What's ON

Round-up

women's news

20p

July/August 1984

No.9

RENEW HIS INTEREST IN CARPENTRY.



Make life a shade more colourful.

THE BOOKFAIR

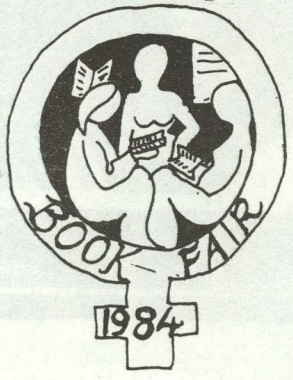
The first International Feminist Bookfair was a huge success. Over 4,000 women packed the hall at Covent Garden to see the books and meet representatives of more than 100 publishers and distributors. Women made contacts with women from all over the world and strengthened the growing network of writers, publishers, distributors, and sellers who are trying to make feminist writings known and available to all women.

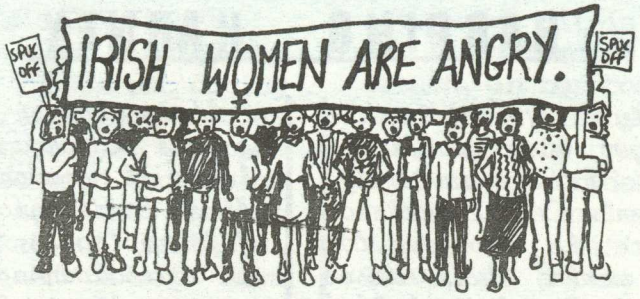
There were readings, discussions, debates, booksignings, and workshops galore. Far too many to get to all one might be interested in, but wonderful to have so many to choose from.

One very good event was the premier of a new women-made Australian movie, "For Love or Money". It is an historical documentary of women and work in Australia which covers a great time span of white and aboriginal women's involvement in the workplace. The movie was gripping and used varied forms of visual images to tell its story. "For Love or Money" is a starting point in the documentation of women's work, and the women who made the film look to other groups to continue the story and delve deeper into areas the film had time only to touch on.

Be sure to catch this film when it is available here.

The organizers for next year's Bookfair will have to plan for a larger and handicapped ascessible venue (local women protested that the Bookfair was for able bodied women only). No one had any idea how many women would attend the Fair, and although some problems arose because of the numbers of people involved, it was a grand beginning. These women deserve our thanks and support for next years Fair.





For the last few months, Open Door Counselling, the pregnancy counselling service, has been picketed by SPUC, and the Youth and Student Pro-Life Movement. This is happening as a direct result of the supposed "Pro-Life" amendment passed last year. The purpose of the picket is to intimidate women attending for pregnancy counselling. Clearly, the picketers are unsympathetic to the needs of these women, and to their right of access to information and freedom of choice. SPUC hope to close down Open Door Counselling and make abortion referral illegal.

In response to this threat, we ask you to show your solidarity with those women who have been most directly affected by the amendment, and, generally with women's lives in post-referendum Ireland, (i.e. Ann Lovett, Eileen Flynn and all our other sisters whose stories never hit the headlines). JOIN US on the Women's Post-Referendum Solidarity March.

This March will be held on Saturday, July 14, at 2.00pm assembling at Mountjoy Square /Belvedere Place, Dublin,I, and calling with a show of support at Open Door Counselling and the Dublin Well Woman Centre. We will also be visiting the premises of anti-women groups in the city centre. There will be a speaker at each of these stops and a rally at Stephen's Green/Ely Place.

The amendment has affected all Irish women's lives. We are not going to accept any further devastation of our rights as women, and we urge you to show your support by joining us on the March. Bring your banners, leaflets, badges etc.

Further info.: Contact Women's March Organising Group, c/o the Women's Centre, 53 Dame Street, Dublin,2. or phone 787664.

HARPING HARNEY

Recently the Women's Centre got some publicity about it being women only. The Women's Centre decision that space be provided for use by women still raises eyebrows. People ask "but isn't that discrimination against men?" The following press statement was issued on May 28, 1984, by the Women's Centre:

"The Women's Centre would like to reply to media coverage of last night's meeting at which Mary Harney was reported as saying she would not have agreed to speak in the Women's Centre if she had known men could not attend.

We accept that the Women's Centre policy was not made clear to her when she was invited.

However, the media were informed of the women only policy and it was their decision to send male journalists.

This policy exists not to discriminate against men in a negative manner, but to discriminate positively in favour of women.

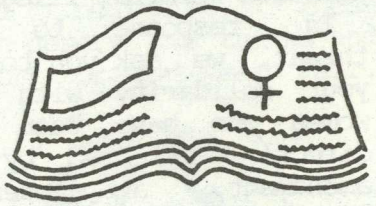
Organizations in our society which exclude women do so for negative reasons. Women only centres exist to raise women's consciousness about exploitation.

It is common practice for groups to organize on the basis of common interests, like trade unionists, (e.g. NUJ) employers, etc.. Women as a disadvantaged group are no exception.

The Centre was set up because the women's movement recognized the need for a venue where women could organise political events, hold meetings and run courses/classes.

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FOR COMPULSIVE EATERS : FAT IS A FEMINIST ISSUE.

Frustrated and bored at work, she rushes out during her tea break and gobbles four cream cakes. Trapped in the house with two crying children, she eats packet after packet of biscuits. Isolated and looked down upon by male professors, she leaves the university and stuffs six chocolate bars into her mouth while sitting on the bus.

guilt and self-loathing afterward. It is this cycle of binge/remorse that Susie Orbach, in her books "Fat is a Feminist Issue" (one and two) works to break.

It is no accident that the number of female compulsive eaters is rising in the I980s, in a time when women are subject to both public and private pressure to measure up to a variety of (sometimes conflicting) external standards.

FAT IS A FEMINIST ISSUE

Sound familiar? Someone - you know- a friend, yourself? More and more women are eating compulsively these days. If anorexia (self-starvation) was the newly discovered women's disease of the I970s, the binge-purge cycle of compulsive eating seems to be the disease for the woman of the 80s, as women use their bodies as the battleground in the conflict between who they are and who our society says they should be.

Women of all ages suffer from this disease, but young women especially find themselves eating compulsively- consuming huge amounts of food on a "binge", then suffering

Compulsive eating can be seen as a means used by women to cope with the various pressures in their lives : they eat out of boredom, frustration, anger, loneliness, anxiety, and many other emotions.

Unlike the diet pages in popular magazines, Orbach does not see fat as a "failure" to be cured by the latest diet. She looks beneath the surface to ask what women use fat FOR; what it means in their lives. As she notes, "Fat is not about lack of self-control or willpower, fat is about protection, sex, nurturance, mothering, strength and assertion. Fat is a social disease".

For compulsive eating has

contd. o/leaf

to do not only with food, but with larger social, political and sexual issues. Women in our culture are socialised to conform with very clearly defined standards: women are told to be passive, sexual, non-intellectual and thin. For thin is associated with childlike and childlike means frail, dependent , and powerless. Such is the message women are given as the patriarchy strives to keep women in a position of social, political and economic inferiority.

Women who are struggling to throw off these stereotypes often find themselves in internal conflict, for socialisation is a powerful tool, especially when we are struggling to shed internalised definitions of gender. Often because of our society's emphasis on the female body, women manifest these conflicts in terms of food, of fat and thin. The media tells us Fat is Bad, Thin is Good, and food becomes laden with emotional meanings. No wonder so many women eat compulsively.

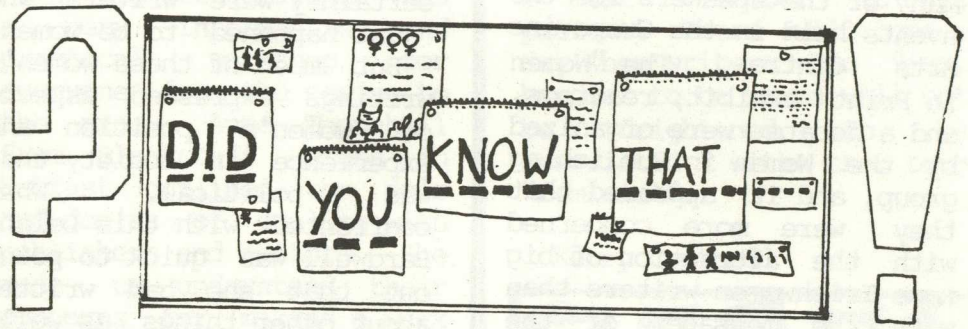
Orbach's books "Fat is a Feminist Issue" (vols. one and two), offer a plan for self-help to escape the pain of compulsive eating. Rather than prescribing yet another diet, Orbach raises the question of what meaning fat and thin hold for us: what are the social and emotional meanings we speak through our relationships to food and our own bodies?

For a woman working through this approach, the goals are to learn to accept her body at what is a natural state for it (rather than trying to conform to some media-imposed standard), to learn to eat out of stomach hunger only, and to learn more appropriate responses to the other emotions that have previously driven her to food. By exploring the meanings of fat and thin in her life, a women can discover how and why she uses fat and food, then learn more appropriate strategies for dealing with the pressures of being a woman in a patriarchal society.

A self-help therapy group, based on Orbach's book, is forming at the Women's Centre. For information ring Phil 541782 or Kate 605278. The first meeting is Tuesday, July 3, at 7pm in the Centre. All women welcome.

The number of rape and incest victims who sought help from the Rape Crisis Centre increased substantially last year. One hundred and twenty seven (60.5%) of the cases reported to the centre were victims of rape while 10% or 21 people were victims of incest.

Rapists, according to the Rape Crisis Centre's report, are not usually strangers in dark alleys. They are more likely to be relatives, acquaintances, friends, people whom the victim has trusted, husbands or lovers. In only 32 cases last year was the assailant a stranger.



At No. 15 Branch A.G.M. this year, a motion was passed and forwarded to the A.D.C. of the Union condemning the decisions under the Equality legislation which said that women whose work was of greater value than mens were not entitled to equal pay. It seems that the lawyers have told the Labour Court that 'greater than' is not 'equal to' and apparently does not include 'equal to'. In effect, unless a woman is doing exactly the same work as a man, or can prove that she is doing work of exactly the same value, there is not entitlement to equal pay. Proving equal value to that level of exactness is impossible. So another avenue for equal pay for women is closed off.

From "Union News" published by the 15 Branch of the FWUI.

Views expressed in the newsletter are not necessarily those of the Newsletter Collective, Women's Centre, 53 Dame Street, side entrance, Dublin 2. 710088

IRISH FEMINIST BOOKWEEK

June 11 through June 16 was Irish Feminist Bookweek. But you could have substituted "Women's" for "Feminist" by the tone of many of the speakers for the events held in the Grapevine Arts Centre. The "Women in Print" exhibit, readings, and a debate were organized by the Women in Publishing group, and it appeared that they were more concerned with the attraction of big name Irishwomen writers than with the message of the talks.

Particularly disappointing and disheartening was the debate on "Is feminist literature here to stay?" with Evelyn Conlon, Eithne Strong, and Leland Bardwell. Evelyn Conlon was the only participant to address the issue. She made a strong and clear position that feminist literature was here to stay, and would enrich women's lives in a way that literature was unable to do before the feminist publications of the last couple of decades.

Eithne Strong and Leland Bardwell could not even say that feminist literature existed! They admitted that feminist polemic or theoretical writing did exist, but that literature was too "universal" and "unpolitical" to be feminist. And heaven forbid that anyone should think that there was anything feminist about their writings! That would "limit" them and their view of the world. They certainly were writers who "just happened" to be women.

But much of these women's writings expressed aspects of women's position and experience in society that was political. When confronted with this Leland Bardwell was quick to point out that she had written about other things as well. And Eithne Strong told of how no one wanted to publish her "type" of writing at one point in time, yet she could not see the politics of how material is chosen for publication.

So why were these two women speaking at a debate on feminist literature when they didn't think that there was such a thing? Were they there simply because their names were known?

Fortunately, the workshops held on the last day of Feminist Bookweek were much more relevant and enjoyable. Janet Madden-Simpson's workshop on "Women and Writing - Discovering a Lost Heritage", organized by

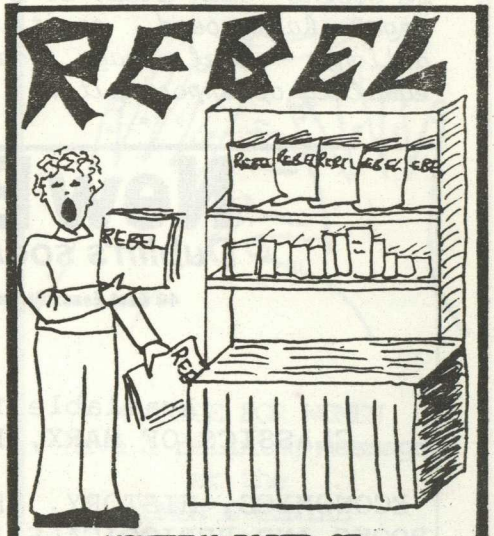
Arlen House - The Women's Press, revealed the vast numbers of women writers who are lost to us through male control of the publishing, distribution, and reviewing of the printed word. Janet showed us patterns in women's writings that say more about the writers and messages in their writings than commonplace critiques reveal.

"How to Get Published" was a very informative and practical workshop for everyone from the novice to the pro. Anne Tannahill from Blackstaff Press in Belfast outlined the do's and don'ts of dealing with publishers and editors. She made us understand their concerns for making a work better or more saleable. Maeve Kelly told the writer's side of the story. She explained the struggle and effort of producing creative work, and the frustration of having someone want to change it for any reason.

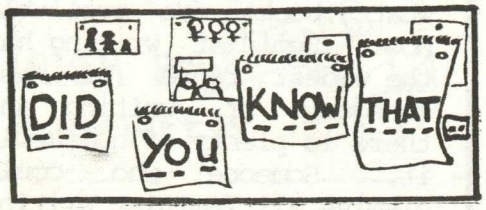
During one of the workshop discussions women in the audience were talking about feminist writing, and Maeve Kelly said that feminist literature is "so serious" and "depressing", and that there is not any funny feminist literature. This comment distinctly illustrates one of the purposes of Feminist Bookweek - to let women know what books are available now. Feminist writing has the widest range of any category of writing and there is plenty of humour in it. Someone who could dismiss all feminist writing as "so serious" is obviously not aware of its variety.

Overall, there were too few feminist voices to be heard in these events. But I must remember to be patient. There will come a day when writers who "just happen" to be women will not be frightened to be associated with the term "feminist".

Kerry Corthell



MONTHLY PAPER OF
REVOLUTIONARY STRUGGLE
25p
P.O. Box 1103, D1
Available in the Women's Centre and Books Upstairs



A "Code of Practice - Equality of Opportunity in Employment" booklet is now available from the Employment Equality Agency, 36 Upper Mount Street, Dublin, 2. ph.(01)605966.

The "Code of Practice" is designed to promote the elimination of sex and marital status discrimination, and to promote equality of opportunity in employment. It covers such areas as the legal background, positive action, equal pay, and equality of opportunity.

There is a vast heritage of Irishwomen writers that few of us know about. Janet Madden-Simpson has put together an anthology of Irishwomen's writings from 1890 to 1960 titled "Woman's Part". Included in the book is an analysis of how women writers were lost in history, 15 short stories, and information on the authors' lives and literary contributions. This is a truly enjoyable book that cuts across age, religion, and political lines, and is a starting point for anyone interested in Irishwomen's writings. "Woman's Part" is available in the Women's Centre Shop.

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Notebook

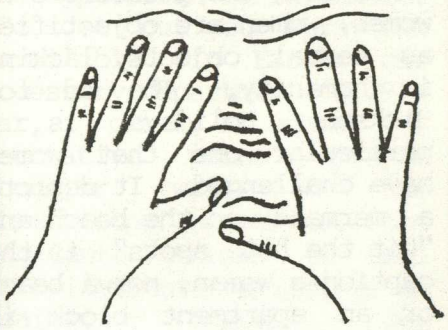
The Women's Right To Choose Group are working on the preparation of a new booklet for publication. This booklet will be primarily concerned with women's rights in the sphere of fertility control and related topics such as adoption, child care facilities, and single parenting.

We want as far as possible to recount personal experiences because we believe these are the most touching and insightful. At this stage our booklet is almost ready to submit for publishing, but we have not succeeded in making contact with a single mother who has chosen to have her child adopted. If there is any woman who would like to share such an experience with ourselves and lots of other women subsequently, could you please contact either Rita at 691897 or Val at 789911, ext. 423. These women can be contacted anytime during working hours and they will give you fuller details. We would like to emphasise that confidentiality will be maintained, and that we really would appreciate a positive response.

For all women interested in aerobic stretch classes originally scheduled for Wednesdays 3-4 and 7-8pm. Now all classes to be held in Trinity Arts Workshop, 20 College Lane (off Westland Row, next door to Kennedy's pub). Please call between 6 and 7.30pm. Classes will resume in the Women's Centre in the fall. Thanks. Aleta

MASSAGE

WEDNESDAY 1PM TO 7PM



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WOMEN'S CENTRE
for appointments
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DEFACING WOMEN

'Pornography is the graphic depiction of women as vile whores'.

This is the manner in which women are portrayed through advertising whether on billboards, in magazines, on TV etc. In a world of male supremacy, the degradation of women exists in order to express, exercise and celebrate male power.

Advertising is directed at men, and women are used as sex objects to sell commodities. Examples of this are to be seen around the city (Dublin) and countryside - a white haired painted women with the slogan 'white goes wild with Paddy' to sell whisky, and another depicting a painted orange-haired woman labelled 'Orange goes ape over Paddy'.

Men are the possessors of women, women are objectified as sexual objects, lacking in humanity. The ad for Hickson Holidays is a particular one that women have challenged. It depicts a mermaid on the beach and "hit the hot spots" is the caption-a woman, not a beach or an apartment block is used to entice someone(a man) on holidays to sunny places. The verb"hit" is a violent one and the" hot spots" is ambiguous but its connotations are the female sexual organs. Groups of women started to spray these advertisements with the slogan 'this is offensive to women' or with the women's symbol and on International Women's Day, 8 March between one and two o'clock,they flooded the travel bureau telephone system with complaints about the ad. I sprayed one of these ads and had the pleasure of seeing the ad removed the very next day.

A lot of different reactions have ensued as a result of this action by women. The women responsible were asked by other women "could we do it too?"as if permission was necessary for action to be taken. Anyone who feels like taking action should fire ahead as we need all the womanpower available (and we've got a lot of it),to combat this invalidation of our humanity. The women on the action found it very exhilarating and empowering.

On a women's radio programme this was talked about and one women remarked that she hadn't previously seen the ads as sexual and the realisation of this made her very angry. One of the women on the action began to connect thestreet abuse she received on sunny days with the ads, as the sun in these ads equals sex and sex equals women. This affects male conditioning and thinking about us as women.

Another offensive ad, and there are many more, is that of a man standing on the foreground with a tennis racket and a women in the background in the compere's chair, sitting in a contorted position,drinking out of a glass. The caption reads 'love games and Smirnoff leave me breathless'. Sex (=woman) and Smirnoff leave the man breathless. Another ad depicts a woman from the waist down - she's wearing very tight jeans - and the caption reads "What's going on here?". There is a conditioned fixed male response to the form of the woman, i.e. an erection. Sexual desire is being provoked. Advertising of this nature affects the way we see women and influences the conditioning process, and vice versa.

A subliminal message is being transmitted as part of the socialising process.

The consequence of this is a societal acceptance of women as sexual victims and as a consequence, rape.

We have a long way to go in changing this view of us as sexual objects.

One way to hasten this change is to tear down instulting advertising,and to raise women's level of consciousness as to what is happening. The conditioning goes so far as to make us unaware of what is going on, and to accept the image of ourselves as sexual prey. The oppression is invisible.

So get out your spray can (available in Easons car accessory department '2.29 - car, glass, enamel , decorative paint spray). Phone,or write to the advertising companies, form vigilante groups to deal with institutionalised crime against women. Get thinking, you will have your own ideas.

We can do it. We're a small country, women are everywhere and we're powerful. Two very interesting books which I've read are "Spray it Around" by Jill Posener and "Pornography - Men possessing Women" by Andrea Dworkin.

just another job ?

I'M PART OF THE UNION TOO! The majority of clerical workers are women. Not all are organised, and a great deal are exploited in the workplace.

As a member of the administrative staff of a trade union , I should have the best of both worlds. After all, apart from my own subscriptions paying my wages I have the luxury of my union negotiator doubling as my employer.

However, this is not always the case. As the industrial staff negotiate to extend union membership and protection, and to upgrade facilities like childcare, accomodation, welfare etc., conditions at home base are often overlooked.

It is a bit like the electrician in the house (mostly male) using his energy in replacing a lamp for the neighbour while a fuse in his own place has been blown for over a week.

Why then, you may ask, do you not use "grievance procedure" to get what you want? Yes, of course, that channel may be used, but firstly how can the attitude of male negotiating teams and male employers towards women and their needs be changed to effect commitment to see the debate on these issues through to satisfaction?

In what way can the clerical staff members themselves agitate for these facilities and bring these issues to a satisfactory conclusion?

Firstly, the industrial staff, looking from a male perspective, cannot see,for example, the local need or desirability for creche facilities in their workplace, and would never dream of a separate rest room facility for female staff.

Secondly, although the issues are raised among the female staff members, they lack the confidence and technical ability to frame and put forward their arguments through the process.

Furthermore, what is seen by the women as being essential can often be trivialised by their male peers, thus watering down any attempt to organise a campaign. Female staff, themselves, have never been encouraged to attend education courses on trade unionism. The only criteria for the job are

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The story I am going to tell is a love story. It is also a story of anger. And a story about "criminal justice". It is a story with a moral for every Irish person who has ears to hear.

President Reagan came to visit. For many he was the ultimate symbol of death and destruction, brutality and the mentality which derives profit from the sufferings of others.

PEACE WOMEN

These people participated in various activities to express their anger and mourning. For others, Reagan was the symbol of pure unadulterated power, a power to be worshipped, simply because it exists. These others turned out as well to greet and receive the President of the United States, glorying in their proximity to someone so blessed. Of the latter, most of these individuals also represented Irish government and institutions - thus placing such institutions in an attitude of homage and tribute to the greater power.

The entire Garda Siochana was present, attempting to preserve the festivities free of interruption. And after Reagan had gone, Minister for Justice, Noonan, commended the Gardai for their success.

I was among the 60 or so women who set up a Peace Camp in the Phoenix Park. During the days we were there, we engaged in such sinister activities, as making flowers, playing with children and dogs, weaving webs in the trees with wool, painting our faces, sewing a quarter-mile long patchwork snake, singing and dancing ....(all of these activities, for those who don't already know this, were patented at Greenham Common and imported at great cost into Ireland).

Of course none of these activities, taken singly, was so dangerous. Perhaps it was what lay behind them all, the ultimate audacity. We dared to imagine, if only for a few days, that the world could be different than it is. We dared to act, think, live as if the earth was free and loved; as if women were strong and

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determined their own lives; as if life was important and meaningful. And we dared to commit our subversive act of imagination in public, blatantly even ... well within sight of the whitewashed gates of the residence.

So, we were removed by force from the Phoenix Park (following certain interactions with the Gardai which are, no doubt, sub-judice). On Saturday morning at 1.00 am , under cover of darkness 20 of us were loaded into police vans, 19 of us were left at Islandbridge gate, and one was left at Hanlon's corner. At 4.00am that same morning, 27 of us were again loaded into police vans, and taken in different directions. I was left at the side of the road to Lucan with five other women. We walked three miles back to Chapelizod and took a taxi to Dublin.

I had only been gone from Dublin for two days - I wasn't prepared for the eerie shock - It was 6am , not a person to be seen, except uniformed Gardai, walking in fours. Where were the posters, the litter, the dirt? Where were the people who squatted for the night in doorways? There was not a speck anywhere; the very cobblestones in the alleys had been scrubbed. It was then that I understood why they were dumping us, rather than arresting us.

We did not present a legal problem. Legally we were small potatoes - at most a 5 fine. We presented a sanitation problem, were unsightly, we had impolite things to say to a guest, our mere physical presence, apparently, might contaminate the pure vision of President Reagan. The brief was to clear us out of sight - like the posters, like the dirt, like the sacks of rubbish, like the people sleeping in doorways.

Unlike sacks of rubbish, we did not stay put. We came back at noon on Saturday, accompanied by one or two dozen children. The Press was there, so was the sunshine, so the police discreetly disappeared to await the night.

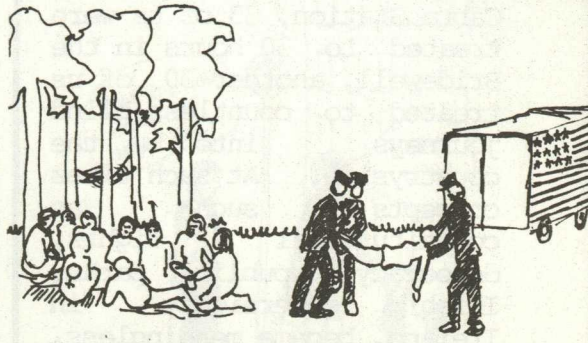
That afternoon about 30 to 40 women took part in a blockade of the Embassy gates. Women dipped their hands in red paint to symbolise the blood shed all over the world by brutal regimes. Some left red handprints on the whitewashed walls of the Embassy Residence, an appropriate symbol of how the Reagan Administration justifies its suppot for and participation in the

oppression of third world people.

At the same moment that President Reagan was receiving an honorary degree in law at U.C.G., these women chanted "We honour the women of El Salvador", "We honour the women of the Philippines", "We honour women who love peace and justice" etc. The police finally arrived and began to drag women away from the gates, forming a cordon to prevent them getting back. Then, to our great sorrow, Petra Breathnach was singled out and arrested. She was to be held under Section 30 for the next 46 hours in Cabra Station. If the police thought they had gotten a "ringleader" they were mistaken. We have no leaders. Nevertheless, every woman is precious to us and Petra's love and courage are a part of the fabric of the group.

That night the rain poured down. We dragged rain-soaked belongings and people under a big tree, and spent the early morning hours singing and playing games to pass the time. We could see police vans assembling , and expected another eviction soon.

At 7.00 we had a circle for Petra ... at 7.15 we were carried into police vans and down to the Bridewell. When rubbish



sacks refuse to stay out of sight, they must be put into the bin.

Unfortunately, the Bridewell was NOT built solely for the benefit of Ronald Reagan. No, it was built because we ourselves, at times, consider certain human beings - who are poor, who have no homes, who are different, who have no education, or who have uncomfortable things to say - as an offence to our senses. It is not to safeguard justice, but to safeguard the ordinary person's sense of "decency" that the Bridewell and places like it exist, to remove the offending human "rubbish" from our sight. And this is the ultimate hypocrisy - that ordinary well-meaning people can tolerate and even see such a need for an absolute assault on humanity as our detention houses and prison systems.

In order to make Ronald Reagan's holiday pleasant and uneventful, one of us was treated to 46 hours in

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Cabra Station, 33 of us were treated to 30 hours in the Bridewell, another 30 of us treated to countless blind journeys into the countryside. At such times concepts such as constitutional rights, democracy, public parks, Irish sovereignty in Ireland, became meaningless.

But how much meaning do these concepts have at ANYtime , if even one person is being denied his/her rights in custody; if even one person is harrassed unreasonably by police attention; if even one person is held under the Offences Against the State Act because it is convenient for the Gardai to hold him/her? Think about it ...The new Criminal Justice Bill will be for everyone, all of the time.

We are angry women. And we will continue to work for our love of life.
Scotty.

CLASSISM IN THE WOMMIN'S MOVEMENT

I was at the talk given by Mary Daly (the womon who wrote Gyn/Ecology) on Wednesday, 13 June. I was furious at the way classism was dismissed by the four very smug wimmin on the platform. Mary Daly has refused in the past to answer for her racism. She has shown herself to be classist along wth it. Do you know how few working-class wimmin go on to college or other third level education?? Daly has the cheek to say anyone can do it if she really wants!!! (Does she read her own books I wonder?) Daly is saying that working-class wimmin cause their own oppression or troubles. Does she say the same about black wimmin??

Why was there a 'Mary Daly Fundraiser'?? That womon must get at least 20,000 a year. Why was it necessary to buy tickets at 3.00/ 1.50?? Mary Daly is still playing men's games, still using the patriarchal system for all it is worth. She is a fraud. Yet, hers was the only voice heard that night.

The sight of all those white middle-class wimmin fanning over the 'celebrity' was too much for the few working-class wimmin present to bear - they walked out. I don't suppose she noticed that!

Anyway, as you can see I'm still very angry about this. The following letter is one Gail wrote and is being sent to Mary Daly.

Phil

open letter

C/O The Wimmin's Centre

Dear Mary Daly,

I went to the talk you gave here in Dublin in June. I couldn't understand what was said about the words in your new book because of the language you were using to describe them. Men have used words on wimmin to insult us. You were trying to take from them and give to us the good side of words such as hag and prude, etc.. But how come in doing this I missed out on so much because you still want to keep those long words that middle class white men have kept for themselves. You could have used easier words for me to understand. You could have thought of me and wimmin like me all through your talk and your books but you dident. That night you dident even go as far as to say class exists. You dont say this on the copyright of your books. You dont say - Wimmin tell other wimmin who can't read. Share the ideas in this book. Share with wimmin who havent the money to buy this book. No, Mary



Daly, you want to keep your ideas and your books for a certain colour and class of womon. They are white and middle class. You have Power, Mary Daly, over Wimmin and used it that night. You could of said a lot for Working Class Wimmin like me just in saying Classism and Racism exists everywhere. EVEN IN THE WIMMIN'S MOVEMENT. Mary, there are 3 things in this world that I hate - Sexism, Classism & racism. You are dealing with Sexism - the other two hurt just as much.

Gail

An Irish Working Class Lesbian

P.S. I am sending this letter to my Wimmin friends and also to Wimmin's centres and newsletters. I'd be glad if you would answer this letter. Looking forward to hearing from you.

Gail

P.M.S. BLUES

The premenstrual syndrome is a term used to include any symptoms or complaints which regularly come in the two weeks before or during menstruation. The list of symptoms include tension, depression, tiredness, irritability, backaches, asthma, sinusitis, epilepsy, and water retention.Fifty per cent of female crime ranging from shop-lifting to baby-battering takes place during P.M.S. 62% of female crimes of violence happen during P.M.S. compared to 20% after menstruation. No woman suffers all the symptoms but a small number of women suffer many of them and their lives, which are otherwise normal, can become unbearable. P.M.S. is linked by doctors with the three Ps - puberty, pregnancy and the pill.

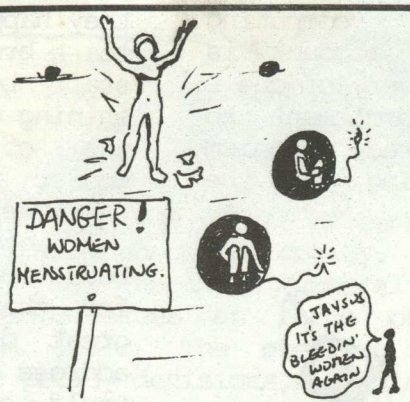
Each month in response to a message from the pituitary gland, one of the thousands of unripe egg cells in the ovaries develop inside a microscopic ring of cells which gradually increases to form a cyst called the Graafian follicle. These cells create the menstrual hormone oestrogen. When the little egg cell is fully mature it appears as a blister on the surface of the ovary and under a further command from the pituitary gland bursts and releases a mature egg cell. This is ovulation. The egg cell then travels down the fallopian tubes to wait for fertilisation. The yellow scar tissue that remains after the blister bursts will fill with new cells which produce the second important menstrual hormone - progesterone. This hormone prepares the lining of the womb for pregnancy. If the egg cell is not fertilised two weeks after ovulation, the lining of the womb, prepared for pregnancy, disintegrates and is shed as menstrual blood. P.M.S. is caused by lack of the hormone progesterone. The reason that P.M.S. is linked with the three Ps is

a) during pregnancy extra progesterone produced by the placenta is continuously present in the blood for nine months. When pregnancy ends so does this high hormonal level

b) In the case of P.M.S. at puberty, the progesterone deficiency will have been present since the start of menstruation, and

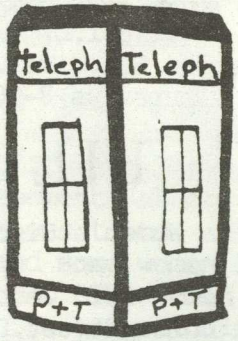
c) in the case of the pill, it produces an artificial steroid called

o/leaf



progestogen which acts as a contraceptive, but also lowers the level of progesterone in the blood. This means the pill produces a deficiency of progesterone in women whose progesterone production is not flexible enough to counteract the progestogen in their blood. Pydridoxine or vitamin B6 is valuable in relieving the depression that women experience during P.M.S. Vitamin C at.1,000 mgms per day,is useful in getting rid of water retention during P.M.S. Plenty of rest is also advised.

IF YOU HAVE BEEN RAPED OR SEXUALLY ASSAULTED - DO NOT BE AFRAID TO CALL FOR HELP!



Counsellors on Call
Confidential Service
THE RAPE CRISIS CENTRE
2 LR PEMBROKE ST, D2
PHONE 601470

Irish Family Planning Association

Comprehensive Family Planning Service

Available at:
59 Synge St., D/8. Tel. 682420.
5/7 Cathal Brugha St., D/1.
Tel: 727276/727363.
Open Daily 9.30 a.m. to 7.30 p.m.
— Callers Welcome —

typing and computing ability. No account is taken, whatsoever, of one's attitude or commitment to the ideals of trade unionism. Therefore, working for the



trade union is seen as "just another job". And this position is exacerbated by the inability of clerical staff members to gain promotion to industrial level - due to lack of experience.

This passive attitude towards the trade union is often reflected in the general membership. The system used to take in dues is divided in two ways. The majority of members are on "deduction at source" where subs are deducted by the employer from salary.

Other members pay over the counter. For the latter group this, at least, provides an opportunity to visit the union hall. To this group of members, however, we are just the "girls in the office". If they happen to arrive in at tea break they see male staff being presented with shining mug and biscuit by one of the females and wonder why they can't have the same !

A good deal of the Deduction at Source group for that matter would have great difficulty with the address of the union, and would certainly be unaware of the individuals processing their subs. So the next time you check your wages slip (if you have a job) for deductions to union dues, think of what it's all about. You're part of the union too!

LESBIAN LINE

L.I.L.
Lesbian Line: Tel. 710608
Thursdays 8-10 pm

LIL

Women's Disco
at
Hirschfeld Centre,
10 Fownes Street, Dublin 2
Every Thurs. 11 pm-1:30am
All Women Welcome
New Members Are Welcome
LIBERATION FOR IRISH LESBIANS

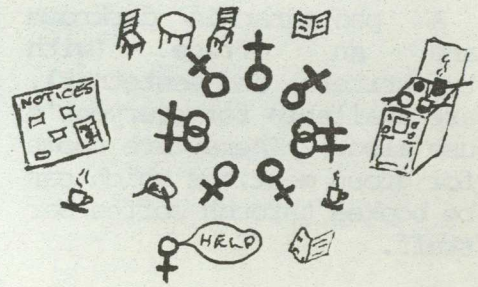
The Irish Women's Centre is a women-only space for women to meet, educate themselves, and do political work. The centre is staffed by volunteers who donate their time and energy to keep open a space for women in Ireland. Memberships are not required for women to visit or participate in the centre's activities, but help with the costs of running the centre, and entitle women to vote on centre policy. Members elect a steering collective at the annual general meeting every September, and discuss issues at three ordinary general meetings during the year. The steering collective meets every month to make policy decisions, handle any problems, and to work out the Centre's operation.

The Centre itself is non-political, meaning it does not take stands on political issues, or support any groups involved in political campaigns. Individuals or groups in the Centre are involved in political campaigns, and people use the centre to inform women about campaigns and elicit support.

This non-political stance of the Women's Centre came about when women with varying views were campaigning for money and space to start a women's centre. Different views led to disagreement about how the centre was to be set up and run, and some women left the campaign. The women who continued the campaign felt that a centre that did not make political policy or lead political campaigns would facilitate all women's activities, and so set it up this way.

The Women's Centre receives no funding and is totally self-supporting. Funds are raised by membership fees (5.00 a year waged; 2.50 a year unwaged), standing orders, renting of rooms (we request 50p per head when groups meet in the centre), raffles, sales of work, discos and marathons.

There are many services and activities in the centre for all types of women. The coffee bar, located on the first floor, operates from 1.00pm-10.30pm Monday through Thursday; 1.00-4.30pm Friday, and 11.00am-5.00pm on Saturday. Coffee, tea, snacks, and vegetarian meals are available at reasonable prices. The coffee bar



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rooms are informal and women drop in to relax, chat, get information, or meet other women. Children and babies are welcome, and if anyone has high chairs or play pens that you could donate we would greatly appreciate having them.

The women's centre shop is on the second floor and has a wide range of women's books from Ireland, England and America, plus feminist postcards, badges, women-made arts and crafts, good as new clothes, and a variety of feminist and political newsletters, and magazines. Shop hours are Tuesday I-8pm, Wed. 1-7pm, Friday 1-4pm, and Saturday 11-5pm.

The women's centre library is on the third floor and is open Monday and Wednesday through Friday 2-4pm, and Monday through Thursday 6.30pm-8.00pm. Books may be borrowed (5.00 waged or 2.00 unwaged deposit is required), or read in the library. Also available are collections of magazines, newsletters, and historical women's movement material.

A photographic darkroom and an office (with typewriters and Gestetner), are available for everyone's use also. There are rooms for group meetings which can be booked through coffee bar staff.

An information and referral service operates on Tuesday II.30 -1.30pm and 6-8pm, Wednesday 6-8pm, and Thursday 2-4pm. Plans are being made to set up a crisis phone with counselling services, but at the moment, this service can give women information and referrals only.

Two other services available in the Centre are the Saturday Night Syndicate Catering group and full body and back massage. Anyone interested in these services should call the Centre at 710088.

We are planning major changes for "Round Up". When we appear next in the Autumn , it will be as a larger format , national feminist magazine. We hope to bring you a wider range of articles, and more discussion and debate.

We are eager to contact women throughout the country who could collect news in their areas, submit articles to us, or help in developing a distribution network, and building up subscriptions.

We are also looking for women to take photographs for us, do graphics etc.

We will not be producing "Round Up" in August, but our new-look magazine will appear in September.Look out for us!