

Class

Issue 23

COUNTRY
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This issue is a beginning for us. The topic of class is a new one for most of us here. It has meant two meetings a week and the initiation of a consciousness raising group two months before the issue collective. Still there is not enough time and a level of frustration surrounding everything missing, not clear, or pushed to its furthest analysis.

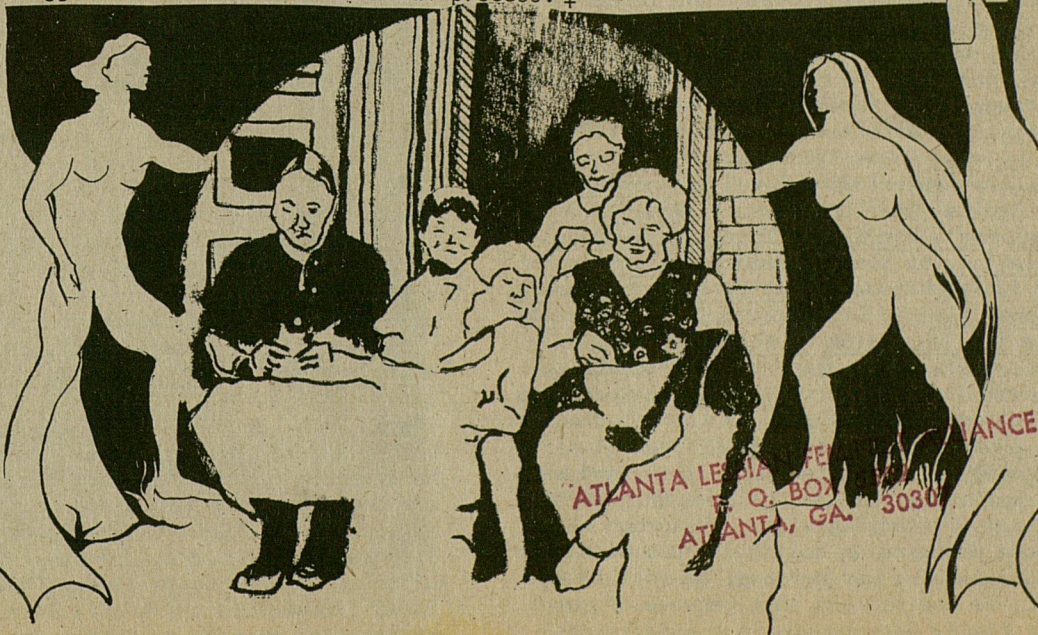
We dedicate ourselves, under the structure of this magazine, to present a wide range of feminist perspectives. Some of us have felt these guidelines inadequate and are torn by them. There is room for a wide range of input but the writers in ourselves are often fearful and undeveloped. We try to evaluate the material sent us on the basis of integrity, honesty, and the lack of oppressive, classist attitudes. We have no one political / partyline perspective guiding our selections.

The magazine is produced by predominantly white, middle class women. This issue was coordinated by a group which broke down background-wise as follows: Helen, working class; Terry, Weed, Nancy, Julie, and Amy, middle class; Cedar and Tami, upper middle class. Living in Albion presupposes some degree of downward mobility and middle class access to country alternative lifestyles and resources.

The old-time cattle and sheep ranchers are mostly gone; the economy is based primarily on tourism, fishing, and logging. The land-owning women in Albion connected to the Country Women Magazine community own approximately fifty-five acres in four different spreads. We feel it is important to know and understand where this magazine comes from but do not wish to focus any more attention to our lives than this vehicle already provides us. Albion is not a typical rural community in many ways.

Class consciousness pierces through a drought winter cycle. Meetings are held in between building projects, full-time jobs, lambings, freshenings, canning, and winter withdrawal syndromes. We have struggled to discover where we came from, how we got here, and most importantly, how to deal with it. Some of us hope to continue in a study group and more action oriented community and group work.

The consciousness raising, the reading, the interpersonal struggles, and the soliciting of material culminate in a magazine before a lot of the new ideas and feelings are digested and/or integrated into our lives. Our struggle with class is a continual process. ♀



Reflections in a class eye

What is class? Why is class so hard to talk about? Why study class? Most people in this country feel very uncomfortable when the subject of class comes up. We have been taught a picture of our society which looks something like this: America is a great melting pot, and all of us are (potential) equals. With hard work, education and lots of determination, we can be anything we want to be. We can have all the goodies we see around us on TV, in movies, on billboards, in books. If we don't have that kind of success, if we or our families are not in the great middle class that dominates this country, the fault must be ours. After all, didn't we all have an equal chance?

We question this picture. We think that the myth of the great middle class is meant to obscure the actual class realities in this country; the reality that a very few people hold most of the economic and political power.

We are a group of women living in Sonoma County who come from working and middle class backgrounds. We came together as feminists who wanted to study socialist theory and integrate what we could into our daily lives and politics. We felt that by examining and synthesizing feminism and socialism, we could be more effective in our struggle for social change.

We began by attempting study and critique of books we knew to be important in the literature of socialistfeminism: Women in American Society, a Radical America pamphlet; Woman's Consciousness, Man's World, and Women, Resistance, and Revolution, by Sheila Rowbotham; Woman's Estate, by Juliet Mitchell; Capitalism, the Family, and Personal Life by Eli Zaretsky; The Power of Women and the Subversion of the Community, by Maria Rosa Della Costa, just for starters! But that attempt didn't work very well. The group as a whole felt much better when we connected our personal experiences to our ideas. Several of us were learning criticism/self-criticism, and were becoming excited about the positive things that can come out of studying class. The group began to put more emphasis on building trust with each other and examining our personal histories. As we did so, we came to see that because of our different family backgrounds, our experiences

with economic security, education and self esteem, we viewed the world differently; all of that had some relationship to class. Clearly, some of us had grown up with very different assumptions, values, and expectations than others had; some of those differences felt oppressive and divided us. By looking closely at them, we tried to discover the class divisions in the world around us.

This article is being written to share our ideas and our process of learning about class, and is, in itself, a part of that learning process. We want to demystify class and encourage discussion of class. There are many more topics we wanted to cover than are in this article, but here at least is a beginning statement:

For our working definition, we see class as the amount of control people have over their lives with the prime factor being our economic lives, the amount of income and type of labor on which a person survives. There are also other factors which make up class; the amount of choice one exercises in one's life, and resources beyond one's own labor power, such as family, property, education, social connections, resources, and investments.

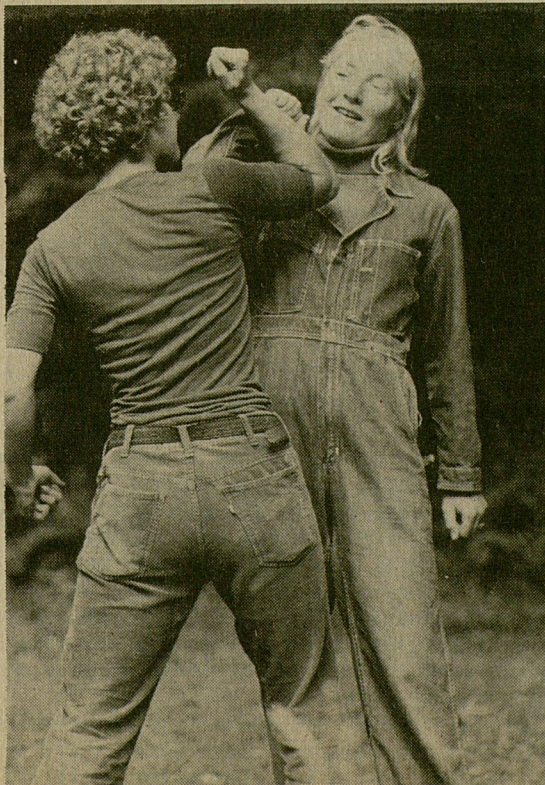
To determine any individual's class position is often difficult because there are so many factors which affect one's class standing. We feel that one of the reasons many people discount or don't understand the meaning of class in our lives is that we often get mixed messages. We may be influenced one way by our mothers, another by our fathers, another by school, religion, or friends; we cannot see ourselves clearly situated in a given class. But this doesn't mean that class doesn't exist or isn't important. Class is not clearcut; class differences show themselves in many subtle ways. As we talk about class in this article, we are not talking about a phenomenon that shows itself in pre-determined scripts that people live out, but as a broad social force; attitudes formed by many influences; and continually changing relations of power between people.

Today, under capitalism in the United States, there are two main divisions among the population -- the ruling class, also called the bourgeoisie or upper class, and all the rest of us. The bourgeoisie owns and/or controls the major units of the economy, including the State; the State of course acts mainly in the interests of those who control it. The ruling class is composed largely of a few wealthy families. It is estimated that these families, in their entirety, make up about 1.5% of the population, although the actual exercise of power may be done by only one or two people in the family.

According to Judah Hill's pamphlet, Class Analysis: The U.S. in the 1970's, the ruling class owns outright, in its own name, 80% of all stocks, most public (municipal, county, state) bonds, and 85% of all corporate bonds, plus vast holdings in other countries. They also sit on the boards, commissions, and committees which make decisions about "higher education", "public" resources, media, and other institutions which affect our daily lives. The ruling class is well-organized and highly interested in maintaining control over the rest of us. One of

As for the rest of us, the other 98%, we are especially divided by the amount of vested interest we have in maintaining the present order, the domination by the tiny ruling class. Some of us derive significant material benefits from serving/maintaining the ruling class, and can be characterized as middle class or petit bourgeois. The term "middle class" is actually misleading because it sounds like a median or average class position. In reality the middle class is about 14% of the population. The petit-bourgeoisie are those that own their own (small-to medium-sized) businesses, manage (but don't own) large businesses or the state bureaucracy, or are in highly esteemed professions (doctors, lawyers, professors, famous entertainers, etc.). Their jobs are more personally fulfilling and well-paid. Although the middle class is small relative to the working class, it seems large because so many working class people identify with the middle class.

That leaves the vast majority of the people in the U.S.: as the working class or the proletariat. The proletariat is composed of those people who do not own or control the means of production and sell their labor power to those who do own the means of production. We include in the working class, people who are on welfare, are unemployed, live off Social Security, are imprisoned or live on the streets. The working class creates the wealth of the nation through its labor, but receives back little of it in the form of wages. After subsistence wages are paid their best tools is "divide and conquer" where they try to encourage institutions and attitudes which keep us divided on the basis of sex, age, race, class, sexual preference and other divisions



to the workers and the overhead for buildings and machines are covered, the remaining profit goes to the owners, the ruling class. So, the ruling class has a huge stake in maintaining the system of ownership which allows them to receive the profits from workers' labor. It is of ultimate benefit to us of the working class to overthrow ruling class control so that we can distribute the wealth we produce to ourselves.

If the ruling class is so small, and the working class so large and so exploited, how does the ruling class maintain its power? The ruling class has many weapons at their disposal to protect themselves. They can cause dissident workers to lose their jobs, they can call out the military, they can use infiltrators and "goon squads", they can use media control to suppress information and propagandize for themselves. But there are subtler ways that the ruling class uses to keep us apart, and to prevent us from seeing the class realities of our society. One of these is the fear we have all learned of discussing class with each other. We are afraid that talking about class will make people angry or alienated from each other, will bring up our own guilts and fears and dissatisfactions, will remind us of painful experiences that we would rather forget or pretend never happened. In our study group, we are recognizing the importance of confronting class in spite of these fears. We feel that examining class differences can show us our strengths and weaknesses, unite us around our real interests, and work against class attitudes that oppress all of us and strengthen the ruling class. ♀

ASHE SPEAKS

I want to talk about women and class. I believe there are really constructive ways to look at class. I want to start by giving you a general rundown of class origins and how it affects us in our relationships. We always tend to look at class via differences. We don't tend to look at class as interaction and that's how I want to look at it. Class usually interests working class women more than it interests middle or upper class women. This is because, as working class women, we know our working class reality and we also know middle class reality. Just like every woman is brought up to know male reality as well as female reality; every black knows black reality as well as white reality. If you're a black woman, you're brought up to know black woman's reality, black male reality and whitey's reality.

Class Characteristics

Realize that what I am going to say is very general. You could say: "What's the use of generalities?" They're not meant to be held as absolutes. They're meant to organize, to give you an idea of what's happening. They're not meant to make yourself rigid around, they're to get some sense of how things are.

I want to look at the structure of society. You have the upper class on top, the middle class sandwiched in between, the working class on the bottom. About five percent of the people in the world run the world. They use the middle class to organize the lower classes. An upper class person will usually never meet a working class person socially and probably not many middle class people either. When you think of the characteristics, there's going to be a lot of similarities between working class women and upper class women, the two pieces of bread in this sandwich. They are similar for very different reasons. Let's look at some of these similarities and differences.

For example, working class people believe in luck. In my neighborhood, I'm about the only one that got educated. That it happened to me because of my circumstances and the way things happen, that was luck. The upper classes believe in luck also. If you're somewhere at the right time and place, things will fall together. They believe everything's a gamble. You play the stock markets. You play this, you play that. You take a risk, and you make money or not depending on how good you gamble. Middle class people believe in hard work. They believe that if you work hard and you try harder, you'll get ahead. Now, each of these things is true within its class reality. It's true in the working class that it's luck; it's true in the upper

classes that it's chance and gambling. It's true in the middle class that if you work hard, you'll get ahead. These differences aren't just magic. They come from our lifestyles, from our socialization, from our environments. We believe them because we learned to rely on them to survive.

Another way the upper and working classes are similar is this; it's all right in the working class and the upper class to be hostile. To those folks in the middle, it's very very important to be nice. Middle class people are usually the bosses of the working class; they are the educators, the managers, the authorities. Middle class people are working for the upper class, but they are looked down on for aspiring upward, or are simply ignored. Working class people usually hate them because they are bosses. Middle class people have a lot of hostility directed at them. They have limited power to deal with the hostility of the working class, and no power to deal with the hostility of the upper class. They protect themselves by being nice.

In the upper class and the working class it's OK to be eccentric. In the working class your life doesn't revolve around people liking you; you can be eccentric because you've got nothing to lose. When I worked in a factory all that mattered was that I did my job and did it well. When I was a telephone information operator it didn't matter if the other women didn't like me much. It's the same with the upper class. They don't need to be liked. They have room to be eccentric, to indulge. They have nothing to lose. The middle class person has a lot to lose by being eccentric, so they tend to be more conservative. They'll tell you "don't be so loud." It's important for them to be liked. For example, now that I have a middle class job, I act like that too. I am a therapist; my job is based on popularity. If people don't like me they don't come to me.

Bonding

Working class reality is a survival reality. You need: food, clothing, shelter. How to get enough to eat, how to get enough to wear, how to get enough. Bonds in the working class are usually survival bonds. If you help me, I'll help you. We'll take care of each other. We can depend on each other. That's love. It's not necessarily verbal at all; it's love because you exist. You don't have to do anything for that love on a personality level.

The upper class as well as the working class is not romantic about love. There's a kind of romance there, but that's for their affairs;

it's not for their marital relationships. They marry for practical reasons; to preserve the blood and their social standing.

Middle class love is different. In the middle class, love has got to do with caring, affection and warmth. You're loved for doing what you're supposed to do.

Here is an example of the difference between working class and middle class attitudes on love. I had my finger cut and it was getting more and more hurtful every day. I kept saying "Look at my finger, look it seems to be getting infected." I was really worried about my finger. A middle class friend said "Oh Ahshe, that's so bad, you poor thing, your finger really looks awful." The next day I said "It's just awful. It seems to be getting more and more infected all the time." She said "Oh, that must hurt." She was giving me a lot of verbal support. In the meantime, I really didn't know what to do about my finger, it seemed to be getting more and more infected. Then I showed it to a working class woman. She cut it and cleaned it out, put a band-aid on it and told me to keep it clean. Then she yelled at me that I'm not taking care of myself. Her love was action based; I felt like she cared about me.



It works the other way around as well. It sounds like I'm the only one that gets fucked over: but I would fuck over my middle class friend a lot of times because I would give her action support when she wanted verbal support. She'd be really down and I wouldn't want to deal with her. She'd have to get the words together to say "Ahshe, you don't have to do anything, I just want to bitch for a couple of hours; all you have to do is listen." To me it seemed that I would have to do something about her down.

This action versus verbal reality also spreads to projects. A woman will say "Wow, we got a lot done" meaning she learned a lot and her consciousness was raised. A lot of verbal stuff happened for her. A working class woman says "Nothin's happening here" meaning they're not doing anything. If a lot of action is done with not much theorizing about it often the middle class woman will be very dissatisfied.

These class differences are important in the women's movement. How can you do a community task group, if you miss with half the community? Middle class people are natural organizers. Think of the jobs middle class people have: bankers, doctors, lawyers. They can deal in abstracts; set up clinics, set up this, set up that. They can organize something and then the working class people can come in and move with it. The working class people really deal well with concretes. They can make a lot of changes in the organization as they move with it. It's important to realize your organizing skills if you're middle class. Stand behind them. Stand behind your power and don't make believe that you're not really organizing when you are; I think that is patronizing. It means to me that the real job is the organizing and that the workers are just dumb. I think organizing and following through with concrete action are both important.

Money

Money is related to differently in different classes, too. Working class people tend to spend money; they don't save money. Who knows, you might die tomorrow. In the working class, if you get big money, or if you win some money, you treat your friends to go down to the bar and you give 'em all drinks. You give your money away. You never know if it's going to be there tomorrow; you spend it while you've got it.

Middle class people learn to delay gratification. They realize that they can save money; that it's important to save money. If you save money, your kid can go to college; this can happen, that can happen. They act this way because they usually have the money to pay for emergencies. When they save, they don't have to be afraid that something will come up and wipe out their savings. It doesn't pay for a working class person to save. Their savings always get wiped out.

Class/Caste

It's really a myth that we don't live in a class/caste society. Classes perpetuate themselves. You're working class, you're taught to

be working class. I wasn't taught to get ahead. I was taught not to read, not to excel in school; not to be one of them. I was taught not to be one of those authorities that think they know everything. Middle class people are often taught that education is an advantage; if they work hard, they'll be able to go through a lot of school and be a doctor someday. That means a lot of things; it means delayed gratification; it means school. It also means you believe in hard work and that you don't believe in luck.

Neighborhood system and nuclear family

As a working class person I was raised in a neighborhood system. I was raised in an extended family. Middle class people tend to be raised in nuclear families. The difference this makes is a very important one. In a working class neighborhood, I had me and my brother and other kids in the house all the time. In the house means living with us. When the lady down the street goes to the hospital, her kids come to our house. When the man down the street beats his wife, she comes over and sleeps here for a couple of days. When my father's beating up my mother or when she's beating up on him, I go over to Mrs. Lee, drag her over and help her break up the fight. Living is public; there's not enough room to be private. Now obviously I'm talking about the city, I'm not too sure about the poor in the country.

In the middle class neighborhood things stay in the family. There's a thing called privacy. In the middle class family, you often play things down. Keeping the status quo is important; keeping appearances up is important. If your husband beats you up, you don't run over to the neighbors' house and tell them to call the cops on your old man; you don't hide out at your neighbor's house. If you go to the hospital, you don't usually send the kids to the next door neighbor. If you need money, you don't usually ask the lady across the street. You hide your dirty laundry; there's room enough to hide your dirty laundry.

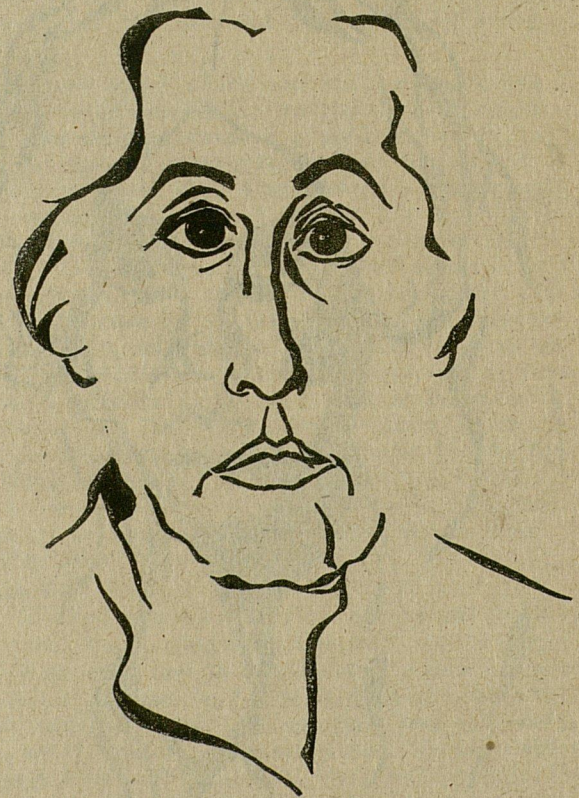
In a working class neighborhood if somebody says "I'm staying for dinner," you say "Wow, that's neat." You just put a little extra water in the soup, you put more potatoes in the stew. You feed whoever wants to stay and it's a compliment if they want to eat or sleep over at your house. In the middle class you invite people. They don't drop in.

Significant fears differ between the "extended family" and the "nuclear family." In Boston I lived in a Portugese neighborhood. The man and woman downstairs would fight a lot. She'd beat my ceiling with her broom and she'd get real pissed at me and she'd come upstairs and holler at me "You fuckin' bitch, I'm gonna kill you", in broken English and Portugese. She'd take the baseball bat and start banging down the door to bust it in to kill me. I was standing on the other side of the door holler-ing at her, telling her that she was a bitch. I said to her "You are crazy. I am going to have you committed and nobody will ever see

your fuckin' face again." She just dropped the baseball bat and went downstairs. My mother could be chasing me around the house with a knife, and she'd get at me, draw the knife and I'd look her in the eyes and I'd say, "You are crazy." She'd drop the knife and cry. It's like a magic word. Women died in mental institutions. You can see getting a typical working class woman in a mental institution, she ain't never getting out. If she's violent at all, she ends up diagnosed as psychotic. Crazy is very scary for working class women. They know women that have been locked up and never got out of those mental hospitals. You don't want to be crazy because that means anybody can commit you and maybe nobody could get you out.

Violence

There's usually a lot more physical violence going on in the working class. This is not necessarily a rule. I'm afraid of violence myself. My mother cut up my father twice. Once with a knife and once with a cup. I've seen him have her pinned down on the bed. My brother would come home bloody every day from school. It's a whole thing in his education. He had to



beat up the rest of the kids or he wasn't a man. Everybody had to go through that ordeal of who you could beat up, or who you would stand up against. I didn't get into so much of that, being a girl.

Middle class people usually engage in verbal violence instead. I have trouble with that sometimes, but not so much now because I'm upwardly mobile. I understand more middle class stuff. Sometimes when I was working class, I'd go into a middle class house and everybody'd be smiling and talking to each other, and I would get sick in my belly. It seemed the same as when my parents were having a fight, or when my friends would have a fight, except everybody was smiling and talking. I didn't know about verbal violence. They were underpinning each other verbally and cutting each other down verbally, very subtly. I wasn't verbally sharp enough to notice it with my ears, but I noticed it with my belly. I got confused, 'cause to my eyesight they were not fighting; to my body, they were fighting.

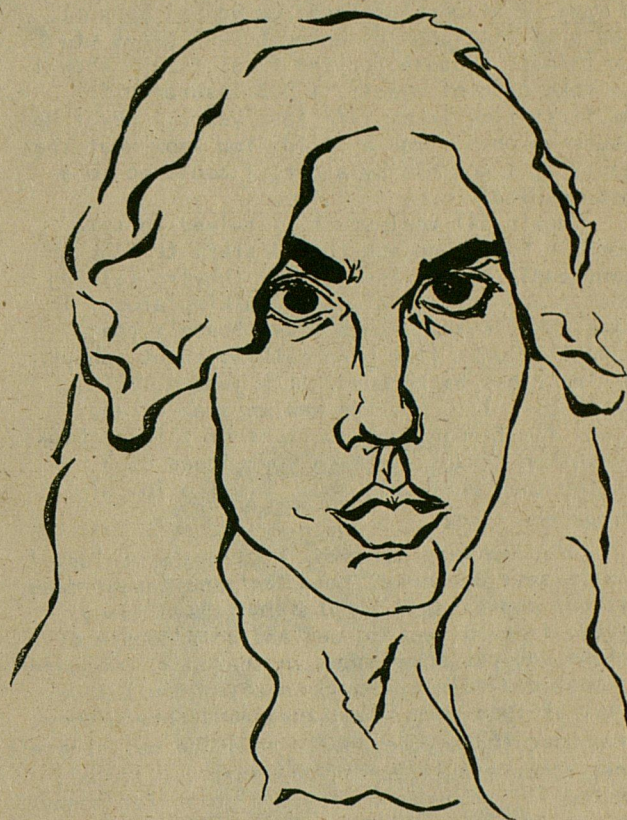
It worked the other way around too. Middle class people would come to my neighborhood or my house and not be able to think because people would be screaming or fighting.

Downward and Upward Mobility

Downward mobility is all right, and upward mobility is all right; it's two different things. It's hard to go up, but in addition, the women coming down give you a lot of flack about it. For example, I wasn't good enough 'cause I was working class, I was just scum, I didn't make the grade. You're not sure if you're talkin' right, lookin' right or actin' right. At the same time here's this woman who's middle class, decided it's groovy to be poor. It's groovy not to have material possessions. It's groovy to work forty hours a week, when I've been working forty hours a week for ten years. When I was 22, I didn't think it was groovy at all. I thought it sucked and I wanted out of it. I did not romanticize my past, my working. So there I am, finally getting it together to get myself in a place where I could have things, and she was telling me, "Oh, aren't you hep yet, it's not cool anymore to have things. Don't you know anything?" There's nothing more insulting and degrading to working class women than to hear that. It may be painful to middle class women, but they're still calling the shots; there's still a kind of condescension. Now they're telling us that it's feminist to not "make it big".

Another thing that starts to happen is you hear more and more about women beating each other up. My old lover, who's upper middle class, attacked me physically once; the first time she ever attacked anybody physically in her life. She was learning to be working class, she was learning survival reality. When she was pissed at me, she just attacked me.

Now I was learning verbal violence; I wanted to just talk about things. She'd say, "That's fucking shit" and she'd just want to holler and to punch out. I would say "But the real way is



to talk about things." She'd say, "But the real way is to express your emotions. I want to punch you, I'm really pissed at you." See, we both changed. A lot of women who are sliding in to being downwardly mobile are not realizing that they're picking up a lot of working class reality. My lover made a class analysis of that and said "I realize I'm downwardly mobile. Essentially I'm aspiring working class as much as you're aspiring middle class, and we're getting a lot of cross assumptions. I realize you don't want physical violence. Well, I don't want verbal violence any more either." We had to start to look at other ways to deal with violence.

Women, when they first start to get downwardly mobile still have their old way of loving women. They make bonds around people being intellectually stimulating, being fun to be with, people being a name person, a football player, star or something. Then all of a sudden they find they're making relationships based on what I was talking about earlier; based on survival. "I want people that are loyal," I hear that often. They think that they're making up a new definition for love, but essentially what they're doing is they're finding out the working class definition of love and saying "that's what real love

cont.

is now." "Real love is when your friends will stand up for you when everybody else is hating you."

I'm starting to make middle class love relationships based on interests. People that I find intellectually stimulating. I'm starting to make relationships based on verbal support. They are relationships based on all kinds of new things, because for the first time I know I can take care of myself. I had insurance for the first time in my life last year. I never had insurance when I was a child. You know what that meant? If I got hit by a car, I could go to a good hospital.

That's all real stuff. I talked to some women in San Diego and they'd start telling me about their bonds. Essentially they're talking about a new society of women walking around in clans. What's that sound like? Doesn't that sound like what I've been talking about, about working class background. It's just a shift, that's all. It's not the new messiah or anything. I'm finding out about other things: books, discussion groups, getting your ideas down, getting them published and... just a lot of things new to me.

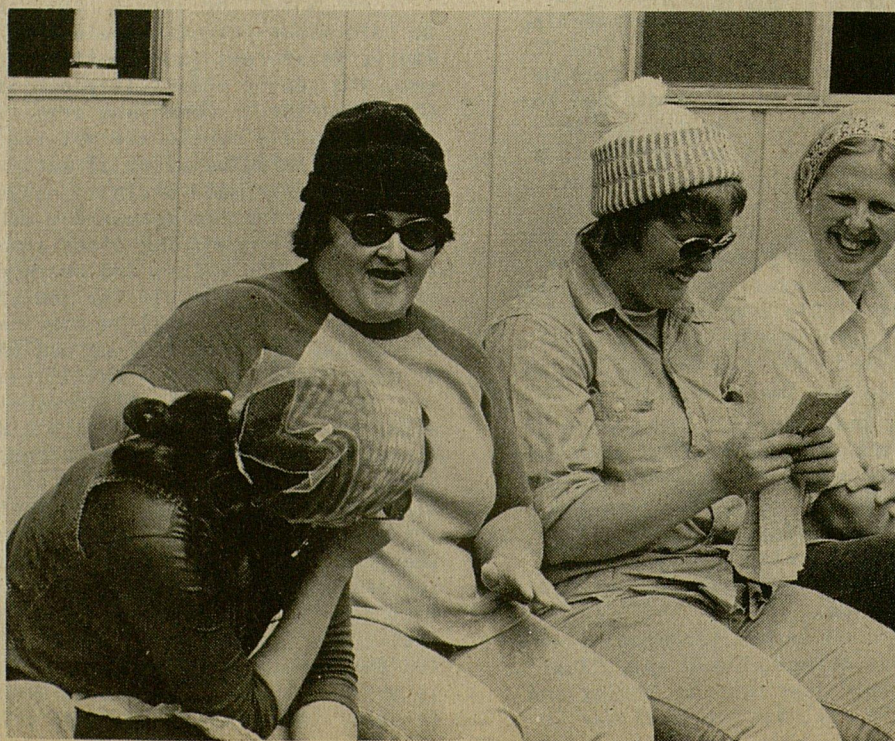
I'm learning to save. I save everything. I always save my money. I wouldn't be caught dead without money saved. If I didn't have money saved, I would just go out and do a couple of tricks and put some money in the bank. Downwardly mobile middle class women often don't save. A lot of them come from backgrounds where they know that if they're really down and out, there's money somewhere. I don't know that. If I don't pay for it, then who am I gonna go to for money? It's not typical for me to be saving. It's not typical for downwardly mobile middle class women not to have a cent. We're shifting and changing.

In a way, we're learning each other's realities; in a way we're hurting each other because we are not in the same realities. We're missing each other's good points a lot. If you say "You're Not Like Me, So You're Not Good", "what are you doing saving money?" or "you have money, why don't you buy the drinks" to somebody who's working, and you choose not to work, then you're missing each other.

Some downwardly mobile middle class women who are coming to a cultural event may say "I don't have any money." and ask for a discount. Whereas the working class woman that works 40 hours a week and makes \$75 a week says "Oh, I've got plenty of money. I'll pay for this." She's the one paying because she's working.

Take the La Jolla Women's Center for example. It has in their brochure different classes which you can sign up for. They don't have on their brochure that you can exchange women energy for participating in the class, that you don't have to pay. What something like this does politically is that some of the women who look at the brochure call up and say "I can't afford it, can I come?" The women who say this are usually downwardly mobile middle class women. That's okay except that by not putting it in your brochure that you can come for free if you want, the only women that excludes are working class women because they are the only class of women who wouldn't think of asking.

I could go on and on but I think I've given you a start. Class is difference in attitudes and behavior, and the effect these differences have on our personal and movement interactions. Remember, these are very, very loose generalities. They help a lot and yet they cannot be held rigid. That's very important when we're doing class stuff, any kind of typology system; a system of viewing reality. ♀



WOMEN, PRISON, AND CLASS

Not everyone who commits crimes goes to prison. White collar embezzlers, middle-class shoplifters -- those people who can afford bail and good lawyers tend to get fines, suspended or short sentences, or no conviction at all. With few exceptions, the women and men who are in prison are from poor and working-class backgrounds. An overwhelming number are Third World. Although Third World people comprise about 25% of the population of California, they constitute well over 40% of the population at CIW, the state prison for women. A liberal explanation given for the high percentage of Third World people in prison is that they are forced into the lower sectors of the economy, and thus must commit crimes to survive. However, there is no evidence that Third World people commit a greater number of crimes than poor whites. Rather, the evidence shows that the criminal law system consistently discriminates against ethnic minorities. They are more likely to be stopped on the streets, arrested, arraigned, prosecuted, found guilty, convicted and sentenced to an institution. Once sentenced, they do more and harder time than their Anglo counterparts.

The poor of all races are under constant pressure to survive. Many of those in prison committed crimes for economic or social survival. Most pled guilty without a trial because they couldn't afford to pay a lawyer. Approximately 28% of the women at CIW are imprisoned for "narcotics", a category which may mean anything from possession of marijuana to sales of heroin. The typical prisoner is rarely a large scale dealer of drugs; more often she is a user. Approximately 20% are imprisoned under the category of "forgery and checks". This includes writing a check on insufficient funds in your own account. For this, people with money pay a bank charge; poor people with no resources go to prison. Approximately 15-18% of women in CIW are in for "homocide". Most women are convicted of second degree murder and kill someone in their family, often a husband or lover. Many report their motive to be a spontaneous response to long periods of abuse. Seventy per cent of the prisoners have been in CIW before. It has been impossible for them to get jobs and survive on the outside without violating the terms of parole.

Anywhere between 65%-85% of the women at CIW (California Institution for Women), and CRC (California Rehabilitation Center -- a drug "treat-(cont.)

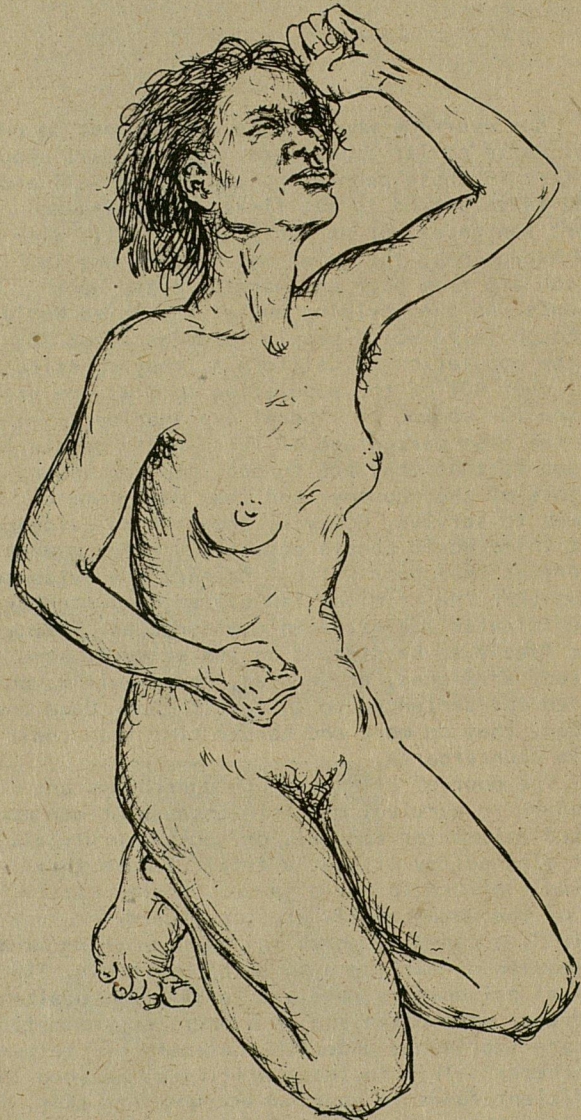


ment" facility) are mothers. Many imprisoned women are single mothers, or mothers whose co-parents are locked up as well. Often their children are then grabbed by social service agencies and shifted from one foster care home or institution to another.

It is all too common for women released from prison to seek to have children returned to them only to be told that they have no rights because they did not evidence interest in the children through visits and letters. By this time, a mother may have already lost temporary legal custody of her child/children because she was in prison (and therefore "unable" to care for a child). Often, women lose permanent legal custody as well, as a result of their imprisonment.

Denying prison mothers their rights to their children fits into the growing state assault on poor and Third World families. Almost half the women imprisoned at CIW/CRC are Third World. Overwhelmingly they are poor. Increasingly the state is acting out of the assumption that the way to deal with poverty is to eliminate poor people. Forced sterilization is one of these methods. In the past at CIW there have been six times as many hysterectomies performed as in the outside communities. The figure for hysterectomies on the outside is in itself alarmingly high. Prison families, like all poor families, are constantly at the mercy of social service agencies which intrude into every aspect of their lives. At CIW, the administration's latest move to tighten security has been to drastically reduce the types of food and other things women may receive in packages from the outside. Packages, especially at holiday times, are vitally important to prisoners in that they are one of the few links to friends and families. Another "security-conscious" measure the prison administration has undertaken is to prohibit most community groups from coming into the prison to give workshops or other events. The few who are allowed in are severely harassed. Thus the prison hopes to isolate the women from their communities.

Reforms are necessary. They are vital to the day-to-day survival of the women and men who are locked up. But reforms are not enough. Within this political and economic system, prisons serve as institutions of threat and punishment for the poor, and reassurance for the white middle class that people who do not adjust to their position in society will be locked away. The myth of rehabilitation is just that -- a myth. Rehabilitation in prisons means learning to conform to society and accept it as it is. In women's prisons, it means conforming to the feminine role, learning to wear make-up, "learning" to work in a laundry, a sewing factory, a beauty parlor; learning to be passive. The myth of rehabilitation is further exploded when we realize that the system cannot provide jobs for those without prison records and with skills; when we realize that poor and working people do not have adequate health care, housing, childcare, legal protection, education, job training outside of prison, much less in prison. Since prisons reflect society as a whole, we must work to abolish prisons by working to abolish the social and economic system that produces prisons. ♀



No Lady

Prison didn't improve me none.

There was ten of us girls in the county jail
five white, five black awaitin' trial for sellin shit.

The white girls, they all on probation.

Us black girls, we all go to Dwight. Me, three months gone.

An I ask myself sittin on them concrete benches in the
county.

How come? How come me an my sisters goin to jail

An the white girls goin back to college?

Their mothers come in here an weep--they get probation.

My mamma come in here--nose spread all over her face--she
weepin too

But I goin to Dwight

An I think about that--But I don't come up with no answers.

Ain't got no money for a lawyer.

Hell, I couldn't even make bail.

Met the defender five minutes before my trial

An I done what he said. Didn't seem like no trial to me, not
like T.V.

I didn't understand none of it.

Six months to a year they give me...

They ride us out there in a bus.

See my playin' the game--goin to charm class an the body
dynamics, (to learn my Feminine Role)

An I take keypunchin, an I do real well.

My boyfriend, he come to see me twice, and then he stop
comin'

An when I have the baby, I give it up,

Weren't nothin else for me to do.

They give me twenty-five dollar when I get outta there

An I wearin my winter clothes in July, an everyone knows
where I comin from

Six months I try to find a job, make it straight.

But every door I push against closed tight.

This here piece of paper say I'm a first-class keypuncher

But the man who give the job, he say I flunk that test

Sheeit man, I didn't flunk that test.

You think I'm a criminal. I done my time, but you ain't re-
classified me.

I always be a criminal to you...

One of the counselors say I "mentally ill,"

I needs treatment. Two hours a week they give me group
therapy.

The other hundred and fifteen, they lock me up--like an
animal.

An I ain't got no neurosis noways.

Sheeit, it's this place make you ill...

Other night, I took sick with the cramps;

There weren't no doctor 'til mornin.

He poke me in the sore spot an say, "Girl--

You jus wanna go to the hospital. Get you some tea an
toast."

Tea an toast!

My girlfriend--she die of diabetes, before they do anythin
for her.

She come outta here in a box. Looks like it won't be no dif-
ferent for me

That's how it is, Lady.

No. Prison didn't improve me none.

Why be defeated by class?

My family enjoyed none of England's class privileges. When I was six we emigrated to Canada (the Montreal area) where my parents hoped to better our condition. Quite early I had somehow absorbed the notion that in these New World countries classes did not exist, that each person was as good as the next one and how you were regarded (and rewarded) could be determined by your own behaviors and efforts. That the notion endured may seem strange to most of you who read this, when I say that throughout my childhood, as a family we were as economically poor as it was possible to be and survive more or less decently. I knew there were many people far better off, with all manner of advantages: but to my mind that had nothing to do with worth -- which is bound up with class in its true meaning, is it not?

Myself, as I grew and developed self-consciousness, I rarely if ever thought in terms of class, of belonging to a class. I was me, Elsa, standing on my own feet, and soon, by age 16, struggling independently for bodily (economic) survival, filled with dreams, poetry, a sense of limitless promise and adventure; despising possessions beyond needs, craving knowledge and (vaguely in the beginning) aware of spiritual seeking. None of this has anything to do with "class": or does it? Does the poet (which I was aiming to be), the artist, the doer of whatever deeds illumined by vision, vault class? We will leave such speculations and consider the matter of the survival, from a base of non-privilege, of a woman with such seemingly inborn predilections. Then see if we can relate the individual experience to the current controversy with respect to "class" and women in general.

I placed "class" above, as here, in quotation marks because I am not sure what those who have written about it so much lately mean. What determines your class, my class? What leads someone meeting any of us for the first time to mentally place us in a given "class"? Our appearance? dress? grooming? speech? manners? assumed level of education? apparent wealth? How valid are deductions made from such "evidence"? Seeking answers, I am reminded of an encounter I had at a women's arts and activities festival held some years ago in Marin, the county where I live. I had been invited to be one of a panel of poets to read our poetry. Passing the time until the reading by taking in the exhibits, I paused at a book and periodicals table, bought a couple of publications. I put one back after glancing through it and finding slipshod editing and production, crude language replete with four-letter expletives doing service for adjectives, disregard for spelling and grammar. I commented regretfully on how these flaws alienated potential readers who well might have been sympathetic to the cause of ideas being argued. The woman behind the table, a stranger to me as I was to her, responded somewhat sneeringly: "Oh, you academic women!"

With a smile and a shrug I started to move away, then thought better of it and returned. Not ungently I asked the woman, "did you graduate from high school?"

"Of course."

"Did you go on to college?"

"Sure --" she seemed puzzled, "three years, of it until I dropped out."

"Well, just by way of interest, this woman you accuse of being academic had none of those educational privileges. She had to earn her own living and help her family from the age of sixteen... in wretched, menial, underpaid jobs because she had no educational preparation for any sort of career. One can still have respect for one's mother tongue and try to use it effectively to communicate with others. Language distinguishes us as human."

I come back to the question, what do "class" and "class privilege" mean? The majority stockholder or top executive of Multi-National Foods or of World Steel (steal?), Inc. is identified as "ruling class"; the boss of the union manipulating the companies' workers, like the workers themselves, we call "working class". Yet as a journalist for many years interviewing or talking in no-holds-barred frankness with all levels of the industrial hierarchy, I found little difference in consciousness, attitudes, ambitions, sensitivities or refinements of the individuals of the various levels. It seems to me that what is talked of is not "class privilege" but assumed money privilege. "If I only had the money he/she has I could do as well, be as good, be up there, etc. I just didn't have the breaks." Some women add to this, "If I had been a man."

What I wonder more and more is, are inherited, bestowed, or given privileges anything but potential? How many persons do we know who have taken no advantage from their endowments, failed to do anything to benefit themselves or society even with real talents? In this country it often seems to me they are in the majority; especially among women who internalize defeat. Should one accept "brainwashing" as a legitimate excuse? Who hasn't been "brainwashed", socially hypnotized? Isn't it necessary to realize this and learn to dehypnotize oneself?

I always took it for granted that I would earn my own living life-long. I must earn my living because no one was going to earn it for me: before 13 I had decided that marriage was no solution for me; repeating the life of my mother or the women I saw around me. But I would also choose to earn my living because, (partly due to my reading in the newspapers in 1912 and later of the militant Pankhursts and their vote-seeking feminist associates) I early developed the insight that without economic independence and freedom from every sort of personal dependence on a man or men, there could be no real self-realization and fulfillment for a woman. This conviction was ratified when around 17 years of age I recognized my Lesbian nature. No-

thing throughout the years has caused me to alter that view. I hold it even more strongly today.

So, with no education, no preparation for a career or even a job, how was this to be done? I had no illusions that it could be easy. But, then, nothing in the life of my parents or what I knew of their parents in England or Germany, or the lives of most of the people around me, suggested that life offered anything but hard work and struggle at the economic level except for the few. Yet I must emphasize that even in early girlhood I saw the material struggle as -- not one to achieve things, possessions beyond needs, social prestige, but freedom -- freedom to develop whatever my gifts might be, to realize my potential to the utmost and contribute what I might to the pool of human knowledge and good. Socially, I saw economics as the base for a creative life in aesthetic and spiritual terms, never as an end in itself or means to power over others, as it seems to have become in the Western world and predominantly in the United States.

From what seed did these attitudes grow? Certainly not from "class" or money privilege. But a different sort of advantage may have existed that is available to all: the ideals and hopes of the working people around me; added to a ravenous appetite for reading.

My father's life: no educational advantage but the three R's which English schools ground you well in, on his own in a variety of jobs from 13 or so; in the New World starting as secretary to an executive of the Canadian Pacific Railway at a monthly wage of \$75.00. Ambition, struggle, correspondence course, helped him to later improvement of his condition, some prestige, but never any real money. My mother's life: before marriage, helping her father with his sewing; after marriage, in rural Canada keeping house with no conveniences in a winter climate that goes down to 25 below zero, coal stoves, oil lamps, doing the washing, cooking, stoves-tending, bread-baking, sewing the clothes for herself and four, five, six, finally seven children.

Possibly one could identify advantages here; possibly hardship constitutes some sort of wry advantage. At any rate, at sixteen, long eager for independence and wanting to give some money help to Mother, I took my first job, typing what were called shipping advices (characterized by me as devil's devices). My preparation for challenging the world: two years in a Catholic nun's school in our French Canadian village, learning the three R's, geography, how to do pretty embroidery and be a good obedient girl. Later, when a protestant school was started, more of the same plus some Canadian history and minus the embroidery and moral dicta -- all in a one-teacher, one room class in the basement of the Anglican church. Nothing more to learn there after 13 so I stayed home and helped Mother, read, taught myself typewriting on a primitive typewriter of my father's while he helped me learn Pitman's shorthand (which had got him his job in Canada). The latter I hated.

By this time I knew I wanted to be a writer and had sent poems and essays to the newspaper in

Montreal some of which were published before my teens. I began to think I might be a journalist, knowing that with no educational preparation I could not be a doctor, an architect or anthropologist, all of which attracted me. It is too long and arduous a story to detail how, deliberately shifting from job to job at the low-pay clerical and stenographic level, I maneuvered myself into the office of an industrial house organ and there learned some basic editing skills. Several years later I went to New York City where I knew no one (with one hundred carefully saved dollars, which were reduced to eighty in U.S. money due to Canada's post-World War I depression). After getting down to near starvation I found work on a factory house organ (again aiming at editorial skills). After a few months I was fired from that unregretted job, I forget why; U.S. business thinking was strange to me.

Then, with nothing but a bundle of my poems and some published book reviews and articles, I canvassed for work every editorial office in New York that would give me admittance. Again down to the last dollar, I finally got a job on a somewhat radical, somewhat muck-raking, somewhat literary magazine where I thoroughly enjoyed the work and learned real editing in earnest. It paid \$25 a week, but the schooling in a vocation was worth it. The magazine published a good deal of my work, which its editor liked. This led to publication of a small volume of my poems, "On A Grey Thread", in 1923. It was pretty much ignored then. The magazine failed after three years. The Twenties were a time of depression. Most likely I could have found another editorial job with effort (it was hard for a woman), but I had had enough of New York after four years; the woman who had become my lover detested it and wished to return to Western Canada. I knew well Canada's lack of opportunity for women writers or journalists; so we compromised on San Francisco. Selling everything to raise cash for the passage, we journeyed there through the Panama Canal.

San Francisco delighted me; but in 1926 and for years thereafter the opportunities there for a writer, journalist or editor were non-existent. After begging work at every likely enterprise, near despair and with meagre savings gone, I wandered into the tiny one-woman office of the State R.N. association from which its journal was published. The woman, a nurse, who had been placed in charge knew nothing about bringing out a magazine. She welcomed me as a godsend, I became her assistant (in practice the editor) and before long, recognizing this, she gratefully resigned. I had full charge, doing everything involved in bringing out a monthly professional journal of whose field, of course, I was ignorant. Five-and-a-half days a week of hard work at \$175 a month. No time or energy left over for one's own work, for creative living, study, a little leisure simply to be, except in short weekend hours. I began again saving every spare penny and when a few hundred dollars were accumulated, after three years, resigned and recklessly chanced a ragged shoe-string year in Europe: France, Germany, England, but mainly Paris, where I wrote, studied French and won some short story publications.

When funds gave out and I found myself not in very good health, I returned in 1929, to San Francisco; not realizing the import of what came to be called The Great Depression until I started again the search for work. After heart-breaking effort and non-success, I was lucky to find an abysmally dull job as editor (and advertising manager!) of a trade journal. The pay: \$200 a month and be grateful. Two younger sisters had joined me and I was soon having to help them with their rent while they looked for work. In a couple of years my meagre income ceased when that publication became a casualty of the depression.

If finding a job until then had been difficult it was now impossible. It is worth remembering that there was no unemployment insurance in those times, no food stamps, no Medi-Cal or Medicaid if you got sick; none of the thin cushions that today ameliorate the cruelties of indigence. Anyone who has lived through those years of the thirties will tell you what it was like. But in that painful business paper field I had learned one thing: there were people earning a living free-lancing for a variety of publications, serving as "stringers" or Western representatives. I wrote to dozens in Eastern cities, mainly in New York City, offering my experience and services. A few responded, more as I persisted. Gradually I built up connections and was getting assignments for articles as I proved competence, knowledge of their field of interest (how hard won!) and dependability in meeting deadlines. The first year at that I averaged \$40 dollars a month and had used up all my scant savings. But within a few years I was able to earn at least as much as in any of the jobs I had slaved in and eventually a fair living. It had been and was almost entirely a male field: Business, Industry, Drugs, Pharmacy, Medical Economics, Food production, Wine making, Manufacturing of all sorts. It was an invaluable education in the economic and political underpinnings of these United States. I learned, as one never could have in college, how it all worked, who was running things, who profiting, and of course, who losing. With careful planning, working often ten or more hours a day, I was able to concentrate the bread-winning into four days a week and have three blessed days free. I was my own boss. No one could fire me. Giving my enterprise the name of Editorial and News Services, I would cut down the income tax payments to the minimum by taking all my legitimate business deductions. I can't recommend this as an easy life: it takes selfdiscipline to put oneself to work. But it's a route to relative independence so long as you can keep your health. The poet has to go into retreat while you learn the ways of an alien world that afflicts you with its crudities and cruelties. I stuck it out until I was over sixty-five.

In 1940 -- to backtrack, I had decided I wished to stop living and paying rent in the City and have some land and a place of my own. I had \$800 in the bank (my total wealth) and with World War II imminent, envisaged inflation. I decided that land was the best investment. I watched real estate advertisements; knew I must be close enough to San Francisco to do my research and

interviewing for news and articles, settled on Marin County and, miraculously, found a death-estate sale of a cabin with one lot in Fairfax. I was told that I should bid at least \$700. I bid \$750 and won. No one else wanted it. The little redwood house was subsiding down the hill, in dreadful disrepair, but it had charm. I could see possibilities and in my three free days set about developing manual skills to remake it; which over a period of thirteen years of very hard work I was able to do. I loved the place and its slowly achieved beautiful terraced garden. But the area was becoming crowded; I wanted more land, space, a vegetable garden, goats and the possibility of a small friendly community.

It would require another article to tell how in 1954 this came about. My dream was fully formed within me during several years when there seemed no possibility of achieving it (but I believe that strongly-held dreams create their substance). Although I owned a debt-free pleasant little home, I still had no money other than a few hundred dollars kept as a cushion in case of illness. A strange confluence of events led me to another rundown, unwanted place near Muir Woods, promising almost unsurmountable problems and hard work; but I saw in it promise of what I had envisaged. Two brave young friends and I chanced it and acquired the five acres and two much-neglected houses plus other questionable structures left over from an old subsistence farm. During twenty-three years this has been made into what I named Druid Heights, to become an idyllic little community of a dozen friends. At 78, with social security of \$140 a month, a modest rental from a cabin and another small place, I consider myself well off, not in money but in everything that matters. It would have been nice if it could have been achieved sooner.

I have gone into this much detail in the hope of encouraging as many younger women as are willing to take responsibility for their own lives and work at it, to believe that it is self-defeating to internalize failure because one starts with no advantages. Many for that matter have advantages I would have regarded as munificent. I should like to urge women that it is not necessary to be a victim. To see oneself in the role of victim, of society or men or whatever, and so justify doing nothing to help oneself, is one reason women so often do not dare try to flesh their dreams of self-directedness. There is enough unused brain power, enough talents, enough gut-level energy channelled by women into men's ambitions, for them individually or collectively to move mountains.

I have faith that despite the false starts and schisms that recognition of this is well started. Lesbians (because we are less likely to seek or accept economic or emotional dependence on men and realize we must prepare for a lifetime of responsibility for ourselves) probably will be in the vanguard to begin with. I ardently hope that all awakening women will see that their liberation and salvation must start from a base of economic independence, whether singly or in groups or larger collectivities. It may in the long run be the means of saving the world. ♀

Poems of Poor Women

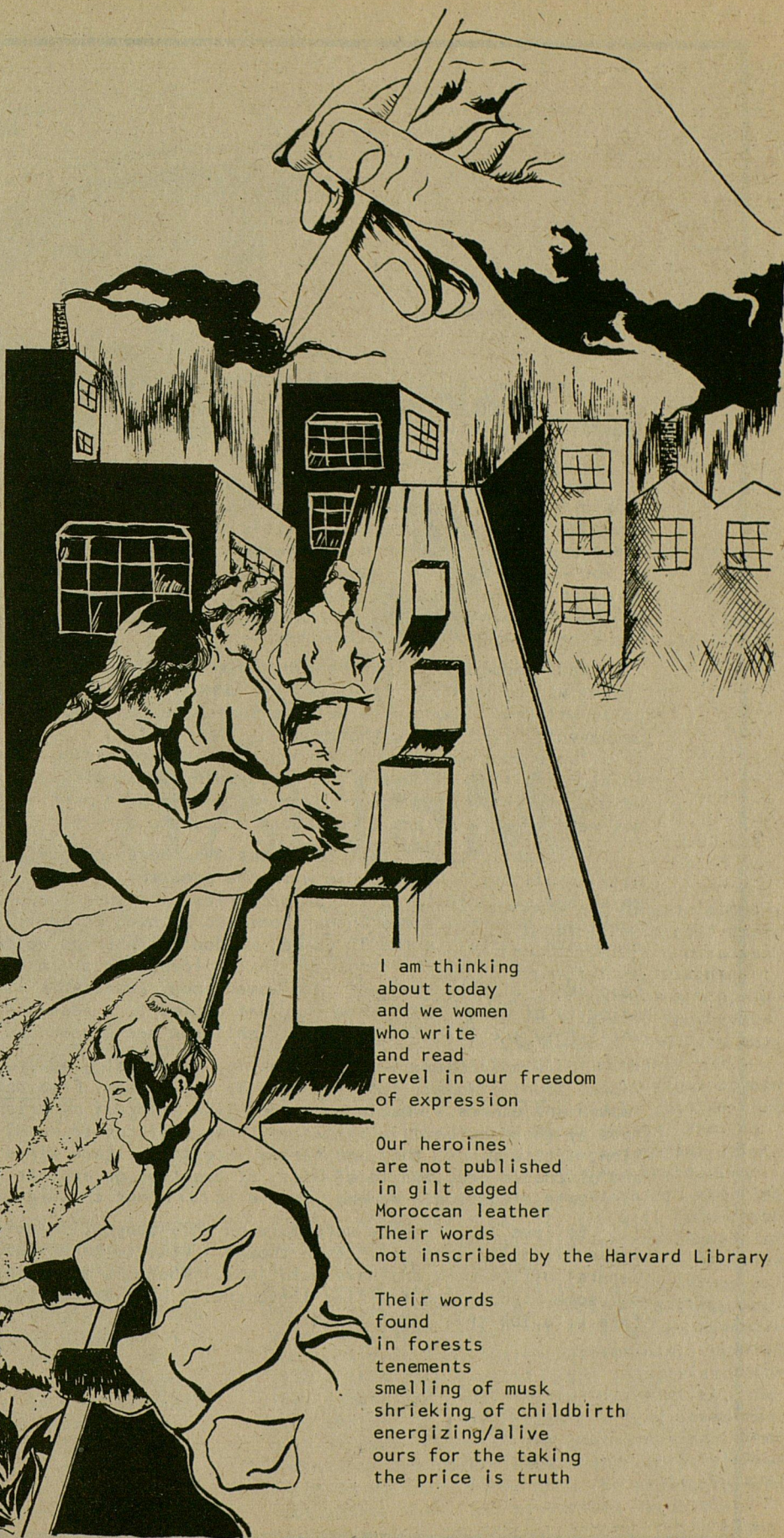
I long for the poetry
of poor women
who worked the earth
for turnips and pork
who spent days
in airless factories
owned by rich white men

Women whose words
found no pen
poverty made them illiterate
Their songs were sung
to each other, their children
their poetry was strong

Virginia Woolf
wanted space of her own
what luxury
in a world of hunger
in which we live

Amy Lowell
wrote poems
fed her dogs beefsteak
When we read her poems,
let us remember
the factories her family owned

where women could
not write their thoughts
when the American dream
turned the lives of women
to a working nightmare



I am thinking
about today
and we women
who write
and read
revel in our freedom
of expression

Our heroines
are not published
in gilt edged
Moroccan leather
Their words
not inscribed by the Harvard Library

Their words
found
in forests
tenements
smelling of musk
shrieking of childbirth
energizing/alive
ours for the taking
the price is truth

January 12

Dear Country Women,

I received my issue of "Women Working", read it, enjoyed it. It never occurred to me at the time that I might have something to say about women working. At least I feel I have had my say in what society has and is doing to women such as myself.

How many women today are forced into staying in marriages when they are unhappy? Collecting welfare when they are young, healthy women and could be working. Yes, there are many in this situation and for many reasons. The first and what I believe to be the most important is lack of or no education. We who choose to marry young and raise our children want our children to know us and appreciate us. We do not think there will be a time when we will have to look for work. We are content in our homes, enjoy our children, along with the dirty diapers and the baby bottles.

What happens when our marriage doesn't work out? Our husband dies or leaves us for drink or finds another woman. Where do we women go? We first go to welfare. Along with welfare comes the men, who we think we need because we haven't lived long without one.

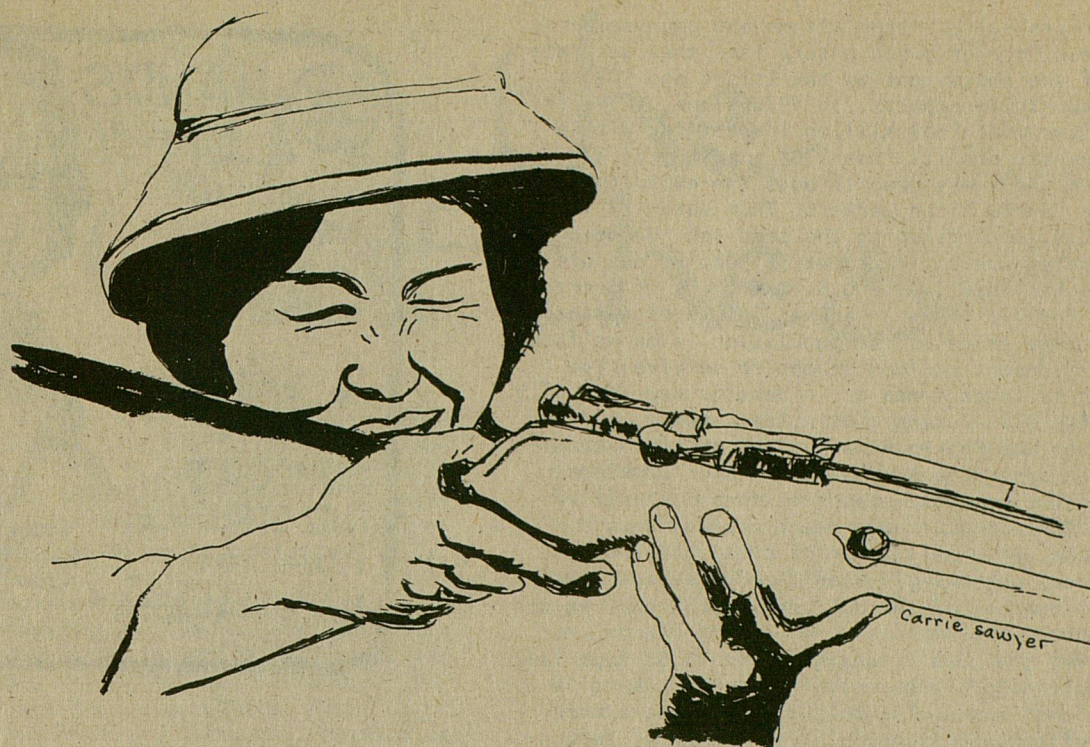
There is also the bulb farms, the fish processing plants and the mills. In bigger cities there are the factories. Our choice is limited because maybe we didn't finish high school or perhaps have been married for ten years and did not need to work at any time before or during our marriage.

I recently took a test for a business here in town. The math was basically simple but I had trouble with the problems. Now if they would have asked me to budget money for bills or groceries, I'm sure I could of passed. Also, spelling, how many times in our homes do we need to spell? Unless we are doing crossword puzzles in the TV Guide, we don't. When do we have time for school? At night, while our husbands are in the local bar or in the day when the kids need their diapers changed? Are women today aware this is happening? Do the majority of women today know they are doomed to a possible unhappy existence until they are 32? For then their children are school age or baby sitter age.

It is only through my own seeking, my reaching out for more, that I have found, Country Women, The Baby Trap by Ellen Peck, Free and Female by Barbara Seaman and others. What about women like a lot of my friends who have been left by their husbands with two or three children or more? With little education, little money, they are forced into the welfare lines, the bulb fields and of course prey for local men. At one time or another, every woman has to face this situation. We who choose to raise our children and stay at home.

Believe me, if there were more on this subject I would not be in the position I am in right now. Even though I went to high school, can type, do general office work and have held jobs. There is a slim possibility that without some kind of job training I eventually will be forced into accepting welfare or a job that I don't want.

Sincerely,
Andrea Ellsworth



TARGET: CAPITALISM

This is an article dealing with international solidarity. In the struggle to overthrow ruling class oppression, working classes throughout the world share common bonds. It is necessary to understand how the capitalist system exploits people at home and abroad.

Capitalism is an economic system based on private ownership of the means of production by the ruling class. Its aim is to maximize profits for these owners. It came into being gradually during the sixteenth through nineteenth centuries in Western Europe and America. Historically speaking it brought gigantic changes that revealed the potential of human labor and industry.

Capitalism contains within itself an inbred contradiction which will ultimately lead to its destruction. The capitalist class, to insure that it will obtain high profits, must pay workers as little as possible to produce a surplus of goods. They then, in turn, sell the goods produced at a much higher price. The workers cannot afford to buy the goods that they produce, and this leads to a surplus of overproduction. To ward off depression or crisis the capitalist must find new markets to sell these extra goods. This, in part, is what caused imperialism, the next stage of capitalism. The substance of imperialism is economic exploitation of other peoples; it is reinforced by military and political domination.

Through military force and foreign aid the United States establishes colonies out of underdeveloped countries. Puerto Rico is a case in point; it is a direct colony of the United States. Spain ceded Puerto Rico to the U.S. in 1898. The ownership of the means of production in Puerto Rico is in the hands of American capitalists and the small ruling class of that country. The development of Puerto Rican economy is determined by the needs of U.S. capital, not the needs of the Puerto Rican people. The U.S. needs sugar, a cash crop; therefore that is what the island produces, not food for the Puerto Rican people. Sugar was the main crop until the 1940's. After World War II, the U.S. gained enormous amounts of capital reserves and looked for new markets for investment. "Operation Bootstrap" was the vehicle to industrialize the island. Puerto Rico offered U.S. investors a cheap non-unionized labor supply. It offered tax exemptions and subsidies for foreign investments. Until the 1960's this plan created light industries: clothing, cement and glass. By the mid-sixties, the U.S. shifted to heavy industrialized investments such as petro-chemical and pharmaceutical. These industries destroyed thousands of acres of Puerto Rican land. They poured into the environment noxious gases, dyes, and pesticides capable of causing cancer and genetic damage. Whole towns

of workers suffer from asthma and emphysema. It is these foreign owned enterprises that generate 81% of the employment on the island and 90% of the industrial exports. In 1970 alone, these enterprises made \$583 million in profits. Within four years, profits rose 230%, totalling \$1,345 million. This was done through the exploitation of the Puerto Rican workers. They earn 1/3 less than U.S. workers doing the same job. Unemployment rates are estimated at 35-50%. Prices are 25% higher than in the U.S. One third of Puerto Rican families have an annual income of less than \$2000. One third of the population is on welfare and 71% depend on food stamps to survive. The island is three times as in debt as New York City.

The U.S. ruling class blames these conditions on the Puerto Ricans. They maintain that fewer Puerto Ricans would mean fewer problems. One of their major weapons is forced sterilization. Through U.S. government propaganda and programs 34% of all women of child bearing age have been unknowingly sterilized. Puerto Rico is but one example of the U.S. domination that exists throughout the world.

Yet the tide is changing; the U.S. imperialist control of resources, labor and markets is being challenged. The United States has a mere 5.7% of the world's population and dares to consume 40% of the world's natural resources.

Third world countries are no longer allowing this to continue. They are nationalizing and liberating their resources. Through socialist revolutions, the people control their own means of production. The system is based on human need, not corporate greed and profit. Unified struggles of socialist countries have made socialism a reality for one third of the earth's population. (This does not include the Soviet Union block which like America is imperialistic.)

The world witnessed a positive example of a united international working class front when the Chinese people volunteered to fight U.S. aggression in Korea. This was only the beginning. Viet Nam led by Ho Chi Minh delivered a crushing defeat to imperialism after a 30 year fight against first the French, then the U.S. This triumph along with the victories in Cambodia and Laos have weakened the imperialist system as a whole. The richest areas of Asia have been freed from the hands of the American Ruling Classes.

The African Liberation Movements further demonstrates the strength of the Third World peoples. Victories in Guinea-Bissau, Mozambique, Cape Verde Island, Sao Tome and the continuing struggles in Angola and Rhodesia are uniting the African people to terminate hundreds of years of colonial rule.

These victories call for a new economic order in the international world. Forced single product economies are transformed from cash crops such as coffee and sugar. These countries can then develop their own economies, agriculture and industry in accordance to their own needs and resources. This is being done now and can reduce the dependency upon imported products and food.

This situation, the depletion and shrinking of foreign markets, is chipping away at the economic strength of the U.S. It causes more competi-



tion among capitalist countries, since the foreign markets become fewer and fewer. This in turn brings the U.S. back to the crisis of the overproduction of goods; the workers are expected to absorb this. This crisis appears in the high amount of inflation. The production level has dropped to 25% below its normal capacity, causing high unemployment. The ruling class in the U.S. is fighting back, trying to stave off the inevitable demise of their system.

A huge military market has been created. The sale of arms is the largest single contributor to the trade balance of the United States. In 1974, as compared to 1970, the sale of arms demonstrated a phenomenal increase. In that time, arms sold to East Asia and Africa more than doubled; sales to Latin America increased more than seven times. Sales to the Near East and South Asia were more than twenty-ninetimes as much as in 1970. Fifty four percent of the world's arms come from the United States. Currently, one third of all U.S. workers are employed directly or indirectly through the military complex. For more than a decade, military spending has been at the rate of nine million dollars each day.

Despite these last ditch efforts, capitalism is losing its strength. One fourth of the American people live in inadequate housing. Conditions of workers are horrible; chronic lung disease plagues miners; speed-ups in factories leave people tense and exhausted. Old age, instead of being a mark of respect and value is categorized as useless. In the last presidential election, 46.7% of the U.S. people did not vote. These are just a few examples to show the decay of the capitalist system. Through international solidarity, mass demonstrations and strikes have and will continue to unify the working class. The Third World countries' struggles and victories give us the strength and vision to struggle against class oppression at home. ♀

In the Clutches

The first time I met our new service manager he immediately said, "We're going to crack the whip around here." I wasn't worried. The men in the shop said he'd be a prick, and they knew. I still wasn't worried because the first clue I picked up when seeing him was -- he is middle class. And so am I.

I am also female and a mechanic. The second week on the new job, the manager told some younger male mechanics he was going to get rid of me and Kathy, my friend and co-worker. I still wasn't worried. I am middle class; so is management. I know about Title VII; so does management. They know I know, without our ever having to discuss the matter. It is an assumption based on class.

For four days jackhammers broke up cement so that new hydraulic lifts could be installed. Do you know how it feels to have jackhammers' noise and dust only a few feet, not even yards, from your work area? In the middle of the first and worst day, Kathy went home nauseous and shaking.

Someone reported the shop to the Industrial Safety Commission. It was assumed that either Kathy or I, or both of us, did. We are middle class and know the law. We have a concept of personal rights. No one knew for sure who complained, but our class origins made us likely suspects.

Pete has been a mechanic for forty years. He's the workhorse of the auto shop -- reliable, uncomplaining, hard working. Like us all, he's grossly underpaid. Oppressed and frightened for his job, he never reports an injury to himself. One day I saw him refuse to see a doctor when boiling radiator water burned his face. His face was blistered for a week. After the noise was over and the smothering dust had settled, the Manager of the whole store came by for an inspection to see the new lifts. "Pete!" he called out, "Here's your Christmas present! It was worth a little noise." That's all the store did give Pete for Christmas. The Manager would not have dared say that to me.

I am describing what class bias does to people's lives. How we are treated every day, how we speak and are spoken to, how much the physical and emotional pain we feel are determined partly by class. I am often looked upon as a freak. There are many reasons. First, I am a female working in a traditional "male job." Second, I am unmarried and childfree, thirty-seven, and not on the hunt. I'm unvalidated and happy.

Third, I gave up a boring teaching job in a university to do "this". I gave up middle class status for working class status. I do dirty work. It doesn't matter that surgeons have blood, pus, skin and shit on them. Their class position "cleanses" them. I have oil and dirt on my hands. My class position "dirties" me.

The freakiest thing of all is that I love my job and respect most of my fellow workers. I feel free of the arrogance, fear, and ignorance of being in a supposedly superior position to other people. At the same time I am not free of class consciousness. I have great prejudices against my "betters." Class hatred is more defined for me now and more intense in my own heart.

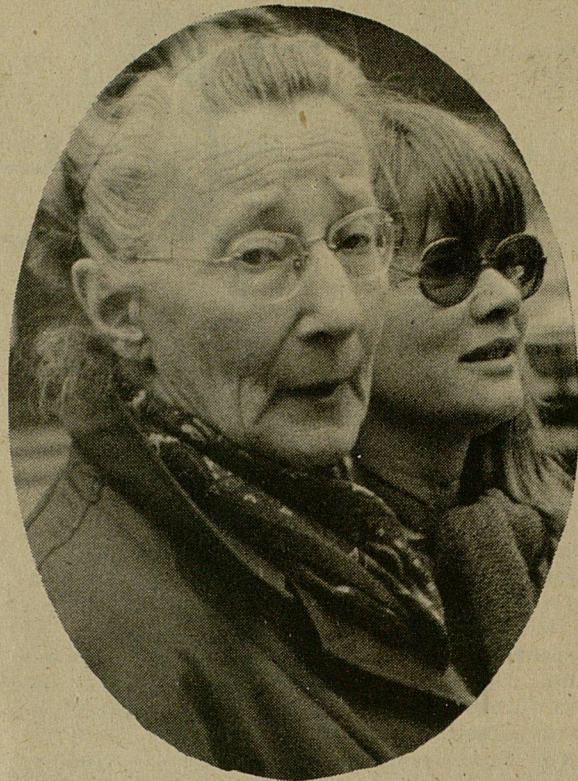
I am still glad I have my middle class perspective on things, though. I am waiting for the EEOC to send me the paperwork necessary to file a complaint about sex discrimination at work...just in case management forgot Title VII, after all. ♀



SEX ROLES

&

HISTORY



I grew up internalizing the stereotypical woman's role. Although my training included an extra dose of Jewish liberal dicta: 'get a good education,' 'create a meaningful career for yourself,' the underlying set of messages about what it means to be woman affected me deeply. In high school, I felt I resorted to being smart because I couldn't be beautiful.

Sex roles determined that my mother took care of home and children while my father earned the money in the 'real' world; class determined that my mother could choose to have a job or be a housewife. In my own life, class and sex roles are intimately related; any analysis of one must include the other.

Historically, the development of rigid sex roles parallels and is integrally related to the development of classes. In pre-industrial agricultural America, the extended family survived on the labor of each individual member. Everyone's work was important and recognized as necessary to the family's survival.

In the industrial economy that developed, goods were produced for sale as opposed to the production of goods for use in an agricultural economy. The traditional work of women lost much of its value, for the value of any good was determined by the money it brought in, rather than by its usefulness. 'Women's work', the upkeep of homelife for the workers, was still crucial work, but was not seen as valuable because it could produce no direct profit.

An ideology developed to keep women performing 'women's work', although capitalist society devalued such labor. In the 1800's the Cult of True Womanhood developed; a way of thinking that dictated that women should be pure, pious, domestic and submissive. A 'real woman', a woman who let men take care of her, did not work, live away from home, or make independent decisions. The Cult of True Womanhood was in fact a rigidified sex role for middle and upperclass women. Women who worked in factories or as prostitutes or slaves, working class women, could never hope to be a 'true woman'.

The Cult of True Womanhood was conveniently shelved during a period when American capitalism needed an increased labor force, only to be trotted out again in new forms when a smaller work force was desired. During World War II, women were encouraged to work in factories, replacing the men who were at war. At this time some industries provided childcare to lure women out of their homes. After the war ended and the men had returned, childcare was terminated and women were laid off their jobs.

Today these class-related sex roles are oppressive to all women; they lock us into exploited lives with limited choices as well as terrorizing us with the weapon of failure -- not fitting the feminine role. To some extent, class affects our ability to fit that role; middle-class women can have the illusion of fitting that role by the power of privilege. The ultimate irony, however, is that the final reward for being the ideal woman is powerlessness. ♀

"Work, Study, Get Ahead....KILL!"

When I sit down to start writing this contribution to our issue on class, I am reminded first of all what difficulty I had explaining to my friends the theme of this issue. Many conversations went like this:

She: "What are you doing these days, Nancy?"

Me: "I'm working on the next issue of Country Women."

She: "Oh yeah? What's the subject?"

Me: "Class."

She: "You mean like school?"

Me: "No. Not like school classes. Like social classes, class consciousness...you know, our different class backgrounds."

She: "Ah, class like in Marx, huh?"

The association is a perfectly logical one, for it was Karl Marx's most original contribution to the study of human society, the idea of class division within every culture.

In classical Marxist terminology, there are really only two classes, those who own the means of production and those who work for these owners. Colloquially, in our Country Women meetings, we spoke of several social classes like white collar and blue collar workers, petit bourgeois shopkeepers and businessmen, the lumpenproletariat, and the bourgeoisie, the ruling class (Rockefellers, Fords, Hearsts) and so on. Now technically, all these subdivisions of class society do not constitute separate social classes but only describe differences in class status. For simplification we will discuss social classes, other than owners and workers, as though they really exist.

The first thing to notice is the relative invisibility of the ruling class. The grand bourgeoisie, as they are called in Europe, or the big bourgeoisie, stay deliberately hidden so that people won't know who the enemy is. Their children don't ride on school buses and their houses are always hidden by huge hedges, vast lawns, high fences or a combination of all three. They themselves hide behind maids, stockbrokers, managers and chauffeurs. Below them, in the hierarchy of class, comes the middle class, a group now composed of people like doctors, managers, lawyers, directors, university presidents, architects, some engineers, school superintendents and the like. When most people think of "making it", they mean making it into this middle class. The ruling class world of the big bourgeoisie being too well camouflaged or hidden even to be aspired to.

I had never thought much (not at all, really) about this fact of social life until our

issue collective started talking about our individual class backgrounds and the class composition of the communities in which we grew up. For Amy, in Columbia, Missouri, a doctor represented the pinnacle of social success, the most important member of her rural community. For me, growing up on a remote military installation, the leader of the pack was the base commander, a navy captain whose tour of duty only lasted four years, but around whose household the whole community seemed subtly focused.

Another fact of social life that took on frightening reality, was the hold class grouping has upon our lives. As I come from a lower middle class background, I intend to focus this article around my own experiences and feelings about class and how it influences my life.

The biggest cultural myth regarding life in the United States is the one which says we're all members of a large, happy, contented middle class. Yet according to one of our issue collective members, over half the population in the USA is sociologically and economically defined by government criteria, as being poor. How can these two perceptions of our lives exist side by side? Easy. This pervasive cultural myth makes our real status invisible to each other and makes us want to hide our poorness because it seems such an anomaly, so deviant from what is culturally accepted as normal.

Downward mobility, the phenomena of many middle class people actually becoming declassé, is partially by virtue of choice and also by virtue of circumstances attributable to the evolution of our nation's economy in the decades of the sixties and seventies.

For the downwardly mobile, changing social class is possible in two ways. You may voluntarily renounce and turn your back on your class and its privileges, if any, or you can involuntarily lose your class status, become declassé or unclassed, and fall into a lower class. Or, of course, both can happen at once. Listen to novelist Helen Potrebienko describe what happened in her country:

"Until the nineteen sixties, there had been growth in the manufacturing industries in Canada. This growth ceased and in both primary and secondary industries, technology increased productivity. Thus, a large proportion of young men were no longer required as workers. There was no war to send them into and historical developments precluded the bourgeois from gassing them, so any number of other strategies were devised.



One was to increase the age of youth. Instead of being adults at sixteen, men were considered still children at thirty. Universities increased and expanded to accommodate more students, and trades which had been learned by apprenticeship were now taught in technical schools. All this meant that men were kept off the labor market longer.

Since young men and women with degrees soon discovered that they couldn't get jobs after waiting all those years either, there had to be further means devised to keep youth off the labor market. The most successful of these was the hippie philosophy. Hippies did both the necessary requirements for the benefit of the bourgeoisie. One was that they should stay off the labor market without complaining about it or causing trouble, which they did by pretending they had thought it all up themselves. Secondly, by devising a distinctive style of dress, they isolated themselves from the regular work force and didn't muck up the work ethic. They could be

pointed at and called different, and ordinary workers didn't think they also should stop working."

I would argue that exactly the same economic situation developed in the United States. While the war in Vietnam took many young men out of the workforce, it did not take enough to relieve the enormous pressure the young adults of the Baby Boom exerted on the job market as they grew to maturity.

But sheer human numbers alone do not explain the massive dropping or actual falling out of middle class youth from their class. There are other economic factors responsible for it. Listen to another woman, writer Sonya Rudikoff, as she finds in the popularity of hitchhiking the economic roots of our many changes in lifestyles:

"Apart from the reasons usually given -- alienation, technological society, the war -- the sheer costliness of the usual possibilities constitutes something of an argument in favor of communal living and other details of the new lifestyle. For example, hitch-

hiking has become one of the major forms of transportation for young people: it has also turned into a way of life, and there is a uniform of generally old clothes that is essential.

Old sneakers, long hair, work clothes are distinguishing and talismanic. Is there no connection between these social facts and the disappearance of railroad service, the cost of private cars, of hotel or motel accommodations, the failure of public transportation, the cost of clothing, shoes -- the enormous costliness of absolutely everything? Indeed, it must be this factor, as much as permissiveness, which has forced many parents into acceptance or toleration of customs which are often dangerous and undesirable. Children brought up to expect freedom and independence simply devise new customs when the old ones prove impossibly expensive, in the same way that adults do." 2

A woman's class is, to a very great extent, derivative, or dependent upon that of a man -- father, lover, husband. For example, I, myself, am middle class through my father. My background, my expectations, my upbringing and education are all thoroughly middle class. But currently, in relation to my work, income, debts owed on student loans, and general economic insecurity, my life feels very working class, very edge city. But my hopes for its eventual improvement are very middle class, tied to my education, skills acquired in the job market, and feelings of fundamental security. When things get very tight, I know I can always go to my father for help. My family acts as a buffer for me, always there if I need support. Notice, it's not that I make middle class wages or that I live a storybook, middle class life, but that I have certain middle class privileges, like education, and a very middle class outlook or headset on life. Class is more, much more, than how you live day to day, or how much money you make -- something vulgar Marxists usually slide over rather unthinkingly.

In many ways, however, my decision, five years ago, to move to the country was a conscious decision to become downwardly mobile. I deliberately chose to walk into a situation where there would be fewer jobs available to someone of my background and education. Even when I finally found a job, as I knew I eventually would, I knew I would be making a lot less money than I had ever made in the city. But the funny, uncomfortable thing is, even though it was a conscious choice that brought me down on the economic scale, it still feels oppressive that I take home so little money every week from my job setting type for a small town print shop.

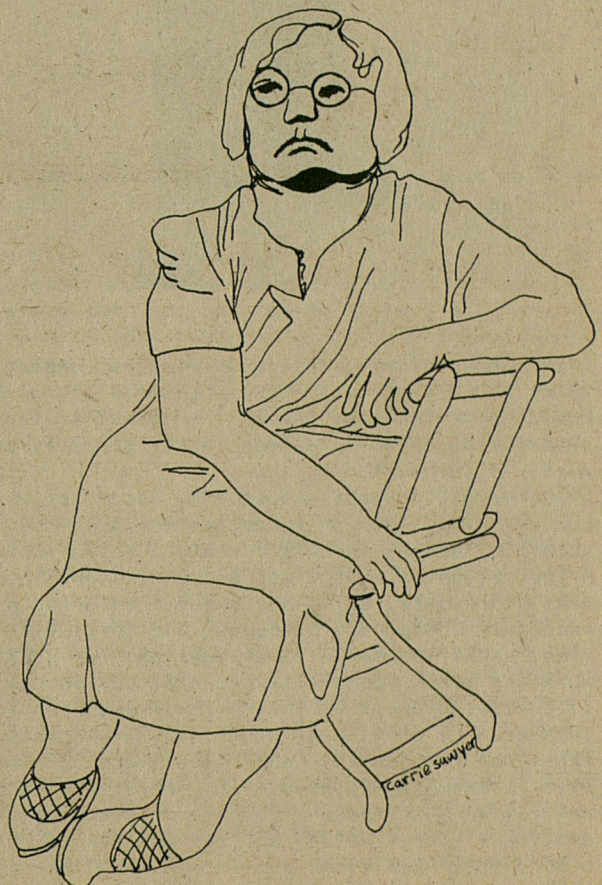
In thinking and talking about class these past few months, I am starting to realize that a large part of why I feel so oppressed economically has less to do with how much money I take home than with how few goods this money is capable of purchasing in the marketplace. This phenomenon is called inflation and it has been particularly virulent in the United States for some time now, though it no longer makes dark, splashy headlines the way it did two or three years ago. The middle class or white collar person employed

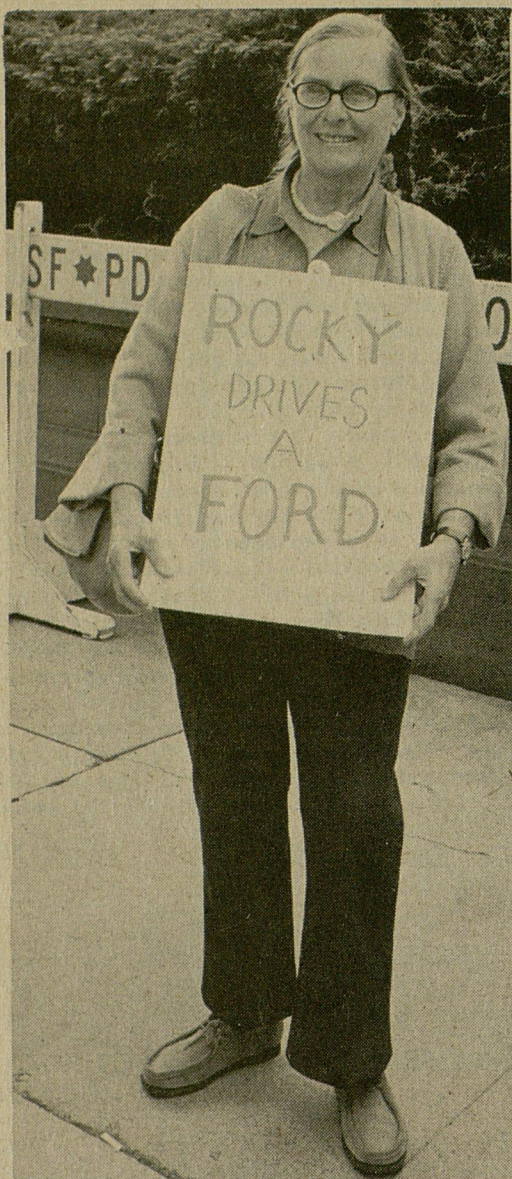
steadily in 1967 and making around \$16,000 a year must today, in 1977, make more than \$22,000 just to maintain the same standard of living she enjoyed ten years ago. Now, while it's likely that neither you nor I know very many people, much less women, making this kind of money, still the rate of inflation affects us just as forcefully.

Some of us at Country Women began, I think, to realize what inflation was doing to our incomes sometime last year, when we started discussing how very hard it had become to survive adequately on our subsistence magazine salaries or on our wages from straight jobs. Ten years ago, it was pretty easy to get by (rather handsomely it now seems in retrospect) on two or three hundred dollars a month. For me, that meant that the purchase of a new electric portable typewriter at \$125 was not a big deal. Neither was the weekly purchase of a couple of bottles of hot salsa at 27¢ a bottle. Today, when my typewriter dies, a replacement starts at \$225 and at 55¢ a throw, I've cut back my salsa consumption to a bottle a week. Small details of daily living, but they add up, rather alarmingly, to the reality that a good deal of our downward mobility has less to do with conscious choice than some of us may imagine.

So here we have the anomaly of a lower middle class country woman whose downwardly spiraling income and refusal to marry, puts her economically into the working class but leaves her

cont.





with a headful of middle class values, expectations and assumptions about the world around her. How does it feel and how do I respond? It feels uncomfortable and I respond rather stupidly and alas, it seems, typically.

My most obvious response has been to take out my unhappiness on those farther down the economic ladder. In this I seem to be following a typical pattern of class antagonism which neatly prevents legitimate anger from being directed at those people responsible for inflation, tight job markets, unequal pay for equal work and other oppressive facts of our economic life. What happens is that the working poor in this country are taxed rather heavily so that they, not the wealthy, end up subsidizing (however inadequately) those still poorer than themselves. We then spend a lot of our verbal and emotional energy hating and bad mouthing each other, feeling divided and in conflict. Meanwhile, the real culprits, those who make the tax

laws and hire other people to enforce them, hide out behind their hedges, clipping coupons.

Concretely, all this meant that as soon as I found a steady job and stopped being eligible for food stamps, I found myself feeling a kind of uncomfortable, unarticulated, but emotional agreement with my more middle class neighbors who in discussions would put down hippies and poor people for not being able to find work and taking food stamps and other aid from the county. Mind you, I was still not quite making enough money to have to pay the state and federal taxes which support the food stamp program and others like it. Still, I was being suckered into that psychic identification with the system which marks the good bourgeois.

This willingness to identify, falsely, with our capitalist economy is one of the main negative hallmarks of middle class values, and one which many working class people rightly regard as being a sign of middle class stupidity. Nobody but the ruling class really profits from our class system and the economy perpetuating it. By using the carrot (myth of the great, happy, striving and succeeding middle class) and the stick (our not wanting to identify with poor, oppressed people for fear of seeming failures) the ruling class keeps middle class people, and those wanting to identify as middle class, from rocking the boat.

As times get harder, the illusion of our having a stake in the system is getting harder and harder for all of us to maintain. Out here in Mendocino County, such illusions are growing thinner and thinner all the time. The closer I look, the more it seems like a shuck. And I suspect that if more country women looked carefully at their lives, they would find the same thing. I recommend that closer look too. It's scary, but oh so enlightening.

Footnotes

¹ Helen Potrebenco, *Taxi!* New Star Books, Vancouver, Canada, 1975, p. 67.

² Sonya Rudikoff, "0 Pioneers! Reflections on the Whole Earth People", *Commentary*, July 1972, p. 69. ♀



the things that are hardest

I have been nervous and depressed the past few days; I feel scared and very tense. What is making me feel this way? I have been holding my feelings inside about the money and power issue for a long time. Even at this moment when I begin to try to write about it, I get shaky, my handwriting speeds up and becomes jerky.

What are my feelings? Anger. Jealousy. Hurt. Tension. Fear. Inferiority. Self hatred. All of them. The main hurt I'm feeling right now is that except for Carol, no one will deal straight with me about money and its power.

I know I shouldn't feel so upset. I know you are giving up some of your land to me, Dian. But I still feel sick with old hurt and anger. I am trying so hard to hold it all in and not get hysterical, but I have to let you all know more about where I'm coming from, and it's so hard. A lot of my feelings about money simply come from never having enough of it, and from memories of times that I don't like to discuss with middle class women.

Working on the book is bringing up some of my heaviest feelings. I'm so scared to talk about them that I try to block them out. I think I should try to explain to the four of you. You assume that we all have similar backgrounds; I haven't tried to correct your assumptions. I've tried from early childhood to hide the facts about how I lived. I always wanted my friends to believe I was middle class. I even believed that I was middle class. I don't want it to sound like I'm asking for pity or for a handout when I try to talk about money and my life, but that's what it sounds like to me. I wish I didn't care how it sounded.

When I was two or three years old we lived in a cramped three room apartment on the main street of town. My mother and father had a bedroom and I had a bed in an alcove which led to the back door. We lived behind a grocery store where my mother sometimes worked. I think my father worked in a cheese factory. When I was three we moved to a very small town in Indiana. There we lived in a small house with a square block of cement for a front porch and a broken front window where one night I cut my finger. I'll never forget the smell of coal dust in the air there.

Coming back to our hometown a year later we moved into the lower flat of a shabby house. When I was five we moved again; to the place where my parents still live. It was a pretty nice lower flat in a working and middle class neighborhood. My sister and I shared a bed and when we got our own beds we shared a room. I didn't have a room of my own until I was twenty-two and out of college. I always felt socially inferior

because my parents paid rent and didn't own their house like other kids' parents did.

Dian, you said it's important to write about the things that are hardest. The times that I become quiet and can't talk are what hurt me the most to think about. I remember one night last winter when we were all talking about what we had for dinner when we were children. As each of you spoke I got more and more uptight and very quiet. I couldn't tell you what I had had for supper when I was a child. I was still ashamed of what I ate 20 years ago: I was ashamed of eating chili and hamburger and casseroles and lots of starchy noodles and cakes and candy. I hadn't escaped my past.

More recently you were talking about your parents' houses and which chair was your mother's and which chair was your father's. Again I felt like being very quiet. I felt bad about myself because my parents never had "special chairs". I didn't want you to know that my father was hardly ever home nights because he was drilling at the National Guard Armory or drinking at a tavern.

When I got into high school, I began to really understand how expensive things were. I pretended a lot of times that I really didn't want something or even like it, so that my mother wouldn't feel too bad about not being able to get it for me. My mother always made my clothes except for things my grandmother sent away for from the Sears catalogues. I tried for years to feel proud about her sewing by telling everyone that she had been a "designer" before she was married. She called herself a seamstress. I learned from magazines and TV and by looking around me, what was acceptable to middle class standards. I also went to Penneys to buy cheap things that I thought might make me look like the other girls. It never worked very well.

I was not popular and I was convinced that there was something wrong with me. I tried to substitute accomplishments for popularity so I joined clubs, the school paper and made decorations for the prom. But I still didn't feel as good as some of the other kids, and I didn't understand why. One year some students from another state came to visit our school and stayed for a couple of weeks. Suddenly I was popular. I had some dates with these new boys. The boys from my hometown just didn't like me. I assumed again that something was wrong with me. I didn't know enough to look outside myself at the society I lived in to understand why I wasn't "popular". After a taste of my sudden popularity I couldn't wait to get out of town.

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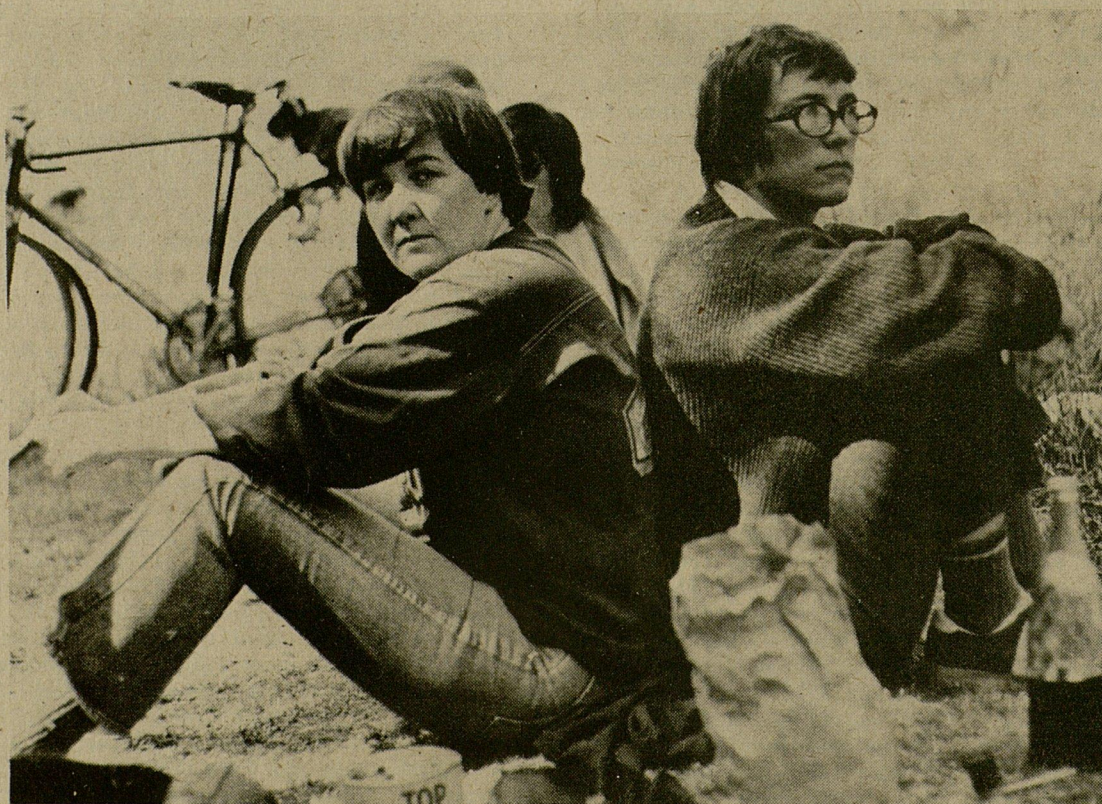
When I was a junior in high school I got my first job, working for an uncle who was an accountant. I did a lot of adding of columns and filing of papers. I hated working, mostly because I couldn't hang out at the drugstore with my friends, but then some of them started working too. Right from the beginning I got the feeling that most people hate their work. I can't really remember what I did with the money I earned. I think I used it for clothes and things for school. I hated having to ask my parents for spending money. I felt like I should be able to pay for my own wants, or else not want so much. When I couldn't pay for things, I always asked if I could "borrow" some money. Usually they said yes.

Finally, I got to leave town to go 45 miles away to a state teacher's college, which my parents financed with bank loans. My world changed. I became popular and thought that it all must have been some terrible mistake back in my home town! At last I was acceptable. Now I know it's because everyone at college assumed that I came from the middle class. After all, not too many working class kids got to college. Of course, I wanted to pass as middle class and really began to believe that I was middle class.

I didn't have to work when I first got to college. My parents wanted me to be like other kids. I loved it! But when summer came I got nervous. So, during college I worked each summer, always scared that I wouldn't make enough to help out with my college expenses. My parents

always expected that I would work during the summers and encouraged me (pushed me) to get a job. One summer I made enough money to pay for my entire year at college. It made me feel more worthwhile knowing that my parents didn't have to borrow more money from the bank that year. After the first year I also had part-time jobs during the school year -- one year designing bowling shirts and two years working in a dean's office. When I graduated from college I was SHOCKED that I would actually make a lot of money doing work that I liked!

By going to college I escaped from my working class background. Or so I thought. I always wanted middle class friends. And now I have them and I want to be accepted by you. A lot of times I am ashamed of my past, but I know that in order to be understood and accepted for who I am, I must let you all see the feelings I have about my life experiences. You can probably understand how hard it is for me to expose myself. But I am tired of talking about Dian's money. We never talk about my not having money. I am tired of being understanding, of waiting. I want some understanding for my place! I am tired of blaming myself and feeling bad about myself and feeling inferior and feeling like I must have done something wrong. I am sick of feeling like I must drag myself up out of my condition and make good! I am getting angry that I have used so many years trying to prove that I am "Just as good," all the while feeling that I really am not as good as middle class women. I am tired of protecting myself, of hiding my past. ♀



The Way Life Is



I know what the cough sounds like
from a woman who has worked in a
textile mill all her life.
I know how a woman's fingers look after
she has worked at a sewing machine for 5 years.
I know how a woman who has been a maid
her whole life hates the Bigshots
who sleep in the beds she makes everyday.
I know how a woman who has shared farming
with her husband feels when she has to ask him
for a few dollars of the money that she earned.
I know that women who understand oppression
and sexism and classism
can give these women almost nothing
that makes sense in their lives.

And this makes me sad and angry and helpless
and trying to understand how to use my privilege
of education and consciousness
and not finding an answer.

I take from them their knowledge of how
to grow a garden and build a fire
and a thousand other things that they wish
they never had to know
but that I now want to know.

They ask me why I want to move to the country
and work in factories
when I went to college and had jobs in big cities.

I tell them that I want to grow my own food
and they say they're tired of having to can tomatoes
to last through the winter and if they could afford it,
they wouldn't be bothered.

I tell them that if all the small farmers stopped
growing tobacco, maybe we could cut down on the
number of people dying of cancer
and they tell me that they need the money.

I tell them about my joy when I picked the first tomato
from my garden

and they tell me how somebody else's husband is making
passes at them and that their old man will beat them if he finds out
and that's just the way life is.

LAND AS A MEANS OF PRODUCTION



I choose to focus on California because I live here. I choose to approach economics through the issue of land because as a country woman that is where I feel most comfortable. What I want to do here is to illustrate a relationship between workers, owners, and a labor movement generated from the needs of workers. It is a story repeated across the country and internationally, with sometimes different, sometimes the same protagonists; everywhere the few make profits from the labor of the many.

Land is a means of production. With so much economic activity concerned with symbols of wealth (checks, stocks, deeds, contracts), there is a tendency to forget economic foundations. A big piece of those foundations is land and, as with other resources, its supply is limited. As country women we can never afford to forget it. To most of us in an urban oriented, conglomerate controlled economy it is easy to forget. We are learning who owns and runs a good deal of the urban economy; they are visible. The problem is less clear when we look at the land around us. I've used California as an example here, I suspect the story is similar and beginning to be recognized elsewhere.

WHO OWNS THE LAND

Ownership of even a small piece of land can confer tremendous power, depending on the nature of the land, its accessibility and the demand for the goods it can produce. Knowledge of land holdings is essential for public control. Twenty-five landowners hold over sixteen per cent of the state's privately owned land. If one adds government owned property, twenty-six holders own 58% of California's land resources. Along with this unbalanced ownership of land, forty-five corporate farms control 61% of all agricultural land. Many of these corporations are closely held, and controlled by other corporations. Some have fewer than four stock holders and own farm land in Texas, Michigan and elsewhere. The top twenty landowners in the state's agricultural counties own from 25% to 50% of the private land, in those counties, and if government land is included, that figure becomes 50% to 90%.

Due to such concentration California farmers are not farmers in the sense of the dying small farmers of the Midwest and Southeast. Those small farmers that exist are finding it increasingly difficult to compete with corporations.

The trend, now, is to further concentration of ownership and land control which means more political and economic power for the few. It means the ability to put large amounts of money into political lobbies. Large landowners thus have greater public impact and greater bargaining power. They control their own political and economic destinies while the masses are more subject to regulation.

There is no state wide compilation of who owns land in California. No government agency requires disclosure of who owns land development corporations. The State Department of Agriculture has no statewide list of large concerns and does not release acreage figures for farms receiving federal subsidies (which means millions of dollars of public money to California agribusiness).

HOW DID THEY ACQUIRE IT?

In California large land holdings were obtained fraudulently and have been held illegally for over 100 years. Through controlling water supplies, forcing dependent farmers to sell at the value of unirrigated land, Henry Miller, of Miller & Lux, Co., acquired one million acres. The Southern Pacific Company was granted federal monies and control of 20 miles on either side of the railroad while they were constructing it. Southern Pacific was required to resell the land at the price of \$1.25 an acre to help pay for the financing of the railroad, which it never did. Southern Pacific currently holds 2 million acres of land in this state. It is now the largest tree farmer, earns over \$2 million a year from the sale of its mineral rights, and also leases land for oil exploration, agricultural use and grazing. It is also involved in land development and speculation. Investigations will lead to other violations. In the Westlands district, 900,000 acres are being re-apportioned to family farms because of similar abuses.

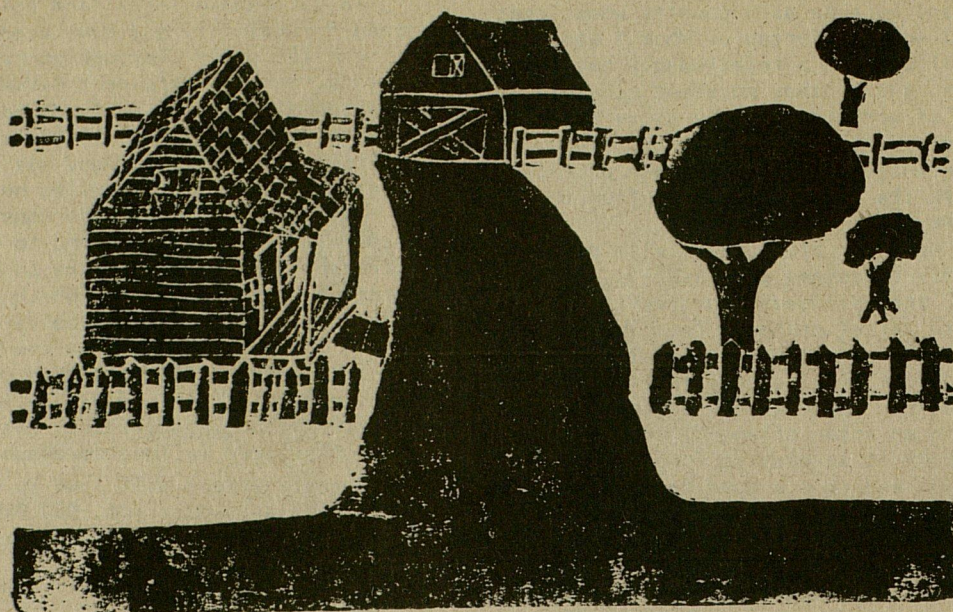
HOW DO THEY MAINTAIN IT?

The interests of private landowners, financiers and users are dependent on State and Federal government policies. Every decision made about land is government-made or aided through zoning codes, tax laws, decisions about public works, (roads, airports, water projects), rewards for various types of land use (incentives, subsidies and tax assessments). By dominating the executive branches of government, the big growers maintain their positions of power, employ lawyers to force court tests of certain laws, and advertise to manipulate the public's attitude towards them and towards their workers.

On the other hand, they profit from all benefits to small farmers. For example, the Land Grant College Acts were set up to give farm boys free training in more effective agriculture. The University of California spends millions of dollars, under this title, perfecting agricultural machines so expensive they can only be used by large corporations. The Agricultural Adjustment Act of 1933 was intended to bolster prices and be supportive to small growers by putting a curb on over-production. The main commodity involved was cotton. There are no small farmers in California producing cotton. Cotton producers are among the biggest corporations in the state. One farmer received \$4.37 million for not growing cotton, on part of his holdings, in 1969.

WHAT ARE THEY DOING WITH IT?

Critical to the future of agriculture is, who owns the 17 to 18 million acres of land in California suitable for intensive agricultural use. Not all of this is put to that use. At the rate of withdrawal documented in 1973, one fourth of California land suitable to agriculture has already been converted to other purposes. An example -- the city of Los Angeles occupies about 90% of the best agricultural land in the county of Los Angeles. Cities are springing up on prime irrigable land. Land that is well drained, with good weather conditions, is ideal for construc-



tion and for farming. From 1940 to 1977, in the Santa Clara Valley, 100,000 acres of orchards were reduced to 35,000 acres.

Nationally, farmers are tilling 60 million fewer acres than 4 years ago. Fifty-five million acres are not planted under farm subsidy programs totaling \$4 billion a year. Because the United States will not be able to indefinitely maintain its position as the consumer of 40% of the world's goods and resources, we cannot afford to destroy agricultural land. The idea of California being an import state, requiring more food than it can produce, is absurd, but its soil is dying under asphalt and concrete. This is a permanent loss of land. When agriculture moves to less favorable areas, farming investments become prohibitive. New capital investment to develop secondary lands is estimated at \$207 million a year.

A greenbelt holds underground water reservoirs and recharges air with green plants. Agricultural land serves these purposes as well as producing food. If all the social costs of development were billed to developers there would be no advantage to converting agricultural land to urban sprawl. Now the public pays the difference. State rezoning and reassessment laws have not stopped the sprawl. They do not assess long-range social costs of development or benefits to large corporations and agriculture. Let's look at our land and decide which is useful for what purpose. Land concentration in the hands of a few, and enormous benefits from government subsidies, give land owners the power to make decisions. It has enabled them up until recent times to discriminate against their employees and reap profits from the labor of others at rates unheard of in other industries.

WHO WORKS THE LAND

There are over 486,000 farmworkers in California today, 59% of whom earn less than \$1000 a year. The farm laborer suffers the highest occupational disease rate in the state, which is three times higher than the average rate for all industries. The two prime causes are heat stroke and pesticide poisoning. Pesticides, or biocides, have claimed the most lives and are similar to the nerve gasses developed by the Nazis in World War II. They poison people in the same way they poison insects. Thirteen drops of a phosphate ester (which make up pesticides) absorbed by the skin is fatal. TCP is the most deadly; one drop will kill an adult. Official figures say the rate of injury from pesticides is two cases per one thousand. A study in Tulare county reveals the true rate of illness to be 250 per 1000, this being workers who reported their symptoms. As one worker puts it, "Anybody who works in grapes who tells you he hasn't been affected is either a superman or a liar." Roughly 75% of California farmworkers speak only Spanish and are unfamiliar with legislation concerning labor rights. Doctors are far away; workers are not informed of Worker's Compensation. All growers, employment offices, and welfare departments are English-speaking.

Historically this government has discriminated in favor of employers and against workers in all major social and labor legislation. Farm workers have remained exempt from unemployment legislation. They have no Social Security, and until 1967 were excluded from the whole concept of minimum wage. California legislation, until seven years ago, has excluded agribusiness from all collective bargaining requirements. Union wages in California average more than four dol-

larsan hour, while wages in agriculture average less than half that figure. This difference can be considered as legally sanctioned profit for employers, often amounting to billions of dollars a year.

A SHORT HISTORY

The California state government has directly participated in creating a gang labor force, without counterpart in any other industry, by assisting growers in finding a low wage, semi-captive, immigrant, non-English speaking, non-white labor force. The first state farmworkers were Indians. The Indian population when the Spanish settled here was 300,000. After the Gold Rush, through disease and mistreatment, there were only 100,000 Native American residents left. Ten years later the motto, "The only good Indian is a dead one" left 30,000.

By the end of 1850, 10,000 Chinese were estimated living and working in California. Thousands more emigrated during the Opium Wars. By the end of the 1860's, with the completion of the Southern Pacific Railroad, 10,000 Chinese were released into the labor market. (This new large labor force combined new technological developments, fast transportation to the east, and irrigation skills). It also gleaned from Chinese farm technology, and shifted production in the state from wheat and livestock to fruit and truck crops. Profits soared, more labor was needed to fill an expanding industry. Asians continued to be imported because Americans refused to labor at the wage level set by Asian workers.

In 1885, agitation by urban labor unions suspended Chinese immigration. Luckily for the growers, almost simultaneously, the Japanese gov-

ernment lifted emigration bans; by 1910, 40,000 Japanese were living and working in California. Growers turned against their "model" workers as Japanese became the first group to form in union-like organization and acquire land, becoming farmers in their own right. New, more exclusionary and racist legislation ended Asian immigration.

In 1910, another pool of labor opened with the Revolution in Mexico. Thousands of Mexicans entered California, becoming dependent on labor in agriculture. For the most part they did not make demands, organize or aspire to land ownership and have remained the bulk of farm labor to this day. New recruits are constantly needed to replace second and third generation Chicanos who tend to organize for labor rights. New workers come illegally, or contracted. Contracted farm laborers number 100,000 in California. They are forced to work wherever they are told, completely under growers terms, and are sent back to Mexico at the end of the contracts.

In the 1920s, the fear that new immigration restrictions might cut off Mexican labor supplies led to the importation of Filipinos (legitimate because they were from a United States Possession). Willing to work at low pay, and long hours, at stoop crops, by 1930, 30,000 Filipinos lived and worked in California. Anti-Asian sentiment and the Filipino Declaration of Independence enticed many to return home, making them a fraction but a highly productive sector of the present farm labor force.

American citizens have worked in agriculture but only on the condition of accepting the wages and working conditions forced on immigrants. Before the 1920's, they were mostly single male transients. Small farmers driven from the Dust Bowl(cont.)



at that time became the largest group of California's disadvantaged people to become laborers, forced into seasonal jobs with unfamiliar crops and hostile employers. The war industry boon in the 1940's attracted many to better wages but some remained farm workers and some returned to farm work after the war.

During wartime, prisoners of war worked in the fields of California under armed guard. World War II began a bracero contract labor program, paid for by the Federal government, which provided transportation, housing and medical care. The cost was over \$20 million to the taxpayers, averaging \$450 per bracero, nowhere near what they earned. Blacks from Mississippi have been recruited to California fruit fields. Notorious "work or starve" edicts have forced welfare parents to do farm labor on demand for growers. These are the people who work in the fields of California.

PRESENT TIME CONDITIONS

The labor force in agriculture has been at the mercy of the power of large land holders. Until recent times they have been publicly complaining and accepting of low wages, long hours, hard work, poor housing and diet. Growers have never been responsible for wage or living conditions before or after harvest. Workers have been made available through government legislation whenever and wherever needed to deal with early ripening of crops, to break strikes, bust unionizing efforts, and depress wages. No matter how closely agribusiness resembles an industry it has not been forced to meet the basic obligation of employers. Growers have assumed that laws passed would be in their favor and if not, have flagrantly ignored them. Despite handicaps in language, and cultural differences, groups have begun to protest, organize and make themselves heard. Growers' attitudes have strengthened this movement. Allan Grant, president of California Farm Bureau, and Chairman of State Board of Agriculture, publicly has declared there is no need for unions: "My Filipino boys can come to my back door anytime they have a problem and discuss it with me". This situation is changing in California due to the farm workers movement. Organizing remains slower in other agricultural areas like Texas and New York. Conditions in California are just good enough to afford people a stronger vision of change.

The story of the farm labor movement in California is powerful and full of lessons for those interested in labor organizing. After many attempts at outside organizing, the United Farm Workers, the farm laborers' own movement, is succeeding in setting up contracts on terms agreeable to growers and workers. This is the result of organizing on home ground, organizing around the real felt needs of the people. It began with small home meetings, building community trust, respect, and choosing and developing leaders and spokespeople from the inside. Striking, along with consumer education and successful consumer boycotting, have been the main tools.

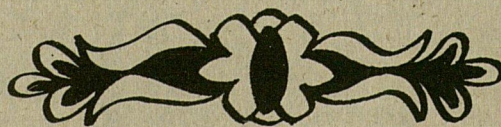
It has the beginnings of a labor success story. Partially removed from the hidden injuries of American class culture, farm workers see their work as honorable and therefore feel they are honorable people. With the development of Farm Workers Associations, farm work can become a permanent career with tolerable income. The farm workers' movement tries to make it possible to live on the land in dignity.

SOME CONCLUDING THOUGHTS

So what does one do with this information about corporate irresponsibility -- the hidden corporate information on land holdings and investments, the total unaccountability to the public, the collaboration with government on every level and massive oppression of a largely Third World working force? The more I studied, the more I felt a tremendous elation hearing about the United Farm Workers' successes in organizing a fight against their oppression. Surely the only way to offset the enormous, illegal power of corporate agribusinessmen is to organize collectively and fight for our rights.

After all, agriculture need not be operated by huge conglomerates. Smaller and medium-sized farms can buy machinery, purchase feed and fertilizer and sell food cooperatively. And labor could be employed cooperatively too. Many crops will always have to be picked by skilled workers instead of mechanized equipment. In these situations, rational and fair hiring and unemployment insurance could work for both laborers and growers.

Farm workers are beginning to unionize. Those unions must be supported and acknowledged, and we must educate ourselves and others to respect the tools of their organizing -- particularly the boycott of non-union grapes, lettuce, and other produce. For their fight is really the fight of us all. ♀



All of the statistics and information for this piece came from the following:

So Shall You Read. Joan London. Henry Anderson, Thomas Y Crowell Co., New York.

Politics of Land. Rober Telmeth, Project director for Ralph Nader's Study Group Report on Land Use in California, Grossman Publishers, New York.

California Journal: Monthly Analyses of State Government and Politics. California Center for Research in Education and Government, 1617 10th St., Sacramento, Calif.

CLASS EXPLORATION



Growing up in a class society, we've all learned attitudes about ourselves and others that help perpetuate the class system. This questionnaire is to aid you in becoming aware of the oppressions and/or privileges you've experienced because of your background and how they affect your life now. These questions can be used for your own explorations, as a beginning point for a class consciousness raising study group, or for dealing with the barriers of class in an already existing working/living situation. Awareness is the first step in making a commitment to change.

MONEY & WORK

Who earned money in your family? How much? Did the income change?
What were the attitudes about spending? saving? loaning/borrowing?
Did you feel you had enough? more or less than your friends?
What kind of job did the money earners in the family have?
How much control did they have at work?
Who owned the work place?
What were your family's/friends'/society's view of the status of that work?

HOME

What kind of neighborhood did you live in?
Did you own your home?
Did you move a lot? If so, why?
Who lived at home? grandparents? older/married children?
Who cleaned your home?
How were feelings, especially anger, expressed?

EDUCATION

How much "formal" education did your parents have?
What were the expectations for your education?

NOW

What do you think determines your class background?
How do you feel about it (angry, guilty, etc.)?
Did your parents tell you that you were from a specific class?
How does that compare with what you now think?
How do your attitudes about your work and money compare with those of your parents?
Do you see yourself as upwardly or downwardly mobile?
In groups, how do you see your power? the power of others?
How do you relate to people at work who are in a different class?
Who do you have relationships with? How is power worked out?
If you're in a real jam (hospital, no rent, etc.) can your parents help out financially?
What are some specific examples of oppressions and/or privileges you experience now that relate to your class background?

Further Readings on Class

Class and Feminism, edited by Charlotte Bunch and Nancy Myron, Diana Press, 1974. This is a collection of articles from the Furies, a lesbian-feminist publication. It includes working and middle class perspectives, and some very immediate and direct stories of personal lives.

Chinese Women in Revolution, by Agnes Smedley, The Feminist Press, Box 334, Old Westbury, New York, 1976. There cannot be enough written about or published by this dynamic journalist who lived and chronicled the Chinese Revolution. Her commitment to journalism and combining her art with revolution is powerful. This anthology is a selection of sketches of the women who fought, led and died in one of the biggest, bloodiest class struggles on the planet. Written by the hands of a feminist, these stories are finely crafted and inspiring. We have much to learn from women of Asian cultures.

Women of Vietnam, by Arlene Eisen Bergman, published by Peoples Press, 2680 21st Street, San Francisco, CA 94110. Gives detailed accounts of the women's role in Vietnam before, during, and after the French and American invasions. Illustrates their struggle to liberate themselves and their country. An excellent book.

The Enemy, by Felix Greene, Vintage Books, 1970. This book gives detailed descriptions of what imperialism is, how it works at home and abroad, and how we are all involved in it. Excellent source book.

Osawatomie, reprints available at Inkworks, 4220 Telegraph Avenue, Oakland, CA 94609. This bi-monthly pamphlet illustrates the national and international struggles of the working class. Its aim is both to fight imperialism and organize the working class.

Problems of Women's Liberation by Evelyn Reed, Pathfinder Press, 410 West Street, New York, New York, 10014, 1970. Includes a good socialist discussion on whether or not women should be included in a class group by themselves.

The Power of Women and the Subversion of the Community, by Mariarosa Dalla Costa and Selma James, Falling Wall Press, 79 Richmond Road, Montpelier, Bristol BS6, 5EP, England, 1972. The theoretical analysis from which the Wages for Housework organizations get their start.

The Autobiography of Mother Jones, edited by Mary Parton, Charles Kerr Publishing Company, 1974. In this book, labor organizer Mother Jones tells how she "mothered" union struggles for fifty years, drilling strikers' wives to chase out gunmen and scabs.

The Hidden Injuries of Class, by Jonathan Cobb and Richard Sennet, Vintage Books, 1973. The authors "uncover and define a new form of class conflict in America -- an internal conflict in the heart and mind of the blue collar worker who measures her/his own value against those lives and occupations to which our society gives a special premium!"

The Women's Movement and the Class Struggle, by Cindy Gripple, Seattle Radical Women, 2815 Fifth Street N.E., Seattle, Washington 98105, 1974. Position paper of Radical Women, which pinpoints differences in the women's movement, and at the same time defines a common goal -- destruction of the capitalist system oppressing us all.

"Special Issue on Faggots and Class Struggle," Morning Due, Volume 11, Issue 6, Nov-Dec 1976. This publication is a journal of men against sexism that, in this issue, reports on a conference on faggots and class struggle. It includes transcripts of presentations on such topics as class and bourgeois ideology, and a history of U.S. imperialism. There are summaries of workshops and a clear criticism/self-criticism of the conference process.

Taxi! by Helen Potrebenco, New Star Books, 2504 York Avenue, Vancouver 9, B.C., 1975. The life of a woman taxi-driver vividly portrayed without romanticism and without solutions. I really felt the deadening oppression of the every-day-for-a-lifetime work experience of this woman. Sharp political analysis interspersed with her narrative too.

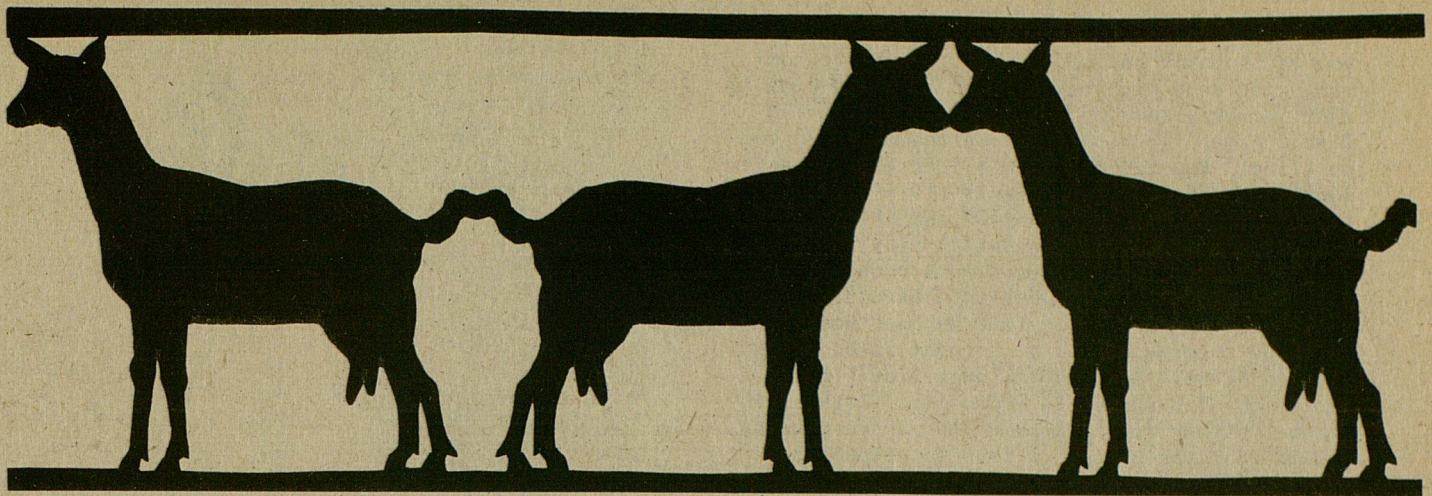
Yesterday's Lessons, by Sharon Isabell, Women's Press Collective, 5251 Broadway, Oakland, California 94618, 1974- A powerful autobiography by a working class lesbian, written in her own voice. I felt that I saw a realistic view of her life and oppression.

Prairie Fire, political statement of the Weather Underground, published by Communications Company, reprints available from Inkworks, 4220 Telegraph Avenue, Oakland, California 94609. Formulates a political strategy for anti-imperialism and revolution inside the United States. Good information about peoples struggles at home and abroad.

Introduction to Socialism, by Leo Huberman and Paul M. Sweezy, Monthly Review Press, 1968. Gives the basic concepts of socialism.

Class Analysis: United States in the 1970's by Judah Hill, Box 8494, Emeryville, California 94662. Lots of statistics dealing with class. Defines and discusses in some detail the different classes in this country. Good analysis, and extensive documentation.

The Chicana, A Comprehensive Bibliographic Study, compiled and edited by Roberto Cabello, Juan Gomez-Ouinones, and Patricia Herrera-Duran, University of California at Los Angeles, Chicano Studies Center, Aztlan Publications, 1976. Useful for reference librarians, scholars, students, and all who are interested in the Spanish-speaking women; a topic where there is very little information. ♀



COCCIDIOSIS IN GOATS

Coccidiosis, pronounced "kok-sid-ee-o-sis" affects virtually all species of birds and mammals. It is a parasitical disease caused by various strains of the micro-organism *Eimeria* *Isosporia*. Infection occurs when the eggs, called oocysts, are ingested by the host (infected animal). These oocysts have, in turn, been shed by older animals in their feces. These carrier animals are usually ones who have been through a bout of coccidiosis themselves and have developed a resistance to it; that is, they are healthy in spite of the presence of a few of the parasites in their systems. Another way coccidiosis is spread is through a contaminated environment. The oocysts of coccidiosis are extremely resistant to cold, heat, dryness, even to disinfectants, and, once a pen has had infested animals in it, it's a pretty sure bet that future inhabitants will come down with the disease at some point. The kind of environment that *Eimeria* loves best is a moist, feces-filled pen that houses many goats, or a wooden-floored kid house that retains moisture in the floor and bedding.

Once the oocysts are ingested, they travel to the lower intestine where, after a few days, they sporulate, or hatch, into many of the parasites which attack the intestinal walls of the host. In turn, each parasite produces eggs which are shed in the feces, and the whole process repeats itself. Meanwhile the population of parasites in the intestine of the host is multiplying tremendously.


Most people I have talked with are horrified and revolted when they discover they have a case of coccidiosis on their hands. I think this is perhaps because they are dimly recalling terrible stories of the ravages of coccidiosis among chickens, to whom the disease is almost always fatal. Coccidiosis is the main reason that commercial chickens are raised off the

ground in wire cages. So severe are the depredations of coccidiosis among poultry that the only practical way to prevent infection is to actually separate the birds from their own droppings. Another reason folks are so shocked at a diagnosis of coccidiosis is that most of the "goat books" seem to depict only the severest of possible cases. Example -- Merck Veterinary Manual, Fourth Edition, depicts severe coccidiosis as "characterized by copious diarrhea with straining and discharge of dark, liquid, bloody feces, loss of weight and appetite, and dull appearance." (pg. 454). Yet I have known kids whose feces, upon microscopic examination, have turned out to be loaded with coccidia, to be peppy, shiny, with good appetite, and whose only presenting symptom is an intractable diarrhea.

Curiously enough, and luckily too since it is so widespread, coccidiosis is "host specific." That is, the species of *Eimeria* or *Isosporia* that affects chickens, or cattle does not affect goats or pigs. Each animal has its own type(s) of coccidia. Although the Merck Manual confidently lists a member of *Eimeria* as responsible for coccidiosis in sheep or goats, not much is known about the disease in goats. Dr. David Linicome, research scientist, spoke recently at the American Dairy Goat Ass'n Convention and told the audience that the exact species of *Eimeria* that causes coccidiosis in goats has not yet been isolated. So widespread is the problem among goat keepers that the new research program sponsored by A.D.G.A. is going to undertake, as one of its first studies, coccidiosis, along with caseous lymphadenitis (abcesses).

At this point, you're probably thinking: I've never had such an awful disease in my herd! But stop and think. Have you ever had a kid or older goat that scoured, without apparent reason, steadily or intermittently for a time, and

then seemed to recover spontaneously? If so, you've probably had coccidiosis. The most common experience with coccidiosis in young kids is that suddenly some of the kids start scouring liquid green feces. You reduce the milk and see no effect. You try Kaopectate, pectin, or various other constipating agents still to no effect. You worm with Thibenzole and still get no results. You may even try antibiotics, but they don't work either. The really odd thing is that the kids seem perfectly healthy, except for the diarrhea. They are active and hungry, and even continue to grow normally. In many cases, after a month or so, the diarrhea goes away. If the cessation of diarrhea is coincident with some change in your feed program, you may mistakenly assume that the change in feed is responsible for their recovery. Not so, because in many cases, coccidiosis in young goats seems to be self-limiting. However, I would never assume this to be the case and allow kids to go on scouring indefinitely without treatment. Allowed to run its course unchecked, coccidiosis would surely, at some point, cause a herd disaster.

Positive diagnosis of coccidiosis is possible only by microscopic fecal examination. These oocysts have a distinctive shape something like this:  Dr. Leach, in the Goat Owner's Scrapbook, cautions: "Veterinarians with all their experience are still learning new places (in the intestine) to look for them (coccidia), so don't expect to become too proficient unless you use the microscope a good deal." (Here addressing vets). This book, of course, was written a number of years ago. My experience has been good, with accurate diagnoses and successful treatments. It's in cases like this that it is of great benefit to you to develop a co-operative relationship with a veterinarian.

If you are too far from a vet, or the vet near you won't treat goats, and you've got to diagnose without the aid of a microscope, remember these signs:

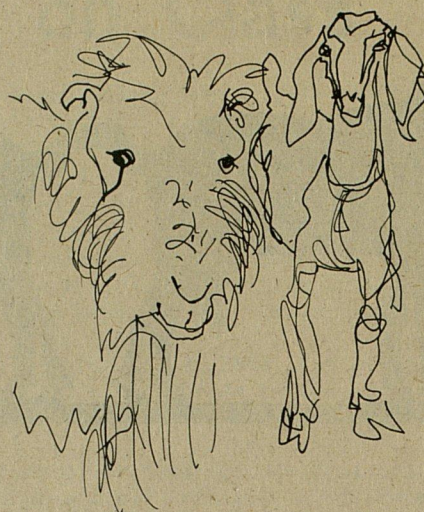
Young kids: Diarrhea that won't yield to treatments like Kaopectate, change of feed, reduction of grain, or to worming with Thibenzole, or to antibiotics.

Peppy, alert, hungry -- ie. normal except for the diarrhea.

Older goats: Occasional scouring which can't be explained by raiding the grain barrel, getting into a lush pasture, etc.

Otherwise normal, except a bit too thin.

Note: There are occasional cases, particularly in older goats, who are "innocent" subjects, that is, who are clean and then suddenly come in contact with a source of infection, who become acutely and miserably ill. The usual picture here is sudden onset of diarrhea and general dejection and misery. The unfortunate thing is that these are just the same presenting symptoms in enterotoxemia. I'm afraid that the only way a case like this can be sorted



out is with the help of a veterinarian. You can protect yourself against such unfortunate mix-ups by making sure that you vaccinate for enterotoxemia, and being sure to secure your grain against raiding parties.

The treatment for coccidiosis is pretty much the same for all species, in spite of the fact that each case we're dealing with has different strains of the organisms *Eimeria* or *Isosporia*. One of the most useful coccidiostats is Amprolium. This is the drug used in chick starter to prevent outbreaks of the disease in young birds. Amprolium is also used for mammals. One brand, put out by Merck, is called Corid. One note of caution: this substance has not been cleared by the FDA for use in dairy goats; therefore some veterinarians may refuse to administer it to goats. Other drugs which are useful in treating coccidiosis are some of those containing the root "sulfa" in their names, such as sulfaquinoxiline, sulfamethazine, and sulfadimethoxine. "Sulmet" is the brand name for sodium sulfamethazine, and "Sulfa-Nox", put out by Purina, is sulfaquinoxiline. These last two can be obtained over the counter. As far as I know, Corid and some of the newer "sulfas" can be obtained only through a veterinarian. If possible, try to get your drugs from a vet, for the reason that microbial populations have become quite sophisticated and are now resistant to some of the older drugs.

All of these treatments are administered in the water, or in the case of nursing kids, in the milk. Since the directions are usually based on large animal weights, some simple math will be required to figure the proper dosage. The rate of dose per pound of body weight will be the same.

It is extremely important to keep fresh, clean water at all times before goats being treated with coccidiostats. These drugs are filtered through the kidneys during their elimination process and can cause kidney damage if

not enough water is consumed to flush the residues out of the system. You may assume that the animals' normal drinking habits will be sufficient for this, as long as the water is fresh and appealing.

It may be necessary to treat goats afflicted with coccidiosis several times to accomplish an effective cure. The only way you can be absolutely sure if the drug you used accomplished its purpose is to have the feces tested again after treatment. Many people don't realize the necessity of this because the kids being treated seem to clear up completely within 48 hours. However, it is often the case that not all of the parasites have been killed, and though the kids appear normal, they become a source of infection to other animals.

Now, supposing you find out you have coccidiosis in your goats? What management practices can you use to minimize the problem? First of all, of course, treat the affected animals. It might be a good idea to select some older does at random and have their feces tested to get an idea of what your herd status is. A few coccidia in the stools is no big deal and almost to be expected, but large populations need to be dealt with. Older goats can be tank treated, by putting the medicine in your whole watering system; or they can be individually drenched. One simple way, since the amount of liquid to be given is relatively small, is to use a large size ear syringe. The does don't seem to object nearly as much to this small, rubber object as they do to the forbidding drench gun. One of the handiest tools you can own is a small, graduated plastic cup of the kind they use in hospitals to dispense pills or small amounts of liquid medicine. These cups are marked in fluid ounces, millimeters, tablespoons, and drams. It is very useful for measuring, say .75 oz. of diluted amprolium. You can probably get these at any hospital.

Don't expect coccidiosis to yield to a single treatment. Often, after one treatment, you must give the goats a rest, then treat again, sometimes several times.

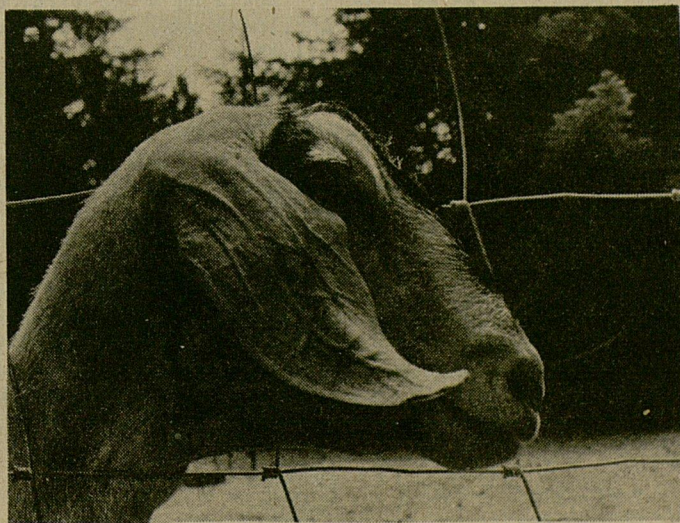
Unless you have lots of land and facilities, you can expect the next few generations of kids in a yard that has been contaminated with coccidiosis to pick it up. The easiest thing in this case is to treat prophylactically. In other words, if you know you've had a problem, prevent it by treating the kids with low level doses of a coccidiostat in their bottles. Low level treatment can be administered for a longer time between rest periods. Again, remember the importance of adequate water for flushing out the kidneys.

If you're fortunate enough to be able to move the next few generations of kids into another, uncontaminated pen, do so. I would still combine this measure with low level treatment. Coccidia are remarkably hardy, and even your walking through an abandoned yard could result in infection for young animals. You pick up bits of dirt and such which contain oocysts on your shoes, and you're off and running.

The ideal situation, of course, would be houses that can be steam cleaned and super disinfected, all stainless and concrete. However, most of us must make do with dirt and wood, ideal media for the oocysts. Clean and thoroughly disinfect all houses, waterers, feeders, and barns, as best you can. A dilute solution of Clorox, 2 tablespoons to the quart, will do. Or if you can afford it, Roccal is an excellent disinfectant which can be obtained from your vet or from vet supply houses. Again, on the ideal level, kids and older does should have separate quarters.

Don't leave piles of manure composting in your goat yards. Make sure you cart them away frequently. Extra good nutrition at times of stress will help affected animals get through with the least trouble.

Don't be frightened by coccidiosis. Only in very rare instances will it cause death. Mostly, it's a nuisance because of its persistence. Intelligent treatment and sound management will result in basically healthy goats, even if there are a few coccidia lurking here or there. ♀



GATES :

an
opening
for
passage

As I grow older, my desire to consciously define the physical and mental places I live within increases. Because of this, gates have taken on a somewhat symbolic meaning as doorways, as beginnings, as entrances. Building a beautiful gate can take only a few more hours than building a purely functional one, and the aesthetic delight in using it will be well worth the extra work. I think we have much to learn about the functional aspects of aesthetics in everyday life. The eyes and other senses can be helpful teachers.

The above gate is the entrance to the garden in front of my cabin. It is basically a sandwich with vertical 1x8 and 3/4" poles placed between pairs of upper and lower horizontal boards. The vertical boards are nailed with 5 6p nails on the top and bottom from both sides of the gate for extra strength. From the first side the nails will be long enough so that the ends stick through the center piece and can be hammered (clenched) over. The second set of nails will go through the front and center and into but not through the back. This gives a clean finished look on both sides of the gate. Theoretically a diagonal brace should be used but the excessive nailing has held this gate solid for over a year. Nail the poles only twice from each side as they tend to split. Since the end boards are only 1" stock, the places the hinges will go need reinforcing with another piece of 1 by. For details on hinges and hanging gates see C.W. #19. The combination of finished lumber and the natural roughness of the poles gives variety and character to the gate. ♀

FRAMING WINDOWS

When planning your home, it is necessary to consider the functions which your windows are going to perform. The following suggestions will aid you in designing your house, and allowing your windows to be useful and practical.

The first thing to consider is how much light you want to admit through the use of windows. If you want a lot of light, face your windows towards the south, keeping in mind that more light also means more heat. If you're living in a hotter climate you may want to place your windows in the north wall.

A good rule of thumb is that the glass area of window space should be at least one fifth (20%) of the floor space within each room. I always use a higher percentage when I build because I like the spaciousness windows provide.

The next point to study is the distribution of light within a room. When windows are placed on different walls, you get greater light distribution. Bear in mind that the higher up a window is placed on a wall, the greater will be the amount of light provided. The selection of window shape for the type of lighting desired is important. For example, a tall narrow window gives a thin but deep penetration of light. A short wide window will produce a shallow but broad lighted area.

Another thing you must think about is the amount of fresh air and ventilation that windows can supply. When choosing window placement, take advantage of prevailing breezes. Locate your opening windows (and doors) for the best possible air movements. Work with your environment. If there's a nice cross breeze that could be used for ventilation, place your opening windows where this feature will be enhanced. In the house I've built, the front and back doors were placed opposite each other to maximize the use of the cross breeze effect. At the same time you should be aware of heat loss; the more windows you have, the more heat you will lose.

Consider how windows can best enhance existing views. For instance, a large, fixed, paneless window (picture window) allows a clear view. A window with many panes and sashes will break up the view.

Another factor to remember is the sill height. When deciding the height of windows, keep your furniture placement in mind, so that

the sill can complement the furniture rather than interfere. Also take into account the height of the people (tall or short) who will be using the facilities. Since our collective is comprised of both tall and short women, we continually discussed the point of height.

Also, don't forget the aesthetic aspects of both the exterior and interior walls. You may have to juggle your window arrangement around trying to bring into balance the appearance and practicality. I suggest that you draw up some house plans and cut out windows (proportionally reduced in size) and then play around with the different patterns. Some architecture books suggest that you match the top line of your windows to that of your doors.

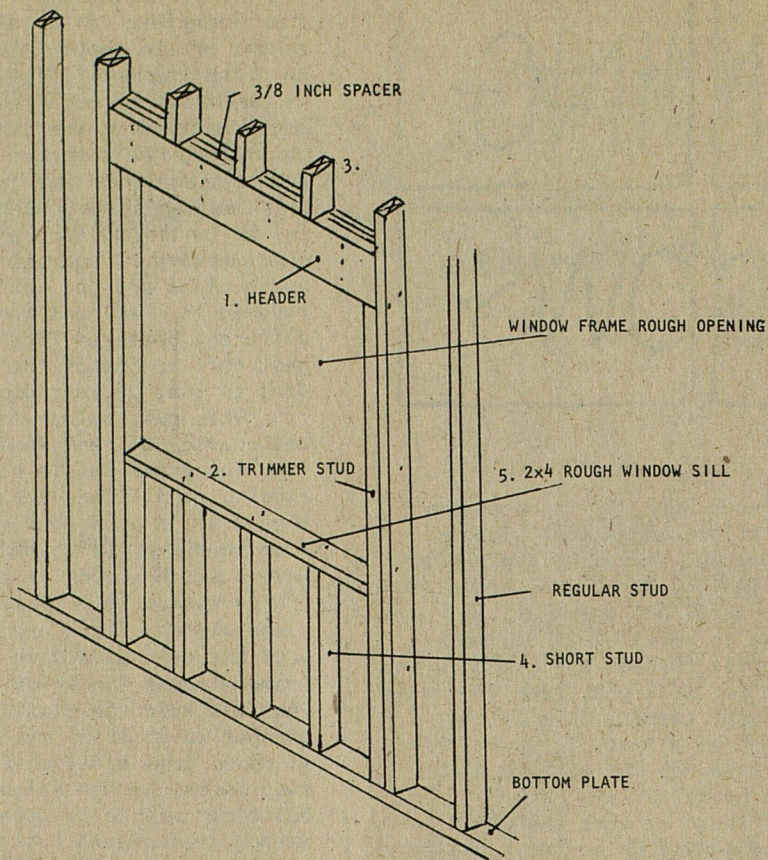
When purchasing windows you want to examine the quality of the glass and of the wood framing. The glass should be clear; beware of warping, ripples and scratches. The wood sashes should be in good condition. Check for rotting from termites, dilapidated sashes and moldings. Here's where economics comes in. You have to decide what a fair price is for a good, sturdy, clear window. Check around and price them. I always buy used wood sash windows or aluminum frame windows (in which case I remove the aluminum and keep the glass plates). It's much cheaper to go this route than to purchase new windows. Some hints on where to find windows are swap meets, garage sales, places where old buildings are being torn down, and aluminum window replacement businesses. When buying windows, keep your own skill as a carpenter in mind. If you buy odd shaped windows (oval or rounded), can you build a frame for them? If so, go to it. If not, stick to the more conventional rectangular or square windows and use your creativity on another aspect of the house building.

It is very helpful if you have your windows purchased before you start drawing up the framing plans. This way you can be exact when figuring the window space needed for rough framing and you won't have to search for a window of the exact size, or spend large amounts of money to have one made to suit your dimensions.

This takes us to the final step, framing in the windows. Study the diagrams--

1. The headers (or lintels) are two horizontal members (usually 2x4's, 2x6's, and on up to 2x12's) used to span each wall opening, in this case the window opening. Their main function is to support and distribute the weight load above which is usually the top plates and roof. Headers are formed by nailing two pieces of lumber (such as two 2x6's) on edge together with a spacer in between (see above diagram). The spacer is usually a piece of lath 3/8" in width, and it is used to make the header thickness equal to the width of a 2x4 (which, in reality, is 1 1/2" x 3 1/2"), because milled lumber shaves off approximately 1/2 inch on 2x4's. (If you're using true 2x4 rough cuts, you do not need the spacer.) By nailing two 2x6's together we now have the equivalent of a 4x6.

cont.



The header sizes vary with the span of the window opening and load requirements. See boxes below for the suggested header sizes.

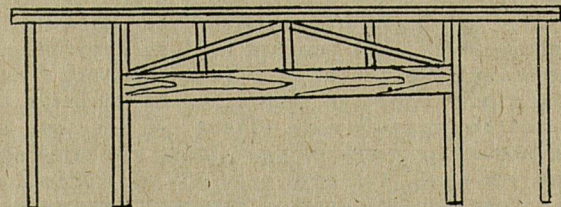
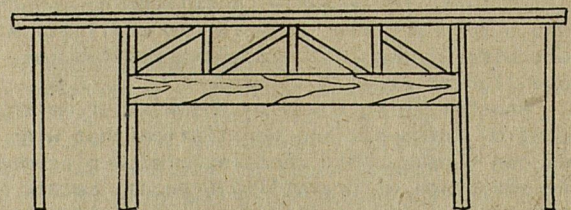
The following sizes can be used as a code guide for headers in light framing construction:

Maximum Span (Feet)	Header Size (Inches)
3 1/2	2 by 6
5	2 by 8
6 1/2	2 by 10
8	2 by 12

These are my non-code suggestions for header sizes in light frame construction:

Maximum Span (Feet)	Header Size (Inches)
3 1/2	2 by 4
5	2 by 6
6 1/2	2 by 6
8	2 by 8

If the roof load is heavier (such as a two story building) or the span of the window is eight feet or more you may want to use a trussed header (see diagrams below).



TRUSSED HEADERS

Trussed headers are similar to regular headers except that the bracing (short cripples) are placed diagonally, allowing for more strength and support.

2. The supporting stud or trimmers are 2x4's nailed to the bottom plate and placed alongside the stud. They are used to support the headers in that they distribute the weight of the header onto the floor.

3. Short cripples are short pieces of 2x4's which are toenailed between the header and top plate.

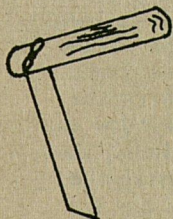
4. The short studs are 2x4's which are used to support the sill and weight of the window. They are nailed to the sole or bottom plate and the trimmer studs.

5. The rough sill is a 2x4 which is nailed onto the shorter studs which will support the finished sill and the window itself.

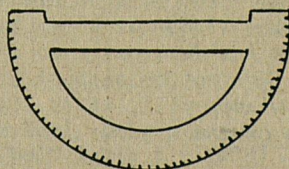
The above terms are used in the basic construction of framing a rough window opening. From this point on our attention is focused on the finished process of framing in windows. Next I will describe the finished window sill and its pitch, calculating the exact height and width dimensions for the window opening, installing the window frame called jambs, and the final phase of installing the window itself.

The finished window sill is usually made from a board 2x6 or 2x8 in size. It can be any size you wish such as a 1x6. The window sills are constructed out of a decay resistant wood or from wood given a preservative treatment. Species commonly used are redwood, cypress, pines, cedar and the spruces. A sill at the bottom of a window is designed to drain water away from the window and to provide support for the side jambs. The finished sill should have a pitch of 15 degrees or greater.

There are two ways I know of to create this 15 degree pitch or angle. The first way combines the use of a protractor and a bevel (see diagram). These two tools make it a whole lot easier to figure out angles needed in building. The bevel can be used as a guide to mark and cut your angles. Holding the protractor level, with its circular edge facing towards the ground, line up your bevel and adjust it to the desired angle; in this case the angle would be 15 degrees.

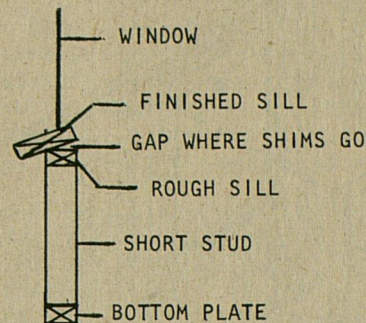


BEVEL

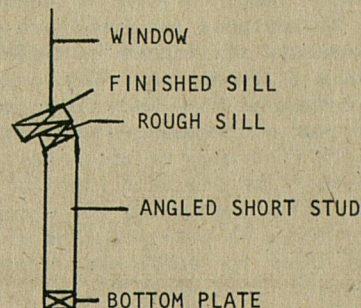


PROTRACTOR

After you have acquired the desired angle, using the bevel mark a line on each trimmer stud. Place the pre-cut finished window sill on the rough 2x4 sill, lining it up to the marks on the trimmer studs. There will be a gap between the finished sill and the rough 2x4 sill (see diagram). Fill this gap with a few pieces of thin wood (lath or shingles) called shims. Nail the finished window sill onto the shims and the rough 2x4 sill, using headless nails.



An alternative method would be to angle your short studs at 15 degrees prior to framing. Then place the finished window sill on top of the already angled rough 2x4 sill and proceed to nail it in place (see diagram).



At this point we can build a rough window frame opening. Next we need to know how to figure out what dimensions are needed for this window opening. The first thing to do is measure the width and height of your window. We will use a two foot by three foot window to illustrate our calculations. The width of the window is always listed first then followed by the height (example 2'x3' means 2' wide and 3' tall. Starting with the width of our window, we already have 2 feet or 24 inches. (NOTE: See box of calculations). cont.

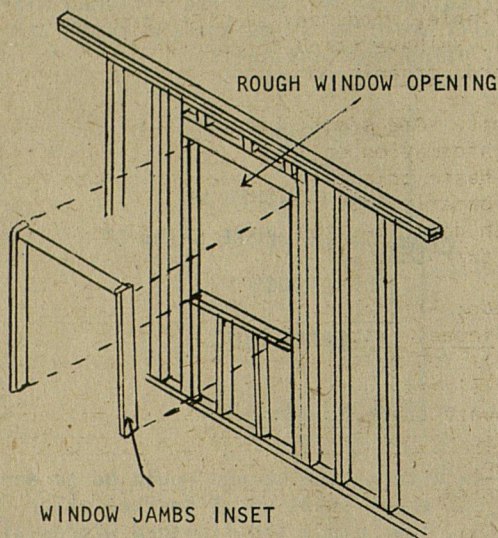
Window Calculations:

To calculate width, allow:

24 inches for window
2 inches for side jambs
1/2 inch leeway allowance

26 1/2 inches total space

A window is usually framed within jambs. A window jamb is the wood frame which fits inside the rough window opening. A jamb consists of three parts - - two side jambs, each nailed to the trimmer studs, and a head jamb across the top of the window opening nailed to the header. (See diagram below).



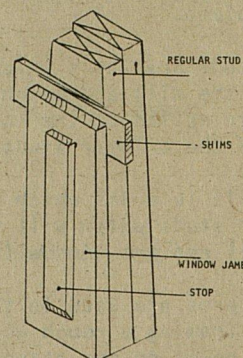
The sizes of jambs vary in thickness and in width. For our purpose the jambs are one inch in thickness by six inches in width (1x6). Since there is a jamb one inch thick on each side of the window, we know we have to add two more inches to our width measurement. This brings our width figure up to 26 inches. The final step is to allow one half inch for space allowance. This half inch gives the extra room to place your window in position, and allows for the use of shims to square your window frame if necessary. This width figure (26 inches), should match the space between the trimmer studs in the rough frame opening.

The height is figured similar to the width. The height of our window is 36 inches. We have to add one inch for the top jamb which attaches to the header. We now have 37 inches for the height. Next measure the thickness of the finished window sill. The thickness of our sill will be 1 1/2 inches. Add 1 1/2 inches to our height figure and we have a total of 38 1/2 inches. Next we must add the 1/2 inch allowance for squaring the window frame and this brings our figure to 39 inches. This height figure of 39 inches would be the distance between the opening of the header and the rough 2x4 window sill (See Diagram).

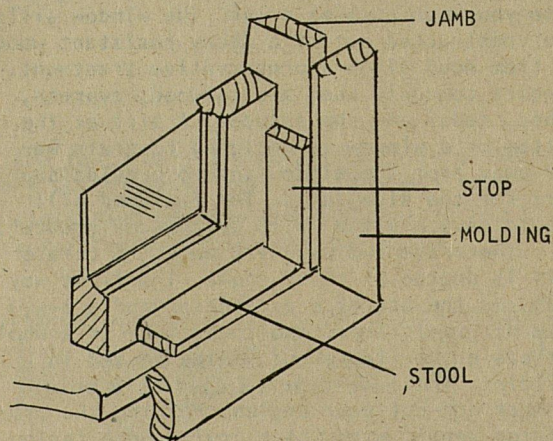
To calculate height, allow:

36 inches for window
1 inch for head jamb
1 1/2 inch for window sill
1/2 inch leeway allowance
<hr/> 39 inches total space

The rough window framing being completed, we are now ready to check to see if the rough window opening is squared. If it is squared, great, but if it's not you will have to make it squared by adding shims between the jambs and the trimmer studs. (See diagram below).



With the finished window opening squared and your jambs in place, we are now ready to place in the stationary window. Stationary windows are ones designed to provide light and are fastened permanently into the frame. The window is held in place with stops, which are thin strips of molding nailed onto the jambs. (See diagram)



With help from a friend, lift the window into the window opening. Have a friend hold the window in place while you line up the window, making sure it is vertically and horizontally level. To do this, use a level against the window itself. Once the window is leveled, draw a line onto the three jambs tracing the edge of the window, where the stops are to be placed. Take the window out and nail the outside stops into place. Then put the window back in place and nail the three inside stops onto the jambs.

The bottom stop or stool is located on the window sill. It is placed on the interior side of the window. (see diagram above)

This is a simplified version of how to frame in a stationary window. In a future article I will discuss and explain how to frame in double-hung windows and horizontal sliding or glider windows. Good luck, sisters. ♀

Home garden bibliography

There are literally hundreds of gardening books available, with many new ones coming on the market every day. There has been no attempt to list them all. We have tried to make up an authoritative catalog of unique and valuable publications oriented towards organic home gardeners interested in food production.

All you really need to start a garden are: a few tools, some seeds, fertilizers, John Jeavons' book (How to Grow More Vegetables, etc) and a source of information on local planting dates and soil conditions. How to Grow More Vegetables contains all the basic principles needed to create an abundant, fulfilling garden, when supplemented with local information. Some people feel more comfortable with The Postage Stamp Garden Book (Hawthorn Books), which describes the author's modified intensive approach. However, we feel the approach lacks depth, and that this will ultimately show in the quality of the garden.

In addition, a basic inexpensive library might include: 1) Companion Plants, 2) Compost from the bio-dynamic people, 3) The Golden Guides on Insects, Insect Pests, and Weeds, and 4) Craig Dremann's mimeo on saving seeds (from Redwood City Seed Co.). You may also want to get Catherine Foster's book for details about specific vegetables and fertilizers.

An intermediate library would include: Sir Albert Howard's The Soil and Health, Beatrice Hunter's Gardening without Poisons, Bargyla Rateaver's Organic Method Primer, Rodale's How to Grow Fruits and Vegetables, and Vilmorin's The Vegetable Garden.

For advanced reading we recommend: Agriculture by Steiner, The Albrecht Papers, the Knott Handbook, and the books in Coleman's Bibliography.

The other books listed in this bibliography are for fun, or cover a special interest area.

Ecology Action also has available a bibliography for homesteaders covering chickens, goats, bees, food, alternate energy and other topics. Cost: 50¢.

ORDERING INFORMATION

At the end of each entry, the publisher and/or place where the book can be ordered from is noted. When the publisher's address is not given, the book is widely available and can best be ordered through your local bookstore. Postage is included in the price for all the publishers whose addresses are given. Books are paperback unless otherwise specified. Addresses for the most frequent sources follow:

Bio-Dynamic Literature
Box 253
Wyoming, RI 02898

Devin-Adair
One Park Ave.
Old Greenwich, CT 06870

Ecology Action
2225 El Camino
Palo Alto, CA 94306
(Complete copies of this bibliography available for 50¢)

Rodale Press
Book Division
Emmaus, PA 18049

Whole Earth Truck Store
558 Santa Cruz
Menlo Park, CA 94025
(A complete mail-order booklist is available for \$1.00)

If you live in the same state as the company you are ordering from, you must enclose the appropriate state sales tax.

GARDENING - GENERAL

Foster, Catherine Osgood. The Organic Gardener. Excellent basic book about the organic approach. Written especially for the Vermont area but most of it is applicable anywhere. Witty and fun to read. Covers specific vegetables with many old-time hints, cooking ideas, advice on herbs and how to thwart pests. Excellent directory of sources. Delightful drawings.
\$2.95 from Random House, Ecology Action or Whole Earth

Jeavons, John. How To Grow More Vegetables Than You Ever Thought Possible On Less Land Than You Can Imagine. Ecology Action's primer on the life-giving biodynamic/French intensive method which uses less resources to get higher yields of better quality. It gives you all the basics needed to start raising the best food possible, while enriching your soil and environment.
\$4.00 from Ecology Action

cont.

Organic Gardening and Farming. A popular magazine for organic gardeners. Chatty articles on organic gardening, insect control, food preservation, etc. Each December issue carries an index covering the previous twelve months.

\$7.85 per year from OG&F, Emmaus, PA 18049.

Rateaver, Bargyla and Gylver. The Organic Method Primer. Clear and simple book packed with an incredible amount of information: insect and pest controls, comprehensive charts on plants that concentrate valuable minerals; discussions on the use of seaweed.

\$7.00 from the author, c/o Pauma Valley Schools, Pauma Valley, CA 92061

Rodale, J.I. and staff. How To Grow Vegetables and Fruits by the Organic Method, and The Encyclopedia of Organic Gardening. Two excellent, invaluable references. Many people prefer the Encyclopedia because of the alphabetical format, but we find the other to be actually more complete. Indispensable cultivating directions for vegetables, grains, fruit trees, berries, etc. Full tables on organic fertilizers and soil amendments.

\$13.95 and \$14.95 hardcovers from Rodale Press, Ecology Action or Whole Earth

Rodale, Robert, Ed. The Basic Book of Organic Gardening. Compact, detailed summary of much of the vegetable information contained in their two larger volumes; sowing dates, days to maturity, nutrient levels of compost materials, directions for 14-day compost.

\$1.95 from Rodale Press, Ecology Action or Whole Earth

Steiner, Rudolf. Agriculture. Fascinating recording of the eight lectures that lay the foundation of the Bio-Dynamic movement. Heavy reading about cosmic influences on plant growth and a new harmonious approach to horticulture.

\$6.50 from Ecology Action

Stout, Ruth. How to Have a Green Thumb Without an Aching Back. Ruth Stout has written several delightful books that have earned her a devoted following as much for her jaunty, irreverent style as for her method of no-work gardening. Through use of a thick year-round hay mulch, she never digs and never weeds. She just plants, harvests and confounds most of the "experts".

\$1.95 from Simon and Schuster or Whole Earth

Szekely, Edmund. Ecological Health Garden and Book of Survival. An unusual book about a homestead garden scheme using a compost growing medium in wooden boxes raised up off the ground. Very interesting ideas, though not always detailed enough.

\$3.95 from Academy Books, 3085 Reynard Way, San Diego, CA 92103 or Ecology Action

Vilmorin-Andrieux. The Vegetable Garden. This is a reprint of a classic gardening volume written almost 100 years ago. 600 pages of extensive, practical growing directions on every vegetable and herb imaginable. Hundreds of fine original drawings.

\$13.00 from the Jeavons-Leler Press, 855 Clara Drive, Palo Alto, CA 94303 or Ecology Action. Hardcover.

The Urban Gardener. This is an excellent wall chart packed with vegetable gardening information: planting dates, yields, companion plants, etc. Drawings of common garden insects along the bottom.

\$2.00 from the Institute for Local Self-Reliance, 1717 18th St. N.W., Washington, D.C. 20009

COMPANION PLANTING

Cocannouer, Joseph A. Weeds Guardians of the Soil. Eye-opening account of how weeds in moderation can be a farmer's helper by breaking up hardpans, pulling up deeply buried water and minerals, detoxifying soil pollutants, etc.

\$3.95 from Devin-Adair or Ecology Action

Philbrick, Helen and Richard Gregg. Companion Plants and How to Use Them. The classic reference written by the bio-dynamic people. It is admittedly not all substantiated, but provides a good base from which to begin. Companion herbs and plants are listed alphabetically.

\$3.95 from Devin-Adair or Ecology Action

Tompkins, Peter and Christopher Bird. The Secret Life of Plants. A fascinating though sensationalist book about plant ESP, electromagnetism, auras and other little known phenomena. Especially good chapters on Luther Burbank and his stunning plant wizardry, the bio-dynamic experiments with chromatography and a stirring account of the sex life of plants.

\$1.95 from Avon or Ecology Action

Weeds. One of the popular little Golden Guides and probably the best small-size aid to identifying the common weeds. It is not complete but every family is represented.
\$1.95 from Western Publishing Co., or Ecology Action

Weeds and What They Tell. Good introduction to "reading" soil conditions by the weeds growing there.
\$1.80 from Bio-Dynamic Literature or Ecology Action

COMPOST

Compost. Excellent brief pamphlet on the main principles.
90¢ from Bio-Dynamic Literature or Ecology Action

Composting for the Tropics. One of the few to cover this area.
\$1.00 from Henry Doubleday Research Assoc. , 20 Convent Lane, Bocking, Braintree, Essex, England, or Ecology Action

Golueke, Clarence G. Composting, a Study of the Process and Its Principles. For those with an advanced interest, this is an excellent detailed scientific and technical book. Describes the quick return method developed by the Univ. of California and their experiments with different compost "additives".
\$2.95 from Rodale Press

SMALL FARMING

Acres, U.S.A. Newspaper format. Excellent and reliable monthly on topics of interest to organic farmers. Realistic coverage of those doing it.
\$5.50 per year from Acres, Box 9547, Raytown, MO 64133

Albrecht, Dr. William A. The Albrecht Papers. Collected essays and studies of a rigorously scientific pioneer in soil science. Excellent modern text.
\$13.50 hardcover from Acres U.S.A., 10227 E. 61st St., Raytown, MO 64133

Coleman, Eliot. Annotated Bibliography of Biological Agriculture. Extensive well-annotated bibliography for the serious organic farmer. Unfortunately most of the publications recommended are out-of-print or available only from England.
35¢ from the Small Farm Research Assoc., Harborside, ME 04642. Also reprinted in Mother Earth News #39, page 74.

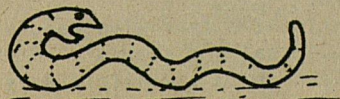
Farming - Sources for a Social and Ecologically Accountable Agriculture. Extensive listings of books, periodicals, organizations, not well-annotated but very complete.
\$2.50 from AARP, c/o Isao Fujimoto, Dept. of Applied Behavioral Sciences, UC Davis, Davis CA 95616

Knott, James. Handbook for Vegetable Growers. Small handbook of charts unavailable elsewhere such as soil temperatures for germinating seeds, seeding rates, nitrogen content of soil improving crops, water characteristics of various soils. Heavy chemical orientation.
\$9.00 from John Wiley & Sons or Ecology Action. Spiral-bound

1972 Preliminary Research Report. Data on the biodynamic/French intensive method and implications for small farmers.
\$2.00 from Ecology Action

1972-1975 Research Report Summary. 17-page summary of data and projections to be contained in a larger 5-part report on Ecology Actions' first 4 years of research with the biodynamic/French intensive method.
\$1.00 from Ecology Action

This is a partial reprint of Ecology Action's bibliography. Complete copies can be ordered from them for 50 cents. ♀



Farrowing And Baby Pig Care

Farrowing, for me, is the most exciting part of raising hogs. Besides the fact that I can actually see the results of my particular breeding program and the care I've given throughout gestation, just watching the birth process, no matter how many times you see it, is really an exhilarating and yet sobering experience.

PREPARATION FOR FARROWING

Prior to farrowing, the sow/gilt should be vaccinated against whatever disease organisms are prevalent in the area. Most vaccinations are done prior to breeding, however some, such as TGE (Transmissible Gastroenteritis) and Clostridial Enteritis Type C, are given two weeks before the expected farrowing date, primarily to provide the baby pigs with a certain amount of immunity. Check with your vet to see what, if any, vaccinations are needed.

Sows/gilts should also be wormed prior to breeding and then again two weeks before the expected farrowing date. I have always used Tramisol as a basic wormer, mainly because it covers the broadest spectrum of parasites of the commercial wormers and seems to be the only one effective against lungworm.

The farrowing facilities (pen or pasture) should be prepared a few weeks before the expected due date. If pen farrowing, clean all pens, walls, floors, gutters, etc. This means using a good stiff brush and a lot of elbow grease to remove all types of organic matter. After all surfaces are really clean, then go in with a good disinfectant solution and disinfect everything! If baby pig scours or pneumonias have been a problem in preceding litters, it sometimes helps to clean and disinfect the facilities and then let them sit idle for two weeks. This can sometimes break the life cycle of the organisms involved in the scours/pneumonia problems.

If pasture farrowing, move huts to a new location and make sure they too are thoroughly cleaned and disinfected. Sunlight is an excellent disinfectant, so take advantage of it. Huts must be moved to avoid contamination by built-up manure, bedding, etc. of the previous sow and litter.

I usually bring my sows into the farrowing barn about 5-7 days before they are expected to farrow. They are then washed and scrubbed thoroughly with warm water and plenty of soap. When washing the sows/gilts, pay particular attention to cleaning the udder and especially removing all mud and organic matter from the ends of the teats. This is also a good time to recheck for external parasites. If any are found, the sow/gilt should be treated immediately.

Once the sow/gilt is thoroughly cleaned and installed in the farrowing barn, she is then able to begin resting. This would be a good time to discuss bedding, since it's important whether farrowing indoors or out. Any number of materials may be used for bedding - oat, wheat and rye straws, ground corn cobs, wood shavings, peanut hulls, etc. Oat straw is one of the most absorbent but in recent years the cost has become prohibitive in some areas of the country. Experiment around with various bedding materials and find out which ones are cheap, absorptive and readily available. Spending a buck and a half a bale for oat straw doesn't make hog raising very profitable.

A few days before farrowing I also start adding bran to the sow's ration and continue until three or four days after farrowing. This will help prevent constipation in the sow which can cause restlessness. A sow that is constipated will become less careful with her pigs and may go off feed.

HOUSING - PEN OR PASTURE

My experience in farrowing pigs has been in a pen or stall type situation. My routine procedures for farrowing apply mainly to pen farrowing, although they can be adjusted to pasture farrowing also.

When farrowing indoors, the optimum temperature of the barn itself is 55°-65°F. This is a comfortable range for the sow/gilt. The baby pigs, however, require a much warmer environment of 85°-90°F. This can be accomplished by use of an infrared heat lamp if external weather conditions demand it. It's a good idea to place the lamp where the sow can not be knocking it around. Hanging it over the sectioned-off creep area of the pen usually works well.

The pen itself should be about 8' long and 6'-8' wide. Some type of protective guard rail should be placed along the sides of the pen to help prevent baby pigs from getting stepped on or laid on by the sow. A creep area should also be provided for the baby pigs. This can be done by sectioning off a corner of the pen with some 1 x 6's, leaving room for the baby pigs to walk underneath this barrier. The heat lamp can be hung over this area. A small waterer and a creep feeder should also be placed in the creep area. If the pigs are to remain in this pen until weaning, be sure to make the barrier to the creep area easy to raise as the pigs get bigger and bigger. Remember - the idea is to keep the sow out and let the piglets in.

When constructing the farrowing pen, also consider manure disposal and removal. Be sure the gate is wide enough to facilitate easy manure removal and that it swings outward.

If the structure that is being considered as a possible farrowing barn has a concrete floor, then you're in luck. Concrete floors clean well but a little more bedding should be used as they are usually very cold.

In the pasture situation, the individual farrowing houses should again be about 8 ft. x 8 ft. A small A-frame type structure is what is most commonly used in this area. It's a good idea to put the individual houses on skids. This makes moving them a lot easier. It's nice to provide some type of ventilation perhaps half of one end screened in with an overhang that can be closed up at night when it's cooler. Richard Langer, in Grow It has illustrated a good hog-house, which if a guard rail was added, would make an excellent farrowing hut.

A less elaborate hut could be used, but the one illustrated has just about everything needed (skids, ventilation, etc.) to make outdoor farrowing work.

PARTURITION

Once the sow/gilt is in the farrowing barn check her often for signs that farrowing is about to begin. Note her behavior. If she seems restless check her feed consumption to see if she has gone off feed. The udder is usually a pretty reliable indicator of how close she is to farrowing. Rub your hand back and forth several times over the udder and check several of the teats for milk. If there is milk in the teats there's a good chance she'll farrow within twelve hours. Withdraw all feed immediately but keep a good supply of fresh, clean water available.

The best thing that you can do for your sow at farrowing is to be there and to make sure that the farrowing is progressing normally. This sometimes means sitting up all

night with a sow, but if a pig should have to be pulled, or other troubles arise, at least you know you were there and did all you could.

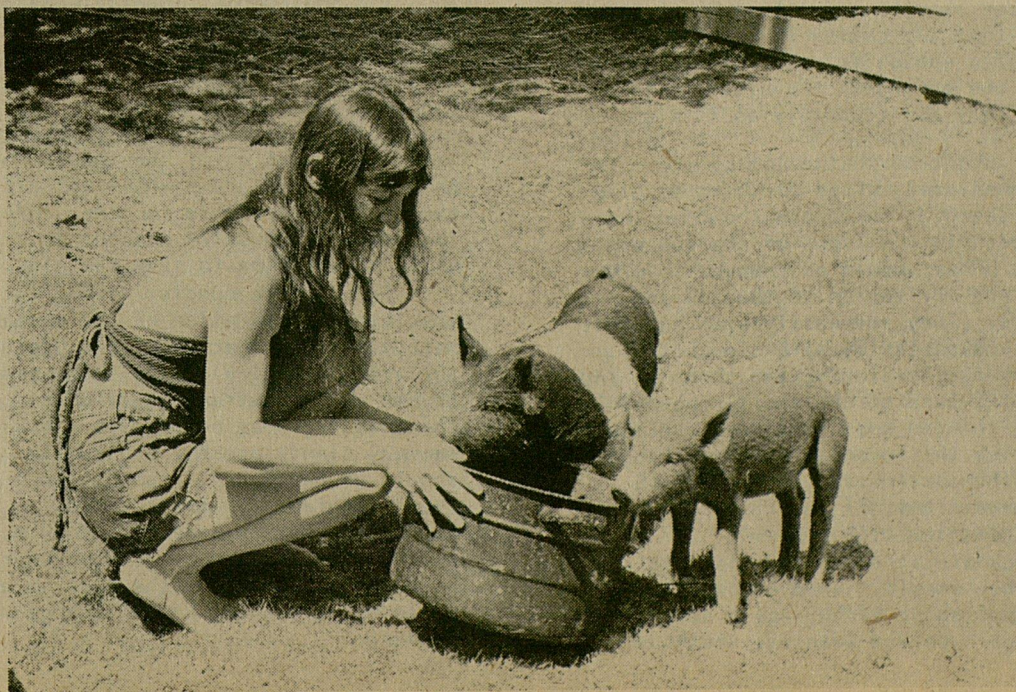
Be quiet and gentle around your sows and talk to them. Hearing your voice and knowing that you're there will be very reassuring to them. Don't let people in the barn that the sow is unfamiliar with while she's farrowing. Some sows/gilts might not mind it at all, but farrowing sows need to be kept as calm as possible. This makes her job and yours easier.

When the pigs do start to come, wipe them dry as they are born. Make sure that their mouth and nose are free of mucus and that they are breathing properly. Place them under a heat lamp to be sure they are dry and warm and then get them nursing. I can't stress enough the importance that each and every piglet gets some colostrum or first milk in its belly. Colostrum is rich in antibodies from the mother which provide the piglets with various types of disease resistance and immunity. Minutes after ingesting the colostrum the antibodies are already present in the blood stream of the piglet. Colostrum must be ingested within the first 12-24 hours of life for it to provide this essential immunity.

If you are going to treat the navel it should be done as soon after birth as possible. Cut or tear the navel about 2-3 inches from the belly and dip it in iodine to prevent infection. If, for some reason, you are not present at farrowing time, don't go in 2-3 hours later and start tearing and dipping navels. This will just reopen a possible spot of infection that Nature had already started to close. Either do it at birth or it's much better left undone.

There is a lot of controversy going on right now about when a pig should be pulled. A person I heard speak at a pork producers

cont.



conference last year advised waiting 10 minutes after the birth of the last pig before going in to get the next one. I consider that procedure over-zealous, besides the fact that it's downright dangerous to the sow. Every time a person enters the sow, no matter how well scrubbed, that person is introducing countless numbers of bacteria into the uterus.

Actually having to pull a pig is usually the result of a pig that is too large or has gotten turned sideways in the birth canal. It's not like pulling a lamb or a calf where there are four long gangling legs to get through.

I usually wait about 45-60 minutes, depending on the situation. If the sow is really straining don't wait til she has completely exhausted herself, but be patient and give her a chance to do it her way. If you need to enter the sow, scrub your hand and arm thoroughly with a mild, non-irritating lubricating cleanser. (The vet will have one.) Scrub all the way to the arm pit. Be sure your finger nails are clipped short.

If the sow is laying on her right side, go in with your right arm and vice versa. Follow the passageway in and down going slowly and gently. Feel for the skull with your fingers. If the pig is positioned head first, try to hook your forefinger and middle finger over the top of the ears and behind the ears. Squeeze gently and slowly, gently pull the pig out. Sometimes it works better to slip your thumb into the mouth and pinch the lower jaw bone between the thumb and forefinger and then pull. If the piglet is turned sideways, gently push it back and reposition. If you have to pull a pig, it's real nice to have someone around that has done it before and can give you the benefit of past experience.

Some people today advocate the feeding of the afterbirth to the sow. It is very rich in nutrients but I have avoided that practice mainly because other producers have convinced me that it can lead to pig-eating by the sow. I also feel that the ration I'm feeding my sows is rich enough in proteins and minerals to make the eating of the after birth not as necessary nutritionally as it might be.

Another practice that a lot of producers do immediately after birth is to clip the "needle teeth." These are the four sharp, tusk-like teeth in the front of the top and bottom jaws. They should be removed to prevent injury and irritation to the sow and other piglets. They are easily seen and felt and can be removed easily with sidecutters. Hold the baby pig by placing the thumb behind the h^b at the base of the skull, the middle finger under the jaw bone, and hold the mouth open by putting the forefinger in the hinge of the jaw. Be careful to get a clean cut and not to break them off, as this can lead to serious infection problems.

Baby pigs are extremely susceptible to iron deficiency anemia. Supplemental iron should be supplied at birth, again at two weeks of age and again before weaning. Methods of

administration are: supplying sod, oral liquids, application to the sow's udder, iron compounds spread on sills, in pans, or in water, injectable iron compounds, or a combination of these methods.

Make sure the sow cleans (passes the after-birth) after farrowing. Sometimes sows pass cleanings during the farrowing and again at the end. If she doesn't clean after farrowing it provides a source for uterine infection. Check with a vet on procedures to follow.

FARROWING PROBLEMS

The procedures that I have discussed are those that work well under "normal" farrowing conditions. Unfortunately, problems occasionally do arise. The SMEDI's complex is very often a contributing factor to those problems that are evidenced at parturition.

The term SMEDI was developed to include: Stillbirth, mummification, embryonic death and infertility. If an unusually small litter is born (4 pigs or less) it is likely that the sow suffered from the SMEDI virus early in the gestation and several embryos were reabsorbed by the sow. A litter that contains mummified pigs would indicate the SMEDI viral infection had occurred later on during gestation after some calcification had occurred. A mummified pig is a fetus that has been partially reabsorbed. Stillborn pigs probably mean the viral infection occurred very late in gestation.

There is really no cure for the SMEDI complex. Fenceline exposure of sows/gilts and the boar for 30 days prior to breeding, as I mentioned in the article on Breeding, is a good preventative measure. It is also a good idea to keep bred sows/gilts away from any new animals in the herd and to keep moving of the herd to a minimum. Sows that have farrowed a SMEDI litter will usually farrow normal litters from then on.

The MMA complex (Mastitis-Metritis-Agalactia) is another one that creates problems at and after farrowing time. It is characterized by partial or complete lactation failure. This complex is of major importance because it causes many pigs to die of starvation and enteritis (inflammation of the intestines). Pigs that do survive are usually unthrifty and extremely susceptible to other infections. The sows will usually respond to treatment but often not in time to save the pigs.

The disease complex itself includes mastitis (inflammation of the mammary glands), metritis (inflammation of the uterus), and agalactia (no milk). The signs and symptoms of MMA can be extremely varied and sometimes the only sign may be no milk. Usually the mammary glands are hot and swollen. The udder should be checked at least twice a day for the first few days after farrowing as this is one of the first symptoms. Sows may also go off feed, refuse water, act depressed and be reluctant to allow the pigs to nurse. A white or yellow vaginal discharge may also be present.

Early detection and treatment of MMA are usually the best control. Begin detection by being present at farrowing and frequently checking sows for MMA symptoms. Since the cause or causes of this complex are as yet unknown (over 30 different causes have been suggested) no known treatment is 100% effective and what will work on one farm might not work on another. Often treatment will include some type of antibiotics and a hormonal injection of Oxytocin. The vet is the person to prescribe a specific course of action in regard to drugs and hormones. The ration of the sow can be formulated to include:

- 1) Alfalfa meal for an extra source of estrogen
- 2) bran, which provides bulk, acts as a laxative, adds to intestinal motility and increases blood circulation
- 3) dried whey, which adds albumin and encourages the normal functioning of the sow's entire system.

These additions to the ration and a careful eye for MMA signs and symptoms are really the best source of prevention and treatment of this disease complex. If you're having an MMA problem, transferring pigs as I mentioned in the breeding article, can be a pig saver. This should be done as soon as possible within the first 72 hours of life.

Another good way to keep the sow's system functioning properly is to provide adequate exercise. I usually let the sow out of the pen at least twice a day and just let her wander around the barn. This gives me an opportunity to feed and water her and to clean out the pen. (Note: The sow shouldn't be fed until 12 hours after parturition but fresh water should be provided continuously.)

BABY PIG CARE

The best way to care for baby pigs is to eliminate as many stress factors as possible by keeping their environment warm, dry, clean and free of drafts. Eliminating hunger and thirst as stress factors also helps give the baby pigs a good start in life. Creep feed should be offered at about one week of age. This can be the same type ration as the sow's but with some type of protein supplement. Commercial pig starters are, as a rule, fairly expensive, so see what you can do in doctoring up the sow ration to make it suitable (about a 16-18% protein level) and palatable for the baby pigs. Also, make sure the baby pigs have a good supply of clean, fresh water. The type of waterer that can be hung on the side of the pen usually works best and will keep the floor of the pen drier than a pan-type waterer. Keeping creep feed and fresh water available to the baby pigs can help reduce the stress of weaning if they are already accustomed to pig feed.

If farrowing more than one litter at a time, sows and litters may be run together at about two weeks. The pigs probably should not have more than two weeks difference in age, or the older, larger pigs can prevent the smaller pigs from nursing, eating creep and the pigs

will usually begin fighting among themselves.

Castration should be done on all boars (except those to be kept for breeding) at about 10 to 14 days of age. Early castration creates far less shock to the pig's system and there is usually less chance of infection because young pigs are often kept in a more sanitary environment than older pigs.

The most important aspect of castration is to try to maintain as antiseptic an atmosphere as possible. Keep a bucket of disinfectant nearby to clean scalpel and hand in between each castration. Many producers will clean off the area of incision prior to castration. I think that little pigs are normally fairly clean between the hind legs if they are being raised in a sanitary environment, so I rarely disinfect the area. All it seems to do is make mud out of the small amount of dirt that might be there. I do, however, apply disinfectant to the incisions after castration.

About the only way to learn to castrate is to have someone who already knows how to do it demonstrate. Then you just learn from experience. One thing I would advise is to learn to castrate without having to reach into the incision to pull the testicle out. If the incision is made properly, most times the testicle will just pop out easily. No matter how well the hands are scrubbed, the risk of infection is high if you have to stick a finger in there to get the testicle out.

Baby Pig Scours are a big problem in young, growing pigs. There are virtually dozens of types and strains of scours which can affect the young pig and most are characterized by some kind of failure in the absorbing mechanism of the intestinal tract caused by irritation or damage to the cells lining the tract. The unabsorbed food is expelled as diarrhea and if it continues, the pigs will become weak, dehydrated and die.

Baby pig scours can be caused by virus, bacteria, endotoxins or a nutritional deficiency. To find the best method of treatment, the disease-causing organism has to first be identified. By taking note of various visible factors of the scours, age of the pigs, morbidity and mortality rate, you can usually eliminate certain strains. The vet is really the best person to make an accurate diagnosis, and without a diagnosis, any treatment is just a shot in the dark.

Elimination of stress factors and keeping the pigs in a warm, clean environment can go a long way towards scour prevention. For all little pig problems, I think that keeping them warm, dry, clean and with a full belly is the best method of prevention.

The next article will cover weaning, and raising a weaner pig. There are numerous diseases, etc. that can effect a young piglet and sow at farrowing and I have tried to cover the most typical situations and common problems. I hope this will provide a very basic guide to farrowing and baby pig care. ♀

PROPERTY HUNTING IN THE ARKANSAS OZARKS

Five years ago I made my first visit to the Ozarks of N.W. Arkansas on a property hunting trip. A couple of months later on another trip, I found a farm I liked and purchased it after about fifteen minutes of debate.

In retrospect I think I was pretty stupid but very lucky because I am still very happy with the farm despite the hasty purchase. A little wiser now, I offer my advice on property hunting.

REMOTENESS

On my day of purchase, a pleasant little United Farm Realty salesman drove my friend and I 4 miles out of town on paved highway, 8 miles on a dirt highway, and then 3 miles uphill on a very rough road branching to a smaller lane to the farm. I suspected that the old guy felt he had a couple of "suckers" from the city and was about to show us a place so remote that anyone in their right mind would not touch it. He told us that if we drove on down the road to the east it was a shorter distance to the highway (2½ miles). At a later date in a Chevy panel truck that was high and sturdy like a tank we took that route to the highway. After creeping down the hill over a series of rock ledges we swore we could never take the route again and that if we had been going the other way uphill we couldn't have made it.

Looking back I know we were very "green". The farm no longer seems remote. After two trips to town it pretty much ceased to be remote. The shorter route to the highway is now a mail route, regularly maintained by a road scrape. On the longer route the unpaved highway is now paved. We can make the 15 mile drive into a town of pop. 1,500 where there are stores and a hospital in about 30 minutes. A couple of general stores are closer. The university town of Fayetteville is about an hour away.

In the last few years I have met people who bought farms that really are remote. Their extra diligence in searching out the tucked away places was richly rewarded in most cases. Three I know of are on beautiful creeks and have spectacular rock formations. One has beautifully fertile mature woods. Their roads are rough; some initially had no road for the last piece of a mile. There often is no phone or electricity at time of purchase. Until their areas are more populated, installation costs are high.

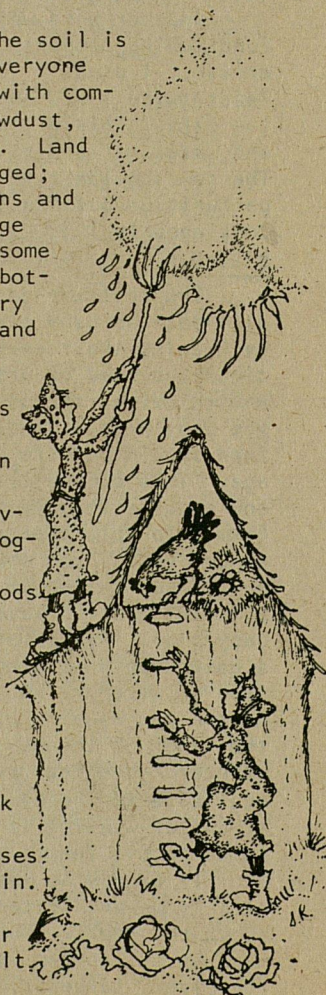
Since 1975 the realtors have had a deluge of counter-culture people at their doors -- a seller's market. The realtors are not as obliging as five years ago about showing land. If you convince them you have a good amount of cash then they are more helpful. But if you want to see the remote places, chances are that at first they will not mention those listings; if you prod, they will reluctantly tell you some. Then they will send you off on your own with a vague map to find the place.

Before you purchase a remote acreage (good advice with all acreage) be sure there is a legal access. The law in Arkansas states that adjacent property owners have to give access, but by the time you go through court and pay for the easement the cost can be prohibitive.

SOIL AND VEGETATION

For the most part the soil is worn out here. Almost everyone builds up a garden spot with compost, chicken litter, sawdust, sludge, spoiled hay, etc. Land is gently sloping to rugged; it is suitable for gardens and pasture, but not for large field crops. There are some level benches and creek bottoms that are usually very small. Usually bottom land is passed down through a family and therefore is seldom for sale. Soil is sandy in the bottoms and usually heavier (clay) on the benches and slopes. Both usually have been overgrazed or damaged in logging.

The more fertile woods have a variety of tall hardwood trees with a spongy leaf mulch below. If it has been cut over, but is still fertile, it should be thick with sprouts or saplings with a spongy leaf mulch, dark soil. The more fertile pastures have dense grasses with tame grasses mixed in. An old homesite usually has an old garden spot or barn lot that can be built into a garden.



WATER

Most small creeks are seasonal. An all-weather spring is the best water source. Dug and drilled wells vary greatly in quality. A pond built uphill from the house and garden can be a good source of supplemental water. Property with an all-weather creek is usually more expensive. There is easy access to beautiful creeks and rivers for fishing, swimming, and floating at the "low water" bridges; so you don't necessarily need to "own" the water to enjoy it.

CLIMATE

The Ozarks is at an altitude of 1,000 to 2,000 feet. Summer days are hot and dry (usual range in July is 80-95 degrees high). On a ridge or bench there is a good breeze and nights are almost always cool (60's and 70's). Spring and fall are ideal. Winter is usually fairly mild except for one or two week-long cold spells. We often will be enjoying the southern gulf weather in the middle of winter and then, a front from Canada will dip down and the thermometer may hit zero and stay in the teens during the day. After a "false spring" we often have a cold spell which does much damage to buds. In 20 and 30 degree weather we often get snow or ice storms.

SEASON AND DURATION OF HUNT

Renting a place here before you buy is a good way to get to know the land before you hunt, and gives you time to establish an inside line with realtors and private parties. The right place may just not be available and a period of patient waiting may be the wisest course. On a single day you can usually only look thoroughly at one piece of property. Looking at property can be very tedious and tiring. Rent is cheap in Fayetteville and country shacks are cheap to rent (o.k. during warm months).

The best time of year to look at property is July and August. The heat can be bad, but it is the best time to tell if a spring is all-weather (wet weather springs are common), a good time to see the vegetation, and a good time to see how bad the infestation of ticks and chiggers is (you will get used to them; at least there are hardly any mosquitoes).



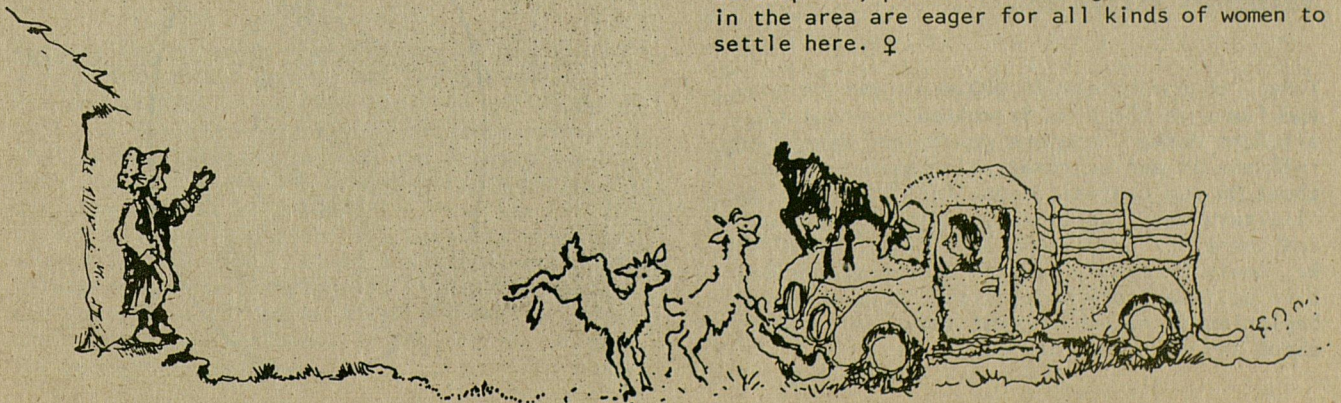
TOWNS, JOBS

High-paying jobs are scarce. It is hard to commute to a job. So, paying cash or else putting a down payment and working somewhere else to pay it off before moving here is best. Fayetteville has what most university towns have, including an active women's center, and a good natural foods co-op store. A couple of medium size industrial towns are also around, and one popular resort town offering some tourist related jobs is north of us (Eureka Springs). There also is a good size arts and crafts market, mostly through fairs.

FEMINIST COMMUNITY

More women are coming here looking for a farm to live on. Some settle and some leave discouraged and disappointed. For the latter, perhaps it is poorer, lonelier country than they had imagined. It is hard work to build a home-stead and it takes money at first to make build-ings, buy a truck, etc. But after that, much is ideal here. It is not nearly as lonely here as it may seem at first. There are lots of women and men tucked away in the hills. Eventually everyone seems to get acquainted and after a while there is more visiting than a person would want and the phrase "need time alone" becomes commonplace. The population as a whole is diverse -- a pretty odd-ball collection that tends to be tolerant and receptive to new residents if you are friendly and leave city-born impatience behind.

Many different lifestyles are possible here for women. Here are some of our routes: businesswoman; hardwork ethic; spirituality and poverty vow; self-sufficient hermitage; radical separatist politics; straight commune; self-development; paradise building. The feminists in the area are eager for all kinds of women to settle here. ♀



Farm Notes. Farm Notes.

This space is for comments on practical articles which have appeared in COUNTRY WOMEN, questions about practical matters for other readers to answer, and short notes and articles which don't fit into our usual format. We're beginning this column because we want a place for feedback and dialogue about practical homesteading information. We also want to encourage women who don't feel up to writing a whole article to send us letters with stories about things that have worked well for you or problems you need help with. We welcome letters and contributions to this column!

Corrections

Corrections to "Bucket Tanni-Dermy" (Issue 22): The solution should be -

- 1 oz. Sulphuric Acid
- 2 to 2 1/2 lbs. uniodized salt to
- 1 gallon of water.

The magazine review of Women, A Journal of Liberation (Issue 22) failed to mention their address. It is 3028 Greenmount Ave., Baltimore, Maryland 21218. Subscription rate is \$5/4 issues individuals; \$15 for institutions.

The price listed for Women and Literature: An Annotated Bibliography of Women Writers in "Further Reading", Issue 21, is incorrect. It should be \$3.50 plus 25¢ postage. Also, the Sense and Sensibility Collective has changed their name to The Women and Literature Collective. Their new address is Box 441, Cambridge, Mass. 02138.

Women Farmers

Today, approximately 74,000 women own or manage farms in the U.S. Seventeen per cent of all farm workers now are women, and female enrollment in agricultural colleges has risen about 90 per cent since the fall of 1973. "Agriculture was traditionally a man's program and 'home ec' traditionally a female one," says Dr. Louis Thompson, associate dean of agriculture at Iowa State University. "Now, women are beginning to recognize that they can do just about any job a man can do."

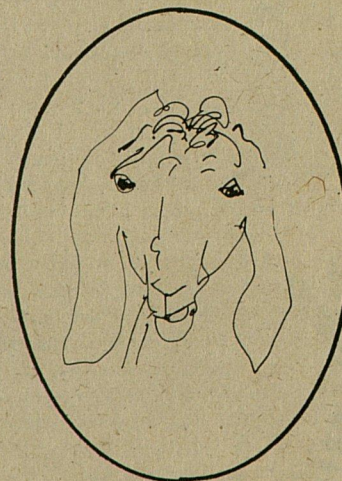
Newsweek, November 8, 1976

Sheep Hides

Sheep hides, we found, do very well using the solution named in "Bucket Tanni-Dermy" (issue 22), but we found it's even easier when flour is added to the solution until it gets pasty. The paste is simply spread thick on the hide (which has been stapled to a frame), covered with a plastic garbage bag and let sit for 8-10 days. I wash off all the paste, neutralize and start scrubbing the wool with a brush and detergent water. When the wool is dry we comb out and fluff up the wool with a fur comb.

We've also been collecting lambs that have dried. Their wool is fine and real short - perfect for stapling around a block of wood and making record wipes and/or leaf polishers. They can be rinsed in clear water when they get grey looking, and rubbed dry with a towel.

Mary Malwitz



Farm Notes • Farm Notes •

Publications

The Evener is the "Draft Horse Monthly". It is published by Kevin and Elizabeth Jones; subscription price is \$5.00 a year (11 issues). Send to The Evener, Route 9, Goshen, Mass. 01032

A good source of sheep information:

Black Sheep Newsletter

Rt 2, Box 123-D

Monroe, Oregon 97456

The editor is Sachiye Jones and the newsletter, \$2.00 a yr., comes out every 3 months. Really worthwhile, non-commercial, and friendly!

Janet Cardenosa

Country Women, A Handbook for the New Farmer, by Sherry Thomas and Jeanne Tetrault; illustrations by Leona Walden; photos by Sally Bailey (Doubleday, 1976).

This is a practical how-to handbook (381 pages), which began as an anthology from this magazine and expanded into a full-fledged guide to many country skills. Includes buying land, water systems, basic carpentry, gardening, animal care, and basic veterinary skills.

Available from your local bookstore (support feminist bookstores!), or directly from the authors:

Country Women Booksales

Box 54

Albion, Ca. 95410

Paperbacks \$6.95; Hardbacks \$12.95 plus 50¢ postage.

Keeping the Harvest: Home Storage of Vegetables & Fruits by Nancy Thurber and Gretchen Mead, Garden Way Publishing, 202 pgs., 8½ x 11, paperback, \$5.95. An attractively packaged volume that concentrates on canning and dry storage with recipes, with many step-by-step photographs and an abundance of pen-and-ink sketches. It includes well-defined plans for building dryers and contains a brief but much needed section on selecting grains for planting, harvesting and storage. The book can be ordered directly from the publisher, Charlotte, Vermont 05445, if 50¢ for postage is sent.

Sue Roethele

Goats

Regarding Issue 22, "Farm Notes", p. 44; the goat production curve chart was based on MacKenzie's 1957 chart in Goat Husbandry, now 20 years old but in no way inaccurate for goats close to a natural, pastured, spring birthing cycle. Helen Walsh's statistics are from her recently reprinted, but in no way updated, 1949 edition. Four or five pounds averaged over 305 days was, and still is, considered a good goat record.

Your editor's note that "many goats average 8 lbs. a day..." should be supported by statistical reference. That word "many" needs much further clarification. American milk goat production now surpasses the meager yields of 30 years ago both in quantity and butterfat production. However, the percentage of dairy goats on recorded test is small and the ADGA handbooks are basically production indices to breed leading animals, not average dairy goats.

It is time for Country Women to start interesting and disseminating to its readership more concrete, verifiable information. Your editor's statement leads a novice easily to self-blame when Sweet Mattie slumps to 2 lbs. on a minus 5⁰ January morning. Country Women could use much consciousness raising on livestock production factors affected by climate. A rolling average of 2500 lbs. in Washington, Conn., or N.Y. takes into account negative climate factors rarely discussed in the West Coast oriented dairying material published by Country Women. Goats producing 2-3,000 lbs. of milk a year in Maine or Wisconsin spend much energy keeping warm. They are also managed in a myriad of ways. Some rough it through -20° blocks of weather in unheated, uninsulated barns and go out in snow. Some others live in goat luxury with insulation, heat and prime alfalfa. Unfortunately, only the weighed out results count for anything in the statistical pail. Livestock breeders should say more about the everyday production input and management conditions and the test records when making general statements about "many" gallon milkers. All these data are out there for open perusal. Let's start making it available to Country Women readers.

Billie

New Woodstock Clay & Farm Co.

♀

STAPH

REMEDIES

"Staph" is a term commonly used to describe an infection caused by an overabundance of the staphylococcus bacteria in a person's body. This bacteria is always present in the air, and our bodies usually manufacture antibodies to keep it from multiplying. But when resistance is low, the bacteria do multiply and the symptoms of staph develop.

Most commonly a staph infection is first noticed as wounds which do not heal properly and which develop reddening and pus around the edges. In more serious cases, however, the staph bacteria are really abundant and a person can spontaneously develop boils or infection eruptions on their body which heal slowly and have no apparent cause. At this stage, as their body tries to fight the infection, a person might also have a high fever, nausea, vomiting and diarrhea.

It is important to treat staph as soon as you become aware of it. Most people I know who developed serious cases of systemic staph (the kind with fever and skin eruptions) had tried to ignore the earlier symptoms of slowly healing cuts. At this early stage it is often possible to halt the progress of the staph by keeping the infected areas very clean and by taking vitamin C to help detoxify the body. In any case, but especially in the more serious forms the staph can and should be treated both internally and externally.

Doctors often treat staph infections externally by the use of a topical antibiotic ointment (such as Neosporin) and internally by using antibiotics such as Penicillin or Tetracycline. The following are some herbal alternatives which have worked for a number of women I know.

NATURAL TREATMENT FOR STAPH INFECTION

Blood Purifying Tea - most important. Blood purifying tea is the most important herb for your cure. Roots should be simmered; leaves should be steeped.

- *Burdock root
- echinacea root
- Gota Kola (brain food)
- *comfrey root (calcium)
- slippery elm powder (high protein)
- osha root
- horse tail
- sage (clearing mucus in head and throat)
- mint

* Burdock and comfrey were the most helpful for me. The burdock tastes horrible alone, very strong and bitter. A wedge of lemon takes the bitterness away. It is important that you try and fast during this period. If fasting is something you're not into, eat fruits and vegetable only! It is not essential that you do this but it will aid in recovery.

One more helpful note is brewers yeast. For those of us that are not into fasting, a yummy

and healing broth can be:

- Brewers yeast - garlic
- miso
- nut meal (ground sesame, sunflower, cashew)
- hot water

In my experience this is tasty and satisfies my hunger. The yeast in massive doses helps much.

Soaking - It is very important to get yourself a nice big pot that is not used for cooking. Gather fresh comfrey and plantain, (fresh or powdered) golden seal and sea salt. Boil the water first, and add the comfrey and plantain when bubbling has stopped. Sprinkle golden seal and sea salt on top. Try and put your sore in the pot even when the soak water is scorching hot. The hotter the soak the more staph will be drawn out. Keep your sore in the soak until you are a prune! Then re-heat the soak and do it all over again. After the second soak throw the remains in a safe far away place. Rinse out your pot and prepare for plantain treatment.

Another possible "soak" mixture uses 1 tsp. myrrh powder (which draws out infections), 1 tsp. golden seal, and $\frac{1}{2}$ tsp. cayenne boiled together in water for 20 minutes.

Plantain treatment - Get a close friend to collect a bag full of plantain leaves for you. Being sick and weak from staph you shouldn't move about too much. Chew up the plantain till its good and soggy, then put a glob of it on your sore. Let it sit there for 15 minutes or until the plantain is dried. The plantain is very healing and puts vitamins into your sore. Plantain helps dry up seepy sores. After you have done this 6 or 7 times prepare another soak. As you are preparing your soak ask someone to put some blood purifying tea on.

Wrap your sore - When you are done soaking for the day wrap your sore. You will need:

- clean cotton strips
- golden seal
- plantain

Mix up water and golden seal in your hand and apply it to the sore, then chew some plantain and put it on the sore. Gently wrap your sore and rest. Repeat each night after evening soak.

Healing circle - Get all your friends together and make a circle. Have them circle around you and put their hands on you. Chant, sing, space out, enjoy the love and put energy into your sore. It helps put you to sleep and will ease your pain. Blessed be.

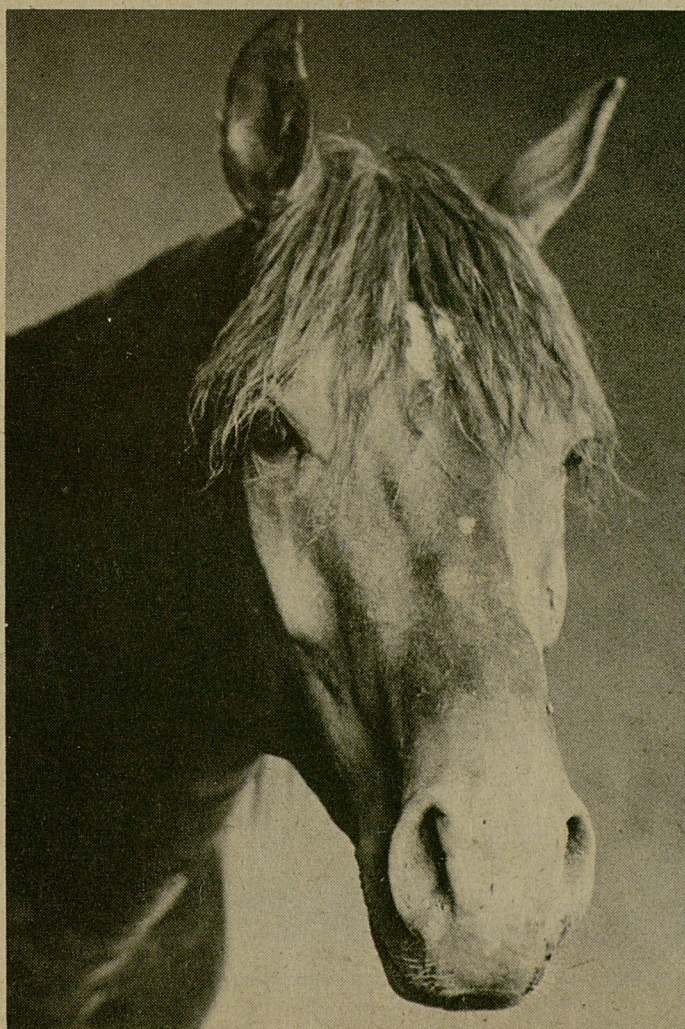
These ideas are presented as a treatment for staph and not a cure. Medical treatment by a doctor is advised if your condition persists. ♀

HORSES:

CARE

OF THE

FEET

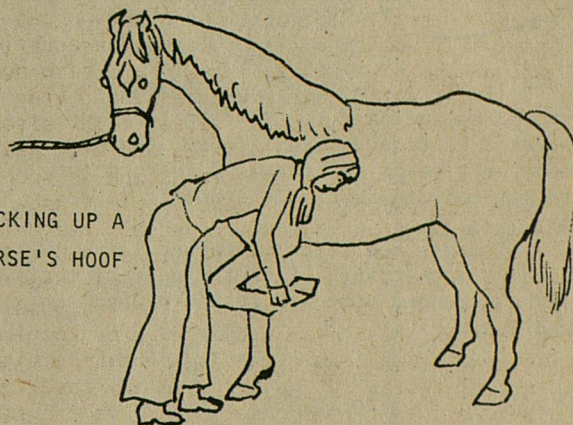


CARE OF THE FEET:

This is important and often neglected. A horse with bad feet goes lame and a lame horse is good for nothing.

To pick up a hoof, stand next to the horse facing backwards, towards its rear. Reach slowly down the leg and grasp the ankle. As you do this, also lean your weight against the horse, making it shift its weight to the other foot. If a horse is nervous and afraid be very gentle and stroke the shoulder and leg a lot before you lift it. Most horses that are difficult with their feet were made that way by people who were rough and impatient. A horse's feet mean a lot to it--they are its only means of escape from danger, so be sure not to endanger them in any way.

PICKING UP A
HORSE'S HOOF



Some horses will deliberately resist so you have to work a lot harder to get the foot up. Then they lean all their weight against you. Some will try to kick when you handle the hind feet. A horse will fidget, switch its tail, lay its ears back and generally act nasty before it kicks. So if you think the horse might kick, have it tied up short (18" of rope) and be ready to get out of the way. A horse that kicks when you work with its feet is a stone drag.

There is a little tool called a hoof pick. A screwdriver or knife will do in a pinch. Use this to scrape away the mud, grass, stones and other stuff until the frog and sole of the foot are exposed.

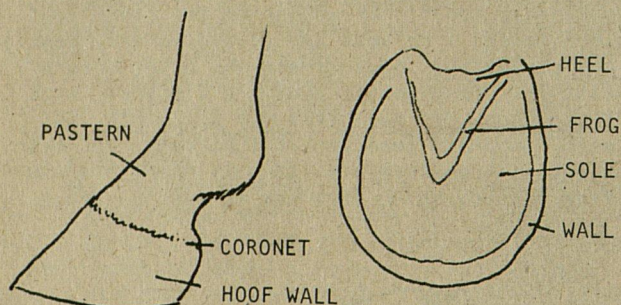
A balance of moisture must be kept in the feet. A dry hoof will soak up moisture like a sponge. Soaking the horse's feet and then applying some Hooflex or other hoof dressing will help keep the hoof moist and make it grow faster. You can also rub raw egg whites around the coronet.

Horses kept in dirty barns or muddy fields develop thrush. The crevices between the frog and sole begin to smell and if you pick into the crack you find some icky black stuff. You can get some stuff at the feed store to paint on the hoof. Or, if the rot isn't real bad, you can hold up each hoof and pour some Hydrogen Peroxide in the cracks. Hold the hoof until

cont.

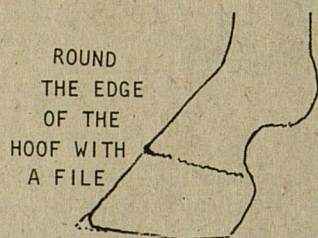
the stuff bubbles for awhile. Do this twice a day, until the bad smell is gone.

When hoof trimming is neglected the hoof grows out and becomes brittle. Then it breaks off unevenly and cracks. Strain is put on the tendons and the cracks widen when the horse is ridden.



If your horse has good straight legs it should not be hard to trim the feet yourself. Watch a horse shoer do it once, then try and copy what he or she does. Be careful not to cut away too much; it's better to do a little bit at a time.

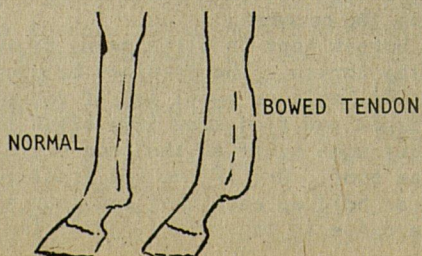
There's one trick I learned to keep the hoof from chipping. File the edge of the hoof so it's rounded some and it won't catch on rocks and break.



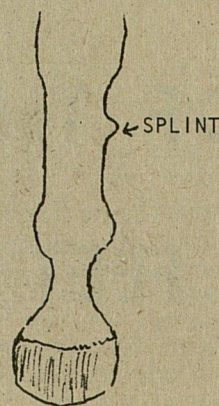
Because shoes have to be pulled off and the hooves trimmed down every 2 months or so, I wouldn't have a horse shod unless I was going to do a lot of riding on pavement or rocky ground. For riding on pavement, Borium-tipped shoes are good because they won't slip.

When a horse starts limping you have to try to find out why, or where the hurt is. An unusual swelling is the usual clue.

A bowed tendon in the foreleg is caused by excessive strain when the horse is not in condition. Race horses and jumpers sometimes get this. The tendon loses its tightness and sort of sags. Rest is the only real cure for this. The horse should not be ridden until the lameness is gone and the swelling subsides.



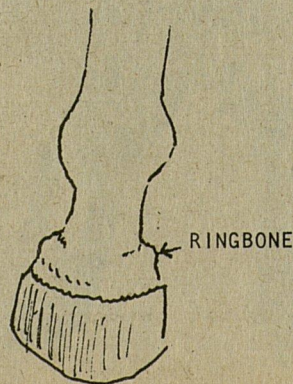
Splints are small calcium deposits on the inside of the forelegs, caused by concussion--like jumping, riding too fast on pavement, or too much work at an early age. While the splint is forming the horse may be lame but after it hardens the lameness usually eliminates the latter problem.

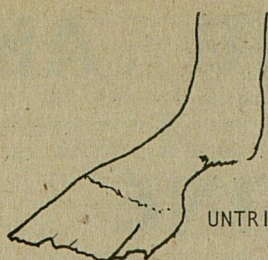


When moving at a fast trot, a horse can reach with a hind foot and clip the heel of a front foot. This can be corrected by trimming the front toes short so the horse can pick them up quickly and letting the back toes grow long so it takes the horse a little longer to pick them up.

The navicular bone is inside the horse's foot and is subject to disease. Joanie, the saddlebred mare, was a classy high-stepper. When she was about 14 years old she suddenly went dead lame. There wasn't any outward sign like swelling or anything. Eleanore thought it might be navicular disease because horses who do a lot of rough work or have very high action are often subject to this. Sometimes a horse will recover for a while, but usually it's a permanent lameness.

Ringbone is another permanent and very obvious fault. It's a hard deposit around the pastern just above the coronet. It doesn't always make the horse lame, sometimes just fumble-footed. A good shoer can trim the hoof at an angle to relieve the pressure.



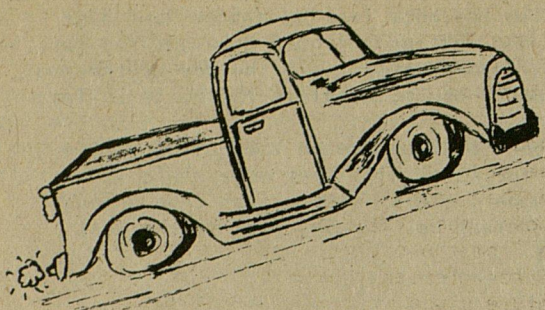


UNTRIMMED HOOF

Cracks in the hoof (see untrimmed hoof diagram) and letting the hoof grow out too far. Unless it goes most or all the way up the hoof. Don't worry too much unless the horse is lame on it.

Stone bruises are on the bottom of the foot. The horse will step on a sharp stone and stagger. This lameness can take a long time to clear up. Again, rest is the best cure. ♀





PULLING AN ENGINE

If you own an old car or truck, there will come a time when your engine will be worn and you will have to replace it or rebuild. The symptoms of a worn engine are excessive oil consumption, low cylinder compression, low oil pressure, oil fouled spark plugs and bluish exhaust. If your engine burns a quart of oil every one hundred miles, smokes and gives a low compression reading, chances are it's time to take it out and do some major repairs. Sometimes these symptoms are the result of burned valves in the head of the engine and this can be removed from the block without removing the whole engine. But more often, the piston rings and crankshaft bearings are worn as well, especially if the oil pressure is low, compression readings are low and the engine has a knock in it.

When it is time for major engine work you have three choices as to what to do. You can find a good used engine of the same make and model and just take out the worn engine and put in the other. Sometimes you can find an individual with a good engine in a wrecked car. In the larger cities there are wrecking yards that get engines from wrecks that will sell them with a three month guarantee. They should have a set-up to run the engine out of the vehicle to make sure that it is running properly. Be sure you get a compression test done and that the reading doesn't vary more than 10 to 15 pounds per square inch amongst the cylinders. A low compression reading in one or more cylinders means the engine has problems you don't need. Also if you decide to buy a used engine, check it carefully for cracks in the head and block. I don't know where the weak spots are in a V-8, but in a straight six cylinder engine, check along the length of the engine from front to back under the manifold where the freezeplugs are, and see if the side pan is off behind the pushrods on the other side. This is where the water runs through the block and where it will crack if it freezes.

The advantage of buying a used engine is that it's cheap and it's quick. You can change the engine without stripping it of all the accessories and taking off the head. You may want to switch some parts from your old engine to the new one, but in general the scope of the job is smaller. Of course you can't know how long a used engine will last and how economical it will be in the long run. There will be a core charge made that will be refunded when you bring back

your old engine. If you choose to buy a used engine, pull your engine first, bring the new engine home and install it taking whatever parts you need from your old engine before you take it in for your refund. That way you won't be caught short a part.

The next cheapest choice there is to buy a rebuilt engine from a shop that specializes in engine rebuilds. These shops do a volume of work and have people who specialize in just grinding crankshafts and boring cylinders. From a shop like this you can buy what is called a short block (which is the block or main part of the engine that forms the cylinders, stripped of all accessories). A rebuilt shortblock should include new pistons and rings and bored out cylinders, a reground crankshaft and camshaft and new bearings for them. You can usually get a reground head with new valves to fit your engine from the same shop, although sometimes you'll have to have your old head ground by a machinist.

If you buy a rebuilt engine like this you will have to pull your engine and take off all the accessories (starter, generator, oil filter). Put these on your new engine, then put the engine back in your vehicle. You will have to pay a core deposit that will be refunded when you take your used block back to the shop.

The third choice you have is to do the rebuild yourself and have whatever machine work you need (like boring cylinders or grinding a crankshaft) done by a local machinist. I tend to prefer this choice because there is a good machinist where I live that I trust and I know for sure what work has been done. Also, I learn so much more when I do the work myself. However, it takes more time to do the work yourself. Also, the parts are more expensive because you have to buy them retail where a rebuild specialist buys wholesale and in quantity.

There are many individual factors as to what your decision may be, depending on your experience, the help you can get, what is available and accessible in your area, as well as the time and money you may have. The first thing you will have to do is pull your old engine out of your vehicle.

The engines I have taken out have all been from American made cars and trucks with the engines up front (except for one Volkswagen), I think you should make every attempt to get instructions for engine removal for

your vehicle. Each make and model is somewhat different and it will be much to your advantage to have specific instructions for your engine. It's worth the money to Xerox the few pages you need from a good manual at the public library or from a friend.

The first thing you need to do to get at your engine is to remove the hood from your car or truck. It is attached by four or more bolts at the hinges. Loosen them all before removing any. Then get a friend to hold one side up while you unbolt the other side and help lift the hood off. It weighs quite a bit and it's very awkward to do alone.

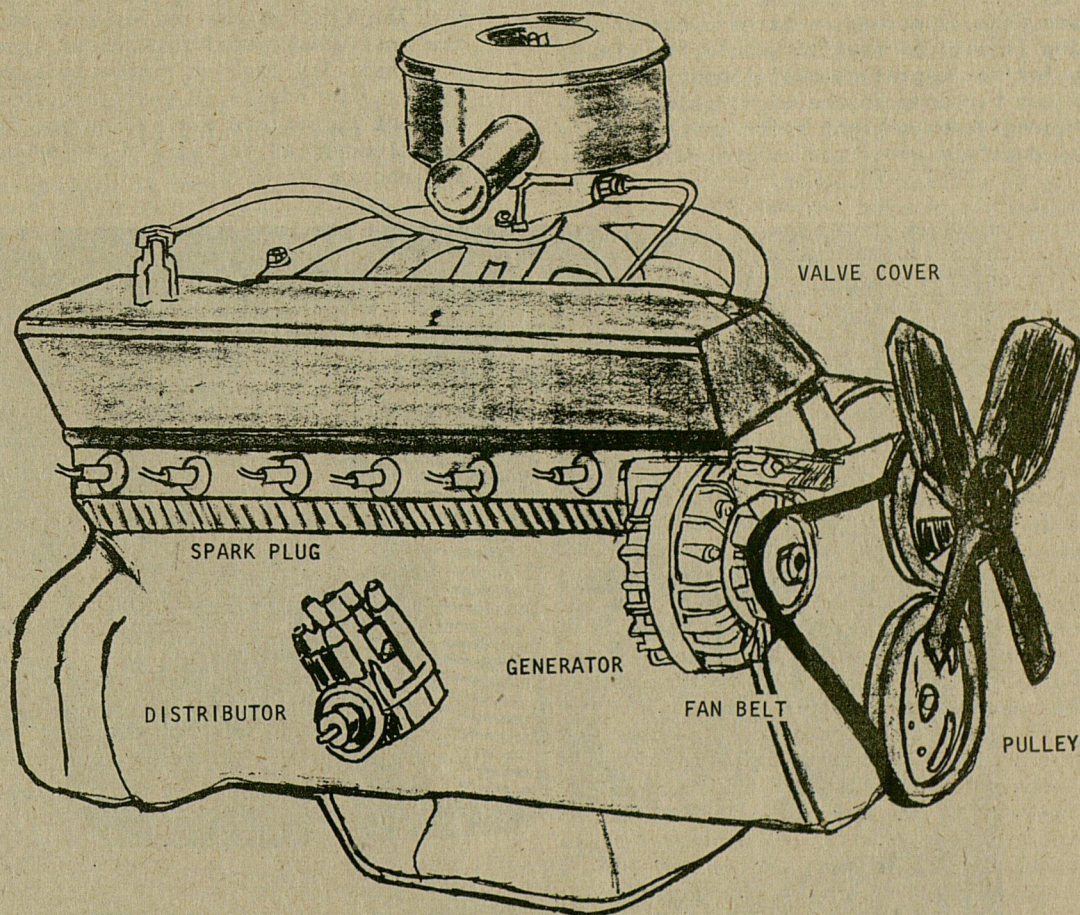
Next to go is the radiator and whatever shrouding you have to take out to get the radiator out. First, find the petcock at the bottom of the radiator that drains it and empty the water out of it. You may want to catch it in a pan and reuse it if it has anti-freeze in it. Next, loosen the clamps on the radiator hoses with a screwdriver and remove them from the engine. The radiator itself is attached by four or more bolts on each side from top to bottom. Take these loose and pull the radiator out. You can probably do this by yourself.

Next, disconnect the gas line at the back of the fuel pump where it comes from the

gas tank. Disconnect the throttle and choke cables from the carburetor with a screwdriver. Take the air filter off the top of the carburetor and set it aside. If you have a heater, loosen the clamps on the heater hoses and pull them off the engine. Disconnect the starter linkage by pulling the cotter pin that keeps it in and pulling it apart. Then loosen the nut at the electrical connection from the battery and take that off the starter. Loosen the heat sensor for the temperature gauge where it screws into the block. Disconnect the vacuum line for the windshield wipers from the fuel pump if you have vacuum assist windshield wipers. Now, take a good look from above your engine for any obvious connections from the engine to the rest of the vehicle.

Get underneath and unbolt the motor from the frame at the motor mounts. These are found at the front and back. As a general rule, trucks are mounted at the bellhousing on either side in the back. Cars are usually mounted on the transmission. Lastly you need to unbolt the engine from the transmission. Here again, different vehicles are different. Some unbolt at the bellhousing, some at the transmission.

As I write this, I realize that I cannot
cont.



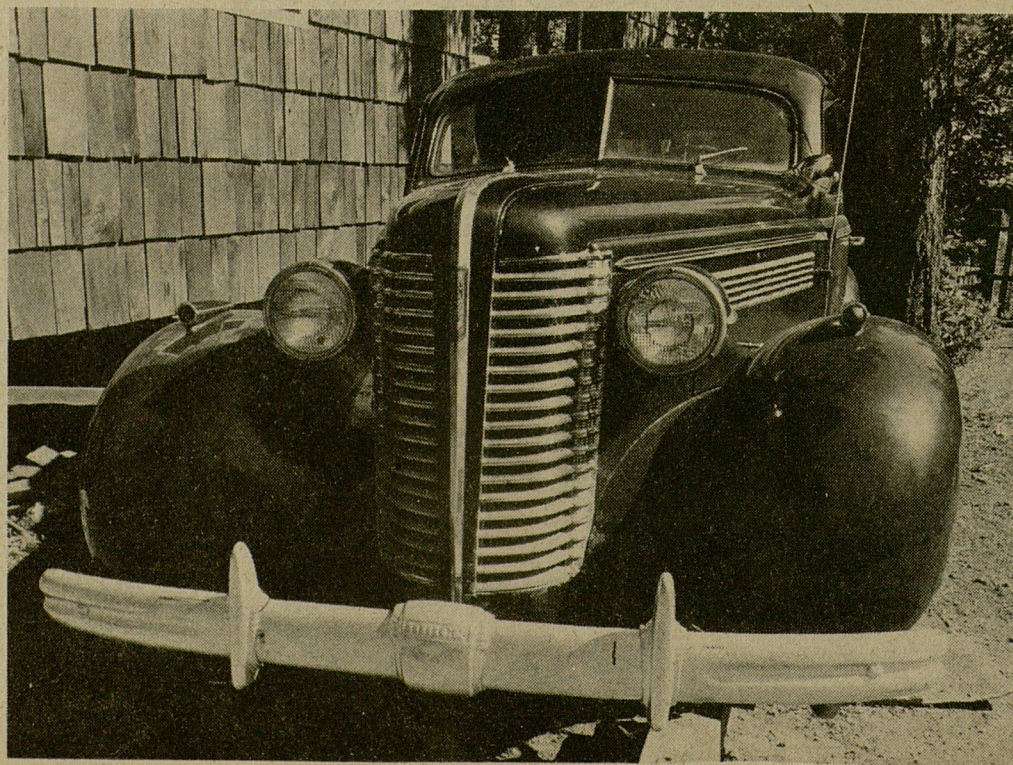
put down the specific instructions for unbolting each different engine. That is where a good shop manual is useful. Be aware when you unbolt the engine from the transmission that the transmission may fall, so have it blocked well from underneath. They weigh a lot. When it's all unbolted as far as you can see, you'll need to hoist it out. A hydraulic hoist which you can rent cheaply is the easiest way I know to pull an engine out. The ones that disassemble or break down are easy to haul around and put together and are well worth the rental price. I have used a come-along hanging from a big A frame above the engine to pull them out and I've heard of using a chain hoist and even a block and tackle. What you need to do is secure a piece of chain to the engine that you can hook onto with the hoist or come-along. Mostly, I've bolted the chain on with two head bolts, one in front and one in back of the engine; preferably on either side as well. The idea is to balance the weight as much as possible. I've heard that some engines are pulled by bolting a chain where the carburetor is attached to the block. Make sure it's secure and then begin to hoist the engine out and up. Be very careful not to get underneath the engine because there is always the chance it might slip or fall. When the engine begins to lift up check again for any connections that need unbolting. If you get hung up somewhere stop and look up to see where you are. Sometimes an extra piece of shrouding is all you need to unbolt, to clear the way for the engine removal. Sometimes a pry bar can be handy in the right place to slip the engine by a tight spot. Lift slowly, and stay out from under the weight. When you

get the engine high enough for the oil pan to clear the front end (fenders, etc.), either roll the car back out of the way, or if you have a hydraulic hoist with wheels, roll it back from the vehicle and lower it down onto blocks.

You should store the motor indoors while you're waiting to get work done or a replacement engine. Many parts that you may need to use again (like the carburetor and distributor) can be damaged by rain and condensation. Keep all the parts that you take off the motor in cans, preferably labeled as you go, so you can reuse what you need.

The reassembly procedure depends on what you've chosen to do with your engine, but essentially it's the reverse process. You have to hook everything back up properly. If you get a slightly different engine to put in than the one you took out, you will probably run into some part that won't match up. I've gotten hung up by having the wrong throw-out bearing for my engine and by having the wrong bushing on the transmission shaft. But, if the transmission will bolt up and the motor mounts are in the right place then you can probably make the rest fit. I've even changed motor mounts to make a chevrolet engine fit into a GMC. In rare cases you may need to have a bit machined to match the motor and vehicle up again. Here again you have to be observant and careful and you will be successful.

The first engine pulled and rebuilt was the most educational mechanical experience I've had. Try and get a good book and listen to whatever advice is available, but remember not to believe everything you hear. The best teacher as far as I'm concerned is experience. ♀



Country Women is All Of Us

We began Country Women in August 1972 with a loan of \$300. At first, expenses were light, but the work wasn't. We did everything on a volunteer basis, even folding and collating the pages of the first four issues. From the beginning we had a commitment to keep the cost of the magazine at "people's prices". Each price increase (from the original 60 cents to today's \$1.25) has necessitated months of discussion, and has usually happened months after it should have, had we been making decisions on a business basis.

In the first years, we almost literally didn't deal with money at all. We kept no books or records and had no idea how much money we were handling in a year. When the checkbook got too confusing because of so many people recording deposits erroneously, we simply ceased to open the bank statements. A year later when we decided to "do something" about the situation, we just accepted the bank's totals as accurate, without demanding that we become more accurate. This casualness was possible because, with all-volunteer labor, our main bills were the printer and the post office. As long as they got paid somehow, we made out.

By the end of the second year, however we began to re-evaluate the volunteer work assumptions the magazine was founded on. The work load by then equalled at least a 20 hour a week commitment and all of us had other full-time jobs as well. Though the consciousness was emerging to pay for routine business work, it was another year before we actually did so; we simply didn't have enough money. It is one of the inherent contradictions of volunteer labor, that there is almost never enough surplus energy to generate money to end the volunteerism. For us this meant that there was enough energy to develop, write, edit and layout an issue, to mail copies to subscribers, to ship to and bill our bookstores, and to answer some of our mail; but there was never enough to begin a campaign to increase our circulation. Also keeping us short on money were political decisions to carry no advertising and to keep the cover price as low as possible.

We began paying token "salaries" to the women who had been doing volunteer work all along. These ranged from \$50 to \$15 a month, sometimes for 100 hours of work. We had some long and interesting discussions about who should be paid, how much they should be paid, and for what kind of work. We were worried that being paid by the magazine would change our relationship to it. We had always talked about paying only for the routine business work, not for putting together the issue or contributing to it. Our feeling was that the

more creative work had its own rewards and that women should choose to work on an issue from real interest, not because they needed money. This distinction between business and issue work also side-stepped the differences between those of us who work on nearly every issue (but get paid for doing business work) and those who work on only one issue a year and do no other work. We have talked at various times about whether these divisions between "routine" and "creative" work still make sense. Some of us would like to pay for all magazine work someday, feeling that work is work and shouldn't be seen as less so because it is unalienating. But as we have never been able to financially cover all the routine business work, it's not a major question yet.

We have also done some thinking and talking about the question of "need". Specifically, this has been a debate about whether to pay a lot of women a little bit, or a few women "enough". We have leaned towards the latter approach; partly because we can no longer find women to do the long term volunteerism of the former and partly because it is more efficient to have a few people master job skills and do them regularly. But how much money is enough still remains a big question. All of us now on salaries depend on Country Women as our principal source of income. Depending on our living situations (which range from communal on donated land to alone on land being bought), we have very different income needs. None of us feels like we have "enough", but the question is does the magazine have an obligation to supply "enough"? Some of us would rather provide a minimal base and then pay other women. One of us has said that she feels everyone should know that their basic monthly expenses will be covered. She has found that when she works an additional job to supplement her income, her work for the magazine suffers. These questions are still not resolved and will face us when and if we ever have more money.

Fairly soon into these talks, we realized that paying 50 dollars a month was ridiculous. So, in Oct. 1975 we raised the cover price to \$1.00 and increased the three main salaries (subscriptions, bookstore sales, and "office-manager"—a catch-all job) to \$75-\$125 a month. Then in Feb. 1976 we got a six month grant which enabled us to bring salaries much closer to the levels we wanted. Sherry, the office manager, began getting \$250 a month; Pamela and Vennie shared \$200 a month for bookstore distribution; and Terry, Leslie and Gisela shared \$225 a month for subscriptions. Other smaller jobs are paid between \$15 and \$25 a month. cont.

This worked out that each of us were getting between \$2.00 and \$3.50 an hour for our work, depending on the volume of mail, whether an issue had just come out, etc. And not counting untold hours of "creative" work at endless meetings.

The idea behind the CETA grant was that it would give us full-time energy to put into increasing our sales enough to continue those salary levels when it ended. We took this seriously and did three large mailings last year to bookstores, colleges and librarians all over the country. We also began using a distributor in New England who increased our sales there by about ten times, but also took a large percentage of the selling price. Things were tight all last year. Gone were the days of a comfortable \$1000 balance in the bank, but at least the money was going to support women. In mid-summer when the Food issue came out a month late, decreasing our revenues, the money crunch became very tight. And when the CETA job ended in Sept. it got even worse. It became, and still is, a constant question of whether salaries would get paid and how we would pay our printing bills. Our laissez-faire attitude towards money was over and it became clear we'd better think about business in a much more deep way than we had before if the magazine was to continue. This was reinforced by the energy Harriet and Sherry brought back from the Women in Print conference, where we became inspired to understand accounting, book-keeping, cost analyses, future projections and corporate structures. Whether from classist attitudes or from a general movement disdain for the realities of functioning in a capitalist society, these are skills we have too long ignored. Since we returned from the conference in Sept., all of us on the "editorial collective" (the ongoing staff) have been engaged in a re-examination of the magazine. Because of the financial crisis, we have concentrated all fall on looking at the business of the magazine: what we are doing in each job, what needs to change, how to make the changes. This has been tedious, exciting, rewarding, extremely time consuming and frustrating. (The largest frustration is that we have not had time for an equally in depth look at the contents of Country Women). We have also worked with an accountant to get an accurate book-keeping system and to understand where our money crisis comes from and how to change it. We are beginning now to re-examine the content and style of the magazine and to lay out future directions. This is a time of growth and change for us and we will try to share our ideas in a future issue. Meanwhile we welcome comments, suggestions and criticisms from all of you.

Finances- Where we are now:

From October 1, 1975 to October 31, 1976

Income: 19,280

Expenses: 20,290

net loss of: \$1,010. This means that we used up the \$1000 cash reserve we began the year with.

Projected cost per issue for 1977:

Current salaries	\$1687.00
Current taxes	304.00
Current contract labor	355.00
Current postage	500.00
Average misc. expenses + 15% inflation	270.00
Average supplies + 15% inflation	157.95
Printing 8500 copies	2300.00
Amount of income we need every 2 1/2 months	\$5574.72

According to these figures we need to increase our income by \$11,000 over last year in order to keep the magazine going and maintain the same level of salaries.

We have been printing 11,000 copies of the magazine. 2000 of these have been going to the distributor in Boston (these copies we have been selling at cost for complicated reasons and we have decided not to continue doing so). Of the remaining 9000 copies, we sell 6000 when the issue comes out (approximately 3,000 to subscribers and 3,000 to bookstores outside New England). We need to sell 7,900 copies when the issue comes out to meet our expenses; 1,900 more than we do now.

What we are doing to raise an additional \$10,000 this year:

1. Raising the cover price to \$1.25 and increasing the subscription rate from \$4 to \$5. This will bring in \$3,750 more during the year if sales rates remain the same.

2. Raise the subscription rate to institutions (libraries and universities) to \$12.00 a year and get more library subscriptions. This should increase revenues by \$1,000 and possibly more.

What you can do:

1. If your local bookstore runs out of current or back issues of Country Women, ask them to please reorder.

2. If you live in New England and have been buying Country Women at a store, please send us the name and address of the store, and encourage the store to continue selling Country Women.

3. SEND US THE NAME AND ADDRESS OF ANY BOOKSTORE IN YOUR AREA which might sell Country Women. If you have the energy, take a copy of the magazine into the store and ask them to carry it.

4. TAKE A COPY TO YOUR LOCAL LIBRARY AND ASK THEM TO SUBSCRIBE. If we got a subscription from the hometown library of every subscriber, that alone would solve the current crisis.

5. RENEW YOUR SUBSCRIPTION PROMPTLY.

6. GIVE SUBSCRIPTIONS TO YOUR FRIENDS.

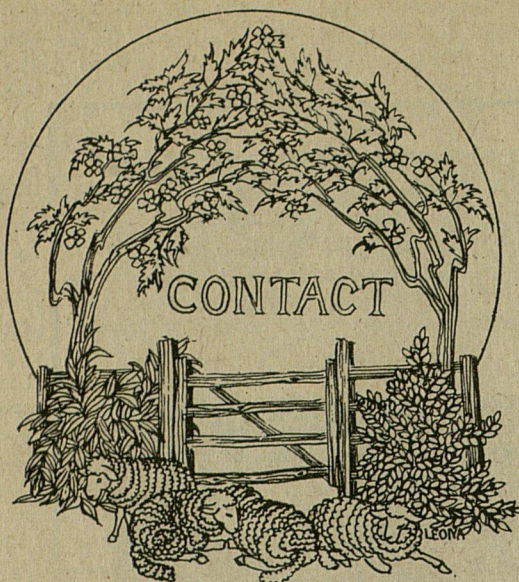
7. TELL OTHER PEOPLE ABOUT THE MAGAZINE.

8. ORDER BACK ISSUES NOW.

9. IF YOUR LOCAL BOOKSTORE RUNS OUT OF CURRENT OR BACK ISSUES of Country Women, ask them to please reorder.

10. LET US KNOW YOUR NEW ADDRESS BEFORE YOU MOVE. It costs us 40¢ everytime an issue is returned to us. We can't afford these losses. And please, when you write, send us both your old and your new addresses. ♀





Wanted: Lesbian Feminist or couple to buy into 13 acre ranch in Marin County, with a large comfortable house and other building sites. Should be interested in chickens, raising food, and in living with others. Write P.O. Box 833, Kentfield, Ca. 94904.

A crafts collective for gay men and women wants pottery apprentices (no experience needed) or professional potters. Call or write: Libow Pottery, Harrisville, NH 03450. 603-827-3406.

WHO Farm is a recently formed group of women involved in starting a women's rural skills center and self sufficient farm. We are located on 52 acres of fields and forest land near Estacada, Oregon. We need Project Coordinators, volunteers and resource people. For info contact: WHO Farm, Rt.1, Box 463, Estacada, Oregon.

I would like to make contact with feminist women living in rural Latin America - esp. Colombia. Write: Meredith Foyle, AA 118, Cartago, Valle Colombia.

Woolman Hill, an educational farm community, is looking for a carpenter/teacher/community member to join in March or April. This would involve working mornings with a carpentry crew of 2-3 teenagers, classes sometimes in the afternoons, and consensus decision-making. Subsistence pay. By June we also hope to hire a forester, a kitchen coordinator, an office person, etc. For more information or to arrange a visit, contact: Woolman Hill, Deerfield, Mass. 01342. 413-773-9065.

Cooperative Feminist Community in North Central Wisc. looking for women to visit and join us. We are vegetarian, into natural medicine, aiming at self-sufficiency through farming. We have little electricity and no running water. We live with gay men. Musicians and children welcome! Contact: Kate, Thelma, RR2 Box 369, Bruce, Wisc. 54819.

I'm looking for other lesbians to join in creating a women's farming community in California. Living in a loving, caring, healing relationship with each other and the earth, and growing in a spiritual direction as well as towards self-sufficiency. Write to Dot Lane, 1097 3rd Ave., New York, N.Y. 10021.

Want friend(s). Am into being aware of, dealing with, socialization and communication in general. Oriented towards real people, reggae, classical, soul music, gardening, art, animals (especially cats). Live on 30 acres 18 miles from Fayetteville. Pamela Casey, Rt. 2, Box 290B, West Fork, AR 72774.

The annual Heathcote Center/School of Living Alternative Energy Conference will be held March 26--April 2, 1977 at Heathcote Center, Freeland, Md. More info can be obtained by sending a stamped, self-addressed envelope to Heathcote Center, Rt. 1, Box 129, Freeland, Md., 21053.

Wicca Mountain - We are lesbian separatists on 17 acres of land in Northern California looking for other wimmin to join us. There is a winterized tipi, sharing space in a structure, and building sites available. The land is also available for weekend retreats, conferences & celebrations. We are in the midst of planning a special "country experience for young wimmin" during July, during which time we wish to share with younger wimmin country skills and the joy of just being on wimmin's land. For more information write: 3100 Ridgewood Rd., Willits, CA. 707-459-5776.

We received a large amount of critical feedback on the "Getting Fat and Losing It" article in the Food issue (#20). We are aware that there are other views of fat (see Politics issue #18) and didn't intend to present this as the Country Women perspective of fat. The Fat Underground, a women's fat liberation group, publishes a packet that offers a different analysis and includes excellent political and medical information. It can be ordered from Fat Underground, P.O. Box 597, Venice, Ca. 90291. \$2.00 Donation requested. ♀

future issues:

PERSONAL POWER: What is it? How do we manifest it in ourselves? How do we react to it in others? What is the relationship between creativity and personal power? How does your feeling of personal power affect your images of success and failure? What methods or paths do we use to gain access to our power? Does women's sense and use of power differ from men's? Does personal power imply also being powerful in groups or exercising control over others, being "powerful"? (Deadline is March 20.

ANGER AND VIOLENCE: in one's self, between women, in the women's movement, between women and men, towards children. If anger is seen as a positive emotion, can violence then be prevented? Is violence the result of repression? How to deal with and channel these feelings and emotions in growthful directions.

Whenever possible, manuscripts should be xerox copies. Please type, double spaced, if you can; and if not, write on one side of the page with good sized margins. Please put your name and address on the article itself. And send a stamped, self-addressed envelope. Thank you!

past issues:

Back issues available from Country Women, Box 51, Albion, Ca. 95410. All back issues are \$1.00.

- #10 Spirituality
- #11 Older Women
- #12 Children's Liberation
- #13 Cycles
- #14 Foremothers
- #15 Sexuality
- #16 Women Working
- #17 Feminism & Relationships
- #18 Politics
- #19 Mental and Physical Health
- #20 Food
- #21 Woman As Artist
- #22 Country - City

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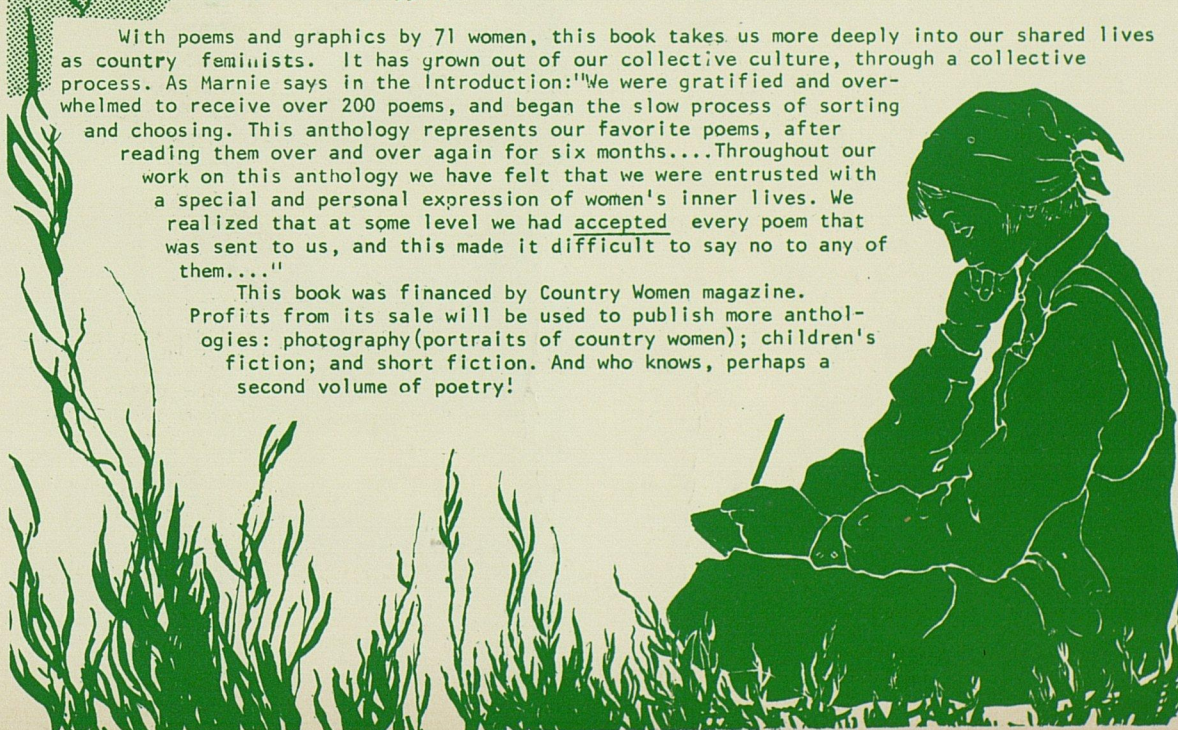
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The first Country Women anthology is now available. Edited by Christina, Marnie, and Jennifer from Harris, it marks a breakthrough in many ways: our first book, our first close working relationship with women from outside our community. We came to know each other through the process of creating this book.

With poems and graphics by 71 women, this book takes us more deeply into our shared lives as country feminists. It has grown out of our collective culture, through a collective process. As Marnie says in the Introduction: "We were gratified and overwhelmed to receive over 200 poems, and began the slow process of sorting and choosing. This anthology represents our favorite poems, after reading them over and over again for six months.... Throughout our work on this anthology we have felt that we were entrusted with a special and personal expression of women's inner lives. We realized that at some level we had accepted every poem that was sent to us, and this made it difficult to say no to any of them...."

This book was financed by Country Women magazine. Profits from its sale will be used to publish more anthologies: photography (portraits of country women); children's fiction; and short fiction. And who knows, perhaps a second volume of poetry!

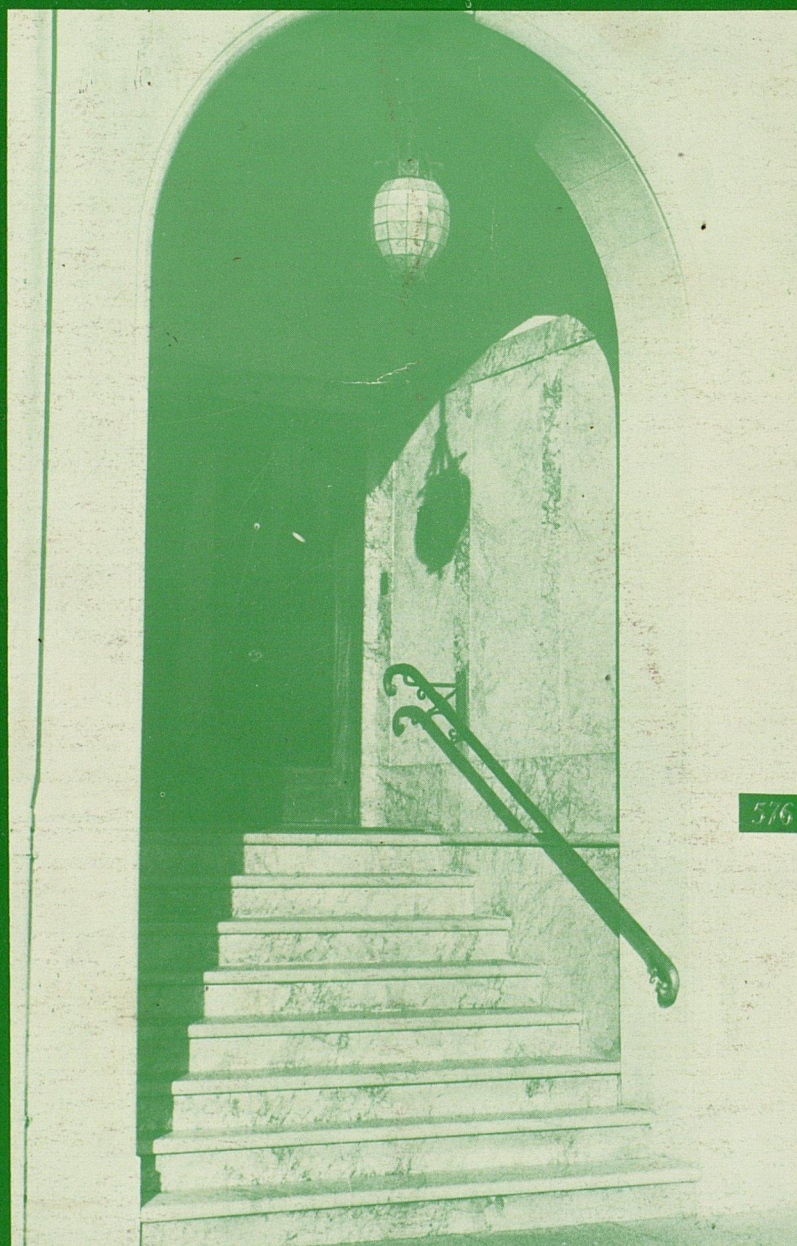


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