

Lifting the lid off

Pandora

Halifax, Nova Scotia

Volume Two Number Four

June, 1987

Inside

Secretary of State ...2 & 3
Thoughts on the Halifax hearings
Heterosexism ...6
Women present their views
Our Images ...11-18
An 8 page photo supplement
Judith Meyrick ...23
Her clothes don't fit
Disabled travelling ...24
Part two of Gwyn's adventures
Susan MacEachern ...25
Her art illustrates her feminism
History ...26
Slaveowner acquitted of murder
Farming ...27
Jo and Scarlet survive the winter

**“No one
can speak
for us.
We must
speak out
ourselves,
as women...”**



“No feminist group I know goes around advising women to get a divorce, have an abortion, become a lesbian, but we do say they have freedom of choice.”

Secretary of State hearings:

R.E.A.L. Women claim discrimination by Sec State

Donna E. Smyth

The hearings began with a sense of vitality, energy, community. Over 150 women, each wearing something yellow to symbolize hope and solidarity, were gathered to witness the opening session of the Standing Committee on Secretary of State.

This parliamentary committee was reviewing the terms of reference and the funding of the Women's Program. The review had grown out of the protests of R.E.A.L. Women who had charged that their funding request to the Women's Program was turned down on the basis of discrimination against "traditional women's values". In particular, R.E.A.L. Women had attacked the Program's funding of NAC (National Action Committee) as another example of bias toward what they call "radical feminist" values.

The Standing Committee travelled across the country to hear the views of women's groups on the importance of the Secretary of State Women's Program. The only woman member was Margaret Mitchell, NDP, who was given a heartfelt welcome by the Maritime women present at the hearing.

The new Nova Scotia Women's Action Coalition opened the session with a welcome by Dale Godsoe and the presentation of symbolic wooden tulips to the Committee. Godsoe explained about the 40 women's groups who had just formed the coalition over

the weekend.

The rest of the two-day hearing was devoted to the briefs presented by the various groups. An overwhelming number were in support of NAC and the Women's Program. Many spoke of the hard work already being done by women and the problems that organizations such as transition house associations have in terms of lack of adequate funding. The general sense was that the Women's Program was working very well and didn't need "fixing" but did need an increased budget so that more women's groups could be funded.

The exception was the presentation of the Atlantic "chapters" of R.E.A.L. (Realistic, Equal, Active, For-Life) Women. They described themselves as being "pro-life" and "pro-family". They wanted to focus on the abortion issue but were cut off by Geoff Scott (PC), the Chair, who said that the Committee had agreed that abortion was not part of their mandate.

The four women said they felt they had to defend the "family" and traditional values against "radical feminists" who advocated quick and easy divorce, abortion on demand, homosexual marriage and

would legalize prostitution. They said they were defending the women who chose to stay in the home.

It was not clear who they were defending these women from, but the indication was that feminism was to blame for the lack of value attached to homemaking in our society. Feminists are also to blame for the fact that so many

work outside the home.

The four women presenting these briefs were in a minority position at the hearings, but they were championed by two of the PC Committee members, Lopez (Chateauguay) and Jepson (London East). These two picked up on the neo-conservative rhetoric of the R.E.A.L. Women: indignation about the rising divorce rate (feminists to blame again), the "deteriorating moral fabric" of society, etc.

These Tories were obviously excited about and keen on a return to the patriarchal family. They encouraged R.E.A.L. Women

numbers for even their local branches. They claimed that they were just beginning to organize and that they represented the "silent majority".

It's a painful experience for feminists to be publicly cast as the Enemy by other women when organizations like NAC have fought for so many years on issues like pensions for housewives and spouses who stay at home and the recognition of the value of women's unpaid labour in the home.

It's also painful to see how easily right-wing Tories pick up on the divisiveness created by R.E.A.L. Women and use it to their own ends. Margaret Mitchell did a valiant job, but she was only one member and was not allowed proper time for questions.

In the end, for many of us, it was a baffling and frustrating experience. Instead of talking to each other, including R.E.A.L. Women, we had to attempt to relay information to a committee composed mainly of men who had the power to shut down the Women's Program or, at a stroke, increase or decrease vital funding to help battered women, women in prisons, and the multitude of other important projects supported by the Program.

There has to be a better way for democratic decision-making. There have to be more women in politics.

And we have to create new ways for all of us F.A.K.E. (For All Kinds of Equality) Women to assert our pride in our work and ourselves.

**It's a painful experience
for feminists to be publicly cast
as the Enemy
by other women...**

married women have to work outside the home.

In essence, the Atlantic R.E.A.L. Women appeared to believe in the kind of maternal feminism popular at the end of the 19th and beginning of the 20th century: the doctrine of separate but equal spheres for women and men where women's sphere is the private one, the home, and men's is the public sphere of worldly affairs.

At the same time and without apparent awareness of the contradiction, these R.E.A.L. Women said they felt women should have the choice of whether or not to

men to continue organizing and lobbying.

When one of the women referred to the declining birth rate in Canada and how this was going to jeopardize the position of the two "founding nations" (i.e. English and French), they defended her apparently racist implications against the Chair of the Committee who had ruled her out of order.

The national organization of R.E.A.L. Women opposes the equality clauses in the Charter of Rights, opposes equal pay for work of equal value, and such legislative reform programs as Affirmative Action.

The Atlantic R.E.A.L. Women appeared to have little knowledge of their national organization and could not give any membership

Secretary of State hearings:

Hope springs eternal

Having recently arrived in Halifax, I attended a portion of the Secretary of State hearings on the funding for the Women's Program in order to understand more about the Halifax feminist community. I found the presentations well prepared and interesting.

I was shocked, however, at the seeming disinterest and lack of knowledge that many committee members showed. Why I chose to be so naïve after 10 years of political experience in the feminist movement is beyond me!

However, hope sprung eternal and I suppose I was hoping that the committee, having already toured Canada, might have an enlightened position.

I was shocked into reality by an exchange that I had with one individual on the panel. He had questioned a woman as to why lesbians needed a forum to express their concerns. The question was so rudimentary that it almost seemed difficult to respond to clearly.

Lesbians, like any other minority, lack forums to express their experiences. Mainstream culture rarely acknowledges our existence and when we are recognized, it is usually in a negative context, or as the extension of a male fantasy/myth.

He appeared surprised that lesbians do, in fact, experience discrimination. He seemed unable to understand how our sexual orientation often threatens job security, housing, and our basic acceptance by society at large. He asked how a lesbian's co-workers would become aware that she was a 'homosexual', implying that discrimination might be the result of improprieties, rather than discrimination on the part of the employer and/or co-workers. His question also implied that ignoring one's orientation equated acceptance of it.

"Surely", I thought, "if he knew discrimination

actually occurred to specific individuals, he would be more understanding." Having once been fired because of my sexual orientation, I felt I might be able to do some educating. I approached this man away from the crowd so he might feel safe to express his views. This is exactly what he proceeded to do!

He first assured me that he was not prejudiced. No, indeed!. As a small businessman, he had even hired two homosexuals. This wasn't a problem until they got involved with each other. (Did this mean they acted inappropriately at work? Would a man and woman attracted to each other in the work place receive the same scrutiny? I forgot to ask.)

Under the guise of educating the ignorant, I attempted to highlight the stresses and tensions that a gay orientation can create with family members, friends, employers, landlords, medical personnel, etc. etc. This discussion led nowhere. However, I did manage to point out the obvious need of having sexual orientation included in our Canadian Constitution.

This suggestion seemed to stagger the MP. As far as he was concerned, homosexuality was abnormal and abhorrent to human nature. This from the fellow who had assured me, a few minutes previously, that he was not bigoted.

It is not often I choose to expose myself to such blatant prejudice. In this situation, I had chosen to address the hatred against my kind in an attempt to educate. What disturbed me about the exchange with this man was his blatant ignorance and inability to perceive the issues involved. All this from an elected official with strong influence over the laws and policies of this country, and who was going to pronounce on the importance of the Secretary of State Women's Program!

Lesbian Conference Group Planning Meeting

Date: Sunday June 28, 1-4 pm

Place: Room 136, Cox Institute

N.S. Agricultural College, Truro

Contact: 757-3572

A SHELTER FOR WOMEN

In need of housing, food, clothing

ADSUM HOUSE

2421 Brunswick Street

Halifax

429-4443

423-4433

This ad is sponsored by

Dalhousie University

Secretary of State Hearings:

Womanspirit mystifies MPs

Betty Pete

In the unlikely event that divine justice had split the heavens and descended upon the brow of our jolly "old boy" Chair at the Secretary of State hearing on Women's Programs, this is what he might have said....

"Thank you very much for coming, you guys out there, especially those who sat here from the beginning at the scary mob scene, to the diminished climax, two days later. Believe me, we certainly were impressed with all those facts and figures (however did you manage that, you girls?), and with the diversity of programs (pretty suspect, some of them). A pat on the head to you ladies for trying. Now, we have one minute for a modest word from the great Canadian public out there..."

Then, as in a dream, I might have risen and blasted:

And thank you guys up there for one swell show, and free, too. Well, almost, just a couple of parking tickets, but bring on the clowns.

Really, boys, we didn't mean to intimidate you, but this is what we call Women's Solidarity, and we are the growing edge. You just don't seem to get it yet: We don't want to be fussy, but the casual use of Mr. Scott, Mr. Lopez, Mr. Jepson, Mr. Joncas, Mr. Pietz and another Mr. Scott, and Margaret (Mitchell, that is) and Alexa (McDonough, that is). Sure, you like informality, but let's use all first names, or all last, eh?

You don't get it, you say? Well, do a little more homework and open your ears... Listen to our

voices...

"No one can speak for us. We must speak out ourselves, as women..."

"By definition, women's programs must challenge the status quo. And adherence to the Charter of Rights and Freedoms is the baseline for funding."

"We don't need the Total American Woman of Phyllis Schlafly. We've worked too hard, for too long, for too little, to lose it to muffin-headed women with pink icing for brains."

R.E.A.L. Women (Realistic, Equal, Active, for Life) and hereafter known as R.W.'s (Righteous Wonders) statement, paraphrased:

"We are concerned with the deterioration of society where bad is good and good is bad and self-interest is pursued over the common good. We are against programs that promote the break-down of society and morals, that promote contraception over morality, with no regard to a monogamous lifestyle, running the risk of AIDS and of venereal disease. With a permissive lifestyle, young men are encouraged to go out and score repeatedly. Women may even demand sex; there are even calls for legalizing prostitution! Radical women have had the platform for too long. Pro-abortion encourages men to be licentious. Homosexuality and incest are in!"

In the shocked and seething silence and muffled titters that followed, a young woman leaned over to me and said, "I guess we have to remember that these women are oppressed, too." W—e—l—l, I guess so...



Joanne Jefferson and Marilyn Lamb attempt to swallow down a cup of coffee through constricted throats acquired during the Secretary of State Subcommittee hearings in Halifax. Please see stories on these two pages. (Photo by Sara vMaat.)

What an outrageous trip to lay on the Women's Movement... selfish, immoral, permissive, self-serving, demoralized, championing licentiousness, incest, abortion, homosexuals, prostitution, venereal disease and AIDS.

"I believe they're a forceful group", said London East MP, panelist Jim Jepson in the press. "If they (R.W.'s) don't represent the views of the majority of women, then why are they so feared by this other vocal minority?"

"I'll tell you why. It's because it's the squeaky wheel that gets the grease. We're concerned about the assault on Sec. State Women's Program. We're concerned that a few 19th century women will be the excuse for a few 18th century M.P.'s (present panel included... author) to cut funding in these days of federal slashing and 'let the volunteers do it.'"

Well, Volunteers for Social Change, bless 'em, have been the backbone of the women's movement for years, sez I, but wake up, there are professional women out there who are overdue for equal pay for work of equal value.

And speaking of equal, you guys, you give pats on the head equally to young Patchworkers and to Grey Panthers disguised as Grandmothers. But this G.P. Grandmother can give it right back: I think your questions smack of scarcely-masked voyeurism in your personal inquiries about lesbians. And also of witch-hunting!

I remember well the burning question of McCarthy days: "Are you, or have you ever been a member of the Communist Party?" Your modern day substitute seems to be, "Are you a member of NAC?" "Our relationship with NAC is entirely satisfactory," said the Junior League. (So much for radical groups!)

Every women's group from the official New Brunswick Advisory Council on the Status of Women to WASP (Women's Alliance in Support of Prostitution), every transition house and others were grilled with the same questions, having to endure the same political grandstanding, discriminatory slants, irrelevant questions and women-intimidation by these pompous dinosaurs on the panel, especially Jepson and Lopez.

But the overwhelming good answers:

"No feminist group I know goes around advising women to get a divorce, have an abortion, become a lesbian, but we do say they have freedom of choice."

And Mary Clancy, in the press:

"It's a sad state of affairs to be forced to re-invent the wheel on women's rights (via the hearing). All political parties solemnly swear before the polls close that they are the torchbearers for equality. If this committee is an indication of this commitment, then I'm scared and angry."

"This program was set up to promote the equality of women, consistent with the United Nations declaration and later the Charter of Rights. It is the proper role of government to ensure equality or why are we all here. In the words of some immortal, 'If it ain't broke, don't fix it!'"

"Money? Our total budget is one salary in Ottawa. We are quite a BARGAIN to the government."

"Why should we raffle and bake

We will not hesitate to define the breadth of women's experience... the power of women's rage...

sale our way... when OUR taxes go for many things far removed from our benefit or knowledge, like the military."

And Mary Clancy again (press): "I am uneasy that the suggestion of private fundraising replacing government funding for women is even being considered. The groups that labour so diligently for gender equality are always in peril financially. To even consider reducing or, God forbid, eliminating government money would be the death knell of progress for all Canadian women."

And in the press, Margaret Mitchell: "Several of my colleagues (on the panel) are not in tune with equality and feminism and want to see R.E.A.L. Women become more powerful as a lobby group. I hope they will broaden their outlook and appreciate that society has changed."

Again, in the press, Jim Jepson: "We've listened to the opinions of various groups in the last two and a half weeks, looking for a cross-section of women's opinions, but what we see is a very well-oiled lobbying machine of the NAC."

"We understand this forum is for presenters, not for politicians", (accusing Lopez and Jepson of editorializing and taking sides.)

Comments on the support and helpful advice of Kathy Moggridge of Sec. State office here were unanimously positive.

As for me, it was good to join the subdued or outright women's laughter that totally mystified that panel of men. And it was uplifting to feel represented by Margaret Mitchell, who fielded leading questions, warmly encouraged presenters and who boldly and fearlessly chastised some members of her own panel for their obvious prejudices and insensitivity.

Her quotable quotes: (to the Chair) "Since the Chair is not paying attention, I'll go ahead anyway." "You are very rude to interrupt her. Please allow her to finish." "Point of order... you have missed the point!"

But the power of the women was so electrifying, so moving in the clear, practical, caring and eloquent statements and in all that we do and stand for.

It was a proud day as women-closed ranks. Womanspirit and networking from all over the Maritimes became visible.

The diversity of women's programs is most impressive. The yeast is rising, not without heartache and struggle, we know, but what an impoverished and diminished area this would be without your efforts, without OUR efforts. Cheers for all of us.

As one group said in closing, "We will not hesitate to define the breadth of women's experience, the depth of women's subordination, the height of women's creativity, the power of women's rage, and we will actively struggle against anti-feminist paranoia wherever it exists."

And, Mr. Chairperson Scott, you made a hopeful statement: "In 1893, my grandmother would have made a marvelous president of R.E.A.L. Women, but in 1993, no way. The times have changed." (Women to that.)

As a grandmother, I challenge you and your committee as you deliberate and come up with fateful decisions in June: You have heard the voices of women from the growing edge. Did you get the message?

And then I sat down....

○○○○○

Betty Peterson urges all women to write NOW to Brian Mulroney protesting the prejudice of some members of his Parliamentary Standing Committee on Secretary of State funding for women's groups. Also letters of encouragement to Geoff Scott, Chairperson, and the few impartial and open members of this committee. A lot is riding on their imminent decision.

"A Gorsebrook Summer" presents a

FICTION WRITERS' WORKSHOP

July 19 - 24, 1987

- work with professional writers Donna Smyth and Sheldon Currie in group and individual consultations
- enjoy evening readings by established and new writers
- classes, and accommodation if desired, on the campus of Saint Mary's University, Halifax
- \$200.00 tuition fee

For more information contact:
Summer Programs
Continuing Education
Saint Mary's University
Halifax, N.S.
B3H 3C3
phone: (902) 429-9780 local 2140

Pandora

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

Pandora is a newspaper produced by, for and about women. We seek participation on any level from women who do not have access to mainstream media. We welcome submissions — written and photo/graphic. We cannot accept material that is oppressive or intolerant. 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.

Co-ordinating Committee

Pat Dingle, Joanne Jefferson, Jeanne Thibodeau

Copy Group:

Megan Ardyche, Debbie Bennie, Brenda Conroy, Pat Dingle, Joanne Jefferson, Amanda LeRougetel, Debbie Mathers, Gwyn Matthews, Jeanne Thibodeau

Outreach:

Sara avMaat, Pat Dingle, Jo-Ann Fiske, Gwyn Matthews

Design:

Megan Ardyche, Brenda Conroy, Brook Hill, Joanne Jefferson, Julia Kent, Betty-Ann Lloyd, Debbie Mathers, Lori J. Meserve, Jeanne Thibodeau

Photo/graphics:

Sheryl Ackerman, Sara avMaat, Brenda Conroy, Kathleen Flanagan, Dawna Gallagher, Joanne Jefferson, Lori J. Meserve, Zab

Production:

Megan Ardyche, Debbie Bennie, Brenda Conroy, Dianne Crowell, Pat Dingle, Shelley Finson, Joanne Jefferson, Julia Kent, Marilyn Lamb, Betty-Ann Lloyd, Debbie Mathers, Lori J. Meserve, Jeanne Thibodeau

Calendar:

Amanda LeRougetel

Advertising:

Mary Lou LeRoy

Administration:

Megan Ardyche, Debbie Mathers, Jeanne Thibodeau

Group Process:

Megan Ardyche, Debbie Bennie, Joanne Jefferson, Mary Lou LeRoy, Debbie Mathers, Jeanne Thibodeau

Distribution:

Debbie Mathers, Jeanne Thibodeau with a cast of hundreds, including Joella Foulds (Sydney), Nancy Wright (Guysborough), Oona Landry (Antigonish), Katherine Kechnie (Charlottetown), Alex Keir (Pictou County), Debbie Trask (Bridgewater), Dianne Crowell (Yarmouth Co.), Carolyn Emerson (Newfoundland)

Contributors:

Megan Ardyche, Pam Brown, Dianne Crowell, Andrea Currie, Coleen Edmunds, Linda English, Joanne Jefferson, Alex Keir, Joann Latremouille, Mary Lou LeRoy, Cheryl Lean, Gwyn Matthews, Judith Meyrick, Lynn Murphy, Betty Peterson, Scarlet Pollock, Donna Smyth, Jo Sutton, Jeanne Thibodeau, Darl Wood

Photo Supplement:

Selection and production: Sara avMaat, Brenda Conroy, Debbie Mathers, Lori J. Meserve

Contributors: Wendy Annand, Sara avMaat, Bonnie Bobryk, Brenda Conroy, Kathleen Flanagan, Louise Holloway, Debbie Mathers, Lori J. Meserve, Terry Mitchell, Piera Palucci, Betty Peterson, Roxanne Pettipas, Zab

Correspondence and Subscriptions:

Please note that Pandora Publishing has changed their mailing address to:

Pandora Publishing Assoc.

Box 1209, North,

Halifax, N.S. B3K 5H4

Messages: 902-454-4977

Second Class Mail Registration No. 7122

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.

Cover: Photos of IWD by Brenda Conroy

Presswork by Kentville Publishing

Guidelines provide flexible foundation

Coordinating Committee

The past months have been exciting ones, with International Women's Day, the Secretary of State Hearings, and the Women's Action Coalition of Nova Scotia's Founding Convention. Thanks to all the women who have shared spring happenings in the paper.

This is **Pandora's** eighth issue, and to celebrate our second birthday, we'll be holding a dance in September (there will be more information in the September issue). We look forward to being able to share this time with women in the community.

We have decided that it would be useful, at this time, for us to reprint **Pandora's** editorial guidelines. We, in **Pandora**, work from these guidelines and wish them to be known to our community of readers.

Reprinting them makes us more aware of them, too!

The guidelines were first put together in April of 1986, and we have since made additions.

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

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, lesbian women, 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** women, to explore their particular ideas and concerns. (902-

454-4977).

We welcome submissions to **Pandora** — written and photo/graphic. We do not have a rigid editorial policy, but we have developed guidelines which continue to evolve.

We cannot accept material that is intolerant or oppressive — for example (but not exclusively) sexist, racist, classist, homophobic, -ageist or ablist. We are, however, committed to working with women to help them express their experience in a positive way. We also 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 (writers will be contacted if editing is necessary).

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.

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.

One of the things we have added is an advertising policy. We agreed that it should closely follow our editorial guidelines.

If we know that a particular company, group or association, in the opinion of **Pandora**, is intolerant or oppressive, we will not accept advertising from that group or company, or a subsidiary of that company. If we find out after the fact, we will not accept further advertising from them.

The letters policy (printed on the letters page) is our latest addition to the guidelines.

As for other **Pandora** news, we have been having a few problems with our subscription records. If you have not been receiving your copies, please write or phone us to let us know. We apologize for any inconvenience.

Women who are concerned about who we give our mailing list to should be aware that we do not allow requests for money to be sent to our subscribers.

We hope everyone has a sunny summer — Solstice is not far off!

Pat Dingle is adjusting to two new cats amid the high Victorian clutter of her life.

Joanne Jefferson is looking forward to a summer of employment, and who-knows-what in the fall. She's keeping her fingers crossed.

Jeanne Thibodeau is sad but relieved that this will be her last issue of the paper.



It seems there's more to putting out a paper than one would think! Brook Hill (left), Mary Lou LeRoy (centre), and Megan Ardyche (right) cooperate on a project to organize **Pandora's** office in Veith House (3115 Veith Street). Veith House is also where we hold our bi-

weekly meetings, which are open to any women interested in becoming involved. Information about our meetings is on the calendar page. Don't forget about **Pandora's** birthday dance and celebration, scheduled for September at Veith House. (Photo by Joanne Jefferson)

Finally we have a letters policy:

Pandora's policies are constantly shifting and evolving to effectively meet the needs of our paper. The following is an outline of our present policy relating to letters submitted for publication.

Pandora reserves the right to publish only letters that fall within the guidelines of our editorial policy: letters must be written by women and be woman-positive; we do not accept material that is intolerant or oppressive.

We prefer that letters are in direct response to an article or current concern. Should it refer to an article appearing in Pandora, the author will be contacted and given an opportunity to respond.

We will print letters anonymously, but at least two women in Pandora must know the woman's real name and have a contact number for her.

Pandora reserves the right to edit for length; however, the writer will be notified should this be necessary. We request that all letters include a phone number so we may contact the writer should it become necessary.

We're getting positive feedback...

Pandora,

I read it cover to cover every issue — it's hard to make suggestions as I feel very positive about the magazine. You are doing a great job. Perhaps EOS Health Food Store in Wolfville might agree to carry it.

Carolyn Campbell,
Wolfville

Pandora,

Pandora is a vital link in the women's community in the province; it takes a lot of time and energy to put together each issue and what needs to be remembered by those involved in the process is that IT IS WORTH IT.

Keep up the good work!

How about establishing some regular columns in the paper? I think, for some of us, writing an article is too much, but we could manage a column of information or opinion....

Amanda LeRougetel,
Lower Sackville

Pandora,

Enclosed is money for a renewal of my subscription plus a gift subscription for a friend.

Thanks for printing my short short stories in the last issue, it was a real boost to my writing confidence. And the other plays and poems were a real treat; hope you begin to print more literary stuff. I'd also like to see book, theatre and movie reviews more often. Is this a question of space or of people to do them?

Although I live far from Halifax, I find Pandora timely, relevant, stimulating. It fills a big gap — glad you made it so far!

Claudia Gahlinger,
Cape North

(Ed. note: Any women who wish to send in book, theatre or movie reviews, please feel free to do so. We would love to get them.)

And some negative reactions...

Pandora:

I originally subscribed because an old friend was involved — thought it was a good idea with some integrity.

However, I've felt increasingly uninvolved reading Pandora. It doesn't speak to a quasi-ordinary rural woman with two children as much as, say, WHEN's Vitality.

Pandora,

I enjoyed the last issue a lot — it was positive, contained a broad scope of topics and seemed more together. I also liked the literary pieces.

Margot Parker, Enfield

Pandora,

Basically love the paper — as a transplanted Maritimer, it's a constant joy to get things from the east — especially good feminist stuff!

Jude Major, Edmonton

Pandora,

I've enjoyed Pandora when I could find it on the newsstands. Now I'd like to subscribe. I hope \$5 covers it. I'd like to send you more money. When I start work, I hope to give you more support.

Wanda Murphy

Kudos to IWD and us

Pandora:

I have just attended my first International Women's Day last weekend and I have decided it won't be my last.

As a single mother on welfare, I have always felt very isolated in my opinions and ideas of women. But then I went to the I.W.D. '87 march and fair with a couple of MUMS and by the end of the day I was just charged up with this great feeling of comradeship. I don't want to feel isolated again so I want to keep in contact with women's issues in Nova Scotia.

I am enclosing a cheque for a subscription to Pandora as I was very excited about the contents. I read the paper from cover to cover and back again and felt that issues that are important to me are discussed with women who have experienced what I have.

This may sound corny, but thanks for helping me from feeling so alienated.

B.J. Thompson, Dartmouth

Pandora:

I guess when you are busy giving so many groups a platform, which really need it, the ordinary is just that.

I had to laugh at Lulu Keating's discovery of motherhood...just give her time...to need daycare or a school system with adequate funding...

Wendy Elliott

Kwellada dangers not reported

Pandora,

Recent stories about the persistent head lice infestation in schools in East Hants County, Nova Scotia, also carry statements as to how easily this condition can be resolved, if only parents used the appropriate remedy — Kwellada shampoo.

Kwellada is the trade name for lindane or benzene hexachloride, an organochloride pesticide (like the now banned DDT), that accumulates in body fat, the liver, brain and muscles.

Lindane can be absorbed through the intact skin, even more so when the pores are open, such as while washing the hair with hot water.

Low level acute exposure to this pesticide can cause headache, nausea, dizziness and muscle weakness. (Farmers handling it are advised to wear protective clothing to avoid skin contact.)

The drug company itself informs that "Kwellada should be used with caution especially in infants, children and in pregnancy. Lindane penetrates human skin and has potential CNS (central nervous system) toxicity.

Studies indicate that potential toxic effects of topically applied lindane are greater in the young. Seizures have been reported after the use of lindane, but a cause and effect relationship has not been established."

Information not so easily available, obtained from various studies on lindane that have come out, informs us that lindane has been shown to cause liver cancer in mice. It has also been linked to leukemia and aplastic anemia in humans chronically exposed to it. It is listed as a carcinogen by the U.S. Dept. of Health and Human

Services. Lindane is banned in Sweden and Finland.

Has all of this information been transmitted to the parents, so they can make an informed decision about using this pesticide on their children?

Have parents been advised of

non-chemical methods of controlling head lice?

Head lice may be a problem, but they are a minor nuisance compared to the real risk of getting cancer some years down the road.

Helga Hoffmann
Saltsprings, N.S.

Pro-life member resents exclusion from IWD events

Pandora:

I was a participant in the International Women's Day march as a member of the pro-life contingent. According to the fair brochure, "the aim of this year's event (was) to bring together women from all different groups..." yet we were denied full participation in the day's events, apparently because our opinions were not acceptable to the organizers. This belies any claim to open-mindedness on their part.

A respect for life is a legitimate women's concern, being closely associated as it is with the state of motherhood, and it reflects the views of a great many women. Those holding this position have as much right to publicize it as have those of other persuasions, and surely a women's gathering should be an appropriate forum for doing so.

According to the theme and title of the day, it should have represented all women, not just feminists. If it was meant to be solely a feminist event, it should not have been labelled "Women's Day" — since a vast proportion of women are non-feminists — and should not have been organized by a publicly-funded group or

supported by public money. I resent this biased misuse of my tax dollars. I also resent an exclusive group of self-serverers claiming to represent all women. They certainly do not represent me or any other woman I know.

Charmaine Wood, Halifax
(Editor's note: Please see the articles and photos on the centrespread for more information on the IWD events.)

Thanks for the music

Pandora:

The Feminist Lesbian Caucus would like to thank all the women who came to celebrate International Women's Day at the Saturday night dance. We especially appreciate the music tapes made by individual women and by women who work on "Women's Music" at CKDU - 97.5 FM). They truly deserve our support, both financial and with calls, for bringing women's music to us on a regular basis.

Feminist Lesbian Caucus

How can you bear to be without Pandora?



Subscribe now!

Name _____
Address _____
Community _____ Province _____
Postal Code _____ Telephone(s) _____

Subscription rate for four issues: Winter, Spring, Summer, Fall
Supporting (\$5) _____ Contributing (to \$50) _____ Sustaining (over \$50) _____
Institution (\$15) _____ Outside Canada (\$10) _____ New _____ Renewal _____
Gift from _____

We may be asked for our subscription list by groups interested in passing on information. Indicate if you do not want your name included. _____

Pandora, Box 1209, North, Halifax, N.S. B3K 5H4

Being lesbian is not about sex

Workshop explores cultural differences

A speech on women's health issues begins: "At one time or another, all women have to deal with the issue of birth control." A workshop on women's sexuality discusses women's lives in relationship to men. Women and the Church, a symposium, deals with patriarchal structures and interpretations of the Bible. No one talks about Lesbian lives.

Even in the feminist press Lesbian lives are made invisible. One periodical prints a story that explores "The Ten Issues facing Feminists over the next Decade." The issue of Lesbian rights is not included. A letter to the editor of another periodical suggests that women must stop emphasizing difference and work from a recognition that we all suffer the same oppression as women. "We all have to deal with the men we

live with and for," she writes.

The issue is heterosexism.

All women do not live with or for men. For some women, the most important issue is Lesbian rights — particularly if they have been evicted, fired or lost a child because of their affectional preference. Many women leave the church because they have been condemned as "sinner" for the way they love, the way they live. Lesbian sexuality is part of women's sexuality — and it doesn't require birth control.

The issue is heterosexism. And that this heterosexism oppresses not only Lesbians, but women who have chosen celibacy, who identify as bisexual, or who are heterosexual but do not wish to conform to heterosexist stereotyping.

Over the last several years,

many Lesbians who work with heterosexual women on social justice issues have noticed a marked decrease in homophobia: the unreasonable fear of homosexuals. Very few women who identify as feminist are going to claim that Lesbians should be imprisoned or incarcerated in mental institutions. They would not refuse Lesbians the option of teaching in schools, of maintaining custody of their children. They recognize that Lesbians contribute a great deal to the women's liberation movement — particularly in the area of direct services such as transition houses, rape crisis centres, housing and abortion rights legislation. In fact, they insist, Lesbians should be treated just like "everyone else." The issue is that the "everyone else" is heterosexual.

And you can't treat Lesbians as if they were heterosexual, because they aren't.

Being Lesbian is not about sex. It's about a way of life, a culture, that is different from heterosexual culture just as Black culture is different from White culture, Jewish culture is different from Christian culture, working class culture is different from middle class culture.

Saying "I'll treat you just like you're white, middle-class, Christian, and heterosexual" to someone who isn't, is an insult — an oppressive insult. It refuses to recognize the positive nature of cultural difference and assumes that everyone wants to be "normal" — where normality is equated with white, middle-class, Christian, heterosexual privilege.

Heterosexism is about culture,

not about sex. And it is from this perspective that the Feminist Lesbian Caucus suggested a workshop for women at this year's International Women's Day Fair.

Pam Brown, a heterosexual medical doctor who specializes in sexuality counselling, and myself, a member of the Feminist Lesbian Caucus, decided to work together on the workshop. Pam has also been working on issues of sexuality within the United Church and is one of several women in Halifax who are working at understanding and recognizing Lesbian culture.

I want to be in community with as many women as possible. Since I find it difficult to work with heterosexual women who refuse to consider how the privilege and oppression of heterosexism affects their lives, how heterosexism and homophobia affect the lives of Lesbians they work in coalition with on other issues, it is in my best interests to explore these issues with as many women as possible.

About 20 women attended the IWD workshop. Pam and I worked with definitions of sexuality and sexism, heterosexuality and heterosexism.

We told fictional stories about two women — one heterosexual, one Lesbian — to facilitate discussion about how heterosexism limits all women's lives. We broke into small groups to speak of our own experience. We then met together to share ways in which we can, personally and politically, work against heterosexism.

It was a fine experience and we thank the women who shared their thoughts and feelings with us.

Pam and I have been asked for copies of the stories we presented in order to facilitate discussion in other groups and we are pleased to include them here.

Heterosexist world enforces invisibility

There is a girl out there who is growing up under pressure in a heterosexist world. She has no real desire to conform to the dress and behaviour codes that are seen as suitably feminine. She does not particularly want to be part of the boy/girl scene and instead works part-time, is involved in sports and her schoolwork, and plays within her family and with a few girlfriends.

Neither her family nor her immediate community reject her choices, because she isn't all that unusual in other ways. She does have to put up with a few awkward questions, she does receive unwanted pity because she can't seem to be popular and, occasionally, she wonders if there's something wrong with her because so little of her life seems to be reflected in the world around her.

As she gets older, leaves home, she feels more alienated and strong, admired and rejected. Her lack of involvement in direct heterosexual activity is seen as odd. Her lack of concern about indirect heterosexual activity such as wearing make-up and typically feminine clothes, taking on nurturing roles in male-dominated community organizations or the church, getting involved in other women's families, begins to attract more notice.

If she continues to be lucky, she receives new-found support and encouragement from a community of women who, like her, do not conform. As she comes out as Lesbian, realizing that it is with women that she feels most comfortable, most able to be herself, that she laughs and cries and is peaceful around women, that she likes to hold women and be held, she must reconcile her feelings of affirmation with feelings of being completely outside mainstream culture.

She must give up the privileges of heterosexuality, of being at least potentially affiliated with men. She suffers from being invisible, from having her choices, then her culture, made invisible, trivialized, reduced to

the "private" matter of sexual partners, dismissed as deviant and sick. Her reality is not distinguished from the reality of gay men, with whom she has almost nothing in common.

She cannot be a mother without great risk and, often, constant fear. She cannot know that, if she is ill, her lover will be given access to her or allowed to manage her affairs. She must go to great lengths to ensure that her lover may stay in their joint house, and maintain possession of their joint goods if she dies. There is absolutely no guarantee that a child they have raised together will remain in custody of the non-birth mother if the birth mother can no longer care for the child. There is no social support for a relationship that is beginning or

ending. There are very few places this joy or sorrow can be shared.

Every day, wherever she goes, the music, news, films, television, advertising, books, magazines, business material, conferences she is exposed to tell her she doesn't exist as a Lesbian, that her Lesbian culture does not exist. When she, therefore, spends her small amount of leisure time, her political time, with Lesbian-positive activists, with Lesbian-positive friends, listening to Lesbian-positive music, reading Lesbian-positive books and magazines, doing Lesbian-positive political work, she is told she is oppressive and separatist, racist and elitist. That there are serious problems out there that she should be concentrating on instead of so selfishly isolating herself from the

(read their) "real" world.

If she is strong, if she is fortunate enough to have supportive community, she merely smiles, gives examples of her own and other Lesbians' work within the peace, ecology and anti-racism movement, with labour and low-income women, with sexually harassed, battered and raped women, and offers a reading list on heterosexism and solidarity. If she is less strong, if she does not have a supportive community, she gives in to the majority opinion and allows her Lesbian self and her Lesbian culture to become invisible even within her own life, except, perhaps, in the bedroom, which is where most of the heterosexual world wishes her homosexual self and non-existent culture would remain.

She loved her Jockey underwear

Her mother wonders what she did wrong...

Pam Brown

Her mother's favourite song was "I enjoy being a girl." Do you remember it? All about lace and hairdo's, face cream and flirting. So, naturally, she was delighted at the arrival of a baby girl after two male children. She lay in her happy post-natal world, enjoying her flat stomach, her filling breasts and the prospect of shopping for pink frilly garments, decorating a room with white eyelet and a canopy bed, and sharing the fun of dates, romances and eventually THE PROPOSAL.

The new young woman was indeed a joy in those early years. She smiled, she looked wonderful, she was affectionate — up to a point. She was not a child that cuddled readily, she always went her own way and worked out her own solutions, glaring defiantly at her parents when they tried to show her their solutions.

Her quickness and independence were both a joy and a challenge to her parents as they tried to find

the right blend of supervision and guidance, allowing her to find her own ways.

In her school years, she was popular with her peers, busy all the time, spent a lot of energy looking just right: the right clothes, hairstyle, jewellery, make-up. The effect was often stunning. It was important to her to be like the others, so boyfriends and "going with" were important topics.

Somehow, the boys often liked her as a buddy, but picked out the more submissive, petite and ego-flattering girls for "going-with." She sensed that this might have to do with her strong opinions and the way she expressed them. To her, it never seemed a good idea to pretend to agree when she didn't or to hold back her skill in logic and articulation.

Sometimes her mother said "You're too opinionated" or even "Men don't like strong women who speak out and disagree." So she cultivated her beauty and

bought spectacular clothes — and spoke her mind and would not play the airhead, flirty games.

Her younger sister was different. It seemed she was born knowing how to please men. She was always going steady with someone who adored her. She was her father's favourite. She and her mother were very close. They could often be heard chuckling together or admiring a new purchase of a lacy teddy or a silk blouse.

But the woman at the centre of our story loved her Jockey underwear and unisex fashions, and her times with her women friends, drinking Kahlua and milk, making good food, planning vacations. They all found her to be a superb friend — loyal, trusted, witty.

She and her father clashed frequently. They were very alike. He feared, he said, that she would never be able to be close to anyone. He meant, of course, a man.

She fell in love with men quite often. Sometimes it was intense

and lovely, filling her with hope of a secure future of companionship and success. Mostly, these dreams faded away and distance and boredom moved in. When the romantic relationship ended, she and her former lover would often become very good friends. People said this was odd and commented on her "inability to make a commitment," and her "fear of intimacy."

Sometimes, she herself wondered if she would ever be able to enjoy and sustain a loving and intimate relationship with a man. If she was, could she maintain her own image of herself that she wanted so much, as a strong, lovable, valuable and special person? She feared the loss of that image — so she tried and tested and wept — then made herself beautiful once more and went out into the world again with her wit and intelligence wrapped around her.

And her mother wonders what she did wrong.

Photo exhibit:

We speak with our own voices

Cheryl Lean

Faces of Feminism/Nova Scotia is an opportunity to reflect upon ourselves as a community. Toronto photographer Pamela Harris is good at photographing communities, and her affectionate engagement with the people she photographs is apparent in all her work.

Harris began taking pictures twenty years ago; since then she has become known for her classic black and white, socially committed work. Her earliest efforts took her to Newfoundland; there she recorded life in two villages. The resulting photographs were purchased by the old Stills Division of the National Film Board and circulated as an exhibition.

After that she took her camera north and photographed the Inuit community of Spence Bay, N.W.T.; from this her first book, *Another Way of Being*, was born.

In the early 80s, she focused her lens on the Mexican farmworkers of Watsonville, California. Now she is looking at the Canadian feminist movement.

Pamela Harris works in a tradition established in the 1930s by the FSA (Farm Security Administration) photographers — a remarkable group of photographers who were employed to document the effects of the great depression. Thousands of uprooted farm

families were living in poverty and it was the job of the FSA photographer to capture the toll of human turmoil.

Among them, Dorthea Lange was Pamela's role model. Like Lange, Harris does not focus on despair, her style is direct, and positive. Her photographs always show respect, her subjects are suffused with pride and hope.

Faces of Feminism really began one day when Pamela Harris was photographing writer Mary O'Brien. An idea germinated. In 1984, as part of the Toronto Documentation Project, she created the exhibition: *Faces of Feminism/Toronto*. Once she had begun documenting the Toronto feminist community, it was quickly apparent to her that a Canada-wide project was called for. With the help of Canada Council and the Ontario Arts Council, she expanded her focus.

Harris visited Nova Scotia in the spring of 1985 and in March of this year the Nova Scotia component, *Faces of Feminism/Nova Scotia*, opened at Mount Saint Vincent University. It consisted of 28 silverprints; 19 individuals, and nine groups. Each photograph was accompanied by a personal statement.

Some people may have been disturbed at what seemed to them obvious omissions. It was not a



Mary Petty and Dian Day, Women's Health Project, Stellarton, Nova Scotia

Our community is largely rural. Many women are isolated, live well below the poverty line, and have limited access to health care information. As the rural community has changed from a self-sufficient, agricultural economy to attempts at industrialization, the role of women has changed in the process, leaving many rural women unsure of their status.

The Women's Health Project at the Pictou County Women's Centre attempts to help women use the health care system in ways that are beneficial to them. We help women

who want alternative birthing situations. We try to connect women to alternate health care resources as well as to information which empowers them. We ask women about their experiences, and we validate those and affirm their knowledge of their own bodies. We teach women about modern birth control in a context of reproductive rights.

Our approach is grounded in a feminist analysis: the medical establishment is an agent of social control, the patriarchy uses medical domination to suppress our power. We strive to empower women so that they can make choices when dealing with medical care.

complete record of Nova Scotia feminism, nor could it be. Constraints of time, geography, and connections (not to mention size) dictated the form this exhibit would take. Harris admits that "each of the women or groups in this exhibition must be seen as standing for many others, equally worthy, whom I did not have the opportunity to include."

All the women and groups depicted came from Cape Breton, Antigonish, Pictou County, and Halifax/Dartmouth. Even so, there was a good cross-section. From Mary MacPherson, Cook, Union Worker; to Kathy Squires, Fisherwoman; Elizabeth Walsh, Lawyer; Muriel Duckworth, Peace Worker; Angela Miles, Women's Studies Teacher; Maxine Tynes, poet; to the M.U.M.S. (Mothers United for Metro Shelter), there is a sense of a broad-based community of strong and proud women striving for a better world.

The pictures are undramatic and uniform, with a strong emphasis on rural women, leaving the impression of a flourishing rural community of feminists. While the environments change, the way in which individuals are photographed does not; straight-on eye contact; a smile; or the suggestion of one.

The photographs that stood out for me move away from the structural uniformity that most of the images reflect. In all of Pamela Harris's work, one can see a close identification with her subjects. In this exhibition the connection is explicit. According to Harris, "this project is a way of connecting two aspects of my life, the feminist and the photographer."

With the *Faces of Feminism* project, she has tried to break down the power relationship between photographer and sitter; she has tried to establish a partnership with each woman she photographs. Each person or group photographed was asked to pair with the selected image a statement, drawing, poem, or song.

Harris had each woman make her own statement. In the past,

she used excerpts from taped interviews to go with the pictures. She asked the questions, edited their tapes, and selected the quotes. In *Faces of Feminism*, she decided a different approach was required — each woman must speak for herself. As she had hoped, the paired statements do provide an introduction to feminist thought. Most of the statements offer an analysis of patriarchy and its implications for the subject's own work as a feminist.

The commonality of the analy-

Groups who do not collect and transmit their own history will be fated to have that done... from an alien point of view.

sis is remarkable and often sounds academic. It was a relief for me that Rita MacNeil and Four the Moment offered song statements; Maxine Tynes, a poem; and Dawna Gallagher, her famous cartoon of Bernice and the good fairy.

Pat Kipping's statement of motherhood also stood out: "I want my daughter and son to have a real choice about how they live their lives, and my friend's kid, and my grandmother, and my lesbian neighbour and her kid, and the woman in Zambia who doesn't want to haul water on her head anymore, and me, in the next life."

As for most of the others, each statement worked out fine on its own, but when lined up together on a wall, they began to sound the same: earnest and almost pedantic. Pamela Harris made a feminist value production decision of allowing each woman her own voice. Unfortunately, without selection and editing, the statements became repetitive and predictable; the overall effect was to diminish their impact.

The premise for the *Faces of Feminism* project is historical documentation. Pamela Harris states in the exhibition catalogue: "Groups who do not collect and transmit their own history will be fated to have that done by someone else, from an alien point of view. This has certainly been a problem for women, whose historical experiences have been marginalized, disrooted, and revised over the centuries. One of the great tasks of feminism is to reconstruct our history from the shards and pieces left to us."

While historical documentation is an important, even necessary, goal, the concept of documenting feminism left me shivering with the feeling that feminists may be a disappearing breed. After all, most documentary projects are validated in just that way, capturing a disappearing culture.

Is feminism a disappearing culture? I'm sure that Pamela Harris doesn't intend that association. She implicitly acknowledges, however, that in the last 15-odd years, we have come through a remarkable period. Now with the fixing of the record, I am left with the uncomfortable feeling that this is a symbolic indication that a remarkable period has ended.

Faces of Feminism/Nova Scotia attempts to put on the record our own historical construction of feminist experience, ensuring that it will not be lost to future generations. It leaves one with the sense that feminists are holding back the tide of historical change, a tide which may wash away our achievements. The real power of photography is its capacity to allow us to hold on to the past. Susan Sontag, in her classic book, *On Photography*, observed that: "The contingency of photography confirms that everything is perishable." The very nature of photography casts a melancholy shadow across this exhibition.

□□□□

Cheryl Lean is a regular arts reviewer for CBC radio. She is also a photographer and, currently, a law student.



THE NAGS, Peace Activists, Halifax, Nova Scotia

As individuals we work separately and very seriously at many different things: teaching, writing, farming, photographing, raising families, making art, organizing, documenting...In NAGS we work together on issues of disarmament, militarization and the environment. Our methods, as well as our meetings, are usually unruly and hilarious. We do

our best: work on the streets, via street theatre, and sometimes in the mass media, if we can get the media hooked on an idea. We try to appeal to people's sanity and to their sense of absurdity. We want to stimulate their imaginations so they can break through the daily drone of militaristic/dualistic thinking and look at things in a fresh way. We hope that our activities may take us all a bit closer to health, peace and justice.

Environmental sensitivities discussed:

Impact of issue wide-ranging

Dianne Crowell

WHEN (Women's Health Education Network), with a membership of over 300, was formed in 1979. The annual conference usually focuses on a certain theme, attracting a variety of womyn. This year, educating people about environmental sensitivities was the major aim of the conference, held May 1-3 at Acadia University in Wolfville.

Approximately 300 people attended the conference throughout the weekend. Although usually supported only by womyn, this year the conference was open to the general public on Saturday and included workshops, panels, and lectures given by men who are apparently considered experts in their fields.

However, the majority of ses-

sions, such as Indoor Environments, Chemicals, Lifestyle Changes, Coping—How to Deal with Sensitivities on a Personal Level, Massage, Reflexology, and Lesbian Issues were presented by womyn who also were knowledgeable and well-informed.

Overall, Andrea Lynn, the conference coordinator, did a good job of helping to create a conference with a highly controversial theme, as well as trying to meet the special needs of those in attendance with what was available.

Special emphasis was placed on accommodations for those attending with environmental sensitivities. Wheat-free and sugar-free foods were available during breaks. Smoking was strictly prohibited, as well as the use of strong perfumes, soaps, deodorants, etc.

Struggles arose for some in attendance because not all the rooms available for workshops were environmentally safe, having no windows, carpeted floors (rugs are chemically treated and off-gas for several years), florescent lighting, inadequate ventilation systems.

The Saturday night social with local entertainment and dancing was much enjoyed by those who attended, but unfortunately womyn with children were not able to bring them or in some cases attend themselves because there was a licensed bar that evening and no scheduled childcare.

Controversy arose when Tom Marrie, who gave a talk on Epstein Barr and Post-Viral Fatigue Syndrome, was questioned from the audience about his position regarding the recognition of environmental sensitivities as an illness covered by MSI requiring special treatment facilities. Dr. Marrie recently signed a brief that does not recognize this illness.

Hopefully, this discussion and the knowledge gained through the conference will stimulate more pressure for the government to include MSI coverage for the often huge expenses incurred by sufferers of environmental sensitivities.



Logo from the WHEN Conference (designed by Joy Laking)

Those who were previously not aware of the ever-increasing illness of environmental sensitivities and the huge changes in lifestyle and often financial instability suffered by those having the illness were overwhelmed.

The Annual General Meeting on Sunday included news about WHEN's activities, an update on the newsletter (Vitality) and resolutions on a number of topics such as WHEN becoming a member of CARAL, supporting sexuality education, working with NSWEB to pressure for current information and public awareness of spray

programs and focusing on the problems of women with chemical dependencies. A new board was formed with several new members. Now it's on to a new year!

The WHEN conference not only serves to educate womyn about health issues, but creates a place where womyn from various backgrounds exchange ideas and hopefully become more aware of our common struggles.

□□□□□

Dianne Crowell is a member of WHEN and lives in Yarmouth County.

Network builds on similarities

Alexandra Keir

A tremendously diverse group of 20 women gathered in Toronto in February to discuss strengthening the Canadian women's health network.

This meeting allowed us to share information and ideas on what a Canadian network could do for the women's health movement in this country and how it could meet the needs of groups represented.

It became clear very early on in the meeting that the development of a network that respects the needs of local, provincial, and national organizations and which really represents the interests of all Canadians is going to be quite the challenge.

However, we did draft a set of principles and a preamble and agreed to issue a questionnaire to groups to solicit feedback and build awareness about this network.

Women representing the following organizations contributed to the first meeting and can be contacted for further information: Women's Health Education Network (WHEN), Pictou County Women's Centre, Disabled Women's Network (DAWN), National Action Committee Health Committee, the Labrador Native Women's Association, Labrador Inuit Health Commission, Indian

and Inuit Nurses of Canada, Calgary and Vancouver Women's Health Collectives, Regroupement des Centres de Santé des Femmes du Québec, Fédération du Québec pour le Planning de Naissance, Women Today, Victoria-Faulkner Women's Centre, National Organization of Immigrant and Visible Minority Women of Canada, Women's Health Interaction, North Western Ontario Women's Health Information Network, Women Healthsharing, DES Action, Fédération National des Femmes Canadiennes-Françaises, Regina Healthsharing, Women's Health Interaction/Manitoba, Manitoba Council on International Cooperation.

We are working at understanding each other, at building on our similarities to find ways of making this Canadian women's health network strong. We will meet again in June to work further on what we have begun and to plan an agenda for a larger consultation in the fall.

Proposals for funding have been submitted to Health and Welfare and to Secretary of State Women's Program for regional networking, cross-Canada and regional consultations.

□□□□□
Alex Keir lives in Pictou County and is involved in women's health issues.

SCHOONER BOOKS

Second-hand and rare books
Large selection in most scholarly fields
including women's studies

5378 Inglis Street
Halifax, N.S.
423-8419

THE ADVISORY COUNCIL ON THE STATUS OF WOMEN

HAS MOVED

Visit us in our new location

Suite 207
Purdy's Wharf Building
Halifax, Nova Scotia

or phone: 424-8662

Nova Scotia



Advisory Council on
the Status of Women

International solidarity is alive, strong

Andrea Currie

On April 23rd, 1987, Kin Lalat, a musical group from Guatemala, performed in Halifax at the Rebecca Cohn Auditorium. The group is committed to building international solidarity with the struggle for peace and justice in Guatemala. Kin Lalat visited eleven communities during their Atlantic tour.

The following interview was taped on April 24th, with the two women in the group, Sandra Moran and Marlyn Ramazzini, in discussion with Andrea Currie for Pandora and Sue Earle for the Latin Quarter—CKDU. Janice Nicolle provided translation.

Andrea: Could you describe women's work in the struggle in Guatemala?

Sandra: The women in Guatemala are very involved in the revolution, specifically in the armed revolutionary forces, and in the popular organizations as well.

A: We know that the organization

most in the forefront of the struggle is GAM, the Mutual Support Group. Could you tell us about GAM and what it does?

Marlyn: GAM grew out of the recognition of the need to demand, publicly, the reappearance, or knowledge of people who had disappeared and also as a way to denounce assassinations and torture.

S: GAM represents one of the groups that has been struggling under conditions of incredible repression. GAM came together because a lot of people realized that by working together they would be a lot more effective in dealing with the government in their demands to be told the whereabouts of the members of their families that had disappeared.

Sue: I've heard that they have escorts now, the GAM leaders. What actual kinds of work is GAM doing.

S: When GAM was formed, it made it possible for people in the country who had never been able to receive any attention to come and



The women of the musical group Kin Lalat were interviewed by Andrea Currie. From left to right, they are Sandra Moran, Marlyn Ramazzini, Sue Earle and Andrea Currie. (Photo by Lori J. Meserve)

say, "I am from this community. Fifteen of our community members were disappeared or kidnapped." And right now GAM is the base. Native and Ladino people are working together which is a very important thing to happen, because traditionally, these people have not been united; they have seen each other as enemies.

GAM is the organization which denounces human rights violations. It's a watchdog organization. Internationally, it provides evidence that there are disappearances and assassinations in Guatemala. GAM also provides the opportunity for the people involved to do something, despite the risks and the fear.

A: There are many different cultural groups within Guatemala. Is the role of women different in different cultural groups?

S: The woman represents life in Guatemala and, as well, shared work. In the community, women's role is considered very important.

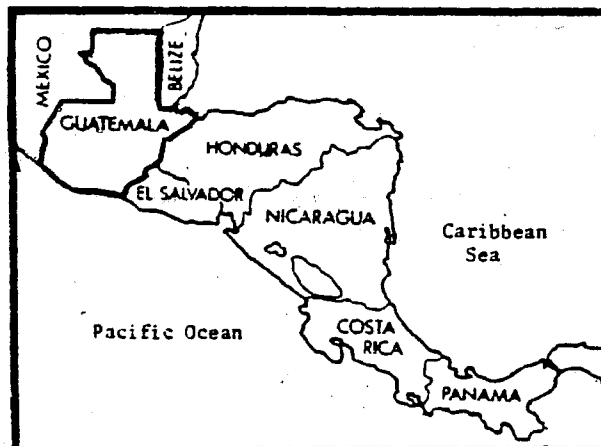
M: We are speaking now about the native communities — the role of women in these communities where women plant the corn, look after the children, they might take up arms, they are involved in everything just as a man would be. In the countryside, the majority of people are native. In the city, the majority of people are what we call Ladino, which means mixed blood. And things are very different there. Women in the city are also involved in solidarity work, but there is more exploitation of women in the city.

S: That would be in terms of wages women make in a job in the city. As well, on the big estates on the coast where a lot of the native and unemployed people go to work, a woman receives much less for the same work.

It's a different way of looking at social life, or the life of the family. The native person has a very different idea — they look at the community while people in the city would look at the family.

M: It's very difficult for a woman

in the city to have opportunities to improve her situation. There's a lot of sexual oppression; for example, "You can have this job if I receive sexual favors". This happens to a lot of native women who have come to the city to look for work and who end up doing domestic work. And they don't receive a



fair salary at all. They end up being seduced by the owner, or the sons, may become pregnant and then are thrown out on the street.

S: This comes from the differences in social classes, where a person with money, from the higher classes, can do anything to people who are below them on the social scale.

Sue: Are there any social services for women in that situation, or support groups?

M: No, not that we know of. These aren't the only situations in which a woman is left defenseless. There are many single mothers and many orphan children as a by-product of the war. There are many children without fathers because they've been assassinated or they've been disappeared. There are 38,000 people who've been disappeared.

A: Has the work of women in the Cuban and Nicaraguan revolutions had some influence on women's role in the struggle in Guatemala?

S: I feel that, in general, the Cuban and Nicaraguan revolutions have affected people in Guatemala. With women, I think it's shown us that we can play an important role in creating a revolutionary society. But this influence depends on each of us individually, how it's expressed. In Guatemala, it's difficult for women's groups to exist.

GAM, the Mutual Support Group, has been able to exist because of the international help and attention. Nevertheless, two of GAM's leaders have been assassinated, and one of them was a woman.

A: As women are playing so many important roles in the struggle, is there any sign of machismo lessening at all?

M: We realize that the whole problem of machismo is something that will change little by little, and we have to work very hard; we believe that someday, this problem will be overcome. Basically, we feel that our main problem is getting everyone working together to defeat the government and the military.

For us, the most important thing is that the disappearances and assassinations stop, and that we as a people can live in peace and liberty and that people don't have to live with the fear that one day they may leave their house and never return. Where children can play happily and are not suffering from malnutrition or dying of hunger.

For us, a main objective is to be able to return to our country as musicians and sing; to go and let the people hear our music.

A: How can we as Canadian women support you in your struggles?

S: Women's groups in Canada could direct aid or help to GAM, which has a majority of women as members and, as well, to keep their members informed about what is happening in Guatemala. For the refugees in Guatemala and Mexico right now, survival is the main objective, and any kind of group that would send them aid would be greatly appreciated.

□□□□□

Information about contributing to Guatemalan refugees or to GAM may be obtained by calling OXFAM-Canada, 422-8338, or CUSO, 423-6709. More information about Guatemala is available at DEVERIC, 1649 Barrington St., Halifax, B3J 3J1, 429-1370.

METRO BIRTHING ORGANIZATION

PRENATAL CLASSES
861-1498

LOCAL P.C.A.N.S.
CHAPTER

Women's Employment Outreach

2nd floor
5194 Blowers Street
Halifax, N.S.
422-8023
(free childcare)

Sponsored by
Halifax YWCA

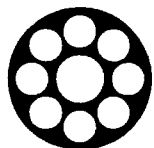
Funded by
CEIC

offers free workshops for women in

- Resume writing
- Job search techniques
- Interview skills
- Upgrading and retraining courses
- Assertiveness training
- Confidence building

Workshops start the first Tuesday of every month

This ad is sponsored by:



**PROVINCIAL
SANITARY
PRODUCTS**
LIMITED

A Nova Scotia Company Since 1955

Committee stands by its decisions:

Respect for choices essential for solidarity

An open letter from the Halifax International Women's Day Committee:

The day was sunny but not overly warm; the school was buzzing with the sounds of women's voices, someone was singing in the hall-way, and off in the distance you could hear someone making an announcement about coffee and doughnuts being served in the kitchen.

The entertainment seemed popular with the crowd of women and children gathered around the microphone area: some on chairs, some sprawled on the floors, while others stood towards the back; sometimes moving in closer to hear better, sometimes taking their attention to one of the many information booths lining the walls of the gym. It was International

Women's Day and women were celebrating.

Women, especially feminist women, have been fighting long and hard to make our world a safer, more productive and equitable place for us all to live. We understand that quality of life is measured in part by the dignity and the respect we show each other in our similarities and our differences, in part by the degree of freedom of choice we enjoy in our daily lives.

While International Women's Day originally was proposed in 1910 as a day of recognition of the immense struggles women had been undertaking to improve working hours and conditions for themselves and their children, the day has come to be one of recognition and celebration of women's

struggles and achievements more generally — in the areas of education, health, employment, and so on.

International Women's Day is not a day of commercial celebration imposed upon us but rather a day we take pride in claiming as our own. It is a day with long, solid, and respected roots in history: roots which go back to beyond 1910, roots which make it very clear that March 8th celebrations centre around struggles of equality for women and struggles to increase women's options and opportunities to live our lives with dignity and respect.

Last year's Halifax-based International Women's Day events centred around the three issues of shelter, employment and health. This year's committee chose the theme

of **Unity and Diversity**, inviting participation from a wide range of woman-positive groups in the march and information fair. We wanted to bring attention to the diversity of the work being done by women and women's groups in the city and in the province.

The committee forged ahead with the plans and the work despite concerns about funding and a severe lack of women-power. For many of the committee members, it was the first time we had worked on an International Women's Day organizing committee.

Our communication process within the committee was, at times, sloppy, resulting in decisions being made without proper input and consideration. We were not all always caught up with major decisions made, again resulting in some crossed wires and incomplete information being passed along. Because we were short of time and woman-power, our process was generally minimally correct and maximally expedient.

Hind-sight is always much better than our sight-at-the-time, and so it is easy now for us to say that we should have spent more time getting more women involved in the work.

There was a core group of women involved: It's hard to say exactly how many as it tended to vary from meeting to meeting (depending on commitments which took us elsewhere, transportation, etc.) At times there were only three women making important decisions, while at others there were seven or eight present. No distinction was made between long-time attenders and new arrivals, and so at times it appeared to us that we were living proof of the viability of the open-and-collective model of feminist theory. At any rate, there were never enough of us to do all the work that needed to be done if we were to carry off even half the ideas and suggestions that had been made. Again, now it is easy to say that we had bitten off more than we could comfortably chew (and digest). However, at the time it was all happening, we simply proceeded on with the work despite our collective inner voice(s) which was (were) cautioning us to slow down and think things through in agonizing

detail. We took the ideas offered us by women in the community and tried to incorporate them all (almost) without thorough analysis.

And so it was that a small group of committed women ensured that something happened around International Women's Day, in Halifax, in 1987. The results were by no means perfect, but we are all glad we stuck with the work and saw through our commitment to provide activities for women to attend and participate in.

We have received mixed feedback from many different women, some of whom enjoyed the event thoroughly, some of whom offered criticisms of our methods and our decisions.

We would like to be very clear that we make no apologies for our decisions not to include the anti-choicers in the planning or the event. We did not, and do not, believe that a group which is by its very definition anti-choice has a part to play in events celebrating a day of women's struggles, solidarity and diversity — a day claimed by feminists as *ours*, one day out of 365 in which to march in the streets and rejoice in our philosophy of freedom of choice for all women in all matters — employment, housing, health, education, sexuality and reproduction, to name just a few.

Unity does not mean being the same; diversity does not mean "opportunity for everyone to put forward a position, no matter what it is" (Stewart MacInnes, Daily News, March 9). Unity and diversity does not mean a giant melting pot of free-for-all contradictions. Unity with diversity means solidarity with our sisters and respect for our individual choices.

International Women's Day did not go unnoticed in Halifax on March 7, 1987 ... maybe next year will see you help organize the event!

In sisterhood,

The IWD Committee 1987

If you are interested in doing some early planning for IWD '88, please contact Susan Drummond at 423-7737.



(Photo by Sara avMaat)

Language conveys subtle messages

Megan W. Ardyche

On the morning of March 7th, I was listening to CBC and heard a newscaster report on a conflict between a so-called pro life group and the International Women's Day committee around representation at the IWD fair. The news report said that the "pro-life" group had not been given a booth at the fair, while a "pro-abortion" group had.

Well, the use of the words "pro-life" and "pro-abortion" really angered me, so I called the CBC and complained. I thought this issue had been hashed around enough that the CBC would know better than to use such language.

I don't know any women who are pro abortion. I do know many, however, who are pro choice. I think that, given adequate choices, most women would not choose abortion.

Abortion is an issue precisely because there are a lack of choices in women's lives: lack of choice of safe or adequate birth control methods; lack of choice around male partners taking equal responsibility for birth control; lack of choice in making sure the children will have adequate food, shelter or clothing; lack of choice in adequate child care should the mother want or need to go out to work; lack of choice around adequate financial and emotional support

should she wish to stay home; lack of choice in pregnancies resulting from failure of birth control methods, rape, incest or coercion of other sorts and, in fact, often lack of choice about whether or not to have intercourse in the first place, even with regular male partners.

Certainly, there are some irresponsible women around, but not nearly as many as there are irresponsible men who indulge in intercourse without any thought to the human life that might result from their momentary pleasure.

The term "pro-life", when used in contexts such as these, smacks of hypocrisy to me. I don't see that many of the anti-choice people extend their reverence for life to other areas, such as protests about nuclear proliferation, undeclared wars in Central America or against the blacks of South Africa, the oppression of other peoples, many of whom die as a direct result of that oppression.

When I start hearing all those voices raised as loudly over protection of life in those areas, I will be more inclined to believe they are truly pro-life and not simply anti-choice.

I think it is important that all who are pro-choice not fall into the convenient use of terms such as pro-life and pro-abortion. The effects of language are subtle and

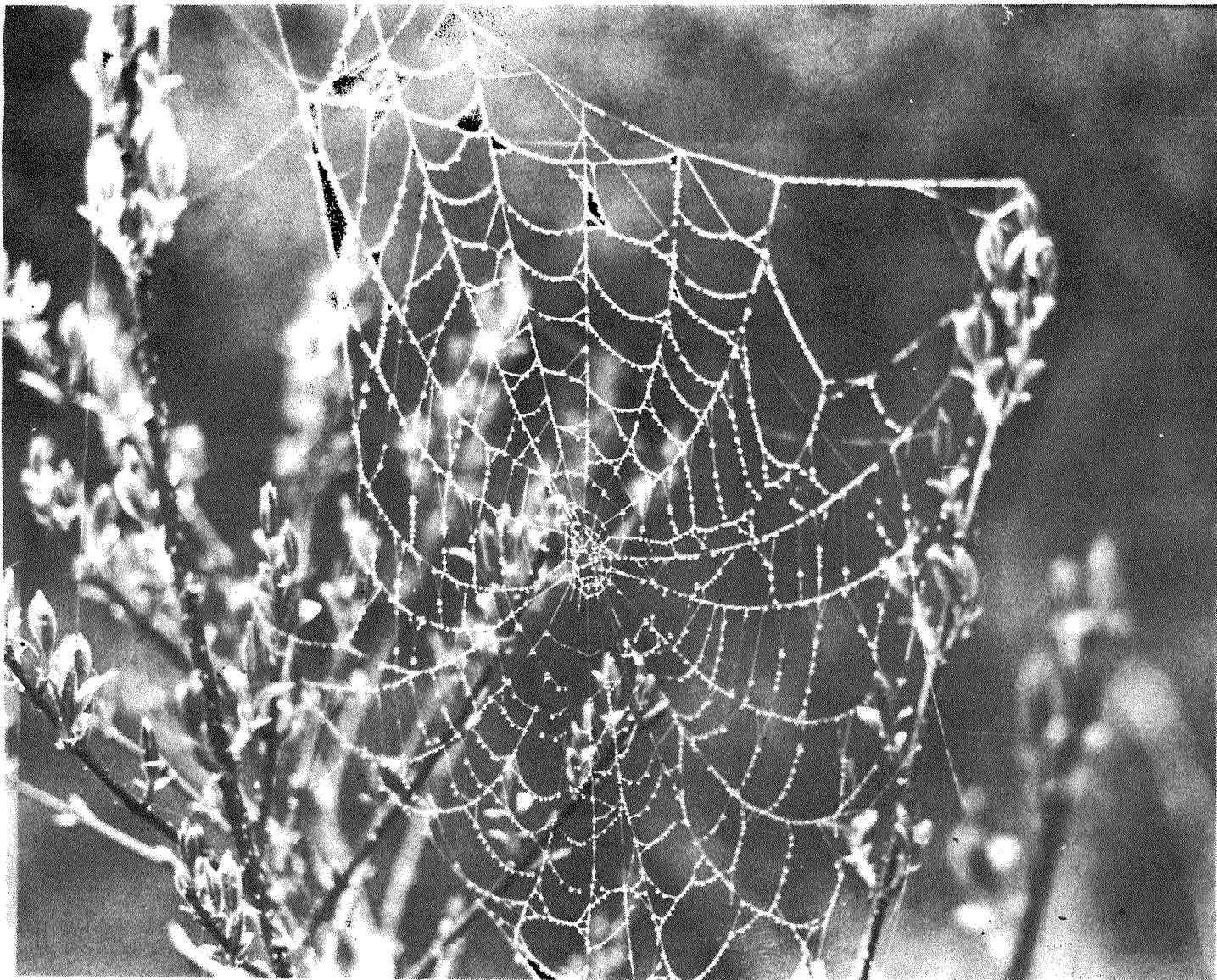
powerful and, although it is easy to fall into that usage, it really reinforces the ideas the anti-choice movement is trying to keep up front, i.e. that "they" are pro-life and "we" are anti-life. These are powerful lobby groups and I feel we (pro-choice) must name them for what they are, not use handy euphemisms because we are too lazy to do otherwise.





Hyde Park, London, England

BRENDA CONROY



DEBBIE MATHERS

O
U
R

I

M
A
G
E
S



Anne Marie and Ursula, Halifax, 1984
SARA AVMAAT



PIERA PALUCCI



PIERA PALUCCI



BETTY PETERSON

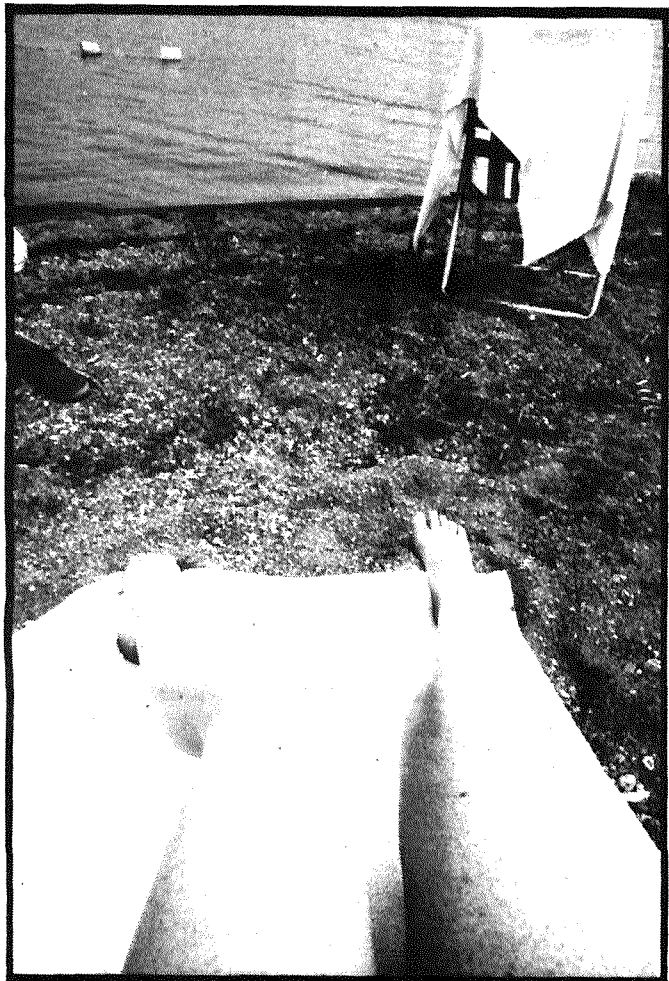


WENDY ANNAND



Eleanor Lewis-Dykstra, V.G. Hospital, Dec. 25, 1986

SARA AVMAAT



LOUISE HALLOWAY, 1986



Goat at urban farm, London, England

BRENDA CONROY



Cows in Gloucestershire

BRENDA CONROY



DEBBIE MATHERS

IT'S NONE OF YOUR BUSINESS



American cruise missile convoys consist of 4 launchers (each of which can fire 4 missiles), 2 control vehicles and up to 16 support vehicles. Each cruise missile can have the explosive power of 16 Hiroshima bombs. The total yield of the convoy is therefore equivalent to 256 Hiroshimas.

Cruisewatch, 1985

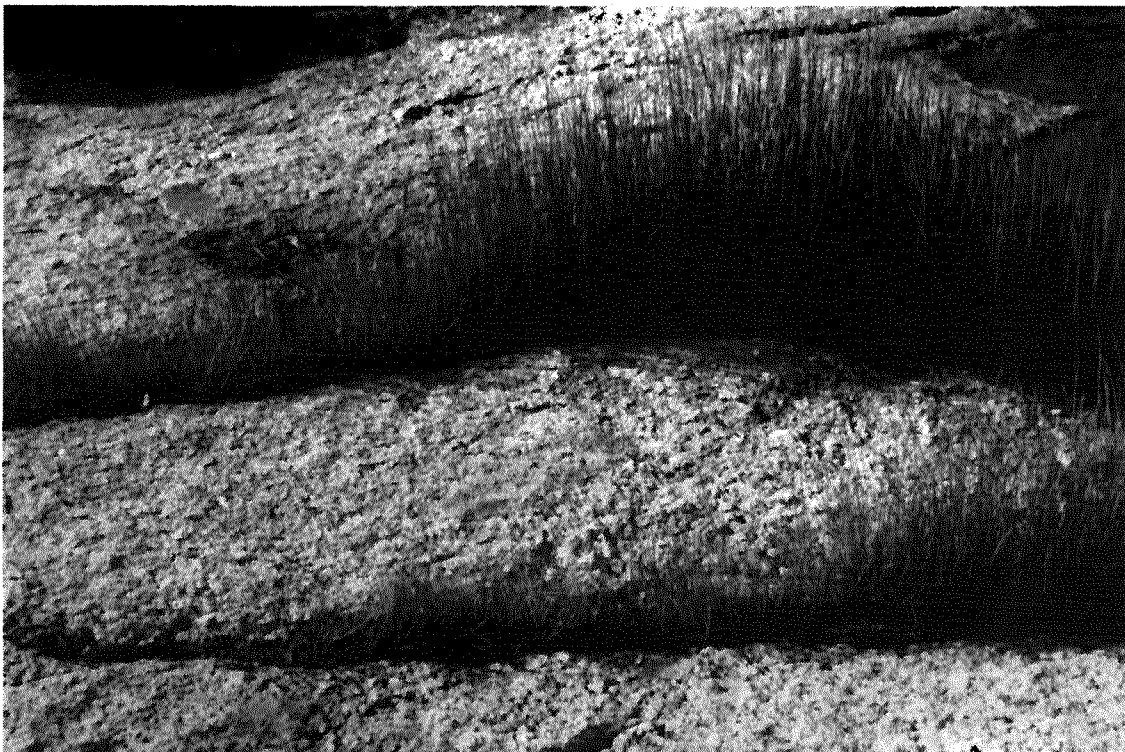
ZAB

QUIET, WEAK,



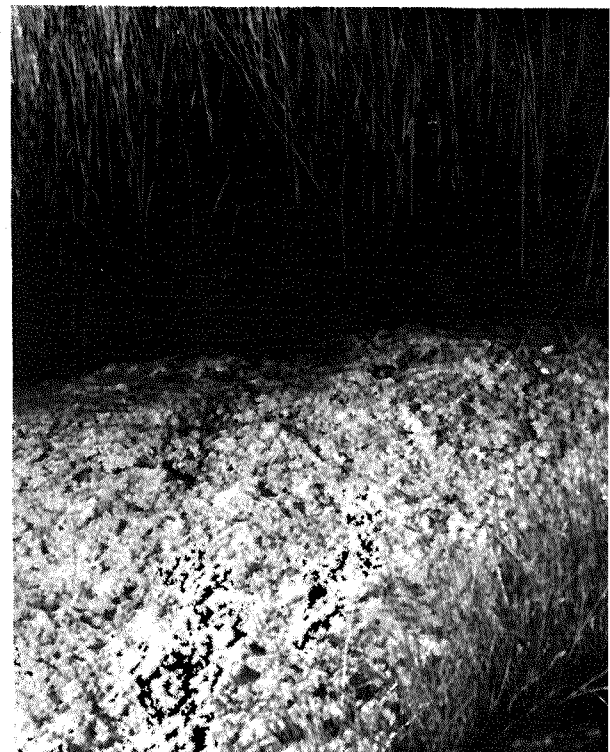
They've taken this land around it, put cruise mi these signs saying "MC "No Unauthorized Adn expect you to be contrc and this horrible wire, li boundaries of their fenc boundaries of our lives.

Indra, Yellow Gate

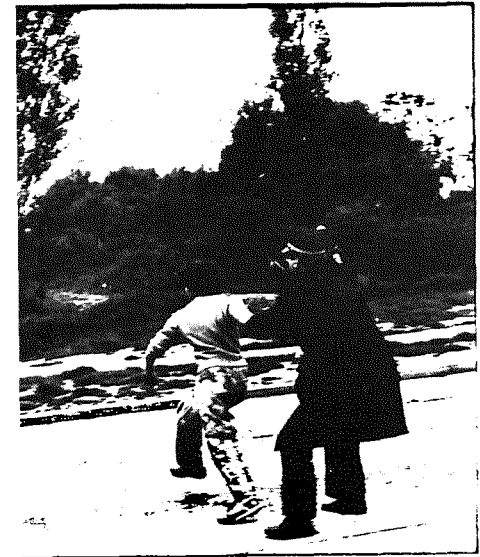


Photosynthesis, the green struggle

LORI J. MESERVE



K, SUBMISSIVE



land and put a fence
ise missiles on it and
"MOD Property",
Admission". And they
controlled by this fence
wire, like the
ir fences making the
lives.

ZAB

AND JUSTICE FOR ALL



"Violence against the state is instantly portrayed as both unacceptable and illegitimate, and those people who struggle against violent injustice, as in Poland, South Africa, or Northern Ireland, are labelled 'terrorists.'"

Feminism and Nonviolence
Study Group

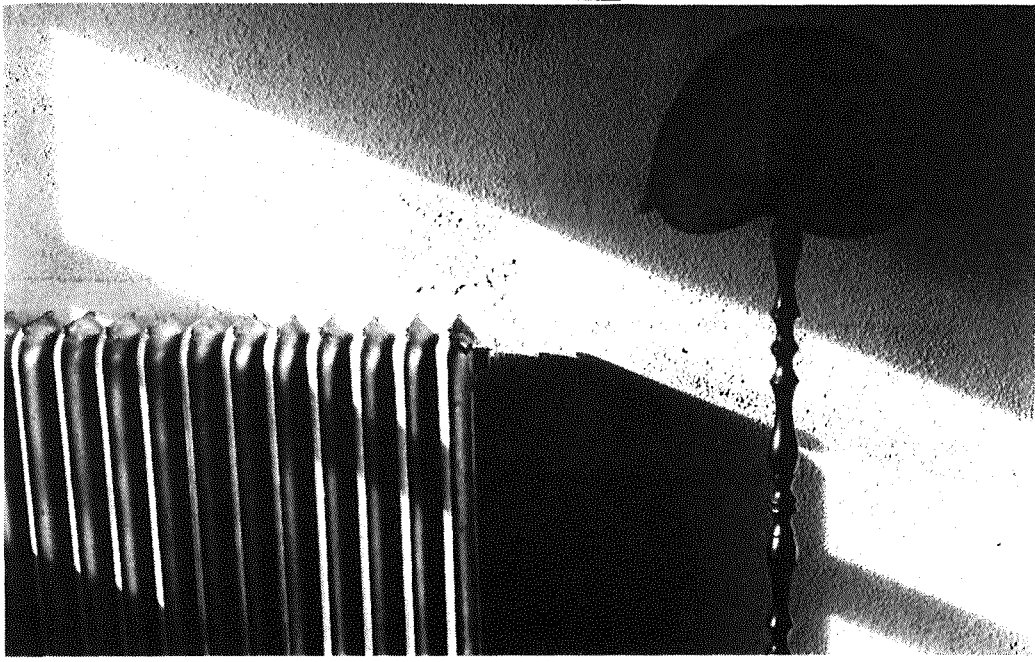
ZAB



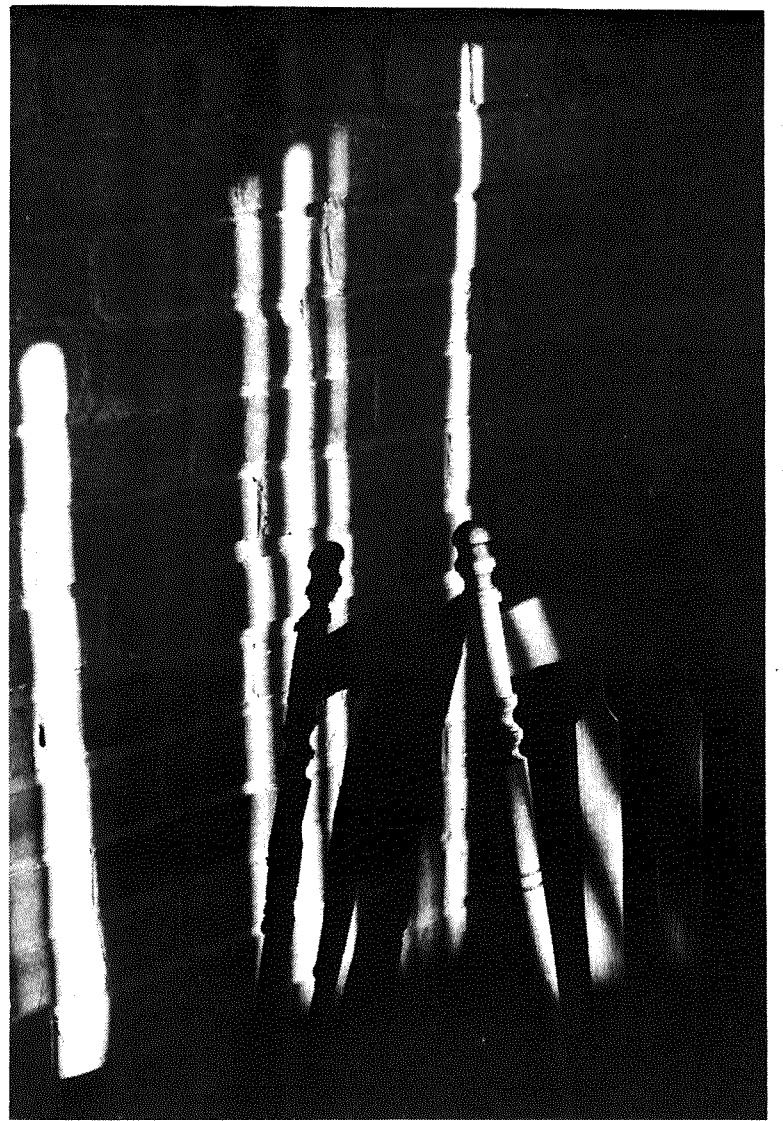
LORI J. MESERVE



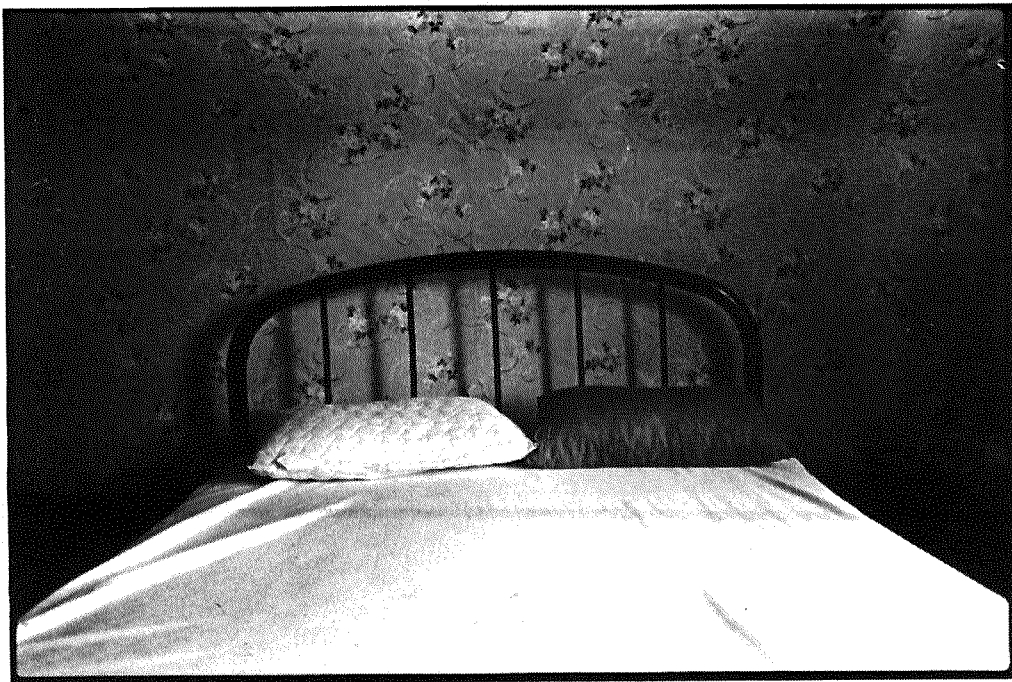
LORI J. MESERVE



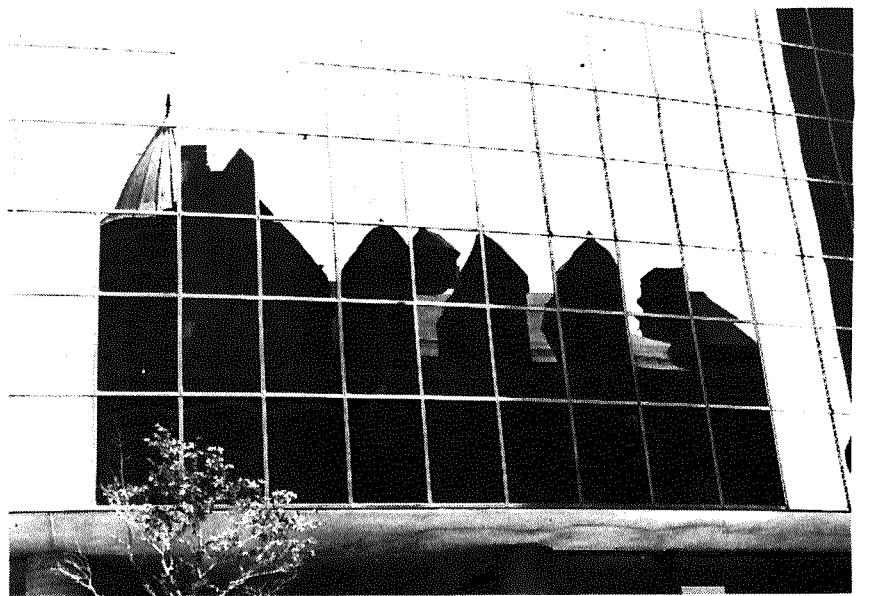
KATHLEEN FLANAGAN



KATHLEEN FLANAGAN



KATHLEEN FLANAGAN



DEBBIE MATHERS



ROXANNE PETTIPAS

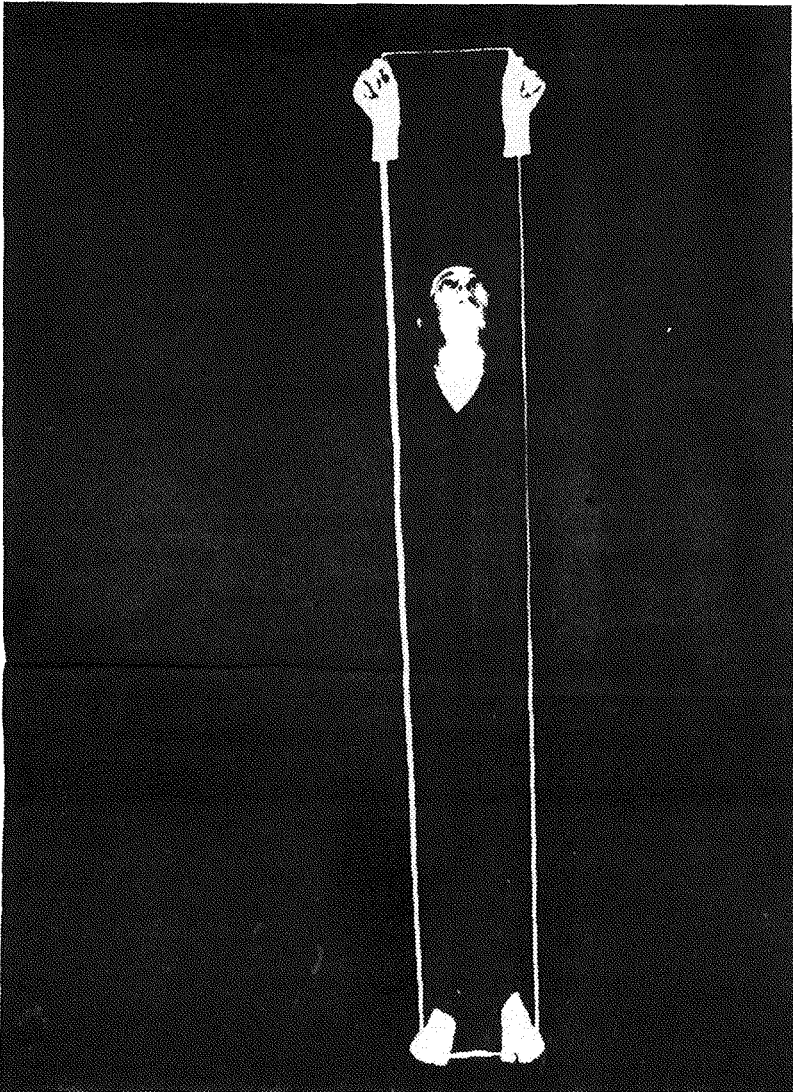


BONNIE BOBRYK



Eva Tingley, Halifax, 1984

SARA AVMAAT



TERRY MITCHELL, '82



Stokley and Dizzy with tea cosy

BRENDA CONROY



KATHLEEN FLANAGAN



DEBBIE MATHERS

A Collection of Films Dealing with Women's Well-Being

THE WOMEN'S BODY POLITIC

D.E.S.: An Uncertain Legacy

55 min. 1985

Between 1941 and 1971, a synthetic estrogen, diethylstilbestrol or D.E.S., was prescribed to pregnant women to prevent miscarriages. This practice resulted in numerous cases of reproductive and genital abnormalities. This film looks at the development, marketing and medical consequences of D.E.S.

The Best Time of My Life:

Portraits of Women in Mid-life

58 min. 1985

Reflecting a wide range of income levels, lifestyles, careers and backgrounds, ten women in their middle years share their experiences of menopause.

Is It Hot In Here?

A Film About Menopause

36 min. 1986

One of the least understood and most universal of women's experiences is menopause. This film is an informative and sometimes humorous look at contemporary social attitudes, symptoms and treatments relating to menopause.

Abortion: Stories from North and South

55 min. 1984

Of the estimated 30 to 50 million induced abortions performed annually, more than half are illegal, and an estimated 84,000 of them result in death. Filmed in Ireland, Japan, Thailand, Peru, Colombia and Canada, this film is a survey of the realities of abortion.



Spirit of the Kata

28 min. 1985

Five women, all black belts of world-class calibre, discuss how an ancient martial art has transformed their lives.

Turnaround:

A Story of Recovery

47 min. 1984

Five women were brought together by a common illness — all had a dependence on alcohol, prescription medication, street drugs, or a combination of these. Living in Aurora House, a residential treatment centre in Vancouver, these women are learning to face painful truths.

The Recovery Series

Related to *Turnaround: A Story of Recovery*, this series of four films focusses on individual women who are recovering from drug or alcohol dependency.

Debby and Sharon

15 min. 1985

Recovering alcoholics, two sisters talk about their battle to shake alcohol and drug addiction. A factor contributing to their sense of self-worth and helping to maintain their sobriety is a renewed commitment to their Native Indian culture.

Delia

12 min. 1985

Delia spent years counselling women to confront their alcoholism and drug addiction while ignoring her own alcoholism. Finally she quit her job and sought the treatment that enabled her to gradually build a new life for herself and her son.

Lorri

14 min. 1985

Humiliated by her inability to control her drinking, and feeling confused and suicidal, Lorri committed herself to a psychiatric ward of a hospital, where she recovered.

Ruth

14 min. 1985

At 14 years of age and in search of an escape from painful memories of childhood physical, mental and sexual abuse, and prostitution, Ruth turned to alcohol and drugs. After 18 years of addiction she joined Alcoholics Anonymous.

The Next Step

A series of three films that deal with the nature and scope of woman-battering and the support services victims need to rebuild their lives.



Sylvie's Story

28 min. 1985

Sylvie recreates her experience as a battered woman seeking help at a Montreal transition house. This film emphasizes the importance of women speaking out and points out the role of the *transition house* as a safe place for sharing experiences, obtaining support and counselling.

A Safe Distance

28 min. 1985

Filmed in Thompson and Portage La Prairie in Manitoba, and West Bay Reserve in Ontario, the film looks at providing shelter and services for battered women in rural, northern, and native communities.

Moving On

28 min. 1985

A co-ordinated effort by police, lawyers, doctors and social workers has resulted in an effective response to woman-battering in London, Ontario. Services for victims and therapy for offenders are part of this city's attempt to break the cycle of violence.

These films are available for free loan in 16 mm from all National Film Board offices in Canada. Video rental, in VHS format, will also be available from NFB offices as of March, 1987. For more information, contact the NFB office closest to you.



National Office
Film Board national du film
of Canada du Canada

NFB Offices in Canada

Halifax: (902) 426-6001 — Sydney: (902) 564-7770 — Saint John: (506) 648-4996 — Moncton: (506) 857-6101 — St. John's: (709) 772-5005
Corner Brook: (709) 637-4499 — Charlottetown: (902) 892-6612 — Montreal: (514) 283-4823 — Chicoutimi: (418) 543-0711 — Québec: (418) 648-3176
Rimouski: (418) 722-3086 — Rouyn: (819) 762-6051 — Sherbrooke: (819) 565-4915 — Trois-Rivières: (819) 375-5714 — Toronto: (416) 973-9093
Ottawa: (613) 996-4863 — Hamilton: (416) 572-2347 — Kingston: (613) 545-8056 — Kitchener: (519) 743-2771 — London: (519) 679-4120
North Bay: (705) 472-4740 — Thunder Bay: (807) 623-5224 — Winnipeg: (204) 949-4129 — Regina: (306) 780-5012 — Saskatoon: (306) 975-4246
Calgary: (403) 292-5338 — Edmonton: (403) 420-3010 — Vancouver: (604) 666-0718 — Prince George: (604) 564-5657 — Victoria: (604) 388-3869

Successful event launches WACNS



(Photo by Sara avMaat)

Joanne Jefferson
The Women's Action Coalition of Nova Scotia has finally been officially formed. Women have been waiting for this for a long time and have been actively working towards it since October of 1986. The event that formalized the Coalition was the Founding Assembly, held at Henson College in Halifax, April 10 and 11. About 100 women, representing more than 40 women's groups from across Nova Scotia attended the weekend. The meeting turned into an exciting two days, and the excitement extended into the press conference on Monday morning and the Secretary of State

hearings on Monday and Tuesday.

Forty-four women's groups became founding members of the Coalition, paying their fees and receiving certificates in a special ceremony on Saturday. A number of women also became "Friends of WACNS" (non-voting supporters). One of the things that impressed me the most about the weekend was the obvious effort, energy, and careful thought that the interim committee gave to the birth of WACNS. These women had put together, with no budget, a well-organized assembly that accomplished a great deal in a short time. They also made sure that refreshments were available during breaks, that childcare was available, and that women had chances to get together informally.

Various sections of the assembly were facilitated by different women. They tried to make sure women had a chance to speak (although I'm sure there were some who never did say what they wanted to) and that some difficult issues were discussed as smoothly as possible.

A total of more than 30 resolutions were passed on Sunday on issues such as housing, reproductive rights, sexual orientation, childcare, equal pay, funding, and health.

Six members-at-large were elected during the weekend. Regional representatives will make up the other 27 positions on the Executive Council.

Women in Nova Scotia have been looking for something like WAC for a long time. Now that it has finally come together, there are bound to be high expectations, and pressure to go for everything all at once. I think we have to remember to celebrate our small accomplishments as they occur, and ask women who have ideas and energy to become directly involved.

Any group interested in joining WACNS should contact any member of the Council. The membership fee depends on the size of the group, but each group gets one vote at general meetings, no matter what the size.

There will be another gathering of WACNS in the fall, and we hope to be even stronger by then.

As Muriel Duckworth said when she was welcoming women to the Founding Assembly, "We are the old women, we are the new women, we are the same women, stronger than before."

□□□□□

Joanne Jefferson is a member-at-large on the Council of WACNS.



Barb Levy, from Wolfville, speaks at the Founding Assembly of the Women's Action Coalition of Nova Scotia. The Coalition now has almost fifty member groups, and an elected Executive Council. Women who are interested in becoming involved in WACNS, or looking for more information can contact Joanne Jefferson at 429-8042, or 422-6437. (Photo by Joanne Jefferson)

Unity and diversity does not mean a giant melting pot of free-for-all contradictions.

Following is a list of phone numbers of feminist groups. Anyone wishing to become active in any area, please call one of these. They would love to hear from you.

- IWD Committee:** Susan Drummond, 422-7737.
- WACNS:** 429-8042.
- NAC:** Pat Campbell, 564-8929.
- CARAL:** 835-9435
- MediaWatch:** 454-0570.
- Patchwork:** 425-2526
- Women's Employment Outreach:** 422-8023
- Feminist Lesbian Caucus:** 453-9475.
- Pandora:** 454-4977.
- WHAM:** 422-7698; 424-2562.
- CRIAW:** Sandy Kirby, 443-4450.
- CLOW:** Linda Roberts, 422-8023.

NAC meets in Ottawa:

Ministers notice noisy lobby

MaryLou LeRoy

"Women are the people who have built society, and brought order out of chaos". — Marion Dewar, former Mayor of Ottawa.

The weekend of May 8-11 saw some 600 women converge on Ottawa from across the country, for the 15th annual general meeting of the National Action Committee on the Status of Women (NAC) in an attempt to bring some order out of the chaos of issues facing NAC members.

There was excellent representation from the Maritimes.

Along with the usual AGM business of organizational meetings and resolutions, a variety of workshops were available, classified as both skills-oriented and overview. Skills workshops included "How to get fired up instead of burnt out", and "Everything you need to know about lobbying". Overview workshops were a grab-bag of issues including "Women's stake in Canada's economic and employment policies", reproductive freedom, shelter, global sisterhood, and refugee policy, among others.

Many resolutions were brought forward by member NAC groups, and lively discussions ensued surrounding resolutions on pornography, abortion, pensions and income security. Resolutions passed by majority vote included the opposition of NAC to any legislative efforts to reinstate capital punishment in Canada, and the support of NAC for the right of women to avail themselves of the full benefit and protection of the law to redress the harms of pornography.

One of the high points of the AGM has always been the lobby of members of Parliament on the Monday following the conference. This is the time when NAC members meet with members of the three major parties to bring forward their concerns. On Thursday, May 7th, it was discovered that the government had scheduled an emergency, parliamentary debate for 11 a.m. on Monday, May 11th.

"This shows total disrespect for the women of Canada", said Louise Delude, President of NAC.

"The date for the Lobby Session was scheduled six months ago, and we have been in constant contact with Barbara McDougall, the government repre-

sentative co-chairing our meeting with the Conservative Party. For the last 15 years, the Lobby has been an opportunity for women from across Canada to question the politicians on issues ranging from child care to economic policy."

"This has never happened before and casts doubt on the Mulroney Government's commitment to 52% of the Canadian population", said Wendy Williams, NAC vice-president from Newfoundland.

A motion from the floor that NAC take action on Mother's Day to show our outrage with the government's decision was passed.

A lobby committee was quickly formed and I volunteered to be a member. We decided, after some debate, that we would ask all delegates present to write a letter to Mr. Mulroney expressing our concern, and that 50 representatives would go to 24 Sussex Drive on Mother's Day to present these to the P.M. and have a visual demonstration of our disapproval of his action. We also decided that a telegram campaign would be put into play, whereby homebase NAC members would be phoned, asking them to send a telegram to local M.P.'s, ensuring their presence at the lobby.

Our action was successful. There were more cabinet ministers in attendance at the lobby than there have been in the 15 previous years. The ministers included Flora MacDonald, Barbara McDougall, Joe Clark, David Crombie and the chair of the Sec. State Cabinet Committee, Geoff Scott.

The AGM is over for another year, but the work of establishing policy from the many resolutions that were passed is just beginning.

This, having been my first NAC AGM, was quite a memorable event. It was a great opportunity to meet with other NAC members from across the country and to touch base with those in our own province, whom we don't often get to see.

□□□□□

MaryLou LeRoy is Pandora's advertising person. She will be spending the next month recovering from the demonstration on Sussex Drive and trying to earn extra money to pay her American Express bill.

feed-
men,
event
ferred
our

that
deci-
anti-
the
not,
s by
voice
cele-
gles,
day
one
march
phi-
for
loy-
tion,
ame

the
rean
put
what
daily
ver-
ting
ons.
dar-
for

did
on
year
the



(Photo by Brenda Conroy)

Stories of Jamaican women aid understanding

Company focuses on struggles and strengths

Lionheart Gal
Sistren Collective
The Women's Press
London, England.

Colleen Edmunds

Recently, I spent several weeks in Kingston, Jamaica, studying and working in a government sponsored child and maternal health clinic, a child behavior clinic and the Emergency department of the Children's Hospital.

I spent a lot of time talking with mothers and their children. I would question them about the nature of the illness and then examine the child. I would then

explain, as well as I was able, the cause of the illness, suggest methods of treatment and, if necessary, prescribe an available medicine that might be of some benefit.

I realized every day that so many of these illnesses were related to social or economic limitations — little money, poor housing, poor hygiene, poor nutrition and unstable, stressed families.

I tried to understand the circumstances in which these women found themselves. Although I spent a lot of time talking with mothers, our conversations were

always short — pressed for time, limited by my understanding of the language and their culture. I rarely felt that I had begun to understand how they saw themselves and their society. I never felt I had the right to ask personal questions.

Lionheart Gal is a book I read while I was trying to see and understand the difficulties these women faced in caring for their children.

Lionheart Gal is a collection of life stories of Jamaican women. The stories are told or written by the women of the Sistren theatre collective and have been edited by Honor Ford Smith, their artistic director.

These stories are the conversations that I wish I could have had with the women in the clinics. The women talk of their families and their children. They tell of the oppression, the struggles, their determination and their triumphs and failures. The stories are told with the same colour, passion and occasional mockery that I overheard in conversations between women at the clinics.

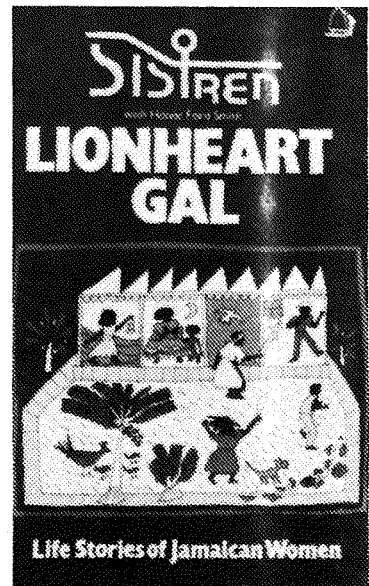
"Me cyaan figat dem lickle tings weh me madda used to tell me. 'Member seh man a green lizard,' she used to say. 'Man is a ting weh change. Di instant when dem see one next woman, dem no waan bodder deal wid yuh, especially when dem see yuh tight pon yuh money.'"

The stories are written as they were told — retaining the grammar and pronunciation of the patwah of the working class. If I read the stories out loud, the energy was so strong that I could 'hear' the women as they told the stories, as they talked about their Jamaica.

"Dem deh woman like me madda and stepmadda no have no time fi recreation. Church is di only place dem can go fi look lickle rescue. Das di only place weh dem can get a chance fi talk who-for gal pickney a breed and who nah

breed. Dem deh woman must backward! Dem look down pon demself too much, for di society look down pon dem and dem no get no good teaching. Di only place dem get fi go change lickle thought a nighttime is in di church. Dat mussy why my stepmadda was such a strong Christian."

Their observations and insights helped me to understand their struggles and strength. They are sure that things can change for the better, and it will start by talking about the problem.



"To how she gwan is like seh she never waan me fi chat to no man at all. She no must expect seh me would a tek a man inna some way? She feel dat by telling me 'man a green lizard', she would prevent a situation, but she mek it worse. Madda fi really siddung and talk to dem daughter inna certain ways of life. Yuh as a madda fi mek a daughter know weh she a go face inna life. No just mek she go out deh just go drop pon it so. Mama did really waan lickle teachment for she did backward. Inna Mama time if yuh no white,

yuh couldn't go a high school and so all dem tings mussy mek her believe di colour of yuh skin haffi do wid yuh ability."

Sistren (sisters) is a popular theatre company developed by working class women who raise questions about the situation of women.

They use their drama as a tool for problem-solving and women's organizing. The women work together as a collective so that all evaluate and determine the work of Sistren and all learn the many skills required.

Sistren was formed in 1979, when a group of women joined together to perform their first production: 'Downpression Get a Blow'. The play dealt with women in a garment factory forming a union and achieving their goals. At that time, Sistren were employees of a 'make work' programme which created jobs such as street cleaning for thousands of unemployed women.

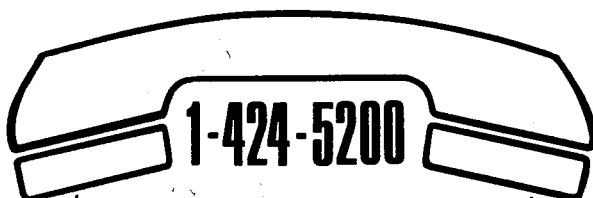
In the last ten years, Sistren has become a professional company that has staged many productions, offered hundreds of workshops for women, and started a textile printing project. They deal with women's work, teenage pregnancy, poverty, rape and the role of women in Caribbean history.

Lionheart Gal has an excellent introduction, written by Honor Ford Smith, and a glossary for those of us who don't speak patwah. It is a wonderful book, well worth the effort needed to understand the language.

Lionheart Gal will be available at Red Herring Cooperative Bookstore soon.

(Sistren performed at the Cape Breton popular theatre festival, Standin' The Gaff, at the end of May.)

Colleen Edmunds is a pediatric resident at the IWK Hospital who recently spent 6 weeks in Jamaica.



...the number you can call toll free from anywhere in Nova Scotia when you have a question about the provincial government. Our lines are staffed by knowledgeable people who can provide general information about the most frequently used government programs and services.

Call toll free from anywhere in Nova Scotia between 8:30 a.m. and 4:30 p.m. weekdays. 1-424-5200 — the number to get answers.



YOUR LINE TO GOVERNMENT

WORMWOOD'S CINEMA DOG & MONKEY
1588 BARRINGTON ST. HALIFAX 422-3700

JUN

5-7 FRI.-SUN.
EACH EVENING AT 7:00 & 9:15

ANNE TRISTER

CANADA, 1986

Dir. Léa Pool, Colour, 115 min., Subtitled.

AWARDS: Two Genie Awards — Best Song and Best Cinematography (Pierre Mignot). A film that we had hoped to show in March but which was unavailable for our original screening. This is a second feature by one of Canada's most accomplished new filmmakers. More autobiographical than Pool's first feature, LA FEMME DE L'HOTEL, ANNE TRISTER still deals in an intimate and perceptive way with relationships between women. A 25-year-old Swiss Jewish artist, Anne is so profoundly affected by the death of her father in Israel that she breaks off relations with the rest of her family and her boyfriend and moves to Quebec. There she throws herself into a series of impulsive emotional and artistic affairs, hoping to purge herself of her psychological demons. She adopts an older man as a surrogate father and forms a fierce, erotic attachment to Alix, a motherly child psychologist. But then Anne's boyfriend arrives from Europe and she is forced to confront him and her own changing psyche. A film that is cerebral and self-involved but also familiar, tender and perceptive.

19-25 FRI.-THURS.
EACH EVENING AT 7:00 & 9:15

LILY TOMLIN

U.S.A., 1986

Dir. Joan Churchill and Nicholasa Broomfield, Colour.

The gifted British documentary team of Churchill and Broomfield's previous film subjects (youthful offenders in TATTOOED TEARS, brothels in CHICKEN RANCH, women in basic training in SOLDIER GIRLS) proved to be easy going compared to their feature on Lily Tomlin. They began when Tomlin had damaged her career by appearing in the disastrous MOMENT BY MOMENT with John Travolta, directed by her co-writer Jane Wagner. At that point Wagner and Tomlin had little to lose by having the filmmakers follow the development of what was to become Tomlin's one woman Broadway smash THE SEARCH FOR SIGNS OF INTELLIGENT LIFE IN THE UNIVERSE. Churchill and Broomfield were able to record the rarely seen creative process as Tomlin and Wagner developed their outrageous and incisive critique of shifting American values (Bob's getting too much in touch with his feminine side, last night I'm pretty sure he faked an orgasm). Unfortunately they also caught things that Tomlin and Wagner didn't like. The result: a refreshingly frank and intelligent portrayal and a very nasty lawsuit.

Novel captures the emotions

Choices

Nancy Toder
Alyson Publications
Boston, Mass., 1984
258 pp. \$12.25

This paperback novel has a unique cover design expressing a gulf that exists in this world between heterosexuals and homosexuals. The author has successfully managed to write about the world and society around her in good detail.

Through her characters, not only are the questions of lesbianism touched upon, but also the questions that arise from the point of view of both sides; of how heterosexuals and homosexuals view one another.

The entire realm of being a lesbian is explored in this novel: the myths that have existed for years; the truths, the clichés, with much authenticity. The pain and fear, joys and loves, and the compas-

sion all come forward.

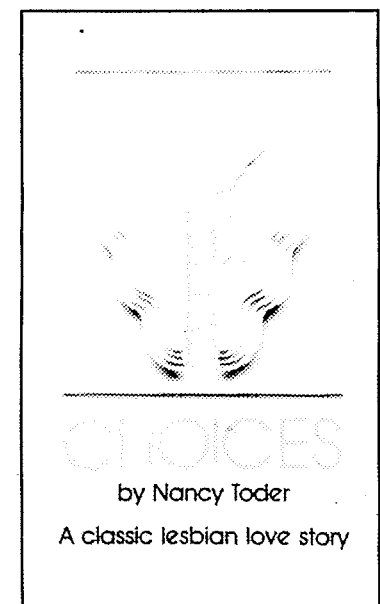
In the characters' interaction and the conflicts that arise, Nancy Toder has captured what the lesbian lifestyle is all about.

She tells it like it is; she knows what she is talking about. As she writes in her dedication, "...and in my own journey...my personal struggles and growth".

I found this book to be a good read. It brought out emotions that were quite poignant, thus making the characters come alive. I found myself, too, remembering things I thought I'd forgotten.

Despite all the time it took for me to obtain this book, it certainly was well worth the wait. Choices is a book about a woman's growth in accepting who she is, her identity.

If this book isn't a classic yet, it should be the classic of the 1980s. It is my hope that Nancy Toder will continue to publish her work.



Choices can be ordered through Red Herring Bookstore, Halifax.

Women share part-time ministry

Christian feminists swim upstream in the mainstream

Darl Wood

Nappan is rural Nova Scotia; a rather obscure location for "Herstory" making. Shelagh McCulloch-Taylor, a 48 year old, and Kim MacAulay, a 26 year old Cape Bretoner, graduated together from the Atlantic School of Theology last year and now they are the first ever Lay Womyn Ministers to share a part-time ministry in all of Canada.

Meeting them was exciting, warm and provocative, in that they are feminists swimming upstream in the mainstream, United Church, that is. My one regret is the lack of space to print the whole interview. I would like for you all to get the full sense of creative spirit they share. I've learned just watching their interaction with each other.

Darl: I understand the concept of lay-ministry sharing between womyn is new and you're breaking ground here.

Kim: Yes, it emerged over a

cup of tea. I had declined ordination and Shelagh was wondering what she was going to be doing following graduation.

Shelagh: We had, in fact, some common goals and we were both seeking to work with the church, not as ordained people, but in trained labour supply work. Leading in worship, preaching, conducting meetings and visiting people in hospital and in their homes. Doing all sorts of things in the community.

D. Team work — how did you work this out in a practical, logistical sense?

K. We have three churches in our charge covering a geographical space that takes in three communities — three services a Sunday. I might take one and Shelagh take two and the next Sunday, she'd do one and I'd do two.

S. Which is quite a usual practice in these multi-point charges where there are three or four churches. We do a lot of our work together and invest in joint planning. In getting started, we've done a great deal more things together than we will later on. We both needed to get acquainted with people; the various groups and organizations within the Community. Now, we've begun to define certain areas where one of us takes the primary

responsibility. Kim does more in the area of the Sunday school and I've taken to visiting all the people from this area when they're in the hospital.

D. Kind of like a division of labor.

S. Yes, we're beginning to do that more, to define certain areas, but we're both really doing all of the tasks of our lay ministry.

K. I think the most important thing for me in this situation, in working with you, Shelagh, and living with you, is how much I am growing through this experience. Discovering so much about myself and just learning from another person. It's the gleaning process. It would be a loss not working with you.

S. I feel that too; it comes from a

K. I had gone through the interview and the next step would have been ordination. I don't know where my questions are going to take me, whether I will at some time ... (be ordained) I don't know...

D. What specific questions?

K. Well...god, so many questions...that have to deal with the whole Judeo-Christian tradition. I'm even moving beyond the way the church is structured. Thinking about the bible, all the stories that have not gone in there and thinking of the stories that have gone in; men's experiences, and I felt a lot of anger about that. About the voices that have been silenced throughout the ages, or were squelched.

K. Those questions that I have, do have to do with the Christian church. I can struggle more ethically and openly with those questions... being a lay person. (Being ordained), I would have

less freedom to ask questions that are coming up out of me, and I don't want to squelch them.

D. Can you share some of those questions with me?

K. Through the ages, we have seen Jesus as being god's special child. I think that sets up an hierarchical situation that is exclusive — with people language and with god language. It's almost wearisome. This is not the god I see, you know. Everything, the doxology, god the father, son and holy ghost as it was and ever shall be type of thing; I don't want to sing that anymore.

D. How do you, as feminists, reconcile within yourselves the images, the concepts of god as a male figure, and womyn's position in the bible and the church? I mean, you do continue on in it.

K. Shelagh and I are questioning the whole trinitarian formula and we've come up with a new one.

S. An alternative.

K. Yah, we think that the trinitarian formula should be renamed the Mother, Daughter and Hen — the hen part, well...you can understand mother and daughter more easily than hen. In the bible, there is an image used for god, how god was like a mother hen brooding over her chicks.

D. So that part's obviously the holy spirit....

S. All of these are metaphors, words in which we attempt to express a concept that is virtually inexpressible. So, as a feminist, what I feel I have to do now, to pick up from what Kim said about her regret, her sense of loss and pain that womyn's stories have not been recorded in the past, were



Shelagh McCulloch-Taylor and Kim MacAulay are two lay ministers who share a part-time ministry in Nappan. They are the first to do this in Canada.

(Photo by Brenda Conroy)

What I mean by ministry, I guess, is caring, the nurturing from oneself and others, the caring for all of creation, the earth...

lot of things. Having shared experience of concern for one another. We're growing by being able to dialogue, continually, on everything we're doing, so it means reflection and articulating your reflections. How we're doing it is very exciting, and that's something you would ideally do with all people that you're working and living with in the community.

D. You say in the introduction of your proposal to the United Church Council, that you were confronted with the question, "Does the ordained ministry hinder or enable the people of god in recognizing the ministry" — what do you mean by that?

K. I feel that as long as we maintain this small, elite group called "the ministers", other people are not going to recognize that they share in the ministry. What I mean by ministry, I guess, is caring, the nurturing from oneself and others, the caring for all of creation, the earth. I think, somehow we've put the whole responsibility into the hands of the few rather than the hands of all people. To struggle authentically with each other.

S. Questioning the whole hierarchical model.

D. Kim has deferred her ordination. Did you defer it, Kim, or did you outrightly turn it down?

silenced, I feel what we have is the present moment and I will no longer be silent. As womyn, we can encourage one another to speak out so that our stories now are heard. We will never recover those from the past, those voices are silent; but I feel a connection with all of them. Their stories may be living through our stories now, and maybe that's one way we can best remember them.

are evolving. I'm beginning to feel that perhaps what we're dealing with when we use the term goddess or god is a metaphor, too. Words can't define the reality of this "power" that we're trying to articulate here somehow...this power is a kind of an energetic dynamic; that's why god isn't changeless and immutable as we've been taught to believe. Goddess, or power or energy is dynamic. It's moving, it's creative, it's spontaneous, it's free and it's here, right here with us now, moving between us in

The bible has predominately masculine metaphors because it emerged from a patriarchal society...

D. What do you do with the supposedly generic term god — when it is in all senses male. Goddess — god, how do you work around that?

S. I don't think of it as male or female. If you're using god or goddess, yes, you are distinguishing, aren't you, as if one were male and one were female.

D. Do you change it in any way when you preach, or do you use the term goddess?

K. I prefer the word spirit. I haven't given that a lot of thought.

S. I use lots of metaphors that are not male. The bible has predominantly masculine metaphorical language because it emerged from a strongly patriarchal society and has been maintained as such.

We still have that, although we

our interaction. It's not male or female, animal or mineral, it's a creative, growing power.

D. Do you believe, then, that the church can be reformed from the inside?.

K. From inside? I suppose for me that would be another one of my questions. Where can I best stand?

S. I'm always hopeful. [lots of laughter]

K. The eternal optimist....

D. Do you feel you can create within the structure the freedom to do all this?

S. I feel quite free right now to do that. To speak my mind, express my feelings and sense some acceptance in doing that here, too.

I certainly wouldn't have anything to do with the institution if I didn't feel it were possible for the people within it to change.

3115 Veith Street



453-4320

VEITH HOUSE

- Counselling
- Youth Programs
- Pre-School
- Educational Opportunities
- Haircutting
- Seniors Activities
- Ceramics
- Special Programs

Conference an eye opener:

TV loses its charms

Jeanne Thibodeau

From March 20-22, 1987, in Ottawa, I was one of 200 fortunate delegates from across Canada to attend a conference called "Adjusting the Image; Ajustons l'Image." The conference was put together in three months by MediaWatch, Canadian Coalition Against Media Pornography and the National Action Committee on the Status of Women.

I had never attended a conference before, so I didn't really know what to expect. After I had learned that the conference had been put together in less than

three months, I was impressed to see how well it had been organized.

The conference was the first of its kind, and it was the first time in Canadian history that women had the chance to discuss how they see themselves represented in the media.

The purposes of the conference were 1) to educate the public and make them more aware of sex role stereotyping in the media, 2) to give the public a chance to discuss how the media industry is viewed and how it should be changed, 3) to exchange ideas and to develop

guidelines for a new Broadcasting Act, and 4) to make women in the media more aware of how they can change sex role stereotyping.

Between 1982 and 1984 a two year study was conducted by Erin Research for the CRTC (Canadian Radio-Television and Telecommunications Commission). The results showed that not much progress had been made toward eliminating sex role stereotyping in the media. The CRTC decided to work with the public in an attempt to get somewhere by other means and this conference was part of that process. There will be another evaluation in 1988.

For me, the conference was an eye-opener. I hadn't been aware of how women were being shown in all areas of T.V. and radio. Now, when I watch T.V. or listen to the radio, I notice how women are shown less than men, and in very stereotyped roles. Women are almost never seen as strong, powerful characters. They seem to be always looking for a man's



Sylvia Spring talks at the plenary of the MediaWatch conference.

(Photo by Sheryl Ackerman)

approval.

What is shown on T.V. influences millions of people. Children start watching T.V. at a very early age. Some children spend more time watching T.V. than they do in the classroom.

Commercials show the worst kind of sex role stereotyping. They are well thought-out, and you can be sure that any subliminal messages you can pick out are there on purpose.

All the purposes of the conference were realized for me because I left Ottawa with a better understanding of what I could do to help women in Canada.

Something that we all can do is send letters to MediaWatch when we see something that is demeaning to women. It is also important to send letters of commendation for a good portrayal of women. One letter sent in speaks for 300 people.

I met a lot of great women from across Canada at the conference, and I hope to keep those friends for a long time.

Jeanne doesn't watch nearly as much TV as she did in her "pre-enlightenment" days. For more information, contact Carol Millett, 454-0570.

Employment and Immigration Canada / Emploi et Immigration Canada

What's a Woman's Job? Any Job!

When you are looking for work or planning a career, consider all the options.

Visit your local Canada Employment Centre and find out how we can help you explore all the possibilities.

Canada

Union needs recognition

Linda English

There are eight group homes and several other supportive living arrangements for mentally handicapped adults operated by Regional Residential Services Society (R.R.S.S.) in Halifax, Dartmouth and Sackville. The majority of the workers are women, who work for wages ranging from \$4.71 an hour to approximately \$7.00 an hour.

In June of 1985, the Nova Scotia Government Employees Union (N.S.G.E.U.) was certified as the bargaining agent for the counsellors, counsellor assistants, and housekeepers.

We have spent over two years organizing to advance our rights and benefits. We are demanding decent wages, job security, workers' compensation, and pro-rated benefits for part-time workers.

We want to establish reasonable guidelines regarding dignity issues such as a just grievance procedure, seniority, probationary periods, vacations, sick leave and medical benefits. We also wish to establish a policy of no sexual dis-

crimination or harassment.

Although we have been fighting for a just contract since June of 1985, management's last proposal of November, 1986 was a reduction in the present rights and benefits. We overwhelmingly rejected this offer. Since this time, even through the assistance of a provincial Labour Department conciliator, management has not made another proposal, thus leaving us with no alternative but to take a strike vote.

Fifty percent of the workers at R.R.S.S. are casuals and part-time workers. We feel it is essential that the rights and dignity of these workers be protected in this first contract. Management has never made a proposal on pro-rated benefits for part-time workers since the bargaining process commenced.

In the fiscal year of 1984/1985 to 1985/1986, the provincial government has cut the social funding program to the City of Halifax by \$1.2 million. In the fiscal year of 1985/1986 to 1986/1987, the funding was again cut by 6.85%.

It appears the burden is being placed upon the social programs where many of the workers are presently working below industry standards in order to reduce the deficit. The group home workers are strongly opposed to these cut-backs and will continue to speak

out and campaign until the cuts are stopped.

The population with special needs often requires the services of care-givers. In the past, at the present, and in the future, women are and will be the primary workers with these people. Concern for and caring of people is not considered to be of high value to this society. Even though there have been some changes in this area and some of our male counterparts have joined us in this profession, we are still struggling to change society's view of this work.

Historically, people in the care-giving field have been underrated and underpaid. So it is not surprising the majority of workers today wishing to organize are women. It is also not surprising that there is a push to eliminate public sector unions.

We, the workers at the group homes, want a just contract. We will not fail, despite the union-busting tactics which we are being subjected to. We are confident of our position and of achieving a just first contract.

As of May 8, 1987, we will have taken a strike vote. We ask for the support of sisters and brothers, parents and advocates, and others concerned in this important struggle.



THE HALIFAX TAI CHI ASSOCIATION

Teaching
TAOIST TAI CHI
and
TAOIST MEDITATION

The culmination of the internal martial arts, for stress control, self-defense, health and higher powers.

A registered charity

"New beginner's course every month"

1649 Barrington St., 4th floor

422-8142

TUNS GRADUATE STUDIES

CALL: REGISTRAR

429-8300
TO-DAY

TUNS



Patchwork Community Women's Resource IN CRISIS

HELP!

END OR BEGINNING? PATCHWORK NEEDS YOUR FEEDBACK

1247 SEYMOUR ST. HALIFAX, N.S. 424-2526

SEE INSERT IN THIS PAPER

Clothes a nip and tuck affair

Judith Meyrick

It has come to my consciousness of late that clothing stores carry stock that is designed to fit people with shapes other than mine. After years of looking for a pair of pants that will fit without extensive alterations, I am beginning to believe that perhaps clothing designers don't use ordinary bodies when developing their 'concept.' So I decided to do a little research.

I've discovered some interesting facts: such as that I 'should' be three inches taller in order to 'carry' my present weight. Or, put another way, I 'should' weigh less to be my present height. Deduction: that designers are making

clothes for the theoretical me, the one that is either thinner or taller. This is most annoying, as these theoretical clothes cost a lot of money.

But being inventive, I sometimes have attempted to circumvent the ready-made clothes in favour of making my own. This decision is usually made at a time when I feel particularly mellow, and have thoroughly forgotten 'The Last Sewing Attempt.' And I can sew, quite reasonably in fact. When my daughter was small, I clothed her very nicely, thank you, but that was long ago now, and I forget that there is a big difference between making sailcloth overalls with a boat on the front,

and pants that I would be seen outside in. For one thing, children under the age of four are just not that critical! However, my unflinching optimism has continued to lead me down many paths.

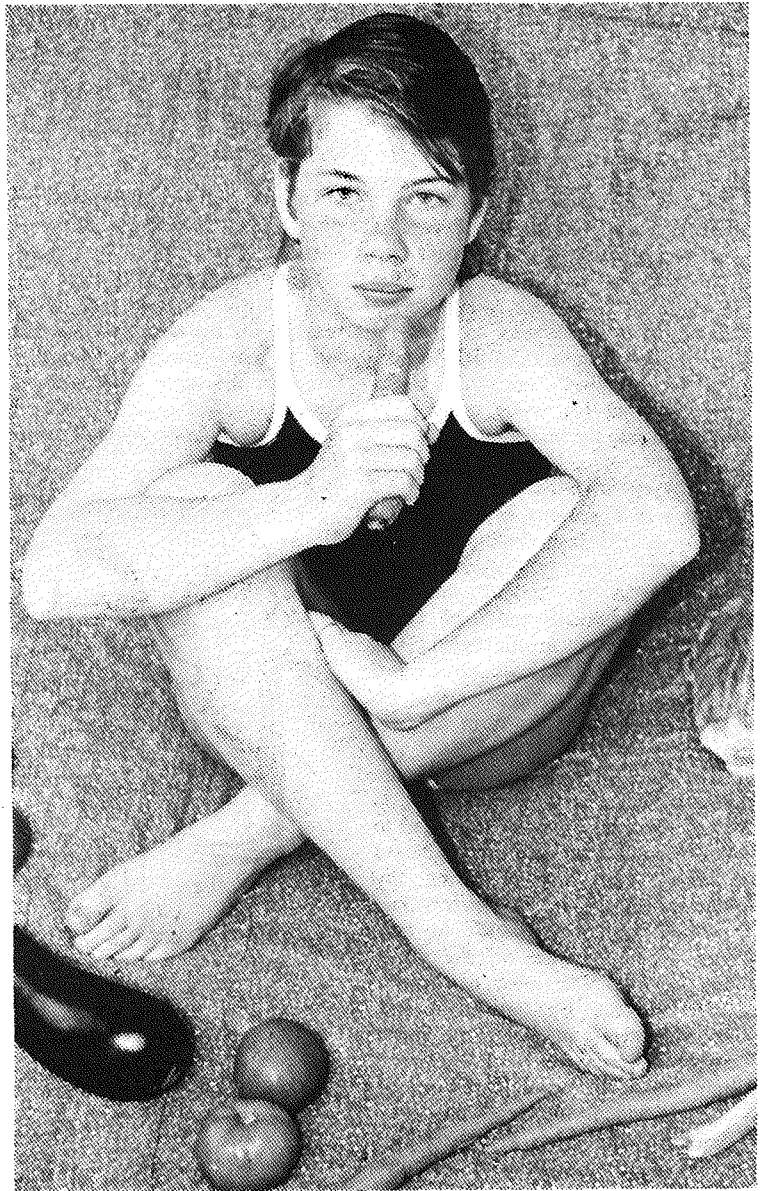
Fabric stores are particular favourites. Leafing through the pattern books searching for that perfect pair of pants, the ones that will fit where you want them to fit, that will bag at strategic points, that will drape rather than cling, and that will establish you as a purveyor of fashion. And, wonder of wonders, tucked away between the leather jumpsuit and the satin short set, there it is. The Perfect Pants Pattern.

Admittedly, it is being modelled by a waif-like nymphet, slender and stunning, but that surely is not relevant. The observant will notice that this same waif-like creature is pictured on the pattern envelope but this fact one can choose to ignore. Perhaps the artist doesn't know how to draw people who tend to be a little out of proportion, people whose hips and waist don't necessarily have dimensions directly proportional to each other.

Well, directly proportionate to the number of attempts I have made to sew from The Perfect Pattern (the proportion being about one to one) is the number of partially completed, imperfect pants filling a suitcase in my closet. These pants come in all phases of completion, with and without zippers, hemmed and unhemmed, tacked, sewn, pinned and/or mutilated.

Sometimes I wonder if it all started because I didn't eat my greens when I was young. Remember "...eat your veggies or you won't grow up to be big and strong" — not to mention waif-like and nymphetty. On the other hand, it may well have begun with my first serious bathing suit, long before I discovered the pants problems.

When I was 12, I was a keen



Judith realizes that all is lost for herself. But it's never too late for the younger generation. She's now exhorting her daughter, Janette, to eat all her veggies. (Photo by Kathleen Flanagan)

swimmer, and the longed for apparel of the day was black 'racing togs,' (the braless, boneless, unpadded kind worn by serious swimmers).

Well, my mother bought me a pair, and they fit perfectly, except the top. But a couple of tucks with a needle and an assurance that I would grow into them kept me happy for a while. But when I had my 14th birthday, and still needed

the tucks, I became pretty suspicious that things weren't going to change dramatically. Furthermore, the part that didn't fit filled up with water which created a drag that was downright irksome.

I never did grow into that swimsuit. Or not before it wore out anyway. And for many years I bought the idea that the fault was, in fact, mine. If only I had eaten those green veggies...

HALIFAX TRANSITION HOUSE

Bryony House

"Help for Battered Women and their Children"

Phone: 422-7650

Bryony House ad sponsored by Maritime Tel and Tel

It's here!

The CRIAW Bank of Researchers

A computerized database of C.V.'s of feminist researchers working in various fields and committed to the advancement of women in Canada.

REGISTER NOW!

CRIAW

Canadian Research Institute for the Advancement of Women

151 Slater, Suite 408
Ottawa, Ontario K1P 5H3
(613) 563-0681

Spring causes unlikely reactions

Dianne Crowell

Sniff, sniff. Yes, spring has arrived. Those of us whose cruise control was set on slow motion during the winter have now switched to fast forward and are creating extensive lists of things we wish to accomplish.

I'm no longer waist deep in snow but rather knee deep in muck, and until the road dries out, I have to park my truck a mile away. Needless to say, my grocery lists are minimal but it is a beautiful walk (with correct footwear) and gives me a chance to wear away the extra pounds of warmth I always collect throughout the winter.

If I stare steadily, I can distinguish patches of green in the fields surrounding my house, and I have the greatest urge to act like the main character in Margaret Atwood's novel *Surfacing* (she takes her clothes off and rolls in the moss).

Although absent last year, the loons have returned to the pond I view from my front window. They

mate for life. Numerous hawks and the occasional eagle soar over my house, and I have nightly conversations with the old hoot owl in the woods out back.

My dogs have to be coaxed into the house instead of out, and although usually very discrete animals, I notice as the snow recedes, there's more natural fertilizer on the lawn than is necessary.

A friend who shared my house for a while became a wild womyn with the vacuum cleaner, pursuing the window-banging flies that multiply by the minute this time of year.

I'm enjoying the parsnips and carrots left in the ground from last year, and my garden is quickly becoming romantic competition for even the most ardent lover.

Living closely with nature has me convinced that there is sap flowing in more than just the trees and that reactions to spring hormones are not limited to animals. People who seem the most unlikely match are starting to couple.

A friend of mine told me she sat through two green lights while experiencing a case of what Leah Nommm calls the "warm fuzzies". Another womyn said that being "in love" is the opium of society. At what other time can one shout from rooftops, dance down streets alone, have that glazed-other-worldly look about the eyes, and with the simple explanation, "Don't worry, she's in love", be smiled at?

Although I think those board meetings and conferences I have scheduled in my calendar are extremely important, and weather no longer controls my travel plans, ironically there is no place I'd rather be right now than here.

For all my city friends who have that country-come-hither look in their eyes, I suggest that if you can't find me, check the patches of moss in the woods to the south of my house.

☺☺☺☺

Dianne Crowell lives in Yarmouth County and is happy summer is finally arriving.

Society handicapped, not the disabled

This is the second of a two-part article about Gwyn's adventures and misadventures on a recent trip to Ottawa to help plan the Canadian Feminist Periodicals Conference which was to be held in Halifax in June. The first installment described her difficulties getting from her home to the airport and into the plane.

Gwyneth Matthews

It was a glorious day for flying. From 30,000 feet, fresh snow and sapphire lakes glistened and gleamed in the golden sunshine, while mischievous puffs of cloud played leapfrog in the wind. The world looked so clean: nowhere a sign of human pollution. By the time we touched down in Ottawa, peace was seeping back into my soul. Our hassles at the Halifax airport no longer seemed important.

"Last time I was here, we had to walk across the runway," mused Joanne, innocently shattering my blissful mood. If this airport had no boarding ramps, there'd be only one way to get me off the plane: by fork-lift! Memories of Sydney and Thunder Bay assaulted me: postage stamp platforms; no guard rails; wild runway winds; hair-raising earthward swoops. If you've never ridden on one of those machines you've no idea how high a plane door really is, or how fast the speediest elevator can drop.

Just as peace was turning into panic, the stewardess opened the door. The gloom outside announced, "Enclosed ramp beyond." Obviously, Ottawa had modernized. Thank heaven!

Betty-Ann and Joanne were catching on to the fine art of transferring me from chair to chair. Outside the plane, they went on ahead, while I settled myself in the infamous little red chair that fits between the airplane aisles.

Before I could find my centre of balance, a stewardess grabbed the handles and, without one word to me, dashed up the ramp. Jolting crazily over every floor joint, I hung on for dear life.

Inside the terminal, she disappeared, just as quickly and silently. There it was again: the old less-than-human treatment.

A trifle angry and hurt, I reached for the steering rims. Nothing. In her haste, the woman had forgotten the large wheels that are always attached once the chair has cleared the plane. Without them, I



"Ms. Matthews w4.10. now demonstrate the ease with which a disabled passenger can travel..."

the lady.

moved me, but when they lifted the wheelchair...

...my left front wheel fell off! It had lost a bolt. (Well, since a wheelchair is classified as baggage, it gets treated as such — i.e. roughly and carelessly. Last time I flew, it took the maintenance men half an hour to find an arm.)

The hotel had an old standard chair, so we were able to get to our room. On the way, Joanne muttered, "I'm worried how accessible this'll be. They said 'We've had people in chairs before, and they haven't had any problems!'"

My instincts zinged. I've heard that one too many times, and it usually means trouble — that rooms aren't specifically designed for paraplegics.

As I feared, it was large and spacious, but the bathroom was inaccessible, the door too narrow. Someone who could walk three or four steps could manage, but I could only get my feet in. "What



was helpless. (I suppose I might have reached the small front set, but if I had tried to push myself with them, I would undoubtedly have landed on my nose.) Once again, friends had to rescue me.

We got to our hotel without further ado: but then Betty-Ann noticed something wrong with my chair! "I don't think you should go any further," she warned.

I sat there in the outer lobby, feeling like an utter idiot. Joanne went in, returning with an armchair on casters. They rapidly

do we do now?" Joanne asked.

Good question. Through the flutterings of shock, I tried to think. "We'd better call the Paraplegic Association," I decided. "They'll know where to get the chair fixed and where we can stay."

Information supplied the number. I dialed...

...and got an answering machine. The trip was turning into a fiasco, and it was only Friday morning. "Cheer up," smiled BA. "We'll figure something out. Meanwhile, you're getting material for

your next article." Easy for her to say; to me it looked like an outline for a Three Stooges movie.

I was no longer thinking clearly. BA took over, getting the number for the Disabled Women's Network (DAWN) from one of her Ottawa friends. DAWN gave her all the information needed. How wonderful to find someone on the ball.

Betty-Ann quickly called the hotel suggested. "Do you have a handicapped room?" she asked politely. Immediately realizing her goof, she hastened to correct it: "I mean, do you have a room equipped for people in wheelchairs?" Sheepishly, she looked at me. "Hell," she laughed, glancing at the bathroom door, "this is what you call a 'handicapped room!'"

"I've heard many horror stories about the difficulties disabled people run into," added Joanne ruefully, "but you really have no idea until you're in it!"

I always knew both women were quick.

Half an hour later, the chair was repaired and we were sitting in an incredibly accessible room in another hotel. Ignoring the early hour, I headed to the built-in bar; after all we'd been through, my nerves needed sedating.

In comparison, the rest of the weekend went fairly smoothly. The consultation — which was, after all, the reason for the trip — snapped, sparkled, and sizzled. A dozen women, representing periodicals from east to west, debated, discussed, and argued our hopes and dreams for the perfect Feminist Periodicals Conference. By the time we finally ran out of steam, I was glad I'd found the courage to leave home. I was even beginning to laugh at the snafus of the previous morning.

Of course, we hit a few more snags, but minor irritations aside, only two were really bothersome:

First, I left my gloves in a cab. Drippy, dirty paws and freezing cold rims tend to make steering difficult. After several ludicrous attempts, I stuck my hands in my

pockets and let Joanne push.

I slept well Saturday night, but my batteries didn't recharge fully. As a result, on Sunday, my troubleshooting antennae were operating at one-quarter capacity. Once again, airport officials left me with no extra wheels for that miserable little red chair. Joanne had to take me to the bathroom and position me beside the toilet, and while I still complained, I wished I could have been a good deal sharper — even if keeping both eyes on those people shouldn't have to be my responsibility.

I must admit I was extremely glad to see the Halifax airport. On the whole, I'd just about decided the trip had been worth the trouble. When we landed and BA pushed me out of the plane, I was sure; the first person I saw was a smiling official, his hand on a set of back wheels! Never mind that I was too tired and sore to use them; the man's consideration was enough to make my weekend.

□□□□□

Gwyn Matthews is cross that after all this fussing and fuming, the proposed conference has been cancelled. She's still glad she went.

**Open Meeting:
Feminist Lesbian
Caucus
Aug 29, 2-5 pm
Veith House
3115 Veith St
Halifax
Ph: 453-9475**

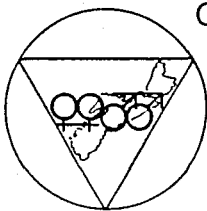
**Remember
Hiroshima Day
August 6th
Call
Claire Christie
(Voice
of Women)
425-3987
for more info.
on activities.**

Coming Forward Group for Lesbians

meets first and third Mondays of each month
at Radclyffe Hall
5559 Macara Street, Apartment #1
Halifax, N.S.

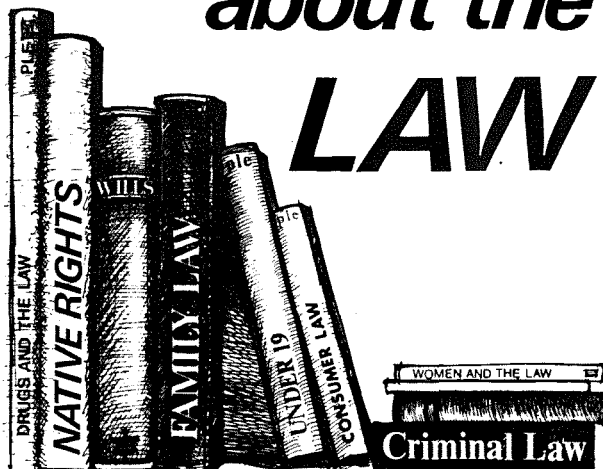
Everyone welcome!

Lesbians are needed to person the GAYline. Gayline offers counselling, information, and referral services. All prospective volunteers are screened and later trained in telephone counselling procedures and techniques.



For more information, call 453-1220
Thursdays, Fridays, Saturdays, 7-10 pm

LEARN about the LAW



The Public Legal Education Society of Nova Scotia makes the law understandable and accessible. It publishes booklets and pamphlets, arranges speakers and seminars on legal topics and has a library of legal materials which is open to the general public. Contact them at: 1127 Barrington Street, Halifax, N.S., B3H 2P8 phone (902) 423-7154

Public Legal Education Society of Nova Scotia.

TUNS GRADUATE STUDIES

CALL: REGISTRAR

429-8300
TO-DAY

TUNS

Art from real life:

Susan McEachern talks about photography, feminism, and the lives we really live

What do food preparation, child rearing and the way you organize your home have to do with art? A lot, according to photographer, Susan McEachern. She has made these topics and their relationship to popular culture the central theme of her work.

Raised in Minnesota where she acquired a degree in theatre arts, Susan first came to Canada to study photography at the Banff Centre School of Fine Arts. Since 1977, she has taught photo design and illustration at the Nova Scotia College of Art and Design. This fall, she returns to the Ontario Institute for Studies in Education to complete a Masters degree in feminist studies.

Susan's work has been widely shown across Canada. For Haligonians "The Family in the Context of Childrearing" was exhibited at Mount St. Vincent University, January 1986. Part I of her current project, "On Living at Home," was included in the Halifax Auckland Exchange, organized by Eye Level Gallery, May, 1986.

Q. Your work gives the impression that there is a lot of thought, of intellectual work, behind the final products.

A. I think that evolved. I used to do black-and-white, intuitive work that was very expressive. I was going through a lot of turmoil at the time. There were a lot of very strong personal, metaphorical images. I would have loved to indulge in that forever, but I had discovered what I needed to know, why I was doing that work.

I let the photographs lead me around. I didn't know how to change the work, but I did know I wanted it to be about everyday life, about the things I've experienced. As much as I admire people who can make work outside their own conditions, I haven't done that much. For me, it's been, well, here you are, you were born a female. That makes you look at the world in a certain way. Why's that? Why are you experiencing this feeling and this circumstance?

There's a huge body of feminist literature on these issues. That has

been a real saving grace in terms of my own sanity. My work has taken those concerns into another area, the art gallery, and to a different audience. It's not enclosed in an academic setting where everyone's decided how they feel about the issues.

With the work I try often not to close the argument. I try to present something that initiates discussion. Maybe people will disagree with it, think it's a pile of crap. Yet it can be a way for people to start talking about their own experiences because I'm talking about mine.

Q. How long have you been working in colour?

A. It's getting onto eight or nine years. The main reason I started going into colour was because I started teaching it, and that became a responsibility. Then I became committed to working in colour.

Q. Recently, you've been using text with your images. Is that cheating?

A. Yes! It is! One person told me that they went to see the family show and that the photographs were all right but then there was this very strange wall of text. I tried to explain that the text was organized in a specific way. It wasn't by the photographs because it wasn't specifically about the people. Those were real people; the text was the theory and language.

Q. But lately, the text is sneaking onto the photographs.

A. I know! It's stuck right on there! I enjoy making it part of the image. The images are starting to look like what? Posters? What's really happening? It's another deviation from "pure" art work, the image untainted by the snares of language.

Obviously, the image is not standing on its own. I don't buy

that bill of goods. We used to have silent films. Well, we've made an improvement. Text doesn't diminish the art work. It is not explaining the image in any way. In fact, it poses more of a dialectical problem within the image.

In Part II of "On Living At Home" there are four historical texts from Catherine Beecher from 1869. I was taking things that looked old when I made the images, but I also set the table. They are set-up shots. The text refers to domestic work, so I tried to do a domestic work that is precise and regulated, the profession of setting the table. The text forms another unit that's necessary to the work.

Q. Is there a play on advertising? Is this a subversion of advertising?

A. That was definitely an issue with "Food as Process; In Four Acts" and with "The Home." In

Practically every woman has latent artistic abilities that have never been recognized or developed. We may not all be able to paint a picture, but we can express this love and recognition of beauty in the decoration of our homes.
The Home, 1981

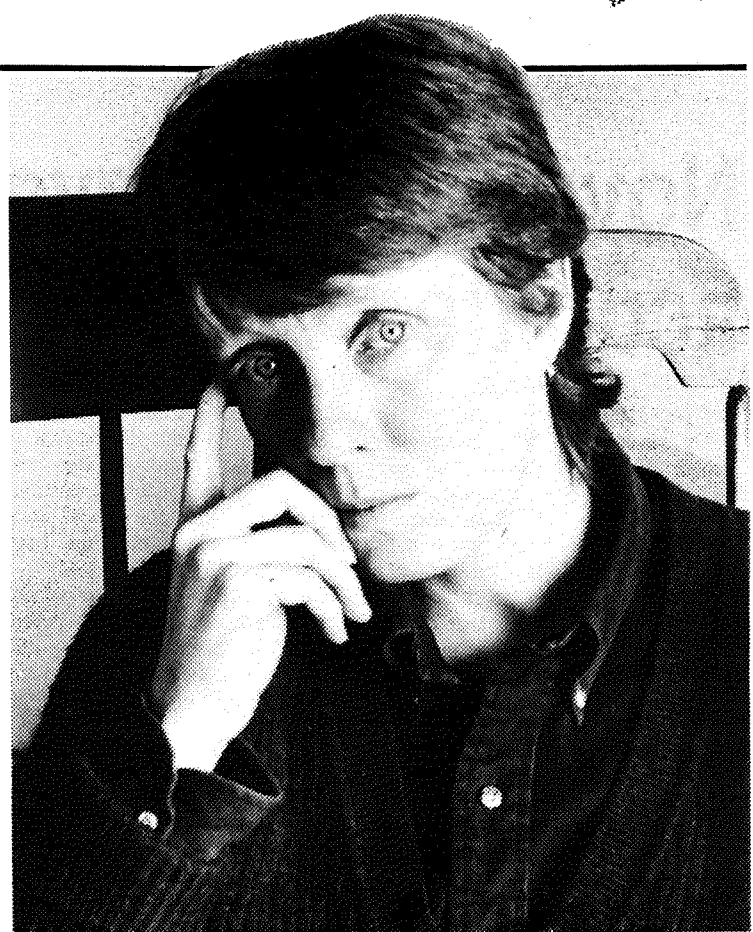
both of those, the beginning point was: you find yourself looking through home magazines or gourmet magazines, lusting after the pots and pans and the nice furniture. This is the way it's supposed to be. I don't know why it's taking so long for me to attain this. I'm working full time. I'm trying my best to get this stuff, but I guess I better work harder.

Part of you is going: this is stupid, this is all very superficial. But another part of you is saying: look how organized it is. These people are really happy in their houses. I'm not that happy. Maybe it's the house.

I went to ten people's houses. The people were all basically my peers, and about the same age as the people represented in the advertisements. The people I hang around with, their homes don't look like the magazine images at all. I don't think the people I hang around with are that unusual or abnormal. I don't know anyone whose home looks like the magazine images — maybe a hotel lobby you pass through every once in a while.

That's part of the overall effort: to say this is the way we actually do live and why can't we have these alternate images that we say are ok, that they're positive and that we're comfortable with them. It's an effort to combat the other imagery.

Q. If by some miracle we were ever to free ourselves from the ideals conditioned by popular media, what kind of work would



(Photo by Kathleen Flanagan)

Susan McEachern

you do?

A. I think it's fine to have stuff to aspire to. Instead of doing critique all the time, Margrit Eichler, a sociologist at OISE has suggested doing a positive project on the things that are working. What positive models do we have that are alive and breathing and well? Let's celebrate them.

I actually feel that I'm leaning toward that a lot more as a possibility. That was the starting point of "Well, how are you

going to organize your life? Let's see how other people do it." Someone like Dolores Hayden is a visionary, in terms of organizing how one lives. Energy has to be spent around the ways that are working, instead of always coming up with the critique.

I might not be there quite yet. The thing that I try to do is to stick with myself, as much as I'd really like to be somewhere else in my own personal development, in my own growth and awareness. I can't work from the ideal place. I have to work from the reality of my own experience. In feeling happier about life, I feel more positive about more positive kinds of art works.

Q. What writers have influenced your work?

A. Before writers, I would talk about the artists who have made my work possible. Harmony Hammond is a sculptor from New York City. With a collective she started Air Gallery, a women's gallery, because women artists were not being shown in New York.

She came to NSCAD which is a male domain. Women studying there were just shrugging their shoulders, thinking maybe that they were interested in doing wasn't really art. Maybe they should get married and have three kids after all.

Harmony Hammond came with eighteen carousels of slides under her arms and said, "You've never seen this work before and I think you should see it." It went onto the projector and suddenly there

were artists doing work on their personal lives, on housework, on menstruation, as well as traditional mainstream art.

The other important influence was Martha Rossler who came to the school and wrote an article called "Art about Everyday Life." You can do art about just what it is like to live. Maybe that's not a bad starting point, especially if you have a lot of questions about how it is you're living. I feel very committed to that.

In terms of writers, it depends on what projects I'm working on. Since most of what I'm working on is gender, what it means to be a woman in this culture, the people I studied with at OISE are important: Mary O'Brien's *The Politics of Reproduction*, Carol Gilligan's *In a Different Voice*, Nancy Chodorow's book on mothering.

Like a lot of people, I feel fairly intimidated and distant from the intellectual domain, but with feminist scholarship, I don't feel that. Working toward an equal status for women has a common language, no matter what the field. I'm not intimidated by the ideas even when they are difficult. There's much more trust. I feel that those women are writing with me in mind, whereas I don't find that with Freud or Marx. There's a gap in their theories: issues of reproductive labour, the fact that women mother. What about little girls, Freud? You forgot to talk about them. It's no wonder that we feel left out because we have been, in every possible way. Then to discover a world where you haven't been left out, and the tie from art to that body of scholarship!

But I don't have any illusions. The way that feminist studies holds its own in the academic world, the way it's hanging on by its little claws, that's the same way that feminist art is in the art world. I don't even have aspirations to be accepted in terms of a mainstream. I hope that I get shows in galleries, and I hope that a lot of people go to see them.

○ ○ ○ ○ ○
Susan McEachern was interviewed by Joann Latremouille, a landscape architect and free lance writer on the arts.



The Home, 1981 (Susan McEachern)

Nova Scotia slaveowners acquitted of murder

Lynn Murphy

On January 2, 1801, Yarmouth coroner Nehemiah Porter went to the Andrews farm, beside the Tusket River. Ten rods above Samuel Andrews' house he found the body of a Black woman, Andrews' slave, Jude, in a grave. She had been dead about four days. The Coroner's jury unanimously concluded that she had been murdered.

When Dr. Joseph Norman Bond examined the body on January 8, he found four contusions on the head, and a number of superficial wounds on the body. The head wounds had been made with a blunt pointed instrument.

Bond believed the body wounds had been caused by fire. The doctor thought the wounds might not have been fatal if prompt medical assistance been given. Jude's body also showed the scars of older wounds.

Asked by the Justices of the Peace to account for the death, Samuel Andrews did not deny that Jude had been beaten by his sons. He implied she had done much to

bring about her own demise.

She was, he said, disobedient to her mistress. Although she was allowed as much fish and potatoes as she could eat, she would steal food, "...for which she has been often whipped."

On December 28, Andrews said, he had been awakened just before midnight by his wife's calling out that Jude was stealing. Then came the sound of breaking glass or earthenware.

Mrs. Andrews said that Jude had gone out through the window, which was four or five feet off the ground on the outside.

The family went back to bed. Going to feed the calves at sunrise, Andrews' sons John and Samuel discovered the missing woman in the hayloft. Then, Samuel junior testified, "John pulled her out of the hay and told her to go home — she said she would directly — she soon got up without compulsion and went to the window and got out falling upon her side as she reached the ground — that she bled very much, and a considerable quantity of

blood was found among the hay where she had lain." Jude was unwilling to go home. "My brother John and myself having each a small switch about the bigness of my small finger we strike her about three times each: she then went home went into the kitchen and laid down upon the floor."

When young Samuel came back to the house some hours later, she was dead. The men buried Jude about three hours after she died.

John corroborated these accounts, admitting that he had struck Jude several times with "a small switch."

The boys' sister, Mary, had slept through the midnight excitement, but on rising after sun-up had seen Jude standing outside the door, "much wounded about her neck and ears and bleeding very freely, my brother John striking her three times over her head with a small switch."

Half an hour after Jude came into the kitchen, young Mary left the room. Jude was left in the kitchen with Mrs. Andrews. "My mother being in when she died and my father soon came in, who said he supposed the cold killed her," said Mary.

The family seemed agreed. Jude had received what they evidently considered reasonable punishment at the hands of the Andrews boys, but her death was caused by the cold night in the hayloft, and by injuries sustained when she jumped out the window after being caught stealing.

Some doubt was cast on the story by Jude's younger sister Diana, also a slave in the household. On December 28, after sharing a supper of fish, potatoes, and coffee, the sisters went to bed together. Diana slept through the night, but rose in time to see the Andrews boys outside the door with her sister, "with each a stick about the size of a iron candlestick and of the length of my arm." Rather a large switch.

Samuel Andrews was a Loyalist from North Carolina who had settled in Tusket in 1785. There had always been a few slaves in Nova Scotia, but the number was greatly augmented by the influx in the 1780s of slaveholding Loyalists like Andrews. Their slaves were not counted among the Black Loyalists, free Blacks who had supported the British cause or who had run away from American masters to take up the British promise of freedom. Slaves before Jude had been killed by masters in Annapolis, Windsor, and Truro.

Many opposed slavery. Chief



Justice Samuel Salter Blowers, while Attorney General, had tried without success to have slavery declared illegal in Nova Scotia. In 1788, Rev. James MacGregor of Pictou had published a pamphlet in Halifax, outlining the Christian anti-slavery position.

The court opened on May 19, 1801. Samuel Andrews, his wife Mary, and their sons Samuel and John were indicted for murder. The indictment said that they beat Jude, threw her on the ground, and

of the panes unbroken. Was the window removed and laid on the ground some time in the four days between Jude's death and the visit of the coroner?

The boys said she fell again as she went out the window of the hayloft. Were they standing between her and the door? Or was the family pointing out once more that she had plenty of chances to injure herself by jumping out windows, without involving them? The witnesses who were not accused, Mary and Diana, saw the beating, but did not see or hear Jude fall through windows.

The indictments say nothing of the burns seen by Dr. Bond. Did he mistake for burns what were actually kick marks? Mary and Diana saw Jude beaten with a stick, but didn't mention kicks. On the other hand, Jude was in the kitchen lying by the fireplace for several hours, "my mother being in when she died," as Mary said. Did the abuse of Jude continue as she lay bleeding on the floor by the fireplace? Was the case against Mrs. Andrews dropped because there were no eyewitnesses?

Young Mary, who testified at the preliminary inquiry, said at the trial that she knew nothing. Diana's unsupported testimony, coming from a slave who was also the sister of the victim, may have been discounted.

Of course, the Andrews' story may have been true exactly as they told it. Physical chastisement of wives, children, apprentices, and free servants as well as slaves was general and condoned. Jude had frequently been whipped before.

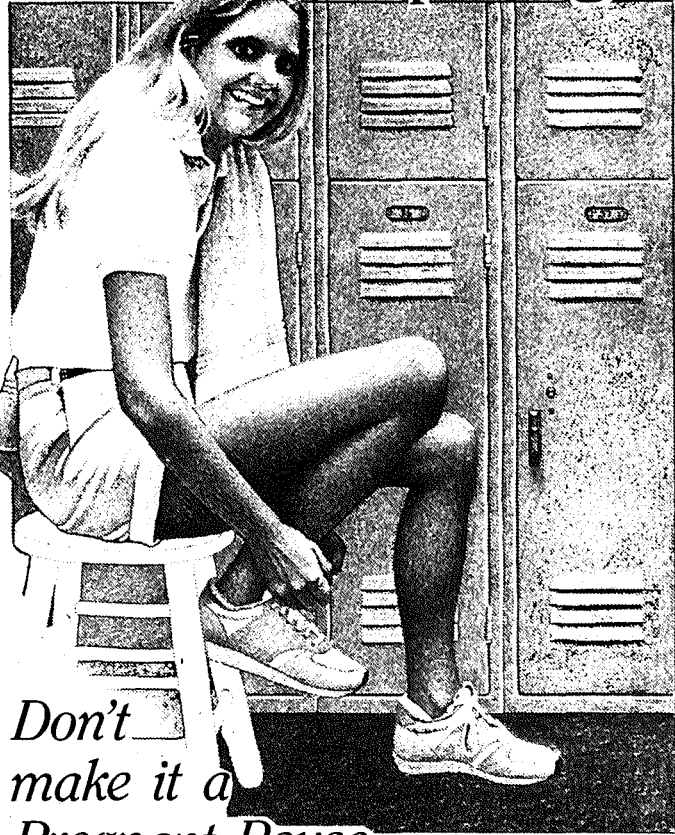
Dr. Bond did not consider Jude's injuries so very severe, but it seems he looked only at external contusions, and might well have missed internal injuries caused by a fall.

Whether murder or not, the death of Jude must have impressed the unfortunate situation of slaves on many people. Indeed, the last known slave sale in Yarmouth was in 1802, when Dr. Bond bought a woman for £40, and set her free.

□□□□□

Lynn Murphy is a freelance researcher and bibliographer, who found the documents on this case while researching an article on Nova Scotia Court records at the Public Archives of Nova Scotia.

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.

For more information on nutrition and on prenatal exercises contact your local Department of Health office.

Nova Scotia
 Department of Health

Physical chastisement of slaves was condoned...

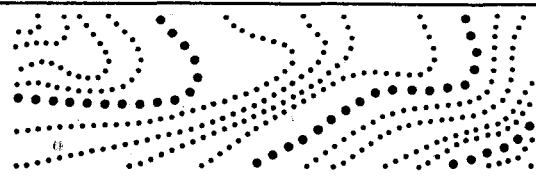
continued to beat and kick her until she sustained the injuries that resulted in her death.

The grand jury failed to find a true bill against Mrs. Andrews, who was discharged. The men were put on trial on May 22. All three were acquitted. Only a few notes survive from the trial itself, so it is hard to tell why they were not convicted.

A few questions come to mind, which may have been answered in 1801 to the jury's satisfaction.

Why did young Mary and Diana, both sleeping in the house, fail to hear the shouting and the breaking of glass as Jude escaped through the window in the middle of the night?

Samuel senior said Jude carried out the whole sash when she jumped, but other witnesses saw the sash lying outside with some



Design Alliance
 Landscape Architectural Services

Joann Latremouille C.S.L.A.

P.O. Box 1586 • Station M
 Halifax • Nova Scotia B3J 2Y3
 425-8495

Unpredictable year seasons feminist farmers

Jo Sutton
Scarlet Pollock

We started working our Nova Scotia farm in May 1986. We've been told that summers aren't usually as bad as last year. That winters don't, generally, collect so much snow. Quite honestly we find that hard to believe. We're waiting for evidence that a bale of hay can be cut, dried, baled, and carried into the barn before Environment Canada tells us the rain arrived two days earlier than forecast.

We now understand why the weather is an early topic of conversation with friends and strangers alike. Nobody knows what it will do next. There are no experts; our guess is as good as anybody's.

Relatives, close and distant, from near and far, came to visit in a steady stream all summer and fall. Scarlet's cousin drove for five days and was so tired she couldn't speak. Her sister arrived swearing she wouldn't touch a bale of hay and became very skilled. Her parents not only spoke to Jo for the first time in eight years, but also stayed for five days. Jo's mother flew 3,500 miles to sit in the kitchen and observe how far apart places are in Canada.

From mid-July to mid-August we sold U-Pick raspberries to a steady stream of people who arrived from dawn to dusk — literally. We judged their seriousness by the number of women in the car. One woman with a man picked as many raspberries as a woman on her own. Two women together picked twice as many as a woman and man together.

As winter approached, the stream of arrivals slowed to a trickle of representatives from Agriculture Canada, neighbours still curious about "the girls" (both of us were girls more than 20 years ago), kids looking for some way of earning money, and severely lost people.

The kids were, and are, the most depressing and depressed. Bored, with little prospect of work in the years to come, they come and lean in the barn doorway asking us for jobs we don't have the money to pay them for. The girls tend to offer for a wider range of jobs than do the boys.

If only our politicians could see them all standing in the doorways of Parliament looking for the work they've been close to all their lives — the farm and forest



These two lambs survived cold winter nights and a mother's rejection. They were brought indoors during the very coldest nights, wore make-shift sweaters, and were patiently hand-fed. (Photo by Alex Keir)

occupations they're unlikely to get paid to do by anyone. None of them can possibly get one of the few hundred high-tech jobs in the province. These very many people will never be paid to do the work they already know.

By winter, we'd mended some of our broken fences, built easily-used gateways, and contained our beef cows after a mere three escapes to go look at the neighbours. They knew to wait on the weather, however. As soon as the pond froze, they walked across it, past the new fencing, to freedom. When the snow drifted and froze, they could stroll up and over a fence. Our supply of water for them also froze. For three months, through the snow, we carried every drop they drank in five gallon containers.

In early March, when the drifts were firmly in place across all paths, we were told our hay baler had a fault and was immediately

recalled to Ontario. Sitting in tractors, two neighbours came to move snow. Being the only one at home, Jo took a sledgehammer, axe, and shovel to clear snow and ice that machinery couldn't reach.

It was like agriculture all over the world. Men driving the machines while women do the slow, heavy work by hand. It took five hours for back and machine to get to the baler. Then, half way down the farm track, the baler got stuck between two drifts.

The men formed a chain of machines to pull; the women crawled underneath to shovel the snow and clear the wheels. The men were busy with themselves and their machines, and, in their sexism, had forgotten there was also a woman working. As the baler started moving, it took loud shouting to prevent being run over with our own machine.

During the winter we found barn space for a goat, guaranteed unable

to jump and not pregnant. She produced two kids on a warmish day. The ewe we got to keep her company had two lambs, the first needing our help to come out and then to stay alive through the -20 C March nights.

Spring is such a good time for births, yet it's often a fierce struggle to keep off death. As we write this, the first round of births is over and they're all looking strong and healthy. The sun, which has melted most of the snow, has just ridden over the misty valley and grey woods.

We're planning what to plant, how to fence across the pond, when we can organize a better supply of winter water, and all the other high hopes and good resolutions of spring. And, of course, this summer will be better than last, won't it?

Jo and Scarlet work a mixed organic farm in Hants County. The animals decide most of how and where they spend their time. Sometimes they dream of going for walks in the country instead of mad dashes after cows, or a barbeque without a battle with hungry hens, or even a little lying in the sun without an animal licking them.

WORD CONCEPTS

Typing, word processing
services

Guaranteed
Professional

Megan Ardyche
429-4069

BUCHAN, DERRICK & RING

BARRISTERS • SOLICITORS

Flora I. Buchan, B.A. LL.B.

Anne S. Derrick, B.A. (Hons), LL.B.

Dawna J. Ring, B.A.(Hons), LL.B.

1545 Grafton Street
Halifax, Nova Scotia
B3J 2B9

(902) 422-7411

Canadian Abortion Rights Action League
(Halifax chapter)
announces the operation of its

Abortion Information Referral Line

(902) 422-4123

...information and support for women
seeking abortions and information
on reproductive rights...

We regret we cannot accept collect calls,
but you can write to us at:

CARAL/Halifax
Box 101, Stn. M
Halifax, Nova Scotia
B3J 2L4

We support a woman's right to choose

New Democratic
Election Fund
for
Women Candidates
announces
the launching
reception
for the
Women in the
Legislature Fund
(WIL Fund)
on Wednesday,
June 10,
5-8 pm.
at Dalhousie
University
Art Gallery,
University Avenue.
Tickets \$10. and \$5.
For info.
and tickets
call 423-9217.

Notices/Calendar

Would you like your meetings, events, and general goings-on to be listed in Pandora's Calendar of Events? If so, please contact Amanda at 835-9435 or leave a message at 454-4977. The next issue will come out September 1, 1987. The deadline for submission of material for inclusion in the calendar is August 15th.

Notices

- Spring and Summer session courses, Mount St. Vincent University, of interest to women Call 443-4450.
- M.U.M.S. information call Darlene Dacey, 466-6321.
- Coming Forward, a group for lesbians, meets every first and third Monday at Radclyffe Hall, 5559 Macara St, Halifax at 7:30 pm.
- The Abortion Information Referral Service is now operating. Women seeking information on abortion services in Nova Scotia can call 422-4123. The telephone line is sponsored by CARAL/Halifax. The number is listed in the White Pages under AIRS and CARAL/Halifax and is also listed in the Yellow Pages under Counselling and Information Services. Contact CARAL/Halifax group, 835-9435.
- Volunteer tutors required to assist adults and students in elementary and junior high school subjects. Phone Veith House Outreach Tutoring Services, 453-4320.
- Atlantic Gays and Lesbians in health care and social services is a group which offers support and information to each other about issues affecting us and

- our gay and lesbian clients. For more information call Liz at 422-2867 or Ken 425-6967.
- LAIG (Latin American Information Group) meets 7:30 pm the first Tuesday of each month at the Oxfam-Deveric office, 1649 Barrington Street, Halifax.
- Coalition Against Apartheid meets at 7:30 pm on the first Thursday of each month at the Oxfam-Deveric office, 1649 Barrington Street, Halifax.
- Listen to Women's Music on Sundays 7-8 pm on CKDU 97.5 FM in Halifax.
- For information on gay and lesbian events and groups, call 454-6551. Run by the Gay Alliance for Equality.
- Women's Times, a 15-minute radio show about women's issues on CKDU 97.5 FM Tuesdays at 5:30 pm in Halifax.
- CARAL (Canadian Abortion Rights Action League) meetings, 7:30 pm, Archives, University Ave., June 24, Sept. 23, Oct 28, Nov 25/87. Amanda, 835-9435.
- The Pictou County Women's Centre in New Glasgow, N.S. has established a Rape Line. This line offers confidentiality, anonymity, information, and peer counselling for female victims of sex abuse, incest, and rape. The line is staffed by volunteers. Phone 752-2233.
- 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.

- The Disabled Women's Network (DAWN) of Nova Scotia invites all women who are disabled, or who wish to work with disabled women, to write for more information. Marg Hiltz, 5651 Ogilvie Street, Apt. 1016, Halifax B3H 1B9.
- Halifax Professional Women's Network monthly meeting, Sheraton Hotel, 5:30 pm. 1st Monday each month 429-3131.
- Patchwork needs volunteers. Phone 424-2526 for information.
- Halifax Women's Housing Co-op is looking for women who are interested in joining their waiting list for up-coming vacancies.
- Akala Point is a retreat offering a variety of workshops, individual retreat space, as well as rental of the facility to outside groups for their own purposes. Massage and private counselling is available. Open House from 1-5 pm, the first Sunday of each month. Call 823-2160. We have no religious or political affiliations.

June

- June 2**
 - Women's Employment Outreach job hunting workshop, 9:30 am. Call 422-8023.
- June 3**
 - Regular Pandora meeting, 7:30 pm, Veith House, 3115 Veith Street. All women welcome. 454-4977.
- June 4**
 - Public forum titled "Universality and who should pay" on child care, with Edmund Morris, Minister of Social Services, Alexa McDonough, leader of the N.S. NDP and a representative from the N.S. Liberal Party. Henson College Auditorium, 8:00 pm.
- June 5**
 - Countdown for Childcare in Cape Breton. Town Daycare Action, 11-2 pm. Shirley Carr of the Canadian Labour Congress keynote speaker, with Lyn Westlake of the Canadian Daycare Advocacy Association. Call Sharon Irwin 849-6086.
- June 5-7**
 - "Dreams" workshop, Akala Point. Call 823-2160.
- June 6**
 - Conference on childcare: "Politics of Childcare — Speaking out for Children". Mount St. Vincent Univ. in Seton Academic Centre auditorium, 9am-5pm. Call Jean Addison 423-0757.
- June 8**
 - 8:00 pm. Opening of Emblems or "How I spent My Summer Vacation", exhibition by Zab at Anna Leonowens Gallery, 1891 Granville St., Hfx.
- June 9-13**
 - Exhibition by Zab at Anna Leonowens Gallery.
- June 10**
 - Halifax Professional Women's Network: "Running an Effective Meeting", 7:30 pm. 429-3131.
- June 10**
 - NDP Election Fund for Women Candidates holding the launching reception for the Women In The Legislature (WIL Fund), 5-8pm. Dalhousie Univ. Art Gallery. Tickets \$10 & \$5. Call 423-9217.
- June 12-14**
 - "What To Do With Your Stress" workshop, Akala Point. Call 823-2160.

- June 15**
 - Women Health and Medicine (WHAM) meeting/wine & cheese. 7:30 pm. 422-7698 or 424-2562. New members welcome!
- June 16-29**
 - "Suzann Owings, Psychic Reader" will be at Akala Point. Call Vivian Crooks, 275-4465, for info.
- June 17**
 - Regular Pandora meeting, 7:30 pm, Veith House, 3115 Veith St. All women welcome. 454-4977.
- June 22**
 - Halifax Professional Women's Network Annual General Meeting. 429-3131.
- June 24**
 - CARAL meeting. 7:30 pm. Public Archives on University Ave., Hfx. Pro-choice women welcome. Call 835-9434.
- June 26-July 2**
 - "Family Yoga Vacation" at Akala Point. Call 823-2160.
- June 28**
 - Planning meeting for lesbian conference. 1-4 pm. Room 136, Cox Institute, N.S. Agricultural College, Truro. Call 757-3572.
- June 29**
 - Media Watch meeting, 7:30 pm, National Film Board office. Carol Millett, 454-0570.

July

- July 3-9**
 - "Yoga Holiday By the Ocean", at Akala Point. Call 823-2160
- July 13-17**
 - "A Retreat": meditation, movement and silence, at Akala Point. Call 823-2160.
- July 15**
 - Dalhousie Art Gallery opening of Carol Fraser's Grace Keddy: Landscapes. 424-2403.

- July 15**
 - Regular Pandora meeting, 7:30 pm, Veith House, 3115 Veith St. All women welcome. 454-4977.
- July 24-26**
 - "Stress Reduction" workshop, at Akala Point. Call 823-2160.
- July 27**
 - MediaWatch meeting. 7:30 pm, National Film Board. 454-0570.
- July 28**
 - Exhibition by Stephanie Dyke at Anna Leonowens Gallery.
- July 29**
 - Regular Pandora meeting, 7:30 pm, Veith House, 3115 Veith St. All women welcome. 454-4977.
- July 31-Aug. 2**
 - Reflexology workshop with Heather Douglas, at Veith House. 6:30 pm July 31. Call Heather at 351-2616 for info.

August

- August 6**
 - Hiroshima Day. Call Claire Christie (VOW) 425-3987 for info.
- August 7-9**
 - "Breathing Therapy" workshop at Akala Point. Call 823-2160.
- August 12**
 - Regular Pandora meeting, 7:30 pm, Veith House, 3115 Veith St. All women welcome. 454-4977.
- August 12-16**
 - Don't forget Michigan Women's Music Festival!!!
- August 21-23**
 - "Dreams" workshop at Akala Point. Call 823-2160.
- August 26**
 - Regular Pandora meeting, 7:30 pm, Veith House. 454-4977.
- August 28-30**
 - "Stress Reduction" workshop at Akala Point. Call 823-2160.
- August 29**
 - Open meeting for Lesbian Feminist Caucus, 2-5 pm, Veith House, 3115 Veith St. 453-9475.
- August 31**
 - Mediawatch meeting, 7:30 pm, National Film Board, 454-0570.

Pandora's Birthday Party

Come and celebrate our second birthday with us!!!

Tentatively scheduled for:

September 26
9 p.m. to 1 a.m.
Veith House
3115 Veith Street
Halifax

Womyn only



THIS IS IMPORTANT!

Pandora's phone number and address have changed.

Please call and/or write:

Pandora
P.O. Box 1209
North Postal Station
Halifax, NS
B3K 5H4
902-454-4977

Name _____
Address _____
Community _____
Province _____ Postal Code _____
Telephone(s) _____

Is this a renewal? _____

A supporting subscription for 4 issues is \$5.
Outside Canada, \$10, institutions \$15

Please indicate if you do **not** want your name included on our mailing list for women's groups _____