very carefully (for it was getting old), we set up the pieces to a large cardboard nativity scene against this snowy background. I think it was made in Germany. The colors were delicate, the faces soft and serene. The effect of its Renaissance glow, the angels and the star, were unforgettable.

But, as Christmases came and went, that tradition became less meaningful for me. I learned in Latin class how the Romans celebrated a jolly midwinter festival called Saturnalia. In fact, a holiday around the time of the winter solstice was observed all over the Northern hemisphere long before there was Christianity.

The winter solstice marks the point at which the sun is most distant from us. It is the shortest day and longest night of the year. Wanting to call back the light and warmth of the sun, ancient people celebrated with bonfires and feasting. Charity and good will prevailed.

Today, when we are trying to put our feet back on the earth and reconnect with the rhythms of the seasons, the observance of the solstice can be even more meaningful. Many old customs are still part of our Christmas. The hanging of mistletoe was once banned by the Church as pagan ritual, but still kisses are given under its branches. Families with fireplaces may still burn a Yule log or replace it with a giant Yule candle to light up the longest night. As well as sharing festivities with other people, it was a time to remember our animal friends. In the north, people put out suet (fat rinds) and seed balls to help birds make it through a hard winter. Farm animals got extra food on Christmas day.

Naturally, the most universal way to celebrate is with good food and drinks and friends. Since it is the longest night (and this year, falls conveniently on Saturday), it's a great night for visiting, having an open house (solstice house), and inviting friends and neighbors in for cider or punch. Special goodies could be baked in the shape of suns and stars. Arrangements of candles and holly could replace the yearly slaughter of evergreens in symbolizing the joyful return of the sun's light.

The solstice is also a good time to explain the changing of seasons to children. The shortening days are observable even in our temperature-controlled city lives. Drawing pictures, making sun decorations or cookies, and other midwinter rituals help them to be more aware of the natural cycles that measure out our lives.

I wouldn't wish away the warm traditions of Christmas for anyone. But, knowing that this "season's greetings" are far older than Christian mythology and modern commercialism, infuses them with deeper meaning for me.

So, eat, drink and be merry, everyone. Here comes the sun!

god of the reverse, of in-between, the hinderer and antecedent of the sun; i. e. Satan, the Devil, as we see in the Tarot where the latter name is given to the XVth Key (attributed to Capricorn). When I mention that red and black are the colors of Saturn in Capricorn, that the fearsome Teutonic god Wotan rode the wintry, storm-riven sky in his sled with his pack of hell-hounds, that the home of Saturn is at the North Pole, you will know what I'm getting around to. We have in our dear old Santa Claus the remnant, the shadow of the Lord of Darkness and Misrule, grim Father Winter, the god of chaos and ancient enemy of the infant Christ!

But perhaps it is right that Santa and the Holy Child should jostle each other, both living ornaments on the Tree of Lights every winter season. For the Light

shines in darkness . . . It is enough that after our orgies of spending and eating and party-going we make "resolutions", and restore for another year, at least, the "natural order."

NOTES

1. Frazer, *The Golden Bough* (Mentor paperback), pp. 641-643.
2. Tuchman, *A Distant Mirror*, Alfred Knopf, Inc., New York 1978 p. 32.

*I've been told that readers might suppose that I'm speaking of the ascendancy of Christianity over paganism. Actually, the changing of the gods referred to here took place long before that. Michael and the Dragon is the Christian version of this old myth.





Find Her On the Redwood Label

by Libby Brice

Feminism is like a playful, conscientious companion. It reminds us of the choice of ancient wisdoms. It denies the inevitability of our rush into destruction. It bubbles up in our psyches, each one of ours, when we sit in a darkened hall listening to a cultural-worker, singer, changer. Feminism cajoles me to *find another word*, dammit, or it's gonna be in with all those other "isms" which are theory (read, of the mind) but not ways of being.

My friend told me that humor-at-the-expense-of-women, woman-hating, was the substance of a local theatre troupe's performance. How often are we forced to watch: women as object, as temptress, as joke. I looked to Holly Near's visit to Tallahassee as a clear opening of light in the crevice.

Sans review or comment in the Press locally on the remarkable performance of Holly Near, I'll fill in where the erasure began. Or covering-up, exemplified by the Seeger headlines which ignored the impact of Near's performance.

I have no "objectivity". I was one of the principle producers of the Near-Seeger concert. I wanted a review for all those outside the twelve hundred or so present to be able to taste Holly's Radical Feminism. Since there was no such review, I'll tell you some about the profound nature of her performance, and the experience of producing a Holly Near concert in a community infected with a "Holly Who?" disease.

I was familiar with Holly's activism. I knew that the Cuban government, in denying her entry into their country, dismissed her as merely a "gay activist". I knew, too, of the feminism-as-sour-grapes/aren't-men-awful

Holly Near: One Woman's Reaction

by Margie Menzel

This is a highly personal piece. I have grown quite weary of speaking in rhetorical terms, and in any case, the concert was far too emotional an experience for me to define it in strictly objective ways. It was more a meshing of the emotional, the logical and the spiritual.

I was womanning an entrance when she first appeared. The song she chose to sing was Chris Williamson's *Waterfall*, a longtime favorite, and she'd sung but a few bars when I realized I had to be touching someone I love at the time.

I ran over to where Tana and Sherry, who'd done a large part of the planning, were sitting. It was wonderful to share their delight.

When Holly and J.T. and Susan yielded the stage to Pete Seeger, I felt something very special. Of course, I respect his politics, but it goes far deeper than that. My father had introduced me to Pete Seeger. Dad is also quite deaf and, ironically, an audiologist. Pete's encouragement to sing along was, for me, a rite of expulsion.

Intermission. I changed seats to be with Vickie, my dear friend of ten years standing. The trio of women reappeared.

I have no adjectives for their performance. It was passionately healing, a sort of ripping open of old scars and an expelling of the underlying poison. I know I sang and cried and laughed and hurt and celebrated. It was awesome to be with someone who understood the wounds inflicted long ago.

Susan Freundlich's signing was magnificent. At one point in the concert, Holly got us all signing along with her, then ceased anything audible. Silence. And yet, we were communicating. She pointed out that this was what the deaf were experiencing. I felt, finally, that I could accept the pain of my father's affliction. I haven't been able to interact with him for a long time.

Holly also sang a song in which she included a verse for Lesbians and gay men. At the end of it, she asked us to repeat that particular verse. She pointed out that we should all sing it together because some of us were sitting next to our employers, our landlords, our families -- with whom we could not be honest. And I sobbed.

It's no secret to the radical political community that I am a Lesbian, but I've never said so in print. I guess I thought I'd made a healthy adjustment to it, yet I never came out publically. What cowardice, to hide behind the shield of objectivity.

So many of us who work for social change internalize pain that we ignore. It interferes with our responsibilities. That evening showed me the suffering that I have refused to acknowledge because it interfered with my work to do so.

I promised Susan and Holly that I would write to them when I was sufficiently articulate. I'm sending this issue to them and to J.T. I feel meshed, integrated, healed. Gratitude is hardly the word.

distortions common among progressives. I *didn't* know the extent of the credibility given Pete Seeger over Near until we tried to produce a concert without him, or until Seeger was headlined the day of the concert *and* the day after.

As Holly and I hurried from Ruby Diamond Auditorium after the concert (with the objective of sleep for her and J.T. and Susan, preceding a long day in Nashville before T.V. cameras and another audience), a man stopped us. What he said reflected the emotions swirling in Ruby Diamond earlier. "I've never been moved by anything like that," he told her. "I must confess, too, that I came to see Pete Seeger. Thank you."

C'mon, fellas. You review the theatre and music that happens in Tallahassee. You write of the Kozols, the Commoners, the Chavez'; why not Near's knock-your-socks-off performance? When have any of you

Reviews & Reactions

who saw Holly signing for the deaf with Susan Freundlich been as touched? Signing and singing *Harbor Me*, then signing with over a thousand folks, saying to us, "this is what it's like to be deaf at a concert". A hush fell over the hall; we understood, momentarily. Holly's tour has so much life, there will be many more of those moments of connection, joy, light.

Holly reminded us that night that we've *got* to work together to stop the madness that is nuclear power -- that we won't agree, and we often won't like each other (true on both counts), but we've got to work together. We learned that night that a Feminist concert possesses a texture foreign to the Patriarchy, but familiar to the living/celebrating/whole beings we can be. Holly shared Lesbian Feminism, too; and we saw, men and women alike, the health and wholeness of such a statement. Honor ourselves. Women did just that in the production of this concert, and we're flying. Our voices are chorussing. We produced the concert. Men took support roles and listened (tried to). Women were the bagholders. We assured a successful concert by creating a process. Our creating will not stop here.

Holly shared the joy of Radical Feminism, its empowering nature, its good humor and dance-a-jig enthusiasm for the preservation of life. Thank you, Holly. Thank you, women. Goddess, keep us sane.

Songs of Struggle

by Frank Brown

Holly Near has a tremendous voice. She sings with conviction, with gospel-like inspiration. She also knows how to sing softly when appropriate. But her voice is powerful, and she knows it.

Onstage, she is warm and sparkling. Intelligent and concerned, she puts you, the audience, on her level. We were a responsive crowd (Ruby Diamond Aud. was packed) and she passed on the encouraging news that "There are people like you all over the country." We are not alone.

Holly Near writes most of her songs, and her lyrics are what keeps her songs off the Top 40 radio. Not only does she sing of people's daily struggles with life and oppression, the dangers of nuclear power and the insanity of institutionalized violence, but she sings of people learning to successfully deal with these problems, and winning. She sings of people daring to stand up and challenge dangerous and powerful institutions, sings that people who care *can* do something. And she sings of real people, real events, and real feelings. Hearing Holly Near validates your personal struggles and renews your faith. You don't have to identify with her songs; the ones you do identify with help open your ears to the others, help you recognize your commonality. Her songs make you feel good about working for a better world. People will always struggle for freedom and justice. Holly Near's songs keep people's stories alive and inspire new ones.

It is interesting that as the evolution of two movements, the women's movement and the anti-nuclear movement, have grown, certain common values have emerged. It is interesting that in recognizing these values as common, it is the women's movement, here exemplified by Holly Near, that has come forward and attempted to merge the strength of the two into a common vision.

If the anti-nuclear movement could be similarly farsighted and begin to come forward and speak with an understanding of women's subjugation, and at least make some effort to allow women's voices to be heard within local energy coalitions and activist groups, perhaps we could see some more cooperation between these two vital movements. Mutual cooperation, as all organizers know, can be invaluable.

Here's hoping we work well together.

Association of Migrant Organizations Working with Florida Farmworkers

interview by Roger Peace

In 1976, Cliff Thael became the director of the VISTA program in the Bureau of Migrant Labor of State government. Three years later, together with leaders of several farmworker groups, he initiated the Association of Migrant Organizations (AMO), a non-profit organization representing the needs of farmworkers.

Alba Hastings joined VISTA in 1978, working first in Iowa as a community organizer, then in Bartow, Florida, with farmworkers for six months. She moved to Tallahassee just as AMO was getting underway in April, 1979.

Roger: Cliff, what led you from working in state government to forming AMO?

Cliff: I was able to do some positive things in state government because there are a lot of people in the government now who have some real questions about the direction the country is going. Still, it was state government doing something for the disadvantaged person and that was something I had a conscience problem with as far as being part of it. I wanted to move away from that and this led us toward forming an association of farmworkers, AMO. But I don't know that I'll ever move away from it totally . . . I believe in the philosophy of using what you got to get what you need. There are resources available like government agencies and nonprofit organizations which can be put to work in the direction you want to go, as long as their strings are such that they don't prevent you from speaking the truth or what you feel is the truth.

Roger: Do you want to explain the relationship between growers and farmworkers?

Alba: Many growers perceive farmworkers organizations as threats to their profits. They think the farmworkers are making good bucks and hollering about nothing. But it's pretty obvious that they're not making a good living, considering their dilapidated homes and lack of health care. Whole families work out in the fields just to make a living.

Cliff: Some statistics may be of use here. Less than 10% of all migrant and seasonal farmworkers interviewed in Osceola, Indian River and St. Lucie counties earned more than \$5,000 annually—that's for a family of four. 70% of migrant and seasonal farmworkers interviewed in 11 central-south Florida counties had an income of less than \$3,000 a year in 1979. It's really amazing to think of people surviving on that kind of money. There are between 100,000 and 200,000 migrants in Florida moving from county to county or state to state. There are also half a million seasonal farmworkers, people who live in a county as permanent residents and do agricultural work when it's available.

Roger: Do the growers supply the housing?

Cliff: Most of the labor camps are either owned by growers or owned by people in the business of owning and operating migrant labor camps. Most of the small farms do not use migrant labor.

The price of land and cost of operating a farm are forcing 700,000 small farmers a year off their land in the South alone. Since the end of World War II, that adds up to 30 million people. These people have been pushed into the cities with skills not applicable to urban survival. A whole welfare bureaucracy has been built to deal with these people.

Farmers and farmworkers have some very basic skills which are at the root of human existence. They are the people closest to the earth and urban people have a lot to learn from them. Rather than trying to retrain them to fit into the urban society—and pouring an awful lot of money down the drain in the process—we should try to build on their skills as farmers. If we can get to a point where land ownership is available to more people in this country, farmworkers would band together in cooperatives and do quite a job in farming. Cooperatives and farmworkers together could introduce some pretty healthy competition into the industry.



photos by Morgan Bunch

Roger: What is the farmworkers' situation in the Tallahassee area?

Alba: In the summer, there are migrant workers in Gadsden County and there are many seasonal farmworkers in Leon County.

Cliff: We're recruiting 2 people to work in Gadsden County and Leon County to help us understand what is happening. We know there are problems due to the tobacco industry dying in North Florida, being replaced by tomatoes, but we don't know all the particulars. We are going to have one person assigned directly to the Quincy North Florida Office of Legal Services. The other person will be here in Tallahassee organizing around food and hunger issues. One option we're looking at is organizing a food bank.

Roger: Why did the tobacco industry die?

Cliff: It moved to South and Central America because of cheaper labor there.

Alba: It's interesting too that the people who worked on the tobacco plantations for many years have been displaced by migrant workers and set off their homes. This was about 2 years ago. These people—seasonal farmworkers living on the plantations—had to find new means of livelihood as well as new homes. Some are on welfare now and some have found jobs. There is a self-help housing project in Gretna, into which some of the displaced workers have moved. But it's for those who have found work since they have to pay for the housing. The growers who went into the tomato business didn't want to employ the seasonal workers because the migrants could pick them better.

Cliff: Migrants are workers. The myth of the migrant as the lazy, welfare person is one of the myths we are working to dispel. These people migrate for the purpose of working; they are a working culture. And now, with a lot of things changing in the national economic picture, primarily the oil/gas inflation, a number of migrants have decided collectively not to move this year. They figured out what it would cost to get from Homestead to North Carolina and New Jersey, New York and Maine, and back again, and how much they would make. They figured they would be putting it all into the car just moving around. These are families with their own cars and trucks who move together rather than those that move with the crews. They say they are going to stay in Dade County and fight it out for the seasonal jobs. The oil price spiral is going to change the whole farm picture in Florida.

Alba: A lot of people are settling down. That is what I found in Bartow. More and more people said, "We don't want to move every three months; we want to live here; we want to stay." We can take care of much of the nation's energy problems if we start working from the community level with labor-intensive agriculture and self-sufficiency at the regional level.

Cliff: Agribusiness is the most fuel intensive industry in the world. It's not only the machinery that is used, but also most of their fertilizers, herbicides, and pesticides are petroleum based. If we do develop a comprehensive energy policy in this country and recognize what our priorities are, doesn't it make sense to use a labor-intensive agriculture and local marketing, moving away from machines and marketing systems which use enormous amounts of gasoline? At that point, the farmworker will be recognized for his or her true value. They will be in a position to bargain and will be justly compensated for their labor. What we need now from our present leadership is strong endorsement of the anti-trust laws and our representatives are turning their backs on it. Consumers are bearing the costs of agribusiness as well as small farmers and farmworkers and they are going to demand some serious changes in our economy as food costs keep spiraling upward. One change needed is local marketing—direct from farmer to consumer with a negligible role for the middleman and food broker. When you have a local market, you're going to get fresh fruits and vegetables.

Alba: An example of the middleman's role I experienced in Bartow was in the middle of the citrus season, I went into an A&P and found orange juice packaged in New Jersey. They buy the oranges from Florida, send them to New Jersey to be processed, then send them back to Florida in packaged containers.

Cliff: What we're working toward is a coalition of farmworkers, consumers and small farmers in this country which will have enough political impact to change the structure of agriculture. Right now a national dialogue on the economic and social issues that affect the structure of American agriculture and rural communities is under way, initiated by Secretary of Agriculture, Bob Bergland. Information is being collected on such issues as land ownership, control, and tenancy, production efficiency, size of farms, and the role of technology, etc., with the ultimate goal of establishing national policies and programs concerning agriculture and rural life. We intend to participate in this dialogue and offer our vision of a local, labor-intensive agriculture which provides adequate compensation and a decent standard of living for those who choose to work in agriculture.

National Cooperativism Consumer Cooperative Alliance

by Cheryl Fraracci

Cheryl Fraracci lives in Atlanta, Georgia. She has long been active in cooperatives in Athens, Georgia and Atlanta, has helped to birth Magnolia: Southeastern Confederation for Cooperation, and has visited Tallahassee to do co-op work on several occasions.

She is a consensus process instructor/consultant who has been largely responsible for getting many of us trained and functioning as passable facilitators.

Currently, Cheryl serves on the board of directors of the Consumer Cooperative Alliance, elected by ten of us SE CCA members at the CCA Institute which took place in Austin, Texas in June, 1979.

Cheryl recently asked SPECTRUM if she could submit national cooperative news. Herein lies her first installment on CCA.

The Consumer Cooperative Alliance is an emerging bi-national organization that aims to serve the needs of consumer cooperatives in

Direct Marketing

From Producer to Consumer in the SE

by Richard White

Is it feasible for vegetable producers to sell directly to consumers in the Southeast? Well frankly, nobody knows, but there is an attempt afoot to find out.

The National Center for Appropriate Technology (NCAT) -- a non-profit organization in Butte, Montana, which is funded by the Community Services Administration of the federal government -- recently sponsored a meeting of representatives of producer and consumer organizations in Nashville, Tennessee.

The representatives at the meeting included staff people from the Southern Cooperative Development Fund (SCDF), the Federation of Southern Cooperatives (FSC), and various Agricultural Marketing Projects (AMP's) sponsored by church groups in the states of Tennessee, North Carolina, Georgia, and Illinois (producers); as well as Magnolia Warehouse and Magnolia: Southeastern Confederation for Cooperation (consumers). From this meeting,

the representatives gained insight into the problems facing both producers and consumers, and decided to work together to test the feasibility of direct marketing as a means to serve their mutual interests.

The situation that confronts small farmers in the Southeast (primarily low-income Blacks) is bleak, to say the least. These producers have tremendous marketing problems. Commitments to purchase prior to production are impossible to obtain, except through a system that is an outrageous exploitation of the growers by the people to whom they contract their crops. Very small amounts of produce sometimes can be sold to local independent grocers and to the few large storefront co-ops, but the big supermarket chains have their own purchasing systems with very distant reaches that are not at all attuned to the needs of smallscale local producers.

About the best that can be done with a good-sized crop is to pay the cost of shipping it to the nearest metropolitan farmers' market and

the U.S. and Canada. Though still a volunteer organization, the CCA attempts to increase communication, coordination, and education among consumer cooperatives. This is accomplished through their national training Institute and through a national press office developing in Minneapolis.

A little history. CCA is 50 years old. It began as a regional educational tool for consumer co-ops in the Northeast. More recently, its Institute drew many young people from New Wave co-ops (co-ops established since the late '60s), and they began to adopt and adapt this organization as a national voice. Subsequently, the structure of CCA was altered to represent the entire U.S., Canada, and Puerto Rico.

This past June in Austin, Texas, I was elected to the board of directors of CCA from Region 7, which includes South Carolina, Florida, Georgia, Alabama, Mississippi, and Puerto Rico. As part of my responsibilities to CCA members (many of whom belong to the Leon County Food Co-op), I will be writing a monthly column on CCA activities and on issues in the cooperative movement. This column is meant to stimulate feedback.

The September CCA board meeting in Washington, D.C., was productive. Committees are working on promotional material, goals for the organization, ideas on a regional structure, monitoring the Consumer Cooperative Bank implementation and other activities.

Several themes emerged from this meeting: 1) assure access to the Co-op Bank; 2) mend the rift between Old Wave (older, larger co-ops) and New Wave co-ops; 3) actively include low-income and minority co-ops; and 4) establish one bi-national consumer cooperative organization.

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just take whatever price is available after the goods are sorted by size, grade and are perhaps even packaged. A really large crop can be shipped to Northern markets, if the grower can make up truckload lots. But again, shipping is at the grower's expense, and again, the goods are graded to the broker's standards (which are hardly impartial). There is a small but real possibility of outright rejection of the entire shipment, resulting in a complete loss to the farmer. And whether the produce is taken to a local or a distant market, it is always in the broker's interest to pay as little as possible for produce, and to sell it for as much as possible.

Producers can also peddle door-to-door or set up tailgate markets, or "food fairs" such as AMPs specialize in organizing for very small producers (one to five acres) at local churches. But there are obvious limitations to this marketing strategy.

Great change would be required to humanize the marketing system. To sell directly to consumers in the Southeast in a more self-contained

marketing system, producers would have to diversify crops more, work to extend their growing season, coordinate production so that individual growers could be effectively combining their crops to make full truckloads for markets within and outside the region, and lobby for changes in institutional (e.g., schools) purchasing policies.

Existing cooperatively-owned or operated trucking resources would have to be coordinated and additional transportation requirements would have to be met. Fresh produce is not the only concern, either. Much of what small producers grow (the figure of up to 60 per cent was mentioned several times at the Nashville meeting) rots because of lack of a market. Small farmers need access to cooperatively-owned local canneries which would enable them to salvage some of this loss and minimize the waste.

Consumers have their problems in entering into direct marketing arrangements as well. Magnolia

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Working Members Make the Difference

by Robert Brunger

It is the concerned involvement of its member/owners that comprises the most fundamental difference between a co-op and a conventional capitalistic enterprise, but it is a base of principles that presents a few problems of its own. Right now, the Food Co-op is practically gasping for some very practical support from its members, both in terms of struggling along from moment to moment and in preparing to deal with more effective structures in the future. I'd like to take a minute and tell you a little about this.

First, the Food Co-op needs help right in the heart of its least-under-

stood corner, the administrative and planning body known as the Board of Directors. Many members may be vaguely aware that there is a Board, but relatively few have much of an idea of what the Board does, and a good many are probably intimidated by the professional sound of the name. In fact, the Board consists of eight members elected from the general membership at our quarterly meetings (which too few of you choose to come to). It meets at least once a month, and anyone who has even a slight curiosity about what makes the co-op tick should attend at least one Board meeting, just for

grins.

But that is all background for the forthcoming structure of committees, which is the purpose of this first plea. The board is responsible for conducting discussions on corporate activities, and this is most effectively done in committees. At the coming January board meeting, a comprehensive discussion of

in seeing us expand our services to senior citizens within the county. Maybe you're a shy type who doesn't meet people readily, but you'd be a whiz at cataloging product information and constructing a reference file so shoppers could find pertinent nutritional information about products. Perhaps you're taking an interesting course in

Direct Marketing, from page 12

Warehouse (in Atlanta) has some capability to include cooperatively-grown produce in its trucking to consumer co-ops. There are far more consumer co-ops in Florida, however, than there are in the area of the upper Southeast which is served by Magnolia Warehouse. And who knows whether consumers would unite behind the idea with sufficient commitment to make it work?

Consumers might have to lower their expectations for the superficial aspects of appearance of their produce, for instance.

The regional consumer co-op networking organization in the Southeast (Magnolia Confederation) has no information as to how many buying clubs handle vegetables, or how many would if they could. Nor is it known how many storefront co-ops and buying clubs would have the interest in appropriate technology, regional self-sufficiency, elimination of "middlemen," and cooperation of cooperatives, to commit themselves to direct marketing.

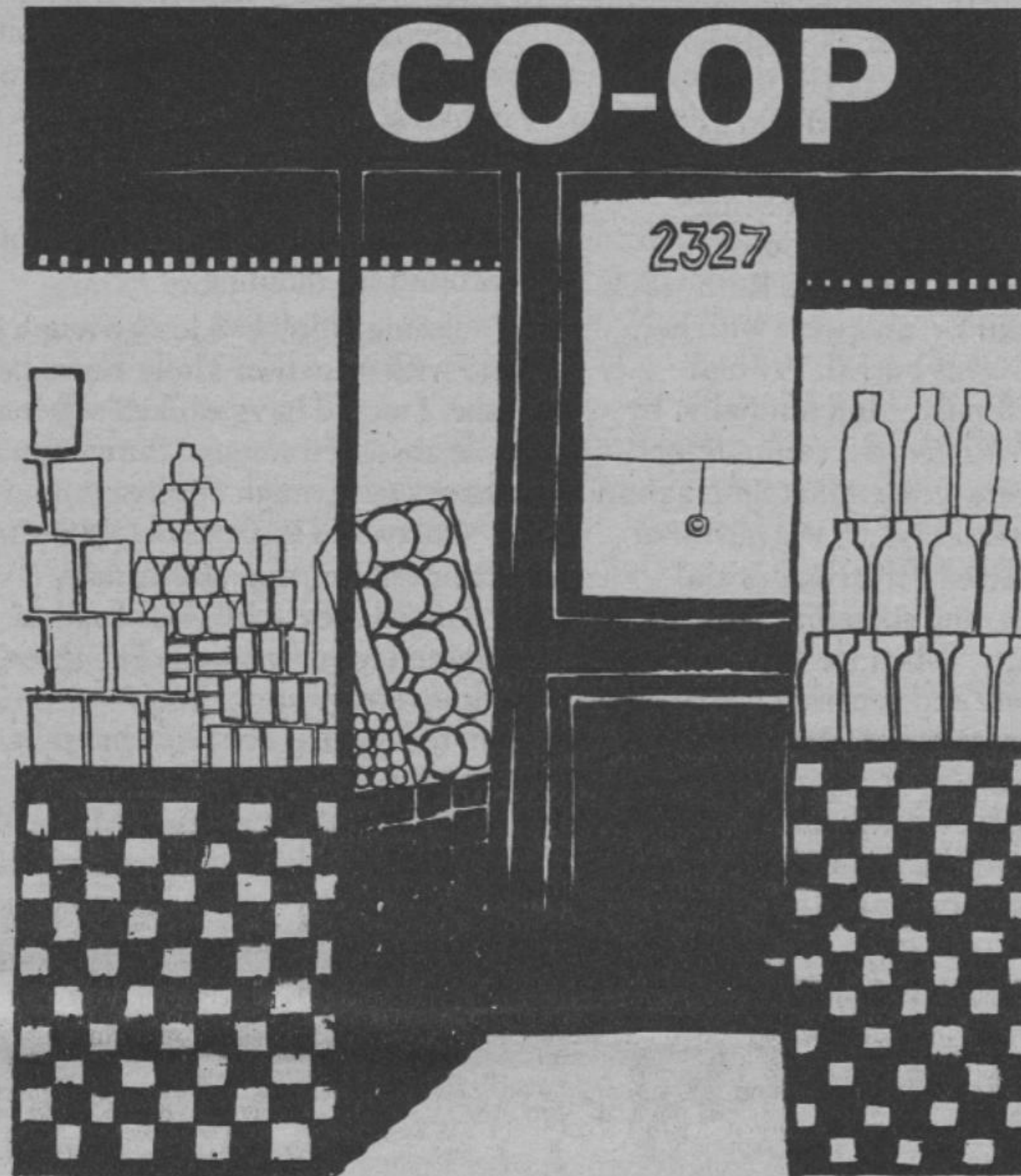
The present growing and marketing system is wasteful in transportation and other ecological costs. Setting up the direct marketing system would be an important tool in the present drive to promote energy efficiency (by eliminating unnecessary transportation of produce from region to region, when

it could be readily grown and marketed within each region), and would set up a food supply system which would be much less vulnerable to the effects of oil shortages.

Consumers organized into cooperatives are only a very small part of the market in the Southeast. But an effective direct marketing system could greatly facilitate further growth of food co-ops. And cooperative distribution networks in adjacent regions and along the trucking routes to the North can be included in the direct marketing system as it is set up.

Direct marketing has definite theoretical feasibility, and the Nashville meeting revealed that both producer and consumer co-op networking organizations are interested in the possibilities. These organizations have set up a committee to conduct surveys of their memberships to measure feasibility in three separate sectors: production, distribution and consumption. NCAT will facilitate the work of the committee.

None of those involved in this project are under the illusion that direct marketing can be fully implemented overnight. Rather, it is a longterm goal to work toward, step by step. And the first step has been taken.



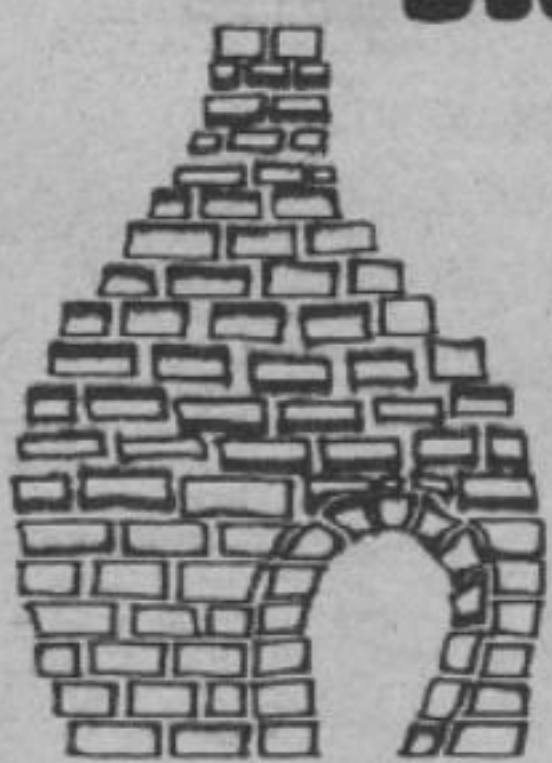
committee structures for the future is certain to be a major topic. But whatever emerges, one thing is almost certain to be included: the board will recognize the urgent need to find committee members (other than board members) who are willing to help out.

And that's where you, Mr. and Ms. Co-oper, come in. Perhaps you don't feel real prepared to discuss the financial statements of the corporation, but maybe you have an interest

real estate law and you'd like to put your academic background to the test by helping us in our search for a new location (should that prove necessary). Maybe you're good at organizing parties and would like to help us structure our general membership meetings. Maybe you really get off on yakking about futuristic flights of fantasy (geodesic domes, hothouse agriculture surrounding the co-op, a monorail stop

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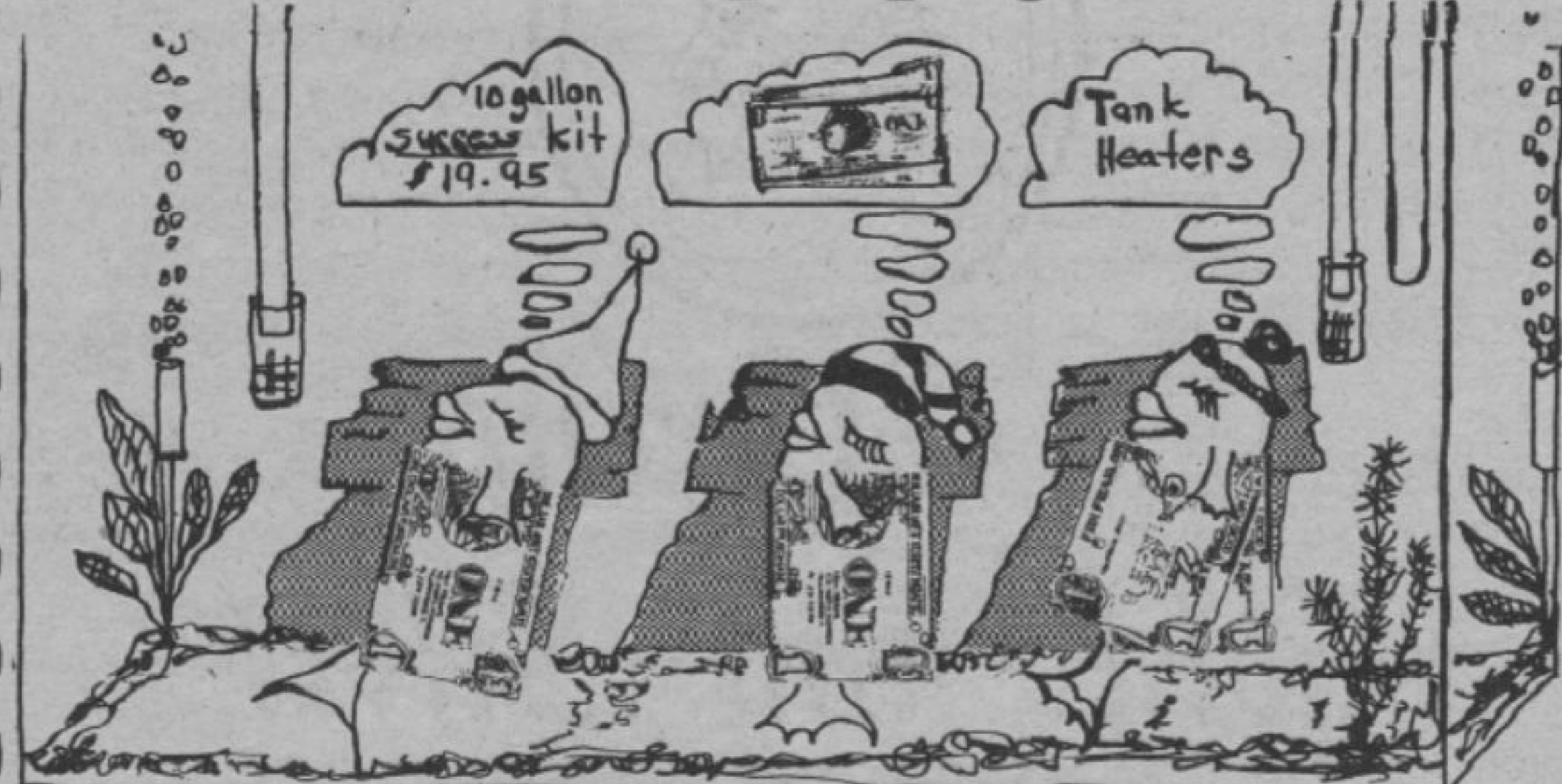
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News of Emma

by Libby Brice

Emma died the week after Thanksgiving. She was seventy-two, and had pretty much stopped living fifteen years earlier when her husband died.

I watched a lawyer, the executor of her "estate," hold Church over her hospital bed. He took her hand, and that of his secretary's, and recited dramatic prayers of His Creator's intentions. Emma had told us that she would get well. I winked at her when he got to the part about being prepared to meet "her Lord".

My friends Terry and Ruth "took care of things" and were with her when she was buried. We had become family -- intentionally, by choice, with fervent commitment. These were women that Emma found during her last year. We nurtured her, reflected her struggles and strengths, and sometimes ignored her bad habits. When we met her, Emma was lonely and depressed, but she became fascinated with our independence, our spirit of re-creating the world around us. We discovered our connectedness; the responsibility for age and dependence

became a shared one. We complained to each other, made mistakes in front of each other, laughed and cursed together.

Emma got to where she would sit and drink tea with us and watch us cut the fool. Jean would rail about the employer who monitored bathroom trips via the time clock. Ruth would be drinking beer on the heels of her spirit-maiming State job. Terry always recounted how Blacks and women tipped her better than men. (We knew her refusal to flirt with male customers cost her dollars every night.) I often was in the role of making Emma laugh. She did -- and spoke proudly to others of our autonomy (especially of Jean's -- Emma saw her doing repairs a lot around the building.)

Emma didn't live long enough to go with us to hear Holly Near; had she, I would have winked at her as she absorbed some of the energy that buoys us through our lives.

Terry and Ruth have told me how their relationship with Emma changed them a bit. Her death is framed for us in words like those of Holly Near's song, *You Bet*: "Linger on the details/The part that reflects the change/There lies revolution/Our everyday lives, the changes inside/Become our political songs."

Pollution Economics, from page 6

most cities and public utilities still have pricing policies such as "declining block rates" that were instituted to encourage more use of electricity, water, gas, etc.

Under current circumstances, declining block rates, which encourage more use, simply subsidize large users by small users and encourage more use -- which means more capacity is needed at higher costs for all. Likewise, many cities in Florida have a flat charge pricing policy for water, sewer, or other services. Such a charge is known to be inequitable and inefficient since again small users subsidize big users. This policy also strongly encourages waste of water and energy, increasing service costs for all.

FEDERAL INTERVENTION AND REGULATION OF THE PRIVATE PRICING SYSTEM IN THE STEEL INDUSTRY

The federal government intervenes and regulates the private pricing system of the steel industry at the request of the major steel companies.

The major steel industries in the U.S. are energy- and economically-inefficient and cannot compete successfully with companies that use higher levels of scrap and are more energy- and resource-efficient. Examples of more efficient companies include small companies in the U.S. (like Florida Steel in Tampa) and companies in Japan and Europe.

The big U.S. steel companies have influenced the federal government to intervene in the pricing system on their behalf. Some of the ways include the following:

- tax loopholes and subsidies that mean the large U.S. steel companies have paid no taxes in recent years;
- import tariffs on foreign steel;
- import quotas on foreign steel;
- higher freight rates for recyclable products and scrap steel as approved by the Interstate Commerce Commission; and
- restrictions on export of scrap steel to recyclers.

Such policies not only cost the public through energy and resource waste, but also are the main factors in reducing the level of recycling done in the U.S. This discrimination against the sale/recycling of scrap steel means that prices for scrap stay low, thereby creating an advantage for the larger, more wasteful companies which do not use large quantities of scrap. The price of scrap, paid by the large U.S. companies for the small percentage they recycle is low, compared to the recycle-oriented companies overseas and in the U.S., which do not have a comparable advantage.

But this means that the recycle scrap industry in the U.S. is greatly depressed and most scrap goes into the landfill rather than being recycled.


Since the U.S. has used up most of its high-grade ore deposits and overseas supplies are becoming more scarce and expensive, this results in the cheapest, safest and most energy-efficient source of raw material for industry going into landfills where it can never be recovered and insures higher costs and more energy waste for the industry's future. At some point in time, such subsidy of waste must end because consumers cannot afford the high price increases that result.

(This article was edited and rearranged by Tana.)


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Notes, from page 13

in front of the co-op on the Killlearn-to-Crawfordville run), and would like to see us become less boring and more creative in our approach to the future. Legal eagles are going to rub their hands in glee at the immediate prospect of recreating the Bylaws Committee.

Let me put it another way. Have you ever had what you thought was a good idea for the Co-op, but you never mentioned it because you were too busy, because the only person you know there is a register person who thinks you're nuts anyway, or because it seemed like it was too much trouble? Have you ever thought about the Co-op when you were riding your bicycle down the street, or standing in the shower contemplating the universe, or in the middle of an especially dreary afternoon at work? Did any of the ideas tossed out in the last paragraph strike you as an interesting idea? If you can answer "yes" to any of these questions, then we have a place for you on a committee.

What are these committees going to be like? I can't answer that with certainty, for the board has yet to discuss the issue. However, the discussion points have clearly been identified by the Committee on Committees (honest!) in their report to the Board submitted in December.

Assistant coordinators are now, literally, worth more than ever before. \$125 per month of wholesale purchases, to be exact. Everyone

knows who they are, for every shopper gets to talk to at least a register AC when they check out, and every worker gets to work with someone in the workroom, with the produce, or in the warehouse. The AC's are the "do-it" people who follow the guidelines of the coordinators. AC's are the self-starters who do most of the work at the Co-op. They are the immediate supervisors of the occasional workers.

When we have AC vacancies, it shows. When people have to adjust their schedules and lose a week here and there, we feel it. When good, trained people depart for other adventures in their lives, it is a sad loss for us.

And thus begins the second plea: we need motivated people to step in and fill some of the holes. And there are a lot of them. As of December 10, there were a staggering total of 33 AC vacancies: one at the register, 5 in produce, 5 in the workroom and warehouse, 1 on cheese, 6 at miscellaneous tasks, and 15 as information AC's. Since the year is ending, this situation is bound to worsen. We definitely could use you if you are willing to be trained, willing to be committed to at least three months of effort and dependability, willing to explore that which needs to be done — please.

OK, so being a committee person or an AC isn't your cup of tea, but you don't mind dropping in every month or so to chew the fat about classes while wrapping some cream cheese. Or maybe you feel a burst of civic pride by doing your duty

unloading a produce truck every so often. To this, my most profound thanks. We need it. You get rewarded for it.

So what's the plea? A disturbing fact: fewer of you are working than have been previously. Figures we plotted comparing worker hours for November of this year compared with November of last year showed a significant drop in the number of members coming in to work for 2 or 4 hours. The "no worker" problem is a crippling force at the Co-op. It pains me (as a coordinator) to know that we have 16 kinds of fruits and

nuts in the walk-in or sitting on the pallet of the workroom that aren't bagged up because there is no one in the entire storefront *who is working*.

So where are you? We don't really know. Can you tell us — please?

After all, it is this integral involvement with people that makes the Food Co-op what it is: a *co-operative* organization. It's a very different place from Publix. We intend to keep it that way, but it can only happen with your help. Thank you.

CCA, from page 12

The creation of one bi-national consumer co-op organization bears discussion. Several position papers have been written about the issue (they are available from Richard White, through LCFC or Magnolia Confederation). There is a need expressed to merge CCA with such groups as NASCO (North American Students of Cooperation, originally a student housing organization), Co-op Education Guild, Consumer Cooperative Managers Association, National Association of Housing Co-ops, national credit union organizations, etc. It is generally agreed upon that CLUSA (Cooperative League of the USA) and its Canadian counterpart are too steeped in producer co-op control to adequately represent consumer co-ops.

The possibilities for and questions about on bi-national consumer co-op group abound. There will be many more position papers and discussions, formally and informally, at national levels. We need to create discussions at the regional and local levels, too.

Some Co-op Bank news: The regulations will be published December 24, and "tour" the country for comment. Hearings in our region will take place in Atlanta, among several other places.

I want to share with you a problem I have. There are discussions concerning national co-op issues that occur informally in other parts of the country. When I attend national co-op meetings and hear things discussed that I didn't even know were issues, I feel frustrated. I also feel a sense of isolation. I think this problem is due to three reasons. First, I think people in other parts of the country forget we exist since we have emerged so recently on the national co-op scene. Secondly, there is no one else besides me who has consistently attended national co-op meetings and has been present at the formal discussions of national issues (i.e., the Co-op Bank and the national co-op merger). In addition, the co-op community in Atlanta (consisting mainly of Sevananda) is slow to come around to functioning as a political force. Therefore, I have no one to talk with in my region concerning these national issues. I welcome any comments on this problem and other issues raised in this column.

Contact Cheryl Fraracci, c/o SPECTRUM, 2105 Autumn Lane, Tallahassee, 32304.

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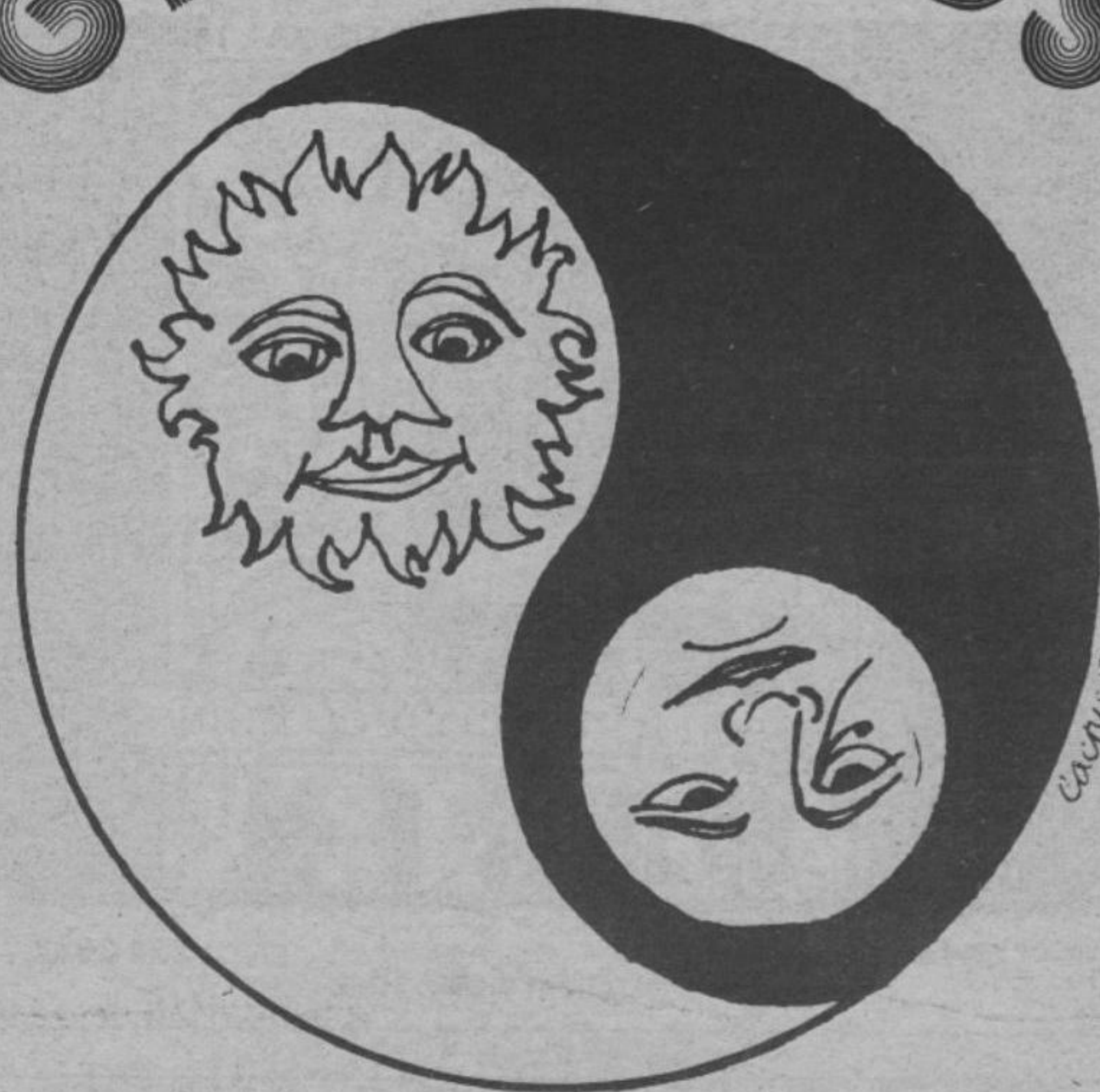
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