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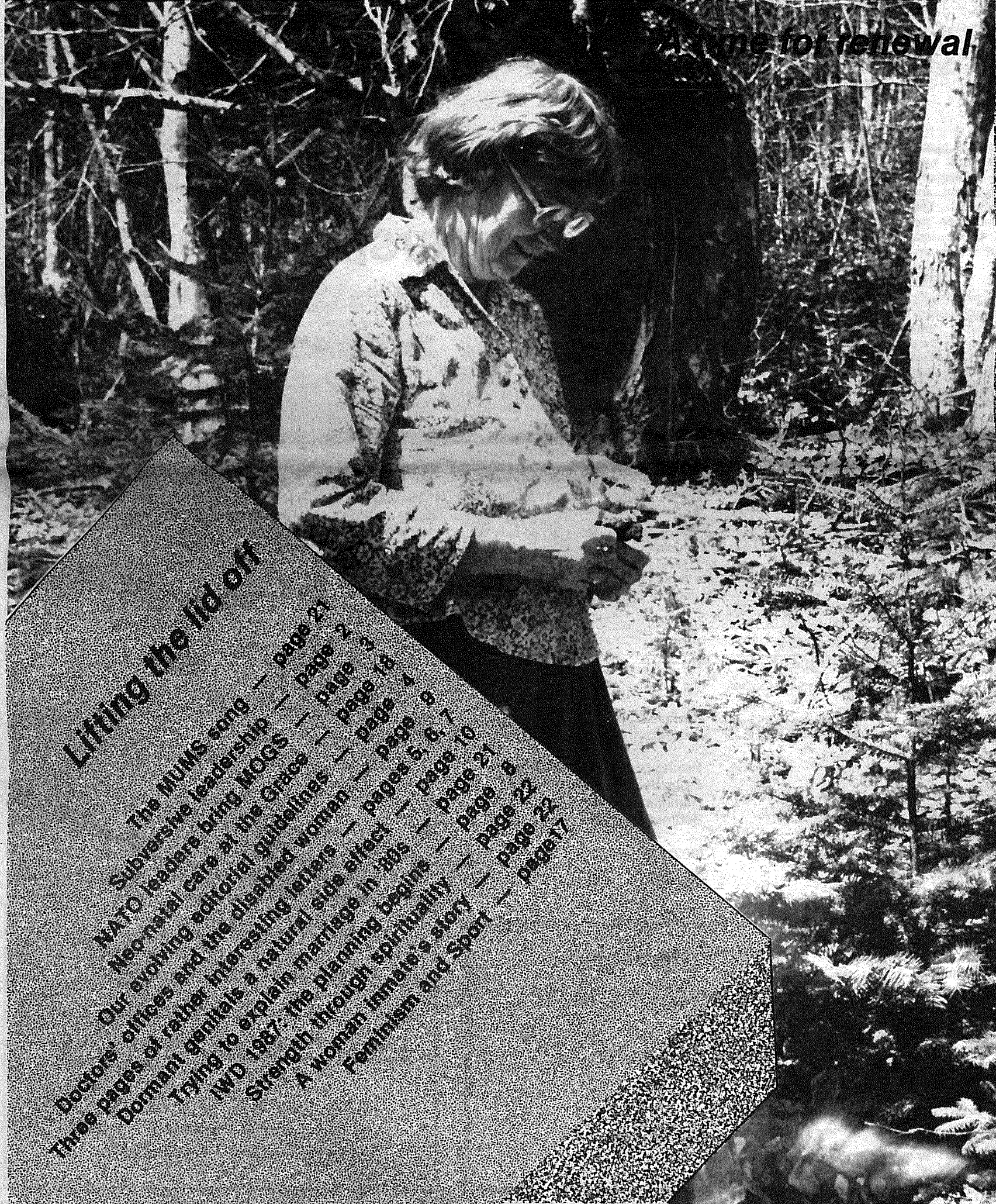
Summer Issue

# Pandora

Volume One, Number Four

Summer, 1986

Halifax, Nova Scotia



A time for renewal.

## Lifting the lid off

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# Immigrant women organize network

**Cristina Inzunza**

The Coalition for Immigrant Women in Nova Scotia was formed in September, 1983, to provide a forum for immigrant women to discuss areas of interest and concern. It was felt by the founding members that a grassroots movement would be in a good position to serve individual immigrant women in the Halifax-Dartmouth metro area.

It was also believed that perceived gender roles and patterns of social interaction play a key role in determining the ways in which immigrant women participate in economic, social, and political activities in Canada. This fact has crucial, but often not widely understood, implications for a range of questions on immigrant women.

Programs intended to benefit immigrant women ignore their real needs or make incorrect assumptions about what is needed; as a result, no one benefits, and these programs are criticized by both immigrant women and the wider Canadian society.

The Coalition for Immigrant Women in Nova Scotia, (CIWINS) believes it can help to ensure the equal participation of immigrant women in Canadian society as beneficiaries of economic and social development.

In order to meet the specific needs of immigrant women it was decided that the first step would be to do a study assessing their needs. To that end a project proposal was made to the department of the secretary of state and funding was received in February, 1984.

This study was published in June, 1985, and copies have been made available to relevant organizations and people in the policy-making process; much still to be done by CIWINS members in order to reach an acceptable change on existing policies and programs concerning immigrant women.

Based on the findings of this study, CIWINS made a presentation before the Advisory Council on the Status of Women's "End of the Decade" conference in November, 1985.

At the moment, CIWINS is calling pertinent groups and organizations to nominate potential delegates to the Second National Conference on Immigrant Women to take place in November, 1986, in Winnipeg, Manitoba, and to contribute to the formation of a national organization for immigrant women.

CIWINS is also initiating the creation of a solid network of immigrant women's organizations, service agencies and ethnic groups throughout the province of Nova Scotia.

For more information, contact Cristina Inzunza at 455-4117 or 454-0193; or Maha Arab at 445-5005.



Dr. Muriel Duckworth receives her honorary degree from Dr. Ursula M. Frankin at a good-bye gathering for Coburg House. Witnessing the ceremony are Pat Kipping (holding Willy), Gillian Thomas,

Donna Smyth, Margaret Douma, Betty Peterson (with ubiquitous camera), Nancy Colpitts, Liz Archibald Calder, Susan McEachern, and Wilma Needham. (photo by Jan Skeldon)

## Subversive leadership honored

This spring, Dalhousie University's Senate Committee refused to bring forward the name of Muriel Duckworth as a potential candidate for an honorary degree. When this refusal became a matter of public knowledge, many people were upset — including a number of Dalhousie faculty, staff and students.

It's not that Muriel Duckworth needs another honorary degree. She already has four: from Mount Saint Vincent University, McGill, the University of Prince Edward Island, and Simon Fraser University in Vancouver. She is known nationally and internationally for her work for peace, social justice and the status of women.

She's held distinguished office in non-governmental institutions ranging from Voice of Women to the Canadian Research Institute for the Advancement of Women. She's worked as a community leader in Nova Scotia for over 40 years and, at the age of 78, she's in constant demand as a speaker on peace and women's issues.

She doesn't need another honor, but the gesture would have been a courteous and welcome recognition of her talents and wisdom.

Under these circumstances, some of us decided that we need a new university, one fit to honour people such as Muriel Duckworth. We have formed the People's University of Nova Scotia, otherwise known as PUNS.

The charter of PUNS reads as follows:

The People's University of Nova Scotia operates without a Board

of Governors, a Senate, or Heads of Departments, and without federal or provincial funding. It does not distinguish between teachers and learners. Examinations take the form of the students asking the questions rather than giving the answers. Major examinations always take the form of practical experience rather than theory.

Entrance is free, but tuition fees — though voluntary and not mainly financial — are exorbitant. Its graduates are rarely invited to chair official panels or commissions, are frequently precluded from receiving security clearance, and are sometimes subject to funny noises on their telephones.

PUNS' motto is: FLEXIBILITATEM OMNIA VINCIT (Flexibility Conquers All). PUNS' insignia is two telephones rampant over a group of people holding a meeting.

On May 6, at Coburg House, Halifax, Dr. Ursula M. Franklin, on behalf of PUNS, awarded Dr. Muriel Duckworth an honorary degree with the following citation:

In recognition of MURIEL DUCKWORTH'S years of apprenticeship in the fine art of weaving lives together and providing truly subversive leadership in all the communities associated with PUNS; in honour of her status as Uppity Woman of the First Order; in appreciation of her love, generosity, and grace of soul, we hereby declare her a Honorary Doctor of Humane Letters and a Mistress Weaver of People.

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# Military satire an uphill battle

Eleanor O'Donnell

"NATO expects to blast 30 per cent of its own aircraft out of the sky," soberly reported the *Chronicle Herald* on page 52 one day this April.

"The IFF problem," the paper explained in all seriousness, "is just one of a series of equipment woes that plague the union of 16 nations."

"Because there is no standard Identification Friend or Foe (IFF) device," said NATO officials in the article, they predicted that gunners and pilots would be forced to shoot at all airborne targets

"We are putting meat into the sausage machine but not getting the sausages. Something is very wrong," said the official.

Something very wrong, indeed. How does a group of women peace activists satirize real-life newspaper articles like this. How does it try to parody MAD (Mutual Assured Destruction) policies, IFF devices, and sausage-machine metaphors?

"They really out-do us sometimes," says Pat Kipping of the NAGS (Never Again Affinity Group).

She and other peace activists distributed fake newspapers warning of a MOGS epidemic throughout the Halifax Dartmouth area the week before the visit of NATO's foreign ministers.

**NATO GENERAL DEFECTS!** screamed the fake *Nato Mirror*.

A long-time war-porn addict and MOG (Milito-Genital-Confusion Dependency Syndrome) carrier, General D. O'Rat confessed, "Jeez . . . skin flicks always kinda left me cold . . . but I just couldn't get enough of those Boeing and Litton ads . . . the ones that talked about 'going deep' and 'fire it and forget it'."

The women — D.D. Research Associates that is, a Nova Scotia

based company "which specializes in privatized therapy" — operated a round-the-clock, confidential Mobile Emergency Therapy Unit for any NATO minister, defence department employee, academic, member of the media or public "who had the courage to face up to the fact that they have MOGS and are willing to get help."

"Everybody is at risk," warns D.D. Research's Dr. Mutatis Mutandis.

To prevent a MOGS epidemic during the NATO talks, the good doctor recommends wearing peace buttons, giving them to "friends, family, neighbours — all those you care about," and attending the peace rally organized by an Atlantic Peace Coalition of 25 groups scheduled for Thursday, May 29.

Such acts assist the immune system in resisting the deadly effects of MOGS, D.D. officials say.



Donna Smyth, Muriel Duckworth, and Shelley Finson worked the Halifax side of the ferry terminal on May 20, distributing the NATO MIRROR to unsuspecting commuters. Many women in the metro

area recovered their paper-carrier youth to shout the news as compiled by the NAGS. Muriel decided to add, rather than shed, a few years in her totally convincing portrayal of a poor down-and-out soul.

Photo by Sara avMaat



It was a cool and foggy day. Dr. Mutatis Mutandis persuaded General D. O'Rat to undergo some privatized therapy for MOGS on the Halifax Commons. O'Rat hugged a tree and practiced smiling at babies, but regressed dramatically (near right) when a playground toy reminded him of a missile. Following some non-violent persuasion, O'Rat allowed Mutandis to continue strengthening his immune system (far right). (photos by Sara avMaat)



# Halifax may actually get women's resource centre

Lois Corbett

When Lynn Mackinley talks about the new women's resource centre at Dalhousie University, she moves her hands as if she is trying to bring women together under a huge quilt.

Her gestures are more than appropriate. She is talking about Patchwork: Community Women's Resource Centre, soon to open in the basement of Henson College Community Outreach Development building on campus.

"We want to bring as much in-

formation that women can use together in one place. We would like to work at offering some alternative counselling, feminist counselling, to women, as well as skill training, consciousness raising, and whatever the women here need," said Mackinley.

As a fourth year student at Dalhousie, Mackinley says a small group of women have been thinking about establishing a women's resource centre on campus since last fall, and with the Henson College offering them space, the

pieces are almost together for its grand opening later this summer.

True to its name, Patchwork will have a special opening. Mackinley says the core group of the resource centre have invited women's groups in Halifax to bring quilt squares together for one blanket, which they will hang on the centre's wall once completed.

The idea for the women's centre has evolved since the Dalhousie Women's Alternative first started discussing it at their meetings, says

Mackinley. Because the women saw a need to unite the different women's groups in Halifax, they decided the centre must serve more than just women on campus.

"It went from being a university centre to being a community centre, and that represents what we are trying to do. We want to help give the women's community a broader agenda for long-term change, rather than just short-term problem solving."

"If a woman comes in and she

wants individual counselling, we want to be able to give her a list of other women's names that she can contact. We would like to act as a referral network."

Mackinley is excited about the centre and she hopes it can live up to her quilt metaphor's expectations. She wants other women to contribute their ideas and their resources to the centre, and she can be reached during the day by phoning the university, 424-2526, extension 232.



# Pandora

**Pandora** is published four times a year by Pandora Publishing Assoc., a non-profit organization of women in Nova Scotia.

**Pandora** has no single voice. There is no collective editorial position. Occasionally, there will be collective statements. Each article reflects the views of the woman, or women, who wrote it.

Submissions are welcome. Pandora Publishing Assoc. does, however, reserve the right to edit — usually on the basis of length. Submission does not guarantee publication.

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Betty-Ann Lloyd

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#### Outreach:

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Mary Lou LeRoy, Sara avMaat

#### Distribution:

Leah Nomm, Mary Lou LeRoy, Debbie Mathers, Jeanne Thibodeau and a cast of thousands including Joella Foulds (Sydney), Nancy Wright (Guysborough), Oona Landry (Antigonish), Katherine Kechnie (Charlottetown), Sharon Fraser (Montague), Alex Keir (Pictou County), Debbie Trask and Second Story (Bridgewater), Diane Crowell (Yarmouth), Carolyn Emerson (Newfoundland)

#### Cover design:

Brenda R. Bryan, Jan Skeldon

#### Cover photo:

Barbara Conway of West Lakevale photographed by Sara avMaat

**Pandora** welcomes volunteers to work on all aspects of the paper. We have regular meetings every second Wednesday, we have smaller committee meetings for things like distribution, lay-out, story editing, photography. We also have short-term tasks that require no meetings at all. Our next issue deadline is August 7. We will start working on the September 1 issue immediately.

#### Correspondence and Subscriptions:

Pandora Publishing Assoc.

5533 Black Street

Halifax, N.S. B3K 1P7

messages: 902-455-1287

Second Class Mail registration pending

Supporting subscriptions are \$5.00 for four issues. There is a sliding scale. Women on limited income, send what you can. We ask women who can afford more to provide a contributing or sustaining subscription.

Presswork by Kentville Publishers

## Our guidelines evolve as our experience grows

Here we are at the fourth issue. Our first birthday is rapidly approaching, we are still enthusiastic and more women join us all the time. Our skills in production and design are steadily improving . . . **WE WILL CONTINUE!**

As we've grown, we've constantly examined what we're doing and how. While we still don't want to set a rigid policy for **Pandora**, we have developed constantly evolving guidelines.

An ad hoc working group came together to formulate the guidelines. We asked ourselves some fundamental questions about **Pandora** and tried to answer them as clearly as possible:

#### What is Pandora?

Pandora is a newspaper produced by, for and about women.

#### Who contributes to Pandora?

We actively seek participation on any level from women who do not have access to mainstream media. Low income women women of color, women involved in organized labor and women who work without benefit of organization, disabled women, native women, lesbians, women in conflict with the law, immigrant women, older women, younger women — ALL kinds of women — are encouraged to contact members of the Outreach working group, or any Pandora woman, to explore their particular ideas and concerns. (902-455-1287)

#### How can she contribute?

We welcome submissions to Pandora, written and photo/graphic. We cannot accept material that is intolerant or oppressive — for example, but not exclusively, sexist, racist, classist, homophobic, ageist or ableist. We are, however, committed to working with women to help them express their experience in a non-oppressive way.

We encourage women to tell us when we do not meet our own standards.

Not everything submitted can be included and we do reserve the right to edit, especially for length.

#### Do we have a style?

As far as writing style is concerned, we consider how you write as important as what you write. Women are asked to write from their personal experience, as if writing a letter to a close friend.

Our policy concerning design, photo/graphics and advertising follow the same guidelines. We consider HOW we present women's experience — our layout and design — as important as the content of the experience — the copy and photo/graphics.

Pandora is a forum for women who are speaking out of their experience — expressing their perspective on issues that are important to them. We do not necessarily attempt to present all perspectives in any one issue at any one time.

We are committed to initiating and encouraging debate on issues that individual women, or the women's community in general, find interesting, thought-provoking or controversial.

Women who have concerns

about anything they find in Pandora are encouraged to write a letter for the next issue. Women who contribute to Pandora will be given the opportunity to respond in the same issue to letters about their work.

As we said, these guidelines are not meant to be carved in stone. They will grow and change as Pandora grows and changes. We have committed ourselves as a group to discussing specific areas of oppression, for example, that have not already been discussed. We hope to share with you our on-going process.

All women are welcome to attend Pandora meetings every second Wednesday at Veith House, a north end community centre at 3115 Veith Street, Halifax. (See the Calendar, page 24, for meeting dates.) The building is wheelchair accessible, we have a phone tree that can usually arrange transportation and we set aside funds for childcare and transportation costs.

If you don't like regular meetings, but would like to get together for distribution, typing, postering, etc., give us a call at 455-1287.

## Issue in article of obvious concern

It is out of respect and concern for our readers and for the continued building and unity of our women's community that we would like to formally respond to the situation surrounding the International Women's Day issue.

An article was published in our last issue concerning the way in which lesbian and abortion rights were not included on the IWD poster.

Since that time, we have received much correspondence in response to that article — both positive and negative — which we have published in this issue.

Pandora's policy is to give women a voice and to reflect what is happening in the community. It is the position of Pandora that this article was such a reflection; that it was well-researched, based on facts, in response to conversations with several women involved in the IWD organizing, and that it was not improper journalism.

The decision to include the article was made by the many Pandora women involved in the final production of the paper. It was not the action of any one woman.

We see the article as an effort to

raise women's consciousness on an important issue. Not to raise such issues would be detrimental to the community and would stifle the voice we are attempting to provide to all women.

We, of Pandora, struggle to understand how our community works. This understanding can only be achieved through continuous free-flowing dialogue among all women in the community and the freedom to express opinions and facts.

We can only feel the effects of the expressions that are published when we receive feedback, both positive and negative. Such feedback expresses the importance of an issue in the lives of the women who read Pandora.

The issue brought to light in the IWD article is obviously of significant importance (if the number of letters we have received is any indication) and is worthy of publication.

For these reasons, Pandora stands behind the writer of the article.

**This statement was written by the trouble-shooting working group of Pandora.**



## Renewal

Pandora women, friends and children gathered at Crystal Crescent beach in May to renew ourselves through ritual, to have some fun and, incidentally, to try for a front page photo. Although the weather didn't co-operate with summer sun, the marshmallows tasted just that much better.

Continuing the theme of renewal, we are going to have a retreat in a country home outside Yarmouth the weekend of June 20. Women interested in becoming intensively involved in Pandora over the next year should call for information. We plan to concentrate on our on-going group process work — as well as relaxing, celebrating the summer equinox and our first year of production.

photo by Jan Skeldon

# Letters

## A tenured thank you to you all

Dear Sisters:

Thank you very much for the "Congratulations" article about my tenure. The tremendous support I received from women's studies programmes, feminist groups, and individual feminists all over Atlantic Canada and beyond helped me weather the storm without paying too high an emotional price. It was also, no doubt, an important factor in getting the original negative decision reversed.

I especially appreciated the fact that the article made it clear how common it is for feminists to suffer in hiring, promotion, and tenure decisions and how very few of these cases we hear about. All the cases that are not appealed, or are resolved internally before the stage of public protest and pressure is reached, remain invisible.

In my own case, for instance, no public information appeared at any time before your article. Information is spread through informal networks and may not be on record anywhere in an accessible way.

This means that even though we hear enough to be very aware of this problem, we do not have an accurate picture of just how extensive it is.

This said, I think it's important to note that, in my own case, support among St Francis Xavier University faculty was overwhelming and active.

The Sociology and other departments, the local branch of the Canadian Association of University Teachers and many, many individuals gave me so much emotional, practical and political support that I never once felt alone.

My colleagues made it clear to me that since the very nature of the University was at stake in this decision it was their cause as much as mine, even though they are not feminists.

I wanted to mention this here to complete the record and to give credit where credit is due. Also because I think without this information it is hard to understand how the decision got reversed so quickly.

In sisterhood,  
Angela Miles

## Decision was not deliberate

Pandora:

This letter is in response to the article in the spring issue of Pandora which appeared on the same page as the calendar of events for International Women's Week, 1986.

First of all, I would like to say that I personally have never felt so maligned, I have never sat on a committee whose motives were so

deliberately distorted, and even after many years of work as a union activist never have I seen the power of the editor of a newspaper so willfully misused.

Contrary to what was said in the article, many lesbian women and women who have worked for abortion rights were involved from start to finish with planning and carrying out the activities for IWW, 1986. These women, it seems, were not aware that "their struggle as feminists, as activists in the women's movement has been devalued" or that they were "deliberately excluded."

There was no "deliberate decision" by the committee to not use the words "abortion" and "lesbian" on the poster. (Although the article said "in their statements", other than what appeared on the poster there were no

## Privileges must be examined

Pandora:

I want to take these few precious minutes to express my appreciation to Pandora womyn, both as a group and as individuals, for the support you have shown me in my decision to go to Greenham Common.

Also I would like to say thanks to those womyn in the womyn's community who believe in me, and in what I am doing, enough to give me a benefit to raise the dollars for my ticket.

It would be remiss of me, before I leave for England, if I did not write to you expressing some of my concerns around the IWD



photo by Jan Skeldon

other statements from the committee.) There was a decision made to not name specific groups, such as black women, lesbian women, disabled women, etc. This is hardly the same as a "deliberate decision" to not use the word lesbian. We intended the word woman to be inclusive. We felt it was understood that our demand for equality included all women. Surely because the word peace was not on the poster no one thinks nuclear war is deliberately condoned, or that because the word union was not used that anti-union positions are consciously supported.

I would agree with the unnamed writer of the article that if lesbians (and presumably women who work for abortion rights) stopped donating their ideas, skills, labour, etc., the women's movement would be poorer for it. But then, so would the women who withdrew.

Which leads me back to the message that the committee hoped to convey on the IWW poster. A message which spoke about the erosion of gains women have made and the struggle just to hold on to what we have.

Now, more than ever, we must recognize that we have to fight together against our common enemies, patriarchy and capitalism, and not against each other. Only by working together can we ever hope to achieve a better world — a world in which women, men, and children can live a life of peace and dignity.

In solidarity,  
Jane MacMillan

organizing this year. As a member of the committee, I was upset and hurt that in 1986 lesbians are still deliberately silenced and made invisible.

I'm no longer angry, but I am concerned and have given considerable thought to why this continues to be a problem not only in Halifax, but across the country.

Why is it that very intelligent and conscious womyn who have a very keen understanding of the dynamics of their own oppression in a male-dominated society, can oppress lesbians by using the same rationales men use to keep womyn from living their lives as they choose.

I am striving to be anti-racist and class-conscious. When a womyn of color says my behavior is oppressive to her, my response cannot be one of defensiveness. Nor can I attempt to rationalize my actions by projecting my guilt onto her.

It is too easy to dismiss or belittle her oppression out of my own position of privilege.

Similarly, it was an insult to be told by heterosexual womyn on the IWD committee that heterosexism or lesbian rights is not their issue. That is like a man saying sexism is not his problem.

Until all womyn can identify with lesbians, the oppressions of sexism, classism and racism will continue to benefit white middle class men.

Lesbianism is not just a civil rights or personal issue. Why is my lesbianism accepted in the womyn's movement only as long as I am silent about it, or until I ask womyn to look at their heterosexist assumptions? (Obviously it does make a difference who I sleep with, otherwise I

wouldn't be oppressed for it.)

Why is overt lesbianism so threatening to heterosexual womyn and some lesbians?

There needs to be some connections made and dialogue started. But it cannot happen until heterosexual womyn start listening to what lesbians are saying, just as most of us have to start listening to what womyn of color and poor womyn have to tell us. I expect heterosexual womyn to show that same respect to me and to take some responsibility.

There are ways in which you are oppressing us, just as there are ways in which I oppress others. The issue is to begin acknowledging and examining our individual privilege — heterosexual privilege, middle class privilege, white privilege, whatever.

I will be leaving Halifax on June 3, so unfortunately I will only be able to be part of this challenging process from afar. I know it's hard sometimes, especially lately, but let's remember that we do love each other and that it can be worked out and gotten through.

In sisterhood,  
Darl Wood

recognition and support for our right to love other women is a long and ongoing process.

The process of organizing for IWD every year is not exempt from the influence of heterosexism just because feminists and lesbians are among the organizers. Rather than try to explain this recurring problem and suggest a constructive solution, the article simply pointed the finger at individuals.

To achieve support for our right to love other women, we must first be clear about the roots of homophobia. This means seeing that homophobia comes out of the same system that oppresses women generally and denies us housing, decent employment, daycare, safe accessible abortions, and so on.

In order that all women make these connections, we must discuss these issues throughout the year instead of trying to grapple with our differences weeks before IWD. This process requires lesbians to constructively challenge heterosexual privilege in order that heterosexual women recognize what it means to be a

## Year long discussion essential

Pandora:

The lesbian women of the Atlantic Gays and Lesbians (A.G.L.) wish to respond to the coverage of International Women's Day in the Spring issue of Pandora. In particular we wish to voice our concerns about the article entitled: "Lesbians, abortion rights activists question their deliberate exclusion". Secondly, we wish to address the issues of lesbian rights and lesbian invisibility generally within the context of organizing for IWD.

The apparent reticence of the IWD Committee to specifically name the struggle of lesbians and demand safe accessible abortions on IWD poster was disappointing. However, the article in Pandora — published a full week prior to IWD itself, and fraught with damning conclusions that the committee had deliberately condoned homophobia and consciously supported anti-choice positions by not using the words lesbian and abortion in their statements — was harsh, mistook the symptoms of our oppression for the cause, and poisoned IWD for many women in Halifax.

As lesbians working in a variety of institutions and organizations, we often experience people's fear of lesbians and witness our own invisibility. We struggle to create a more lesbian-positive environment for ourselves and our lesbian co-workers and clients within these organizations and institutions. Our experience has been and continues to be that achieving

lesbian within a dominant culture that forces them to be invisible. Hopefully, as time goes on, we will be joined in this process by more and more heterosexual women, as we were this year. The same can be said for issues like racism. Black women are still carrying the weight of educating white women on their racism.

As much as we all would like to think that the conflict this past IWD should not have had to happen, we cannot underestimate the depth of heterosexism. We cannot make our hopes into assumptions if we don't establish a common basis for understanding our oppression.

The Lesbian Women of AGL Atlantic Gays and Lesbians (in Health Care and Social Services) meet bi-monthly to discuss and sometimes act on issues which relate to our diverse work settings. We welcome new members (see Calendar).

## Women's forum long overdue

Pandora Women:

Congratulations on your fine paper. The idea of a forum for women's issues of the kind Pandora represents is long overdue.

One thing I particularly admire is the inclusion of articles on all kinds of issues, from women with different interests and backgrounds.

The time has come for women to realize their common bonds; the sources of their oppression; and their own inherent strengths. Pandora is helping this to happen.

With best wishes  
Suzanne Rosson

# Letters

## Painting provides new eyes

### Pandora:

I am sitting here in my studio living with my latest painting before framing it. I started reminiscing about how all this started and I thought your readers might be interested in my story.

In November, 1980, I saw a bulletin from our community school stating they would take registration for adult painting classes. As a youngster in grade school, I had often entered drawing contests and once even won. I think the prize was \$2.00.

plies without going into the household money.

The most important material thing that happened because of my painting is that I have a postcard reproduction now on sale of one of my paintings. This belongs not to me but to the Clare Arts Council to which I belong -- but it's good publicity.

After I started to paint I noticed things more, — like the colours of a sunset and the changing clouds. Things that previously I didn't even notice, I now see with different eyes than before. I realized how beautiful nature is and I saw things that I had taken for granted.

For example, trees are not really just green; they may be bluish, purple, dark, rich green, or very subdued green.

If ever you need a hobby to change your outlook on life, try painting!

An artist friend,  
Dorothy Thibodeau (Dot)  
Saulnierville

## Ad sponsors offer clear support

### Pandora:

Thanks so much for organizing a free advertisement for us. With such examples of clear thinking and feminist "know-how", Halifax's women's community will continue to benefit greatly from your most welcomed contribution.

In Sisterhood,  
Women's Employment Outreach  
Diann Graham

on political activities and then to disappear from public view.

Lesbians, it is sometimes said, threaten the credibility of the Women's Liberation Movement. How can this be true? Women-loving-women is the strength and backbone of our movement and we all depend on it. Perhaps it is just the comfort and credibility of heterosexuality that we threaten?

Many thanks to the author of **Lesbians, abortion rights activists question their deliberate exclusion** in the last issue of **Pandora** for bringing the lesbian issue to our attention in time to deal with it positively on the Day. It saves so much resentment and anger afterwards.

Can we take it that the time has come to raise the issue of heterosexism more fully? Without wanting to place the entire burden on **Pandora**, perhaps we could have a page or two in each issue which helps to make us more aware of things like heterosexual privilege, compulsory heterosexuality, lesbian invisibility, political lesbianism, and much more.

We could raise questions like: What has lesbian oppression got to do with heterosexual women? Whose responsibility is it to learn about power, oppression, and change? How can and do lesbian women support each other? How can we discuss heterosexism as a political issue? How can we ensure that our political activities are not heterosexist? And many more political questions which influence our relationship to each other.

Sorry we can't give our real names — we'd probably lose our source of income. We're even forced to make ourselves invisible!

In sisterhood,  
Lez and Dyke

## Do dykes fit into feminist process

### Pandora:

In late March, I returned from Vancouver to discover the women's community all in an uproar. It seems that, once again, hard struggles had befallen the IWD (International Women's Day) organizing committee.

Once again, the issue of lesbianism — and how it fits into feminist process — had struck the hearts of many women who were working on the committee. These lesbians were surprised and hurt by the response (or lack of response) of the sisters they were working alongside.

For me, this is such an age-old problem that I am not surprised the majority of women could not or did not understand the relevance of the issue. Few heterosexual women understand their investment in the patriarchy.

Many don't understand the personal as political. To do so, they would have to address, in themselves, the issues that allow their lesbian sisters to live in fear of their personal safety, job security. They may — Goddess forbid — have to change some oppressive relationship that is part of their lives.

The visibility of lesbians is only a small part of the issue. It is the unacknowledged acceptance of heterosexism that creates the con-

frontation in the first place. When will we, as political activists, start addressing the real source of the oppression — male dominance — and realize that keeping lesbians silent is playing into the hands of our own oppressor?

It always amuses me when straight women tell me I should be working against the patriarchy and leaving my sisters alone. But, I won't go into the closet in order to benefit any event and if you have any respect for the personal being political, you won't ask me to.

Looking forward to communicating more on this issue.

Brenda R. Bryan

## Homophobia is effect not cause

### To "This space is blank":

Putting aside the argument of whether or not your article was an accurate appraisal of the preparation for International Women's Day, or the events themselves, I am writing in response to the rationale behind your criticism, especially the reasons you gave for not signing your name.

It would seem you have mistaken the effect of homophobia for the cause, concluding that lesbians are made invisible by lack of support. While this is true by degrees and true that it is harder to fight for lesbian rights without a network of support, in the end this view grossly underestimates the systemic roots of homosexual oppression.

The capitalist system denies women choices in order to maintain the nuclear family, thereby guaranteeing the reproduction of a future workforce. Denial of control over our bodies is enforced by law and entrenched in socialized attitudes. As a result, struggles for access to safe, reliable contraception, free abortion on demand, and lesbian rights are key issues for women's liberation.

When it comes to women's rights, the state uses moral arguments to divide us, pitting the "social deviant" against the "real woman". Women fighting for social change cannot afford to use the same tactics. We can't simply turn the moral argument around and guilt our straight sisters into supporting us. Instead we must make clear political arguments that place homosexuality in a broader context.

Our sisters may at times be the agents of our oppression, but they are not our oppressors. Some lesbians are in danger of losing emotional support or work or housing if they name themselves; let's take better aim at the source of our oppression so we can work together for change.

In sisterhood,  
Leslie Sampson



Pandora Women IWD 1986

Anyway I needed a hobby to get my mind away from my job, away from my home, husband, and three teenagers. I thought painting would be fun and rewarding. I was right; I was hooked from my very first painting.

A few months after these initial lessons, I attended a weekend workshop on portraiture done in charcoal. This I found to be even more fun to do than oil painting. So I pursued this, once a week going to Bear River, every Monday night for three years. Eventually the portraits changed from charcoal to a different medium, pastels — soft coloured sticks.

This teacher then decided to have summer workshops teaching pastel portraits, charcoal portraits, landscapes, and still life oil painting. I have attended these summer workshops for the past two summers. It makes life bearable knowing I can go there and do what I love doing for two full weeks.

I have, since a year and a half ago, gone into teaching. I've taught portrait classes and oil painting to children and adults. I have also taught private lessons in drawing and oil painting. It's very rewarding to teach someone and have them produce a nice original work of art and to see how proud they are when it's finished.

In the past three years I have sold quite a few paintings and done a few portraits, enough to keep on buying art books and sup-

Painting is a very spiritual hobby. I lose myself in my work and it's like someone else is painting and I'm just watching. The nicest thing spiritually is that painting has taught me to look at things with different eyes. When doing a portrait, I don't just look at the person but I try to capture their personality in the portrait.

Being an artist in a rural area has its advantages and disadvantages. The advantages are that everywhere I look there is a potential painting. We have the ocean, streams, rivers, lakes, trees, sunsets, old barns, farm houses, etc. The list is endless.

The disadvantages are that there are no art galleries and no art supply stores with all the art supplies I need. The advantages far outweigh the disadvantages. I can't see myself painting on a street corner in the smog even if I could get supplies more easily.

Personally, I believe my requirements for becoming good at anything are discipline and perseverance and a desire for that particular hobby.

**Pandora**, I leave your readers with these quotes from Robert Henri, a great American painter, philosopher, and teacher.

"Do whatever you do intensely."

"Life is finding yourself. It is a spirit development."

"Let yourself free to be what you will be."

(The following letter was sent to Jim Sharpe, Director, Continuing Education Department, St. Mary's University, Halifax.)

Women's Employment Outreach would like to thank Saint Mary's University for its generosity in sponsoring an advertisement for us in the most recent issue of **Pandora** magazine.

You are to be congratulated on your community minded support for our organization as well as your co-operation with **Pandora**.

St. Mary's positive attitude toward groups that provide direct services to the women of Halifax is most appreciated.

(Individual women, organizations and businesses are invited to sponsor an ad for the many women's support services, organizations and events that need to be publicized. Contact May Spinney at 435-1567 or through the **Pandora** phone, 455-1287.)

## We all depend on ♀ loving ♀

### Pandora

It was great to see International Woman's Day celebrating the presence and struggles of lesbian as well as heterosexual women. So often lesbians are expected to work together with other women





## Lesbian visibility draws attack from right

Dear women,

We are calling for your active support on an issue which may well affect all feminist groups in Canada.

The Atlantic Region of the Canadian Association of Sexual Assault Centres (CASAC) organized, with the major assistance of the Charlottetown Rape Crisis Centre and Secretary of State, a conference on women and violence. The conference, open to all centres in the Atlantic provinces who were working with women in crisis, was held in PEI in August, 1985.

The conference followed a familiar format for many centres: rounds, identification of the issues and problems, analysis, identification of the vision, and discussion of action necessary to make the vision a reality.

For many centres, it was the first time that sexual assault was seen in a broader context and the result was a highly charged, emotional, exciting, and consciousness-raising weekend.

Among the issues addressed (and there were many) was oppression, in all its forms, and the need to educate ourselves about and support oppressed people, particularly women.

We discussed lesbianism, and how choices for women must include all choices. We talked about how important it is for all feminists to create a "safe" place for lesbians, because there are so few safe places, especially in small communities.

Women, many for the first time, felt truly in a safe place. The conference helped to focus our energy, and re-charge our batteries, and it gave us the support we needed to return to our isolated settings and continue our anti-rape work.

Unfortunately, the experience was not positive for some. A group of women from one centre left after rounds, the first day, as they "did not see women's issues as a priority."

One woman left toward the end of the conference, leaving behind the two women who had come with her.

This particular woman was involved in problems in her local centre (Pictou County) after the conference. The result was a brief, submitted to Secretary of State, denouncing the conference and her own centre.

It was felt, at that time, that there was no point in responding to this action, other than supporting individual women, as we were sure that Secretary of State would not take seriously the accusations of one person, when the evaluations from everyone else were so positive. It was also felt that accusations such as "funding feminism" would hardly be seen as negative, as that is within the mandate of the Women's Programme.

The problem, however, has escalated. This particular woman, with the assistance of local right-wing support, has participated in an active campaign to discredit her local centre, centres in the Atlantic provinces and, ultimately, centres across Canada (mostly through the organization known as REAL Women).

One of their ways of doing this has been a telephone and mail campaign to Secretary of State, Ottawa and Brian Mulroney, complaining about funding "radical lesbian feminist centres." Pictou County was identified as one such centre.

Another tactic has been to discredit the local centre, and its members in the community, through the media and local churches.

We are very concerned, in the Atlantic region, about the effect that this might have on feminist organizations in this country, particularly on the majority of those centres who are struggling in isolation to live their feminist principles, often in an anti-woman, homophobic environment.

We need to put forward to everyone, including the government, that, yes, we do see this society as lacking when it comes to the treatment of women; yes, we support women having choices in their lives; yes, we will create a safe place for them to do that; and yes, we have the right to ask for government money to continue our work.

We have reason to believe that the Prime Minister's office has been "flooded" with telephone calls from right-wing groups, protesting the funding of the Pictou County Women's Centre, and of the Atlantic conference.

The Pictou County Women's Centre's funding may be in jeopardy, and whether the government will ever fund another Atlantic conference is hard to say.

Feminists in the Atlantic region need your support!

We are requesting that you do the following immediately:

- Send a letter supporting the Pictou County Women's Centre to Brian Mulroney, Prime Minister, House of Commons, Ottawa; and to Benoit Bouchard, Secretary of State, House of Commons, Ottawa. (No postage necessary.)

- Send a copy of your letter to Pictou County Women's Centre, P.O. Box 750, Stellarton, N.S. B0K 1S0. (phone 902-752-4865) It's important for these women to know the support that is out there!

- Ask other groups in your network to do the same.

- Find out what the right-wing organizations in your community, including REAL Women, are doing to "keep women in their place," and share that information. Only by maintaining our network can we remain strong.

In sisterhood,

Diane Duggan

for C.A.S.A.C., Atlantic Region

P.O. Box 6072, St. John's, Nfld. A1C 5X8.

## Pandora's politics questioned

Pandora:

In the Spring 1986 issue of Pandora, an anonymous article included on the centrefold which advertised the International Women's Week events launched a vicious, untrue attack on the International Women's Week Committee. Basically, this letter accused the committee of deliberately excluding the words "lesbian" and "abortion" from its statements and of going out of its way to attract homophobic and anti-choice women.

I am writing as a member of the Graphic Publications Committee not just to reply to this personal attack but also to ask Pandora some serious questions.

As far as I can understand, these accusations were based on a misunderstanding about the final version of the political statement that appeared on the poster. An earlier version of the political statement had referred to some of the groups which experience prejudice and lesbians were one of the groups named.

After that we went through a number of versions as we struggled to summarize our themes of shelter, health and employment and as we received feedback from other women, including lesbians.

The final version did not name any particular group but referred generally to the basic needs and rights that we are all fighting for: "the right to a job with good wages and working conditions, decent affordable housing, the right to choose our own lifestyles and control our own bodies."

This misunderstanding apparently came about because there was already a perception among some lesbians that the organizing of International Women's Week was forcing lesbians to be invisible and silent. However, it is one thing to think that silencing may have inadvertently occurred, and quite another to think that silencing was deliberate and consciously carried out. The first perception assumes that more communica-

tion is necessary. The second outlook sets up two opposing groups, with the one side accusing the other of deliberately "selling out".

It is certainly true that when the IWW committee tried to state a political position it became vulnerable to this sort of attack. What is so ironic about this attack is that it comes from a paper that which has never stated its own political position. Pandora, in its masthead, simply states that it "wants to provide women with an alternative to the mainstream media." To this it adds "Pandora has no single voice. There is no collective opinion, no editorial position. Each article reflects the views of the woman, or women, who wrote it."

However, it should be obvious to anyone that the placement of an article reflects its importance and apparent truth. An article which appears on the International Women's Day centrefold of Pandora has the appearance of being sanctioned by Pandora and even of having been written by a person of power in Pandora. A truly anonymous letter should have appeared in the letters section where it belonged.

To put it simply, this type of journalism is irresponsible and unprofessional — not just because of the placement of the letter but also because it is hypocritical. Your accusation is as ridiculous as me accusing you of deliberately trying to attract right-wing women because you do not in your masthead state that you are trying to further lesbian rights.

My criticisms really call for two changes in Pandora. First, I think that Pandora should cut the hypocrisy and name its own politics. Second, I would like to see a more responsible and professional approach to criticism. When it seems necessary to criticize other women, this criticism should be constructive rather than divisive. Surely the aim of Pandora should be that of uniting rather than dividing the radical feminist community.

In conclusion, it seems obvious that more communication is required

Sincerely,  
Carolyn Wallace

## "L" word seems to threaten

Pandora:

I am writing because I am saddened to see something happening here in Halifax that I've seen happen again and again in many other locations. What I am seeing can be identified as a split in the feminist community.

This split always seems to occur when lesbian women call into question the decisions of their heterosexual sisters.

I've been a feminist since my late teens and have worked with women's groups for over 25 years. The most active, dependable and consistently responsible workers in those groups have been the lesbian women.

For the majority of the time that I've been involved in the women's movement, I have been on the "safe" side — identified as married and, therefore, considered as heterosexual. I always wondered, during the split on decisions, if the lesbian women were not perhaps paranoid and catastrophizing.

Now that I have come out as a lesbian, it all looks incredibly different. It looks as if heterosexual women are in fact afraid of the word "lesbian", especially in print. They seem to suggest that printing the word lesbian will deter other "normal", "regular", "ordinary" women from participating in events such as I.W.D.

Despite liberal rhetoric, this position does imply to me that they see something radically wrong with lesbian choice. Now that I'm on the "unsafe" side, that feels like an insult.

There is confusion between acceptance or support and solidarity. I do not expect every feminist to actively support or accept my choice, to see it as I do as right and good. But I do expect solidarity when we stand against the power of the patriarchy.

Solidarity means recognizing, then naming, my concerns.

In solidarity  
One who cannot name herself



Congratulations to the MUMS — as represented by Heather Schneider — for acting in such a way that even social services has to recognize their effectiveness!

In May, Heather accepted the Ronald Stratford memorial award from the Nova Scotian Association of Social Workers. She was cited for her "strong personal strength, rising from the ashes of her own bat-

tered and homeless plight by empowering others to speak to the general public and government decision-makers."

Both the general public and government decision-makers have suffered some rude awakenings from the passionate, powerful words spoken by many MUMS.

Long may they continue to speak.

(photo by Jan Skeldon)

# Lack of communication led to false assumptions

Elizabeth Bosma

As women store their placards and banners of protest and celebration, many are still talking, arguing, thinking about this year's International Women's Week.

This year's IWD committee, admittedly, took on a huge task: tackling Shelter, Health and Employment issues in less than one week. More so than in the past, this year's IWD enjoyed a greater diversity of participants, increased accessibility and a head-start in planning and outreach.

And while making gains in some areas, IWD organizers fell into similar traps that our sisters had done in the past.

there was consensus on how the issues (of homophobia, racism, classism, sexism) were connected," says Currie.

Currie says she doesn't feel confident in assuming a lesbian-positive women's community. And as a result, some lesbians have expressed interest in forming a lesbian caucus which would act as a support group for lesbians doing coalition work.

"We've talked about a lesbian caucus in the context of IWD planning in the future."

Leslie Sampson, IWD organizer and Halifax artist, believes the emphasis on action at the exclusion of basic consciousness-raising and the lack of time was the

has a different structure whereby the whole group meets and then breaks up into separate groups (sub-committees). Also they arrange a set time and place every week-or month-depending on how close it is to IWD week. An IWD newsletter could improve communication as well."

Leslie Sampson agrees that a newsletter could be a great way to distill the IWD planning process on an on-going basis.

With Shelter the main thrust of this year's International Women's Week, many low-income women found themselves participating in IWD for the first time.

Active MUMS member, May Spinney, says she found this year's IWD events pretty accessible to low-income women. Yet she worries whether low-income women could have been excluded from attending IWD planning.

"If you want low-income women, you have to provide babysitting money. That not only means during IWD itself, but also for organizational meetings.

"MUMS paid for mine and another MUMS rep's babysitting costs. Otherwise there is no way we could have gone to those evening planning meetings," says Spinney.

Jane McMillan, member of the Women's Committee of Halifax, Dartmouth District Labour Council and member of IWD steering committee, says even the location of events and meetings will deter-



**"It's astounding we never had any kind of lengthy dialogue about the issues before."**

Maureen Shebib, community lawyer at Dal Legal Aid, and past organizer of IWD events, believes that the controversy surrounding lesbian invisibility stemmed from our false assumptions about the Halifax women's community.

"We made assumptions about ourselves as lesbians and feminists, and yet these assumptions are not always the same. We have been operating on false premises. And yet when we come up against a problem, we end up being surprised when we find out we don't agree," Shebib.

Andrea Currie, member of this year's steering committee and long-time peace/lesbian/feminist activist, says the homophobia issue within IWD organising this year has left her surprised and angry.

"I think we've made an error in terms of our outreach thinking. We assumed a stage of development within the women's community. We assumed we were a cohesive group. We assumed that

source of this year's problems on the committee. She suggests holding monthly meetings to discuss women related issues as early as this June.

"The split that occurred this year in the steering committee happened because we didn't deal with the politics first. We were too preoccupied with the activities," says Sampson.

"Actually it's astounding to me that we never had any kind of lengthy dialogue about the issues before hand."

Melody Calvert, steering committee member and Halifax video artist, says communication between the steering committee and sub-committees could have been better.

"This year, representatives from the sub-committees sat on the steering committee and were responsible for passing on information to their committees. Communication was good initially, but toward the end it broke down.

"The Toronto IWD committee

mine how accessible IWD will be to working-class women.

"There are problem with holding events at universities for example, since universities tend to cater to more affluent groups in society," says McMillan.

May Spinney suggest a way to make events accessible to low-income groups: "I think it would be a good idea, to rotate the major meetings at least in three different areas. Perhaps alternate between the North End, Spryfield and Dartmouth. Choose places that are already familiar."

Shebib liked IWD's emphasis this year on the effects of inadequate shelter on low-income women. She says in order to ap-

peal to low-income women, they've got to get something out of it.

"In order for poor women to participate, IWD has to be theirs in some form or fashion."

May shares this philosophy. She says she liked how the IWD committee approached the MUMS: "They (the committee) asked us what we wanted. That's how the idea for the book (Open More Doors) came up.

"We had a real sense of caring that we never had in the past two years. I guess the MUMS really needed that."

Elizabeth Bosma is a third year social work student and a newspaper junkie.

## THE INTERNATIONAL WOMEN'S WEEK COMMITTEE

would like to thank all the women who worked so hard to make the events so successful

Much of the program was made possible through financial assistance received from the Women's Program of the Secretary of State

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**VERBAL TEA: POETRY AND PROSE WRITING JULY 21-25**  
A practical writing workshop with Anne Waldman and Reed Bye

**IKEBANA: THE WAY OF FLOWER ARRANGING JULY 21-25**  
**THE CONTEMPLATIVE JOURNEY JULY 24-26**  
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**FOR FURTHER INFORMATION, PLEASE WRITE TO THE NAROPA INSTITUTE OF CANADA, 1084 TOWER ROAD, HALIFAX, N.S. B3H 2Y5 OR CALL 902-422-2940.**



## An accident waiting to happen

# Thick doctors no joke

**Gwyneth Ferguson Matthews**

"Please get up on the table," says the specialist. Since he's never met me and doesn't know the extent of my disability, I check the urge to snap, "You've got to be kidding!"

Nervously, I manoeuvre my wheelchair into position beside the examining table. From where I sit, I can barely see the top. No way I can hoist myself aboard.

"Oh dear," says the doctor. "I think we're going to need some assistance."

His receptionist comes in. He takes my shoulders; she, my knees. I feel like a sack of potatoes being tossed on a truck, but after a few grunts and groans, (mine!), I'm finally lying on the hard leather.

The unfamiliar doctor ventures a weak smile, throws me a johnny shirt, and asks me to get undressed. As he closes the door, I growl, "Easier said than done." Wouldn't I love to see him try it.

I'm alone in the office, flat on my back. Now, I don't have the abdominal muscles to sit up unaided. In my own bed I can pull myself up by grabbing the edge of the mattress. Not so here; the

overstuffed leather beneath me has no "give" to it.

Even X-ray tables aren't this difficult. They're wider, allowing me the leverage to lift myself on an elbow. They're not covered with slippery paper, and the overhead equipment makes a dandy set of monkey bars.

Dentists' chairs, so beautifully adjustable, are the best of the

Hel-p!

Fear can do the strangest things. I haven't danced in 20 years, but suddenly the commands of the rehearsal hall are ringing in my head.

"Concentrate!" I tell myself. I hear my ballerina mother's voice drilling, "Economy of movement!"

I'm an accident waiting to hap-

**Only my disabled friends will fully understand the fear, helplessness and anger I felt**

bunch. I can manage those with no help at all.

Searching for any handhold, I look for my chair. Oh, no! The receptionist has moved it. In similar fixes it's proved invaluable, but now it's just beyond my reach. A nearby wall's useless. Clammy palms against glossy paint? No way!

Stuck. On a narrow hard table that feels 20 feet high. I can't even sit up and I have to get undressed?

pen, but if I think hard and move slowly, I might avoid a fractured skull.

Just as long as I don't look down.

Carefully, I squirm out of my sweater. Double joints to the rescue! They allow me to unhook my bra and remove my socks, without sitting up.

Lying here, waiting, I wonder about the nature of the beast whose den I've invaded. He doesn't seem like one of those doctors who actively discourages disabled patients. He may not be in the same league as my Fabulous Four — G.P., anaesthetist, surgeon, and neurologist — but this ghastly table aside, his office is accessible, and his manner isn't openly hostile.

On the whole, I doubt he's the type who'd approve of the unforgettable bird I met 20 years ago, when I still knew very little about physician's prejudices. That sadistic S.O.B. told me not to have children.

According to him, they'd hate me and I'd have no social values to give them. Then he added insult to injury with, "If your husband ever tires of a paraplegic wife, you must be understanding. Help him



Gwyn Matthews is a freelance writer, dramatist, wife, literacy tutor, and mother of a lynx point cat. She just happens to be disabled. photo by Sara avMaat

find a nice mistress."

This, when I'd gone to see him for a post-miscarriage check-up! Wise, kindly Marcus Welby he definitely wasn't!

He was the worst, but over the years I've encountered many others who also made me feel most unwelcome. Fortunately they weren't quite so blatant. Remembering them, I decide the current character is probably decent enough. Just unaware.

When he finally returns, I've pitched my clothes onto my chair and I'm tying the strings of the johnny shirt. "I can see you haven't had any trouble," he smiles.

Make that, unaware and thick.

My mental language is fast becoming unprintable, but I really don't want to alienate this guy. I

might need him some day, and so I bite my tongue. Besides, if I tell him what I think, I might be charged with doctor abuse.

As he takes out his stethoscope, I wonder if he'll hear my blood boiling. I can't wait to get home where I can swear and storm to sympathetic ears.

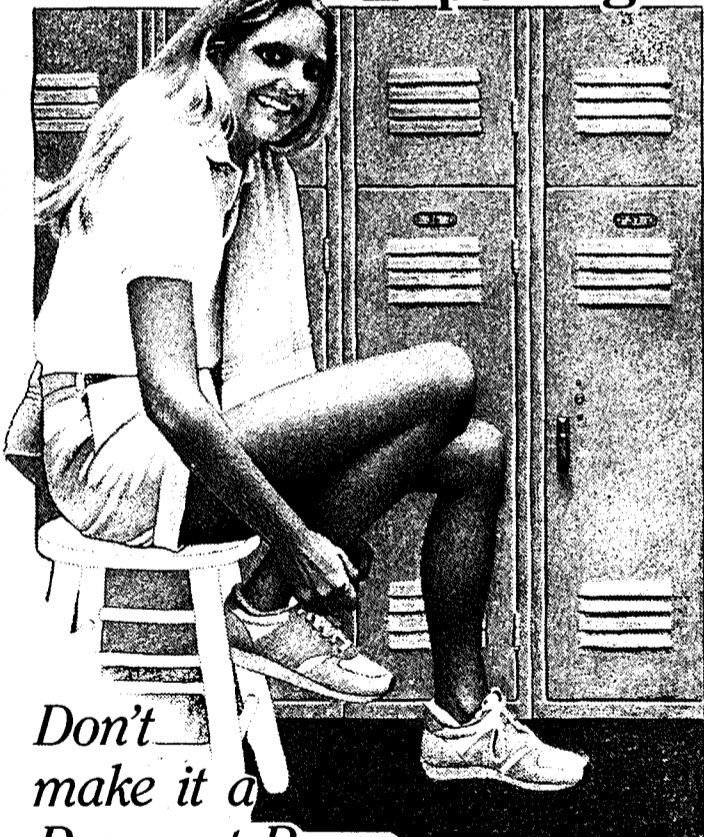
In a blessedly brief time, the examination is over. The complaint that brought me here proves easy to cure. Tired and relieved, I ask the doctor to leave my chair where I need it. Using the handles for balance, I wriggle back into my clothes in comparative safety.

Sheer heaven.

All the way home I think about the terrifying situation I've just survived. Only my disabled friends will fully understand the fear, helplessness and anger I felt as I struggled to undress without falling off that damn table.

I won't sleep well tonight. This time I've escaped in one piece. Another day I might not be so lucky. A broken arm is any paraplegic's nightmare.

## Expecting?



*Don't make it a Pregnant Pause... in diet and exercise.*

Eating properly and exercising regularly during pregnancy are important to you and your baby. Choose a variety of foods from Canada's Food Guide for your snacks and meals. You and your developing baby need the nutrients they provide. Regular prenatal exercise will help you feel good and help prepare your body for labour.

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## Depo Provera decision pending

# Dormant genitals a natural side effect

Alexandra Keir

Contraceptives are drugs used by well women. It is important to ask: is the method less safe, as safe, or safer than the alternative, namely the unplanned pregnancy.

It is important to ask: what is the method going to do to me? What are the long-term hazards?

Depo Provera is a synthetic hormone which can be used as a three month injectable contraceptive — although it's primarily used in the treatment of endometriosis and in the treatment of cancer of the endometrium.

The US Food and Drug Administration has twice rejected marketing this drug as a contraceptive because medical information on the side effects and long-term effects is incomplete. Health and Welfare Canada, however, is now considering its unrestricted use.

The list of possible immediate side effects from Depo Provera is

quite substantial. They include abdominal discomfort, weight gain or loss, depression, loss of libido and/or orgasm, and the disruption of the menstrual cycle.

Animal and clinical studies suggest that long-term risks include a lower life expectancy, temporary or permanent infertility, anemia, diabetes, uterine disease and cervical, endometrial and breast cancer.

Women know that regular menstruation is a sign of good health in non-menopausal women. We also know that its absence, reduction or irregularity is often cause for concern.

The Canadian government's decision on Depo Provera is still pending. However, according to the director of the Human Prescription Drug Branch of the Federal Department of Health and Welfare, its approval is only a matter of time: "Our job at Health and Welfare, AFTER

Depo Provera is approved, will be to educate women . . ."

What they are going to educate women about is "the fact that they have stopped menstruating is a NATURAL SIDE EFFECT (my emphasis) of this drug, and that it is not unhealthy for their genitals to be in a dormant state.

"Their genitals will be just like they were when they were nine or ten years old."

Imagine a contraceptive for men that kept their genitals in a dormant state! All kinds of possibilities!

You can make your concerns

known, too, by writing to Health and Welfare Minister Jake Epp, Confederation Building, Wellington Street, Ottawa K1A 0A6.

Alex Keir lives in Pictou County and works on women's health issues with WHEN and the Pictou County Women's Centre.

## Blood symbol of connection

Dian Dennis

Patriarchy strikes again — one more issue, one more fight.

As we read in Alex Keir's article above, some so-called experts are testing a drug called Depo Provera, a contraceptive that stops the cycle of menstruation altogether.

The company is negotiating with the Department of Health and Welfare on the safety and ef-

fectiveness of this drug. According to one spokesperson "It is just a matter between us and Health and Welfare."

What about women?

In an article published in the Globe and Mail on November 22, 1985, they argue that this drug has been used on teen-age women in Jamaica.

They are trying to suggest to me that not only is the drug ok, but it is an effective research method to use our (so-called) third world sisters as guinea pigs.

They tell us also of their vision of the future of women in the world: "Their genitals will be just like they were when they were 9 or 10 years old."

This is certainly not my vision of women's future.

My menstruation, my blood, is a strong part of the web that links me with mother earth, her lover

the moon and all of my sisters. My cycle is a vital, spiritual process of growth and passage and I refuse to let this process be made into an object of incest, racism and slavery.

It's really not a matter of birth control but a fragmentation of ourselves from our selves, our sisters, our spirituality, our environment.

Patriarchy took us apart from our religion, our myths, our past, our knowledge, dreams, strength. Our blood is next.

Let's write to local and federal health and welfare department offices.

Let's create rituals acknowledging our womanhood and our blood.

Dian Dennis is an artist, a mime, a woman interested in the spiritual nature of all women. She lives in Prince Edward Island.

## Women's clinic education tool

Joy Laking

As I write this, Cobequid Women Together is halfway through organizing a Well Woman Clinic to be held in Bass River on May 10. This clinic is the first to be held in eight years. We must have forgotten the time involved, the letter-writing, the phone calls, the meetings that led up to our first three clinics in '76, '77, and '78!

The idea behind the clinics is great. Women all working together to put on a health event that will raise health consciousness as well as provide Pap smears and breast exams in a friendly accessible setting: free transportation, free child care, free food.

But the workload is never evenly distributed and, indeed, it's impossible to delegate the organization too widely. Therefore, a few of us are struggling to survive as we plan this clinic and at the same time juggle careers and young children.

Ten years ago, when we held our first clinic, the emphasis was on the Pap smears. Now we have two young doctors in Bass River that routinely provide Pap smears and breast exams. One is even female, so that excuse is also removed.

Because of this, we've extended the clinic concept to include education on many health related topics. We have several dozen health organizations setting up booths and six 50-minute lectures on topics that are relevant to us.

Clinics can't be organized every year by volunteers. In many ways though, clinics are more successful when viewed as an educational tool for raising health awareness instead of just an annual opportunity to get a Pap smear.

I don't really feel that the attitudes or times have changed much in our area in the last 10 years. We have simply felt more confident in organizing well woman clinics because of our past experience. So, we could extend the mandate this time.

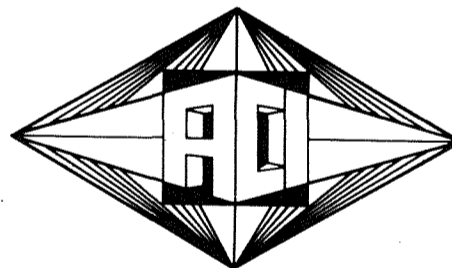
Also enough time has elapsed and there are enough new faces in our group that we found the energy to organize Well Woman Clinic '86.

Women who are interested in a Well Women Clinic for their area might be interested in a book the Cobequid Women's group prepared in 1977. The Well Woman Clinic Manual was reprinted by the Women Health Education Network in 1982 and is still available from WHEN.

As a side note: WHEN itself was also an outgrowth of a conference sponsored by our Cobequid group to discuss WWC provincially in 1979.

Joy Laking is a professional artist living in Portauquique with her husband and three children.

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## Women discuss everyday ways and means

# Artists take time to talk about their lives

**Eleanor O'Donnell**

How much housework do our male partners really share with us? How could women in rural Nova Scotia actually "network" seriously and still afford their phone bills?

A stormy Saturday morning saw 65 women from around the province — artists and writers — meet at Mount Saint Vincent Art Gallery to talk about these and many other questions as part of "A Continuing Dialogue: The Art and Politics of Making Time for Art".

The second in what gallery organizer Heather Dawkins hopes will be on-going discussions about women's work and women's creativity, the conference provided the time and the space for women to discover areas of shared experience — and clearly defined difference.

Most of all it provided time to find each other. Many had not met before.

Early arrivals found the gallery filled with men, most of them short, displaying their naked, oiled torsos, arms and legs. These were the 13 freestanding plywood cutouts by Sackville, New Brunswick, artist Rebecca Burke.

What an astonishing sensation — feeling taller than the person of the opposite sex, and less vulnerably dressed!

Throughout the day, the cutouts were puzzling male counterparts to the laughter and conversations that could neither be seen, heard, nor felt by the musclemen as they gazed at themselves or into space.

Women discussed the various ways in which they juggle time and other commitments in order to make their art; how they cope with everyday interruptions and their own procrastination.

One workshop focussed on women artists whose full-time work was domestic work; another looked at those who have full-time jobs outside the home.

Interestingly, no one attended the discussion on "Coping with economic restraints".

The Rural Women's workshop heard from women artists who described their survival techniques. From one woman who after many years left the countryside: "I've come to the city for the simple life. I'm not going to be stoking the fire anymore, I can take a bus wherever I go..."

Others used the workshop time to describe their feeling of isolation — some in areas of culture, others in education, support systems, some even felt verbal and social isolation.

One, commenting on her returning to her home turf, said, "I had greater expectations of my own home county, but it's in fact a very cold situation."

Another used to be a conceptual artist doing very modern art, but, she found "I have almost completely given up that part of my brain. I do realism now, I've adapted."

Her adaptation was a slow process, however. "My husband's

fourth-generation — Nova Scotia ship-building — I was accepted as his wife after the first five years."

Artistic specialization often put women at odds with their communities, and the cost of long-distance phone calls ruled out much networking.

Still, rural living had its benefits: the beauty of the country-side, the lack of chaos and confusion, generally more spacious and pleasant studios or workplaces and ties to the land

and to nature.

Yes, women said, workshops, week-end retreats, video equipment, courses, conferences would help cut down on the isolation. But any promises of communications technologies were yet to be realized.

For now, rural women had to network on their own, to request existing agencies to send out programs and resource people to rural areas even though attendance may be small, and to bear

the costs and problems of travelling into the cultural centres from time to time.

When the conference was being planned, these (and other) costs were of concern. Thanks to the Women's Program, Secretary of State, participants were reimbursed for travel and childcare costs.

Panelists and participants alike had ideas to share and practical "tips" for getting more things done in a day. Occasionally divergent value systems were apparent. One woman said, "My

husband doesn't expect me to do dentistry and I don't expect him to do meals", while another said, "Single mothers must feel very different from those who were up there speaking this morning, because their reality is very, very different".

Yet no one felt compelled to contradict or correct: differences were acknowledged with grace and an acceptance of the principle "agreeing to disagree".

**Eleanor O'Donnell is a writer and researcher living in Halifax, N.S.**



## Pritchard displays unique perspective

Loganville (Pictou County) artist and dollmaker Paige Pritchard Kennedy has worked in a wide range of mediums, with frequent stylistic metamorphosis, since 1972. All her work in some way concerns the human mind, the politics of experience, and human relationships (especially amongst women).

"Whether making painted figurative sculptures, mixed media collages or assemblages, or fabric constructions, my characters dramatise our interactive capacities and affirm the power of our collective imagination in coping with our planetary crises."

Since her last multi-media solo

exhibit in the fall 1982, most of Paige's professional life has included making smaller, saleable art and crafts, doing two large fabric mural commissions, and working in the regional arts scene.

A founding member of the 1889 Gallery in Tatamagouche, she has been exhibition coordinator since 1982. She was awarded a Canada Council Explorations grant in 1985 to organize "Contrasting Visions: Works by ten Northern Nova Scotia Artists, which toured from August 1985 to late February 1986.

The show's theme — which included peace, feminism, ecology, rural life-styles — evolved out of a recognition that "artists living far

from population centres often develop unique perspectives, ways of viewing the world, distinct from more urban fellow artists. Yet the kind of works rural artists must do for economic survival is often at odds with the need for ge-

nuine personal expression and communication with a larger audience."

**Paige Pritchard Kennedy is a "wilderness gardener" and has daughters age 7 and 2.**

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# Indian peoples become trespassers on own land

**Peggi Thayer**

On July 18, 1986, some 6,000 Navajo and Hopi Indian people will become trespassers on their ancestral lands. The United States government is forcing relocation on these people under the guise of a "land dispute" between the Navajo and the Hopi tribes, a dispute created and used by the government itself in order to access vast coal and mineral deposits, including uranium and oil, lying under the Navajo Hogans.

In 1974, the U.S. Congress passed a special bill, PL 93-531, authorizing the removal of over 10,000 Indian people, largely Navajo, just south of the Peabody Coal Company strip mine at Black Mesa, Arizona.

Many people refused to sign up for relocation until the government began impounding their sheep and goats — livestock which is the traditional economy and identity of the self-sufficient Navajo. Now, the deadline of July 7 has been set for the remaining 6,000 people to consent to relocation.

This is a clear violation of the 1948 United Nations Convention on Genocide, which precludes the forced relocation of any identifiable racial, ethnic or religious group under conditions which bring about the destruction of the group as such.

The conflict over land use is not serious, and the Traditional peoples insist that the problem can be solved without intervention. The real dispute is between the traditional people of both tribes and a pro-development faction. This faction is a minority, but it is recognized by the US Congress as a tribal council representing all the people.

In reality, Congress appointed the first council, three progressive Hopi individuals, to represent the "interests" of the Hopi Nation. This council signed the first land-lease agreements with Peabody Coal Company in 1950, and have since remained in favour of development, along with a like council of Navajo.

They remain in existence through royalties paid for the removal of coal, but the people do not benefit from these payments. The Traditional Peoples stand firmly against development of the natural "resources" and to relocation.

These so-called tribal councils no longer consult the Elders. In Native terms, this means that the progressives do not uphold their traditional values, the "original instructions from the Creator, which were to live in peace with each other, in harmony with our Mother the Earth, and in adoration of the Great Spirit".

The Navajo women, particularly the elder women, have led the resistance to removal. In the Navajo way, the women are responsible for the family land. They are a matrilineal people — the homes, livestock, and land pass from generation to generation through the women. The land is sacred to the Navajo and to all Native Peoples. They recognize that the Earth is a living being and

the source of all that is needed for life.

The Navajos have been pressured for years to give up their traditional way of life and be absorbed into the mainstream culture. The children have been taken away to school, often staying to hold jobs. The men often have to go away to find work. Therefore, it is the elder women who are left living from the land and defending it.

Pauline Whitesinger, a 43-year old Navajo mother, is bitterly opposed to the government's dividing the land between the two tribes. In 1977 when the government sent out a fencing crew to construct a barbed wire fence near her home, Pauline confronted the crew, ordering them off her land.

When one of the men responded with an obscene remark, she knocked him to the ground and drove off the crew with sticks and dirt. Her action was a turning point in the struggle to hold onto

out of there?"

And so, the resistance to relocation continues. In 1980, another fencing crew came and were confronted by several elder Navajo women who took the keys from the crew truck while younger women began pulling up fence posts. There was a scuffle with Bureau of Indian Affairs officers which ended with four women, (three sisters and their mother), maced, wrestled to the ground, handcuffed, and arrested. The mother had her case dismissed, charges against the three daughters were still pending in 1982.

"We won't stop," said Ruth Benally, aunt of the three young women. I've lived here all my life. Big Mountain is sacred to us. It is where we collect our herbs and medicines... When the time comes, if we don't have any other choice, we are going to use our fists. No matter how small I am, I'll fight all the way to the end."

*The Navajo women, particularly the elder women, have led the resistance to removal*

the land they have inhabited for over 400 years.

Roberta Blackgoat, a Navajo Elder, says that the relocation act does not just divide the land, but also families and generations. "How are they going to divide blood by the fence? Hang up the babies on the barbed wire?" (referring to the intermarriages between Hopi and Navajo).

Lew Gurwitz, a Native attorney working against relocation, says that the Navajo Traditionalists simply cannot survive off the reservation because of a lack of language skills, job skills, and no experience of a monied culture. They have neither the desire nor the ability to live in a modern American culture.

Thomas Banyacya Sr. fears the removal of the Navajo not only for the humanitarian reason — he fears the development of the coal, uranium and oil deposits that will result with the removal of the people.

He agrees with a statement made by Lew Gurwitz in a videotaped interview: "There is 55 billion dollars worth of coal deposits out there (alone), at 1974 prices. Does anyone with experience as an American need to be told that if that coal can be taken out of there, it will be taken

"We've reached the point where now we have to fight for our land," said Pauline Whitesinger. "I will never leave this land. If they come to move me, they can shoot me right here."

The American Indian Movement (AIM) has set up a survival camp on Big Mountain. Senator Barry Goldwater has alerted, (and some say specially trained), the National Guard toward the removal of the Indian Peoples. The Big Mountain Legal Defence Committee continues its fight for repeal of PL 93-531. The Traditional Peoples are calling for a non-violent presence of supporters, as many as possible to reduce the chance of violence.

From a personal perspective, my own Native heritage has given me the greatest respect for the Traditional Hopi and Navajo Peoples, for their egalitarian lifestyle based on the value of sharing, and the spiritual understanding that everything is united. I recognize the vital importance of these values in today's society, and will do anything in my power to protect, support, and further the lives and ways of these (and other) peaceful, self-sufficient peoples.

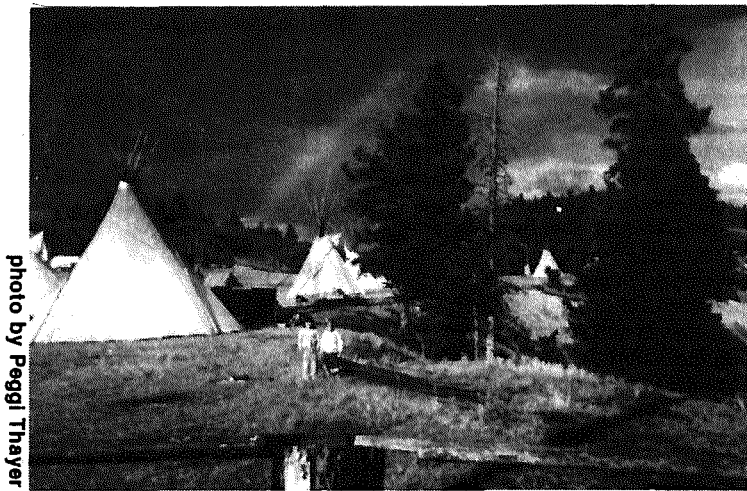


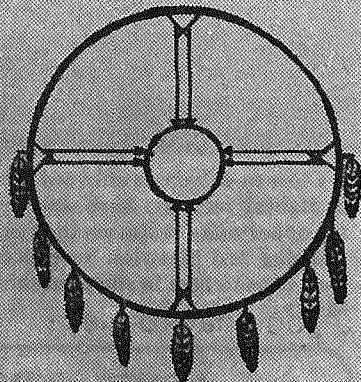
photo by Peggi Thayer



Peggi and Cora Thayer, Halifax, 1986

photo by Nancy Brister

## We must witness Hopi elders wisdom



**Betty Peterson**

The concept of seed money is growing and bearing fruit in the Maritimes these days as Peggi Thayer and 8-year old daughter Cora pack their clothes and tent for the long journey to Big Mountain.

Voice of Women, as an expression of their support for her and for this trip she feels called to make, began a fund to which others continue to add.

Peggi, whose heritage is Ojibwa Sioux, has been a Voice for some 10 years and is now a second year student in Sociology at Mount St Vincent University. She leaves end of May, to return late July.

A major concern moves her to stand against the cultural genocide at Big Mountain. For thousands of years the Hopi migrated until they came to Black Mesa and Big Mountain where they planted their corn in dry ground at the heart of the earth, their spiritual home. The Hopi elders still retain their Story of Creation, the history of the three previous worlds, and their prophesy of destruction of this fourth world.

If the Hopi are not strong enough, or if they are unable to get their message to the world, or if destructive inventions are not checked, disaster is in store.

The prophecy tells the Hopi that if nations are still fighting wars, they are not to let the inventors dig into the sacred ground at the heart of the earth. If they do, the wealth will be used for destructive purposes. Catastrophe will result and the Hopi traditional identity will vanish due to pressure from the white man. Through this influence and religion, and through the disappearance of their sacred lands, the Hopi will be doomed.

This is the Universal Plan, speaking through the Great Spirit since the dawn of time. For years the Hopi have been trying to alert government leaders, the United Nations and the general public to the dangers of our modern industrial and technological society with its lack of humanitarian values.

It is vital that we listen to them. Instead, there is forced removal and uranium mining.

"Native People's strength, their social integrity depends on their spiritual world view," says Peggi. "Traditional Native Spirit and Womanspirit are the same in their holistic approach to nature and to life. We must put our energies together to envision and work for positive alternatives, both for the protection of the natives' ancestral world and for the planetary and social environment in general."

Farewell, Peggi and Cora, our hopes and prayers go with you. Contributions may be sent to Voice of Women, Box 3231 South Postal Station, Halifax, Nova Scotia, B3J 3H5.

The Canadian Alliance in Solidarity with Native Peoples is encouraging BORDER GATHERINGS at various points between the United States and Canada on July 6, two days before the Forced Relocation. These will be a symbol of unity and protest between races and countries. Call Sara vMaat, 423-1940, if you are interested in going by cars to a campout gathering on the border of Maine and New Brunswick.

# Talking time needed to raise consciousness

Joanne Jefferson

The Stepping Out Of Line workshops gave women in Nova Scotia a chance to come together to talk about lesbianism and feminism. The sessions were based on the workshop format presented in the book *Stepping Out Of Line*, by Nym Hughes, Yvonne Johnson, and Yvette Perreault.

The book and the workshops are designed to help women talk about their feelings around lesbianism and feminism, and how the two connect.

Author Yvette Perreault, with Deb Parent, facilitated a number of different sessions so as many women as possible could attend.

After the workshop I asked a few women to discuss, for *Pandora*, the workshops and their feelings, reactions, and ideas.

The women in the discussion group came together from a variety of personal and political positions, and we had different reasons for having gone to the workshops.

**Wynne:** I guess the reason I was going was a lot of curiosity, and to have a chance to talk about the whole subject which somehow never comes up in conversations I have.

**Brenda:** I think the reason I went is that I'm really concerned about the lack of lesbian analysis in the feminist movement. I'm quite interested in this kind of process for consciousness-raising.

When talking in a general way about the workshops, women seemed to feel that a lot of positive things had come out, and that they felt good about the facilitators, if not about the facilities.

Talk moved quickly, and appropriately, to how we see the current reality and the needs within our own community, and to how we think changes might come about.

We shared stories, frustrations, and anger about divisions that occur within the feminist community because there are misunderstandings and fear about lesbianism.

**Brenda:** I remember in '75 coming out as a lesbian . . . trying to get involved. The feminist community was saying "Shh, don't let them know, they'll discredit us. We won't get our grants." Near as I can tell we're no further ahead.

There was a lot of discussion about support; that lesbians need support from heterosexual women for their lives and for their ongoing struggles, that heterosexual

women don't always know appropriate ways to give support, and that heterosexual women need to feel that there is recognition for their relationships with men.

Some of the women mentioned that a lesbian caucus had been suggested during one of the workshops. We discussed this possibility and its implications.

**Brenda:** A caucus like this would help women to articulate their needs and then to be able to come up with a strategy for effecting change within their group.

**Wynne:** I didn't know that didn't already exist, because I see lesbians in the community and at certain events . . . and they seem to be a faction.

**Joanne:** . . . yes, there's a real need to have the lesbians get together and be stronger within themselves . . . but also there is a need to bridge the gap.

I think the most positive aspect of the discussion, and the most useful, was the last 15 minutes during which we discussed what women can actually do to alleviate some of the difficulties.

**Wynne:** What do you recommend for the people who just want to offer some support when necessary? Just bringing the issue up?

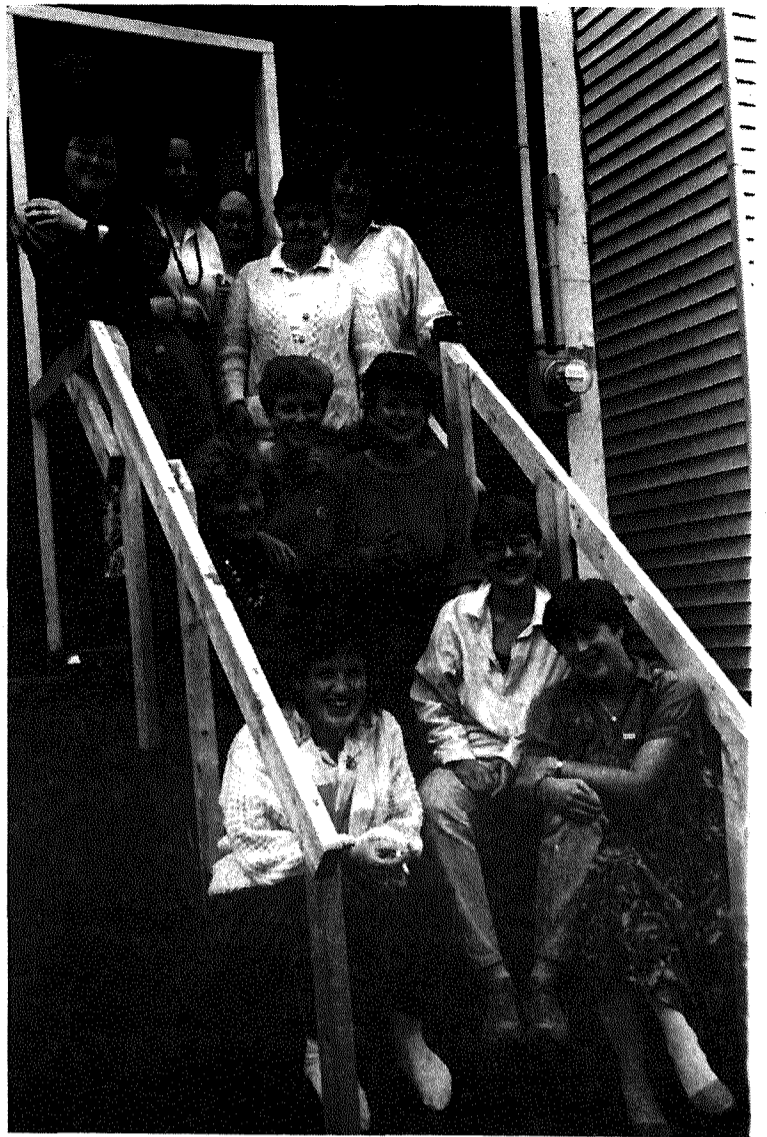
**Brenda:** Yes. Say: well, how do the lesbians feel about this?

**Debbie:** Don't automatically presume that there aren't any there.

There is obviously a need to open ourselves to this type of discussion more often.

**Wynne:** I was talking to a friend of mine who has never had what we call a lesbian experience . . . but she came out with a comment that aren't women all lesbians to some degree or another. Isn't that what the system robs us of . . . that close bonding between women.

Joanne Jefferson is a Halifax writer who has recently become active in the women's community.



Close to 40 women attended the Stepping Out of Line workshops held in Halifax recently. Lesbians, heterosexual and bisexual women took the opportunity to discuss their myths about their own and each other's sexuality and lifestyles. Several of the women gathered on Radclyffe Hall steps to take in some sunshine during a break. (photo by Sara av-Maat)

## Hot meals action for women and kids

S. Virginia Turner

At a recent meeting of concern — *Women and Food* — a serious issue surfaced. Hard as this may be to understand in our "land of plenty," some women and children in the Halifax-Dartmouth area are going without food on a daily basis.

At the meeting at Adsum House in Halifax, Mothers United for Metro Shelter (MUMS) representatives May Spinney and Heather Schneider said that many women are going hungry in order to ensure that their children are fed.

"The rents are high and low income women need to supplement their rent money by using their food money."

Many women are turning to the foodbank depots and women's shelters for food, but there is no centre which offers a daily hot meal to low income women and children.

To make this possibility a reality, the more than one dozen representatives of various groups at the meeting decided to begin planning.

They will continue — and increase — their commitment to advocacy around ensuring that low income women receive the necessary financial assistance to provide food and shelter for themselves and their children.

They will also begin, immediately, to address the need for daily food. It was decided to create some food centres where women and children could receive hot meals. We would be looking

at three locations in various areas in the city.

The group doesn't yet have a formal name and future plans are wide open — perhaps moving into multi-service resource centres.

For more information, please call S. Virginia Turner, executive director of Adsum House, 2421 Brunswick Street, Halifax B3K 2Z4, 429-4443.

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# Books

## Candid, explosive talk illuminates women's lives

**Voices From The Shadows: Women With Disabilities Speak Out.** Gwyneth Ferguson Matthews, Women's Educational Press, Toronto, 1983. Available at A Pair of Trindles Bookshop.

**Judy Mills**

For those who don't know the story of how Gwyneth Ferguson Matthews' book came to be, it's a tale worth repeating. In 1981, the International Year of Disabled Persons, the Nova Scotia Government asked Gwyneth to prepare a paper and a brochure on the special problems faced by disabled women.

Five months and scores of interviews later, she presented the government with a 74-page chronicle of the lives of 46 disabled women, including her own. The governments response — "too depressing" and "too much sex".

Fortunately, the publicity she generated upon disclosure of the government's refusal to publish her paper in full brought Gwyneth to the attention of Women's Press. **Voices From the Shadows** was published in Toronto two years later.

In her book, Gwyneth weaves together details of her own life, irrevocably altered at the age of 16 by a disabling illness, with the thoughts and recollections of the women whom she interviewed.

The women speak out on sexuality, accessibility, education, employment, the medical system, motherhood, housing, and social assistance. They talk candidly, at times explosively.

The book captures their emotions with a compelling clarity that attests to the skill of its author as both a writer and an interviewer. As one respondent put it, she "really understands because she's been there."

The women are of all ages and backgrounds. Some have been disabled since birth; others later in life. All of them are fighters, struggling to overcome the isolation and powerlessness that the able-bodied community imposes upon them in a myriad of ways.

Sometimes they win. Take Didi, for example. All set to embark on a trip to Montreal, she discovers that the train is inaccessible. Undaunted, she hitch-hikes, wheelchair and all!

Most of their struggles, however, are ongoing. The women in Gwyneth's book talk about loneliness and poverty; friends, lovers, husbands who disappear; arrogant and insensitive doctors; bigoted employers; well-meaning but misguided strangers on the street.

They face the gamut of prejudices and misconceptions about women with disabilities — name-

ly, that they are sexless, stupid, lazy, dependent, and incapable of knowing what is best for themselves.

Depressing, yes. However, as Gwyneth insists in **Voices**, things will never get better unless women with disabilities take the time to educate those with whom they come in contact.

In the book's introduction, two Toronto feminists with disabilities agree with Gwyneth. "... people with disabilities have to get out into the world and advocate for change", they write. "Only by being vocal, and a visible part of the community, can the disabled bring about a transformation in our society that will ultimately embrace and welcome those who, at first glance, don't seem to fit in."

Two years ago, when I first read Gwyneth's story and the story of other women, I was deeply moved and distressed by what I learned.

Our group, WHAM (Women's Health and Medicine), invited Gwyneth to do a lunchtime presentation at the medical school. About 20 students showed up. Gwyneth was even more impressive in person than she is on paper. She appeared relaxed, confident, and quite willing to discuss even the most intimate of topics.

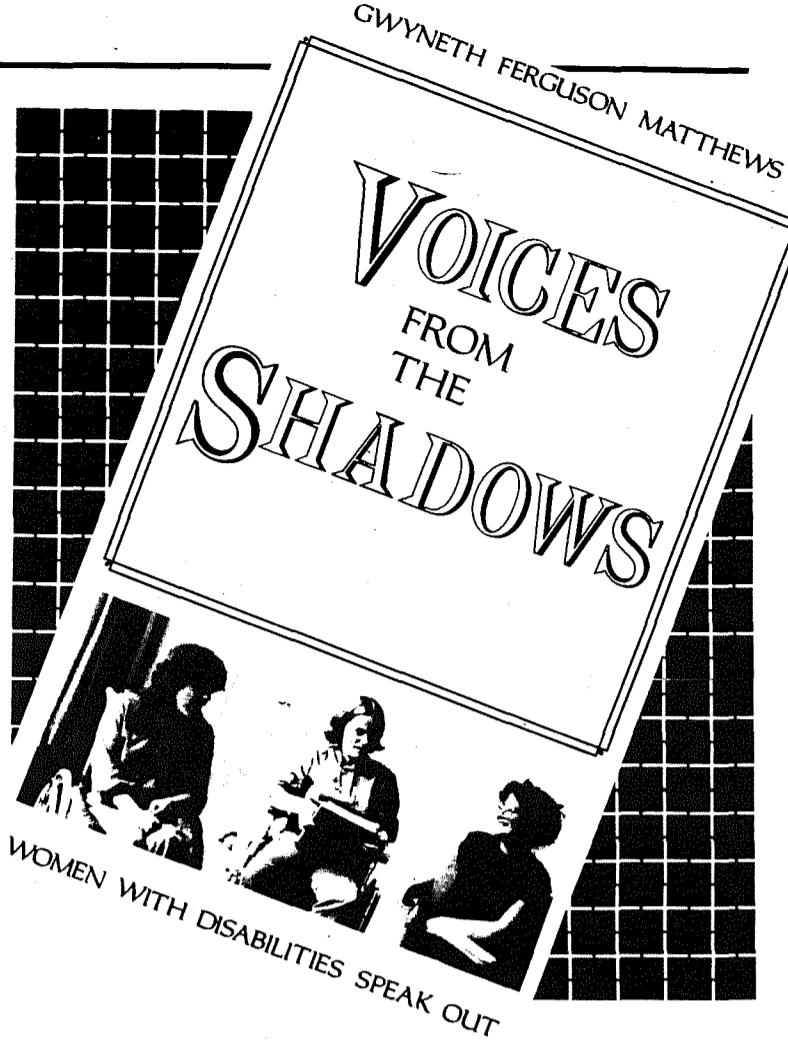
Over lunch, we discussed several aspects of her book, especially the parts dealing with the attitudes and practices of the medical professionals. Gwyneth recalled an incident at the Rehabilitation Centre when, as a frightened and curious 17-year-old paraplegic about to be let loose on the outside world, she asked her doctor about sex. "It can still be rewarding", was his terse reply.

By not taking the time to adequately inform their patients or, even worse, by disseminating false or misleading information, doctors contribute to the powerlessness of disabled women. Sometimes, particularly in areas such as sexuality, the problem stems from the doctors' lack of knowledge or insight.

However, there is also an insidious invasion by doctors of their professional, technical power into areas of personal morality and judgement. In the chapter entitled "Lovers and Other Strangers," for example, Gwyneth describes a gynecologist's response to her worries about a recent miscarriage.

In the first place, he told her, she shouldn't have children, as they would only grow up to hate her and she would have no social values to pass on to them. He also felt obliged to advise her to encourage her husband to "find himself a nice mistress".

The other women in Gwyneth's book have similar stories, some even more shocking. Perhaps one solution is to better educate physicians about the needs and concerns of disabled women beyond strictly medical ones. That is what groups like WHAM are trying to do. However, attempts to change



physicians' attitudes toward disabled women — or women in general for that matter — would involve major challenges to the very nature of the social roles doctors play.

One way to get around the problem of ignorant and biased doctors, proposed by Gwyneth, is to more extensively utilize disabled people in the community.

There should be more disabled people providing counselling and instruction in places like hospitals and chronic care facilities. Medical personnel should be better informed of and more willing to call on the services of community-based organizations like DAWN (DisAbled Women's Network).

Unfortunately, in most institutions doctors have the final word whether such services will be utilized. Gwyneth has found in her research that there still exists a strong reluctance on the part of medical professionals to relinquish any of their power, even in the areas in which they are un-

trained, into the hands of so-called "laypersons."

While rereading Gwyneth's book for the purposes of writing this review, I was again struck by the power of the women's stories. It was as if I were reading them for the first time.

**Voices from the Shadows** speaks eloquently for women with disabilities whose voices are muted by their separation from the mainstream of society. It is an important contribution to the work of making the concerns of disabled women part of the everyday consciousness of the able-bodied community.

Judy Mills is a fourth year medical student and a member of the Dalhousie Women Health and Medicine Committee.

**Voices from the Shadows** is available from the author. Call 865-8523 or send a letter to 51 Wilmot St., Lower Sackville, N.S. B4C 2A7. Price is \$8.95, add \$1.00 for postage.



## Very special images

**Goddesses and Amazons: A Journal.** Drawings by Sudie Rakusin, Amazon Images, 1984. Available directly from the artist for approximately \$15.00. Write to: Sudie Rakusin, Journal, P.O. Box 88, Brooke, VA. 22430






This large, purple-bound book is filled with beautiful drawings, interspersed with blank pages of good-quality paper.

The drawings are all strong, positive images of women. Some include a short explanation of the

character's history. One page, for example, has a large drawing of Dike, the Greek goddess of justice. The words under the picture tell something of Dike's story.

The journal presents an amazing variety of women: together, alone, mystical, realistic, ancient, and modern, and the blank pages provide a perfect place to record any special images or journeys of your own.

We hope this book section will become a permanent part of Pandora. We'll try to give short (and some long) reviews of books that aren't given mainstream attention and that might be of interest to Pandora readers. We've worked out a rating system using symbols from nature (graphics by May Spinney). Have a good read.

-  SUN: a happy, cheerful, optimistic book
-  CLOUDS: a heavy book, potentially depressing
-  MOON: a romantic book, with a good love story
-  LIGHTNING: an informative, enlightening book
-  MUSHROOM: a children's book

As you may have guessed, many books will need more than one symbol. For example, an informative children's book will have a mushroom and a lightning bolt, or a light, romantic book will have a moon and a flower.

# I saw the pain the anger the hunger I saw myself

## May Ocean

I ran away once. I was around 13. I was gone four days. When I came home, I was afraid of having to face my father's anger.

If only I could have been so lucky. No one knew I had been gone. No one cared. And it hurt and then there was numbness.

I withdrew a lot and I began to write — mostly poetry. I don't even know why I kept it. One of the poems was short, but says it all:

Emptiness and hunger gnaws its ugliness inside

I fight but cannot kill it, for it is beyond my reach

My empty hands are reaching and grasping

Since I am blind I reach only in despair

I listen, but hear no sound for I am deaf

I try to scream, but in vain, for nothing will ever be heard

So I cry in despair, but I shed no tears

Things had started going bad in my family when I was about nine. My mother went in the hospital. No one told me why and if they had, I don't think I would have understood.

For 15 years, she was in and out of mental institutions. The times she was home, which were few, were scary. She was constantly taking accidental overdoses.

We lived in fear of coming home to find her dead on the couch.

I began taking hard drugs. I was blowing my life away. I was lucky — a very bad trip put a stop to that.

Then I met him. We were both 15 and I needed somewhere to turn. He seemed older, stronger. Eventually, we married, had two children and the abuse began.

I finally fled, seven years later. I had nowhere to go. Bryony House was full of battered women and children. Adsum House had room, for two weeks.

Two young women were at Adsum House with me and we shared stories. One was 16, the other 18. I saw the anger, the pain, the hunger.

I saw myself.

I often wondered what happened to these young women after their two weeks were up.

Last year, a 17 year old prostitute went back on the streets after her two weeks were up. We know what happened to her. She was murdered.

Street kids, like Brenda, Judy and Pam, like I might have been, are too old for children's aid and too young for welfare. Their greatest need is to belong. With nowhere else to go, they feel they

belong on the streets.

How can they be expected to know anything else when there is nowhere else for them to go?

Some people in Halifax do have a vision of a caring community. There are a handful of concerned people who feel it is their obligation to reach out and pick up these kids.

These people have found Phoenix House and the money to run it. It could offer young people, 16 to 19, a healthy and hopeful alternative — a chance for a future that might not include going through battering, through teenage motherhood, prostitution.

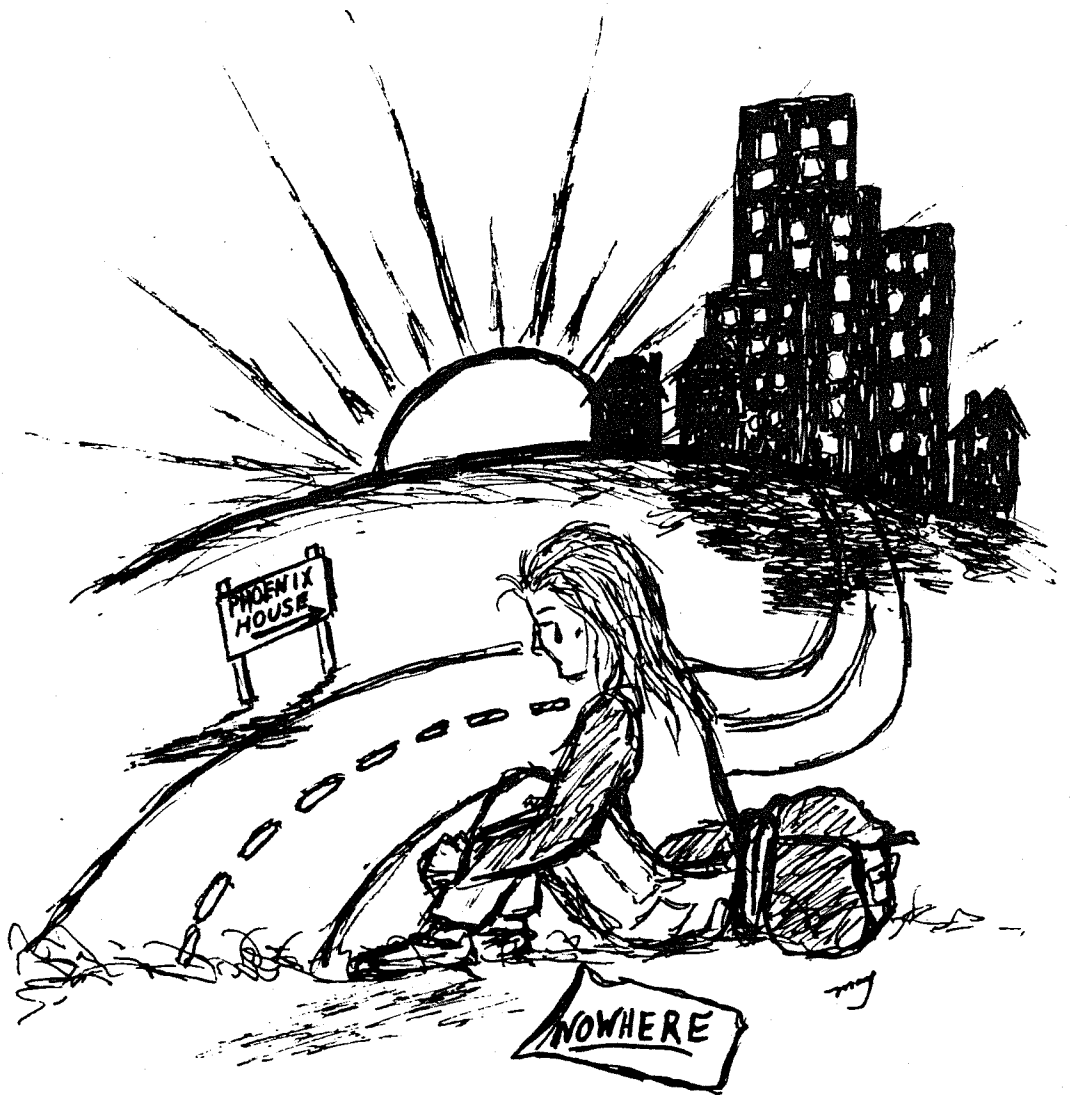
But the community immediately surrounding Phoenix House doesn't want the house to open. They are afraid. They don't want these kids in their neighborhood.

It seems to me I hear this a lot. People don't want single parents, welfare recipients, different races, gay women and men — and the list goes on.

I wonder how many more young women, dead on the streets of Halifax it will take. How many more destroyed lives and hungry hearts, before people will recognize need and offer hope.

**A public hearing will be held for Phoenix House at Halifax City Hall on June 18 where many groups will be presenting briefs. You can come and lend support through a brief or your presence. If nothing else, please write your city councillor expressing your support.**

**May Ocean is a single mother of two small children, an active MUMS (Mothers United for Metro Shelter) member, and advertising representative for Pandora.**



## With nowhere else to go, they feel they belong on the streets

**Sr. Evelyn Pollard, chairwoman of Phoenix House board in conversation with May Ocean:**

I remember some of us saying: What's it going to take? Is it going to take some young person dying before anybody is going to listen and see that there is a real need for a facility such as this?

And then it happened. A year later, a young woman was murdered. Brenda was only 17, a prostitute who was trying to survive on the streets.

And we are saying: **Enough is Enough!** People have to start hearing. This is unfortunate and maybe need not have happened if there had been an alternative.

Public concern was raised by the young girl's death and so more attention was focussed on the possibilities that Phoenix House could offer.

It is ironic that Phoenix means "rising from the ashes."

Now it looks as though our operational costs will be covered, but we find ourselves facing another barrier.

Some residents in the area are fearful of young adolescents living in their neighborhood. They are trying to keep in effect a by-law which will limit the house to 10 occupants.

We are trying to have the by-law changed so that we can open the house to 16 occupants. It would give us more money to afford full time staff and the programs we wish to implement.

We feel the residents are over-reacting. We know that a project such as Phoenix House can work, and work well. Father Peter McKenna and I have had positive experiences with similar projects in New York.

We want to provide a stable and supportive environment which will enable the young people to go back to school or to help them get into a job training program.

These kids need and deserve a chance, and we feel that they will respond well to the care that we provide.

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# "Feminism and sport" provides diverse views

**Barb MacLennan Spears**

Curiosity was the initial reason for my interest in the Canadian Association for the Advancement of Women and Sports (CAAW&S). I thought the idea of a support group to promote women and sport was an excellent idea.

After attending a few meetings and then a national conference, I realized that the organization is as diverse as the provinces represented. The attitude and approach to various issues can differ significantly from one region of Canada to another.

I was pleasantly surprised that the organization is comprised of a variety of women from some very different and interesting backgrounds. A popular misconception seemed to be that all CAAW&S members were former or current competitive athletes.

I have remained interested in the organization because I still believe in its basic philosophy: "to promote a more realistic, positive image of women attaining and enjoying their physical potential."

This year, the main theme of the annual conference and general meeting is Feminism and Sport. It's being organized by the Atlantic region and will be held on the University of Prince Edward Island campus in Charlottetown, P.E.I. on June 27, 28, and 29.

Women from across the country and from a variety of backgrounds will gather in Charlottetown to engage in idea sharing with respect to women and sport issues.

Although specific details are still being finalized, the workshops will feature a variety of topics that should appeal to all women, including "Sport Careers for Women", "Association Building/Networking", "Image Projection — Women, Sport, and the Media", "The Great Debate — Integration vs Separate-but-Equal", "Sport and Gender", "How Women Can Effect Change — the Necessary Tools", and "Policy Development".

Workshops for French-speaking delegates and translated session material will be provided to accommodate any French-

speaking women who wish to attend. Accommodations are available on campus at very reasonable rates and there is a possibility that transportation may be arranged for participants from the Halifax area.

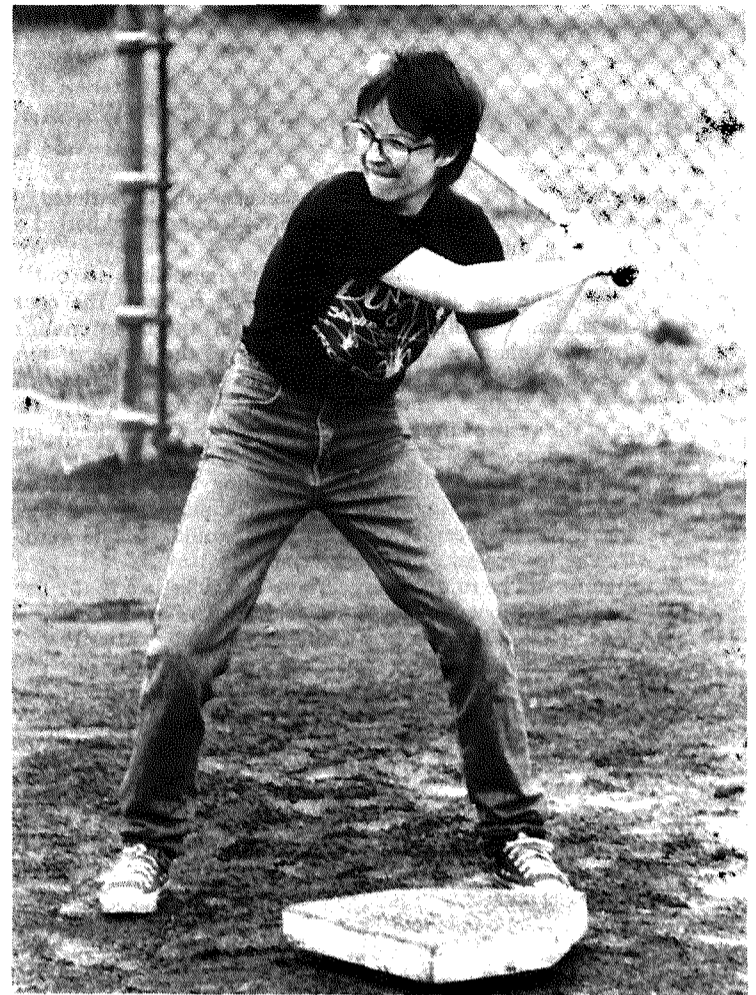
Although CAAW&S is oriented toward sport and physical activity, we realize the importance of building and maintaining a network of women from a variety of disciplines to the overall development of women.

Many of the ideas and issues are interrelated and can be drawn out to suit the particular needs of different organizations and/or individuals.

For this reason, we would like to extend an invitation and welcome to all women to participate in our 1986 national conference and we look forward to working with you.

Anyone interested in receiving a conference brochure or more information, please contact Barb MacLennan Spears at 466-5600.

Barb MacLennan-Spears is completing her masters of science degree in recreation and is currently unemployed.



Deb McNab, at bat, and Louise MacPherson, pitching below, showed up on the May 18 weekend to play ball as part of the women's softball fun league being put together this summer. See the notice below — and come out to play ball! (photos by Jan Skeldon)



## We need to caucus locally before national conference

**Lisa Timpf**

My first introduction to the Canadian Association for the Advancement of Women and Sport (CAAW&S) came when I was studying Physical Education at McMaster University. McMaster, unlike many other schools, had a high percentage of women on its physical education faculty. All of these women were strong leaders.

A number of them were involved in CAAW&S in its initial stages, so I was intrigued about this organization that attracted energetic, powerful women committed to advancing the cause of women in sport.

By the time I finally attended a national conference, most of the McMaster crew had faded out due to a difference in philosophy. It seemed that CAAW&S had shifted from claiming to address the needs of all women in all aspects of sport to focusing almost myopically on issues of interest to some of the "power" people.

In addition, CAAW&S had developed, in the minds of some of its former supporters, an "image problem" by focusing on the issue of sexual orientation. This also led to the loss of some members who felt they could not afford to be connected with a group addressing this somewhat touchy area.

Since arriving in Nova Scotia three years ago, I've seen all efforts to get women in the province interested in and/or excited about CAAW&S fall flat. But this, to me, is reflective of the need to work from the grassroots up rather than from the top down. I

don't think it means that CAAW&S is not a worthwhile project.

As an umbrella group, it is almost too big an umbrella. Before we can use something like CAAW&S, we need a strong women's sport network on the grassroots, local level that can then (should it feel the need to) connect up with a group like CAAW&S.

We don't need someone from the national level to tell us what issues we need to look at and address in Nova Scotia. Instead, Nova Scotian women involved in and concerned about sport need

to sit down and see what issues they think need to be addressed.

Once this has been done we'll be in a better position to go to national meetings and provide input.

Since the annual general meeting and conference this year is in Charlottetown, it's a good idea for us to take a look at what CAAW&S is all about. It could be an even better time to sit back and take a look at what's happening with women in sport in Nova Scotia. There's no time like the present.

Lisa Timpf is completing graduate work in physical education.

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# Improved divorce law still needs work

**Anne Derrick**

The new Divorce Act is due to be proclaimed on June 1, 1986, replacing the existing legislation enacted in 1968. The new legislation will mean some significant and progressive changes for women seeking divorces — although, the new statute is not entirely free of the vestiges from a more traditional time.

After June 1, a divorce petition can be brought by a woman in the province where she has been ordinarily resident for a year. The test for the court will be to determine where the petitioner's real home is located.

The only ground for divorce under the new Divorce Act will be marriage breakdown. Marriage breakdown can be established if the spouses have lived separate and apart for at least one year immediately preceding the divorce provided that they were separated at the commencement of the proceedings, or, if the spouse who is being petitioned has committed mental or physical cruelty or adultery.

This change will mean that a spouse will be able to commence divorce proceedings immediately upon separating and will be able to have interim applications concerning custody, maintenance, access, etc., heard in the Supreme Court.

In uncontested divorces, not involving grounds of cruelty or adultery, judicial dissolution of the marriage will occur after one year of living separate and apart. Calculating the exact date of the separation correctly will, therefore, be very important so that the divorce is not heard before 365 days from the date of separation.

Under the new legislation there will be only one divorce judgement, doing away with the granting of the Decree Nisi and then three months following the Decree Absolute. A divorce will now take effect on the 31st day after the day of the divorce judgement unless there is an appeal.

Changes have been made by the new legislation in relation to custody and maintenance issues. The courts will be able to order that maintenance be for a date determined — in other words, that

maintenance can be ordered to cease after a determined period of time.

There are guidelines set out in the new Act to assist the court when ordering maintenance. These refer to the length of time the parties have cohabited, the functions performed by the spouses during cohabitation and any order, agreement, or arrangement relating to the support of spouse or child. It's not clear when this would include verbal agreements.

There is a reference in the new Act that even after divorce it is desirable for both parties to participate as fully as the circumstances permit in the process of child rearing. This was probably a compromise clause as there is no presumption that there should be joint custody despite lobbying efforts on the part of fathers' rights groups.

The Act does provide, however, that a court may make an order granting custody of, or access to,

any child of the marriage to any one or more persons. This leaves the way open for the court to make a joint custodial order.

Courts undoubtedly will continue to grant joint custody only to those parents who are in agreement and able to cooperate with each other to make such an arrangement work.

Access parents will now be entitled to information such as medical, dental, and school records of a child of the marriage. The court will also have the power to order a custodial parent who intends to change the place of residence of the child to notify the access parent 30 days before the change or within such other time as the court may specify.

This indeed may cause many problems, particularly for women in such circumstances. A woman would be well advised to argue this in response to an application by a husband for the inclusion of such a condition in a custody order.

New and stronger efforts to collect maintenance payments are also a feature of legislative reform, notably with the passage in January 1986 of the **Family Orders and Agreements Enforcement's Assistance Act**. It will now be possible to secure maintenance payments against the paying spouse's assets.

There is provision in this Act for the release of information to trace missing persons where there is a breach of a maintenance, custody or access order or in relation to the abduction of children governed by a custody order.

The Act provides for the garnishment of Federal monies to satisfy spousal or child support orders and there are general provisions allowing for freedom of information and the creating of an offence for the improper release of this information.

Although the new Divorce law and the new court rules governing the procedure will simplify matters for many individuals, it will

still be necessary for parties seeking a divorce to retain a lawyer to draw up the necessary documents. In an entirely uncontested divorce, these documents will be presented to the court and, at the court's discretion, the divorce could be granted without the necessity of any attendance at court, or the giving of any oral evidence.

Reform of the laws and practice governing divorce in Canada has always been outdistanced by social realities. The process and the jurisprudence has traditionally been imprinted with patriarchal values and attitudes. The new Divorce Act is a recognition by judges and legislators of the need for progressive changes in the law; having come a long way, the law has still farther to go.

Anne Derrick, a Halifax lawyer has been practicing both general and family law for five years and is currently in partnership with two other women lawyers at Buchan, Derrick and Ring.

## Neo-natal care unit should accommodate families

# Grace consumer network seeks support

**Women:**

In the past year we have become increasingly concerned with the plight of families with babies who require treatment in the Special Neonatal Care Unit at the Grace Maternity Hospital. We call them SNCU babies.

The information which we have received from families in Nova Scotia has indicated a very great need for increased family accommodation near or adjacent to the special care unit.

This kind of accommodation falls into categories: 1) the first is an actual postpartum unit for mothers who have just given birth to those babies who must go into the SNCU; 2) the second is a sufficient number of parent rooms close to the unit which can be used by discharged mothers and families wishing to care for and be close to their long-term SNCU babies.

For example the IWK has three

parent rooms for approximately 20 babies in their special care unit and they find this inadequate. The new Grace is planning for a special care unit for 50 babies. We feel that the proposed plan for three parent rooms is grossly inadequate.

Although we have received much verbal support for this concept we are worried that this concern will not be translated into real space. As far as we are aware the plans do not reflect these needs in "bricks and mortar".

We need your support to encourage those in the planning process to deal with these concepts in a concrete manner. We must convince the planning committees that the needs of these families supersede other difficulties. Issues such as staffing and departmental space allocation have clouded the discussions on increased parent rooms and a post partum facility in the SNCU.

Please write to Dr. Peddle, the chair of the executive planning committee and express your opinion on this issue. We need the support of numbers to indicate a demand for the facilities. Encourage others to write also — use your networking skills. We can only bring about change if we actively work for it.

The address is Dr. L.J. Peddle, Grace Maternity Hospital, 5821 University Avenue, Halifax B3H 1W3.

This is a matter of great urgency. Write today! Please support us in our efforts to ensure that your needs are met in the new Grace.

Thank you,  
Floana Chin-Yee  
Patient-Care Committee  
Pat Lefebvre  
Neonatal Committee  
Consumer Support Network  
6246 Shirley Street  
Halifax B3H 2N6

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- When is separatism a useful, healing strategy?
- When does it become more an ideology than a strategy?
- How can lesbians work to increase their visibility within, and political impact on, the women's community?
- How does lesbianism affect feminist ideology?

First meeting:

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## Dawna Gallagher: artist on her way

# Obscure, elitist art reflects class bias

Joann Latremouille

Dawna Gallagher's cartoons are increasingly well known in Halifax and to the readers of feminist and left wing publications throughout Canada. After several years as a street cartoonist, Dawna returned to school to study fine art at the Nova Scotia College of Art and Design. She graduated last year and has just received her first grant from the Canada Council to complete a series of landscape paintings.

Dawna lives on communally owned land at West Lawrencetown. The house in which she lives, as well as her studio, were built by her comrade Doug MacLeod.

She has just been notified that she was selected as the 1986 recipient of the Brucebo Fine Arts Scholarship. She will be leaving shortly for Gotland Island in Sweden to paint for two months.

Cartoons by Dawna Gallagher can currently be seen in the humour issue of *Heresies*, April 1986, and in the group show, *Graphic Feminism*, opening at A Space in Toronto, May 14. Her show of landscape paintings will open in November at Eye Level Gallery in Halifax.



At school you discovered that the intellectual jargon of art belongs to a social class other than the one in which you grew up. Would you expand on that?

I feel that I am articulate, that I am intelligent, and that I can comprehend fairly dense material. I think that a lot of times people writing about art are quite inarticulate. I've read a lot of what you would call gobble-de-gook, large words strung together. When you finally figure out what the sentences mean, they don't mean very much. I find inflated language offensive.

There is a bias in art that is not really recognized although feminists and left wing art critics are starting to point this out. There was a visitor to the Art College called Adrian Piper. To me, she was one of the most exciting speakers at the school because she

talked about how race and class and gender had a place to play in where you fit in the art scene.

"Fine art" and the art that is preferred comes from an upper class, white, male culture. A lot of what is considered "international" is simply American.

**Can you see an art that would be central to working class culture?**

I think it's very interesting that most cartoonists in Canada come from lower middle class and working class backgrounds. Usually cartoonists are people who are artistic and politically aware, but they come from a certain background where it's important to work. They want to communicate with people and they don't want to be obscure or elitist in their presentation of art. Sometimes that turns them into commercial illustrators and sometimes that turns them into cartoonists.

**How did you begin cartooning?**

I was working with political groups and I started to make posters and help to design flyers. I was learning as I went along. I've always had quite a sense of humour and I started to put the two together in little drawings. I got a lot of encouragement from the people around me, particularly from a woman's video group called "Reel Life."

Now when I look at those drawings I find them rough and I'm surprised that people enjoyed them.

Eventually I lost a job that I had. I ended up having to rely on drawing to earn a living. I felt that by accident I had found my true calling.

**Was it a high pressure situation to suddenly have to feed yourself by your art?**

I had a lot of help. There was a street artist here called Roger Hupman who would buy my lunch and dinner. Then I would go out on the street and sell cartoons. I was quite poor.

**Were there influences on your cartooning?**

One of the first people in fine art that I was exposed to was Paul Klee. I admire his work and I can see why I might draw the way I do because of that.

Other people I've liked since are the cartoonist Jules Feiffer because of his interest in the psychology of people and the drawings of George Groz, although he is not a cartoonist.

Someone remarked that although my cartooning hasn't affected my painting, learning painting has really tightened up my cartooning.

**The cartooning led you to study at NSCAD where you developed a strong sense of being a Canadian. Would this have happened without the experience of NSCAD?**

I don't know. I was struggling with two different things when I was in the Art College. Not only was I feeling very much part of a colonized culture — because so many of the professors were not native Canadians and really had no interest in Anglo-Canadian culture at all — but if they did talk about it, it was in very disparaging



Dawna at work in her studio at West Lawrencetown. Her cartoons are now on display in the UN pavillion at Expo '86. They're also on sale

at Red Herring Co-Op Bookstore, Halifax, in the form of Feminist Notecards. (photo by Andrea Johnson)

terms, as did other students whether they were Canadian or American.

The other thing that I experienced there was a struggle between "fine art" and the art that I do.

I feel I'm now being recognized as being capable of "fine art". On the other hand, I do this "low" stuff called cartooning. So there is a struggle in value there between "fine art" and art that is commercial.

I think that school helped to polarize all these feelings inside of me. Being in that situation led to my resolve when I found out that I really liked landscape painting, to read about Canadian landscape painting, about the mystic north, about Canadian cultural identity.

It fed a desire to understand my history, to look at painters like Goodridge Roberts, Emily Carr, David Milne, and to realize that I liked those painters. I think that being a painter in Canada, it is important to know your own history.

**Your cartoons arise out of the imagination. Your fine art is done from real scenes. It is quite**

**derive imagery from both the inner and outer worlds. Usually there is a bias in one direction. Would you care to comment on this?**

I realize that about the differences in those two areas. My cartooning started when I was living in the city. It also arose from interests in psychology, people interacting, and their emotions.

Actually I did a lot of observing, and sometimes I do a lot of drawing from life before I do my cartoons, not for a specific cartoon but I feel like I'm gathering information about how things are presented in space, working out problems of anatomy.

When I cartoon I put that aside and just draw from my imagination and the knowledge I have accumulated.

I think my landscapes are very influenced by my inner world. Although up to this point I have been painting while directly in front of the subjects, my work relies on expressionism, my own

interpretation of what is in front of me. I think it's quite personal. I don't know that my landscape painting could be seen as really representational.

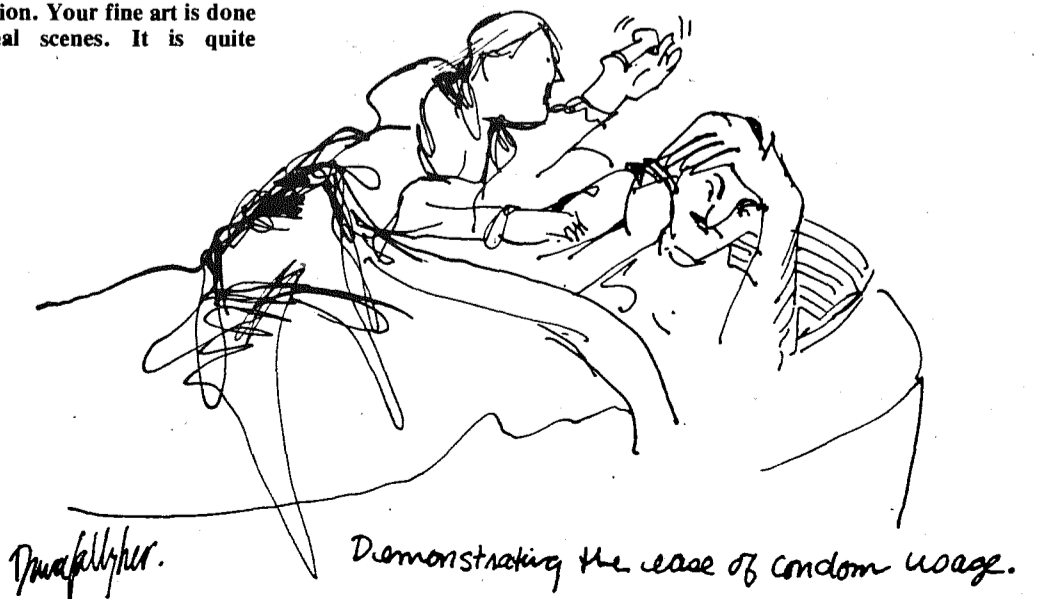
**Where do you want to go with your paintings?**

I have all kinds of ideas because I've been accumulating information about Canadian culture and history. I have all sorts of theories in my head that haven't quite come to fruition yet.

I think maybe my landscape painting might change. I might use that as part of a large painting that would discuss ideas about Canadian identity without being blatantly nationalistic like a painting of a flag, but try to arrive at symbols that have a history for us.

At the present time I feel like I'm trying to develop my technical skills. I haven't arrived as a painter. I'm just at the very beginning.

**Joann Latremouille has her own business as a landscape architect and is a freelance writer on the arts.**



# Lobsters in bathtub block road to success

Judith Meyrick

I was in my doctor's office the other day and picked up a magazine to read to while away the time. **Parenting Trends** it was called.

It was pretty scary stuff, and had these little tests, the kind where you answer a, b, c, or all of the above.

Well, it was a doctor's office, I had the time and a pen, so I thought I'd do a couple of quizzes. "Aptitude for Parenting" and "Your Effectiveness as a Mother" they were called.

**Pandora** people, I did not do well. But worse than that, the explanations of the scores pointed out that my wrongdoings and shortcomings would have long term, devastating effects.

Eventually, of course, I realized that my thinking was in conflict with the ideologies held by **Parenting Trends**, and I began to wonder how it would recommend dealing with the normal, everyday events that govern my life.

Like the Saturday afternoon I came home and went into the kitchen to get supper. To my horror, I found all four cereal bowls distributed over the table, with "things", pinkish things, dangling over the edges.

There was a strange odour hanging in the air, a musty kind of smell.

Now, after some years of living with children, one develops a certain hesitancy, an innate sense of carefulness, when approaching these situations. After the bird wing in the pocket, the jam jar full of fishing worms left to be washed

up, not to mention the Missing Frog, one's reactions become heavily tempered with caution.

So I carefully approached the table, eyes fixed on the pinkish objects (we never did find that frog, after all).

Starfish, that's what they were, lapping over the edge of the bowls, gasping for salt water, dying on my kitchen table.

Now, what would **Parenting Trends** advise?

a. Place starfish in bathtub filled with salt water collected in the new Volvo.

b. Consult encyclopaedia for the care and grooming of starfish.

c. Discuss possibilities for starfish's future with child in question.

Well, I sure failed that test. "Get them out", I said, "they cannot stay".

But the bicycle was out of gas, so they had to remain overnight in the kitchen.

I didn't sleep much. I could hear them. Dying. On my table.

But the next day, they were returned to the sea, still alive. Barely.

I would like whoever keeps score in the grand scheme of things to know that I did my very best under what I consider to be very trying circumstances.

It seems to me that even children of the high-scoring parents may display attitudinal difficulties (sometimes referred to as bad behaviour). But is **Parenting Trends** really readying these parents for what lies ahead?

Take Easter weekend, for example. We planned a get together, the annual lobster event, and after

buying these delectable morsels, I stowed them in the bathtub and went out for a while.

Now, did anyone pick up on a major error in my actions here? Yes, of course, what I failed to do was issue simple instructions, such as "Don't Play With The Lobsters In The Bathtub!"

So, I walk in the house later. A pair of eyes watch my passage down the hall. Silently, (but again with caution — I could lose my foot for all I know), I open the bathroom door to find a crustacean clinging grimly to the blue plastic hose I use to wash my hair. Should I —

a. Gently explain the cruelties of tormenting dumb crustaceans.

b. Reprimand the child for playing with one's food.

c. Look up in the encyclopaedia for how to deal with lobsters in trauma.

I failed again. We roared with laughter and ate the lobster!

So, now what is to be done. It's been 11 years and I still don't seem to be getting it together.

I fail these tests constantly, I never bake cookies, my backyard is packed with the graves of assorted pets that haven't survived the care of the household, and I know I'll never own a Volvo.

In the grand scheme of things, I don't know how the Scorekeeper views these short-comings. So I've decided to ignore it all. Having made it thus far, relatively intact, slightly bruised, somewhat buffeted, and downright cautious, maybe I should just keep going.

We seem to have developed an impetus and a method, although who is controlling the direction is far from clear.

But one thing is clear. Those children in **Parenting Trends** don't get many opportunities to play with lobsters in the bathtub.

## Seniors can compute together

We've all heard of computer camps for children. Students take time out of their summer vacations to learn about computers with their peers.

This summer, Halifax is in for a camp of a different kind — a computer camp for senior citizens as part of Saint Mary's University's Summer for Seniors.

The program also offers historical lectures and tours of Halifax and the province's south shore. The latter part of the program will be conducted by local historians Lou and Pam Collins.

Both courses will be offered together over a two-week period. The first part will run from July 21 to 25, the second part from July 28 to August 1.

This will be the third summer for the program, the first for the computer course, but instructor Marc Masson of the Saint Mary's microcomputer lab says there should be no problem despite seniors' inexperience with computers.

"They'll react like anybody else to a computer," says Masson. "At first I imagine they'll be a little apprehensive about what each

button does, but once they're shown that they're in control of the computer, and that it's not the other way around, they'll learn just like anybody else."

Registration for the program is through the Continuing Education Department at St. Mary's. Those interested in any part of the program can contact Linda MacDonald at the department. (429-9780).

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429-9780 loc. 2140

-----

Please send information to:

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

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Saying "I do" out loud

# Trying to explain marriage in the '80s

**I can't see life without your life  
But I can't imagine myself as someone's wife  
"Decision" by Connie Kaldor**

**Margaret Davis**

So what is a 32-year-old feminist doing, thinking about marriage? Some months ago, when *Pandora* editor and friend Betty-Ann Lloyd asked me to write some reflections on my planned marriage, my first reaction was that it sounded like an interesting assignment, but I needed time to put my thoughts in order before exposing them to a wider audience.

Not the least of my concerns was that the man I plan to share my life with is one of *Pandora's* few male subscribers. How do I express my doubts about the traditional brand of marriage and still affirm my emotional commitment to the relationship?

(Dear Readers, I chose the path of the coward, or the typical journalist who works right up to the deadline: by the time this piece is published, the marriage will have already taken place.)

But why marriage and not a bond without legal ties? Only partly in jest, I've suggested that marriage at least provides a convenient title — husband — for this important person in my life.

Even as a 16-year-old, I disliked the terms "boyfriend" and "girlfriend", and when both parties are over 30 these words sound even sillier.

"Friend" is surely accurate, but perhaps lacking in some emotional dimensions; on the other hand, "lover" is far too liberal for my older relatives.

"Love of my life" is too cute, while "fiance" conjures up images of diamond solitaires, long white gowns, and bridal veils. So what's left? "Significant other"? "Life's companion"? Too ugly and unwieldy, respectively.

Husband it is, then.

As for gowns and veils, my efforts to avoid these trappings and keep the marriage ceremony as simple as possible very nearly scuttled the whole event. Obviously, it was too much to expect that the Anglican Church hierarchy would

approve a ceremony performed in my dining room by an Episcopalian priest, with moral support (if not ritual assistance) from his Jewish wife.

When our preferred mode of celebration was vetoed, it was too late to find a judge available at the appointed hour. At the last moment, the ceremony was performed by a friend (and, let me hasten to add, a duly ordained Anglican priest) in a parish three hours distant.

Maybe I shouldn't have been surprised. That we were running against the conventional tide was obvious from the moment I picked up the marriage licence. I had to bite my tongue to stop a peevish comment when I discovered that, although I applied for the document and I paid for it, the licence was filed under his name.

Names, by the by, are almost as much a feminist issue as marriage itself. I wish I had a dollar for every time someone asked, "What's your new name going to be?" Same as the old one, I usually reply — in some quarters earning either blank stares, raised eyebrows or comparisons to Maureen McTeer.

Ah, yes, marriage in the 1980's.

Have I mentioned that our divergent careers are likely to keep us in separate provinces for a year? Here again, reactions vary. "If you really loved him, you'd follow him wherever he went," said an older woman reproachfully.

Another friend was not so sure. He looked back at the early years of his own marriage, when he had a challenging job and his wife, an unemployed teacher, spent her days cooped up in a tiny apartment in a small city, with no one to talk to.

"Sometimes love isn't enough," he says thoughtfully. "I think you two are making the right decision."

But to return to the question, why marriage? I like my husband's comment that by mar-

rying, we are making a public statement of our commitment to each other. While I respect my friends who have chosen to express their commitment outside the conventional bonds of marriage, for us this custom seemed the right one.

And what about feminism? I take heart from the knowledge that of all my married friends, the happiest are feminists, whose marriages are entered into without

unrealistic expectations and are as close to equal partnerships as it is possible for any relationship between two human beings.

It's encouraging to have such positive role models to follow, but in the meantime Connie Kaldor has the last word:

**It's simply a matter of taking your time  
Simply a matter of making your business mine**

**It's simply lovely, simply frightening  
Simply wonderful, simply strange —  
Simply saying you're my man and my opinion won't change.**

**Margaret Davis and Manfred Krell were married May 9 in Can-so. She lives in Oyster Pond and he lives in Waterloo, Ont., where (we hope) he continues to read *Pandora*.**



**Arlene Mantle (centre) joined some members of Mothers United for Metro Shelter (MUMS) and International Women's Week (IWW) organizers on**

**the steps at the Grand Parade following the IWW march. With the rally crowd, they sang the MUMS song printed below. (photo by Jan Skeldon)**

## We're Mums

**a song by Arlene Mantle and the Mothers United for Metro Shelter  
Halifax, Wednesday, March 5, 1986**

### Chorus:

We're Mothers United for Metro Shelter  
With pride and dignity  
Gathered together, both sides of the harbour  
Fighting for our families.  
We're not gonna stop till we get our housing.  
Housing is a basic right.  
We're not gonna stop till we get our housing.  
Come and join us in our fight.

### Verse One

Mothers raising our children on our own  
We have to carry such a heavy load.  
We found strength in numbers, standing back to back,  
Speaking out for sisters under attack.

### Verse Two

Coming together with the stories that we share  
The lambs became the lions, and our teeth are bared.  
Put an end to violence, an end to poverty  
And we won't give up our struggles till our sisters all are free.

### Verse Three

Thousands of women and children on their own.  
Landlords makin' money 'cause we're desperate for a home.  
They want our cheques, but they don't want our kids.  
If that's not discrimination, then YOU tell me what is.

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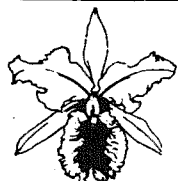
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# People's perceptions change once you're labelled inmate

This is a partial transcript of a taped conversation between Karen O'Connell (a member of the Elizabeth Fry Society) and a woman inmate of Carleton Centre. Carleton Centre is a 16-bed Community Correctional Centre situated in a residential area of the south end of Halifax. It accommodates women on day parole on an as-needed basis.

The woman who shares her story below has been released into the community on full parole. She spent several years at the Federal Prison for Women in Kingston, Ontario after a first offense conviction. She was the first woman inmate at Carleton Centre.

I had a home, I had a lifestyle, a very natural way of life perhaps similar to your own. Then I found myself in a controlled and regimented environment.

Were you ever observed while taking a shower? Did you ever use the bathroom in full view of other people? Was all of your clothing ever taken away from you and replaced with under and outer garments that had been worn by other people?

Could you imagine one day finding out that it would be years before you would ever have physical contact with your children?

These experiences became com-

monplace but not common enough for me to forget how degraded and humiliated I felt.

I think one of the things most difficult to tolerate is the change in people's perceptions of you once you are classified an inmate. For instance, when you go for a medical examination, does your doctor ask you: Do you have head lice? Do you have body lice? Do you have V.D.?

That was my medical examination at the Halifax County Correctional Centre.

Another of my experiences which left me quite stressed was the limited visiting hours of the correctional centre. Because of the glass and wire barriers separating us and trying to be heard above the voices of other inmates and their visitors, these visits quickly became shouting matches.

Even though these visits were not ideal, they helped to break the monotony that existed due to the lack of meaningful programs for women.

Activities that were available to men were not available to women. When I was at the correctional centre, we were not allowed to work outside of our own perimeter, such as working in the kitchen or on the grounds. Exercise and fresh air were only available to us providing the men

were not in the yard.

What it boiled down to is that female inmates are not given the same services as their male counterparts.

Even though my experience in the system has not been a long one, it has certainly been one that has left its scars. I find that, in order to survive in this environment, I had to bury all of my emotions to cope with the stress and tensions of prison life.

Perhaps these scars are even deeper if you are a woman doing federal time simply because there are so few of us. We are an extreme minority within the correctional system. Consequently, as a minority and unlike men doing time, we are not afforded the same considerations while incarcerated.

For instance, men in a maximum security facility have the opportunity to graduate to a medium or minimum security institution. This means more freedom, less stress.

Federal time for women means maximum security.

Also, if you're a woman who lives east of the Quebec border making plans for day parole release, you find that you cannot go home because there are no accommodations specifically serving the female offender.

To my dismay, I discovered that I could not go home. If I was from Edmonton, I could go home. If I was from Vancouver, I could go home. But I was from Nova Scotia; I couldn't go home.

I feel strongly that attempts should be made to help alleviate these feelings of isolation that are experienced not only by inmates but also by their families.

This situation is particularly true for relatives from Nova Scotia who have family members serving time in the Kingston Prison for Women. Due to the geographical location and financial burdens, most families are unable to travel back and forth to visit their relatives.

There is one final point that I would like to emphasize: For every day that I did time on the inside, my family did time on the outside. The not guilty suffer as well as the guilty.

## Prizes wanted to help break up the routine

Mary-Liz Greene

The Elizabeth Fry Society of Halifax is a volunteer non-profit support organization for women in conflict with the law in the Metro Halifax-Dartmouth regional area. We are members of the Canadian Association of Elizabeth Fry Societies.

Our goals are to promote structural changes in the social, economic, and -particularly the criminal justice systems for women. To date, our work has focused on advocacy and public education. Our main projects include the production and distribution of *A Handbook for Women in Conflict with the Law in Nova Scotia* and addressing issues such as prostitution, parole, housing, and unemployment.

In the fall of 1985 we started a bingo evening at the Halifax County Correctional Centre. Volunteers visit the prison every second Tuesday evening. This provides a welcome break in the routine for the women and allows contact between our volunteers and the women.

Prizes include articles not provided by the prison such as toothpaste and toothbrushes, soap, deodorants, bath powder, shampoos, creme rinses, and conditioners.

This program has posed a struggle of values for us. We are torn between our goal of not becoming a "part of the system" and just making life more tolerable at the prison and providing some relief to the women's suffering. The women are very appreciative and press for more programs and ac-

tivities. Any alternatives to the boredom and inactivity are welcome.

Donations for prizes would be appreciated. If you are interested in making a donation or finding out more about the Elizabeth Fry Society of Halifax, please contact one of our board members or Mary-Liz at 469-6590.

Mary-Liz is chairperson of the Elizabeth Fry Society of Halifax and vice-president and chairperson of the Social Action and Issues Committee of the Canadian Association of Elizabeth Fry Societies.

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## Journeys

This is one of the many images from *Goddesses and Amazons: A Journal* that we have used throughout this issue of Pandora. See a review of the book on page 14 and information for ordering.

## Rumours

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for members and their guest

featuring a disco and a quiet lounge



## Draw from native, eastern, women's traditions

# Spirituality group focusses our strength

**Anne Fulton**

I think it began for each of us with that deep and insatiable longing, sometimes not recognizable, but always buried somewhere, which could not be erased by employment, relationships, religion, or other seemingly happy circumstances.

Each of us have had brief and curious glimpses into the unknown, and have seen the spark of the divine in feeling completeness with the earth. We found, in each of our pasts, that having a deep concern for, and love of, this earth, her people, and a sense of doing what is right and good, and contributing to the positive growth of all, led us to political struggle.

Each of us became badly burnt out in our own peculiar areas of trying to make the world right; much of our energy having been sapped by those very people we were supposedly working with.

### Opportunity for growth

All of these things led my friends Patti and Jeanette, and myself, to form our spiritual group, hoping this to be the alternative we had not yet found, which would give us the opportunity for growth.

We all hoped the spiritual focus of the group would also give us the strength, wisdom and fairness to go back out into the world and give from a well that would not run dry.

The group derives primarily from Native spirituality, although most of us in the group are not Native. This seems to be the spirituality which we have been led to in our struggles. We have, however, been influenced by other spiritualities. We have drawn on the spiritualist movement, Buddhism, women's spirituality, and so forth, and are open to the exploration of many other spiritual avenues.

We came to the group with an array of ideologies and backgrounds. We try to use the experience we share — the love and friendship — and even the difficulties we may at times bring to the group, as an opportunity to grow, rather than be divided by a scramble to show who is right.

When the group meets, we begin with a sweetgrass ceremony. Sweetgrass is a marsh grass Native people have used for eons. We move the smoke from the sweetgrass over our minds, hearts and bodies, letting this essence of mother earth touch us and purify us.

Another ritual from the Native tradition which we use is the talking stick ceremony. There is a special stick which is passed around the circle. Whoever holds the stick is the only one to talk.

In this way, we can learn patience, that we can come to this life with different things to work out, and we try not to judge, seeing each other as being on different paths and in various places on these paths.

### Broader scale concern

This concern for personal development and relationships, both emotional and personal, is very important. Concern on a broader scale is also deeply important, as our international relationships are causing us to face the potential of annihilation at any instant.

We face a long and tortured future watching the earth slowly gag and suffocate on all the vile substances we've been spewing forth, and spilling all over her splendid body.

We need to face this together, as a solid crystal, with our differences shining forth, not as splintered fragments, but as a wondrous rainbow. We need to face this with a strength that comes from the source and ac-

cumulation of love that has the potential to emanate from every living thing.

Some may call this source the Goddess, God, the Old Woman, or Grandmother. Some may not need these personifications, just the knowledge. When we act out of love, we may find that all actions can take on a new quality: all motives being re-examined in the light of what is good and right and best for all.

### Feeling a part of the earth

Brought into any actions, whether personal or political, (and don't these overlap?) this

awareness is beginning to build a strength and understanding within myself and some of my friends, like none we have known before.

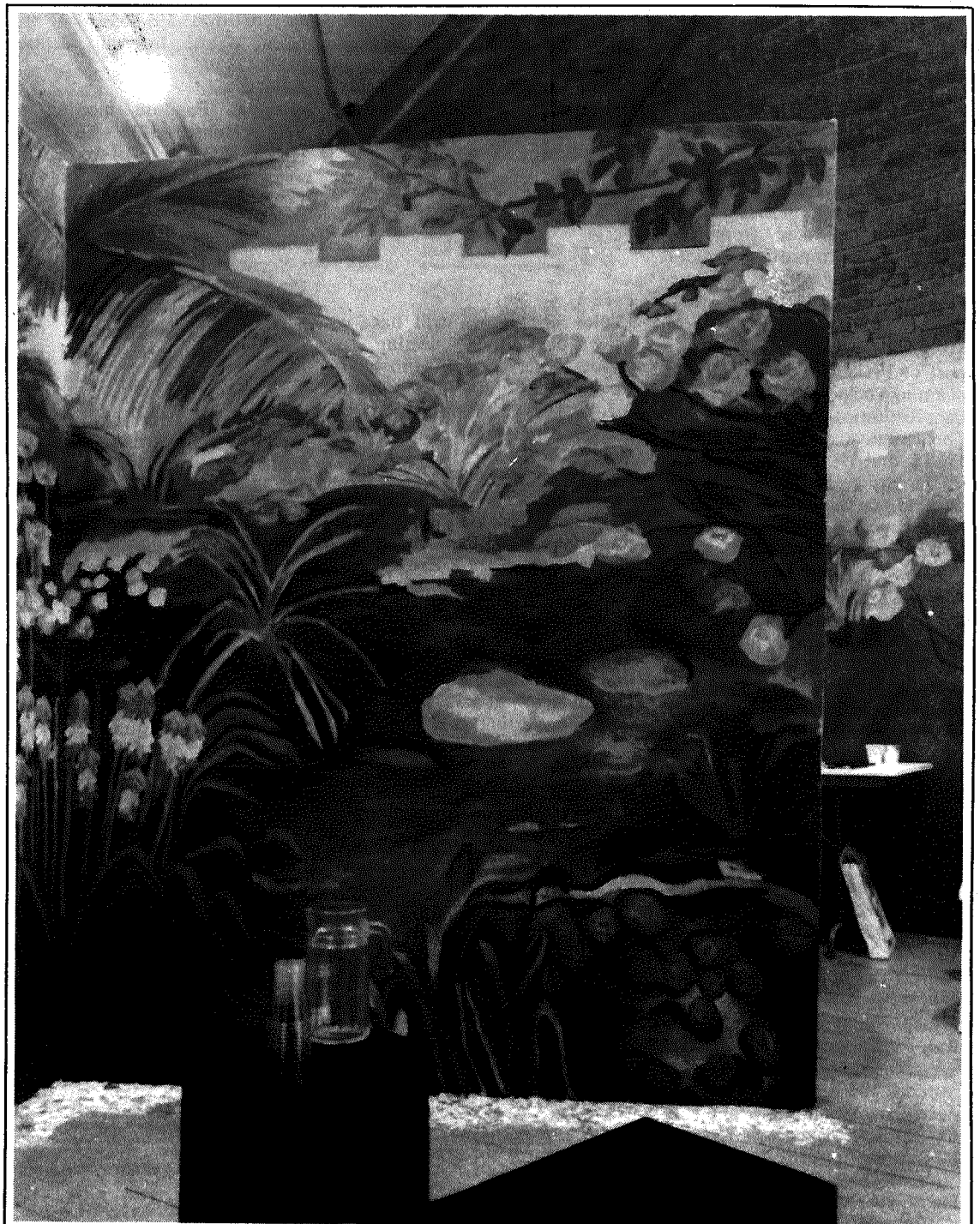
And more than before, I can see the trees and the eagles and the loons and the ocean, and feel the wind, and feel a part of this good earth as I never have before. I can laugh, I can love, I can trust, I can forgive . . . even myself. The group, for me, is giving the support for this to happen more and more.

I feel that I am here to learn and grow, to love other people, and to do the best I can with the circumstances life brings to me. Life is a great adventure placed here, good or bad, so we can all learn

and grow and move beyond the things that don't or shouldn't matter, change those things which do, and touch the live wire which brings us that wild electric charge — that mending current that is always there, which opens our eyes and lets us see our purpose, our potential, our part in all this, and its part in us.

Seeing this, then, we can live life with a deep commitment and a delicious passion.

**Anne Fulton is a local entity who lives by the ocean. She works with mentally handicapped people and is working on her MEd in counselling. She is a proud Maritimer.**



## Reflections of the Garden

**Rose Adams**

The combination of a painted secret garden in my studio space and a public garden/park in the gallery space contrasted themes of private and public, process and product.

The show, Reflections of the Garden, was held at the Anna Leonowens Gallery at the Nova Scotia College of Art and Design from April 1 to 6 as part of my Masters of Fine Arts work. It encompassed all my experiences of visiting gardens, taking

photos of gardens, garden history and the representation of women in gardens.

I used a web chart in the studio to chart all of my associations with gardens, while in the gallery I used a narrative text on the walls which was excerpts from my journal.

This was a metaphor for women's unrecognized labor, related to gardens, my mother, memories and life as a woman artist.

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# Calendar and Notices

## NOTICES

•**The Halifax Women's Softball Collective** will hold women's fun only pick-up softball at Fort Needham Park, every Sunday morning, 9:00 a.m. to 12:00 noon. All women welcome.

•**The Lesbian Feminist Coming Forward** group will meet every Monday evening, 7:30 p.m. to 9:30 p.m., at Radclyffe Hall, 5559 Macara St., Halifax

•**Red Herring Cooperative Bookstore** will be holding a number of orientation meetings for anyone interested in becoming a volunteer, in any capacity, at Red Herring. For more information call Maggie at 425-4797, or Red Herring at 422-5087.

•**Atlantic Gays and Lesbians (in Health Care and Social Services)** is just that. We meet bi-monthly to discuss, and sometimes act on, issues which relate to our diverse work settings. We discuss issues from our perspective, as gays and lesbians working in health and social services, and from the perspective of improving services to lesbian and gay users of those services. We welcome new members (see calendar).

•**Women's Alliance for the Support of Prostitutes (W.A.S.P.)** is planning to sponsor a conference on prostitution this coming fall. The tentative dates are October 17, 18, and 19. Watch for details in the September issue of **Pandora**. If you want to get involved, contact W.A.S.P. through Anne Derrick at 422-7411.

•**The Nova Scotia Association of Social Workers** is seeking support for a regional conference on women and housing to bring together individuals and organizations, to develop strategies and mechanisms, and to increase public awareness of the issues of women and housing. The conference is scheduled for the Memramcook Institute in Moncton, New Brunswick, November 6-9, 1986. We hope to hold "pre-conferences" in each province to lay the groundwork for the coming together in November. Write to: The Organizing Committee, Atlantic Women and Housing Conference, 1094 Tower Rd., Halifax, N.S. B3H 2Y5.

•**The North Shore Environmental Web** is a recently-formed New Glasgow group concerned about attitudes towards the forests, in particular, and the environment, in general. It wishes to correct the imbalance of information coming from, for example, the forestry industry, pesticide and herbicide manufacturers and pharmaceutical companies. The group also hopes to provide a basis for people to act on the issues involved. For more information call Bernadette MacDonald, 485-8202.

•**Women's Program at Halifax Library North Branch**, Wednesdays, 10-12 noon. Join the women from the area to discuss issues of community concern, hear guest speakers, get to know each other and the community. Call 421-6987

•**The Disabled Women's Network (DAWN) of Nova Scotia** invites all women who are disabled

or who wish to work with disabled women to become involved in this local chapter of a national network. Contact Marg Hiltz, 5651 Ogilvie Street, Apt. 1016, Halifax, B3H 1B9

•**Ann Terry Employment Outreach Project** officially opened on February 14, 1986. It is sponsored by Women Unlimited and funded by the Canada Employment Centre. Three counsellors are available to help women enter or re-enter the labour market. The office is located at 436 George Street, Sydney. Call 539-0404 or 539-0490.

•The second edition of "Understanding the Law: A Guide for Women in Nova Scotia" is now being distributed. The booklet is written in clear, non-technical language, is free, and is intended for use by women in all walks of life, and in all parts of the province. Distribution is being handled by the Public Legal Education Society of Nova Scotia, 1127 Barrington St., Halifax, 423-7154.

## JUNE

June 3

•**Voice of Women** will have a brown-bag lunch meeting to discuss observance of Hiroshima Day at 6517 Coburg Rd. For more information contact Muriel Duckworth at 423-3887.

June 3-21

•**Ingrid Koenig — Recent Work**, drawings and text portraying contemporary Canadian women artists and their varied role as cultural workers. Eye Level Gallery, 1585 Barrington St, 425-6412.

June 4

•**YWCA's 4th Annual Women's 3 km, 5 km, and 10 km FUN RUN** gets underway at 6:30 p.m. with a warm-up starting at 6 p.m. The pool will be open after 8:00, so bring your suit.

•**Regular Pandora** meeting at Veith House, 3115 Veith St, Halifax, 7:30 p.m. All women are welcome. Call 455-1287 or 423-1940 for more information or transportation.

June 5

•**Women and Technological Change**, a film and workshop with Amy Gottlieb. At the Labor Temple, 3700 Kempt Rd, 7 p.m. Call Beth Sherwood, 823-2935.

June 6-12

•**Wormwood's Dog and Monkey Cinema**, 1588 Barrington St., presents **Sugarbaby**, "a strange but touching love story from Germany that tells of a rather large woman's efforts to seduce a handsome subway conductor." 7:00 and 9:00 nightly. Information: 422-3700. Admission: \$3.00.

June 8

•**"A Women's Celebration"** — the 6th annual YWCA Women's Recognition Awards at the World Trade and Convention Centre. Lunch and entertainment begins at 12 noon, tickets \$35.

June 13, 14, 15

•**Getting Organized — Equality in the Workplace and our Union** at MSVU. Call Public Service Alliance of Canada, 423-7161. Registration is open to non-PSAC women as long as numbers permit.

June 14

•**Atlantic Gays and Lesbians in Health Care and Social Services** will hold their regular meeting on June 14 from 9:00 a.m. to 4:30 p.m. For more information call Barb at 455-0380.

June 17

•**First meeting of the feminist lesbian caucus**, 2042 Creighton St., Halifax, 8:00. This is a new group that will set its agenda around support for lesbians working in coalition with heterosexual women and with men. (See ad page 18)

•**Infertility: Concepts and Controversies**. A public forum presented by the Canadian Fertility Research Association. 8:00 to 10:00 p.m., Dalhousie University, Theatre "A" of the Sir Charles Tupper Building. Call Planned Parenthood 455-9656, or Ms. Elaine Wilson, Infertility Centre, (902) 423-0513.

June 18

•**Regular Pandora** meeting at Veith House, 3115 Veith St, Halifax, 7:30 p.m. All women are welcome. Call 455-1287 or 423-1940 for more information or transportation.

June 27-July 3

•**Wormwood's Dog and Monkey Cinema**, 1588 Barrington St., presents **Turtle Diary**, "a delightful British comedy that stars Glenda Jackson and Ben Kingsley as two rather eccentric Londoners who set out to 'liberate' the great sea turtles in the London Aquarium." 7:00 and 9:00 nightly. Information: 422-3700. Admission: \$3.00

June 28

•**IWD 1987 planning gathering** at Veith House. Women have expressed interest in initiating discussion about women-related issues well before the actual IWD events. We hope a diversity of women will come to this gathering. Please bring visions, friends, and energy. A tentative agenda: 10:00 a.m.-12:30 p.m. brainstorming and discussion. 1:00 p.m.-3:00 picnic and entertainment. Any women interested in attending or wanting more information should call: Liz at 422-2867 or Leslie at 425-4494. Daycare will be provided, and transportation can probably be arranged.

## JULY

July 2

•**Regular Pandora** meeting at Veith House, 3115 Veith Street, Halifax, 7:30 p.m. All women are welcome. Call 455-1287 or 423-1940 for information or transportation.

July 4 - 10

•**Wormwood's Dog and Monkey Cinema**, 1588 Barrington St., presents **Dreamchild**. The "fictionalized" story of Alice Hargreaves, the woman who inspired Reverend Charles Dodgson (as Lewis Carroll) to write the **Alice in Wonderland** stories. 7:00 and 9:00 nightly. Admission: \$3.00. Information: 422-3700.

July 16

•**Regular Pandora** meeting at Veith House, 3115 Veith Street, Halifax, 7:30 p.m. All women are welcome. Call 455-1287 or 423-1940 for information or transportation.

July 30

•**Regular Pandora** meeting at Veith House, 3115 Veith Street, Halifax, 7:30 p.m. All women are welcome. Call 455-1287 or 423-1940 for information or transportation.

## AUGUST

August 1-7

•**Wormwood's Dog and Monkey Cinema**, 1588 Barrington St., presents **Pumping Iron II: The Women**. "Presumably an exploitation film that accidentally raises enormous questions about femininity, professional voyeurism, and visual pleasure. 7:00 and 9:15 each evening. 422-3700.

each evening. 422-3700.

August 6

•**Regular Pandora** meeting at Veith House, 3115 Veith Street, Halifax, 7:30 p.m. All women are welcome. Call 455-1287 or 423-1940 for information or transportation.

August 6-10

•**The 11th Michigan Womyn's Music Festival**. For more information send a self-addressed, stamped envelope to: W.W.T.M.C., Box 22, Walhalla, Michigan, 499458. Or call: 616-757-4766.

August 20

•**Regular Pandora** meeting at Veith House, 3115 Veith Street, Halifax, 7:30 p.m. All women are welcome. Call 455-1287 or 423-1940 for information or transportation.



**Time For Renewal**

Yes! Pandora has been such a success that we want to keep on going for another year. All you wonderful women who supported us in the beginning are now being asked to renew your support and your subscription. For all you women who haven't subscribed, here is your chance to join us. Send your hard-earned dollars to a hard-working Pandora.

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