

"Women's Experience as Workers in Feminist Organisations".

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My presentation today is primarily an opportunity to share with you some of the outcomes of my Ph.D. research, which is finally coming to a close. My research is about the experiences of women who work either as paid workers or as members of the management groups in organisations which describe themselves as feminist. My plan today was to speak very briefly about the organisations and the women who participated and then spend most of the time sharing with you some of the outcomes or findings. There is actually an enormous amount of data so I have selected some of the interesting themes for discussion today but it may be a little disjointed because of the limitations imposed by time. I will certainly welcome any comments or experiences you may have about some of these issues.

I commenced this research in 1999 during a period when I lived in Darwin in the Northern Territory. I was at that time a member of two feminist organisations and had been involved in feminist organisations for some time. I had decided to undertake my research in this area primarily because of the anecdotal stories and accounts I had collected that suggested to me that for many women feminist organisations were a disappointment. For example one woman told me she had been part of a feminist collective once for about six months and would never knowingly subject herself to that again. Another acquaintance shared with me that she had never felt as humiliated and powerless she did in during her time as a client representative in the management group of a feminist organisation. These tales generally were quite dissimilar to my own - I had never felt like that and I did not avoid collectives. Quite the opposite. Nonetheless I considered this more luck the anything else and this became an area of interest.

One of the outcomes of second wave western feminism was the development of alternative, openly feminist, women centred organisations and services. Many of these organisations developed around the purpose of helping women who were experiencing or had experienced violence, sexual assault, discrimination and oppression. These were issues exposed through the activities of feminist women particularly in the 1970's and the organisations they initiated worked towards change for both individual women and for women collectively. These organisations proved to be the site of consciousness raising and activism for many women influenced by feminist ideals and visions. They promised an opportunity for women to work together with other women in ways rarely seen in bureaucracies or other male dominated spheres. Values and strategies such as mutual respect, consensus decision making, shared power and non-hierarchical structures were seen as integral to these alternative spaces for women. Services were to be provided in

ways that openly valued and respected women's capacity for strength and growth. Women's activism would be fostered and promoted. In short these were the sites where women were "doing the work of the movement" (Ferree and Martin 1995).

Wendy Weeks in her book *Women Working Together* defined feminist services as "services run by and for women, who organise their work according to feminist or women-centred principles of practice" (Weeks 1994). Kravetz and Jones (1991) identified some of the characteristics or principals, which feature prominently in the descriptions of feminist organisations.

These include: OVERHEAD ONE

- a flat, non-hierarchical authority structure
- cooperative/ collective basis for decision making
- personal and humanistic relationships between service user and service workers
- staff include volunteers, semi professional and professional women with service users encouraged to become a part of the service
- accountability is primarily attributed to women who use and are a part of the service
- men are mostly excluded from the staff, the management groups and from using the service - women control the service at all levels
- services are usually heavily involved in activities that contribute to broad social change such as community education, media watch, contributing to the development of policy and legislation as well as direct service delivery.
- in addition to direct services, work includes public education, changing policies and working for broad social change in law and legislation (Kravetz and Jones 1991) p 241).

During the seventies and into the eighties organisations which reflected these features and principals sprang up all over Australia. The organisations in this study were all part of this movement. All the organisations at both a management and worker level self-identified as a feminist organisation. However there were many differences between them.

One organisation was a collective and had operated as such since 1987. It was a particular type of collective where the workers (of which there were three permanent women (Counsellor/ Coordinators) and three casual women (book-keeper, cleaner and gardener) were all able to be a part of the management group called a Coordinating Collective. Only the three permanent staff ever attended collective meetings. This was an important organising issue that impacted significantly on this organisation. Along with the workers a number of women who were members of the organisation but not paid staff were invited to be part of the coordinating collective. This group made all the management decisions of the organisation. This organisation provided services to women and children who had experienced sexual assault.

The second organisation came into being in 1976 and began as a collective. However some years prior to this research the organisation deliberately moved away from a collective model, employed a coordinator who was then given authority and responsibility for day to day management issues. The management group of this organisation called itself a management committee and was made up of interested women who either approached the organisation or were invited to be a member of the group. One space on the committee was reserved for a woman who had used the service as a client, one space was reserved for a representative of the staff group and one space was reserved for the coordinator though the coordinator did not vote. Members of this group claimed it operated collectively with all members equal and consensus being sought in decision making. The staff group were all paid the same rate and were at least rhetorically equal in status and authority within the organisation. This was a refuge for women and children escaping domestic violence.

The third organisation operated under the auspices of a larger international organisation and was structured as a clear hierarchy complete with Executive Director, service coordinators and other lower paid and less authoritative staff. The management committee was also hierarchical with President, Vice President etc being clearly identified positions, majority voting being utilised for decision making and service users were not represented on the group. This organisation provided crisis, short-term and medium term accommodation for young women (under 25) who were homeless through three separate houses. The crisis house also accepted young men if there was room though the priority was for young women. Soon after these interviews concluded this latter service won a hard fought tender for the establishment of a third shelter in the Darwin area. This was a point of some controversy and disagreement between the organisations.

These interviews took place during a time of political conservatism in the Northern Territory. Feminist services were devalued in general and the then Chief Minister Shane Stone made public statements during the time preceding and during this research that questioned the degree of violence against women, supported claims of men as equal victims of violence and suggested that the new refuge would be a refuge for victims of family violence including men and their children who needed to escape abusive women.

I spoke with twenty-five women who worked in at least one of these services. Most of the women were aged between their late twenties and late forties though one participant was in her sixties and one in her early twenties.

Length of Involvement

Most of the women had been involved in the organisations for between 8 months and 3-4 years. There were some interesting differences between the women who were in paid work with organisation and the women who volunteered as part of the management groups.

At least nine of the paid workers commented that they were considering some sort of change - leave without pay or resignation or maternity leave or a reduction of hours to pursue something else or spend time with family. One worker had recently left her

position after 7.5 years and commented that she had been there too long. Except for one worker (who had been in the same position for 5-6 years) even those with longest work history had had other positions, leave of absences or a break of some kind. Longevity as a worker in women's services appears to be rare among these participants with burn out and the difficult nature of the work being discussed by some as a major issue.

However the women who were involved as members of the management group had often been involved in the organisation for much longer periods of time and none expressed a desire or intention to disassociate themselves from the organisation in the foreseeable future.

Dual Roles:

Many of the women talked about their dual or multiple roles within the organisation. For example one participant was a member of one organisation's management committee and was a worker with another organisation. One young woman talked about the need for clarity in her dual roles as worker and as a management committee member - the worker representative. Another participant talked about her simultaneous experience as a client, a casual worker and a member of the management committee. These examples were unusual but not unheard of throughout the history of all of the organisations. Much more common was the experience of women in multiple though not simultaneous roles within one organisation. One participant describes her journey through the organisation as initially a client, then a member of the management group, then a project worker, back to management then on to casual and then permanent full time worker over a period of approximately 6 years. This was not unusual - at least six of the participants listed multiple roles making comments like:

You never really get away from PH, you've always got to have some involvement. You can't fully let go.
(LO, PH)

Paid work commitments of women who volunteered in management groups

Women who were part of the management groups of the organisations were without exception, women who had full time professional / academic work in social welfare, law and / or finance / business areas. The management group of DH did have one member who did not come from that type of work background and had been initially invited on to the management group as a representative of service user interests. She chose not to participate in this research and soon after the interviews were completed she resigned her management committee position and applied for and was appointed to a worker position with DH.

Previous work experience and qualifications amongst paid workers

An examination of the background and experiences of the women who were paid workers in the organisations reveals an amazing cross section. Few had no qualifications, but their areas of qualification were diverse. They had formal academic qualifications in areas such as community welfare, law, politics, women's studies, social research, psychology, journalism and sociology. The women described previous work experiences

in aboriginal communities, radio, disability organisations, ethnic community groups and unions. Surprisingly few (2) women had significant experience in other women's services, though two participants talked about feminist women they had worked with but not in feminist organisations.

THEME ONE: Understanding Feminism

I did not provide the definition of feminism for this research. I asked the women if they considered themselves to be feminist and then I asked them what that meant for them. All but one of the participants claimed to consider themselves a "feminist. The woman who was hesitant to make such a claim described herself in the following comment

...I suppose I am more a community person, but I have been very much involved in women's issues all along the way.

(CA,Z)

The women not unusually discussed feminism and its impact on their lives in different ways.

In general their comments reflected two types of understanding of feminism – that of individual empowerment and rights and that of social change and collective struggle.

Some women from across all three organisations talked about feminism in ways that focused on individual claims for equality of rights, access and opportunity and the acknowledgement that all women have these rights etc.

I think what it means for me is its about being treated as an equal and its about empowering women to make decisions that affect their lives and being allowed to do that. And then being really supportive of other women to enable them to do that as well

(SC,PH)

Making sure I have access, as a woman...to exactly the same things that a male has access to. That I have the rights to exactly the same as the opposite sex and my daughter will continue to have those rights

(PA,X)

I think for me it means proud to be a woman. That being a woman doesn't entangle you in marriage and...old ways - obey and all that stuff....very equal type of

*partnership. As a woman I also make sure
that my daughter is aware and empower her
...let her know what women are capable of
doing*
(FA,X)

Other women (again from across all three organisations expressed a view that incorporated a sense of collective powerlessness and lack of control. These women talked about activism and advocacy and standing up to be counted.

For example

*It's about being active, it's about changing society
and its culture. It's about ensuring that people who
come after me have a better quality of life and don't
have to suffer the same bullshit that I've had to put
up with* (JU, PH)

*...- providing that unconditional support and also
being a voice...being prepared to stand up and
identify where the system wasn't working.*
(KA,PH)

*Being a feminist for me ..is about having power and
control over my life , as a woman ...but it is also
about...working together with other women to make
life better for women generally in our society - to
address some of the systemic society sort of
disadvantages that women experience*
(ME,Z)

Expectations of a feminist organisation

Most of the women knew that the organisation they worked for identified as a feminist organisation prior to beginning their involvement. For some this was the attraction, for others they pursued their initial contact despite hesitation about feminist organisations. I was interested in what initial expectations women may have had of the organisation. As with their understanding of feminism, the women varied in what they expected from the organisation. A number of women spoke about the specific work environment and their expectation that it would be different other places they had worked. Their comments

suggest that women expect to enjoy working with other women and to be treated well by other women.

...I really expected that it would be a respectful sort of environment, it would be pro-women, it would be - have a feminist framework...

(AN,Z)

...I suppose I had expectations about the way people might behave towards each other ...better...closer

(JI, Z)

...there would be warmth, and that sense of sisterhood would be very strong and that everything would be done with that - as sort of sitting underneath. That decisions would be made through consensus and that people involved in the organisation would be - would be a supportive working environment."

(ME,Z)

More than anything else my expectations were that it would be a respectful workplace and openly non-discriminatory and...practicing non-discrimination ... not just giving lip service

(AL,PH)

Unfortunately many of these participants were disappointed at least in part.

As will be discussed later many of the participants identified the need to have women of like minds as part of the organisation for both its survival and for the delivery of a feminist service. For some participants this was in fact their key expectation.

I don't know... inclusive, in that I would be working with women that had the same kind of philosophy, the same kind of approach to the sorts of things that I had, that we'd be advocating for women's rights... it was mainly an issue of values,... we have values in common and ...that would be very comfortable.

(SU,PH).

Some of the women were clear about their expectation that the processes of decision making and management would be different

I suppose I thought it would be consensus and we wouldn't have meetings where people put motions and seconded them and

voted... it would be more round the table with consensus arrived at...– and I expected it to be female focussed, of course.
(NE,PH)

...my head of staff were women. It was something I'd never come across... those people in the organisation actually supporting staff ...working in a way ...to allow staff members to have a voice
(LA,X)

For some women the attraction was not the nature of the workplace but the nature of the work.

...– my expectations were - it would be a place where I could work with women in direct action, related to changing women's situations, you know, in the bigger picture
(NO,Z)

...working in a rape crisis centre...was really exciting ... being able to work in and legitimately discuss the issue, legitimately raise issues about it, in a feminist way.... The other stuff about working in a collective, working in a women's only place, they were all bonuses that came with it
(CA,Z)

So generally the women in this study had some clear ideas about what feminism meant for them in their lives and what that would mean in terms of being part of a feminist organisation. But these understandings were diverse both between the organisations and between women in the same organisation.

THEME TWO: Collectives

One of my key interests in this project was the influence of alternative structural forms on women's experiences as members of feminist organisations. The possibilities of alternative ways of making decisions, dealing with conflict, understanding workers roles and general management has been one of the cornerstones of feminist activity. It is one of the key principals that recognises that feminist organisations offer real alternatives in service delivery to women as clients and also real alternatives to women as workers, activists and citizens through their membership of the organisation. The way women as members of the organisation are treated and positioned is an important feature of feminist organisations and this was explored during this research.

Many feminist organisations have pursued these goals of alternative spaces women through collective structures. Only one of the organisations in this study operated as a collective however all the participants had comments to make about collectives even those who were not members of the collective. Many of the women in the other two organisations had had contact with collectives or been members of collectives previously or had even just heard enough to allow them to feel able to comment usually indicating they would be cautious and hesitant about involvement.

The women who were part of the collective which included both all the women who worked in the organisation as counsellors and a number of women who worked for pay elsewhere but were members of the organisation were by far the most positive about collectivism. For most of them the collective structure of their organisation had positive features

...that's where I felt that I really wasn't that important - didn't matter if I was there or not. Whereas I don't feel that way in the R collective

(HE,Z)

I've found their approach is quite - very inclusive of my involvement, you know, or very respectful or acknowledging of my own investment in the organisation through my being a member. So in that sense, I guess ...there's not the hard boundaries around the work practice and workers and distant members who look on at a fishbowl... being able to say 'well can that go down on the record' or something if there's a particular thing you want to make known...those are the ways I've experienced the collectiveness around the ownership of the organisation and the work practices of the organisation

(NO,Z)

But the truth is in an organisation that is quite small... small enough to be able to understand each other's vision and to have enough of a shared vision then it can work and it can work really well. And I was always proud and I still am -...I think that we

were probably one of the few well functioning women's collectives into the 1990's
(CA,Z)

But overwhelmingly even amongst the women who were members of what they experienced as a supportive and successful collective there was an awareness of the difficulties and both the potential and actual problems that arose. Women were not naive and blind to these issues, which I feel is sometimes portrayed in the literature. They recognised issues of power, of inequality, of dishonesty, which existed within many women's services that they had been involved with.

One source of difficulty identified by these women was differences in understanding what a collective was. This was particularly the case when women first became involved with the collective.

I had a really different notion of what a collective was and how a collective worked then other people who had been in the place ...there was quite a wide spread view that a collective meant you all did the same thing at the same time. And that wasn't my view. My view was much more that a collective was that you all have the same power and the same responsibility, but not the same tasks to carry out, the same projects
(CA,Z)

I don't think I really understood it. To be honest... I think I still don't understand it ...I mean I do you know at a theoretical level but, its funny, its like I feel like I'm coming up against it - against what is this notion of a collective - more and more. So I think when I first got involved I think the collective had just a sort of pizzazz to it you know. In the context of the Northern Territory...it was the only feminist collective in the Northern Territory, you know, and so it had a sort of rebellious element to it. And so it was a fairly trite understanding that I had...I had no appreciation really of the depth of thought that I'm sure was given to 'will we have a collective?' and the depth of feeling that's injected into that ethos (NO,Z)

I thought maybe it was because the workers had been working together for a while so they were very clear about where they sat and the same with the collective members from outside – that there were some long timers there so I thought well, ok, this is – everyone really knows what they're doing and everyone's clear about it. But as time went on I became conscious that maybe not everyone was clear, but again it was a taken for granted situation that everyone was aware....
(HE,Z)

Another issue raised was the lack of transparency and congruence between the claims of collective structure and the experience of women.

Well the thing was that – my interpretation of how R worked when I started and certainly for the first year and a half, was that it did work as a hierarchical organisation – ... There was one person calling all the shots, telling people what they thought they should know

(JI,Z)

I remember when I first became involved, it was amazing how agreeable everyone was, at the meetings, and while there was discussion it tended to be - I guess – decisions were - tend to be a fait d'accompli... even though there were some questions and discussion it was fairly superficial

(HA,Z)

The third key problem identified was the relationships between women, which made it difficult at times to tackle issues, which had the potential to cause conflict. For example the idea that a worker may not be working well or doing the right thing was a major concern, especially as workers were members of the collective.

"I mean that's still my biggest impression at the moment is that I was really naive about it because we are making decisions about running the organisation and yet I notice my overwhelming urge is to maintain that sense of camaraderie above – above asking difficult questions and all that sort of stuff – ... because I am friends with these women and so I 'm limited in my capacity as a board member

(ME, Z)

That was the hard part - it wasn't so much that we weren't being heard, it was like - well how far do you push it? And that's where you get into that bind because we all got on so well...if I'm the one that pushes this issue that extra step, then is so and so going to think I don't like her or I don't think she is doing a good job, and who am I to say anyway.

(HE,Z)

This issue of friendships and relationships inhibiting the discussion of difficult issues is becoming a major theme. It connects to some of the particular features of conflict in feminist organisations and strategies that women utilise to deal with conflict and power abuse. Being able to discuss power and conflict honestly and openly was identified as a key to dealing with some of these issues but difficult to put into practice. In general the women in this study recognised these issues and worked constantly toward some

resolution. Inevitably though they needed to do this over and over again as new joined or circumstances changed or even more challenging situations arose.

Some women in other organisations avoided collectives because of previous experiences or understandings they had about collective processes.

I wouldn't work for an organisation that was a feminist collective - it just wouldn't suit me personally... Because I like to be boss - that's my personality – I like to control things. – I like to do what I know I think is right and take responsibility for those decisions ... That's why I like this organisation - to be allowed to be called feminist, and be a feminist but I can still be boss.
(CH,X)

I found in collectives because there's no given power to a particular individual, ... if you want something to happen in your organisation then you actually have to think about ways of taking that power but you've got to do it subtly and you've got to manipulate to be able to do it... I find that much more destructive than 'hold on I have expertise in that area I'll do it'.
(JA, PH)

Collectives work on the an assumption ...that everybody that is either in or part of that group is all on the same power level, they're all on the same understanding, they're all on the same assertiveness level, they're all basically at the same level and that's what actually allows it to function. The other thing that they work on is - everybody's nice. OK. ... That's all well and good but human beings aren't like that.
(JA, PH)

Two of the organisations acknowledged that it was because of these perceived difficulties that their organisation had moved away from collective structures utilizing instead hierarchical structures with one person the coordinator with the formal authority over other staff and the power to make budgetary and day to day operational decisions.

...not really in keeping with the theory of collectivism at all – in fact we've gone away from that. And become more honest about the way we work, because there were expectations that we'd workcollectively and complete consensus decision-making on every issue and things like that. Where in practice that's not how it worked at all. So instead of keeping the dream alive, we've been honest about how we work and said there is a hierarchy and the reasons for it are these, but there are avenues for consultation. And it seems to work a lot better with the honesty.
AL,PH

However in n these organisations the role of the coordinator was vital for the successful functioning of these organisations, a fact not lost on at least one participant.

I guess the thing is that at the moment we have a very constant coordinator... as opposed to a collective, you're putting a lot more responsibility on that one person, so ...if we had a bad coordinator then it would be much worse than having a collective.

(JU,PH)

Women in these two organisations described the following roles for the coordinator in their organisation:

Facilitating communication between staff

Facilitating communication between staff and management committee

Ensuring a smooth information flow around the whole organisation

Setting and maintaining the boundaries of respectfulness in work relationships

Dealing with potential and actual conflict situations

Assist staff in identifying how to deal with a conflict

Being the brunt of all criticism - from staff management and outside agencies

Being consultative in decision making but taking responsibility for the final decision

Being involved in broader picture activity of relevance to the organisation

Helping and allowing staff to make links between broader picture stuff and service delivery

Not allowing staff to overdo the activism at the expense of their service delivery or their sanity

Be available for discussion about personal issues and work issues

Supervision of workers formally and informally including dealing with the interface between their personal and family life and work

General human resource management - making sure the right women were employed

Facilitating the management committee without taking control of it

Being the public face of the organisation

Being the mind and the eyes for management in linkage with staff

This is an extraordinary list and it is difficult to comprehend that one person could possibly fulfil all these expectations that don't even include service delivery issues. The role of a coordinator in a feminist organisation is clearly a difficult one.

THEME THREE: INCLUSION

Another of the key themes that I was interested in exploring was that of inclusion. Feminist literature discusses the idea that feminist organisations had the potential to become inclusive of women regardless of their background, race, age etc. Women as women were valued, important and respected. As one participant expressed it:

When I came to my first meeting ...it was just like coming home... it was like 'you're a woman so you've got a tick beside your name already. Being a woman was a positive.

SU,Z

I was interested in if the women felt this was a reality. Was their organisation “inclusive”? How did that happen?

Clearly their responses in this area were complex and diverse. However an overwhelming theme through all the responses from women across all three organisations was that at the level of client service the organisations were working hard to be as inclusive as possible. Many women acknowledged the difficulties they had in making these goals a reality but they were aware of and committed to ensuring their service was accessible, welcoming and experienced as warm and respectful by women who needed the service.

However again many women across all organisations recognised that this commitment was not (and many added should not) be extended to women who wanted to work at the organisation or to be part of management. While the participants claimed that they would attempt to include as many women as possible, the bottom line was these were organisations for like-minded women..

Membership apply, they're not just accepted because they put their hand up. They must apply and reveal something of themselves. Their politics and their attitude toward women... that touches on exclusion and inclusion processes – but I rationalise it – ...its not just about counselling for women, its also about changing social [structures].

CA,Z

...you've got to have some way of vetting who joins the organisation ...while its open to all women well its not actually open to all women, its open to all women who support the aims and objectives and you've got to have a way of finding if they do or they don't... I have a problem about excluding people on the basis of the colour of their skin... but not based on their views about ... you know sexual violence.

CA,Z

...because before we are an inclusive organisation we're a women's support – we're a safe place for women to be

M,Z

Yes, there would be no exclusion on the basis of race ...none whatsoever. [But all women] who work for [this organisation] then they would have to have the right sort of ideology...

CH,X

It would be destructive to have anyone that doesn't have that analysis and that reason for being there... I think that will create problems...

AL, PH

...there's still a structure – a kind of clique in a way, like its not-its not – I mean it is – yes- exclusive and its not... to be as inclusive as you can be is limiting in some ways , you're trying to include people who – who the concepts and the ideology is totally foreign to.

NA, PH

However while this perception was overwhelming similar across all the organisations many of the women in the refuge, qualified it by saying that part of their role and their vision was to provide nurturing support and opportunities for learning to women so if it could happen without damaging the organisation then yes all women were welcome.

I would try to include those women [who don't share our ideological commitment]. Because sooner or later they're going to understand what we are on about, you know.

IL,PH

Those people shouldn't be there if they can't see[a feminist analysis of domestic violence]. But with the exception I guess of the women there that are ex-clients, who are there as – and openly there as a learning process for themselves. I think that we have to do whatever we – whatever it takes really to be inclusive of those women. And in some ways those discussions and that sort of thing are educational processes for those women. Things they've never thought about.

AL, PH

...It meant that it gave people an opportunity to talk through what their belief systems were. And I think that is really important sort of a growing experience and it made people think about things in the big picture what effect a decision like that would be. Which I think is a very useful learning experience.

SC, PH

...if the management committee would be prepared to provide the support and encouragement and experiences to assist any woman to become a full participating member and sit on the management committee – in my opinion it would always be prepared to do that. So I – theoretically there would be a bottom line ...a political one... but I wouldn't know where to draw it...

NT,PH

Again this issue is undoubtedly more complex than what I have had the opportunity to present here. The dilemma between accountability for the service provided to women and the desire of the organisation to be a place that is inclusive, tolerant and nurturing of all women is ongoing and complex. This dilemma is evident in the organisations

relationships with funding bodies, the face they present to the community and the philosophical approach each takes to industrial issues. Each of the organisations struggle with this dilemma and each have utilised different strategies to deal with it.

I would like to complete this paper on a positive note because despite all the dilemmas and negatives discussed during the interviews with these women my overwhelming sense both of the interviews as a whole and of each individual interview was that these were fabulous women, working with painful, difficult and dangerous situations and doing so in wonderfully creative and sensitive ways. They were not blind to the issues and criticisms of feminism but they still claimed with pride the title of "feminist". They were not naïve and unaware of the contradictions and uncertainties of working in alternative organisations but they confronted these contradictions, attempted strategies solutions, some successful some not but they continued to try. Overwhelming they would rather be where they were then anywhere else.

Until you've actually worked in a place that's a women only space, to have read about you know separatism and the political basis of that is one thing, but to actually work in it, it is so wonderful.

AN, Z

If I was only able to get a nine to five ordinary job – life would just be [horrible] ...whereas here you're continually learning, you're continually learning from the past, you're continually learning about yourself... so you actually feel like you are doing something worthwhile for the community therefore for your family... it's almost a lifestyle.

FA,X

I remember feeling thrilled everyday waking up and thinking how lucky I am I get to work with women for women I get paid for it, wonderful. ...I suppose the excitement has worn off but I never never lose the sense of how privileged I am to work with really smart dedicated women, doing work that I think is great. Work that makes a difference

SU,Z

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