



CASSANDRA

*radical feminist nurses  
newsjournal*

Vol. 2 No. 2 May, 1984

ANA CONVENTION

Jeanne DeJoseph reports that plans are confirmed for our program at the ANA convention in New Orleans in June! Our panel presentation will be in Room 5 of the Rivergate Convention Center on Wednesday, June 27th, 11 a.m. to 12:45 p.m. This presentation will be given for the purpose of discussing issues of feminism and nursing with nurses who are not necessarily part of Cassandra. Jeanne is coordinating the preparation for the panel; thus far Maeona Jacobs and others from the Utah Web, Peggy Chinn and Charlene Wheeler from the Buffalo Web, and Emily Anderson from Boston are involved in preliminary planning. If you are interested in participating in the planning or on the program, please connect with Jeanne now!

We also have requested a suite in one of the convention center hotels so that we will have a place to network among ourselves. We do not have confirmation on the suite as yet, but will use this as a central gathering place for informal day-time and perhaps evening networking. When you arrive at the convention, watch for announcements in the daily news sheet that is distributed around the convention, or look up Jeanne DeJoseph's room (which will not be the same as the suite!). We will try to have

continued p.4



We must not . . . stand apart, satisfied to work only with, and for, the women of our chosen profession. We are part of the great woman's movement of the age in which we live, and women in other lines of work need us, just as much as we need them, to prevent our becoming narrow and one-sided.

Sophia Palmer, Editor-in-Chief  
American Journal of Nursing, 1903



## CASSANDRA: RADICAL FEMINIST NURSES NEWSJOURNAL

A publication of Cassandra: Radical  
Feminist Nurses Network  
P.O. Box 341  
Williamsville, NY 14221  
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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.

### 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.

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.

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

September issue: August 1  
January issue: December 1  
May issue: April 1

Our mailing address is:

CASSANDRA  
P.O. Box 341  
Williamsville, NY 14221



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## 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.





ANA continued . . .

information distributed as widely as possible, but finding Jeanne will be a good specific way to connect if all else fails!

Cassandra is advancing the funds for the suite, but it will be available for women who need a place to stay on a first-come, first-serve, sliding scale basis. Jeanne will coordinate arrangements if you wish to stay in our suite. Contact her now, and let her know the days you would like to use the suite. It is a one-bedroom suite, and negotiating who is there when will partly depend on the reality of the space available!

We have reserved two specific times for gathering in the suite. First, we will gather on Saturday evening, June 23rd from 7-9 p.m. to "dress the loom" - discuss agenda items that we want to address while we are there, and plan for times to gather during the week for these discussions. We will also plan to meet in the suite on Tuesday evening, June 26th at 7 p.m. to make final preparation for our program on Wednesday. Further arrangements for when and where we gather will depend on the number of women who are there. Please notify Jeanne if you plan to be present, when you intend to arrive, and where you are planning to stay.

If you cannot attend, but wish to have ideas presented or discussed, please send these to Jeanne!

Jeanne is working long and hard to coordinate all of this, and any assistance you can offer will be great! If you have any ideas or plans or requests, get a letter off to her pronto! Or call her!

Jeanne DeJoseph  
16 Cape Hatteras  
Redwood City, CA 94065  
Phone: 415/592-2497

## LETTER

"I am writing to express my support for the Yale Web that took the time and initiative to register their anger and requests for change from the Reagan administration.

I am a clinical nurse specialist who has become increasingly angered over the lack of care and concern, money and aid, daycare and jobs that are available to American constituents. As a therapist, I have become skilled in assisting individuals to become clearer of personal goals and how to reach them, more communicative with family members to establish intimacy, and adept at seeking inner spiritual strength and peace. Yet, society has a major influence on the health of our clients (and nurses); it is the environment that we all must interact with as humans. And I can no longer look away from these larger issues that loom around us. I too disliked the negative, dishonest portrayal of "politics". But "they" run the country - and our society. And "they" are not going to give up power; "they" do not have to change.

I can no longer bury my head like an ostrich. None of us, particularly women, can afford not to get involved. I have decided to begin political participation, naive as I am. Interestingly, at my first political gathering I received encouragement to jump in. However, two women (one a state legislator) said, 'But you'll want to wait of course until your children are grown.' I bet that never was said to a man! I could say a lot to that subject, but suffice it to say we still have much work to do! Nurses have the skills that can be used to assist in diagnosing and treating our country's health. It's time we look to politics and present a feminist point of view NO ONE ELSE IS!"

Sharon Olson-Tinelli  
Pennsylvania

## 1985 GATHERING

On June 27, 1983, 30 women gathered at the Women's Building in San Francisco for our first Continental Gathering. A number of Webs have gathered throughout the year, some local gatherings have included only Websters from the local area, some gatherings have included two or three Webs.

In San Francisco, we decided to network at the ANA convention in New Orleans in 1984 (see details elsewhere in this issue). While it is convenient to plan our gatherings around meetings already in progress, there is not always adequate time to attend to matters relating to the work of CASSANDRA while we are attending "official" functions.

We are presently considering another Continental Gathering in 1985. Two Webs have offered to coordinate and facilitate the 1985 Gathering: CASSANDRA IN CLEVELAND, Cleveland, Ohio and The UTAH WEB, Salt Lake City, Utah. In addition,

Penny Bresnick, who is moving from the Buffalo Web to her large old house in the Maine countryside this summer, has offered her house and surrounding land as a campsite and gathering place.

If you are interested in attending a Continental Gathering in 1985, we need to hear from you! Where we gather in 1985 will depend on the responses we receive. Websters who network in New Orleans in June will review all of the responses and suggestions, and make decisions about our gathering. So we need to hear from you before June 15!

Part of the original thinking was to have gatherings fairly spread out geographically, ie, the west coast one year, the east coast another, and centrally the next. Planning and facilitating a gathering takes a great deal of energy and woman-hours of work. Let us know your ideas and suggestions! We are including a response page in this issue of the Newsjournal for your convenience: please take a few moments to share your thoughts!



## RE - MEMBERING OUR HERITAGE



Isla Stewart

Late Matron, St. Bartholomew's Hospital  
President, Matron's Council of Great Britain and Ireland; and Councillor  
International Council of Nurses

"The lesson of these events [the struggle for state registration of nurses] was laid to heart by the nursing leaders, and they determined to make a fresh beginning, and to call into being organisations of nurses on other lines. Foremost among these was the Matrons' Council of Great Britain and Ireland, founded in May, 1894. Its founder and, until the time of her death, its president, was Miss Isla Stewart, whose great part in nursing progress we shall here imperfectly indicate. Miss Stewart was of an old Scotch family, and of a most genial, mellow personality. She was trained at St. Thomas's in 1897 and, while there, was reported to Miss Nightingale as the most promising probationer of her class. She was Sister of a ward for four years, and then made a wider reputation by her management of the Darenth Smallpox Camp with its thousand patients and large force of nurses. In 1887, she was appointed Matron of St. Bartholomew's, succeeding Mrs. Fenwick [the most prominent spokeswoman on behalf of state registration], and died at her post of duty after twenty-four years of service, during which she stood

forth as a strong tower in active furtherance of every progressive nursing movement. Mrs. Fenwick's unfailing friend and loyal ally, Miss Stewart carried on the training school with the broad, altruistic, cosmopolitan spirit which marks St. Bartholomew's nurses wherever they go. Forceful and spirited, she never for a moment compromised on any question of policy, but boldly stood forth at every turn of the struggle as a champion of democratic progress, yet so genial was she that even her political enemies could not but be personal friends. While she lived, the nursing school of St. Bartholomew's stood for state registration, co-operation amongst nurses, professional emancipation, and the highest standards. The reactionaries waited for her death, and then brought about a reversal of her policy which must have been long planned, so suddenly was it sprung."

- From A History of Nursing, Vol. III, by Lavinia Dock. New York, G.P. Putnam's Sons, 1912, page 52. The photograph of Miss Stewart appears opposite page 56 of this same volume.



## BOOK REVIEW

WOMEN OF IDEAS: And What Men Have Done to Them, by Dale Spender. Boston, Routledge & Kegan Paul, 1982. \$9.95, paperback. 586pp.

Reviewed by Charlene Eldridge Wheeler

Who were Mary Astell, Frances Power Cobbe, Emily Davies, Eliza Haywood, Mary Pix, Elizabeth Robins and Ernestine Rose? They were bold, courageous, pioneering women who have been abused and ridiculed as women and as contributors to women's culture and all but lost from our knowing. In her provocative and exciting book, WOMEN OF IDEAS, Dale Spender brings alive these women and many more as she lovingly, energetically and painfully traces through three hundred years of women's ideas. She dramatically demonstrates that for centuries women have been challenging men and that men have used punitive measures against them; that for centuries women have been claiming that the world looks very different from the perspective of women. Spender clearly demonstrates that far from being unusual, women have for centuries, protested the socially prescribed oppression of women. While much of the information is historical in focus, Spender has not approached the writing of this book in a strictly historical way. She notes that "As women's resources are appropriated by men then all I am prepared to 'supply' is a positive portrayal of women - a commodity not much in 'demand' in a patriarchal society." (p.15) Dale Spender is a feminist scholar. She is a writer and researcher in the fields of language, education and feminist history. She has taught women's studies courses and is editor of Women's Studies International Forum, co-editor of Learning to Lose (1980), editor of Men's Studies Modified (1981). She is also author of Man Made Language (1980), Invisible Women (1982), There's Always Been a Women's Movement This Century (1983) and Feminist Theorists: Three Centuries of Key Women Thinkers (1983). The jacket of WOMEN OF IDEAS notes that she is "well trained in male-oriented education which, she suggests, is neither difficult nor challenging, and is delighted to be currently engaged in work of intellectual rigour - on women."

In WOMEN OF IDEAS, Spender lovingly re-establishes each of the women she discusses as a creative intellectual, while she examines each woman's contribution to society. She traces the past 300 years of women's culture through the works and words of over 150 women as she examines how these women have been devalued and erased by a society that does not value women nor their contributions. She begins with Aphra Behn who lived from 1640 to 1680, a notable writer whose disappearance has been so complete that one biographer was able to prove that she died four days after she was born, thus could not have written thirteen novels, numerous plays and several collections of

poems. Focusing on major social issues, Spender traces the work of women in the labor movements, the peace movements and suffrage movements of the late 19th and early 20th centuries and examines the choices, or lack thereof, that women experienced because of their opposition to the prevailing patriarchal power structure.

Energetically, Spender shares her humor, her satire and her advocacy of women. Early in the book, she lists various "objections" that are likely to be leveled against her writing. She considers each objection and either sustains or overrules the objection based on clearly, logically developed rationale that comes from her advocacy of women. Spender challenges basic assumptions of the society in which we live: "I want the intellectual and creative resources of women to be equally represented and valued in the cultural meanings of society. I want an end to the double standard that would have men's problems as the social problems and women's as 'personal deviancy'. I want an end to the division of male authority and reason, and female unreliability and emotion. I want an end to men's activities being revered as objective, as art, as science, while women's are dismissed as subjective, as accomplishment or foolishness. I want an end to these value judgements for the framework in which they are made is a manifestation of male consciousness in which women's thinking/explaining/acting being is denied." (p. 530)

Painfully, Spender documents the erasure of the work and words of women by men and by male-identified women. Repeatedly we are shown how women have been discredited and destroyed. Spender is at her best when she looks at the life of Christabel Pankhurst and contrasts facts she has uncovered in her research with "facts" presented in a biography written by David Mitchell - the only existing biography of this great woman's life. Vividly, Spender demonstrates how one vindictive and vicious male obliterates the entire relevance of one woman's life for all of history. Spender's arguments are so finely tuned and so well-developed, that it is impossible to ignore what she has to say. One feels rage, rage at the men who have systematically eliminated these women from our knowing, rage at our own duplicity in allowing it to continue unchallenged.

Spender writes to the present generation of feminists. WOMEN OF IDEAS is a supreme example of the feminist tenet "The personal is political". As Spender became increasingly aware that there has always been a "women's movement" she began to realize the depths of her own ignorance of the women of our past. As she discussed this knowledge with her contemporaries, she, as did they, began to realize that the position in which we all find ourselves today - ignorant of our woman's culture - is a political statement of women's position in society at large. Spender writes for the woman who asks,



"Why didn't I know about all these women of the past...?" Spender writes to the woman who wants to know why women's contributions are not acknowledged nor valued. Spender writes to the woman who wants to know how women's contributions are erased. Spender writes for the woman who questions if what we are doing today will survive until tomorrow. Her answer is painfully obvious: "We are women producing knowledge which is often different from that produced by men, in a society controlled by men. If they like what we produce they will appropriate it, if they can use what we produce (even against us) they will take it, if they do not want to know, they will lose it." (p.9)

Spender writes well, her material is well selected and well organized. Her arguments are clear and logically correct; her statements of fact accurate. She consistently validates her research by citing original sources and documenting those sources meticulously. Her writing style is convincing, clear, concise and readable. In addition to the wealth of material contained in the pages of WOMEN OF IDEAS, the material following the text is especially useful. First, Spender provides a chronological table which begins with Aphra Behn (1640-1680) and lists approximately 150 women who have all contributed to the development of women's cause and culture. This effectively provides the reader with a strong sense of the continuity of women's thought, as well as a sense of relevance to our own time. The bibliography is impressive and effectively destroys the myths that women have no history and that there have been no great women writers. Of specific interest is Spender's General Index. In it she rejects the conventional, male-defined "right" way of indexing a book's contents, and instead has re-conceptualized the categories as they relate to women. It is a delightful and refreshing approach to indexing a book which contains so much material so wonderfully relevant to women.

WOMEN OF IDEAS is a landmark book. Not only has Dale Spender restored to us women from the past, she has documented their erasure, and graphically illustrated how that erasure occurs. She has not neglected the construction of ideas for reversing the erasure, nor for preventing its continuing occurrence. Spender is aware that her own work is not likely to be treated any differently. She notes: "I have no illusions: this book is not being published because of the contribution it will make to the history of ideas (as many of the male authors are evaluated) but because it is believed that it will sell, and there's a recession. Nothing has changed - Fuller, Gilman, Eastman - they 'sold' as well!" (p. 393) It is no small irony that the hardbound copy of WOMEN OF IDEAS has already been allowed to go out of print and the paperback edition is increasingly difficult to find.



### FRIEDERICK MUNSTER FLIEDNER, LOST... AND FOUND AGAIN

by Debra Leners

In the pursuit of nursing history, many are drawn to reading biographies of historical women in nursing. Many of the old favorites are somewhat over-done. Others have never received due credit for their accomplishments. This article relates the contributions of Friederick Munster Fliedner through a chronology of the development of Kaiserwerth school and institution of nursing. The success of this school (where Florence Nightingale "trained") is often attributed to Theodore Fleidner, her husband, but upon closer examination one will find this woman to be the actual organizer of the institution.

At the close of the Thirty-years War in 1648, organized nursing care scarcely existed. During the latter part of the seventeenth century female social position was at an ultimate low. The religious orders in Europe were involved with caring for the sick however interest in technique was at a standstill. In England the Catholic church was suppressed by King Henry the Eighth, therefore the situation in this country was even worse. Public institutions existed for those who were ill but nursing was considered such a lowly duty that only the drunk or prostitute could be impelled to undertake it. Attention to community health problems was non-existent; women were without a voice in nursing management or practice. (1, pp.499-502)

In the first quarter of the nineteenth century improvements in health care had begun but no plan of teaching the nursing arts was yet established. The female nursing attendants worked long hours, received little pay, and usually had male stewards serving as their superiors. Theodore Fleidner, a Lutheran pastor, was interested in a reform movement. Neither government nor medicine took any interest in improving the health conditions of the



public and the hospitals. "As is well known, the reform in nursing of this past century began with the foundation of the Deaconess Motherhouse of Kaiserwerth." (1, p.525) While visiting philanthropic organizations in Europe hoping to raise funds for his parish Friederick gained knowledge of how to care for the sick. (2, pp.6,11-12) Upon his return he met Friederick Munster who shared this interest.

Munster was born in Braunfels, Germany in 1800. (2, p.7) Her father was a school master and comptroller of a wealthy estate. After the death of her mother Friederick took charge of their home but when she was twenty-five her father remarried freeing his daughter from family responsibility. For the next two years Friederick volunteered her services to an orphanage near Dusseldorf. She then became ill and met Flidner in the home of a mutual friend where she was recuperating.

Flidner asked Munster to go with him to Kaiserwerth to take charge of the parish reform work. However Friederick's father refused to give his permission for her to work with Pastor Flidner unless they were married. Frau Flidner then went to Kaiserwerth with only two years of experience in an orphanage, and no formal nursing instruction or administration background.

Friederick began organizing her health care reform by creating a women's society for visiting the sick and poor in their homes. However, there were too many ill and not enough women in the Society to accomplish their goal. This encouraged the Flidners to establish their own institution for the care of the sick. (2, p.11-13) In 1836 they purchased a twenty room home for the future school-hospital. (3, p.14)

There was much criticism from neighbors and clergy. Government arrest was threatened as permission had not been obtained to establish such an institution. Local physicians thought the project dangerous. Theodore immediately began traveling again leaving Friederick to face the brunt of initial criticisms. (2, p.13) Frau Flidner was apparently more confident than her husband that Kaiserwerth Hospital could succeed, and established herself as the first "Mother" deaconess. (2, p.17-18)

Friederick induced a friend, Gertrude Reichardt, to become the first deaconess. All equipment for the institution was donated; "a shabby table, broken-backed chairs, worn out knives, two-pronged forks, worm-eaten beds, and appliances to match". (2, p.14) By the end of the first year six deaconesses cared for sixty in-patients and twenty-eight others in their homes. (2, p.16)

Pastor Flidner continued his travels, recruiting enthusiastic women, aged twenty-five or older who were devoted to caring for the sick. They were to be refined, of good character, and physically healthy. (4, p.106-107) Final deaconess selection was left up to Frau Flidner. The women took no vows, nor received any salary but worked in Christ's name and were provided for as long as they lived at the hospital. The deaconesses were free to return

home or to marry following five years of service.

Under conditions of poverty, Kaiserwerth accomplished a great deal. The institution was organized by Frau Flidner into four departments; hospital nursing, parish-district visiting nursing, a training home for prisoners, and relief of the poor. Hospital wards for men, women, and children were all separate with a deaconess in charge of each. House cleaning, cooking, gardening, and washing and care of linen were each taken care of by one deaconess. The deaconesses rotated through all areas of work. Programs for the poor included an orphanage, a home for the aged, an almshouse, and asylums for the blind and the ill. (5, p.60)

Frau Flidner was the creative genius behind the success of Kaiserwerth. Following Friederick's planned instruction, a fully trained deaconess was able to nurse the sick and the convalescent, administer medications, manage children, do parish and district visiting, and was familiar with occupational therapy and religious theory. Given the low status of women in the society the education provided was comprehensive. For her patients, Frau Flidner has the insight to institute play therapy and occupational therapy. Children's activities were reading, writing, accounts, singing, storytelling, and organized games. The elderly were taught a number of hand-crafts including knitting, weaving, net and box making. (2, p.34-35) Friederick's personal philosophy applied equally to her teaching and her nursing care; "Never sacrifice the soul of the work for the technique." (2, p.17) Kaiserwerth was ruled democratically. Each deaconess had a voice in choosing her superior as well as her working hours. (2, p.33) Students from all over the world and all social classes were admitted to the school. (4, p.107)

Finally Pastor Flidner gave up the parish to deal exclusively with the development of Kaiserwerth. He continued to travel doing public relations work for the institution. Friederick's letters kept her husband informed of the demands and suggestions from Kaiserwerth's many visitors. Eventually she developed the Motherhouse system with Kaiserwerth at the center and branch deaconess houses, established by Theodore, in the surrounding area. (6, p.189) "Branch" institutions of Kaiserwerth were established in Jerusalem, Smyrna, Beyroeth, Constantinople, Alexandria, Cairo, Bucharest, and Budapest. Deaconesses trained at the Motherhouse were transferred to the branch institutions to carry on the work and Flidner philosophies. In 1850 a branch house was developed in Pittsburg. (6, p.189) Interestingly however, in his journals Flidner writes "we" when describing the organizational development of the system. (2, p.24)

Florence Nightingale denied ever actually being trained for nursing at Kaiserwerth; the deaconesses had to pledge to follow a physician's order to the letter without direct accountability. "The nursing



there was nil" Nightingale wrote, "hygiene horrible." (5, p.16) She did not find principles of cleanliness taught at Kaiserwerth and therefore rejected the statement that she learned principles of nursing there. However, Nightingale spent three months with Friederick Fliedner and wrote "never have I met with a higher tone, or purer devotion than there." (5, p.61) She also noted the Fliedners' insights on nursing ethics that were taught to the deaconesses.

Just as Florence Nightingale was impressed with Frau Fliedner and her organization, so were others. Her accomplishments were incredible given that she had but two years of experience in an orphanage and no formal nursing education. Friederick organized nearly all the nursing instruction herself and compiled all her notes into a journal. The recorded journals long served as a guide to all the training deaconesses. Unfortunately the book was never published, for it constitutes the first work on nursing training ever written by a woman. (4, p.108)

Frau Fliedner accomplished a great deal but as mother of nine children her life was a constant conflict between family and career. On April 22, 1842, at the age of forty-two Friederick died giving birth to a premature, stillborn child. (2, p.20) She had contributed twenty-eight years of work, established thirty-two deaconess houses, and trained 1,600 deaconesses working in some 400 different fields. (7, p.66)

From the viewpoint of female emancipation, the Fliedner revival of the deaconess system was significant. Now, women were offered an occupation and simultaneously received an education. Females of the 19th century at last had alternative life roles other than those of wife, mother, spinster, or nun! The philosophy of the time was changing; Kaiserwerth helped to propell that change. Friederick's organization established the first general school for the education of women in nursing. In a single-life span, the Fliedners were able to progress from inattention to health care to establishment of hospitals and nursing training programs world-wide. Friederick Fliedner is seldom given credit in the literature for what she accomplished. Perhaps Friederick could be declared the true founder of Kaiserwerth with the Pastor as her financial assistant!

"The historical disappearance of Friederick and the complete identification of Pastor Fliedner with all of her creative and executive work is a characteristic example of the way in which the woman's share of the world's work has been generally ignored. Numerous and copious are the books, pamphlets, essays and magazines on the Kaiserwerth revival of the deaconess order, yet rarely is Friederick even alluded to. All is attributed to her husband, even those details of the actual nursing

organization and training which he himself expressly stated were her own." (2, p.24)

When will we as nurses learn from our own history?

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WE NEED . . .

- |                  |                |               |
|------------------|----------------|---------------|
| -Old Photographs | -Humor         | -Notes        |
| -Illustrations   | -Drawings      | -News         |
| -Letters         | -Articles      | -Book Reviews |
| -Web Reports     | -Quotes        | -Critique     |
| -Websters        | -Contact Women | -Renewals     |

HELP!!!



## P O W E R

by Charlene Eldridge Wheeler  
and Peggy L. Chinn

In March we gave a presentation on Feminism and Nursing for a conference on power strategies for nurses sponsored by the local district nurses association in Morgantown, West Virginia. As a part of that presentation, we developed awareness of the four major approaches by which oppression is maintained - erasure of our culture and heritage, tokenism, fear of freedom, and acquired consciousness of the oppressor. A number of the women who were present requested copies of a section in which we explored contrasts between the patriarchal power model and feminist alternative conceptualizations of power. These ideas were developed in the section where we discussed the acquired consciousness of the oppressor. Both forms of power that we address are familiar to all of us, but we are not accustomed to thinking of the feminist alternatives as "power", because of our acquired consciousness of the values and traditions of the patriarchal power model.

Power, as defined in patriarchal terms, is the capacity to impose one's will on others, accompanied by a willingness to apply negative sanctions against those who oppose that will. This translates into a "love of power", where the fact of having the power becomes more important, more critical, than what that power is used for, or what results from the use of that power. Any measure that is necessary to retain that power is considered justifiable. Further, individuals who are being manipulated or controlled do not recognize these underlying dynamics, because we are so thoroughly taught that the power structure, as it is set up, is the "only way".

We arbitrarily selected twelve features of patriarchal power to compare and contrast with feminist alternatives. We used The Aquarian Conspiracy (by Marilyn Ferguson) as a point of reference for conceptualizing features of patriarchal power. We also borrowed a few of her names for various forms of power, but where we did so we conceptualized them from our own frame of reference. We named and described the feminist alternatives from a wide range of feminist theory, as well as our own experience working in feminist groups.

Even though the feminist alternatives seem "idealistic" when viewed through the cobwebs of patriarchal thinking, we know from our experience that the alternatives work in the context of a group mutually committed to enacting these powers. We also know how difficult it is to overcome our acquired consciousness of patriarchal power, and to tap the deep roots of knowing from which the feminist alternatives spring. Notice that the alternatives are not "opposites", but that they do contrast sharply with the patriarchal model. Since the pre-



sentation, we have extended our conceptualization and the description of each form. Here we list features of patriarchal power (pp) and give some examples of how these are translated in the health care system. The feminist alternatives (FA) are described with a focus on the values, as well as the process through which they are translated into action.

We welcome your thoughts and ideas in response!

1. pp: the power of results emphasizes programs, issues, goals, policies which maintain the status quo - achievement of the goals justifies the use of any means used to achieve the goals.

FA: the POWER OF PROCESS emphasizes a new perspective, a freedom from rigid programs or schedules. Goals, programs and time-tables are less important than the process itself.

2. pp: the power of constraint where change is imposed by authority, the attitude is paternalistic - "Do as I say, I know what is best for you".

FA: the POWER OF LETTING GO where change grows out of consensus, and/or is inspired by leadership; values the process of gaining Self-knowledge, and of cooperation.

3. pp: the power of division where there is a strong impetus toward centralization resulting in the hoarding of knowledge and skills by the privileged few.

FA: the POWER OF THE WHOLE values the flow of new ideas, images and energy from all, and reinforces mutual help networks that are both "intimate and expansive". The sharing of knowledge and skills is viewed as healthy and desirable.



4. pp: the power of force (a win/lose orientation) where power is invested for or against others and accompanied by a willingness to impose penalties and negative sanctions - "Do it or else!"

FA: the POWER OF COLLECTIVITY where the personal power of each individual is valued; a group decision where every individual has participated in reaching consensus is viewed as more viable than a decision made by any one individual, no matter how well informed.

5. pp: the power of hierarchy where there is a linear "chain of command".

FA: the POWER OF UNITY where responsibility for decision-making - and for acting on those decisions - are shared in a lateral network. This process does not require "total agreement", but rather, emphasizes integration of variety which exists within the group during the process of transforming conflict.

6. pp: the power of command where the leaders are aggressive, the followers are passive, leaders are assigned titles, status and privilege - "I will tell you what to do." "Tell me what to do."

FA: the POWER OF SHARING where leadership shifts according to talent, interest, ability, or skill; emphasizes "passing along" knowledge and skills in order that all may develop individual talent. Values the open resolution of conflicts that may impair the effectiveness of the group.

7. pp: the power of opposites where issues are polarized, language reflects the values of "good vs. bad", "wrong vs. right" - "If you aren't with us, then you are against us."

FA: the POWER OF INTEGRATION where situations are viewed in context without value-laden assignment. In the process of enacting self-volution, the individual integrates the qualities of self-love with love-for-others and acts with respect for each individual's entitlement to self-volution.

8. pp: the power of use where exploitation of resources and people is normal - "If you don't want to work for what we are willing to pay, then quit, we will hire some one who will."

FA: the POWER OF NURTURING where human life and experience is viewed as a resource to be cherished and respected. The earth and all living creatures are viewed as integral to human existence.

9. pp: the power of causality relies on technology to conquer - "The pill is causing you to retain fluid? Here, take another pill that will make you lose fluid."

FA: the POWER OF INTUITION where actions and directions are determined through considering the perceived totality of human experience rather than exclusively by logic. While technology is considered to be a resource, it is not elected for its own sake or merely because it exists.

10. pp: the power of expediency emphasizes immediate reward or the easiest solution - "The grant is about to run out and we still have \$5,000 dollars-how can we spend it quick?"

FA: the POWER OF CONSCIOUSNESS emphasizes long-range repercussions and ethical behavior.

11. pp: the power of xenophobia (fear of strangers) where conformity and adjustment are rewarded - "Be a team player, don't make waves."

FA: the POWER OF DIVERSITY encourages creativity, values alternative views, encourages flexibility and takes dissenting views into account in decision-making.

12. pp: the power of secrets relies on the mystification of process, agents, and line of command - The agent who actually has the power rarely implements decisions or takes direct action, but assigns the dirty work to someone else.

FA: the POWER OF RESPONSIBILITY focuses on demystification of processes, naming/being the agent, encourages open criticism and self/criticism that is motivated by love and protection for the individual and for the group.

## ANOTHER FEMINIST CONNECTION

by Kirste Carlson

Nursing is among the oldest of arts and the newest of sciences. It is a metaphor for "nurturing, caring, comforting, and the laying on of hands" (1). It is women's work. It is therapeutic use of self. Nursing is a twentieth-century vestige of prehistoric shamanism. It is also the "science of unitary man (now human beings)" (2) with potential to revolutionize how humans study themselves in the universe. It is a profession concerned with the "diagnosis and treatment of human responses to actual or potential health problems" (3). Nursing reflects the diversity and complexity of humanness in countless quotidian interactions between people and their nurses.



At least, a nurse is a person who has a specific education and can pass a standardized test. At best, a nurse is a mirror in which a person sees a more whole and fulfilled self, and so believes in its possibility. A nurse can envision a forest from the perspective of any tree but understands it as an explorer and guide. A nurse absorbs her patient's anxiety and transforms it into healing power and comforting energy. I believe that many nurses know the powerful significance of their abilities yet they dare not speak of it. To do so would jeopardize an already tenuous credibility.

In this rational and mechanistic society what cannot be quantified is generally doubted and rarely valued. Nursing's science does not yet have the tools to explain empirically what its practitioners can do. Nursing's philosophy, which substantiates and logically explains the experience and practice of nurses, has not been well communicated to the general public or to the academic community at large. The situation is a difficult one since the practice of nursing is an interpersonal art which lends itself neither to global generalizations nor to quantitative measurement. Until we recognize that nursing is at the forefront of the next scientific revolution we will continue to sacrifice meaningful research content on the altar of methodology.

Adoption of a feminist paradigm for both nursing philosophy and science would allow the discipline to move beyond the barriers now perceived. It is because nursing is practiced by and associated with women that it is not recognized as valuable. In addition there is a common misconception that any woman can nurse if given a little "training" and that only women (and homosexual men) would want to be nurses. The cost of these attitudes toward individual nurses as well as to nurses as a group has been well documented (4, 5). Nursing leaders have reacted to the low status of nursing with "oppressed group behavior" (6). This behavior threatens to destroy both the ancient essence of nursing and its potential for becoming a totally new kind of science. MacPherson (7) has outlined feminist research methods for nursing. These methods need to be improved and tested by nurse scientists to enhance their appropriateness for studying phenomena of concern to nurses.

Feminist writer Robin Morgan (8) has developed a world view and philosophy that appears to have special significance for nursing. There are many similarities between her ideas and those published by Martha Rogers twelve years earlier. The communication gap between nursing and other disciplines is particularly illustrated by the fact that Morgan makes no mention of the work of Rogers. For Morgan, quantum physics with its relativity theory, concept of the participatory observer, and field theory is an analogy for feminism and for freedom. Rogers (2) bases the concepts of energy fields, pattern and organization, four-dimensionality and wholeness on modern physics.

Morgan uses the analogy of a holograph (three dimensional laser photograph) to discuss feminism which, like nursing, has many dimensions. The holograph of feminism is described as being composed of aspects which the patriarchal ideology portrays as separate. Terms such as balance, resonance and interconnectedness are used to discuss the relationships between various realities such as sex, politics, family and economics. She states, "The internal workings of the human body, the internal workings of an atomic particle, the issues of dying and death, of masks and personae, of spiritual faith and scientific fact, of aesthetics and astrophysics, disclose themselves as interwoven expressions of one dynamic whole." (8, p.xiv)

Morgan is talking about feminism but I submit she could just as easily be talking about nursing. It might be possible to use holographs to illustrate Rogers' concept of four-dimensionality. A holograph is produced by the interaction of two beams of laser light but it looks like, and may be mistaken for a real object. Rogers' human and environment fields could be said to produce a holograph that describes the domain of nursing science. In addition the nurse and the patient may be imagined as two light beams whose relationship produces the holograph of nursing practice.

Morgan's framework for forward movement can be applied to nursing as she applies it to daily life. Morgan discusses three areas in which she believes change is crucial to human survival. The same may be true for survival of nursing as a discipline and profession.

First, in the "problem of leashed powers of emotion" (8, p. 298) women are not free to rage against their collective and individual oppression and men are not free to express love. Energy is therefore not released as creative action. Morgan's vision allows for expression of emotions by both sexes. Modern nurses have tried to keep feelings inside. We have hidden rage for fear of losing the image of altruistic helpers and losing the (male) approval of physicians and others. We have hidden love in order to appear detached and therefore more "professional". Men in nursing further compound the problem since they, as men, have especial trouble with love and are disproportionately represented in leadership positions. The male nurse's rage is also more likely to be directed (horizontally) at other nurses rather than (vertically) at other men. Expression of all this emotion could provide the energy for a scientific revolution.

Second, "ways and means for conducting relationships" (8, p. 298-299) are discussed. For instance, says Morgan, "what if you treat a woman as you would a man - and the reverse?" Well ... what if nurses treated patients (or physicians) the way they treat nurses (or physicians) - and so forth? The possibilities are endless and the impli-



cations obvious. Morgan suggests changing relationships not by changing others (since this is impossible) but by changing ourselves. She appears to be suggesting the kind of therapeutic use of self that Peplau (9) advocated and in which nurses are expert. What would happen to "burn out" if we applied our "helping" skills in dealings with our colleagues? Would other "professions" value nursing more if nursing leaders valued nurses more?

The third area of concern to Morgan is "the human lack of and longing for connection" (8, p. 300-301). She suggests interdependence as an alternative to both fusion and separation in human relationships. Of course, nurses have been talking about interdependence in patient care for years. Unfortunately much of this discussion has focused on the need for nurses to adopt a medical model and "professional" (read paternalistic) attitude in order to be accepted as equals on the health care (read illness care) team.

Morgan's model for interdependence stresses the need for "radical integration" or "integration of the self with the self and with others..." (8, p. 301) of the parties involved. This means that an individual (or group) cannot sacrifice the integrity of the self to accomplish the interdependent relationship or fusion will result. In haste to be "interdependent" with medicine (and thus gain power and status) nurses have failed to envision radical integration. Radical integration, the most important ideal, is the hardest to achieve and takes the most time. The price for impatience is fusion and the ultimate destruction of the essence of nursing.

Radical integration includes learning to unleash the emotions and working to change oneself rather than trying to change others. Radical integration of nursing can only be achieved through radical integration of our selves. Morgan's philosophy, viewed in the context of nursing as the science of unitary human beings, illuminates the possibilities for nurses to lead a feminist scientific revolution that will not only effect health care but all human experience and institutions.

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## GUIDE TO FEMINIST ANALYSIS

By Peggy L. Chinn and  
Charlene Eldridge Wheeler

The first purpose that Cassandra has identified is to "develop and communicate radical feminist, woman-centered analysis of issues in nursing and health care". This is a marvelous goal, but it remains a lofty, abstract statement until we collectively and individually do something concrete to make it a reality. As the two of us attempted to translate our radical feminist ideology into a teachable, clearly articulated framework that we could share with other women, we became aware that we needed to ask specific questions to discover the fundamental issues.

We developed this guide to aid ourselves and other women in examining literature and other things - articles, children's stories, advertisements, movies, textbooks, lecture content, etc. While not all of the items apply in each instance, we have found the guide very helpful in bringing subtle messages to our conscious awareness. We have also found it helpful in developing clarity in our own writing and speaking as we continue in the struggle



to sweep cobwebs of patriarchal thought from our minds. When we have used this guide with groups of nurses in workshops or in the classroom, we have been asked consistently where it is published so that it can be used as a reference. This has prompted us to share it with other Cassandrans with the hope that it will be helpful, and that you will share with us your own thoughts and ideas related to this process.

The primary works that we used as points of reference were GYN/ECOLOGY: The Metaethics of Radical Feminism by Mary Daly, and Women of Ideas and What Men Have Done to Them by Dale Spender. In each section we have provided brief examples of what to look for in finding the answers to the questions. We are sure that you will have many more!

1. How are individuals represented?

A. Who is portrayed and how? Who is doing the portraying?

Who is the actor/agent? Who is the recipient/victim?

For example, drug company ads often portray women as the victim, distressed, self-destructive idle; the physician as actor/agent for her rescue. The drug company is responsible for the portrayal of both, but the actual agent is obscured.

2. What is the context in which individuals are represented?

A. What is the emotional context? What is the social context?

B. What is the contextual message underlying the stated message?

For example, the context of Cinderella is a "have/have not" society where the woman must be beautiful to "win" the handsome prince, and the handsome prince is worth "winning"! The patriarchal family is idealized (if her "real motehr were there everything would be O.K.). The emotional context depends on women destroying themselves and one another to attain the prize of the man, who in reality controls the situation.

3. What attributes are assigned to women?

A. What degree of control is attributed to women?

B. What choices are offered to women?

C. Are women treated as a stereotyped group or as individuals?

D. What characteristics are implied - race, class, age, culture, role, ability, sexual preference?

For example, in most of the advertisements that nurses and other health care workers are exposed to, women are victims of their hormones, are not capable of making choices or wish to make an obvious singular choice. Women are white, middle class, young or trying to look younger than they

are, slender, and are wives, mothers, or actively seeking a man. Typically, women do not work, or if they work they can barely handle it and seem to be working until something better comes along (see the hospital recruitment ads in recent AJN's).

4. What technique or logic is used to legitimate the message?

A. How is the position of the author/speaker justified/legitimized?

B. How is the position of the recipient/victim justified?

C. Who is portrayed as the intellectual?

D. Is woman's experience "buried" by focusing on "objective" details?

E. Is the position of the author/speaker legitimized by "objective" scholarship? Whose "objective" scholarship?

Again, ads are a typical example. Obscure "studies" imply objective details that justify the product being sold; the male, or physician, or "the hospital" is portrayed as the authority. Often that authority alone is sufficient to justify the speaker's position. What women or nurses want is imposed by the unknown speaker/authority, and often is assumed to be associated with her emotions or desire for "fulfillment" - not with her intellect or her own reality. Another example is advice given to nurses or women. The focus is on "objective" details that obscure women's experience; for example see "Recognizing Personal Styles - To Get Along Better with People" in Nursing Life, Jan/Feb 1984, where the focus is on "objective" coping styles that are used to neatly cubbyhole and legitimate stereotyped experience.

5. What are the moral and ethical messages?

A. What traits are projected as desirable for women? Who thinks these are desirable?

B. What traits are projected as undesirable?

C. Are there moral imperatives implied? What are they?

Listen to popular music lyrics for exquisite examples of these messages. The typical obsession is with purity/good woman images, and destruction of the "bad" woman. Women are generally assumed to be "bad" by nature - "She'll carelessly cut you and laugh while you're bleedin'" (Billy Joel's "She's Always a woman to me"). Women are perceived to be a "good" woman if she acts/looks in the desired manner - "Where you lead, I will follow, anywhere that you tell me to . . . I will go to the ends of the earth, darling to me that's what you're worth . . ." (Carole King's "Where You Lead"). The list can go on and on. Music lyrics are often obvious, but bringing them to conscious awareness helps to detect the more subtle moral messages in textbooks, nursing journal articles, etc.



## 6. Is the agent named?

- A. Who is speaking? To Whom? Who is being talked about?
- B. Does the language make it clear as to who is said to believe or think what?
- C. Is there a woman's voice that conveys woman's actual experience?

The typical approach is erasure of responsibility, and one can only assume who the actual agent is by context. Some key phrases to be aware of - "It is thought that . . . " "It is well accepted that . . . " "It is common knowledge . . . " "Research has shown that . . . ". The woman's voice is obscured in a million ways, or absent. In a typical hospital recruitment ad, we read "Whatever your career ambitions are, we feel you'll find it challenging [at UC Davis Medical Center Sacramento]." It is fairly clear that "you" is the potential nurse employee. Who is "we"? Is "we" the hospital administration, the physician, the nurse recruiter, the nurse administrator, the staff nurse? It surely makes a difference to the potential employee who is making the promise of a "challenging" experience!

## 7. What myths are perpetuated?

- A. What are the implied role definitions?
- B. What ideas are taken to be "true".
- C. Who is left out?

For example, in "Who is the Seductive Patient" (AJN April 1983) the implied role of the nurse is being the surrogate mother figure who always understands - to the extent of accepting abuse and offensive behavior. The idea that women always invite sexual harrasment, rape, battering, is perpetrated by the authors. The myth that is perpetrated is that women are so inherently sexual that men have no control over their actions, and it is up to the good woman to monitor her behaviors carefully if she wishes to avoid assault. Be cautious about such phrases as "9 out of 10 women . . . " What about the 10th woman? Also be aware of such phrases as "Generally . . . " "Usually . . . " "Of course . . . " .

## 8. What is implied by woman's role?

- A. Who is prescribing women's role?
- B. Who benefits from the woman's role?
- C. Who are the recipients of acts/traits assigned to women?
- D. How are women portrayed as relating to one another?

Consider the "Seductive Patient" article in relation to these questions. The nurse authors of this article are the "token torturers" of other nurses; they are advocating behaviors and myths that are based in reality as men define it. The big clue

here is who benefits. Clearly, the male patient is ultimately the beneficiary of the nurses nurturing and understanding, while the nurse is left to be responsible for her behavior as well as his, and cannot express her own felt rage or indignation at his behavior. Further, the article models how women should behave toward one another in safe-guarding the rights and sanctity of male privilege. The relationship between nurses that is advocated is one that is non-nurturant of the individual nurse or women in general, and in fact sets up an adversarial relationship between women.

## 9. What is it that side-tracks us from examining/trusting our own experience?

- A. What dichotomies are presented? To whom do they apply?
- B. How does what is stated infer what is not stated?

Polarized thinking abounds in the terminology that we all have learned to use. In fact, male experience may well be "hard" or "soft" - or whatever! Female experience is one in which such dichotomies are rarely so readily defined, and so for us, dichotomies usually negate what we know as real. By forcing our thinking into dichotomous choices (for example good mother vs. bad mother) we are seduced into denying our own meaning. The polarization of opposites is a good example. If we are not "aggressive" by the male-defined norm, we are "passive". Knowing at some level that we are neither one or the other, we invent "assertive" to try to express an acceptable reality within the male structure. Patriarchal methodology depends on the technique of conveying two messages simultaneously - one that is stated and one that is not. For example, the cliché "Where there is gold, there is power" infers that where there is not gold, there is no power. Another example, "Be all you can be" implies that you are not all you can be. "You've come a long way, baby" implies you ought to be satisfied with where you've gotten to!

## WANTED . . .

Notes, Letters, Articles  
for CASSANDRA'S Newsjournal!

For the September issue:  
by August 1, 1984

For the January issue:  
by December 1, 1984





## BOOKLET REVIEW

SAFE NATURAL REMEDIES FOR DISCOMFORTS OF PREGNANCY, by the Over-the-Counter-Drug Committee of the Coalition for the Medical Rights of Women.

Reviewed by Andi Schmidt

Don't take on extra responsibilities. Accept the fact that you need extra rest. Try taking nap breaks instead of plying yourself with caffeine to keep going. (Not bad advice for any of us but especially important if you're pregnant.) The above advice is a sampling of the safe tips for pregnant women contained in SAFE NATURAL REMEDIES FOR DISCOMFORTS OF PREGNANCY.

The purpose of this booklet is to inform women of safe natural alternatives to over-the-counter drugs (OTC'S) for relief of discomforts during pregnancy. The authors assume (and correctly so) that pregnant women care about themselves and their babies and that we have been misled into believing that "taking care" of ourselves means taking medicine.

A large problem is that OTC's are not tested for their effects on us or our babies so we have little knowledge of what these drugs do during pregnancy. Often by taking non-prescription medications we endanger our pregnancy or run the risk of doing so.

The booklet emphasizes prevention, good nutrition and the need for a health care provider (nurse, midwife, doctor or other) experienced in prenatal care. It is written in a clear, concise, easy to read format which covers the following discomforts of pregnancy: nausea, fatigue, headache, heartburn, leg cramps, edema, stuffy nose and allergies, constipation, varicose veins and hemorrhoids, backache, and difficulty sleeping. Each discomfort is discussed and examples of prevention, useful remedies, possible choices of medications, and medications not to be used are listed.

The graphics include women of all colors, are not offensive, at times are whimsical and generally complement and enhance the written information. I highly recommend reading this enjoyable, informative booklet to all pregnant or soon to be pregnant women. I recommend making this booklet available along with vitamins during prenatal visits. It is definitely a "must read" for all concerned with prenatal care.

Copies may be ordered by contacting the Coalition for Medical Rights of Women, 1638 B Haight St., San Francisco, CA 94117 ph. (415) 621-8030. The price is \$1.75 for a single copy or \$1/ea. plus 10% for postage.



## BOOK REVIEW

PURE LUST: ELEMENTAL FEMINIST PHILOSOPHY, by Mary Daly. Boston, Beacon Press, April, 1984. \$18.95, cloth. This review was completed from uncorrected advance proofs, and previously appeared in Common Ground: WNY Women's Newsjournal, April, 1984.

Reviewed by Charlene Eldridge Wheeler and Peggy L. Chinn

**WARNING:** Reading This Book May Generate Pure Lust! In the treacherous decade of the '80's, Mary Daly spins/weaves a remarkable tapestry. As readers, we move screaming, kicking, laughing weirdly, through the narrow/vast channels of Elemental Feminist Philosophy, as Daly probes our sensitivities while confronting us painfully, lovingly, joyfully with Truth. PURE LUST, more than her previous Beyond God the Father or Gyn/Ecology, names our Other reality, truly "an invitation to the country of the Strange. For the Strange is a homeland of women who identify as women." Mary Daly speaks more clearly than ever, to all women, the community of women, the Race of Women. She clarifies, leads us through labyrinths of confusion, brilliantly spiraling as we read further into clarity. More than ever before, she moves us lyrically, melodically into spheres of Knowing.

PURE LUST travels through three Realms of Spheres. Archespheres - the Radiant Realm of Elemental/Female Origins; Pyrospheres - the purifying Realm of molten Passions that supplies Emotional energy; and finally Metamorphospheres -the



Realm of graceless/graceful transformation. In/through Daly fashion, the Introduction lustily defines language that is used in the Journey through each sphere. The female Naming that was envisioned in Beyond God the Father, and began to take shape in Gyn/Ecology is here brought to full "studied errata", exposing double-edged labryses of meaning far beyond what we might have imagined earlier. Daly states "this work unfolds a deviant philosophy, and a philosophy for deviants." In a patriarchal world where women are defined as deviant, this is a proud and wonderful thing to behold!

Each chapter begins with definitions of two words used in the radicalizing process of Naming - one from a traditional dictionary, and one from Webster's First New Intergalactic Wickedary of the English Language. It is impossible, in a review of this book, to interpret the meanings of the Words, or to translate the experience that this Naming calls forth. The philosophic analysis that accompanies the Naming is deep, it is complex, and it is volcanic. It calls forth Knowing when once exposed, seems all too obvious.

Each Realm begins with revealing the Foreground - that which is constructed by phallocracy to blind/bind us into erasure of Knowing. From each Foreground, Daly spirals into Spheres of Elemental Be-ing, contrasted with the elementary lies of the fathers.

PURE LUST contains an incredible richness. One theme that recurs is a revelation of foreground feminism, pseudo-feminism, and horizontal violence perpetrated by women against women - sometimes those who call themselves feminists. With an analysis more radical, more extensive than we have ever seen, Daly shows how the hidden agenda of the politics of "the women's community" is often, at its core, male identification, which is mal-identification.

Daly warns that the second coming of the witchcraze is inevitable in the context of patriarchy, and traces how we have been thoroughly trained in sado-society to "do it" to one another. She notes: "The most effective means employed by males to induce women to perform this dirty work has been and continues to be the manufacture of illusions which trigger the mechanism of Self-hate and horizontal violence among women."

Daly speaks with sharp clarity directly to the women's community. She exposes, in one section after another, all too familiar cobwebs of phallocracy that haunt us in our interactions with one another, and our vulnerability to horizontal violence. She shows how women participate in horizontal violence, and in so doing perpetuate the cowardly device of scape-goating other women - rather than confronting real danger or naming the real threat, promoting among women the very

atmosphere of stigmatization and hatred which endangers all women.

Another recurrent thread is that the Race of Women is an endangered species, along with Mother Earth, and all who live in the necrophilic, nuclear-maniacal thrust of the fathers. Again, Daly began this analysis in her previous works, but here she examines the archetypal, archaic depths to which this phallic lust extends, reaching far into our past, present and future.

Throughout PURE LUST runs a theme of ecstasy, hope, Elemental Lust of/for spiraling change, a transformation conjuring the Elemental Spirits of women, conjoining women with our Selves and our Sisters, and with earth, air, fire and water. One "small" step, which is the critical step toward this change, can be a slight shift of degree that converts constrictive ruts into a spiraling path, moving us into the Realm of Metamorphospheres. Daly states: "In its true and radical sense, feminism is a verb. It is female be-ing." Hags/Nags recognize the ultimate traps of pseudo-feminism, and embrace instead Be-longing, Be-friending, and Be-witching.

A serious/humorous highlight of the book is nonchapter thirteen - Cat/egorical Appendix. "Cat/egorical means pertaining to a cat/egory. A cat/egory is an allegory written by and for cats and their friends. A Cat/egorical Appendix need not be read by anyone else." Here two cats, Ms. Wild Eyes and Ms. Wild Cat engage in an interview with Professor Yessir of the Department of Ology, College of Knowledge. Once having traveled the domains of the Realms, reaching nonchapter thirteen is a treasure, litter-ed with wonderful, erratic wit and insight.

You need not be a Daly scholar to appreciate, learn and grow through PURE LUST. It is helpful to have read her previous works, but it is certainly not necessary. For those who have read the other books, PURE LUST will be a wonder-ful extension, a focusing, a leap into a new Realm. For those who are beginning an acquaintance with Daly's work with this book, as she says, "nothing is really lost to those who Lust."





The following announcement was printed in MS., May 1984, p. 90.

"Temperature of Feminist Nurses 'Healthy'. In June, 1982, members of the American Nurses Association (ANA) created Cassandra: The Radical Feminist Nurses Network. Named in tribute to the title of an essay by Florence Nightingale, Cassandra's aim is 'to end the oppression of women in all aspects of nursing and health care.' The 250 members operate on a nonhierarchical level; each nurse has an equal voice. Membership rates vary, but include the Newsjournal and The Action Network. The latter details specific strategems being planned by the various chapters. The Cassandras will converge at this year's ANA convention, scheduled for June 22 in New Orleans. Contact Cassandra at P.O. Box 341, Williamsville, N.Y. 14221-0341."

Kirste Carlson of Cassandra in Cleveland sent copies of our Newsjournal and a copy of our brochure to Martha Nelson of MS. The editors of MS. took some liberties and have changed the essence of some of the content. The implication is made that Cassandra has the endorsement of ANA - perhaps we do, but then again...? While many of us are members of ANA, we have no "official" connections with ANA. The use of the term "level" is not consistent with "nonhierarchical", we refer to ourselves as Websters rather than "members", and we enjoy a current number of Websters greater than 350! All that aside, we have gotten some wonderful responses to the announcement and wanted to share some of those with you, just as we shared the responses to the announcement in AJN last year.

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"I am so pleased to hear of a feminist nurses network. I am a Registered Nurse and am finding my profession very oppressive, even to the point that I am thinking of leaving it. I am ready to hear some radical views, I want to meet with all of the Cassandra group at the ANA convention, I want to learn more because I want more for my profession. I would like to join. I am not a member of the ANA, is there a requirement to be a member of the ANA if I join the network? Please let me know. I anxiously await news."

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"I saw 'Cassandras' mentioned in the Health News Section(p.90) of May '84 MS. An organization I've dreamed of! I'm an ANA member, practicing nursing x 14 years - interests in psych, OB, geriatrics and the Feminist Movement. I'm 44 and ready to become active in an organization such as 'Cassandra' - send me the details, please."

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"I received my May MS today + was tremendously excited to hear about Cassandra. June will be my 5-year anniversary in nursing - and I'm considering quitting again. I've been demoted to staff RN for being openly critical of the attitude of hospital management towards a (male) gay supervisor. I'm very interested in Cassandra + am

requesting more info ASAP. Do I need to join ANA -I'll gladly do so. I have had no idea that the ANA ever took its head out of the clouds long enough to see the real issues in nursing. I am delighted to find out I was wrong! A few items I've noticed in my brief career in nursing. #1. Everyone of the nurses on my floor is on PRN sedation (really!) Is this to keep us quiet and/or placid? #2. I'm either a mean mommy, a coy seductress, or a cute little girl (at 35, that's pushing it!) in order to get orders for my patients (including DNR) that I know they need. The "colleague relationship is as real as the Easter Bunny. #3. Quite a few promotions seem to rely on sexual favors solicited and/or received (It's not what you know - it's who you blow!) #4. Do male RN's rise faster in the management hierarchy or is it my imagination? Enough bitching. I hope to hear from you soon."

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"Like most of us, I strongly believe in the responsibility each of us R.N.'s possesses to support our professional organization. That strength and power comes only through the unity and cohesiveness of large numbers of people is a lesson taught time and again by groups such as the A.M.A., Am. Assoc. of Hosp. Adm., A.B.A., to name a few. I - like many other nurses - have realized many victories (in work related issues) and benefits from the association's inexhaustible negotiating, lobbying, and bargaining efforts. I rarely actively participate in my local chapter mainly because the everyday, administrative and organization issues interested me in no way (and because I've been pretty much a joiner or member but not a doer/participant most of my adult life).

I consider myself an enlightened feminist (whatever that is) and have belonged to N.O.W. for the past four years. My interest in the National Women's Health Network was born three years ago after I read Barbara Ehrenreich's For Her Own Good and "Witches, Midwives, and Nurses: A History of Women Healers". The issue of American Medicine being a male-dominated secret fraternity on whose mercy all women and children eventually rely for their physical health -although, thanks to consumer education, the Women's Health Network, the feminist movement, and greater distribution of health related topics; the issue and others equally as hideous are diminishing in impact - makes me want to puke. Literally!

My delight that now nurses themselves - probably the largest group of women making up a major health care related profession - are forming a splinter group not only in the health care as professionals but also as health care consumers is tremendous.

I'll appreciate any and all information you can send me. I eagerly await hearing from you."

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## RE - SOURCES

Re-sources is a regular feature of the Newsjournal. If you wish to have information included in the next Newsjournal, send your note no later than August 1, 1984 to CASSANDRA, P.O. Box 341, Williamsville, NY 14221.

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NATURAL BIRTH by Toi Derricotte. A book of poems, "captures in strong, accessible language the emotional intensity of her birth experience. . . NATURAL BIRTH speaks to many of the issues that all women giving birth in the United States have to face." (Nancy K. Bereano, Editor of the Feminist Series) Available from The Crossing Press, Box 640, Trumansburg, New York 14886. (Phone 607/387-6217) \$4.95 per copy. Include \$1.00 for postage and handling charge for the first copy and \$.50 for each additional book.

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The 1984 INDEX/DIRECTORY OF WOMEN'S MEDIA has been released to aid increased networking for the movement through the use of all forms of communications media. Listed in it are: 408 women's periodicals, 101 women's press and publishers, 79 women's bookstores, 59 art/graphics/theater groups, 33 women's film groups, 31 music groups, 20 video and cable groups and 33 regular radio or TV programs on women. In addition, the DIRECTORY lists women's news services, columns, speakers bureaus, writers groups, editorial and public relations groups specializing in women, courses on media and women, distributors, directories and catalogs on women, plus 25 media organizations and 54 special library collections on women. Entries are arranged geographically, and the larger categories are followed by an alphabetical cross index.

The Women's Institute for Freedom of the Press has been publishing the INDEX/DIRECTORY OF WOMEN'S MEDIA every year since 1975 without a paid staff. Its goal is to help the movement increase networking and to aid communication among women nationally and internationally. Its indexes of Media Report to Women, make women's media material more accessible to those writing history as well as those making speeches, writing articles, preparing programs, studying journalism and communications, and women's studies - and those who simply want to know what is happening in this world of communication because it so deeply affects the lives of us all.

To order a copy, send \$8.00 to WIFP, 3306 Ross Place, N.W., Washington, D.C. 20008

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The Schlesinger Library is a noncirculating research library located in the Radcliffe Yard, Radcliffe College, Ten Garden Street, Cambridge

Massachusetts. The Schlesinger Library collects materials on the history of American women and includes biography, fiction, psychology, sociology, health, literary criticism and many other materials that focus on American women. Staff are available to give reference assistance. Telephone 617/495-8647 for hours.

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Garland Publishing, Inc is publishing a 32-volume facsimile reprint series, THE HISTORY OF AMERICAN NURSING, edited by Cassandran Susan Reverby. The perspective taken in assembling this collection was to provide the modern reader with a sense of early nursing leader's "...writings and organizational efforts along with other historical materials that place the history of American nursing in the broader economic, social and political context it deserves." The collection focuses on material after 1873 and does not include books reprinted or written after 1950. There are five volumes included which have never-before been published. A few of the titles include: A TEXT-BOOK OF NURSING FOR THE USE OF TRAINING SCHOOLS, FAMILIES, AND PRIVATE STUDENTS by Clara Weeks-Shaw (1885), HISTORY OF NURSE-MIDWIFERY IN THE UNITED STATES by Sister M. Theophane Shoemaker (1947), A LAVINIA DOCK READER edited by Janet James, PRIVATE DUTY NURSING by Katherine DeWitt (1917), and THE EVOLUTION OF PUBLIC HEALTH NURSING by Annie M. Brainard (1922). For more complete information write to Garland Publishing, Inc. 136 Madison Avenue, New York, N.Y. 10016.

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The New York State Nurses for Political Action (NYS-NPA) is an independent political action committee (PAC) for nurses, founded in 1976 for the purpose of developing the political power of nurses in New York. NYS-NPA's activities include endorsing candidates who are running for public office on the state level, making monetary contributions to candidates who are in key races, organizing nurses to participate in the electoral process and sponsoring programs to educate nurses about political action. NYS-NPA publishes NEWSBEAT, a newsletter for sharing information about their activities and for reporting on legislative and political activities by nurses and other nursing organizations throughout the state. Membership dues = \$25.00 and should be sent to Susan Talbott, 160 W. 94th St., NY, NY 10025. If you are interested in writing an article for NEWSBEAT, contact Diana J. Mason, Editor, 455 W. 44th St., #22, NYC, NY 10036.

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BROOMSTICK is a unique, reader-participation magazine by, for, and about women over forty; a national communication network printing the work, experience, and thoughts of midlife and older women. "We repossess the BROOMSTICK as a symbol of our strength and unity. It stands for many



... aspects of our lives and interests: Skills, home-making and paid jobs; Healing, witches were ancient healers; Change, the new broom sweeps clean; Power, the witch flies on the broom; Confrontation, exposing what society calls ugliness." Content includes articles about jobs, health, peace, sexism, agism, biographies, stories, poems, etc. Individual subscription = \$10.00. Writer's Packet = \$2.50. Write to BROOMSTICK, 3543 18th St., San Francisco, CA 94110.

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WOMEN OF POWER: A Magazine of Feminism, Spirituality, and Politics is a journal that began publication in Spring 1984. "In these times of great social change, if we are to survive as a species, it will be necessary for us as women to come into our power, and for feminist principles to guide the foundations of our culture." WOMEN OF POWER's objectives are: to nurture the development of women's spiritual and political movement, to inspire the empowerment process of women and expand awareness of feminist principles, to report the spiritual and political work of women in local, national, and international communities, to provide a network for all women and organizations involved in the many traditions of women's spirituality and to explore in each issue a central theme of special relevance to women's spirituality. For further information on subscription, guidelines for contribution of articles, art work, or other material contact: WOMEN OF POWER, P. O. BOX 827, Cambridge, MA 02238-0827.

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Charity E. Collins  
Public School Nurse  
appointed by the city of Atlanta, Ga.

## WEB REPORTS

Web Reports are a regular feature of the Newsjournal. If you are gathering with other Websters please let us know what you've been doing and thinking about together. For the next Newsjournal please write by August 1, 1984.

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### CHICAGO . . .

By Helen Ramirez

Chicago's second Cassandra gathering took place March 11, 1984. Three persons had participated in the first gathering and five came to the second - that's an increase of 67%!

The women attending had diverse occupational involvements, including both clinical practice and educational practice. The highlight of the afternoon was a report (by Helen) on Charlene and Peggy's Ohio State workshop on Feminism and Nursing. A lively discussion ensued. Two of us discovered that we had cared for the same woman in different settings and we had both been disturbed when her care deteriorated as institutional rules were allowed to take precedence over her needs as a client.

We renewed our commitment to function as a support group to one another and decided that at our next gathering we would discuss divisiveness among nurses - why it occurs and what to do when other nurses appear to be obstacles in achieving feminist goals.

From material submitted by the local Web, the "Chicago Nurse" (newsletter of the Chicago Nurses Association) recently published an article on Cassandra. We hope this will increase our visibility to other nurses.

### BUFFALO . . .

By Penny Bresnick and Adrienne Roy

The Buffalo Web has had a busy winter and we'd like to share the highlights with our sister Cassandrans!

The Buffalo Web participated in a coalition of women's groups during the fall and winter to plan, develop and promote the local celebration of International Women's Day. The groups were wonderfully diverse. They were: a collective of women who publish a local women's newsjournal (Common Ground), a group actively working to end sterilization abuse and protect abortion rights (CARASA), a group involved in anti-nuclear work (WAND), EMMA: WNY Women's Resource and Cultural Center, the American Civil Liberties Union, the Buffalo Chapter of NOW, Buffalo and Erie County YWCA, a shelter for battered women and their children (Haven House), the Feminist Alliance, and Women's Studies College SUNY at Buffalo.

We began celebrating International Women's DAY (which is March 8) on March 3, and continued for the entire week until March 10. We would like to celebrate women's day everyday! The week began



with a march from downtown Buffalo to our local YWCA residence where we had a rally. Our local Web marched in the parade carrying a "Cassandra Buffalo Web" banner. The banner was a result of the collective efforts of Charlene (patterns), Jutta (materials and supplies), and Dottie and her mother (assembly and sewing). The rally featured local feminist activists who shared their personal involvements with promoting the causes of women in the community. Sonia Johnson, Citizens Party candidate for President, flew in from Virginia to participate in the rally and shared her radical feminism. While Sonia did not appear at this rally for the purpose of "politicking", she raised our political consciousness, and for many of us in Cassandra she was the highlight of the day.

As our unique nursing contribution to International Women's Week celebrations, our Web organized and sponsored a visit by Wilma Scott Heide. Wilma is a Cassandra Webster, a feminist writer, and past president of NOW (1970-74). Initially, the idea of inviting a woman of such renown was overwhelming, but she quickly proved that her reputation of being warm and unpretentious is well deserved; she won our hearts immediately!

Wilma spent three days with us, sharing Websters' homes and lives. She generously gave of her energy by speaking to sociology and graduate nursing classes at the University of Buffalo and by participating in interviews with the local media. On IWD, March 8, Wilma treated the women's community to a talk on the universal need for feminist values if we are to approach our potential as human beings.

Wilma's speech was well received, and many women commented that it was the highlight of the week's activities. Not so for local Cassandrans! We were delighted to have Wilma to ourselves at a potluck supper at Peggy's home where we could really appreciate the depth of her wit, intelligence and commitment to our profession and to women. We all shared something about ourselves, and our experiences in nursing. Wilma challenged us to think about ways to radicalize our educational programs and nursing practice - to live by what we believe. She certainly demonstrated to us that she is woman who has learned to do exactly that!

The week-long celebration ended with a day-long women's fair where local business women and women artists, and groups gathered in a large high school cafeteria to share their work. Events throughout the day also included panel discussions, workshops, films, and child care that was a hit of the day for the younger set! Our Web provided a health promotion, information and resource table. We sold speculums and instructional guides (prepared by Anne Montes), as well as feminist-oriented health care books and literature (in cooperation with EMMA).

We hope that by sharing our experience other Websters will be encouraged to network other feminists in Cassandra, in the community, and beyond! We found that our participation in IWD challenged and enhanced our personal and political growth. We are actually a very small Web of about 9 active women. We meet monthly, rotating the night of the week to accommodate many women's busy schedules. At each gathering we have 5 to 8 women present. During IWD we were able to generate a small amount of money so that we will be better prepared for other projects in the future. We have re-affirmed that indeed it does not take large numbers to make a significant difference - not only in the community but for each of us as individuals.

## COORDINATING CRONES

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 assumed by an individual, so if you want to take on something new, write to P.O. Box 341, Williamsville, NY 14221.

Finance: Denise D. Connors, RRI Box 251-11, Montague, MA 01351. We are continuing the process of transferring the finance task to the Utah Web (see the Budget Planning Report in this issue). Denise working with the check book until the planning tasks are complete!

Cassandra's Action Network: Maeona K. Jacobs, 6757 S. 2485 East, Salt Lake City, UT, 84121. The future of C.A.N. will be discussed in New Orleans, so let Maeona know if you have any current thoughts before June!

Newsjournal: Charlene Eldridge Wheeler, c/o CASSANDRA, P.O. Box 341, Williamsville, NY 14221. We continue to look forward to receiving articles and items to be included in the various columns for networking! Lifeline date for contributions to the September issue is August 1, 1984. Mark your calendar for July to get those letters, notes and articles in the mail!

Membership: Peggy L. Chinn, c/o P.O. Box 341, Williamsville, NY 14221. We currently have a total of 350 Websters and Friends. There are a number of women whose date for renewal has passed, and we need to hear from you! The Buffalo Web discussed the issue of when to consider a woman to be no longer a part of Cassandra after her date for renewal has passed. We decided to use the following guideline: we will send each woman one Newsjournal after the date for her renewal has passed; if we have not heard from her by the time of the second Newsjournal, we will take her name off the active roster.



ANA 1984: Jeanne DeJoseph, 16 Cape Hatteras, Redwood City, CA 94065. See the article on the ANA convention in this issue.

T-shirts: C.J. Dodd, 61 Deming St., San Francisco, CA, 94114. T-shirts have not been exceedingly popular through mail order, so we will be assessing the future of this project in New Orleans. Let us hear from you if you have any suggestions on this!

Brochure: Kay Rousseau, #6 Adolph Sutro Ct., San Francisco, CA 94131. Believe it or not, brochures will be ready in larger quantities by the time of the ANA convention in June. The delay has been because we found some style and content changes that needed to be made, and our design artist, Charlene Wheeler, has now incorporated the changes and is ready to send the necessary materials to Kay for large scale production. We are including an advance copy of the brochure along with the Newsjournal!

Incorporation: Barbara J. Limandri, 557 59th St., Oakland, CA 94609. The Bay Area Web is working diligently on the materials required for incorporation, and will have a full report ready for discussion in New Orleans.

Journal: Charlene Eldridge Wheeler, P.O. Box 47, Akron, NY 14001. More discussion on this goal in New Orleans!

Jewelry: Sue Dibble, 3998 Duncan Pl., Palo Alto, CA 94306. No new news now! Watch for more information.

Herstorians: Emily Anderson, 152 Pearl St., Cambridge, MA, 02139 (East Coast); Kay Rousseau, #6 Adolph Sutro Ct., San Francisco, CA 94131 (West Coast). 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 Emily or Kay. Ultimately we would like to have an archive that would be useful to women who are doing historical work. If you have ideas on this, contact Emily or Kay!

1985 continental CASSANDRA gathering: We don't have a specific contact woman for the gathering yet, but do have three options open for the gathering and your response to these options will help determine exactly who will coordinate this gathering! See the article in this issue related to this planning, and let us know your ideas!

Coordinating Crones still needed:

Planning for future area gatherings: If you want to plan for Cassandrans in your region to get together and would like to connect with others in the area to determine dates, places, etc., let us know and we will publish your interest in future Newsjournals. If your Web knows of an event coming to your area and would like to plan a CASSANDRA

event in conjunction with it in order to connect with others who are attending from around the continent, start planning and let us know!

Research Fund: In San Francisco we made a commitment to begin a research fund. We projected that it will take a period of 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 Cassandran's for this plan, let us know!

Educational Materials: One of our purposes is to develop feminist educational materials for nursing programs; another is to preserve and publish past and present significant works of nurses. Let us hear from you if you would like to begin working on this, or have some ideas to pass along!

## NOTES / NETWORKING

This column is a regular feature of the Newsjournal. It contains individual notes of interest, messages, requests for information on a particular issue or topic, requests for assistance with an issue or a problem. If you wish to have anything included in the next Newsjournal please send your note no later than August 1, 1984 to CASSANDRA, P.O. Box 341, Williamsville, NY 14221.

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The following request was sent to us in response to the MS. article about Cassandra. We have spoken with the woman who wrote the letter, and she is eager to receive any information, and any support that anyone can offer related to this issue. She is located in a small rural town, and needs to refrain from generating publicity that might affect the actions she is taking in relation to being fired. Please send whatever you can share with her to CASSANDRA at the address given above, and we will forward your letter to her.

"The recent issue of MS magazine has exposed me to your organization.

As an OB/GYN nurse in a small community hospital I was recently terminated because I felt that the mandatory wearing of caps by female nurses was sexually discriminating. (Male nurses did not wear caps).

Can you tell me if a similar situation has ever been taken to court? Or would you have any suggestion re: court action? I have tried EEOC and the ACLU. They were unable to help me.

Looking forward to meeting some of you in New Orleans in June."

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## 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.

Massachusetts:

DENISE D. CONNORS	RRI Box 251-11	Montague	01351
KIRSTIN L. MAHLER	94 Upland Rd.	Brookline	02146
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
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Maine:

KATHLEEN MACPHERSON	23 Sheridan St.	Portland	04101
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Vermont:

JANE DWINELL	RD2 Mason Rd.	Randolph	05060
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Connecticut:

BEV YAEGER	48 Ravenwood Rd.	W. Hartford	06107
ANNE TEITELMAN	26 Whittlesey Ave.	New Haven	06511

New York:

ADRIENNE ROY	P.O. Box 341	Williamsville	14221
JACQUELYN CAMPBELL	4 Lawton Dr.	Pittsford	14534

Pennsylvania:

SHARON OLSON-TINELLI	RD 1 Box 200	Pa. Furnace	16865
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Maryland:

ELIZABETH CALDERON	19561 Transhire Rd.	Gaithersburg	20879
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Virginia:

M.A. WHITE	517 Cedar Lane	Virginia Beach	23452
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West Virginia:

M.G. NAGAI-JACOBSON	Rt. 9, Box 246	Beaver	25813
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North Carolina:

GERRY ANGERMAN	924-D Lakecrest Ave.	High Point	27260
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Georgia:

ESTHER E. WYNNE	1837 Wrightsboro Rd. #4	Augusta	30904
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Alabama:

MARY PRAHLER	522 Grove Park Dr.	Montgomery	36109
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Tennessee:

PEGGY MYERS	4821 Deanbrook Rd.	Knoxville	37920
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Kentucky:

NATALIE C. GRAY	Rt.4, Slaters Landing	Harrodsburg	40330
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Ohio:

JUDITH A. CARR	P.O. Box 5874	Pleasantville	43148
KIRSTE L. CARLSON	2446 Kenilworth	Cleveland Hts.	44106
BRIGHD KELLY	9040 Spooky Ridge Lane	Cincinnati	45242

Michigan:

DOLORES KUKLA	P.O. Box 403	Walled Lake	48088
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Wisconsin:

DOLORES DAWN	1115 Millwood Ave.	Waukesha	53186
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Illinois:

D. JEAN WOOD	206 N. Monroe	Hinsdale	60521
HELEN M. RAMIREZ	5615 N. Kimball	Chicago	60659

Missouri:

D. ANN CHASE	9021-D Eager Rd.	St. Louis	63144
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Kansas:

JUDY SCHROCK	Rt. 4, Box 24	Manhattan	66502
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Nebraska:

LINDY WALKOWIAK	1113 South 10th St. #20	Omaha	68108
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Louisiana:			
MARGARETE SANDELOWSKI	2300 Edenborn #393 III	Metairie	70001
Utah:			
I. KELII SINE	2626 E. 3020 SO.	Salt Lake City	84109
California:			
BARBARA J. LIMANDRI	557 59th Street	Oakland	94609
KATHLEEN MCBRIDE	9157 Ole St.	Morongo Valley	92256
Washington:			
PEG SHEPHERD	7414 N.E. 36th Ave.	Vancouver	98665



Deaconess Hospital Sisters, Stockholm

#### BUDGET PLANNING REPORT from the Utah Web

The Utah Web has agreed to assume responsibility for assessing and planning Cassandra's budget. This will include developing an accounting system and managing our funds in order that Cassandra's goals and objectives can be actualized. This is a long term process that will depend on involvement and critical input of all Cassandrans. We have already contacted coordinating crones who have some responsibility in relation to our funds, and they are sending to us projected financial statements. We are providing this report so that everyone can send us ideas, suggestions, and thoughts about the planning and projected decision-making process.

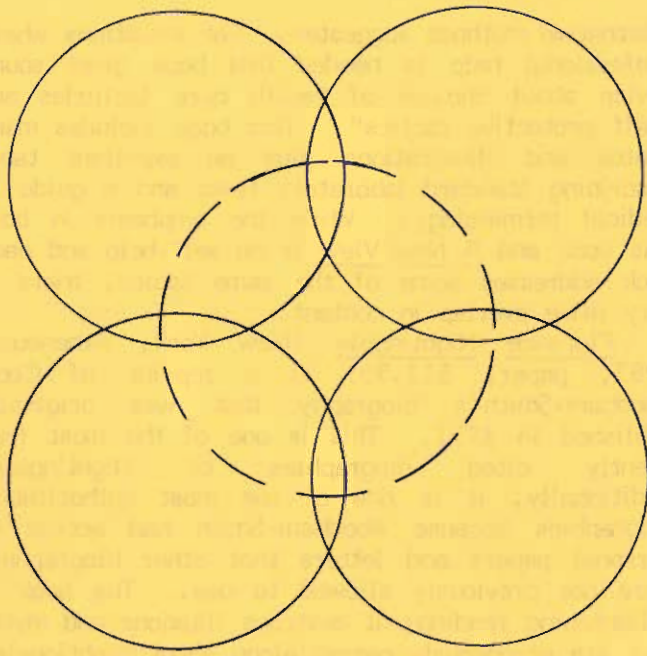
Cassandra is a non-hierarchical network. We have grown irregularly (!!) and communication occurs between individuals and Webs through the Newsjournal, the Action Network, or informal connections. We have not yet developed a means for making coordinated financial decisions that are in the interest of achieving our network's goals.

We expect that by June, 1985, we will be incorporated as a non-profit group. When that occurs, the law requires a description of the "organizational structure" along with the purposes and functions of the licensing agency. In the official system, leadership roles are identified through "officers", and every incorporation is required to have at least two - a "president" and a "treasurer". The major purpose for identifying officers is so that the IRS knows who is financially accountable. The San Francisco Web is working on the challenge of a non-hierarchical feminist network incorporating within the traditional system, and we are maintaining close contact with them to coordinate our efforts in relation to the budget. Barbara Limandri's report on Incorporation in the September, 1983 issue of the Newsjournal, page 12, summarizes some of the issues they are considering.

Aside from legal considerations, we are committed to long-term viability. This requires individual and collective accountability, responsibility, and a well-defined means for establishing a sound financial foundation as well as reaching sound financial decisions. To do this we need to consider and define our decision-making process as our budget is developed. The budget must be consistent with our process shaped by our purposes and goals.

At our Utah Web gathering in March, we discussed three models of "organizational structure". Two of these models seem to be inconsistent with what we are developing - they depend on a strong unit of central control without defined communication systems between or among local units and varying degrees of communication between the central control unit and local units. The model that seemed most consistent with what we are developing is one in which there are interlocking parts closely connected with a central unit portrayed as follows:





So far, individual Webs are integral to the total network and assume responsibility for specific functions related to the whole. For example, the San Francisco Web is assuming responsibility for our incorporation. Individual Webs also enact our overall commitment through local activities that do not involve all Cassandrans. For example, the Buffalo Web participated in a coalition of women's community groups to coordinate their International Women's Week activities.

Our budget categories name the specific ways in which we plan to use our funds; these depend on the goals and purposes that we have defined for Cassandra. How we make decisions related to our budget depends on how we perceive ourselves relating to one another. The reality is that it takes financial support for any group to survive and grow. That support may demonstrate itself through cash flow, volunteer time or barter which is assigned a cash value. We live in a "cash society", and whether or not we philosophically agree with its premises, we must live within its structure while we change it. What we are struggling to define for Cassandra represents a change - how are we going to make financial decisions within a feminist framework?

In assessing the purposes of Cassandra, we propose the following budget plan for your review and comment. Accounts are set up to reflect the goals and objectives of the network. Review them with that in mind. Implementation of methods for reaching our goals and objectives must derive from our feminist framework. It is necessary for individual Webs to assume responsibility for certain functions of the network. It is also important that we coordinate the flow of information between Webs and all Websters and establish patterns for making decisions that affect us all. Otherwise the total

picture will become confused and distorted.

Budgets reflect not only income and expenditures, but time phases at which goals and objectives are to be met. We need to give studied attention to each one of these steps as we progress in our planning. We will all be participants in determining our priorities and making decisions about the time and cost involved in working toward our goals. The plan will need to be flexible so that alternative action can be taken when unforeseen events impact original plans.

#### Proposed Budget Accounting Plan

##### Category 1 : Operational Expenses

- A. Incorporation, Legal Fees & Insurance.
- B. Space
- C. Utilities
- D. Telephone
- E. Office Equipment
- F. Supplies
- G. Travel
- H. Personnel
- I. Literature/Printed matter

##### Category 2: Networking and Processing

- A. Membership
- B. Cassandra's Action Network
- C. Newsjournal
- D. Potential Journal
- E. Research
- F. Continental & regional gatherings
- G. Financial planning & development

Each section of the accounting structure has sub-categories that are reflected in operational costs, and are used for the purposes of planning.

We invite your comments and questions about this report. Please respond to Utah Websters via Lorraine Sevcovic or Maeona Jacobs, College of Nursing, University of Utah, 25 South Medical Dr., Salt Lake City, Utah 84121.

#### SUMMER READING ?

The Buffalo Web has made special arrangements with EMMA: WNY (Western New York) Women's Resource and Cultural Center to make selected titles available to Cassandra Websters! EMMA is a non-profit center that provides a wide range of services for women in the area, including books for sale. It is staffed entirely by volunteer women in the community (several of whom are also Buffalo Cassandra Websters)!

If you have a women's bookstore in your area, we urge you to support them; if they do not have the titles on this order in stock, they may be able to order them for you directly from the publisher or distributor. If you do not have a local women's



bookstore, your order through EMMA will not only deliver some good reading for you, but will support important work of keeping women's literature published and available.

The viability of women's writing, publishing, and distribution is a remarkable challenge in the decade of the '80's. Much of the important writing by women is published only through small independent presses, which are not regularly supported by mainstream bookstores and distributors. Further, those works that are published by the more mainstream publishers are not typically stocked in mainstream bookstores, and therefore are at great risk for being placed out-of-print. Small women's bookstores are careful to support small independent women's presses, as well as women's works published by the larger mainstream publishers. These alternative businesses are vital to the survival of women's literature, but their own viability depends on women's support. Whether you order through EMMA, or purchase from a local women's bookstore, YOU DO make a difference!

Reviews of Pure Lust and Women of Ideas are in this issue of the Newsjournal. Florence Nightingale was reviewed in the January, 1984 issue of the Newsjournal, and In a Different Voice in the September, 1983 issue. A brief description of each book is included here to assist in making your selection.

#### ABOUT THE BOOKS . . .

A New View of A Woman's Body (New York, Simon and Schuster, 1981, paper, \$9.50) by the Federation of Feminist Women's Health Centers, is a fully illustrated guide to self-examination and self-help. The drawings are excellent in quality and accuracy, and clearly convey the concepts of self-help and mutual help among women. There is a wonderful color photograph section showing the variety of healthy women's genitals as they appear at different phases of the menstrual cycle and during pregnancy. The narrative is direct and clearly written. This book does not replace Our Bodies, Our Selves, but goes beyond it in relation to self-help. It includes a detailed section on menstrual extraction, a self-help technique that is not necessarily endorsed by all women involved in the women's health movement, and certainly not by all health care providers! However, the information in this section adds a significant dimension to the concept of woman's control over her own body, whether the technique is ever used or endorsed.

How to Stay Out of the Gynecologists Office (New York, Simon and Schuster, 1981, paper, \$7.95), also by the Federation of Feminist Women's Health Centers, encourages women to become more responsible for their own health care. With the understanding of female anatomy and physiology provided, any woman can safely use the preventive and

alternative methods suggested. For situations where professional help is needed this book gives sound advice about choices of health care facilities and "self protective tactics". This book includes many photos and illustrations plus an excellent table describing standard laboratory tests and a guide to medical terminology. While the emphasis in both this book and A New View is on self-help and each book addresses some of the same topics, there is very little overlap in content.

Florence Nightingale (New York, Atheneum, 1983, paper, \$11.95) is a reprint of Cecil Woodham-Smith's biography that was originally published in 1951. This is one of the most frequently cited biographies of Nightingale. Additionally, it is one of the most authoritative biographies because Woodham-Smith had access to personal papers and letters that other biographers were not previously allowed to use. The book is enlightening reading; it destroys illusions and myths that are erroneously passed along about Nightingale, and provides an important link with our past.

In a Different Voice (Cambridge, Harvard University Press, 1982, paper, \$5.95) by Carol Gilligan critiques the prevailing psychoanalytic theories of identity and moral development, finding them lacking in their ability to account for the moral development of women. Gilligan's analysis of moral development, contrasting the standards imposed by the masculine bias, is an important example of how we can detect flaws in prevailing world views. Gilligan endorses and affirms the validity of our experience as women.

Hospitals, Paternalism, and the Role of the Nurse (New York, Teachers College Press, 1976, paper, \$8.50) by Jo Ann Ashley is a classic study, written from a feminist perspective. It is the first work to explore nursing apprenticeship and paternalism in the hospital setting from an historical perspective, covering the time period from 1893-1948. In the book's Introduction, Wilma Scott Heide states "What follows will ultimately be recognized as a landmark book, long overdue." Not only is this a landmark book, it is timeless in its implications for nursing and for nurses individually. Jo Ann died of breast cancer in 1981 at the age of 41. She was a friend of many of us in CASSANDRA, and her words and courage provide continuing inspiration to us. She is, we are certain, delighted beyond words with what we are about!

Notes on Nursing: What It Is and What It Is Not (New York, Dover Publications, 1969, paper, \$3.00) by Florence Nightingale. Little comment is required to describe this important work. We have included it here for those who have not yet obtained a copy and want to add it to your library. Not only is it important reading, but a valuable resource that can be consulted again and again.



Cassandra (New York, The Feminist Press, 1979, paper, \$3.50) by Florence Nightingale. Even though all Cassandrans have a copy of this essay, we have included it here for those who want additional copies.

Anatomy of Freedom (New York, Anchor Press, 1982, paper, \$8.95) by Robin Morgan. See Kirste Carlson's article in this issue "Another Feminist Connection". Kirste's article is not a review in a strict sense, but does address the importance of this book for feminist nurses.

Women of Ideas, and What Men Have Done to Them (Boston, Routledge and Kegan Paul, 1982, paper, \$9.95) by Dale Spender. See the review in this issue.

Pure Lust: Elemental Feminist Philosophy (Boston, Beacon Press, 1984, cloth, \$18.95) by Mary Daly. See the review in this issue.



## THRUMS

(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 and Peggy Chinn. Adrienne Roy and Marna Pritchard assisted with final preparation. Kirste Carlson and Deborah Mion came to Buffalo from Cleveland over the week-end of April 28 to assist with editing and proof-reading. Buffalo Websters who have been assisting with mailing are Dottie Schwarzbach, Anne Montes, Jutta Helm, Adrienne Roy, and Penny Bresnick.

### Appreciation to:

- Women who provided material for this issue.
- Denise Connors for keeping track of our funds.
- Women in the Utah Web who are working very hard on budget planning, which involves a tremendous degree of dedication and commitment to enacting feminist processes in the context of economic realities (this has not been easy!)
- Jeanne DeJoseph for her continuing work that is making our networking at the ANA convention a possibility and a reality (this has not been easy!)
- Each Coordinating Crone for your continued work and willingness, in spite of the difficulties of distance and delays.
- Marilyn Dodd and the San Francisco Web for producing another interesting and informative issue of Cassandra's Action Network.
- Frigid, the technological wonder, without which all of this would be infinitely more difficult, if not impossible.
- Sophia Palmer, Lavinia Dock and Isla Stewart for inspiration!

### Illustrations:

The wood engraving illustrations appearing in this Newsjournal are from Women: A Pictorial Archive from Nineteenth-Century Sources, New York, Dover Publications, 1978.

The photographs of late 19th and early 20th century nurses are from A History of Nursing by Lavinia Dock, Vol. III, New York, G.P. Putnam's Sons, 1912.

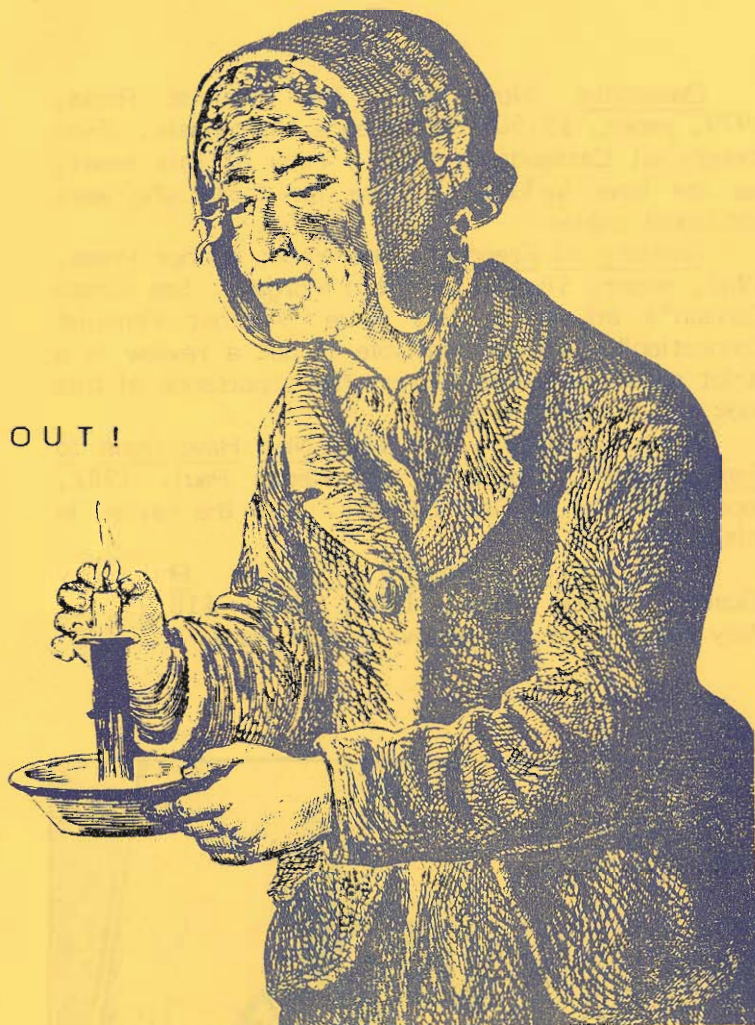
### Quotes:

The quote on the first page of this Newsjournal is from "Editor's Comment", American Journal of Nursing, Vol. 4, No. 3, December, 1903, p. 329-330.



## DON'T LET THE LIGHT GO OUT!

If your mailing label says August 1984 or earlier, it is either past time or close to time for your renewal. We do not send out reminders or raps about how important this is - it is up to you! Check your mailing label now, and make a note on your calendar. The information about how to renew is on the membership form below.



If you wish to join CASSANDRA or if it is time to renew, mail this form with your annual contribution to: CASSANDRA, P.O. Box 341, Williamsville, NY 14221

Name \_\_\_\_\_

Address \_\_\_\_\_

Telephone: \_\_\_\_\_

City \_\_\_\_\_, State \_\_\_\_\_, Zip \_\_\_\_\_ AC \_\_\_\_\_ / \_\_\_\_\_

☐ Enclosed is my first annual contribution, which covers the cost of Nightingale's Cassandra. Amount enclosed: \_\_\_\_\_.

☐ Enclosed is my continuing contribution. The 3-digit number in the upper left hand corner of my mailing label is: \_\_\_\_\_. Amount enclosed: \_\_\_\_\_.

Please indicate the type of contribution that you are making:

- ☐ Webster - women in nursing who participate in CASSANDRA's decision-making and receive all publications: \$35.00 - \$50.00 (Nursing students, retired, unemployed, or differently-abled nurses: \$15.00)
- ☐ Friend - women who are not nurses and men who support CASSANDRA and receive the Newsjournal and monthly Network: \$25.00
- ☐ Institutional subscription - groups who receive the Newsjournal: \$35.00
- ☐ Additional contributions may be designated for a specific purpose.



# BOOK ORDER FORM

Return this form with your check or money order (payable to EMMA) to EMMA: WNY Women's Resource and Cultural Center, 168 Elmwood Ave., Buffalo, NY 14201. Please allow 6 weeks for delivery for orders received before June 15. Orders received after June 15, please allow 8 weeks for delivery. Prices are subject to change; a \$7.00 fee will be assessed for all "bounced" checks. (We trust that this won't happen, but if it does this is what the bank charges us!)

PLEASE PRINT:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_, State \_\_\_\_\_, Zip \_\_\_\_\_

<u>Quantity</u>	<u>Title</u>	<u>Price/copy</u>	<u>Amount enclosed</u>
_____	<u>A New View of A Woman's Body</u>	\$ 9.50	_____
_____	<u>How to Stay Out of the Gynecologist's Office</u>	\$ 7.95	_____
_____	<u>Florence Nightingale</u>	\$11.95	_____
_____	<u>In a Different Voice</u>	\$ 5.95	_____
_____	<u>Hospitals, Paternalism and the Role of the Nurse</u>	\$ 8.50	_____
_____	<u>Notes on Nursing</u>	\$ 3.00	_____
_____	<u>Cassandra</u>	\$ 3.50	_____
_____	<u>Anatomy of Freedom</u>	\$ 8.95	_____
_____	<u>Women of Ideas: And What Men Have Done to Them</u>	\$ 9.95	_____
_____	<u>Pure Lust: Elemental Feminist Philosophy</u>	\$18.95	_____

Subtotal . . . . . \_\_\_\_\_

New York State residents, 7% sales tax . . . \_\_\_\_\_

Shipping and Handling (\$1.50 for the first book, plus 50¢ for each additional book . . . \_\_\_\_\_

TOTAL ENCLOSED . . . . . \_\_\_\_\_



1985 GATHERING???

We need to hear from YOU! Plans will be made taking into consideration the responses that we receive. Return this form to: Cassandra, P.O. Box 341, Williamsville, NY 14221.

☐ I plan to participate in the 1985 gathering.

☐ I can only participate if the gathering is held in the location marked below.

☐ I prefer the location marked below, but might be able to participate in one of the other locations as well.

Locations: ☐ Salt Lake City ☐ Cleveland ☐ Maine

☐ I have no preference as to location.

Dates preferred:

Other thoughts and ideas