

there that the problem lies — in the stagnant, debt-ridden nature of the economy. Feminists all over the world are already posing alternative development strategies for the benefit of women, men, families and societies as a whole. In this respect, they stand in the vanguard of national and international struggles for 'real' development for all. Moreover, recent interest in women's studies and the critique of traditional knowledge and science is helping to bring about a conceptual reassessment of work and non-work, power, development, and so on — a process that will soon begin to inform and empower the Greek women's movement. At the end of the UN Decade of Women, there is an imperative need for a broader feminist alliance in Greece, a 'bloc' that will be able to accelerate the struggle for an alternative development in which 'people matter' and to advance its own radical vision of a new humanist society. The future of the Greek women's movement itself is wide open.

*This article is an abridged version of "The Women's Movement in Greece," which was published in the new left review, 158.*

<sup>1</sup> Some of the best known were the 'Women's Rights Organization' of Piraeus and the Athens-based Panhellenic Union of Women (PEG), which became a founding member of the International Democratic Federation of Women, formed in Paris in 1945, and went on to publish a journal *Greek Women*. In 1946 the PEG organized a national conference at which a permanent co-ordinating body — the Panhellenic Federation of Women (IPOG) — was constituted. The Women's Union of Salonika was just one of the quite dense network of urban women's groups that was set up in the same period.

<sup>2</sup> In the next few years SEGES brought under its umbrella the Democratic Union of Young Women, the Union of Greek Women Lawyers, the Union of Greek Women, the Democratic Women's Movement, the Movement of Women in the Resistance, the Federation of Greek Women, the Panhellenic Union of Housewives, the Progressive Union of Greek Mothers, the Association of Greek Secretaries, the Association of Greek Housewives, the Association of Women University Graduates, and the Coordinating Committee of Working Women.

<sup>3</sup> In terms of official party policy, the exception in this regard is the KKE-Interior, which recently recognized the need for an 'autonomous' movement on the grounds that women are best suited to express their own problems and to direct their own struggle for liberation.

<sup>4</sup> The 'autonomous' movement included such groups as the Anarchofeminist Women's Group, various self-help and self-awareness collectives, the Autonomous Movement of Women, and many others. See *Women's Agenda* (Athens: Utopia Publishers, 1980).

<sup>5</sup> Among the major periodicals are: *Woman's Struggle* (published by the League for Women's Rights), *Open Window* (EGE), *Contemporary Woman* (OGE), *The Bulletin* (KDG), *New Horizons* (YWCA), *Women of Europe* (Commission of European Communities), *Earth* (Salonika Women's Group), *Women's Whispers* (newsletter of the Greek-Housewives), *Mousidora* (Women and Film), 'Ouv' (Multicultural Women's Liberation Group), *City of Women and Hypatia*.

## Rain

It always rained  
in Istedgade.  
Lamplight  
spread itself  
like large sunflowers  
in the falling  
darkness.

Near the railway station  
the whores came out  
they looked like rich ladies  
with umbrellas  
and high heels.  
You had imagined them  
entirely different  
and were disappointed.

The stench from  
the slaughterhouse  
was not so bad  
as during the day.  
Drunk men  
are not dangerous  
said my  
girlfriend  
child molesters  
are always sober.

Policemen walked  
two by two  
their white  
clubs hung loose  
on their belts. Their helmets  
flashed bright and wet.  
They all looked  
alike they  
knew that  
you stole and sold  
bottles from the lumberyard.

A fierce smell came  
from all the sidestreets.  
The unemployed  
walked home with  
steady steps  
and closing-time looks.  
Near the cinema  
stood a queue of  
noisy young apprentices.

Now all the other  
children sat at dinner  
you had told  
a lie you were  
a little scared  
and in a festive mood because  
nothing happened

when you were two and  
avoided sober men.

If you went into  
Cafe Charles  
you would be killed.  
Many went in  
but no one ever came  
out alive.  
The big children in the  
seventh class said that  
and everything they said  
was true.

It still rains  
in Istedgade.  
Nothing has changed  
shivering you go  
past Cafe Charles and know  
that the big children speak more  
truth than the grownups.

**By Tove Ditlevsen**  
Translated from the Danish by  
Cynthia Norris Graae