CASSANDRA

radical feminist nurses newsjournal

Vol. 3 No. 1 January 1985

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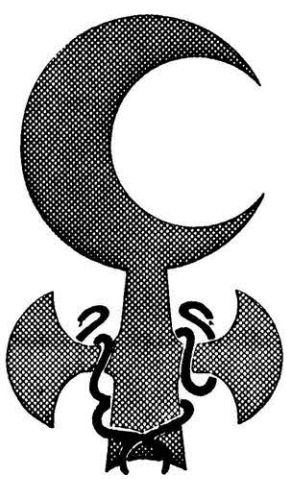

"If we fixate on any one truth we've found and say 'Here is ALL the truth,' we'll never move as far as we have to move. And we have to keep listening to ourselves in many different ways. Not just to what our minds tell us but to what our bodies tell us. Not shutting out any voice that rises up in us, even if it seems to be contradicted by some other voice in us. Listening to everything we have to say to ourselves (and also to one another) and trusting that we'll come to see how it all fits together. Not being afraid to seem untidy in the process."

- Barbara Deming

CASSANDRA: RADICAL FEMINIST NURSES NEWSJOURNAL

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BACKGROUND AND PURPOSE

CASSANDRA: RADICAL FEMINIST NURSES NEWSJOURNAL is published at the time of the full moon in September, January and May. There are no editors or review board members; the material for each issue is reviewed, selected, and the issue prepared by a local Web which assumes responsibility for three sequential issues. The name of the Web producing each issue and the names of women who contribute to the production of the issue are printed in the "Thrums" section.

The name CASSANDRA is a tribute to Florence Nightingale who wrote an essay titled Cassandra two years before her service in the Crimean War. In it she states: "Why have women passion, intellect, moral activity - these three - and a place in society where no one of the three can be exercised?" Like the mythical Cassandra, Nightingale possessed the gift of prophesy and despaired at not being heard. CASSANDRA: RADICAL FEMINIST NURSES NEWSJOURNAL is dedicated to re-creating the Cassandra myth by providing a place where the passion, intellect and moral activity of women who are nurses can be voiced and heard. The newsjournal is a means for actively preserving and passing on written materials coming from a woman-defined perspective. Our hearing one another is critical to establishing a network among feminist nurses who need to be heard in nursing practice, education, research, administration and health care.

MAILING LIST

CASSANDRA's mailing list is confidential and will not be sold or given to any other group. Names and addresses of women who join CASSANDRA are provided to Contact Women in their geographic area; only the names and addresses of Contact Women and Coordinating Crones (women responsible for specific tasks) are published in the Newsjournal. The Newsjournal is distributed to members and friends of CASSANDRA, and to institutions or groups that subscribe to the Newsjournal.

PHILOSOPHY

CASSANDRA: RADICAL FEMINIST NURSES NEWSJOURNAL publishes original works coming from a feminist perspective and encourages exploration of issues that radically affect nurses and women. While opinions expressed are those of the authors and not necessarily those of CASSANDRA as a whole, we do accept responsibility for what we print. We will not intentionally print material that is harmful to women because of color, sexuality, religious or cultural background, physical disability or economic situation. We reserve the right to edit material submitted, with the intent of remaining true to the author's original material. Insofar as possible, edited material will be made available to the author prior to publication.

ADVERTISING

Display ads will be published for businesses offering products that are consistent with CASSANDRA'S philosophy and purposes. Write to CASSANDRA for rates. Judgments about the suitability of ads for the Newsjournal will be made by the Web responsible for producing the Newsjournal.

CONTRIBUTION GUIDELINES

We welcome the contribution of articles, information, and letters that are of interest to women who are feminist nurses. Our regular features include nursing history, feminist research, myths influencing women's lives, reviews of books and journal articles, resource information, and notes that promote networking.

Articles should be original work that has not been previously published; preference is given to articles written by women who are members of CASSANDRA. The suggested length of articles, commentaries and reviews is 2-4 pages, typed double-spaced. Manuscripts of articles and book reviews are reviewed and selected by members of the Web that produces the Newsjournal. Manuscripts are evaluated in relation to consistency with CASSANDRA's purposes and philosophy, conciseness, readability, and strength of presentation of ideas and analyses of issues.

We welcome letters, notes and resource information from anyone interested in sharing information with members of CASSANDRA. Letters should be no longer than one page in length, typed doubled-spaced. Notes and resource information need to be very brief, approximately 12 double-spaced typed lines.

All material must be accompanied by the author's name and address in order to be published. We prefer to publish names and addresses, but we will withhold your name and/or address if requested.

Please mail your contribution so that it reaches us by the following lifeline dates:

If you have something you wish to contribute, please mail it so that it reaches us by the following dates:

January issue: November 15
May issue: March 15
September issue: July 15

Our mailing address is:
CASSANDRA
P.O. Box 341
Williamsville, NY 14221

OUR PURPOSES. . .

CASSANDRA: RADICAL FEMINIST NURSES NETWORK is a gathering of women in nursing practice, education, research and administration. Our primary commitment is to end the oppression of women in all aspects of nursing and health care. We believe that oppression of women is fundamental to all oppressions and affects all women.

Our primary purposes are to:

- Develop and communicate radical feminist, woman-centered analyses of issues in nursing and health care.
- Nurture local, regional, and national networks of women in nursing who are committed to a radical-feminist perspective.
- Provide an environment for communication, support and safety among nurses regardless of race, class, creed, ability, or sexual preference.
- Share and pass on skills of leadership, analysis and communication.
- Take strong public actions on nursing and health care issues.
- Preserve and publish past and present significant works of nurses.
- Publish writings on women's health that are rooted in feminist analysis.
- Support nursing research using a feminist approach.
- Develop feminist educational material for nursing programs.
- Establish a feminist nursing journal.

American Nurses' Association, Inc.
2420 Pershing Road, Kansas City, Missouri 64108
(816) 474-5720

Eunice R. Cole, R.N.
President

Judith A. Ryan, Ph.D.,R.N.
Executive Director

Washington Office:
1101 14th Street, N.W.
Suite 200
Washington, D.C. 20005
(202) 789-1800

December 5, 1984

Peggy L. Chinn
Charlene Eldridge Wheeler
on behalf of CASSANDRA
P.O. Box 341
Williamsville, New York 14221

Dear Ms. Chinn and Ms. Wheeler:

Please accept my apology for the delay in responding to your letter of August 22. Thank you for your comments and the tape of your American Nurses' Association convention program.

I was especially pleased to know about the constructive way in which you handled a very sensitive situation. Your willingness to forward comments to Senator Windhost will be helpful to women's groups as well as to the senator's own future. Several negative comments came to my attention, and you are right, ANA officials have little recourse as events are occurring.

The suggestions you made in your letter to help us avoid future problems have been forwarded to appropriate staff. They are straightforward and will be relatively easy to implement.

My sincere thanks for your leadership on behalf of women and the nursing profession. You took the appropriate action and changed a negative situation into a constructive plan of action. I appreciate your efforts and your letter.

Sincerely,

Eunice Cole

Eunice R. Cole, B.S., R.N.
President

ERC:tmw:48

cc: Johnnie Moore
Dee Chamberlin

ANA — An Equal Opportunity Employer

In the September 1984 issue of the Newsjournal we reported on CASSANDRA's program at the ANA convention in June. We also published the letters that were sent to Eunice Cole and to Senator Windhost which invited them to respond to our concerns regarding the comments made by the Senator at the opening ceremonies. President Cole's letter in response is on page 3 of this Newsjournal. Here is the Senator's response:

You guessed it - NONE!

DEAR CASSIE

by Anne Montes

Dear Cassie,

I've been a member of Cassandra for almost a year now and I do enjoy the Newsjournal, but I'm really desperate to get together with other Cassandrans in my area. It seems that the women I know who also belong to Cassandra feel the same way, but it's really hard to get a "Web" started. Everyone is "too busy" even though they agree it sounds like a good idea.

Please share ideas you have heard from other webs or from your own experience on how to get going.

- Betty Burnout from East Succotashe

Dear Betty,

One draw-back to getting Cassandrans together (from my own experience) is that they are the type of women who are involved in many activities and indeed time is very limited and precious to them.

For this reason it may be most helpful to gather at first with no heavy agenda lined up. Even if only 2 or 3 women are able to gather, it is great solace for those 2 or 3 to share similar concerns that are often not acceptable for sharing in the workplace. This is not just a "go-nowhere" gripe session, but an opportunity to study and analyze where the concerns are coming from and how to constructively deal with them.

We receive many inquiries about our plan of action on the ERA or political action of other types. CASSANDRA has no structure to deal with these issues at this time. Our "revolutionary" acts take place daily in our personal and professional lives. Gatherings that allow for feedback and creative solutions to concerns in a patriarchal society is really where we're at now.

Space for gathering is important. It needs to be safe and welcoming for all women. Webs meet in homes, women's centers or other space where free and open discussion can take place.

Feminist process is often used to facilitate gatherings. In this way, all have an opportunity to speak, no one is interrupted and the gathering doesn't disintegrate into a monologue or dialogue. (For more on this see Peace and Power: A Handbook of Feminist Process by Wheeler and Chinn)

Webs don't elect officers; if tasks need doing, Websters volunteer to get the work done.

Some Webs use a moveable schedule that can be worked out in advance so that those whose schedules conflict on certain evenings can at least make some of the gatherings. For example, one month meet the 2nd Monday, the next month the 2nd Tuesday, and the next the 2nd Wednesday.

From these modest beginnings Webs may be energized to adopt a "cause" for further action. The Goddess know that in these days, there is no shortage of causes! The question often becomes how can we just decide on one or two.

One focal point for some groups is to plan activities around Women's celebrations. For example, International Women's Day (March 8) can be the occasion for guest speakers, women's health conferences, panel discussions, workshops, or whatever the Web would like to present. By working together with a goal in mind you can practice feminist process, learn more about each other's skills and become a visible resource in your community.

To generate funds to bring in guest speakers or put on programs, some Webs have sold t-shirts, jewelry, vaginal speculums with "how to" for self exam, or whatever fills a need in the area.

As you can see, flexibility is the rule and the sky is the limit on creativity. Spin and spark, Websters, and let us hear how you are doing!

INTERNATIONAL NURSING

We are delighted to include three articles that women in CASSANDRA sent for the Newsjournal related to International Nursing. In the September issue of the Newsjournal, the "Re-membering Our Heritage" section featured Lavinia Dock, who was a co-founder of the International Council of Nursing, served as the Council's Secretary for the first 20 years, and wrote the preamble to its constitution. Lavinia's greatest insights, as demonstrated in the quotes we published in September, were in relation to women and feminist issues on an international scope. Today these remain fundamental issues world-wide. For more information on the role of women in international development, see the book listed in the EMMA booklist this month titled "WOMEN IN DEVELOPMENT". This is an important, timely and comprehensive resource for all feminists, regardless of our level of involvement with international nursing.

BOOK RE-VIEW

By Mary E. Barth

International Nursing by VeNeta Masson, RN. New York, Springer Publishing Company, 1981. Hardcover, 283 pages.

How do you know if you possess the right qualities to effectively practice nursing in a foreign country? In her book, International Nursing, VeNeta Masson answers this question by stating that "Self-selection is probably one of the better methods of screening candidates for international positions. If a nurse is given enough information about what personal qualities are considered important by 'old hands' and foreigners who work with Americans, she can often make an accurate assessment of her suitability of international work.... If experienced international nurses have found the kinds of satisfaction the first-time candidate is looking for, this is further indication that the candidate may have the makings of an international nurse." (p. 79)

This is just one of the examples of how effectively VeNeta Masson shares her international nursing experience throughout the 283 pages of her book. Other topics that are covered comprehensively are: 1) International nursing education, practice, politics and organization; 2) Primary health care; 3) the international experience for U.S. nurses; 4) Adapting U.S. Nursing practice to International settings; 5) Project design in International Nursing.

One of the most valuable and effective methods Masson uses to share international experiences is to actually have six nurses relate their personal experiences of working internationally. Even more valuable, is the story told by a host country nurse who relates her experience of working with U.S. nurses in her country... "Great care must be exercised not to give the impression that before your [the U.S. nurse's] arrival everything was bad and that things began to change for the better only after your arrival." (Lu Tena, p. 118). Another valuable piece of advice that Masson shares is that nurses working transculturally should be aware of their own cultural values because the more a person is able to see their own values as different through foreign eyes, the easier it will be to see the values of a foreign culture as different - not deviant.

Although much of the book is devoted to the preparation of nurses for actual overseas experience, it also has many suggestions for how U.S. nurses can have an international awareness and effect when living in the U.S. For example, encourage publishers of U.S. nursing textbooks to include content specific to the health care of developing countries; encourage nursing schools to add this content to their curricula, and encourage nurses to seek policy making positions in international health organizations.

VeNeta Masson has very carefully detailed the many aspects that are involved in the practice of nursing internationally. Her book is valuable for the international nurse who would like to compare her experience with that of other international nurses and it is a "must read" for those nurses who are planning to become international nurses - don't leave home without reading it!

If anyone in CASSANDRA is interested in learning more about transcultural/international nursing opportunities or information, or if you are interested in networking to share resources and information, contact me: Mary Barth, 153 E. Morris Ave., Buffalo, NY 14214, phone 716/832-8293.

REFLECTIONS ON NICARAGUA

By Nancy Greenleaf

I've been back from my trip to Nicaragua over a week now and I'm eager to tell everyone about it but find it difficult to get started. So much went on and none of it seems easy to describe.

I went to Nicaragua as part of a 30 member delegation of U.S. nurses attending the 6th Congress of the Pan American Federation of Professional Nurses, held in Managua from Nov. 27th through Dec. 3rd, 1984. Our delegation was invited by the Nicaraguan Nurses Association as the U.S. organization (ANA) is not officially a member of the Federation. We had observer status only. Seven of our members presented papers at the scientific sessions.

The Congress was held at a Conference Center in Managua and was conducted in Spanish. We had simultaneous translation into English by Cuban translators. Some of us did have an opportunity to meet with the Federation president (from Argentina) and secretary (from Chile) and discussed ways to promote an official relationship between the Federation and the American Nurses Association.

Our delegation was quite diverse as nurses go. We were from 11 states, mostly clustered on the east and west coasts. Among us were nursing service administrators, midwives, nurse practitioners, community health nurses, staff nurses, educators, men, women, blacks, hispanics, whites and physically handicapped. Most of us did not know each other when we started out but as you can imagine, that soon changed.

Our schedule was very hectic. We attended the Congress daily, but also went on several tours and visits arranged by the Nicaraguan Nurses Association or by members of our own delegation. Our days started at 6 a.m. and were rarely over before midnight (and no naps!).

This was a powerful experience for me. We were visiting a country at war, a fact we could not escape even though we never witnessed combat. Armed guards met our plane at the airport, our hotel was full of foreign journalists, we saw military trucks and personnel moving about the city, during the Congress some of our Nicaraguan colleagues were mobilized to go to the front to serve the health needs of combatants. Although the Nicaragua people see their war as supported by the United State government, there was no hostility expressed toward us as U.S citizens. One of the doctors who spoke to us at a hospital said, "We are a peaceful people. We want to overcome our problems, we need better medical education and health programs and we need peace to do it." A young girl, whose picture we had taken said to us, "Tell your president to stop shooting at us."

Nicaragua is not very big. It has a land mass about the size of Arkansas and a population of just under 3 million. The east coast of the country has a black, english speaking population. Our nurse colleague interpreters were from this area. The country grows all its own food. No one seemed hungry or malnourished. Managua was devastated by an earthquake in 1972 and many of the damaged buildings remain. The Sandinista revolution culminated in 1979 with the overthrow of the Somosa regime. Now they are again at war, fighting the contras who have found refuge in Honduras and Costa Rica and who keep a steady pressure of sabotage and ambush on both of the borders. The harbors have been mined and imported goods are hard to come by. Since capital investment has been meager (most of the money left with Somosa) they have not been able to buy the machinery needed to produce manufactured goods.

We saw real evidence of economic hardship. Across the street from the Nurses Association headquarters where we registered for the Congress were 50 or 60 people waiting to fill up their gas cans with cooking gas. We were told they had been waiting for 3 days. The buses were old and dilapidated and there were never enough. People were jammed into them, spilling out the front and back door and sometimes riding on the roof. The stores were pretty empty.

Our arrival was about 3 weeks after both the U.S. and the Nicaraguan elections. We saw political posters all over the city and the country side and the variety of both party and message dispelled any notion that the party in power was the only one running. Right after the election, and the press leak that Russian migs were being unloaded at the harbor, residents of Managua were frightened by the sonic boom of low flying reconnaissance planes. People really thought the city was being bombed and tensions were very high.

We had the opportunity to attend a religious service, a mass held by the Maryknolls in memory of Sister Maura Clark. Maura had been murdered in El Salvador, along with 3

other women on December 2, 1980. She had spent 11 years working in Nicaragua and was well known and loved. We spent some time with some of the Maryknoll nuns who are nurses and attended the Congress. Many of them work in very dangerous areas. I was deeply impressed by the commitment to good health care for all the people and their analysis of what is happening in Nicaragua. These are North American women who have been living in this country for 10 and 15 years and have witnessed health care delivery under both Somosa and the Sandinistas. I found their assessment to be very fair and I found myself wishing we had some Maryknoll nuns running our State Department.

We visited several hospitals and nursing schools. The quality of nursing care seemed good given their lack of material supplies. Their cupboards were literally bare; few antibiotics or analgesics, no paper supplies, very little material for bandaging. In one 300 bed hospital they had only 3 adapters for oxygen tanks. They surprisingly had enough oxygen but were not able to use it. In the schools they described their curricula and how they managed to give tests with very little paper. Their nursing programs have a lot of emphasis on community health and epidemiology. They are very proud of the advances they have made in health care, especially their vaccination program which has cut the incidence of polio to zero.

The last day of our stay was open as the Congress ended one day early. The rest of this story I am taking from my journal in which I recorded my experiences.

We took a bus to the north, closer to where the fighting is. First we stopped at a hospital and nursing school in La Trinidad. The students were on leave to go with the coffee harvesters as health workers. Much of the coffee is in the north, near the Honduran border. We talked with many of the doctors and nurses and some of the patients. Here we had our closest look at the effects of war. We spoke with a 19 year old who had been shot in the arm. He had gas gangrene and was awaiting amputation. Someone mentioned the "truth" and he held his arm and said, "this is the truth that hurts." He said he had given his arm for his country but that he still had the rest of himself to give. He looked shocky to us and we were concerned for his survival. We saw a young teenager who was also retarded. He had been shot in the hills near his home. A young boy followed us around the halls. He seemed quite solemn. We asked about him. He was the sole survivor of his family. They had been killed by a land mine in a coffee field.

We asked some of the soldiers if they had actually seen the enemy as we had been told there were North Americans (mercenaries) helping the contras. They told us that most of the contras were Hispanic, but some were North Americans. A few weeks ago a helicopter was shot down and there were two North Americans in it. When asked if the North Americans were the troop leaders they said, "no, they are the assassins". They told us that the civilians were often taken away and killed. That 2 weeks ago some contras came into a village and killed the kids and raped the mothers.

We leave the hospital and stop at a health center, there are trenches dug around the periphery. Ursula, the German nurse from La Trinidad traveled with us. She has been helpful in interpreting the particulars of the nursing curriculum to us because she understands the culture from another point of view. She asks me to do a literature search on health problems of tobacco workers as that is the main industry in this district. We leave for Estili.

The hospital in Estili has just gone on alert. They are waiting for injured coming from about 50K from here - a place we were intending to go but will not because of the fighting. 22 dead. 2 injured, already arrived. We step outside and the regional director tells us a little bit about the hospital. Ursula joins us and tells us the dead and injured were coffee pickers.

We stop taking testimonials as they mobilize for the emergency.

An ambulance takes off with doctors and blood.

There is lots of activity outside the hospital - they are bringing in extra health personnel. Our bus has gone off since we had been planning to tour the hospital. We wait and watch from across the street. Many trucks are coming through the town and people are milling about. Faces are serious.

Ursula is with us - it's somehow comforting. She has her 4 year old child with her. A plane goes over and we inquire. She says she thinks it is Nicaraguan, taking

wounded to Managua. Her son says, "is it going to shoot us?"

Our bus returns - Ann is very nervous - wants to get out of here. Alice too - but some of our group had left to wander the town. We wait - obviously shaken. This is the closest I have ever been to war. I feel I will never be the same.

We make it back to Managua - all fine. Nelia, one of our Nicaraguan colleagues, is awaiting for us - she missed our bus in the morning and has been waiting for us. She said she was a little worried. She knew about the incident as her husband was mobilized. Tomorrow we leave.

peace on earth goodwill to people.

Declaration of U.S. Nurses Attending the 6th Congress of the Pan American Nursing Federation, Managua, Nicaragua

December 3,1984

As 30 nurses coming from 11 states, we consider it a great honor and privilege to take part in the 6th Congress of the Pan American Nursing Federation. Our presence is a manifestation of the rapidly growing interest among nurses in our country in the right to the provision of health care to all and the need for a strong international movement to unite nurses from all of our sister countries to achieve this goal. Toward this end, we pledge to develop mechanisms to formalize the participation of nurses from the U.S. in the Pan American Nursing Federation.

Although we have been here for only a few days, we have been deeply moved by the profound commitment shown by our Nicaraguan colleagues to provide health for all, even under the most difficult conditions of economic sabotage, diplomatic manipulation, and open military aggression. We condemn this aggression, which we must shamefully recognize as a product of the foreign policy of our country. This same aggression is damaging to the health of people in the U.S. as funds are robbed from social programs for the needy in order to fuel these military adventures.

We then pledge to work in our communities, unions, and professional associations to end U.S. intervention in this and other countries of the hemisphere and to provide urgently needed material assistance, so that through self-determination and international solidarity, we can together bring health to all of our people.

We recognize that in many of our countries, the right to health care does not yet exist for many of our people: the poor, the marginalized, those without political power and those who live in societies where popular participation is not permitted. Further, we recognize that in some of the countries, even the human rights of nurses to provide care and to take part in professional activities such as this Congress is being violated. We must admit, thus, that profound social changes must be brought about in these societies if nurses are to fulfill their potential to provide health services and if populations are going to be able to receive them.

In light of the above, we urgently call on the federated countries of the Pan American Nursing Federation to pass a resolution which:

(1) Commends Nicaragua for the health advances brought about during the last five years.

(2) Condemns the military and economic aggression of the U.S. against Nicaragua.

(3) Calls on all nurses of the Americas to work together, in unity, for peace and social well-being.

(4) Calls on all nurses of the Americas and the Pan American Nursing Federation to struggle to make social changes where needed to establish self-determination, popular participation, and the right to provide and receive health benefits.

In this way, we will achieve health for all by the year 2000.

NICARAGUA VISITED
by Sylvia Metzler

Little did I dream as I began my last year of a Family Nurse Practitioner program at Yale University that I would be leaving for a fact-finding trip to Nicaragua just a month after graduation. As I flew to Managua in June, 1984, reflecting on all that I had learned about Central America in the past nine months, I still had no inkling of the revelations in store for me - revelations about health care, politics and feminism.

My appetite for some truths about the Sandinista revolution had been whetted by the political/educational work of the Student Government Organization at the Yale School of Nursing. We had attempted to broaden student's interests and deepen their knowledge of health care issues by arranging programs about unions, nursing solidarity, Central America and nuclear war. Therefore, I was already sympathetic to the Nicaraguan revolution when I heard a medical student talk about his experiences working there; urging others in the health care field to see for themselves just what was happening in this country. Soon afterwards, I signed up for a two week tour of Nicaraguan health care facilities with the option to remain longer and contribute some service to this struggling country.

My first revelation was connected with the effectiveness of a direction and concentration in health care about which I had become very enthused in the past few years - primary prevention. Part of the Nicaraguan decision to emphasize prevention no doubt had to do with practicalities such as the shortage of physicians and the difficulty in obtaining the medication, equipment, supplies, and replacement parts that are so much a part of secondary and tertiary care (shortages that are largely a part of the U.S. economic blockade against Nicaragua).

However, it seems there is also a heavy philosophical reason for this priority and more effective means to the goal of a healthy population. In Nicaragua this is translated into immunization campaigns with greatly reduced incidences of polio, measles, and other childhood diseases; anti-malaria campaigns with both distribution of Cloroquine tablets and a nationwide educational program to eliminate mosquito breeding places; anti-rabies programs in which dogs are innoculated or destroyed and people taught to recognize rabid dogs; nutritional programs and food subsidies for all with emphasis on pregnant and nursing women and young children; and a breastfeeding campaign with posters everywhere urging mothers to nurse their babies.

An essential part of this preventive program is the use of lay health workers or brigadistas and the empowerment of the people to be more responsible for their own health. We attended a training session of some brigadistas one Saturday since they worked at their regular jobs during the week and received training on the weekends. After their training, these women and men take basic health care, both primary and secondary, to their towns people and to the compasinos out in the country side. This is a dangerous as well as a demanding job because the brigadista are a favorite target of the contras - the American backed counter-revolutionary fighters who are destroying economic targets and terrorizing civilians as well as attacking military installations. Many brigadistas, as well as literacy campaign workers, have been injured or killed in the five years since the Somoza regime was overthrown in 1979. Not only was the health care of the poor majority ignored for over 40 years by the Somozas, but now the contras, made up largely of ex-Somoza National Guardsmen, are trying to sabotage the efforts of the Sandinista government to provide effective, compassionate and free care for its citizens.

Free health care is an important component of the political and economic system in Nicaragua. Whether the care comes from the brigadistas, the health centers, the clinics or the hospitals - it is free to everyone, including visitors to the country. However, nurses have the traditional problems of understaffing and overwork, made worse by overwhelming shortages of basic medicine, supplies and equipment. Two patients to a bed was not an unusual sight and disposable equipment was sterilized and reused until it fell apart. In pediatric wards and hospitals, the nurses' work was made easier by the continuous presence of and help from parents of almost every child.

Because of the personnel shortages there is a great effort being made to train large numbers of health care workers including nurses - but not nurses in expanded roles such as midwifery. There seems to be a dual effort to both encourage more women to have physician attended births in hospitals and to train the already numerous lay-midwives to provide safe

care for home births, preferred by most women there. While the majority of the health care policies are progressive and even innovative, those concerning nurses (primarily women) are very traditional and even sexist.

Machismo, a Latin American form of sexism does certainly exist in Nicaragua. Warnings from family and friends before I left included not getting shot and the dangers of machismo. Therefore I was pleasantly surprised to find that I was never physically or verbally harrassed in any way while I was in Nicaragua. One of the many goals of the Sandinistas is to achieve quality of opportunity and achievement for women, including freedom from sexual harrassment. We learned that before the revolution the streets were not safe but assaults and rapes have been virtually eliminated with help of citizen patrols in every neighborhood. According to the women we talked with most men are less willing to cooperate when it comes to changing or expanding roles in homemaking and childcare. Many of the women not only work at jobs but come home at night to have full responsibility for the chores there as well. Broken homes and single women are common experiences aggravated by the undeclared war.

During the second two weeks of my trip, I lived in a household of four women. Esmiralda was separated from her husband and kept house for her three daughters, all unmarried women in their twenties. Nubia and Ana worked while Emna, who was emotionally disturbed, stayed home and helped her mother. Their concerns were both universal and unique. Esmiralda worried about scarce food supplies, like eggs, and about her son who was fighting the contras at the "front". Nubia worried about her night school accounting studies and about where to find iron pills for her newly diagnosed case of anemia. Ana was concerned about finding a novio (a sweetheart) and about the contra attacks which were now in the interior as well as on the borders. Emna wished for a pair of jeans while her emotional state worsened as the contra attacks intensified. None of them could understand why the U.S. government was so hostile to their country and was causing them so much distress. They felt sure that the American people wished them no harm and begged us to go back to our country and let everyone know what the revolution meant to them. They were so grateful to be freed from the terrible fear and oppression they suffered under Somoza; and for the progress the Sandinista had made in the areas of literacy, jobs, housing and health care. While they did not belong to any women's group and did not identify themselves as feminist, these independent and intelligent women had strong views on economics and politics and lived more than spoke their liberation.

In Esteli we did speak with six women who belonged to the national women's organization called AMNLAE. They told us about their efforts to organize women in the work place and at home around a variety of issues including working conditions, child care, national defense, and education. When they were asked if the men are supportive of them, they all laughed and said that despite many advances since the revolution, men still prefer women to stay at home. They pointed out the need to motivate women to take advantage of new opportunities since many of them are reluctant to break tradition themselves. They also are vigilant about watching for sexually exploitative advertising and protesting until changes are made as in a recent case of a bikini clad female promoting beer on a billboard. When we asked how we could help them with their struggle, they echoed what we had heard from women and men all over Nicaragua: "Get your government off our back and let us have our revolution. Give us a real chance to put our ideas for a new society to work - a society based on equality and justice and free from hunger, sickness and oppression."

Even though I was tempted to stay and work in this courageous, ambitious and compassionate country, I have returned to the U.S. to tell people about what is really happening there and to ask them (you) and our government officials to support and not destroy this revolution. Furthermore, in many areas including health care, politics, and feminism, the Nicaraguans have something to teach us.

SONIA JOHNSON FOR PRESIDENT:
THE FEMINIST CHALLENGE
by Elizabeth Calderon

Sonia Johnson is the first third party candidate to qualify for federal matching funds for her Presidential campaign. She is running for United States President with the Citizens Party and she is "running to win." In her October 24, 1983 campaign announcement she said, "We must make it clear to the world that the oppression of women lies at the core of our present dilemma; that is the archetypal oppressions upon which all other suppressions - racism, imperialism, colonialism, was/are modeled. In learning to dominate women, men developed a conquistador mentality." This is apparent when you look at the political candidates and it is time for women to look very closely.

Johnson traveled around the country speaking out on the issues. "My inclination is to say what I have to say and not to soften it. On some level people hear you." She talked about women, peace and democracy.

This incredibly energetic, enthusiastic, committed woman became a public figure in 1978 when she testified at Senate subcommittee hearing for the Equal Rights Amendment and clashed with Senator Orin G. Hatch (R-Utah). She is founder of Mormons for the ERA, which put her into conflict with her church. The Mormon Church officially opposed the amendment. She was ex-communicated in December 1979. She is a fighter who believes in non-violent action. She led a fast when the Illinois State Legislature refused to ratify the ERA.

Johnson has an energizing quality that motivates her followers to work hard on the issues and to carry her message to women everywhere. Some Johnson messages:

- On War - "Men have never made weapons they have not used."
- On Being Female - "to be born female on a patriarchal planet is to be born behind enemy lines.
- On Oppression - "the oppression of women is the model for all other oppressions. If we can't stop rape in the streets of one U.S. city, we can't hope to stop violence on a global level."

(Note: this article arrived after the September Newsjournal went to press, but we are including it because of the historical importance of Sonia's campaign.)

Today, we must have the courage to look beyond . . We must have the faith to prepare the field and plant the crop we want to harvest in the years ahead.
- Sonia Johnson, 1984

ANNOUNCEMENTS

Linda Grant De Pauw, editor and publisher of MINERVA: QUARTERLY REPORT ON WOMEN AND THE MILITARY is eager to contact a nurse-veteran Webster who could write a story on CASSANDRA for MINERVA. We exchange publications with her, and will be glad to share the latest copy of the journal with anyone who is interested in seeing it. Those of us who have read selections from MINERVA are pleased to see several radical feminist ideas published in this journal, which reaches women all through the military hierarchy. Linda can be contacted by writing 1101 S. Arlington Ridge Rd., #210, Arlington, VA 22202. Her phone number is 703/892-4388.

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WOMEN, HEALTH AND HEALING SUMMER INSTITUTE: Social and behavioral issues. A residential Summer Institute for college and professional school faculty sponsored by the University of California, San Francisco and the Fund for the Improvement of Post-Secondary Education will be held June 14-26, 1985 on the University of California, Berkeley campus. Faculty will be from social-behavioral sciences, public health, nursing, women's studies and related fields. Program includes panels, workshops, seminars, field visits to women's health programs, curriculum development, opportunities to network with colleagues from across the nation. Application deadline is March 15, 1985. For applications write: Women, Health and Healing Project, UCSF, N-631-Y, San Francisco, CA 94143.

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I am writing a book about my surgical experience with a hysterectomy when I was 26 years old. The book will also contain relevant information, medical data and research reports, interviews plus a bibliography and list of support organizations. I would like to include other women's experiences. Regardless of your age now, if your uterus and/or your ovaries were surgically removed before the age of 35 and you would be interested in receiving a questionnaire, I would welcome the opportunity of hearing from you. Please write: Betty Tonsing Carter, c/o Yoshioka, 1462 10th Ave., San Francisco, CA 94122

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CASSANDRA IN THE NEWS

Elizabeth Calderon wrote an article on CASSANDRA that was published in the WASHINGTON NURSING NEWS, September, 1984. Elizabeth writes that she has received several calls as a result of the article!

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Nursing Care of Victims of Family Violence (1984, Reston Publishing Co.) by Jacquelyn Campbell and Janice Humphreys, both women in CASSANDRA, has received several AJN Book of the Year awards! The book is a major contribution to nursing and health care, and is written from a clearly feminist perspective. Appreciation and congratulations to Jackie and Janice!

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Anne Montes of the Buffalo Web is featured as "Western New York Woman of the Month" in the January 1985 issue of COMMON GROUND: WNY WOMEN'S NEWSJOURNAL. Ruth Geller, a local author, selected Anne as the first woman to be featured for this regular column. Anne's work with the elderly in her newly established Geriatric Nurse Practice, her involvement in a number of community groups, and her active commitment to increase feminist awareness within each group of which she is a part are a few of the reasons for her selection. Anne is familiar to many Cassandrans who met her in New Orleans, and through her work with Cassandra's Newsjournal and membership.

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An article titled RADICAL NURSES appeared on page 9 in the September/October 1984 issue of NEW DIRECTIONS FOR WOMEN, 108 West Palisade Ave., Englewood, NJ 07631.

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Want to share something with us? Have a response or idea about something in this issue? Original illustration? Send your letter, news, views, and ideas for the next issue!

LIFELINE DATE FOR MAY NEWSJOURNAL
March 15, 1985

ILLINOIS WEBSTERS NEED HELP
by Helen Ramirez

Two Websters were raided by the Illinois Department of Registration and Education in July 1984. They are Kathy Regester, certified nurse midwife and Elizabeth Courtney-Washak, certified family nurse practitioner. They have their own business. An investigator seized their health records, equipment and personal belongings from their offices at the West Suburban Women's Health Care Associates in Oak Park, Illinois.

The nurse midwife was the main target of the raid. She was highly respected by her clients. She was not accused of harming anyone. However, it was discovered that she had attended home births and had signed her name to three birth certificates in Illinois. She was accused of practicing medicine and midwifery without a license because she did not work in the presence of a supervising physician at all times. The state agent who conducted the raid threatened to handcuff any nurse practitioner who tried to reopen the office. He descended upon the nurses with the zealousness of a witch hunter and apparently believed that all home births and nurse midwives were intrinsically dangerous and evil.

Kathy Regester considers home births an option that should be available for women who want them. All of her clients see an obstetrician-gynecologist who ascertains that everything is normal before she handles a home birth. Her clients have no complaints. She has the highest credentials for practicing nurse midwifery.

Kathy has incurred thousands of dollars in legal fees to defend herself. She faces hearings in the county where the birth certificates were discovered and in the Illinois Department of Registration and Education. A rally was held at an Oak Park church in November to help raise money for her defense fund. Dr. Robert Mendelsohn, author of Malepractice and a physician who supports home births spoke on her behalf. I spoke on behalf of Cassandra, focusing on our primary commitment to end the oppression of women in all aspects of nursing and health care. I regard Kathy's harassment as patriarchal revenge. Women are supposed to stay in their place, and as a nurse Kathy has not stayed in her place. She has an independent practice, operates her own business, works in a collegial relationship with a physician rather than as his employee, is highly visible, and takes credit for her own achievements. She has dared to assist women to give birth at home, an option often denied to women in Illinois.

At a Chicago gathering on November 29, 1984 Websters decided upon a course of action to support Kathy Regester. We are contacting the Illinois Nurses Association to ask that the Association acknowledge what is happening to nurse practitioners and midwives in the Association's news publication. We are asking them to write an article on the status of Kathy Regester's situation and its relevance to the newly amended Illinois Nurse Practice Act which recognizes nursing in all of its specialties.

We are also writing to the Illinois Department of Registration and Education and asking other Cassandrans to do likewise. The harassing actions of this agency are intolerable. We agreed to take strong opposition to the notion that nurses should function only under the direct supervision of physicians and demand that agent Gregory Dickerson be fired for his unprofessional behavior and gestapo tactics in raiding the nurse practitioner and midwife. Letters from other Websters would be most appreciated. Write to Gary Clayton, Director, Department of Registration and Education, 320 W. Washington, Springfield, IL 62786.

We also request that Cassandrans send contributions to Kathy's legal defense fund. Contributions should be sent to: West Suburban Women's Health Care, Legal Fund, 1159 Westgate, Oak Park, IL 60301. Kathy would also be grateful for sisterly support from other nurses and would like to hear from any of us.

A RAINBOW PATH: MUSIC BY KAY GARDNER

Album review by Peggy Chinn

One year ago my article titled "Kay Gardner: Music and Healing" appeared in the January 1984 issue of CASSANDRA's Newsjournal. This past fall, the album that Kay has been planning and working on for years was released by Ladyslipper. The album is everything that Kay had described, and more.

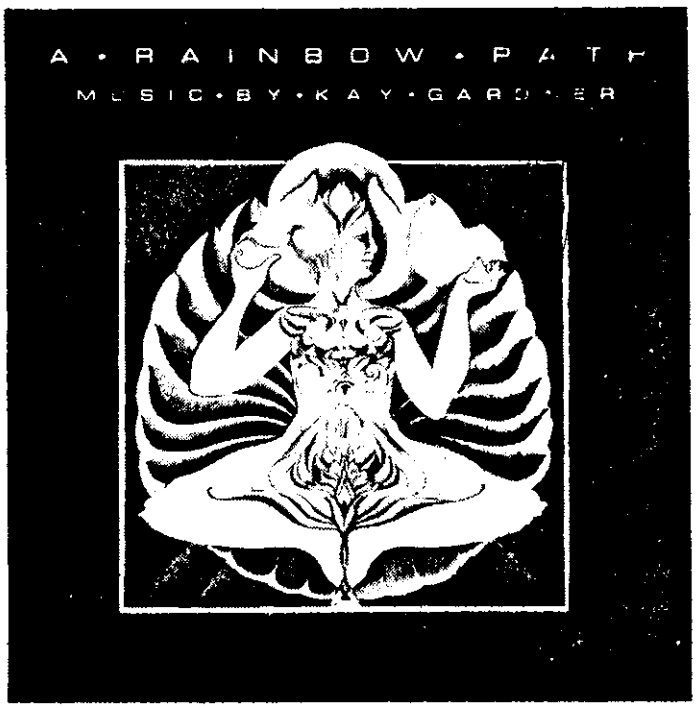
The music itself is exquisite. All of the music was composed by Kay, and like her other compositions it defies classification. Beautiful for listening and relaxation, it is specifically intended for meditation and healing. The instruments include several different flutes, harps and horns, recorder, bassoon, trombone, timpani, cello, tambura, viola, clarinet, oboe, vibraphone, chimes and violin. Members of Libana, a women's chorus, chant a healing drone for each composition on a tone specific to each piece's chakra, and Mary MacDonald's soprano becomes an angelic choir. Kay uses scales and modes that our western ears have not often heard, and the result is refreshing ..and healing. The music is both simple and complex; you can simply listen and enjoy the sounds and the rhythms and melodies, or carefully study the unique details of sound.

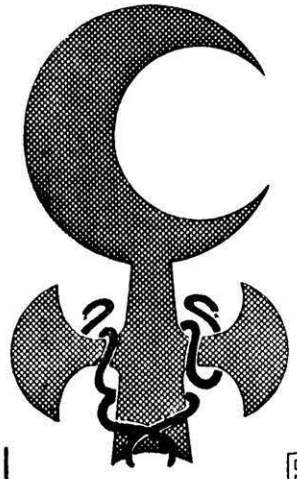
Each of the eight compositions is designed for a color and body chakra. The meditations for each piece focus on visualizing colored light spiraling through your body and bathing the particular chakra for which the piece is designed, while intoning a syllable that corresponds to the vibration of the particular chakra. The final selection, "Fountain of Light" for the transpersonal chakra is accompanied by visualizing rainbows of light becoming white light spiraling through each of the chakras and finally spouting from the top of your head like a fountain and flowing down your sides into Earth again.

The record album cover shows the color that corresponds to each piece and body chakra, and a drawing of the body chakras. The inside record jacket contains a bibliography on music, color and healing, a list of other music that can be used for healing and meditation, and composer's notes that explain the basic elements of healing music. The cassette packaging is not able to accommodate all of the detail that is included with the record album, but it does include the notes on each of the eight compositions indicating the instruments and the performers, the meditations and a drawing of the body chakras.

This is the first album that Ladyslipper has produced on their own label. Ladyslipper is a non-profit organization that has been involved with many facets of women's music since 1976, and they are best known today as a major distributor of women's music. Each year they publish the comprehensive Resource Guide and Catalog of Records and Tapes by Women. The 1985 Guide was just released and includes an article describing the production of A Rainbow Path.

This album is certain to be of great interest and value to all of us. Not only is it something that each of us can use and enjoy personally, it contains a rich resource for our nursing. We have made arrangements with Ladyslipper to include in this issue of the Newsjournal the information for ordering the record or the cassette (or both!) directly from them. Liz Snow, with whom I spoke, made a special point to ask that we encourage women to ask for the album in your local women's bookstore or business (other businesses may also carry this album and others distributed by Ladyslipper). Local support for women's music (as with the books through Emma) is vital to the survival of our own culture. However, if you don't think you can get the album locally, use the order form we have included here and then encourage a local business to make this and other albums available in your area! If you haven't already seen the Ladyslipper Resource Guide, write to them and they will send one: Ladyslipper, P.O. Box 3130, Durham, NC 27705.





Re-membering OUR Heritage

CASSANDRA

RADICAL FEMINIST NURSES NETWORK

CASSANDRA: A REPORT OF BEGINNINGS
by Gretchen LaGodna, Hagographer
Originally appeared in Vol. 1:1, October 1982

There are times at which events, circumstances and people come together in unique and unexpected ways and something significant and exciting emerges. Such was the case leading to the creation of Cassandra: Radical Feminist Nurses Network. The 1982 ANA convention in Washington, DC, drawing nurses from all parts of the country, was the scene for much more than formal approved programs and meetings. During the convention concerns about the attenuated impact of feminist issues on nursing and the health care system were constantly being shared and discussed by small informal groups of nurses. The need to extend and nurture this network beyond individual communication resulted in a called informal gathering on June 30, 1982.

June 30th was the date on which time ran out for the ratification of the ERA. It seemed an especially appropriate date to mark the creation of a new vehicle for the preservation and growth of feminist ideals. Of the twenty-five people with strong commitment and interest in forming such a group, twelve were able to gather together on that date. Six states were represented from the East to the West Coast.

The immediate concerns of those present included how to create and develop a group that would truly provide an open forum for feminist nurses from all walks of life and how to avoid the usual male-oriented hierarchy and rigidity of most national organizations. Descriptive language and its influence could not be ignored. We discovered quickly how entrenched power-oriented and militaristic terms are in our own vocabularies and professional culture - terms such as "officer," "board," "organization." In Cassandra, we will make a concentrated effort to re-name and thus re-define the nature of what we do and how we do it from a feminist perspective.

In the course of this initial gathering, consensus was reached on a number of long-range goals. The first of these was the establishment of a national network for women in nursing who embrace a feminist philosophy. The need for an identified network providing information, connections, communication and support is especially critical in a system which works to keep us separated and out of touch.

Another goal was the development of a strong voice through which feminist nurses can take public stands - and be heard - on issues of importance to nursing practice, education and research and health care in general. We simply cannot afford to allow our ideas and opinions on issues to continue to be distorted, compromised or buried as they have been systematically in the past.

The sharing and passing on of skills was also identified as important. Unique skills are recognized in individuals in the development of any group, and Cassandra is no exception. Means to teach and pass on skills must be developed to insure continued growth and strength. A related goal was that of preserving and passing on written materials on women and health. Many significant works have never been published or have been relegated to an "out-of-print" status, thus rendering them invisible and useless. Without access to our herstory, our vision is limited.

The support of nursing research employing a feminist approach and exploring new dimensions of women's health was identified as a strong need.

The last major goal was that of education without social censorship and bias. Education regarding women and health is desperately needed by nurses, the public, educational institutions and service agencies. We hope to develop means to influence this process.

At the June 30th gathering many ideas were shared in terms of the best ways to begin to implement these goals. This newsletter represents the first step. We hope the newsletter will be a primary vehicle for sharing ideas, soliciting feedback, encouraging the development of local gatherings, locating and reviewing little known literature, identifying relevant issues, and sharing information.

Other future steps could include national or regional conferences, the development of a speakers bureau, the development of educational material (including course outlines, bibliographies), the publishing of unpublished works, and the establishment of a feminist nursing journal.

WHAT'S IN OUR NAME???

by Peggy Chinn

Originally appeared in Vol. 1:1, October, 1982

The name CASSANDRA came to be selected after a group of us had been discussing Florence Nightingale's life and her essay titled Cassandra. When we initially thought of naming our group after this essay, in part to commemorate Florence Nightingale, we began to have some reservations about the name because of it's symbolic meaning in Greek mythology. We would like to share with you various meanings of this name from the perspective of what is contained in Nightingale's essay and the circumstances under which she wrote the essay, as well as from the perspective of the myths surrounding the name.

Nightingale wrote the essay Cassandra during the brief period of time between her training at Kaiserworth and her service in the Crimean war. She had finally achieved her goal of going to a training school that would prepare her to practice nursing, but then experienced tremendous despair over not being able to actually put her training into practice in the way that she would have liked. The essay is sub-titled by the Feminist Press "An angry outcry against the forced idleness of Victorian women." The essay begins with an oblique reference to the mythologic Cassandra. Nightingale speaks of one who comes to wander alone in the bitterness of life, aware of the suffering of life, having awakened to evil that others cannot and will not see. Yet this one has no power to discover the remedy for it, and is denied the companionship of others. She then states the major theme of her essay: "Why have women passion, intellect, moral activity - these three - and a place in society where no one of the three can be exercised?" Her essay builds from here to examine in some detail her view of women's passion, intellect, and moral activity, and the state of affairs that prevents these capacities from being expressed in any meaningful way.

Reading the essay is a difficult undertaking. The language is sometimes awkward and the writing style is no longer familiar to us today. It is startling and painful to realize that the words Nightingale wrote are brilliant in their insight, and no less applicable to women today than they were when they were written. Her choice of the title Cassandra reflects not only her knowledge of Greek mythology, but also the symbolic meaning of her despair in not being able to be heard, and in not knowing a remedy for the situation.

The Greek myths that involve the mortal goddess Cassandra are varied in their details, but all carry the same theme - a woman who possessed the gift of prophesy. The most well known (and recent) version of the myth is that Cassandra was courted by the god Apollo, and in his attempt to win her affection he gave her the gift of prophesy. When she would not sleep with him, he cursed her with never being heard or believed. Another version with earlier origins relates that Cassandra was left overnight at the shrine of Delphi as a very young child, and when her mother returned in the morning, she found the child surrounded by sacred serpents who were licking the child's ears, which is how she gained the gift of prophesy. In this version of the myth, there is no mention of Cassandra being cursed with dis-belief.

Our reservations about the mythological symbolism of the name CASSANDRA came from our greater familiarity with the Apollo version of the myth. We are all too acutely aware of the fact that nursing's voice is not heard, and more basically that women's voices are not heard in this world. But we know that although myths are very powerful, myths can be re-created. We have retained the name thus far with a firm commitment to be aware of the myths and to re-create the myths by what we do through this gathering of women who are feminist nurses.

The other part of our name, RADICAL FEMINIST NURSES NETWORK,is meant to better define who we are. The term "Radical" has generated almost as much discussion and controversy as the name Cassandra. We have retained this term because of its basic or primary meaning - getting to the root. We are committed to dis-cover the underlying root of our circumstances in nursing, based on feminist theory and thought. The meaning of the term is beautifully explained by Mary Daly in her book Gyn/Ecology: The Metaethics of Radical Feminism, where she also speaks of re-making myths - of dis-covering our own be-ing "whose science/wisdom is of womankind."

Some women have felt that the term "radical" would "turn off" many women in nursing who consider themselves feminists but do not like the connotation of the term "radical." But others feel that being woman-identified and feminist is indeed radical, and thus even though it is in a sense redundant to say "radical feminist" the clarity that comes with both terms is still needed. Also, there is the very important consideration that many nurses have felt totally alienated from the traditions and ways of nursing as we know them today, and the handmaiden image of nursing is so alien to feminist sensibilities. Many creative radical feminist nurses have simply left nursing. Many nurses who are feminists at the core of their being have no sense of community within nursing, and we hope that Cassandra will help us find one another. Radical women, rather than being turned off by the term radical, will find the term the key to dis-covering that there are outside-the-mainstream nurses who share a firm commitment to feminist thinking and being.

The term "radical feminist" also has some specific meanings to various women who have claimed the term as their own. Some women tend to equate "radical feminist" with "lesbian;" others feel that radical implies a left or socialist point of view. I know of one woman who prefers to think of herself as a feminist radical - conveying yet another sense of meaning. In any event, we know that these terms will evoke a wide range of meanings for those who hear them. Kathleen MacPherson has summarized four major points of view that have evolved in feminist theory in an article titled "Feminist Methods: A New Paradigm for Nursing Research" that will be published in the January, 1983 issue of Advances in Nursing Science. One of these points of view is that of "radical feminist," and Kathleen's description of this point of view is very consistent with our intent in using the term "radical feminist" in our name. She says that this view assumes "no preconceived solutions and is perpetually in process and in self-analysis of this process." What distingushes this view from others is an insistence that the oppression of women is fundamental and that women's oppression exists in all types of economic systems. Our early discussions reflected our conviction that the oppression of women is at the root of our situation in nursing, and it is this meaning that we intend to convey in the phrase "radical feminist." At the same time we are committed to active work in related areas of oppression - racism, classism, heterosexism, and countless other "isms" that oppress all of us, regardless of whether we find ourselves the oppressor or the oppressed.

We decided to use the term "network" partly because it seemed to place a finishing touch on the name, and partly because the term conveys an image of what we envision ourselves to be all about. Denise Connors found a perfect description of the symbolic meaning of the term: "Network is symbolic of a complex relationship beyond a mere time-space sequence, unlimited relationship; a structure formed of the visible and invisible; it is also unity. . ." (An Illustrated Encyclopedia of Traditional Symbols by J.C. Cooper). Since we are attempting to use language that clearly reflects our full intent we feel that this term will have a very positive meaning for us, and will help us to avoid hierarchical and bureaucratic terms such as "organization."

Consistent with radical feminism, we see ourselves as having no pre-conceived solutions and as being in the process of analyzing and defining who we are. We urge all of you who are interested in joining this process to respond to these ideas and share your thoughts with us.

WHAT'S IN OUR LOGO
by Emily Culpepper
(designer of the logo)

The CASSANDRA logo combines many potent symbols to express visually the power of nurses asserting their knowledge. This includes both the truth about the many unhealthy practices of traditional medicine and women's orientation toward genuine healing - which often first led them to hope nursing would be a channel for this wisdom.

The CASSANDRA logo draws on the basic women's symbol to represent the female tradition that animates nursing. The arms of the women's symbol have been shaped into a labrys, which is a symbol of independent female power from ancient Crete, now adopted by many modern feminists.

The labrys is especially associated with Amazons and is therefore very fitting to depict the independent, pro-woman stance that inspires CASSANDRA. It is also a weapon which I see in this case as signifying the fact that nurses speaking the truth about medicine and healing is a powerful weapon in our fight against patriarchal oppression.

The snakes entwined around the woman's symbol/labrys have multiple associations. In ancient gynocentric Greece, women healers and Goddess-priestesses often handled snakes in rituals as a sign of their power and authority.

Contrary to Freudian ideas, this did not mean taking up a phallus. Rather, snakes, because of their ability to shed their skins, were long standing symbols of the powers of regeneration and healing. As patriarchy rose to power, many ancient symbols associated with women were appropriated by the new male rulers.

The cadeusus became associated with Apollo and redescribed as a representation of male healing power.

Thus, the CASSANDRA logo visually looks into the deep background (Daly: Gyn/Ecology, pp. 2-3) of the cadeusus and takes back this symbol of women's heritage of healing power. I was especially excited to create this aspect of the design because it exemplifies our growing feminist awareness that as women asserting our power today, we are also tapping and reclaiming ancient depths of power. It is this double-edged . gynergy (double-edged like the labrys; gynergy is a word I created to mean 'female energy') which will help insure that CASSANDRA will be heard today. Feminists know that unlike the patriarchal story in which Apollo cursed the prophetess Cassandra with never being heard or believed, today CASSANDRA IS being heard because women are hearing each other.

Finally, the logo curves the circle of the women's symbol into a crescent moon. This depicts the beginning of CASSANDRA's name, thereby intimately entwining her meaning with the multiple associations of the logo. The crescent moon reminds us of the many phases and spiraling changes which are the rhythms of living. We work for the decrease of patriarchal power simultaneously while working for the increase of women's power and the liberation of our sex. The moon's phases also present a model for regeneration, and it is one that places death (the dark moon) within an ongoing process of living and change. Healing arts based on such a biophilic (see Gyn/Ecology, p. 10) orientation will be and are very different from the death-obsessed techniques of contemporary medical, drug and surgical practices. It happens that a C makes a waning crescent, which can be seen as signaling the waning of patriarchy, but primarily the crescent moon stands for all of her phases and the life pulses and rhythms they represent and magnify.

Having discussed so many meanings merged in one logo, let me say that I don't think the energy of this logo depends on knowing all these symbolic referents. I believe knowledge of these connections may enhance one's view of it. They are the thoughts and feelings about CASSANDRA that played in my imagination as I sought to create a logo for Cassandra. My hope is that this symbol has an energy that speaks for itself and to a woman's deep Self. If this logo connotes a forceful and proud women's energy, that will convey some of the truths that CASSANDRA was created to speak.

THE RADICAL ROOTS OF NURSING
by Denise Connors
Originally appeared in Vol. 1:1, October, 1982

Awake, ye women, all ye that sleep, awake!
-Florence Nightingale

In answer to Nightingale's call it is crucial that we awaken and re-member the significance of our own history. As with all of women's history, the real story of nursing has been largely lost to us either by erasure, distortion, the enforced silencing of our foresisters, or by the process of reducing our experience to a series of lifeless, boring "facts." The legacy that has been passed on to us is often a misrepresentation - a one-sided depiction of nursing as extremely conservative.

The history of our more radical and prophetic foresisters has often been distorted when not entirely erased. For example, Florence Nightingale (1820-1910), a woman of incredible vision, genius and action has been maligned, misunderstood and misrepresented in mainstream as well as feminist writing. The remarkable scope of her lifetime achievements has been forgotten while a mere caricature of her has been kept alive.

Although Florence Nightingale's thinking was complex and not always consistent, she was indeed a radical in many ways. Her life was "marked by a considerable departure from the usual or traditional." (Merriam-Webster). She vehemently rejected the traditional role of the upperclass Victorian woman as a passive, dependent, frivolous object. She was radical also in the sense that she was "disposed to make extreme changes in existing views, habits, conditions [and] institutions." (Merriam-Webster). In fact, Nightingale's revolutionary vision had a transformative impact on health, sanitation, nursing, hospital construction and administration and social and political reform. Radical means "going to the root or origin." Nightingale traced the etiology of female oppression to the fact that society prevented women from exercising their passion, intellect and moral activity. She insightfully analyzed the timeshed involved in the endless interruptions of women's lives making it "impossible to pursue the current of one's thought." She also deeply understood the spiritshed of women's lives which she described as "consumed by ennui as by a cancer."

Although Nightingale's diagnosis was to a large extent radical and accurate she considered herself incapable of effecting a cure. In Cassandra (written in 1852) we find that she experienced herself as prematurely awake to the plight of women and therefore forced to "wander out in silence and solitude" with "no power to discover the remedy for it." Since she believed that she was powerless to change women's situation she failed to identify politically with her own sex. Instead she escaped from women's sphere into the world of the male ruling class, becoming divided, a woman severed from her Self and other women. Not recognizing the potential power and energy inherent in bonding with women, she choose instead to work with and through men. In her attempt to fit herself into the male world, she consciously struggled to purge herself of personal feeling during much of her life, to become a "detached, almost disembodied force" (Stone). As she understood the conditions of her time, this was the price she had to pay for gaining access to the world of male power and action.

Nightingale faced essentially the same dilemma that still haunts many women today. Women have been deluded into believing that they are forced to choose between the passive and stifling male defined "feminine" role and the seemingly more powerful and interesting "masculine" role. What is obscured by these two poles of the patriarchal paradigm is that both "choices" arise from a male worldview and neither affirms the richness and diversity of women's lived experience. Either choice involves women becoming alienated from their true Selves. Florence Nightingale clearly understood the impossibility of accepting the "feminine" role only to become trapped in the "masculine" role. She came to see the world through a distorted lens - one that only reflected male experience and man-made reality - a lens that was opaque to her experience as a woman.

Ignorant of a tradition of knowledge rooted in women's experience, Nightingale was unable to think back through her foresisters. Claiming to be "brutally indifferent to the wrongs or the rights of my sex" she was alienated from the thinking women of her own time. As Mary Daly noted in Beyond God the Father" only women hearing each other can create a counterworld to the prevailing sense of reality." Although Nightingale made radical changes within the system, she seemed destined to resign herself to the basic ideology and structure of patriarchy. She had been warned against becoming "too radical, skeptical and querical." Had she lived in a slightly later era perhaps she would have been able to disregard this warning and heartily concord with the advice given by Lavinia Lloyd Dock to Alice Paul: "Pay no attention to criticism. Go right ahead with your splendid and daring resourcefulness..." We can only regret that Nightingale did not dare to go further. Had she become a feminist she could have advanced the cause of women and nursing by light years.

In 1903, seven years before Nightingale's death, Lavinia Lloyd Dock (1858-1956), one of our prominent foresisters, urged nurses to confront their predicament. As M. Adelaide Nutting pointed out, Dock was the "most noble, ... most largely helpful of women, a student, a scholar, in many ways the greatest spirit that has ever moved in our midst." Dock, not satisfied with superficial solutions, advocated a feminist approach. The process she suggested involved transcending women's socialized passivity, powerlessness and dependence on male approval. She called for nurses to begin to take creative action, to develop their own power bases, to bond together and form supportive networks with the feminist movement and the movement for women's suffrage. Most significantly, she urged nurses to confront and overcome their subservience to male domination. Unfortunately Dock was another prophetic voice crying in the wilderness - her words and example went largely unheeded.

This is not to say that nursing has not had a rich history of courageous and daring women. Those in the Nursing Hall of Fame such as Nutting, Wald, Breckinridge and Sanger as well as countless unnamed nurses, each in her own way, creatively carved out her own existence and in the process alleviated many of the oppressive conditions of women's lives. They were women who refused to resign themselves to the status quo.

While acknowledging the legacy of our more daring and visionary foresisters we must also confront the deep stream of conservatism running throughout nursing. This is evident in the fact that we have often given our loyalties and allegiances to those whose vested interests were/are in direct conflict with our goal to become more autonomous, independent and self-directed.

Recognizing that unreal loyalties have been lethal and that false allegiances have drained our energies we must begin to envision viable solutions. As Peggy wrote "For the remainder of this century the most worthy goal that nurses can select is that of arousing their passion for a kind of political activism that will make a difference in their own lives and in the life of our society." (Advances in Nursing Science). By re-claiming and re-membering our own history, by creating and affirming our own reality, by truly hearing one another, we will be empowered to radically transform the past, present and future of nursing. This is the radical feminist challenge as well as its hope.

Sources:

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Mary Daly. Beyond God the Father (Boston: Beacon Press) 1973.

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LILLIAN WALD

by Adrienne Roy

Lillian Wald was born in 1867 into a well-to-do family and was brought up in Rochester, New York. Like Florence Nightingale, she was well educated, "well-bred" and her parents did not approve of her entering nursing.

She graduated from the Nurses' Training School of the New York Hospital in 1891. Several months later she entered the Women's Medical College to begin physician's training. Finding that medical school allowed her more free time than nurses' training school, Wald agreed to teach a class in nursing to immigrant women on the Lower East Side. During this time, she had what she called her "baptism of fire" (Wald, 1971, p. 7) when she followed a child to her tenement to care for the child's seriously ill mother in an atmosphere of marked poverty. Her impressions from the experience gave direction to her life and she dropped out of medical school.

In 1893, Lillian Wald and her friend Mary Brewster moved into the College Settlement where they "were 'residents' in stimulating comradeship with serious women" (Wald, 1971, p. 10). It was during this time they learned that their inspiration to move into the neighborhood of the people to whom they wished to minister was far from original. However they were the first to use nursing skills as a tool to make positive changes in the lives of the immigrants of the Lower East Side.

Wald founded the House on Henry Street in the late 1890's. She is credited with having remarkable administrative abilities. Under her guidance the numbers of nurses and staff at the House on Henry Street grew as did the number of districts of the city that were visited by the nurses. She drew resources from state and federal agencies and aroused public awareness of conditions of extreme poverty and rampant disease.

Lillian Wald's accomplishments were all in direct service of the poor and several of these works have become common elements of our present health care system. In 1902, she persuaded city school and health officials to use Henry Street nurses to demonstrate that public health nurses could be beneficial in public schools. She is credited with the creation of a new professional group of nurses - the school nurse.

Wald assisted the poor in obtaining lower cost life insurance policies by persuading the Metropolitan Life Insurance Company to have public health nurses visit policy holders to provide nursing service. The general state of health of the policy-holders improved, they lived longer and the insurance company was able to issue coverage at lower rates. Nurses' services are still used in connection with screening for life insurance coverage.

Lillian Wald also instigated and lobbied for a Children's Bureau as a department of the Federal government, whose function would be the welfare of the nation's children. It took some years to persuade Congress, although President Theodore Roosevelt supported her belief that child labor was a major destructive force in the country.

Wald was president of the American Union Against Militarism, the parent organization of the American Civil Liberties Union, and she organized women against the first World War. Lavinia Dock commented on her work:

"The part that Miss Wald herself came to take in public affairs of the moment and the remarkable prestige that she gained as a leader in all manner of civic, educational and humanitarian movements can hardly yet be told in full, even did our space permit. But there is no doubt that, in the future, her name will rank with those great nurses of the past, whose activities far outran the single service of aid to the sick" (Dock, 1912, p. 220)

In speaking of her own accomplishments to an audience of 2000 nurses at a New York State Nurses Association convention in 1931, Wald cautioned her listeners not to be satisfied with what had already been done. Her words are still relevant to us today:

"I hate to be reminded that I am wanted here because of the past. But do not deceive yourselves. I am not here to absolve you from pioneering, for that would imply that everything had been done. On the contrary, very little has been done, and you must shoulder the full responsibility for next steps in human welfare.... Indeed, I am a passionate believer in the next generation. I am always encouraging myself into foreseeing enormous strides, great evolutionary processes through the youth.... The irritating thing is to have young people say that they could have done such and such if they had been fortunate enough to have been born in the good old days when pioneers had opportunities, as if pioneering were static and occurred only at definite periods and left nothing for others who followed.... Pioneers of thought and of

action have existed since history was written, and in successive generations... Why, we old girls sitting around here have not even scratched the surface of work that is to be done! ....

"Florence Nightingale ... never finished the job. She would probably turn over in her grave ... if nurses thought that she had said the last word. If that were so nothing would have been left to us but to see that the dusting was well done, to keep the files in order and take them out once is a while to be sure that they remained legible and that the pattern was not obscured.

"It is best to dwell upon what has been done because it is an assurance and a prophecy of what can be done and will be done. The past is not interesting, excepting where the past has established fine traditions on which new ideas can be grafted." (Wald, 1931, pp. 1392-3)

Sources:

Dock, Lavinia: A HISTORY OF NURSING, Vol. 3. New York: G.P. Putnam's Sons, 1912.

Wald, Lillian D.: THE HOUSE ON HENRY STREET. New York: Dover Publications, 1971.

Wald, Lillian D.: "The Past, Present and Future of Nursing." AMERICAN JOURNAL OF NURSING, Dec. 1931, pp. 1392-94.

NEW BIOGRAPHY OF LILLIAN WALD

LILLIAN WALD OF HENRY STREET by Beatrice Siegel (New York, MacMillan Publishing Company, 1983. 192 pages) is an excellent new resource for learning our nursing heritage. Although it was written for an older youth audience, it is engaging reading, well written, rich in detail, clear, accurate and comprehensive for any reader. It was a Junior Literary Guild selection and chosen as an outstanding book for older readers (C group). It includes several sections of pictures of Lillian Wald, her colleagues, family, and friends. Highly recommended not only for learning about the life and work of Lillian Wald, but for understanding the social and political networking among nurses and other activists during her day.

LILLIAN D. WALD

Taken during training in the New York Hospital

THE CLOVERS CONNECTION

by Catherine Kane
Rochester, New York

CASSANDRA is such a nurturing experience for me as a nurse, that in return I want to share with Cassandrans another strategy for connecting.

About five years ago in Pennsylvania, I was very sick and called my friend Susan for some loving care. She came and "nursed" me dearly and soon we were joined by Helen and Kathy. Since I was really down they called my long-time friend, Susan-Marie in Kansas City and we all talked to her. Though physically it took me a few weeks to recover, all that good energy helped me that night and on through the healing process.

We were all professional women, facing inevitable separation in our eventual exodus from a college town. We were all members of a support network that used a peer counseling method for helping one another deal with our personal distresses and struggles. Somehow, the night I was sick, the feeling was expressed that we deserved to be able to rely on this type of nurturing in our lives. The words for the feelings were something like "We truly do care about each other and soon we'll be going to the far corners of the earth. How many other wonderful women have we lost contact with in our lives? We have spent many hours learning to listen and care for one another. Why do we have to lose track of one another? What can we do to protect our friendships?"

That was the drift of the conversation and feelings of that night, which sparked our interest to consider seriously our collective future. We met later on to talk further about what this would mean. Susan was the director of a senior citizens center and commented that most of the members were women who had lost their husbands and had seldom kept in touch with women friends through their lives. They were alone, and they had no one who really knew them when they were young. Of course, some had children, but that was not quite the same. We had loving women friends now, and we knew that we would have to make some kind of extra effort to keep them. We fantasized that someday we might even live together and care for each other in our old age and infirmity. Our peer counseling experience had helped us learn to process through interpersonal hassles, and we felt that if we kept in touch through the years, we might have a way to grow old and feeling, rather than old and out of touch with our feelings.

Helen was adamant that we work out something soon, because she would be the first of us to leave and she wanted reassurance that we'd actually do something about staying together throughout the years. So we set about making plans which resulted in our group of seven staying together until now. We call ourselves "The Clovers," as in what is in the pasture when you are put out to it, or lucky four leaf. We have plans for the future, so it's working so far!

This is what we believe makes it work. First of all, we are life-committed. We didn't do this for the fun of it, we made a conscious decision to stay connected with one another over the long haul. In doing this we had to decide who could be in our 'group' and that was very difficult, but we decided that we would only include those women whom we could be life-committed to and if someone was that important to one of us, the rest of us could learn to love her too. We believe we'll be able to do this because we use a peer-counseling process which enables us to express our feelings and be heard in a caring way, make consensual decisions, and work through interpersonal conflicts. Lastly, we contribute money to a general fund. It ends up being like dues, but has the dual purpose of providing money when one of the group needs it to get a reunion and being our nest egg for when we're old and really want to buy a place to live together (maybe we'll all go on a cruise together or some other outrageous activity, but the fund is there expressly for our future together).

Clovers' reunions are once a year gatherings, when we all get together. The emphasis is on all because we found that if one Clover doesn't come, we all experience great distress, and it seems a threat to our commitment. So we decided that to be a Clover means to come to the reunion, no matter where it is (we have the fund, if travel costs are beyond someone's means) and we agree on the place and the date of the next reunion at the end of each reunion so that we have a year to get organized to get there. Three of us live on the west coast and three of us live on the east coast and no one lives in the same city, so you can see that reunion takes a lot of effort for those who travel and those who organize the hospitality. So far we have gathered in Massachusetts, New York, Pennsylvania, Missouri, and Oregon.

Mostly, our reunions involve a lot of time reconnecting, doing things we enjoy together, like eating, and generally being rejuvenated by our mutual nurturing of one another. We spend a lot of time sharing our experiences, perceptions and insights into our lives as working women, as feminists, and as women in relationships with children and men. Sometimes, we have interpersonal conflicts between us that need to be processed through, and that struggle helps us grow as individuals and gain strength as a group of sisters. Growing in this process is enabled by our use of specific interpersonal communication skills. Kathleen McGuire developed the peer-counseling process. She has written a manual called "Building Supportive Community."* This process has a lot in common with Charlene and Peggy's "Peace and Power."* Either, or the best of both models could be used as the foundation for small groups who want to maintain a long-term relationship.

The ways we stay in touch formally during the year between reunions include letters and a phone tree. In the beginning, we had a quarterly newsletter, but somehow that got burdensome to the the group. Now we have a 'round robin' letter that goes round the circuit. When each of us receives the letter we put in a new letter and take out our last letter and send it on to the next Clover. There are two round robins making the circuit so that there isn't such a long time in between our mail connection. The phone tree is used to reach out to the group when we need support, consolation, help, good energy. Whoever needs help or knows that one of us needs help, activates the phone tree by calling one other Clover who then calls the next on the circuit and finally each individual responds in whatever way she can, or with whatever has been asked. This has been a wonderful sustenance for all of us in our times of severe distress or loss.

Lots of other special women in our lives have expressed a great deal of delight in the idea of our group. I am sharing this capsule description with Cassandrans because it might spark the development of variations on the Clovers' model. I can imagine some webs finding this a way to keep in touch when mobile lives interfere with staying connected. I can also imagine some friends devising variations to meet their own needs. The Clovers' model could be altered for a widespread work-group, or a way for old school mates to reconnect for vacations together.

I hope this sharing stimulates you to think about how you can actualize the kind of support group you want in your life.

* You can order "Building Supportive Community: Mutual Self-Help through Peer Counseling" for $12.00 plus $2.00 postage from The Center for Supportive Community, 186 Hampshire St., Cambridge, MA 02139. Make checks payable to Center for Supportive Community. You can order "Peace and Power" for $4.95 plus $1.00 postage from Margaretdaughters, Inc., P.O. Box 70, Buffalo, NY 14222.

If you want to get INVOLVED - this is the information you need! This column contains the names and addresses of women who are coordinating our major tasks, and they need support, assistance and participation. There are some tasks that are not yet volunteered for, so if you want to take on something new, write to P.O. Box 341, Williamsville, NY 14221.

Finance: Maeona Jacobs, 6757 South 2485 East, Salt Lake City, Utah 84121.

Cassandra's Action Network: Penny Bresnick and Muffy Eastman, 53 Middle St., Orono, ME 04473. Congratulations on the November issue!

Newsjournal: Charlene Eldridge Wheeler, c/o CASSANDRA, P.O. Box 341, Williamsville, NY 14221. Remember the lifeline date for contributions to the May issue is March 15, 1985.

Membership: Peggy L. Chinn, c/o P.O. Box 341, Williamsville, NY 14221. Thanks to all Websters who have written inspirational notes. For all Websters who renew, please remember to include the identification number from your mailing label - it makes Frigid less cranky! Welcome to Anne Montes who has joined us as a membership Webster.

1985 Gathering: Jackie Campbell, 1044 Western, Ann Arbor, MI 48103. If you want a 1985 gathering to occur, Jackie needs to hear from you! As soon as we know the dates of the Michigan Women's Music Festival (usually the 2nd or 3rd week-end in August), we will schedule our gathering to be held in the Detroit area just prior to the Festival. Watch for details!

Brochure: Kay Rousseau, 1506 10th Ave., San Francisco, CA 94122. If you need a supply of brochures for any purpose, write to Kay. They are available now and they look wonderful.

Incorporation: Barbara J. Limandri, 557 59th St., Oakland, CA 94609.

Journal: Charlene Eldridge Wheeler, P.O. Box 47, Akron, NY 14001.

Jewelry: Sue Dibble, 3998 Duncan Pl., Palo Alto, CA 94306.

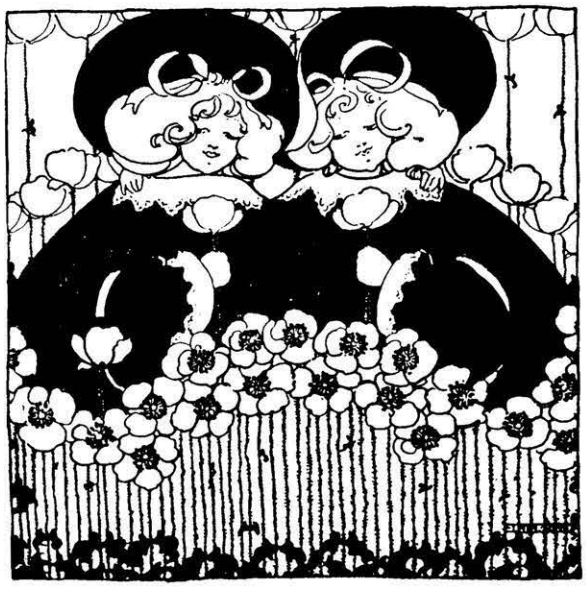
Herstorian: Kay Rousseau, 1506 10th Ave., San Francisco, CA 94122. If you take an action based on any of the items included in the Newsjournal or Cassandra's Action Network, please send a copy of your letter or an account of your action for our archives. If you have media coverage of your Web in your local area or any other information that would be valuable for our archives, send it to Kay.

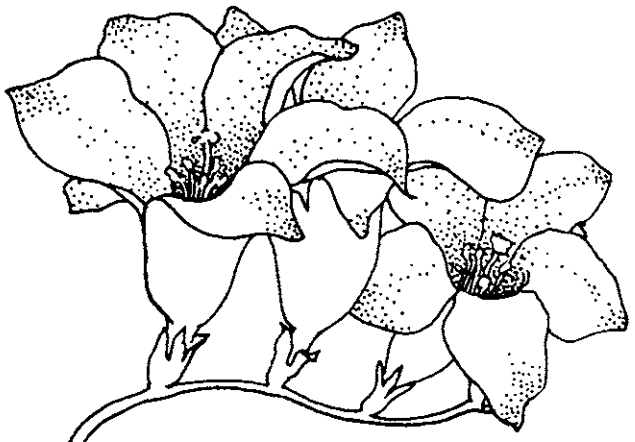
Feminist Educational Materials: Denise Connors and Margaret Crowley, 101-A Stark Ave., Dover, NH 03820. We are now in the process of compiling course syllabi, teaching methods used to communicate feminist ideas and concepts, media and an annotated bibliography. Sheila McMahon is beginning work on the annotated bibliography. All materials selected for publication will include the contributors name and a brief auto-biographical sketch. Thanks in advance for your time and willingness to share your ideas and materials.

Coordinating Crones still needed:

Research Fund: In San Francisco we made a commitment to begin a research fund. We projected that it will take some time before we are ready to begin dispersing this fund, but did not begin to work out details for doing so. If you are interested in working on such a plan, and coordinating ideas from other Cassandrans for this plan, let us know.

ANA 1986: We need a woman to coordinate plans for the ANA convention to be held in Anaheim, California in 1986 (see the report of the gathering in New Orleans). You don't have to be located in Southern California to coordinate this planning, but we will need some local contacts as the time draws near. Jeanne DeJoseph did a superb job of planning for 1984. She will share her information with you if you are willing to take on this task. We found that one year in advance is too late - we need to start NOW. So if you are willing, please let us know as soon as possible.





LETTERS

"Congratulations on a SUPER issue of Cassandra Newsjournal! Dynamite! I was at first stunned and then enraged at the happenings at the ANA convention opening ceremony. Since I didn't go to New Orleans and because I haven't seen one word about the incident in the AMERICAN NURSE, AJN, or any of my state association mailings, I wouldn't have known about it. I am so grateful for your report, even though Bev Nilsson had to scrape me off the ceiling after I read the article. We compliment you on the masterful way you responded. The letter to Senator Windhost is an absolute classic!

I would be pleased to be the Minnesota-Twin Cities contact person for CASSANDRA. A group of 6-9 of us get together about every month in Minneapolis. Members from Mankato came once but said it was too far to come regularly. Maybe they can form a group that's convenient for them. Since the strike there seems to be a keen interest in learning how Minnesota nurses can practice in non-traditional jobs and settings. The number of hospital jobs is decreased, but there are increased needs for health care on an ambulatory care basis. We feel that this is an opportunity, rather than a hardship, for nursing, and that CASSANDRA could provide leadership and guidance to nurses who accept this challenge. Consequently, our discussions have been focusing on MN law, hearing from the MNA what their plans are (not many), and gathering information from nurses practicing independently. We plan to recruit at the State MNA meeting next week. We are all excited to be taking an activist approach. We'll keep you informed!

Again, many thanks for your efforts!"

- Sharon McDonald, Minneapolis MN

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"Greetings! Have just finished reading my September Newsjournal and felt especially moved to write after seeing the editorial from Telewoman and your final note in "Criticism/Self-Criticism". The editorial spoke clearly to me in my discouragement. At the same time, I am feeling tonight a renewed sense of commitment to my nursing values and ideals.

My interest in nursing originally was the result of my interest in the spiritual and intuitive aspect of life/death/being. After returning to central New York from the San Francisco Bay area, I have spent this past year lamenting my lack of exposure to "new" nursing. I work now in an acute care facility and volunteer with the Caring Coalition (our ground-works hospice movement). My membership with CASSANDRA coincides with this period of adjustment in which I have emphasized my dissatisfaction with nursing opportunity and self-expression.

In what I personally felt to be a discouraging experience, a small group of women here attempted to establish some organization as a chapter of the Holistic Nurses Association. Many of the excuses, absences and lack of involvement we faced were identical to those the Telewoman editorial spoke of. After compiling, copying and mailing our newsletter alone for 4 consecutive months, I drifted from the group entirely. I despaired for a time that our failure to organize paralleled the women's movement and nursing today and I read my CASSANDRA newsjournal privately and quietly!

Now, I hear the ideas you are speaking of in Criticism/Self-Criticsm and I want to communicate my agreement that energy and action are needed. I am interested in the contact woman named in my area or in filling that place if necessary. In appreciation of your time, and effort, and action!

- Joanne Warobick-Lemonides, Syracuse NY

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From Cleveland
by Elizabeth Berrey

Cassandrans of the Cleveland Web have been sensing a decreased energy for connecting with one another. We had some hunches about what had happened in our process. We decided to explore it by reflecting on some materials that Patrice McCarthy had used at a women's retreat she had attended. We gathered for discussion, focusing on the questions "Where are we?" "How will our experiences lead us to where we are going?" As a consequence, our November gathering was characterized by renewal and hope. The first timers there also joined in well. We like it so much, we're doing it again in December!

In case other groups in Cassandra are interested in exploring questions like these, here are the materials that we used to focus our discussion*:

HOW TO Understand our Experience: Experience is central to who we are and who we become. Experience determines how we look at the world; it forms our consciousness. Experience is the basis for our interpretation and understanding of reality. It provides the foundation for our action. To understand our experience...

1. We begin by telling our stories. In the process of sharing and active listening, we come to learn that the problems we thought were purely personal -problems we thought were due to our own particular life circumstances - are, in fact, shared by others. We begin to discover patterns of experiences, networks of oppression, and the painful contradictions that mark existence in a patriarchal society.

2. We struggle to become conscienticized. Through consciousness-raising, which is a form of socialization and politicization, we develop a critical perspective on the powers that affect and shape our lives. In struggling to rid ourselves of a false consciousness, we come to realize our power to create our own consciousness.

3. We are empowered to make decisions and to choose experiences out of who we are in the world. We specifically opt for experiences that will deepen our awareness of the life-conditions of those whom the dominant society would prefer to keep silent and hidden.

Experience Process: Please share your EXPERIENCE on any or all of the questions/statements #1-9.

1. When and how did you learn that you were a woman, and what did that experience tell you about being a woman?
2. How has being a woman affected your life chances and your life choices?
3. What are your feelings about being a woman?
4. Share one experience in your life when you felt "put down" as a woman.
5. Share an experience of being placed in competition with another woman.
6. Share a personal experience of being a woman which made you feel different, inferior, or oppressed.
7. Do you remember an experience or event that told you that you were not as good or as important as a boy or a man?
8. Share an experience which made you angry about how you were treated as a woman.
9. Share your reflections on the following working definition - sexism is the discrimination against persons and/or groups because of their female sex in a male-dominated world.

* Dequatro, Joanne, Rhonda Meister, Marjorie Tuitte, and Judy Vaughn (compilers): HOW-TO SKILLS WITH A FEMINIST PERSPECTIVE. Chicago, Illinois, National Assembly of Religious Women, 1984.

MORE READING . . .
FROM EMMA

The Buffalo Web in cooperation with EMMA: WNY WOMEN'S RESOURCE AND CULTURAL CENTER is once again offering an exciting mail-order opportunity. This order features a wide variety of books, with several titles focusing on feminism and the peace movement.

All of the books listed here are paperback. A brief description of each item listed on the order form is provided here to assist you in making your selection(s). We are also including a list of selections from the previous issues that are still available; there is space on the order form to fill in any of these titles that you wish to order.

This Bridge Called My Back: Writings by Radical Women of Color. Edited by Cherrie Moraga and Gloria Anzuldua. Kitchen Table Press, 1981, 261 pages, $8.95. Classic collection of writings by Native American, Asian American, Latina and Afro American women. Reflects "an uncompromised definition of feminism by women of color in the United States."

Look Me In the Eye: Old Women, Aging and Ageism. Barbara Macdonald with Cynthia Rich. Spinsters, Ink, 1983, 117 pages, $5.95. Did you ever wonder why so few older women are visible or active in the women's movement? This book examines ageism in the women's movement and forces us to confront our own aging and ageism - written in a warm and personal style. May Sarton says of the book: "Extremely rarely does a book actually change lives, open doors, and affect the human condition. I believe that this one should and will... To me personally as I enter my 72nd year, the book has come as a revelation, hitting me hard with the shock of recognition."

Self-help for Premenstrual Syndrome. Michelle Harrison. Matrix Press, 1984, 49 pages, $4.50. Michelle Harrison practices medicine in Cambridge, Massachusetts where she specializes in the treatment of women with premenstrual difficulties. Written from a feminist perspective by a practicing physician, Self-Help addresses the questions "What is PMS?" "Who does it affect?"; discusses various treatments such as diet, vitamins and minerals, exercise, hormones, diuretics, acupuncture, stress reduction, psychotherapy and peer support. It confronts political and social issues raised by PMS, with guidelines for self-care.

Shadow on a Tight Rope: Writings by Women on Fat Oppression. Edited by Lisa Schoenfielder and Barb Wieser. Aunt Lute Book Company, 1983, 272 pages, $8.95. Presents the basic whats and whys of fat liberation, showing in the process its essential connections to radical feminism. It informs, challenges, provokes, confronts and confirms.

Woman's Counsel: A Legal Guide for Women. Gayle L. Niles and Douglas H. Snider. Arden Press, 1984, 240 pages, $8.50. Clearly written with sound discussion on a wide range of concerns such as: dealing with attorneys, divorce, custody rights, child support, rape and battering, small claims court, juvenile law, jury duty, social security and wills.

Reweaving the Web of Life: Feminism and Non-Violence. Edited by Pam McAllister. New Society Publishers, 1982, 448 pages, $10.95. This book is structured in two parts; the first part deals primarily with theory and explores the revolutionary implications of combining feminism and non-violence, addressing such issues as masculinity and war, women's commitment to peace, patriarchal power and feminist resistance, sexism in the peace movement, and feminist distrust of traditional non-violence theory. The second part of the book focuses on how feminism and non-violence apply to specific areas of struggle: Tax resistance, anti-war and anti-nuke work, self defense, animal rights, personal relationships and anti-racism work. The first substantial collection of works by women who embrace radical non-violence.

We Are All Part of One Another: A Barbara Deming Reader. Edited by Jane Meyerding. 1984, 320 pages, $10.95. Essays, speeches, letters, stories, poems by America's foremost writer on issues of women and peace, feminism and non-violence. This collection spans more than 25 years of Deming's work; although a prolific writer and activist, she is not nearly as well known as she deserves. Barbara Deming died this past summer, and we highly recommend this book that reflects the significance of her life and work.

Watermelons Not War! A Support Book for Parenting in the Nuclear Age. Kate Cloud, Ellie Deegan, Alice Evans, Hayat Iman, and Barbara Signer. New Society Publishers, 1984, 176 pages, $9.95. Five mothers seek to find

ways of thinking, supporting each other and acting, which will give their children and all children a future. Provides guidelines for how to answer children's questions about everyday instances of war and violence - e.g. if it's not good for you, why do they sell it? Explains nuclear terminology i.e. 'melt-down', etc. and is as informative for adults as it is for children. Excellent list of resources.

Despair and Personal Power in the Nuclear Age. Joanna Rogers Macy. New Society Publishers, 1983, 200 pages, $8.95. A creative theory/action approach for the nuclear age. Summarizes psychological effects of nuclearism and theoretical ideas underlying "despair and empowerment work". Provides detailed guidelines for working with adults, children, groups; includes exercises, meditations, guidelines for workshops and resources.

A Manual on Nonviolence and Children. Edited by Stephanie Judson. New Society Publishers, 1984, 160 pages, $9.95. This manual is an outgrowth of the work of the Nonviolence and Children Program formed in 1969 to help children and their caregivers develop nonviolent attitudes and skills. Invaluable resource for parents, teachers and others for instilling the values today for the peacemakers of tomorrow. Includes "For the fun of it! Selected cooperative games for Children and Adults"

International Feminism: Networking Against Sexual Slavery, Report of the Global Feminist Workshop to Organize Against Traffic in Women. Edited by Kathleen Barry, Charlotte Bunch, Shirley Castley. International Women's Tribune Center. 1984, 141 pages, $6.00. The material in this book is frightening and eye-opening. Calls attention to the sexual oppression and violence against women in all parts of the world, and helps to focus political action and attention to these issues in a useful and meaningful way. Not pleasant reading, but a MUST for understanding the global condition of women and for envisioning approaches to change. Good bibliography and resources.

Women in Development: A Resource Guide to Organization and Action. ISIS, Women's International Information and Communication Service, New Society Publishers, 1984, 240 pages, $14.95. Written from women's perspectives, and rich with the voices of third world women, this book offers a systematic exploration of the theories and trends of women and development. With a feminist perspective, this book examines relationships between women and issues of world development such as industrialization, agriculture, health care systems, migration, education and communication. Contains selected resources; a valuable guide for networking with groups and provides concrete tools for activists.

TITLES PREVIOUSLY LISTED AND STILL AVAILABLE

Peace and Power: A Handbook of Feminist Process, $4.95

Daughters of Copperwoman, $7.95

Motherwit: A Feminist Guide to Psychic Development, $7.95

The Politics of Reality: Essays in Feminist Theory, $7.95

Notes on Nursing: What it Is and What It Is Not, $3.50

Women of Ideas and What Men Have Done to Them, $9.95

Pure Lust: Elemental Feminist Philosophy, $18.95 (cloth)

IF YOU HAVE ORDERED BOOKS AND NOT YET RECEIVED THEM . . .

Please let us know! As of December 31, 1984, EMMA has filled all the orders that we have received, and have deposited all checks that we have received. We are concerned that some orders may have been lost in the mail. The postal service has had a number of personnel changes on our route, and it has come to our attention (through overdue bills!) that some of our mail has been lost or delayed. If you have sent an order and have not received it and your check has not cleared the bank, your order was probably among the mail that did not reach us. If this has happened to you, please let us know. We have taken several steps to resolve the problem, so we hope that this will not happen again!

CONTACT WOMEN . . . .

Names and addresses of all Cassandran's are forwarded to their nearest contact woman; otherwise our mailing list is not distributed. This list is organized by zip code, so find the zip code nearest you for the nearest contact woman! If you would like to be a contact woman for your area, please let us know. If you are a contact woman and you are not listed, or if the information given here is incorrect, please notify us. Write Cassandra, P.O. Box 341, Williamsville, NY 14221.

Canada:			
MARGARET NIXON	1645 Broadmead Ave.	Victoria	V8P2V5
Massachusetts:			
KATHRYN J. FOLEY	19 Dimick St.	Somerville	02143
DIANE PINGETON	22 Brook St.	Somerville	02145
New Hampshire:			
JANNETTE HOFSTEDE	38 South Main St.	Concord	03310
DENISE D. CONNORS	101-A Stark Ave.	Dover	03820
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Connecticut:			
BEV YAEGER	48 Ravenwood Rd.	W. Hartford	06107
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New York:			
JOANNE WAROBICK-LEMONIDES	228 Stafford Ave.	Syracuse	13206
ADRIENNE ROY	P.O. Box 341	Williamsville	14221
Delaware:			
SHELIA A. McMAHON	9 Timber Creek Lane	Newark	19711
Maryland			
ELIZABETH CALDERON	19561 Transhire Rd.	Gaithersburg	20879
Virginia:			
M.A. WHITE	517 Cedar Lane	Virginia Beach	23452
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GERRY ANGERMAN	924-D Lakecrest Ave.	High Point	27260
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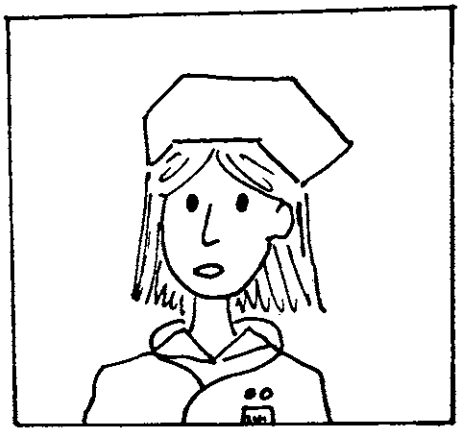
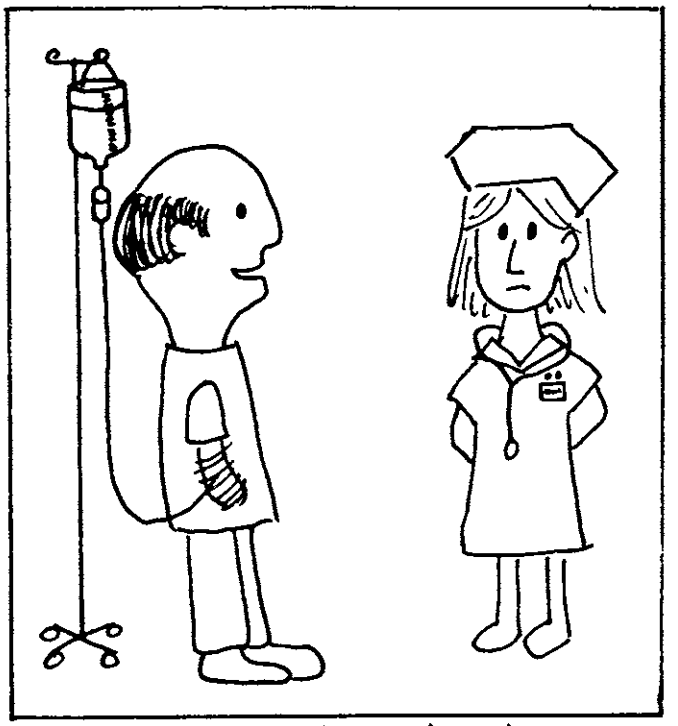
JOYCE DAINS	3626 Elmridge	Houston	77025
Utah:			
CAROL A. ASHTON	3685 Palisade Dr.	Salt Lake City	84109
California:			
MEG K. McCARTY	3739 Gaviota Ave.	Long Beach	90807
BARBARA J. LIMANDRI	557 59th Street	Oakland	94609
Washington:			
PEG SHEPHERD	7414 N.E. 36th Ave.	Vancouver	98665
JOAN CARR LAPORTE	364 Catherine St. Spruces #2	Walla Walla	99362

Original cartoon by Sue Gibson, Dallas, Texas



"Please don't call me 'Honey'; my name is Susan."



"Oh, did I offend you? I'm sorry, Dear."

BUDGET REPORT
Submitted by the Utah Web

The Utah Web has been coordinating CASSANDRA's financial matters since August 1984. The financial statment below covers the period of August 1 -December 31, 1984.

Assets:

Draft account (available for operations):		
Balance forwarded:		$ 3336.75
Income:		
Membership contributions:	$ 2766.14	
T-shirt sales:	209.26	
Donations:	60.00	
Dividend paid:	49.69	
Total income:	$ 3085.09	$ 3085.09
		$ 6421.84
Research fund (not available for operations):		
Balance forwarded:	$ 1039.69	
13% of new contributions:	405.86	
Dividend paid:	6.44	
	1451.99	

Expenditures:

Supplies:	$ 126.57	
Postage:	413.25	
Printing:	589.66	
Equipment:	1067.84	
Personnel:	-0-	
Travel:	10.00	
Phone:	50.64	
Space:	250.00	
Returned checks:	47.65	
	$ 2555.61	(2555.61)

Research fund: no expenditures

TOTAL BALANCE: $ 3866.23

As the balance in our operating draft account increases, we will begin to be able to consider implementation of some of our purposes (see page 2 of this Newsjournal). Specifically, we will be able to fund expenses related to our gathering in 1985 in Detroit, our activities at the ANA convention in Anaheim in 1986. Long-range planning will focus on the establishment of a Feminist nursing journal and development of educational materials.

The Utah Web is currently in the process of consulting with an accountant regarding all aspects of CASSANDRA's financial management. Serious consideration is being given to employing an accountant for financial planning, general auditing and bookkeeping for tax purposes, and consultation on general business matters.

We are still very much in the thinking stages and would appreciate any thoughts, suggestions or questions that any of you might have about the business operations of CASSANDRA. Financial considerations need to take into account the desires and wishes of all of you. Let us hear from you, and we will update you on our progress and thoughts on a regular basis.

Re-membering OUR Heritage:

The center four pages of this issue of the Newsjournal contain reprints of background articles from the first two issues. We prepared this section so that it can be used permanently as an insert in the packet of materials we send to new Websters. This idea emerged in response to many requests for more detail about how we began, our name, how we are "organized", the meaning of our logo, and the word "radical". We hope you enjoy reading - or re-reading!

CRITICISM/SELF-CRITICISM

We do appreciate the responses that we have received to our Criticism/Self-Criticism column in the September issue of the Newsjournal. From those responses, we know that there are women who join in our concern for the future of this wave of feminism, and who are working to assure our future together. We especially appreciate the efforts of women in the Buffalo Web to assist with the production of this issue of the Newsjournal, and the work of women who sent contributions by the time of our lifeline date.

We did decide that four weeks for production is unrealistic, and so we have changed the lifeline date to approximately six weeks before the time of the full moon when we want to have the Newsjournal in the mail. We use the term "lifeline" to signify that contributions are required to give life of the Newsjournal! We are all indebted to the women who made contributions for this issue.

This issue of the Newsjournal is again delivered after the time of the full moon, but the reasons are not entirely related to late contributions and lack of material. The patriarchal habit of scheduling holidays by the Gregorian calendar was most inconsiderate of the Lunar cycle this year - January's full moon arrived on January 7. As a result, we were not able to coordinate the activities of production in as timely a fashion as we would like.

We would also like to comment on the new format of the Newsjournal. We like it, and would appreciate your comments and responses as well. This format is more challenging to produce, but it is more cost effective and we think the appearance is worth the extra effort. What do you think?

T H R U M S

(Any loose end, fringe, or tuft of thread; the fringe of warp threads left on a loom after the cloth has been cut off).

This Newsjournal was produced by:

The Buffalo Web. The women who were responsible for production of this issue were Charlene Eldridge Wheeler, Peggy Chinn, Marna Pritchard and Adrienne Roy. Anne Montes, Mary Barth and Sue Koch assisted with proofreading.

Appreciation to:

- Women who provided material for this issue.
- The women of LADYSLIPPER for their assistance in making Kay Gardner's Rainbow Path available to women in CASSANDRA.
- The women of EMMA who assist with planning and fulfilling the book orders.
- Frigid, the technological wonder, without which all of this would be infinitely more difficult, if not impossible.
- Lillian Wald for inspiration!

Illustrations:

Unless otherwise specified, the illustrations are from the following Dover publications: Women: A Pictorial Archive from Nineteenth-Century Sources, New York, Dover Publications, 1978; Treasury of Flower Designs (1981 by Susan Gaber); Banners, Ribbons and Scrolls (1983 ed. by Carol Belanger Grafton); Treasury of Art Nouveau Design and Ornament (1980 by Carol Belanger Grafton); and Art Nouveau (1969 by E.V. Gillon).

The photograph of Lillian Wald appeared in A History of Nursing, Vol. III by Lavinia Dock, New York, G.P. Putnam's Sons, 1912.

Quotes:

The quote on the cover of this Newsjournal is from "Feminism and Disobedience: Conversations with Barbara Deming" by Mab Segrest in REWEAVING THE WEB OF LIFE: FEMINISM AND NONVIOLENCE, edited by Pam McAllister, Philadelphia, New Society Publishers, 1982, page 50.

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