For the liberation of women in the prime of life ...

Independent Feminist Monthly Marjory Collins, editor Vol. 1, No. 14 July/August 1973

BREAKTHROUGH TO PERSONHOOD

By Victoria Williams

Fragment from a member of a consciousness-raising group

in answer to the topic "On Defining the Establishment."



As a female, my "establishment" was intensely personal. Men took care of it. Men were the <u>outside</u> and women, for me, were the <u>inside</u>. Men ran the "world," women ran the home <u>and the men</u>. I never had any values because I knew that I had to sell myself in the <u>market</u>. I didn't even know that the "market" meant getting a man so that I could survive. This game was coated with femininity, "womanliness," all the romantic crap, and so thickly coated that I never even thought about sexual equality in areas like education, morality, and so on.

I passed most of my life in a thick cloud of ignorance -- goaded and motivated solely by the system, begun by childhood conditioning and perpetuated by our culture. I was so busy being a "woman" that being a "person" (if thought about at all) was secondary.

So the "system" to me, as I look back now, was a prison. I believe that males were raised in the same prison -- a prison with very different rules, but a prison nonetheless.

I broke out of this prison for about the first time in the late 50s and 60s when I became politically active. Then, about six years ago, I broke out of prison again by beginning to discover myself and what it was to be a person in my own right. I started to work my way out of the family mythology. I began fearfully to pick a little at the thick layers of hypocrisy built up by

years of game playing between my husband and myself.



I realized that he was full of fear too, and that our "marriage" was much more important than we were and at all costs it must survive whether we did or not. But we're glad we are still together because we think it's better to fight to be real people together than for each to make this fight alone. I never could fight him before, because I was so scared of losing him and by losing him (or perhaps the great god "marriage") to become a nothing.

Now I'm not a nothing. I find men much more romantic than women and I am gathering little strengths here and there. For instance, when my husband retires from his job, I'm retiring from my job (housekeeping).

My mother was a man-hater. I think she feared and hated her father. Anyway, she instilled this hatred and contempt she had for men in me. She always said that "good" men were very rare. She ran them down with a subtle tongue as sharp as a sword and as deadly. Yet she never balanced this with praising her own sex. I think I got the message that men were superior -- certainly they were in the saddle--but that they were poor creatures who had to be controlled by women; never outwardly, but with cunning, ruthless,

(turn to page 12)

# Movement

#### FOR TRAVELING OWLS

If you want to meet and stay with sisters in other places and are willing to put up tra-veling sisters in your home, send your name, telephone number and a self-addressed stamped envelope to: Anne Mendel, 716 South Water St., Northfield, Minn. 55057. When she has re-ceived 50 or so names, she will ask you for \$1 (yearly to cover expenses) and send you the list. All hospitality arrangements to be made in advance by phone or letter; no unexpected arrivals.

#### SUPPORT NYO'S 20TH ST. CENTER!

The Women's Center (243 W. 20th St., NYC 10011) is for all women. A place and space to grow...to create our own institutions ... find our strengths and common-ality...learn from each other 'and break through the artificial barriers that keep us separated. With your help it can be all of these things.

#### LET'S GET IT TOGETHER

The Women's Center needs your time, energy and money. Call 255-9802 from 2 to 6 PM weekdays ing and other expenses to:

Women's Center, c/o Lois Chafee 915 Washington Ave., B'klyn 11225

#### PRIME TIME SPEAKERS ROSTER

Available on request from Prime Time Speakers Bureau's coordinator: Esther Labovitz, 945 West End Ave., N.Y.C. 10025; (212) UN4-7541. She is interested in hearing from women who want to be speakers and, of course, from people who want speakers for their programs. Although the bureau wants to become identified with areas of interest to older women, we all know how broad these interests are. Speakers need not feel limited in the scope of their subject matter.

#### NYC N.O.W. FORMING COMMITTEE

You are invited to join N.O.W.'s Committee on Older Women. Accent on research, counseling & ACTION. Call N.O.W. office 674-8950 for time and place of meetings.

#### CALLING ALL OWLS IN

U.S. AND CAMADA

Refugee from "Fun City" current-ly living in Canada, invites all OWLS in North America (or Europe for that matter) who plan a brief stay here to stay with her; exfor more information. Come Sat-urdays to help paint and clean up. Send whatever you can to help pay for fire escapes, staff-65 Sherbrooke St. East, Montreal, Quebec, Canada. (Allow at least two weeks for exchange of correspondence -- mail is slow; preferably airmail.)

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#### COMING ATTRACTION: A PRIME TIME READERS SERVICE

Women write in from all over the country asking for information about everything from health services to divorce laws, employment, educational opportunities and social security. We are happy when we are able to give them constructive answers. But too often in the past we have not had the information ourselves, nor the time or womanpower to research it. That's why we're delighted to announce that Gertrude Butler has undertaken to set up a PRIME TIME READERS SERVICE for the sole purpose of answering readers' inquiries, either directly or by referring them to other sources. She has started a resource file based on inquiries already made. It is your questions that will be the guidelines for developing the READERS SERVICE to its full potential, so do keep on asking them. If you do not get an immediate reply, it will mean that Gertrude is digging for the answer. It will take some time for her to round out the file, to check information sources—to a point where questions can be answered as promptly as we would like. Please include a stamped self-addressed envelope with your inquiry and send it to PRIME TIME, 232 East 6th St., N.Y.C. 10003. Contributions to help cover service expenses are welcome.—Ed. \*\*\*\*

#### ATTENTION OWLS EVERYWHERE!

It is probable that at least one older women's liberation group is formed each week somewhere in the country -- either independently or affiliated with N.O.W. Isn't it high time we knew about each other? Please let us know where you are and what you are doing. Let's start a communications network in the pages of PRIME TIME (232 E. 6th St., N.Y.C. 10003, 212-260-2874),

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WANTED! OWLS

BRONX, N.Y.

Sera Terrone, c/o D.L. Smith, 2500 University Ave. 10468) seeks owls.

SEATTLE, WASH.

Connie Calvert (609 2nd West 98119) has not yet found an o.w.l. group.

MEMPHIS, TENN.

Louise Monaghan (Box 12745, 38112) looking for o.w.l. group.

WASHINGTON, D.C.

Claire Hall (c/o Geo. Roth, Realtor, 2171 Monroe Ave.) looking for owls.

LOMBARD, ILL.

Anna Peterson (123 N. Highland Ave. 60148) wants to join an o.w.l. group.

#### OPEN OR IN NEW YORK CITY

Older Women's Liberation meets for OR Wednesday evenings at 7:30, Women's Center, 243 W. 20th, Manhattan. All women welcome.

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HIGHLIGHTS OF THE INTERNATIONAL FEMINIST CONFERENCE

By Esther Labovitz

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"It ran with the smoothness of a Swiss clock," were the parting words of the representative from Switzerland, she was describing the history-making International Planning Conference, sponsored by the National Organization for Women (NOW), held in Cambridge, Massachusetts, June 1 to 4 and attended by about 300. women from 27 foreign countries and the U.S. In her closing remarks, the Swiss woman expressed the overflowing appreciation of all the foreign delegates and their feelings of solidarity with their American sisters who had organized the meeting. In the course of the five days, the purpose of this unprecedented conference--to plan a larger international meeting in the near future--was achieved: There will be an International Feminist Congress in September 1974, in a country to be specified after the planning committee reviews the recommendations made at the plenary session. \*\*\*\*\*\*

Delegates came from all over the world. Women of all ages--from Africa, Sweden, Japan, Brazil. They came from Holland, Finland, Norway and India; from Egypt, New Zealand and all parts of Latin America. In all, 27 countries were represented. They spoke a common language, even when it was not English: the language of sisterhood, of women united in a common cause. The term Nation of Women arose frequently.

The feeling that women do not have to buy the male concept of nations and nationalities grew as the conference developed. Nor do they have to accept a man's war. The gathering broke into prolonged applause when the delegate from Israel addressed herself to her sisters from Egypt with the hope that at future feminists' gatherings they might sit down and talk about the problems that keep their respective countries apart. \*\*\*\*

The women were united in their growing concern with women's problems in education, religion, marriage and family child care and employment. They spoke on birth control and legal abortion (still outlawed in many countries; India and Japan for example). They agreed on access to free health information, contraception, on changing the stereotypical

Although some women were still not ready to have sex-Although some women were still not ready to have sexuality discussed freely in their own countries, they welcomed learning more about women from other women at the conference. An Indian delegate told us that, in her country, a woman over 40 foregoes all sexual relations and lives in companionship with her husband. As to whether he, too, relinquishes sex after 40, she would not commit herself.

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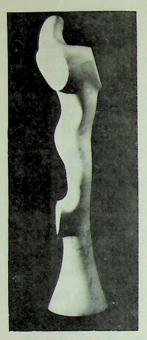
Out of the conference came the determination to establish communication between women on a worldwide basis-through a newsletter to go out to all conference participants, and by establishing a Women's International Network (WIN) which would be a data bank to provide future research on women as well as provide the coming congress with its media coverage.

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Climax piled upon climax. There was a mood of exultation among the women as each high point arrived....Chanting "Woman Power" in unison when singer Yoko One brought the Saturday night concert to a pitch of ecstasy. Women danced down the aisles to her moving song, "I am strong, I'm a woman, I'm invincible..." They rose to cheer the birthday of their Russian sister, Iilia Filipova.

Berit As of Norway read from her work, A Concept of Female Culture, spelling out the commonality of women. The audience listened enthralled. Later, many women were moved to tears while listening to readings from The New Portugese Letters, written by thee Portugese sisters, all three named Maria, who are facing imprisonment for having written this (turn to page 8) Prime Time--7-8/73--page 3

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#### A CHALLENGE TO THE AMERICAN DREAM

A Norwegian Sister Comments on Education and Politics

Berit As, who attended the International Feminist Planning Conference (page 3) as a delegate from Norway, is a political activist. She is vice mayor of the town of Oskit, near Oslo; an elected labor leader; and the mother of four children between ages 16 and 22. In her capacity as a social psychologist, Ms. As is making a three-year study of how Norwegian women can best utilize existing educational programs. She was therefore interested in, and angered by, two articles in the June PRIME TIME --"On the High Cost of Studying at Age 48" (page 6) and "What About Credit for Life Experience?" (page 8)--both of which point up the rigidity of our educational system that is designed for young, unatached students, not for older women returning to school. Berit Ks tells Esther Labovitz, in the following interview, that the same lack of understanding of women's life experience on the part of educators exists in Norway....

BERIT:...This kind of lack of understanding of life experience in the family makes me feel angry. For instance, in Norway you can't get credit in sociology in the field of being a housewife because the big professor says: "This isn't real life." These professor haven't been working day after day, week after week, year after year doing the very hard work of raising children, cleaning floors, administering a house...so they don't see it. It is the invisibility of the female culture that makes it absolutely impossible for these professors to see what this kind of life experience in the family gives to a

ESTHER: We can foresee that the majority of women who will be going back to school or who have been in school are not feminists. They may have had one area of their thinking developed that says, "I have to get out of this rut I'm in. I can't keep going around finding things to do to keep myself alert and aware of what's going on in life. So I'll go back to school and learn something," If she has problems there, she probably blames herself. She is not prepared to challenge the system; and probably not ready to challenge the home system either.

BERIT: This is what I fear most: that they will go into this educational system and support this kind of false understanding of the total spciety—believing that women can't make it on their own. That's why it's so important to keep the feminist understanding alive, to make it have an impact on these women so that they understand how society discriminates against them and that many women are experiencing the same thing.

How is society legitimizing this extended education for women? To a greater extent in this country than at home, I feel, the reason given is that they are needed in the labor force; that the only

way of legitimizing their further education is that they can pay back society by pouring their work energy into it. I think this is a very dangerous way of thinking because it adds to the kind of competitiveness that exists in a society where economic growth is the sole goal.

There should be the possibility for all women who have not gotten the education, the enlightenment they should have gotten earlier—to have it as a kind of right: a human right to be able to handle all the new information which the society comes up with. For instance, I would like to offer to older women in their 50s and 60s courses which make them feel they are staying alive—just to keep in social contact with other people, to avoid an early senility. People shouldn't die when they are still alive.

There are, of course, many goals that can be set up for continuing eudcation. You have the one that occurs to everybody —to get a better job and a higher salary. You have the motivation to get in social contact if you have lost, either by age or the family cycle you are in, your freinds, your husband, your children. To come together with new people, to keep alive and be able to handle new information—should be accepted as legitimate goals. To stimulate mothers of small children should also be a goal, so that they don't have such tremendous problems adjusting to work and education when they are through with child raising. And women should be educated to take on the roles of organizational leaders. Their education to function politically is very very important. I feel that this society, and ours in Norway too are putting too much emphasis on the need for the growth of the country's economy.

ESTHER: Recently three feminists, being interviewed on TV, agreed that the basis

norwegian sister...norwegian sister...norwegian sister...norwegian sister...norwegia for developing a woman's capacities was financial independence. Because our so-ciety does talk money. Since a housewife doesn't get paid for her work, how could it be worth anything? But that's a whole other subject.... These feminists say that without financial independence you cannot really be a grown-up person. You are something like the woman who wrote the book, "I Ran Away from Home and I'm Not Allowed to Cross the Street."

BERIT: I agree that as fast as possible every woman should be economically independent. But then you see what problems we are up against! Because of the lesser education of the total female population, we will be the workers with low salaries ....

I think it's very important to reverse the whole American Dream--about having so many things, eating so much, this kind of consumption ideology. Because it's obvious that you can have quite a rich life on a lo salary in this country if you're not haunted by those ideas about status keeping and consuming.

There must be many ways of approaching the problem of low pay for women. You could treat it politically, as we have been doing in Norway, by demanding that payment for all jobs should be more equal, because one hour of one person's life is worth about the same as one hour of another person's. This goes in the direction of socialism of course.... In Norway we just found out, while we were discussing entering the Common Market, that the gap between a professor's and postman's salary in Norway was only a third of the gap between the pay of a postman and a professor in France. On an international level, I'think the differences in salary in our country are the smallest.

And, you know, this is politics. We should not accept as a final solution that people should be paid very differently for the same number of hours of work. You could treat the consequences of equalizing pay in many different ways. You could adjust to some kind of a lower consumption level. But you could also insist that this is a political issue,



"The egg timer is pinging. The toaster is popping. The coffeepot is perking. Is this it, Alice? Is this the great American dream?" .

\*\*\*\*\*\* and that it is absolutely untenable that the differences in salary should be what they are in this country.

ESTHER: Then you think this is more of an American problem than a problem of other countries you are familiar with? Seeking high status, high salary and accumulation of material things, you think, is still very much an American dream?

BERIT: Yes, I think it has come to an extreme here. But you find it all over Burope, in all the capitalist countries. And perhaps you also find it now in the Eastern countries because they seem to be hung up on consumerism to a much greater degree than they were before.

It seems to me that the feminist stand should be: that one hour of labor has about the same worth for every person who is working. It's one hour of your life, you know. To come down to these basic principles is of course against the total political structure of the country. That is why I think that feminism is badly off if it works on the capitalistic principle.

ESTHER: In other words, feminists found society at a certain point of difficulty and have tended to continue to work along the same old lines rather than taking off in a different direction.

BERIT: Exactly. And we mustn't be mis-led again. It's a tragedy to what extent women have been misled--to believe, for instance, that we have to accept the same kind of rat race. This would absolutely not be to our advantage, nor to the advantage of the total population.

ESTHER: I saw you wearing a button yester-day, "People Before Property." Is that along the lines of what you're talking about?

BERIT: I think so. If you look at the poor in this country and in my country, you get shocked because you find they have nothing. It seems so completely unfair that some people should have so much and others actually don't have butter on their bread.

> ESTHER: An extreme Example here is the coal miner who puts his life in jeopardy and gets paid far less than the boss sitting comfortably in an office directing him into the part of your present political campaign in Norway?

BERIT: I wouldn't say it exactly that way because it is too extreme. As a politician I would say that a goal for the future would be to decrease the gap between salaries still more. How much each year one couldn't really say. But to come up with some kind of equal pay for hours of work put in would be the only sensible way of building a new society.
(turn to bottom of page 8)

Contributors' Fan Mail

Dear Elizabeth Most,

At last! After centuries of waiting!

Beautiful! Just beautiful!

Your sharp article, "Double Standard: Permissiveness," in the April-June issue of PRIME TIME, was simply superb in all ways. Your view of reality is the view of reality that has needed expression;

As far as I know, you are the only one who has challenged this vulgar non-sense about "permissiveness." And it has been around for all too long a time aching to be challenged.

Glad that PRIME TIME does believe in the power of cartoons, and the cartoons are excellent!

Right on!

Alex Lang New York City

Dear Bette Brabec,

Thank you so much for your rebuttal (letter, April/May) to Florence Rush's article in PRIME TIME (March). I too feel that we have practically ceased being human or at least civilized as women when we assume the relationship she suggests of women toward their parents, You state it so much better than I ever could. I passed it on to my daughter with whom I have a splendid relationship because she wonders if she is wrong and should forget her mother-her responsibility is to herself. Again thanks...in sisterhood.

Louise Mattlage Southport, Conn.

#### Out of the Secretarial Trap !

To the editor:

I'm 50, a recent graduate of Brooklyn College (1971) with honors. I am now what is known as a "professional" in State Civil Service. It's not the most satisfying job in the world, but much much better than my old "office wife" job as secretary to a very successful lawyer who had to have his English and spelling edited.

I sterted my own liberation movement when I quit a reasonably high paying job in 1968. For the next three years I worked two days a week as a legal secretary while I was going to college full time and helping my three children who were attending out-of-state colleges. I may never be able to replace my nest egg that vanished completely during those three years, but I am a much happier member of the work force now....

My daughter introduced me to PRIME TIME and I really enjoy it. I would like to work with other women my age in getting a better deal for women. \*

Tive been divorced for 18 years and raised my children on a good deal less money than any man would have received. I worked very very hard--harder than any man in our office--but my children never had their fair share. And now I get furious, but really deep down furious, because men professionals can't get along without secretaries but the secretaries often don't get even one twentieth of the professional man's income.

Doreck Bloomfield Brooklyn, N.Y.

Fed Up With Professionals

To the editor:

I did not like the March issue of PRIME TIME. I am getting fed up to the teeth with professional people who do research on the common woman's problems and then come up with solutions. I firmly believe that it is time the common woman began to speak before the vast majority of common women about their common problems. Even the women listed in your Speakers Bureau are all professionals. Why? Don't you think a woman who has worked and survived in this jungle and has no college education could speak before her own kind and certainly relate more?

Even in the Grey Panthers or Nader's groups, there are always the professionals. They are to work on the probelms of the non-professional.

At one time N.O.W (National Organization for Women) wouldn't consider having me as a member. Now I am to believe that they understand me and my problems. When I asked one of their members how they were going to prove that there is age discrimination against women by men, she replied, "Oh, that's easy to prove." Is it? I think it is almost impossible to prove. How would she know? She is a professional busy with studies and figures. Has she experienced any of these things? No! I have tried many traps in offices to expose discrimination and I haven't come up with good solutions. Here she is, never having worked in an office and she has all the answers.

My evenings (until 3 AM) are taken up by callers who live in little furnished holes in the wall, have to work to live letters

and call me before they try suicide. I've lived their lives, I know it from every angle. Why should I listen to someone who has a degree but has never suffered this sort of desperation?

I have been fighting the cause of the common working woman for some six or seven years but I find that our voices are really not heard. Why? The group of women going through separations and di-vorces with no adequate legal representation and domestic courts with men judges. Why don't we hear from these women? It is a terrible hell to live through and I get most of my calls on this subject.

Why don't you have one of us write the article for your front page? Just because we are not well-known or professional doesn't make us that unknowing.

> Vera Krug Silver Spring, Md.

ALL WOMEN WHO FEEL THEY HAVE SOMETHING TO SAY ARE INVITED TO SUBMIT CONTRIBU-TIONS TO PRIME TIME AND/OR TO BE ON THE SPEAKERS ROSTER, WE HOPE YOU'LL BE ONE OF THEM! DEGREES WERE INCLUDED ON THE ROSTER ONLY BECAUSE THEY SOMETIMES IMPRESS PEOPLE WHO NEED SPEAKERS AND CAN PAY FOR THEM. ONE OF THE GOALS OF THE SPEAKERS BUREAU IS TO PROVIDE INCOME FOR WOMEN -- ED.

#### A Venerable Old Age

Dear Prime Time Readers,

If you believe the liberation movement is only for young women, let me tell you about the Feminist Party's New England Convention in May. Dozens of delegates were "older" women, and many had traveled to Boston from California, Maine, New York, New Jersey and Connecticut.

Some of us decided to make a pilgrimage to honor one of our heroines, the 94-year-old Alna Lutz who lives on nearby Beacon Hill. Most of you have seen portions of her book, Susan B. Anthony: Rebel, Crusader, Humanitarian (Boston: Beacon Press, 1959), quoted in modern feminist anthologies. Ms. Lutz expressed surprise at the ages of her guests, but to me it was delightful and inspiring that the delegation was led by Ramona Barth, ordained minister, Feminist Party Chaplain, founder of several N.O.W. chapters and a young 61.

Others in the group were Florynce Kennedy, lawyer, author, founder of the Feminist Party and at age 57 one of the most popular lecturers on college campuses; Irene Davall, National Coordinator for the Party, syndicated columnist and lecturer who at age 57 has taken on new duties as hostess for a weekly cable TV show, "Femi-nist News." Other members of the group were Janet Baird, age 64, Consumer Advisor to the Party, an author and former speech writer for Margaret Sanger, and Marjorie Stenberg, F.P. Convenor in Providence, R.I., who is only 40 and is now working toward another graduate degree, this one

in nursing. The baby of our delegation was Ellen Frankfurt, columnist, lecturer and author of <u>Vaginal Politics</u>.

Ms. Lutz has not altered her 50-year conviction that the American Constitution must be amended to give women absolute equality. In the 1920s and '30s when women began to work for an equal rights amendment, some feared its passage would cause women to lose the protective legislation they had already gained. Ms. Lutz's reply to them was concise and clear: "Such legislation has been a real protection to men by slowing down the competition of women for their jobs."

Right on, Alna, and we hope before you are 95 that we can report your dream of equality for American women has become reality and the American Constitution will at last include those important 24 words: "Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex."

Yours in O.W.L. sisterhood,

Irene Davall

THOSE INTERESTED IN MORE INFORMATION ON THE FEMINIST PARTY CAN WRITE MS. DAVALL AT: 311 W. 24TH ST.. N.Y.C. 10011.



"My God, I mean is that really all you can say about me-I've stood the test of time?"

#### Some Encouraging Words

To the editor:

My first copy of PRIME TIME was exciting and encouraging to another frustrated woman.

The concept and purpose really does fill a need, especially for we isolated ones scattered throughout the country.

You wouldn't believe the middle-ages attitudes concerning women in this rural Baptist belt. The programming for dependency is very much alive and thriving.

Wanted to let you know there 1s one small voice for the equality of women being heard, even in the slow-to-change heckwoods.

Anne Jones Albany, Ky.

To the editor:

I work in the women's newsletter department of the Women's History Library. one of the newsletters I most enjoy read-ing is PRIME TIME. It is a great news-letter for both older and younger women (I'm 18). One of the messages of the Women's Liberation Movement for younger women is that there are alternatives to being wives and mothers. Older Women's Liberation has an equally important message: that there are viable alternatives for women whose children have grown and whose roles as mothers are no longer active ones. It is a great strength of the women's move-ment that mothers and daughters are coming together with a new understanding of each other and a shared commitment to the feminist revolution.

Leonie Guver Bekerkeley, Ca.

To the editor:

You're doing a terrific job with PRIME TIME. It's stimulating, supportive and argument-producing. I sit around reading it and yelling "yes" and "no" and "right on."

The University of Washington's Department of Continuing Education is running a downtown noonday seminar in Women's Studies that is attended by a group that ranges from 30 to 50...from high school girls with their teacher through middle age up to a beautiful spare old woman who looks like a Great Truth all by herself. The young women who have lectured so far are so competent, and so cool, and keep their facts and opinions separated so well, there must be more to the future than presently meets the eye.

Best of luck.

Connie Calvert Seattle. Wash.

To the editor:

I called myself Task Force OWL before N.O.W. (of which I was co-founder in Maine and now vice president of Greater Portland N.O.W.) made me legal. PRIME TIME had made me feel I was really in the movement -- not working for the good of my grandchildren.

Three years ago I had a traumatic divorce that sent me stunned into a whole new world I had been protected from for 38 years by an over-demanding marriage. My first problem was learning to live alone. I'm still working at it; mechanics are bothersome but part of the adventure. Growing old creatively I like working at better.

PRIME TIME made me feel I was not alone in my venture. The number of women who write in with similar problems amazes me -- a fact not made public by our patriarchal society. Our experiences can now be talked about and compared.

I hope we can help more fine older women, who secretly feel discouraged in rating their personal achievements as lifetime housewives, and let them know there is a whole new marking system in which they may rate an A.

Eleanor Robbins Cane Elizabeth, Me.

#### To Free Women from Injustice...

Dear Women.

You may not have heard of situations such as mine in your struggles to free women from injustice. I hope this letter will help women who are faced with a similar problem (God forbid).

My husband, to whom I was married for 13 years, deserted me, but not before burdening me with the support and bringing up of three children.

I cannot describe the suffering I endured to accomplish this -- one can figure it out for oneself.

My husband established residence in Reno, Nevada, and was somehow able to get a divorce. I could not contest the divorce due to extreme poverty and the care of the children. He made no provisions for me in the divorce and he reneged on payments for the children.

I did domestic work for years (washing walls, ceilings, etc.) for \$1 an hour and the sad part of this type of work is that it was not covered by Social Security. I am now in poor health and age 59 and I am told that I cannot collect old-age benefits because I should have been married 20 years to be eligible. I was narried 19 years. He did not get his divorce un-til six years after he deserted his family.

Now he can collect and I must live on whatever charity I can find. Is this fair? Not only did I raise his children .... Must I become a "paper bag" woman of the streets?

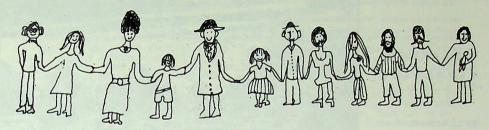
Why doesn't Social Security give benefits to a marriage according to how many children are involved? Women always pay for bad marriages. Morally corrupt men walk away with honors. Hope my letter helps other women if not myself.

Madeleine Joseph Jersey City, N.J. 

A Challenge to the American Dream (cont.)

ESTHER: Beautiful thought!

BERIT: Yes. The beautiful thought very seldom comes true. But the thing is that you can have it as a kind of direction for your activities



PROMISING EXPERIMENT: A NEW KIND OF EXTENDED FAMILY

By Bette Dewing Brabec

There is a large bulletin board in the lobby of the YWCA which I check out every week to see what's happening in churches around New York. Recently, one notice was so appealing that I found myself in the Unitarian Church in Brooklyn Heights on the following Sunday morning instead of my own church in Manhattan.

The title of the bulletin that lured

me there was The Church as Family, and it read as follows:
"Our church is many things, but at the heart of its life is the sense of belonging to a community of men, women and children who would care for one another and share in common interests and concerns. The idea of 'extended families' in the church has been explored fully these past months, with a 'pilot family,' to see how such a plan might work in our church community. Certain of their experiences will be shared with the congregation, and the ministers will speak more generally on the idea.

"It is hoped that anyone and everyone interested will decide to join one of

these families ... whether you've been with the church 50 years or 50 minutes. Each 'family' will be a group of 12 to 14 adults plus children, representative insofar as possible of various age groups and marital status in the church. Assign-

ments will be made completely at random of those who who wish to join.
"Members of these 'families' will be asked to involve themselves in their joint activities for a period of at least three months, which will mean, perhaps, getting together every week or two in whatever ways they as a family decide. Participants of the 'pilot fami-ly' will act as guides to get things started and to help where needed."

That Sunday in Brooklyn , half a dozen members of the 'pilot family' spoke warmly of the ongoing experience. Couples with children spoke of the benefits of extending their nuclear families with "local" aunts, uncles, cousins and even a grandmother. People without children or families enjoyed suddenly having nieces, nephews, brothers, sisters and even a mother.

The "new grandmother" in her 80s was the most enthusiastic of all. Her world had become increasingly confined

and solitary before the "new family." Her own children and grandchildren live in distant places and were not much practical help in her life. Now she had a family of 15, who visited, telephoned and escorted her to and from "family" gatherings.

Early difficulties of getting to know one another were described. A few people dropped out and some were always more committed to the family than others. But, on the whole, a real bonding was growing, through sharing in potluck and cooperative suppers, birthday celebrations, all kinds of outings, and, on holi-days, they always made sure that every member of the family had plans. They helped each other, working together in apartment painting, clean-up jobs, child care, etc. They helped each other in many ways. As they came to know each other better, they were able to share deeper concerns and problems. Non-threatening sensitivity exercises were helpful in removing barriers that prevent real communication.

The extended family adds a healthy dimension to pre-existing families with the potential to ease or even arbitrate existing tensions. It was in no way designed to "replace" a biological family but rather to provide enlarmement and enrichment. I was reminded of my Minnesota childhood where this kind of network sharing/caring was a way of life. I am sure a lot of you have similar memories and perhaps you too will be inter-ested doing something like this out of your own church or community.

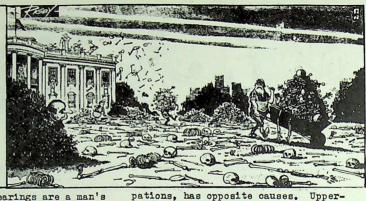
More to come from this church bulle-tin:--I shouted, "Hallelujah and Amen, Sister." when I read the following in-

vitation:
"In the spirit of a certain sense of liberation and a desire to share the joy of my one-half century of survival on the planet Earth, I invite you to an open house (next) Sunday from 2 to 5 PM. signed Mary Leake.

This was really GOOD NEWS in a time when even my own clergyman was heard to murmur absent-mindedly or flippantly about someone's birthday (mine), "Oh well, never see 30 again," It seems we all need liberating from our ageism.

DOUBLE STANDARD: WATERGATE

By Elizabeth Most



The Watergate Hearings are a man's Two women provided a sideshow in preview. Dita Beard, scurrying away to Martha Mitchell, the swooning type, and Martha Mitchell, the scatterbrained chatterbox. Both dismissed from the man's show as a terrible nuisance and spoiling the show.

At this writing, the Watergate crimes are just seeping through. More devastating than the spying, forging and stealing of papers, is this man's world of lies, self-serving, grabbing and violence that made the Vietnam War and Cambodian invasion possible and continuing: that kept us in ignorance, lulled us into callousness, and distracted us with trivia. Our Administration's arrogant might has plummeted to the bottom, and it will take others to resurrect our country's old image of goodwill and generosity.

I cannot hope to cover Watergate with its endless ramifications, and shall keep only to the issue of the differences between these arch-criminals and the ordinary kind. We women need to be better versed in the double standard of crime. We need to know that the misdeeds of those in power

damage all of us, and indeed generate the burglaries and muggings on which our fears are concentrated.

First, there is the double standard of cause and motive. Oriminologists connect crime with poverty, ghetto life, poor housing, poor education and, above all, unemploy-ment. Deprived people are also bombarded by advertising to part-cipate like the rest of us in society's good-ies. These conflicting stimuli may add up to resentment, bitterness, despair, defiance and to vengeance.

White-collar

class gentlemen and their hirelings are used to the soft life, to easy money and conspicuous consumption. They expect to live off the backs of others and keep close to undisputed power. They know the rewards of upward loyalty, of shielding the privileges of those who can assure their own, of exchanging favors for the endless schemes to draw the great lava of American money into the hands of the "right" people. Their motives are unbridled greed and vanity, envying those above and relishing the malaise of those below. Their one enemy is us, the people. cover-up means protection from us. Not only mustn't we know, we mustn't want to know their doings. Thus, in the same vein, we are regaled with newspaper columns on Princess Anne's engagement, but are bored with the item about farm subsidies that we Americans pay to the British royal family...our Revolutionary heroes quiver in their graves.

Second, there is the double standard of approach and attitude. The approach to the common criminal is the third degree. This may mean repeated beatings, torture, terrorizing, severe punishment. When benign, the third degree means being tricked, entrapped, struck, undermined by show of contempt and hatred. The common criminal is guilty until proven innocent. He may be beset with emotional problems, crises at home, with dicomfort, hunger or thirst, but must be made to feel defenseless as well. Police may allow a hurried phone call or mumble his "rights" in gibberish to get on to the real business of forcing him to sign to crime whether true or not.

How different is the attitude toward the gentleman-criminal. No manhandling, no roughness, no threats, not even an expression of outrage. Some Senators show only polite disbelief of the Watergate allbis. "You really can't recall?" "Didn't you know it was illegal?" Friendly advocacy. Agnew and his ilk deplored the "tragedies" of the transgressors. Is embarassment a tragedy? They are not ostracized. They are free to come and go. Their life-style is un-changed. Some still ride around in our limousines. They see families and friends. They don't seem to be working much, have lots of time. They are much better off than most of us ordinary mortals.

crime, committed by the powerful in the course of their occu-



Prime Time--7-8/73--page 10

Third is the double standard of risks. Ordinary criminals go out armed in open warfare. They risk life and limb. Their freedom is generally short-lived. They have little cooperation from anyone. Their families and friends--without contacts, pull or "savvy"--are also ashamed of them, and encouraged by society to abandon and disown them. They are usually jailed before convicted, and without means to appeals. They cannot count on buddies as their rights are denied, unless they "rat" on others. Their loved ones find visiting them in prison costly, difficult and degrading.

Unlike the Watergate gentlemen, common criminals have no lush bundles of \$100 bills to hand out to accomplices. They cannot pay high rents for lookout windows or have a jet stand by for a quick getaway. They do not have infiltrators to map out the ways of their victims and get duplicates of their keys. They are not given CIA disguises of wigs and voice modifiers. They do not have the whole apparatus of the Justice Department, the White House, FBI and CIA to condone, connive and cover their traces. They cannot hide out in Costa Rica with the President's nephew at their side, and baffle U.S. prosecution as to how to nab them.

Compared to common crime, Watergate was durn easy. And safe. Our great intelligence and police apparatus cannot uncover crime they participate in. It was Frank Wills (like in the old story "for want of a nail...a kingdom was lost"), the \$80-a-week black guard, alert and curious about a taped door, who started the chain of events that toppled the kingdom of protection and influence.

Common criminals are not met at court with bags of money and big lawyers to get them off the hook. New York prisoners in a class action suit and applying themselves to the mysteries of the law, were able to demonstrate that the Legal Aid Society's defense roster was a farce, while the briefs written in their own defense were unlawfully ignored by the judiciary. For every case which a few lawyers and ordinary citizens take an interest in, there are thousands of worthy ones that no one ever heard of. Even if they have a defense, no one, least of all the judge, cares to hear it. No newsman wants an interview and no Senate Committee spends a dime on them. In contrast to the attention they get, the amount of public court time and facilities given over to rich contenders is a travesty of the use of taxpayers' money.

The Watergate gang have had almost a year to prepare, to consult, to rehearse, to adjust their faces. They are cushioned with surplus funds, have opportunity to work out deals, retain contacts at many levels, pave the way for the future when this blows over and things quiet down. With all their advantages, their defense is weak and contradictory. Ordinary citizens couldn't get away with pleading being unaware of wrongdoing, protesting a patrictism higher than law'n order, and invoking the right to infringe on the rights of others for "national security." McCord, with 19 years in the CIA and a Colonel in the Army, was afraid of unarmed

antiwar protestors. For his patriotism, he did two nights' actual work as "wire" man at fantastic pay, and was so confident that his services were on the up-and-up that he accepted a good part of it in cash. It also seemed normal to him to get \$70,-000 for equipment to spy on three men. Equipment, by the way, that had to be invisible, something like the emperor's clothes.

Barker, another defendant, seemed upset about Americans wanting to overthrow the Administration. He not only did not repent his directing the Bay of Piga invasion, but he claimed to be rifling the Democratic Headquarters so that in turn he would be helped by U.S. officials again to attack Cuba. Apparently he believes that patrictic Cubans have the right to overthrow the government they do not like by violent means, and demand that we Americans pay for it.

A fifth double standard is sanctions. White-collar crime is handled mainly by administrative agencies rather than criminal courts. These government agencies



"Oh, no, Mr. Hazelton! Not that Jack Anderson!"

bend over backwards to remain ineffective. When the crime turns out to be publicly scandalous enough, they exact a brief suspension, an insignificant fine. If Vesco is finally captured from Costa Rica, there will be no restitution of the quarter of a billion dollars he stole from shareholders and the American people. Gentlemen oriminals get off easy as they can rely on the self-interest and cowardice of those around them not to rock the boat. Their friendships are extensive and everyone they know is a "dedicated public servant," Like General Motors, they are sure that what is good for America.

Unlike young Frank Wills, they simply take orders, and are only part of the chain of command. With "Gestapo mentality" all are ready to do a job with blinders on. Without compunction OIA psychiatrists (turn the page)

Breakthrough to Personhood (continued)

hidden measures, the way she controlled my father, who was a classic male chauvinist, a cruel and unfeeling husband and father.

Here was a woman who hated her husband whom I hated also and with good reason. The prison gates snapped shut. I put on the femele smirk and began my life with a crippling conditioning all mostly unknown to myself. I had flashes of insight, but these moments made life even more difficult, so I tried to conform even more to hide the fact that I knew how false I was to myself. I became silly. I wasn't unintelligent, but it's strange that it took so many years to even try to become a person. I was successful in some respects. I learned to be tough and self-reliant economically, but was an emotional idict as a female growing up and trying to live in this "system."

It is my fervent hope that we women won't try to take on the whole task of female liberation. I feel that we can't break out of prison by ignoring, belittling, or killing the jail-keepers. The jail-keepers, even in their boss positions, are in prison too.



compiled a psychiatric profile of Ellsberg from medical files stolen from a colleague.

A last double standard is pardon. Executive clemency, now brought to our consciousness by Watergate, comes about routinely every pre-Christmas time. Whom does the Fresident pardon? Appeals from all over the world did not move our Fresidents for Sacco and Vanzetti, for Mooney and Billings, for Eugene Debs, for the Rosenbergs. The question is: What political or financial obligations are involved when the Fresident opens his heart to certain criminals?

As older women, we must now ask: Would women in high places be more honest and act differently? Unfortunately, we have no reason to depend on it. Since uncurbed power corrupts, the only way to deal with power is to control it democratically. We need supervision from below (another topic for Double Standard). As women we need to begin to rely on ourselves for a moral climate in and out of government. We should get hour by hour job descriptions of high level positions, and learn what these men do between golf, cocktails, dinners barbecues and parties. We should learn to examine sources of individual and corporate

wealth, and develop the concept of tainted money. Women should have something to say about monies tainted with corruption and privilege, with exploitation and the blood and sweat of millions of downtrodden human beings.

#### notes:

1. President Nixon Stands on presidential privilege expecting the double standard to put him above the law and claim softer treatment than we give ordinary citizens. Nixon in the Watergate scandal, however was nothing but a candidate for the presidency and, as such, he was no more privileged than McGovern or Spock. Let's get some women's logic into the discussion and confront men who split hairs over exceptions.

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2. Women have much to do in uncovering how much we continue to pay for non-work. New York Times reported (6/6/73) that judges in the criminal court spend less than three and a half hours a day on the bench. This is one of the reasons for the great many persons in jail before trial.

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3. If women want to volunteer, why not do so for prisoners? Hospitals and the like have standards of performance, and if volunteers were really unavailable they would hire people for real. But this is not true for prisoners who are abandoned by all of us. Women should learn their stories and bring them to the press, to the people. Bring them in touch with the outside world, and have community people come to them to lecture; help families keep in touch, etc.

INTERNATIONAL CONFERENCE ... (continued)

beautiful feminist book. The Letters, which are banned by the Spanish government, concern passion, madness, economics and politics, motherhood, adultery, fragility of men, the cloister (religious and secular) in which women live. Selections were read by Faith Gillespie and Gilda Grillo, who both live in Paris and are currently translating the Letters. When they telephoned the three Marias to tell them they were going to spread the work throughout the world, the authors were overcome with joy and cried: "Do you mean we are not alone?" and "Are we really good?"

FINAL NOTE: If we ever imagined that ageism is less cruel for a woman in the limelight, Yoko Ono's moving chant-"Looking over from my hotel window, age 59...wondering if one should jump off or go to sleep...feeling pretty suicidal.."
--dispelled any such thought; it gave us a new dimension of Yoko, and a stronger determination to see that the older woman was listened to--at the conference and outside it.





### BUSINESSWOMEN'S COOPERATIVE

Funds for free business managehent training available. Contact: Dlara Hardin, The Bra Shop, 139 Hill St., Ann Arbor, Mich. 48104. (313)665-7162.

4-inch gold

metal combina-

tion whistle, flashlight and

SURVIVAL WHELE

keychain. \$2.50. free catalog:

Women Enterprises Inc., 242 E. 50 St. New York, N.Y. 10003.

CLASSIFIED

#### TN ANN ARROR

The Danforth Foundation program The Daniorth Foundation program
is designed to assist older women
not "qualifying" for conventional
programs because of delay or post-The Businesswomen's Crafts & Business Guild plans to pool hembers' resources by renting one space for all, sharing costs of overhead, promotion & publi-lity. Twenty-five businesses al-teady committed; 40 standing by; 150 needed to start operation.

ponement of graduate work. For eligability requirements and ap-plication write: Director Graduate Fellowship for Women, Danforth Foundation, 222 S. Central Ave., St. Louis, Mo. 63105.

CRADITATE FELLOWSHIP

CAREER COUNSELING FOR WOMEN A new, different low-cost service by feminist professionals for women who want to work but don't know what they want to do. Liter-ature, interview, without obli-gation. 755 New York Ave., Hunt-ington, L.I., N.Y. (516) 421-1948.

SUBSISTENCE JOBS The May-June issue of WORK FORCE,

published by Vocations for Social Change, Inc. (Box 13, Canyon, Cal. 94516; 415-376-7743) lists a large number of jobs in the "alternate culture all of which provide at least room and board or a small salary. Examples: woman director for a residential home for women with small children; reading teacher; community organizer; driver; woman coordinator for a health Starting Their Own Business; New Life Styles for Women; How to Market Your Skills. Feel free clinic.

# To arrange for a weekend with other owls at World Fellowship, Kerhonkson, N.Y. (\$12.50 a day) call Shirley Schwartz, 212-688-

B144.

WEEKENDS FOR OWLS

PENNSYLVANIA COMMUNE If you would like to spend some time living communally in the aills of Milford, Pa., call Judith Field, (212) At9-9331. Space limited to 6-8 women.

OVER-40 WORKSHOPS

PLEASE RENEW YOUR SUBSCRIPTION

PROMPTLY:

Studio Ten, San Francisco, is now forming workshops for women over 40. These workshops will explore such common concerns as: freeing oneself from the stereotyped roles of stagnation and loss usually associated with middle age. Looking at the past in order to let it go. Discovering and using talents optimally.
Learning "who have I really been,
who am I becoming?" If inter-

ested, call or write Olympia D.

Tresmontan, Ph.D, Studio Ten, 450 Grant Ave., San Francisco, 0al. 94108. (415)362-7872.

EARN MONEY IN ELECTRONICS NOW!

# riendly feminists invite you to stay in a cheery Victorian

GOING TO LONDON?

couse. Single rooms from \$30 a yeek, doubles from \$40. B. Murray, O Oakfield Rd., London N4, G.B. LATIN TRAVEL-CONFERENCE

# Cour Colombia, Chile, Peru, Ecua-lor--Nov3-24. Meetings with

momen in each country. Sightseeing jearn and enjoy with Phyllis sanders (29 old Mill Rd., Ohappa-ua, N.T. 10514, 914-238-9031) has lived 22 years in South merica. Package price \$950.

# QUICK (BUT CAREFUL) MOVERS

Let Muriel Burke, electronic technician-owner of TV repair shop for 15 years, tutor you in an easy correspondence course. Earn money now from casette tapes at \$10 a month. Burke's TV, 977 Jericho Turnpike, Wood-bury, N.Y. 11797; (516)My2-2854. WHAT CAN YOU TEACH?

"WE" (Women Employable) are lay-ing the groundwork for an exciting new project --A NONPROFIT GRASSROOTS SCHOOL FOR WOMEN'S STUDIES

WHAT DO YOU WANT TO LEARN?

-- in which women can design their own educational program: in which qualified women will teach what they know. Initially it will be a pilot project which we hope will grow into a widespread movement of women learn-

ing from women, according to their needs and interests. Students -- all women are eligible.

Teachers will be carefully screened; our standards are high.

Courses will be started as women request them and fitted, as far as possible, into the time sche-

dules of students. Subjects -- so far we have had requests for: Women's Rights Under the Law; Women in Literature; Women & Employment; Women

to submit your own requests. Duration of courses: four weekly sessions or more, depending on the subject. Fees set according to size of group and subject. All classes

must be financially self-sustaining. Registration is now open for summer and fall classes.

Administrative personnel are needed, and women experienced in education, publicity, etc. For further information write: Ethel Cory, 37 Washington Squ. West, N.Y.C. 10011. Please enclose a stamped self-addressed envelope. Phones: NYC -- (212)

473-4190 or 260-2874; Conn.-- (203) 226-3639.

\*\*\*\*\*\*\*

The next "WE" job rap will be September 9 at IPM. Call Ethel

LIVE & WORK IN A SMALL NEW

Cory for place.

ENGLAND TOWN 175 MILES FROM NYC?

Join co-op to pursue your craft, open a store, or do wholesale selling. Any other ideas? Box 75, Chester, Mass. OlOll.

Jousehold. Commercial. Iocal. Cong Distance. No job too small. tealistic estimates. Reasonable rates. (212) 260-3141.

#### ATTENTION READERS!

You will note that this issue \* of PRIME TIME is dated July/August. \* Because it is vacation time, we are skipping a month and you will \* receive your next issue in early \* September. You will, however, re-\* ceive the full number (12 Or 6) of \* issues covered by your subscrip-\* tion. -- Ed.



(Following is the first of a series of bulletins from WOMEN'S LOBBY, INC .-- a lobby of women in Washington, D.C. "who believe in feminist principles and work to put those principles into law. Their major goals are pension reform, health care, minimum wage for domestics, women's education act, welfare reform, credit legislation and child care.)

\*\*\*\*\*

Prime Time is an independent feminist monthly for the liberation of women in the prime of life. We believe that every period of a woman's life should be a prime time--a period of growth and fulfillment --whether she is in her 30s, 40s, 60s or 90s. We are staunchly opposed to sexism, ageism and racism.

Our aim is to be a national, and eventually an international, forum for older women. We already have subscribers in 50 states and 8 foreign countries.

We invite you to make PRIME TIME your forum by contributing articles, editorials, poems, illustrations, cartoons, news. Contributions used in PRIME TIME will be paid for in blocks of subscriptions which the contributor may sell.

PRIME TIME is on file at the Women's History Research Center, 2325 Oak St., Berkeley, Calif. 94708. Sub-scription rates: \$5 a year, \$3 for six months (\$3.50 & \$2 respectively if unemployed or on Social Security). vertising rates: 10 cents a word; name, address and phone, a flat \$1; no charge for ads from women seeking employment or recruiting for older women's liberation groups.

Marjory Collins Editor

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N.Y., N.Y. 10003	spectively if unem-
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(212) 260-2874	Security)

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Renewal?...

WASHINGTON--HR 4757, introduced by Representative John Dent (D. Pa.) is this year's Minimum Wage Bill. It would raise the MW, set at \$1.66 since 1966, to \$2 an hour, and expand the coverage to some workers not now covered. This is vitally important to women who al-ways fill the slots at the end of the pay scale where minimum wages prevail or coverage is non-existent.

Domestics who do not live in the home would be covered for the first time. Of all domestics, 98% are women and their average income is less than \$2,000 for a 52-week year. Since women know the value of this work, it is notable that only men testified that women would be unwilling to pay a minimum wage to domestics. The U.S. Chamber of Commerce was particularly disgusting on this point.

Agricultural workers and those working in conglomerates will be covered by this bill. That will include many women who assemble electronic components at tiny wages because the corporation they work for has less than 25 employees.

Again this year, Representative John Erlenborn (R. Ill.) has decided to fight all extension of HR 4757. He has also proposed a sub-minimum wage for youth that is warmly endorsed by the Administration and by such philanthropists as your local MacDonald's. The idea is to give young people less than a living wage to keep them from swelling the unemployment rolls. This, at a time when the Department of Labor says a family of four needs \$7.250 for a subsistencelevel existence. Even \$2 an hour is only \$4,950 a year.

For further information, call or write: Women's Lobby, Inc., 1345 G St. S.E., Washington, D.O. 20003; (202) 547-0082.

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232 Fast 6th St. Apt. 50 New York, N.Y. 10003



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## Prime Time

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For the liberation of women in the prime of life...

Independent Feminist Monthly Marjory Collins, editor Vol.1, No. 15 September 1973

CONFESSIONS OF A SELF-STYLED

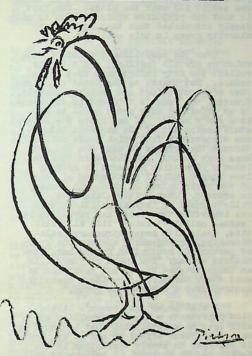
MALE CHAUVINIST

By Paul N. Carnes

When I identify myself as a "male chauvinist" I am not attempting to be flip or faceticus. Nor am I indulging in that sort of boasting which is the sure defense of an insecure male ego. My statement is more in the nature of a confession—a confession made without either guilt or vanity. I am simply saying that I am the product of a culture, an environment, a history which has shaped many of my attitudes and much of my behavior in directions which now have been called in question by the Women's Liberation Movement, and branded with the derogatory term "male chauvinism." Consequently, it has always been difficult for me to see women as human beings in the same sense in which males are human beings.

As a youngster, I accepted the values of my society without question. For instance, it seemed perfectly natural in the little Southern Indiana town in which I lived that I should go to a nice brick school while the black kids went to a little shanty school at the outskirts of town. With equal innocence, I accepted society's attitudes about the proper roles of men and women. Well, maybe not quite. I was somewhat of a sissy. I was also the preacher's son. The boys were forever tormenting me, and the girls often served as my defenders. So, my attitudes and feelings toward women have always been strongly, excessively, and perhaps somewhat destructively, ambivalent. Again, I do not say these things apologetically or defensively. The roots of my feelings and attitudes are both existential and historical, as well as responses to the mother-child relationship.

I became aware of racial injustice at a very early age. (I was the only one in my town who was a loyal fan of Joe Louis.) I was in my early 20s before I became aware of the fact that, in the world outside the home, men often had the status and women did the work—that an executive was usually only as good as his secretary. However, the full import of all this did not hit me until after I came to Buffalo.



It started at my bank. The assistant manager of this branch of one of Euffalo's largest banks was a woman. She really ran the branch, was efficient and maintained a tight ship. I never could quite find out what the manager did, except that he was a nice fellow. I said to the woman one day, "If you were a man you would be president of the whole bank." She smiled, but I realized she thought I was right. Some time later I walked into the bank and the manager came up and told me he was being transferred. I walked over to the woman, the assistant manager, and before I could open my mouth to ask if she were being promoted, she said, "Don't say it," and pointed in back of her. There was a fresh youth who had been moved in as manager. And it hit me!

I then talked to the president of another bank about the situation. He informed me that banks were reluctant to put women into executive positions. They were too emotional, and it was thought that businessmen would rather talk business with another man. In my indignation I fired off a letter to the president of the bank of which my branch was a part. He assured me he would investigate the situation and if any discrimination was involved, he would see that it was rectified. I do not know what effect my letter had. I only know that shortly thereafter

#### confessions, ... confessions, ... confessions, ... confessions, ... confessions, ... confessions, ...

I only relate this story to illustrate a common social phenomenon. Once you become conscious of this sort of thing you see it all over the place. The fact is that our prejudice against women is more deeply entrenched than that against any minority group in this society.

Even the compelling statistics, with which we are all familiar, don't really reflect the many indignities that women endure. But thanks to the Women's Liberaendure. But thanks to the women's liberation Movement things are changing rapidly. However, the Women's Movement is not merely an effort to make women equal to men in a man's world. If one reads the literature coming out of the movement today, one discovers a fact which sends chills the number of many war and nere through the psyches of many men and perhaps more women. One discovers that the Women's Liberation Movement is nothing less than a radical questioning of some of the basic values on which our society is ordered. When writers like Kate Millett speak of "sexual politics" they are insisting that women are repressed by "sexual politics" which, like all politics, deals with power-structured relationships, arrangements whereby one group of persons is controlled by another. Miss Millett writes: "The image of woman...1s an image created by men and fashioned to suit their needs...to provide a means of control over a subordinate group."

I will argue that Women's Liberation represents a massive rebellion which will lead to a revolution that is bound to have a profound effect on all of us, that it can lead to severe disruption in the family and in society. I believe it will overshadow the Black Revolution and the student protests because it involves not another minority, but this time a majority of Americans--51%. More than that, it will force us to change where the others have not because here, for most of us, we are inevitably involved. With the rebellion of the other groups, many of us could simply be spectators.

When women rebel, all of us are confronted and will respond. We cannot escape this revolution because it reaches into every institution of our society and affects our personal and most intimate relation ships. Unfortunately, we can ignore the

the young man was transferred and the women blacks and the young people. However, mothers and wives and daughters and teachers and secretaries and girlfriends can hardly be ignored. That's why the Women's Liberation Movement appears so often as a threat not only to men but to a majority of the women.

> It's interesting to see the attempts to dismiss or downgrade the movement. It is pointed out by scholars that it is only a minority movement, so one is supposed to gather it is unimportant. It is judged to gather it is unimportant. It is Judget and dismissed by being identified with its "lunatic fringe." But all movements have a lunatic fringe. And all movements begin as minorities. (It's a matter of faith that Christianity began with 12!) It is judged and dismissed as being confined to the middle class. Still, it finds a response in the experiences of women from all classes. It is also condemned because it does not pay sufficient attention to biological differences between the sexes. Here, one must ask why such desperate efforts are made to hang on to these biological differences. Why is it so important? And yet, I predict that we will be unable to dismiss this because it touches the feelings felt by most

Specifically, what is the movement saying?

In the first place, it is saying that what is considered masculine and what is considered feminine is based far more on cultural and social conditioning than it is on biology, more on nurture than nature. They are saying that sexual organs have very little to do with sex They are saying that however hisroles. torically conditioned these roles may have been in the past--the fact that women bore the children and men did the hunting --ought not to be considered definitely significant in present society. They are saying that what men and women share in the modern world is far greater than the unique psychological experiences that divide them -- that women no longer bear 18 children and men no longer wrestle bears--that the greater portion of both their days is spent, or ought to be spent, in common pursuits.

A second premise is that women are an oppressed and exploited class in an oppressive and exploitive society.

BY: DROUAN & TRIZARRI



THE JEWS HAVE THE ANTI-DEFAMATION LEAGUE ...



... THE PUERTO RICANS FORMED THE YOUNG LORDS ...



... AND THE BLACKS HAVE NAACP, CORE, SNCC, AND THE PANTHERS .....

confessions...confessions...confessions...confessions...confessions...confessions...

argument is made that women have been brainwashed to accept, even to believe in, their inferiority; that women have been patronized, put on a pedestal, flattered, seduced--all are methods by which she has been led to accept her inferior status.

Consequently, almost all of the institutions of our society have come under attack from the Women's Liberation Movement. Most significant has been the attack on traditional marriage -- monogamy and the so-called "nuclear" family. In our time, according to the literature of the movement, this becomes increasingly detri-mental to the position of women because it leaves them helpless in isolation. In former and in many traditional societies, the family consisted of a much larger constellation-including aunts, uncles, nieces, nephews, mothers, fathers, grandmothers, grandfathers, etc. Now the family becomes not a fortress but a prison. Here the wife and mother is supposed to find her fulfillment and identity in taking care of her husband and children-spending her day in "wifely" duties and then appearing in the evening as an irresistible sex object. The goal of her life is to "get her man" and then to "hold her man."
To this end, she is to assume that her natural hold must be continued by the sex object. natural body must be continually stretched, pounded, tucked, uplifted, and contorted to keep her husband's attention and desire focused exclusively on her. She is somebody because she is somebody's wife.

Although I believe that the Women's Liberation Movement holds great promise for the future, I would be less than honest if I did not point out some cautions.

In the first place, the strongly ideological approach which is taken by some of its representatives could, I believe, be counter-productive. Ideology has a way of not only ignoring but refusing to discuss facts. The fact is that we do not know how influential biology is in determining certain behavioral characteristics. I happen to believe that so long as men and women have anything to do with each other on an intimate basis there will be a certain ambivalence, just as there is a certain ambivalence inevitably in the relationship between parents and children. The recognition of this does not mean that we should not attempt to reduce it to a minimum.

But it does nothing to simply ignore the fact that it may exist. Moreover, there may be certain behavioral characteristics peculiar to males and females which are beyond the mere difference between sexual organs. Most studies at the present time lead to these conclusions.

Secondly, I am somewhat troubled by the use of the word oppression when speaking of the position of women. It is a loaded word, ambiguous and psychologically detrimental. To speak of oppression implies and oppressor. Men can hardly be responsible for a system which has evolved out of what was econo. ic and sociological necessity. Moreover, it is but a short step from feeling raeself oppressed to feeling oneself a a victim. The only sense in which vomen are victims is a sense in which we are all victims. And if we are all victims, then there are no victims. The fact is that we are all contributors to maintaining attitudes and behavior which is destructive to the fullest development of our potential as human beings. We are all in this together.

In the third place, the Women's Liberation Movement has been criticized by thoughtful men and women alike for its seeming neglect of the place of the child and child rearing. In this connection, a little historical perspective may be in order. Twenty years ago the belief in the perfectibility of man invented an imaginary reality—the idyll of suburban domesticity which would redress the grievances of the past and insure a perfect future through the production of untraumatized children. It would be sad if the offspring of that generation, having seen its imperfections, turn against it and in their genius and intoxication, invent a more perfect and imaginary reality which has little to do with the welfare of individuals, be they husbands, wives or children—and in particular, children. I offer this as a caution, not a criticism.

Sofar as I am concerned the positive aspects of the Women's Liberation Movement far outweigh any negatives. You see, I believe that what the movement is really talking about, what is fundamental in it, is a new and more humane society, a society which will be less exploitive, a society in which personhood will take precedence



... AND NOW MY WIFE'S
JOINED WOMAN'S LIBERATION



... I COULD ALWAYS COUNT ON MY WOMEN BEFORE



PICKING ON ME TT.

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#### CALIFORNIA READER SOUGHT:

A California reader recently indicated interest in starting news syndicate, possibly with Jean Worth (letter April/May PT, p.7) & this editor has unaccountably mislaid her letter. If reader will re-identify herself to PT, we'll put her in contact with J.W. Please accept apologies!

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over race, caste, role or sex. The movement is not only talking about sexual freedom, although a woman should certainly be as sexually free as the man has traditionally been, that people should be free to express their sexuality in ways which are mutually acceptable, that men should not be totally responsible for human sexuality—what they are seeking is a new relationship based on our common need for one another.

Where the woman is not free to be herself neither is the man. So, in a sense, I would advocate for Men's Liberation. Where the woman seeks to find her identity through identifying herself with some man, we find a situation which is degrading for women and intolerable for men. It is an emotional load which increasingly he finds impossible to carry. As a consequence, we find more often than not marriages breaking up because of emotionally starved women grasping after emotionally drained men.

The women's revolution could lead to a gemuine human revolution in which we will no longer be willing to settle for so much less than our potential, in which we will no longer allow ourselves to be exploited and deceived, in which we will no longer permit our environment to be polluted and our children endangered, in which we will no longer endure the inanity and superficiality of our human relationships, in which we will

no longer tolerate war and vidence as the ultimate solution to human conflict.

From a sermon given by Reverend Carnes at the Unitarian Universalist Church, Buffalo, N.Y. on May 14th.





IS MALE

SEXUALI TY

AT THE ROOT

OF VIOLENCE ?

Speculations on Man's Constant Affliction --The Erection

Ву

(From THE WITCH'S OS, New Moon Publications. Box 3488 Stamford Conn. 06905)

As we learn more about our bodies and share our secrets and discover new ways of gaining control, we have become more interested in finding out about the bodies of men and discovering their secrets.

So much study on women has been done by men, we have decided to study them and the myths of maleness. The man I am closest to has shared some of these secrets with me and because of my constant urging has, himself, become more conscious of his own body. The first thing I have learned in researching maleness is the constant affliction of erections. A man can have erections at any time and for any reason during the day. A woman with large breasts or long legs or a nice ass, a tight sweater or any number of "turn on" assets can cause a man to have an erection. Are the things that turn men on (give him an erection) socialized? Or are they innate? Does he control this function? Or does it overtake him unaware? Does the same thing turn on all men or is each man turned on by his own thing?

Many men seem to think of their penises as apart from themselves. Many men even have a pet name for the penis as if it were a whole other being. This attitude seems to me to reflect a schizophrenic feeling about the self in a man. If the penis is out of his personal control, then he does not answer to the act of rape. If it becomes erect when a beautiful woman walks into a business meeting, then he does not have to take her seriously; she is merely an object of its desires and can be treated as such.

The problems of the penis seem to be many. First, a man may be interrupted all day long by erections. Second, he may be worried that he won't have an erection when he wants one. Sometimes he can get it up but can't ejaculate. Sometimes he ejaculates prematurely. Sometimes he can't get it up at all. It is something he must constantly live with, whether he chooses to deal with it or not. Therefore, it is something we must deal with also.

Most men I know, including the passive, gentle, conscious ones, love watching movies of warfare and violence. I only recently discovered that while they are sitting glued to the television they are experiencing erections. It seems that the more perverted or violent the show, the more excited they become. Most of the women depicted are either whores, virgins or housewives, and, if one of them should get raped or beaten up in the course of events, this seems to be very erotic for even the best of men. Why is this? Does it have to be Jeanne Hirsch this way? Are these men socialized to react this way, or can they learn to control it? Is it because they can't control their penises that they insist on controlling the rest of the world?

> In speaking with lesbians and bisexual women, I asked what is the main difference between making love with a man and making love with a woman? It is more gentle with a woman, I was told. It seems that often when a man is making love he must really bang away inside the vagina and up against the cervix before he can ejaculate. This can cause discomfort and bruise the cervix. He is often rough when manually stimulating the clitoris. A woman needs gentleness and only a light touch. When a man re-fuses to be gentle, is this his cocialization? Can men learn to control their bodies as women are learning to control theirs? Perhaps it is time they start talking and learning about themselves and controlling their bodies, too.

I was told an interesting tale about the effects of women on men. long time ago, in the days of witch hunts, a man made love to a woman. He couldn't get an erection so he went home and told "You see," his friends what had happened. he said, "I can't find my penis." The men said, "Aha! That woman is a witch. She made your penis disappear and now you are impotent. If she won't give it back, you must kill her." The man went back to the woman and held a knife to her throat. woman and held a knife to her throat.
"Give me back my penis or I'll kill you," he said. "Why, of course," she said.
The man went back to his friends and told them what happened. "That proves she is a witch," they said, "because she took your penis away and only she could give it back."

This may be an apocryphal tale, but it does point out one interesting thing. No matter what the feelings or emotions a man may have, it seems they can easily be transferred to a woman. If he cannot get it up, she is to blame; if he gets it up too often, she is to blame; if he rapes her, she is to blame; if he doesn't, she is to blame.



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PRACTICAL POLITICS
Working within party structure. Tackling an issue, Party roles. Coalitions & Action.
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Instructor: Ruth Ostfeld (BS, VP Conn. League of Women Voters)

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Pertinent to women of all ages.
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History, founder Conn. Feminists
in Art)

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Instructor: Beth Davey (MFA,
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Organize group, provide guidelines.
Organizer: Barbara Levine (First
Feminist of Year award, Conn.)

JOB CONSCIOUSNESS RAISING
Want a job? Change a job? Job direction? Create your own job?
Two 2-hour rap sessions
Leader: Ethel Cory (BA Sociology,
experienced vocational counselor)

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Practicalities, possibilities,
impossibilities, content, collaborating, sharing & competing.
Five 2-hour sessions
Instructor: Suzanne Benton (BA
Fine Arts, N.Y.Architectural
League, Feminists in the Arts)

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Instructor: Mary Lou Sapone (student glass gardens, Plant Workshops, Pawling N.Y.)

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Practical, economic aspects of a flower shop. Theory, selling, design, care of flowers.
Five 2-hour sessions
Instructor: Sue Kleiner (operating a shop since 1950)

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Women's roles as defined in
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Austen, Freud, Reik & others.
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Instructor: Esther Labovitz (MA
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Probing accomplishments as writer
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TEN WOMEN IN METAMORPHOSIS)

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bookkeeping experience)



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Other workshops in formation: Legal Rights of Women; Self Defense; Human Relations; Mushroom Identification; Yoga; Painting; Women in History; Behavior Modification; Literary Correspondence Course; Car Repairs; Rape; Coping with Geographical Mobility; Languages; Crafts; China Relations Past & Present; Appreciation of Opera; Physical Fitness; Today's Music of Our Youth; Puppetry; Textile Design.

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STER EARLY

EGI

NAIS FROM OWL GROUPS IS TRICKLING IN.

From Berkeley, California -- In the past six months, a group of 12 women over 50 have separated from a larger group. They call themselves golden owls (gowls). "We are not an encounter group nor a CR group nor are we (as yet) politically active...Rather we are a combination of all three projections...both objective and subjective-still feeling our way...We are a swinging group, we like to think." Victoria Williams (c/o Mrs. Honor Blackwell, NOW Chapter has organized a Task Force in support of the National Task Force on Older Women. Topics pinpointed for discussion and action: women living alone; husband-wife relationship in middle age; importance of optimism toward aging; menopause; retirement; aggression & self-defense; single-over-40 recreation groups; new coreers and money-making. Mary Powell (15742 Williams St., group formed at a NOW conference on agelsm in May ranges in age from 21 to 82. Problems to be considered: transportation needs; job training; Social Security; starting a study group with their Congressoman. Betty Swords (2490 S. Holly St., 80222)...... ......From Cape Elizabeth, Maine-In the July PRIME TIME, Eleanor Robbins writes, "I called myself Task Force OWL before NOW made me legal... " More specifics, please Eleanor! (64 Oakhurst Rd., 04107)..... ......From Lexington, Massachusetts -- NOW Coordinator Coral Waldren reports the formation of a Task Force on Older Women, formed in early spring, We'd appreciate a progress report. (66 Monroe Rd., Lexington 02173)..... We know an owl group exists. Please report what you are doing,
Peggy Fenley! (3711 Oakland Gravel Rd., 65201)...... ..... From New York City -- The open CR group (the original owl) continues to meet Wednesday evenings at 7:30. Gwen Davis (c/oWomen's Center, 241 West 20th, 10011)........... The NOW Committee on Older Women meets every other Tuesday. At present we are paving the way to action through study and research, mainly in the area of employment. Janice LaRouche (333 Central Park West, let us know what your owl group is doing, Sylvia Axelrod (9 Susan Court, White Plains 10605)..... 



OWLS

WANTED :

PLEASE SEND IN NEWS OF YOUR ACTIVITIES, PLANS, ACTIONS.

#### ARIZONA

#### CALIFORNIA

Joan Miller (3409 Northrop Ave., Sacramento 95825) seeks owls in her area, since her former owl group has disintegrated.

#### ILLINOIS

Anna Peterson (123 N. Highland Ave., Lombard 60148) wants to join an owl group.

#### MASSACHUSETTS

Evelyn Wentzell (17 Endicott Dr. Westborough 01581) finds 20-year Maida Boyle (Box 267, Sedona 86336) age gap in her NOW group; wants wants to form an owl committee. to contact women "of my own generation."

#### MINNESOTA

Jeaneen Vogel (1221 S.5th St., Moorhead 56560) seeks to find or organize owl group.

NEWS FLASH TO PRIME TIME !

V Last February, the National Organization for Women (NOW) voted to set up a new Task Force on Older Women to focus on our special problems. PRIME TIME applauded this development and noted that at the tumultuous workshop that preceded the vote, many women offered to research the issues (PT 3/73).

Tish Sommers, former National Board member, has just been appointed to coordinate the Task Force. She is looking for material to document discrimination in employment, research toward more equitable Social Security, similar material on pension plans and the like. She is also seeking ideas and information on other concerns of older women, especially those around which actions could be developed.

Tish Sommers is the co-organizer of the Women's Action Training Center in Oakland, Ca., where her special interest is in the problems of growing older as a female. She will be sending Task Force news to PRIME TIME, as well as reporting on the Oakland Center developments. Her address is: Women's Action Training Center, 2735 MacArthur Blvd., Oakland, Ca. 94602.

\*\*\*\*\* Tish Sommers is also author of THE NOT SO HELPLESS FEMALE, "a manual for women who want to re-construct the system," with il-lustrations by Bulbul, 87.95. If you order (ppd.) from Stepa-nie Dilley, 434 66th St.,Oak-land 94609, profits will go to Women's Action Training Center. \*\*\*\*\*\*\*\*\*\*

#### NORTH CAROLINA

Anyone in Western N.C. interested in starting an owl group? Write Peg Neal (38 Willowbrook Rd., Ashville 28805).

#### VIRGINIA

Paula Arnold (8802 Aunt Lilly Lane. Annandale 22003) seeks owls.

#### WASHINGTON

Connie Calvert (609 2nd West, Seattle 98119) still looking for owls.

(continued on page 14)

OLDER WOMEN

THE EARTH

Dear Readers.

When PRIME TIME became a monthly, one year ago, we had 56 subscribers in the the New York area. Since then the publication has grown at an average rate of 100 subscriptions a month. We now reach women in 49 states and 7 foreign countries. PRIME TIME is healthy but it has "outgrown its britches."

As it has grown, so has the editor's workload. And, with each issue, the costs of production and mailing have increased. On the other hand, income from subscriptions and ads has maintained a steady average which, until recently, was sufficient to cover these costs. But last month was a crucial turning point. For the first time, we could not pay all the bills. (See the financial statement on page 14.) The snag in PRIME TIME's success story is lack of capitalization.

Because it is no longer possible for the editor to put out PRIME TIME single-handed, we need money to pay for help and services. Because the rate of growth must be sufficiently increased to cover expenses and, eventually, to provide its own capitalization, we need money to pay for advertising and promotion.

Consequently we have started the arduous process of applying for a loan or grant--a process that may take months to bear fruit. We are now in the process of drawing up a prospectus. But before mailing it out it will be necessary to incorporate PRIME TIME. This, too, will take money. And this is where you--the readers come in.

PRIME TIME would be nothing without its readers and contributors. Your letters and articles are its life blood. Your dollars have made its existence possible Your encouraging words have made us feel that PRIME TIME fills a need. We feel sure we can weather the present emergency—with your help. You can help...

--By contributing money. Please make checks payable to PRIME TIME (no amount is too small).

--By recruiting new subscribers among your friends and acquaintances.

-- By raising funds at a party or event.

--With information about possible money sources; about a lawyer who would handle PRIME TIME's business for a reasonable fee.

In the meantime, to the women who have already contributed money—a big thank you! And to the many more of you we hope to hear from—many thanks in advance.

Remember, PRIME TIME is YOUR publication! Taylory Collections

Marjory Collins

232 E. 6th St., N.Y.C. 10003

NOT ALL MEN ARE "THE ENEMY,"

THANK GODDESS! THROUGHOUT OUR

HISTORY, AND DESPITE FLICKERS OF

SEXISM, SOME FEW AMONG THEM HAVE

HAD THE GOOD SENSE TO SIN3 THE

PRAISES OF OLDER WOMEN...

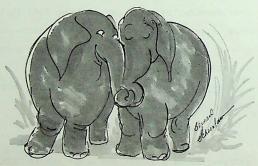


The law of God, as quite plainly expressed in women's construction, is this: There shall be no limit put upon her interaction with the other sex sexually, at any time in her life. The law of God, as quite plainly expressed in man's construction, is this: During his entire life he shall be under inflexible limits and restrictions sexually. Man is competent from the age of 16 henceforward for 35 years, while his own grandmother is still as good as new. By the woman's make she is out of service three days in the month and during part of her pregnancy. These are times of discomfort, often of suffering. For fair and just compensation, she has the high privilege of unlimited activity the other days of her life. What becomes of this high privilege? Does she live in free enjoyment of it? NO. Nowhere in the world. She is robbed of it everywhere. Who does this? MAN. Man's stawho does this? MAN. Man s sub-tutes. Now you have a sample of man's "reasoning powers" as he calls them. He observed certain facts. That his procreative competency is limited to an average of 5,000 times, whereas hers is at 150,000 times. Yet instead of fairly and honorably leaving the making of the laws to the person who has an overwhelming interest at stake in it, this im-measurable hog, who has nothing at stake worth considering, makes the laws himself, and puts all these facts together and arrives at the astonishing conclusion: that the creator intended that women be restricted to one man. Or even more ridiculous, that the man should have a harem. This is just one of such Biblical statutes that has been imported into the law books of the nations, where it continues its violations.

Mark Twain (1835-1910)

If you persist in thinking a Commerce with the Sex inevitable, then I advise that in all yor Amours you should prefer old Women to young ones. My reasons are these:

- 1. Because they have more Knowledge of the World, their minds are better stored with Observations, their Conversation is more improving and more lastingly aggreeable.
- 2. Because when Women cease to be handsome, they study to be good. To maintain their Influence over Men, they supply the Diminution of Beauty by an Augmentation of Utility. They learn to do a thousand Services, small and great; and are the most tender and useful of all Friends when you are sick. Thus they remain amiable. And hence there is hardly such thing to be found as an old Woman who is not a good Woman.
- 3. Because there is no Hazard of Children, which irregularly produced may be attended with much Inconvenience.
- 4. Because though more Experienced they are more prudent and discreet in conducting an Intrigue to prevent Suspicion. The Commerce with them is therefore safer with regard to your reputation. And with regard to theirs, if the Affair should happen to be known, considerate Feople might be rather inclined to excuse an old Woman, who would kindly take care of a young Man, form his menners by her good Counsel, and prevent his ruining his good Health and Fortune among mercenary Prostitutes.



"When I grow too old to dream I'll have you to remember."

5. Because in every Animal that walks upright, the Deficiency of the Fluids that fill the Muscles appears first in the highest Part. The Face first grows lank and wrinkled, then the neck, then the Breast and Arms, the lower Parts continuing to the last as plump as ever; so that covering all above with a Basket, and regarding only what is below the Girdle, it is impossible of two Women to know an old one from a young one. And as in the Dark all Cats are grey, the Pleasure of Corporal Enjowent with an old Woman is at least equal and fre-

men on older women...men on older women...men on older women...men on older women... quently superior: every Knack being by Practice capable of Improvement.

6. Because the sin is less. Debauching a Virgin may be her Ruin, and make her for life unhappy.

7. Because the Compunction is less. The having made a young girl miserable may give you frequent bitter Reflections; none of which can attend making an old Woman happy.

8th and lastly, they are so grateful!

This much for my Paradox. But still advise you to marry immediately; being sincerely, Your affectionate friend,

> Benjamin Franklin (1706-1790) (letter to a young man)



Let us take this occasion to discuss another relationship often used to degrade women: the so-called dangerous age, that period which occurs about the fiftieth year, accompanied by the accentuation of certain character traits. Physical changes serve to indicate to a woman in the menopause that the bitter time in which she must lose forever that little semblance of significance that she has so laboriously built up during the course of her life has come. Under these circumstances she searches with redoubled efforts for any instrument that will be useful in maintaining her position, now grown more precarious than ever be-fore. This amounts to a virtual degradation and enslavement. Imagine the anxiety of an adolescent girl who thinks of this epoch in her life which lies in her future. Womanliness is not extinguished with the fiftieth year. The honor and worth of a human being lasts unaltered be-yord this age. And it must be guaranteed.

> Alfred Adler (1870 - 1937)



It is unpleasant to find that we are yo-yos on the end of a string of conditioning. It is worse to find that we are such irrational yo-yos that we oppress the people we truly, if imperfectly, love. It makes the ego groggy to think that our sexual prowess—in which so much of our emo-

tional investment is placed, on which so much of our fragile self-evaluation depends -- fades away when we try to make it with a mature woman.

This seems to be the most obvious reason why so many of us resist so strongly the ideas of women's liberation. The woman who has been touched by the move-ment can no longer live with this cultural dominance-submission pattern. (For her) sex with a man must be with a real, live human being, not an abstract construct. And he is likely...to be terrified by the adult woman....

She will not shuffle, and there are no men with whom she can be adult-or if there are, they are so widely dis-tributed that the odds are overwhelming that she has never met one. Nor does sh Nor does she want to reverse positions in the dominance-submission game; her new understanding is not merely that she always loses, it is that the game is destructive in the first place and shouldn't be played at all. It is only the still dominance-oriented male (of the still submission oriented female) who accuses her of "wanting to be a man." That is the last thing she wants.

Gene Marine A MALE GUIDE TO WOMEN'S LIBERATION. 1972.

note: Marine's book is a MUST for all "resisting" males. Order from Johns, Norris Associates (feminist career counselors), 572 Aylesboro Ave., Pittsburgh, Pa. 15217--for\$6.95.



#### When Older Women Marry Young Men

The trend toward older women/ younger men liaisons may be a sign that we are beginning to think in terms of individuals rather than ages or backgrounds.

Perhaps the ideal ultimate solution is one suggested by Dr. Seidenberg and based on the pattern of some African and Indian tribes: A young woman makes a first marriage to an older man who is financially able to support her and their children. When her husband dies, the now-older woman makes a second marriage to a younger man who benefits from her wisdom, experience and property. When she dies he is an older man and can now wed a younger woman, keeping the cycle alive.

Norman Lobsenz McCALL's, June 1973

<sup>\*</sup> Prime Time 232 E. 6th St., New York, N.Y. (212) 260-2874

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DOUBLE STANDARD: COVER-UP

By Elizabeth Most

Watergate has made cover-up a household word. Deceit, dirty tricks and conspiracy have opened our eyes to the underside of our august government. More important, these should direct our attention to our middle-class brand of cover-up which, by way of the double standard, plays right into the hands of high-level skulduggery.

For us ordinary, respectable folk, cover-up is a way of responding to stigma. Women, especially, suffer from fear of exposure. Because of the disgrace, women allowed abortion to be punishable as a oriminal act, and themselves to be butchered and exploited financially and morally. The "unwed" pregnant captive let herself be secluded in a "home" as if sick, yet demeaned and made to do every kind of menial work, just so no one heard of it. Women have concealed supposed defects and shortcomings to the advantage of gigantic industries of cosmetics, fashion and advertising, which are all out to re-make woman into some image other than herself, and to have her equate possessions with self-respect.

Brought up to cover for other family members as well, women have suffered infidelity, alcoholism, unbridled temper and other problems, believing it more vital to keep from view of neighbors than to mend the situation. Many women later in life, alone with their burdens, continue to value privacy and trot out a "decent" front. When there is poverty the need for outer respectability can be devastating. For the poor are unable to cover up. Eluding public display ourselves, we look down upon those whose lives are visible, or we find them picturesque, and go "slumming" to gape and to photograph. Women's consciousnessraising groups have sprung up all over the country to demonstrate once and for all that emotional support and mutual assistance can be the rewards of openness and freedom to share thoughts and feelings with one another.

Preoccupied with hiding our peccadillos from neighbors, we accept with stoicism of cynicism the cover-up of the privileged classes. But the cover-up of the high and mighty is a different kettle of fish. There is no stigma attached to aristocratic transgressions, for, as Balzac said, the very rich are above morals and the law. Hunting, including the bloody battering of baby seals, is the playful violence of the wealthy. Horse-racing is the sport of kings and queens, but members of the upper class do not gamble; they invest. There are no derelicts among the rich; only playboys, spendthrifts sowing their

wild oats. The rich even cast glamour on their victims: Call girls never have the opprobrium of the whore.

The privileged live in the safety of total security. The Watergate cabal had all the government agencies at their beck and call. All the public facilities were theirs from the Oval Office to the hordes of secretaries, aides, staff, guards and police to ward off any ordinary citizen from entering their sanctuaries. Nixon's lawyer, Kalmbach, with confessed and unconfessed crimes on his hands, still had his pass to the White House at the time when, almost daily, innocent nums and priests were being arrested for sullying the public rooms of the White House with vigils and prayers against the B52s still raining unmercifully on the Cambodian people.

The top men do not cover up from one another. They understand each other perfectly. They do not explain. With long association, having exchanged favors, and succeeded over the years from one sinecure to another, they have great confidence in one another, the greatest respect and trust. They do not have to go through channels. A word, a casual remark, and doors open, false identities and forged papers appear, other papers are shredded and disappear. They transmit fabulous sums of money without receipt, without knowing where the bundles come from nor whither they are going.



"Mommy is attractive, dear, because she makes herself attractive."

#### COVER-Up-cover-up-cov

Those in the inner circles just below the top are endowed with like faith and devotion. Wrongdoing never crosses their minds. Yet they deal in intrigue, their minds. Yet they deal in intrigue, in flattery and in slander, flitting from one meeting to another, a chain of "liaison" men, reporting upward. Despite their high-sounding titles, they are flunkies, vassals, ready to do anything the one higher up demands of them. Each does his job, asks no questions and, when necessary, knows nothing. Anything that is properly authorized is impeccable. Top men ordered more than 3,630 undercover heavy bombings on a neutral undercover heavy bombings on a neutral Cambodia (long before the Kent State students or any other Americans heard of it) and they also callously listed our boys who were killed there as missing-in-action in Vietnam.

The powerful keep a tight ship. They rely (like a band of thieves) on common self-interest, complicity, cowardice and a weak conscience. They are clever and foxy.
They refuse to give a straight answer.
They twist and "interpret" our mother tongue to befuddle, to rule out right and wrong, or common sense. They speak of executive privi-lege, separation of powers, national security, constitutional mumbo jumbo, or they simply do not volunteer information. The Fifth Amendment no longer means Communist perfidy. It has become respectable now that the right people are invoking it. At the same time these leaders have been vigorous in ferreting out any malfeasance in their own exhaustive investigation of themselves. Strangely they have not yet come up with one clue that the media have not forced out of them. Their arguments are extremely logical: Whatever comes out of the White House must be legal; besides, other people have done illegal things. The top boss has the right to commit crimes, but the top boss was not involved. If any of this is contradictory, it is now inoperable.

These elaborate mechanisms of cover-up are not for themselves. The "problem" they referred to in communicating with one another had nothing to do with personal escapades. It had only to do with us. We are their "problem." Information "leaked" to us is their big headache. Shattering our gullibility is their one worry. Arming us with knowledge is what they fear. Being fair to the White House means being unfair to us. In fact unfairness is what privilege is all about. It never troubled them that they harassed and subjected other Americans to grave injustices. It did not bother them that they serve not the President, but the public. We pay them.

Because we are guilty, however, of covering up ourselves, we do not react adequately and fully to the cover-up of our public figures. We do not see it for what it is -- a conspiracy against us. We are awed by their "sacrifice" in taking 

public office, though we take our having to work for granted. We are overcome by the "onerous"duties of their lush positions, although they are largely engaged in what most of us would call luxurious vacationing. We humbly accept the unequal terms of "caveat emptor," buyer beware. Just as we pay for merchants and advertisers to mislead and entrap us, so we permit our public servants to be our masters, unaccountable to us. We let it be our responsibility when we are duped.



Drawing by Wm. Hamilton) @ 1972. The New Yorker "In examining our books, Mr. Mathews promises to use generally accepted accounting principles, if you know what I mean.

We think secrecy is for our own protection, no matter how often it is used against us. No one has yet spelled out how the CIA or the FBI has saved us. We think we are helpless; but the top persons need the connivance of those down the ladder to carry out their schemes. There are Water-gates wherever we work that could not survive our questioning and challenges. We condone the secretive lobbying of our Representatives while we oppose the open pressure attempted by numbers of citizens who come out an parade their hurts, their demands, their hopes, their ideas. The powerful shower us with a steady stream of pronouncements through TV and the press, but we have no way other than demonstrations of hearing our own neighbors.

As long as we lead a schizophrenic existence of cover-up, we will remain at the mercy of the powerful. We must know that big money is never private, and whatever affects us is our business. Cover-up only hurts us: We have nothing to lose, and mutual benefit and warm sense of humanity to gain.

#### A WORD FROM LONDON FROM REBECCA WEST

Conscious though I am that the American political structure is as different as chalk from cheese; the Water-Sate inquiry terrifies me when I watch it on my TV here in London. It confirms all my suspicions that there are too many men in

thing....Mr. Ehrlichman, Mr. Haldeman and Mr. Dean all look the handsome grown-up grandchildren of the plastic gnomes that ornament certain gardens ... There is something ghastly about their neatness and their abstinences and their small-scale successes; and ghastlier still that we need such men. For we do. Who but such men are going to enjoy handling the dreary routine of the modern administrative organization... (NY Times 6/2/73)

# Movement

#### CONFERENCES

Women: Life Span Challenges Sept.10-12, U. of Mich.-Wayne State U., Inst. of Gerontology 543 Church St., Ann Arbor. 48104.

Gray Panthers -- Organizing for Social Change. Oct.8-15. Ghost Ranch Center, Abiqui, N.M.87510

NYC Women Office Workers Mid-Oct. PO Box 349, Planetarium Sta., NYC 10024.

California WEAL Nov. 10. Holiday Inn, La Cienega Blvd., Los Angeles 90045.

Marriage & Divorce Nov.17-18. (NY NOW) Hotel Commodore, NYC 10017.

#### BLACK FEMINISTS ORGANIZE

In mid-August a group of 30 black women announced the establishment of the National Black Feminist Organization which has already aroused interest in New York, New

PLEASE RENEW PROMPTLY:

#### WOMEN'S ACTION ALLIANCE

The Alliance, a national information & referral network with the goal of helping women to organize, has developed the following information packets: -- How to Organize a Child Care Center, \$1; How to Organize a Multi-Service Women's Center, \$1. Tools to Eliminate Discrimination in Local Governments, \$1; An Introduction to the Women's Movement (includes an article on the New Feminism; OR guidelines (35% sep-arately); directory of national organizations (35%); feminist reading list (25%)) Also available is a description of their Non-Sexist Early Childhood Project which is developing curriculum guide materials & parents-teacher CR tech-niques (25¢). Women's Action Al-

BEING OUR AGE AND LEARNING TO LIKE IT ...

...is the name of a 10-session course, Thursdays 6-8 PM, coordinated by Rena Hansen & Bette Dew-Jersey & Pennsylvania. For information, Contact Jane Galvin Lewis, Women's Center, N.Y. Theological Women's Action Center, 370 Lexing Seminary, 235 E. 49, NYC 10017.

Also: IMAGES OF WOMEN IN THE ARTS, Wednesdays 10 AM-12 noon, coordinated by Maria Harris, starting Sept. 26.

#### RIGHT-ON FEMINIST POETRY

Mary Orovan & Elayne Snyder are compiling a poetry anthology through NOW. Women are invited to submit their work, with righton feminist poetry preferred. Drop off or mail your contributions to Now Poets, NOW office, 47 E. 19th St., NYC 10003, Enclose stamped self-addressed envelope. Deadline Sept. 30. Do it now.

OWLS WANTED! (continued).....

#### NEW YORK

Carmel--Ahleen Crawford (Rte.1, Box 162, Carmel 10512) wants to get groups going in her area.

niques (25¢). Women's Action Al-liance, 370 Lexington Ave., NYC 10017. Smith, 2500 University Ave., Bx. NY 10468) seeks owl group or other women to form one in Nassau County.

> Manhattan--Peggy Weisberg (392 Central Park West, 4B, NYC 10025) would like small owl group in her neighborhood (nr. 100th St.)

#### NOVA SCOTIA

If you know owls in Nova Scotia, please send names to Ramona Barth (Alna, Me. 04535). Her dream: a first owl international group.

#### 

Prime Time is an independent feminist monthly for the liberation of women in the prime of life. We believe that every period of a woman's life should be a prime time--a period of growth and fulfillment--whether she is in her 30s, 40s, 60s or 90s. We are against all the forces in this society that hold us back: We are staunchly opposed to sexism, ageism and racism.

PRIME TIME is on file at the Women's History Research Center, 2325 Oak St., Berkeley, Calif. 94708. Subscription rates: \$5 a year, \$3 for six months (\$3.50 & \$2 respectively if unemployed or on Social Security). Advertising rates: 10 cents a wor; name, address & phone, a flat \$1; no charge for ads from women seeking employment or recruiting for older women's liberation groups.

(See subscri \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

#### Prime Time

232 East 6th St. Apt. 50 New York, N.Y. 10003







International Feminist Collectivexexexhalix 13c c.o Dalla Costa Via B. Cristoferi 35 padova 35.00 ITALY

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# Prime Time

For the liberation of women in the prime of life ...

Independent Feminist Monthly

Marjory Collins, editor

Vol.1, No.16 October 1973

LNS/cps

SINGING WAS BYPASSED ALTOGETHER A Review of Doris Lessing's Novel About Ageing -- THE SUMMER BEFORE THE DARK By Esther Labovitz

You know how selective perception works: Initially, you read or hear about a person, place or thing, seemingly for the first time. Magically, this subject (or idea crops up with increasing frequency and you begin to wonder at encountering it repeatedly in the most unexpected places. Experts tell us that actually you had been exposed to this source of knowledge earlier, but had perhaps been unreceptive to it. Or you had tucked it away in the recesses of your subconscious. Later on, when you are prepared to receive a new thought, it is almost as if your pores have suddenly opened wide and you are absorbing the new information at an intense rate of speed.

What has been happening to me, of what has been happening to me, of more recent time, is that I am rapidly selecting, receiving and absorbing a whole string of perceptions about women and "ageism." This perception has crescended to a kind of climax with my reading of Doris Lessing's new novel, THE SUMMER BEFORE THE DARK (Knopf 1973).

This latest novel is about an Englishwoman, Kate Brown, in her 45th year, whom we meet at the crucial point in her life. Kate's children are grown, her clever husband is happily engrossed in his busy career as a neurologist; she is facing middle age (and the empty-nest syndrome) and now at last is "taking stock." She is standing off to one side.

father's verandah, flirting, much coveted by a variety of adoring young men? What is she listening to? The cliches of grow-ing old? (I'm afraid I am not as young as I once was." "Ah me! Time flies! Before you know it, life has gone past.") What "s she wondering? Wondering what the "changes" were all about--"No, she couldn't mant what was going to happen..." But "changes" had been going on all the time, as it does for everyone else..."but you are hardly aware of them."

In her life. Kate's children are grown, her clever husband is happily engrossed in his busy career as a neurologist; she is facing middle age (and the empty-nest syndrome) and now at last is "taking stit were, surprising herself in a stance of listening, watching, looking.

What is she doing there on the lawn, as we meet her that fine summer day-an arrived life and her future. A boiling attractive, youthful-looking woman whose appearance belies her age? Standing and listening, Kate Brown appears to us, and to herself, to have just awakened from a long trance. (Later along in the novel, she thinks to herself: "How wearying and humiliating...had she really spent so many years of her life-in front of a looking glass. Just like all women-years spent asleep, or tranced.") Whom is she looking at? The young girl hidden somewhere inside her, in the steamy past of her grand-

Books

thinks: "She could not remember having heard a singing kettle for years. Electricity brought water from stillness to turmoil in a moment, and singing was bypassed altogether. Perhaps she had been insensitive? And for this symbol for time and the changes it wrought, Lessing modulates to the acute and painful theme of the work. She expresses it for Kate:

Sometimes if you are lucky, a process or a stage does get concentrated. It was going to turn out for Kate that that summer would be such a shortened, heightened time.

These are the prophetic lines with which Lessing sums up succinctly the theme and the forthcoming events of this shattering novel. It is not a pleasant story and a reader must have a strong gut to face its message or, occasionally to turn the next page. Ageism will be foreshortened and heightened for Kate in that one brief and bitter summer.

With Kate we will journey from the stillness of her listening being, to the turmoil of her change. In her terrible journey into the interior of a woman's heart, mind and body, she will bypass the singing altogether. Kate Brown thinks before she descends into her private hell, "We are what we learn. It often takes a long and painful time. Unfortunately, there was no doubt, too, that a lot of time, a lot of pain, went into learning very little.... Choose? When did I ever choose? Have I ever chosen?" Not unlike Dante's pilgrim, Kate falls into a pit of despair, leading to madness.

"The madness out of which Kate Brown is to retrieve herself is altogether unacceptable to me," states Elizabeth Hardwick in her altogether unsympathetic review of the Lessing novel (N.Y.Times Book Review 5/13/73). Even more unacceptable to her, it would seem, are the very questions upon which this novel pivots: questions of love, marriage, infidelity, children growing away from home, ageism. These, says Hardwick, are "prosaic questions, rooted in sociology, not in literature." I will attempt, within the context of my discussion, to answer some of the questions raised by Elizabeth Hardwisk in her assessment of the novel.

It is not because women and madness, as a burning current topic, have become a sort of mystical preoccupation of the women's movement that Doris Lessing has been singled out as a kind of high priestess by feminists, as Hardwick would infer. Rather it is because, in her hands, madness has become a metaphor for human behavior, a way through which she can illuminate our acceptance of outrageous behavior in the name of normality and sanity.

Those who have read Lessing's earlier novels (and Hardwick recalls them in her review) know that she frequently uses madness as a metaphor for the behavior of governments, politicians, whole nations. How else can she view it,

but as madness, when she describes in THE FOUR-GATED CITY how an entire country is destroyed by pollution from a dangerous gaseous substance, secretly mamufactured for use in warfare? Conversely, her two women characters of that book, Martha and Linda, who are deemed insane throughout part of the novel, bring insight, clarity and a vision for the future, lacking in the "sane" members of society. Sometimes, in that work, Lessing strains our suspension of disbelief; but in THE SUMMER BEFORE THE DARK, madness and its illumination of the interior woman are all of one piece.

After the family's departure for the summer (setting the stage for a re-hearsal of what life would be like in the future when she is left on her own), Kate Brown closes up their house and stays on alone in London. Providentially, a demand for her skills as a translator catapults her into a world of fascinating work and people. Providentially but not satisfyingly. Why, complains Hardwick (again !) did Doris Lessing drop Kate's work so quickly? In the answer, it would seem, lies the crux of the novel. We will remember the early prophetic lines: that Kate will embark upon an inward journey which will concentrate in a short period a process that usually takes a long time -- and that this is a novel dealing with a disease called ageism, which is akin to madness. The busy-busy work which Hardwick finds so fascinating for Kate Brown is simply a continuation of her former role of "caring" and will prove to be a postponement of the inevitable existential problem which Kate has set out to probe. The duties which Kate assumes -- herding foreign delegates from one place to another, finding a suitable hairdresser for one, a gift shop for another-are different in only one respect from her former role: To her continual amazement she finds that society attaches a great money value to the same skills she had practiced before. No, the exciting job and its rewards were not what Kate was ready for as she confronted disquieting thoughts about her life:

The fact was, the picture or image of herself as the warm center of the family, the source of invisible emanations like a queen termite, was two or three years out of date.

The truth, as Kate faces it, is that she had been starved for several years, that this fact had taken some time, it had been a process. The deprivation had been so painful that often she had raged against it, alone, in her room, under the knowledge of its intolerable unfairness. "Injustice, the pain of it, had been waiting for her all these last years. But she had not allowed herself to feel it, or not for long." In reality, then, warning signals have proliferated throughout her marriage and especially during the children's growing up period. These thoughts she needs to bring to the light of day; a busy job would not complete her investigation of herself.

One such shattering scene revives itself in Kate's memory while she sits in her ghostly reverie, at 4 AM, on the terrace of her hotel in Spain on the eve of her ghastly love affair. She remembers her youngest, Tim, shriekeing at her, "For Christ's sake, leave me alone, you are suffocating me," a cry wrenched from his guts. Lingering over this painful memory, Kate then thinks about her family and its manner of banter, its policy of frank discussion, and discovers to her horror, not a healthy giveand-take, but a form of self-deception. "A family folie-like that madness that encloses lovers who destroy themselves. If there is a folie a deux then there is certainly a folie-a-as many as you like!" Strange thoughts begin to weave through Kate's mind, as she sits alone, while her young lover tosses on a delirious bed with an equally strange malady. Her thoughts are also on the preparations a young girl goes through before marriage, and ultimate-



ly she begins to see the spectre of madness which emerges from the form of this relationship. What she had believed earlier to be virtues "had become her enemies." Her "fussing" over her family becomes a form of dementia; she knows and her family knows that they are only putting up with her. "She was like an old nurse who had given her years to the family and must now be put up with. The virtues had turned to vices, to the nagging and bullying of other people....Obsessed with what was totally unimportant." This realization had come to Kate, partly as an outcome of her feelings following Tim's outburst. From then on she is to notice herself and other women, to look at herself as "the worrying woman at whom the boy had shouted as at a creature who had been really mad. Crazy."

Thus, to inquire as to why Lessing drops Kate Brown's interesting work is to miss the direction in which Kate's interior journey is taking her. "It would be easy to hold the cold wind off, of course; she could do it indefinitely." These thoughts are the prelude to her journey, while she busied herself at the Global Food organization, knowing that she could possibly postpone the journey; it would be easy for years yet. She could go on nurturing that "personality which had nothing to do with her, nothing with what she really was—the individual who sat and watched and waited from behind the warm brown eyes, the cared—for skin, the heavy curves of her dark—red hair." But instead Kate chose to flee with a kind

of angel of death (Jeffrey, her lover) who, as the young man, represents a sickly retreat into her own youth. The first step of the disease of ageism would be to hold on desperately to youth--one's own, or another's.

Her escape from the role of "nurturing" leaves her free to think. "Looking back from the condition of being an almost middleaged wife and mother to her condition as a girl when she lived with Michael, it seemed to her that she had acquired not virtues but a form of dementia." There it was, out in the open. This very "unconvincing madness" which disturbs Hardwick has been ascribed here to the life of Kate long before she entered her summer of dark. Thus Kate's madness can be convincing only if seen as a disease associated with ageism, a state, by the way, quite other than ag-ing." Ageism has been described as a "thinly disguised attempt to avoid the remaily disguised attempt to avoid the personal reality of human aging and death" (PRIME TIME 6/73). And ageism is the response of society to older people, as it turns its eyes away from them, or looks past them as though they were invisible. As long as Kate "does" for herself what the world expects: 1 as colors her the world expects: i.e., colors her hair, dresses stylishly, walks and acts jauntily, keeps her thermostat set, she can stave off the disease and alleviate others' pain. But, perversely, independently and inevitably, Kate hastens the process.

Her first brush with ageism and death is in her traveling with the sick young man-which is the only view I can take of this misalliance with Jeffrey who brings with him the breath of death. Note, then, that to Kate--or rather to Doris Lessing--it is not the woman who seemed suddenly to go to pieces, but the woman whose life of nurturing had been turned into a kind of dementia, who is assigned the role of being crazy. Not that crazy creature with the dry, brassy, crinkly mass of grey hair, red-streaked, with the face of an old woman, for whom taxis were not to halt, who mutters to herself on the street. That skeleton of bones who emerges from the sickbed (having contracted Jeffrey's mysterious ailment) and ties a sack of a dress around her; who thinks obscene thoughts as she passes men on the street who ignore her -- an invisible object (not person nor woman). No, that woman is not insane all of a sudden, but the one who had been preparing herself all along to bask in the sun of a man's love; she, the darling of the male population, who waits for the prince (as in Kate's nightmare) to dance with her, whose smiles and charm make her one of the dependables of her sex. Now Kate would look at other young women and remember: "An unafraid young creature had been turned, through the long, grinding process of always having to give out attention to detail minuscule wants, demands, needs, events, crises, into an obsessed maniac."

While Kate was delaying her interior journey, she began to experience fearful (torn to page 9)

#### OWLS WANTED!

#### CALIFORNIA

The following women seek to join or form OWL groups in their respective areas:
In Beverly Hills: Ruth Stone (121N. Hamilton Dr., 90211)

(121N. Hamilton Dr., 90211)
In Boron: Audrey Royston
(PO Box 753, 93516)
In Northbridge: Incille Goar
(9600 Resida Blvd., 91324)
In Sebastopol: Mrs. E. Burns
(9012 Mills Sta. Rd., 95472)

#### GEORGIA

Mary Cox (2659 Brookwood Dr. NE, Atlanta 30305; phone: 233-7511) has volunteered to be the Atlanta area contact person for women wishing to form an owl group.

#### MASSACHUSETTS

Evelyn Wentzell (17 Endicott Dr., Westborough 01581) seeks owl group.

#### NEW MEXICO

Byrd Simmons (4413 Ponderosa NE, Albuquerque 87110) wants to join other owls.

#### NEW YORK

The following women want to join with other owls:
In Flushing: Gertrude Colodney (58-48 193rd St. 11365)
In Manhattan: Rahama Schweig (Barbizon Hotel, Lexington Ave. & 63rd St., NYC 10021) wants a CR group, evenings.
In Oakdale: Josephine Myers (89 Yale Ave. 11769)

#### WASHINGTON D.C.

Katherine Holmberg (Columbia Plaza, Apt. 11220, 2400 Virginia Ave. NW 20037) seeks owl group.

#### EVALUATING MDs IN WESTCHESTER

The Feminist Research Committee in Westchester County (N.Y.) is circulating a questionnaire to women on which they evaluate doctors as to their attitudes and treatment of women. Names of the more liberated MDs will eventually be on a list, available on request. (Mary Cohen, 61 Cooper Iane, Iarchmont, N.Y. 10538.)

FROM THE NATIONAL TASK FORCE ...

#### Growing Old Female

Things are moving fast! Tish Sommers, coordinator of the NOW National Task Force on Older Women, has already produced GROWING OLDER FEMALE--a 12-page pamphlet, illustrated by Genny Güracar (Bülbül), about us--older women. It is crammed with facts



and figures on the economics of aging, jobs, health, social security, living patterns and living alone. Under each category are suggestions for further research and action. The pamphlet is sprinkled with pertinent "Me retire? I've just begun to fly!" and "Don't agonize-organize!" or, from Sylvia Porter, "If the price of food you eat at home continued to rise at the 14.5% rate of the past 12 months...by 1980 there would be no way for older people forced to live on fixed incomes to survive at all ...

AGEISM IS WITCHES, HAGS AND WICKED STEPMOTHERS--OR PICTUR-ING ALL OLDER WOMEN AS WHIST-

ING ALL OLDER WOMEN AS WHIST- GROWING OLD FEMALE 1s
LER'S MOTHER IN A ROCKING CHAIR. to be part of a kit that
will be sent to NOW Chap-

ters in which there are local task forces on older women, and it is available, separately from the kit, to non-members of NOW from the national office for \$2. Contact Mary Jean Collins-Robeson, National NOW, 1957 E. 73rd St., Chicago, Ill. 60649.

#### Memo to Older Women in NOW

If your chapter doesn't yet have a Task Force on Older Women, why not designate yourself as the local coordinator of such a task force, and then notify the National Office (above) that you have done so? This is an exciting moment in the Older Women's Liberation movement—in which we are proliferating, joining forces, and beginning to act in our own behalf.

#### Materials that Need to Be Developed

Women who are doing research within chapter task forces on older women, as well as women doing individual research, are urged to write position papers from which material can be developed for national use. So far, the need for the following materials has been pinpointed: WOMEN AND PENSION an analysis of current reform legislation (none is adequat according to Rep. Griffiths); relation of pensions to age discrimination in employment; the widow's plight; divorced women's stake in ther ex-husband's retirement benefits. Also: "A Feminist's Guide to Her Own Pension Plan." Of course there are innumerable other areas that need exploration. Please send any materials you may have to: Tish Sommers, 434 66th St., Oakland, Calif. 94609.

NEWS FROM OWL GROUPS ...

#### New York City OWLs Join NOW

Ever since 1969, older women have been meeting in an open consciousness-raising group in Manhattan's Women's Center. This was the first OWL group, the original OWL. Because it always remained open, hundreds of women have attended it for varying lengths of time in the course of its three-year history. For many, it was the first step into the women's movement, a kind of apprenticeship be-

fore joining a closed CR group or going on to other activities. Out of this group came the idea for the OWL Conference in June 1972.

So much for history. New York City OWL is now officially dissolved, but many of its women are becoming active in the New York NOW Chapter's Task Force on Older Women. At present the priorities within this task force are researching the employment situation and forming CR groups—including a proposed open group, a new "portal" through which women can enter the movement. (Such is the healthy cycle of history.) All women are welcome to attend task force meetings the first and third Tuesdays of the month, at 7 o'clock in the NOW office (47 East 19th St., N.Y.C.).

#### Groups Proliferate -- But Where?

In looking over past PRIME TIME correspondence, we found hints and mentions of groups in formation, groups that already exist, and intentions to form groups, but scarcely a mention of what these groups are doing. We hear rumors of groups in California's Bay Area, in Annaheim, Long Beach and San Gabriel. There is said to be a group in Southport, Connecticut; another in Columbia, South Carolina; the promise of one in Seattle, Washington. And what about you OWLs in Buffelo, New York? It is more important than ever for OWL groups to form a communications network. PLEASE SEND US YOUR NEWS!

#### Word from South Africa

It was a curprise and pleasure to learn that a women's group has recently formed in Durban, South Africa, and they are anxious to attract more owls than are now attending. Women in Action is involved in consciousness raising and local fact-finding projects. They can be reached through Belinda Walker (11A Glen Grove, Glenwood, Durban).

#### The GOWLs of Berkeley

Following is a report on the Golden Owls of Berkeley, California, from Victoria Williams:

"We feel that there is something special about our women's group because of the fantastic effect it has had on our lives, but realize that there must be such groups everywhere in this country and elsewhere.

"We are not an encounter group nor a CR group nor are we (as yet) politically active in the women's movement. Rather we are a combination of all three projections. We are both objective and subjective-still feeling our way.

"We have been meeting for only six months so a report six months or a year in the future might be very illuminating as to our growth and development.

"As to our organization, we decided to keep our membership limited to 12 women with our waiting list people urged and helped to form into groups of their own. We meet from 7 to 10 every Monday evening, with the first hour more or less a social time. We do not serve food but the alphabetically rotating hostesses make coffee and tea available in the kitchen. Smoking is also done away from the group by consensus of opinion. We are not a constructed group but do follow CR (guidelines)....

"We grew out of larger liberation groups and have strictly held to being an older women's group by making age 50 and older the only requirement for membership. We range from ages 51 to 59 at present. We have one widow, one married woman and 10 divorcees. Two of our members have fairly young children. All of us, except one, have no permanent "man" relationship.

#### CONFERENCES

Women Office Workers Conference Oct. 27 at I.S. 29, Park Ave. & 94th St. Contr. \$1.50. For info.: Noreen Connell, 212-724-7156 (A.M. only) or write: Box 439, Planetarium Sta. NYC 10024. (N.Y. Task Force on Older Women hopes to participate.)

California WEAL Nov. 10, Holiday Inn, Ia Cienga Blvd., Los Angeles 90045.

Marriage & Divorce
'Nov.17-18 (N.Y. NOW), Hotel
Commodore, N.Y.C. 10017.

Financial Planning for Women Nov.3, 9:30 AM-3 PM, Downs Hall, Newark State College, Union, N.J. 07083. For info.: 527-2210. Fee 84.

New Roles for Women in Industry: Putting the Ms. in Management Oct. 20, 9:30 AM-4 PM, Douglas College, New Brunswick, N.J. For info.: 247-1766, ext.1603.

How to Start & Manage Your Cwn Business. Nov.6, 9 A.M.-4 P.M. Union College. Contact Dr. Dee, 276-2600.

#### HANDBOOK FOR WOMEN POLITICOS

Flora Crater, who is running for Lieutenant Governor of Virginia, has prepared a handbook-THE WOMAN ACTIVIST CAMPAIGN HANDBOOK 1973: A Political Self-Starter for Women-based on her personal campaign experience. \$1 from: The Woman Activist, 2310 Barbour Rd., Falls Church, Va. 22043.

#### CALIFORNIA LIBRARY INTERNSHIPS

The Women's History Research Center (2325 Oak St., Berkeley 94708) has been partially funded to start an Internship & Consultation Program. Groups of 12 women will be trained for 3-month periods in collecting, cataloging & organizing ephemeral material on women with a view to starting centers in their own communities. Deadline for filing intern applications is Oct.31. Contact program dir. Connie Maske at the center.

#### RALLY FOR HEALTH & INCOME !

SASS (Seniors for Adequate Social Security) Rally for Adequate Income & Health Care. Oct.24, 12:45 P.M. Discussion & film. Ethical Culture Society, 2 W. 64th St., N.Y.C.

"We are a swinging group, we like to think. We have three specialized social workers, one draftswoman, one (retired) school teacher, two property manager-owners, one actress, one student, one linguist, one bookkeeper and one feminist leader. Our interests outside our occupations are many, including writing, music, art, gardening, travel, figure skating, interior decoration, and carpentry, to mention a few.

"We have had for evening topics such things as "Anger," "Intimacy," "Energy Crisis," "Life Styles," "Sexuality."

"We have a 'circle of friendship' that enables us to be better equipped for being alone and for being women in today's society. We came together by simply signing an interest sheet passed around by one enterprising woman at a large OWL meeting....

"I'm sure that I have left out a number of vital descriptions from our group, but through PRIME TIME you can get in touch with us for more information if you so desire. Good luck, Sisters, and may I close with what comes to mind-TODAY A GOLDEN OWL-TOMORROW THE WORLD!"

Further news from the GOWLS: They have developed a mutual help arrangement. They fix up places for rental so that those who need it have some income.



Drawing by bulbul, from THE NOT SO HELP-LESS FEMALE by Tish Sommers

#### Celebrations in Oakland

Tish Sommers is working with older women at the Women's Action Training Center in Oakland. She writes of her forthcoming birthday party (the invitation reads "Fine Fifty-Nine Birthday Celebration): "It's a coming out of the closet of age, a celebration that is a public attack on ageism, and a step in launching a local group of older women. There will be street musicians, and a portapack team, we'll do Greek dancing and sing and all blow out the cake together (with so many candles, everyone has to blow together to get our wish)."

"Besides the birthday party," Tish continues, I plan to develop an older women's performing group--folk dancing, music, a skit or two, a commentrary--a sugar-coated message wrapped in age-is-beautiful. Participants will be from a local church and senior center, and we'll perform where older women gather."

#### Menopause -- Out in the Open from Coast to Coast!

"We need to know what the menopause actually is and we need to learn from each other what our fears are as well as what women in menopause are experiencing." This is how Paula Weidiger introduces her six-week workshop on menopause, beginning this month at Women's Health Forum (156 Fifth Ave., suite 1228, NYC 10010; (212)-691-1140). The fee is \$25. We also learned that there is an Ad Hoc Committee on Menopause in Seattle--at the University YWOA (4224 University Way NE, 98105)--and would like to hear about what they, and any other menopause groups are doing.

### COMMUNITY WORKSHOPS FOR WOMEN'S STUDIES

"...an alternate learning community in which women can fulfill their vocational, educational, cultural and recreational needs by requesting their own courses in their own communities, in their preferred time." (See Sept. PRIME TIME, pp.6-7) Many classes already forming in the Conn. & N.Y. area. This is a pilot project that can be duplicated in YOUR community. For information, write to Ethel Cory, enlosing a stamped self-addressed envelope, at: 57 Washington Square West, New York, N.Y. 10011. Phones: (212) 473-4190, or in Conn., (203) 226-3639.

#### VOLUNTEER RESPONDENTS WANTED !

Irene Iandau (2210 Ridge Ave., Evanston, Ill. 60201) is working on a doctoral dissertation at the Univ. of Chicago, and would like to submit a questionnaire to a number of women in their 40s and 50s concerning men's and women's roles. Please dropher a line if you would like to be a respondent.

#### FLORIDA INSTITUTE FOR WOMEN

Established to assist women to realize their potential, to move into more responsible jobs, to be involved in political process. Workshops; data bank; clearinghouse for grants, scholarships; library. Charlotte Tatro, dir., Dlv. of Univ. Services & Continuing Education, Florida Internat'l Univ., Miami. Phone: 223-2300

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#### LOOKING FOR CHICAGO OWLS ...

...who knew me when. Doris Pieper Mendes, now at 4503 Burdette, Omaha, Neb. 68104. (See letter on page .)

#### By Marjory Collins

A couple of years ago I got very angry. I got angry because a lot of things started to happen to me that can happen to any older woman First of all, I got phased out of my job when my company relocated -- along with all the other women over 35. Shortly thereafter I had to go on welfare to have an operation. When I went back to re-apply for unemployment insurance, the interviewer asked me if I intended to stop work permanently. This remark, made in a droning impersonal voice, came as such a shock that I found myself trembling all over-having always hoped I would "die with my boots on." When I did get back on unemployment insurance for the additional weeks then provided after the first 26 weeks were exhausted, it did not last long. Suddenly one day, I, along with 90,000 other citizens of New York State, were abruptly cut off without forewarning or explanation. It was not until several days later that I read in the paper the reasons for this action: Extensions had been canceled because the state unemployment rates, although higher than the pre-vious year, were not 20% higher ! (PRIME TIME

This 20% stipulation is the kind of cruel condition written into legislation by a bunch of men down in Washington who could never, for a moment, imagine what it's like to be a woman or man without an income, at an age when getting a job that pays a living wage is virtually impossible. Although I had known for a long time that older persons are downgraded in this society, it had never happened to me before—at least not in such heavy doses. I got angry because I had no control over my life, at least where money is concerned. And that's pretty derined important in a money society. But it was good to get angry—because anger either destroys you, or drives you to do something about the situation. It was anger that motivated me to start PRIME TIME.

It was about that time that I first heard that newly coined word--AGEISM. Although it is a recently isolated concept, every one of us has suffered from ageism long before we started to analyze its nature. In looking back, I remember an incident when I was 35 and was being sent out on a job interview from an employment agency. "Of course you'll lie about your age," the personnel woman said. Since I looked about 20 at the time, I was able to laugh this off. I suppressed my fear of ageism for many years to come. But never again did I tell my age, either socially or in the work world. Only a few close friends knew how old I was. It was only last year at a feminist party, where I was surrounded by supportive women, that I declared myself: "I'm 60 years old!" I blurted out. Then I burst into tears--partly from relief, but also because I felt there was nothing good about being 60 in America...

As older women, we ought to be very angry about ageism. Because, as women growing older, we are its most plagued victims on every front. When a man reaches the peak of his success in niddle age, a woman is considered to be going downhill. Why shouldn't all our years be best years? No matter how strong and productive and creative we feel inside, why does the world see us on the way out? What are the factors in our culture that downgrade women as they grow older?



AGEISM.....continued

Sociologist Pauline Bart attempts to probe this question in a study comparing the position of middle-aged women in six widely differing cultures. She analyzes each of them on the basis of established, interrelated factors that determine whether the status of women rises or falls with age. Needless to say, our culture falls into the last category. According to Bart, women are downgraded in cultures where the following conditions exist: The marital tie is stronger than other family ties; sex is an end in itself; the maternal bond is weak; the roles of grandmother and mother-in-law are not institutionalized; residence isolates women from kin and grown children; and youth is valued over age. There is no doubt that all these factors apply to us.

Now let's look at the opposite side of the ledger. After reading Bart's study, all I could think of was: On to be a Lovedu! Of the six cultures she studied, the Lovedu (whose habitat is not mentioned) are the most favorable to middle-aged women. Here, the motherson relationship is stronger than the marital bond. Older women form liaisons with young men. For over 150 years the Lovedu have been ruled by a rainmaker queen on whom they depend. Lovedu wives have economic power through ownership of their own fields and grain stores. Older women have political power as district heads. Old women are respected as midwives who bring children into the world, and, as they reach the peak of their lives, they are waited on by their daughters-in-law. A Lovedu mother gives her son permission for his first act of intercourse. She controls his wife and feeds and clothes his children, who spend as much time with her as with their mother.

"What do women worry about? They worry about the fact that, every single day, they are getting older and less attractive. They don't worry about it consciously, or con-timually, but they do worry about it unconsciously, because there's not much a woman has to sell in our society, except the way she looks."

ESTELLE RAMEY

The life of Marquesan women is also studied by Bart, falls on our side of the ledger where status declines in middle age. Marriage is polyandrous, and the erotic skills and attractiveness of women in keeping all the husbands happy and manipulated are highly valued. The most attractive women are the most powerful—until their beauty fades. Their reproductive role is minimized, and the mursing period is short in order to preserve the beauty of their breasts. Old women do most of the work while the younger ones entertain the men. The Marquesans have no respect for age; a son outranks his father at birth.

Does any of that sound familiar? In the conclusion of her study, Pauline Bart points out that significant roles for middle-aged women-here and now-do not require a return to the extended family and kin closeness, even if that were possible. She believes that the



opening up of intrinsically satisfying jobs and work for women is the answer. In other words, economic independence.

In another study on Depression in Middle-Aged Women, Pauline Bart defines role as the concept that links the individual to society. As we well know, the roles assigned to women in this society—motherhood, wifehood—consist of ministering to others. And the roles assumed outside the home—whether it be volunteer or paid work, are more often than not extensions of the same: helping others as social workers, nurses, community workers, secretaries, and so on. According to Bart, the fact that some women perform these roles at the expense of actualizing themselves is often the cause of their depression after their child-rearing duties are over.

"If one's sense of worth comes from other people rather than from one's own accomplishments," she writes, "one is left with an empty shell in place of a self when such people depart....The women's liberation movement, by pointing out alternative life styles, by providing the emotional support necessary for deviating from the ascribed sex roles, and by emphasizing the importance of women actualizing their own selves, fulfilling their own potentials, can help in the development of personhood for both men and women."

I agree with Pauline Bart that the women's movement is the healthlest thing around, and that, through it, we can eventually abolish ageism. But first, we must fully understand its nature. Then, as older women, well versed in its detrimental effects, we shall have to impart our understanding to younger women to whom ageism may only be a shadow lurking in the future. Ageism, like sexism, must be fought by a united front of all women—and men. But especially by angry older women. END

Singing Was Bypassed......continued

and painful dreams at night, specifically about a seal. Most of the imagery throughout this novel is related to animals; wounded, frightened, scarred animals. These images are in turn related to the almost animal-like fear Kate experiences after the painful scene with her son: ... she had been like a cat or a dog that has been kicked inadverttently by a friend." Or, animal imagery relates to the vulnera-bility and helplessness of her female role: "Looking back she could see herself only as a sort of fatted white goose." With-in the family scene, "she saw herself at one end of the table, tender and swollen like a goose's fattening liver with the frightful pressure of four battling and expanding egos ...

The images of animals accelerate throughout the novel, climaxing with a grotesque, but nonetheless hilarious scene in the theatre, where the maddened Kate sits listening to a Chekhov play, irritated by the audience on whom she projects her visions of animals: pussycat, monkey, fat old pig, fox--"...she was in a roomful of animals, each one dressed more ridiculously than the next." From the menacing fear within, Kate now sees her fear from the outside. By far the most persistent animal imagery, however, is that of her dream about the seal.

To Kate falls the heavy burden of caring for and delivering the seal to safety. Within the therapeutic dream-world, Kate works out her mothering role, her relinquishment of it, and her own fate. Throughout the novel, Kate makes a painful journey in dreams with the wounded, heavy, moaning seal. Only at the close of the story, scarred and em-battled herself, does Kate deliver the battled herself, does kate deliver the seal to its shores. Her "retrieval" from madness, then, coincides with the knowledge that the seal will return to life and, like her, return to hope.
"A strong breath of salt air came to her...the snow had stopped falling. The light touches she felt on her face were not snow, but a fresh, warm breeze." As she returns the seal to the sea,



she notices a "seal swam past that had scars on its flanks and its back, and Kate thought that this must be her seal, whom she had carried through so many perils....her journey was over.

With that, Kate ends her journey, finishes the recurrent dream, and readies herself for her return from her summer of agony. A happy ending? Probably not. A beginning, more likely, when Kate will ask herself new questions. "How was her summer out of the family going to seem

to her in a year or so's time? She could be quite certain that it would not seem anything like it did now." She is returning, a changed woman, who had reached the boiling point in one com-pressed, concentrated period-bypassing the singing, at least for the present.

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Prime Time Speakers Bureau

Our new roster of speakers will be published shortly, adding some new luminaries to our present range of qualified women and topics. Please write for your copy of the roster so you can request the speaker of your choice, for women's groups, meetings and conferences. We will send particulars on request.

To acquaint readers with the speakers on the roster, we plan to include a thumbnail"bio" of one woman a month in PRIME TIME. This month it is...

...PHYLLIS SANDERS -- speaker, activist and mother of five. She will lead a travel-study conference from the U.S. to Colombia, Argentina, Peru and Ecuador, Nov. 3-24. (Organizations, take note! You can be the first to hear her exciting account when she returns to tell about "The Changing World of Women in Latin America. Phyllis, who lived the first 20 years of her life in Buenos Aires, Argentina, is bilingual and bi-cultural; is a creative, stimulating speaker, the recipient of the NOW Award for excellence in radio, promoting the "Positive Image of Women." She produces a weekly half-hour interview program over WNYC, and lectures on "The Think-ing Woman in Suburbia." Among her other attributes, Phyllis has been described as "being a catalyst who likes to be a first at things."

Addendum: Our speakers are all registered with the Bureau through screening, filling in an extensive form relating their background and experience, and giving references. Whenever possible, we hear them personally. We also plan to have a casette library which will make available lectures and discussions in which our speakers participate. Speaker's registration fee with the Bureau is a minimal charge of \$5. If you are already registered but have not remitted the fee, we will appreciate receiving it by mail. If you are interested in registering, write in for an application blank. Address all replies and inquiries: Esther K. Labovitz, coordinator, PRIME TIME SPEAKERS BUREAU, 945 West End Avenue, Apt. 1-B, New York, N.Y. 10025.

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To the editor:

The September issue of PRIME TIME really upset me. Would that I could say that it touched some raw nerve of quivering, unresolved consciousness, and made me face some unwilling truth. There was simply very little that touched me, and that makes me mad.

concept and his growing awareness of the roots of his racism and sexism. but I simply do not want to hear his analysis of the women's movement. Even if it's supportive -- even if I agree with every word he says. Not because I am a "manhater," but because we've always had men telling us how to do things and how to think about ourselves. I am not quarreling with this man so much as I am with the politics of such an article, and I am angry at the editor for second-besting us. I can't believe there are no older women capable of writing their analyses and/or feelings about the women's movement.

> And aside from the fact that such an article would be more appropriately addressed to men, to what purpose can we attribute this article in PRIME TIME? PRIME TIME, after all, is not just a general women's publication; it is specifically aimed at older women. In what way does this article speak to me as an older woman? Perhaps Mr. Carnes is an older man, but there is no evidence in what he says -- there is not a single word directed at me be-

WHAT ABOUT THE SEPTEMBER PRIME TIME ? A FLOP ? A GEM ? A WIERD DEVIATION ?

### 

I'll try to be direct and precise in my anger because I truly don't want to destroy; I want a publication that speaks to me, my age, my needs, my questions.

Let's start with an overview. Discounting announcements, there were four feature articles -- two written by men, and two concerning male issues: one penises, and the other on Watergate (and its male games). Now, without being more specific than that, what does it mean for such a thing to happen?

A lot of questions fill my mind. Such as: Is the flow of material from older women so bankrupt that we are forced to quote men and discuss the man's world at such length? Have we lost some perspective of what supports and nutures women's energy and creati-vity? (For it surely will not happen out of such a male-dominated publication.) Or is there a new wave of fear afoot that I am unaware of? Are we perhaps, unconsciously, suffering from male backlash -- directly from men, or indirectly from women who will do his bidding at any expense (ours) rather than lose one eyeball's-worth of loving(?) glance? Are we being pressured to keep the peace, be nice to everyone (even the men)? In OUR publication? Oh please, no...

Why? What is the underlying dynamic for such a phenomenon as this September

Let's take a little closer look at the specifics: (1) "Confessions of a Self-Styled Male Chauvinist," by Paul Carnes. I am interested in his self

cause of his particular experience. In fact, beyond the episode of his supporting the woman bank executive (would that a woman could have that much influence in support of another woman;), there is nothing about him as a person that even begins to pertain to my experience as a woman or to my needs in dealing with men of any age.

And my worst fear of all is that maybe because I am older, I'm supposed to swallow that outdated analysis of the women's movement as valid. Do we "settle down" into keeping men happy and keeping sweet smiles on our faces? Am I the only one out here who is hurting from the ghastly splits, name-calling, splinter-ing, labeling, and my-ideology-is-better than-thine-ism that is going on in the movement? Why do we get absolutely NO reflection of that struggle in PRIME TIME? Are we leaving that to the younger women? Or are we so damned smug in our owl image as wise old birds that we're not even touched by this gut fight that is going on?

Mr. Carnes certainly would never know one word about what I am speaking of, but are there any other older women who do? I hope I'm not alone!

(2) Another two pages devoted to famous men's quotes in praise of older women. We don't need it. Can't we ever get away from hero-worship? If famous men say we're okay, are we okay? Do we need this false sense of security? I think even hereoine-worship serves the old hierarchical system that keeps us shufflin' in our places. But if we had to have it, couldn't we find women to quote? Personally, I'd find it much more valuable to explore our shaky feelings of worth and where that

comes from, rather than pat ourselves on the back (a familiar owl activity, ever notice?) with praise to assure us of our worth. Those quotes were no more useful than a magazine article or the handy little pamphlet in the doctor's office on menopause that tells us we have nothing to worry about; we're in the prime of life. Yuk! And the article would have been upgraded as such, had the editor had the grace to exclude Benjamin Franklin's quote, since there was nothing but putdown of women in it.

(3) "Is Male Sexuality at the Root of Violence?" is an interesting article by Jeanne Hirsch, providing some new insight into men's problem's and attitudes toward penises. But damn it, I don't want MY space taken up with exploring men's problems, even if they're written by good women. Let men hassle their own problems; I won't give energy to do it for them. I want my space for women my age to explore feelings about being our age and how that Wiff lives, loves and sexuality—what changes are happening to us and how we feel about it. Far more valuable to explore how WE feel about penises and where those feelings find root, than to worry about how he feels about it. I quarrel more with the principle, or where an article focuses and whether that focus serves our feminist needs, than with the specific content.

(4) And finally, Elizabeth Most's
"Double Standard: Oover-Up" is a fine
article, again giving us new insight into our conditioning around secrecy, and
the many double messages we give and receive in this area. But here we are spending two more pages on the corruption of
the man-made system of government. What
does that do for me? Nothing really, except reaffirm that the system is important enough to take up more of my space.
Especially in the context of the whole
of this September issue, it was impossible
to come upon another article on a man

For heaven's sake, don't we have anything to say about ourselves? Is there such a dearth of material from older women about our feelings about sexuality, what government means in the light of our new perspectives, about changes that are happening to us, about our particular slant on the women's movement? Aren't any of us writing in praise of ourselves? Isn't there any poetry coming

ones from, rather than pat ourselves on the back (a familiar owl activity, ever torthe. Those quotes were no more useful than a magazine article or the handy that pamphlet in the doctor's office out of us? We, older women, have the double whammy of changes happening to us both as a result of new consciousness and new physical changes. I'd Like to know how other women are integrating/struggling with that process.

I'd like to think that PRIME TIME will grow with me, since it is the only publication I know of that is aimed directly at me. How can we make that happen? How can we encourage women to contribute written material that covers a broader scope than at present? With due respect to the (I almost said Herculean) efforts of PRIME TIME's one woman originator/inspirer/editor, is it feasible to suggest expanding the editorial staff at this time? Would that help? Or who can suggest what it would take so that PRIME TIME will speak to and for more of us who are sterving out here?

In sisterhood, Lynn Laredo New York City

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To the editor:

I can't pass up the opportunity of telling you how very much I've enjoyed the September issue of PRIME TIME--it's just good all the way through. I'm going to give the article by Paul Carnes as wide a coverage as I can. The section on older women is just so marvelous it's beyond description; I happen to be in that age category and find it particularly wonderful, amusing, enlightening and encouraging. Thank you so much for putting it together...

Katharine Thom Seattle, Wash.



EXPLANATION

The September issue of PRIME TIME was deliberately planned as a deviation from its usual stance as a forum where older women speak for themselves. It had occurred to the editor that readers might be interested, from time to time, to hear the thoughts and feelings of the opposite sex vis-avis ourselves. Since we do live on the same planet with men, and since a sample survey shows that more than half PRIME TIME's readers are living under the same roof with a man, we thought a male-oriented issue might be a valuable piece of propaganda to slip between the pages of his evening newspaper.

### The Childbirth Conference

To the editor:

Last June 2nd, the first International Childbirth Conference was held here in Stamford. Among the speakers were mothers who had delivered babies, young women anticipating childbirth or choosing not to have children but nevertheless concerned, nurses, a physician, midwlves, scholars. We were all together: professional women, career women, laywomen -- sharing our experiences, our views, our suggestions for change. The PROCEEDINGS, published after the conference, contain all 29 papers read that day, several of the newspaper articles, excerpts from some of the correspondence and addresses of participants.

I want to share with PRIME TIME readers a letter I received after our publication went out: "How placidly I accorted the utterly rotten, degrading, painful, humi-liating, inhuman and alienating experience of childbirth, not once but twice. Both times in a 'modern' American hospital with the best of physicians attending. For over 22 years I've tried to forget. Read-ing the PROCEEDINGS convinced me that it is better to remember and work to see that my daughters and all our daughters never have to repeat such agony. Thank you, thank you, thank you.

I am quoting this letter to encourage readers to send for the PROCEEDINGS. I feel certain that each person who reads them will in some way work to bring about change in the procedures now operating in our maternity wards. In 1956, LADIES HOME JOURNAL had a brief letter from a nurse entitled "Gruelty in the Maternity Wards" which resulted in the largest outpouring of corroborating letters the magazine had ever received and yet the magazine chose to forget the whole issue and bury it. It was the only indication I had as a young woman that something was wrong. I raised my five children and it took until 1972 for me to meet Dorothy Tennov and for both of us to decide to DO SOMETING.

The conference proceedings are available for \$2 from: New Moon Communications, Box 3488 Ridgeway Station, Stamford, Conn. 06905.

Power to women! Lolly Hirsch Stamford, Conn.

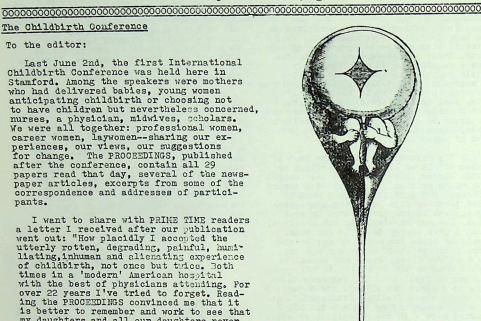
### Bouquets to Contributors

To Esther Labovitz:

I thought your article on the international feminist conference and the interview with Berit As (July-August PRIME TIME) were terrific.

To Elizabeth Most:

I'm a fan of yours. I particularly liked your article on women and Water-gate, the double standard of justice. Why don't you tighten it up and send it to the NEW YORK TIMES Op-Ed page? They need more women on that page and they



Well into the 18th century, scientists believed that the male sperm contained the complete human in miniature, as shown in this illustration from a treatise of 1694. Woman was regarded merely as a nourishing receptacle for the male's preformed infant.

need you. More people should be reading your articles so I do hope you'll act on this suggestion.

> Gena Corea Baton Rouge, La.

To the editor:

I am 49 years old, have gone back to college and have had to transfer three times because of husband's job transfers. Going to college is my individual way of striving for some economic independence if I should have to become self-supporting. Trudy Gold-man's article and Adeline Brower's letter (PRIME TIME, June) confirm some of the doubts I have. But still there won't be any changes without some of us looking for ways to effect changes. So on I go! I don't have trouble feeling dependent on my husband-I figure I've earned plenty in being willing to uproot my life to be there for him to come home to.

I agree wholeheartedly with you that we need to work on a long-range basis, whether it comes for us or not. Until I

can find or organize a group have you any suggestions of ways I can help?

Would you extend my thanks to Elizabeth Most for "Double Standard: Organization" (June PRIME TIME). I have pondered on the same facts she presents so well. Everywhere I have lived I have seen the lonely widows. Lonely but too rigid to think of going next door for company unless the "preacher" or some other male said it was the thing to do...

Jeaneen Vogel Moorhead, Minn.

To the editor:

Please tell Elizabeth Most that I enjoy her "Double Standard" articles. The statement about "condoning secretive lobbying of our Representatives" (Sept. PT) was or rather is so true. Despite the fact that I am getting smarter, I had to look up five words from the last article. Keep up the good work.

Rosemary Migas Elcho, Wis.

To the editor:

From an old OWL--I'm 65%, and truly this is the prime time of my life! By being unfeminine-aggressive--I'm finding there aren't enough hours in the day for the numerous opportunities to speak out. Hoot! Hoot!

I'm scheduled for Nebraska Equality Day, and for a six-hour workshop on aging at an issues conference of the State Democratic Central Committee. So I need ammunition ...

I have a hunch there are some OWLs, formerly of Chicago, whom I knew back in depression days. The reason I want to. contact as many as I can (see ad, page .) is that I'd like to know what happened to my generation whose social conscience was raised when we were young! Why didn't we develop a strong women's movement? Why didn't we fight for the ERA?

Now we have to make up for lost time in our prime.

Retired secretary, without a typewriter, Doris Mendes Omaha, Neb.

To the editor:

I think it's time we women gave our-selves credit for the work we have done. Now, on my employment applications, in the space provided for accomplishments outside of paid employment (community work, volunteer jobs, honors, memberships, whatever) I list items like: raised two children without financial assistance; bought a house without help of spouse or relatives, etc. And under honors at college I add "marriage." After all.

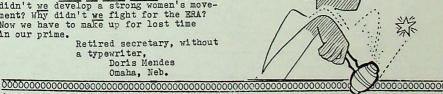
Of course I'm hoping to make employers pause to consider the time and effort involved in such activities, rather than cursorily assume from blank spaces that I haven't achieved much. And I am also hoping that the idea will catch on and help to raise women's selfesteem.

Joan Miller

To the editor:

I would like to know how we can get the lawmakers to change the law which at present is prejudiced against women jurors. It should be mandatory to have six women and six men on a jury. I wonder if women readers who are lawyers can advise us. At present only men are called from the election lists; never women. But this should not discourage women from

volunteering for jury duty.
Here in Queens you register at the courthouse on Sutphin Boulevard (where there is a small sign asking for volunteer women jurors). On the application (Turn To page 14)



(September Issue . - - - continued)

To be sure, we committed an editorial boo-boo in springing this issue on readers without warning, without an editorial note explaining its raison d'être. (The only excuse for this omission is that the issue was produced during last summer's excruciating heat wave.) The contents of this issue should reassure Lynn Laredo, and all the readers who may agree with her, that PRIME TIME has not gone to the (male) dogs.

Ms. Laredo is quite justified in advocating that PRIME TIME's one-woman editorial staff be increased, and we hope this will be possible in the near future. But we don't believe she need worry that the flow of material from older women is bankrupt, nor that older women are suffering from male backlash; they are, in fact, beginning to organize in a realistic way. We are printing Lynn Laredo's entire letter—in which she vents her anger so eloquently—with the hope that it will stimulate many more of you—including Lynn Laredo—to pour out your thoughts and feelings are realistic way. feelings on paper -- M. C.

### Prime Time PROGRESS REPORT

Thanks to the response to our plea for help in the September issue, PRIME TIME is still in business! Will the 27 women who contributed money, and the many other readers (impossible to count) who were spurred to rener promptly and to recruit new subscribers, please accept your heartfelt thanks.

The \$430.13 received in loans and contributions went toward paying last month's bills and enabled us to pay \$125 of our back debt of \$333.78, reducing it to 208.78. Our ad for a lawyer was answered -- by a male feminist who has offered to donate his services, and PRIME TIME's incorporation is laready under way. Twenty-two women have accepted membership in PRIME TIME's new Advisory Board. We have also received two leads to possible sources of funding.

These are the events on the positive side of the leager, and we wish we could say PRIME TIME was out of the woods. But it will take a few more weeks to print the prospectus requesting funding and to mail it out with personalized letters-and yet more time to get a response! In the meantime, PRIME TIME continues to grow but revenue from subscriptions still doesn't cover expenses. Furthermore, as it grows, so does the editor's workload. It has always been a PRIME TIME policy not to ask for volunteer help--because one of our long-range goals is to provide jobs for older women, as well as a salary for the editor. However, after making the final accounting of PRIME TIME's income and expenses in its first year, the editor discovered that she had been a volunteer herself -- having invested more than she took out. For these reasons, we feel justified in asking readers for help in this period of transition.

PRIME TIME needs volunteers -- to answer mail; to help with updating the mailing list, filing, collating; typing up ads; setting up the Readers Service; mailing out the prospectus. If you can give some time-even as little as one hour a week--please call 260-2874, preferably in the morning.

PRIME TIME needs money to keep up with the current expenses until such time as we can obtain funds. If you feel you can contribute -- and no amount is too small -- please make out checks to PRIME TIME and mail to 232 East 6th St. N.Y.C. 10003. If you can't afford money, why not recruit new subscribers?

Please remember that PRIME TIME is YOUR publication:

PRIME TIME 232 E. 6th St. Apt. %C	Enclosed find \$5 for one year, \$5 for six months.(\$3.50 % \$2 respectively if unemployed or on Social Security)
N.Y., N.Y. 10003	Name:
(212) 260-2874 Renewal?	•

Prime Time 232 E. 6th St., 50, New York, N.Y. 10003.

International Feminist Collectivexexexexexix (30 c.o Dalla Costa Via B. Cristoferi 35 padova 35.00 ITALY

FIRST CLASS MAIL



letters

SHALL INHERIT

THE EARTH you are only asked your age, citizenship and schooling. (You don't have to be a college or high school graduate. Literacy and common sense are the only requirements.) There is no examination, written or oral.

Once you are called -- usually to a courthouse near your home --you sit and wait until a lawyer calls for a jury. Sometimes you serve for two weeks, some-times you're not even called. But you are paid \$12 a day whethere you're called or not. Sisters, unite and volunteer!

F. Zimmer Woodside, N.Y.

OVEMENT LISTINGS ... continued

CAMPAIGN FOR PENSION RIGHTS

Find out how you can help your-self and what you can do to help the Ralph Nader-sponsored Campaign for Pension Rights, 2000 P St. NW, Washington DC 20036. Enclose stamped self-addressed envelope and, if able, a contribution.

FOR TRAVELING OWLS

If you want to meet and stay with sisters in other places and are willing to put up tra-veling sisters in your home, send your name, telephone number and a stamped self-addressed envelope to: Anne Mendel, 716 South Water St., Northfield, Minn. 55057. When she has re-ceived 50 or so names, she will ask you for \$1 (yearly to cover expenses) and send you the list. All hospitality arrangements to be made in advance by phone or letter; no unexpected arrivals.

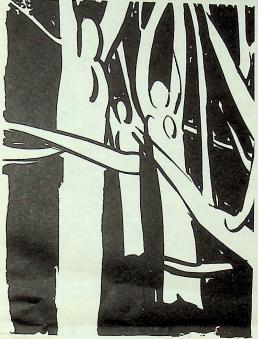
SIX JOBS IN MINNESOTA

From the publication ROUGH TIMES: "Needed: Six People With Alternative Viewpoints & Multiple Skills ... to shape an innovative community health center with the help of a community board. Minneapolis urban community with significant low-income white, counter-culture, Native American, black, gay, feminist and senior populations. Staff positions loosely designated as one person with secretarial skills and either direct or indirect service skills, one person with admin-istrative and either direct or indirect service skills, two direct counselors capable of sharing their skills, and two indirect service acilitators who will be involved in community-building, prevention activities....Screening to begin immediately; quickly send resumes ...to: Neighborhood Counseling Center, c/o Amy Blumenshine, 209 M.15th St., Apt. 9, Minneapolis, Minnesota 55403."

# Prime Time

For the liberation of women in the prime of life ...

Independent Feminist Monthly Marjory Collins, editor Vol. 1, No. 17 Nov. / Dec. 1973



MARCIA SALO RIZZ;

FEMINIST BUSINESSWOMEN METT...

To Grapple with Guilt and

Ambivalence---About Money,

Success, Autonomy---and Their

Relationship to the Women's

Movement.

### How It Came About

At the risk of beating a dead horse, but only gently and in historical perspective, I will mention an unfortunate incident from the past: the fact that feminist entrepreneurs were treated like second-class citizens at the NOW Convention in Washington DC last February-shunted into remote, invisible quarters, overcharged for tables, etc. It is an old story, but with historical importance, because it resulted in the feminist entrepreneurs joining together to confront the conference committee with our greeneurs. In the present

with our grievances. In the process, the consciousnesses of many women were raised concerning the ambivalence they felt toward feminist business—an important first step toward fathoning the reasons why. The businesswomen themselves began communicating with each other, discovering they had many problems and self-doubts in common. We realized that, by joining forces, we could be mutually helpful in many ways. Clarifying our status and image—to ourselves and to the world—seemed to me of particular importance to older women. In the March issue of PRIME TIME I wrote in an open letter to NOW:

I believe it is high time to get the issue of attitudes toward feminist business out in the open; to discuss it and hopefully to resolve it. I hope this letter will catalyze such a discussion—which is of particular importance to older women who must support themselves and who are virtually shut out of a shrinking job market. One of the thrusts of the growing older women's liberation movement is the awareness that many of us are going to have to invent our economic futures—through going into small businesses, forming cooperative enterprises, etc.—or be forced to end our days in dire poverty...

Other feminist publications printed articles and letters about feminist business. The discussion was already under way. As a logical next step, about 20 feminist entrepreneurs, including this editor, spent an October weekend together at Norld Fellowship, Kerhonkson, N.Y. An important outcome of this weekend was our decision to form the Feminist Business Association (FBA)—to be open to all feminists in business. Among the projected purposes of the association are the pooling of resources in such areas as public relations, advertising and fundraising, and the organizing of seminars in business law and practices. The functions and structure of FBA will be formalized at a meeting in early 1974.

The Kerhonkson weekend proved to be an invaluable experience for all of us. After spending many hours pinpointing and analyzing our problems, we produced a collective statement, parts of which appear below, and other parts will appear in subsequent issues. Each woman contributing to the statement chose a problem area of particular significance to her. The assignment was: to state the problem--in relation to herself and to the outside world--to analyze it, and then to present a suggested solution.--Marjory Collins

FEMINIST BUSINESSWOMEN GRAPPLE...FEMINIST BUSINESSWOMEN GRAPPLE...FEMINIST BUSINESSW

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### What Is Feminist Business?

Our commonality in business is feminism. We find ourselves in a business situation as a result of a consciousness that has motivated the drive for economic inder ndence; sometimes as a primary goal, sometimes in conjunction with the organic process of providing services within the movement where the need for business procedures has become necessary for the survival of these services.

Product-oriented businesses may be more "feminist" in their product than in process, whereas a service-oriented business may tend to be more "feminist" in their process than in their product.

Then there are businesses which seem to fall into those cohesive areas where both product and process are easily identified in movement terms as feminist.

A feminist business, as opposed to a "woman's business," is not unlike a feminist film as opposed to any film made by a woman. One is consciously concerned with feminist content; the latter could be anything, even sexist. Business procedures are tools like any other; they can be handled well or badly, like a camera, and like a camera they have no sex but take on their meaning from the consciousness of the user.

Phyllis Birkby Architect New York City

### Profit -- That Nasty, Ugly Word

Feminist businesswomen--particularly those selling feminist products or services to the movement--have been plagued by a self-destructive fear and guilt about making profits. These guilts are fed by the attitude of many movement nonbusinesswomen that our businesses are "ripping off the movement"--exploiting, leaching, profiting from the movement and its gains.

As feminists and business people we are torn by our two positions: Within each of us there are these antagonistic strands. As businesswomen we're tired of constantly being questioned about our profit (dirty, ugly word) motivations and our "credentials" (How much free movement work are we doing? Have we done in the past?). Yet, as feminists, we often look at other businesswomen with the same movement-protective attitudes: Why is she in this? Is she a movement woman? Or just in this for the money?

It is sadly schizophrenic and energy-consuming but it's understandable. There are probably no easy answers to eliminating the gut reactions, but some description of the problem can serve to make us more sensitive.

We feminist businesswomen see the work that we do as furthering the movement, preading the word, servicing the needs of movement women, and changing the ideas of new women who don't now identify with the movement. We tend to put these political,

philosophical motivations way out front and to qualify any mention of profit with disclaimers: "Profits are definitely not our aim." "We just want to earn a living wage." "We need to support ourselves." "We want to survive." "Just a fair, not an unfair profit."

Because profit is indeed not our single or primary aim, we are ridiculous in self-effacing ourselves, in denying and feeling guilty. But there are reasons beyond our conditioning as females for these difficulties. We are a new breed and we are grappling with combining two worlds--feminism and business; with fitting our ethics into a capitalistic business form; with trying to survive while trying to create new forms.

Some of us have set up not-for-profit corporations or working collectives rather than single entrepreneurships. And there are those who stay within and proudly proclaim single entrepreneurship, but try to change it a bit in order to begin to deal with our vision. Yet there it is again-"vision"—a couching of our actions in ethical, philosophical terms. Where are we? Who are we? How can we take care of business and move on?

Susan Sojourner First Things First Washington DC

# Why Do We Feel Guilty Doing Work We Enjoy? Why Do Other Women Resent or Envy Us?

At this stage, the reality of being a feminist entrepreneur—that is, a feminist attempting to be self-supporting, autonomous and independent—means, for most of us, long hours of underpaid or unpaid work in an enterprise which has little or no capitalization. If we are lucky, the income from our enterprise will cover our costs. But most of us are in debt. Profit, surplus to plow back into the enterprise—are nonexistent.

The reality is struggle. We have no secret hoard to hide. Why, then, should we feel guilty about struggling for independence through doing something we enjoy doing? Is it because our entire previous work experience has been so shrouded in meaningless discipline and ideological compromise that we cannot believe in the legitimacy of making a living enjoyably?

The Protestant work ethic is equated with morality and worldy rewards--not with joy. Perhaps some of our guilt stems from this contradiction. But the <u>real</u> guilt flares up in the face of reactions from other women in the movement.

What did it mean when a woman shouted at me furiously in a meeting: "You are only in the movement for your personal advantage!" What did it mean when, on another occasion when PRIME TIME was be-

FEMINIST BUSINESSWOMEN GRAPPLE...FEMINIST BUSINESSWOMEN GRAPPLE...FEMINIST BUSINESS

ing sold at a meeting, a woman proclaimed loudly: "Marjory Collins is ripping off the movement!"?

I believe the roots of this hosti-lity and ambivalence lie in the economic limitations of women in our society, in the fact that so many of them are working at underpaid, unrewarding jobs, or they are untrained and unable to find any job at all. They feel frustrated, impotent and envious in the presence of women who are achieving independence. They do not see us as struggling; only as self-fulfilling.

The only way to turn these attitudes around is for us, as feminist entrepreneurs, to present ourselves to the movement and to the world for what we really are: the cutting edge of economic independence for all women. We are the pioneers but we are not an elite. We can help other women to realize that they, too, can become independent, learning and gaining strength as they do so. Each feminist can do this educational attitude-changing individually. And we must also do so as members of the association we are in the process of forming.

We are real. We are not playing a game.

Marjory Collins Editor, PRIME TIME New York City



### The Feminist Movement as a Business--Earn-ing One's Living as a Feminist

The misunderstanding between feminist organizations such as NOW, on the one hand, and feminist businesses, services and publications or the other, stems from the reluctance of women to see the equal rights movement, itself, as a business—a business that must be capitalized and publicized in an aggressive, businesslike way in order to grow and prosper.

Eventually voluntarism even in the movement organizations must be phased out, and women should be able to earn their liv-ings as executives, publicists and staff within movement organizations.

Women who are already in feminist businesses, earning their livings as feminists, are the leaders in this action. The movement are the leaders in this action. The movement can only gain, never lose, by their full-time efforts. Their work is exactly the opposite of a rip-off of the movement. It is a necessity to permit all women to work for the movement-not only those women who can afford the movement-not only those women who can afford to work as volunteers. Feminist businesses must be encouraged by all feminists.

Heaven is earning your living as feminist.

> Paula Kassell Editor, NEW DIRECTIONS FOR WOMEN IN NEW JERSEY Dover, N.J.

### The Necessity for an Ethical Veneer

The giant establishment corporations are all met with the necessity of promoting an ethical veneer. They call it public relations and spend a lot of money on it.

We too, it seems, are impelled to do the same thing. Although for completely different reasons.

The big guys need the veneer because deep down they harbor a lot of very unethical business practices: tax evasion, price fixing, monopoly, oligo-poly, and the ever popular discrimination against women and minority men. Feminists know this and, in Pavlovian style, react with suspicion to anyone in business. And seeing women in business stirs absolute rage. Just when the movement tries to perpetuate the myth that women are somehow intrinsically unmaterialistic, here we come along with our balance sheets and income statements. We're embarassing -- we're the coke ma-chines in the lobby of the Met.

And so in self-defense we also create for ourselves an ethical veneer. Our public relations sounds a bit different:

- We're really in it for the love of it.We really just want to provide products and services that will finance the revolution.
- 3) We really only want to inform and educate, and our search for capital is only to keep our heads above water.
- 4) We want to provide ourselves as role models. But of course not <u>rich</u> role models. I wonder if anyone ever followed a poor role model?

These rationales are not without a germ of truth and are in fact necessary if we are to survive in a financially naive community. I say financially naive in order to give the benefit of the doubt to our critics. There may be even more insidious reasons. Some of you have suggested perhaps jealousy-unwillingness to see another woman succeed, thereby robbing them of a handy excuse for failure.

The motives of our critics are only important to us in order to help us know how to deal with them, or, in other words, how to position our own public relations. Pecause, despite our best efforts at Cinder-ella-ization, they still look at us through a credibility gap.

May I suggest that a more credible rationale would be:

 that we are sick of self-sacrifice;
 that we are aiming to make the capitalist system work <u>for</u> us instead of against us for a change; (turn to page 14)

### September's Ghosts Linger On

To the editor:

...Yes, "We do live on the same planet as men" but fortunately it is round not flat or we should have been pushes off the edge long since.

Lynn Laredo is right, Since PRING TIME "the only publication aimed directly at me" there is no need to print the thoughts of the opposite sex vis-a-vis We have known them all too us. We have known well too long!....

The magazine is an invaluable channel for those of us who are Owls and I do trust we'll become increasingly articulate ....

The struggle for peace and freedom has to be visible. A women's march on Washington may become visible if the madness of imbalance in funds used for the military (death) and those spent for welfare of the people (life) continues. One likes to think women try harder than most men to remain same in an insame

Ruth Gage Colby New York City

To the editor:

Reverend Paul Carnes mentions his ambivalence toward women in the first paragraphs of his sermon printed in PRIME TIME. I too am ambivalent, particularly about men writing about women's liberation. On the one hand I have enjoyed the column "Men" in MS which is written for men and speaks to their experience and is not an attempt to shape ours.
On the other hand there are the
men who condescendingly "take a hand" to tell us either what we feel or ought to feel and certainly what we should or should not do to properly further our cause. Carnes is in the latter category and does not belong in the pages of a women's newsletter.

> R. Morales Chicago, Ill.

### Front Against Ageism

To the editor:

PRIME TIME is doing a great job of waking us up to what is going on, and which all too often we just accept as inevitable. Certainly ageism is foolish.

Your article, "Ageism, Anger and 'Oh to Be a Lovedu!" moved me, especially when you wrote that you spoke out at a party and told everyone that you are 60 years old. I admire this, because I don't quite have the nerve to say that I am 56. No one told me that the years over 50 would be filled with meaningful life, and in my case have proved better than being 30 or 40. Next year you will be 61 and I will be 57--so what! Does this make us less than we are?

Jane Krumenacker Amityville, N.Y.

To the editor:

I have one point to make.

At this special Prime Time in our lives, unless we constant-ly refuel ourselves, we are lost into the shadows of life forever!

So let's move upward and on-ward. Fight! Fight! Fight! It's prime time for us. Let's get something back for a lifetime of diving! giving.

Maida Weller New York City

To the editor:

As an ex-commentator via the As an ex-commencator via the various media, I am enchanted, stimulated and delightfully provoked by the PRIME TIME publication. I predict a big and burgeoning print life for the journal, with a someday astronomical circulation, a rotogravure section and all the impressive niceties that will go with populist accep-tance of this woefully needed message.

Because I'm moved by your articulate moves, I am sending a one-year sub to myself and one to a good old friend who snorts righteous indignation at the plight of the social discards of our time -- the Prime Timers.

Dot Young Levin Maitland. Fla.

### PRIME TIME Schizophrenic?

To the editor:

PRIME TIME is beginning to show some of the schizophrenic division with which we women are generally charged. Esther Labo-vitz, in an article that is far too long, argues against the sensible criticism made by Eli-zabeth Hardwick in her "altogether unsympathetic review of Lessing's novel" (THE SUMMER BEFORE THE DARK). I do not fully agree with Hardwick's review in other points, but surely ques-tioning why Kate is dissatisfied again once she has found an in-

teresting, well paid, fascinating job is a point well made. Esther Labovits poch-pochs it, calling it "busy-busy work" and "nurturing." Well...that could be said of almost all jobs, almost all people engaged in them --men or women, young or old. It is what you put in and what you get out of the job that makes the difference!

Why should women fight for equal rights, equal access to jobs, equal pay, if--when they get them--they are told again that all they are doing is "nur-turing," and that they should really be going out into the fields to search their souls ....

An article by Marjory Collins further along in the October issue illustrates what I mean from another angle. "Oh to be a Lovedu" she says in the title, and the article explains that the Lovedu apparently give ex-alted privileges to "middle-aged women" (Note: not just women, middle-aged women in particular. Isn't that great since ticular. Isn't that great since that's the particular boat where we all sit!), they are ruled by a "rainmaker" queen (middleaged?), "older women have political power," and when "they reach the peak of their lives, they are waited on by their daughters-in-law"!!

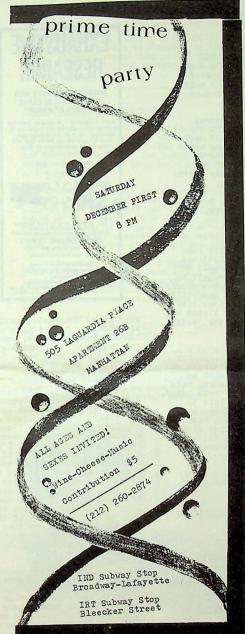
Well, sisters, the war paint is finally off: We do not want equality, it seems -- not only not with men, not even with our younger sisters! We want political power -- over men and women -- and deference, not to say slavery from younger women (our daughters-in-law) to assuage our wounds of being old and unloveable!

I am exaggerating, of course. I am sure Marjory, whom I know as a sensible woman, did not mean it quite like that. But, that is how it comes through. And it is a point that illustrates what is wrong with the women's movement ...

> Maria Kauder Montreal, Canada

I USED TO WORRY THAT PRIME TIME WAS TOO OFTEN FLATTERED, INSUFFICIENTLY CRITICIZED, AND AN GLAD TO SEE THAT THE TIDE IS TURNING ...

ALTHOUGH I HAVE NOT READ THE ALTHOUGH I HAVE NOT READ THE SUMMER BEFORE THE DARK, I WOULD LIKE TO MAKE A COMMENT, BASED ON THE MEANING CONVEYED IN ESTHER LABOVITZ'S REVIEW, CONCERNING KATE'S DECISION TO GIVE UP HER JOB. IT PERTAINS TO THE MATTER OF CLASS, KATE IS OBVIOUSLY AN UPPER MIDDLE-CLASS WOMAN WHO DOES NOT HAVE TO WORK. SHE HAS WO PRO-NOT HAVE TO WORK; SHE HAS NO PRO-(turn to page 6)



WHAT JOB DISCRIMINATION DOES TO US

By Nancy Kleinbord

In my middle forties, 12 years ago, the apparent job discrimination against women in their prime did not seem bad to me. I had years of clerical and math skills behind me, having worked since I was 18. But now--now 12 years later--in my middle to late fifties, it is mind-blowing to apply for jobs and be politely brushed aside with a variety of lies.

My skills have increased in 12 years. My mind is not only alert, it has been alerted to the oppression of all women and it occurred to me I might probably have trouble finding a job. But notaing intellectually prepared me for what I have been through these past eight months.

I have answered ads in newspapers in three fair-ly large cities; I have been to innumerable job agencies which are all ripoffs; I have walked into a variety of large corporations which do not advertise and filled out long, insulting application forms. And the answer is invariably that I do not qualify for any of many reasons, none of which of course have to do with age and sex, or there is simply no response, or an agency says they are very interested, will call a client and then call me, which they never do. In most places, once they have a resume to glance at, they do not even grant the applicant an interview.

The worst part of this nightmarish eight months is what has happened to me on the inside. In the beginning I walked into places with confidence and the assurance I have acquired in the women's movement in four years. But these last three months I find I have been whittled down to the size that a male employer desires. My confidence in my abilities and in myself as a woman has suffered. I have searched throughout this period for ways to fight. I have rapped. I have read. I have walked into places with unaccustomed arrogance. I have examined myself as to what motivates me and tried to see how I must be coming across to others. I had been a programmer in data processing operations for ten years. I finally decided that that was one of my problems. I had a skill which involved me with machines instead of people. So three months ago I decided not to look for data processing jobs and that my attitude would then be freer to locate jobs more easily. It did not work.

If I had grey hair, was more "matronly" looking, etc., would it have helped or hindered me? If I was a Black or Chicana and my age—I groan over what they must go through. Perhaps if I dyed my hair blond and used blue eye shadow, etc., it might have helped. But for a woman to just be herself and know she can do the job—there is no way to get hired.

If you are discriminated against in some ways because of race, etc., you can go to equal rights agencies. But for older women and jobs, there is nothing tangible to hang on to. So where do we go from here?

Resumes and application forms require listing your birthday and age. I have refused to specify my age, saying it has no relevancy to the job. However, I do

show my birth date. One place, AT&T in Denver, where I did not show either age or birth date, I received a polite letter from the college counseling service saying I was unqualified, not sufficient experience!

Perhaps we should have a task force in cities which will educate employers and do a forceful job in advance of older women applying for jobs. How many of us must be rejected and insulted before we organize?

It is ironical that we are rejected. We are steady employees, have no small children to keep us away, more experience than younger women, and so on.

I would appreciate hearing from women with similar experiences, and also from women who have begun to solve the problem. There must be millions of us who are single, older, and need jobs. Our younger sisters should also work with us on this.

GIVE

Prime Time

FOR

CHRISTMAS!

BLEM OF ECONOMIC SURVIVAL. FURTHERMORE, SHE HAS REACHED A POINT OF AWARENESS WHERE SHE FULLY REALIZES HOW WOMEN ARE ALMOST ALMAYS PUSHED INTO NURTURING ROLES-IN THE HOME AND OUT OF IT. FOR THE MOMENT SHE WANTS NOME OF THAT; SHE IS GOING THROUGH AN INTROVERTED PHASE AND DOES NOT NEED PEOPLE. KATE IS LUCKY ENOUGH TO HAVE A CHOICE, WHICH WOULD NOT BE THE CASE FOR WOMEN ON THEIR OWN AND POOR WOMEN. SINCE IT IS A STORY OF KATE'S INTERNAL STRUGGLE (WHICH MAY OR MAY NOT APPEAR SOLIZOPHRENIO), I DO NOT THINK IT SHOULD BE LINKED TO THE POLITICOBOONOMIC ISSUE OF EQUAL ACCESS TO JOBS AND EQUAL PAY.

INCIDENTALLY, I WOULD LIKE TO SEE THE ISSUE OF CLASS HIGH ON THE AGENDA OF THE WOMEN'S MOVEMENT. UNTIL WE DEFINE CLASS FOR CURSELVES IN A THEORYTICAL WAY, UNTIL WE ANALYZE OUR OWN CLASS ORIGINS AND HON THEY HAVE AFFECTED OUR PAST AND PRESENT LIVES, UNTIL WE EXMINE AND UNDESTAND THE CLASS ORIGINS OF OTHERS, WE SHALL NOT BE ABLE TO COMMUNICATE EFFECTIVE—LY MITH MANY OF OUR SISTERS, WE MIDDLE-CLASS WOMEN OFTEN COMPLAIN ABOUT HOW HARD IT IS TO COMMUNICATE WITH BLACK WOMEN, CHICANAS, VERY FOOR WOMEN, ETC. LET'S TAKE A LOOK AT OUR MIDDLE-CLASS SELVES

AS FOR WHAT YOU HAVE TO SAY
ABOUT MY ARTICLE-"AGRISM, ANGER
AND 'OH TO BE A LOVEDU!"-MAY I
SUGGEST THAT YOU FAILED TO CATCH
AN INTENDED ELEMENT OF HUMOR IN
COMMANING OURSELVES TO THE LOVEDU.
YOU ALSO APPARENTLY OVERLOCKED
THE FACT THAT THE ARTICLE WAS DISCUSSING THE COMPANISON OF "THE
POSITION OF MIDDLE-AGED WOMEN IN
SIX WIDELY DIPFERING CULTURES...
ON THE BASIS OF ESTABLISHED, INTERRELATED PACTORS THAT DETERMINE
WHETHER THE STATUS OF WOMEN RISES
OR FALLS WITH AGE." THE EXISTENCE
OF OHE OF THESE FACTORS—THE IMSTITUTIONALIZING OF THE ROLES OF
GRAIDHOTHER AND MOTHER-IN-LAW—
IN SOCIETIES SUCH AS THE LOYEDU
MEAN'S THAT THE STATUS OF WOMEN INCREASES WITH AGE (REGARDLESS OF
HOW THIS MAINFESTS ITSELF). ON
THE OTHER HAID, THE FACT THAT
GRANDHOTHERS AND MOTHERS—IN-LAW
HAVE NO EXPECTED ROLES IN THIS
SOCIETY PARTIALLY EXY LAINS THEIR
LACK OF STATUS. IT WOULD SEM
THAT YOU INTERPRETED A SOCIOLOGI—
CAL COMPARISON SO LITERALLY THAT
TOU UNDERSTOOD IT TO BE A DECLARA—
THON OF SEPARATISM AND DESIRE FOR
POWER ON THE PART OF OLDER MOMEN
HERE AND NOW! ——ED.

GIVE

Prime Time FOR CHRISTMAS!

That Matter of Pensions

To the editor:

I worked 8½ years for the City of Hartford and was let go 1½ years before I was supposed to get a pension. Just one more injustice, but it will prod me to investicate PENSIONS.

I've been with our Central Connecticut Chapter of NOW since the beginning. We have put many issues in motion, and more women (even League of Women Voters, nurses, etc.) are aware of the work to be done. Certainly appreciate what you are doing.

Vickie Beirs Hartford, Conn.

To the editor:

I hope the Campaign for Pension Rights (Oct. PT, p.14) can help older women like myself to gain a living. The law requiring 20 years of marriage (I was married 19) in order to collect disability is unjust. Collecting disability is certainly not a good living but at least it helps keep the "wolf from the door."

I cannot see myself being a burden to my daughter-in-law nor to others, So far, my divorced son and small grandson are with me and, in return for my taking care of the child, I earn my rent money. But my son has his own life to live and wishes to remarry, so I cannot expect him to live his life for me. I have a kind sister who also sends me a few dollars every now and then. The rest of my life is in God's hands.

Madeline Joseph Jersey City, N.J.

Pioneers Wanted in New Mexico

To the editor:

I'm 35, a potter, single, no children-who is planning to form a rural feminist community, probably in New Mexico. The land is not bought yet but have been looking at several sites near Santa Fe, and have found some interested women, though none are definite yet. I have about \$3,000 toward a down payment, the others have about \$6,000 among them.

Size of the land could be anywhere from about 15 to 100 acres-plans are very flexible at this point. If I can find two other parties besides myself who want to do it and have some money, we can proceed. Then others could join us over the next two or three years. About six households would be a



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good size. Households could be individuals, individuals with children, gay couples, woman-men couples, families, small groups, etc. Probably land would be divided into separate holdings, with separate houses.

It would be good to have both gay and straight women (I'm in a CR group with both and it's fruitful). I'm ambivalent about men in the community. I can see an advantage in an all-woman community, because when I'm in-volved with a man, even if it's a good relationship, my energy flows toward that man and away from my women's liberation commitment -- and I bet this happens to a lot of other women too. Especially, I can see an advantage in women working on the technical and construction aspects of setting up a rural place with a minimum of help and advice from men.

Do you know of any woman who is into physics, engineering, etc., who has an interest in wind-electric generators, solar heating, or making methane gas from shit? Plenty of advisers on these subjects are available here but they are all mem.

If we could find a woman architect interested in primitive do-ity yourself type buildings, that also would be wonderful. I feel that good design is important in even the humblest little structure.... I hope to build for myself a house of about 500 square feet costing under \$1,000, with electricity and hot running water but no indoor

EDITOR'S NOTE: On October 27th, New York Women Office Workers (WOW) held a conference to air their problems and to discuss organizing possibilities. The following "speak-outs" are reconstructed from notes taken on that occasion.

### From a Labor Union Worker ...

I have been a secretary for 25 years. I never stayed on a job for more than two years, until I got my present job. Job-hopping was my method of fighting dissatisfaction. The break usually came over money-or boredom. Now, looking back, what a waste all that was :

It's about time we stopped shrugging off our miserable situation by saying to ourselves "It's only a job!" Consider the time spent at work--one third of our lives! It's time we gave up that enslaving custom of keeping salaries secret, of never telling even our closest fellow workers how much we earn. This secrecy only helps the boss hold us back...

Remember, you have a <u>right</u> to organize and bargain collectively with your boss. Organize! Talk and listen to the other women in your office. Oh sure, the men will laugh at your efforts. They won't take your organizing seriously. But don't let that stop you!

### From a Chicago Organizer ...

Last March in Chicago we organized Women Employed. We now have 250 members. Our aim is to help women organize in the places where they work. In the past many of us blamed our job dissatisfaction on personal maladjustment. Now we know we are not maladjusted. But we should not adjust. Never!



"Let's stop fencing, Ms. Faraday. Will you or will you not take a letter?"

Employers have no intention of just giving us our rights. In Women Employed, we've found that out first hand.... Our greatest success has been in the Kraft Company. Thanks to our maneuvers Kraft is now being investigated by the Federal Government for job discrimination against women.

### CLASSIFIED

### ADVERTISING SOLICITORS WANTED

Work for PRIME TIME in whatever part of the country you live in. Commission basis. Particular emphasis on women's mail order businesses, but always with an eye out for national (non-chauvinist) accounts. Experience preferred but if you're a go-getter let's hear from you. Enclose sample adsoliciting letter. Prime Time,232 E.6th St.,5c, N.Y.C. 10003.

#### RURAL FEMINIST COMMUNITY

Buying land, building separate houses, planning coop gardening, childcare, crafts (especially pottery), wind-electric generators. Need more people. Jubel Sky, Box 362, Pecos, New Mexico 87552; (505) 757-6261.

### MEET RUSSIAN WOMEN

Meet with our sisters in Russia. Visit in their homes and at work. Besides, enjoy sightseeing, theatre, ballet, etc. Learn more about women through my exciting 8-day escorted Russian tour for \$495 per person. For free brochure, call or write Maida Chocron Weller, feminist, 305 E. 86th St., N.Y.C. 10028; (212) 831-0035.

### MALE CHAUVINIST PIG CALENDAR 1974

12 humerous cartoons by Betty Swords. 8½"X 11". Ideal for gifts. Send \$2 ppd. Colorado Democratic Women's Caucus (PT), 3500 Clay, Denver, Colorado 80211.

### EARN MONEY IN ELECTRONICS NOW!

Let Muriel Burke, electronic technician-owner of TV repair shop for 15 years, tutor you in an easy correspondence course. Earn money now from casette tapes at \$10 a month. Burke's TV, 977 Jericho Turnpike, Woodbury N.Y. 11797; (516) MY2-2854.

### QUICK (BUT CAREFUL) MOVERS

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### CRAFTSWOMEN AHOY ! ,

The "Right Now" section of McCALL's magazine, October issue, contains an article on how to set up a woman's craft exchange; a list of such exchanges all over the country; tips on how to get your crafts into retail stores. Write: Right Now Dept., McCall's, 230 Park Ave., N.Y.C. 10017.

### news and views

### SUBSIDIES FOR OUR AGING BODIES?

"For women who live longer than men on the average, it seems unfair that we cannot 'deplete' our aging bodies like oil companies deplete oil wells. Ms. Bridey Heisler, age 72, tried that in California. She sued on the grounds that her aging body was being depleted just as surely as oil wells for which huge depletion allowances are billion dollar windfalls for owners of oil stocks. The California courts ruled this a no-no."

Irene Davall in her syndicated column, "The Liberated Woman."

### GRAY PANTHERS' CREDO

"The Gray Panthers are developing and encouraging five new kinds of life styles:

"1. We are advocates of change; "2. We are social critics;

"3. We are concerned with our increasing numbers. In 27 years (the year 2000) 50 percent of the population in the USA will

be over age 50;

"4. We consider ourselves to be overseers of the democratic system;

"5. We are concerned with innovation, de-

vising new roles and systems...and we have the following four basic commitments:

a) Awareness of our integrity and wisdom:

b) Confidence in our wisdom; c) Our commitment to serve beyond ourselves (for) senior groups motivated by self-interest have missed the boat. You must use what you have to serve ALL of humankind;

d) Involvement in efforts concerning decisionmaking and politics....
"We are tired of well-intentioned, well-

paid administrators who decide what we need and get funds and federal grants for whatever they decide, completely failing to consult us as to what we need and what we want.'

> Margaret Kuhn (68), National Convenor, Gray Panthers; to an audience in Montpelier, Vt., 9/73.

### HARD TO BELIEVE!

P

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"To create employment for middle-aged women in answer to recent demands, we have increasingly excluded the young, the old and minority men from the work force."

> Robert Coles, author, at Senate hearings on American Families: Trends and Pressures. 9/73

### TOWARD SCOIAL SECURITY FOR HOUSEWIVES?

\_\_\_\_\_\_

"Social Security credit for housework would give women who enter the work force later in life a base on which to build retirement payments. At present, the woman who begins working at age 40 or 50, and often at low-paying jobs, has little chance for her Social Security contributions to qualify for a significant benefit ...

"...at present a family can't enroll a housewife in the Social Security system in order to secure the benefits, particularly disability payments, in event of her illness or death. (Rep. Griffiths says an Oregon couple recently wrote her saying they planned to incorporate their farm and put the wife on the payroll in order to get Social Security coverage.)
"To remedy that situation, Rep. Bella

Abzug has introduced a bill which would establish a 'householder's basic benefit' for a man or woman who maintains a household instead of working during the prime years. Such persons would be eligible for benefits, financed out of general revenues, at the minimum levels paid 'work-ers' enrolled in the system."

WALLSTREET JOURNAL, 8/7/73.

### WIDOWS SAY "NO"

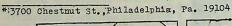
"The Widows Consultation Center" here, a counseling agency for widows, reports that it is men--not women--who tend to think the solution to the problems of widowhood is remarriage.

And in a study of 390 Chicago widows, only one-fifth answered 'yes' to the question 'Would you like to remarry?' When asked 'Why not?' the answer generally was: 'I'm free and independent now."

Jo Ann Levine, CHRISTIAN SCIENCE MONITOR 10/73.

### FULL SPEED AHEAD FOR WOMEN'S BANK

"...the First Women's Bank and Trust Company (set for early '74 opening).... will have its home at 57th Street and Park Avenue, New York City.... The full-service bank will derive the bulk of its income from commercial services and conventional bank customers. Special attention is promised to women's needs in credit, business loans and mortgages, control of \*For information write the Center at: 136 E. 57 the St. . N.Y.G. 10022.











funds and investments, furthering employment and managerial opportunities for women in banking. The First Momen's Bank will offer courses on investment and money management, maintain a bank library, and employ a staff consultant to help women entrepreneurs. Special loans for independent childcare centers are being considered..."

From THE EXECUTIVE WOMAN, 9/73

### SBA CHALLENGED TO ACTION

In a recent letter, Wilma Scott Heide, president of the National Organization for Momen (NOW) cited the fact that from July 1, 1972 to June 30, 1973, less than one one-hundredth of one percent of Small Business Administration loans went to women, and these loans were "in generally smaller amounts than (those) for men though women make up 40% of the US labor force...SBA's outreach program is chanelled mostly, if not completely, to men via Chambers of Commerce, Jaycees, Kiwanis, Rotary and Lions...in spite of 90 percent of all telephone inquiries to SBA being from women..."

Ms. Heide's plan for immediate SBA action

Ms. Heide's plan for immediate SBA action is: 1) The SBA must declare, prepare and commit itself for women as special clients; 2) should allocate a minimum of 320 million (40% of SBA's budget) for women entrepreneurs to reflect the 40% of the labor force that are women; 3) The SBA should initiate a once-a-year Census Computer Study for data about enterprises owned by women.
4) The SBA should meet with feminists who can advise SBA how to fulfill its legal and moral obligations to the "other half of the population-women."

From the Know, Inc. Newsletter, 9-10/73.

### UNFORTUNATE MYTH OF "FULL EMPLOYMENT"

"...you perpetuate an unfortunate myth in suggesting that the United States has a 'policy for full employment, formally adopted in the Employment Act of 1946.' The fact is the reverse. Confronted by a number of Senators...in 1945, Congressional conservatives led by Senator Robert Taft (R.Ohio), eliminated the full employment commitment and substituted a vague goal of promoting 'maximum employment... in a manner calculated to foster and promote free competitive enterprise...'

"Symbolized by the deletion of the word 'full' from the title of the...Act, this action was more than semantic. It represented a solid defeat of those liberal and progressive forces who wanted a hard Federal commitment as a matter of national priority to the guarantee of a 'useful and remunerative job...to every American able and willing to work...' It made possible the sterile debate over whether 'full employment' is 3,4 or 5 percent and the exclusion from the labor force (as the recent HEW Task Force on

### news and views

Work in America reported) of ten to thirty million who would work if jobs were available (emphasis mine-MC)....

Russell Nixon, Columbia University professor, to THE NEW YORK TIMES, 7/1/73.

### MACHINES VS. PEOPLE

"The incentive for business to 'hire' machines rather than people is described as especially strong right now, despite existence of the largest labor pool in the nation's history. 'A corporate treasurer looking at the numbers knows where his trade-off is between machines and labor, and it's in favor of machines,' says Paul Markowski, chief economist with the investment banking firm Laidlaw-Cogeshall Inc. The price of machinery has gone up on the average of 3 percent in the past decade, while that of labor has risen 5 percent".

Carol Mathews in THE N.Y.POST, 10/18/73

### WOMEN UNDER CAPITALISM

"...acting as a brake on the transformation of women's role in the family and the labor force is the capitalist system, which will never provide full, equal employment to women and which will never socialate the main household tasks on a mass scale.

ize the main household tasks on a mass scale.

"This is why families today are under such pressures and why the democratic demands of women-for equal pay, daycare and control over reproductive functions-have a revolutionary aspect. Only socialism can free all women from household drudgery, fully integrate women into the labor force and do away completely with all the burdens presently on today's families."

Renee Blakkan, GUARDIAN, 11/7/73

### A LEARNING COMMUNITY BY AND FOR WOMEN

The beginning success of Community Workshops for Women's Studies--"an alter-nate learning community in which women can fulfill their vocational, educational, cultural and recreational needs by requesting their own courses in their own communities in their preferred time" (see Sept. & Oct. PT)--has convinced founder Ethel Cory that it is an idea whose time has come.

Women in Connecticut, Mestchester County (NY) and New York City--the pilot project areas--have so far requested 36 different courses, many of which are now being set up through a network of community coordinators. The aim is to utilize the vast reservoir of untapped, unused woman power, to give women of all ages the opportunity to learn new skills and develop new interests. All workshop teachers are carefully screened; they are highly experienced in their fields and many have had previous teaching experience-(turn to page 10)

ENERGETIC OLDER WOMAN WANTED!

Help PRIME TIME's editor come up from under a mountain of unfiled papers and unanswered mail:

THIS IS A PAID TEMPORARY JOB ...

full or part time for several weeks, at hours convenient to you. Hate to ask it but: Can you type? Shorthand also an asset though not essential. No way to sweeten the pill of sticking on stamps and labels...but four hands can do it more congenially than two. Our need is immediate. Call (212) 260-2874, preferably mornings.

WE ALSO NEED VOLUNTEERS ...

even if it is only for an hour a week. Similar tasks as those described above. We look forward to a call from you at 260-2874.

WITH YOUR HELP, PRIME TIME

WILL SURVIVE:

Prime Time Speakers Bureau

Two new developments from PRIME TIME SPEAKERS BUREAU will interest readers. First, our new advisory board approved a series of open, quarterly forums, giving a voice to the many excellent, experienced speakers on our roster. We welcome suggestions on the kind of forums, workshops & seminars readers would like to hear happening.

Secondly, if you are just beginning to find your "voice" & want to become a speaker for women's groups, why not contact us? Perhaps all you need is some experience before a group and someone to give you that extra push to break into the speaking field. Contact: Esther K. Labovitz, coordinator, PRIME TIME SPEAKERS BUREAU, 945 West End Avenue,
New York, N.Y. 10025.

LETTERS (continued)

toilet. A lot of structures on this order have been built in northern New Mexico lately, based on all sorts of far-out principles.

In general this is a very dynamic place right now. The women's
movement in Santa Fe has kind of
caught fire in the past few months
.... The women so far interested in
the land buying project are my age
and younger. It would be good to
have some more older women. (see ad,
page 7)

Jubel Sky Pecos, N.M. OFFICE WORKERS SPEAK OUT ..... (continued)

It all started when the Kraft women demanded salary information and the company included a printout of the high-salaried executives-by mistake! In the ensuing furor, the women, backed up by sisters from Women Employed, met with management. Kraft big shots arrived from all points in their limousines, full of smiles and soft soaping. When the touchy subject of job equality came up, one of them told the story about the little yellow trucks. Once upon a time, he claimed, Kraft executives used to drive around to stores in little yellow trucks carrying tons of cheese which they delivered personally. "Now you know women aren't strong enough to lift tons of cheese!" I took a look around the office at all those flabby executives. Obviously they could lift nothing heavier than a cheese-burger:....

Kraft's house organ is called "The Kraftsman," of course. Well, one fine morning Kraft employees found copies of a strange new publication--"The Kraftswoman"-- on their desks. In it was printed the company's "secret" plan not to yield to the women's demands. The women had let the cat out of the bag and the company could do nothing about it....

You may ask, how do we get all this "secret" information. Yes, it is a conspiracy.  $\underline{we}$ , the secretaries, open the mail.  $\underline{we}$  run those offices.  $\underline{we}$  type those secret memos...











NOW MY HUSBAND
HAS LEFT ME..
THE KIDS DON'T
CALL, I'M BROKE
WHERE DID I GO WRONG?

LEARNING COMMUNITY BY AND FOR WOMEN ... (continued)

The key word for Community Workshops is flexibility. The idea is to adapt to the needs of the participating women. A young woman with home responsibilities can teach a class or be a student in a course in her own community at times convenient to her. Older women--who so often have difficulties getting jobs--will have an opportunity to earn money teaching what they know--academically and through life experience.

Although the subject matter is limitless--ranging from History of Feminism to Functional Landscape Gardening to Photography, Magazine Article Writing and Incone Tax Preparation--courses will be taught,

for the most part, by feminists.

Each class must be financially self-sustaining,
i.e., tuition paid by students must cover the teacher's salary and administrative expenses. (Voluntarism
is out!)

It is envisioned that Community Workshops will proliferate into many communities. The long-range goal is to work toward an accredited institution that will give women complete freedom to develop their potential; a school where women can prepare themselves vocationally by teaching skills to each other--for credit;

For more information, write Ethel Cory, 37 Washington Square West, N.Y.C. 10011, enclosing a stamped self-addressed envelope. Phone: (212) 473-4190.

IT'S GINGERALE
SCENTED
EQUALITY
SOAP

Why ginger ale? Well, it's a perfect mixer-and it bubbles. So if you want someone to get all lathered up about equality-strike while the water is not and defenses down. 6 full ounces, on a red wrist rope, packaged in its own gift box. \$2.95.

# **€QUATION**

## feminist posters



#P-45 III SOJOURNER TRUTH – Photo portrait from life of the eloquent 19th Century Black Abolitionist Lecture and Fernist.

\$3.00 each or set of 3 for \$7.50 makes a triptych suitable for classroom use,

BEAHIVE ENTERPRISES

SOMETHING NEW HAS BEEN ADDED -- A PRIME TIME MAIL ORDER DEPARTMENT

The PRIME TIME MAIL ORDER DEPARTMENT is being established with a threefold purpose:

1. To serve subscribers who make things they want to sell, or who distribute products designed and/or made by women, as well as

### KNOW, inc.

FREEDOM OF THE PRESS BELONGS TO THOSE WHO OWN THE PRESS!

I'M RUNNING AWAY FROM HOME BUT I'M NOT ALLOWED TO CROSS THE STREET: A PRIMER ON WOMEN'S LIBERATION

...is an excellent introduction to Women's Liberation and is full enough of fresh points of view to interest all feminists. --Carol Edelson. Off Our Backs



I'M RUNNING AWAY...is a robust and enlightening revelation about...the woman the women's movement is out to liberate, and we owe Gabrielle Burton a debt for sharing her insights and emotions with us.

-- Coleman McCarthy, Washington Post

Available from PRIME TIME...\$4.85 including

products (e.g., books) of particular interest to women. All acceptable products will be advertised without charge (if ad is camera-ready, 3½" wide; there will be a small charge to make up the ad from raw copy) in PRIME TIME. --priced at your regular retail rate and including postage.

2. To provide PRIME TIME with an income from commissions on orders received through the mail order department.

3. To give readers a choice of products made and distributed by women. By ordering gifts, books, etc., through the mail order pages, you will be supporting women in business-including PRIME TIME which is also a business.

We have formed a committee to screen products and handle orders. If you are in business and make or distribute something we can sell through the department, send a sample to the address below. Everything will be returned to the sender, whether accepted or not.

> The Mail Order Committee:

Julie Taylor Barbara Shaum Marjory Collins

Send all inquiries, samples and orders (ppd. by check or MO payable to Frime Time Mail Order) to:

> Prime Time Mail Order Department c/o Julie Taylor Box 75 Chester Mass. OlOll



Terus Williams

ATTRACTIVE CANVAS SHOULDER BAG ...

...with Ms. initials embossed in black (approximately 12" by 14"). Multipurpose. Strong construction. Machine washable. \$5 including postage.

SUPPORT MOMEN IN BUSINESS BY ORDERING YOUR HOLIDAY GIFTS THROUGH PRIME TIME

### "THE SEVEN AGES" OF THE PROFESSIONAL WOMAN

by Dorothy Tennov

he professional woman is important because she is often cited as the exception which does not prove, but defies, the rule that all women in our society are

but defies, the rule that all women in our society are victims of prejudice and discrimination. She is held up to show that women can make it, because she has made it, a view sometimes expressed by women themselves. In fact, numerous studies show that in all professions women are better represented in the lower than in the higher ranks and they receive lower salaries than males with comparable credentials. To take academic institutions as an example, not only do we find lower proportions of women at each higher rank, but also lower salaries for women than for men at every rank.

Beyond the overall statistical picture, there are the day by day events of the life of a professional woman, the fine grain pattern, the details which make up the unequal position of the woman professional, whatever her field, her rank or her salary. Until recently she has seldom perceived or admitted these details, but instead rationalized her environment by secretly blaming her situation on flaws in her own performance and personality. When her eyes open to the true nature of her circumstances, she recognizes that despite her favored position relative to other women, she is crippled and victimized and often so blinded that she contributes to the victimization of her even less fortunate sisters.

The reality for the creative female whose abilities and determination enable her to overcome the barriers that keep most women out of pro-fessional life altogether is that in pursuing her career, even "successfully she still must walk about dis-guised, because her colleagues do not see the real person behind the mask of femaleness which she is unable to remove. She can never play it straight, but must adopt one of the strategies through which professional functioning is permitted her, a functioning which is always limited compared to what would be possible for a person of her abilities who is male. However unconscious her protective reactions may have become, they are there, nevertheless. The woman lawyer, physician, academician, architect, must always damp her enthusiasm for her own ideas, must always rank with inferior males and be subordinate to her equals. To be assertive is to be vulnerable: to be an innovator is most vulnerable of all. The professional woman knows to inhibit all but the most logically sound and best-documented propositions. Only males are permitted to take unpopular positions without undermining their credibility.

If she is sexually attractive to her male colleagues, the professional woman may be the recipient of considerable flattery and attention, attention which may distract her, especially at the begin-ning of her career, from the true nature of their attitude toward her as a professional, and of the limited nature of the relationship which she may have with them. Although seemingly "one of the boys," she is more likely to be looked at than listened to when she makes a comment at a meeting; it is only if and when she comes to wield true power over them that she will really be heard. Advancement is more likely to result from hard work than from original thinking for when a woman attempts to put forth new ideas, she must overcome not only the resistance with which originality is always received, but also the added strength which the universal assumption of basic female inferiority gives to her opponent. "We will not be free until all our sisters are free," is not empty dogma. So long as discrimination and prejudice against women are permitted, all women are at risk. As she begins these days to incline toward the women's liberation movement, the professional woman already has several strikes against her; she is battleweary and calloused, a tired veteran. She usually comes to the movement only when she recognizes defeat.

### Promise at 20: Compromise at 40

At 20, she is an outstanding student, far ahead of her fellows—male and female. The woman's movement seems to her a haven for those without will or ability to put out the slightly greater effort which brings success to one's grasp. Perhaps discrimination against women prevailed in the past but she does not experience it. Besides, she likes men, and her relationships with them are happy and rewarding, far more so than her relationships with women who are so often jealous and have so little interest in the theoretical and philosophical issues which concern her.

At 30, however, she is beginning to crack. The burdens are more than she bargained for. Usually, her career is temporarily suspended at this age while she "comletes" her life by childbearing and marital responsibilities. It is becoming clear that her best laid plans for professional accomplishment must be juggled with these other things. She was not prepared for this; she wonders what she has done wrong; she sees a psychiatrist (who blames her problem on "self-identification conflict," "penis envy" or "masculine protest"); she throws herself into motherhood and domesticity with increased vigor; she stops reading her professional journals; she plays bridge; she feels frustrated and guilty for having feelings of frustration and guilt, which in turn...

By 40, she has thrown off those conflicts, if she is to be a professional woman (many drop out) and, given that she is intelligent, com-

Prime Time--11-12/73--page 12

she achieves the professional status and recognition -- if she has been industrious and fortunate -- of an inferior and younger male. Her real potential contribution is still not welcomed; she has even learned not to hear her ideas herself, unless they are put forth by others. At convention she is no longer "one of the boys" but, At conventions unless she is on her husband's arm, simply lonely. She has begun to need cronies, women who may be very unlike her in their interests within the profession and therefore, even in the halls of professional meetings, talk of trivia because their basis of communion is their exclusion from the cliques of those (males) who are their intellectual peers.

The professional woman at 40 is rejected by our Couples Society which does not understand that men and women can be comrades, or that for a man and woman to eat together does not mean they sleep together. Thus men have many good reasons for not socializing with female colleagues: They may find themselves obliged to pick up the tab in a restaurant; they may become the victim of scandal and gossip; they may find themselves inferior to an inferior if they allow the conversation to get on to serious topics; they fear that the woman's real aim is to capture a mate. But these "reasons" are often mere rationalizations. Professional men do not wish to waste their time with a woman colleague when it is only the males who wield the political power within the profession through which their own careers can be advanced. As one male put it: "There are things a man can accomplish with a phone call (Hello Charlie, old pal, how's the wife?) that no woman can possibly achieve, not through the writing of a hundred articles and well-thought out letters. She is outside the network of friendly patronage, gentlemen's agreements and outright deals which make our world go round."

By 40, then, she understands her situation; either she is one of those rare token true exceptions -- which we will not take time to discuss -- or she is broken. A restructuring, through shrinkage of her goals, ambitions and abilities has reduced the problem. If her career opportunities did not match her initial potential, they match what she has now become. Every time she reads that another Johnny Nothing, who copied her essay questions back in Eng. Lit. and still barely got a C while she always had As, has been appointed Director of some Institute, a position which would have given her the time and position to get her ideas into practice and the credentials which would assure them an audience...every time she hears to learn from other women. Eventually she such, she dies a bit more.

1 s able to accept herself as a woman and

### Fulfilment in the Women's Movement

When she joins the Women's Movement and through open consciousness raising learns the identification with all women which is appropriate to the reality of sexism, she may stand women; no longer does she secretly consider up to her full height for the first time in her life. The Women's Liberation Movement has begun to create a culture in which women are created equal. This new culture offers hope to women of any age, and there are a number of reasons why the professional

woman is of great importance to our struggle. while not necessarily more gifted than her sister at home or in the factory, she has good potential for contribution to the movement at theoretical and political levels. As a group, professional women are intelligent, resourceful and energetic (they have had to be) and their skills, political acumen and writing experience, can be useful to other women. They are likely to command, even at second string, power which can be of value to the achievement of feminist goals. For her part, the professional woman needs the movement for her salvation. As she begins to work with her sisters, she regains some of the strength that the years of uphill battle with the masculine oligarchy have sapped. Although she may at first seem more knowledgeable than women without her impressive credentials, she is likely to have been more damaged by her futile attempts to realize her potential and hence to have developed defenses against the recognition of what sexism actually does to her (even as she cites statistics which demonstrate discrimination) than her sister who looked on from a less pressurized vantage. In meetings where women describe their experiences as women in a sexist world in a positive atmosphere of non-judgmental respect, the professional



woman comes to understand how much she has to recognize how her former attitudes toward women were derived from the traditions of thousands of years during which the male conquest was made possible by the envy and distrust which divided women. longer is she proud of being unlike other herself not really a woman at all (but something better, a kind of male). She begins to view other women as victims of injustice and as equals, persons who deserve not only consideration but genuine attention and respect. (turn to page 14)

### Prime Time PROGRESS REPORT

Thank You Readers! Thank you for continuing to support PRIME TIME. In October, 16 women made contributions totaling \$291.88, TIME. In October, to women made contributions totaling \$291.00, and many others recruited new subscribers. Please forgive me for not thanking each one of you personally. But'l am drowning in a sea of papers and unanswered mail-waiting for the day when it will be possible to have a paid staff.

The Bombardment Has Started! Your contributions enabled me to pay for the printing of a handsome prospectus which is being sent out to foundations, etc., when asking for funds, as fast as time permits. Still no concrete results but some hopeful rustlings.

Advisory Board Meets. Eleven members of PRIME TIME's Advisory Board met early this month for the first time. It was an exciting meeting which will be fully reported in the next issue. (Two women came all the way from California, and one from Washington DC, to attend.) Because preparations for this meeting and the mailings to foundations took up considerable time last month, this issue is late. Therefore the Board decided to make the November/December issue. This will give more time to it a November/December issue. This will give us more time to plan a super January issue.

PRIME TIME Still Needs Money. The support of the Board and the response to the prospectus make the future look hopeful, but the crisis is not yet over. It costs approximately \$550 to put out one issue. Iest month we had the additional expense of the prospectus (\$220), bringing costs to \$770. Total income from subscriptions and contributions was \$612.24. So we are running in the red--and the deficit has to come out of my all-too-thinly lined pocket.

You Can Help...by continuing to send in contributions and recruiting new subscribers;

... by giving a subscription to a friend or relative as a holiday gift:

... by ordering copies in bulk (1-10 25% ea.; over 10 20% ea. ppd.) for distribution in your community or group;
...by contacting any source of funds you may know of (free copies

of the prospectus are available);
...if you live in New York, by coming to the PRIME TIME PARTY on December 1 (see page 5);
...by giving a fundraising party wherever you are.

WITH YOUR CONTINUING SUPPORT WE SHALL SURVIVE!

In appreciative sisterhood. Collins marion

(212) 260-2874 232 East 6th St., 50, N.Y., N.Y. PRIME TIME

Enclosed find 05 for 12 issues..., 03 for 6 issues...(02 and 55 for compectively if unemployed or on Social Security).

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FIRST CLASS MAIL



### PRIME TIME PARTY

DECEMBER FIRST

See page 5 for time & place

FEMINIST BUSINESSNOMEN (cont.)

3) that the most positive thing we can do is to redistribute the wealth of this country into the hands of women, most notably thos who have worked hard to earn it and risked their own capital to make it grow. If we intend not to exploit people along the way, we have nothing to apologize for.

I hope to drive to our next meeting in a Rolls Royce.

Lorraine Allen The Equation Collectio New York City

-----PROFESSIONAL WOMAN (continued)

Sisterhood begins with the assumption of equality, just as sexism begins with the opposite. The gulf which separated the professional woman from her sister was created by masculine-serving myths of female inferiority which made it hard to be a woman-idenment is olding that early had end-ing the divisiveness that has kept us all enslaved in our futile efforts to gain selfflood at the expense of our sisters.

Thank the goddesses, things are changing. \* Reprinted from WOMEN SPEAKING 1-3/72 British quarterly)

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# Prime Time

For the liberation of women in the prime of life...

FIGHTING BACK: A Call to Action by Older Women
By Tish Sommers

BEING OUR AGE AND LEARNING TO LIKE IT By Bette Dewing Brabec

OVER-THE-HILL BROADS: Interview With a Prostitute

"SOCIAL SECURITY": A Gross Misnomer SOCIAL SECURITY: What Lies Ahead?

Older Women's Liberation News.Letters.
(cover designed by rena hansen)



An Independent Feminist Monthly Marjory Collins, Editor

### FIGHTING BACK

A CALL TO ACTION BY OLDER WOMEN

By Tish Sommers\*

The life expectancy for a woman is 74 years. At 40 she is just past the half-way mark. What can she expect for the second half of her life? If things continue the way they are, the likelihood is poverty. Seventy-one percent of women over 65 have incomes of less than \$2,000 per year, and only eight percent receive \$5,000 a year. (And this includes all those rich widows who are supposed to own most of the nation's wealth.) The situation is getting worse, not better. The greatest increase in poverty categories is for women 65 and over who are living alone.

The picture for men is no bed of roses, but the added features of growing old female are blurred by the category, "senior citizen." (That euphemism for growing old has become derogatory due to ageism.) Since women are assumed to be dependents, they are paid less and are restricted in employment. And because the youth cult goes double for women, sexism is compounded as a woman grows older. Since so much stock is placed on physical attractiveness, which is equated with youth, a woman's self-image deteriorates as she struggles with every new wrinkle. Each birthday is a new defeat. Health problems multiply, and too often menopause is a lonely, painful journey into self-hate. This is the time when suicide rates for women peak. Also it is in the middle years that a great many marriages flounder or are ended by widowhood. Add to all these, poverty, and you approach barrel bottom.

Despite increasing pressure from the women's movement, breakthroughs have had little impact on women 40 and over, unless they are already on the

inside track. Employment rates have been improving somewhat for younger women, but for those 45 and over they are declining. (And that doesn't take into account the many who have given up job hunting because it seemed hopeless.) Or the kind of jobs open to older women ("At your age what do you expect?"). As for the age discrimination Act passed in 1967, that is a nice gesture but seldom enforced. Partly that's our fault, because so many of us have become convinced that there is something wrong with us, or "what's the use...that's the way it is so why fight it?"

We've been agonizing about the injustices for quite a while now, and the time is ripe now to organize to bring about some changes—small ones as well as large, short-range and long—. We may not benefit directly on much that we do. The younger women coming up may be the greatest beneficiaries, but by taking up arms (figurative—ly) against injustice, we will sweep away the negative messages that we have internalized. We will unleash in ourselves extraordinary new energy. This is the first generation that has had to come face to face with <a href="mailto:problems">problems</a> of longevity, and the first to have to deal with the question of ageism. Those of us in the middle years—in the adolescence of aging—have the greatest potential, and stake, in fighting back.

\*Tish Sommers, who tells the world proudly that she's 59, is coordinator of N.O.W.'s national Task Force on Older Women.







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ISSUES FOR ACTION

### Social Security

The Bad Scene: Women typically earn low wages, so we also receive low benefits when we retire or are disabled. We are typically out of the job market for some years, so often have trouble getting enough"quarters" (benefits are calculated on the basis of quarter-years of work). Housewives receive no benefits in their own names for all their labor. so in case of divorce are in bad shape (especially if married less than 20 years to the same man). To continue working past retirement age means no social security or reduced benefits. The law assumes that the wife is always supported by the husband and that a woman is the only parent to raise chil-There are many provisions which are sexist, unfair, archaic. The whole law has become regressive taxation.

Fighting Back: Speak out for social security for homemakers in their own names. Work for Bella Abzug's HR 252, a bill "to amend title II of the Social Security Act to provide that an individual who resides with and maintains a household for another person (who is employed or self-employed) shall be considered as performing covered services ...and shall be credited accordingly for benefit purposes." Also Abzug's HR 253, which reduces from 20 to 5 years the length of marriage for the woman to qualify for wife's or widow's benefits on her husband's wage record; and Martha Griffith's HR 1507, which permits payment of benefits to a married couple on their combined earnings record; and other reforms.

Collect case histories to expose inequities and get the word out. It will take a lot of writing and talking to create a groundswell for genuine reform. Here's one place where "write a letter to your Congressperson" has real merit. (For up-to-date legislative assistance, write Gilda Schenker, Older Women's Task Force, Washington DC N.O.W., 294 McKinley St. NW, Washington DC 20015.

For more on Social Security, see pages 11,13,14.)

### Pensions

The Bad Scene: Women workers who are lucky enough to receive pensions get less than men. Median for men is \$2,080, for women \$980. Only two percent of widows receive nenefits from their husbands! private pension plans. Only one-third of all participants in private pension plans collect (an even smaller percentage for women).

Fighting Back: Work for shorter vesting periods, inclusion of part-time and part-year employees, so many of whom are women, and protection of widows. For information on pension reform laws now before Congress, write Gilda Schenker (above). Women in trade unions should scrutinize pension plans in terms of needs of women. (YOU AND YOUR PENSION: Why You May Never Get a Penny; What Should Be Done About It -- by Ralph Nader & Kate Blackwell; Grossman, \$1.65 pprbck.--is a valuable "textbook." -- ed.)

### Employment

The Bad Scene: The older we get the harder it is to get a job. If we've been out of the market a long time, it's even tougher and we're less able to cope with the competition, to say nothing of outright discrimination. The year ahead looks bleak for all the have-nots, and we'll be among the last hired, first fired. Yet economic independence becomes more critical as we grow older.

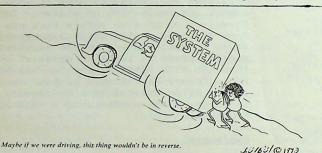
Fighting Back: File cases under the Age Discrimination in Employment Act (Wage & Hour Div., Dept. of Labor) to create pressure for enforcement, as well as under state laws. Push for job restructuring (part-time, piggy-back and part-year employment), especially in local government where chances of making a breakthrough may be greater. Urge funding of Title IX of Older Americans Act to create jobs. The squeaky wheels will have to become noisier if this good legislation is to be implemented. Don't be defeatist. We have a lot to offer and we have a right to a job, so yell like hell. Brainstorm possible new job areas for older women, including jobs we create, and small businesses. Pressure Small Business Administration for support. (turn to page 15)

### **OLDER WOMEN'S LIBERATION**

Nationwide Action Protesting the "Cult of Youth"

Many chapters of NOW carried out actions on December 19th to protest the effect that the fear of aging has on women, and the reinforcement of this attitude, i.e., the "cult of youth." The national action was organized by Karen DeKrow, national coordinator of NOW's Task Force on Politics.

In Georgia, New York and Louisiana, women wrote and visited TV stations to protest that women shown are generally only young and beautiful, and the commercials conveying that women should be flattered when someone confuses them with their daughter. In Syracuse, N.Y., a coalition of women from NOW, the League of Women Voters and the Business and Professional Women (BPW) visited State Assembly persons and Senators to protest the lack of enforcement of age discrimination laws in the state, as well as lobbying for change in the current apprenticeship laws which are age-discriminatory. They also visited employment agencies to remind them that age discrimination on their jobs is illegal. In Miami, Florida, NOW women joined in actions with the Grey Panthers. It was also announced that the University of South Carolina at Columbia is starting a program for women over 25 to enter as freshmen at lower tuition rates with no upper-age limit, offering special training counselor and convenient hours. Things are beginning to move!



### What Do You Know About Menopause?

Another political liberation front is the exploration of our physical selves. How could we have lived so long and know so little about our bodies? Largely because the field of gynecology has been in the hands of men far too long-but more of that in the next PT issue, on health. Here we are quoting from a letter to Lolly Hirsch from from Vidal Clay who is seeking information for a position paper on menopause that she's helping to prepare. Perhaps readers may want to answer some of her questions for printing in PRIME TIME.

"I want to know more about hot flashes. Adele Davis's suggestions on vitamins at menopause have not helped my flushing but my back feels better. Have others been helped by vitamin therapy?

"Has anyone taught herself to turn off a hot flash by thinking? It is now possible for migraine headache sufferers to turn off a migraine with training in bioenergetic control of their vascular system. Since hot flashes are a disturbance of this system related to decline in estrogen production of the aging ovaries, why can't we learn to turn off hot flashes?

"Has anyone found special kinds of breathing helpful for flashes? Yoga breathing, or special breathing as in natural childbirth?

"Every woman does not get hot flashes, but for those who do, how long do they last? In other words, how long does it take the body to get adjusted to the decreased estrogen production? It would help women who are trying to decide about estrogen replacement therapy which will relieve these symptoms or it would help self-conscious women to know that in general, say, it takes the body four months, or nine, or two years or whatever for this natural process to occur. (turn to page 10)

### CALENDAR

N.Y. State NOW Conference on Marriage & Divorce, Sat. & Sun. Jan. 19-20, Commodore Hotel, Park & 42nd St., N.Y.C. Registration 8:30 AM. Judges, legislators & lawyers will be told "like it is" by women.

WOMEN IN THE REEL WORLD, women's film festival Feb.6-9, Ann Arbor, Mich. Non-competi tive. 16mm films by women accepted. New filmmakers encouraged. For information, write: Alice Steinicke, Women's Film Festival Committee, Women's Studies Program, 1058 LS&A Bldg., Ann Arbor 48104: (313) 763-2047.

Labor union women will meet in Chicago March 23-24. More information later.

OWLS



WANTEDS

CHICAGO

Rosario Morales (5476 Ingleside Ave. III. 60615) would like to get together with other Prime Time women.

RICHMOND, VA.

Women interested in an OWL group in the Richmond area can contact Helen J. Keeling (3912 Delmont, Va. 23222).

> BALTIMORE, MD. OR WASHINGTON, D.C.

Ruth Meeron (9615 Orpin Rd., Randallstown:, Md. 21133) is interested in forming or joining an OWL group in Baltimore or Washington.

FEMINIST DISCUSSION GROUP

Open group meets every Sunday at 4PM, Women's Center, 243 W. 20th, Manhattan.

WORKSHOPS FOR WOMEN'S STUDIES ...

...an alternate learning community in which women can fulfill their vocational, educational & cultural needs by requesting courses in their own community. Write Ethel Cory (enclosing stamped self-addressed envelope), 37 Washington Square West, N.Y.C. 10011; (212) 473-4190.

BEING OUR AGE AND LEARNING TO LIKE IT

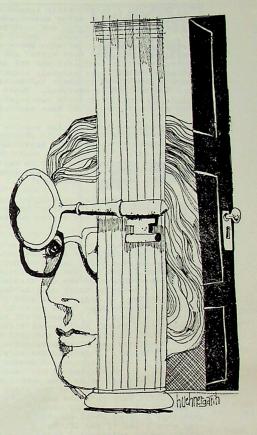
First Session of a Proposed Continuing Workshop in the Pages of PRIME TIME.

By Bette Dewing Brabec

"Being Our Age and Learning to Like It" was the title of a workshop Rena Hansen and I planned to coordinate together at the New York Theological Seminary's Women's Center last fall. This is how it was described in the catalog:

"Sessions 1-4 will take a good hard look at the situation of the woman who is no longer young in a male-dominated youth-worshiping culture. We will be looking at the situation under the light of our own experience and under the new lights turned on by the feminist movement. How do we feel about ourselves? How does society feel about us? What about the double standard in 'ageism'? How has the prejudice of ageism and sexism influenced our development as people--and what of its effect on our civilization?

"Sessions 4-10 we will ask what we are to do about it. We will consider practical ways and means not only to survive but to cope and overcome ageism and sexism in ourselves and in our society."



Out of our own experience, research and need, Rena and I believed this kind of workshop had the potential for being a most important study of a lifetime, life-giving, and maybe even life-saving. However, only two women appeared for the first session. (This surprised even my former not-so-feminist psychiatrist who commented that it was a problem deeply affecting everyone.) The \$35 tuition fee may have been discouraging. We decided not to continue beyond the first evening which was spent talking together--too much of it trying to persuade the two non-feminist women that there really was a double standard in aging and elsewhere. We loaded them up with some consciousness-raising material (lots of PRIME TIMEs) and hoped some seeds were planted.

We had planned to produce a collective workbook out of the shared class experience, a manual that would help us and others really "be our age and learn to like it! Something we could refer to again and again for support, adding to it as we learned what was helpful--not to mention UNLEARNING all the "unhelpfuls" of a lifetime in an age-prejudiced culture.

I'd like to offer our tentative plan for the first session here with the hope that we might do a continuing workshop in the pages of PRIME TIME, and it would be great if OWL groups everywhere would pick up on this.

My awareness is way up on ageism especially as it relates to women, and I imagine yours is too. But I need practical ways and means not only to survive but to cope and overcome ageism in myself and in the world. Especially do I need other women to help me. (turn the page)

age...

Rena and I passionately agreed on the absolute need for using consciousness-raising guidelines. First and most important, that we speak in turn. In any and every group experience of mine where this hasn't been done, the more verbal and aggressive people dominated and the more shy and withdrawn were scarcely heard from. I have a great need to share and be heard --and I need to hear everyone. Don't you? Second, to speak from one's own experience, being personal more often than abstract.

We planned to begin the session by telling our age and telling it proudly: "I have lived 51 years as of last Thursday. I confess it's still hard for me to say it. I need practice; not only in saying it, but in realizing it is indeed something to be proud and not ashamed of."

When everyone had spoken, we planned to go around again with a brief history of the effect of ageism and sexism on our lives.

"The message got through to me by the time I was six years old that, while the young and beautiful may not inherit the earth, they do get all the affection and attention. Being very shy and then motherless at age seven probably made me needier of affirmation. I noticed too that shy children got less than their share of these nurturing responses. I figured I'd better be beautiful, though that seemed unlikely with my tall skinniness and straight brown hair. Roundness and blond curls were the order of the day. Sometimes the kids called me Skinny or Greta Garbage. I minded "Skinny" very much. In high school I was amazed to be thought attractive by even such luminaries as the football captain and the class president. Still very insecure and shy, I felt my appearance was my only asset. More than anything, I cared about singing and I did sing when I was 17 and 18, but I was so frightened of audiences I began modeling instead.

"The camera was not frightening but I found the preoccupation with APPEARANCE very disturbing. Like so many of us, I thought THE man would make everything all right,



and at 20 I married one who was an agent in the music business. I began singing lullables to twin sons three weeks after my twenty-first birthday. No regret therethey are what's been right in my life. Divorced at age 23 I continued the search for. 'the man who would make everything right.' Frustrated about singing, but again doors opened more easily to the fashion world.

"So much of the response received in my life, personal or work, has depended on how I looked. I didn't like it, but that's the way it was, not only with me, but with every other woman I knew. And so the concern with losing this appeal, getting older, being unlovable was an ever present shadow darkening with each year. It's very painful to realize the toll this concern exacted from relationships that matter most, and that includes the relationship with myself.

"A relationship that shouldn't have mattered but did, awakened me to the Women's Movement. I was 46 and the 51-year-old male invovlved was looking more fondly at under-40s that he was at me. The N.Y.POST ran a series on Women's Liberation and I scanned it without too much interest until my eye caught something about how unfair it was that women are always expected to be young and beautiful. Bells rang all over the place. It wasn't just me! That was the beginning of the most extraordinary changing in my thinking and direction. The last almost five years have given me identity and self-worth never experienced, never hoped for, in all the so-called "salad" or youth-and-beauty years.

"Unfortunately it is not 'happily ever after.' I still suffer and struggle with stubborn emotions that often feel that 'younger and beautiful' is better. There's a lot in the world to reinforce those feelings. And that's why I so want and need to do this workshop with other women who are struggling too. It's something I'll need all my life."

There is so much to UNLEARN. I'd like to share ideas that are helping me. When you read this it will be 1974 and here are some kind of revolutionary resolutions I'm making and maybe you will too. It's also homework for the class.

1. A regular, preferably daily sharing with an older sister, if not in person, by telephone or letter. Sharing fears and feelings on getting older, looking older.

2. A daily reading of PRIME TIME, especially the recent issue on ageism, and other anti-agist material. Ideally, a daily journal-writing and sharing it.

3. I'm trying to break the habit of automatically looking at the young and the beautiful. This may sound strange, but if you're like me and many seem to be, I respond visually (and I'm afraid other ways too) to the "best-looking" people. A lot of cultural conditioning goes into this and I can't think of any that is more damaging and insidious. Insidious, because it is acceptable and considered natural. An immediate conscious or unconscious comparison with one's self occurs and if we fall short we feel inferior. No one should feel inferior or be unloved because of the way they look. Wouldn't it be better if we cared more how people behaved and how our environment looked?

So I'm looking at and learning to respond more to the aging and the unbeautiful. It's bound to help me accept myself and others for the right reasons. I hope you'll try it too and let me know your reactions, feelings, ideas and suggestions for any future sessions in PRIME TIME.

(Write: Bette Brabec, 33 East End Ave., N.Y.C. 10028.)

On Professionalism & Capitalism

To the editor:

I have a comment to make on the article "Necessity for an Ethical Veneer" (Nov/Dec PT,p.3) and also want to register a general feeling about professional women and "professionalism." Professionalism is a dangerous attitude and my feeling is that it is a man's trip and women who wish status as professionals are emulating men. At a regional conference held in Santa Fe in September 1973 of members and supporters of the National Lawyers Guild there was a session on the status of women in the field and there was considerable discussion concerning the elitism of professionalism generally. It is a divisive attitude.

My comment on "Necessity for an Ethical Veneer"'s suggested rationale #2 ("to make the capitalist system work for us instead of against us...") and #3 ("to redistribute the wealth of the country into the hands of women ... "); #2 is an impossibility. The capitalist system is not capable or able to work for women. It exists in its present form to exploit both men and women and to consider otherwise is to become part of the exploitation of others. #3 is a contradiction in its wording. Redistribution of wealth yes. But there can be no "notably" because the inference is that of inequality in distribution. Also the very middle-class attitude of the professional woman who "risks her own capital" is hardly going to appeal to the hard-worked working-class woman who has never been able to be a professional and has no capital to invest.

Further, on class attitudes, I agree with you that we must explore The thing I most deplore class. in the Women's Movement is the lack of participation and contributions from sisters in the working class and third world. Our publications speak our middle-class attitude and sound elitist. is time we listen to these sisters and learn from them why they have never felt part of the movement. They are doubly snd triply oppressed and we continue to ignore their problems. Our ignoring is a form of elitism and subtle racism.

Living in New Mexico I see the struggles of the Chicana and Indian women in a racist society. I have lived in the suburbs of Connecticut and seen the struggles of Black and Puerto Rican and other Spanish-speaking women. If we examine ourselves, we will find some of the needed answers as to why we are isolated from these most basic

sisters. The few Black and Spanish-speaking women who do participate in the movement identify as middle-class first and secondarily as third-world. My limited knowledge of the Chicanas in the Southwest is that they are into a struggle for identification and recognition of their culture as Mexican-Americans. This development does not relate yet to what we call the women's movement. What would happen if we put our hands out in support? What would happen to our heads if we thought of ourselves as part of a whole rather than as part of those women in the movement?...

> Nancy Kleinbord Santa Fe, N.M.

AGREED ON PROFESSIONALISM AND SO DOES DOROTHY TENNOV WHO'S NOW WRITING A BOOK EXPOSING ITS EVILS IN HER FIELD. AS TO THE CAPITALIST SYSTEM, I HAVE LONG BEEN COMPLETELY ALIENATED FROM IT AND FIND IT SURPRISING THAT ANYONE WHO CALLS THEMSELVES A FEMINIST CAN BE AS TOLERANT OF IT AS LORRAINE ALLEN APPEARS TO BE. BUT SHE, TOO, SUFFERS FROM OUR COMMON CONFLICT: THAT BETWEEN DESPISING ITS EXPOITIVE-NESS AND HAVING TO SURVIVE WITH-IN IT AS AN ENTREPRENEUR WITHOUT EXPLOITING OTHERS. IS IT POSSIBLE TO BUILD A FEMINIST CULTURE WITH-IN CAPITALISM THAT IS UNTAINTED TO TRY IS REVOLUTIONARY.



Ageism: Comments & Definitions

To the editor:

Your article on Ageism in the October issue was absolutely correct. As an employment interviewer for the state of California I have seen countless women over the age of 40 who come to me for jobs and cannot get them because of age. They are well qualified in their fields but employers do not regard them as worthy to be hired.

One of my applicants for a job as secretary is a 64-year-old woman, Jennie, who returned to school to get a library technician's degree. She should have known better because absolutely no one, including civil service agencies, will hire her. Every day she calls me to find out if there is a job opening for her.

My job is continually frustrating because I see what our society does to people. Men and women who are still productive are being

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wasted and waste is part of this system. Until the system is changed we will continue to be burdened by sexism, racism and ageism.

How to organize older people to fight for their rights can be learned in a marvelous book by Bharon Curtin, NOBODY EVER DIED OF OLD AGE. Also,...the Grey Panthers are in the forefront of the struggle. It's good to know we have allies. Keep up the good work.

Trudy Goldman Santa Monica, Cal.

To the editor:

Although I enjoyed Esther Labovitz's review of Doris Lessing's novel, THE SUMMER BEFORE THE DARK (Oct.PT), otherwise, I was distressed to discover her double use of the word "ageism" to mean a <u>disease</u> in which an aging person fails to face up to the reality of aging and at the same time to mean other people's response to the elderly.

As Simone de Beauvoir has noted, aging has been a taboo subject. Society is quick to point a finger at she or he who shows "overconcern" (meaning any concern) about it. Women have often been accused of being the cause when in reality we are the victims. I shudder to consider the effects of the invention of a new "sickness" for older persons. Who can say that the wearing of lipstick at 70 or whatever "symptom" Labovitz uses to identify the condition is not, in reality, a reasonable response to an unreasonable society? We don't need

S. R. O.

another guilt trip laid on us. We need to be able to express our feelings without being diagnosed.

Nor do I concur with the term "ageism" used only for response of others to older people. I prefer to keep in mind that this ageconscious society is not so kind to children and youth either, and that I was often the victim of a kind of ageism as a young woman. And that I've watched nine-yearold children practice ageism on eight-year-olds.

I prefer to use "ageism" as analogous to "sexism" and "racism." Not only is it not a disease of the I am 48 years old, businessvictim, but it is not restricted to the elderly, or even to women, although the elderly and women reap its most bitter fruit.

> Dorothy Tennov Stratford, Conn.

AFTER RECEIVING THIS LETTER, I CALLED DOROTHY TENNOV ON THE PHONE AND ASKED HER IF SHE COULD DENY THAT WE ARE DAM-AGED NY AGEISM, MANY OF US TO AN EXTENT THAT MIGHT BE TERMED A DISEASE. I LIKED HER ANSWER: "EVEN SO, WE DON'T WANT TO BE TREATED AS IF WE WERE SICK!"

#### Of Women on Juries

To the editor (in response to F. Zimmer's letter in Oct.PT)

Women are now being called to jury duty in Georgia, although they were generally excluded unless property owners, 10 or 15 years ago. I was called to jury duty for Federal District Court in May 1973.

Instructions for response when called were: Stand, state your name and address, occupation, your husband's name, his employment or, if retired, what his previous employment was, etc. Some women said, "I am Mary Jones"; others, "I am Mrs. John H. Jones." Many women were employed and gave their position and place of employment. None seemed to think it odd that husbands were not asked whether their wives were employed and if so, where, etc. The implication was that wives might be influenced by husbands, but that husbands would Read it. Sometimes I think it's not be influenced by wives.

MISS PEACH

Mary Lou Skinner Atlanta, Ga.

Whose Money? To the editor:

I am using my husband's money, but in 25 years of marriage I have gone back to work and "bailed" him out of financial scrapes several times. He has eighth-grade formal education and no financial sense, yet loan associations take his signature on anything and I can sign independently in my name only for a charge account! I am raising my daughters to believe they can become career girls and it's okay. My 12-year-old (youngest) wants to be a lawyer. school educated.

Margaret Leininger Astabula, Ohio

### World in Crisis

To the editor:

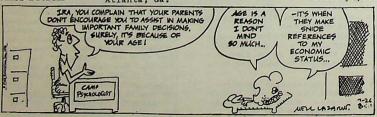
It seems that the world is in crisis, at least the world as I knew it in childhood. One of the fascinating coincidences of the increased business for divorce lawyers, and the decline of everything except taxes, were discussed at a family Bar Mitzvah. My sister says that when she phones a couple she does not know if she is going to get one or two or which one. And it is in this context that women have been basing their identities.

Marilyn was legally married to a divorcing man (the father of my year-old-son) so she can claim his assets. I can't. We are not in Sweden where women are trained to earn a living regardless of their marital conditions. So I get a guaranteed annual income of \$2,400 (from welfare). On this I can raise a child in New York City? (I can't even begin to explain how I feel

about my ex-mother-in-law whose husband died six months ago, leaving her bereft of companionship, poor, old and sick.)

The only cheerful thing is that there is a book in paperback about a woman President. WHO IS THAT LADY IN THE PRESIDENT'S BED? is the title our only hope.

> Laura Erdman Brooklyn, N.Y.



I am this person S.R.O. occupant single widow in a narrow room linoleum carpet cracked under my chair shade drawn half-open half-closed still watching gray pigeons come down to crumbs

into the mirror I said, darling not meaning my face crackled

\*\*\*\*\*\*\*\*\*\*\*\*\*

Grown children flown like my husband long dead. Not his face meant or others pensioned here with mice and leaks in the ceiling. At least no rats. Thankful for that. No mouse in the trap, Get another. Pigeons, though are nice.

\*\*\*\*\*\*\*\*\*\*

D.H. MELHEM

### Encouraging Words

To the editor:

When (my 70-year-old) mother-in-law visited us recently she literally gobbled up my copies of PRIME TIME. I've never seen her so involved and animated. It was instant therapy for her, instantly confirming .... I have recently helped several support groups for older women get started and have recommended PT to them as a resource ...

> Sara Wolff Amherst, Mass.

To the editor:

PRIME TIME must continue. It is full of insights, humor, information, hope and sisterhood. Hang in there and right on!

Wilma Scott Heide President of N.O.W. Vernon, Conn.

To the editor:

A note from one of your greatest admirers and fans! The latest issue of PRIME TIME is just so very great. What extraordinary things you have done with the newsletter and what communication you are maintaining with people and groups. Could you send copies regularly to our Gray Panther office, 3700 Chestnut St., Philadelphia 19104...

Margaret Kuhn National Convenor Gray Panthers Philadelphia, Pa.





P R I M E T I M E B 0 A R D M E E T S









Left to right starting at top: Martha Gresham, Ethel Cory, Marjory Collins, Lee Clark, Lynn Laredo (1.) & Tish Sommers, Esther Labovitz--at meeting.

### Photos by Rena Hansen

PRIME TIME now has an Advisory Board of 22 women who have been strong supporters of PT in its year and a half as a monthly. Nine members attended as a monthly. When between attended our first board meeting in New York in November to discuss the publication's future and its relationship to the Older Women's Movement and the NOW Task Force on Older Women. Tish Sommers and June Sunderland came all the way from California, and Martha Gresham came from Washington DC to attend; the rest were New Yorkers.

Out of our discussion of PT contents and activities, the following should be of particular interest to readers:

1. Readers are encouraged to send in pieces in the form of "pages from my journal"-intimate, self-revealing slices of life uncovering insights into what the lives of older women have been. These could be anonymous.

To reflect the new issue-oriented thrust of our movement, we will be printing position papers on health, employment, Social Security, etc.

omen...older women...older women...older women...older women...

"Has anyone charted their hot flashes?....Is there a pattern to them over time? Do they start slowly, disappear for six months, return, get worse (more frequent, more intense) and slowly disappear? Do you get more in the afternoon and evening as the body becomes fatigued? Are they worse at night in fact or do they just seem so? Are they affected by diet? By emotional situations? By illness? By drinking tea and coffee?..."

We can answer these questions only by communicating with each other, so write from your experience and knowledge, anonymously if you like.

### We Are Sexual People Til the Day We Die

The NOW Feminist Sexuality Project is conducting an indepth survey of women's sexuality. They are getting many responses but not enough from older women. After all, women over 45 represent one-third of the entire female population so we deserve proportionate representation. You can send for a questionnaire from: Shere Hite, 249 Central Park West, N.Y.C. 10024, or pick one up at a NOW office.

### First Older Women's Job Center Opening in California

Starting January 21, Milo Smith is coordinating a Jobs for Older Women project at the Oakland Women's Action Training Center (1941 High St., Oakland 94601; 533-3200). On the center's activities calendar it is described as a "switchboard that will specialize in the problems of middle-aged women. Mutual self-help projects and training to develop confidence and skills, as well as information and referral. We hope to hear a great deal more about this model project once it gets under way.

### Prime Time Speakers Bureau

Several Prime Time Advisory Board members have formed a committee to plan for a series of open quarterly forums or seminars, giving a voice to the many excellent and experienced speakers on our roster. We welcome suggestions on the kind of forums, workshops and seminars readers would like to hear happening.

\*\*\*\*\*

If you are just beginning to find your "voice" and want to become a speaker for women's groups, why not contact us? Perhaps all you need is some experience before a group and someone to give you that extra push to break into the speaking field. Contact: Esther K. Labovitz, coordinator, PRIME TIME SPEAKER'S SUREAU, 945 West End Ave., New York. N.Y. 10003; (212) UN 4-7541.

### OVER-THE-HILL BROADS

A Verbatim Interview With a Prostitute from a Study on Prostitution



The over-the hill broads, they're 40, 50 or they're older than that-all wrinkled up and gray-and they're still trying, still working. The majority of them have a lot of paint all over their face, that they think is high style. Cheap high style is what it looks like.

You'll usually find them in the low dives, in a clip joint or like in a beer joint where they might sell beer. A lot of the majority of the over-the-hill broads are alcoholics. There's some of them, you find them on the street, too. They're okay if the police leave them

alone which is if they don't rub the policemen the wrong way or if you're not known to roll anybody. But if you're going to give any guy a bad time, or if you've been known to roll a guy or something like this, they're going to bug you all the time because they want part of the action.

The majority of the over-the-hill broads are trying to work with somebody else. A pimp I guess you'd call him, but he's probably over the hill too and still a pimp. So they give all their money away to him, which is not all that much because they get the guys the other girls turn down you know.

An over-the hill broad, she'll take, like, a freak, or else an old guy so drunk he couldn't see her. Or else a guy so hard up they'll take anything, or else the ones that don't have a very good pocketbook. Because like I've heard of girls pulling in 50 cents, a dollar, maybe a dollar on up for sleeping with these guys.

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"SOCIAL SECURITY" -- A GROSS MISNOMER, ESPECIALLY FOR WOMEN

An Analysis of Our Eroded Paychecks and So-Called Future "Benefits" from a Report by Dee Dee Ahern, Los Angeles financial and insurance consultant.

Prime Time--1/74--page 11 \$\$

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th financial experts, gov-\$ EDITOR'S NOTE: We all know that the regressive, inadequate and sexist Social Security system must be drastically improved, and pressing for changes in it is a number one priority of the N.O.W. Task Force on Older Women (see page 2). But before we can effectively fight for improvements -- through lobbying, letter writing and other actions -- it is vital that we have a crystal clear understanding how the complex system works. For many of us in our later years, our health, our economic independence, in fact our whole life style are or will be governed by the amount of Social Security benefits we receive. Fighting for better Social Security is fighting for our future.

It was this realization that finally drove me to read through a sheaf of materials on Social Security which I'd collected over the years but never really studied. Most of it pretty heavy going, as I had predicted, until I came across Dee Dee Ahern's report, "The Economic Status (?) of Women." After reading it I began for the first time, thanks to the clarity of her thinking, to understand the overall relationship of women to the economy in terms of input and out-take (which is where Social Security comes in). Her report is the result of extensive research, including interviews with financial experts, gov ernment officials and academic scholars, as well as her daily contacts with women clients whose problems she knows and understands from a feminist point of view. Excerpts from, and condensations of parts of the report appear below.

Women are beginning to question what "benefits" they are receiving in return for the contributions, or "deposits"; they are making to society. Whether a woman's deposit is in TIME, MONEY or ABILITY, she realizes she is contributing substantially, either to home, family, community or business. But what is she actually receiving in return? How does she evaluate her economic status?

Whatever her age, today's woman does not have to look far to become painfully aware of how her economic life can change gradually or instantly by age, marriage, childbirth, widowhood, divorce, death, dependents or dependency, education, emloyment or unemployment, pensions, retirement, social security, employee benefits, paycheck, credit, debts, investments, insurance, property, federal and state taxes and local laws, inheritance, trusts, probate, wills, welfare, illness, taxation, inflation and devaluation.

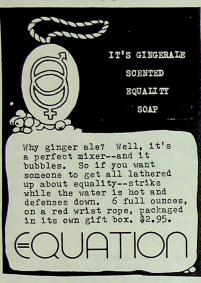
Sadly complex? Yes -- almost too confusing to think about, but she has learned the hard way, usually through a crisis situation,

that all these factors are relevant and must be understood.

### The Pay Check

It is important to look at the mathematics of today's paycheck--one of women's most important money sources -to evaluate her contribution or "deposit." In today's labor market, women have three major economic roles: that of (1) CONTRIBUTOR (working single woman), (2) CONTRIBUTOR/DEPENDENT (working wife) and (3) DEPENDENT (homemaker). She may at varying times in her life participate in all three roles. Today there are 33 million women in the work force, all of whom are receiving paychecks. If you are or ever have been one of them, you must surely have moaned over the difference between your stated wage or salary and your take-home pay, but have you ever analyzed where all those deductions are going?

Supposing an employee's wage rate is \$5 an hour, the following deductions will be made from that \$5 every hour: (turn to page 13)



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...is an excellent introduction to Women's Liberation and is full enough of fresh points of view to interest all feminists. --Carol Edelson, Off Our Backs



I'M RUNNING AWAY...is a robust and enlightening revelation about...the woman the women's movement is out to liberate, and we owe Gabrielle Burton a debt for sharing her insights and emotions with us.

-- Coleman McCarthy, Washington Post

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The PRIME TIME MAIL ORDER DEPARTMENT has been established with a threefold purpose:

- 1. To serve subscribers who make things they want to sell, or who distribute products designed and/or made by women, as well as products (e.g., books) of particular interest to women. All acceptable products will be advertised without charge (if ad is camera-ready,  $3\frac{1}{2}$ " wide; there will be a small charge to make up ad from raw copy) in PRIME TIME -- priced at your regular retail rate and including postage.
- 2. To provide PRIME TIME with an income from commissions on orders placed through the mail order department.
- 3. To give readers a choice of products male and distributed by women. By ordering gifts, books, etc. through the mail order pages, you will be supporting women's enterprises--including PRIME TIME.

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At the same time that these deductions are made from the employ-ee's wage, the employer is incurring the following expenses per hour (@ \$5) toward employee benefits:

Pension Plan	\$0.30
Social Security	0.29
Two weeks vacation	0.20
Nine paid holidays	0.18
Medical Plan	0.18
Sick Leave	0.10
Workmen's Compensation & Unemployment Insurance.	
Life Insurance	. 0.04
Long Term Disability	. 0.02
	\$1.41

Therefore, actual total hourly pay, before deductions, is \$5 plus \$1.41, or \$6.41.

One can clearly see that 40% to 50% of a working person's pay check is being DEPOSITED in their name into government agencies, insurance companies and their employer's fringe benefit account--before they ever receive a penny.

### Social Security--Deposit

One of the primary purposes of these multiple deposits is to insure a working person's present and future economic security and that of their beneficiaries. Here we are concerned with what benefits women receive as a result of their deposit and that of their husband's deposit, into Social Security. (Future issues of PRIME TIME will discuss pensions and fringe benefits, also from the Ahern report. Here we are concerned in analyzing how Social Security works. and in thoroughly understanding the many ways in which it is unjust to women.)

The Social Security tax amounts to 5.85% from the employee and 5.85% from the employer, or a total deposit of 11.70% of up to \$10,800 of income. (As of January 1 1974, Congress has raised the maximum income to \$12,600--or a maximum annual DEPOSIT of \$1,472.)

This means that if you earn less than \$10,800 almost 12% of your pay check is going into Social Security tax. If you earn \$20,000 to \$30,000 you still pay the maximum of \$1,472 (in 1974), or only 4% to 6% of your salary. In other words, the lower paid workers (such as most women) pay a higher percentage of their income toward Social Security than the higher paid workers.

Since women make up 37% of the work force, this represents a staggering pro-

portion of total deposits into Social Security.

Woman's deposit as a CONTRIBUTOR/
DEPENDENT (working wife): Since her husband
is also depositing up to approximately 12%
of his income into Social Security--up to
\$1,472--the couple's combined deposit could
be as high as \$2,944.

makes no cash deposit as a DEPENDENT: She



"Yet. where would we be, you and I, if he had not fleeced widows and orphans?"

qualifies as a dependent only if married, or after 20 years of marriage (a contingency that Bella Abzug's bill would amend; see page 2).

### Social Security -- Benefits

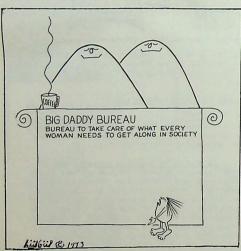
The laws of eligibility for benefits are too numerous to list, but following are some of the problems women face when they apply for their benefits.

As a single working woman, she is almost always a lower income worker whose retirement and disability benefits will be lower than those of higher paid workers even though she is depositing the highest percentage. Even if she were to receive the maximum she would only get two-thirds of the married man's benefit. There is no benefit for children in the event of death unless they are under 22 and enrolled in school. Her only death benefit is \$250. Whether she is single, divorced or widowed, the woman alone over 65 belongs to the poorest segment of our society, even though she or her husband, or perhaps both, have worked all their lives for financial security. Of the 7.5 million women alone over 65, half live on less than \$1,880 a year. If they have to work because of obvious economic need, they are penalized after earning \$2,100--a penalty which is not inflicted on their more fortunate peers who receive income from stocks, property, savings and loan accounts, etc. (turn the page)

As a working wife, she receives little sees the present generation and often no more than a non-working wife even scraping along in poverty. though she has deposited almost 12% of her salary into Social Security. She is eligible for half her husband's benefit or her own , whichever is higher. In the event of her husband's death after retirement, she will receive only one benefit: his or hers, whichever is higher. Today his is almost always higher, therefore she receives no benefits from her own account upon his death (an inequity which would be changed by Congresswoman Martha Griffith's bill; see page 2). In the event of her death or disability, her husband receives no monthly benefit. The conditions for receiving benefits for children and her death benefit are similar to those of the single working woman (above).

As a non-working wife, she must be married, of have been married 20 years to qualify for a dependent's benefit. She receives no retirement or survivor's benefit from her husband's account until she is 60--unless she has children under 22 enrolled in school. The younger her hus-band is at death the lower her benefits are at 60, because his deposits were at a lower base. If she takes the benefit at 60 instead of 65 she receives a lower amount. Many women find the long period without income especially terrifying when they have no ability or experience to earn money in the business world. (See page 2: Bella Abzug's bill HR 252 providing benefits for homemakers.) Her death benefit is the same as that of working women, \$250.

Dee Dee Ahern's address: 10564 Wilshire Blvd., Los Angeles, Cal. 90024.



SOCIAL SECURITY -- WHAT LIES AHEAD?

Dee Dee Ahern has found that young people are becoming as concerned as women with the high costs and low benefits of Social Security. A young woman making \$700 a.month with a take-home pay of just over \$400, for example, is justifiably skeptical about the benefits she will receive in the future. Especially when she

sees the present generation of old people

Even though there is now a built-in cost-of-living allowance provided for in the Social Security system, and a great deal of official boasting about increased benefits, the sandalously low amounts doled out to beneficiaries (even the maximum amounts) cannot begin to keep up with inflation and lag decades behind the amount needed to live in dignity. And need we repeat once again that women are the lowest people on this totem pole?

That's why it's so important to push for passage of the Abzug and Griffith bills (page 2). Entitling homemakers to benefits out of general funds, enabling married couples to pool their accounts and thereby receive higher joint benefits, and reducing the length of a woman's marriage required in order to receive death benefits from 20 years to five--would be important first steps toward correcting the Social Security system's injustices toward women.

"I'm between all laws. No Social Security until I'm 70 (when he will retire). Nothing from my husband, not even a PX card. I get \$57.50 General Assistance." \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*

\* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*

There are also a number of other fundamental improvements now being discussed in Congress. Among them: increasing the benefits of low-paid workers through subsidies from general funds; and the supplementing of all benefits by paying a third of the entire costs out of general funds or tax money--which would mean that all segments of the society would be contributing to the system, lessening the burden on lowpaid workers.

When the Social Security system was founded in the depression of the 1930s, it was believed that one day in the future that benefits would have to be supplemented from general funds. The predicted date was 1965 -- so the time for action is more than ripe. Conservative arguments against these changes range from calling them welfare ("The American worker doesn't want charity!") to threatening the horror of increased taxes.

Last February 2, the PBS program, THE ADVOCATES, conducted a lively and informative debate on these and related matters. A transcript of the telecast -- "Should Social Security Benefits Be Financed from General Tax Revenues?"-can be obtained by sending \$2 to WGBH. Boston, Mass. For further study of Social Security, the SS Administration has prepared a teacher's kit that is available in all SS offices. It contains display charts, audio-visual aids, publications, etc. -- M.C.

For data on your past insured earnings, write: SS Administration, PO Bx.57, Baltimore, Md. 21203.

### HOW ABOUT A MONTHLY \$\$ PLEDGE TO PRIME TIME ?

It is only thanks to your contributions that PRIME TIME has been able to continue publishing. Because we are growing so fast -- at an average rate of over 100 subscribers a month--production and printing costs are increasing while income averages the same. If you like PRIME TIME, if you look forward to receiving it each month, how about supporting it with a monthly \$ pledge? \* If you feel able to do so, you can fill out this coupon and mail it to: Prime Time, 232 East 6th St., 5C, N.Y.C. 10003.

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fighting back ... fighting back ...

### Education

The Bad Scene: Most "continuing education for the mature person" doesn't prepare for a second or third career in our fast changing job market, but is conceived as self-supporting extension, primarily geared to leisure. Women who go back to college for professional degrees find courses unduly long, irrelevant and no jobs when they get out.

Fighting Back: We could use better reentry programs, removal of age restrictions on financial help, refresher courses, tax money for adult education comparable to that for youth, and curriculum geared to employment. Community pressure (us) on public and private colleges will make schools more responsive to our needs. (Also for consideration: Dorothy Tennov's proposal, entitled VALUE & described in June PRIME TIME, p.9, to bring women into academe as teacers/students; and Ethel Cory's grassroots Workshops for Women's Studies described in Nov./Dec.'73 PT, p.9--ed.)

### Menopause

The Bad Scene: Menopause has been surrounded with such mystery and has been so poorly researched from a feminist viewpoint that it is difficult to sort out how much is raging hormones and how much is just rage. Or how much is physical and how much is social, a form of forced early retirement from homemaking.

Fighting Back: We need to form mutually supportive menopausal rap groups and share our knowledge and our fears. Research. ers devoid of sexism and ageism should reexamine the "change," both in regard to the problems and the therapies.

### Health Care

The Bad Scene; Health care in this country is a disaster. As we grow older we need more preventive care at moderate costs. Instead we have skyrocketing costs, medical emphasis on glamorous diseases and a medicare system that costs the elderly citizen more than when it went into effect.

Fighting Back: Is age really a disease, or can we develop "preventive aging" programs? We can work for federal health plans not designed by the insurance industry and medical hierarchy. We need training in nutrition, hygiene and how to check for minor disorders, and health professionals (such as nurse practitioners) who could give us more time and attention at less cost.

### Ageism

The Bad Scene: Underlying all is the web of ageism. With our obsession that youth is beauty, age is seen as ugly. In few cultures credit by examination, job placement service, is the coming of age so downgraded. There is realistic counseling of and by adult women, a double standard of aging, because women are supposed to be decorative above all else. When we are not ignored in the media, we are often ridiculed, the butt of little-old-lady jokes. Worst of all, we believe what we hear, and too often feel inadequate, useless and unwanted, as though we should fade into the wall paper.

> Fighting Back: What can we do about it? START WITH OURSELVES AND BUILD A WHOLE NEW POSITIVE IMAGE OF AGING. Expose the myths. Grey is beautiful! Lines are lovely! (how about promoting cosmetics to put lines in your face to show character--lines that express laughter, deep thought, concern?). Age is experience. Judgment improves though memory may lag. And we will need to put forth our own role models of wonderful older women.

Too much to do? Not when you consider our potential, both in numbers and know-how. If each of us begins to chip away in some area we'll turn on many more women who in turn.... Think back on the women's movement of ten years ago. And now. How lucky we are to be pioneers!

editor's note: For more information on any of the above issues, you can contact Tish Sommers, coordinator, N.O.W. Task Force on Older Women, 434 66th St., Oak-land, Calif. 94609. PRIME TIME, in forth-coming issues, will be dealing with these issues in depth. This month our theme is Social Security (see pages 11,13,14).

\*\*\*\*\*\*\*\*\*\*\*\*

\*\*\*\*\*\*\*\*\*\*\*

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# Prime Time

For the liberation of women in the prime of life...

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An Independent Feminist Monthly Marjory Collins, Editor

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PRIME TIME is on file at the Women's History Research Center, 2325 Oak St., Berkeley, California 94708.

PRIME TIME is an independent feminist publication for the liberation of women in the prime of life. We believe that every period of a woman's life should be a prime time--a period of growth and fulfillment--whether she is in her 30s, 40s, 60s or 90s. We are against all the forces in this maleoriented, youth-worshiping society that hold us back: We staunchly oppose sexism, ageism and racism.

PRIME TIME was born with the older women's liberation movement (owl) and is growing with it. Our goal is to become a national forum for older women. And we are all growing older!

WE INVITE you to make PRIME TIME your forum by contributing articles, editorials, poems, illustrations, cartoons and news. Express your anger, your ideas for action, your feelings of sisterhood! Since we are operating on a marginal basis, from month to month, contributions used in PRIME TIME will be "paid" for in blocks of subscriptions which the contributor is free to sell.

WE INVITE you to use the columns of PRIME TIME as a national clearinghouse for information -- to publicize events and educational materials, to advertise your products and services (see advertising rates below). There will be no charge for ads from women seeking employment or recruiting for owl groups.

Subscription Rates: \$5 a year (11 issues), \$3 for 6 months in the United States (\$3.50 & \$2 respectively if unemployed or on Social Security; \$6 & \$3.50 respectively for foreign subscriptions). Institutions & libraries, \$7.50 a year.

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# SIMONE DE BEAUVOIR speaks...

Following is a small excerpt from an interview by Dorothy Tennov \* with Simone de Beauvoir in her Paris apartment last fall. More of their\* \* conversation--in which de Beauvoir speaks of abortion, old age, death, \* her writing and her activities in the women's movement -- will appear in \* a future issue of PRIME TIME. (It is also expected that the interview \* will appear on public television in a few weeks.) Most of us associate \* \* Simone de Beauvoir with that important book, THE SECOND SEX -- which began\* \* to catalyze our present women's movement over 10 years before the appear\* \* ance of Betty Friedan's THE FEMININE MYSTIQUE -- and her recent work, THE \* \* COMING OF AGE. Besides these, Ms. de Beauvoir, who is now 64, has been \* a prolific writer of books--largely romantic novels and memoirs--for \* over 40 years. Her latest memoir, ALL SAID AND DONE, covering the last \* \* ten years of her life, will be published in English this spring. We hope\* \* that readers in the New York area will attend PRIME TIME's Simone de \* Beauvoir evening on March 12th (see page 5) where you will have the op-\* portunity to hear her voice on tape, speaking in English; readings from \* works; and an evaluation of her life as an independent, unmarried woman \* who has had to weather the often cruel and bitter criticisms of her \* Catholic countrypeople, particularly concerning her lifelong relation-\* ship with Jean Paul Sartre .-- Ed.

### MASCULINE ATTITUDES

Tennov: Simone de Beauvoir, you have always been a woman greatly respected in intellectual circles. Do you feel that you have been-within those circles-discriminated against as a woman?

de Beauvoir: No. I never felt I was discriminated against. I was astonished, however, when I wrote THE SECOND SEX, to find that some of my male friends were very angry at me, for instance, Camus. I believed he was, if not a feminist, one who considered that men and women could be equal. But I discovered that he--and others--had feelings of superiority. They were very angry at a woman saying things I said in THE SECOND SEX. But before that, I never saw, in my circle, any mark of discrimination since I was, intellectually, as good as any other, after all.

<u>Tennov</u>: How about very recently since you've become an active feminist, and since there is a feminist movement?

de Beauvoir: There seems to be more violence today by men toward women than there was in my time because they resent the will of women to liberate themselves. And, for most men, sexual freedom means, "Since you can sleep with me you ought to sleep with me." I know that many of my friends are more annoyed in the streets than I was, or my sister, or my friends, when we were young. The men are

more arrogant and they follow a woman and insult her if she will not go with them more than in past times. It always existed in



Paris, but it is worse now. And it represents a kind or resentment on the part of the man....

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### HOUSEWORK AND MARRIAGE

Tennov: Much of what you said in THE SECOND SEX has since been repeated by other feminists. Have you, however, obtained any new concepts from reading the works of more recent feminist writers?

de Beauvoir: Yes. I have read a lot of feminist books -- Kate Millett, Shulamith Firestone, and, oh, many others. Chiefly American books, but then, too, a very good book by British Juliet Mitchell, WOMAN'S ESTATE . And articles written by French women. The important thing I discovered in reading these books and articles was the importance of the economic situation of the woman working inside the house -- what they call the "hidden" work. I had not known how many millions of hours of this work goes on in France, and in the States, too. Nor did I realize how important it is for the masculine society to have women doing this work for nothing, not being paid for it. I discovered that all the laws about abortion and other aspects of the female condition were related to this exploitation of women at home. It is an important issue that women are beginning to be conscious of.

Tennov: And yet long ago you yourself observed that marriage was dangerous for women.

de Beauvoir: Oh yes, I always thought that.

Tennov: What could change marriage so that it would not be dangerous for women?

de Beauvoir: Ah, I guess, if it would disappear! In my eyes, that would be the test thing. Let people find some way of having children and of making the children happy, but without being married, and without what we call the "nuclear family," which is very bad for women and very bad for children, too. Shulamith Firestone said it very well in her book .

LIBERATION OF WOMEN AND CHILDREN Tennov: Firestone talked about the "liberation of children" ... What does that mean to you? Do you think that the liberation of children is related to feminism? de Beauvoir: Yes. Certainly. Because liberating the children liberates women, the mothers. And it is liberating for little girls who can imagine a future life not being mothers as their mothers had been.

Tennov: The children are able to contribute at a very early age.

de Beauvoir: Yes. They don't feel that they are just a thing of their parents. They are not objects. Women are treated as objects but children are also. It would be a very good thing if that could be changed. Certainly for older women too ...

### ON FEAR OF FEMINISM

Tennov: What is it that you think men fear most about feminism?

de Beauvoir: Oh, they fear a lot! They fear competition in their work outside the home, and they fear not having a servant at home to make all the things which are useful to them. And they fear to lose their feelings of superiority because it's always very pleasant to feel superior to somebody. Many men fear all these things together. Mostly, I guess, is the fear of not having a servant at home. That's the most important thing for them. Men will accept a woman working outside if she continues to do exactly the same work for them at home.

Tennov: What do you think women fear most about feminism?

de Beauvoir: That's difficult to say. I don't know if it is fear. They are jealous of women who are not just servants and slaves and objects as they themselves are. I guess it's that. They fear feeling inferior to women who are employed and who do as they want, and who are free. Maybe they are afraid of freedom because although freedom is very precious, it is in a way a little fearful when you don't know exactly what to do with it. So I guess that's what some women fear.

Tennov: You think, then, that for such women it is basic and not just a matter of misunderstanding what feminism is?

Even if they do not misde Beauvoir: No. understand there is a more basic fear. Most women don't want to be really free They are afraid that men would not be the same with them and would not protect them and help them. What men, in fact, don't do, but women hope they will do.

### TECHNOLOGY AND OVERPOPULATION

Tennov: Do you think that technological changes have made feminism possible now where it may not have been possible before --washing machines, birth control --?

de Beauvoir: I'm not sure. 10u can have birth control & a washing machine and still



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Dorothy Tennov, psychologist Helen Payne, writer Esther Labovitz, literary critic



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be an oppressed woman; and you can have no washing machine and no birth control and manage to be your own master. I am not sure that technological advances are basic to feminism.

Tennov: How about overpopulation? Do you think that has something to do with the rise of feminism now?

de Beauvoir: In a way, yes. Women don't feel now that it is such a duty to have children, although they are still told that it is their duty. From her youngest years, a girl is told that she has to be a mother; if not, she will not be a woman. But now some young women, maybe many of them, are beginning to feel that population is not a problem, that there is too much population, and the earth does not need to have more and more children on it. Overpopulation helps motivate the woman....

PSYCHOTHERAPY -- TOOL OF OPPRESSION

Tennov: According to much research, psychotherapy has not been scientifically demonstrated to be effective. Furthermore, feminists, such as Kate Millett, Naomi Weisstein and others, have indicted psychotherapy as a tool

of oppression against women. How do you feel about that?

de Beauvoir: I think it's true. Freud was used to persuade women that they had to be mothers and to stay home and to play their feminine role. I am sure that psychoanalysis particularly has been a way of oppressing women used by men in many cases. I don't say in all cases. But it has been used to make women stay home and have children and do nothing more. Helene Deutch, for instance, said that women were masochists. This made it easy for men to be oppressive and sadistic without remorse. I do not believe women are masochists, and I agree with Kate Millett and with you about the bad use of psychotherapy regarding



How do you react to the montage on page 9, designed by Rena Hansen? Do you think it would make an effective Prime Time poster? Please give us your feedback.

### Older Women's Liberation

What Five Feminist Daughters Can Do

Howard Samuels -- former head of Off-Track Betting in New York and now a candidate for Governor of the state--has five feminist daughters. Yes, five! You can imagine that these young women don't give their father a chance to forget the importance of feminist issues. One of them, Vicki, is a full-time Samuels campaign worker, responsible for setting up the candidate's meetings with outside groups, known as briefthe-candidate meetings. Yes, you guessed it, at least two of these meetings, to which PRIME TIME's editor was invited, touched on matters of growing old female. And, at both meetings, what the editor had to say about the plight of so many women over 45, but not yet 65, where jobs and income are concerned -- fell on surprised ears. At the second brief ing, a city Councilman, a Catholic priest and a Samuels aide who were in attendance, all said they had never REALIZED this before. The aide, much excited at this eye-opener, declared that the facts would be included in the position paper on aging he was preparing.

Footnote: In this morning's mail I received a news release concerning a Samuels speech before the New Democratic Coalition Forum in Albany. It starts out with a plug for the N.Y. State Women's Political Caucus and its goals of promoting more women candidates; its whole content concerns women's issues; and there is one sentence in it that reads as follows: "When (a woman) becomes older, her job may be endangered, for at age 45 many women begin to be phased out of their jobs because they aren't union members or executives." Well...maybe there'll be a candidate in upcoming elections with the courage to say the word "ageism" out loud.

### Politics Anywoman?

If you are one of the courageous ones with the inner fibre that will carry you unscathed through a political campaign and hopefully into the male-dominated political arena, be sure to send for Flora Crater's guide for prospective candidates, and her newsletter, "The Woman Activist(2310 Barbour Rd., Falls Church, Va. 22043). Ms. Crater, who ran for Lieutenant Governor of Virginia last year, but did notwin (this time), generously presents the infor-

mation on campaigning--raising funds, drawing up a platform, building up a constituency,etc.--gained from her first-hand experience. For an older woman, one advantage in running for political office is the fact that there are no educational requirements needed to qualify.

FLORA CRATER

### Older Women on the Move

"Don't Agonize....Organize!" is the compelling slogan that originated in the Women's Action Training Center of Oakland, California. Spurred on by activist Tish Sommers\* that's exactly what older women in Oakland are doing: They are organizing. Those readers who are still "agonizing" about how to get an OWL group off the ground should be interested in the following excerpts from a report about the Oakland women which appeared in the Nov/Dec 1973 issue of VOCATIONS FOR SOCIAL CHANGE:

Tishbegan organizing older women in Oakland by seeking out community people who might be interested or helpful in such a project. This was done by contacting people mentioned in newspaper stories, ask-

OWLS

WANTED!

### CALIFORNIA

Florence Brown (PO Box 621, Healdeburg 95448) would like to start an older women's group.

Katy Schmidt (8546 Atlas View Dr., Santee 92071) wants to meet some "already turned-on older women" in her area (zip codes 920xx & 921xx).

### FLORIDA

OWLs and potential Gray Panthers wanting to form groups, contact Penny Morgan (PO Box 492, Coral Gables 33134) who has offered to act as clearinghouse with view to forming statewide network. Input welcome on starting Employment Services geared to needs of older women-to include employer education, job training (teaching each other the skills we have) and job-finding. Maybe co-ops, ranging from the arts to fix-it services. We CAN invent a better future for ourselves.

### NEW YORK

Mildred Gould (854 East Broadway, Long Beach 11561; 516-492-0650) is interested in joining an owl group.

### FOR TRAVELING OWLS

If you want to meet and stay with sisters in other places and are willing to put up traveling sisters in your home, gend your name, telephone number and a self-addressed stamped envelope to: Anne Nendel, 716 South Water St., Northfield, Minn. 55057. When she has received 50 or so names, she will ask you for \$1 (yearly to cover expenses) and send you the list. All hospitality arrangements to be made in advance by phone or letter; no unexpected arrivals.

### MENOPAUSE INFORMATION PLEASE!

Boston Women's Health Book Collective (Box 192, West Somerville, Mass. 02144) needs information from women on their menopause experience to expand menopause chapter in OUR BODIES, OURSELVES.

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Send for our speakers roster from Esther Labovitz, 945 West End Ave., N.Y.C. 10025; UN4-7541.

### WANT TO START A BUSINESS?

Joan Miller (3409 Northrop Ave., Sacramento, Calif. 95825) wants to contact women interested in exploring ways to start their own businesses, to invest in other women's businesses, or to share expertise with women entrepreneurs. Will northern Califor-nia women get in touch? Ideas welcome nationwide.

### Older Women's Liberation

ing them who they knew, and following up on their leads. In this way a sense of the community was developed by learning what resources were available and who was involved in related issues. Through this, a list of contacts was compiled. For women less confident in their organizational skills, locating the "fighters of old" of the community can turn up somebody to work with in getting off the ground. There are many women who have been activists, whether in the peace movement of the 60s or the socialist movement of the 30s, who are now retired. Once these women realize there's a special field that they have expertise in, in which only they can organize, they can be re-activated, reborn to feel needed and useful again.



meeting. Tish had a "Fine Fifty-Nine" birthday party, to celebrate her own birthday as well as that of all older women. She made up invitations and sent them to all the contacts she had made and ran a radio announcement to invite any other interested women. She asked the young people she knew to bring along an older friend. idea of a birthday party caught people's

imaginations and was significant in that it proudly celebrated growing older, rather than the usual quiet avoidance of the fact. Seventy-five people, ages 6 to 76, shared the day in singing, dancing, a pot luck banquet, and a bit of organizing.

From the birthday party evolved mutual support project groups. Women met in groups and discussed their interests, and were encouraged by one another to research an area that they wished to understand and work on (such as jobs for older people, social security, health plans, sexuality of aging people). Delegations were sent to persons and knowledgeable in the field for a two-way exchange of information and ideas. They are preparing to talk with traditional women's organizations and to get on local radio talk shows or written up in local newspapers and magazines as a means of educating the community to the problems and needs of older women, and also of gaining support from others interested. Funding for the Women's Action Training Center was sought by submitting proposals and making appeals to small foundations and church organizations. Some work was also done through established organizations on particular issues, providing a structure in which publicity, money, validity and contacts could be made more readily available. A switchboard for information, referral and organizing is now...started. Getting women with similar interests to work together is the key means of overcoming the largest problem, that of lack of confidence and low energy due to selfdoubt. By recognizing their special needs and supporting each other, their self concept as both elderly and female can be upgraded. This provides the confidence needed to move into action ..

\*Tish Sommers is the national coordinator of NOW's
Task Force on Older Women (her address: 434-66th St., Oakland, Calif. 94609), as well as co-founder of the Women's Action Training Center. She and some other women have also formed a goup -- "That We Should Live So Long" -- which has given a successful TV show and have a speakers bureau. Teams of women go out to speak to college classes.

### On being an older woman...

REFLECTIONS BY ANNE KAINEN AFTER ATTENDING HER FIRST OLDER WOMEN'S LIBERATION (OWL) MEETING

After my first encounter with OWL I have been thinking what it means to be an older woman.

Frankly, every time I hear that expression, I cringe. It is an age-old, built-in reaction; it feels as if I had been called a dirty name. Hearing the phrase mentioned in so many different ways at the meeting, I came home and I'm still taking stock. What, in fact, does it mean to be an older woman?

Looking at me, you cannot mistake the truth, nor could I do so by looking in the mirror; I realize that I belong in that cate-But it is precisely the fact that one has to be categorized, to be labeled, to be put into a special place that has a connotation of touching something dirty. A niche into which even I refuse to enter, for I am loath to admit that I could possibly belong to a low-life category -- that of being an older woman. And therein lies the crux of my being!

How did I reach this feeling and what does it mean? Sitting here thinking about it, memory travels on roads long forgotten and, again, I am 20 years old, watching the world go by through dimmed glasses and not being able to comprehend what it is all about; not being able to be myself, but having to adhere to rules, having to fit into a mold prescribed to me, and feeling so old, so very old that my bones ached, my heart split. And my mind, in refusing to accept the way I felt, conked out. For lack of a better phrase, my malady was diagnosed as Nervous Breakdown.



After a while I realized, on my own, that life must go on, so I came back to the living. But at the age of 20 I was old, so very old and broken, like a jug carried to the fountain too long and too often. In remembering this, I remember many stages in my youth when I felt much older than I feel at present. To feel is an old hag. An older man in the mating old, one need not feel chronologically old, marketplace has the privilege of choosing. for I think oldness begins with the realization that one is woman. Or that one is different -- of another race, another creed -- that one does not belong. Being a woman means that one is not in the family of men. To be a woman is to be second class. It means to be a daughter to a To be a woman is to be second father, a sister to a brother, a wife to a husband, a mother; BUT NOT A SELF. (For God created woman to serve man and to enhance his life.)

Though I had the good fortune to have a loving father to whom I was Special: a little girl, the promise of a dream, a princess in a fairy tale around whom he could spin his phantasies. To be called Mamelle was the greatest honor that could be bestowed upon a little girl. To emerge into wifehood, motherhood, was the epitomy of my dream. To serve was to be my privilege. I was a sweet little girl whom everyone petted, a jewel. So, thinking back, I realize why I want to remain a Little Girl. I don't want to admit to being an older woman. Because being an older woman means not to be loved, not to be accepted, not to belong. It just means being discarded like an old rag, no longer of use to any-

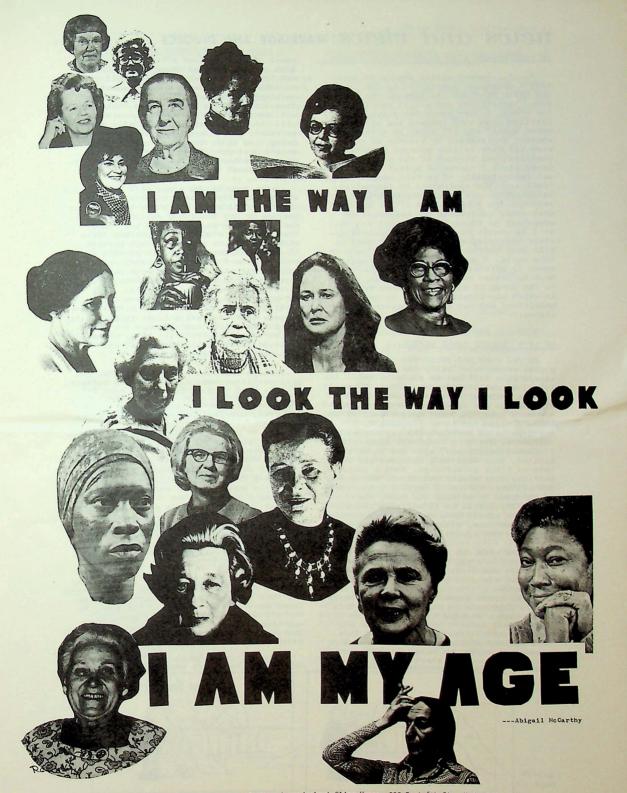
When a woman reaches the venerable age when the children are grown, when the husband -- if she is lucky enough to have one -is reaching for greener pastures, when she is no longer a sex object and is perhaps carrying too much weight out of

sheer frustration, she is given time to take stock. And if she is a Single Older Woman, there are three strikes against her: for being a woman, for being single, and for being old. Just consider a man in the same position. HE is a young 60, or a young 70; but an older woman who is 50

Wow! Has he got choices! -- among the young, the not so young, but never among the older women. In this respect his is the kingdom of heaven. Whereas an older woman is unwanted, untouchable, unlovable and condemned to loneliness. Furthermore she has the extra burden of financial difficulties. For, instead of having been paid in hard cash for the services rendered, she was given a pat, lip service, admiration, for being such a good woman. Now that the commodity she served the world with is no longer in demand, she has become an outcast and is thrown a bone, just to alleviate the guilt that society feels in her behalf.

Her children don't need her and want no part of her complaints. Her sisters, especially if they are married, don't want her because she is a menace: She might steal one of their husbands. Society has no need for her because she already served her term. So she becomes a pariah, a witch, a meddling old woman. But I repudiate all of the above images.

I realize that, as an older woman, I have a task to fulfill. I have to take a joyful journey for myself, into myself, into the sphere where I will have an identity. I am planning to come into the world, where there are others like myself, where there are children and life, men and humanity. I cannot be deterred. For I, and many like me, are making it on our own. By sheer effort and out of desperation, we must be going on and finding a foothold in the family of persons. (turn to page 16)



### news and views: Marriage and Divorce .....

IN 1842 GEORGE SAND WROTE A WOMAN FRIEND ...

"...I...cannot advise anyone to enter into a marriage, sanctioned by the civil law which continues to support the dependence, inferiority and social nullity of the woman. I have spent ten years in reflection upon that subject and after having asked myself why all loves in this world, whether legitimized by society or not, were all more or less unhappy whatever the qualities and virtues of the souls thus associated; I convinced myself of the radical impossibility of perfect happiness and ideal love, in conditions of inequality, inferiority, and of the dependence of one sex upon the other....But if you ask me in what other conditions the happiness of women may be found I should tell you that as I am unable to shatter and remould society entirely, and well knowing that it will last beyond our own short sojourn in this world, I must place the happiness of women in a future...in which we shall go back to better conditions in human life, in the bosom of more enlightened society in which our intentions will be better understood and our dignity better established."

### IN 1973 HOLLIE HODGE WRITES ...

As you read and think about this, please remember -- "That's the way we've always done it," has no place in the 1970s, regardless of age bracket. These are the years of expanded education, enlightenment and awareness for both women and men. The "lord and master-head of the house"routine has to be eliminated, if marriage is to survive with any degree of happiness. The term "support" (indicating financial dependence) also has to be eliminated. This word is a misnomer and should have no place in marriage. When a couple marries, they simply substitute one career for another. Whether a married woman works in the home or outside the home, she rightfully should be financially independent. She should have her own bank account in her own name, with no questions asked as to how she spends it.

If the wife and husband both work outside the home, <u>all</u> domestic chores should be shared and household expenses should be shared also, in proportion to the wages each earns. A joint bank account is acceptable for these expenses, and the partners should alternate in budget keeping. This gives each a working knowledge of the account and doesn't burden one with all the responsibility. In addition to this, each partner should have an equal bank account in their own name. No matter how small the amount to start-DO ITI These amounts should be increased as the earning

power of each partner advances. RESULT: Each partner retains their individuality and independence, while sharing all the satisfactions, rewards and pleasures of marriage. It is more like "going steady" than living in an "institution." The man will never be unduly burdened, neither will the woman ever be financially subservient. If you are going to bicker over money, you chose the wrong partner, and that's just your first mistake. You can discuss without arguing. You can also disagree without being disagreeable,

Let's look at the other side of the coin, which primarily affects couples in their middle and older years, where the woman is rearing or has completed rearing a family and has always worked inside the home. The following would apply, whether there were children or not. A certain portion of the man's earnings should go into a joint bank account for household expenses and the budget kept alternately by both partners. Here again, couples have substituted one career for another and here also, each partner should have a bank account in their own name, to save or do with as they please. They too retain their individuality and independence, and although the woman may never work outside the home, she will never be financially subservient and the man will never be unduly burdened.

Through education, the double standard must be rooted out. It has to be a two-way street. What is good for one is good for the other, and if couples CARE enough and allow each partner to grow without being hampered, marriage can be very rewarding.

What do we do about the Intolerable Marriages? There is nothing unusual or rare about them, and couples should never hesitate to admit them, either to themselves or their partners. More times than not, men walk away from such a marriage, but what about the woman who has worked in the home and reared a family? She can't--she is trapped, and so she plods along in misery and frustration. This is what Married Women's Financial Subservience is all about. All women and men "wake up""--it could be later than you think. IT HAS HAP-PENED TO OTHERS--IT HAPPENED TO ME--IT COULD HAPPEN TO YOU.

Couples should plan ahead. It is better to have financial independence and not need it, than to need it an not have it. No one knows what life has in store for them. We can all make mistakes, but no woman or man should pay for those mistakes for the rest of their lives. Each of us is entitled to our own share of happiness.

Happy marriages break all the rules. Intolerable marriages break all the ties.





2-3/74 page 10

### IN 1974 WOMEN CONFRONT THE LAWMAKERS

For the first time in history, male (and female) legislators, judges, lawyers and marriage specialists were confronted with a crowd of about 1,000 angry women, many of whom had suffered the inequities of man-made laws. The New York NOW Conference on Marriage and Divorce, held in New York City on January 19 and 20, was a long overdue women's "day in court." And the law men who had been invited to attend were placed in a defensive position--quite a switch for them. Instead of laying down the law, they were forced to listen to its consequences -- as masked women spoke out about their months of anguish dealing with family courts, after divorcing, in futile efforts to collect child support, of the poverty they had suffered through unjust decisions by male judges. Of course the legal "experts" were generally sympathetic -- or they would not have accepted the invitation -- admitting that marriage and divorce laws are stacked against women.

\* aged marital breakups has a lot \*
to do with simply time. 'Until \*
death do us part' was easier when \*
death parted people sooner. In \*
1900, for example, people who mar-\*
ried at 20 were likely to be dead \*
at 47. Today people who marry at \*
20 are still alive at 70..."

\*
Betty Rollin\*
LOOK 9/21/71\*

\*"The increased number of middle-

this meeting might as well have been called a Divorce Conference.

(If you want to work on any of the above issues, contact your nearest NOW Chapter. For non-NOW members the newsletter of the NOW Task Force on Marriage and Divorce is available for 50¢--make out checks to NOW Inc.--from Elizabeth Spalding, 7 Hill Road, Greenwich, Conn. 06830.)



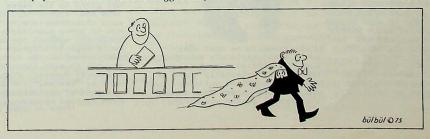
HERE BERT, BRING THE REVOLUTION HOME.

### FOR THE FUTURE LUCILE DUBERMAN PREDICTS ...

I predict...that the institution of marriage will expand rather than change in order to accommodate the many different life styles in our society. Premarriage for youth, parent marriage during the childbearing and child-rearing years, and serial monogomy for middle age will probably all be accepted forms by the end of this century. Indeed they are all well along the way to acceptance now. Multilateral marriage for old age may be somewhat more prevalent, but...will probably not soon be institutionalized.

I further predict that the content of marriage, in any of these forms, will also change. Indeed, the trends are already quite obvious. As our world becomes more bureaucratized, we will develop even greater need for personal warmth, companionship and intimacy. Marriage will prevail. But we will redefine sex roles, both occupational and domestic, in the direction of less differentiation along sex lines. Marriage will take on more of the attributes of friendship-greater trust, equality and freedom. People will stay together only as long as they are content with each other, and when they separate it will be without the pain and stigma that apply today.

(From MARRIAGE AND ITS ALTERNATIVES, Praeger University Series, 1974. Paperback \$2.95.)



### Readers write....

Infuriated!

I am enclosing \$5 for a year's subscription to PRIME TIME against my better judgment....I have found all the issues (since the association with NOW began) except this January issue ready to give up the fight for older women.

This issue is passable. I want a publication to speak out for Older Women's Liberation and that's exactly what I mean--older women 50,60,70,80,90,100. According to NoW, they now call their older women here in Washington the 39'ers. What in hell is old about 39?.... I'm tired of seeing the young faces on TV programs about women. I want to see fat, old, uneducated little old me on the screen. I want to reach all the older women



who are hiding because they have been ignored by...women's groups. I want to discuss my/their problems --work for the older women, loneliness, handicaps, more and more sickness in our age group. "C'mon out!" I want to cry, "Let's rap and come up with a feeling that we are someone and that we can find new ways of combating problems." And I don't want the young woman to tell me "like it is" with the older women and what in hell she has been trained to do with OUR problems. We're living it; we should be telling it like it is.

I want to hug all the sagging breasts, broad beams and the varicose legs. Let's get after nursing homes and offspring who look forward to the life insurance policies...

Vera Krug Washington DC

AT THE RISK OF SGUNDING MORALIS-TIC: IT' PRETTY EASY FOR YOUNG WOMEN TO PASS LIGHTLY OVER THE DIRE EFFECTS OF AGEISM. HOWEVER, LET'S NOT PUT DOWN THEIR CONCERN, NO MATTER HOW SUPERFICIAL IT MAY APPEAR TO US TO BE. NOR DO I BE-LIEVE THAT WE SHOULD PUT DOWN N.O.W. --WHICH CONSISTS OF MANY WOMEN DOING A MULTITUDE OF THINGS IN MANY PLACES. IT'S THE CNLY FEMINIST GROUP SUFFI-CIENTLY ORGANIZED TO CARRY OUT SUCCESSFUL POLITICAL ACTIONS. IF YOU'RE INTERESTED IN "GETTING AFTER" NURSING HOMES, CONTACT THE RALPH NADER-SPONSORED RETIRED PROFESSIONALS ACTION GROUP, 2000 P St. NW, Washington DC 20036.

To Nancy Kleinbord

Just want to greet you after reading "What Job Discrimination Does to Us" (Nov./Dec. PT).

After being unemployed, this time for more than a year, at age 50, and having been unemployed for a few months in 1970, I am convinced that we need to put political muscle into a drive to give employment preference to persons who are the sole wage-earners in their families. I believe this would do more for those in greatest need than veterans' preference, affirmative action for minorities and women, etc.

The idea came to me in 1970 when I was rejected for a desk job at the Sacramento BEE (our newspaper) in favor of a state college professor who was seeking summer employment. He was employed full time winters at Sacramento State College; his wife was employed full time by American River College; they had no children; they also had royalties from his novels, and perhaps other income as well.

When I protested, I was told with considerable awe, "But he's an ENGLISH PROFESSOR!" and my comment that that did not make him a newsman carried no weight. My experience qualified me better, and my need as a single head of household, with minor dependents, was greater but I didn't get the job.

Perhaps the policy of hiring the sole wage earner would not help you personally -- and at any rate that's far off for all of us. If you are hunting for any kind of money at all, I suggest you try the temporary agencies which do not seem to discriminate against older women but welcome their superior skills. And it seems that any office will tolerate an older woman temporarily. The wage is not a living one but doing temporary work sometimes produces job offers; and at least you meet a lot of people and gather a lot of material for women's publications or your own writing. You also get endless opportunities to raise the consciousness of the permanent employees on each job!



It seems to me that older might seriously consider, too, the possibility of live-in child care, especially those of us who have raised children alone and know the damage done to our children by people who didn't

care. If my children were gone, I would not feel it beneath me to live with a younger mother of compatible interests who could understand my needs as well as her own. I am sure I could find one who could give me time to pursue my interests when the children were in school and some evenings, and I would feel my work for the children was indeed worth while.

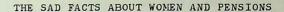
But specific suggestions often are not helpful. In my own case, I am trying to use unemployment as a "mulling" period, for I find my best ideas often come at a my best ideas of the come at a trime of relative inactivity. What I am hoping for most of all is not to find another job I hate. What I read in your article is a rage against others. I feel this too, sometimes, but I can't spend all my time correcting and admonishing all those who discriminate against women. It takes too long and uses up too much energy. What I am trying to do instead is figure out what I'd really enjoy doing that I can earn some money at. (See J.M.'s letter, p. .) Perhaps it will be a job-job--an existing job that I can land somehow--but pre-ferably it will be work that I create for myself, and best of all that will create work for other women. For after being unemployed for so long it's beginning to occur to me that I may never get a job--and that possibility is both scary and exciting. Good luck to you! Joan Miller

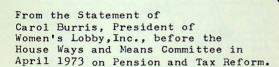
Sacramento, Cal.

### More on the Definition of Ageism

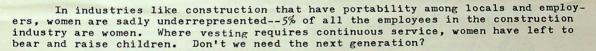
I agree with Dorothy Tennov's letter (January PT) in which she points out that women do not need another "disease" or "guilt-trip" laid on them. Tennov was distressed that in my review of Doris Lessing's novel, THE SUMMER BEFORE THE DARK (October PT), I seemed to have a "double use of the word 'ageism' to mean a <u>disease</u> in which an aging person fails to face up to the reality of aging and at the same time to mean other people's response to the elderly."

For my part, I dislike all labels such as "racism," "sexism," "ageism, etc., and were it not for its broad use given in the pages of PRIME TIME and, apparently, understood as a shorthand term by its readers to cover a multiple of sins committed against the aged, I would happily dispense with the "double-use" of the term "ageism," as well as with its manifold meanings! However, since terms such as "racism," for instance, are part of our language, we have learned to associate it with (turn to page 16)





The sad facts of women and pensions are simple:
In 1967, half of the couples receiving private pensions
got less than \$970 a year; half the unmarried men received
less than \$865; and half the unmarried women received less than
\$665. At every age level, women have less years of service than
men toward vesting, although women are in the work force an average
of 45 years to men's 43 and married women who work outside the home
work an average of 25 years. Since women live four years longer
than men on the average, and they are more than half the population,
at least a quarter of your constituents can anticipate a povertyridden old age.



In service industries, where the employment rate is 95-98% women, there are few pension plans and high turnover, not to mention the low pay...Domestic workers are 98% women and their average salary is less than \$2,000 a full 52-week year. Then there are survivor's benefits: These are often not fully explained to the employee, nor are the conditions explained. Two of the women who have written me have bluntly said they wished they were not survivors.

Mrs. Helen Nicholson...survived a man who worked for 40 years, paying into the plan, but died three months short of eligibility for any survivor's benefit. When we wrote the president of this utility, he "regretted that Mr. Nicholson had not lived..." This whole area is nothing short of a national scandal. It could only exist in a climate where employers felt that pensions were largesse. Employees feel that deferred compensation is not an executive privilege, but real wages. A survivot's benefit for the

woman who has worked in the home, making a very real contribution--\$14,000 a year in services, remember--to her husband's career.

### Proposals for Change

Women's Lobby would like to suggest a comprehensive plan that would coordinate pension services. We would integrate pension plans with the requirements of the Fair Labor Standards Act so that all employers of 25 or more employees must provide pension plans. Hoepfully, we will finally get a minimum wage for domestics...and they, too, would be covered. We would suggest an Assistant Secretary of Labor and a department within the Department of Labor to be fully responsible for supervising these plans. This supervision would include complete federal actuarial supervision, complete disclosure rules, and guidelines for employee representation in decision-making. This office would either coordinate portability credits -- which only involves supervising a computer system--something the Social Security Administration and our neighborhood banks could doubtless advise on. We feel that an employer knows if an employee is acceptable by six months and so we would recommend that six months be the qualifying time for the plan. After six months the employee earns totally vested credits in quarters so her plan is consistent with her social security credits and easily explained. Should he or she leave, credits are referred to the Department of Labor and accumulate until retirement.

After a worker has been married six months, half of his or her vested credits, again measured in quarters, vest to the account of the spouse for the duration of the marriage. Obviously, we would also change the 20-year requirement for Social Security and place this on a six-month basis for the duration of the marriage. Graduated fee scales, which have worked so successfully for insurance companies, would be used to determine the extent of the benefit. The Internal Revenue System works on this principle paying in; surely we can use it to pay out.

This kind of plan would not penalize women for leaving the work force to raise children. Nor would it penalize women and men in the way the present system does. The system would be barred from using the data that women live longer to decrease their benefits, just as it could not discriminate on the basis of race and pay blacks higher benefits because they live a shorter life.



Women's Lobby, Inc. is a lobby of women in Washington DC "who believe in feminist principles and work to put those principles into law..." For further information, and for their publica-

tions on the issues, write the Lobby at: 1345 G St. SE, Washington DC 20003. Phone: (202) 547-6882.

### PENSIONS -- IMMINENT ISSUE FOR ACTION

A long overdue private pension re-form bill will be passed early this year -- the last that will be passed for several more years. Unless women write their Congressmen, and demand that reforms in the bill now remain in the bill, they will once more be cheated out of their fair share. In doing so, it is most effective to focus on particular objectives. Some of the latter suggested by NOW's 39ers Task Force (the euphemistic name they give their older women's group) in Washington DC are: pro-rata coverage for part-time employment; right of retirees to bargain for cost-of-living increases; provision for small empoyers to pool contributions toward pensions for employees; survivor's benefits to be automatic unless signed away; pension portability; early vesting; elimination of sex discrimination.

For further information on the bill and the objectives, you can contact

the NOW Legislative Office, 1107 National Press Building, Washington DC 20004 (phone: (202) 347-2279) or the Women's Lobby (above).



TAX TIPS

For volunteers--If you do unpaid volunteer work for a religious, charitable, or scientific, literary and educational organization, you may deduct as charitable contributions your unreimbursed commutation expenses to and from its place of operation, and your unreimbursed travel expenses including means and lodging when away from home (providing the organization is domestic and that you are a delegate thereof).

Also deductible as charitable contributions: uniform costs required in serving the organization; convention expenses for official delegates; expenses of unsalaried city and town officials;  $6\phi$  a mile plus parking fees and tolls for your car use in volunteer work.

Child & dependent care -- If you (and your spouse) have a joint income under \$18,000 a year, you may deduct up to \$400 a month for employment-related household services, child care, disabled dependent care or incapacitated husband or wife care expenditures. Those with higher incomes may deduct in lesser amounts. For details of conditions and qualifications, see "Your Federal Income Tax." If you haven't received this in the mail, it can be purchased for 75¢ at any post office.

### ARE YOU ELIGIBLE FOR SSI?

Supplemental Security Income(SSI) was established by Act of Congress in 1972, and is being implemented by the Social Security Administration as of the first of this year. Social Security offices are accepting applications now.

A single person qualifies for SSI if 65 or over, or blind or disabled at any age, with a total monthly income of less than \$227, or less than \$292 per month if working. A couple (turn to page 16)

### The UNDER-WATER WOMEN of the

### \*\*\*\* 20th-Century Renaissance

by Loris Bangs

We call ourselves The Underwater Women of the 20th Century Renaissance, partly because our 'office' is in a flood area, but mostly because we are a nebu-lous part of a large whole. We are mothers of The New Breed, so we relate to The Renaissance. We feel and move with the tide, without exerting direct influence on our grown sons and

We see groups as divergent as the Gray Panthers, the Black Panthers, La Leche League and the Feminists as part of the 20th Century Renaissance although they may see themselves as quite unrelated to each other and to us.

As individual women, we have each gone from Miss to Mrs. to Mommy to Mom to Ms. - wearing a different hat or cloak or bra with each "role". We have no ultimate pattern for the design of human personality, but we have published a book which measures sub-merged experience in the round. This especially includes involvement with the birthing of The New Breed.

Our book is a statement from a type of woman who has not yet been listened to - even within the Woman Movement. Like Edith Bunker, she is an older woman who has responded to the "womanly" role throughout her life. She has found her assigned role both deeply rewarding and deeply frustrating, but has never grappled with its limitations.

Since her world's expectations of her role are entirely outward and physical (clean apron, clean children, clean house, prompt meals and laundry and acquiescence), her inward and emotional development goes entirely unnoticed and therefor unprogrammed. Depending on her inner resources, her development may stagnate, fester, or flourish like the green bay tree. Her "Archie" may consider her an inarticulate idiot (which she may be). She is Nobody in her own right, but - inadvertently - she has mothered The New Breed.

Her book, TO OEDIPUS, FROM MOTHER, examines her submerged experience and its cause and effect in relation to the Main Stream. Since her relationship (cause and effect) to the Main Stream is seldom seen or heard or recognized (even by herself), she is made an accomplice in throwing out the baby with the bathwater.

The writing of the book itself was a typical female experience. Jocasta (Oedipus's mother), who has done miscellaneous writing in her different roles (children's books, parent articles, PTA-type publicity and promotion, then ghost-writing) was assigned by a publisher for whom she free-lanced to write a book on Women. He gave her a contract, an advance, and carte blanche. assuring her that she (not Betty Friedan) was the sort of woman whose voice should be heard. She could soft-pedal the raucous voice of the Woman Movement, and present a cause which men could understand - even embrace.

Thus flattered, thus chosen, feeling anointed and special (as women do, when chosen by a man), she clutched her contract and her advance and retired to the suburbs to write her book - eager to live up to his expectations as she understood them, still (unknowingly) pursuant to her Edith Bunker role. In her naiveté, she thought he

wanted the truth about women's deep feelings - about themselves, about men, and about life. (She thought he was special - in discernment, at least.) So, chosen and anointed by a Special man, she plunged without reservation into female intellectual depths she had never before explored or even imagined. She experienced awakening awarenesses which surprised and delighted her and expanded her life. She shared her insights with close women friends who responded with excited recognition and deep interest. "I think you're on to something," they said, in one form or another. "This is important." Like any pregnancy, her venture had been started by a man, but was thenceforth nourished and encouraged by femaleness. (Confinement in the suburbs, made possible by the husbandly advance, certainly helped.)



Already anointed, now reinforced and fed by women's encouragement, her viewpoint grew. So did her book. The reactions of other women to certain chapters convinced her that she had reached and was tapping a bonanza - a rich deposit of female experience which is almost universally shared, though buried beyond easy access to rationale or verbalization. (Edith Bunker knows more Truth than she dares to express even to herself.)

The day when the book would be ready for delivery approached. There were labor pains - revisions, clarifications, retyping, last minute changes but the deadline dawned. The book was wrapped and delivered to the waiting father for proud acceptance and publication.

But...

He had envisioned a freshly-stated viewpoint in his own male image gently swaddled and warmly enwrapped by a loving pussy-cat. And the book was female! Its viewpoint was a strange, unfamiliar, inward-pointing, "castrated" monstrosity! He thought it was nonsense ("ludicrous" was his word), and rejected the girl-baby he had fathered. He returned it to Jocasta - for exposure on a mountain-top, for all he cared.

She was crushed. She was knocked for a loop. This was a living, breathing, newborn female viewpoint which she had produced - for him, by him. It could not have been produced without his initiation. What must she do? What use to submit her rejected newborn to another male publisher?

It was at this moment of crisis that The Underwater Women rallied 'round. "This viewpoint must live," we said.
"This inkling deserves a chance to A certain bitterness toward 'chauvinism'' crept into the decision. Mothers of sons, we believe in young men's open-mindedness, but "Don't trust males over 30," we muttered to ourselves. Lovingly, we wrapped our "ludicrous" viewpoint in youth-oriented covers, and launched the disinherited inkling in paperback form.

We are lurking, now, in the bulrushes - ready to serve as fostermothers, grandmothers, baby-sitters, or in any way we can - to help The New Breed find its way to the Main Stream. We are counting on rapport from older women, and young people of both sexes.

The species Homo sapiens (Knowing Man, with his male, physical, pragmatic orientation) has painted himself into a dominant corner. Our baby and your baby (and his baby!) - is Humanitas amans (Loving Humanity, which includes both sexes). And we believe that - once the New Breed gets past the squalling, demanding, unpredictable nuisance stage - even The Old Man will recognize it. Even The Man may yet join the Twentieth Century Renaissance.

Published by The UNDER-WATER WOMEN of the 20th CENTURY RENAISSANCE

> To OEDIPUS, From MOTHER

> > by JOCASTA GYNE

Paperback, 192 pages. Send \$1.95 to UNDER-WATER WOMEN, Etc., P.O.BOX 377 PIERMONT, N.Y. 10968

### Readers write....

the practice of persecution against a group, and we also recognize that, unfortunately, the victim of racism does tend to internalize the effects upon him. The victim did not invent the disease.

In a review that was already over-long, I could not very well discuss all the manifestations of aging, so I selected those symbols, metaphors and images which Lessing provided in the novel itself to dramatize the process of aging upon one woman. It was Lessing who chose illness and madness, it was she who saw in society's response to a woman's growing old a symbiotic relationship. It was all there in the novel and I was responding as a reader and as one intensely involved with the literary expressions of a familiar societal phenomenon.

Dorothy Tennov, speaking as a scientific, professional woman, understandingly urges for more precise use of terminology and I thoroughly concur and would welcome further discussions, outside of the meaning presented in the novel, on a definition of ageism."

Esther K. Labovitz

New York City

### In Search & Support of Feminist Eusiness

... I would like to make a comment concerning the feminist busi-nesswoman. And it is this: You are a lifeline that is absolutely vital to those of us in Smalltown, USA. Except for an occasional shopping trip to the city where the bookstores sometimes throw us a bone, it is almost impossible to find the necessary literature to educate ourselves and others. And it is only by mail that I am able to get feminist gift items, etc. You provide services that I can't do without and if you manage to make a buck in the process -then right on!

Sometimes I get a little ticked at those of you in the cities. You spend so much time nitpicking and bickering among yourselves that you lose sight of the big issuethe importance of getting the word out. We're starving for information and you're busy examining your navels (guilt feelings)! There isn't a whole hell of a lot left to trust besides each other....I'm willing.

As an afterthought--give us a little credit, please! Don't you think that after years and years of rip-offs that we can't see the difference between a rip-off and a service?

I would also like to tell you what a terrific issue the Nov,/Dec. one was. It is certainly one that I plan to file and save.

Marilyn McCoy Fostoria, Ohio

I read about your proposed Feminist Business Association and would like to know more of the details regarding this group. Your stated aims and purpose sound good but may be difficult to implement. Could you send a description of the subject areas discussed and how implemented by various types of businesses...

Every time I hear Helen Reddy sing "I Am Woman" I realize that she is a terrific businesswoman in addition to being a feminist. I think that FBA would encourage more women to participate more effectively in business.

The item you published (Nov./ Dec. PT, p.9) regarding Wilma Scott Heide's letter and comments about the Small Business Administration authorizing less than 1/100th of 1% of loans to women, in spite of the fact that 90% of all telephone inquiries are from women, emphasizes that women are discriminated against so unfairly.

Perhaps FBA can help women to realize that they can succeed in business and suggest efficient, profitable ways to do so.

> Marilyn Hamlin Arlington, Va.

FBA HAS NOT YET HELD ITS SECOND MEETING, AND, AS REPORTED IN THE NOV. DEC. PT, OUR FIRST MEETING WAS LARGELY SPENT IN SELF-EXAMINATION AND IN PREPARING OUR COLLECTIVE STATEMENT, PARTS OF WHICH APPEARED IN THE NOVEMBER/DECEMBER ISSUE. TO BE ON THE FBA MAILING LIST, CONTACT SHELLEY GROSS, EDITOR, "THE EXECUTIVE WOMAN," 747 THIRD AVENUE, N.Y., N.Y. 10017.



### OLDER WOMAN (continued)

For we have lived longer, we know more, we were subjected to more. No longer just a wisp or a phantom.

I for one am aware of being, and I know that I am. even more alive than I have ever been in my life. And I, an older woman, aim to let the world know all about me.

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SSI (continued)

who are both 65 or older, or blind or disabled of any age, with a total income of less than \$315, or less than \$380 a month if either person is employed. Ownership of a house, car, bank account or insurance policy do not disqualify a person providing their value does not exceed a certain federally prescribed level.

If you're eligible, call your Social Security office.

THANK YOU READERS !

We are deeply grateful to all of you who are continuing to keep PRIME TIME afloat with your generous contributions. We wish time permitted us to thank each one of you individually.

We also apologize for not answering mail and inquiries promptly. Please take heart in the knowledge that the editor's logjam promises to be alleviated in the near future. In the next issue we expect to announce that she has been joined by a full-time working partner. Among other blessings, this will mean that your monthly copy of PRIME TIME will more regularly and promptly. M.C.

### PRIME TIME

232 EAST 6th STREET · APT. 5C NEW YORK, N. Y. 10003



Inter.Fenihist Collective c/o Dalla Costa 13C Via B. Gristofori 35 Padova ITALY 35100

# Prime Time

For the liberation of women in the prime of life...

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HEALTHY COMMENTS

In Support of Self-Care. Self-Help, Yes, But. No Health Mystique for Betty. Health Is Still a Commodity. Telling Off the Dentist. (p.5)

ENOPAUSE SPEAK-OUT Five Women Tell Their Personal Experiences (p.7)

HARING ... A New Prime Time Feature By Lee Clark (p.11)

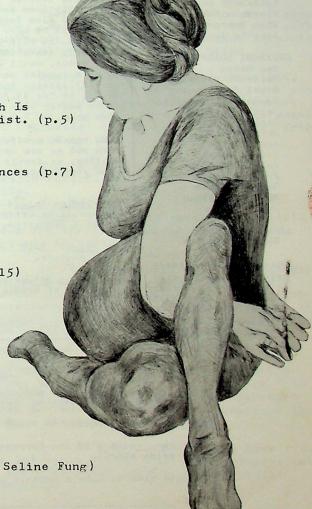
SING OUR AGE AND LEARNING TO LIKE IT Session 2. By Bette Dewing Brabec (p.15)

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ADERS WRITE (p.6)

GRAVITY OF AGE
Poem by Joan Miller (p.10)

\_\_ver Design by Rena Hansen, Drawing by Seline Fung)



### Prime Time New YORK, N. Y. 10003

232 EAST 6TH STREET . APT. 5C

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PRIME TIME is on file at the Women's History Research Center, 2325 Oak St., Berkeley, California 94708.

### THE SUFFERINGS OF SUCCESS

Yes. PRIME TIME is suffering from the success of its acceptance by you, our readers. The suffering arises from lack of money, and therefore of staff, to take care of our ever increasing circulation. This means that deadlines are not met, mail is not answered and, worst of all, you do not receive your copies on time. We owe you an explanation of what we are doing to remedy this situation.

We have learned the hard way that a publication cannot live by subscriptions and contributions alone. The editor must spend more time looking for seed money and soliciting advertising. Until we have achieved some measure of success in these endeavors, it will be necessary to make a definite decision: to clearly state that PRIME TIME will appear irregularly. In other words, until we can pay additional staff members, we cannot be a regular monthly. Please rest assured, however, that you will receive the number of issues you paid for -- 11 issues for \$5; or for \$3.50 if you're unemployed or on Social Security--no matter over how long a period it takes for you to receive them.

We cannot predict when PRIME TIME will be back on the monthly track but we are optimistic that it won't be too long. In the meantime, we deeply appreciate your understanding and patience -- and your contributions!

Subscription Rates: \$5 for 11 issues (\$3.50 if unemployed or on Social Security; \$6 for foreign subscriptions; Institutions & libraries, \$7.50).

bulk Rates: 1-10 copies,  $35\phi$  each; over 10 copies @  $25\phi$ -plus postage.

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### The Scandal of Health Care



By Irene Daval1\*

Shirley Temple Black made headlines last year by courageously announcing her mastectomy. Other women similarly mutilated--69,000 each year--suffer in silence. The 60,000 women who die annually from cancer of the breast, uterus, colon and rectum rarely make headlines, yet early detection and treatment could save thousands of them.

Nearly 1,400,000 Americans have glaucoma. Half of them don't know it and without early detection and treatment they will be totally and irreversibly blind.

Every 15 seconds around the clock, someone gets a case of gonorrhea. One out of ten women are victims, and the number may rise to one in five for teen-age women. If untreated, it can cause sterility, arthritis and death.

That's one side of the American health record. Let's look at the flip side.

About 20% of all patients hospitalized are there for iatrogenic (doctorcaused) illness.

At least one-third of all hysterectomies (removal of a woman's uterus) are
deemed unnecessary and another 10% are of
questionable benefit. (That's "hip-pocket"
surgery since the main purpose is to fatten
the wallets in doctors' hip pockets.)

George Bernard Shaw declared, "In medicine, the more appalling the mutilation, the more the mutilator is paid." In America, surgery certainly does pay more than preventive measures or educationg the public about good health care.

Fees of private physicians have risen 49% since 1965. Drug manufacturers have a whopping seven billion dollar profit annually.

Finally, Americans spend 75 billion dollars a year on health care. Tragically, that care is so deficient that "scandal" and "crisis" are its kindest labels.

How did it happen? Who is respons-

In 1914, the American Association for Labor Legislation submitted a model plan to state legislators, but not a single state acted. In 1935, national health insurance was successfully kept out of the Social Security Act, largely by pressure from the American Medical Association (AMA).

In 1948, when Harry S. Truman ran for president, his platform demanded compulsory health insurance. His election sent ripples of fear through the AMA (the doctors' trade union) which promptly assessed each member an unprecedented \$25 to be used as a war chest to fight the Truman proposal.

AMA hired a San Francisco public relations firm, Whitaker and Baxter, who were already credited with a campaign that had defeated a similar bill in California. For \$100,000 a year, Whitaker and Baxter contracted "to educate the public to the dangers of socialized medicine." In one month alone (October 1950) more than \$3 million was spent on advertisements in newspapers, radio, TV and in 35 leading magazines. Some of their slogans: "When

SHIRLEY TEMPLE BLACK after her mastectomy...

\* \* \* \* \* \* \* \* \* \* \* \* \*

"It is very hard to accept this psychologically, but, on the other hand, it had to be done. You don't let vanity get in your way. It's not so bad."

you're sick, do you want doctors--or clerks?"...."The voluntary way is the American way."

\* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*

Certainly AMA campaigns were (are) pernicious. But how do we excuse our representatives in Congress? Are they brainwashed by the AMA? Are they uncaring because your taxes pay their personal medical bills? Are they too insulated from crowded hospital clinics and the shock of medical bills which plague the rest of us?

Last year there began to be rumblings for change. According to BUSINESS WEEK, the clamor for some kind of national health plan is drowning out the shouts against socialism and it has been heard on Capitol Hill. Senator Kennedy, chairman of the Senate Health Subcommittee, held public hearings across the nation. His conclusion: "Smaller countries spend smaller amounts on health care and in many of these nations fewer chil-

dren die, fewer women die in childbirth, and men and women live longer lives on the average.



His solution is Senate Bill No.3 which would provide a system of national health insurance to be financed by a combination of government money (your taxes) and additional taxes to be withheld from your weekly paycheck:

Many feminists disagree with Senator Kennedy, believing neither his plan nor any health insurance program now before the Congress would solve our health crisis. (This goes for the recent Nixo proposal made since this article was written--ed.) All would reinforce the fee-for-service system while leaving the system dependent on private health insurance companies. None would mandate significant consumer-community participation in program planning or budgeting, nor require public education aimed at prevention and self-help.

Feminists are formulating their own health education and preventive system.



OWLS WANTED!

OWLS WANTED

NEW JERSEY: Pearl Richmond (110 Whittier Rd., Bricktown 08723; 458-2529) seeks owls in Ocean/Monmouth area.

NEW YORK: Naomi Clyde (132 Terrace Pl., Brooklyn 11215; phone (days) 834-8202) loking for owls in Park Slope area.

OREGON: Betty Parkington (1604 W.Antler, Redmond 97756) asks: "Is there no one but me out on the West Coast?" Do get in touch.

### **Healthy Comments**

### IN SUPPORT OF SELF-CARE

"The exclusion of mothers. aunts and other nonprofessionals from the care of their pregnant, abnormal, hurt, sick or dying relatives and friends resulted in new demands for medical services at a much faster rate than the medical establishment could deliver. As the value of services rose, it became almost impossible for people to care ....

"Most curable sickness can now be diagnosed and treated by laymen. People find it so difficult to accept this statement because the complexity of medical ritual has hidden from them the simplicity of its basic procedures. It took the example of the barefoot doctor in China to show how modern practice with simple workers in their spare time could. in three years, catapult health care in three years, catapult health care in away with murder. The passivity China to levels unparalleled elsewhere of women has made it possible In most other countries health care by laymen is considered a crime. A 17-year-old friend of mine was recently tried for having treated some 130 of her high school colleagues for VD. She was acquitted on a technicality by the judge when expert counsel compared her performance with that of the U.S. Health Service. Nowhere in the U.S. can her achievement be considered "standard" because she succeeded in making retests on all her patients six weeks after their first treatment. Progress should mean growing competence in self-care rather than growing dependence ... '

From TOOLS FOR CONVIVIALITY by Ivan Illich (Harper & Row)

### SELF-HELP, YES, BUT ...

"Those of us who want to change a health system which emphasizes disease instead of prevention, partly by keeping people ignorant of their own bodies and allowing only highly trained professionals to administer treatment, support the self-help movement. However, indirect contrast to what its spokeswomen advocate, I would urge that one way to start demystifying medicine, cur bodies and those who treat them is to read medical textbooks and professional journals rather than to rely solely on personal experience and subjective impressions

.... Feminist politics cannot be divorced from other political realities. Doctors, hospitals and drug companies are not going to be affected by having small groups of women examine themselves ... and will not help the women (and men) who are too sick for selfhelp and who have no alternative but to go to a hospital ... "

### Ellen Frankfort N.Y. TIMES 3/3/73

Editor's Note: According to Dorothy Tennov, medical terminology, the mysterious long words doctors write on charts and say to each other can be mastered in a week or so of easy study.

### NO HEALTH MYSTIQUE FOR BETTY

"Doctors have been getting for doctors to treat them in an authoritative way, as if they were children. As women discover their own identity and refuse to be treated as things and objects, I think we will see a basic revolution in the practice of medicine ... "

> Betty Friedan, in a 1973 McCALL's interview

SEE HEALTH ACTION AND LITER-ATURE LISTINGS ON PAGE 16.

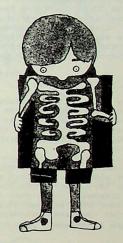
### HEALTH IS STILL A COMMODITY ...

"Comprehensive, elaborate as some of the health system reforms and proposals seem, they are all in fact little more than "quickfix" schemes -- merely tinkering with the system. All of them are basically efforts to make it possible for more people to afford medical care. Health is still a commodity that will be bought and sold under any of the reform schemes....

"Medicare and medicaid have demonstrated, I would think, the

folly of approaching the problem purely by a scheme for paying the bills. The two old-age health systems have procured more services for some people but at enormous cost--not direct cost as much as indirect. The availability of the federal payments has driven fees, drug prices, and, above all, hospital and nursing home costs sky-high. The result is that they are now priced beyond the reach of many persons who once could afford them. Dumping high amounts of money into the system will have the same effect.

> Rep. Shirley Chisholm, Member House Committee on Health & Education



### TELLING OFF THE DENTIST

### A Suggested Letter:

Dear Dr. X, I cannot pay your bill for \$70 of dental work, nor do I believe I should have to. I am sending \$10 to pay for materials and \$5 for labor. I don't know what the cost of material for cleaning and fillings runs, but I am sure it is not that expensive and if it is, you should buy cooperatively with other dentists (turn to page 16)

### Young Women Look Ahead

Wanted to tell you how much I've appreciated PRIME TIME. I can't say "enjoyed" because the news is so grim. I hate to think that my older years may be so lousy! I'm 30, alone with a lovely little girl to take care of. I work full time, am usually worried about money, but also try to keep an interest in the larger world. I appreciate the courage of yourself and other feminists. Your strength ends up making the road easier for the rest of us.

> Linda Strong El Monte, Calif.

"... Your newsletter represents a demystification of aging for me. I want to know about menopause, the financial hazards, the discrimination of women past 40 (or would you say 30 in some cases?). I want to find some thread of hope that when I am older my life can continue to be vital, that when I am older I can relate to people regardless of age.

We are so afraid of aging that we are erasing older people from our daily lives. The number of homes for the aged which have multiplied exponentially in this country horrifies me. I think we have enforced the separation because of our fear of dying, and that separation has cut me off from the natural and enriching process of aging. Please print more accounts of women's experiences, feelings, insights into their lives. And thank you so much for bridging a mysterious gap for me.

Martha Spencer

### Don't Forget Abortion!

Here is a plea to readers: Do something for younger sisters and for us premenopausal women and write a letter to your Congressman and Senators opposing all the proposed constitutional amendments which would outlaw abortions.

You might think of abortion as just a concern of younger women, but actually women are fertile for a long, long time. I had a frightening pregnancy scare when in my 40s, and learned way gay people have done in our society. It first hand the feelings of desperation and break- is as if being a woman and over 35 (the feeldown that come when pregnancy is impossible and abortion is illegal. Now at 47 I am still fer-

tile, and not able for medical reasons to use the most effective methods of contraception.

Therefore, I was very happy when a year ago the U.S. Supreme Court declared all laws forbidding abortion in early pregnancy to be unconstitutional.

However, in this past year, a dedicated, wellfinanced group of anti-abortion people has been putting great pressure on Congress to overturn the Supreme Court decision by the only means possible -- a constitutional amendment to give a fetus from the moment of conception the same rights as a human person. These people's letters to Congressmen and Senators have outnumbered ours roughly 100 to 1 during the past year.

One result of this pressure is the fact that the Senate recently voted <u>unani-mously</u> to accept an amendment to the <u>Social</u> Security Act which would deny Medicaid funds for abortions. By the time you read this, abortion may be unavailable to poor

The fact that no Senator felt able to go on record in favor of allowing poor women to have abortions is very ominous. Two-thirds of the House and two-thirds of the Senate are needed to pass a constitutional amendment.

Please, all of you out there who care, write immediately to your Congressman and to both your Senators expressing opposition to all the constitutional amendments outlawing abortions.

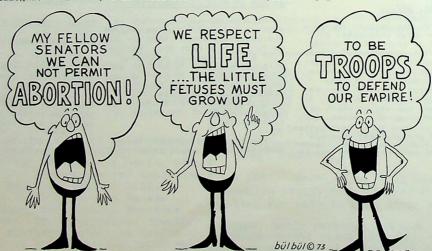
> Julie Craig Berkeley, Cal.

### Struggling Out of the Closet

(In response to an interview of PT's editor on the New York Pacifica station.)

I heard your broadcast yesterday morning over WBAI and was deeply touched. Ageism makes us hide in the closet very much the ing was exacerbated last year when I turned

(turn to page 12)



### **MENOPAUSE SPEAK-OUT**

"They were ghastly sex fantasies over and over and over..."

When I was young I worked with two women who were in menopause. Kay was tall, attractive and charming, while Ellie was short, stout and frequently disagreeable. Together they were a near perfect montage of menopause symptoms.

Kay was plagued with hot flashes. They started at breast level and quickly shot up to her curly blond hair. One minute she was calm, cool and collected. The next she was sweating, trembling and beet-red.

Ellie's nights were sleepless. She said barking dogs and the neighbor's radio disturbed her. Predictably, with too little sleep her temper was usually just below boiling and some of her actions seemed truly bizarre. In a moment of confidence she muttered "My only relief comes from long walks in the night air." That was relatively unsafe behavior in New York even then. One unforgettable day I was convinced she

intended to jump out the window. Shooting up from her desk, she raced across the office, banged up the window, flung out her arms and began to make loud, gasping noises. Later she insisted "I couldn't get my breath and thought I was choking to death."

Years passed, and I was working for a publisher whose list included a book on menopause, which I promptly ripped off. It was not a medical text, but a how-to-live-with-and-enjoy-change-of-life--probably written by a man. Perhaps because ours is a youth culture, most women feel slightly ashamed about menopause, and hate to be seen reading a book on the subject. I felt the same way, but found a simple solution. I changed the dustcover to one from the Nun's Story, and happily screened from curious eyes began my search for knowledge.

Observation of Kay and Ellie and the authority of the printed word gave me a false confidence and I thought menopause would be a breeze, free from the usual psychological and physical problems. It would not be the end of sex and life would not end because I couldn't get pregnant again.

One night I was sitting on the floor measuring some new curtains. (How well we remember time and place of landmark events.) Suddenly, without warning my temperature seemed to skyrocket a hundred degrees. It wasn't the sensation of standing in front of an open oven, as some describe it, but a gasping, choking feeling--like being too long in a hot shower or a steam bath. Racing across the room, I banged up the window and began to gulp the cool, comforting night air. Then the flashback: Ellie was at the window the day I "saved" her from jumping. With an embarassed laugh (even though alone), I knew what had happened.

The doctors say hot flashes were named by women and I agree, the name is so accurate. How to describe them--like a wash of hot, wet heat; unexpected, unwanted and uncontrollable. Fortunately being a brunette, I was spared the beet-red color which had plagued poor Kay.

In a few weeks my nights became troubled and I began to understand Ellie. I really couldn't sleep. The slight-



THE PROFESSIONAL PUT-DOWN

"The unpalatable truth
must be faced that all
postmenopausal women are
castrates. There is variation in degree but not in
fact....Her ovaries become
inadequate relatively early
in life. She is the only
mammal who cannot continue
to reproduce after middle
age..."

From The Fate of the Nontreated Postmeno-pausal Woman by Robert Wilson, MD, & Thelma Wilson, RN.

est sound had me wide awake and shaking with fear. The night sweats came too. My God how I sweated. From the waist up I was drenched with a hot, sticky wetness. My pajama top was soaked, the sheets were wet and the pillow a sodden, disagreeable lump under my damp, aching head. Hungry for sleep I twisted and turned, debating whether to get up, shower and change the sheets or lie still hoping for sleep and forgetfulness.

Finally, at long last I slept and then came the dreams. (Why does no one ever tell you about the dreams?) In therapy I had learned to recall dreams, but these were something else and truly unforgettable. They were ghastly sex fantasies over and over and over. Sometimes the sex act is culminated, most often it is not. But always sex is the theme of the dream--and never with a friend or acquaintance, always with a stranger.

Those were the Kennedy days. The White House was Camelot and Jack was a knight in shining armor. Imagine the horror of waking hot, wet and miserable with the memory of sex with immaculate Jack. As I write "immaculate" it seems to me the most degrading of the whole miserable experience is the feeling of being unclean--physically and mentally dirty. Small wonder nights are times of fright and our days are spent making life hell for those around us.

Then came another problem: Everything I ate turned to fat. My whole life had been a fight to maintain a reasonable weight, but this was now even more difficult. Being tired from lack of sleep and those dirty dreams, the body demanded (and got) increasing quantities of food, especially the sweet, gooey fattening kind. The fat seemed to accumulate hourly, concentrating in ugly globs on stomach and upper arms. My energy level was low and all physical functions were sluggish. I felt fat, ugly, tired and dirty. But I was luckier than Ellie. Having achieved "middle-class" status (in New York that means a high-rise apartment with a terrace) at least I didn't have to walk in the On the coldest nights there I'd streets. be, bundled in wooly blankets, reclining in a deck chair on our tiny terrace.

After a few months of torture, it dawned on me that Kay, Ellie and the book weren't much help and a doctor seemed indicated. He shot something into my buttocks out of a long needle, probably some form of estrogen, and gave me a supply

of flat, yellow pills marked "to be taken as required." The doctor's concern seemed to be that menstruation wouldn't start again. His male arrogance surfaced as he said, "Having got rid of that, we don't want it to start again." He hadn't gotten rid of my menstruation and he wouldn't share the problems if it started again. He didn't ask, but I'd happily have bartered the inconvenience of perpetual menstruation for one night's sound sleep. Fortunately his remedies worked and relief arrived swiftly. The flashes stopped and I slept in a dry bed. If I dreamed, they were mercifully forgotten by morning.

Many of the menopausal problems are over now. I've grown a little hair on my face, a light tan fuzz which disappears with periodic applications of a commercial depilatory. (Careful! You can get a nasty skin burn until you learn that a five-minute application means exactly that, or less.) My sex drive has almost disappeared; a pity, because it used to be fun. My voice has dropped a couple of octaves, but I've learned how to correct telephone callers who address me as "mister." I've never lost the extra 20 pounds, but lately I've found yoga. The vegetarian diet and exercise have improved my skin tone, brightened my eyes and raised my energy level. The extra weight has been redistributed and I'm not completely grotesque in a size 16 pants suit.

To girls and young women, vegetables and headstands may not seem to be the pot of gold at the end of the rainbow, but like we keep telling the men about abortion, "If you haven't tried it, don't knock it."

IRENE DAVALL New York City

"Do not take any one doctor's advice ... "

At age 49 I started getting hot flashes, intermittently, about every hour, especially during working hours (I have an office job). Thinking I needed an extra supply of estrogen, I called my general doctor and he recommended my taking Evex, one pill a day. The hot flashes disappeared.

At about the same time I acquired a backache and, after wasting my time and money at an orthopedist's getting physical therapy treatments, it disappeared.

After taking the estrogen pills for about six weeks my cystic mastitis (cysts on the

breasts) took a strange turn. One cyst grew to the size of half an orange and I had the most frightening visits to surgeons until I found one who would aspirate the cyst. It turned out to be negative for cancer. I returned a month later to have it checked and had to go into the hospital for a biopsy. Fortunately I found a doctor who agreed with the philosophy of Dr.George Crile, the surgeon who wrote What Every Woman Should Know About the Breast Cancer Controversy. Dr. Crile does not believe in performing radical mastectomies. My doctor performed a "partial" mastectomy-removed the cysts, which were negative to cancer.

All the doctors I had seen agreed definitely that I should not take any hormones since it is highly likely that they could disturb the chemistry in the body and I am convinced that the cysts grew as a result of these changes.

Fortunately I have no more hot flashes but if they come back I shall ignore them. Of course each woman's body is different and each woman's attitude toward her own body depends on her social conditioning. But a word of warning: Do not take any one doctor's advice. especially if you have a history of cystic mastitis.

TRUDY GOLDMAN Santa Monica, Cal.

### "The anxiety...reached a peak of intensity..."

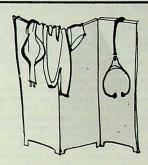
Just before discovering PRIME TIME, the anxiety that I'd been experiencing for some time reached a peak of intensity which compelled me to look for its causes. (I'm 51 and menopausal.) I felt a great need to sort out what I was experiencing. How much of it was socially based, how much was emotionally or psychologically based, and how much was actually physical. And were there other women in the same position. The best way to fill this need, I thought, was through contact with other women.

I called the self-help centers in the area in search of a menopausal rap group. Finding none in existence, I started one. We have now been meeting for six weeks, sharing experiences and information, and providing a supportive environment for each other.

As you might guess, although our focus initially was on the menopausal condition,

we have since moved on to the discussion of the middle-age syndrome, and problems of the older woman in our society.

SARAH SEIDLITZ Berkeley, Cal.



THE INSULTING SALES PITCH

"Menopausal Negativism: A large percentage of women who escape severe depression or melancholia acquire a vapid cow-like feeling called a 'negative state.' They react poorly to pleasant stimuli....The world appears as through a grey veil, and they live as docile, harmless creatures missing most of life's values. If untreated, this leads to permanent negativism..."

From The Complete Woman, Wilson Foundation pamphlet promoting estrogen.

### "My answer to it was to go back to school ... "

The more you worry (about menopause) the worse it is, unquestionably. I think one's mental state has a great deal to do with the numbers and intensity of the symptoms that are associated with it.

If a woman was fortunate enough to have enjoyed reasonable good health with a menstrual cycle that was fairly regular and presented no serious problems of excess flow, severe cramps and so forth, she will very likely experience menopause minimally. In my case the menses simply dwindled over a fairly long period of time to complete dis-

continuance. I again have a certain minimum amount of trouble with hot flushes and embarked on a series of monthly shots, not at all painful and no great nuisance to get, which did the trick of pretty much clearing up my discomfort in that regard. The one thing I think that probably helped me more than any other was that I was determined from the beginning that whatever symptoms I did have and whatever trouble it caused me I was going to try to minimize it by engaging in a new and very absorbing interest of one kind or another, probably several.

My answer to it was to go back to school when I was 51 and which happened to coincide with several other advantageous situations such as the fact that I'd gotten my kid through school and married and I no longer had any responsibilities there. I simply decided it was my turn. I got so absorbed in school and the university, which eventually carried me through a professional degree in social work, that I don't think I really had time to sit down and think about it or worry about my health.

I realize that this is not at all feasible for many women. All I can say out of my own experience is, open up your mind and your life to some new interests that really mean something to you. Don't fiddle around with something that's simply time-consuming but that offers no satisfaction or real reward to the individual personally.

One needs also, I think, to watch one's health perhaps a little more closely than normally; I think women tend to neglect themselves in favor of their concern for their family and at menopause this ahould be reversed. They should spend more time and more thought on themselves. Be sure that your nutrition is good and at a high level—the best you can manage financially. Be sure you are getting a certain amount of physical exercise—whatever your body

is accustomed to and continues to demand.

Don't withdraw socially, try to get out
more than ever rather than less....

In my opinion (menopause) is just the beginning of life. My own life was so much more satisfying and much more free of the worries of the menses that I welcomed it...Life only begins to reopen for a woman when she is no longer concerned about pregnancy or reproducing the species.

KATHARINE THOM Seattle, Wash.

### "I went through a severe depression ... "

I have just recently completed a paper on menopause, for a graduate course at Stony Brook University (Women and Health Care). It just barely touched the surface, although I collected information for months. There just didn't seem to be any definitive answers. I seemed to know less when I finished! Discouraging!

As to hot flashes, I began taking estrogen at about 42, went through a severe depression at around 48, had a partial hysterectomy at age 49. After writing the paper, I decided to to go off all medications, including estrogen (at age 50), and then began to have mild hot flashes—the first I'd experienced.

I often am awakened once or twice a night, and have them five or six times during the day. They last for two or three minutes and usually leave a slight sweat on my face. At night I need to take the covers off for a few minutes. They are not bad--not bad enough to go back to the estrogen--but just rather surprising at this late date. This has been going on for three months now.

JANE PORCING COMMACK, N.Y.

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BELLSG out AGE ... (continued from page 15)

build a whole new positive image of aging. Grey is beautiful! Lines are lovely! (How about promoting cosmetics to put lines in your face to show character... lines that express deep laughter, thought, concern?) Age is experience-judgment improves though memory may lag. And we will need to put forth our own models of wonderful older women."

That was just too good and appropriate for this workshop not to be repeated here, and speaking of repetition (<u>frowned</u> upon in our culture) and review, we need a lot more of it. I find them absolutely fundamental in re-educating my life. Think of Chairman Mao.

I hope you'll join me in doing the suggested steps in Session 1: 1. Sharing feelings and ideas often with older women; 2. Daily reading of thought that appreciates and promotes maturity and opposes prejudice; 3. Writing about your own experience and insights, choosing to look at homely and older people more often than those who are "prettier" and younger.

Do keep writing with feedback and ideas that are helping you to like your age.--Bette Brabec, 33 East End Ave., N.Y., X.Y. 10028.

THE GRAVITY OF AGE

The gravity of age

Pulls my eyelids

My mouth ends

The lobes of my breasts

Toward my tennis shoes

(Something comfortable

I got into

After loosening the corset

of ambition)

My dreams improve

I wake up laughing

-- JOAN MILLER

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### CLASSIFIED

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The University of Minnesota offers three correspondence courses -- Women and Politics (\$60), Women & Drug Dependency (\$30), Is Anatomy Destiny? (\$15). For brochure, write: Department of Independent Study, U. of Minn., 27 Wesbrook Hall, Minneapolis, Minn. 55455.

### SHARING

BY LEE CLARK



Beginning with this issue readers are invited SHARE their views, feelings and questions on issues pertirent to older women. Each month a question will be posed and a sampling of opinions will be gathered from PT readers. If you wish to SHARE your thoughts or to ask a question, drop a note to PRINE TIME, Attention: SHARING, 232 East 6th Street, New York City 10003.

How does the wearing of cosmetics go with QUESTION: feminism?

Bea Baron: I feel every feminist has to work this out for herself. Older women especially are used to wearing cosmetics and are uncomfortable without them. I don't think that make-up or the lack of it makes you an effective feminist.

Lynn Laredo: It took me many years to get out from under makeup. It was through feminism that I got to feel that it was alright just to be me. But the last to go was a half inch of pencil on my eyebrows. That somehow made me feel put together! Once before in my life I went without make-up--to save money--but I felt the loss: I thought nobody would know me! Now when I try make-up it really looks hard.

June Donn: I don't see where make-up makes you unreal if you feel real to start with. Where is it changing anything? You can still tell a man to go fuck himself with or without it. Or anybody else for that matter. You have to do whatever makes you feel best. If a little rouge and eyeliner makes you feel good, that's what you do.

Bette Dewing Brabec: I do think the wearing of cosmetics is opposed to the feminist philosophy. On the other hand, I do wear some -- but it's getting to be less and less. The "Old Consciousness" me says I won't get much response without make-up; the "New Consciousness" me says I shouldn't need it -- but I do need response!

Psychology Today Magazine had an interesting article, "Attractiveness Is Everything" that cited research pointing out that the better looking school children got more attention from their teachers--undicating this is not wholly a feminist problem.

However, if feminism is dedicated to the abolition of the double standards and cosmetics help support the double standards then we should abandon the use of all make-up. Then at some future date, when false stan-dards are long gone, if humans choose to use cosmetics to create fun and fantasy -- fine!

COMING: Three workshop evenings sponsored by PRINE TIME SPEAKERS BUREAU
Esther Labovitz, coordinator

April 10 - "The Changing Role of the American Family"
April 30 - "Women, Noney and Feminist Bankers"

Community Church - 40 East 35th St. Phone (212) UN 4-7541 or 260-2874

Contribution: \$2.00 - series of three, \$5.00



### Readers write....

50) is a shameful condition that one must hide from the world. I have been trying to find the courage to "come out"...(I sometimes don't color the grey for weeks at a timel. I have been struggling with this problem of age for most of the past year and because, like you, I had looked younger than my age, attempted to "pass." (It is interesting how many phrases from minority groups become applicable to women.) I have attempted to unite with liberated women but have found them to be quite rejecting of age, much as unliberated society...

Dena Reade Long Beach, N.Y.

### Bent and Broke ...

I am an old, bent, broke and busted secretary of 56. My daughter subscribed to PRIME TIME for me, to pull me out of the blues after being pushed out of a job. I found a part-time job, but even though I work hard and efficiently I have to stand by and watch the young "twinklers" get the raises and the boss's praise.

I guess I'll try another subscription to your magazine although I agree with a line on page 7 of the last issue: "Our publications...sound elitist." Don't forget the working woman who doesn't have a degree.

Betty Parkinson Redmond, Ore.

### The Gratitude Bit

Recently, when my 55-year-old husband needed to have all his remaining teeth pulled out, several friends of mine remarked, "Why Ingrid, with a new set of Hollywood teeth on him, you had better watch him carefully-he'll be a prize."

And people laugh at comments like these. I don't think it's one bit funny. I am not only 12 years younger than he is, still having most of my teeth in good shape, but no one would ever think of telling my husband he'd better watch me, as I might be grabbed up....Or, put in other words, husbands can age and still be prizes, but wives, once married, are considered to be over the hill, or something. How unfair!

So women have to go on playing the gratitude bit all of their lives—but if things really were equal, gratitude between the sexes could (and should) become an incentive motivation that both are entitled to. Of course most men don't understand this yet, nor do many wives I know. These wives bury their egos in ultimate servitude to their masters and breadwinners. But without men becoming feminized, how can they hope to humanize their appendaged wives?

I'd like to see the day when wives can be considered "prizes" just as much as husbands are.

> Ingrid Gleeson Harrisburg, Pa.

### Ageism in the Doctor's Office

Last week a letter to the editor of THE WASHINGTON POST told of the writer's attempt to get an appointment with a doctor. When the receptionist discovered that the caller was over 65, she informed him that the doctor did not accept patients over 65.

A few days later, on a local television program called "Everywoman," one of the moderators, Rene Carpenter, was talking with a doctor about her problems with premenstrual tension. She said that it was obviously a problem with a lot of women since it had been shown that most crimes committed by women happen during this time of the month. The doctor's reply was that, if a woman did not like her job, she would be apt to take a couple of days off before her period. It reminded me of the time a doctor told me that the reason I had trouble at that time was because I did not like being a woman.

In early days, doctoring was all done by women but, when it became a profitable profession, it was taken over by men. I think it is high time that it is returned to the more capable hands of women. There is some evidence that this is happening, with self-help clinics run by women and books like OUR BODIES, OURSELVES written by women, and I hope to see this trend continue and grow in the future.

Martha Gresham Washington DC



### In Despair and Humiliation

I am 53, have been disabled for three years, and have raised four children. My husband is divorcing to marry again. I have been turned down by Rehab twice. Social Security says I'm too young and Welfare says I have too much personal property--valued at over \$1,500. Therefore I have been in court over a year to get a little spousal support--which has caused problems with my children and also with my husbnad's lady friend. This has caused me no end of mental suffering and despair, besides humiliation.

Florence Brown Healdsburg, Calif.

### Some New Horizons?

I'd like to suggest some possible opportunities for older women. In our society repair work seems very hard to obtain. If women will try for this kind of work, they may find small businesses (turn to page 16)

To enable you to write freely about yourself, you'll notice we've omitted any space for "name" on this questionnaire. Everything you write will be completely anonymous. We of the staff of PRIME TIME need to know as much as possible about you-our readers--in order to give you the kind of publication that will serve you best. So please take a few minutes to fill this in and mail it to: Prime Time, Inc., 232 East 6th St., Ant. SC. New York New York 10003.

Apt. 5C, New York, New York 10003.

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	1.	AGE 2. EDUCATION: High Schoolyrs. Collegeyrs. Graduate Studyy	rs.
	3.	MARITAL STATUS: Married Widowed Divorced_ Separated_ Never Marr	ied_
-	4.	CHILDREN: Total number How many are living at home?	
i	5.	Do you live with your husband? Children? Friends? Alone?	
1	6.	Do you live in a central city? Suburb? Small town? Rural area?	
	7.	Do you live in a house? Apartment? Room? Room? Rented?	
	8.	Do you work as a full-time homemaker?At a job?Abrofession? Do you work full time?Part time?Are you unemployed? Please describe the work you do	
	9.	What is your family's combined annual income?  Less than \$2,000 \$5,000_\$7,000 \$7,000_\$10,000 \$3,500_\$5,000 \$10,000_\$15,000 Nore than \$15,000	
1	10.	What is your personal income per year, i.e., income you earn or receive in yo own name?	ur
1111111		Less than \$2,000\$5,000_\$7,000\$2,000_\$3,500\$7,000_\$10,000\$ \$5,500-\$5,000\$10,000_\$15,000  Nore than \$15,000	
	11.	Is your personal income derived from a salary? Fees? Your own business? Creative work? Alimony? Social Security? Private pension? Investments? Other?	
	12.	Do you have an active social life? Many interests outside of your work and home? Do you ever suffer from feelings of isolation and loneliness? Please write how you feel about the social side of your life:	
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willing to train them. For instance, appliances, typewriters, even things like Venetian blinds, shoes, furniture. Those of us who are trying to make our old things last would appreciate the services of repair women. Other small businesses that seem to have difficulty keeping help are small candy shops, where they make their own candy. And stores which fix orthopedic shoes. Even regular cobblers seem unable to get help. Being older and more dependable and patient and motivated should give us talking points to old-fashioned business people, especially when they could really use help. And timing helps too--if we want to helpon orthopedic shoes, for instance, we should start months before Easter or Christmas.

Esther Landau Ventnor City, N.J.

THIS SEEMS AN APPROPRIATE POINT TO MENTION THE FACT THAT A GREAT MANY WOMEN (INCLUDING MYSELF) DISLIKE HOUSEWORK AND/OR USE ALL THEIR ENERGIES TO SURVIVE ECONOMICALLY. THERE IS A REAL NEED FOR "WIFELY" SERVICES FOR WOMEN, E.G., CLEANING, MENDING -- ED.

HOW TO OBTAIN COPIES OF CONGRESSIONAL BILLS

The NOW Legislative Office in Washington has informed us that their staff is too small to answer requests for bills and information as suggested in the January PRIME TIME. However, copies of a bill can be obtained directly from the Congressperson who wrote it, even if he/she does not represent your district. Summaries are sometimes available, and information and explanations will usually be supplied by letter -- in the order in which requests are received. Since printings have been cut down due to the paper shortage, bulk orders cannot be honored.

For the House, write to The Honorable Person's Name, U.S. House of Representatives, Washington DC 20515; for the Senate, to Senator Person's Name, U.S. Senate, Washington DC 20510.



Prime Time--4/74--page 16

"Dear Lord, while we are financing two college educations, please keep our major appliences in A-1 running order."

COMMENTARY (CONTINUED)

than \$2.45 an hour. I think my time is worth more than that too, but at my last job (I'm out of work now) that's all I got for my labor. That's the most I've ever made in my life, even though, like most women, I was trained for 18 years to be a skilled housecleaner, baby-sitter, teacher and psychologist. The only time women are paid for such services is when we do it as part of a job, not for keeping you and your children in this society alive. .... When doctors start working with community public health services then I will be willing and able to pay for their efforts by helping out in them. I would like to be able to learn such skills, too, to share with even more people.

From FULL MOON

INFORMATION FOR ACTION FOR CHANGE

THE GREY PANTHERS National Health Service Task Force campaign to make health a right. For materials & address of nearest group write: Gray Panthers, 3700 Chestnut St., Philadelphia, Pa. 19104

NOW HEALTH TASK FORCE. For kit to help groups organize panel discussion between women and women physicians send \$2.50 to Baltimore County NOW Health Task Force, PO Box 21, Sunshine Ave., Kingsville, Md. 21087.

NEIGHBORS SELF-HELP GROUPS to counter oppressiveness of medical practice. For pamphlet on organizing in your community, send \$1 to Dorothy Tennov, 181 Boston Ave., Stratford, Conn. 06497.

SELF-HELP HEALTH CLINICS. For a nationwide listing, see/THE NEW WOMAN'S SURVIVAL CATALOG (Coward. McCann & Geoghegan. \$5), an invaluable book covering all feminist activities.

THE MONTHLY EXTRACT: An Irregular Periodical. Newsletter of feminist gynecological self-help clinics. Six issues \$3.50 from: New Moon Communications, Box 3488 Ridgeway Station, Stamford, Conn. 06905.

HEALTH POLICY ADVISORY CENTER (HealthPAC) publications. Specially recommended: THE AMERI-CAN HEALTH EMPIRE (\$2 paperback) and WHO WILL PAY YOUR BILLS?, 30-page report on national health insurance (50¢). Send for free list from HealthPAC--17 Murray St., N.Y.C. 10007 or 558 Capp St. San Francisco, Calif. 94110.

WITCHES, MIDWIVES AND NURSES: A History of Women Healers (\$1.25) and COMPLAINTS AND DISORDERS: The Sexual Politics of Sickness (\$1.50) from The Feminist Press, Box 334, Old Westbury, N.Y.11568.

PAYING THROUGH THE EAR: A Report on Hearing Health Care Problems. Nader-sponsored. Free from RPAG, c/o Gray Panthers, 3700 Chestnut St., Philadelphia, Pa. 19104.

MENOPAUSE STUDY GROUP newsletter and guideline materials for starting menopause rap group, from: Menopause, vilgersity of Washington YWCN, 4224 University Way NE, Seattle, Wash. 98105.

VAGINAL POLITICS by Ellen Frank-fort (Quadranell, 53.55), an expose of the health establish-ment vis-a-vis pomen.

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# Prime Time

For the liberation of women in the prime of life...

1AY, 1974

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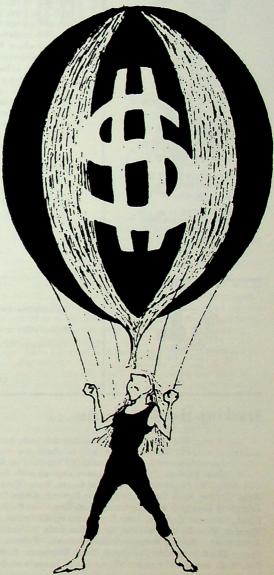
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WS of OLDER WOMEN'S LIBERATION

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n Independent Feminist Monthly Marjory Collins, Editor



# Prime Time

For the liberation of women in the prime of life...

MAY, 1974

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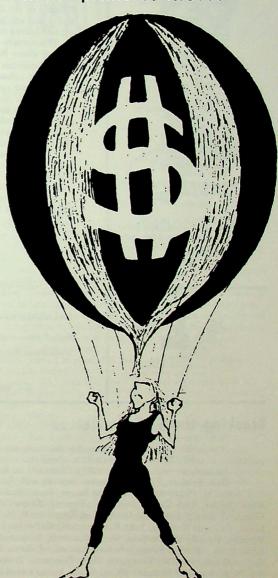
THE DREAM OF A (LIBERATED) OLDER WOMAN by Florence Rush.......Page 6

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IS MONEY DIRTY?
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An Independent Feminist Monthly Marjory Collins, Editor

Volume 2, Number 4

MAY, 1974

EDITOR/PUBLISHER Marjory Collins ART EDITOR Rena Hansen

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PRIME TIME is on file at the Women's History Research Center, 2325 Oak St., Berkeley, California 94708.



### PRIME TIME HAS MOVED TO THE COUNTRY

For a long time we had wanted to leave our cramped quarters in the city, but were always plagued by the questions: How? Where? One day, however, a promising opportunity arose. Encouraged by The UNDERWATER WOMEN of the 20TH CENTURY RENAISSANCE - who offered typographic skills and equipment and enormous enthusiasm for PRIME TIME - we packed up and moved to Piermont on the Hudson. PRIME TIME is now housed in an 18th-century stone building overlooking a waterfall, in this charming little village where Washington doubtless slept, and where, some say, the first shot of the American Revolution was fired. Yet it is only half an hour by bus from New York subways, the printer, the mailing house - and friends. Please make a note of our new address above.

As a result of this bold move, this is the first type-set issue of PRIME TIME. (Please let us know if it is easier to read.) And, thanks to the help of the Underwater Women, the editor has been considerably freed from the pressures of work-never-done. There will now be opportunity to devote some time to the vital and still unsolved problem of raising money to keep going.

We have also liberated ourselves from the task of notifying readers by mail when their subscriptions have expired, by listing them in "Breaking the Dollar Barrier" below. If you find your name there, now or in some future issue, do please renew promptly.

Readers take heart! We are well on the way to meeting our monthly deadlines. We look forward to hearing from you - your continuous feedback is invaluable!

Majory Collins

\*

Subscription Rates: \$5.00 for 11 issues (\$3.50 if unemployed or on Social Security; Foreign subscriptions, \$6.00; Institutions & libraries, \$7.50).

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Advertising Rates: Classified: \$1 plus 15¢ a word. Display: on basis of \$100 per page. Write for details.

ALL CHECKS SHOULD BE MADE PAYABLE TO PRIME TIME, INC.

### Breaking the \$\$\$ Barrier...

A woman's publication has neither the time, money, nor personnel for the shitwork usually relegated to underpaid women. Therefore, we can't bombard you with coy reminders that your subscription is running out.

Instead, we will publish monthly "banns", as follows:

Dear Friend: Your subscription expires with this issue, Bella Abzug, Jane Adams, Helen Anderson, Eva Antin, H. Paula Arnold, Eleanor Bauer, Emma Braley, Dorothy Brandin, Margie Bresnahan, Mrs. E. Burns, Rose Chodor, Ruth Cunningham, Vida Deming, Karen Driscoll, R. Lucille Dunham, Macia Fonberg, Batty Glatzer, Elizabeth Gragg, Jeannette Greenstein, Beryl Hanft, Helen Hasselriis, Marilyn Hawk, Gloria Kempton, Louise Klein, Gertrude Kritzler, Jane Krumenacker, Catherine Linnet, Margaret Livingstone, Grace Mahler, Rose Mary Mleziva, Dorothy Mondschein, Gerry Monosoff, Marguerite Newman, Elsie O'Sullivan, Reba Pintzuk, Maxine Raz, Anita Ruck, Evelyn Ruopp, A. Mae Russell, Rahama Schweig, Pat Smith, Toby Smith, Mrs. Cecil Spires, Miriam Strathman, Alta Thompson, Mary Tropeano, Berenice Taber, Harriet Edith Van Horn, Clare Ward, Mrs. S. E. West, and Harriet White. If you haven't read this far in the magazine, we know you're not interested.

(If you have already renewed, please disregard this notice.)

### For New Subscriptions:

# At WEST... statue of libido

by VIVIEN LEONE

At some time in her life, Mae West either said or wrote all the following answers to Vivien Leone's questions.

Mae: Why did you want to meet Mae West?

Vivien: To make a fuss over you.

Mae: Why?

Vivien: Because you're eighty-two.

Mae: So?

Vivien: And on the way to be coming eighty-two...all your life ... you've run your own show. Where did you get all that gumption?

Mae: My mother. She had enormous power and vitality. Father may have made a living for us, but Mother added the color and the style.

Vivien: You weren't close to your father?

Mae: Actually, I didn't like him much. It was a kind of resentment. I didn't want him to touch me. I didn't want to be in the same room with him. Once when he went out to check up on me I remember picking up an iron curtain rod and waiting for him in his room. I guess I would have hit him.

Vivien: Hit your daddy with a curtain rod! Well, spare the rod and spoil the father. No, seriously, sometimes everybody feels like hitting The Boss, it's human to, but the only way the movies ever let a woman express that feeling was to slap his face. We got cured pretty early if we ever tried really fighting back.

Mae: I have studied the art of Judo, which, for someone only 5'2", is good exercise and handy for the amazement

of over-bold friends. Vivien: How old were you when you had your first "overbold friend"?

Mae: The first one in long pants, when I was 15, but the recurring pattern of multiple men in my life was already showing itself. It's a satisfactory pattem. Getting down to your last man must be as bad as getting down to your last dollar.

Vivien: Hey, wait a minute - then sex and money are on

the same plane?

Mae: They are until you have your own money.

Vivien: And then you...buy the sex?

Mae: That's a mistake. I've always thought it would be like hiring somebody to take your bath for you. When it comes to money I don't make mistakes. Women are supposed to be dumb about figures. I never was. I own land and have made investments in different areas...car washes,



office buildings. I even bought the apartment building I live in, but I sold it. I never say no to a good offer. Vivien: How many lovers would you estimate you've had? Mae: The score never interested me - only the game. Vivien: But nobody wins them all. What was the biggest mistake you ever made with a man?

Mae: I married one. A vaudeville partner, when I was 17. We drifted apart in less than a year. Twenty-five years later, when I could hardly remember his name, he showed up and tried to sue me! Instead I was awarded a divorce and out of pity I even gave him a small settlement. Vivien: How generous ...

Mae: When I'm good, I'm very, very good...but when I'm bad, I'm better.

Vivien: Ah, come on, don't just reel off quips with me. What do you really believe has been your single greatest asset?

Mae: Nerve.

Vivien: Didn't men find you too much for them? Mae: Too much of a good thing can be wonderful. Vivien: There you go again! I mean, didn't you ever ... ever...feel you needed a man to lean on?

Mae: Well, in the wild explosion of my youth, I experimented with many men, but rather than being consoled, everything always ended with me trying to hold up battered male egos.

Vivien: Then you've never regretted not being the

marrying kind?

Mae: No, but I've been sort of sorry for the men who were. It's the device of romantic personal love that causes all the trouble, and that's only been with us since the Renaissance. I have never wanted a love that meant absorption of my whole being, to surrender my selfpossession, to live in captivity. I am captive to

(continued on next page)

### Readers write...

To My Women Cohabitants of This Planet:

It's about time women began to recognize one another as exciting, interesting people whose thoughts and ideas on art, age, life, etc. are worth listening to.

Your illustrations are charming, pertinent, fine, and timely. Now we women can begin to charm one another. For so long we've been taught to enter tain the male sex that many of us have felt time spent with other women just so much time-wasting nonsense, waiting for the important things like learning from and listening to males.

When I was young, from kindergarten on, I always had a really good girl friend to share my thoughts, ideas and dreams. Marriage ended all of this sharing to be replaced by women as competitors for male attention; social occasions in which one or another woman shone to the total eclipse of the others; a grinding, halting, debilitating attitude breeding loneliness and frustration.

Memories come flooding back of lost opportunities, broken connections, short-circuited approaches to other women; always because some damned man got in the way. I was left feeling bereft and isolated on my little island of wedlock, alone in my nuclear-familied monogamous house with its 2.2 children, dog, cat and

dirty windows.

My attempts to reach women through my art were a dismal failure. My truest paintings, usually showing a lone, deformed, mutilated figure, painted in bright raucous colors (a reflection of my true feelings) were difficult for women to like. They preferred to turn away from these harsh insights, to protect their shaky islands of safety by a garden of flowers; fencing in the true feelings of desolation and isolation. (My flower paintings sold well at this time.)

Eventually I turned (in perfectly approved female form) against myself, my own truths, my own work, attempting to hide the evil images from sight, to destroy the canvases, the feelings, the talent, the expression.

It wasn't until the Woman's Movement that I could stop this self-destructive attempt to function as a female artist in a male-dominated society. From now on I think of myself as a woman artist in a female-dominated society! No longer will I allow my art to be dominated by male rules, male put-downs, aggression and competition.

Many women have absorbed the male notions of competition and have formulated a tough, aggressive stance in art and in life. For these women I have sympathy and love, but I can no longer allow them to dominate my thinking. Onward with a spirit of cooperation, of love, and trust in my women cohabitants on this planet.

Dena Reade Long Beach, N.Y. (More letters on Page 10) myself. That self created Mae West, and neither of us could let go of the other, or wanted to.

Vivien: At least you could keep each other company. Did that take care of the ...loneliness?

Mae: I have been able to smother the need for a deeper love with short, savage, continuous affairs.

Vivien: Even after you got to be...the French call it...a certain age?

Mae: Look, I was forty by the time I made my first movie. There were ten of them. (Excluding 1970's MYRA BRECKENRIDGE The last one was called THE HEAT'S ON. I was 51. And the heat's still on. Vivien: You were the reigning queen of sex...in your fifties...and nobody ever called you an old bag?

Mae: Not only that, nobody ever called me fat. Nobody ever called me a nympho. Nobody certainly ever called me frigid. And nobody accused me of being a domineering castrator.

Vivien: I have a theory about that. I think it's because nobody knew what to make of a strong woman, so they accepted you as a man - a "leading man", as the producer of your recent TV special put it. He said that when you wanted something in one of your movies, you aimed, fired, and got it. That the men got hugged and kissed by you. Mae: Of course. I wrote the scripts... Vivien: And that fed the fantasies of male homosexuals. They were the ones who started the rumor you really were a man. They identified with you. They wanted to be the ones who got to kiss the boys and make them cry. And they wanted to wear your gorgeous gowns.

Mae: Did you know that sixteen Mae Wests appeared at a drag ball recently? The gay boys do a heck of a job imitating me. They're really female souls in male bodies. I like them, they're good kids. And they're taking over the entertainment business. I don't see many studs around anymore.

Vivien: You and me both. They're either too young...

Mae: Why? Initiating a virgin man can be warm and exciting.

warm and exciting.
Vivien: Or too old...

Mae: A good man doesn't really come of age until forty. Then he finally knows that now is today, and posterity isn't going to do a thing for him.

Vivien: Or they're married. How do you handle that?

Mae: I have never knowingly allowed a married man to form an attachment with me. Married men are losers. They can't do you any good while they're under contract to someone else. I respect contracts, and I respect winners. When I was in my thirties I began to understand I had as yet untried

talents with men. I could spot the winners, and I could tell them how to go about it. Who do you think picked Cary Grant? I taught him how to drape himself around my eyes. I've been teaching ever since. Vivien: I've toyed with that ... teaching a guy to "drape himself around" my various pleasure-stations...but the words don't come out. Same old fear of offending ... Mae: From the start the men who loved me were strong citizens. They soon discovered I would not conform to the limits they set on a woman's freedom of action. Or the myth of our need for male wisdom and protection. This sometimes baffled them, often made them angry. But oddly enough, once they knew they couldn't change or dominate me, none of them left; my problem was actually how to get rid of them. In that area you might say I have been kind almost to a

Vivien: What's your worst fault?

(Turn to Page 14)



# GARBAGE PAIL SYNDROME

by LYNN LAREDO

PAGE 5

(Lynn's response to "MENOPAUSE SPEAKOUT" in the April Prime Time)

I'd like to suggest that we keep a section constantly open as a regular feature of Prime Time for women to continually write about menopause. To date, there's no such women's movement reference, and we need it. And I'd like to make a contribution to this continuity from my personal journal, written just last month.

First a little background. I am 50 and say so as infrequently as possible, despite years of feminist involvement. I am acutely aware of having categorized people (women especially) as under or over 50. The

"overs" were other people - never me.

But here I am. Arrived. Trying to stay in touch with my body and my feelings, and it's tough. For one thing, we are never really prepared for menopause. Who ever talks about it unless they have to? Unless they are actually in it? It's almost as untalked about as death, and far more mystified with real mystery. After all, if I die, I die, and I'm not feeling a thing. But living through menopause, for me, is living through the trauma of my body changing against my will, of the psychological trauma of feeling that a part of me is dying, that this will affect my sexuality and acceptance in love relationships, and finally in society in general.

It takes a lot of doing to be in the midst of menopausal physical symptoms (I've been sweating almost nightly for a couple of months, and one hot flash to date) and not be thrown into a purple (rage) funk. I feel as if those feelings of non-acceptance for being my age, for going through menopause, for losing my capacity to bear children, have been built into my every pore since the day I arrived in the world bearing a vagina. And if I dare to feel badly, suddenly I am to blame - not years of rotten conditioning to which everyone else contributed. In the final analysis, I am the one left to carry the burden of a half century of oppressive messages. And I'm not supposed to feel it or show it. It's no wonder women have unexplainable rages going through menopause what else is there to do with this unfair load?

I can't love myself if I have to deny my bad feelings - no matter what their origin. Nor can I love myself if I have to deny my physical symptoms. (Mom would have me breeze through it, as if nothing were happening. Stiff upper lip, and all that. Can't any more.) It's not that the physical symptoms are so terrible; it's that they symbolize such catastrophe to my selfacceptance. So of course they carry a much bigger burden than the symptoms themselves.

Anyway, I find very little space to air any of this, and the day I got the message from a psychologist friend that "it's probably all in your head", I went home and wrote the following:

## Menopause - The Garbage Pail of Emotional Illness Syndromes - A Fantasy

Someone has a grudge against me, has influence with "the authorities", and has me thrown into a mental ward. At first I'm feeling OK, but they begin a routine inquisition:

"Are you suffering now or have you ever suffered from any of the following symptoms - headache, backache. depression, sudden emotional outbursts, unexplainable tears, etc., etc.?"

And every time I answer "Yes, but...", I'm not given a chance to say more. Each "Yes, but..." is a mark against me; another privilege is taken away; I am finally so distraught that I end up a screaming, frantic mess, locked away in the isolation ward; finally driven into a state of craziness I didn't come in with. But I fulfill their prophesy: "It's just menopause symptoms." \* \* \* \* \* \*

The myth around menopause symptoms is driving me crazy, and before I'm driven into the isolation ward, I want to scream out for some help in sorting out what's possible to sort out.

Reading the list of emotional states relegated to menopause (any pamphlet or book will do) is like reading a Chinese menu - and you may be the lucky lady to come into "all of the above". What infuriates me is that menopause becomes the catch-all for any and every emotional symptom, until I begin to feel as though menopause itself is an illness of some sort.

Isn't it odd that all these symptoms are the same ones I've been struggling with all my adult life? Surely I haven't been in menopause for 30 years! And the men I know suffer the same tensions, the same symptoms. But we don't say, if they're over 50, that the symptoms are now suddenly caused by aging.

I'm not saying that the changes my body is going through aren't putting me through plenty of emotional changes. I'm saying: let's sort out the prejudice here, in order to help us minimize the emotional effects.

And prejudice is precisely what I feel. Isn't it ludicrous to be told that once I've established the fact that I'm in the menopause (by some physical symptom) that thereafter every emotional deviation is caused by menopause? Three months ago I could call an anxiety attack about starting a new situation in my life - just that. But now that I'm in menopause, the exact same situation and anxiety can happen to me - but I must say to myself, "It's because I'm in menopause that I can't handle this." What a subtle and devastating switch

The prejudice is in the implication that women who are going through menopause are emotionally disturbed. More than an implication, it's an expectation. And the expectation is a double-edged sword. One side expects failure to deal with life (thus the disturbances - we'll list every one so we catch every woman with at least a couple) and the other side of the sword is that she's a simpering idiot to show any signs. It's all in her head, so she's expected to bear up and keep smilin'. Oh, boy, isn't that a nifty bind to give you a frustrating symptom or two? It's as if we're set up to fall, and if we fall, we're blamed for it.

I begin to smell a (m.c.) pig. It's the dirty one who says we're dirty, who says our bodies are unsightly, and our body processes are disgusting and to be hidden from the world. I get some sense of punishment for daring to outlive my fertility, as if it were a matter of

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# GARBAGE PAIL SYNDROME (CONT.)

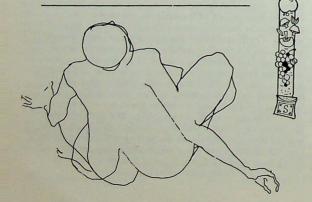
choice, as if I choose to insult man's infinite fertility.

That may sound extreme, but we are historically rooted in those attitudes, and my liberation is only relative to how much I can change those attitudes inside myself and in the world I live in.

I feel a lot of anger, reminiscent of the early days of the women's movement. I simply get furious that the information and prejudice about menopause has come from men and from male-identified professionals. After all, the more mystified we stay, the more the status remains at quo. And I want to have a temper tantrum over the fact that I carry the total burden of menstruation, childbearing, contraception (almost), abortion and menopause. It's simply not fair!

The worst, of course, is that we have no role models, and that we all carry around the load of the garbage pail syndrome. Even we feminists have no practice or insight into how to unload this burden. And we women are clearly the only ones who can begin to change attitudes around our own vital processes. We're the only ones who experience our processes as vital - even menopause. Endings and beginnings are vitally linked, and I know that I need support from women to shove the prejudices aside to make some clear space for this fragile new baby - me. Otherwise I'll end up a garbage pail casualty.

After I finished writing all this, I got to thinking of my last image of me as new baby, and how I feel like a baby cutting its first teeth. You can't tell me it'll all be better and useful later on. All I know now is the pain of those uncut teeth trying to break through. So, even though I know in my grown-up head that menopause is not so terrible (it'll be a pleasure to be finished with menstruation), still the feeling of experiencing a body change for the first time carries the threat of the unknown - just as did all the other changes we've ever been through.



# The DREAM of a (LIBERATED)

(LIBERATED)

By FLORENCE RUSH

I dreamt I was in a room in a large hotel. I was lying on a bed fully clothed, and sitting next to me on a chair was a no-longer-young Clark Gable. He had the same familiar moustache and crooked smile, but his jowls and chin sagged and his belly was more round than flat. We were talking about my father and I said I didn't think my father was a smart man. Clark was sympathetic and advised me to confront my father and show him up for what he really is. Suddenly Clark got that Gable sexy look in his eyes. He stood over my bed and went for his belt, as if he were about to take his pants off.

I didn't want sex and it seemed to me that Gable didn't either but had to act as he did in the movies; and I didn't either, but felt I had to go through with it because I didn't want to hurt his feelings. There was a knock. Gable answered the door, and it was a woman. While he spoke to her. I escaped - dragging a very heavy but important cardboard carton with me. Although I was glad to get away from Gable, dragging that carton around was very hard. I began to look for my room so I could leave the carton, but I couldn't find it. I got very nervous and began running desperately in and out of elevators, up and down stairs, getting more and more anxious about finding my room. Suddenly I was at a pool and behind me was a young woman of about 33. She was very beautiful, wearing a sarong-type dress, hoop earrings, dark sleek hair pulled back in a bun, and holding a child by the hand. As I was pulling the carton, I heard her say, "I'll be glad when I don't ever become preg...preg..." She couldn't seem to say the word so I said it for her, "Pregnant." She laughed, very pleased, and said to me "We do understand each other." Suddenly the carton disappeared and I didn't think about it any more.

I was in a long, brightly lit hall, lined with very expensive shops on either side. Women were scurrying around shopping; all very attractively dressed. An older woman was standing next to me, nicely dressed, wearing glasses, definitely not in the height of fashion. She turned to me and said, "I can't understand the way women dress today; those big glasses make the nose look so small and cover the whole face; and they are always so busy with their small children." I wanted to say that since she was an older woman she no longer had to worry about wearing big glasses or small children, but thought I might hurt her feelings, so I just nodded in agreement. But I did say, "If you are not busy tomorrow would you like to have lunch with me? To talk?" Her face lit up in pleased surprise and she said, "Yes, I'd love to."

I woke up feeling very good.

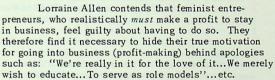
# An Ethical Veneer?



by BEA BARON

Note: In the Nov/Dec issue of Prime Time, we reported the founding meeting of the Feminist Business Association(FBA)held in Kerhonksen, N.Y. last November. We published parts of a collective statement made by feminist entrepreneurs. Our purpose was to pinpoint the problems that feminists in business confront as women.

Each woman contributing to the statement chose a problem area of particular significance to her. For Lorraine Allen, owner of Equation Collection, it was "the necessity for an ethical veneer to conceal our true and necessary motivation: to make a profit." Following is a response to Lorraine's statement by a sister entrepreneur, Bea Baron, who owns Beahive Enterprises. - Ed.



Regarding the desire to serve as role models, Ms. Allen poses a question I can't resist answering.

Question: "We want to provide ourselves as role models," she writes. "But of course not rich role models."

I wonder if anyone ever followed a poor role model?"

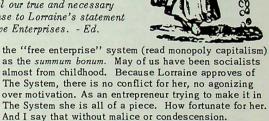
Answer: I don't know what his net worth was at the time the disciples flocked to him, but would you believe Jesus Christ?

In the discussions at the FBA Kerhonksen meeting, many of the women talked about earning at least as much in their chosen business as they would if they were employed at full-time jobs elsewhere; and about the joys of uniting love and need by making a living at something they loved doing.

I agree with Lorraine on the necessity of making a profit. My little company, Beahive, must make a profit to survive - and hopefully, grow to involve more women in its growth - or lose money and die. The System in which we operate is a game ( fixed, of course, at the highest levels) and all who would play - female or male, large or small - must play by the rules of the game. But that doesn't mean that one has to identify with the role-image of bloated capitalist, or feel that one's only justifiable motivation for going into business is profit-making.

There is, I suggest, an important difference that sets Lorraine apart from most of the other feminist entrepreneurs at the conference, and that is: her political orientation. Lorraine is an avowed conservative who in general approves of The System as it exists, but merely wishes that it would yield up more to women. Again I quote from her statement: "Let's...aim to make the capitalist system work /or us instead of against us for a change...I hope to drive to our next meeting in a Rolls Royce."

Quite a number of the other feminist entrepreneurs, like myself, are socialists. We have not - ever since we've been old enough to think about it - accepted



But look where the rest of us are coming from. Half a lifetime of saying: The System stinks. Its got to go. How can we change it? Half a lifetime of joining organizations and movements dedicated to social change - the peace movement, the civil rights movement, this party, that party. But always as outsiders, because we as women have always felt alienated from male-dominated political movements no matter how right the cause - until the Women's Liberation Movement. It is as if we had finally connected up with the great wheel of life. The women's movement is a wheel we can put our shoulders to and push, get it moving, moving with it the burden of half a lifetime of hopes and dreams. In the process of working in the movement we discover what we can do, how good we are, how competent, how intelligent, how effective - as committee coordinators, in CR groups, running women's centers, raising funds, running presses, sharing our knowledge and skills with other women, learning from each other and from our activities. Then one day, out of all the accumulated knowledge and voluntary activity, comes the decision to turn "pro" to unite love and need. To eam a living doing the things we've learned to do as workers in the movement. So we decide what we're going to do for that living. We pick our company name, scrounge money from wherever or whomever we can, and we're off and running. But suddenly, by this simple act of doing for a living what we had previously done voluntarily, we are "entrepreneurs", in business, in The System. Just as suddenly we have a whole new set of rules to play by, and a new image of ourselves. Irony of ironies, to change what is, to achieve self-realization, we must (Lorraine suggests) become identified with that which we hate -Rolls-Royce capitalism.

Well, we needn't torment ourselves with selfdoubt. Our aims and goals are modest enough, and laudable. We are striving to cross over the bridge from

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# 9

This is an appropriate season to discuss women and money. We are still recovering from the trauma of tax time. I say trauma because that's what it has always been for me. I feel resentment at parting with any of my small income to finance war, presidential estates, corporation subsidies, medical expenses of military officers or \$44,000-a-year pensions of retired judges - the list is endless. Besides my anger at coping with a money system that forces me to deal with the inhumane values of the rat-race (this anger is shared with millions of Americans - female and male) I have other negative feelings about money which I believe to be directly connected with being a woman, with having been brought up as a middle-class, sheltered girl child.

To this day, I have not been able to completely analyze these feelings, although I have tried. Some 15 years ago I remember my psychiatrist saving: "You have not yet discovered what money means to you." And indeed he was right - even though I responded profusely to therapy, spilling out dreams all over the place. I responded so well that one day, when I was telling the psychiatrist of a dream in which my head was stuck in a toilet bowl, he said: "You are really beginning to get to the heart of your problem. I think you'd better start coming twice a week instead of once from now on." Well, I never went back - whether from lack of money or fear of going deeper into the toilet. I don't recall. But often, since then, I've wondered if maybe the explanation of my feelings about money are still at the bottom of that toilet bowl. Dirty money!

Because I now find myself in business, in spite of myself, I decided to make another try at fathoming the origins of my emotional and physical reactions to any money transaction more complicated than buying cheese at the delicatessen. Yes, my hand actually trembles when I write a check, and I suffer real physical tightening-up. I experience a mild panic whenever I buy something costing over \$20.

By now you are thinking: What kind of neurotic do we have here? Perhaps, unlike me, you are able to be quite cool in money matters. If so, what I am saying will seem nothing but the confessions of a female freak. On the other hand, I know many women who dislike dealing with money. I believe that other women of my generation have feelings similar to mine - at least to some degree.

If I had been raised as a poor child, in a family where every penny counted, surely my parents would have talked about money at the dinner table. They might have had rows and shouted at each other about spending too much or earning too little. I should have been extremely money-conscious from the very start, and might have been far better equipped to be what is called a practical person. But that didn't happen to me.

In my reasonably affluent, middle-class home, conversation about money was taboo. When my parents' friends visited, the men never even discussed the work

they did - at least not in the presence of my mother and me. Nor did my parents ever ask each other in my hearing such questions as: How much do you suppose Freddy Pope is making?....The world of men and work and money was a great unknown into which my father disappeared each day. The corollary between work and money was beyond my understanding.

But eventually a Victorian myth somehow filtered down to me. Probably from my father, who had devoured Horatio Alger books as a boy, and was a self-made man himself. The myth was that: If you worked hard enough and long enough you could not fail to get rich - and then you could retire and enjoy your money. Of course I had no inkling, then, what a cruel myth this would prove to be in the light of the poverty, today, of the majority of women born when I was.

As a girl-child, I did not believe that I would follow such a path - but I took it for granted that my husband-to-be would. In those days of the 1920's women were beginning to have careers. But the strong implication was that a choice must be made between career and marriage; that to have both was impossible. And since I was engaged to be married at 17. there would be no career for me.

At that point, the only money I had ever earned was from helping to build a log cabin in Vermont at the age of 12. I had \$35 by the end of the summer - all of which I spent on a fur neckpiece. Remember them? I needed one like a hole in the head, but money was for luxuries in my childish world. Someone else was taking care of practical matters.

To women born later than I, or nurtured more realistically, the degree of my ignorance of the meaning of money may seem unbelievable. But my upbringing was not exceptional. I'll never forget the case of a high school classmate, when we were both about fifteen. Her mother had died, which may have partially explained the zealous overprotectiveness of her father. This first came to light at a school bazaar to which Phyllis came carrying a small cotton bag filled with coins. "Why the bag?" we asked her. Phyllis, who was painfully shy, finally confessed that her father never allowed her to touch money unless it had been scrubbed and sterilized! Poor Phyllis, a quiet and studious type with whom we wilder ones seldom communicated, was suddenly bombarded by our mocking questions. "Do you mean to say the money was scrubbed?" "Don't you ever go shopping?" "What do you do in a restaurant?" "What about going to a movie?" It seems that Phyllis was never allowed to go shopping or to a restaurant or to a movie with her peers. If she needed clothes or shoes, a selection was sent to her home and billed, of course, by mail. Never did filthy lucre cross her palm. Looking back, I don't find it surprising that Phyllis, at 15, had already taken refuge in the world of esoteric scholarship. Her ambition was to become a Latin and Ancient Greek scholar - not only

# DIRTY?

# by MARJORY COLLINS

to read and write these languages, but also to *speak* them. (With whom, I wonder?) But after all, wasn't there a parallel between her goal and mine - to get married? Whether conscious of it or not, I was abdicating worldly responsibility by accepting the idea of being "husbanded".

My life was less restricted than Phyllis's. And of course I was looking forward to my preordained destiny: a Heaven-made marriage in a year or two. In the meantime, I longed to escape from the stifling cocoon of my life at home into the *excitement* of work. To be free! The money was secondary. I was literally thinking in terms of the women-working-for-pin-money myth as, year after year, I pled with my mother to allow me to take a summer job. But she - who had led an even more sheltered childhood in a 19th century New England town - always said "no". There was always an excuse. I never did have a job before that great event: my wedding day.

It was right before that day, however, that I had my first conscious I-hate-money feeling. I was shocked and indignant that one had to pay for a church to get married in. Mother said I couldn't get married in the church of my choice because it was too expensive. As we shopped around for a cheaper church, I experienced for the first time, at the age of 20, what I thought of as the crassness of money. Even though I was not conventionally religious, I had been brought up to respect religious institutions as keepers of spiritual values. And wasn't marriage a ceremony blessed by the church? I was horrified that a money exchange should be involved in anything as sacred as marriage. Ignoramus that I was, it never occurred to me that a church had to pay electric bills or a minister's salary. Having been educated in what was considered on of the best schools for wives, I was about to come out of my home cocoon knowing virtually nothing about marriage, work, politics or economics.

That was a long time ago, and I have learned a lot about some of these realities since then. Especially about work - all the way from a satisfying career, through a series of jobs in factories and offices at starvation wages, to the inability to find work at all as an older woman. I learned less about marriage, although I tried it three times. I learned quite a lot about politics. But about money I am still a financial dud, a business nincompoop.

Why? Why, for example, did I never save money? Because the thought was always in the back of my mind that eventually some responsible, money-making man would take care of me - despite the fact that two of my three husbands had dismally failed to do so. You could say that I didn't save money because I was a woman deeply conditioned to be dependent - in spite of the fact that I had been on my own for years! Why did I often refuse very remunerative assignments because something that paid less was more creatively rewarding? One reason was that - as a woman - I felt I could afford to. Why should I worry about my financial future? But there is another important consideration here - a political one. How come that my very best work experiences were either rewarded by subsistence pay, or by no pay at all? There must be something radically wrong, don't you think, with a society where rewarding, humanly important work is virtually unrecognized in terms of money - while advertising executives who devote their lives to selling things people don't need may get six-figure salaries.

Although we have to survive economically within this system, we know that it must be changed, and many of us are working to change it. There seems to be no way to avoid the eternal conflict between following the dictates of our own values and making a buck. Especially for women with ingrained negative attitudes toward money. Lately, however, I have begun to see a positive side to this negativism.

We are *right* in hating the significance of money in our society - where everything becomes a commodity with built-in obsolescence - including automobiles, sex and women. So that young women are worth more money than older women in the job market, for example. We are *right* if we emotionally reject the idea of money profits through the exploitation of people. If we become feminist entrepreneurs, we are *right* if we confine our goal to making a decent living, abhorring the idea of getting rich on huge profits even if this were possible.

Even though I am a financial dud and a business nincompoop, I hope to make a living from Prime Time some day. But I never expect it to overcome that trembling of the hand every time I sign a check.

Is Money Dirty?





# Readers write..... (Cont. from Page 4)

More Encouraging Words:

We have a new O.W.L. group going here and we MUST have your great publication to help us along. We are part of our local NOW chapter and feel that we need its sustenance. And the rest of the membership will benefit from us - if for no other reason than learning how to avoid becoming obsolescent in the very prime time of our lives

Charlotte Benowitz Long Beach, Calif.

I am very pleased with your magazine, even though I question the assumption of your readers and contributors that the problems of older women are different from those of younger women. I personally have had no problem of acceptance and understanding on the part of the young. In fact, I find them more congenial and more empathetic than women of my own generation.

Women can be raped at any age. as was proven in my case. They can also become pregnant into their 50's and be denied abortion in most states, after the first trimester. And they can have equally frustrating and enraging confrontations with "masculism". Nonetheless, I am delighted that you have opened a line to those older women who do feel left out. Elizabeth Gould Davis

Sarasota, Florida

The Invisible Age:

Thanks for Prime Time - it makes me feel less alone to know that there are other older women who are angry. I don't feel in the least like accenting my age and lot in life. I am just entering the invisible age and while my work and interests keep me highly visible, when I am among strangers I can feel glances sliding over me and apologetically away as though the looker were thinking "Oh, I thought you were someone but now I see you are just an ageing woman".

Worse than that, I respond in the same way to many older women myself. I simply can't SEE them probably because I am afraid I'll see myself. But I am learning not to be ashamed about myself or any of us, and I expect that as I join battle with this invisible enemy who doesn't even see us, I'll learn the dignity of "age pride" just as our black sisters have learned "black pride".

Shirley Hanks

Durham. N.C.

bülbül-@ 73

A Large Sense of Happiness -Not Defeat

Thought you might be interested to know that to date I have not received one dime from Supplemental Security Income (SSI - see Feh/Mar PT)

The only doctor I know was reluctant to sign my papers for months. He also told me that heart trouble and high blood pressure (Lalso have arthritis) were not sufficient to warrant retirement. Now they have made an appointment for me to see another doctor for tests and I do not even know the nature of them. I have no choice but to submit to these tests, and these indignities

I applied for Social Security last September. I am 60 years old. My son has postponed his marriage due to my circumstances

Women my age should not be as defeated as I. Women should be able to enjoy their older years in a large sense of happiness and vitality.

I have served the people in my younger days, having held about 50 domestic jobs and other employment. Domestic work was an unrewarding way of life in my time, but now Social Security must be paid into it. Thank God!

I'll close with the hope that women will be able to have all the old age benefits that their husbands enjoy. There are many injustices in this world and all I hope for is to be able to leave it in dignity after the hard struggle I had to survive and raise my children. Madeleine loseph

lersey City, N.I.

From a Retired Secretary Without a Typewriter:

Congratulations, Feminist Business Associates! But how sad the reason you organized is snelled WOMEN - women critics, that is.

I must be naive. I thought the intent of the women's movement was to free us from prejudice and discrimination - from myths and stereotypes of "woman's place" and "man's world". To advance the rights of women to equal opportunity (and obligations) to use skills, talents, interests - with equal pay. The right to move upward in the job. to attain independence through options...selfhood.

Are these just meaningless words?

Do they apply only in relationship to (continued on next page)

AN ETHICAL VENEER?...(Cont. from Page 7)

working class (domestic) to petit(e) bourgeois - which, for women, is a very hig step indeed. Nevertheless we know who we are where we came from, and where our true allegiance lies.

Setting ideology aside for the moment. it might be interesting to look at the subject of entrepreneurship in general. Because the more one looks into the question of motivation as it relates to small business, the more obvious it is that the questions confronting feminist entrepreneurs as to their true motivation are much the same questions facing anyone - female or male - who decides to take the hopefully not-too-fatal plunge.

In a fascinating study prepared for the Small Business Administration in 1961. entitled "The First Two Years; Problems of Small Firm Growth and Survival". Brown University Professors Kurt B. Mayer and Sidney Goldstein made a detailed analysis of 81 small retail and service firms in the Rhode Island Area. Their purpose: to discover the cause for the high turnover factor among the nation's small business and to determine two things: (1) Why did the subjects of their study start a business? (2) What is it that distinguishes small businesses surviving the first two years of their existence from those which closed during the founding neriod?

Our main concern here is with one small segment of the study: Who opens a small business and Why?

The researchers found that the magic formula: "Any ambitious American youth with industry, average intelligence and thrift can save enough money to start a business: and, if he has real initiative and ability, can develop it into a profitable business of considerable size" still fires the imagination of Americans in many walks of life.

The SBA study and others (conducted by Fortune Magazine and the University of California Institute of Industrial Relations in 1950) reveal that the desire for business ownership and the actual attempts to realize this aspiration were greater among blue-collar workers than among those in white-collar occupations. This differental between manual and non-manual workers is interpreted as an indication that the creed of individual business ownership has become largely a working-class goal. Today it is one of the few positions of higher status attainable to manual workers whose educational limitations preclude an execu-

tive or professional career. Of the owners in the 81 firms studied, no less than two-thirds had at one time been employed in manual work. Typical responses were: "I want to be my own boss." "I don't want to spend the rest of my life working

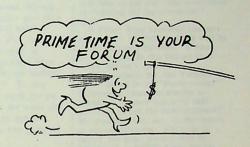


PRIME TIME celebrates its fourth birthday this month. Your subscriptions and contributions have made this possible.

PRINE TIME is and will continue to be your forum. You, the readers, have made it what it is by expressing your ideas in letters and articles.

PRIME TIME has increased its size, in the past two issues, from 16 to 24 pages, which will give us space for longer, more in-depth articles from you.

PRIME TIME, starting with this issue, will become a bimonthly. More time between issues will allow for more editorial thought, and will enable you to receive your issues on a more dependably regular basis.





PRIME TIME marches on, but like every other enterprise, we are obliged to take measures to keep up with rising prices. So, instead of raising our rates, henceforth new subscribers will receive six (fatter) issues, instead of eleven, for \$7. (see page 2 for bulk and other new rates). However, all subscribers paid up by July 1 will receive their 11 issues as originally contracted.

PRIME TIME, we are proud to say, has come through another six months with all bills paid, in spite of inflation. But now, once again, we must ask for your help. WE ONLY HAVE ENOUGH MONEY IN THE BANK TO PUBLISH ONE MORE ISSUE! Please contribute as much as you can. No amount is too large or too small, and all contributions are tax deductible.

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# AN ETHICAL VENEER?.....(Cont. from previous page).....AN ETHICAL VENEER?

for someone else." Automobile workers in the study saw an opportunity to gain in business ownership what they rarely achieve in the factory - a rich and full sense of self.

Self-fulfillment was shown to be an important motivation. But what about the profit motive? What was their attitude about making money? The classical stereotype of the capitalist entrepreneur is that of an individual who sets out deliberately to make maximum profit from his business endeavor. A prospective business owner in the traditional mold would have to make an attempt to isolate the most profitable opportunities by careful calculation of costs, sales volume, location and competition. Above all, he would have to compare financial gains to be expected from self-employment with potential income from paid employment. The data show, however, that the overwhelming number of owners in the sample did not bother to make any such rational calculations and comparisons, Indeed. only 6 of the 81 business openings can be attributed primarily to a conscious desire to seek a maximum money reward.

Clearly, many of these workers who became self-employed knew perfectly well that they might be better off economically if they continued as manual workers. But the ideal of independence was strong enough to prompt them to escape the status of employee by setting themselves up in business despite dubious prospects. Where monetary motives were present, took on a very different meaning.

Twenty-one of the business openings were prompted by a desperate need for income because the prospective owner had already lost his job or was in imminent danger of becoming unemployed. Ageism was an important factor. One man who had been driving a bus for 11 years said, "you're bound to get laid off after that many years, especially if you're getting old." When asked directly why they had gone into business, most respondents did mention money. But they were not thinking in terms of sizeable profits; they were interested in enough for an adequate living. They believed that self-employment offered greater security, higher prestige and more independence.

It is my belief that the majority of women can be seen as essentially working class. Despite their educational backgrounds, and despite whatever privileges are conferred upon the fortunate few by birth or marriage, only a small number of quality jobs are open to them. Therefore, presuming that the findings of the SBA study are accurate, and that the word "woman" can be substituted for "blue-collar worker", we can gain further insight into the motivations of women who go into business.

If it is true that a sizeable number of male entrepreneurs - who have no reason to hide their profit-seeking motivation behind an ethical veneer - are really striving for independence and self-actualization rather than "to make a fortune" - how much truer must it be that women, who have had even fewer opportunities for self-actualization than male workers, would find the idea of being in business for themselves a very heady prospect indeed.

It is not at all hypocrisy that prompts our claim that what we want is independence. Nor are we hiding our profit motive behind an ethical veneer. Many women in the movement - and this includes most of the feminist entrepreneurs - have bad it with The System and are definitely not interested in cranking it up so that it may (and here I quote Ms. Allen) "work for us instead of against us for a change." To say that we want the System to work for us we must first know (1) what we want out of this or any other economic system, and (2) whether this system can give us what we want?

What, after all, do we need? A Rolls-Royce to drive to the next FBA meeting in? I think not. Our need, our struggle is for economic and social justice in America - starting with ourselves. That is the need that brought us into the movement in the first place. And that is something this system cannot, will not provide. But the millennium is waiting in the wings, and as a famous Frenchman once said, "Socialism will come to America - over the bodies of the living or the bodies of the dead ... but it will come." Meanwhile we feminists must survive as best we can, be as creative and productive for ourselves and what we believe in as we can. Being self-employed does offer one kind of solution to the problem of gaining control over our own destinies.

# \$

Don't forget

that

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# Readers write

(cont. from previous page)
man-made enterprises? It would
seem so. Verbal attacks, by women
against women achievers, reveal a
lack of empathy - actually this becomes a form of sabotage!

When women survive the struggle and make it as business entrepreneurs, that enhances the women's movement. If their primary purpose is to give more exposure to the cause, why should they be judged "guilty" - of what?

For instance Marjory Collins (age 62) opts for the demanding task of pulling together Prime Time, to pull OWLs together. She's picked her own pockets to help pay the bills, and runs in the red. She's accused of "ripping off the movement". How?

If Prime Time survives and begins to pay off, her success will be every woman's success. If she doesn't make it, the failure is every woman's shame.

That reminds me, the YOUNG editor of our local "Everywoman" is facing a situation similar to Marjory's - penny-pinching self-sacrifice to get the publication off the ground. She, too, is the target of women-criticsm. Why? Is it envy? Do some women feel so frustrated, unfulfilled and inadequate that they aren't aware of their own motivations? Or is it a form of sexism directed at our own sex?

Seems to me that women who downgrade the visionary, struggling businesswomen are far from being liberated. Perhaps they should slip back into consciousness-raising. I do not say this derisively, but kindly. They aren't ready to give the needed support to struggling Sisterhood!

If you begrudge your sisters who make it through the maze and obstacle course, you'll never make it yourself. What are you doing to CHANGE the status of women?

Doris Mendes Omaha, Nebraska

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# Older Women's Liberation.

Following are excerpts from an Open Letter from the JOBS FOR OLDER WOMEN ACTION PROJECT in Oakland, California (PT 1/74, p. 10), a unique model project that should inspire similar action in many places - A mass movement to make older women and their needs visible! - ED.

"Since the opening of our switchboard on January 21, 1974, more than 150 women have come into our Center. Each one's problem is unique but the underlying thread running throughout their stories is that they are desperately in need of work.

"We are, in general women between the ages of 40 and 62. We are single women, and women who have been widowed or divorced - left without adequate income to maintain us until we are 'old enough' to receive Social Security benefits or Old Age Assistance. Those of us who are still married are attempting to eke out existence with husbands whose incomes are substandard. Many are living in intolerable marital situations - tied in by economics. What we all need and want is the opportunity to be productive and contributing members of our society - not to become public charges....

"We are Chicanas, Blacks, Whites, Chinese, Japanese, Filipinos - all native Americans. We represent every ethnic group but we have been excluded from most training programs because of the youth orientation of our society....

"As a group we have asked for no hand-outs in getting our thing together. All funds used in keeping us in operation have been contributed by our sisters in various church groups....We have asked no help in making our Center habitable - all of the repair work done on the building has been done by work parties made up of our own women working and sharing together. This included not only painting and cleaning but carpentry as well. Many of the women had never done any of this type of work before....

"We are the women who lived our youth in the Depression and our young womanhood as wives rearing children alone with husbands at war. We manned the machines in war factories and entered the military services to help bring about a lasting peace. We managed households on limited government allotments and provided balanced diets for our families on rationed foodstuffs. Many of us lost our husbands in the war and had to start anew, and many kept on working to assist the returning veteran husband to get his start. Not too many years passed before many of us gave up our sons to later wars. We are the women who were advised to READY OURSELVES FOR THE CHALLENGES AND DEMANDS OF TOMORROW\*. Why all of a sudden are we seen as passive, dependent creatures?

"How are we helped? By offers of menial, exploitative and low-paying jobs. Rarely are we able to even obtain application blanks, much less reach the stage of an interview. We are automatically classified as OVER THE HILL despite the fact that many of us have 20 years more before we reach the arbitrary retirement age. We are the women who have been steeped in the work-ethic and know what it is to give a day's work for a day's pay, yet the only paid work we are freely offered is housework, baby-sitting and care of the elderly. The woman who has never worked outside of the home and feels her expertise lies in the realm of personal service would happily accept employment in this area if the status of the work could be raised and if the salaries were commensurate with the

\* Referring to admonishments in the Department of Labor's HANDBOOK ON WOMEN WORKERS.

responsibilities involved.

"How much more flexible and adaptable can we become? We are still in there searching and looking for innovative solutions to our problems and we are not going to give up."

Among the listed demands which these Oakland women are working for are: Short-term training programs with monetary assistance; recognition by employers of the underutilization of older women and of their responsibility to open up opportunities; job sharing, part-time jobs and job restructuring; removal of the 30-year age limit on union apprenticeships and all scholarships; special Small Business Administration programs; pension and Social Security reform. The letter ends with an invitation to enter the project...

"ALONE YOU ARE INVISIBLE - TOGETHER WE CAN HAVE CLOUT....DON'T AGONIZE, ORGANIZE."

(Milo Smith, Coordinator, Jobs for Older Women Action Project, 1941 High St., Oakland, California 94601.)

### "Flextime" on Jobs - Wave of the Future?

If you are seeking flexible hour employment ("flextime") - e.g., abbreviated daily schedules, two workers sharing one job, expansible and contractable daily and weekly working schedules - look around your community for organizations (manufacturers, banks, professional groups, associations, educational institutions, public relations firms, service organizations) which are or might consider "flextime" full-time employment in all categories of jobs. Then send their names and addresses to Virginia Martin (Business and Professional Women's Foundation 2012 Massachusetts Ave. NW, Washington, D.C. 20036)., who is doing a study on "flextime". She will send a questionnaire to the companies whose names you submit, which should help get the ball rolling for those of us who can't or won't fit into the 9 to 5 syndrome.

The concept of flexible working schedules is spreading far and wide. Recently, a British sister, in a letter to the London Daily Mail, proposed flexible employment in terms of years, especially for women. "Surely to the majority of women," she writes, "the prospect of full-time work for a further five years after the age of 60 represents the opposite of liberation. My idea of an improved and liberating scheme is one wherein both men and women at the age of 55 would be encouraged to halve their working hours - continuing this indefinitely, dependent upon ability and inclination. Such a scheme would minimize the problems of adjustment....(and) the reduction in income, although coming earlier, would be less drastic - both men and women receiving half weekly wage plus half retirement pension..." She concludes, hopefully, that these will be equal for both sexes in the near future.

### Feedback Factory Makes Fashions for Feminists

Looking for comfortable clothes with plenty of pockets? You can have them made to order at Feedback Factory in Dobbs Ferry, New York (187 Ashford Avenue) from your own fabric or materials manufactured by Feedback. Owner Elizabeth Ewing derives her designs from questionnaires filled out by customers. These are largely for pants - hipster, natural waist, pull-on or straight-legged for \$30 to \$40 - and jackets in four styles from \$35 to \$70, all with plenty of pockets. Ms. Ewing calls skirts a "minority fashion". One woman attending a Feedback fashion show was heard to say: "When I wear a skirt now, I almost feel like I'm in drag."

# To Help Women Buy from Women

Five New York City women are compiling a comprehensive directory of independent business and professional women in the five boroughs. It will be published annually, starting next fall, and a reasonable fee will be charged for each listing. For further information contact: Karen Olson, 200 East 42 St., New York 10017; phone (212) 557-1556.

# First Women's Bank on the Way

When the First Women's Bank found its future headquarters in the old Pavillon restaurant near one of New York's most fashionable corners - 57th Street and Park Avenue - the three presidents of the three banks on the other three corners came forth to welcome the women bankers-to-be. (We wonder if they felt trepidation about female competition.) The bank already has a capitalization of \$4 million, and a president -Madeline McWhinney, an economist formerly with the Federal Reserve Bank. But its doors cannot open until its charter is granted - which should be any day now.

How will it differ from traditional male banks? Although there are a few men board members, the majority are women, and all other personnel will be female. The number of shares (at \$20) held by one person will be limited, and 40,000 shares have been set aside for sale to low-income women in small quantities (even a single share will be purchasable). Efforts will be made to recruit the business of companies which have made a lot of money out of women (cosmetics?). And finally, special attention will be paid to financial problems and needs of women through counseling, loan practices, etc. For a prospectus, send to: First Women's Bank, 1501 Broadway, Suite 909, New York, N.Y. 10036.

# We Should Live So Long - a TV Collective

The Oakland Women's Action Training Center is always humming with creativity The latest: Nine of the Center women formed the "We Should Live So Long Collective" and produced a public TV program on women and aging, so success ful that they have had several requests for repeats. Their ages ranged from 20 to 75 which made for stimulating internegerational questions and answers.

The 28-minute videotape can be rented from the Center for \$10 plus postage.

> What would The System do without Mother? A sampling of New York Times Mother's Day ads on May 5th





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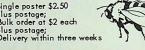
"I love your poster," wrote Ellen Morgan of Princeton Junction, N.J. "And I hope you'll sell it ALL through the women's movement. I'm 31 and that's the way I want to see my future. Older women can help younger ones just beginning to be age-conscious so we won't find aging destructive of our self-esteem. What beauty in these faces! The kind I look forward to being eventually old enough to have. It's womanly and makes me proud of my sex."

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Single poster \$2.50 plus postage; Bulk order at \$2 each plus postage; Delivery within three weeks



## MAE WEST - STATUE OF LIBIDO - CONTINUED FROM PAGE 4

**CALIFORNIA** 

Dorothy Sly-Wahlgren (Box FD, Pacific Grove 93950) wants contact with potential OWLS and Gray Panthers

### **FLORIDA**

Mrs. Sam Ellentuck (Hawaiian Gardens, apt.9-202, 5171 West Oakland Park Blvd., Lauder-dale Lakes 33313) is looking for a consciousness-raising group.

### ILLINOIS

Rosaria Morales (5479 Ingleside, Chicago 60615; phone: 752-4570) still seeking responses from older women.

### NORTH CAROLINA

Mary Rosinson (Booker Creek Apts. 4G, Chapel Hill 27514) wants to join an OWL group.

### **NEW YORK**

Emma Llewellyn (196 Jay St., Albany 12210) would like to start an OWL group. Zelda Kreuter (10023 Donizetti Pl., Bronx 10475) seeks older women's group.

Marie Lohe (9255 Shore Rd. Brooklyn 11209) seeks contact with an OWL group, preferably in the Bay Ridge area.

\*

### NEXT MONTH.....

A review of Leta Clark's invaluable guidebook for women who want to become entrepreneurs - HOW TO MAKE MONEY WITH YOUR CRAFTS (Morrow, \$6.95).

.......... PAGE 14

Mae: I like all my faults. Vivien: But you're not so easygoing about other people's. Your views on tobacco and alcohol seem rather harsh ...

Mae: They are harsh. Would Hilton plant termites in his hotels? I have a lot of respect for my health.

Vivien: You use that word "respect" a lot ... Mae: Self-respect is the cornerstone of my philosophy. I am a stoic: When I am, I am; when I am not, the world is not. Vivien: Then you have no quote-Politics-

unquote? Mae: I'm not much for politics but I keep up with what's going on, and I know what I

don't like. Vivien: Such as?

society.

Mae: The professional reformers and the organized pressure groups, who can look without flinching upon the enormous obscenity that is war, and keep on blaming everything on communism. Communists have done a lot of good things. They're the ones who got old age determined to make a lot of money. Which pensions, money for the poor - unemployed so they can at least live. But the so-called reformers haven't changed much since World War I, when any song with the word "Peace" in the title was automatically suspect. Vivien: And the word "Sex"? Mae: Out of the question. In 1926 The New

York Times refused even to run an ad for my play, which was called SEX. They said, "Until now the word has been taboo except in such harmless little phrases as 'the fair sex' or 'the opposite sex'. The Times will not change now ... "

Vivien: They're still singing the same tune, only now it has to do with a harmless little title ... a title of respect, as it happens. They refuse to allow women they interview to choose to be referred to as "Ms." As if it were a dangerous threat to the fabric of

Mae: In my day we also had the Society for the Suppression of Vice. Every time I tried to present a realistic play on a daring subject, they'd send out pickets. They killed my play about drugs, BABE GORDON, and a play called PLEASURE MAN that had an attempted castration in it, and my homosexual play, THE DRAG. For SEX, they even got me sentenced to ten days in prison. I didn't have to serve the time but I did it on principle. I'm very stubborn. On the ride to Welfare Island I started writing THE WICKED AGE. It was an expose of the crooked bathing beauty contests of the twenties, the ones that led to Miss America. But after I got to the Island and saw the female inmates I couldn't work. Looking at their raddled, torn and toothless faces made me shiver. It could happen to anyone. I talked to many of them and listened to their pitiful stories. I tried to help some of them. There were just too many. So, right out of jail, I went to Hollywood

Vivien: Do you think that helped anyone beside yourself?

Mae: My self is all I have. And by using that self I think I have helped. I made women more sex-conscious. For some men, that was a big break; for others, a bother. I was the first to give women in night clubs something to look at. The clubs had always featured girlie shows until I brought in my muscle-men in their tiger skins. It was the same way with my plays. At first they drew audiences that were three-quarters men. DIAMOND LIL was an effort to bring in the women. Before I wrote THE DRAG there had been one French drama that had been forced to close because a woman character got a bouquet of violets from another woman, and that was called "an indecent display of Lesbianism".

(continued on next page)

## MAE WEST - CONT. FROM PAGE 12

It wasn't until Tennessee Williams that mixed audiences became free to face the whole range of human sexual aspirations, Vivien: That's pretty fancy talk from a sex symbol. Did you feel your ideas on the subject were taken - well - seriously? Mae: I did not perhaps treat it as seriously as Havelock Ellis, or as deeply as Freud. Adler, Jung or Kinsey, but I think if we all could have sat down for a discussion, my ideas would have been listened to with some sense of awe. And as for being a symbol, I never was that, really - I was a sex personality. I planned it that way. I had a clear understanding that, at its best, sex is fun (at its worst it is selfdestructive and criminal) and that underneath it all there was much good material for drama, satire and some kind of ironic comment on the grappling between men and women in a battle that never ends. Vivien: How did you become a writer? Mae: I became a writer by the accident of needing material and having no place to get it. I left school at 13, but I've never regretted it. All my original touches, I had to learn firsthand. I couldn't have got them out of books. I always knew I'd have to create myself. And to do that I had to write it out from the start. Vivien: You never learned to type? Mae: Never, and no man ever wrote my lines. I wrote the way I performed - boldly and loudly, but always with an awareness of my worth. No one has ever created themselves in the public eye the way I have, unless it's George Bernard Shaw. I am better known than Picasso, and more people have seen me than ever saw

Vivien: Every boy on my block when I was little had a thing about Napoleon. To be not only a general but also an emperor.

Napoleon.

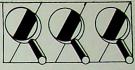
What did you want to be? Mae: A lion tamer. That's why I worked into the script of I'M NO ANGEL a scene in which I would go alone into a cage of lions. As I worked on the scene, the old secret desire increased in violence. The moment at which I would at last confront the beasts would be worth my entire success to me. I had no fear whatever, as the iron gate clanged behind me. As I put those huge glorious beasts through their paces excitement began to take hold of me. The thrill that had shot through me years before tingled throughout my whole being. But it was multiplied a thousand-fold, charging me with electric voltage until I could see nothing, hear nothing, feel nothing but an overpowering sense of increasing mastery that mounted higher and higher until it gratified every atom of the obsession that had driven me. By the time the director yelled "Cut!" I was spent. Vivien: Goodness! That sounds very sexy.

Mae: Goodness has nothing to do with it.

Last month,

# SHARING

Last month, you were invited to SHARE your views and feelings on the question:



HOW DOES THE WEARING OF COSMETICS GO WITH FEMINISM?

Here are some of the responses:

When we are young we don't need cosmetics, and when we are old cosmetics don't do us any good, yet this industry is one of the greatest money makers. I didn't wear cosmetics until I was about 28 years old. From then on until about age 40 I was a veritable rainbow; I even used hair coloring when I counted as many as 9 grey hairs. In the last couple of years I gradually decreased my use of cosmetics until now (I'm 45) I wear none at all, my hair is no longer tormented with dyes, my eyebrows are in their pristine glory, and I am relieved of illusion. I never shaved under my arms and haven't shaved my legs in several years. I enjoy the release from adolescent frenzy over my numerous imperfections. I wish to be pleasant in appearance, and I enjoy being neat, clean, comfortable and relaxed. There are just too many important things to take my time and interest.

Venice, California

I was disappointed with the QUALITY of your question about make-up and feminism. Whether or not a woman chooses to wear cosmetics seems to be among the least important of issues. An older woman does so because they make her look and thus feel better, not because she has become used to them. If our skin looked its worn, grey, aging self, those men in our lives would leave for younger, pinker, ifirmer pastures.

- Mariamne Scialli

Passaic, New Jersey

NOTES FROM A FORMER HAIR JUNKIE:

I figured out that I have spent 2 years, 7 months and 20 days of my life fixing my hair. Unnecesarily. When I was 14 years old, straight hair was not IN, so I started getting permanent waves. Since I wore my hair short, the curl would grow out fast, so I had to have a permanent every 2 or 3 months. Once a week I had a shampoo and set and, about once a month, a haircut.

When my hair started to turn gray, I started with color or, as the hairdressers call it, tint - a euphemism for dye. Then, because of the dye, I had to have conditioners, which took even more time. Besides this formal care, I had other problems at home. When it was humid, which it usually was, I had to preserve the precious curls with massive doses of hair spray. Even with the spray on, I didn't go out on a damp or windy day without having my head swathed in a turban or scarf. In a car, I kept the windows tightly closed lest, heaven forbid, a tress sould get out of place. Even so, at bedtime, I usually had to reroll a few curls.

Finally, came the revolt. If men can get along with just a shampoo once a week, so can I. (Men are now being persuaded that THEY need a lot of fancy hairdressing, probably because the stylists are losing a lot of women customers - but that's THEIR problem.)

Yes, I revolted. Now I shampoo my own hair once a week, comb it, and that's it. I do prefer to see where I'm going and, for that reason, I wear a band around my head to keep the hair out of my eyes. Besides saving all that time AND MONEY, I find I don't hate rainy and windy days any more. I can ride with the car windows open. And nothing terrible has happened - I haven't lost my job or my friends.

Think of it. Two years, 7 months and 20 days spent fixing my hair. I might have written a book, learned a new language or discovered a way to get vienna sausages out of the can without breaking them. Now I'll have time for those things.

I've thrown away my big pink plastic rollers, my clips, my bobby pins, even the hair spray - all of the things I've been using all of those hours to fix my hair. I've decided that, if I need a fix, I'll call two of my sisters to come over and talk to me until I regain my sanity.

- Martha Gresham Laurel, Maryland

The other night I heard a TV panel discussion on feminism. There were two men and two women. One of the men pointed out that two of the largest corporations in the world are Helena Rubinstein and Elizabeth Arden. One of the women immediately pointed out that they both make and sell cosmetics and that this shows the amount of political-economic purchasing power women have that we have not been consciously controlling and directing in our own behalf and that of society. In any consciously controlling and compact in the second consciously controlling and controlling and cons

You are also invited to pose questions for discussion in this column. The question for JUNE comes from Jewel Reynolds of Ann Arbor, Michigan. She asks: WHAT ARE YOUR THOUGHTS AND FEELINGS ABOUT RETIREMENT HOMES?

To share your views or pose a question write to Prime Time, Att: SHARING, 264 Piermont Avenue, Piermont, N.Y.10968

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# CLASSIFIED

NEED FINANCIAL ADVICE? If you'd like real down-to-earth advice on insurance and/or financial planning from a feminist point of view, call or contact Karen Olson, 200 East 42 St., New York City 10017; (212)557-1556.

MENOPAUSE INFORMATION PLEASE: Boston Women's Health Book Collective (Box 192, West Somerville, Mass.02144) needs information from women on their menopause experience to expand menopause chapter in OUR BODIES, OURSELVES.

FOR TRAVELING OWLS: If you want to meet and stay with sisters in other places and are willing to put up traveling sisters in your home, send your name, telephone number and a selfaddressed stamped envelope to: Anne Mendel, 716 South Water St., Northfield, Minn. 55057. When she has received 50 or so names, she will ask you for \$1 (yearly to cover expenses) and send you the list. All hospitality arrangements to be made in advance by phone or letter, no unexpected arrivals.

CALLING ALL OWLS & FRIENDS & HUS BANDS: Don't put off that trip to London because of rising prices! Stay with us in our friendly guest house ½ an hour from London's center. No fuss, no frills, just clean comfortable rooms with continental breakfast, from \$40 wk. (single room), \$60 wk. (double). B. Murray, 40 Oakfield Road, London, N. 4.

WRITER'S RETREAT: Feminist writer. 11/2 hrs. from NYC has several rooms in her home for women who want to escape distractions and get some work done. Come for a week, a weekend or longer. Private room, share kitchen, bath at very low rates. Enjoy privacy in a feminist atmosphere. If interested please write to Writer's Retreat, c/o PRIME TIME or call (203) 377-7014.

Prime Time Speakers Bureau

Send for our speakers roster from Esther Labovitz, 945 West End Ave., N. Y. C. 10025; UN-4-7541.



WANT TO START A BUSINESS? Joan Miller (3409 Northrop Ave., Sacramento, Calif. 95825) wants to contact women interested in exploring ways to start their own businesses, to invest in other women's businesses, or to share expertise with women entrepreneurs. Will northern California women get in touch? Ideas welcome nationwide.

# **EMPLOYMENT**

TEACHER OPENINGS IN MASSACHUSETTS: Feminists in Lexington and Concord, Mass. are actively seeking women to apply for staff positions at the Minuteman Regional Vocational Technical School, a 1500 pupil school scheduled to open in Sept., 1974. Needed are vocational teachers for the building trades, horticulture, health services, instrumentation, electronics, foods, distributive education and metals fabrication. The key requirement is a minimum of six years of work experience in the field. A teaching certificate is NOT required. Working conditions and salary are expected to be very good. Contact: Diane Lund, 23 Nickerson Road, Lexington, Mass. 02173.

HEALTH EDUCATOR WANTED IN MARYLAND; Dundalk Community College, a small and growing college on the Northeast side of Baltimore, is in search of a Health and Physical Educator for the fall of 1974. This full-time position consists of 30% Personal Health instruction and 70% Physical Education in carry-over activities to non-major students; as well as, extra payment for the development of athletics for women. A Masters Degree with at least three years of teaching and coaching experience is required. All inquiries should be made to: Don Weller, Chairman of Physical Education & Health, Dundalk Community College, 7200 Sollers Point Rd., Baltimore, Md. 21222; phone: 301-282-6700, ext. 72

EXCITING OPPORTUNITY AT CORNELL: The Human Affairs Program is an academic program within Cornell University which combines community organizing with student field work. Sections are currently working in the following areas: Women, Urban Renewal, Property Tax, Criminal Justice, Welfare, Storefront, Communications, and Rural Organizing, HAP is looking for a full-time staff person to work in the area of Women; duties include approximately half time teaching and half time organizing. The formal position is that of Lecturer at Cornell; the 12month salary is \$9,170. We are especially interested in people with some years of experience in organizing and/or the women's movement, and who are interested in older people (not immediate post-college). Academic credentials are welcome but not required. Job starts June 1, 1974. Send resume to Dan Leahy and/or Bunny Cramer, Human Affairs Program, 330 Sheldon Court, College Ave., Ithaca, New York 14850, phone: (607) 256-3445.

LOOKING FOR A MANAGEMENT JOB? Two monthly publications list openings regularly: THE SPOKESWOMAN, (5464 S. Shore Drive, Chicago, III. 60615) and THE EXECUTIVE WOMAN, (747 Third Ave., N.Y., N.Y. 10017).

## POST SCRIPT

PRIME TIME IS OUT OF REPRINTS! We want to apologize to readers who have ordered and paid for reprints over the past months but have not yet received them. This is because the demand was so great that the supply is exhausted and, up to now, we haven't had the time or help to have more copies made. However, this is a priority near the top of our agenda and we hope to make good to you in the very near future. -ED.

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## CALENDAR

1974 N.O. W. NATIONAL CONFERENCE, May 25-27, Albert Thomas Convention Center & Rice Hotel, Houston, Texas. Registration \$15. Contact nearest NOW Chapter.

FIRST NATIONAL WOMEN'S MUSIC FESTIVAL, late May or early June, campus University of Illinois, Champaign-Urbana. Contact Kristin Carolesdatter, 1004 S. Fourth, Champaign, Ill. 61820; 217-367-4389.

NATIONAL CONFERENCE ON THE MASCULINE MYSTIQUE, June 8-9, New York University Loeb Student Center. \$6 pre-registration, \$7 at door. Contact Warren Farrell, 2111 Jefferson Davis Highway, Arlington, Va. 22202.

N.O.W. CREATIVE WRITERS' CONFERENCE, August 2-4, University of Bridge-port, Conn. Contact Valerie Harms, 10 Sunset Hill, Norwalk, Conn. 06851.

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# Prime Time

 $(35^{c})$ 

For the liberation of women in the prime of life...

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An Independent Feminist Monthly Marjory Collins, Editor

Volume 2, Number 5

JUNE, 1974

# EDITOR/PUBLISHER Marjory Collins

STAFF ARTIST Rena Hansen

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# PRODUCTION & GRAPHICS The UNDER-WATER WOMEN of the 20th CENTURY RENAISSANCE

PRIME TIME is on file at the Women's History Research Center, 2325 Oak St., Berkeley, Cali-fornia 94708.

\* \* \*

PRIME TIME has been made available to the National Organization for Women Task Force on Older Women as an official publication.



## REPORT FROM READERS

"In general, how do you feel about the health establishment?

This was Question 14 on the reader questionnaire in the April PRIME TIME. Almost to a woman, those of you who answered it are thoroughly dissatisfied with the health care system, to put it mildly.

Your epithets range from "incompetent", "sexist", "cockeyed" and "disgraceful" to "impersonal", "dishonest", "lousy" and "stinking". The few women who say they are satisfied with the care they are getting feel they are lucky to be well covered on their jobs, or that they can afford to pay the outrageous prices (most often because their husbands earned enough!). Here is a sampling:

A self-employed 41-year-old divorced woman: "Periodically try a doctor, when I must. Invariably it is found that all my symptoms are due to anxiety. The last 'anxiety' turned out to be gallstones. The 'anxiety' before that was uterine polyps.'

A divorced 48-year-old creative artist earning less than \$3,500 a year: "I am in good health, so I have stayed away from the 'health estab.' Frankly it is terrifying the thought of falling ill."

A 50-year-old unemployed woman, divorced and living on \$45 a week unemploy-ment insurance: "Have just had a hysterectomy. Bill over \$2,000. Have kept up Blue Cross-Blue Shield. Don't know how I will pay balance..."

A well-to-do woman of 42: "Have rare non-sexist male MD. Am horrified at general sexist for-rich-only medical care in U.S. Kennedy-Mills bill is a small start.'

A retired never-married 58-year-old the reason for every ailment you have."

A 45-year-old divorcee living on less than \$5,000 a year while finishing her doctorate: "I have so much antagonism toward the medical profession that I tend to put off getting help - and ignore symptoms. Recently I have found a woman doctor who looks hopeful - we'll see. But costs are terrible."

A married 50-year-old teacher: "I feel doctors and nurses treat women like little children - and wonder WHY we've put up with it for so long."

A single self-employed craftwom an, 52: "There are very few doctors who care about anything but fees. It took me 20 years to find a gynecologist who could diagnose and treat my problem."

A 36-year-old married teacher and writer: "Patchwork at best - killing at worst; impossible to get decent preventive health care under present economic system - even for

the super-rich."

And "straight from the horse's mouth", a 50-year-old psychotherapist who is a doctor's wife: "My husband being a physician helps. I feel (and he shares much of this feeling) that the health establishment is a rip-off. The medical profession, by and large, is a priesthood and the patient is in the position of supplicant rather than consumer. Medicine is geared to be curative rather than preventive and the air of secrecy and magic about it is all wrong....Much simple health care and knowledge of the body is withheld in order to keep the position of the doctor secure and inviolate....This esoteric flavor has been particularly evident in the mental health field. Of course this professionalism is not confined to medicine but shows up everywhere - education, religion - and everywhere that we give into it we lose a little bit of ourselves and become a little less human."

Several respondents deplore fee-forservice, and many want socialized medicine, pensioner: "I think it is a disgrace. If although most call it "public" or "National you're over 40 or 50, doctors use that age as Health Insurance". There are comments pro and con self-help clinics. Many women want more female doctors. Others want more local clinics and consumer participation in the system. Obviously we have a long row to hoe to get the health care we need and which is our right to have. One way to begin is to join or start a woman's health group in your community.

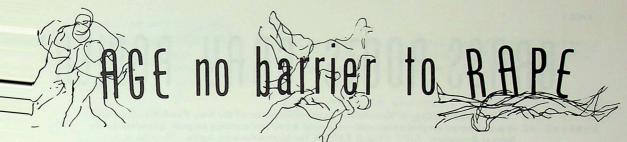
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The rape-victim author who !! describes her horrible experience still suffers so deeply from the memory of that terrifying night that she can't bear to write about it in the first person. Nor does she wish to spell out her name, for she still lives alone on the same residential street of a southern town where the ghastly event occurred.

Rape is not an academic question with the present writer, for three years ago she, then in her late fifties, joined the growing army of rape victims. It was a "case" of entry through a forced window, forcible assault - with the huge bruising hands of the rapist tight around her neck - and was followed by burglary. All the above circumstances convinced the police immediately that a crime had been committed. (It helps to be elderly and no longer sexually attractive, too.)

The victim was courteously treated by the police, the doctors at the Emergency Room were gentle and sympathetic, and the detectives at Police Headquarters offered her aspirin and coffee. Another doctor (her own female physician) gave her quantities of antibiotics against venerial infection, plus a pelvic exam.

It was two or three days before the shock wore off and the full impact of the experience hit her. She became very ill, and now, nearly three years later, she has not yet recovered.

The police told her she was lucky not to have been murdered. But that remains an unanswered question in her mind. Simple murder would not have involved the horror, the insulting violation of personhood, the degradation, the devastating affront to the dignity, and the sensation of bodily filth that time has not washed off. Nor would it have led to years of startled awakenings from sound sleep, the cold sweats at noises in the dark, the palpitations of the heart at the sound of a deep male voice, the horribly repeated image of two large hands approaching her throat, the rumbling voice that promised to kill her if she struggled or tried to scream, the unbearable vision of being found on the floor of her own home, lying half naked and unconscious with her legs ridiculously spread.

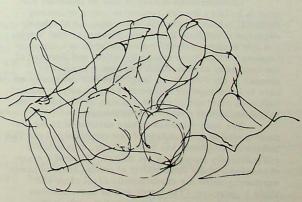
What was lucky about it was that it happened nearer the end of her life than the beginning. What torture it must be to young women who have to live with such memories for fifty years! This older woman's heart goes out to them. If she could help them to form armed vigilante bands to punish their oppressors she would gladly do it. Rape is too terrible and too personal a crime to be left to the punishment of indifferent male law. It is up to women to put an end to this destroyer of women, of their souls, their minds, their bodies, and their very innermost self-hood.

If men cannot empathize, cannot *imagine* what rape means to a sensitive woman - to find herself helpless to defend her deepest and innermost sense of integrity and pride and dignity and worth - then women must defend and avange each other. And the law be hanged.

Perhaps women should resort to violence, since in our present society, violence has proven to accomplish more than sweet reasonableness or appeals to common justice. Perhaps they should storm the White House and the two houses of Congress and demand that rape be made a federal crime with sure and speedy punishment for the criminal. Forty years ago the Lindbergh law making kidnapping a federal capital offense put a damper on the epidemic of baby snatching that had terrified the country for years. When rapists learn that violent sexual crimes will no longer be tolerated - that rapists will no longer have a 99-to-1 chance of evading all punishment, they might think twice before indulging in the "fun" crime, just as the Lindbergh law scared potential kidnappers into thinking again.

Above all, women must stop concerning themselves with others' causes and must, for the first time in history, think only of themselves and of each other, before the crime of rape gets completely out of hand and *all* of womankind ends up in mental institutions.

by E. G. D.



- Drawings from LIBERATION magazine.

# "GRASS-ROOTS GRAY POWER"

Margaret (Maggie) Kuhn is the National Convenor of the Gray Panthers. Following is a condensed version of her endorsement of a new and exciting program sponsored by the Baptist Ministries: LIFE CYCLE PROJECT - Alternatives for Aging. The plan is to organize older people - men and women - on a community level nationwide, by means of the consciousness-raising technique (allowing each person to speak to the subject being considered). The goal is that the elders will gain strength to empower themselves to demand their rights, exert influence, and change their lives and ours through concerted effort.

I am convinced that the Life Cycle Project is absolutely on target. It comes to the churches and to society at the existential moment. When we consider the increasing numbers of people over 65 in America, and in America's future, it is very important that there be new public awareness of what the elders can contribute to our society. We also need an aroused public awareness of the forces and institutional policies which demean and diminish old people - while denying us the rich resources, experience, and accumulated skills that the elders can feed into the political processes of our time.

Through the process of consciousness-raising, old people can update our remembrance in terms of what we know and what we can do in the present human situation. We have been so completely brainwashed by society that we devalue experience and consider it no longer useful. During consciousness-raising remembrance, we see, after all, that what we have learned through the years has continued usefulness today, that there is a continuum of human experience. It is an important way to move toward relating our personal lives and our personal experience and competence to the public political sphere of life.

Consciousness-raising among groups of us oldsters is basic to our own image and self-esteem. It is also basic to societal change and redirection. A technological society is basically wasteful - wasteful of people and wasteful of human resources. We have always been a prodigal society, plundering the land, exploiting the people and moving on, motivated by a quick financial return and a high productive yield.

Consciousness-raising is also an important element in building the new supportive caring community essential to maintaining life at any age, but absolutely essential to selfhood in old age. Many of us feel lonely and lost because we are bereft of children or spouses or because we have been arbitrarily retired and deprived of the community of work which had been a supportive element in our lives for so long. The new community we have to build together will provide opportunity to interact with each other and to create a quality of life which has in it a measure of power - or effectiveness.

The consciousness-raising envisioned in the proposal moves in the direction of new corporate power. The individual old person has been socially, economically and politically isolated in our culture. We need a sense of oneness - of the commonality of certain kinds of human experience which are characteristic of all of us who attain a great age. (The larger goal of consciousness-raising is, of course, self-determination - which is affirmed as the basic goal of the proposal.) We give lip service to being a democratic society, but by and large our lives are governed, managed and manipulated by

forces beyond our control. This is true for all except the relatively few people who control our lives and the political processes governing production and profits. But in old age the suppression, oppression and lack of power become aggravated and extreme. The self-determination which we seek cannot be achieved unless the people affected by decisions are involved in making,

enforcing, and monitoring them.

The institutions set up to deal with the whole question of dependency generally do not really deal with it - except in demeaning, demoralizing and dehumanizing ways. The people who are dependent because of age, infirmity, mental retardation or some other kind of handicap are not helped. They are made even more subject to the manipulation and controlling power of others by the services that are provided. This is particularly true in old age. Take, for instance, the so-called Golden Age Clubs which I call glorified playpens. It is assumed that old people are like children and that what we really need, in order to feel contented and cared for, is a place to play. And of course, like children, we must be protected from physical danger. We are thus isolated from the mainstream of life, not only by playing instead of working and producing and contributing, but by the fact that we are not given even a shred of choice of "games". Golden Age Clubs run by mayors' offices funded by governors' commissions on the aging are run by wellmeaning professionals who are not old and who seldom consult their clients as to what they need or want. Shuffleboard courts are provided for our Golden Age in the city of St. Petersburg, for example.

It is assumed that those who run the services know what we need and want without asking us. A vital element in our self-determination will be to gain a place at the table where decisions are made. To achieve this requires that we have some understanding of our own power as persons, that we find our goals, and that we realize what we have to contribute. All of these understandings about ourselves, at a highly personal level, can be most quickly surfaced and articulated in the group setting which the consciousness-

raising methodology provides.

I see the relationship of consciousness-raising and alternate life styles as part of the same effort to reform society and to turn it around. Old people have been acculturated by our technological society to devalue their human characteristics, to consider old age as a plague - to be denied or hidden. The fact that it is so traumatic for many old people to admit their age is an indication of the way we have been conditioned to hate our true selves, to reject our own bodies and the passage of time - yet time affects us all. And the elders' revolution, contrary to other revo-

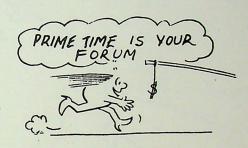


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PRIME TIME is and will continue to be your forum. You, the readers, have made it what it is by expressing your ideas in letters and articles.

PRIME TIME has increased its size, in the past two issues, from 16 to 24 pages, which will give us space for longer, more in-depth articles from you.

PRIME TIME, starting with this issue, will become a bimonthly. More time between issues will allow for more editorial thought, and will enable you to receive your issues on a more dependably regular basis.

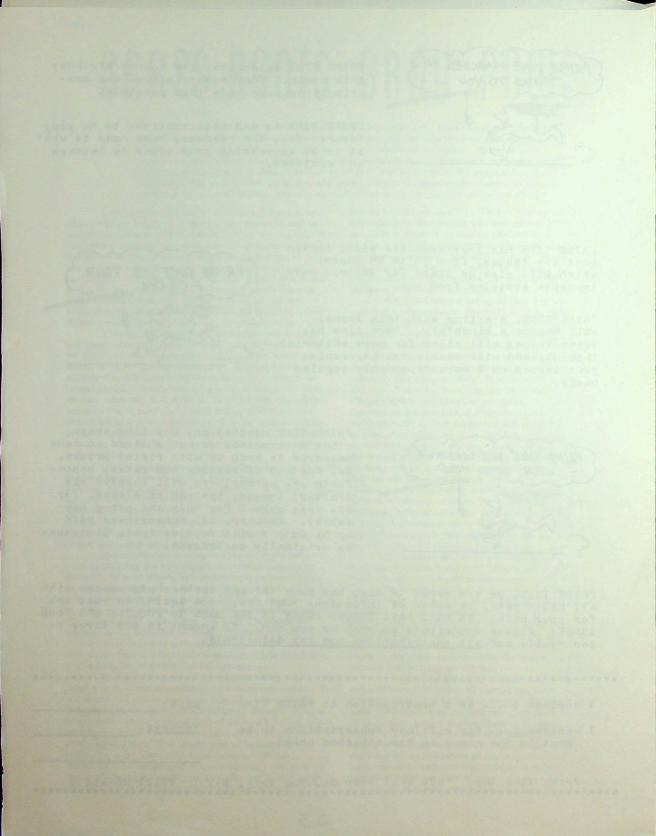




PRIME TIME marches on, but like every other enterprise, we are obliged to take measures to keep up with rising prices. So, instead of raising our rates, henceforth new subscribers will receive six (fatter) issues, instead of eleven, for \$7. (see page 2 for bulk and other new rates). However, all subscribers paid up by July 1 will receive their 11 issues as originally contracted.

PRIME TIME, we are proud to say, has come through another six months with all bills paid, in spite of inflation. But now, once again, we must ask for your help. WE ONLY HAVE ENOUGH MONEY IN THE BANK TO PUBLISH ONE MORE ISSUE! Please contribute as much as you can. No amount is too large or too small, and all contributions are tax deductible.

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lutions, has a universal effect! All of us are aging and all of us, if we survive, will be old some day. Therefore, if we join old people to fight the system that denies the value of age, if we can open up new life styles that enable us to function with power and authority and influence, then we are working for the survival of society as a whole.

Consciousness-raising opens up new options. It is a way of identifying and encouraging the emergence of new leadership, and of equipping people who haven't had leadership roles even in the work that they did in former years. Through consciousness-raising they can achieve a new awareness of what they have to offer in the resolution of problems, and how they can interact with each other to accomplish important social change.

Any new life style that we attempt to demonstrate and live out should, of course, challenge the present economic structures which have not served human needs and have tended to depersonalize and diminish human values. Our present system dealing with old people has extremely limited options. We have devised the nursing home and the retirement community. We have experimented in very incomplete ways with various kinds of communal living. The profit system has created false values and has plunged us into

efforts which deprive us of participation in the main stream. So I think of consciousness-raising as catalyzing the motivation to work for the larger public good. I see it also as a means of personal liberation and social liberation for old people. In order to be liberated from the second childhood myth (of playpen and shuffleboard) we must have a consciousness of our own powers and the validity of our accumulated wisdom and skills.

Consciousness-raising also helps us to deal with our own physical infirmities and our private fears - even the terror of physical infirmities that cripple or incapacitate. And our fear of death. I think we are not so much afraid of death as the final closure of life; what we fear is the extraordinary medical manipulation that may extend our lives so that we become vegetables - non-persons. Through consciousness-raising we can affirm our power to maintain control over our lives, even at its closure. And in the supportive community which we can help to build through the consciousness-raising groups, we will be creating a kind of power base that will enable us to confront medical technology and to affirm our right to die in dignity and triumph.

I think consciousness-raising also provides a new kind of awareness in the professional person

(continued on next page)

# Readers write

Sexist Crisis in Middle-East Oil Fields

A group of (working) wives of American employees are being exploited by this large international oil company. We never get merit raises or anything resembling a cost-of-living raise, vacations except when we accompany our husbands on their PAID vacations, pension plan, medical benefits, overtime or any of the benefits from the Saudi Labor Law.

Worst of all we are paying a social security tax into the Saudi government's coffers. Our husbands are reimbursed for their money and this makes us feel that we will never see that money again. We phone the proper authorities and everyone gives us a different but reassuring answer. At the same time we read in the Saudi newspapers that this problem is being considered. They have been considering for approximately 2½ years

We also pay a road tax, although we are not permitted to own a car let alone drive anywhere except inside our tiny fenced compound.

We pay income tax too. I know that income taxes are "part of life" but it does seem unusual to pay money into one of the wealthiest Middle-Eastern countries

We have appealed to our husbands, pointlessly. Recently we did send a list of grievances to Senator Frank Church (D., Idaho) asking him for help and advice.

Name withheld (by PT)
Saudi Arabia

It looks to us as though you are employed on the basis of the womenwork-for-pin-money myth. Could it be that your company is taking advantage of the host country's attitude that women are scarcely human, and think they can get away with it, being far from the critical eyes of your sisters in America? You will need legal help to know exactly what your rights are vis-a-vis the company and vis-a-vis the Saudi government. We suggest you write the American Civil Liberties Union (22 East 40th St., New York, N.Y. 10016) asking them for the name of an international labor lawyer; and to Women's Bureau (U.S. Dept. of Labor, Washington, D.C.) for any information pertinent to your problems. After you know where you stand, you will be ready to take action. If there are enough of you and you act together, you should get result. Why not make one more stab at getting your husbands' support? More power to you, and keep us posted! - Ed.

From Anger to Freedom

Despite the anger I felt this week at being fired, I felt a new kind of freedom which I am sure stems from heightened awareness. And despite so-called need for job security, I am contemplating a new approach to economic independence. I refuse at this time to repeat going through the degrading process I went through for nine months last year to find a job. When I've come up with something, I'll write it up for PRIME TIME. More power to all of us.

Nancy Kleinbord

Sante Fe, N. M.

"GRASS-ROOTS GRAY POWER"

- CONTINUED



working with older people. We need to confront these well-meaning professionals with their own fear of age and death and dving. Only when they come to grips with their own psychological mechanisms and needs can they be helpful with ours. Consciousness-raising might help some professional workers face up to the fact that to enable powerless elderly people to become self-determining, contributing members of society requires a new kind of skill. The people who can help us most effectively are those who know how to organize energize, encourage others to function. This is a very different professional role than that of the average director of recreation services, of telephone reassurance services, of meals on wheels, or even of homes for the aging. So we need new standards for personnel and new standards for performance on the job - as well as a new interactive role between the professionals and politicos who run institutions and programs vis-a-vis the participants in the programs.

Consciousness-raising should also prepare us

to function as effective members of boards, committees

and agencies that provide the services. If we really take seriously the goal of self-determination, what is required is that old people residents of an old people's home or retirement village, for example, ought to have the controlling vote on the board. They should be determining the policy that prevails in the program, and should be monitoring the performance of the staff in providing the kinds of services that they need and desire. Another aspect of consciousness-raising concerns the basic issue of human sexuality. The fact that we are sexual beings until the very end of life is seldom appreciated by the church. Indeed, a kind of monastic, medieval, mortification of the flesh still prevails. Many old people have been so conditioned by this evasion of sex that we have strange and distorted views of the relationship that ought to obtain between men and women. The fact that we are male and female is so influential in determining who we are and how we perform and how we relate to others! Indeed, it is the material of life itself and to deny it in old age is to deny life itself. I would hope that the new life style program could begin to raise the question about the sex life of older men and women. Now if men and women need each other to be fully human, and need to interact and relate to each other for their own selfesteem and self-identity, then we have to be compassionate and wise in creating, for old people and young people together, new life styles that make it possible for old people to have some kind of sexual expression. I think the church has a long way to go to educate its younger members, particularly the people in middle years. The children of my peers, for example, are horrified, antagonistic and bitter when their mothers or fathers seek to remarry.

A final point about consciousness-raising would be to help The Elders to return to society as contributing members. We must recognize that the goal of old age is to be continuing, maturing, and developing adults reaching out to others until the very end of life. Young people, by helping to "recycle" their elders, will be expanding the horizons of their own later years.

# Readers write

I wish to thank PRIME TIME for being one of the sources through which I found a new status. Being an "older woman" is not the same as being an old leftover, a social excrescence. It is quite a different matter to look upon one's middle years not as the beginning of a whole new phase of one's life, different, with its special set of challenges - and therefore exciting.

Sylvia S. Khan Venice, Cal.

Menopause, BEFORE and AFTER

Please, please try to print more articles which show older women as mature, interesting, exciting, vital people. I can't help believing that your emphasis on menopause is not only boring, but unnecessary. For God's sake, why not take the far more positive attitude that now, finally, women are done with tampons, sanitary pads, worries over menstruating, birth control and the like. I suppose once I get the first hot flash I'll sing a different tune. However, I honestly don't believe I'll be overly sorry to stop menstruating. Eloise Allen Chicago, Ill.

I would like to learn more about the use of near- and post-menopausal estrogen. Is there a simple test a gynecologist can give to measure the amount the body lacks, has, or needs? I have heard that there is; but since there should be quarterly testing, few want to be bothered with problems of poor, post-child-bearing women. I have also heard that estrogen supplement prevents or retards cancerous growth. Are vitamins just as beneficial? Are these folk tales? Can you get a panel of women doctors to write on these issues? Hyacinthe Hill Yonkers, N. Y.

Where menopause is concerned we are still learning from each other. So this is a call to readers for answers to your questions; or references to reliable women-oriented information sources. - Ed.

What IS a "Senior Citizen?"

My greatest specialty used to be lying about my age. Now, at 68, I brag about it and people tell ME I look ten years younger. I always had to help with expenses, and held down two jobs for most of my life. My last job before retiring was exec. sec. in a stockbroker's office, where I worked for ten years. I know positively that if he had known my age when he hired me, I would never have had the job. Age and beauty come first, ability last.

When my husband and I came to Tampa, we went to an employment agency and took an aptitude test for office jobs. We passed with high scores, but because of our age, she didn't think she could place us. We didn't need jobs, we were just curious. On our own we got jobs. My husband, aged 71, has been driving a laundry truck, and I work as a clerk in the Hillsborough County Museum. We are both told that we are unusual for our age and we say BALONEY. We brag about

(continued on Page 10)

# INSIDE HERSTORY: Impressions of a Motherhood Conference



by MARJORY COLLINS

I feel as if I am inside herstory. We - the women here in this room - are spearheading a revival of consciousness on a deeper level. We listen intently to each witness, empathizing her experiences. The first woman speaks out:

"For a long time I was known as Irene's mother. Or I was spoken of as John's wife - who teaches at the university. One day, four years ago, it became imperative for me to leave my husband and child. I became what is called a 'runaway wife'. There were 40,000 of us last year - that is the number recorded in police records. Who knows how many more unrecorded ones there may be. like myself and other women I know are here today.

"It is still impossible to explain WHY it became so absolutely necessary for me to go away from the people I love, to turn my back on financial security. Men run away from their families all the time, and society's reaction is little more than disapproval. But for a woman to leave her husband is so horrendous! Unthinkable! So unacceptable that people can't listen to the reasons. They block out the very thought. Nor can the forces underlying the necessity be clearly articulated yet. Although I have written a whole book telling my story as I lived it. I feel sure that, when it is published, few people will grasp the full meaning of my act.

"It was not the people whom I love that I was fleeing. It was the institutions: the institution of marriage, the Episcopal Church, the university, the Democratic Party....The wrench of leaving was the most difficulat thing I ever experienced. Terrible as well as exhilarating. I had to leave my daughter with her father because, in spite of all my degrees, I could not support her in New York City. I have never been as poor as

I am today.
"What about my husband? He's not doing so well. He has proved to me that men need the institution of motherhood more than children. John's gone back to his mother's house where she keeps him in food and clean clothes. He's not very happy. But, in looking back, I now realize he never was a happy kind of person."

Another woman speaks of motherhood as a rip-off. "It's the difference between the myths and the realities that I call a ripoff....It was never a religious experience as I had been led to believe ... I am appalled as I see my husband getting ready for work each morning - brushing his teeth, dressing, eating breakfast as he always has. Nothing in HIS routine has been disturbed, whereas my life is in complete upheaval. I am constantly fighting to give my life some continuity from my past as a therapist. Of course I love my little girl. But it is a perpetual struggle - what with a part-time job and child care..."

Now it is a Puerto Rican sister speaking: "With my children I have experienced love at the deepest level. But it is a constant struggle to hold onto this love that both the children and I deserve. Each stage in my sons' lives I am rearranging schedules, furniture, making efforts to counteract the destructiveness of the schools....It has been especially difficult since my third son was born. He is deaf. For years I have been taking him from special doctors to special schools and special clinics - where

NO ONE will tell us the truth about his future. Will he ever hear? Their answers are ambiguous. Will he be able to read and converse like a normal child? Why is there no information available to parents of handicapped children? Especially to mothers, who do most of the worrying and running around. And then, when it comes to signing the contract for treatment, or school, they insist on the father's signature!.... I have to constantly fight my hostility toward the establishment. When I feel harassed it is hard to feel deep love ... "

We are momentarily interrupted by a woman in the audience. She is standing and shouting, in a loud authoritarian voice, words like: "We are on the verge of fascism! This country is on the brink of economic collapse! THESE are the things you should be talking about. Not segregating yourselves because of anatomical difference...."

Soon the whole auditorium is in an uproar. The disrupter is joined by her cohorts and they're all shouting in counterpoint as they pass out their newspaper -Solidarity. Other women surround them, arguing, gesturing. No one can hear the woman at the stage microphone trying to pacify us. A woman tears up a copy of Solidarity. The audience starts clapping loudly as the band of surrounding women gradually edges the disrupters out of the hall. We hear their continuing shouting in the lobby. And out on the sidewalk someone asks them: "Why? Why did you try to break up the meeting?" "We wanted to wake up the dead people," one answers. "Do you know what Rockefeller has in store for you? .... "

"There will be a chance for everyone to speak at the mike this afternoon." the woman on the stage announces, and the speak-out continues.

A mother says: "I have become an institution to my children - and to myself. After 12 years, my feelings of being wanted and needed have become shoddy.... I wish they were grown up.... I would like some kind of communal living where I would not see a child as a reflection of my own worth. I would like to see motherhood abolished in favor

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# INTERNATIONAL NEWS and VIEWS

## NORTH IRELAND: Women Quit Kitchens

and refusing to pay for electricity, water or gas. There's very little the State has been able to do; when they cut off supplies people know how to turn them on again. And people in Northern Ireland have lost the fear of breaking the law....Protest marches are made up predominantly of women, girls and boys. This shift to open dependence on women has meant above all that women no longer have time for their traditional work in the home, and they are increasingly proud of it. 'I haven't baked since the troubles started.' 'Neither have I.' And they all laughed. A number of women made clear that they are not going back to the kitchen when 'the troubles' are over ....

"We asked if women were organizing in factories as they were in the community, and a woman told us: 'We tell them not to work. We tell everybody to come out of the factories and go on the S.S. so they can take a full part

in the struggle'.

"It was not surprising then that the women jumped on wages for housework as a very practical perspective. 'What's that button - wages for housework? I support that.

I hardly do any' ....

"Who would be paid? Housewives aren't all 'married women who are not employed', and they aren't all mothers either. Every woman does housework. Single women work for low wages during the day, and go home in the evenings to cold, untidy bed-sitters and flats to cook their own dinners....Old women don't stop doing housework at 60 they carry on until they drop, often still nursing a parent or husband or taking care of their grandchildren. Housework is housework whether we do it for ourselves or for someone else, and in spite of child tax credits, communes, and sensitive men, it is still the province of women. The work we do doesn't have to be measured - it's all out there waiting to be done." - from POWER OF WOMEN, London, March 4, 1974

# ITALY: A Call to Dump Housework

"We must get out of the house; we must reject the home, because we want to unite with other women, to struggle against all situations which presume that women will stay at home, to link ourselves to the struggles of all those who are in ghettos, whether that ghetto is a nursery. a school, a hospital, an old-age home, or a slum. To abandon the home is already a form of struggle, since the social services we perform there would then cease to be carried out in those conditions, and so all those who work outside of the home would then demand that the burden carried by us until now be thrown squarely where it belongs - onto the shoulders of capital. This alteration in the terms of struggle will be the more determined the more the refusal of domestic labor on the part of women is determined and on a mass scale.

"The working class family is the most difficult to break because it is the support of the worker as worker and for that reason the support of capital. On this family depends the support of the class - but at the woman's expense against the class itself. The woman is the slave of a wage slave, and her slavery ensures the slavery of her man. Like the trade union, the family protects the worker, but also ensures that he and she will never be

anything but workers ....

"The role of housewife, behind whose isolation is "The women are withholding rent and rates en masse, hidden social labor, must be destroyed. But our alternatives are strictly defined. Up to now, the myth of human incapacity, rooted in this isolated woman dependent on someone else's wage and therefore shaped by someone else's consciousness, has been broken by only one action: the woman getting her own wage, breaking the back of personal economic dependence....The advent of the women's movement is a rejection of this alternative.

"Capital itself is seizing upon the same impetus which created a movement - the rejection by millions of women of women's traditional place - to recompose the work force with increasing numbers of women. The movement can only develop in opposition to this. It poses by its very existence and must pose with increasing articulation in action that women refuse the myth of liberation through work."

Mariarosa Dalla Costa, in "The Power of Women and the Subversion of the Community" - \$1 at feminist bookstores.

## NORTH VIETNAM: Jane Fonda Reports

"There are, in many instances, leaders of village communes and collectives who are women, some exprostitutes. A woman in the North Vietnamese women's union said to me, 'You mustn't be discouraged when you see the situation in Saigon today.' She said we will have an enormous job, but she knew from their experience that it can be done. A very short time ago women didn't even have legal status, they were sold to husbands, they were absolute slaves of their husbands. When the husbands died they became slaves of their eldest sons. It was like the three obediences - first the father, then the husband, then the son. They had no rights, no status of any kind.

"Today, in every area of society, women have equal status. There are five women vice ministers. A third of the National Assembly is made up of women. There are women in cadre positions, on every level - village, district and provincial. Women run factories, women manage anti-aircraft guns during wartime, women are in

the militia.

"There are still what we would call roles that are defined. You do find that it is essentially women who rear children. The sense that you get about this is that they have enough problems and that this isn't something that they have to deal with first. They have tried to structure the things in such a way that women are freed from those kinds of tasks. For example, there are community teams which go through the villages and do the housework and shopping, freeing the women to work in the factories as men do. Every district has a child care center. In the countryside there's not so much of a problem because the tradition is that the older people, grandmothers and grandfathers, take care of the children when the parents work.

"I was in one of the largest textiles factories in Hanoi which was later totally destroyed. The factory was entirely run by women and the attitude and atmosphere in this factory was incredible. Even though there was bombing, the city was incredibly clean. Every factory has a volunteer group of women, who if there is an air raid, go onto the roof of the factory and manage the antiaircraft guns. The women, all very young, showed me a practice drill. These women were so disciplined, they moved that gun around with such precision, it was remarkable. They made me feel strong, proud to be a woman."

# 



### CALIFORNIA: Chicanos on Strike

"We just finished the strike in Coachella. The involvement of the women was incredible. THE MEN THEMSELVES WERE SAYING THAT THE WOMEN WERE THE GUTSIEST OF THE PEOPLE ON THE PICKET LINES. THEY'RE NOT AFRAID AT ALL. When the Teamster goons were in the fields in Coachella, the women were the ones who would run into the fields to talk to the workers. They'd get chased around by the Teamsters with sticks and clubs in their hands trying to beat them, but they were totally fearless. Some of them were the victims of beating by Teamsters.

"On the very first day of the Coachella strike, a 19-year-old woman striker was hit in the face. The Teamsters drove by in a car and threw some brass knuckles at her and seriously damaged her eye. She went to the hospital and had her eye patched up and insisted on going back to the picket line. And she stayed on that line every day. She never left the line. It's an incredible courage.

"Now the strike has moved into the Arvin-Lamont area, into Fresno and Delano, into Salinas and Santa Maria. It's not a question of men and women any more, it's strikers. I was talking with one of the women who was arrested in Fresno and detained in jail for close to five days. She said the treatment was horrible. They weren't given anything, not even food the first day. Having seen "Salt of the Earth", they raised all kinds of hell, banging on the bars and yelling and demanding food and blankets. There was a pregnant woman in there who had asthma and they wouldn't let her medicine in. There were other women who were in need of medication for different illnesses, one for a skin disease as a result of pesticides. Even though the doctor went with them, they wouldn't allow her medicine in. But they hung in there. They wouldn't leave unless all of them could leave.

"At one point they were told they would be released if they would sign affidavits saying they wouldn't be on the picket lines any more and wouldn't participate in farm worker activities. And they said. "Uh, uhh. Hell, no. We won't sign!" The authorities even threatened that if the women didn't sign, they would take their children into detention. For many had their children at home. They were being taken care of, of course."

From an interview with Jessica Govea



American Graffitti......Berkeley, Calif. photo by Cathy Cade

# MARYLAND: U.S. Wives Organizing for Pension Rights

"Vast numbers of women whose sole occupation has been that of housewife and dependent, upon divorcing after many years of marriage, are suddenly confronted with the prospect of no security in old-age because divorce makes them ineligible for wife's or widow's benefits in the pension plans of their husbands, irrespective of the number of years of marriage. Indeed, no doubt, vast numbers of women are presently living in poverty and neglect because of this discriminating regulation in pension plans.

"In such a situation, a woman is compelled to find employment in order to earn a pension in her own right at a time in her life when she is discriminated against because of her age, making employment opportunities less plentiful. If she does find employment, she must often forfeit her right to enter her employer's pension plan in order to be employed. Lower wages are offered to her because of her inexperience in the working world.

"Today with the divorce rate rapidly going up, we feel that it is most urgent that housewives organize in order to have legislation introduced and passed in Congress that will prohibit this harsh and discriminating regulation in pension plans.

"We are interested in knowing about the cases of women who are suffering poverty and neglect as a result of this regulation and about private pension plans that contain this regulation.

"In the meantime, our advice to housewives is to forget the assurance of their husbands that their security in old-age is protected by "his" pension. Look into "his" pension most carefully. If your right to a pension is not recognized in the case of divorce (and most likely it isn't), you should seek employment outside of the home immediately to enable you to earn your own pension."

Marjorie King Saco Wives' Pension Rights Organization 5008 Acacia Avenue Bethesda, Maryland 20014

### TEXAS: Older Women Triumph at Houston

Older women who have attended the annual conferences of N.O.W. in the past know how difficult it is to get a resolution read from the floor during the last hectic plenary session. This year, in Houston (May 25-27), the Older Women's Task Force determined that the entire membership present should HEAR its long, comprehensive and important resolution, lest it be lost in the post-conference shuffle of papers. In case of resistance, an elaborate strategy was planned beforehand: women were stationed at all nine microphones and assigned to speak out in protest. All quite unnecessary, as it turned out. Tish Sommers, Task Force Coordinator, was first on the agenda, and was permitted to read the entire paper. The audience greeted it with a standing ovation, and their applause grew louder with each declaration Tish read.

Next month PRIME TIME will print the entire resolution and its amendments. - M. C.







# Readers write

(continued from page 6)

our age whenever we can to young people.

There are oldsters and oldsters. I've learned more about life in this Senior Citizens complex we live in than I did in the 65 years before. We have a very beautiful location, but if I had to stay here day after day with some of these old people I would go nuts. And I think that this minority gives the Seniors a bad name.

Loretta Jordan Tampa, Fla.

Mine is a problem concerning ageism. I heartily detest being tagged "Senior Citizen". I don't know why, but I do.

Tomorrow, I will be 73 years of age chronologically. However, my memory is second to none. Refuting the adamant claim that memory fails as time goes on, I have memorized a few hundred songs on the piano plus many other things. I have instant recall, and my health is much better than that of people much younger than I. I NEVER think of age. I've heard a lot about the Women's Liberation movement but know nothing about it.

Mrs. R. Lauer New York, N.Y.

For information about the movement and possible older women's groups you might want to join, call the National Organization for Women (N.O.W.), New York chapter, at 212-674-8950. Also, watch PRIME TIME for O.W.L. (Older Women's Liberation) groups in your area.-Ed.

### No Backward Looks

I just finished reading your article "Is Money Dirty?" Isn't this the second time you've written about yourself? I thought your magazine was written to help women...there are women who are so low on funds and can't get work because they are over age or haven't any work experience. They need help now! Not living in the past or future, but to-day.

I think they should find out why it is so difficult to get a hot-dog-wagon license. This should be looked into. Women - black, white, chicano - have a right to get these wagons and sell hot dogs. After all, they've been in kitchens all their lives and don't need experience. Also, one can work mornings and another in the afternoons. They would be outside all day, and this is good for those who can't work in stores, factories and offices...this is just a suggestion for work. I could go on, but you get the idea. Your paper should be a help not a look backward. It doesn't help those who live in a furnished room and are trying to get ou. Flora Zimmer Woodside, N.Y.

Thank you for your down-to-earth criticisms and suggestions. One of PRIME TIME's main goals is to be helpful to women NOW, and letters like yours contribute to that goal. We also aim to understand ourselves as women - our hang-ups from the past so that we can live a richer life. To reach self-understanding, we believe looking backward has great value. -Ed.

# MOTHERHOOD CONFERENCE - CONT. FROM PAGE 7

of parenthood."

An older woman speaks of the 1950's. "Those were the days of togetherness. Every woman I knew was having children or planning to have them. I had a million activities, and I knew that this would stop if I had children. I didn't want any. But my husband did, and eventually we had them. And then followed the years of my 'house arrest'."

In the workshops each woman has a chance to speak. This one concerns mothers and psychiatry: why psychiatry blames mothers for everything. Psychologist Dorothy Tennov, coordinator, says that in psychiatric literature mothers are either dominating or overprotective. And the figure designated as the "schizophrenogenic" mother is frequently referred to; she is the mother who CAUSES schizophrenia in her child!

Each woman speaks in turn - about herself as a mother, or about her relationship with her own mother. They speak of guilt feelings, so often reinforced by psychiatry. "Is it possible to do what's expected of us?" "Why should we have to?"

Several women say that having their first child was the most beautiful and important experience of their lives, even though they had been totally unprepared for diapers, formulas and pediatricians. From women whose careers were important, one theme emerges repeatedly: it is impossible to raise children well and have a rewarding personal life - without guilt.

"I feel guilty all the time when I'm not with my daughter," a practicing therapist says. "I'm worried right this minute how she's getting along in the conference child care." "When you hear of a successful working mother," someone adds, "you'll usually find another woman in the picture somewhere - a grandmother, a housekeeper and that doesn't seem right, either." The therapist says she always feels guilty about babysitters.

A young pregnant woman tells of her happiness as a mother. "I've always loved kids, spent a lot of time taking care of them. I always wanted to be a mother and I love taking care of my own children now." Her acceptance of motherhood without complaints seems to be an exception.

Most of the women say they enjoy, love, are glad they had children, but most feel they were deluded about the day-to-day realities of child-rearing - the fatigue, the constant demands. Many of them tell of family pressure to get pregnant.

A beautiful young black mother of two preschool children says: "I had my first baby when I was 16. I think it was the result of all that black soul music I loved so much. I certainly didn't know what I was getting into.... I imagined having children would be idyllic. Holding my baby in my arms! My children would be beautiful, well-dressed, and always well behaved - like dolls. There ought to be a course in school on motherhood, so that women would know if that was what they wanted to do."

A woman in her 40's speaks: "I believe it is the culture that keeps us from nurturing and loving our children as we would like to. I consider myself a professional mother. I've spent a great deal of my life with children. I've been a professional babysitter, and I have a lot of ideas about working with children. Having and bringing up my own children has been like producing a work of art, and it is a never-ending process. I consider myself just as much of an artist as any painter or sculptor. We need a society that will give us space and opportunity to nurture our children."

Now it is my turn to speak. "Older women, who have learned all this the hard way, must take the lead. Our children are grown - we can afford to be radical. We must speak out - and act up, if necessary."

# Readers write

Summoning Courage for Communal Life

Lately I have been reading and thinking about communes as an alternate lifestyle that more older people could get into. In fact, although most of the present-day communes seem to be for young people, the ones in the last century had mainly middle-aged residents, and "Walden II" types want people of all ages.

In The Bearded Lady, a book by Richard Atcheson about communes he had visited, he writes: "A professional woman, in her late fifties and at the top of her particular heap, is desperate to get out of the city and/or take some giant innovative step to change her life style. She has a lovely apartment on the upper East Side and she's afraid to sleep in it alone any more. It takes two double bolts and a police lock on her front door, plus four martinis and two Demerol, for her to get any sleep at all. 'This is a crazy way to live,' she says, 'crazy. I've been single and independent and more-orless happy all my life. I've had my family, my nieces and nephews, a couple of long-term indiscretions, my work. I wasn't so scared until the last few years - I was busy, I was content. But now - there's nobody in my life, nobody, really. And the work doesn't sustain me anymore; it's not enough, and I guess it never was. Where is the commune for me? An old folks' home? God forbid, it's the gas oven first, even if I am a life-long Catholic. I'm scared and I'm tired and I need people in my life. What in God's name am I going to do? Where ARE my people?'

l agree with one writer who said he thinks we need a practice commune to visit to see whether we would like living that way. But I really do think it is the wave of the future and I would like to see more older people summon the courage to do some experimenting along this line. To practice what I am preaching, I am leaving next month for Arkansas to investigate an intentional community for older people.

Martha Gresham
Washington, D. G.

Stumbling Blocks for Older Students

There are now Second Career counseling services at some colleges. They are helpful but do not do away with one of the prime stumbling blocks of the older student. That is, the advisability of shortening the required undergraduate curriculum, so that one may reach one's goal in the shortest possible time...i. e., we should not have to take compulsory gym classes, doing knee bends, and playing ball. AND, of what value is a twenty-year-old High School transcript?

Thanks for what you are doing. I love PRIME TIME. I'm not sure my husband does! Marianne Scialli Passaic, N. J.

Help Free a Tortured Iranian Sister!

Today a young Iranian woman came seeking help for a compatriot, a woman who is a political prisoner in Iran. Shala Aghdai and her group, The Committee for Artistic and Intellectual Free-

(continued on page 12)

# THREE WAYS TO KEEP Prime Time

# WORKING FOR YOU:

### 1. Think-Tank: HOW ABOUT A PRIME TIME WEEKEND IN THE COUNTRY?

WHATP

An unstructured weekend for women; No experts just PT staff and readers. Bring ideas or gripes. Also bathing suits, towels, country clothes, sleeping bags or blankets. (Cool nights, dewy mornings.) WHEN?

From Friday, July 19 to Sunday, July 21.

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# 2. Money in the Bank: IF YOUR NAME IS LISTED HERE, YOUR SUBSCRIPTION HAS EXPIRED. PLEASE SAVE US FROM DUNNING YOU BY MAIL! SEND IN YOUR RENEWAL TODAY. SEE RATES ON PAGE 2.

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Binder, Leah
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AVE US FROM Do.

Calvert, Connie Cannizzaro, A. Garden, Maren Carosello, Marie Cassell, Joan Chamberlin, Annie Christensen, Bryce Cohen, Adele Crenovich, Estelle Danilson, Fem Grant, Elinor Grant, E

Miller, Estella L. Miller, Mildred Mogulescu, Barbara Moore, Deanie Morse, Mary Z. Naughton, A. R. Nossiter, Y. Naughton, A. R.
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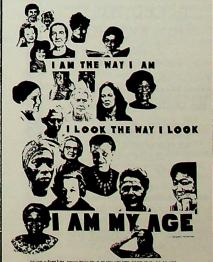
"I love your poster," wrote Ellen Morgan of Princeton Junction, N.J. "And I hope you'll sell it ALL through the women's movement. I'm 31 and that's the way I want to see my future. Older women can help younger ones just beginning to be age-conscious so we won't find aging destructive of our self-esteem. What beauty in these faces! The kind I look forward to being eventually old enough to have. It's womanly and makes me proud of my sex."

Order this handsome 154 x 224" black & white poster from



# BEAHIVE ENTERPRISES

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# Readers write

(continued from page 10)

dom in Iran, are working for the release of Vida Hadjebi Tabrizi, who has been arrested, tortured, and sentenced to seven years in prison. Her crime? Doing research on the living conditions of the peasants in Iran.

Vida Hadjebi, a sociologist at Teheran University, disappeared in July of '72. It was later found that the SAVAK (secret police) had arrested her, tortured her and sentenced her in a secret trial and for no apparent reason. Word has it that her health is severely affected. (In Iran, torture includes horrible mutilations to the genitals and women prisoners are frequently raped by the police.)

Iran is a hotbed of male supremacy of the worst kind and women there badly need our help. There are feminists, but they dare not surface. Finding help for Ms. Hadjebi is not easy, as she is divorced and does not generate sympathy as a wife/mother figure does in our patriarchal world.

Of course there is no help from our government, for the Shah is a valuable friend. It is up to us, the feminists, to respond to her cry for help.

Please write to the Shah and appeal to him to release Vida Hadjebi. Also write to his wife and his sister, who both wield much influence. This kind of pressure has helped in other cases, notably the "Three Marias" of Portugal. Also please send the Committee your signature as an endorser, and a contribution if you wish.

Letters to the Shah, Empress Farah Pahlavi, Princess Ashraf Pahlavi and Prime Minister Hoveida: address to Tehran, Iran. To the Ambassador in Washington, D.C., send c/o The Embassy of Iran, D.C. 20008. Committee for Artistic and Intellectual Freedom in Iran, 156 Fifth Avenue, Rm.703,

New York, N.Y. 10010.

Thanks in the name of feminism and a humanist world.

Jacqueline Michot Ceballos New York, N. Y.

READ

To OEDIPUS, From MOTHER

JOCASTA GYNE

Published by

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# A POEM by Hyacinthe Hill

FOR REBELLION IS AS THE SIN OF WITCHCRAFT....SAMUEL, 12, 23

"Red-haired, hot-tempered," they said, "rebel, hellion, the witch-kid walks with cats and wants a switch. She lives in trees and calls the sun her mate; worships the moon and stays out very late. Like Eve of old, her appetite is strange.

Apples and grains are all she wants to eat."

When cousins with candy nibbled into fat, she seemed to run on nothing but the light she saw streaming from water, and the range of rainbows she found on every street. A quiet time arrived; she walked alone; and relatives were fearful of her health.



"She stays too much indoors, consorts with tomes; mysterious; calls the stars her wealth; makes weird designs; and talks in foreign tongues. Libraries, rooftops, are her favorite haunts. Her best companions are the rebel saints."

Great aunts and teacher-nuns harangued at length about her wiggle, and her unconcern for buttons bursting, burgeonings unlaced. Moving freely, uncorseted, she said, "Let God alone condemn, for She made me. She likes me as I am, and so do men. I much prefer their whistles to your complaints."

She liked variety and changed her jobs, and homes, her creeds, her colleges, and names. She gave away her everythings in reams; went outside picture frames, and inside stones; hob-nobbed with hoboes, hard-hats, gypsies, kings, reading their palms, interpreting their dreams. She never saved anything except her grace and that was shared in pieces from place to place, yet stored in full upon her open face.

To men who tried to tame her she said, "Adieu, I never had a master, nor a slave.
The only sacraments I ever knew were part of daily living. Myself I gave for your unbirthday, unwedding, for mutual having. All children of the earth are ours in loving."

Peacocks in clubs and beavers in business spurned her ways; named typhoons after her, twisted back to their cards and clocks, whispered of stakes and stocks; photographed her marching on picket lines, at peaceful sit-ins, feeding pregnant dogs, fighting for men in prisons, wearing rags, espousing unpopular creeds. They crossed her off their lists of guests onto their lists of ghosts. Peddlers tried to play her in a game of chess. She taught them who was queen in each man's game. In nothing for herself she was supreme.

They raked her reputation with two-edged tongues and lynched her pocketbook (as if she cared!) and when they finally burned her at the stake, two baby seals were seen above her head swimming in air, dancing and laughing there, taking her radiant form as it flew from the fire. "The witch is dead!" the politicians said; but all the radars of the night blared high with dolphins singing in celestial tongues, "Good mothers are witches, and so are unviolent men. A witch is a rebel-woman in ranks of right. Right on, angel! Fly to the Sea of Light."

# LOOK BEFORE YOU LEAP -INTO BUSINESS

HOW TO MAKE MONEY WITH YOUR CRAFTS, by Leta W. Clark; William Morrow & Co., Inc., \$6.95

# Reviewed by Bea Baron

If you're a potter, a weaver, a silversmith, a leatherworker, decoupageist or any other kind of craftsperson or designer or "ist" at all...and vou've thought about selling the things you make...Or if you're a talented "generalist" - a person who enjoys wearing many hats - and you're frustrated because you find yourself in a tightly structured job situation...Or if you're an ingenious person with a terrific idea for a business you'd like to get into. but you're not sure how to get started ... RUN. DO NOT WALK TO YOUR NEAR-EST BOOKSTORE (OR LIBRARY) and get a copy of Leta W. Clark's "How To Make Money With Your Crafts".

This book could save you hundreds (perhaps thousands) of dollars, endless hours of research, numerous headaches, and possibly your sanity. The saving of the latter item alone must be worth at least \$6.95 - which is the current

hardcover list price.

It's too late for my sanity, of course. That departed two years ago, shortly after I started my own not too unsuccessful little Beahive Enterprises, a feminist mail order business. All dewy-eyed innocence and enthusiasm, I stepped into the first car of an entrepreneurial roller-coaster that has only recently slowed down long enough for me to climb out, hollow-eved and shaken. Like most disaster victims I still find it difficult to articulate my experience. But I know that, if I'd had this book to guide me when I first started, all would have been different: At least I'd have had some clue as to the nature of what I was getting myself into. The trip would have been infinitely less shocking and painful - certainly more profitable. And it might even have been more fun.

Before Ms. Clark - who teaches a crafts marketing course at the New School in New York and is herself a designer - gets into the nitty-grittys of what you need to know to go into business for yourself, she asks her readers to first estimate their business potential: Elaine Morgan leads the (delighted and Do you have the time? The space? The sympathetic) reader through a descent capital? And, the most crucial question of all for craftspeople: What is your attitude toward your work?

children? Can you make the transition from hobbyist to professional..."depersonalizing" your products to the

point where you design and produce items you feel will sell and toss out items and designs that are not overly

If the answer is a deeply felt ves to the first question (you do regard the work of your hands as progeny) then you need go no further. If, on the other hand, you can be truly cool about your craft and you score high on Ms. Clark's 25-point Business Potential Questionnaire, you may be ready for the next step: setting up a legitimate business.

An important first decision to make is the form your business will take. Sole proprietorship? Partnership? Corporation? Ms. Clark defines the characteristics and liabilities of each. You'll need professional advice in setting up your business, so another chapter gan brings fresh insights into old deals with free counseling services available through the U.S. Small Business Administration. Later chapters take history of sex, males accomplished the up the actual marketing of your product: Defining Your Customer: The Trade -What It Is and How You Use It: Purchasing and Manufacturing; Publicity and Promotion, etc.

Since women so often tend to undervalue their talent and products, the most vital chapter (to me) is the one on Costing. It tells you how to figure out what to charge for your items in order to make a profit. Cost them correctly and you'll be building up a good, sound business. "And if you don't cost them correctly, whether or not you produce and sell them humor. regularly becomes a moot point and the whole thing soon turns into a ghastly mess."

Whatever the difficulties involved in getting into and staying in business, it is plain that the time for women prime time women in particular - to start inventing their own economic futures is NOW. And you can't get better, or more toughminded yet sympathetic, advice on how to go about planning this future than you'll find in "How To Make Money With Your Crafts".

# THE ORIGINAL NAKED APE

THE DESCENT OF WOMAN, by Elaine Morgan; A Bantam Book, paperback, \$1.75.

# Reviewed by Esther Labovitz

In "The Descent of Woman", of our own kind from early Pliocene primate to present womankind.

With her background in English Do you regard your products as your Literature, and most of her training other than in science, "generalist" Morgan swims gracefully and intrepidly around the seemingly formidable waters

of the evolutionist, with the anlomb of our earlier aquatic ancestress. Rushing into the sea to rescue herself and her infant from a carnivorous pursuer this prehistoric female is the subject of Morgan's work. She is the original Naked Ane from whom our species has evolved, who first lost her hairy coat when she no longer needed it in that watery home. She it was not the mighty hunter, who first walked erect, clutching her infant, into ever deeper water, for protection from pursuers. She it was who gathered food in the sea and was the earliest experimenter in swimming lessons for toddlers.

Rethinking much of previously written accounts of genesis as well as Darwin's "The Descent of Man". Morquestions. Thus, the meaning of the original fall: For the first time in the sex act by force in an atmosphere of hostility, fear and violence, because in adaptation to an erect posture, woman's vagina underwent changes which the back-mounting position, practised heretofore, failed to accommodate.

Elaine Morgan heartily and hardily takes on such broad and hitherto unsatisfactorily handled subjects as "The Man-made Myth," "Aggression." "Orgasm," "What Women Want," and more, turning up with much that is informative and all written with wit and

# HERSTORY-MAKER'S STORY

ELIZABETH CADY STANTON: A Biography; published by The Feminist Press, Box 334, SUNY/Old Westbury, New York 11568. Paperback. \$1.50

# Reviewed by Irene Davall

Elizabeth Cady Stanton was a prime organizer of the first women's conference, held in 1848, and a prolific writer whose works include "The Woman's Bible" and "History of Woman Suffrage".

When friends gathered to help celebrate her 70th birthday, she spoke to them on the pleasures of old age. "Fifty, not fifteen, is the heyday of a woman's life. Then the forces hitherto finding an outlet in flirtations, courtship, conjugal and maternal love, are gamered in the brain to find expression in intellectual achievements.... The young have no memories with which to gild their lives .... Neither has youth a monopoly on the illusions of hope. for that is eternal....And age has the advantage of basing its hopes on something rational and attainable.....'

Mrs. Stanton's long life of active feminism was punctuated and enhanced - but not interrupted - by a large family. She is an exhilarating "role model".

# TOP DOGS, UNDERDOGS, GAY

In order to properly evaluate expert opinion on human nature, we should bear in mind that medical experts of only a few generations ago used *bleeding* as a cure-all for illness. In the fairly recent past, the term "leech" (meaning bloodsucker) was a respectable synonym for "doctor". Perhaps we should revive it as a title for those who tell us (or try to sell us) our human limitations.

An avalanche of recent "expert opinion" explains human behavior through animal heritage. The writers of THE NAKED APE, AFRICAN GENESIS, MEN IN GROUPS, FUTURE SHOCK, BEYOND FREEDOM AND DIGNITY, and myriad others have tried to interpret Humanity's inhumanity to humanity on the basis of genetically inherited similarity to biological predecessors. Their prescription for the future is a Pavlov-like conditioning; and development through breeding of a docile, "adjusted" stock (like workerbees) through clones.

All of these "learned" idiots, like their leech predecessors, have missed the missing link. They are in the right church, but the wrong pew. They are discarding the baby with the bathwater, etc. etc. While carefully studying male behavior (both human and animal) they have bashfully avoided even noticing

Woman as a female animal.

In Dr. Leech's textbooks, "Man" is described as a mammal. Every nuance of change in male physiology from aeon to aeon (emerging chin and nose, slant of forehead, enlarging penis, prehensile thumb, etc.) has been carefully scrutinized. The transition of woman, however (the creature who has the mammary glands and who gives birth alive - see definition of mammal), has been too insignificant for serious investigation. In Dr. Leech's book she has been lumped with Man as the female of His species. Presumably, she has leaped unchanged from ancestral tree-nest to ivycovered cottage - assuming her master's Upright Posture despite discomfort to her pregnant pelvis; abandoning the cyclical estrous seasons of her animal sisters without a backward glance.

Yet - as Elaine Morgan made clear in her brilliant book, THE DESCENT OF WOMAN - the true mammal is where Evolution's at. The pregnant female carries the future. However bold the Mighty Hunter, however fast his Upright Gait, his species cannot escape the predator unless his lumbering, top-heavy, slow-moving, child-bearing mate escapes too. Or instead. Evolution can move only as fast as its female

protagonist.

The monthly menstruation of human females is always cited as the magic which divorces women from the seasonal estrous cycles of other female mammals. Other female primates are receptive to their males only during two short periods in each year. When and how, in human evolution, did this cycle become shortened, inverted, and then "cursed"? Could it be the result of natural selection by generations of sex-oriented males? Or of centuries of Leech conditioning?

Few girls start their menstrual cycles on the twenty-eight-day schedule which has been proclaimed the norm. If women were to search their individual memories back to the days of their first menses, many would remember a visit to the family doctor at which pills were prescribed to make them "regular". (And now that the speeded-up cycle has been established, new pills must be prescribed to cancel its effectiveness - so that women can be available as round-the-clock pussy-cats.)

Actually, Dr. Leech has been conditioning women for centuries - thereby retarding the true human race. By inverting the entire female facet of human evolution, he has developed the purely physical, pragmatic, "aggressive, competitive" male-oriented sub-species we are now in the throes of outgrowing. Through Pavlov-like conditioning and selective breeding of a docile "feminine" stock, he has produced a complement for his "masculine" man. The reason is simple: if permitted to mature undistorted, the mammalian nature of the human female would have entered into head-on conflict with "masculine" convenience. Dr. Leech's Man - like his brother animal, The Dog - would then have been dependent for sexual outlet on the seasonal responsiveness of a female equal. An independent, self-supporting, self-respecting female equal - which is the relationship of all bitch mammals to their males except woman to man.

Under these natural but inconvenient circumstances, Man would have led what he deemed A Dog's Life throughout his evolution. With Rev. Leech's help, he managed to escape this destiny by corralling his mate to a pedestal and declaring himself "above the animals". What he actually placed himself "above" was dependence on the personal choice and seasonal selectiveness of a discriminating female.

(An independent bitch.)

The only mammalian bitchiness permitted Mrs. Man has been motherhood. Like her sister bitches, woman is by nature devoted to her young. She carries them with patience, births them with fortitude, and nurtures them during their dependency with dedication. This is the nature of the bitch mammal - whether her species is dog, cat, ape, chimpanzee or human.

Perhaps vulnerability through her children was the wedge Rev. Leech used to convince woman that she needed a pedestal. To hammer home his point perhaps he nipped, chased, tortured, cast out of the tribe tiny children born without benefit of pedestal. Or perhaps he simply captured young girls before their female nature was established, then informed them what that nature had to be. (Domesticated pet - not human female mammal. "Sit. Stay. Lie Down.")

No female dog could ever be bamboozled by such treatment from her own species. She would die defending

# DOGs and BITCHES

her integrity or defending her puppies. But generations of women, handed straight from a father's pedestal to that of a husband (by Rev. Dr. Leech) have not experienced reality long enough to suspect that their female nature might develop independently.

A girl would perforce accept the teachings of her "experts", her Leeches, her society, that her nature was passive. Responsive. Available. Prone. Any lack of these "feminine" qualities in herself would be her own individual failing, for which she herself must bear the guilt. The guilt. The guilt. The guilt.

Nevertheless, many women are privately aware of a waxing and waning of estrous interest - at intervals of varying (individualized) length and degree. But now that Dr. Leech has (he thinks) completely exorcized estrous seasons in women, the female orgasm has been

revealed to him - to keep her in bed.

The current "expert" discussion of female orgasms sounds as specious to an honest (seasonally estrous) human bitch as the ancient question of "How many angels can dance on the head of a pin" - which profound question engaged the "experts" of its own day. "Are women's orgasms clitoral or vaginal" is today's burning question - and the answer is sought with electrodes. Since women's orgasms are probably not only cyclical but *emotional*, a far more refreshing and informative and self-respecting study would be a serious comparison of women with bitches of other species.

For instance, what are the females of the species Dog really like? They are said to make better pets than male dogs - as they are less obsessed by sex, and stay closer to home for that reason. They can be friendly and affectionate and "good with children", yet make good watchdogs. They are preferred as Seeing Eyes. They will reject - without hypocritical pretense or tactful velvet gloves - any male dog who makes out-of-season advances. And the male dog - far from being "castrated" by such rejection - will trot off to seek greener pastures if sex is uppermost in his mind. Otherwise, he and the female can be good friends, play together, share a rat-hunt, cooperate in chasing cats or cars or marauders or mailmen or newsboys, or join each other in a canine duet-serenade of the moon.

Dr. Leech's "adjusted" man has never discovered the friendly, cooperative, human animal facet of his female counterpart. Conditioned himself, he has kept this facet from developing - through selection and "aggressive" bullying. A friendly woman, in his mind, is asking for sex - and if she then rejects him she is "castrating", "teasing", bitchy. To an "over thirty" man, a woman is either responsive or rejecting, docile or hostile, a willing lay or a threat. Never a friendly person with an interest in him which could rise above his belt.

In order to survive in this unnatural context, women have been forced to be hypocrites in their dealings with men. They must pretend and play-act, flatter and fawn, circumvent, stall, evade, fend off. They must pro-

by JOCASTA GYNE

tect the male ego in bed, in the office, on the job, in school, at home. All this is "feminine", but it is not human. It is not even bitchy. What female lion, tiger, cat, ape, chimpanzee, dog, would live a lie from birth to death which stifled her own evolution? What does it profit a man to mate at will with a hypocrite?

Yet there is probably a long, sexually-dormant period in each human female cycle when a woman could give her undivided emotional attention to people as people. To the world's work. To the world's play. To being an honest, person-to-person friend to man. To getting to know him in the depths of his own emotions so that when her physical season was aroused she could meet him on a *buman* animal plane.

This dormant period may exist in men, too falsely diagnosed by Dr. Leech as impotence. Or conditioned in this half-assed society to turn back upon itself as "gay". Until human emotions are accepted and included into the fabric of society, Dr. Leech will hold sway.

By voraciously swallowing the Leech prescriptions, "'Man" has cheated himself of his human heritage. He has sold his birthright for a mess of pottage and a servant to wash the bowl. He has been leading A Dog's Life for centuries - tied up with a ball and chain instead of a bitch - and has crapped up his surroundings. He is now floundering in the quicksand of his own excretion.

Dr. Leech has distorted, disguised, warped, stunted man's nature as well as woman's. But he has not been able to *change* female nature, nor completely canine-ize the male.

Women are still mammals. Bitches. Given time to absorb and adjust to this obvious fact, men and women might live as human beings worthy of the long evolutionary struggle - instead of as tied-up Dogs.

Tied up or free, however - asleep or awake - women are bitches. Dr. Leech's frankenstein man has used the word "bitch" as a term of opprobrium - to keep his woman pussyfooting on her pedestal. But "Women are Bitches" is as proud a slogan for self-aware women as "Black is Beautiful" is for blacks. And a whole generation of young bitches has been bom free - and is learning to bark at the enemy.

The male human is not the enemy. (Poor tied-up, "aggressive, competitive" male human - he's worse off than we are. He's a Success Object.\*) Our common enemy is IGNORANCE, cloaked in AUTHORITY. It is Dr. Leech - the same pompous, deluded, "learned" stuffed shirt who did us in during the Middle Ages.

Dr. Leech can't tell us *a thing* about human nature. Let's US tell HIM.

<sup>\*</sup> He is just beginning to find this out. See work of WARREN FARRELL and WERNER BUSH.

# CLASSIFIED

NEED FINANCIAL ADVICE? If you'd like real down-to-earth advice on insurance and/or financial planning from a feminist point of view, call or contact Karen Olson, 200 East 42 St., New York City 10017; (212)557-1556.

MENOPAUSE INFORMATION PLEASE: Boston Women's Health Book Collective (Box 192, West Somerville, Mass. 02144) needs information from women on their menopause experience to expand menopause chapter in

OUR BODIES, OURSELVES.

FOR TRAVELING OWLS: If you want to meet and stay with sisters in other places and are willing to put up traveling sisters in your home, send your name, telephone number and a self-addressed stamped envelope to: Anne Mendel, 716 South Water St., Northfield, Minn. 55057. When she has received 50 or so names, she will ask you for \$1 (yearly to cover expenses) and send you the list. All hospitality arrangements to be made in advance by phone or letter, no unexpected arrivals.

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# POST SCRIPT

PRIME TIME IS OUT OF REPRINTS!
We want to apologize to readers who have ordered and paid for reprints over the past months but have not yet received them. This is because the demand was so great that the supply is exhausted and, up to now, we haven't had the time or help to have more copies made. However, this is a priority near the top of our agenda and we hope to make good to you in the very near future, -ED.

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# PIONEERING FOR A BETTER LIFE

Older women are beginning to think about forming communes, moving back to the land into intentional communities, buying land near other similar-minded people and building their own homes with their own hands - and some are already doing so. In the Nov/Dec issue of PRIME TIME we printed a letter from Jubel Sky urging older women to join a community about to be started near Santa Fe, New Mexico. She reports replies from several interested women, although they feared they couldn't change their lives so drastically, or felt they couldn't stand up to roughing it. So far, the oldest woman who has joined is 39, but this has not discouraged Jubel. "I'm sure that eventually some women older than that will join us," she writes, "so that we can have a great range of ages represented. I know there are older women around who are capable of roughing it and of making great changes in their lives. Also, in two years or so we may be in a position to accept people who are not physically strong..." (Her address is: Box 362, Pecos, N.M. 87552.)

In her letter, Jubel also mentions a number of other women who own land and wish to form communities - in California, Arizona, New York State, etc. Most of them advertise in the Mother Earth News.

Martha Gresham, a PRIME TIME Advisory Board member who has just retired and is selling her house in Washington, D.C., writes: "I am thinking strongly of joining several other women around my age in a back-to-the-land move, possibly to locate near San Antonio, Texas." Martha is planning to explore commune life first, by visiting a community of older people in Arkansas. (See Martha's letter on page 10.)

# Prime Time



For the liberation of women in the prime of life...

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COVER: Creek Indian Woman by Minisa Crumbo

# Prime Time

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PRIME TIME is on file at the Women's History Research Center, 2325 Oak St., Berkeley, Cali-fornia 94708.

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PRIME TIME has been made available to the National Organization for Wome Task Force on Older Women as an offi cial publication.

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# TOWARD IMMORTALITY?

The response from readers interested in buying shares in PRIME TIME, once we become a "straight" corporation, has been enthusiastic. Here's what some of them had to say:

From a woman on welfare: " ... I am still on welfare....but I am very interested in investment for more than one reason: It's a morale builder -it would feel so good to be an entrepreneur instead of just a recipient; it might pay off sometime; and it's a social action, a commitment to certain ideas with a hope for change ... "

From a businesswoman: "... I salute you for having the guts to join the financial mainstream. I am sure you will find among your readership more than the interest in co-ownership that you need to survive.... By putting PRIME TIME on a sound financial basis and attracting other women to own it with you, you give it the seed of immortality and the potential for real growth. No more will PRIME TIME be Marjory Collins and disappear at the end of your life, but an ongoing publication that we and future generations of women can continue to enjoy ... . Would be proud to invest ... "

From a struggler: "Though I'm struggling, and not yet making it, to become involved you've at least provoked me to respond to "investing" in PRIME You can count on \$100 from me."

We have also had an offer from one of our suppliers of \$5,000 worth of services in return for a 10% ownership in the corporation-to-be. (We are seeking \$50,000 capitalization.)

Now we need more definite information as to how many investors we can count on and for how much. So, if you're interested, please send in the information requested on page 16 as soon as possible. Your response will greatly influence our final decision.

Let's make PRIME TIME a women-owned, "immortal" publication! -- M. C.



# IS BREAST SURGURY REALLY NECESSARY?

BY MARGARET EASTON :

Now Betty Ford has become the model of female sacrifice at the alter of the gods of medical practice. The First Lady of the Land, like so many other women, was led to believe that the best method of arresting breast cancer is to have the breast removed. The way Mrs. Ford was rushed to the surgeon's table within two days after discovering a small lump, must have struck terror in the breast of many a woman throughout the country, fearful of cancer detection tests, lest they be led to castration.

Apparently there are women who still do not know that there are alternatives to mastectomy. I had a lumpectomy, just a year ago; that is, the malignant tumor and surrounding tissue were removed. (This is also called a partial mastectomy.) I was lucky to have noticed a New York Times article about the controversy. A courageous woman before me, Rosamond Champion, had written a book, The Invisible Worm, the story of her refusal to have her breast amputated, and her discovery of a physician in Cleveland who pioneered in lumpectomy, a procedure more widely used in Europe. I was also lucky that an article happened to appear at the time in Ms. magazine; written by the same Dr. George Crile, Jr., describing the kind of lump I had, shaped more like a dent, as usually being malignant.

Knowing before biopsy that I probably had cancer, I was able to explore the alternative and decide well in advance that I would have the lumpectomy. Rather than just go to the surgeon referred by my gynecologist, who might be traditional and try to intimidate me into a radical mastectomy, I telephoned the Cleveland Clinic for referral to a New York surgeon who used Dr. Crile's method. Unfortunately he was on vacation. I was afraid to wait, as it is said that the cancer cells can spread rapidly; and I had already had this dent for several months, without realizing what it was. Therefore I found another surgeon willing to perform the lumpectomy, willing because mammography showed that the tumor was small and had not spread. I was in the hospital for only four days and made a quick recovery.

The traditional post-surgical preventive technique is radiation of the breast and surrounding area in case there are any malignant cells. Reluctantly I got talked into radiation, but felt uneasy about it since Dr. Crile questioned the use of radiation? I asked a friend whose brother is a doctor in another state to investigate for me, as I did not trust consulting any traditionally oriented physician.

He sent us a xeroxed copy of an article written by Dr. Crile and associates, in a medical journal; in which radiation was considered unnecessary and undesirable. He suggested I fly to Cleveland for a consultation on my case, but I remembered my New York referral and had a consultation with him.

Unlike my surgeon who rushed me out of his office before I felt satisfied in any discussion, Dr. John Madden spent an hour with me; although he was behind schedule and his waiting room was full, he described the pros and cons of radiation. I was bewildered by the controversy but he patiently clarified the data, recognizing how difficult it was for a lay person to decide when the experts disagreed.

Although I had had four treatments already, I decided to discontinue the radiation on the basis of the consultation with Dr. Madden and the medical journal article, which indicated that, with a partial mastectomy and no radiation, there was only a 6% chance of recurrence of cancer-as good if not better results than with patients treated with total mastectomy. A current New York Times article reports that Betty Ford has a 10% of recurrence after a radical mastectomy.

Around the time of this decision, another friend led me in the direction of nutrition and health food, and I discovered the International Association of Cancer Victims and Friends, an organization that fosters education about unorthodox, nontoxic methods of cancer treatment, opening up many more alternatives to surgery.

It was too late for me to benefit from any of these many different approaches but, in view of their claims of success in curing terminal cancer cases given up by traditional medicine, other people may want to know about them. Their theory is that the body deteriorates from lack of sound nutrition, from pollutants (air, water, soil, radiation, artificial food additives and preservatives, etc.); that cancer is less likely to occur in a healthbody (built by exercise, good nutrition, and freedom from emotional stress). A healthy body is more likely to withstand the enslaught of pollution and tension, although there is a limit to how much even a healthy body can withstand a lifetime of excessive radiation (as happened to Adele Davis) or a lifetime of emotional distress. (continued on next page)

PAGE 3

BREAST CANCER .... (cont.)

I decided to learn as much as I could about positive alternatives to recurrent cancer. If I had known then what I have since learned, I would have thought twice about rushing for a lumpectomy. I might have delayed surgery for a few



months and tried one of the alternative, unorthodox approaches, plus good nutrition. (I no longer eat sugar, artificial sweetener, white rice, white bread, processed foods, frankfurters, etc.)

The medical profession calls early detection prevention. I do not consider that sufficient prevention. To me, prevention would be finding ways to motivate people to follow the principles of nutrition, and to protect the public from pollutants, and from the fact that the food industry places profit before public health.

Given all alternatives, some women may still choose radical mastectomy. But I would want all women to know that they have alternatives.

When the lump is detected, a biopsy is usually recommended for diagnosis. Eight out of ten times the biopsy indicates the tumor is benign. However, if it turns out to be malignant, the woman awakens to find herself castrated, without having had the time to investigate and weigh alternatives. How many traditional surgeons inform their patients, prior to biopsy, of alternatives such as lumpectomy or unorthodox non-surgical methods!



Can lay people rely on a surgeon to have an unbiased opinion -- a surgeon who earns much more from a mastectomy than from a lumpectomy, and more from a lumpectomy than an unorthodox method, a man who may unconsciously welcome an opportunity to take revenge on a woman? A patient has been given the right to be informed of "feasible" alternatives by the Oregon Supreme Court, and of the dangers involved by the California Supreme Court. Feminist

attorneys, please take the issue to the United States Supreme Court to protect our sisters!

The American Cancer Society, which controls research funds and which is in turn controlled by the medical profession, drags its feet in researching unorthodox approaches. It pours all its research money and energy into surgery and radiation and, more recently, chemotherapy, which seems to have limited success.

....BREAST CANCER....BREAST CANCER....BREAST CANCER

Sometimes I think that getting cancer saved my life, for now I am strongly motivated to eat only healthy foods, to exercise, and to become a more relaxed, happy person through psychotherapy. With my positive alternatives to mastectomy and radiation, I am confident that I will not have a recurrence of cancer, that I will live to a healthy, ripe old age, keeping my body in optimum health.

Important Addendum: In a follow-up letter,
Margaret Easton wrote: "In rushing to get the
article to you...I omitted something important:

"As frightening as it may be, it is important for women over 35 to have periodic cancer detection breast examinations. If a malignant tumor is found in the early stages, and she chooses surgery, she can have minimal type surgery, such as a partial mastectomy. Once the cancer has spread, the minimal type becomes too risky, and a radical mastectomy is indicated, that is, removal of all the breast, the muscles of the chest wall, as well as the lymph nodes and fat in the armpit.

"If she chooses a non-surgical, non-orthodox type of treatment, such as laetrile, raw food diet, beet therapy, or asparagus therapy, etc., she'll be less frantic about the process. In either case, she'll be able to consent to the biopsy with written proviso that if the tumor is malignant, she will not have immediate surgery, but take a few weeks to study the alternatives."—M.E.

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## BUSINESS - every feminist's business

by Elizabeth Most

There are many reasons why older women may look to business as a way to survive. Older women are shut out of a shrinking job market, as pointed out in PRIME TIME. Business does not demand a degree or book-learning. It seems to be the path to independence, security, prestige. Moreover, it uses the skills of the homemaker, unrecognized as the very skills of "management" the highest paid racket in any field.

Women have already listed the many abilities and activities in the home—itself a private enterprise. Least noted is the planning organizing and managing. The difference between a male bachelor apartment and a woman-run livable home is organization. Added to this, women are not afraid of work, and small businesses exact endless hours of labor. Finally, management in our world means manipulation of people. And women have been schooled in watching over (and out for) others, reading their needs, their moods, what

makes them tick, and how to get around them.

Non-professional women especially, like blue-collar workers (See Bea Baron, PRIME TIME, May '74), aspire to be their own bosses. Most work is unrewarding, demeaning, and above all insecure. Very good positions have been snatched from able and devoted older women after years of service in favor of a friend or relative of the boss. Women without degrees often get unfair competition from those with academic status. Employers take advantage of a tight labor market to demand degrees for jobs requiring no academic skills, either to enhance the job or perhaps to lord it over the prestigious worker. The professions themselves serve to keep others out, to make a scarcity of ability, to disqualify, to put others down. The "housewife" and truckdriver need and deserve as good a self-image as the professor. What course is there then for the woman branded as unqualified?

Business has undisputed advantages. It has few legal or social restraints. Iaw and politics favor business on Calvin Coolidge's principle that "the business of America is business." Government hands over our tax money to sustain business while business taxes are easily evaded or minimized. All costs are passed on to the consumer. Profits have no ceiling (like cancer), and strain to the utmost what the traffic will bear. Supply and demand are juggled by advertising. Miniscule variations in products and packaging make things appear new, uncommon, and create the artificial wants and scarcities on which business feeds. An immediate example is the proliferation of detergents, each having a trumped-up quality beyond its cleaning substance for which we are willing or forced to pay. American business is clever in elevating ordinary needs to the level of individual and personal choices.

All benefits of business accrue to the boss. It is a one-way street, the antithesis of democracy. The boss is the sole possessor of Yankee initiative, independence, imagination, aggressiveness, bravado. The incentive of private profit is reserved only for the boss. What is left for the worker is drudgery, monotony, silence, following, orders. No wonder the little woman dreams of striking out on her

own.

Business has the upper hand. It is accountable to no one. It corners the free stuff of earth, sea and air, and doles them out on its own terms and for its own ends. The private sector has its hands on whatever yields a profit and bequeathes all the problems to us. Business may run away when it exhausts local advantages or finds greener pastures elsewhere, leaving the workers penniless and the town a ghost. The liquor industry is not accountable for alcoholism or alcohol-induced crime; nor is the auto industry held to building highways, preventing accidents, or controlling glutted bumper-to-bumper traffic.

However, all of this describes successful business, big business. There are no longer vegetable and fruit peddlers, knife-sharpeners, organ-grinders, neighborhood cobblers. Craftsmanship is a throwback to earlier times. New Yorkers eat "fresh" produce from agribusiness in Florida and California instead of from small farms in New York and New Jersey. The very bakers of bread provide our military with noxious chemicals. Multi-national companies are diversified to control every kind of local activity.

Free enterprise no longer exists in the present phase of Capitalism. It is an anachronism, a relic left in the minds of the little men and women. Big business thrives on public subsidies and services; on give-aways of land and franchise without risk or penalty; our CIA, police, and enormous war machine are all at its disposal. Surely, there is no hope for the little woman at this stage of the game.

But wāit, there is cheer. Since wealth resides in people, all businesses need buyers, unless like the telephone and electric companies they have us in tow. Advertising is the outreach program of business, seeking access to people. Mailing lists are worth money. Well, the businesswoman has the women's movement as a ready-made public. In an era of overproduction and surfeited consumption, here are interests and loyalties untapped. The movement itself uses materials, services, communications, ideas, and fine women can create, promote and disseminate them. Why should we not favor those women above impersonal companies? True, we should prefer women's business, other things being equal.

But this is not the same as allegiance to such businesses. In PRIME TIME (12/73) a businesswoman wrote that movement women were jealous of success, and reacted with suspicion "Pavlovian style." She then declared: "The motives of our critics are only important to us in order to help us know how to deal with them."

Apparently she was hoping to "condition" us in her own way. Obviously, we women are not suspicious enough. It is business that



"I sold the cow for some beans; used the beans as collateral and bought tobacco warrants; unloaded the warrants and moved into hog futures, then land speculation and condominiums. . . ."

subverted government, not the other way around. The trouble with business is not that it is materialistic, not that it furnishes us with goods and makes possible human communication, trade and gregarious living, but that its purpose is none of these. The main purpose of business is to secure a profit, and profit is inimical to the needs of

(turn to page 16)

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### Prime Time

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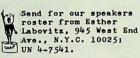
#### FOR MEDIA WOMEN

If you want to be listed in the Index/Directory to Volumes 1 & 2 of Media Report to Women, send name, address, phone & ID not over 15 words to MRW, 3306 Ross Place NW, Washington DC 20008. Directory costs \$10 for women, \$15 for men til ERA passed.

#### WOMEN HELPING WOMEN ...

...is the guiding principle of Community Workshops for Women's Studies (37 Washington Square West, 17A, N.Y., N.Y. 10011). Individual counseling, job raps, to help women fulfill vocational goals. Send for information.

#### PRIME TIME SPEAKERS BUREAU



#### C.R. FOR OLDER PEOPLE

Send for consciousness raising guidelines and bibliography prepared by Tish Sommers, coordinator of the NOW Task Force on Older Women, 434 66th St., Oakland. CA 94609.

#### FREE WOMEN'S BUREAU REPORT ...

...on employment characteristics of women by state: number employed & unemployed, employment by age, etc. Women's Eureau, Employment Standards Administration, U.S. Dept. of Labor, Washington DC 20210.

#### "NO LONGER YOUNG" ..

...is the title of a booklet containing highlights of 17 work groups at a conference sponsored by Institute of Gerontology. Contains facts & feelings of over-45 women. \$1.95 from the Institute, 543 Church St., Ann Arbor, Mich. 48104.

#### N O W BOOSTS WOMEN'S STUDIES

Do-It-Yourself: Women's Studies
--a publication of NOW's Committee to Promote Women's Studieswill soon be available. The committee will also conduct regional workshops for non-NOW as well
as NOW women. Contact: Sarah
Slavin Schramm, 731 Fulton St.,
Cherry Hill, N.J. 08034.

PRIME TIME SUNDAY WORKSHOPS (see page 7)

#### WOMEN'S HEALTH CARE...

...resources and bibliography: menopause, hysterectomy, birthcontrol research, psychotherapy, childbirth, patients' rights, malpractice, self-help, etc. Send \$2 to: Belita Cowan, 556 Second St., Ann Arbor, Mich. 48103.

#### THREE BOOKS ON RAPE

Rape: How to Avoid It and What to Do About It If You Can't. Judy & Joseph Csida. Books for Better Living. ppbk. \$1.50.

Rape: The Frist Source Book for Women. N.Y. Radical Feminists. Plume. ppbk. \$3.95.

Rape: A Nationwide Directory of U.S. Rape Crisis Centers. Carol V. Horos. Dell. ppbk. \$2.95.

OWLS WANTED!







#### CALIFORNIA

Eleanore Morocco (3192 N. Divernon Ave., Simi Valley, 93063) wants to start discussion group with OWLs in her area--she's 45 miles from Ventura.

#### MASSACHUSETTS

Pat Reitermeier (1 Tucker St., Milton 02187) seeks OWL "gathering place" in Boston area.

#### онто

Wilma Hardley (8610 Franklin, E4, Cleveland 44102) wants to join a group in or out of NOW.

#### YOU CANHELP PRIME TIME TAKE THAT GREAT LEAP FORWARD!

PRIME TIME would be nothing without YOU, its readers, and we hate to disappoint you. We regret that many of you still do not realize that we've not been able to publish regularly for some months now. (Our failure to repeat it often enough?) There were no issues in July, August or October, and, as you see, this issue straddles November and December.

WHY? Since subscriptions increase at a steady rate and the income from them remains steady, why aren't we able to publish regularly and in the black?

BECAUSE, the larger our circulation, the higher the production costs (further boosted by inflation). There came a time about a year and a half ago when production costs exceeded income, and the gap has widened ever since. IT IS ONLY THANKS TO YOUR GENEROUS CONTRIBUTIONS THAT WE'VE BEEN ABLE TO PUBLISH AT ALL!

Since PRIME TIME is, as yet, totally without capitalization, we must wait until there is enough money in the bank before putting out an issue. (Please rest assured, however, that you will receive the total number of issues you paid for, regardless of the time interval between each.)

It is high time we stopped disappointing our readers by this irregularity. That is why we are so seriously considering rescinding our present non-profit status and becoming a "straight" corporation. THIS WOULD MEAN THAT WOMEN (AND MEN) COULD BUY SHARES IN PRIME TIME. IT WOULD MEAN THAT PRIME TIME WOULD BE OWNED BY ITS READERS!

If we can sell \$50,000 worth of shares, it will mean that PRIME TIME will be on its way to financial solvency and eventually to profit making for its owners. THE MOST IMPORTANT SEED OF SUCCESS IS ALREADY PLANTED: THE ACCEPTANCE AND SUPPORT OF PRIME TIME BY ITS READERS. We have already become a communications network between prime-time women in 48 states and 19 foreign countries.

Before accomplishing this "great leap forward," we need to know approximately how many investors we can count on, and for how much (see pp 2 & 16). Then, since the process of changing status will take time, we shall have to continue struggling in the months to come.

YOU CAN HELP PRIME TIME IN THIS TRANSITION PERIOD ...

- ... by renewing your subscription promptly;
- ... by making a gift of PRIME TIME to a friend;
- ... by recruiting new subscribers;
- ... by making a dollar contribution;
- ... by becoming a distributor in your area;

AND IN THE NEW YORK AREA ...

- ... by attending the interesting events listed here;
- ...by volunteering time to help with promotional mailings. Saturdays from 9 AM to 9 PM are drop-in PRIME TIME WORK DAYS, although arrangements can be made to work other days or evenings. Call 724-9026.



ONGOING PRIME TIME EVENTS

#### PRIME TIME SUNDAY WORKSHOPS

Starting November 17th there will be a workshop of particular interest to older women EVERY SUNDAY AFTERNOON.

Place: 168 West 86th St., Apt.9A, N.Y.C.

Time: 2 to 5 PM

Subjects (being scheduled as we go to

Older Women & Adult Childrens Sexualitys Celibacy--From Power, Not as Victims Older Women & Politics Moneys Job Raps Menopauses Addiction & the Older Womans Art Therapys Older Women--Journal Writerss Media & Images Inexpensive Gourmet Cookings Moving Frees Jealousy & Possessivenesse Videotapings Recycling Materials

\$3 donation to PRIME TIME.

For further information: 724-9026; 691-4650 (eves.).

IF YOU HAVE AN IDEA FOR A WORKSHOP YOU WOULD LIKE TO RUN, PLEASE LET US KNOW.

#### PRIME TIME MONTHLY SPEAKOUTS

#### First Speakout Date:

TUESDAY, DECEMBER 10TH

"Older Women--Where Do We Come From? Where Are We Going?"

Place: Women's Coffee House 54 Seventh Ave. South (bet. Morton & Commerce)

Time: 8 PM

\$3 donation to PRIME TIME

Older Women's Speakouts will take place one Tuesday evening of every month. Keep your eye on the <u>Majority Report</u> calendar. For further information: 228-6567; 724-9026.

## Asia

JAPAN

Last year journalist Takagi Sawako visited the United States and interviewed many feminists, studied our publications, and attended our conferences. What distressed her most was our lack of knowledge about Asian customs and problems. "American and European feminists, by being uninformed about their sisters in other countries, contribute un-wittingly to their exploitation," Takagi writes. Upon her return to Tokyo, she "set up a center to collect and provide basic information and analysis, in English, of the situation of Japanese and other Asian women." Takagi believes that "American, European and Japanese feminists .... in addition to carrying on our own local struggles must to some extent become informed about and support actively the harder struggles of women elsewhere. Otherwise, what one weman in one country gains is gained at the expense of a much more oppressed woman in another country. Feminism must become an international struggle." For a copy of her pamphlet containing a bibliography and price list, write: Femintern Press, c/o Takagi, 7-22-18 Nishishinguku, Sinjuku, Tokyo, Japan.

#### SOUTH KOREA

In her pamphlet (see above), Takagi Sawako speaks of the situation of a large number of South Kerean women, which she says is similar to that of women in Thailand, Indonesia, Taiwan, etc. "They are exploited in various ways through foreign domination.... economically as the cheapest of labor, sexually through government-supported prestitution (kisseng), politically through being imprisoned and sexually tertured for the least attempt to organize....Scarcity of jobs forces large numbers of women to become kisaeng, and prostitution is one of South Korea's main industries....(\$300,000,000 a year) mostly from Japanese'salary men' who come to South Korea in organized kisaeng-party tour groups. (But before blaming Japanese male tourists only, remember that women in other underdeveloped countries serve the same function for American, Canadian, European and other salary ment)..."

#### SOUTH VIETNAM

Nguyen Thi Ngoc Thea left Vietnam in 1967 to work for the rehabilitation of Vietnamese children in the U.S., and now works in the DC Indochina Resource Center translating political materials from North and South Vietnam. She cannot return to her home in Saigon because of her anti-war activities. Thea reports that, in 1969, 204 Saigon agencies were recruiting women for the city's brothels, and there are now 400,000 prostitutes in Saigon. Those most appealing to GIs (who were told to expect slanted vaginas!) have undergone "beautification" surgery to make their eyes round and breasts large, Nevertheless, their shortlived careers are usually over when they reach 20. The Thieu

(U.S.-supported) regime crassly exploits the attractiveness of Vietnamese women : Recently Le Thai Khoung, director of the National Tourist Office was quoted as saying : "Soon I will send up a proposal for "sex tourism." Many people want to see Vietnam not to see the mountains or the shopping -



HUVNH THI MUI, A FARMER IN HOAI TAN, SOUTH VIETNAM, CANNOT FARM HER LAND BECAUSE OF MILITARY ACTIVITY IN THE AREA.

but to try, just once, our girls."

Off Our Backs 3/74

#### CAMBODIA

Within earshot of gunfire, 1500 patients are crowded into Cambodia's only montal institution at Takhmau, which was built to house 500 in 1939. Only 180 of these patients are women, undoubtedly because the stigma on a family in which a woman is mentally ill is greater than if a male is the patient, so that few families will acknowledge that one of their women is mentally disturbed. The only psychiatrist in the country practices privately in Phnom-penh, so that patients are cared for by what they call "simple doctors." The fact that they cannot express their thoughts in psychotherapy probably explains the graffiti adorning the outside walls: scenes, probably from their home regions; geometric patterns; words of unknown association, e.g., bank, clock-clock, UNICEF; and finally, a word written many many times:

New York Times

## South Pacific

PAPUA-NEW GUINEA

More than 2500 women in Port Moresby held an angry demonstration at the government buildings to protest inflation. About 100 of them broke through a police cordon and stormed a building looking for the Chief Minister to demand lower prices, higher wages, a pay cut for legislators and a curb on the privileges of politicians.

Guardian 7/3/74



MARSHALL ISLANDS

Two women from the island of Rongelap recently underwent surgery in New York City for removal of thyroid gland nodules caused by exposure to radioactive particles from a hydrogen bomb's fallout 20 years ago. Of the 89 persons on the island when the fallout occurred, only 25 have not had the operation.

New York Times 6/5/74

## Africa

ALGERIA

Fatima Mernissi (see Morocco) comments on Algerian women: "Algeria did not liberate on Argerian women: Algeria did not liberate the woman, because it failed to liberate the economy. The Algerian economy, far from being socialist, is neo-colonialist. The best lands in Algeria are still used to grow wine, which Algerians are not allowed by Islam to drink. They grow it to sell to French capitalists at the price these capitalists state. Algeria still sends an important part of its young men to work in French factories, in the most despicable conditions. Algeria's oil flows to French shores exactly as before the revolution. Meanwhile, the Algerian woman, who took part in the revolution and was expecting its benefits, has been asked to go back to seclusion. A wave of traditionalism, of conservative Islam, is flooding Algeria, making people forget about the economic failure of the regime. The women. as usual, are the first victims. Algerian feminist, Fadela M'Rabet, in her book Les Algeriennes, states that the rate of suicide among young girls who refuse arranged marriages and seclusion has risen drastically since the end of the revolution.

"The Moslem woman's struggle is linked to the struggle against imperialism. The day the Moslem woman decides to stand on her feet, many castles will fall down, among them those of the corrupt Arab regimes, and those of such companies as Standard Oil, Texaco and Coca-Cola."

New World Outlook 4/71

TUNISIA

When Habib Bourguiba became President of Tunisia in 1957, shortly after his country's freedom from French colonial rule, he granted women the vote and then introduced the Code of Personal Freedom. This forbad arbitrary divorce on the part of a husband--long a Damocles Sword over the heads of older women. Husbands can be imprisoned for adultery' polygamy is forbidden; women can inherit money; and the veil is no long-er mandatory, etc. When these new liberties were first introduced, peasant women interpreted them literally. Almost every day one heard stories of women beating their husbands with

sticks--not just for their own life of humiliation, but to avenge themselves for centuries of oppression. Finally Bourguiba announced on TV that freedom for women did not mean beating husbands!

Ms. 8/74

MOROCCO

A Moroccan woman, Fatima Mernessi, writes:
"We are the only women in the world who have no
right to show our faces. The veil, so talked
about by tourists seeking exotic excitement
around the Mediterranean shores, is the symbol
of our slavery. The veil means that the woman
belongs to a man who possesses her body and
worries about its being seen by others. To a
veiled woman, seclusion is the only rational way
of life. Her only reason for being is to provide sex, children and good cooking."

New World Outlook 4/71

"Men are in Charge of the women because allah hath made the one of them to excel the 6ther"

SOUTH AFRICA

In Seehaba, magazine of the African National Congress, Zanele Dhlamini writes: "South African black women would not better their condition much by acquiring the status of black men. Besides, the women have been doing what is considered men's work for a very long time. Communal care of children and other dependents is probably what has helped them survive the inroads of apartheid which disrupt and threaten to destroy family life.

"Unrestricted birth control and abortion assume a political dimension, where government policy is to reward the birth of extra white children and encourage white immigration into South Africa, while it campaigns for family reduction among blacks. This looks particularly sinister when the black numbers are already reduced by acknowledged high incidents of still-birth, infantile mortality rates, malnutrition, adult starwation, death sentences and secio-political murders...Numbers are the only strength South Africa blacks have in the face of a hestile government. Black women are therefore not about to campaign for their own annihilation."

Guardian 9/4/74

### INTERNATIONAL NEWS and VIEWS.....



#### NTGERTA

Nigerian women are reportedly fleeing from northern areas of the country to avoid marriages forced upon them by religious leaders who claim the drought now ravaging West Africa is due to the immorality of single women. Unmarried women in some towns are being given a week to find husbands or face expulsion. Landlords have been ordered not to rent to single women and to evict others. In one city, mobs attacked the homes of single women, accusing them of being prostitutes.

Columbia Free Press 6-7/74

## on the home front

FROM A NATIVE AMERICAN

"Myself, I am a traditionalist, and believe if any woman is truly traditional in the old way she is liberated and shares equally with her man -- 'separate but equal' can be a reality. In the tribes, it was unheard of to look down on women and disrespect their work and their lifestyle .... It is not the work of the home and children that we object to but this work looked down upon and women regarded as inferior mentally, spiritually and physically as in white society. We exalted in pride in our sex, our bodies were prized by us, we had women's soccer, lacrosse, track, hunting, trap-ping, fishing. Even the old women were in top shape. It was their responsibility to watch the very young and to supply water and firewood, sometimes carrying it from long distances. You know this is hard work. They had muscles and were proud of it. Because they were the only ones in camp most of the time, they ran the place and made policy for the whole tribe. Indeed, Indian women would have developed highly civilized societies except for their men...

"Many Indian women are feminists at heart, through a strong tradition. A few Indian men are aware of this tradition but most adopt the white man's attitudes and prefer to have a passive, docile slave. For this reason, many Indian men marry white women. They declare Indian women to be too stubborn, bullheaded, feisty. But in reality these women are just declaring their personhood. For this reason also, many Indian girls have assumed a passive helpless facade, wearing the crippling shoes and the constricted

clothing of fashion rather than the loose free clothing of the old times woods and prairies and beaches, and the speed-adapted footwear....

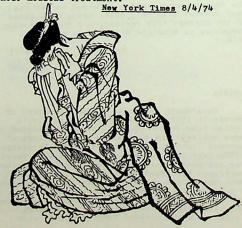
"You hear many white feminists declare and pray that'men will become meek and women will become strong.' Well, I guess that makes sense in white society, but in the Indian way we pray that both men and women will become meek (humble) and strong. We believe in equality..."

From a letter from Bigfoot, Off Our Backs 7/74

#### HIROSHIMA SURVIVORS

About 700 of the 1,000 American survivors of Hiroshima and Nagasaki live in California and Hawaii. In San Diego a frail white-haired widow commemorates those terrible August days by donning her ceremonial kimono, hiding the ugly keloid scars on her arms and body. Yukiko Wanatabe then kneels before a small Buddhis altar in her bedroom and repeats the Japanese sutras for the dead, as she has done every August for the past 29 years. Mrs. Yaeko Kadeta Brady, the 46-year-old wife of a construction worker in El Cajon who married her after the war in Tokyo, is also a Hiroshima survivor, but she she strives to forget the ghastly experience and never talks about it to three sons or to her husband. Mrs. Wanatabe, on the other hand, cannot free herself of the memory, although she does not speak of it to others; when neighbors ask about the heavy welts on her neck caused by radiation burns she tells them they "were caused by a fire in my home some years ago."

The Japanese A-bomb survivors who became American citizens after the war are able to receive treatment in Japan. But the Nisei, who make up about 40 percent of survivors here, get no help from Japan or the United States. Congressman Edward Roybal (D.Cal.), supported by other California Congressmen and Representative Shirley Chisholm, has a bill before Congress to reimburse American survivors for the costs of their medical treatment.



### Readers write....

We are two older women in San Francisco doing a weekly radio show called "Sounds of Sisters, Women in Transition." We deal with issues relating to ageism in this society such as trying to make connections between that and woman as object in capitalist society. We hope you can publish this letter so that your readers can correspond with us so that we may more honestly reflect the reality of all our lives on our show.

Sandy Butler & "Mama" O'Shea 3043 Market St. San Francisco 94114

#### Can't Please Everyone!

Is there any way to get an enlarged copy without print of the beautiful nude on the cover of the September 1974 PRIME TIME? I love it and have to have it!

Jean Matty Muskegon, Mich.

WE SUGGEST YOU CUT OUT THE PICTURE FROM YOUR PT COVER, PASTE IT ON A SHEET OF WHITE PAPER & HAVE AN ENLARGED PHOTOCOPY MADE.

I found the cover of your September copy offensive and repulsive. I cannot afford to have trash of this nature in my home. All the training I have given my children would go down the drain if they should see this kind of picture in my home. I was hoping that even though you are stressing liberation you would remain a lady. Some of your articles have been fine, others wierd, but I don't want to read any more. I'll stick with the ladies' magazines. Please cancel my subscription and if any more of this kind of filth is in my mailbox from you I'll turn it over to our post office as unsolicited pornography. I am truly disappointed in your male-like interest. I had hoped you would be different.

Myra Herber Round Rock, Tex.

#### Men -- For Better, For Worse ...

A few days ago I picked up a copy of PRIME TIME at a bookstore—a used copy apparently given to the store by the subscriber. I was really impressed with your paper and could see that it fills a great need.

By some fateful accident I was born a male and at present have somehow lived to be 54 years old. Even though I believe women are terribly exploited in this crazy sexist and racist society, I have the deep feeling that I would much rather be a woman because you are in a sense the future. There's absolutely no doubt in my mind that how this country makes it or not depends on how well the women's movement for dignity and justice succeeds. So for every woman the challenge is great and most of the women -young and old--whom I know have the courage to meet almost anything that comes up.

For many years I've been deeply involved in the Farm Workers movement and I would say that most of the hard, tough work boycotting, striking and talking is being done by very intelligent, highly committed women of all ages None of us will be free or able to live honest, decent lives until every single woman has dignity and respect and is regarded as a human being. You all know this a million times better than I do. But maybe once in a while it would help if you know that there are some men who are 100% behind you. I for one am deeply thankful to all of you who put it on the line; perhaps you're helping me more than yourselves ....

Please don't ever give up your fight. You really can't lose just like the Farm Workers can't lose. To all of you much love, peace and courage.

In solidarity & friendship, Jerry Robinet Tucson, Ariz.

A good man may be hard to find -- but a good woman ain't so easily locatable either. They seem to reply to questionnaires and write letters to editors and get themselves reported upon by their book-writing therapists -- but they apparently do not circulate. They are not on the streets, nor in supermarkets, not at any of a variety of gathering places where dispensing a smile might encourage a man to pursue.

So where <u>are</u> these 40- to 60-year-old darlings who retain their urge to orgasm with a companionable peer? Or several? Of either sex?

I think most exist only in their own fantasies, that diminution of the double standard has progressed no further than the "closet" stage at best, and that grandma's 1890 morality is where it's at for the over-40s.

I learned to dig discreet, if unconventional. sex with women 15 years my senior when 1 was 20, and there was plenty of it. Now, half a century later, their presumably more sophisticated daughters are like nowhere. I can't find a discreetly uninhibited gal 10 years my junior—and, as for a swinging chick of 70, forget it!

J.A. Blackmer New York, N.Y.

WOMEN ARE NOT DARLINGS, GALS OR CHICKS--AT ANY AGE! YOUR USE OF THOSE TERMS ENHANCES THE ALREADY SEXIST TONE OF YOUR LETTER. WOULD YOU LIKE TO BE CALLED A BOY? OR A BANTAM ROOSTER?--Ed.



LOOK CINDERELLA...MAYBE YOU SHOULD SKIP THE BALL,
AND JOIN A CONSCIOUSNESS RAISING GROUP INSTEAD.

#### Another Consideration ...

Had what I thought was a unique response to your article in the last issue, "A Good Man Is Hard to Find." It reminded me that some white women concerned about black women have felt it better sisterhood not to get romantically involved with black men. Black women are terribly hurt by some black men's attraction to the white woman. In the civil rights movement, they used to say about some black men, "He's talkin' black but sleepin' white."

By the same token, young feminist women should eschew getting involved with older men, because their older sisters are terribly hurt by men their own age who reject them for younger women. It's good feminist theory I think and one that should get some publicity. What about it?

Bette Dewing Brabec New York City

### Readers write....

#### A Mother's Outrage

Thank you for the recap of my letter and comment by Dena Reade (PT 9/74).

I have just learned to value myself, sister, and PRIME TIME has opened my eyes to worse plights of other sisters like Sarah Bad Heart Bull (PT 9/74). I cannot believe man's inhumanity to man. Every mother in the U.S. should rise up and cry out in horror at what has been done at Sioux City. I am going to send letters.

I and a widow neighbor are being harassed by the Sonona County Planning Commission, only we refuse to leave our sons' lands. We have not been imprisoned yet, but we have been treatened. We have united our families to fight.

My case was heard in court four months ago, and yet no decision has come from the judge. My neighbor has not yet gone to court. We have no money but yet we fight. Without mothers there would be no future generations. We are old and poor but we have the courage needed and the pride. Sonona County, California, is corrupt like Sioux City.

Thank God for PRIME TIME.

Awaken the women lawyers to the need in small communities!

Florence Brown Healdsburg, Ca.

#### Hurricane Zorba?

Dr, Neil Frank, director of the National Hurricane Center, has indicated that, despite the protesting of some women's groups, hurricanes are once again this year being named for women. Dr. Frank went on to explain that the names will run the gamut from Alma through Wilma. In case you are an old (or a young) die-hard and want to know what the other names are, there are no names for Q,U,X,Y and Z.

How come? You may well ask. Dr. Frank says that's because there is a scarcity of names beginning with those letters. I have news for you, Doc. With no difficulty whatever, in a kind of test case, a nearby kindergarten class thought up the following: Quentin, Ulyses, Xavier, Yancy and Zorba.

How about it, Neil-y baby?

Jean Tigar Schenectady, N.Y.

#### Menopause, No Big Deal

Hey! If I were a pre-menopausal woman (which I haven't been for many a year) most of the articles and letters I've been reading in PRIME TIME would scare the pants off me. Except for Katherine Thom and Lynn Laredo, I find it difficult to identify with any of them. I really believe that women in menopause are the same as they've always been, only more so.

If you've been a"kvetch" (complainer) all your life, you were probably the same during your menstrual periods, when you were pregnant, when you gave birth, when you had to entertain guests, when your kids were sick, when you had a cold, etc. So why should you be different when you are menopausal? However. if you have been an involved. busy, reasonably healthy person. chances are you're not going to go off the deep end during menopause. You've probably been learning all along to take changes, including bodily ones. in your stride.

So hear it from a woman in her late 50s who hasn't suffered the discomfort of hot flashes, depression, emotional upheaval, loss of sex drive, self-disgust, sense of diminished femininity or any of the other terrible things that are supposed to happen when we reach menopause. What a lot of baloney! I have several friends, all busy women, who noticed only minimally when their menses ceased.

We've been so brainwashed that we blame menopause for the usual highs and lows concommitant with everyday living. In my case, cessation of menses was a real liberation. I had been hemorrhaging off and on for a couple of years. What a relief to be rid of sudden and embarrassing flooding, of uncomfortable precautionary superpadding. I've never felt better in my life than now. With lessened responsibilities -- children grown and on their own -- I'm freer to do what I've always done -- paint, write, teach.

I am an artist married to a loving scientist who has always insisted I use my maiden name professionally. It's wonderful to be married to a feminist. I don't take any of these goodies for granted. I've been lucky. And if my luck continues, I'll get old!

Jane Bearman Livingston, N.J. I am much impressed with your publication.

My age, in case you're in-terested, is 53. It's been over two years since I've gone into menopause. In response to your request for information on hot flashes, I cannot remember having hot flashes when I first started not having periods. Perhaps it was six months or so before I had any. At first I noticed them mostly at night. in bed. I found it somewhat of an annoyance to have to take off the covers and then later put them back on. But I have not been deeply troubled by the problem. I now have flashes sometimes in the daytime. I do not know how often I have them but usually, when I do, I just think, "So it's a hot flash, what's the big deal?" I am aware, of course, that other women may find flashes much more of an annovance than T do.

Would it be of value to collect statistics re: menopause symptoms with cross references to marital status, children, if any, problems with menstruation, etc.?

> Louise De Laurentis Ithaca, N.Y.



"My husband and I would like to buy a porterhouse steak."

Each issue of PRIME TIME mellows as it ages. Maggie Kuhn's article, "Grassroots Gray Power" (PT 6/74) confirms my thinking in the last two years of trying to find an answer to the problem of attitude toward the aging person in society. She laid it out crystal clear.

In answer to the letter from Hyacinthe Hill, concerning post-menopausal estrogen (PT 6/74)" Yes, there is a test for estrogen count, which my doctor requested from the lab when I was given a Pap test. I am also a strong believer in Vitamin C time-release capsules of 500 mgm units, twice a day.

Best wishes for sisterhood, Mary C. Lohe Brooklyn, N.Y.

#### Older Women's Liberation .....

#### IN ROSIE"S MEMORY

Did you ever wonder what happened to the millions of women who poured into factories, garages and other "male enclaves" and took over men's jobs during World War II? You may even have been one of them yourself--one of those workers whom the press coyly called Rosie the Riveter, Winnie the Welder or Tillie the Truckdriver (would we stand for such patronizing cuteness today?). You'll remember that we were just being patriotic, until the war was over; it was taken for grantedthat when the "boys" came home we'd bow out grace-fully. They'd get their jobs back, and we....



## A RAISE! AT YOUR AGE YOU'RE LUCKY TO HAVE A JOB.

Last summer, the women in the Jobs for Older Women Project in Oakland, California, started wondering what what all the female war workers in their area were doing today. Had they remained in their homes all these 30 years? Did they have jobs? Or were they, like so many older women, unemployed and looking for work?

Out of all this wondering came the idea to have a Rosie the Riveter Reunion. It took place early this fall, with plenty of pre-publicity in the media, and 150 women showed up. It was quite a bash, with the press--interviewing, taking pictures which appeared in many area newspapers. which was just what the Oakland women had hoped for. Not only did this event help dramatize to the public the plight of older women in the job market, but it also attracted many new women to the Older Women's Job Project that is working toward opening up and upgrading jobs for women over 40.

Among the women at the reunion was Esther Smart, 73, who had inspected valves and boring shells in world War II; 80year-old Olive Masters who had been a welder; and Caroline Plant, 57, who inspected rifle triggers made by a hastily converted juke box factory--"a pretty highly skilled job that I learned in no time flat," she said, "though I've worked ever since at so-called 'undemanding' jobs that were all I could get."

For information on the job project and on how to organize a Rosie the Riveter Reunion in your community, contact: Jobs for Older Women Action Project, 1941 High St., Oakland, CA 94609.

#### ACTION IN SEATTLE

Last month the NOW Task Force on Older Women in Seattle held a day-long program called  $\Lambda$  Celebration of the Coming of Age. The program included discussions, slide shows, singing and dancing.

Seattle's Menopause group has changed its name to Women in Midstream-because so many other age-associated problems came up in their discussions. One of their main projects is making tapes of women talking together about a number of subjects-menopause, widowhood, divorce, work, generations exchange views, families, etc.-which can be rented by women's groups. They also publish an informative newsletter. (Women in Midstream, University of Washington YMCA, 4224 University Way NE, Seattle, WA 98105)

#### A PHILOSOPHY OF DRESS

Elizabeth Ewing, founder of Feedback Factory (see ad, p.6), designs and manufactures clothes based on feedback from customers, rap sessions with women, and her own philosophy of dress. Here is some of what she has to say about style:

"Women don't want to deny their sex, they want to reestablish it on their own terms. They don't want to belittle and cripple themness of women on the rise, they are no longer thinking about their appearance solely in terms of appeal to men. What they wore once when 'off duty', not in mixed company, didn't count so much. Now they are seeing their lives as being real all the time.... They want their clothes to function as tools -- handsome tools, of course -- to make life easier, not harder. They want to pare down to essentials --have less and like themselves more. Women no longer spend a lot of their time thinking about or maintaining their costuming ... Clothes shouldn't cramp movement. Nor is there so much concern about them getting dirty and messed up in the course of a day's activity. Women no longer want to feel fragile, helpless, spotless, passive and untouchable."

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#### <u>ଜନ୍ଦରତ୍ୱର୍ବର୍ବର୍ବର୍ବର୍ବର୍</u>

LAST RIGHTS. Marya Mannes. Morrow 1974. \$5.95.

This compassionate book, small in size, large in spirit, tackles a disquieting topic with the superbly humane attitude of its author. Marya Mannes has known the horror of death of spirit in the dying of her adored 92-year-old father when he was widowed and all his senses gone. This reviewer has watched a beloved aunt aged 91 and mother aged 87 enter into that final drama and has been struck by the way their life styles were reflected in their ultimate hours: The spinster aunt had supported a niece (myself) and several nephews throughout her working life as a governess, and died serenely after telling me a week before that she could hear her dear father calling her; my mother found it hard work to die. She was the widow of a sea captain and her last conscious interest was the news I gave her, leaning over her bed, that it was raining and foggy outdoors.

Last Rights relates a few horror stories of neglected dying that we who are past the age of 50 know full well. She helps our tremors, though, in quoting some of the wisdom our Western civilization has preserved and they are worth a bit of attention as we worry about the trivialities of life that lead to the mystery of death.

For example, Socrates said: Death may be the greatest of all human blessings and, to many, a favor." There seems to be in the dying person a peculiar rapture,, as quoted from Platonius: "I am making my last effort to return that which is divine in me to that which is divine in the universe."

The commonplace always intrudes on the
enormity of
death, i.e.,
where to
await it?

Ms. Mannes
rightly deplores the
plores the
fic deci
continua
and/or S

"He loves life. He's too young to

die. What kind of talk is that for a lemming?"

lack of room in our nuclear family style for oldsters but possibly does not realize how many families DO cherish their aged mothers and fathers in their homes. She describes several places where both old and young terminally ill are given a fair shake: Youville, a Roman Catholic hospital in Cambridge, Mass.; Calvary Hospital, again Roman Catholic, in the Bronx, N.Y.; St. Christopher's Hospice in London, U.K. In all these places—there MUST be more—the main concern is that no one dies alone, neglected.

The author tackles the fraught dilemma of euthanasia and separates it from mercy killing. The latter is an act of emotionally loaded pity of one person for another; the former is a decision of a medical professional. Both are acts of supreme courage and compassion.

What Ms. Mannes tells eloquently is that, despite the conspiracy of Church and State and Nation to deify death on their behalf on battlefields and in abstruse martyrdoms, no rule of any god or society should decree that any person die until ready. nor be subjected to any restraints from a death that is much to be desired. In much this spirit, Francis Bacon wrote: "I esteem it the office of a physician not only to restore health....but when it may serve to make a fair and easy passage."

For those who are concerned about a"fair and easy passage,"
Ms. Mannes provides instructions to write to the Euthanasia Educational Fund (250 West 57th St., N.Y., N.Y., N.Y., 10019) for free copies of "A Living Will," which has no legal value but plenty of moral and emotional clout. It goes in part as follows: "If there is no reasonable expectation of my recovery from physical or mental disability, I request that I be allowed to die and not be kept alive by artificial means or heroic measures."

As always in these horrific decisions to be made about continuance of life when Church and/or State continually strive

D.FNOW

to intervene--and
this includes the
abortion of an unwanted or monstrous
fetus--the quality
of the life remaining is what brings
us to the truth and
indeed the beauty of
all life as we know
it.

There are many ways to die. Those in thrall to an irreversible anguishing disease or the utter quenching of their vital being must be allowed the dignity of their going on their own terms. After all, when we tenderly put a pet animal to sleep to spare it misery, why do we deny this kindness to our fellow humans?

## REVIEWED BY NANCY MAINLAND

WOMAN'S ESTATE. Juliet Mitchell. Vintage 1973. ppbk. \$1.95

A few years ago, when the women's movement was beginning its recent expansion, the word "feminist" had a funny, far out, old-fashioned feel to it. When it was explained to me that a feminist is one who puts the cause of women above all others, my first reaction was that the plight of females could hardly be the most important issue, especially in the United States. Women in this country might have problems, but we are not, as women, getting beaten, murdered, or kept in poverty. was thinking of the black struggle and the people of Appalachia, and the fact that I had enough to eat (too much) and did not seem to be in imminent danger of being murdered in the night by the cops as were the Black Panthers. Not could I believe the claim that there was an inevitable link between the women's movement and the movement to end the cruelties of capitalism. It was easier for me to imagine a world in which middle-class white women stepped into oppressors' boots than to understand how the aims of the women's movement necessarily led to basic changes in the political or economic structure of society, or to the "liberation of all peoples," as the rhetoric went.

On the other hand, I looked at my role in society as I had never done before and got the "liberated" vision which the women's movement unleashes. There is no such thing in sexist society as a liberated woman, but the rose-colored glasses can sure slip down. Recognizing my powerlessness due to my treatment as a woman, I rationalized that I must embrace feminism to strengthen myself to work for others, like a mother who must keep herself healthy to take care of her children. Therefore, without any thought that it was related to other issues, I flung myself into

## Rooks

the women's movement as an escape from weakness. I sought the increased effectiveness that realization of the movement's aims would bring. (Even so modest an aim as equal pay for equal work would help a little.) I soon found that women do get beaten and murdered and starved because they are women, and that half all the oppressed peoples in the world are women (I know that should have always been obvious, but the head's a silly organ).

Even in my most unobtrusive and passive pre-movement days, I secretly reveled in the notion that I was capable of what I conceived as Radical Thought; that I could step out of former molds and patterns if solutions to problems could not be found within; that no idea was fixed and could not change if change were needed. This meaning of "radical" was like that of "scientific": A single bit of errant data can lead to revision or rejection of an entire theory. With science and radicalism equated in my mind, and self-identified with science, it logically and necessarily followed that, as a feminist, I was a "radical feminist," and that for the radical feminist any new insights of feminist consciousness might throw every previously held value into doubt. \*

Juliet Mitchell's book, Woman's Estate, is aimed, at least in large part, at clarifying and criticizing what she calls the radical feminist position. It is a theoretical work. Sometimes, however, the line is thin between the invention of constructs that help to explain and categorizations that lay down borders and erect barriers. When she listed seven sets of arguments which distinguish "radical feminists" from "abstract socialists," I did not find them helpful.

Sacred cows are invisible. That is, the fact that they are sacred is not apparent until they are attacked. An example is Humanism. At a hidden level; it maintains that there is inherent value in human-kind which requires only the right (read Left) political and economic conditions to burst into bloom. It can therefore be used to oppose any form of organization or structure which interferes with the spontaneous unfolding of inherent human potential and become an ideological nihilism that affords no protection against tyranny. Another sacred cow is "Socialism."

According to Mitchell, radical feminists (she does not capitalize the term although her source seems to have been the New York Radical Feminist Manifesto) want to "unite against men and male-dominated society" while the "abstract socialists" note that men are oppressed also by their roles and "want to convince men of our struggle." Thus, feminism is out for itself against the men, while socialism is concerned for all oppressed people. Although Mitchell raps Marx on the fingers for various omissions and excesses, she is ready to walk side by side with men (who need only to be "convinced") in the fight.

I wish she were more tentative. I wish she asked more questions. I wish she talked about herself. My image of the woman behind the words on the page was one of a teacher before the blackboard with a piece of chalk in her hand. I was being asked to learn something, but had trouble following the explanations. I wanted to raise my hand to question or object. What is scientific socialism?



Mitchell claims that radical feminists want to simply "develop feminist consciousness." and that this leads to a"selfdirected gaze" which sees only in terms of "narrow self-interest." Feminist consciousness is thus set in opposition to political consciousness. (The latter responds to "all forms of oppression. ) Feminists are here accused of unconcern and selfishness; it recalls what women are always told when we try to resist male domination.

Mitchell has not convinced me that the oppression of women is intrinsic to capitalism. I can all too easily envision sexism in noncapitalist societies (See Cuba or Russia), and I can almost equally well envision a society in which women participate equally with men in the oppression of others. Hard lines and tight boxes ignore crucial

issues and one course seems pitted against another.



What Juliet Mitchell doesn't understand is that, for many of us, a feminist revolution has already occurred. We have successfully revolted against the man's ideas, definitions and methods, and are ready to build from scratch. That means being ready to stop our exposition short to discuss and consider new questions as they arise, accepting nothing that does not square with our direct and "person-al"experience. Mitchell's vision extends to bending or expanding the "basically correct" positions of Freud, Marx, Engels, Laing and other men who merely "failed to deal adequately" with the question of women. She would bring them into line with a word change here, an added paragraph there, or an adjustment to include a new dogma of female oppression.

Yet Woman's Estate is a book reading. The intelligence worth reading. of Juliet Mitchell sets out many meaty thoughts to chew on and some new perspectives. She fears, as I have also, that our practices of leaderlessness may be based differently than what we think, and may have unfortunate effects. Is it merely another facet of the training as women that we all go through? Does it arise from distrust of women's abilities? Is it "not the politics of democracy but the psychology of envy"? The rise of the oppressed should not be the "glori-fication of oppressed characteristics ... " As a partial explanation for the passive role of women workers, Mitchell considers the importance of the working class woman's absence from the labor force during a time of life crucial for the development of political (especially revolutionary) consciousness -- the early twenties. That this period, in which the young woman is tied to childbearing functions, determines her basic identity as in the family despite decades of subsequent "outside" work explains the failure of women generally to organize into unions.

(continued on next page)

#### BUSINES S.... (continued)

people. It is anti-human therefore cannot be acceptable to the women's movement. Business and people are adversaries. When those in business say that they learn how people really are, what they are seeing is the active hostility and frustration of customers trying to get back at business.

The whole question is one of control and power. It is the movement that should control the fulfillment of its needs. As the movement at this point is amorphous, there may be no con-crete way for it to exercise control. But women in business should be willing to relinquish control if they want the support of the movement. This must be the direction and the goal.

None of this can be equated with voluntarism, or the degradation of the American way of work. Nonprofit associations, joint and cooperative ventures, all pay salaries -- and salaries and working conditions should be the best possible. Moreover everyone working for, or in any way connected with such an organization, finds fulfillment in its purpose, shares in all decisions, setbacks and benefits.

We need not be at sword's point, however, as none of us has blueprints of how to bring decent, mutual-benefit exchange within our present system. Much discussion is called for, however timeconsuming and painful. We need transitional forms, trial and error, to develop other ways. But more dangerous than anything else would be to accept the business world as it is and make the most of it. Because a business starts out small does not preclude its becoming a Frankenstein. Good intentions and noblesse oblige are not good enough. The women's movement is committed to change, and we must work for change wherever we are. Feminism must be a part of the very busi-ness we foster. We have to learn to be feminists in commercial enterprises just as we have yet to learn how to be feminists at school, at work, and in the professions.





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B 0 0 K S.....(continued)

At the very end of the book, Mitchell asserts the importance of women's liberation with these words: "But the position of women takes precedence: oppressed whatever their particular circumstances. Hence the importance of feminist consciousness in any revolution." This statement suggests her ambivalence. For Mitchell, feminism may sometimes seem to "take precedence," but it is a logical deduction of Marxist principles and therefore a part of revolutionary consciousness, rather than a political necessity for any person who is a woman.

REVIEWED BY DOROTHY TENNOV

\* I would actually prefer the term "scientific feminism" but realize this would likely confuse and alienate women for whom science is inherently masculine. In my view, science is one of the most important things they have that we need.

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# Prime Time 50¢

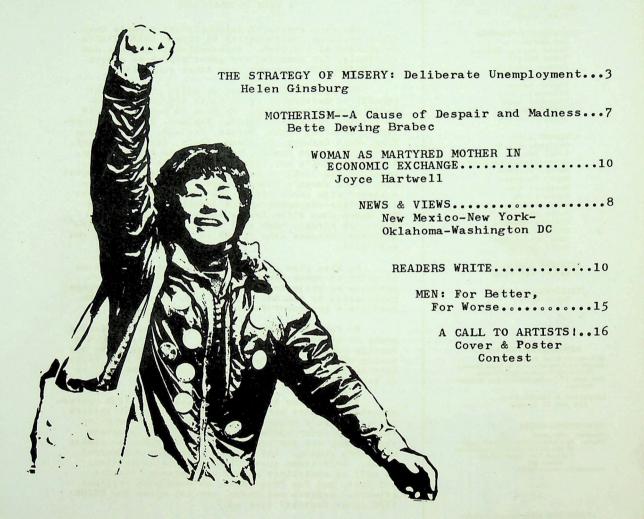
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For the liberation of women in the prime of life...



Our cover woman is Bea Baron, owner of Beahive Enterprises and Contributing Editor of PRIME TIME. Rena Hansen "caught" her marching down New York City's Fifth Avenue on International Women's Day.

For the liberation of women in the prime of life...



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VOLUME 3. NUMBER 5

OCTOBER 1975

#### THIS AND THAT

In this international issue, we wanted to touch down in every continent on the planet. Therefore space for only a few letters remained, and absolutely no space for U.S. news. We hope to make up for both lacks in the coming issue by printing more letters and news than usual.

\*\*\*\*\*\*

The response to the forthcoming BEST OF PRIME TIME pamphlets has been good, but we need to hear from a lot more of you before going ahead with publication. So do please take the trouble to drop us a post card if you're at all interested.

\*\*\*\*\*\*

Our pilot questionnaire on ageism will appear in the next PRIME TIME (announced in Sept. PT,p.7), so you can begin thinking about incidents in your life in which you were the victim of ageist attitudes, or expressed such attitudes toward others older or younger than yourself. The questions are designed to probe your experience with ageism from childhood up. We think you'll enjoy filling it out, and of course you can remain anonymous if you like.

\*\*\*\*\*\*\*

The next issue will also include articles by Dorothy Tennov and Bette Dewing Brabec, as well as a refreshing report from the Fourth World. That is a term used to define the new women's culture which is spreading so fast in every direction -- creating new art, writing, politics, religion, lifestyles and attitudes. Our forthcoming report concerns the unusual lifestyle of two older women .-- MC

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#### BACKGROUND

So many reams have been written about the two International Women's Year conferences held in Mexico City last June and into early July -the official United Nations Conference and the simultaneous Tribune sponsored by the Non-Governmental Organizations (NGOs) affiliated with the UN--that we are limiting our overall view to a capsuled summary. If by chance you missed the excellent reporting in some of the feminist publications. we recommend the special Mexico City issue of Majority Report (74 Grove St., NYC 10014; 25¢ plus postage) and the two conference issues of Woman Today (National Press Bldg., Washington DC 20045; no single copy price given).

The two conferences were held five miles apart geographically, but philosophically they were as far apart as women have always been from the mainstream of public affairs, as far apart as almost all people are from their governments.

Five thousand women from over 80 countries attended the Tribune -- about 700 from the U.S. The official conference was attended by delegates representing about 100 countries and the respective policies of their governments -- which, in most cases, are not outstandingly pro-woman. There was no official provision for input from Tribune women to their country's delegation. The delegates were as much or more interested in the New Economic Order as they were in the World Plan of Action -- a liberal but vague UN document proposing to bring women into the

(turn the page)

## MEXICO CITY POSTMORTEM CONVERSATION I

C--International Women's Year is the best kept secret in the United States. When I told the people in my office--book publishing, they're supposed to know everything--that I was going to Mexico to the IWY Conference, they said: "What's that?"....

D--Older women didn't have a place on the agenda of either the official UN Conference or the Tribune. When I was trying to get a room to hold our Quality of Life for Older Women meeting, I got such a runaround that I felt like the Eskimo grandmother on the ice floe. Finally got a room with a round table and 50 women showed up. All from the industrialized countries -- New Zealand, Australia, West Germany, Holland, Canada, England and the U.S.

M--I believe that older women in developing countries are respected, and they have extended families.

D--Yes, and not many live that long. Many die in childbirth. There was a Polynesian-born woman at our meeting who now lives in New Zealand. A beautiful woman who had been a model, so she knew all about the youth-beautyadvertising culture. She told us that older women in Polynesia are revered for their strong identity and wisdom. Every wrinkle is valued as a mark of experience.



Multinationa

A -- There was a lot of talk at the workshop about loneliness and aloneness, divorce and finances. It was so remarkable that the women had felt the same oppression of women that I have felt but had not really verbalized. To hear the same things expressed, a kindred feeling from a woman from the other side of the world! With her, too, this thing was boiling up to the surface for the first time.

D--A recently widowed woman had come to Mexico City to "break" her loneliness. She told how angry she had felt at being left alone because she felt helpless ... There was a moment of startled silence among the women after a Canadian woman candidly announced: "I'm over 50. I've been separated for four years and I need sex. What do I do about it?" Yet they seemed relieved that the subject had been broached. except the New Zealander who responded: "When you talk about sex, you don't mean sexual intercourse I'm sure?" "Oh yes I do!" The Canadian's answer brought down the house.

A -- Sparks were really flying. Getting together tingled something. One woman got very excited, grabbed hold of two of us, and suggest we go to a restaurant and continue talking. Seven of us were still talking at 2 AM....

E--I spent a lot of time in the official UN Conference. especially with the committee considering everything except the World Plan of Action. I was very impressed with the New Zealand delegation -- the only feminist delegation in the entire conference. They came up with a resolution

(turn the page)

Page 4

BACKGROUND (continued) economy at all levels. Evelyn Ried, delegate from Australia commented that the document assumed that all women were lactating, that it didn't even mention post-menopausal women.

On the one hand, the Tribune was vibrant and exciting, an all important first in building an international women's movement. At the same time, 1 experienced a feeling of claustophobia, of imprisonment. There we were. 5000 women talking to each other, with no access to our delegates, attending structured meetings in huge halls. with virtually no press coverage except of instances of discord. Furthermore, there were no duplicating facilities, due to lack of funds we were told. We were showered with official UN documents but not a single Tribune speech was reproduced.

On the positive side were the dozens of informal meetings held in hotel rooms far into the night: the encounters and conversations with women from the other side of the world. Upon our return to New York. two PRIME TIME meetings were held in which we shared our Mexico City experiences, and groped for ways to build an international women's revolu-

At one of the meetings, attended largely by women who had not been to Mexico, we explored ways we might start to communicate with foreign women (to be reported in next month's PT). The impressionistic dialogue staring on page 5 is excerpted from a tape of our second meeting, attended by women who had been to the conferences. MC

SOURCES FOR PAGES 6 AND 7

Clockwise from upper left: Headline from XILONEN, daily newspaper at Mexico City conferences. NEW YORK TIMES CERES, UN Food & Agriculture Organization. XILONEN GUARDIAN Page 7 XILONEN NEW YORK TIMES Cartoon by G.G.B. Saigon THE MISSING HALF, UN FAO CERES



MEXICO CITY (continued)

that women's "uneconomic activity in homes and on farms that women's "uneconomic, and that women who cared for be reclassified as economic, the cared for children or parents should get a salary. That's my pet

A -- It was distressing that so many issues were politicized A--It was distressing that so many who said things like: "Our hearts go out to the women of South Vietnam, and to our sisters in the Arab countries..." without mentioning women elsewhere.

E--When the Soviet delegation held a press conference. their answer to questions about women and housework sharing was : "We're discussing important economic and political issues. You're speaking of relations between men and women..." implying these were irrelevant. After a woman delegate talked endlessly about day care, she was interrupted by a male colleague who said: "We want our women to be taken care of. We want to give them more washing machines and other labor saving devices. We want our women to be as slim, as desirable as women in other countries."....The political touch came into every single question. When the press asked Madame Sadat of Egypt how she thought of the future of her daughters, she answered: "How can I think of the future when the Israelis are occupying our land?"....

M-- One of my most interesting experiences was meeting two teachers from the Netherlands Antilles -- a Dutch colony in the Caribbean. One was Dutch in origin, the other was black. They were frantically collecting all the literature and information they could to take back to their home island of Aruba, because they were attempting to organize the women on all six Antilles islands--no easy job since they can only get together by air and it costs as much as \$100 to fly from one island to another. The excitement of these women was exhilarating. I accompanied them to a hotel where the American self-help health groups were demonstrating cervical self-examination with a speculum. On the way one of them said, "You know, they'd kill us back home if they knew what we were doing. But we want to know EVERYTHING, so we can bring it out when the time is ri. & To watch their wide-eyed expressions as they watched the demonstration was like taking a big drink....

E--I spoke with a woman from Guyana--that small country on the west coast of South America. In no uncertain words, she said: "We don't want to develop the way you have. We don't want to have dehumanizing machines. We want to start with small machinery. We don't want to have the same kind of society you have. And we do not want television. We do have radio but it's fairly controlled..." They don't want our kind of consumerism in

M--That's good to hear. I spent a whole Sunday writing statements, one of which pointed out the bad aspects of our development our development, and expressed the hope that developing countries would find a more human way, etc. Fortunately I never not to the countries of the I never got to the micophone with it. How patronising it would have sounded!...(turn to page 16)

## FOR WOMEN -- WHICH DEVELOPMENT ??

### SURVIVAL IN AFRICA

by Ninci Nelson

In Kenya the process of urbanization is moving faster and faster. Nairobi grows at the yearly rate of 7.8 percent. or an increase of 60,000 inhabitants, and it is estimated that it will reach two million persons by the year 2000. This urbanization has two interesting characteristics: the stabilization of the male rate and the increasing number of independent (unmarried) women....

The elderly women (over 40) are generally divorcees or illiterate widows who came and built houses in Mathare at the beginning of the 1960s. Those who have children live with them and their grandchildren. They provide for their own needs by brewing beer and renting out their houses. In the old sector of Mathare, an astonishing number of houses were built by women. Out of the 65 house owners who were allotted a house under the 1973 Mathare replanning program, 45 were women.

Buzaa is one of three drinks made by the people of Mathare. Its principle ingredients are maize flour and yeast. It is extremely popular with the urban Kikuyu because it is cheaper than bottled beer and is "as nourishing as food."

Several secondary occupations have sprung up around brewing. First, there are the people who earn their living by selling flour and yeast. The richest or oldest women buy water from the water seller or hire a filterer (a man who asks three shillings for filtering a container of buzaa). Most women consider this a luxury, which they only allow themselves when they are too busy, or sick. Finally, there are people who buy the residue left after filtering and sell it to animal breeders in the rural areas ....

Brewing buzaa is an illegal activity and the women are constantly harassed by police raids. A woman can lose one lot of beer (representing an investment of about 35 shillings) or precious brewing material in the course of a raid. If she is really unlucky, she can be caught herself, in which case she will pay a bribe of 20 shillings to be freed, or a fine varying from 50 to 150 shillings if she is brought before a judge ....

Sometimes the women pool their resources to rent a "shop" (a room used to keep brewing materials and buzaa). These are friends who live fairly close to one another. The women who rent together tend to cooperate in numerous fields;

(turn to page 14)

### SEX ROLES IN CHINA by Judy Maclean

... ! think the area of sexuality is where American feminists would be most sharply critical of the status of Chinese women. Chinese women with whom I talked seemed happy with the situation, however. Sexuality seemed to play a much smaller part in their lives than in ours, and they are generally reluctant to discuss the subject. To say that women are not viewed as sex objects, ever, is to understate the case. Women are respected for their enthusiasm for work, for what they do. Women are glad to be freed from Confucius' dictum that they be "docile tools" for men sexually. Prostitution was completely wiped out a few years after liberation. This was done by educating former prostitutes, teaching them a trade but also teaching them that it was no crime to have been a victim in the old society. Like other Chinese, former prostitutes have learned to blame the cause (imperialism and feudalism) of their past sufferings and not themselves, and they are not ashamed ....



Women are viewed as comrades by men and it seemed to make relationships at work that I observed much smoother than

(turn to page 14) Page 5

# Western Ways notable exception. "The licy in China now." he repreted, "is to concentrate on to concentrate on the concentrate o Won't Work -- Conference

MAJOR US FIRMS ANNOUNCE EXPANSION PLANS IN SOUTH AFRICA

The South African Government has good reason to be pleased by the recently-announced expansion plans of several US corporations in that country. The announcements-all made in April-involve the establishment of two new mineral processing facilities and additions to an existing tire plant

These ventures will add about \$65 million to the book value of direct US investment in South Africa, which now exceeds \$1 billion (\$1000 million). But it is not the capital itself which will evoke the South African's gratitude as much as it is the contribution the new mineral plants will make to the country's productive capacity.

South Africa's economy is highly developed, compared with other African and underdeveloped countries. But in its trade and investment relations with the major capitalist nations. South Africa remains the dependent partner. An example of the frustration which results was expressed in a commentary broadcast by Radio South Africa a fewmonths ago. The official government station complained that the great industrial nations were using South Africa as a "milk-cow"-by removing raw materials from the country and processing them elsewhere. The complaint was based on the contention that "it is not the sale of raw materials but the processing of them that is the real generator of wealth.

octter use of existing agricul-tural and forest land rather than to continue destruction of remaining wild lands for marginal gains."

However he urged the developing nations to follow an independent course. All too often, he said, it is assumed that the only way to improve the lot of nation's citizens is to industrialize along European or American lines. If developing countries follow other paths, he added, "There are those of the U.S.S.R. or China, but seldom is ever their own."

"Yet," he continued, "the nations of the so-called Third World embrace a rich diversity of people. It is surely possible for them to develop in ways cultures of their own peoples It is certainly desirable that

Dr. McTaggart Cowan pointed out that man, in Europe, Africa and Asia, evolved side by side with the local fauna. While man with the emergence of hunting methods helped kill off some species such as the Ice Age elephants, rhinoceroses and giant bisons, other species learned to cope with this threat.

Unprepared Population

However when man reached the Americas, Australia and the Pacific islands, "he burst, wel equipped, on an animal population totally unprepared," Dr. McTaggart Cowan said. The subsequent arrival of European trappers, traders and finally industrial developers "was differ-

the problems of the African woman are those of the whole continent. The words development and underdevelopment are heavy with meaning. Economists and political historians have already proved that the second is nothing but the reverse of the first, and that there would never have been underdeveloped countries but for the exploitation and appropriation of their natural resources by the developed countries. But perhaps it has

### A Threat to Mothers and Babies

Third World babies are dying as U.S. and European infant formula manufacturers are expanding their market through questionable advertising and promotional practices in the developing world. This problem needs discussion at the Health and Nutrition Panel today. XILONEN # 2 spoke of the sale of Coca Cola in Java and its negative effect on local industry as an example of development imported by global corporations. The penetration of Third World markets by products designed for the developed countries brings problems of particular importance to women.

One devastating example is that babies are dying of malnutrition and diarrheal disease caused by the improper use of substitute milk formulas. Bottle contamination because of lack of refrigeration and mpure mixing water; and protein deprivation due to diluted formulas are two major causes of death. Women are abandoning breast feeding at a rapid rate despite the fact that there is almost unanimous medical agreement

that human milk is the most perfect infant food.

Third World women are induced to bottle feed by companies who send sales personnel, called "mothercraft" teachers, into hospitals and clinics. Poor mothers are vulnerable to the exporting of western values, such as bottle feeding, because so much of their world and social roles are in flux. Women are primary consumer targets for companies. In the developed world, women do 75% of the consuming for the family.

At this conference women can help each other create strategies to combat this threat to both mothers and babies. One strategy is a thorough investigation of both the problem and the companies. Guidelines for this investigation prepared by the

and Spanish, and will be neeting during the days on

'aith Center on Corporate ibility

# **Multinational firms look to El**

By RICARDO ESCONDE Special to the Guardian

San Salvador

The right-wing military dictatorship of El Salvador sank to new depths of colonial dependency last month with the inauguration of "industrial free zones" for foreign investors.

Part of an Export Development Law passed here at the end of 1970, the free zones are tax-free industrial parks primarily for firms declared that the way out of the country's exporting outside the Central American area. The Central American Bank for Economic Integration will finance a large part of the construction of these parks, the first of which was opened Nov. 7 at San Bartolo, six miles from the capital, San Salvador.

Investors in free zone industries will be able to import free of duties all machinery, equipment, raw materials, semimanufactured goods and packaging necessary for production. Exports of final products will be tax-free and investors will enjoy a ten-year income and capital-tax holiday. Repatriation of profits is unrestricted and all private investment is guaranteed against loss through expropriation. It is designed to be an investor's paradise, similar to Operation Bootstrap in Puerto Rico. The low cost of Salvadorean labor—\$2.06 per day in industry— rumblings in the working class.

on top of the enormous tax concessions, makes for big potential profits. A huge reserve army of unemployed, nearly 40 percent of the potential labor-force, tends to keep the price of labor down and repressive antilabor legislation aims at the "political stability" necessary for setting up

The Salvadorean economy gets practically nothing in return. Government officials have economic crisis is to "make El Salvador the Singapore of Latin America." Toward this end. the entire economy of El Salvador is being oriented towards the industrial free zones. Huge, internationally financed government projects. such as the hydroelectric dam at Cerron Grande and a coastal airport at Comalapa, have been undertaken to facilitate electricity and cargo service for the free zones. These projects enhance the profits of foreign investors, while plunging the country further into debt.

#### RESISTANCE GROWING

But whether the project proves to be quite the paradise for imperialists the Salvadorean regime intends, remains to be seen. The wholesale sellout of the country has provoked massive

Recent layoffs with no worker compensation at the U.S.-owned Central American Trading Company in El Salvador triggered a series of worker protests against the protection enjoyed by foreign companies under the Export Development Law. Central American Trading, which exports women's clothes to the U.S., has fired 300 workers-all women-and is closing its plant due to alleged "lack of raw materials.

The women, affiliated to the General Seamstresses' Union, initiated a suit for unemployment benefits and back pay, and called for an embargo on the company's plant equipment.

At the same time, the union warned that the company's abuse of workers is an example of what is likely to happen in all free zone industries. The seamstresses called on workers' federations to demand legal guarantees of workers' rights in these areas.

El Salvador is fifth on the list of the world's hungriest nations, and second in Latin America, after Haiti. Three-fourths of Salvadorean preschoolers are malnourished. As inflation spirals up, as thousands of workers are laid off in industry and agriculture, and as the right-wing government throws down all barriers to foreign plunder of national resources, the working class

## **Are Women Held Back by Experts?**

Development in many third world countries has lowered the status of women, according to research revealed at the re-cent scholars' seminar held in Mexico City.

The seminar, held under the auspices of the American Academy for the Advancement of Science, was told that in many cases women have a more restricted role now than they did before the push for economic development began. This is blamed on the ignor-ance of Western aid planners and the trend for the Western model of development to ex-port a middle class image of what is appropriate for women's work - one that limits of undermines traditional jobs.

This is suggested by Ms. Irene Tinker, professor of com-parative government, in a re-port that says: "Evidence shows that the stereotypes of women's occupations held by the foreign expert and the indigenous planner alike are at odds with reality. Stereotypes must go, and plans must be reevaluated.

In the farming community women's relationships to land and ownership have changed for the worse. Under tribal custom women who were farmers had rights to land, "but European colonials felt un-comfortable with customary land tenure rights and often converted land to private ownership without any understanding of the local traditions. They, like the Chinese in Southwomen's rights to land and so

vested ownership in men."
Cash crops and co-operatives also frequently enhance the incentives and work for men. But there are exceptions: "In Tanzania there is no sexual barrier for membership in the Ujamaa villages. All laborers are paid according to their work." Women are said to be the most ardent supporters of socialist rural policies in many areas of Tanzania.

The "green revolution" and other farm innovations have sometimes replaced the traditional work of women by ma-chines and harvesting teams of men, Ms Tinker reports.
In the fields of trading and

craft production women have in some places kept their tradi-tional roles, their astuteness in the market. Women in West Africa have gone beyond local markets into transport work, importing goods and man-ufacturing.

'On the other hand." Ms Tinker says of other parts of the world, many traditional occupations become redundant: the circle of local markets may be bypassed by traders direct from towns, undercutting women traders in the outlying villages.

"The importation of Coca-cola ruined the local soft drink manufacture in Java, just as did the importation of Australian ice cream. Both enterprises were dominated by women,

These pressures are made worse by the bias of education in favor of men around the world, partly as a result of the elite character of the missionary education system, and this not only puts women at a disadvantage in marketing, but also when they migrate to cities especially for single women and divorcees moving into

urban life.

For middle and upper class women in developing countries, education tends to re-inforce Western values and limit the kinds of jobs they take up, such as nursing and teaching. This is less true in Southeast Asia, for example, where men dominate the bureau-cracies and military careers, but women enter commerce openly: In Indonesia running shipping firms, in Thailand hotels and in the Philippines working in property, stock-broking or business manage-

But Ms Tinker adds: "Women in West Asia are least likely to work outside their homes. Islam requires men to protect and support the women in their family so that, despite divorce their women are supported Still divorced women are some what more likely to work than married women. Nonetheless, the ideal is not to, work and, i achieved, is considered a part of upward mobility. So local customs reinforce Western stereotypes of women's roles into her place: the home."

Upper class women suffer less from social restrictions than those from middle class backgrounds and in some Muslim countries segregation and isolation actually encour-age women doctors to train and

"The combination of status and education helps to explain the unusual phenomenon of two women prime ministers, in India and Sri Lanka. Yet (in both developed and developing countries) the rise in educa middle class has already reduced opportunities for the educated woman. When there is a surplus of college graduates and a scarcity of jobs, women are last hired, first fired."

With independence and economic progress in many countries goes a growth in administrative and military bu-reaucracies and these, Ms Tiner argues, are least recep-tive to women.

She also warns against Western women activists ex-porting stereotypes, as if

## Conciliatory

Kissinger

Message

Aimsto

Soften

Rich-Poor

Conflict



women abroad were images of themselves: the nuclear familv, seen sometimes in the West as confining women, is felt to be a liberating force by some Asian women. "Similarly, the practice of seclusion or purdah is regarded (by Western women) as an extreme from o backwardness. Yet such seclusion is spreading today in parts of Africa and Asia — it is perceived as an improvement of status, an emulation of the status of the upper classes."

Western aid-givers have only recently had their assumptions questioned at home and now there may be alternative world approaches to development through the New International Economic Order — but, says Ms Tinker, "there is little indica-tion that the champions of the new economic order will be any more sensitive to women's needs than are the present Western leaders."

Ms Tinker's conclusions were not completely accepted by some of the women from de veloping countries interviewed by XILONEN yesterday.

the first people needing to be developed are the developers themselves

Development and modernization

often converge and overlap, but the broad distinction between the spontaneous and the controlled process is fairly clear. As has often been emphasized in documents of the United Nations agencies, most projects have been planned, formulated or implemented, with scant regard for the employment of women or their production or income. Inadequate attention has generally been paid to the fact that, in many of the projects, women make up a significant proportion of the labour force. The result has been that the development potential of the project has not been fully realized nor the status of women or their contribution to development been substantially enhanced.

### the African woman is expected to be the quardian of tradition while moving with the times

Paradoxically, the progress of colonization and the growing influence of Europe have led to a debasement of the female condition in Africa. Such a statement may appear gratuitous when one thinks of the importance atached by missionaries and certain liberal spirits to what they called female education. First of all, considering the resistance of African families who, even if they were prepared to let their sons "play the white man's game," were determined to protect their daughters, the number of educated girls has long been smaller than that of boys. This immediately created a gap between the sexes. It was not enough for man to have left woman behind in the race for education; he also had to change his image of himself and his companion. The illiterate woman found herself condemned to play a secondary role to her more fortunate sister. The danger was such that certain countries. Ghana for example, had to promulgate laws protecting uneducated wives who were suddenly considered obstacles to their husbands' careers.

MONTAGE SOURCES ARE ON PAGE 4

## WOMEN -- COLONIZED AT HOME

## A BLACK WOMAN'S STORY by Margaret Wright

Black women have been doubly oppressed. On the job we're low women on the totem pole. White women have their problems. They're interviewed for secretarial instead of the executive thing. But we're interviewed for mopping floors and stuff like that. Sometimes we have to take what's left over in Miss Ann's refrigerator. This is all expoitation. And when we get home from work, the old man is wondering why his greens aren't cooked on time.

We're also exploited in the Movement. We run errands, lick stamps, mail letters and do the door-to-door. But when it comes to the speaker's platform, it's all men up there blowing their souls, you dig?

Some white man wrote this book about the black matriarchy, saying that black women ran the community. Which is bull. We don't run no community. We went out and worked because they wouldn't give our men jobs. This where some of us are different from the white women's liberation movement. We don't think work liberates you. We've been doing it so damed long.



The black man used to admire the black women for all they'd endured to keep the race going. Now the black man is saying he wants a family structure like the white man's. He's got to be head of the family and women have to be submissive and all that nonsense. Hell, the white woman is already oppressed in that setup.

Black man have been brainwashed into believing they've been emasculated. I tell them they're nuts. They've never been emasculated. Emasculated men don't revolt. And if they were so emasculated, these blonds wouldn't be running after them. Black women aren't oppressing them. We're helping them get their liberation. It's the white man who's oppressing, not us. All we ever did was scrub floors so they could get their little selves together!

(turn to page 15)

# INDIAN WOMEN OSTRACIZED by Mary Two Axe Early

I come from Caughnawaga Indian Reserve in Canada, an Iroquois settlement that dates back to 1674. Our tribal chiefs were abolished in the 1890s, and then the government started the electoral system which was European. It was supposed to be for only two years but it's been going on ever since.

According to anthropologists and leading North American Indian historians, the Great Iroquoian tonfederacy was held together by a socio-political system of clans headed by women in a true matrilineal political and familial system, the like of which has never existed elsewhere in either North or South America among native peoples. This clan system, with its democratically structured government, has been acclaimed by historians as the model for modern democratic representative government.

It seems strange that a people nurtured by such a heritage would adopt a foreign patriarchal system as a basis for ostracizing from the reserve women like myself, who have married non-Indians or Indians without status. Where do we older women go? Especially widows who can only afford to live here on their pensions. We do not ask for any funding-just for the right to live on our reservation.

How could a democratic government like Canada allow such an Indian Act to exist? How are they protecting the Indian when they are evicting Indian women and allowing non-Indians to take over? The Indian Act only discriminates against us because of our age, but also because of our race; the Indian Act allows non-Indian women to vote, and to buy, inherit and live on Indian lands.

Need I tell you, we are all sick, scared and nervous. We are really living a miserable life. I'm surprised we are not in a mental institution by now. To think, we are not the only ones affected; Indian women across Canada are in the same position.

We Indian women of Caughnawaga have lost our Indian status for marrying non-Indians or Indians without status, while our Indian men can marry non-Indians and their wives immediately become instant Indians. We are not asking for our husbands to become Indian, nor do they want to. But we want to be treated equally as well as the non-Indian women living on the reserve.

(turn to page 16)

# Simone de Beauvoir Questions Jean Paul Sartre on Women

DE BEAUVOIR: Well, Sartre, I would like to interrogate you on the woman question, because you have never expressed yourself on this question—which is the first thing I want to ask you about. How does it happen that you have spoken of all the oppressed: of workers, of blacks in Black Orpheus; of Jews in Reflections on the Jewish Question, and that you have never spoken of women? How do you explain that?

SARTRE: I think this comes from my child-hood. In my childhood, I was surrounded mostly by women; my grandmother, my mother paid a lot of attention to me; and I was surrounded by little girls. So this was somewhat my natural milieu, girls and women, and I have always thought that there is some kind of a woman within me.

DE BEAUVOIR: The fact that you were surrounded by women did not prevent you from sensing the oppression they suffer as an important phenomenon.

SARTRE: I sensed that my grandmother was oppressed by my grandfather, but I did not fully realize it. My mother, as a widow, was oppressed by her parents, but as much by her mother as her father.

DE BEAUVOIR: But you became an adult! Why have you ignored the oppression of which women are the victims?

SARTRE: In a general sense, I was not conscious of it. I only observed special cases. Of course I saw plenty of them. But, each time, I considered authoritarianism to be an individual fault of the man, and a certain amount of obedience as a character trait of the woman.

DE BEAUVOIR: Couldn't one say that there is, where women are concerned, on the part of many men--and even on the part of women, for I was also like that for a long time --a kind of blind spot? One takes men-women relations so for granted that they appear natural, and one does not really see them....

SARTRE: I think you're right. When young, I believed in the superiority of man, which did not exclude a certain equality between him and a woman....

DE BEAUVOIR: You are saying that in your relationships with women, which have been very numerous, you regarded the women as equals and at the same ine as non-equals. Do you mean, as you once indicated to me, that, taking into account their oppression, they were the equals of men even when they were not?...

SARTRE: There is something to that. I considered that the woman had certain kinds of feelings and a way of being that I also found in myself. I therefore felt capable of talking with women much better than with men. With men,,,, one always ends up discussing current economic matters, or a Greek aorist, depending on whether one is a professor or a businessman. But it is rare, for example, that one can sit in an outdoor cafe and speak of the weather, the people passing by, the appearance of the street -which I have always done with women, and which gave me an impression of their equality with me, even though it was certainly I who led the conversation. I led it because I had decided to lead it.

DE BEAUVOIR: But the fact that you led the conversation, that it was normal that



### Page 10 BEAUVOIR-SARTRE (continued)

it be you, indicates "machismo." Furthermore, I must say that in all of your works, when one rereads them, one finds traces of machismo, and even of phallicism.

SARTRE: You exaggerate a bit, But ultimately I must believe that's true.

DE BEAUVOIR: But didn't you yourself feel any machismo?

SARTRE: Yes. I took the usual position of a man of our times in respect to women. I considered it a matter of individual superiority. Don't forget, and I admit, that I felt myself much superior to others of my age and sex. That is, superior to many men.

DE BEAUVOIR: You mean that the idea of feeling superior to a woman did not seem unusual to you, because you felt it with everybody.

SARTRE: If you like. Nevertheless the relationship had something special because emotions were involved. One must examine superiority experienced with emotion. What is it to love someone while feeling superior to them, and to what extent is this a contradiction?

DE BEAUVOIR: What seems to me most interesting about this is that, even though you have said voluntarily that you are an average man, you have not felt your machismo to be that of an average man.

SARTRE: But as the particular machismo of an individual. You must not believe that I considered myself average all my life. It was not until after the age of 40, and it was at that time that I wrote about it, and I still think so.

DE BEAUVOIR: To get back to machismo, one must recognize nuances. Because, after all, you enthusiastically encouraged me to write The Second Sex, and when the book was written you accepted all its theses, while people like Camus, for example, almost threw the book in my face. It was at that time, furthermore, that I discovered the machismo of a number of men whom I had believed to be truly democratic in respect to sex as well as to the whole society.

SARTRE: Yes. But first of all I must point out that in our relationship I have always considered you an equal.

DE BEAUVOIR: I must say that you have never oppressed me, nor shown superiority toward me. As a nuance of your machismo, it is important to see that we have never had relations of inferiority-superiority, as a woman and a man so often do.

SARTRE: In this relationship itself I have learned, I have understood that there are relationships between men and women that indicate the profound equality of the two sexes. I never considered myself superior to you, or more intelligent, or more active; therefore I considered us to be on the same level. We were equals. I think, curiously, that this fortified my machismo because it permitted me to rediscover my machismo with other women. Nevertheless, the equality we had did not seem to me simply an instance of equality between two individuals, but to reveal the profound equality between the two sexes.

DE BEAUVOIR: Having realized this, you accepted The Second Sex .... I believe we had the same attitude at that time. Both of us believed that the socialist revolution must be accompanied by the emancipation of women. We were quite disenchanted because we saw that neither in the USSR nor in Czechoslovakia, nor in any so-called socialist country that we know, was woman the true equal of man. Furthermore, this is what decided me, about 1970, to adopt a frankly feminist attitude. By this I mean a recognition of the specificity of the women's struggle. You have, in fact, followed me in this direction, but I would like to know precisely how far. What do you think, now, of the struggle of women for their liberation? For example, how do you think it relates to the class struggle?

SARTRE: For me, these are two quite different struggles.... The class struggle, until now, has been the opposition of men to each other. It is concerned essentially with power and economic relationships. The relations of women and men are very different. Undoubtedly there are many very important implications from an economic point of view, but women are not a class; nor are men in their relationships with women. It is something else, it is the relationship of the sexes. In other words, there are essentially two great lines of struggle for the oppressed: the class struggle and the sex struggle ... . Of course these two lines are often joined.

DE BÉAUVOIR: What importance do you attach to this feminist struggle which you recognize as such? Do you adhere to the old distinction between primary and secondary contradictions, and would you think of women's struggle as secondary?

SARTRE: No, I consider the feminist struggle to be primary...

(Translated from L'ARC Magazine)

THE INTERNATIONAL TRIBUNAL FOR CRIMES AGAINST WOMEN PLANNED FOR NOVEMBER NEEDS FUNDS!

United States Tribunal Committee, Women's Center, 2112 Channing Way, Berkeley, Ca. 94704.

# Perils of Coca Cola Culture in Brazil

#### by Helene Celeste

When the Portugese arrived in Brazil, one of the destructive things they did to the culture and the people of that place was to separate and alienate art from life. For the native Brazilians, art was part of life, something intrinsic, bound up with their own way of life in their dances. music, rituals, body painting, etc. It was rudimentary maybe and -- according to European standards -- "barbaric," but nevertheless and authentic cultural expression. That art and that people were driven away from the new civilized centers and pushed into the backlands. Foreign domination by Portugese, Dutch, French, English, and last but not least American powers saw to it that native art and gulture would remain isolated, backlandish, and something to be ashamed of.

Whatever art had been allowed to flourish during these four centuries of colonialism (and neocolonialism) in Brazil was that which was imported from Europe, the art of the dominant classes that grew in the heart of the bourgeoisie and the aristocracy. Art in our Western world has always been an item of luxury, a thing to be admired in the dead silence of the museums, the fancy art galleries, far away and removed from the lives of the masses of people. It became, therefore, and absurdity, besides a commodity for the consumption of the rich and powerful. What happened to the artistic impulses that remained among the Brazilian population? Did the descendants of black African slaves and native indians run dry of imagination and creativity?

Fortunately people remain creative no matter how bad their lot is; it seems there is always a river of beauty running through the blood and the sweat of the poor as they go about their daily struggle for survival in a society that is hostile to them because it depends on them. Brazilian folklore--considered by some experts as rich and imaginative--was somehow something middle-class Brazilians and upper strata people never really learned

how to appreciate. Being a dominant class, they believed they could also dominate taste and impose their own idea of art on others.

As a Brazilian, I was brought up in the heart of the lower middle class -- a class characterized by its striving to amass money and to rise into the next class bracket. It is a class of people torn between two worlds, trying to escape from and deny their poor background and to be welcomed into the rich class, but belonging to neither. A class plagued by a chronic lack of identity -- trying desperately to "look like" the masters, to follow the dictates from the classes above, even (and maybe especially) in art. I don't believe this is anything new to the American society or any other society where class inequality has become visible, even in artistic expression. But to grow up in a colonized society where you never know for sure who you are supposed to imitate next -- that is a real pain!

I had it impressed on my brain (but not on my heart) that popular art was something to be avoided as tasteless. Macumba, the black spiritualist religion, was frightening with its rich, deep, colorful music and costumes. When I was 15 years old, attending a leading state school for women, I was as dreamy as I am today, especially about my career: "What should I be when I grow up?" I did not fully understand women's oppression then, only vaguely--when grownups (women and men alike) pooh-poohed my professional ambitions by telling me that all I had to do was to get married and have a couple of adorable children, that this was woman's mission, the greatest glory in life, and so forth. Nevertheless I did rack my brains about what career to follow. Advice, not always asked for, was showered on me: law and medicine and engineering were out because they were so unfeminine, not suitable to my delicate temperament. (turn the page)



When I declared my intention to become an artist, I think all hell broke loose. Art was, as before, a luxury item to be produced and enjoyed by the rich, the very fortunate, the proteges and the phonies. Of course there was real talent being recognized in Brazil but the art galleries of Rio de Janeiro were miles away from my neighborhood in Vila Isabel. and the art school was filled with middleand upper-class students who didn't have to worry much about making money. A few people did struggle, went broke and then hungry to finally be able to "make it" in the arts by sheer will power and lots of talent, but I'd say that the odds against a woman making it in the art critics' list of "the best" were always enormous. Artists of the Brazil I remember were very anxious about recognition and fame -- and I think it was because art was so confined and alien to real life. People just didn't get into the arts to be faithful to a cause, to bring out an idea that would awaken millions to a new beauty, or just for the marvel of creating something, but because of the museums, the shows, the retrospectives, the Sao Paulo biennials (classic examples of cultural imperialism, with foreign artists being widely applauded and marvelled at by American-bound Brazilians) and these things promised money, glory and, last but not least, the possible happiness created by a position of reknown. I didn't slam that. I wanted the same things every other artist did, but the opposition against my studying art for real was steady and strong. I was carefull indoctrinated about my need to make money and have a "reliable" profession. Indeed, if I was to have any stable income I just could not afford to dedicate myself to the arts. This is true also here in the States for every artist who hasn't wooed the critics yet, who hasn't a rich family as a benefactor. Whatever I did in the way of art work was as a hobby, a time killer.

When I went to the university, I listened to comments like: "You'll never get married. No man wants to marry a girl who has more education than he does" (higher education is not available to all. 1% of the population goes to the university). But I proceeded to study social sciences for two reasons: (1) I thought I could learn to try to help my country solve its tremendous social-economic-political problems and (2) I was sure it would be terribly difficult to get a job as an artist and I resigned myself to being a "parttime artist," which I still am.

At the time I entered the Faculty of Philosophy in Rio de Janeiro, in 1962, there was an atmosphere of tremendous enthusiasm among the students and young in general for the organization of revolutionary movements that could liberate the nation from the grips of American neocolonialism

and the powerful elite that ran the economy for their own benefit. It was then that a national, popular art began to emerge and be hailed by almost everyone as we began to look to our cultural roots and rich folklore for futher inspiration. The "cinema novo; the "bossa novo" emerged, followed by a lot of popular excitement. Authors like Jorge Amado, Clarice Lispector. and many others were looked upon with pride because of the Brazilianness that was evident in their writing. Djanira, with her primitive folkish paintings of vibrant, striking colors also gained a high place in the critics' lists. Young artists began to strike out on their own then and to rebel against the old molds imposed by traditional cultural imperialism. It was a very exciting year--1963--for people who were trying to build a nation for all Brazilians and to take as much pride as possible in our own historical cultural backgrounds.

At that time, I believed that, since we hadn't had a revolution or destroyed the capitalist system, I could not dedicate myself fully to artistic activities. I was very much in favor of art for the people and from the people and delighted, therefore. in the creation of the Popular Center of Culture by the National Student Union. But that center still fell into the patternof only creating something for the people and not with the people; it was still as paternal-



istic as most of us -- bourgeois kids, inflamed with revolutionary ardor--were. I was incredibly maternalistic in my rare contact with people in the slums. It was when I started to work directly with poor people in the slums through the National Literacy Program that I began to learn something about cultural deprivation and creativity.

In the Centers of Culture that I observed, surrounded by the tired faces of housewives and factory workers, I saw the flame of an idea sparkle, the need for expression to come out and intense creative spirits to become alive again. People, when given the opportunity to be heard, come around with a lot of beauty, the kind that has grown in the silence of their inner selves and has never been allowed to come out because of shame, fear of authority,

(continued on opposite page)

authority, lack of time or energy. People are the creators of their own liberation. I learned that I could only work with them toward the goal of liberation but never for them.

In 1964, a military coup d'etat expelled our president and took over the country. Since then most people who formerly had anything to do with the creation of a Brazilian art and conscience have left the country. We are now subjugated by a massive Americanization which is attempting to transform every Brazilian into a consumer of superfluous Americanized goods, to mold every mind in a capitalistic money-oriented framework. Again the richest, purest forms of our culture are being stepped on, molded into a new form of "nationalism" that is outrageously American in content and purpose. Everything is becoming, little by little, plastic and sterile, as we follow the path of a society that is clearly decadent and destructive of human values.

Our beautiful society is being transformed by man so that it will become functional and useful. The whole country is being made into a car paradise, while people still starve in the Brazilian northeast and native aborigines are being exterminated to give place to "civilization American style." The mountains of the city where I lived, Rio de Janeiro, are being surrounded by skyscrapers and we can't see them any more. The beaches are being swallowed up by highways so people can move faster in their cars--but to where, and why? Their "development" is being built on the blood and sweat of the masses of Brazilians who have very little chance to derive any benefit from it, because the system (as well as the people engaged in running it) doesn't allow for that. Meanwhile, cultural imperialism is reinforcing attitudes in the middle and upper class strata of the people. The American way of life, with all its commodity aspects, its anti-life technology, are being imposed on us more and more. We are inheriting its poisoned air. its congested cities, its irrelevant educational system, its neuroses, its fears, angers and paranoias. Most of the Brazilian artists who remain authentic in relation to our culture, feelings and needs, are, must be out of the country, while the climate of political and cultural terrorism hangs over us.

I watch all these incredible developments from my place of exile in New York with great pain. Every day I have to convince myself that the Brazilian people are still there, that my roots are there, but the fear remains, the fear of seeing my people led and wonder what purpose my art can possibly have for my own people and even for myself. I want my art work to be integrated with the popular struggle for justice and liberation and I do believe that art can only be genuine when it is born from our guts and is a cry from one person to the others, a cry of beauty and pain, but a cry: a live, intense form of communication. Art is part of life. The art of the museums and galleries may be exciting for some people of a certain class and breed but for me it is dead unless it is open for people to see and people are able to respond to it in some way. The kind of art that you stare at and then go home from to sleep in peace means to the slaughterhouse in silence, the fear that we will never get up and say, "Enough." I sit here among my few paintings and drawings (for I work full time at something else in order to support myself) (turn) CARTOONS

BULBUL

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#### WOMEN'S INTERNATIONAL NETWORK ...

... WIN is a far-reaching and informative newsletter founded in order "to establish a worldwide open communication system by, for and about women of all backgrounds, beliefs, nationalities and age groups..." Available from Fran Hosken, 187 Grant St., Lexington, Na. 02173.

#### WOMEN AND DEVELOPMENT

Recommended reading for anyone interested in the plight of women all over the world is: WOMAN'S ROLE IN ECONOMIC DEVEL-OPMENT by Ester Boserup. Ppbk. Griffin Books. \$4.95.



The Woman's Bible \$6.45 ppd. Bulk discoun W: STUDY GUIDE to The You. Bibl. \$2.25 ppd. Bulk also

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### Readers write

Errors Breed Errors

(Your editorial in the August issue) sounds as though you agree that Israel should be expelled from the U.N. First you say, apparently sorrowfully, that the amendments which were presented but not incorporated in the plan as finally voted on by the delegates representing the governments of the world. And then you say, "one more blatant illustration of how far women have to go," etc. Do you mean the anti-Israel amendments should have been incorporated into the plan? Please let me know what this editorial stance means.

> Nolly Roche Silver Springs, Md.

FIRST OF ALL, WE WERE MISINFORMED ABOUT THE U.S. AND ISRAEL NOT HAV-ING VOTED FOR THE WORLD PLAN OF ACTION; THEY DID VOTE FOR IT, AND BY NOW YOU HAVE PROBABLY SEEN OUR CORRECTION IN THE SEPTEMBER ISSUE. THE AMENDMENTS REFERRED TO ARE THOSE DRAWN UP AND APPROVED BY 2000 MEMBERS OF THE TRIBUNE CON-CERNING RIGHTS TO ABORTION, SEXUAL PREFERENCE, ETC .-- PRESENTED TO THE OFFICIAL CONFERENCE ALLEGEDLY TOO LATE TO BE ADOPTED. THEY HAD NO THING TO DO WITH ISRAEL. THAT "WOMEN HAVE A LONG WAY TO GO" RE-FERRED TO OUR POWERLESSNESS IN NOT HAVING ACCESS OR INPUT TO GOVERNMENT DECISIONS .-- ed.

#### Complaint from Canada

I am 62 years old and particularly sympathetic toward the older woman, married or single, in her struggle for self-determination, for recognition, and equal rights in all fields. Compared to her younger sister, she is still partly imprisoned by the restricted thinking of her youth. Often she has lacked the self-freeing advantage of a good education.

In Canada, a citizen has to wait till age 65 to get a government-paid university education. I feel that this should be available at age 55, possibly, but definitely by age 60. By this time a woman has launched her children in their chosen fields, yet she herself is a young retiree who has many fertile years to give to society. If she has to wait till age 65, that is



SURVIVAL IN AFRICA (continued from page 7)

brewing, cooking, looking after the children, plaiting hair and sharing utensils and food. An extremely important form of collaboration among neighbors is the help they give one another during the police raids and in case of arrest. When a woman is arrested her neighbors lock her house to prevent burglary. Afterward they alert her nearest relative in Mathare or, if she has no relative living near, her closest friend. The latter, with the help of other friends and neighbors, raises the amount necessary for bail and the woman is usually freed the same day. In Mathare, friendship is the only security. Every woman in Mathare belongs to this network of friends, acquaintances and relatives with whom she deals in various circumstances. The network extends over several didtricts of Nairobi and several rural areas....

These networks of collaboration and solidarity enable the women to survive in essentially hostile surroundings...(The) solidarity between brewers is reflected in the uniform quality of <a href="buzza">buzza</a> and in the standard price for a half-litre pot. Money could be saved by cutting down on the quantity of yeast added and diluting the beer when it is ready, but this rarely happens; when it does, the other brewers complain bitterly....

SEX ROLES IN CHINA (continued from page 7

here in the U.S. There was no paternalistic teasing or expectation that women be cute--they were taken seriously. I found this attitude on the part of Chinese men very comfortable. It made it much easier to relate to the male guides than it normally is for me to relate to men. It's almost impossible for men in the U.S. not to judge women on sexual standards, however much they struggle not to. In China, men don't judge women that way, and the space this opens up for women is liberating.

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Howver, this goes along with what we in the West can only call a lack of sexual freedom. Nuclear family life is still very strong and is clearly the main organization of living units. although people have some independence from each other as each family member has a salary or pension of her/his own after the age of 16 or so. We were told that abortion and contraception, while widely available, are not necessary for single women. Divorce, while easy to get, is rare. No one we talked to had been divorced or knew anyone who had. Usually couples are reconciled with help from fellow workers, political comrades, people nearby in the neighborhood or the neighborhood residence committee. And homosexuality is considered a mental illness.

All this does not mean a lack of affection in the lives of Chinese, however. There is much physical affection among men and men or women and women. It is a common sight to see two 20-year-old men or two teenage women walking down the street, arms about each other...(but I never saw a male-female couple like that...I think it is a mistake to label these attitudes "Puritan." The other side of Victorian propriety was mistresses and prostitution; in China the lack of sexual freedom hits both sexes equally. China has eliminated the objectification of women as no other society has; it remains to be seen if a human society can combine this great advance with more sexual freedom for both sexes. The Chinese, women and men, do not appear, at this time, to see this as a goal...



Chinese characters, originally just simple pictures, came to be used in many Asian countires beside. China. The character for "husband" consists of the symbol for man, plus an additional line signify high lastus perhaps originally a hat. The character for "sife" consists of the symbol for woman, the symbol for hand, and in the hand, the symbol for throom.

A BLACK WOMAN'S STORY (continued from page 10)

It used to be that only older women felt like this. But now the younger sisters, and the ones in college, are beginning to feel the same way. They see a brother walking around campus with a blonde on his arm just after he's left the BSU blowing black is beautiful. So it tees them off. Also, black women feel that they have to move to the front now, because they're doing our men in. Whenever effective male leaders come up, they either get their brains blown out, or they're thrown in jail.

In black women's liberation we don't want to be equal with men, just like in black liberation we're not fighting to be equal with the white man. We're fighting for the right to be different and not be punished for it. Equal means sameness. I don't want to be equal with the white community because I don't think it's very groovy. And why do I want to be equal with something that ain't groovy? Page 15

#### Readers write

pushing it rather late. Five or ten good years have already been lost.

Patricia O"Hagen Saint John, N.B. Canada

#### Jane Alpert Again

The latest issue is very good. The articles by Ida Lemay and Florence Rush on the Jane Alpert case are extremely important. I just both Ida Lemay and Florence Rush know that some men do strongly believe in what Ms. Lemay calls a feminine sense of justice. I'm not entirely sure that Ms. Lemay is right in saving -- or implying rather -- that this is only a feminine sense. Perhaps it would be better to say that this is a true sense of justice -- the ideal way that we all should strive for.

Please do everything you can to stay in existence. PRIME TIME is needed so much and not only by older women. Maybe someday you could have a column written by a male feminist so as to show that there are some men who wish to struggle along with you to make this a world free of sexism and violence.

In solidarity, peace and

Jerry Robinett Tucson, Ariz.

I would like to answer some distortions in Ida Lemay's article (PT 8/75) on the Jane Alpert controversy. Alpert herself has said she cooperated with the FRI and U.S. attorneys (no friends of feminists). This differs from simply rejecting "the left" and involves assisting the forces of repression in this society who do not differentiate between victims on . the basis of sex or ideology. Alpert's actions should be contrasted with those of Susan Saxe who refuses to betray feminist and/or radical associates. Which woman has a"feminine sense of justice" (whatever that is)?

Jane Alpert can continue to refuse to mourn the deaths of the prisoners at Attica but by doing so she aligns herself with the Rockefellers and the real Men are chauvinistic. I don't want to be chauvinistic. Some women run over people in the business world, doing the same thing as men. I don't want to compete on no exploitative level. I don't want to exploit nobody. I want the right to be black and me.

From BLACK WONEN IN WHITE AMERICA

INDIAN WOMEN OSTRACIZED (continued from page 10)

The Indian men tell us they are afraid Indian lands will fall into the white man's hands. We claim we would take good care of our lands, and we wouldn't let them go to anyone but an Indian. I can't begin to tell you what we Indian women have gone through since we presented our brief to the Royal Commission on the Status of Women in 1968. The commission recommended that we and our children regain our status, but in the final report the recommendation was deleted.

Then, last year, the Laval case was lost in the Supreme Court of Canada. Our Band Councilors have been trying to evict us ever since! If the Caughnawaga community was composed entirely of Indian people, we would say that was legal. But women of all nationalities -- Norwegian, Irish, Scotch, English, Russian Italian, Polish, French, German, Jewish and Black--are living They are housed in modern homes here on the reserve. by Indian Affairs, they have the right to inherit land. while we who were born and brought up on this reserve are being evicted and forced to sell what little property we have inherited from our parents. The worst penalty imposed on us is that we are not allowed to be buried alongside our ancestors in the traditional burial grounds -- although dogs from neighboring towns are buried there on selected plots.



CONCERNED CANADIANS can help by writing to Judd Buchanan, Minister of Northern and Indian Affairs in Ottawa, asking him to set aside the by-law authorizing the eviction of Indian women from their reserves by 1975, until the Indian Act is amended.



MEXICO CITY (continued)

C--1 had as many diverse experiences as everyone else down there. I felt shaken by the whole experience and this lasted with me until almost now. I came away excited but also depressed--I think because there was this tremendous outpouring of women totally dominated by men. The official conference ended up politicized and our interests were overwhelmingly ignored. It ended up with :kick out Israel, get the Americans out of the Panama Canal; the New Economic Order comes first. It depresses me that all of us together, over 5,000 women at the Tribune, could not prevent this.

E--The World Plan of Action is a very positive thing, even if it doesn't have teeth. Our efforts are needed to at least follow up on that....

(more post-mortem conversation in the next issue)
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### Readers write

rapists rather than with their victims, whether black or white, male or female.

I would hope PRIME TIME would also give space to critiques of Alpert's actions by people such as Mary Moylan (one of the Catonsville 9 draft board raiders, now a fugitive) and the women of the Weather Underground Organization. Their letters appeared in OFF OUR BACKS. In the struggle,

Charles Finn Charlottesville, Va.

#### To Bea Garber

If you don't patronize establishments owned by women, whose will you? Men's? (PT 8/75 "That Money Question") Are we going to keep to our traditional role, i.e., POWER-LESSNESS? If so, forget it. It's hopeless. Yours sadly,

Frances Linenthal Marshall, Ca.

WE'VE PRINTED FEWER LETTERS THAN USUAL IN THIS INTERNA -TIONAL ISSUE. NEXT MONTH WE'LL PRINT MORE THAN USUAL.



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For the liberation of women in the prime of life...



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(cover drawing by Delacroix)

For the liberation of women in the prime of life...

168 West 86 Street . New York, N.Y. 10024 . (212) 724-9026

Editor/Publisher Marjory Collins

Dear Reader.

You and 2,999 other readers have made PRIME TIME what it is today, in its fourth year. It is thanks to you that OUR publication catalyzed a communications network between prime-time women in 48 states and 19 foreign countries. PRIME TIME is our forum in which we can exchange ideas, carry on debates, analyze issues, complain, criticize, laugh and cry together. We have a lot to say to each other!

Here's a sampling of what future issues will contain:

ANOTHER YEAR OF THE PHOENIX -- Marilyn Wright, a divorced mother, moved from a city slum to a small town where she and her three young children were looked upon as "foreigners."

A BLACK WOMAN'S STORY -- Alone, with two daughters to raise, Laurie Sharpe struggled and survived the city jungle.

FROM THE AGE OF SEXUAL INNOCENCE -- Linda Wright looks back.

VOLUNTARISM, PRO AND CON--Wilma Scott Heide and Herta Loeser have differing views.

FEMINISM, PSYCHOTHERAPY AND PROFESSIONALISM -- Dorothy Tennov believes there is no validity in so-called "feminist therapy," that the patient-therapist relationship can never be an equal one.

NOISE DRIVES US UP THE WALL -- Vera Krug speaks for the hard-ofhearing ...

... these articles and stories and many more, plus a new column, MEN -- FOR BETTER, FOR WORSE, and continuing discussion of menopause, money, attitudes toward death, self-defense, feminist business, etc., news of older women in action, women from other countries and continents, etc., etc.

Every woman has her own story to tell. And now that we know that WE--not the doctors and other patriarchs--are our best sources of information about ourselves, we are freed to tell it like it is, and to learn from each other. That's what PRIME TIME is all about!

Unless you have already renewed or subscribed, your receipt of this letter means that your subscription has expired or lapsed, or that you haven't yet gotten around to subscribing. If you don't want to miss an issue, please fill out the form on the back of this sheet and mail it to us with your check today!

In prime-time sisterhood,

Marjory Collins



For the liberation of women in the prime of life...



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An Independent Feminist Journal

(Cover photograph by Marjory Collins in Danville, Virginia, 1963)



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(Cover photograph by Rena Hansen shows Barbara Kulicke, 44, and her 94-year-old grandmother Minnie Golitzer.)

# By And For Older Women



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ED HOMEMAKERS
PARE 23
Marjory Collins, ins of Italy.

## Prime Time 420 West 46th Street, New York, NY 10036 (212) 265-5839

People who helped on this issue:

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Graypower the cat
(known as Graypo)

PRIME TIME has been made available to the National Organization for Women Task Force on Older Women as an official publication.

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VOLUME 5, Number 5

August/September 1976

#### Dear Readers-Oh dear!

It may be considered unorthodox for an editor to complain to readers. We know this is usually thought to be a "privilege" in the reverse—i.e., reader complaining to editor—but there probably comes a time in every editor's life when she feels battered by these reader complaints. This happened to us, but then we realized that few readers have knowledge of the inner working of PRIME TIME. We complain, therefore, in order to explain.

Most devastating and common of reader complaints runs something like this: "You cashed my subscription check No. 543 three months ago, but I have not received a single issue of PRIME TIME. Is there such chaos in your office that it takes that long to process a subscription?" One reader wrote, in apparent anger, after not receiving a recent issue: "What goes on?"

Such manifestations of annoyance are devastating because we feel such a strong responsibility to "deliver the goods," to get every issue to each of you. Yet the reasons this does not always happen are usually beyond our control: (1) the unreliability of the U.S. Post Office; (2) the complainer has moved without notifying us (the PO does not forward bulk mail); or (3) she may have forgotten that we are now a bi-monthly (coming out as regularly as womanpower permits). Please continue to notify us in writing when you don't receive an issue so that we can submit a documented protest to the post office. And be sure to let us know when you move.

Another occasional complaint: "I subscribed to your publication two months ago, and now you send me a letter saying my subscription has expired! Kindly check your records." This is certainly a justifiable protest for which we apologize. But you should know that PRIME TIME has only one full-time staff member. The other women who work with PRIME TIME are part-timers—including the circulation person. Anyone who has ever dealt with circulation knows it can be a publication's worst headache—especially when it is not handled on a daily and continuous basis. Names can easily land in the wrong file, so please bear with us on this.

Last but far from least, several readers have been telling us recently that the content of PRIME TIME is too gloomy, too negative. One woman canceled her subscription because "PRIME TIME is one long whine." And another reader said she "no longer needed to identify with the problems of other older women." (She eventually renewed her subscription, remarking "Okay, you win!") (continued on page 6)

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# The Women of the World are serving notice A Taped Interview with Selma James

Selma James is one of the original thinkers behind and founders of the international Wages for Housework (WHW) movement, along with Mariarosa Dalla Costa, a professor at Padua University in Italy. (Excerpts from "Women and the Subversion of the Community" by Dalla Costa appear in the boxes below.) Selma James was born in Brooklyn, New York, 43 years ago but has lived in Trinidad and London for the past 25 years. As a teenager, active in the left movement in the United States, she says: "Whenever I was asked to speak, I talked about the woman question. Nobody else did in those days, but they let me because they thought it was cute." Selma makes her living now by transcribing BBC tapes, and is extremely active in the London Committee for Wages for Housework (there are WHW groups in Italy, Canada and the United States as well as in Great Britain).

This interview by Marjory Collins took place in London in April 1976 when she was there to arrange for the distribution of PRIME TIME in England. The tape was edited by Dorothy Barenholtz.

#### Part I

MC: I've been reading your essays for several years and re-reading them these last few days in London. I've absorbed your writings and am imbued with your ideas and would like now to hear more from you. Perhaps you could sum up the relationships of the various parts of the working class to each other as you see them.

SJ: It's pretty clear that there's an international division of labor in that work is divided among us in a planned way: the work that women do, the work that men will do, and the work that children will do, for children must be prepared to be the workers of the future, either in schools or on plantations, depending on whether they reside in a third-world country or a metropolitan one. Additionally this division of labor overlaps in terms of races: the work that certain races of people will do and will be identified by in the hierarchical structure of all the people who comprise the worker group.

There is a hierarchy between those who rule and those who are ruled, and within those who are ruled an additional hierarchy which is enforced by the amount of power each of us has. That power is symbolized and concretely expressed by the amount of money we have. Those of us who are full-time housewives have no money of our own; those of us who are black or third-world peoples tend to have less money than others, often with no access to wages at all, just as is the case with housewives. Some of the housewives work on the land, on subsistence farms, trying to sell but selling very little and sustaining themselves on the hope that among what is grown will be some crop that can be eaten for survival. There are those of us who work in so-called unskilled industries, some who work in more skilled industries, and some who are so-called professionals. It's mystifying at first glance to see this whole picture because it appears that women are in journalism, for example, but in reality there are few. We are aware of tokenism and cannot be fooled by it too much any more. Clearly, we see that from birth our destinies are laid out in a general way. To say that it's an absolute and that no-body moves from one level of the hierarchy to another is to misunderstand the way the hierarchy operates, in the sense that if there were no fluidity at all, it would not operate. It is precise in fact: one can move a little bit down and always must bear the threat of moving down; or one can move a little bit up, always holding on to the tantalizing possibility of moving up.



You can also see clearly that these patterns are laid out on an international plane. How simple to know where the money is, or rather where the workers are who have some money, and therefore have power over other workers. It follows that we women have a

Selma James...
different standing in this hierarchy than the men. Now, when I say we women I also must consider the relationship of each one to all other women. For example, the wife of an executive of a large, multinational, American corporation has a fine house to live in, has well-dressed children, has no money worries in that she doesn't concern herself with what's in the refrigerator at any particular moment; she doesn't have to know for her survival. But, she does have to know that she has that man, or all of this privilege will disintegrate before her eyes. She is in a slave relation to him; she does not have the power that he has: she is attached to the power that he has to the degree that he allows her to remain in the attachment to him. And if, when the wife is fifty years old, he notices a woman in his office who has a better line of the leg. who is not exhausted from having children, and dinner parties, and if he decides that he wishes to be with the substitute he has selected, the wife is made redundant. Although he detaches her from his power. she is never made redundant as a housewife. That work she continues to do on a more poverty-stricken level and without the status of the man to whom she's been married; she does not stop working. The point is, housewives are never made redundant.

MC: Or, if they find themselves in a furnished room, which is the lot of many women in a city like New York, they don't even have housework and they have too little money on which to live. Many women between 45 and 64 may have no money at all, except welfare.

When we say that women must overthrow the relation of domestic-work-time to non-domestic-time and must begin to move out of the home, we mean that their point of departure must be precisely this willingness to destroy the role of housewife, in order to begin to come together with other women, not only as neighbors and friends but as workmates and anti-workmates; thus breaking the tradition of privatized female, with all its rivalry, and reconstructing a real solidarity among women: not solidarity to defend the status quo, but solidarity for the attack.

Every place of struggle outside the home, precisely because every sphere of capitalist organization presupposes the home, offers a chance for attack by women; factory meetings, neighborhood meetings, student assemblies, each of them are legitimate places for women's struggle, where women can meet and confront men-women versus men, if you like, but as individuals, rather than mother-father, son-daughter, with all the possibilities this offers to explode outside of the house the contradictions, the frustrations, that capital has wanted to implode within the family.

-Mariarosa Dalla Costa

SJ: Absolutely, and consider that young women as well may not have money. I know that not very many of us have any money.

MC: I see that older women living alone are no longer sex objects so they can no longer look to a man or seek one out. But, of course, we want to get away from that idea, I know.

SI: We'd better say that it exists before we can really get away from it, because we don't get away from that idea by turning our backs on reality.

MC: I'm sure many older marriages are made out of desperation.

Every opportunity is a good one: housewives of families threatened with eviction can object that their housework has more than covered the rent of the months they didn't pay. On the outskirts of Milan, many families have already taken up this form of struggle.

The woman is the slave of a wage slave, and her slavery ensures the slavery of her man. Like the trade union, the family protects the worker, but also ensures that he and she will never be anything but workers. And that is why the struggle of the woman of the working class against the family is crucial. -M.D.C.

SI: Yes, but I think it is very important to see that the situation of the older woman really exposes the situation of the younger woman. When you can't sell your body, you're in trouble, which means that the younger woman is selling her body. I see this as true within marriage, without marriage, with The Understanding Man, with The Radical Man, filled with the great ideas from the Left. In other words, part of our housework is to sell our bodies. Whether we do it on the street as prostitutes, or as wives and girlfriends, it is part of the work we do for men. As we get older we are declared ineligible for that part of the work because we no longer fit the set standards which are the standards of youth. The standards of productivity in sexuality are based on appearance, and it is the youth standard which applies. The significance to us is that we have less access to the wages of men as we get

MC: What do you think is the reason for this youthful appearance thing? I have sometimes thought it originated as part of nature and mating, but now I'm not sure at all. Of course, now it has been commercialized, sold and bought.

SJ: Whatever started it is in the past; it has to do now with the whole concept of productivity. We are threatened by losing our access to the man's wage when we hit our forties; but the man is threatened with losing access to his wage at about the same age.

MC: Not quite as early, although if he lost his job and tried to get another . . .

SJ: He can't get another.

MC: One thing you didn't mention in your treatises is the concept of advancing technology without preparation for the changeover. The big companies claim technology saves money, but companies have no regard for the cost to the human beings involved. In other words, a very careful plan must be prepared for the society in order for us to benefit by the technology absorbing the stupid jobs.

SJ: Well, I think that most of the stupid jobs have to be eliminated.

MC: Many of them can be done by machines.

SI: And many of them should not be done at all.

MC: Certainly a lot of paperwork in offices is unnecessary.

SI: It is also true in factory work. We need many items which are produced now; we need them because we live the kind of life where we are selling ourselves. Look at us as women. I mean, the cosmetic industry is based on the marriage market, and the marriage market is really an aspect of the labor market. We buy things and we are selling ourselves. When I say we, I mean we workers, because we women sell ourselves through men to the same boss the man sells himself to.

MC: We are keeping the man going. We're keeping him fed, and his clothes washed and all of that enables him to go to work.

SJ: Yes, but we apply for that job, so to speak, when we put on our makeup. At 45 and 50 when we put on our makeup, we're saying we are still eligible for that job. I don't say that as a criticism, but as a description of our situation. We don't take off our makeup until we have another access to power than through the man, and that access to power is the access to money.

If women demand in workers' assemblies that the nightshift be abolished because at night, besides sleeping, one wants to make love-and it's not the same as making love during the day if the women work during the day-that would be advancing their own independent interests as women against the social organization of work, re-

fusing to be unsatisfied mothers for their husbands and

But in this new intervention and confrontation women are also expressing that their interests as women are not, as they have been told, separate and alien from the interests of the class. For too long political parties, especially of the left, and trade unions have determined and confined the areas of working class struggle. To make love and to refuse night work to make love, is the interest of the class. To explore why it is women and not men who raise the question is to shed new light on the whole history of the class.

MC: Are there a lot of older women here in England who are poverty-stricken or do they get family allow-

SI: Family allowance stops when the children grow up, although being a mother doesn't ever stop. Being a mother doesn't stop in the sense that the mother's concern, the guilt as to whether her child is happy long after he or she is beyond childhood, is something the mother lives with because the society places the responsibility for the "success" of the child on her. This is one of the most horrendous and most violent crimes committed against women, in my view. I feel this very personally because I have suffered from it, and have tried to free myself, and have understood from the degree to which ve not freed myself, just how difficult it is, how in. ssible to shake the work that you have been shaped to do, and from which you cannot individually break. Only when all women break from it can you be liberated. You cannot liberate yourself. It's nonsense this business of there being

THE NEW YORK TIMES, SUNDAY, JANUARY 11, 1976

# Brooklyn Women Seek Wages for Housework

If a "woman's work is never done," she should at least be paid for it, according to the New York · Wages for Housework Committee, which, from its new Brooklyn storefront in Park Slope, is.

The 12 women, nearly all from downtown Brooklyn, donate one day of their monthly earnings to the collective.

The storefront was opened in November as a "drop-in" spot for discussion groups with revised job descriptions," said Miss Hirschmann, "and one for clerical wor was five pages long. It included things like making the doctor's lunch, which were blatantly sex-related."

In a German factory, they

related, women won a paid day off each week to do housework. In Ireland, women dropped off their children at their husbands' factories to demonstrate that childcare is, indeed, work.



liberated women. In a very important sense we are all mothers, whether or not we have given birth, because we mother each other; and that is very much part of our housework. I mean, when our friends are in trouble, they come to us; they don't go to the men who sometimes are the cause of the trouble. They go to other women and we mother them, we coddle them, we help them, we give them compassion and sympathy, and a place where they can safely come.

MC: There's nothing wrong with those characteristics.

SI: Only that they are exclusively a female function which is so deeply ingrained into our personalities that we sometimes do this work even though we don't want to do it, even to people we don't want to do it to, because that is what it is to be female. That is what we've been trained to do. When we say we want a wage for housework, we mean to label, to pin, to identify, to make a map of every single piece of

#### DEAR READERS . . . (cont.)

and altogether in your life, why not share your altogetherness by writing an article for PRIME TIME? It is a forum for all of us and we need as many positive stories as we can get.

Furthermore, we can't agree with you that the negative outweighs the positive in PRIME TIME. We regret that apparently we have not struck the proper

Terrain on which we are forced by the very structuring of personalities to perform as forced labor this forced work. We want to get away from it so we can love; which is very different from working for love. When we work for love, our capacity to love is undercut because we are performing duties rather than doing that which would flow naturally from the way we would like to behave. We don't even know how we would like to behave, only how we have been trained to behave, because that is functional to the society in which we are living.

This business of being mothers is absolutely crucial. During an hour-long television debate with Margaret Mead, she stated that we would have to go back to the drawing boards and draw up society all over again. Her plan was that the grandmothers should care for the children so that the young women could go out to work. No such society is going to be drawn up for me; I would like to make some plans for myself. I'm not going to be put into harness to look after the next generation of children, which seems to be the way society is heading. I mean that cutting back on nursery schools is an immediate attack on older women. It's not only an attack on younger women and on children, it's an attack on all of us because we shall be pulled into another set of work, another

The challenge to the women's movement is to find modes of struggle which, while they liberate women from the home, at the same time avoid on the one hand a double slavery and on the other prevent another degree of capitalistic control and regimentation. This ultimately is the dividing line between reformism and revolutionary politics within the women's movement.

round of motherhood, another round of caring. We shall not be going to visit our families because we want to see those children, but rather because we must get there before seven o'clock in the morning before our daughters and sons leave for work, or they are not going to be free to bring home that wage. And, because we're in a very difficult financial situation our, subsistence depends upon taking that role again and doing that work again so that we will get free dinners. So, they'll give us a gift at Christmas, or slip us another \$50 because we do help. Well, we don't want to help.

> Part II of this interview with Selma James will appear in our next issue.

Our answer to these women is: If you feel so positive balance for some of you, but our aims are: (1) to analyze our situation as older women, (2) to vent our problems, and (3) to find ways to solve them. When you examine older women as a whole, without rosecolored glasses, it's impossible to omit the negative aspects of our lives. The most positive aspect is that we are on the move. And we know that we are the best sources of information about ourselves.

## NEWS and VIEWS.

HOUSEWORK IN 1776

Feeding the Family in the Revolutionary Era did not entail creative menu planning. Women usually fed their husbands and children the same menus for weeks at a time according to what produce was in season. Bacon, corn cakes and rum were the staples, the colonial equivalent of our hamburger, French fries and milkshake. Tending the kitchen garden, raising and slaughtering the domestic animals, and preparing the raw animal and vegetable matter did not allow time for experimenting with new recipes. Before cooking could begin, many steps had to be taken: fowl plucked, meat had to be dressed, grain had to be made into meal, butter and cheese made, and food that was not to be consumed must somehow be preserved. Water had to be broughtfrom a source sometimes a mile from the house, and a fire had to be built and carefully tended (because there were no matches, a dead fire was extremely difficult to rekindle). For cooking, the fire had to be kept burning even on the hottest days of summer.

Cooking was done before the open flames, and the constant exposure gave women still in their twenties red, leathery complexions. The food for a dozen or more required the cook to manipulate heavy iron kettles weighing as much as 50 pounds empty and holding as much as 10 gallons.

Feeding the family was the most urgent daily chore. Next came making the clothing ... While they waited for the pot to boil or the corn cakes to bake in the ashes, women and girls would sit by the fire spinning, carding, weaving, knitting, quilting, or cutting and stitching garments ...

from HERSTORY 1776 by Linda Grant De Pauw







#### HOUSEWORK CHALLENGED IN 1779

In an article published in 1779 in MASSACHUSETTS magazine, Judith Sargent Stevens Murray of Gloucester challenged the view that housework should be exclusively women's concern. "Is it reasonable that ... an intelligent being ... should be so degraded, as to be allowed no other ideas than those which are suggested by the mechanism of a pudding?" she asks her male readers, telling them these are "your domesting affairs. Yes, your, for are you not equally interested in those matters with ourselves? Is not the elegancy of neatness as agreeable to your sight as to ours; is not the well-flavored viand equally delightful to your taste; and doth not your sense of hearing suffer as much from the discordant sounds prevalent in an illregulated family, produced by the voices of children and many et ceteras?"

## CHINA'S FORMER HOUSEWIVES FACTORIES

In 1958, older Chinese women who had not yet been integrated into production, took initiative into their own hands and created what have now become known as "former housewives factories. Where there were no jobs available for these women, they renovated buildings in their neighborhoods and built their own factories. With the help of the state they set up light industries such as the manufacture of radios, clocks and batteries. Since then many of the factories have gone on to more complex operations such as building of transistor diffusion furnaces.

Many of these former housewives were beggars before liberation, and their lack of education made them lack confidence about the task they were undertaking. But they have gained strength through working together. A 47-year old woman factory

## **NEWS** and **VIEWS**

worker said: "In the old society I was hungry and cold all the time. But now I'm an electronics worker!" from THE GUARDIAN

### IF YOU LIKE FRESH VEGETABLES ...

For the first time since World War II and its Victory Gardens, more than half of all U.S. households will have vegetable gardens this year according to a Gallup Survey. About 10% of these will be community gardens -- people growing vegetables on their own plots but on land owned by someone else. The main reason given for the latter was to save money. Estimates of the potential yield from a garden plot vary, but a realistic estimate is that \$10 worth of seed will yield \$250 worth of vegetables.

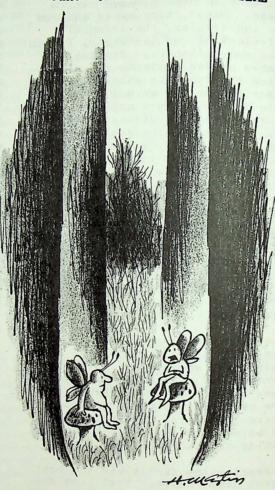
The Survey showed that 30 million more people would garden if they had the land. But there are several. accelerating trends that may help them to do so in the near future: (1) increased involvement by various levels of government; (2) increased development of community facilities for preserving and storing vegetables and marketing the surplus; (3) sponsorship by private groups with organizational resources -- like churches, banks, corporations, community action programs, senior citizen groups, etc.; and (4) greater availability of land. Although in the past most community gardening has been done on provate property, now institutional property is being used to a much greater extent.

Wouldn't Community Gardening be a practical and innovative way for older women to get together collectively to enjoy the sunshine, the exercise, the planning, growing and eating fresh produce for a whole season with a minimum of dollar outlay. And for those who might want to can, freeze or market the vegetables, the possibility of sharing these activities is attractive.

If you want to start a community garden in your area, you can send for

how-to information from: Gardens for All. Inc., Bay and Harbor Roads, Po Box 371, Shelburne, Vt. 05482, Or phone your local County Extension Agent.

Jane Schiller for PRIME TIME



"I haven't granted a fun wish for I don't know how long. Today it's all altruistic sociological wishing."

## A NOURISHING SPACE IN ARIZONA

A woman in Arizona has purchased 160 acres of land about 25 miles southeast of Tucson to be a woman's nourishing space.

Kittu Riddle has trained as a nutritionist and as a group process person. Over the past few years she has been working on the concept of

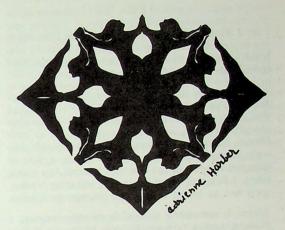
total nourishment of living systems. Her idea for the nourishing space is Kittu Riddle, Cave Canyon Ranch, Po that women and children will live there collectively, relating to the land and to other living species; and that of their experience and questioning will come creative concepts about nourishment, and new political visions and strategies.

The land is in a canyon in the southern part of the Rincon Mountains, near the Coronado National Forest. Kittu will retain ownership until it becomes feasible to turn it over to a collective land trust. Meanwhile she will continue to meet half the monthly land payments (she has already answered for the down payment), and the rest, \$500 a month, is being covered by pledges, donations and "rental" money from women who live there or who come to camp or visit. Limited space is available in the two houses, and there is plenty of room for permanent tipis, campers, etc.

Terms for relating to the space will be developed by the women who live there. So far they include respect for ecology and for other women; a belief that decisions should be made by those who are affected by them; a belief that unequal access to money does not buy unequal privilege; a commitment to developing the concept of nourishment and to the concept of a space apart for women only. Goals and terms will, however, he in constant process and will clarify themselves in interaction with the land and with the larger feminist community.

The Nourishing Space needs women to donate or loan money, women to contribute skills, women to hike or camp or live there, contributing their rent money to the development of our own space.

For more information, write to Box D-11, Vail, Arizona 85641.



#### ARIZONA FOOTNOTE

As far as Dr. William Rathje and his 60 student volumteers at the University of Arizona in Tucson are concerned, you are what you throw away. Rathje is a professor of anthropology who, for several years, has conducted courses in garbage analysis. Six days a week he and his students meet at the city dump, don surgical gowns, face masks and rubber gloves, and proceed to sift through 38 sacks of garbage set aside for them by the Sanitation Department.

One of their projects was to compare the throwaway habits of Mexican Americans and white Anglos. In another survey of 400,000 people ranging from dirt poor to upper middle, more than 10,000 tons of edible food valued at \$10 million were thrown by If it can be financed, Dr. Rathje wants to study, next, discards by age group and attempt to determine how much of every dollar spent on food is thrown away.

From THE NEW YORK TIMES

#### N.Y. FEMINIST FEDERAL CREDIT UNION THRIVING !

At the end of its first ten months, there are 600 members; 131,000 shares (@ \$5) have been sold; and \$148,000 worth of loans made. ALL PRIME TIME SUBSCRIBERS IN THE LARGER METROPOLI-

TAN AREA ARE ELIGIBLE FOR MEMBERSHIP. Why not join? You'll be supporting other women as well as helping yourself. Phone: (212)-255-4664.

# Experience with Ageism\*

I am a 36-year-old sculptor in New York City and in the process of getting legally separated from my husband. I sculpt at home, work part-time and may have to seek full-time outside employment.

When I was a child, I remember that my mother feared being alone when the last child left home. As a first child, petted and precocious, I related well with my grandparents, aunts and uncles and all of their friends. But I was frightened when older people who were strangers gave me presents—partly a fear of strangers and fear of the way they looked. As a young adult, I felt that all older people, including Mother, were not as bright as we, the younger generation.

Before I considered myself as an older woman, I thought such a fate would never be for me. I first thought of growing older in terms of myself when I had a child at age 30 (no, before that on my 22nd birthday, the only painful one). For many years I'd been the youngest of my friends. Now, all of a sudden, I was finding myself "older" when dealing with students at college, my siblings' friends, and other mothers who had children my age.

It was at 35, when I became single again, that I accepted myself realistically as an older woman. Here I was on the "market" again and comparing my body with those of younger women—which I had been doing for some time because I have full ever-more sagging breasts and am aggravated by it. On the other hand, there is great relief in being an older woman, with much more social poise than when I was a giggly 20-year-old who was afraid to show my brains. There is also joy in knowing that, as an artist, I never have to retire. Furthermore, artists' work gets better with experience.

I have a greater acceptance of myself now. It took me a long while to learn that the numbers don't make where your head is at. For example, I'm much younger than my 25-year-old sister who has a middleaged (am I being pejorative? Ageist?) crisis type of head.

I look my age—which on a scale of 36 to 100 is at the younger end—and always tell men and women how old I am. I feel sorry for those who don't. The only time I lied about my age was when looking for a job at 16. I made myself older.

\*These narratives are condensed and edited from three of the answered questionnaires, "What Does Ageism Mean to You?" published in the November 1975 PRIME TIME. .....at 36

As for my appearance, I miss the beautiful breasts of my early 20's. I know it's silly but the feeling is still there. Of course it's tied in with whom (men) I'll meet, and being accepted as I am.

I never tried to look younger than my age, although always with the jeans generation by virtue of declaring I like them and wearing what I want. My exhusband, however, once accused me of trying to look young—implying that women over 30, in his opinion, should look a certain way. I stopped using lipstick around 1969 and never used any other makeup

I experienced ageism from a man who said: "Oh, you must be 26, not 36." My answer: "No, 36." Also from people who say: "You don't look 36." I tell them I do. My son hasn't yet expressed any ageism toward me; he's only six.

Institutionalized ageism exists in the granting of art scholarships and funding, and we women artists are fighting this, because we have had to stop work for several years to raise our children and therefore do not have the same pace of career development as most men.

Separation, more than age, has reduced my income; also being a single mother. My social life is now quite like that of younger single people. Psychologically I'm feeling very strong. My life really came together in my 30's: What I want to be, what I want in relationships, etc.

I'm enjoying the poise gained by experience. However, being newly single means bridging a Rip-Van-Winkle time gap in forming relationships with men. I realize now that I'm no longer a girl, that I must act like an adult in job interviews, when asking directions from cops, etc. I was a flibbertigibbet when young, and it caused me great anguish to feel that I had to pretend, because I'm intelligent and well-read. This is no longer a problem.

My father died when I was 10, which makes me very sad about mother aging. This means that when she dies, I'll be an orphan. My sadness at seeing her lose some of her gigantic physical vitality is offset by the joy at having a meaningful relationship with her now that we are both adult women. Just before she moved to California, I had to act the part of parent and make sure she got a needed checkup. It saddened me that the roles had started to shift. But maybe there's a see-saw, and we can help each other. Realistically, I feel sad that I'll have to care for her someday.

...at 52

I'm 52 and have been separated from my husband for a year. I live in Durham, North Carolina, and work part time as a career counselor with undergraduates at Duke University.

I can't remember that aging was ever discussed except in reference to Grandmother, whom I adored. Most of the discussion was in terms of her health and which of her daughters she would be living with next.

My mother's attitude toward aging, insofar as I remember, was simply that it was inevitable and, like everything else unpleasant, one would have to make the best of it.



As for other old people in my childhood, I remember, almost like a myth, an old woman who lived in a large house completely surrounded by bushes and trees, and she was considered to be scary and mean. On Halloween, it was a feat of courage to go up the path in the dark to her door. My sister and I did that one year and were amazed to find that she was very sweet and glad to see us. She gave us a whole 5-cent candy bar! She was rich!

As a young adult I can't remember much contact with older people except one old woman on the next block who was a fascinating character. She liked me and shared her talking books with me, which was understood to be an honor. She was a really salty old gal. (So "gal" is a bad word now, but that's how I thought of her.)

I seldom thought of growing older, as an adult, but when I did there were two parallel thoughts of about

equal intensity. First, was a feeling of dread. Second was an angry intention that I would be a salty old gal, too, instead of a quivering old crone.

I first thought of growing old in terms of myself when I was about 38 and in a desperate depression without having a notion why. I still dreamed of all the things I would have liked to be but never could because I was a wife and mother instead. I realized deeply that it was too late for me. I saw nothing ahead except increasing age and a fruitless struggle of maintenance of life from day to day. The only alternative I entertained for a while was to cease the maintenance of life. My kids were within sight of leaving home and there seemed to be no future of significance. I was a hell of a lot older then than I am now!

I accepted myself realistically as an older woman at age 42, when I started college as a freshman and got my BA. The first days of class made it immediately and abundantly clear to me that I was unquestionably an older woman. I was so lonely and isolated with all those "kids."

My acceptance of the status of older woman student came about when one of the absolutely beautiful boys in one of my classes asked me for a date! Fantastic! I wasn't sure whether he was kidding or blind, but we were friends and shared the agonies of being in a dreadful class and doing dreadfully in it, both of us. We are still friends ten years later.

I accepted the recognition of myself as an older woman with resignation first, then a kind of mourning. As my body increasingly showed the toll of years, I suffered considerable confusion in trying to adapt my body image with the reality of my body. I was the same person, I felt, but I didn't know this body I was going around in. If I saw a particularly fine young man my instinct was to respond to him in female/male terms. But I knew that was absurd and consciously disciplined myself not to exercise my awareness of the attractiveness of this male person. I was afraid of being laughed at behind my back, for one thing, and didn't have an idea of how to deal with the fact that going to college had awakened sexual feelings that had been dead for years in the marriage.

My feelings about growing older are still negative and nowhere nearly resolved, although sometimes some special friend can help a good deal in my acceptance of myself. Unfortunately, I still allow acceptance of self to be tied up with what I perceive as acceptance by others of those aspects of myself that are still want-ting to live, like my sexuality. I hate being celibate!

AGEISM

Although I do have feelings of competence, mature awareness, and ability to relate to people intimately and well that make me accept myself as I am, I sometimes look in the mirror and wonder how that face got there. I am aware of the clarity with which young people see wrinkles and so I see my own as probably more noticeable than they really are. My feelings about my age are intimately tied up with the fact that I have recently left my husband after 29 years of marriage. I simply had to find out, once before I die, who I am when I am on my own and not an adjunct to someone else.

Certainly my loss of youthful appearance has affected my relationships with men. Now that I am single I have tried the solo people's clubs and groups. The men never show up at any functions without dates who are always younger than they are. How is it that when two people divorce there seems to be one man to three women? Women must be like mushrooms, secretly reproducing themselves in the dark secrets of the night. At these solo gatherings the women don't seem at all eager to be seen talking to other women. It's no place to go to meet women friends. Sure, I'd like a man too, but lacking a man I certainly need human companionship.

I feel sad about losing my youthful looks. I never learned to appreciate my body and my looks until I was in my mid-thirties and there was such a short time to rejoice. I am still a good looking woman and "have not let myself go," "held up over the years," etc., and am grateful that my genes have done that for me. But when people's eyes slide over me and look away because they see an aging woman with whom they think they can't relate, then I feel hurt. I want to yell at them, "Hey! Look beyond my face! I'm an interesting person and we could share neat things."

I haven't consciously tried to look younger than I am, but more attractive. Age has dissipated my eyebrows so I wear eye make-up-just brows and a touch of mascara, nothing else. Pants suits are more comfortable than "womanly" dresses, but I always wear long dresses at home because they please me.

It is often hard to tell about ageism directed toward me. Is it ageism when young people at the university where I work seem embarrassed if I smile at them when I pass and look away? Do men and women who ignore me in business and social situations do so because of my age, because I am a woman, or simply because we don't interest one another?

In the medical establishment, however, ageism is obvious and rampant. My dentist once said, "There is nothing to worry about now except gum problems that come with age." (I haven't had any gum problems.)

I'm trying to find myself a therapy group in one of the clinics (because my income isn't enough to pay a private therapist). All the clinic folks are young. They assume that my problems are pathological instead of circumstantial. They don't seem to have any empathy for what it means to be a middle-aged single woman in a youth-oriented, male-oriented society.

One gyn man said I needed a hysterectomy because I was bleeding heavily after getting off the pill. I simply didn't go back to him. The bleeding stopped, the cycle returned in due time to absolute regularity, and I'm fine, with all my equipment.

As far as institutionalized ageism is concerned, how can I tell, in these economic times as I look for other work, whether I'm turned down because of my age or for legitimate economic reasons? How can I distin-



other hand, I have been trying to get the university to put me on full time instead of the part time I now work, and they have refused. Is it ageism? Economics? I don't know.

I have never experienced any ageism from my children. And most of my friends are in age groups younger than mine.

I do have ageist feelings about myself as an older woman sometimes. It is hard for me not having good role models. I met a woman in her 70's this summer who was the first role model I've found for myself in a long time. Generally I am ageist about older women. Either they are retired housewives whose interests bore me, or they have been working for years and are Ph.D.'s with such expertise that I can't even talk to

duced my income. If I can't find full-time work I will really be in a bind, and so will my former husband because of the support checks. I am just beginning to rebuild my social life after the separation and don't rich, mellow wine. Because the cup is half full should know how age has affected it, if at all. My psycho- it not be savored?

guish ageism from sexual discrimination? On the logical well-being is intimately tied up with the question of finding my own identity. I still have some hope that eventually I will establish for myself a circle of young and old friends who get together because we like each other for the people we are in spite of whatever our age differences are. That's what I'm aiming for, as soon as I learn to cope with my own prejudices!

You ask how I feel about my parents' aging. Mom is 77 and has given up. What can I say? She was widowed in her 50's. In her sixties she met a neat guy, then got sick and was hospitalized for a long time. They were going to marry the day she got out of the hospital, but he died that night. She has never recovered any interest or hope in life. I feel great pity, empathy, sorrow for her. There is nothing I can do 1200 miles away. Life can be so awful!

The separation from my husband has drastically re- For myself, I fear sick old age more than I fear death. Life hasn't been all that great, except in moments, so that I feel death would not be a dreadful thing. Youth is a full cup of heady wine. Age is half a cup of

I live in a suburban community in the vicinity of New York City. At present I live in New Jersey. In three months I shall be living in California. I was never legally married-make that mean what you will. I turned 71 on January 7 [1976]. I was a professor in a theological school and now combine my theological work with the woman question. I was retired in 1970 but I have a study in my home where I do research, reading and writing. I go outside for lectures and other commitments.

Looking back and thinking about my mother's attitudes-spoken or unspoken- about aging, I always remember my mother saying: "Think beautiful thoughts, be honest and loving and you will grow into a beautiful old woman." I think my mother was more frightened of failing health . . . or just petering out than she was of getting old per se. Other than this, I don't remember aging being discussed.

I remember well at what age and under what circumstances I first thought about growing older in terms of myself . . . on my 16th birthday, my 24th and finally my 70th. At 16 I expected to feel adult and at the beginning of my aging. I felt no different than before, however, and that puzzled me. At 24 I began to feel that I would be an older woman, but when that birthday passed, I again felt no differently. I celebrated my 70th birthday during a large conference of women ministers where I had been invited to speak. Suddenly I realized that I was segregated at the

beginning of the conference with two other older women and labeled "Our Foremothers." As the conference proceeded,, it was obvious that a great cleavage appeared because of this labeling. "We" were not considered to be in the mainstream of the conference thought-though later many women said I was far more radical than any other person on the program. But the label served to say we were no longer sisters. We were mothers who had now been passed by by the very ones we had felt were our sisters. That is the first time ageism hit me like a ton of bricks.

But I never felt the real pinch of ageism until, in the feminist movement (which is now my life), my own sisters began to call me mother. I have had just the opposite experience also with other young feminists. When teaching last summer in a feminist school, 1 .vas sent off at the end of the session with "Go Daughter, Be Bold." That was like a stream of fresh blood through my veins. Furthermore, it was nearer the truth for many of the young radical feminists have been mothers to many of the insights I now hold.

I accepted myself as an older woman years ago [in my gut], in my mind and in my plans. But not until this year have I begun to know the excruciating pain of being labeled by someone else, defined by society and institutions, and discriminated against in my own community. This year I pulled some burning grease from my oven and burned places in my linoleum be-

### AGEISM ....

fore I could put it out. I felt that it must have been because I am getting old. . . . A month ago I found I could no longer sit down on the floor and get up without using my hands. But I started to exercise and now can almost do it again. I am no longer interested. in cleaning house, working in the garden or giving parties. All I want to do is continue research and writing that I have begun on women and language for a book on women coming to speech. I feel the great need of giving up my house and being in a place where I can write to my heart's content and lecture occasionally. I chose a retirement village in California within walking distance to a seminary, the libraries of a cluster of colleges, and a graduate school. I know many people there. My family finds it difficult to accept my going into a retirement village. (It isn't "a home" since I will have my "own" house.) They tell me that I will always be young (which I consider a false sense of valuing persons). I have an idea they may be having difficulty facing their own aging.

I have encountered institutionalized ageism and sexism in my retirement pay from the university where I taught for 17 years. A retirement system was used that discriminated against women. I now receive less money than the poorest male teacher retired from our faculty (and I was far from being the poorest teacher).

I have a few negative ageist feelings such as having difficulty with those older/old women who see their lives as having ended when their husbands died. This is one thing I dread facing in the community which I shall be moving into soon.

I have two sisters-one two years and the other five years younger than I am. I am impatient with ways they have given up or have given into their own aging. Both are beautifully active mentally, but once in a while something appears that exaggerates their age. L think I see in them unfinished business in my own life. I also think I am more impatient with older women than with older men. Will have to work on

You ask if growing older has affected my relationships/reactions to men. And I can say yes-I feel more independent with men than I have ever felt. I am no longer reluctant to call men. Frankly, I simply enjoy women more than I enjoy men. This is new in my life. I attribute it to the feminist movement more than to aging. It never occurred to me until the last 15 years that I would never marry. Now I know I do not want to and would not even with someone I cared about deeply. I presume these changes have been due to the fact that I have found resources within myself I did not know I had; that I now do not think out of a patriarchal mindset; and I think I am a long way from the distortions of an ageist mind

I'm trying very hard to get in touch with those values and experiences which I can now have that I could never have had before-those understandings, the wisdom that only a person in my age bracket can know I am trying, also, to list in my journal those things that happen to me because of being victimized by an ageist/sexist culture. And to come to new awareness that would be impossible without the pain and the pinch of discriminations. I am not trying, however to be thankful for the discrimination in order to know the joys of liberation-that sounds too much like Paul.

It's hard for me to know how I feel about a correlation between my loss of a youthful appearance and the expression of ageism toward me on the part of men or women. I still feel myself beautiful-I experience my body as beautiful, even though I have wrinkles, leathery skin, brown splotches all over my face and hands and only one breast. I say "even though" for these are just the marks of fading beauty in the youth cult. I like my white hair. I use no makeup except a tiny bit of lipstick which I am now trying to do without.

I find I'm accepting fewer invitations to larger parties -even feminist ones-because of hearing difficulties. But with hearing aids I manage perfectly well in smaller rap groups. I say all this because I feel that I am my body. . . . I also feel that I have been cut on so much in surgery that I am just glad to be alive-and I mean really alive! That I can see ageism and sexism for what they are and envision a kind of freedom for all women and older ones. I'm sure I feel differently about all this now. I can talk about it unashamedly, I have support groups. I have seen other women come to new life. I support other women. I work to eliminate social structures and images that perpetuate the stereotypes and the discriminations, the distorted perceptions of human beings and the universe itself.

### TO OVERCOME GENERATIONAL & FAMILIAL APARTHETD

All interested and sympathetic women (non-mothers included; we are all daughters) are invited by Bette Dewing Brabec to meet in her apart- let Bette know if you're coming at

Oct. 16th & 17th, at 2 PM, to discuss the possibilities of self-help and support groups among us. Please ment Saturday and Sunday afternoons, 33 East End Ave., NYC 10028; (212)-732-9320.

## watch for the "moving word"!

vans. We commemorate their difficult journey this an Indiana ERA Caravan traveling to local communi-Bicentennial Year by continuing to declare our inherities to publicize support of ratification. ted commitment to fulfull the promises of this nation to all people."

With these words, Wilma Scott Heide, former president of NOW and presently vice president of Women's Coalition for the Third Century (WC3C), and ludith Pickering, former Board member of NOW and Chair of Connecticut ERA, left Hartford, Connecticut, July 20 to tour the Midwest in their ERA LOGO-MOBILE. Their aim is to focus public attention on support of the proposed 27th Amendment to the Constitution, the Equal Rights Amendment, granting legal equality to all Americans-female and male.

Their itinerary includes participation in programs planned by ERA supporters in Indiana, Colorado, Missouri and Oklahoma. In Indianapolis, for example, September 10, 1973. \*

"Our foremothers spread the word in creative cara- they will join ceremonies celebrating the departure of

In addition, Heide and Pickering will stage "Feminist Chatauguas" featuring non-sexist songs, speeches, drama and humor. Original dramatic sketches will enact the lives of the great 19th Century women's rights activists, Susan B. Anthony and Elizabeth Cady Stanton, and both first and second wave music will be played.

The LOGOMOBILE-meaning the moving word-is decorated with American bicentennial colors as well as with purple and gold-the colors of the first wave of feminism-the Suffragist Movement. Visitors to the LOGOMOBILE are invited to "join the continuing revolution" by signing the "Declaration of Interdependence," a document written by members of WC3C, in Independence Hall in Philadelphia on

#### ORDER YOUR PRIME TIME POSTERS TODAY!

A VISUAL WAY TO FIGHT AGEISM, AND GREAT FOR A FUNDRAISER

"I love your poster," wrote Ellen Morgan of Princeton Junction, N.J. "And I hope you'll sell it ALL through the women's movement. I'm 31 and that's the way I want to see my future. Older women can help younger ones just beginning to be age-conscious so we uon't find aging destructive of our self-esteem. What beauty in these faces! The kind I look forward to being eventually old enough to have. It's womanly and makes me proud

Order from, and make checks payable to: BEAHIVE ENTERPRISES

Single poster \$2.50 plus postage; Bulk order at \$2 each plus postage; Delivery within three weeks P.O. BOX 87 WILLIAMSBRIDGE STATION BRONX, NEW YORK 10467 (212) 655-7843

THE EMPTY-NEST SYNDROME: A New Workshop

Leader: Rose Oliver, Phd. This workshop on the special problem of women whose children are grown. Motherhood places heavy social and emotional de- ting to grown children. \$15. Institute mands upon women. Little attention has for Rational Living, 45 E 65, NYC 10021; been given to preparing women for what (212) 535-0822.

is, in effect, forced early retirement. Participants will share feelings, experiences & explore new ways of rela-

### Readers write

STRUGGLING TO RELATE

A new prime time question (at least for me in Santa Fe) is relating to older women. Their ways of life and political attitudes are miles apart from mine. I find myself usually 15 to 20 years older than the people I work and socialize with. I'm doing hard thinking about joining Senior Citizens sion. I become most annoyed and/or AARP (American Associ- when speaking to women's ation for Retired People) -and am finding it difficult to consider myself a "senior menopause with no trouble citizen." Anyone else having this struggle?

Nancy Kleinbord

#### NEED TO SUPPORT EACH OTHER

PRIME TIME, I more and more want to write in praise of your publication and say how good it is to realize there are many other "older" women out there who are aware of all of our needs. One of the the greatest problems. This greatest of all is the need of support from and for each other. Consequently I am disturbed with articles on the menopause like the one written by Rosetta Reitz.

Menopause is a natural function and for the majority of women it occurs that way. However there is a sizable group who have difficulty to severe problems with the climateric. And it is no more help to them to say they should take calcium and vitamin E than it is to say that if they just keep busy it will all go away. Just as women have differences in the way they experience menstruation, pregnancies, deliveries, but don't blame the women and other bodily functions, they also differ in menopause experiences. It is not

helpful to make them feel guilty because they take estrogen and are therefore able to function where they could not before.

As for the cancer risk, I am not denying there is some risk but if the woman is on medication she may very well have gone through quite a struggle reaching that decigroups and I'm questioned by a woman who has gone through and implies that somehow the woman who has problems doesn't live right, eat right, THINK right, etc. (It's all in her Santa Fe, N.M. 87501 head!) It doesn't matter what the reason is, some women feel miserable, and during menopause don't need As I read the latest issue of guilt piled on top of everything else.

> Those women who experience a rapid loss of hormones, as opposed to gradual reduction. are the ones who tend to have needed. decrease can be caused by sur- I found I had a number of gery or just by the way her particular endrocrine system is functioning. I do not advocate estrogen for all women. But those who need it and are helped by it should take as small a dose as possi- not think that psychotherapy ble for as short a time as possible. I also recommend they try the vitamin-mineral therapy, but it doesn't work for everyone. The most impor- which is not hierarchical, tant thing any of us can do is that is an equalitarian, try to learn as much as we can mutually-exposed, human, about how our body functions, feminist-oriented interaction and if possible join with other women in similar straits and solve problems. To be a for badly needed support. Yes, professional means to me not women have been guinea pigs and have had un-needed surgery group memberships that DT for what they didn't know; teach them so they will know in the future.

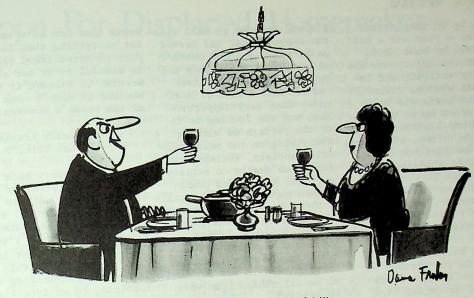
For the past three and a half years, I have been working with a lay group of middleaged women who are doing research and talking to women and doctors about menopause. We haven't found any conclusive answers applicable to everybody but have found a few aids for most. Exercise and intellectual activity, together with knowledge, are the best recommendations beyond the

> Irma Levine Women In Midstream U. of W. YWCA Seattle, Wa.

#### CONCERNING FEMINIST PSYCHO-THERAPY

Your new format looks good and the contents are both fat and nourishing. I've been distributing PRIME TIME to both Sarasota and Cape Cod women's group and I hope you can keep going because you're

questions regarding Dorothy Tennov's "Psychotherapy for Whose Benefit"? First where I'm coming from--a psychotherapist who has opposed the medical model, who does and sisterhood are basically antagonistic to one another, and who believes that there is a feminist psychotherapy of helping look at hang-ups setting up the in-and-out describes, but, on the contrary, using my own experience with various therapies to sort out and discard the



"To your mental health!"

No. 7--stressing the role status-oriented stuff, and older women could play in to work with other women to facilitating self-awareness share our life experiences groups. I've grown and trustfully with each other. changed since that article, Dorothy sets up her own becoming less and less diffedefinition of a therapist rentiated as a "leader" and and then says a feminist hopefully forgotten as a therapist is an impossibili-"professional."] ty! I set up my own definition, which is simply a helper who both gives and

receives in a group process

of self-help. Dorothy sug-

new Feminist Psychology nur-

tured by women and based on

a model of equality until

it's strong enough to walk

alone." Where has she been?

It has begun. I'm sure I'm

not the only one who began

feminist therapy myself,

trust.

as a "trained professional"

Backs, June 1974, Vol. IV,

and has through experiencing

gests "we'd better begin a

I'd be interested to hear from Dorothy as to whether she sees this rough reply as having any validity as a start on genuine feminist mutual aid--still exploring but progressing.

> Bee Wolfe Dennis, Mass.

I wish to take issue with Dorothy Tennov's article, "Psychotherapy for Whose found myself able to partici- Benefit? On Feminism, Psypate as a "demystified" peer chotherapy and Professionalin groups striving for self- ism" in the April PRIME TIME.

ism, sweeping generalities that I found objectionable. [I wrote about this two years For example: "Psychotherapy ago in an article in Off Our is an unproven and expensive tyranny of one individual

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over another ... "; "It is an intransitive and hierarchical relationship..."; "...it is always disrespectful" (emphasis mine).

Perhaps in Ms. Tennov's personal experience and/or the experiences of those she knows, these judgments are true and accurate. But to make them universal truths is just as unfair and unjust as labeling all feminists "dykes" on the part of those outside the Movement who may have known a lesbian active in feminism. It does a great disservice to both the many persons who are benefiting in therapy and to the many excellent therapists who do not use their position as a form of tyranny or for their own personal ego trip. Furthermore, it poses the additional danger of intimidating those women, who might be equally shared exposure and It is the dogmatism, absolut- considering entering therabe helped, into fearing to take such a step because it would violate feminist doctrine. This, then, would be

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### Readers write

I happen to be in therapy and have been for a year and a half. the support that had served I am fortunate to have found an excellent therapist, one who is remarkably skillful and insightful, one who can cut right through my defenses and bull shit and clue me in to my feelings, which I am not always in touch with. Then, of course, it is up to me just how hard I want to work at changing in any given area. But it would be impossible for me to make a de- within ourselves. Eventually of view to the artices written cision to change if I weren't first helped to see what it was up wallowing in self-pity that was making me uncomfortable. and gender-pity, having

My therapist is hardly the one stereotyped in the cartoon accompanying the article where "Dr. Tut-Tut" is saying "You are suffering from your inability to handle your proper female role." My therapist not only doesn't advocate an adjustment to one's "female" role, he doesn't believe in any role playing. He is concerned only with freeing his patients from their guilt and other destructive burdens acquired along the way so we truly may become free to decide what we want and where we want to go.

The stereotyped picture of the psychotherapist that Ms. Tennov portrays might apply to the Freudian-oriented psychoanalyst. but certainly not to the many therapists who do not hold with the classical theory, nor, in fact, to any formal theory of behavior at all.

Self-help, as advocated by Tennov, is fine (I was in consciousness raising for almost three years) but limited. A political understanding of our roles as women, and the warmth and supportiveness of other women are great, but only up to a certain point. There is a point of no return that is reached eventually. I know that my CR group decided to

disband because we felt that us so well, and had enabled us to demand our rights and to become more assertive, had reached a kind of deadend. That very supportiveness was now locking us in to the pattern of blaming everything on the male-dominated society, thereby rendering us unable to achieve personal growth and change I think we would have ended wonderful feminist insights but being no more fulfilled or gratified in our personal relationships than when we started.



I cannot accept the notion that only self-help and anti-professionalism is the answer any more than I can classical psychoanalyst that everything that troubles us stems from "penis envy" or any other catch-all conven-

I'm afraid, Ms. Tennov, that one's strong commitment to feminism sometimes leads one into prejudicial attitudes and self-righteous

dogma that can be a real tran Not everything that is a part of established society is hurtful to us nor should we wish to discard it merely because it didn't come out of the woman's movement.

> Zelda Kreuter New York, N.Y.

I would like very much to offer some alternative points by Tennov and others, especially around the issues of therapy for women. I've found those and other articles, especially within the last year, patronizing and insulting to my intelligence. and shrill and assaultive in their language. I'm concerned about the divisiveness that exists in various women's groups today, and especially concerned that people not isolate themselves further from each other.

Despite these criticisms, I find PRIME TIME stimulating --your feeling and concern for the woman in her later years really comes through.

> Olympia D. Tresmontan San Francisco, CA

THE SELF SOCIETY DEMANDS

PRIME TIME editors, writers, contributors and readers be aware that cosmetic surgery is not all it is cracked up to be. Today I read in The the notion on the part of the New York Times (7/20/76) a story about a woman in her 50s who worried about aging and told her story to the paper who gave it the title The Story of a Facelift: A Painful Search for Self."

> It might more accurately have been described as a "painful search for the self society demands"! (continued on page 24)

## Hope For Displaced Homemakers

When Sigmund Freud asked, "What do women want?" he never found an answer because he could not see us as we are—as varied as the other sex. We never have been a monolithic group, even within our other divisions of race, class, age and religion. Under the surface our seething individuality has long been hidden. Perhaps the most startling discovery of the new liberation is to learn how different we all are, despite our common hopes and expectations. Poor

But of all the ties that bind us together as womenin any country- both past and present, the strongest by far is homemaking. Everywhere in the world women care for husbands, bear and raise children, provide all those services so essential to the well-being of the family. Homemaking is still, and may continue to be, the occupation of preference for the majority of women. In the United States, 56% of married American women are still employed full time as homemakers, and most of the rest are moonlighting. Since so many of us are occupied in this labor we might examine this one form of employment, to see both its benefits and its pitfalls, as well as implications for all other issues that concern us.

In the early pioneer days, when survival was the chief concern, women and men shared most of the load on a fairly equal footing. Both were homemakerbreadwinners. But once survival was assured, the functions separated. The bread became cash-homemaking remained a labor of love. Occasionally, as in World War II, roles shifted again, as men became fighters and women took care of the homefront both in paid and non-paid functions. But these were brief interludes-exceptions which only served to reinforce the

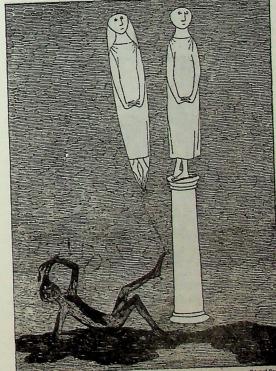
In the consciousness of both government and the body politic, the domestic scene was, and still is, outside of the economic sphere. There are roughly 35 million unpaid homemakers in the United States, who would form the largest single category in the nation's work force, if they were to receive monetary compensation. (Consider for a moment what a powerful source for change such a large segment of the population could be, if they were only partly organized.) Homemaking is not, however, considered part of the Gross National Product because it is not paid, yet if it were included, even quantified at a very nominal rate, it is estimated that the values of the nation's goods and services would be increased by 25 percent.\*

The American economy hangs on the housewives' apron strings, said economist John Kenneth Galbraith. He describes how the consumption tasks of the homemaker are essential for the wellbeing and the continu-

\*The Relation Between Paid and Unpaid Work of Women-A Source of Inequality. Morag MacLeod Simchak, Office of Labor Affairs, Agency for Ind. Dev., US Department of State.

ing growth of the economy, but the housewife's contribution is systematically ignored. Any accounting of her contribution is scrupulously avoided. On the grounds of complexity of assigning a monetary value to non-paid work, homemaking is kept out of the realm of statistics. But once I worked as a non-paid staff member in a poverty program. In other words I was a volunteer. In order to substantiate local contributions on which federal funds were allocated, my services were calculated as an in-kind contribution to. the project. The basis was simple: how much I would have cost if they had had to pay me.

We, as homemakers, make an in-kind contribution of great value-to our families, our communities and to the economy. In return we receive economic support, as well as the intangible rewards of a labor of love. But the crunch comes when the job comes to an end, as it so often does these days. Somewhere in the middle years, or even earlier, we are likely to be widowed or divorced, or something happens and the breadwinner can no longer provide our accustomed support. When this occurs there is a sudden awakening to our vulnerability. Almost one quarter of the heads of households are now women. In the crucial decade before eligibility for social security a third of us are on our own.



Somehow I have fallen out of the snug hammock of society into the limbo of hopelessness. Just one more woman victim of a divorce, my husband of 20 years living with a twenty-two year old airl. Our generation was not equipped for the challenge of today's new woman. I am trying to exist-no medical insurance—I can't afford that. My car is failing, and I'm clinging desperately to the part-time job I managed to get. I see my clothes getting shabby, dread getting a cold for fear I should need the doctor. There must be a way out somewhere, I keep telling myself, but a little voice inside says, no. You will end up in one room somewhere ill and without the stamina to go on just one more day. If I had some direction, some hope, it would lighten my heart. If only there were some program for the older woman alone-the one caught between generations. I need a candle of hope, in order that I may keep my dignity and once more join the mainstream of today's society.

The American family as we knew it is breaking up, say socioligists, and it is we, the older women, who are caught in the crunch. Especially the economic crunch. A woman writes, "I came out of the divorce court with a cash settlement of \$2,500 and was told I was lucky to get it. I figured it out-23 cents a day for 31 years of hard labor."

It is not just because in the mating game, the odd man out is the older woman-or because employers on the whole prefer women around them to be young and attractive-it is all the many ways in which age compounds sex discrimination. The older we become, the more hazardous is the traditional dependency role. In fact, the impact of sexism is most sharply illuminated by the conditions of older women in contemporary society. The myth of special protection is clearly exposed, for we so often end up poor and alone.



Consider Social Security, our key retirement plan. No need to detail the pitifully inadequate benefits, especially to the vast majority of women who must rely upon them for a livelihood. And there are no social security credits for unpaid labor in the home or community. As a matter of fact, the largest body of workers still uncovered by what purports to be a universal retirement system are homemakers.

Dependents' benefits, which substitute for homemakers credits, are tied to the breadwinner, and the

pitfalls of dependency are legion, especially after divorce. If you can't find a job to support yourself and opt for early retirement, you receive less for life. Seventy percent of women do not hold out until they are 65. In addition a good many of us pay twice but collect once. The employed wife may receive no benefit for her payroll tax if she receives more as a dependent wife. Overall, Social Security reinforces the economic impact of sexism and punishes women for the roles society most approves. In the long run, it condemns a very large number of us to abject poverty.

What happens when a homemaker is laid off-by widowhood, for example? Here is a typical letter from the hundreds I have received from widows:

My husband died after 35 years of marriage. He wouldn't hear of me working. No insurance, a union widow's pension of \$125 for five years. I'll be 57 then, and social security doesn't start till 60. I'm supposed to live on air for three years. Because homemaking is not considered real work, there are none of the cushions other workers receive when they are laid off-no unemployment insurance. no training programs, and no pensions. And potential employers discount those hardworking years.

The Department of Labor figures show a total of 12 million widows in this country, whose median age is 56. Don't believe that myth about all the rich widows who own the bulk of the country's wealth. The poorest segment of the entire population are elderly women on their own-former homemakers, mostly widows.

But divorced women will be catching up soon, Twenty-four states now have unilateral "no fault" divorce laws, which means that either party can declare the marriage no longer viable. The only questions: What about the children and who gets what, One fourth of the divorces filed in this country are after 15 years or more of marriage. One out of every three marriages in my state, California, ends up in the divorce court. In Nebraska, after passage of "no fault." there was a 59.4% increase in divorce rates of those married 31 years or more. Why? Here is the story in human terms from another letter:

Also consider why it is that three-quarters of the persons in nursing homes are women. True, we tend to live longer, but that does not explain why women, three to one as compared to men, end up their days needing institutionalized care. Most men, especially the second or third time around, tend to marry younger women who can take care of them as they grow old. Most women cannot. There are seven widows to every widower over sixty-five.

So what are we to do? According to a recent survey, the family remains society's most basic and most cherished institution, despite the rising divorce rate and other evidence of trouble. Among people 30 and over, 87% still chose "a happy family life" as their

most important goal. The women's movement, letters, mailgrams and petitions; he finally signed the despite propaganda to the contrary, is not out to destroy the family, but rather to provide equality of opportunity and to provide some workable options so that fewer women will find themselves without hope in their middle years and old age. While the economic welfare of the homemaker is not yet as high on the agenda as it should be, some of us feel that it is a central question.



But nobody liberates anyone else. We older women are doing that for ourselves, and therein lies a very encouraging story. Just over a year ago some of us defined ourselves as displaced homemakers. We realized that women in our age bracket needed a legislative assist to get a new start on life. With the help of a young lawyer named Barbara Dudley we drafted a Displaced Homemakers Bill which would provide multiservice programs to help such women move from dependency to self-sufficiency. The media liked it. The first national presentation on the ABC morning show brought 600 responses, and we knew we were not alone and that we had struck a nerve. Congresswoman Burke of California introduced the bill in Washington (now numbered HR 10272). It looks as if it will begin to move soon. But meanwhile, we worked for a California state bill, which would fund one such model center which could demonstrate just what displaced homemakers could do, once their talents and energies were given a chance. We believed we could create new jobs which don't now even exist, to fill unmet community needs-some of which we have already been filling through volunteer work. We included in our plan well-woman health services to cut down on illnesses which become chronic in old age. And we recognized the need for a positive rethink of our past status to gear up for the new selfreliance.

The experts in our state capitol said it couldn't be done, but with the help of women all over the state, of all ages, in a wide spectrum of organizations and many in none, we passed that bill in record time, with overwhelming support in the Assembly and unanimously in the Senate. Our budget-minded Governor Brown hesitated until the last hour, but blitzed with bill, sparking a wave of interest throughout the

One displaced homemaker who helped make that possible and who is now fanning that spark into a flame is Laurie Shields. She is covering the country as she did the state, organizing older women, talking politics, and carrying the message to all women through the media. By the end of June she had spoken in every state but eleven, made possible by financial support from churchwomen's organizations and the National Organization for Women. Except for Hawaii and Alaska, the other states will be reached in the fall.

As a result, Maryland has just passed a bill, modeled on California's. Bills have been filed in Massachusetts, Arizona, Minnesota, New York, Ohio, Florida, and drafted in New Jersey, Pennsylvania and Louisiana.

Meanwhile, back in California, our model center has opened on the Mills College campus. An eager staff and 15 enthusiastic interns are exploring ways to recycle all that nurturing experience into new forms. Two women are becoming experts in SSI-Supplemental Security Income-to become paralegal advocates for elderly persons, mostly the widows I spoke about. With the support of a law firm which specializes in such government programs, they expect to set up a service to assist older persons through the bureaucratic maze. Another woman, twice widowed, is becoming an expert in that area. She is developing a widows' group-for both support and advocacy. Another woman, who has coped with divorce, is developing a support group for those who have just gone. through marital dissolution. Again, it will not only provide moral support, but concrete assistance by persons who have developed expertise in this area. Another woman, a Native American, will be working to introduce a federally funded nutrition program for older persons in her Indian Center, which has limited itself to services for the young.

The prime qualities of the Displaced Homemakers Center are enthusiasm and concern for one anotherthe pooling of experience, of which we have a tremendous amount-and the knowledge that what we do will affect women all over the country. That woman who fell out of the hammock of society into the limbo of hopelessness is waiting and watching. "When life gives you lemons, make lemonade," is our slogan. The very desperation of the women becomes a source of strength. Indeed, I do believe that from such older women will evolve some new directions, new practical solutions to very pressing problems. Instead of acting as a brake to the aspirations of younger women, we may yet become pace setters.

Such displaced homemaker centers as the one in California are only step one in the reworking of the old profession. Our future goals include winning the same protections for homemakers as are available to

#### DISPLACED HOMEMAKERS (cont.)

paid employees in the workforce. Disability coverage is a must. Also payments to persons who provide nursing care in the home, whether related or not. It is senseless to compensate an outsider but not the family member who provides the same care. Health insurance is essential. Until there is a national health insurance program, homemakers must be able to convert to individual coverage on divorce or widowhood. Unemployment insurance is as necessary for a homemaker as for any other worker. The Burke bill includes a feasibility study to determine a method for extending unemployment benefits to non-paid homemakers. And certainly, we need retirement benefits, in our own right, through Social Security. These may sound like long-range goals, but they are no more unthinkable than "equal pay for equal work," which does not sound too strange any more.



"I don't know what I'd do without you Doris. But I'd like to give it a six month try."

Testimony before 1976 Governors Conference, Louisiana. Tish Sommers is National Coordinator, NOW Task Force on Older Women.

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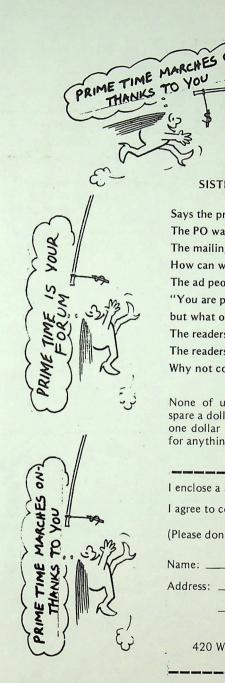
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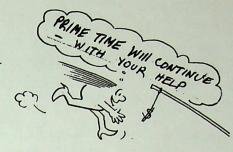
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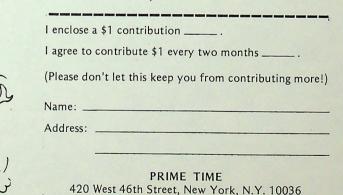
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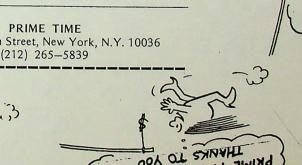
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WOMEN IN MIDLIFE CRISES CONFERENCE
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#### READERS WRITE (cont.)

There were factual inaccuracies too -- it has been my experience and observation, working in the office of one of New York's top plastic surgeons, that some women do not look "ten years younger" after surgery, and that it is often a shortlived benefit. Scarring is permanent and sometimes obvious and a source of anxiety for the woman. The Women's Movement seems scarcely to have made a dent in "woman as object" attitudes, and I am surprised your paper (that I only see irregularly) says so little about the

double standard in physical aging.

I would be with the Movement more wholeheartedly if as much focus were given to this most appalling inequity as is given to "equal pay for equal work." In reality, women are rewarded in every way for the way they look. I don't think we've come a very long way!

A New York older woman who is worried about losing both close male companion and job because she looks her age.

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Cover photograph of Laurie Shields, spearheader of the Alliance for Displaced Homemakers, Courtesy of WNED-TV, Buffalo, N.Y.



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