

# CASSANDRA

## radical feminist nurses newsjournal

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Doctors may make the money, administrators may sign the checks, trustees may break ground for new buildings - but nurses run the show. Of everybody you deal with during a hospital stay, nobody is as important, can do more for you (and to you), and can be more a colleague-in-arms than your nurse. ... Just Remember: The person who can help you more than anyone else, who will look out for you and bend the rules for you, is your nurse. It is wise to cultivate a nurse's friendship. Then all sorts of consumer rights doors, leading to secret passages of empowerment, can open for you.

**CASSANDRA: RADICAL FEMINIST  
NURSES NEWSJOURNAL**

A publication of Cassandra: Radical  
Feminist Nurses Network  
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**BACKGROUND**

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.

**NEWSJOURNAL PHILOSOPHY**

The Newsjournal is produced by Websters in Buffalo,  
NY. We are committed to a feminist approach to media,  
which includes sharing and nurturing of skills, non-  
hierarchical relationships, and valuing of diversity. There  
are no editors or review board members; the material for  
each issue is reviewed, selected and prepared by local  
Websters whose names appear in the "Thrums" section of  
each Newsjournal.

We publish original work developed from a feminist  
perspective. We encourage exploration of issues that  
radically effect nurses and women. While opinions  
expressed are those of the author 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 ability or economic  
situation. We reserve the right to edit with the intent of  
remaining true to the author's own message. Insofar as  
possible, edited material will be available to the author  
prior to publication.

**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.

**ADVERTISING**

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

**CONTRIBUTION GUIDELINES**

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

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

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 double-spaced. Notes and resource  
information need to be very brief, approximately 12 double-  
spaced typed lines.

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

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

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

**OUR PURPOSES . . .**

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

Our primary purposes are to:

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

## Innovations in Theory, Practice and Research:

### Feminist Therapy

by Ann Ponzo

Standard XI or the Standards of Psychiatric and Mental Health Nursing practices as defined by the American Nurses Association <sup>(1)</sup> calls for contributions to the field through innovations in theory, practice, and research. I would like to address the need for recognition and inclusion of a new theory base of adult development; which is feminist psychology, and its application and implications for nursing practice and research.

Developments in scientific knowledge present a continual challenge to the dominant paradigms within which we orient our nursing practice. The challenges to the traditionally oriented theories of adult psychological development are derived from current literature on the psychology of women and new research based on women's lived experiences.

Before examining the theoretical constructs of feminist psychology I will define critical terms and present a brief critique of traditional theory. From a feminist perspective I believe:

- Women have less power than men do in many areas including political, interpersonal, and economic.
- Assigned gender roles and socialization limit or invalidate personal experiences.
- Women have a unique but no less significant experiential state than men and make an equal contribution to society.
- The inequality and oppressed status of women must be addressed by social and political solutions.
- Women's health care issues, treatment and services are strongly influenced by socio-cultural functions.

Sexism (a related concept) can be summed up by the following phrase: anatomy is destiny. This phrase is used to describe discrimination or bias against people based on their gender - usually women.

Gender role is descriptive traits or attributes assigned differentially in various cultures as exclusively male or female behaviors.

## Critique of Traditional Theory, Research and Practice

In the psychological arena sexism permeates theories of human/adult development. The American Psychological Association states that there are four general areas in which sexist bias and sex role stereotyping occurs, these are:

- Fostering of traditional sex roles.
- Bias in expectations and devaluation of women.
- Sexist use of psychoanalytic concepts.
- Responding to women as sex objects including seduction of female clients (2, p 336).

Gender identified traits have resulted in creating a double standard in mental health by identifying masculine traits, (objectivity, autonomy, aggressiveness and decisiveness) as the standards used to describe a mentally healthy adult, while feminine traits (passivity, emotionality, subjectivity and nurturance) are seen as deviant from the (male) norm. Developmental theorists such as Bruno Bettelheim and Erik Erikson, believe that women have little or no identity except in terms of how they relate to men (3).

Psychoanalytic theory proposes that women are deficient relative to men in their development of the super ego structures (2, p 47). Kolberg, who identified six states of moral development, found that the morally mature adult operates at the sixth level, despite the fact that in his paradigm, women's moral reasoning does not progress beyond the third level (2,4).

Problems also exist with the research process. Individuals involved in research describe the psychology of the individual "as if" it could be examined independent of political, economic and social context (5). Personal values and ideology bias our beliefs in a number of ways; from the selecting of research problems, to making day-to-day research decisions, and interpreting research findings (6).

Feminist critique of traditional psychology has identified a number of inadequacies and discrepancies in theory that have been left unresolved. Feminist psychology attempts to address these issues.

### Feminist Models

Feminist models define the world through the female experience. For feminists, the starting point, the center of the universe is, women. Women are the important central figures, not the "second sex," the other. Feminists are attempting to develop a culture, a world view based on intrinsic female experience. How women relate to themselves, to each other, to men, to children, to work, to family, and to home, is being described from the inside; from the perspective of female experience (7).

Feminists also believe that women themselves are the only authentic experts on their own experiences, feelings and needs. In this framework their internal experience of their world is not distorted, invalidated or ignored.

Feminist also believe that women have been custodians of some special and important values in the world, and that these values must move from the private into the public arena (7). By bringing feminine values (attachment, empathy and nurturance) to all of society, the imbalance of worldly masculine values (competitiveness, aggressiveness and domination) in society may be brought into a state of equilibrium.

The feminist model also examines both sides of the power structure: the effects of too little power and authority on women, and the effect of too much power and authority on men. Much has been written about the effect of powerlessness on the human condition. In the mental health field, we see powerlessness expressed by individuals who are depressed, anxious, and/or victims of crime, or involved in abusive relationships. Too much power discourages individuals from becoming empathetic,

developing and utilizing insight, and "accessing" feelings in situations where one would expect them to occur (7).

The two basic concepts central to describing a psychology of women are connectedness and relatedness, as described by Harding and Gilligan (4). Briefly, Harding believes that females in our culture define themselves in terms of their "relatedness" to others. Gilligan states; "her world," the female world, is a world of relationships and psychological truths where an awareness of the connection between people gives rise to a recognition of responsibility for one another. In essence, these concepts evolve around a central insight that the self and others are interdependent (4).

Feminist theorists are attempting to examine the factors differentiating female developmental process from that of males. To this point they have identified issues of gender, women's mothering, and femininity as the major contributing factors. Feminists believe that mothers respond to the needs of their children through a process of projective identification shaped by the mother's own experiences regarding nurturance. Mothers also convey consciously and unconsciously the parameters of the "woman" experience, and in "making the daughter feminine," transmit social practices which are fundamentally unequal and problematic (8).

#### Feminist Research

Feminist research attempts to address the role of values and ideology in the research process. Feminist researchers, critical of research which generalizes from the experience of men to formulate theories of human development (exclusive of women's experiences), attempts to redress this imbalance by conducting research with both males and females and/or focus exclusively on women. Feminist research also addresses methodological problems concerning data collection tools by integrating tools which measure qualitative rather than

quantitative data alone. Qualitative data reveals and addresses the material condition of the female experience which adds contextual validity to the research process.

#### Feminist Therapy

Feminist therapy and the therapeutic process evolves from feminist psychology, psychological theory and practice, and political theory (9). It is a therapeutic approach which encourages the development of healthy, fully functioning individuals who are not limited, confined or defined by sex role stereotypes (10). Feminist therapists recognize the influence of society in creating and maintaining the problems and issues brought into therapy.

A basic feminist belief is that the personal is political. Feminist therapy does not immediately and exclusively seek internal explanations for issues relating to the client's well being. Therapeutic issues address cultural diversities and oppressions, power differentials, relationships and overlapping relationships, therapist accountability, and social change (9). The therapeutic relationship between therapist and client is viewed as being egalitarian - atypical of the hierarchical roles observed in the traditional psychoanalytic relationship.

In the process of feminist therapy, women relate to one another out of a sense of continuity and shared experience; learning becomes more of an apprenticeship than a relationship where the individuals behave in prescribed roles. Research on feminist therapy has shown repeatedly that patient improvement is related to therapeutic intervention based on high levels of empathy and respect, role modeling, self disclosure, confrontation, and to the therapists' ability to relate to the client in a concrete and genuine fashion (11).

#### Nursing Implications

As nurses we must realize that we are not immune to the stereotypic beliefs



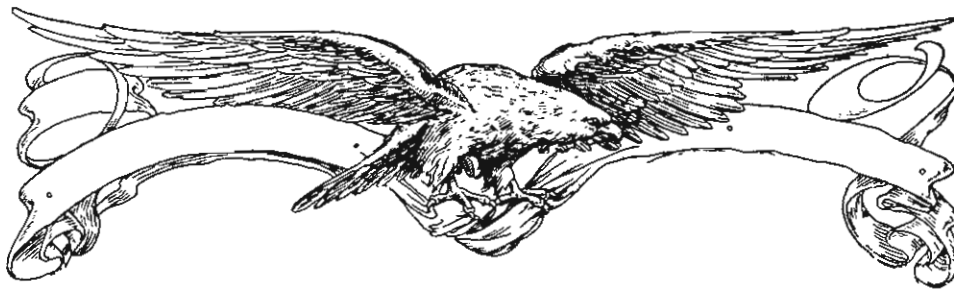
regarding women and psychological health in our society. Awareness and sensitivity of the nurse to gender differences is essential to promoting conditions and behaviors that maintain and promote health.

Feminist theory is a theory of human development and change. It is appropriate to utilize this theory base in our repertoire of psychotherapeutic knowledge. Clearly, feminist principles meet and can be incorporated into existing nursing standards. Standard XI specifically states that the nurse contributes to nursing and the mental health field through innovations in theory, practice, and participation in research. Innovations in theory help us to identify how educational, social and political practices affect women's health differently from that of men. Innovations in practice influence the process of the therapist-client interactions by increasing our awareness of "interactions" as acts, or expressions of power. Innovations in research direct us to identifying methodological inequalities and directly address topics that are especially relevant to women (eg, female depression, alcoholism, victimization by rape and abuse, parenting issues, sexuality, menopause, menstruation and osteoporosis).

It is my opinion that feminist theory, practice and research fulfills the profession's obligation to provide a means of improving the quality of care and should be recognized as such.

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## A Buzzard's Fantasy: Anencephaly and Organ Donation

by Carla J. Steptoe

It is urgent that we as nurses examine the issue of anencephalics and organ donation and the implications to the donor, recipient, and society. I am a neonatal intensive care nurse and recently researched the topic and found very disturbing information. I have more questions than answers and I want to share my concerns with you. I invite you to share your thoughts and concerns.

- Are hospitals now above the law? Government has encouraged the use of infant review committees and Bioethics committees to settle moral and ethical issues within the hospital. There is a growing mutual desire for governmental withdrawal from hospitals. If this happens, what is the potential for other institutions to acquire self rule? Who will be the restraining force? Will it vary from hospital to hospital?

- Can society trust and respect the medical profession if they ignore the law and disrespect the rights of its most helpless and vulnerable patient - a patient that has been ignored in the past but is now considered the answer to the organ shortage?

- Is organ transplantation from an infant with such a severe and lethally malformed condition genetically safe for future generations? Is there a known cause?

- If anencephalics prove to be a lucrative and safe donor, will mothers be treated differently? What is the potential

for others with severe cerebral deficiencies to be included? Mothers have traditionally been allowed an abortion even in the third trimester. Will they be encouraged (required) to deliver the baby? Have caesarean sections for fetal distress? Will they be encouraged to abort early for fetal tissue or to prolong the pregnancy to mature the organs? Will surrogate motherhood for organ donation become legal?

- What is the current status of required request becoming presumed consent? Since death is something we will all participate in, will the public be allowed to vote before it is in effect? If the organs are automatically removed and a living will is later found, what will be the compensation?

- Is the medical profession taking advantage of the parents' grief? Are they assigning meaning and purpose to this infant's life to console the parents or to fulfill an organ need? If it is discovered these infants do feel pain and there are significant genetic repercussions, what consolation will then be manufactured?

- Isn't meaning and purpose an individual privilege that is developed over the years? Will other infants be assigned their meaning and purpose at birth?

- Is the protocol at Loma Linda University still in effect? How are they justified in establishing protocols in conflict with the law? How many other

hospitals have protocols in conflict with the law and the patients' best interest? Will it be necessary to have a lawyer review hospital protocols before accepting employment?

The proposed use of anencephalics as organ donors represents an unresolvable dichotomy for nurses. Within the nursing profession, the obligation to preserve the patients rights and act in the patients best interest is utmost in providing respectful care. The dichotomy arises due to the fact that this patient is born meeting established criteria for withholding treatment and withdrawing treatment. Instituting futile life prolonging measures to preserve this infant's life for the purpose of maintaining and harvesting organs in optimum condition denies this patient established rights and sets her apart as an exception. Her right to die is prolonged needlessly and the nurse is confronted with this futile exception to the rule. When futile treatment is instituted or continued, the nurse views herself as torturer - inflicting needless pain and suffering. The futility of instilling needless pain to a terminal patient is completely antagonistic to a nurse's compassionate and empathetic nature and her view of herself as a healing and helpful agent is transformed to a daily torturer. This added stress of conflict in care plus a negative self image has the potential to increase the nursing shortage at a time when nursery census is being limited to adjust to a skeletal staff of nurses.

Society and government have morally and ethically established and acknowledged the futility and hopelessness of these infants' lives by allowing and condoning termination of pregnancy at any stage of gestation. These patients remain an enigma while technology has advanced. Fetal tissue transplants have become a new toy to medicine and subsequently these infants have now been assigned a purpose in life as organ donors. Possibly, their

meaning and purpose is not to serve as organ donors, but to identify how far technology will push morals, ethics and compassion.

Just as nurses' views of themselves decline, how will society view the health care field? Could technology be fulfilling a buzzard's fantasy? Wouldn't a buzzard like to have a surplus of defenseless prey while simultaneously maintaining its quality? Until answers can be provided, the many questions and concerns suggest a moral and social responsibility for increased protection for these infants rather than a policy of unrestrained use.

(Some of these concerns I believe to be original, others were contributed from the following bibliography.)

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## Two Other Strange Tribes:

### The "Teh" and the "Moh" in America

by Sharon Deevey

Leininger's <sup>(1)</sup> amusing and enlightening comparison of the cultures of nursing and medicine has always been one of my favorite short pieces in the nursing literature. Her description of "two strange tribes" uses the perspective of anthropology to comment on aspects of our lives which we take so much for granted that we assume they are "natural" or "real" or "inevitable". In the discussion which follows, I have used Leininger's approach to study the cultures of two other strange tribes which exist in twentieth century Nacirema society - the "Teh" and the "Moh" tribes.

The Teh tribe and the Mon tribe were initially distinguished primarily by their bedroom activity but have developed quite separate cultures within the same region. The Teh tribe claim never to discuss their bedroom activity openly, and indeed, tend to turn pink when bedroom words are spoken aloud. Nevertheless, they have many customs and rituals which proclaim their bedroom activities to other tribes. Teh women drape themselves in white when they are particularly satisfied with their bedroom activity. They also apply pieces of metal to their fingers and change their names and their titles to express their

satisfaction. They carry with them paper images of their bedroom partner and of the little Tehs which are born as a result of Teh bedroom activity. Teh chiefs grant satisfied Tehs significant privileges and property rights on one condition: Tehs must agree to pretend that no other tribes exist in the region.

The Moh tribe, in contrast, are much more private about their bedroom activity, and rarely discuss their bedroom partners in public places. They gather in hidden places where they dance and talk with great hilarity about the complexities of life and language, for the Mohs know that things are only sometimes what they seem. occasionally Mohs will try to copy Teh rituals, especially when they get tired of being ignored. Sometimes Mohs make tentative efforts at cross-cultural communication with individual Tehs who appear more sophisticated than most. However, because Mohs are indistinguishable in appearance from Tehs, Tehs are sometimes frightened and hostile if they discover a Moh in their midst. To prevent this discomfort and danger to themselves, Mohs have learned to avoid communication with Tehs, especially about anything related to bedroom activity. Mohs

do laugh among themselves when Teh chieftains seem so unaware of their own Teh customs which make Teh bedroom activity so apparent.

In many ways the Teh and the Moh tribes are quite similar. They participate in similar tribal survival activities of food-gathering, socializing, creative expression, and travel. But as is true for a number of minority cultures, an elaborate Moh culture has developed in response to exclusion from majority culture. The Moh have created their own churches, music, libraries, boutiques, holidays, and publications. Their language reflects specific customs and assumptions not shared by the Teh culture. Moh people travel on vacation to sections of the region like San Francisco and Provincetown that are known to be Moh-user-friendly. Like the North American Indian tribes who signaled to each other with smoke, Moh people use several signals (like the labrys, the double gender sign, the pink triangle, and the color purple) to locate other members of the tribe. Moh people refer to each other as "family" or "choir members" or "members of the committee."

In general both tribes accommodate to their different ways without concern. The minority Moh tribe do not, however, control as many resources as the Teh tribe - and in one aspect of their lives the Moh people have particular difficulty. The Mohs do not have their own institutions for healing, or aging, or dying. They depend during these vulnerable times on the Teh people to provide what are called "health care services".

Often Moh people try to disguise themselves as Teh people if they are sick, or aging, or dying, but such hiding makes their situation worse because they are then separated from their usual customs, and their true family. Of course, all Moh people have developed some skills in appearing to be what they are not, just to survive in hostile Teh environments. Most

Moh people keep many disguises in their closets. Some disguises are worn when they go to work in Teh factories, and some they wear when they go to visit distant Teh cousins in the land where they were born. Some students of Moh and Teh culture are initially puzzled to learn that most Moh people were raised as youngsters in Teh families. The Moh people have accepted that their gods and goddesses had some special reason for making them Moh, in the midst of Teh. They realize that the complex rituals of "coming out" as Moh have strengthened their courage, resilience, and flexibility, both as individuals and as a culture.

A few Moh people specialize in disguising themselves and provide great entertainment for the Moh people. These individuals are called "drag queens". They are Moh who can not only pass for Teh, it sometimes a Moh male can even be mistaken for a Teh female, to the amusement of their audiences. Moh people do not, however, think it is funny then Teh people demand that ALL Moh people pretend they are Teh.

Sometimes in their health care institutions, Teh people experience symptoms of Aibohpomoh Syndrome, which they believe to be a highly communicable problem which develops only in the presence of Moh individuals. Symptoms include rapid circular movements and shortness of breath, similar to those seen in the dance of the whirling dervishes. A few Teh experience even more embarrassing symptoms. Like those afflicted with Tourette's Syndrome (who curse uncontrollably), some unfortunate Teh providers shout out "queer" and "faggot" and "bull dyke" and point emphatically at Moh people who come seeking assistance. In this condition Teh health care providers are of course completely unable to assist Moh people with their problems. The Moh people recognize these symptoms of Aibohpomoh Syndrome, for many of them have

experienced it themselves in their youth.

In more isolated corners of the region, some Teh people think that the only reason Moh people ever get sick was because they aren't Teh. As a result of this ethnocentric ignorance, some Tehs try to change Moh people into Teh copies (also called clones or Xeroxes) instead of taking care of their illnesses. Fortunately this barbaric practice happens only in the least developed parts of the region.

Recently some of the males of the Moh tribe have gotten sick with a virus called AIDS. Some Moh elders, and even some wise Teh leaders, say this tragic epidemic means it is time to confront the denial and cruelty of the Teh tribes toward Moh people. But many of the Moh people are afraid to come out without their disguises. Most of them just pray that they'll never get sick.

Scholars in many disciplines (2,3) are

fascinated by the Moh and the Teh tribes and have begun to document and describe the similarities and differences between these two thought-provoking cultures. Nurses have always been leaders in providing quality care to people of all cultures. As the nursing profession becomes more aware of recent scholarly studies of the Moh and Teh peoples, nurses can incorporate this new transcultural research and theory into their nursing practice.

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## A Book Review

by Joan Donovan

*Reflections on Gender and Science* was written by Evelyn Fox Keller in 1985. Keller is professor of mathematics and humanities at Northeastern University in Boston, MA. The book consists of three sections, each containing three chapters. Keller identifies the three sections as "historical, psychological and scientific philosophical." Each chapter is a separate essay.

In the Introduction Keller takes a feminist stance and describes the cultural association between gender and science:

"In this division of emotional and intellectual labor, women have been the guarantors and protectors of the personal, the emotional, the particular, whereas science - the province par excellence of the impersonal, the rational and the general - has been the preserve of men." (p.7)

She discusses two issues not addressed in most social studies of science: that

scientists are mostly white middle class males, and that science is a personal as well as a social activity. She notes the great personal investment scientists have in "impersonality," with anonymity itself becoming a kind of signature. and yet:

"Judgements about which phenomena are worth studying, which kinds of data are significant - as well as which descriptions (or theories) of those phenomena are most adequate, satisfying, useful, and even reliable - depend critically on the social, linguistic, and scientific practices of those making the judgements in question." (p.11)

The first section, "Historical Couplings of Mind and Nature," traces the evolution of western knowledge development and its relationship to gender identity, beginning with Plato. According to Plato, the mind discovers knowledge when guided by Eros. Desire begets love and love begets knowledge. But the significant Eros for



Plato was male homosexual. In the ideal relationship, and adult male pursued a socially equal young male. Both males subdued their lower impulses and eliminated aggressive tendencies associated with heterosexual relationships. They aspired to rise above the physical, seeking an ideal of pure reason. Plato stresses the purification of mind, its separation from matter and elevation above the physical. Keller suggests that modern science has retained much of Platonic thought in the distinction between mind and matter, between theoretical and experimental, between pure and applied science. She states that Francis Bacon inherited from Plato a hierarchical relationship between mind and matter and between male and female.

Bacon's world incorporates the aggression that Plato had excluded. Keller describes the Baconian metaphor of pure, receptive, submissive (ie, feminine) mind receiving the vision of God and being transformed into a forceful, potent, virile (ie, masculine) agent of science. In this metaphor, scientists establish sovereignty, dominion and mastery over the (feminine) earth. For Keller, modern science has taken this metaphor even further, assuming the procreative function of God within the male identity, both appropriating and denying the feminine.

Keller depicts the birth of modern science concurrent with the birth of the industrial revolution - accompanied by the polarization of objective and subjective, of mind and nature, of reason and feeling, of masculine and feminine. She discusses the two philosophies of science prevalent in the seventeenth century: the hermetic and the mechanical. The hermetic, embodied in the alchemists, respected sensuality and celebrated the union of mind and matter, of male and female. In contrast, the mechanical or Baconian scientists, represented by the Royal Society of

England, sought separation and domination, exemplified in their battle against witchcraft. During a 150 year period, the view of women changed from that of sensual, participatory human beings to desexualized, harmless dependents. Men came to be viewed as objective, scientific authorities.

Keller refers to Section 2 of the book, "The Inner World of Subjects and Objects," as the psychological section. In this section, she views scientific development through psychoanalytic theory. She elaborates on the thesis that science equals objectivity and masculinity; and masculinity connotes autonomy, separation and distance. Keller describes the assignment of gender to mind (masculine) and to nature (feminine) and the subsequent distance between the knower and the known. She suggests that the scientific model, with its themes of objectivity and domination, may lead to a self-selection of scientists.

She describes child development in this culture from a psychoanalytic perspective, identifying semantic connotations of scientific terminology. For example, the term "autonomy" refers not simply to acting under one's own volition, but to power and domination over others; "objectivity" is associated with disjunction of subject from object.

She coins the term "dynamic objectivity," that is, "a pursuit of knowledge that uses subjective experience." she discusses allocentric or other-centered perception and autocentric or self-centered perception, noting that perception in the service of domination is autocentric.

In Section 3, "Theory, Practice and Ideology in the making of Science," Keller focuses on scientific practice today. She states that scientists are generally not interested in philosophy or in questioning their assumptions, and comments that

"Sharing a language means more

than knowing the 'right' names by which to call things ... Every explicit question carries with it a set of implicit (unarticulated and often unrecognized) expectations that limit the range of acceptable answers in ways that only a properly trained respondent will recognize ..." (p.130)

Keller describes a problem in quantum physics, the attempt to describe a process that includes the knower and the known through the old paradigms of objectivity and domination. She concludes that the tenets of knowability and objectifiability need to be relinquished. She discusses her own biological research with slime mold aggregation, noting the difficulties of describing multiple complex interactions through the "objective" "cause-effect" paradigm.

The work of Barbara McClintock is cited. McClintock received the Nobel Prize for her discovery of genetic transposition, the ability of genetic elements to move from one chromosomal site to another. In spite of her discovery, McClintock has remained on the fringes of the scientific community because of her belief that there is no such thing as a central dogma, a law of science, into which all discoveries will fit. For example, she believes that DNA does not merely dictate genetic organization, but that DNA can rearrange itself in response to external signals. After describing McClintock's alienation from the scientific community, Keller discusses the difficulties of creating a new scientific model, relating these difficulties loosely to feminism.

### Critique

Keller does an excellent job of identifying many of the unspoken assumptions of modern science, and relating them to gender. She quotes original sources and demonstrates how they form the foundation for modern western thought. She traces the development of

scientific thought, identifying not only what exists today but much that has been omitted or suppressed in the past. Again and again she delves into the hidden meanings of common terms (ie, objectivity), forcing the reader to stop and think, to identify her own meanings for those terms. She gives concrete examples of the current limitations of the scientific paradigm. Although Keller doesn't mention the following terms, her ideas recalled to mind the explicitly stated purpose of scientific endeavors, that is, to describe, explain and predict, with the ultimate purpose of control.

This is a difficult book to read. Perhaps Keller tries to do too much. She states in the Introduction that the book contains nine separate essays. And indeed it does. The focus shifts from history to semantics to psychoanalytic theory to feminism to science. The title suggests that the purpose was to relate the development of scientific thought to feminist thought, but feminist thought is only one of many areas covered.

Keller's writing style is difficult to follow. At times she displays the writing style of a scientist, cramming each sentence with data and moving on, leaving the reader to develop the ideas in her own mind. At other times, her style could best be described as feminist, weaving ideas together and drawing them out. Keller has a great deal to say but she does not always convey it clearly. I hope that she will continue writing, while more clearly delineating her thoughts and developing her writing style.

Reflections on Gender and Science by Evelyn Fox Keller. New Haven: Yale University Press, 1985. (193 pp.) Paperback \$6.95.

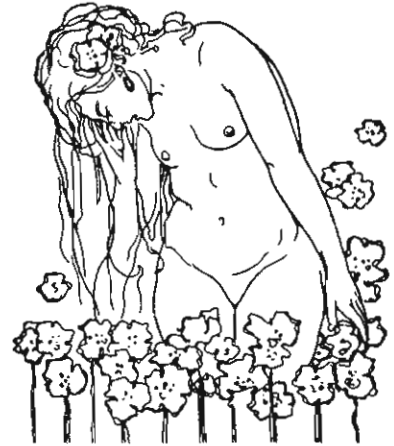
## Moving On and Looking Back

by Peggy L. Chinn

Dear friend of mine,  
Tell me what your prison is like.  
Are the walls and bars so mighty  
and fine  
that you really like  
the feel, and sound and looks  
of that prison surrounding your soul?

Is that mighty prison so familiar  
that it seems quite comfortable  
until you notice  
that your feet have been cold  
for a long long time.  
Do you think that I did not notice  
that you are in prison  
confined  
within those mighty structures  
wondering  
If anyone else has  
cold cold feet  
If anyone else has noticed?

In most people's prisons  
The floor is murky and muddy.  
Their feet drag along in the mire  
And rarely do they dare  
to clean  
their shoes.  
In most people's prisons  
The walls are lined with the faces  
and reflect the voices  
of those who tell them  
That they should be  
Grateful to be  
In Prison.  
Who tell them  
They should not notice  
the darkness, the silence,  
the slowly dying.  
Who tell them  
They need not fret  
for the future, for the future  
is in the fine hands of the prison  
Guard. And it is right for the guard  
To tell them  
What to do  
How far to go.  
When to Crawl. After all.



The bars provide the music.  
Do you like that music?  
There are no words,  
There is no harmony.  
But the clang clang clang  
Surely must sound fine and good  
Late in the night when the muddy  
Floors of lies have dried  
Crisp  
and stale.

Oh dear friend of mine,  
Don't you see, we can both  
Be free.  
There is a door with a key.  
We need only  
To decide  
Be Whole  
Or Die.  
Let your Soul free.  
Get out of that mighty prison  
And let your own Soul be  
Free  
With me  
To build  
A foundation, solid and fine.  
A wall, strong and sound  
A song, soft and sweet.

Oh friend of mine,  
Tell me what your prison was like  
After you have set you soul free  
To Be.

# Incorporation Matters

by Karen Anderson Ryer

## LETTER TO CASSANDRA RADICAL FEMINIST NETWORK REGARDING CORPORATE MATTERS, INCLUDING THE INFERNAL REVENUE SERVICE

I am the attorney who worked with the San Francisco group to incorporate Cassandra and seek its tax-exempt status with both the State of California and the Internal Revenue Service. I also serve as "corporate counsel", which is a position I take very seriously. I have some thoughts and responses to Mae Kramer's article in the January 1988 Newsjournal.

First of all, Cassandra has just recently achieved its state of grace with the IRS. It is now fully tax-exempt, and no further attention need be paid the IRS, except when tax time comes, which all organizations, non-profit or not, incorporated or not, have to do on a regular basis. I enclose a copy of the IRS final determination letter with this.

Second, I am very grateful to have had the opportunity to work with members of Cassandra, and to have had the chance to refer many of my nurse friends to the organization. I hope they have joined or are supportive. That is part of networking.

Third, Cassandra is already a corporation. It is a legal entity in the State of California, and to dissolve it does not make much sense, since it would have to deal with some home state for tax purposes whether or not it were a corporation. It might as well deal with California, as with any other state. Believe me, California is easier to deal with than New York, for example.

Fourth, Cassandra's resources are not really spent on legal fees. I have billed Cassandra \$36.00 for 1988, I believe. I try to be available for as low a cost as possible to the non-profits I am counsel to, realizing they have better things to do with their scant money than pay attorneys.

Fifth, the issue of a corporate "umbrella" protecting the individual members of Cassandra who function as its board of directors (as it is traditionally called), is very important to understand. The corporate structure shields individuals from the corporation's



creditors, unless some board member has defrauded the creditor. No other legal structure provides that protection.

Sixth, although I understand the difficulty of trying to come up with a system of consensus decision-making, the corporate structure should not interfere with that system. You would have had to develop a system to resolve conflict under any organizational format. Nothing in the corporate structure in and of itself prohibits your developing your own internal mechanisms.

Seventh, regardless of your legal status, there will always be the problem of not discriminating against men. No organization, no matter its form, can discriminate in the granting of services which have an economic benefit, such as networking. That is the law, and one which has taken many years of work to achieve for women. It is unfortunate that it also works for men.

Eighth, while the rigors of financial record-keeping are a problem, any organization must do it. However, I suggest that the task either be given to a bookkeeper, or rotated among the sustaining members of Cassandra. Bookkeepers can be hired for a single job, at relatively low cost.

Ninth, everything you are now doing as a corporation would have to be done anyway. You would account to the members for money; you would keep membership records; you would have to be responsible for renting facilities; you would need a check book and bank account to pay bills; you would need someone to respond to inquiries about membership; you would conduct meetings. The major thing you may have to do without your tax exempt status would be pay taxes, possibly, on the proceeds, if any, from functions. And you would have to register the organization, in some fashion, with some city, county, or regulatory system. Consider this: if you did not have your corporate status, who

would be responsible for signing contracts for rental of facilities? Who would sign checks and be responsible to the phone company? The burden that now is a corporate burden, would fall on an individual, who would then be legally obligated to pay any bills. Also, insurance, if you needed any, would be very hard to get.

To assure that Cassandra's work is done, some dealing with the "system" we are currently living under, and I mean under, must occur. It is, in my opinion, an excellent chance to see how the system operates, or doesn't, and make the changes necessary with that understanding.

I sense also in Mae's letter that she has carried the burden of being Finance Coordinator too long, and someone needs to help. I know she has lovingly and carefully guarded Cassandra from the corporation's birth, and met every formality and requirement of the IRS and California with precision and attention to detail. Cassandrans should thank her heartily. I do. She has made the business of Cassandra's networking run smoothly. She may need a rest from her caretaking. She certainly deserves a vacation. Is there a way to do that?

Thank you for the chance to respond, and obviously, I hope others will respond to me, and further to Mae.

## Shall We Gather... ???



Because we were unable to have our Continental Gathering, I have the need to have some contact with you. Aborting the 1988 Continental Gathering was very painful. It was a disappointment and a loss for all of us. Many had invested major time and resources in planning the Gathering. Others had arranged their busy lives around plans to attend. I am sorry that cancellation was necessary. I would like for us to learn and grow from this experience, and I am asking all of you to help us know how to do that together.

If we are to hold a 1989 Continental Gathering and avoid similar disappointment, it is none too soon to begin planning. As questions occurred to me, I have written them down to share. I asked all Contact Women and Coordinating Crones to provide their thoughts; a summary of their responses follows the list of questions after this letter.

We need to hear from everyone. Please feel free to respond to the questions and add your own questions and comments. Please send your responses to me. An integration of our collective wisdom will eventually be published in the Newsjournal. Thank you for your response and for helping to sustain Cassandra. It has made a difference in my life and in the lives of many nurses. We will influence many more.

Send your responses to:

Sheila M. Bunting  
4762 Second Ave. #403  
Detroit, MI 48201

### Questions

- Where should our next gathering be held?
- Are there dates of other feminist and/or nursing "happenings" which would make a certain date and site more economical of time and money or does such coordination tend to complicate the plans and arrangements?
- How can we assure that the largest possible number of Cassandrans who wish to do so are able to and do attend Continental Gatherings?
- How frequently can we afford (in terms of money, time, womanstrength, etc.) to have Continental Gatherings?

How can we prepare ahead of time for the Gatherings to best assure that our precious time there is spent in mutual learning, growing, nurturing, and strengthening?

- How can we develop a communication network across the miles that allows us to identify and clarify not only tasks with all of the attending complexities but our feelings and reactions with their even greater complexities?
- What kinds of decision strategies will move us forward without sacrificing our feminist process and our personal bonds with each other?

RESPONSES FROM CONTACT WOMEN AND  
COORDINATING CRONES

**Where should our next gathering be held?**

- In the midwest.
- In a city large enough to be serviced by major airlines - hubs where the pricing of fares can be minimized, also a city where active, involved Cassandrans can coordinate site and housing (minimal fees as a concern).
- Possibly near the Michigan Women's Music Festival or the West Coast Women's Music Festival.
- Atlanta would be a good choice.
- Washington, D.C. Some place accessible by air (easily).

**When should our next gathering be held?**

- Summer 1989.
- Late July or early August - avoiding academic schedule conflicts and other major conferences.
- The day before the festival and/or the two or three days following the festival
- Since we missed this year, I'd like to say '89. I think it depends on whether we choose to gather around ANA. Not sure we (collectively) can support a yearly meeting.

**Are there dates of other feminist and/or nursing "happenings" which would make a certain date and site more economical of time and money or does such coordination tend to complicate the plans and arrangements?**

- I think we should be at ANA every year but not necessarily as our regular gathering.
- Try not to conflict with NWSA (this sentiment was echoed by all Cassandrans I spoke with @ANA who were very disappointed we weren't there with a booth or suite or something.
- Trying to coordinate gatherings with other "happenings" hasn't been too

successful - too many external demands and the time away from home becomes extended and thus problematic. I suggest we schedule independently.

- To tell the truth, I'm not sure I will ever make it to a gathering. I don't want to go on a long trip without my lover and be left without vacation time to spend with her and she doesn't want to miss a lot of work going with me to a career-related gathering (she's not a nurse) when who knows how much time we'll get to spend together?

- Definitely don't conflict with NWSA - usually late June.

- I was disappointed that there was no "get together" @ Louisville during the ANA convention. Please plan to do something in Boston in '90.

- I think we need to resolve whether we will meet around ANA. This is good for some - but "philosophically" opposed by others. Backing it up against ANA makes it long. Perhaps we should meet every other year-not on general ANA convention years. I'd like to see the time for Cassandra given to Cassandra and not be diluted with other activities. Yet, I also think we need (when there is a major feminist/nursing happening) to plan ahead of time to network as feminists and/or Cassandra (depending on size or other factors.) I think Cassandra should schedule our gathering for the convenience of our websters but I think we should be visible at all nursing gatherings with a booth, poster, publicized open meeting, etc., for persons who are interested in finding out what Cassandra is. Remember the response in New Orleans! There are nurses out there who need us but don't know we exist.



How can we assure that the largest possible number of Cassandrans who wish to do so are able to and do attend continental gatherings?

- Use continental money to help pay a percentage of airfare, based the %age on 1. distance, 2. income.
- Plan Ahead! Timing is crucial - planning and information distributed to Websters well in advance. When we gather, we should already have the next one firmly planned - this means working 2 years or so in advance, I suppose.
- Financial support of some amount for people doing the work and for those interested in doing the work of keeping us going.
- We need some financial assistance for 1. Women doing the work - especially coordinating crones (if they need it), 2. Women who are interested in taking on some work, 3. Students (our future).
- I can't even imagine how difficult it must be to plan and organize a continental gathering. Maybe it's not feasible! We are a fairly small group, after all, and we each have only a certain amount to \$ for travel, etc.
- Not sure - advance info and doing our best (through the newsjournal) to pick the best (most available) time and place. I'd like to see us help (\$) those who need it - but that would quickly deplete our resources.

How frequently can we afford (in terms of money, time, womanstrength, etc.) to have continental gatherings?

- I think every two years is enough. I also think we should gather as Cassandra everywhere nurses come together - conferences, conventions, etc. This is the responsibility of the Websters who are attending these events any way.
- No more than every other year.
- I think every other year is good.
- Perhaps every 3 years (or 2) - yearly gatherings because of \$ and other

commitments, seem nearly impossible.

How can we prepare ahead of time for the gatherings to best assure that our precious time there is spent in mutual learning, growing, nurturing, and strengthening?

- Everyone must familiarize herself with the Peace & Power handbook. Conveners should be experienced. No alcohol or other drugs during events. Make clear the purposes of given sessions before they start.
- The newsjournal is our primary means of networking. Some dear person will need to be responsible for co-ordinating information gathering, exchange and development in a regular, focused way - giving all Websters equal access to information and access to input, then seriously and impartially present the issues in the newsjournal well in advance. An agenda column (for the gathering) could be handled in much the same way. Our strength is our diversity (which need not be seen as divisiveness).
- Begin with stuff about our issues and business in the newsjournal very early - we need to have coordinating crones writing for every issue. - Someone needs to plan for the agenda and activities 2 years in advance (this doesn't have to be anyone who is local to where the gathering occurs)
- Basically, I think we have a mechanism to do this through the Newsjournal - more importantly we need to prepare our selves to come to the gatherings in a spirit of caring and loving and sharing. Attending to the purposes of Cassandra is also important. Perhaps dissolving the corporation would help with this.

How can we Cassandrans develop a communication network across the miles that allows us to identify and clarify not only tasks with all of the attending



complexities but our feelings and reactions with their even greater complexities?

- Use the newsjournal, meet at all nursing gatherings and report these events in the newsjournal, develop our personal relationships through letters, calls, etc.

- I think you have begun the task and the method (formidable undertaking)! It is true that for our group to survive, the few in number must make decisions for us all, but at least we can communicate our concerns and thoughts and let those inform our decisions.

- This is a great beginning and an ideal way to begin. The next step is to use the newsjournal even more actively. Some people might like a phone # to call with ideas and suggestions.

- For Coordinating Crones, and perhaps for others who are active and interested, I suggest a round-robin audio tape. It takes a lot less time than writing, and one can feel surprisingly close to the person. It works best to jot down brief notes of what the other person has said so one can remember all the points one wishes to respond to, but it is much easier than writing. Each CC can add her own thoughts and mail it on. The warmth and affection and humor we give to each other will come through more than it does on paper (no hugs, though)

- We've really got to utilize the newsjournal more to communicate more with each other. Maybe we need some "bios" to help us get to know each other. Asking members to write about themselves and their concerns may stir up more interest.

- **I Wish I Knew.** I'm not hopeful we can. We might think about setting up a network among the crones/contact women to help work through problems as they arise.

What kinds of decision strategies will move us forward without sacrificing our feminist process and our personal bonds with each other?

- I think we should probably not be incorporated within the patriarchal system. We should maintain our identity as a network versus an organization. I believe the work of Cassandra is done in our daily lives as nurses with feminist consciousness who can lean on each other, support, question and criticize each other in a variety of contexts - not just continental gatherings. We each will have enthusiasm for different projects and different organizations that already exist within nursing. Personally, I don't need another organization to worry about. I need a network to feed me as I think radical thoughts and take risks in all aspects of my life.

- I assume these two questions are related to problems I don't even know about. I don't even know why the 1988 Gathering was cancelled. There is one other Cassandran who is a four-hour drive from me, otherwise there are no Cassandrans in the four states bordering Texas that I know of. I adore receiving the newsjournal, but I don't think I have an understanding of the problems associated with the above questions.

- We need to develop a decision-making plan that provides for time and adequate communication in making a decision. My suggestion (off the top of my head) is:

1. Discuss issues and identify the problem at a gathering, with possible decision(s) identified.
2. Have everyone present at the gatherings write their own assessment while at the gathering and give it to one person who will summarize it for the newsjournal.
3. Have all Coordinating Crones (present or not) give feedback and recommendations that can be published in the newsjournal.
4. At the gathering, at least decide on the urgency of

reaching a decision (and the feasibility of doing so) with at least 3 options to consider:

a. Coordinating Crones make decisions after all responses to gathering and newsjournal have been out for 6-8 weeks - then confer by phone or letter to reach a decision. This would be for the "most urgent" case.

b. Have a "delphi-type" discussion via newsjournal and newsjournal responses to give everyone a chance to "hear" (read) responses and thoughts about an issue. Make decision in about a year.

c. Do a combination of a & b, but hold on the decision making until next gathering.

- Tough question. Some decisions seem to be made and then not "take." Not sure having the continental gathers make decisions exclusively is going to work. depends somewhat on gravity and

involvement - commitment of those gathered. Some balance may be needed between the continental gatherers (as decision makers) and Cassandra. Seems to me that it doesn't make sense to make decisions apart from input from major crones (which can and has happened) when they are not present at the gathering where the decision is made.

- Decision making at continental gatherings does not seem to satisfy the needs of Cassandra. We spent much time discussing and deciding on the issues of incorporation, passing on of the tasks, and the location of the 1988 gathering. There seemed to be consensus. Perhaps we need to set up the decision at gatherings and throw out the decision to the contact women and coordinating crones with supporting information to get their responses. A final decision could be made by conference call of the coordinating crones.



## Resources

### International Women's Tribune Centre

IWTC is:

- a communications link for 14,000 individuals and groups working on behalf of women in 160 countries in Latin America, Africa, Asia, the Caribbean and the South Pacific;

- a source of information and technical assistance in the areas of Appropriate Technology, Community Economic Development and Low-Cost Media;

- a support for women's organizations and their organizing efforts to promote more women-oriented development plans, policies and projects.

IWTC also produces a number publications and posters. For a catalog of their material write to: International Women's Tribune Centre, 777 United Nations Plaza, New York, New York 10017.

### Aunt Edna's Reading List

Here's something new on the publishing scene - Aunt Edna's Reading List - a monthly review of feminist books. The format is different from other book reviews: It's brief - just four pages each month - so you can read it and still have time left to read books. And it's down to earth - simply tells you enough about the books so you can decide if you want to read them.

The emphasis is on books published by women's small presses, and Aunt Edna's purpose is to connect feminist readers with the works of authors who usually don't receive mainstream publicity. Included are books on feminist theory, social commentary, international affairs, and lots of novels and just good reads. Also includes ordering information for hard-to-find books.

Subscriptions are \$10/year; a free sample copy is available from Aunt Edna's Reading List, 2002-H-27 Hunnewell, Honolulu, HI 96822.

## Letters for Connection



Sisters, I send greeting from the wilderness of Manhattan.

Upon moving here two years ago from the San Francisco-Berkeley area, I was looking forward to participating in a strong radical community of nurses in the fabled city of New York. Shortly there after, the women's book store on Amsterdam St. closed. I found no easy connections with the women I sought.

Recently, I joined Cassandra, again seeking the spark of connection. To my surprise, there is no active group in New York City. From the phone calls I have made and received, it appears that there are (perhaps) two such nurses in Manhattan, another in the Bronx, and another in Poughkeepsie.

My feelings are many and confused. Where are you? Are there so few of us in this place? It seems there is much to be done. Shall we dance? Shall we work and play and create some sense of shared community?

If there are other women who share the energy, the interest, and the desire to come together, please write...

Meanwhile, keeping the faith in the power of futuring and sisterhood, I wish you love, clarity, and happiness.

Kim C. Danner  
3111 Broadway, #2-H  
New York, NY 10027

## Calls for Proposals

National Women's Studies Association 1989 Annual Conference will be June 14-18, 1989 at Towson State University, Towson, Maryland.

The theme for the conference is *Feminist Transformations*, chosen to emphasize the role of feminist education in transforming educational patterns and paradigms, restructuring ways of knowing and being, creating new alliances between the academy and the community, and revising the "habits of a lifetime" (Tillie Olsen).

The deadline (sic) for proposals is October 14, 1988. Address inquiries for further information to NWSA '89, National Women's Studies Association, University of Maryland, College Park, MD 20742-1325

The Third National Nursing Conference on Violence Against Women will be held in May, 1989 in the San Francisco Bay Area.

The purpose of this conference is to foster the dissemination of ideas, knowledge, research, and clinical and educational strategies in the areas of violence against women. A primary goal of this conference is to provide a forum for nurses and other health care providers involved in the area of woman abuse to meet, share knowledge and ideas, and gain support for our work.

Proposals for papers or panels should be received no later than October 10, 1988. Address inquiries for further information to Laura Smith McKenna, RN, DNSc., McKenna Associates, 3557 Mt. Diablo Blvd., Suite 23, Lafayette, CA 94549

The Sixth Annual Graduate Women's Studies Conference will be March 4, 1989, at the University of Maryland, College Park, MD.

The theme of the conference is *Feminism as Catalyst: Bridging the Discourses of the Sciences, Social Sciences, Arts, and Humanities*. The conference will emphasize the interdisciplinary nature of Women's studies by bringing feminists together, in a supportive atmosphere, to explore how our beliefs about the world shape our work, the very questions we ask, our conception of how to approach those questions, and the interpretations we generate from our findings. The structure of the conference is flexible: individual papers, panels, workshops, round tables, exhibits, poetry, or performances.

Mail a one page proposal by December 20, 1988 to Graduate Women's Studies Conference, Women's Studies Program, 1115 Mill Building, University of Maryland, College Park, MD 20742





## Contact Women

Names and addresses of all Cassandrans are forwarded to their contact woman; otherwise the mailing list is not distributed. The women listed here have agreed to have their names published in the newsjournal, and to help other women in their area connect through local gatherings, sharing of information, and other ways of networking.

To begin networking in your area, find the location nearest you to connect with the nearest contact woman. If there is no contact woman in your area and you would like to be one, 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.

### Arizona:

Barbara Sciacca  
Box 4432  
New River Stage, #11  
Phoenix 85029

### Kansas:

Sydney Pendleton  
3112 West 73 St.  
Prairie Village 66208

Brighid Kelly  
9040 Spooky Ridge Lane  
Cincinnati 45242

### California:

Sue Dibble  
141 Leslie Dr.  
San Carlos 94070

### Michigan:

Jacquelyn Campbell  
3777 Greenook  
Ann Arbor 48103

### Pennsylvania:

Janet Kendra  
6627 Ridgeway St.  
Pittsburgh 15217

Sue Duynstee  
1351 McCollum St.  
Los Angeles 90026

### Minnesota:

Sharon McDonald  
6001 11th Vve. South  
Minneapolis 55417

Louise Weldon  
1219 S. Pugh St.  
State College 16801

### Colorado:

Linda Bergstrom  
1086 Corona #17  
Denver 80218

### Mississippi:

Wanda Elliott  
1806 Curcor Dr.  
Gulfport 39507

### South Carolina:

Pamela Clarke  
Rt. 1, Box 93  
Irmo 29063

### District of Columbia:

Nancy Pfaff McDonald  
132 F Street SE  
Washington 20003

### New Jersey/Eastern PA

Fran Devine  
54 Plymouth Dr.  
Cherry Hill, 08034

Sheila Truby  
11 Ashwicke  
Greenville 29615

### Illinois:

Elizabeth Washak  
823 Hayes Ave.  
Oak Park 60302

### New York:

Linda Henning  
180 Cross Street  
Bronx 10464

### Texas:

Sue Gibson  
1110 West Saner Ave.  
Dallas 75224

### Iowa:

Mary Hettinger  
2408 Jennings  
Sioux City 51104

### Ohio:

Judith Carr  
28560 Blackjack Rd.  
Logan 43138

Jini Miller  
4704-B Sagebrush Circle  
Austin 78745

Carla Randall  
809 Page St.  
Iowa City 52240

Kirste Carlson  
3085 East Overlook Rd.  
Cleveland Hts 44118

### Washington:

Karen Allman  
P.O. Box 45015  
Seattle 98145-0015

Budget Report  
March 1, 1988 - July 15, 1988  
Draft Account: Available for Operations

Balance Fwd: **\$5646.51**

**INCOME**

Membership:

Websters: New	\$510.00	
Websters: ReNew	\$1845.00	
Friends: New	\$25.00	
Friends: ReNew	-0-	
Subscribers: New	\$15.00	
Subscribers: ReNew	\$70.00	
Newsjournal Sales	-0-	
Interest Income Checking Acct.	<u>\$73.33</u>	
Total	\$2538.33	<u>\$2538.33</u>
<b><u>Total Income</u></b>		<b><u>\$8184.84</u></b>

**EXPENSES**

Transfer Wilma Scott Heide Fund	\$320.45	
Membership	\$1506.37	
Newsjournal	\$1104.84	
Finance	\$36.00	
Coordination	\$50.00	
Check Charges	-0-	
CAN	-0-	
Gatherings	\$98.34	
Public Relations	<u>-0-</u>	
Total	\$3116.00	<u><b>-\$3116.00</b></u>

**CLOSING BALANCE** **\$5068.84**

Wilma Scott Heide Research Fund  
Not Available for Operations

Balance Fwd: **\$5223.59**

13% Webster Dues:	\$320.45	
Interest Dividends	<u>\$76.40</u>	
	\$396.85	<b><u>\$396.85</u></b>

Closing Balance: **\$5620.44**

This Newsjournal was produced by:

The Buffalo Web. The Newsjournal Staff  
Nurses who were responsible for production  
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Wheeler.

#### Illustrations:

Unless otherwise specified, the  
graphic/clip are illustrations are from:

Jewels Graphics' Feminist Clip Art, P.O.  
Box 29303, Oakland, CA 94604

Dover publications: Women: A Pictorial  
Archive From Nineteenth Century Sources  
(1978), Treasury of Flower Designs by Susan  
Gaber (1981), Banners, Ribbons and Scrolls  
ed. by Carol Belanger Grafton (1983),  
Treasury of Art Nouveau Design and Ornament  
by Carol Belanger Grafton (1980), and Art  
Nouveau by E.V. Gillon (1969).

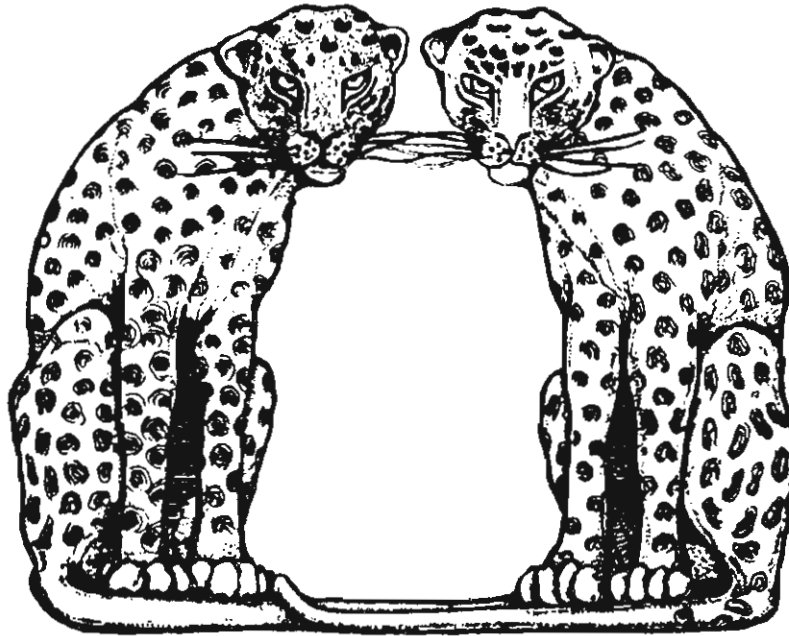
#### Quote:

The quote on the front cover of this  
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#### Appreciation:

To all the Websters and Friends who  
contributed material, thoughts, energy, and  
guidance toward the ongoing efforts to keep  
the Network and Newsjournal breathing.





#### Contribution Information

WEBSTER - women in nursing who participate in CASSANDRA's decision making and receive all publications: \$35-\$50. (Nursing students, retired, unemployed, or differently-abled nurses: \$15.)

FRIEND - women who are not nurses and men who support CASSANDRA and receive the Newsjournal: \$25.

INSTITUTION SUBSCRIPTION - groups who receive the newsjournal: \$35.

IF YOUR MAILING LABEL HAS THE RENEWAL DATE CIRCLED IN RED, THEN YOUR RENEWAL IS DUE BEFORE THE MAILING OF THE NEXT NEWSJOURNAL.