

Pandora

Lifting the lid off

Halifax, Nova Scotia

Sept-Dec, 1987

Volume Three Number One

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**“What are birthdays
after all?
Here today and
gone tomorrow...”
—Eeyore of
Winnie the Pooh**



**“Birthdays are important times. We think about past accomplishments and look to the future with hope and anticipation of great things.”
—Amanda, of Pandora**

N.S. women have concerns about the Meech Lake Accord

Nova Scotia Advisory Council on the Status of Women

Recently, concerns about the Meech Lake Accord have come to the forefront of national attention. Women's groups, among others, have raised numerous concerns about the Accord and its potential impact on the lives of Canadians. The major objective of the accord is to bring Quebec fully into the Constitution and to allow provinces more input into the development of Canada.

After the signing of the Accord by the First Ministers, Canadians were told that a committee had been formed to conduct hearings on the Accord, that written submissions to this committee were to be made by July 25, and that public hearings would take place until September 1st. This Committee is mandated to report and make recommendations on the Accord to Parliament on September 14th.

The time frame for recommendations and briefs has been a major focus of concern to interested groups. Many groups, including the Nova Scotia Advisory Council on the Status of Women (NSACSW), have recommended that the deadline for these hearings be extended and that public hearings be conducted in each province to allow equal access to concerned citizens.

On September 2, 1987, the NSACSW conducted an informal information meeting with representatives of several women's groups. A priority list of concerns was developed. They include:

•Process: there is concern that the process by which public

hearings have been conducted has not allowed average Canadians enough time to study the Accord. Because the hearings were held in Ottawa, Nova Scotians have not been allowed equal access to this Committee;

•Clarity: there is concern about the unclear and complex wording of the Accord. It appears that one must be a constitutional legal expert to understand the implications of the Accord;

•Equality Rights: there is concern that equality rights may be jeopardized and subject to interpretation by the Courts rather than being constitutionally guaranteed;

•Spending Power: there is concern that the Accord may allow provinces to opt out of national cost-shared programs such as daycare and the Canada Assistance Plan.

•Supreme Court and Senate Appointments: the Accord proposes to grant provincial input into these appointments. Will the provinces be mandated to fully represent women in their submissions?;

•Territories: there is concern that the territories have been excluded from the Accord and that the impact of the Accord will make the addition of new provinces much more difficult.

The Nova Scotia Advisory Council on the Status of Women has informed both the federal and provincial governments of these concerns. If they are not adequately addressed prior to the Committee report on September 14, 1987, the Council has agreed to lobby the Premier for inclusion of these concerns on the agenda of

First Ministers' meetings.

CLOW and CRIAW have joined forces in planning a public information forum on the Meech Lake Accord some time in the near future at Henson College. The Advisory Council has committed its resources to serving as an information depot for interested groups.

Momentum for action on the Meech Lake Accord has just begun to build in our province and key groups have committed to providing women in Nova Scotia with much needed information on the implications of the Accord. The involvement of women in this important and integral part of the growth of the nation is encouraged and applauded by the Advisory Council.

The rights guaranteed under the Charter of Rights and Freedoms were hard won through the work of thousands of women from coast to coast. We must make every effort to ensure that these rights are not eroded. If you would like further information about the Accord, please contact the Nova Scotia Advisory Council on the Status of Women, P.O. Box 745, Halifax, N.S. B3J 2T3, or phone (902) 424-8662.



Do your Duty for De Decadent Dance

If you are interested in helping decorate Veith House for this Pandora celebration, please call 422-4702 or 422-6708.

(We are also looking for volunteers to help out at the Dance, i.e. doortending, bartending, etc.)

The Dance will be held on September 26 from 9 pm to 1 am.

Admission: \$4, \$2; childcare available

African famine due to man-made causes

Diane Perreault

Do you think that famine in Africa is due mainly to natural causes like drought? If you do, you're wrong. A new film produced by New Internationalist presents a fresh perspective of the real causes of famine in Africa.

Although most of Africa's land is owned by men, women actually account for over 3/4 of agricultural work. Because women as farmers are continually being undermined by their governments, multinationals, international agencies, even by their own husbands, Africa is no longer able to produce enough food.

Food shortage is a problem every year in Africa. Even in good years, 100 million Africans are

chronically malnourished. Since 1965, the amount of food available for each person has dropped by over a fifth. In the 1985 famine, possibly the worst famine in human history, 210 million people went hungry in 20 African countries.

The enormous amount of work which women in Africa have to accomplish is depicted in the film through daily accounts of their lives.

Zenabou's story: her son on her back, she walks barefoot, she bends and scrapes the dry soil for planting. She also has to carry water, look for firewood to cook with, pound the grain, prepare the meals, wash dishes, clothes, etc.

She meets her friend, Mariama, at the well. Mariama is in her last month of pregnancy. She says: "This is the last time I will carry water today, my labour has started." Zenabou will have to carry her friend's load, both in the field and at home.

Dina's story is also moving. She is the only woman in her village to have land registered in her name. Recently, the men were convinced to grow sugar cane for a sugar factory in the area. Dina, however, owning her own land, kept a part of the land for food, and received money for her work.

Traditionally in Kenya, men do the ploughing and women do the planting, weeding, harvesting. The introduction of tractors has caused more work for the women. Much of women's labour is in vain as women must accept their husband's decisions, and men as land holders receive the money for the harvest rather than the women.

Much of this money is spent at the Company bar, rather than going to the family or

community.

The fact is, almost all of Africa's arable land is used for cash crops like coffee, tea, palm oil and sugar for export. There is not enough land left to provide food for domestic consumption. The results are grotesque. During the 1967-1972 drought in Mali, people were starving, though cotton and peanuts had record harvests for export. In the Ivory Coast, a shortage of food resulted when the government encouraged men to grow cash crops.

Most development projects to increase agricultural production have been aimed at men. Advice and training programs are given to men by men; credit is rarely given to women, and the loss of women's traditional land rights has had a dramatic effect.

Can women stop famine? There is evidence that small farmers produce enough food; that women are the backbone of all agricultural work. Women are the base of the development of the nation. The recognition of these facts is essential to give women the vital support they need. This is the key to development. It means changing priorities, shaping the policies and designing projects specifically for WOMEN FARMERS.

Man-Made Famine is a very good source of information, a resource that we need at this time to reshape our development approach. It is a moving story of the women in Africa. It's available at Oxfam Deveric in Halifax, telephone: 902-429-1370.

Diane Perreault has had extensive first-hand experience doing community work in various developing countries, including Senegal and Mali.

THIS IS IMPORTANT!

Pandora's phone number and address have changed.

Please call and/or write:

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902-454-4977

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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 _____

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Struggles still not over in abortion rights case

Amanda Le Rougetel

November 8, 1984

I thought the long, hard fight had reached an end on November 8, 1984: I remember the day so well... it was cold and crisp outside, warm and cosy inside; I sat in my office listening to the noon-time news. One of the lead items concerned Dr. Henry Morgentaler and his associates Drs. Scott and Smoling who had all been put on trial in Ontario, having been charged with "aiding to procure a miscarriage." The Toronto clinic in which all three doctors had been working had been raided by the police on July 5, 1983; the case finally came to trial in October of 1984, and now, November 8th, the decision was being announced.

Maybe you, too, felt a sense of jubilation when the announcer read that the verdict had come down as **not guilty** — Dr. Morgentaler had been acquitted for the fourth time! Surely now, this would put an end to the legal harassment; surely this fourth acquittal would

mark the beginning of better and more equal access for women to legal, safe abortion in Canada...

The struggle

Women have been fighting for reproductive freedom for years and years. Women like Margaret Sanger and Marie Stopes dedicated much of their lives to ensuring that women had access to birth

"Some women see abortion as a necessary measure for themselves but no one sees it as the fulfillment of her greatest dreams." — Mary Daly
Beyond the Father, 1973

control information and devices. While the struggle is an old one, the milestones of success in Canada are relatively young. It was not until 1969 that it became legal to disseminate birth control information in this country!

The fight for accessible and effective birth control has gone hand in hand with the fight for safe, legal abortion. As a reproductive rights activist, my vision for the future is of a world in which the need for abortion is minimal because access to effective contraceptive methods is universal.

Abortion is legal in Canada and has been since 1969; however, access to abortion is far from universal. The present law, as outlined in section 251 of the Criminal Code permits abortion only under certain circumstances and conditions. If a woman does not have adequate knowledge of the process or does not have the means (financial or personal) to set the process in motion, then she does not have access to abortion.

Dr. Henry Morgentaler is a physician who has committed himself to improving the situation for the women of Canada by openly challenging the restrictive law. He has been performing abortions in clinics opened specifically for that purpose, thus defying that part of the law which states that abortions must be performed in accredited hospitals. He has been charged by every government in whose province he has opened a clinic.

Dr. Morgentaler has been in and out of court, in and out of jail, and in and out of the public eye because of the legal importance of his many court cases. Other physicians also concerned with improving access to abortion have joined Dr. Morgentaler in the fight, notably Nikki Colodny — the only woman physician so far.

The struggle continues

Sadly, my optimism on that November day in 1984 was premature. Today, as I write this article, the pro-choice movement is again awaiting a legal decision, this time from the Supreme Court of Canada. The decision concerns an appeal made by Drs. Morgentaler, Smoling, and Scott,

which they launched to the Supreme Court in response to a ruling made by the Ontario Court of Appeal. This ruling said that, because of some technicalities, the doctors had to stand trial again on the same charges relating to the July '83 raid of the Toronto clinic despite the fact that they had already been acquitted of those charges by a jury. An appeal of an appeal of a jury's decision...

The Supreme Court hands down decisions only a few times a year; it can take well up to (and often more than) a full year for the Court to arrive at a decision. This one year mark is coming up in October (1987) for the Morgentaler case and pro-choice supporters are awaiting, ever more anxiously, an announcement about when the Supreme Court will hand down its next batch of decisions.

The Supreme Court judges could hand down any number of different variations of the possible decisions we could speculate about: they could choose to strike down the entire section of the Criminal Code that pertains to abortion (Section 251) and order that abortion be covered under a different piece of legislation; or they might decide to rule that Section 251 be amended in such a way as to eliminate the requirement of therapeutic abortion committees but to retain the requirement that abortions be done

"No matter what men think, abortion is a fact of life. Women will have them; they always have and always will. Are they going to have good ones or bad ones? Will the good ones be reserved for the rich while the poor women have to go to quacks?"

— Shirley Chisholm
Unbought and Unbossed, 1970

only in accredited hospitals; or the judges might simply opt to maintain the status quo. The possibilities are endless...

We know from Gallup Polls (and others) that have been taken that the majority of Canadians believe that abortion is a matter that should rest between a woman and her doctor; a 1982 Gallup Poll indicated that 72 per cent of Canadians hold this view.

We also know that the anti-choice forces, or pro-life movement as they prefer to be called, are vocal and consistent in their contention that they represent the majority view on abortion in Canada.

We are all too well aware of the general swing to the political right that is taking place right across North America. We only need to look to the United States and the recent Reagan appointments to the Supreme Court in that country to see how political views can be translated into legal opinion.

We can only hope that, in making its decision, the Supreme Court of Canada will not forget



Abortion Rights activists march in the 1985 International Women's Day Rally. The fight for Choice has been going on for years and a decision is expected soon from the Supreme Court.
Photo by Brenda Conroy

that it is the woman who lies at the centre of the debate on abortion; will not forget that reproductive choice is a fundamental human right.

Working for choice

Whatever the decision is, it will be an important one in the history of the pro-choice movement. It will colour the way the movement directs its efforts to ensure that no woman is denied access to safe, legal abortion in Canada regardless of her class, her race, or her place of residence.

Pro-choice activists will

we may have reason to commiserate; but either way, we of CARAL/Halifax urge everyone who supports reproductive choice, everyone who believes abortion is a matter between a woman and her doctor, to show that support publicly by attending the Public Gathering for Choice (see ad on this page).

Spread the word: tell your mother, your sisters, your friends, the men in your life. The Supreme Court decision is of vital concern to us all. The majority of Canadians support choice on abortion. It is time that the often-silent majority spoke out.

For further information, please contact Amanda at 835-9435, or write to CARAL/Halifax, PO Box 101, Station M, Halifax, N.S., B3J 2L4.

Amanda Le Rougetel has worked actively in the reproductive rights movement for the last eight years. She believes that reproductive choice is central to women's liberation.

CARAL's aims:

- to ensure that no woman in Canada is denied access to safe, legal abortion;
- to repeal all sections of the Criminal Code dealing with abortion;
- to establish comprehensive contraceptive and abortion services including appropriate counselling across the country.

We regard the right to safe, legal abortion as a fundamental human right.

Gathering for choice

To these ringing questions, I, unfortunately, have no answers. In the meantime, I am subscribing to the motto: Don't agonize... organize! and, with the support of the Halifax chapter of CARAL, am helping to coordinate a Public Gathering for CHOICE. This gathering will happen the day after the Supreme Court hands down its decision.

We may have cause to celebrate;

Public Gathering for Choice

Grand Parade Square

in

downtown Halifax

12 noon to 1 o'clock

the day AFTER the Supreme Court announces its decision in the Morgentaler case

There will be a public gathering to show support for reproductive choice. The Supreme Court of Canada will be handing down a historic decision within the next few months (we hope). This decision will likely shape the future of reproductive choice for the women of Canada.

No matter what the decision of the Court is, people in support of CHOICE are urged to show that support publicly by attending the PUBLIC GATHERING FOR CHOICE.

For further information, please contact Amanda at 835-9435, call 422-1234, or write CARAL/Halifax at PO Box 101, Stn. M., Halifax, N.S., B3J 2L4

Support reproductive choice for women!

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 actively 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 reserve the right to edit, especially for length. However, we will let you know if we make substantial changes. Please write to us.

Our editorial guidelines continue to evolve. See Issue 2-4 (June, 1987) for more details and let us know if you have concerns about material that appears in the paper.

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Pandora is now being distributed free to various locations throughout the province, but if you want it mailed to you, 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 send more to help support the paper.

Cover: Photos by Kathleen Flanagan

Presswork by Kentville Publishing

"Ask not what your [group] can do for you..."

Volunteerism in the women's movement... This summer, I attended a women's retreat and the topic of volunteerism was to be discussed. The workshop never happened; possibly because we all wanted to relax and forget the volunteer work we do, but more probably because no one volunteered to organize it. I have had cause to think about this issue a lot lately, because Pandora is rapidly running out of volunteers. I speak of Pandora as "we" although, in fact, only three women are doing the majority of the work.

Volunteers, in general, seem to burn out at an alarming rate. I think one of the reasons this happens is because volunteer work is not valued (i.e. paid) by society. Such work can become both depressing and stressful since, by definition, it can't support us financially and therefore takes place in our "spare time". Volunteerism is more difficult for people who work toward radical social change because society's response to them is indifferent at best, aggressive at best.

Another reason, of course, is that there is such a huge amount of work to be done, and like the good feminists we try to be, some of us take on more than we can cope with in a responsible way.

This burn-out has various consequences, the most obvious and painful of which (at least from an outside perspective) is a shortage of woman power. But I think there is also a more subtle problem, one that is reflected in an attitude which doesn't see the work as being "really" important, since it's "only" volunteer.

A side effect of this attitude is

that almost anything can take precedence. It is, after all, being done in "spare" time. Another effect is that women seem to believe that they can ignore their commitment. "After all", I have heard women say, "I am a volunteer", the inference being that the group should be grateful for any thing they do, and that the group cannot challenge them if they let things slide. "And anyway, someone else will do it."

It is essential that volunteers feel appreciated. The work being done by them is tremendously important and the mainstay of the feminist movement. What is also tremendously important to me, however, is that we remember that we aren't "donating" our time to a "worthy cause". We are taught to look to those "in charge" for appreciation, but it seems to me that in a social movement, we have to take more individual responsibility, both for what we do and for how we feel about it. Besides becoming involved for the sheer fun of it, we are (I hope) becoming involved in issues and activities we believe in, both personally and politically.

Many feminist groups attempt to function as a "collective" in which people, theoretically, have equal power. A collective will not work if some members want to be either more equal or less equal than others. This doesn't mean everyone has to do the same amount of work. What it does mean, for me, is that everyone has to take responsibility for

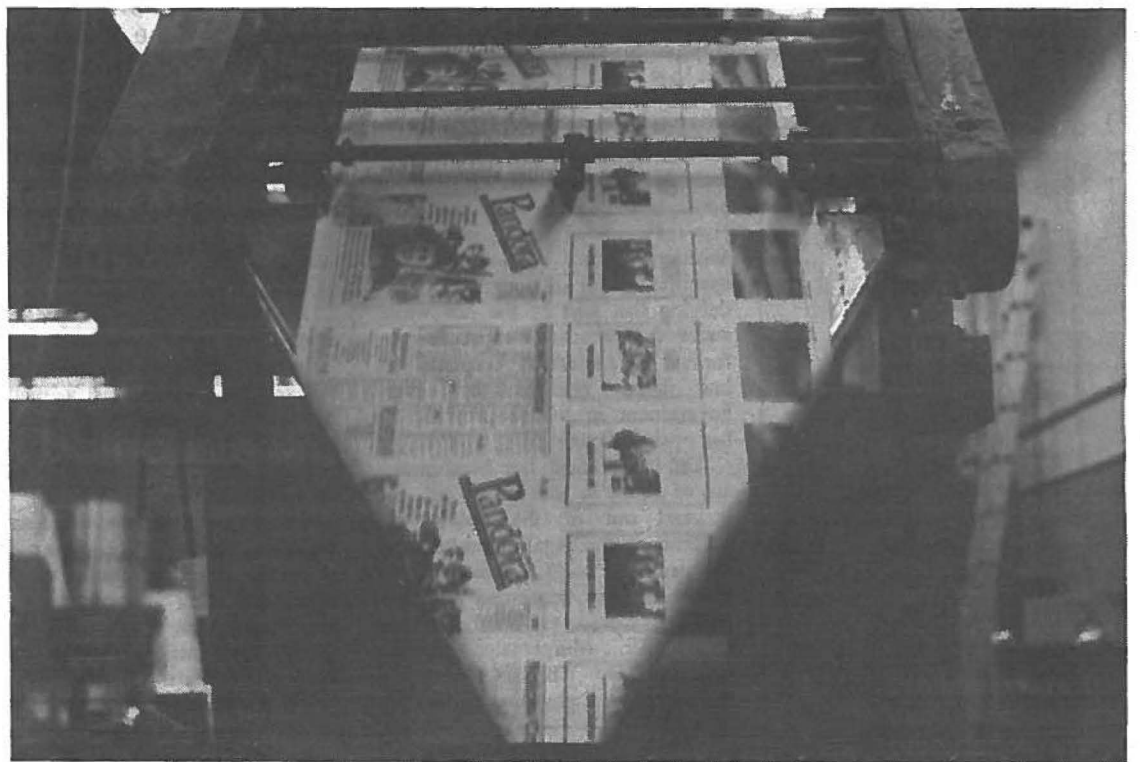
knowing their limits, taking on only as much as they can do, and then fulfilling their commitments. These are difficult things to ask of anyone, particularly in their "spare" time. However, for groups, like Pandora, who put out a concrete product, or who meet deadlines, these things are essential.

Pandora has gone through many changes. Over the last six to nine months, a number of the core people in Pandora have moved away, and others have decided to put their energies elsewhere. Unfortunately, new women are not coming forward and, as a result, we no longer have enough women actively involved to enable us to continue putting out the paper as it has been. As we go into our third year of publication, we are looking at our options: put out a smaller paper; reprint articles from other journals; ask other social action groups to produce one or two pages; any combination of these. Our final option is to cease publication altogether.

I have enjoyed the short time that I have been involved with Pandora. However, the lack of interest in working on the paper added to a lack of response from our readers makes me wonder if Pandora is speaking into a vacuum. Is Pandora meeting a need? Do women want the newspaper to continue? If so, more women must get involved. Do women like or dislike Pandora? If so, write and tell us.

Or is everyone too busy doing other volunteer work?

Megan Ardyche



The women who take Pandora to the printer always come back very excited about seeing now the paper is actually produced. They are also usually excited about going to MacDonalds, which is located right next door, for breakfast. The paper takes a couple of hours to print so they often go on treks

throughout the countryside. When Mary Lou goes, she always gets her hair cut. (Once, after her trip to the haircutters, she returned to her van in time to see the police starting to tow it away for parking in an unmarked no parking spot.) Joanne Jefferson took this photo of June's issue as it came off the press.

No sudden rise to the top:

Differing personalities mesh to form winning sailing team

Sandi Kirby
Two Nova Scotian women, Morag McLean and Judy Lugar, are on an Olympic campaign in an attempt to represent Canada and win an Olympic medal in Soeul, Korea in 1988. Since they have already won the Women's Cup in sailing in the 470 World Championships (1986) and placed very well in their races this season, it is clear that this team has a very good chance of achieving their goal. They took time out of their extraordinarily busy schedule to let me speak with them in mid-July. Here is their story.

Judy and Morag have been a team since 1985. Both are residents of Nova Scotia and began their sailing off the windy shores of St. Margaret's Bay and the Bedford Basin respectively. Judy has sailed since the age of nine and began racing sunfish class boats the same year. Now 26, Judy has competed internationally since

1977. Then, in 1986, she and Morag teamed up to win first place in the World Championships.

Morag has an equally long sailing career: at 22 she has been racing for 12 years. Since teaming up with Judy after the Canada Summer Games in 1985, she has been engaged solely in the pursuit of a World Championship in the 470 class. Clearly, in sailing, there is no sudden rise to the top of your class. These women have been working long and hard for the privilege of representing Canada at the 1988 Olympic Games.

The International 470 class means a double handed sailboat (two members on the team) that is 4.70 metres long and has main, jib, and spinnaker sails. Morag, who is the crew on their craft, spends most of her time out on the trapeze (leaning way outside the boat to balance it), giving directional commands to Judy at the helm. Judy maintains her focus inside the boat. She is on the tiller and watches

the sails for changing conditions. Thus, their personalities have to be quite different in order to perform as a team.

Morag describes herself as psychologically patient and tough, with a laid-back (no pun intended) personality. She trusts Judy to do whatever is necessary inside the boat. Judy, on the other hand, describes herself as a keen competitor with a razor sharp sense of the competitive edge. Her tasks are much more static and require a high degree of concentration and again, total trust in Morag's sense of judgement from outside the boat.

Both athletes talk about how they have developed a fine sense of their boat in all winds. The boat cannot be pushed or forced to faster speeds. Judy and Morag talk at length about being sensitive to how the boat feels underneath them, its subtle shifts and sudden needs. The ever more refined techniques of sailing their craft in light air and heavy air (refers to the strength of the wind) races have taken two full seasons to hone and are still imperfect. They compared racing the 470 to playing a game of football on a field that was constantly changing size, texture and temperature, and where the goal posts moved at will. That is, there is little that is predictable in racing internationally.

They train hard, race to the best of their ability, and try to duplicate the race conditions of the previous successes. Some days they concentrate on just getting along together. Other days they are a finely tuned team where each seems to understand the other instinctively. Their best races have been where all the components of racing have come together at one time.

An example of this was their first place finish in Spain at the 470 World Sailing Championships in 1986. They had just finished an



Judy Lugar and Morag McLean sail their 470 class sailboat.

intense racing schedule that had taken them from New Orleans to France, Holland to England, Germany to Quebec City and finally, Vancouver to Spain. They were unheralded. They were definite underdogs before the races started. Judy and Morag decided that they had nothing to lose, so they relaxed and worked hard at perfecting their weakness, light air techniques. The day of the first race however, the conditions changed to heavy air. Over the six races, Judy and Morag maintained their finish positions, won the Women's Cup, and suddenly had a reputation as heavy air specialists.

This year has been a difficult one for these athletes. Their showing at the World Championships in Kiel, Germany, in June was very disappointing for them. They were in medal contention until the last race of the series, when low wind conditions and other factors resulted in a low score. However, as all good athletes who are committed to learning from error and misfortune, Judy and Morag are again on the uphill climb toward Olympic competition.

The only way to get to the

Olympic Games is through a long, intensive, disciplined training and racing program. Both Judy and Morag are committed to requalifying as the top women's team at the 470 National Championships, to placing well enough at all three of the Olympic Trials and to placing in the medals at the Pre-Olympic Regatta in Pusan, Korea in September of this year. The Canadian Yachting Association, through Sport Canada's Athlete Assistance Program, has also committed to Judy and Morag as one of two contenders for the National Team spot for the 1988 Olympic Games.

They receive "A" card funding and some assistance with travel and entry fee costs. However, they are still short some \$16,000 to cover their expected costs up until the Olympic Games. They have accomplished a tremendous amount in a short period of time and have an even more exhausting and strenuous program for the last ten months prior to the Olympic Games.

All Nova Scotians can be very proud of these two athletes. They are impressive in their single-mindedness and absolute dedication to the Olympic goal. It is only possible to maintain this program with a successful fundraising campaign and with continued support from Nova Scotians. If you would like to contribute either your best wishes to them over these coming few months, or financially assist in the fundraising campaign, please write: LUGAR/McLEAN OLYMPIC PROGRAM, 1958 Rosebank Avenue, Halifax, Nova Scotia, B3H 4C7. (Cheques payable to the Canadian Yachting Association: Lugar/McLean Olympic Program are tax deductible and donors will receive periodic updates on the progress of the team and how the funds have been allocated.)

□□□□□

Sandi Kirby is a former Olympic Oarswoman (1976 Olympic Games) and is currently teaching Sociology and Women's Studies at Mount Saint Vincent University. She is also active in the Women's Action Coalition of Nova Scotia.



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CINEMA

FRIDAY, SEPTEMBER 4 to THURSDAY, SEPTEMBER 10. 7:00 and 9:15 each evening.

WORKING GIRLS

U.S.A., 1986

Dir. Lizzie Borden. Colour. 90 mins.

Lizzi Borden's first 35mm feature (her first feature was the 16 mm low budget, experimental BORN IN FLAMES) is a frank but relatively distant and fictional examination of a modern-day brothel in Mid-Town Manhattan. Borden researched the subject heavily, and though the film is not a documentary per se, she claims that it is as close a re-creation as possible. The women are seen going through the day and part of the evening as if prostitution were like any other job. Indeed, WORKING GIRLS is remarkably free of any of the hysterical moralizing that has mired many other films that manipulate the subject matter for sensationalistic purposes. Oddly, Borden's lack of emotional involvement has led to criticism, particularly in North America, that WORKING GIRLS is flat and uninteresting. The avowed Marxist-Feminist perspective of the filmmaker, however, implies that Lizzie Borden is more interested in the economic aspects of the World's Oldest Profession. Certainly the style of the film, naturalistic, calm and all shot at crotch-level, suggests a reluctance to come to terms with any kind of morality. Rather, the director would prefer to present as realistic a picture as possible, allowing the audience to draw its own conclusion. — R.M.

FRIDAY, OCTOBER 2 to THURSDAY, OCTOBER 8. 7:00 and 9:00 each evening

THERESE

FRANCE, 1986

Dir. Alain Cavalier. Colour. 90 mins. Subtitled.

Awards: Jury Prize, Cannes Film Festival, 1986. Six French Cesars; Best Picture, Director, Script.

Alain Cavalier's extraordinary portrait of Therese Martin, the 24-year-old Camelite nun (who died in 1897 at the age of twenty-four and was declared a Saint in 1925) is more than just a hagiography. It is a film that is driven by a sensuous austerity to show a transcendent faith that is grounded in the most immediate of worldly desires. Catherine Mouchet, in the title role, portrays a girl who is devoured by her devotion not in negative terms but rather as a rapturous consummation of her love for Jesus. Therese's miracle was that she utilized the wants and emotional needs that we all have buried within us to catapult her into a world of mystic ecstasy. The vows of poverty, chastity and hardship then became a single declaration of divine love. Cavalier brings this off by pushing realism into hyperrealism: every gesture, word or setting is loaded with pregnant notions of faith and transcendence. Therese's obsession, of course, is an eventual liberation and illumination for all of us. The deliberate clarity of the cinematography manages a unique merger of the stark 19th century mysticism of Therese's autobiographical journal THE STORY OF A SOUL with the skeptical approach of the now prevalent style of 20th century minimalism. Needless to say, THERESE is a riveting and unexpected pleasure.

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Jamaican medicine: different problems than in Canada

Colleen Edmonds

As I got off the plane in Kingston, I felt the warm, dry night air surround me. I stuffed my windbreaker, my wool jacket, and my mittens into my knapsack. It was full of my Canadian tools of trade: my stethoscope, my Harriet Lane (a pocket-size pediatric reference book), camera, notebook — everything I thought I would need for my study of Jamaica.

The sun rises early in Jamaica. The air is cool, the streets are quiet, and the true colour of the flowers can be seen in the diffuse morning light. A mist covers the peaks of the mountains surrounding the city.

Occasionally there is a brief rain but it scarcely dampens the dust covering the surface of the city.

Everyone gets up early. Mothers with sick children walk or take a minibus to their clinic. They take a place on long benches and wait for the eight o'clock registration. At registration time they are assessed by a nurse or doctor, assigned to the appropriate area of the clinic, and given a number.

The large waiting rooms are full; there is no room for children to play, and no toys for them to play with. As the hours pass by, the heat and the smell from babies' urine, vomit and diarrhea create a stifling atmosphere. I found that I must move slowly and deliberately, like the Jamaicans, in order to preserve any energy.

The clinics are finished by mid-afternoon. All the patients have been seen, the mothers and their children have all gone. The sun is now overhead, hot and direct. The streets are full with school children on their way home, higglers sitting by their stands, and minibuses stuffed beyond capacity. The call of boys

Widespread poverty in families, agencies, major factor in the difficulty of maintaining adequate health

hawking the afternoon paper and the minibus men cajoling potential passengers contrast my own inertia.

In Jamaica, people make do with the inadequate supplies that are available. The Bustamante Children's Hospital in Kingston is the only children's hospital in Jamaica. Our children's hospitals are usually well-equipped; it is

provided. A third of Jamaican families eat inadequate amounts of protein, calcium, and iron, and more than one half eat inadequate amounts of calories.

People must support themselves as best they can; many mothers work as higglers — buyers and sellers of small items such as box-juice, cigarettes and sweets. Higglers work all day to earn a few dollars. Even those with real jobs find it difficult since 70% of women work for less than minimum wage. I talked with one woman

who was unable to provide her son with a lunch or lunch money from her earnings as a machine operator. A basic school teacher (nursery school) also found it difficult to feed her two children; the rent took a large portion of her wages. Widespread poverty, resulting in poor nutrition, lack of sufficient clean water and difficult access to basic health care have always been major problems. Unemployment and insecure family structures contribute to further poverty and poor health care.

In addition, the change to the current Seaga government from the Manley social democratic government has meant cuts in the health care budget and forced a large decrease in the number of public health nurses and nurse practitioners. Tests and treatments that were available five years ago are no longer available. Tests that should be available, such as blood levels of certain drugs, are not and may never be.

Diarrheal illnesses are very common in children, particularly in developing countries. Death from dehydration was once fairly frequent. Jamaica, like many countries, has had remarkable success in preventing serious dehydration

by starting an oral rehydration program as recommended by the World Health Organization.

In fact, their program is much better than ours; we still find it easier and more comforting to admit children to hospital and rehydrate them with intravenous fluids rather than getting them to drink the oral rehydration fluid. Most clinics in Jamaica have oral rehydration stations that are run, for the most part, by the nursing staff. I saw many mothers who had brought their children in for oral rehydration therapy, mothers who realized both the seriousness of their child's illness and knew what kind of treatment was necessary. I saw very few severely dehydrated children who required intravenous therapy.

Preventing infectious diarrhea has been much more difficult. It could be much less common if simple hygienic measures were taken to prevent the spread of germs. But when cloth diapers and towels are expensive and must be washed by hand, these "simple" measures are not so simple.

There is now an increase in the number of infants with congenital syphilis; that is, infants born with syphilis because their mothers had untreated syphilis during their pregnancy. I found that almost all of these infants were children of teenagers who had not had any medical care during their pregnancy. The number of public health nurses has been cut so severely that they cannot spend the required time in the community to ensure that everyone gets necessary care.

I also saw several children with lead poisoning from backyard battery factories. People make

batteries in their backyard in order to make enough money to live. The unsafe conditions under which they are made, however, contaminate dirt in the yard with lead and inevitably small children will play in the contaminated area. There aren't enough nurses to make home visits to ensure that these operations are safe.

Although people are becoming more knowledgeable about this problem, until there are other ways of supporting a family, backyard battery factories will continue to cause lead poisoning.

Congenital syphilis and lead poisoning are unusual problems in Jamaica — but virtually non-existent in Canada. The long-term effects of these illnesses are devastating but they could be prevented.

When I returned to Halifax, I put on my jacket and mittens again. Looking in my knapsack, I realized that I had hardly ever used my Harriet Lane — frequently neither the drugs nor the tests were available. Usually the illnesses that I had been asked to

treat were simple. However, I found that I did need some practical information such as a list of cheap tropical vegetables that are a good source of iron, suggestions on ways to improve a child's diet

when a mother has very little money, and simple ways that a mother can prevent diarrhea from spreading to the other children when she lives in cramped quarters, uses cloth diapers, and must wash everything by hand. I hadn't thought to bring my own tongue depressors (always in short supply), or an ear curette to clean wax out of ears (not available).

In a sense, I had brought my knapsack full of the basic knowledge, skills, and equipment that I use in Canada. I had not brought the practical information and simple tools that are appropriate to Jamaica. I returned with a much better understanding of the way in which poverty and tenuous family structures affect the health and lives of mothers and their children. Perhaps on my next trip to Jamaica my knapsack will contain more appropriate equipment.

□□□□□

Colleen Edmonds has just finished the first two years of a pediatric residency and is now completing her general internship in preparation for family practice.

...skipping, substituting cheaper tests and treatment, and omitting lab tests are the usual pattern of practice, even in the most sophisticated medical centres.

fairly easy to raise funds for them since everyone has a soft spot for sick children. I had been concerned that working in Jamaica might be too similar to my work here: sophisticated, high-tech medicine where cost is a secondary consideration.

I came to learn about some of the effects of limited social and economic resources on children's health. I found that skipping, substituting cheaper tests and treatment, and omitting lab tests are the usual pattern of practice, even in the most sophisticated medical centres. Medical care is given using the best available resources, not necessarily the best resources.

Supporting a family is hard work in Jamaica. Many children are brought up by single mothers. The unemployment rate is very high and wages are very low. Daycare is scarce. Social assistance is difficult to get and is inadequate; it is impossible to eat a nourishing diet with the money

Medical care is given using the best available resources, not necessarily the best resources.

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Brenda Thompson's story:

Why does Mr. Morris infuriate her so much?

Brenda Thompson

In October of 1983 I was pregnant. I was 20 years old. My boyfriend, after announcing to me that he didn't believe in abortions, left me in the third month of my pregnancy. My best friend of eight years, who did believe in abortions, refused to have anything to do with me because I would not have one. A very close friend of mine had committed suicide just weeks before and I had just been laid off from my secretarial job.

As I sat there that October morning in my prenatal class for unwed mothers, I didn't care about anything or anyone, least of all myself. I felt so used and betrayed that the only emotion I could feel was self-pity.

The girl who sat next to me that morning was eight and one half months pregnant. As she searched through the paper for an apartment, a woman came in and sat down beside her.

"Have you found an apartment yet, dear?" she asked.

"No," said the girl. "The vacancy rate is so low that no one can find an apartment. And the landlords just don't want a single mother living in their buildings."

"Well, dear, you'll have to find something," she said, "or we'll have to take the baby away from you and put it in temporary care after it's born."

The pregnant girl started to cry.

"Look," said the woman, "it's one thing for you to sleep on the park bench, but it's another thing for the baby. We simply cannot let that happen."

I sat there in numbed shock at what this woman had just said. She left shortly thereafter and the pregnant girl continued crying as she kept up her useless searching through the classifieds for an apartment.

"I just wish my mother would let me come home," she said, wiping away her tears.

"Won't your boyfriend help you out?" I asked, feeling as if it were a stupid question.

It was.

"He won't have anything to do with me. Neither will his family," she answered. "And my mom says she doesn't want anything to do with me 'cause I'm a tramp and my dad has remarried and is living in Ontario. He has a whole bunch of stepchildren and says there's no room for me, let alone a baby."

"Well, at least you can get on Provincial Assistance and they'll help you find an apartment, won't they?"

Another stupid question.

"Don't you know," she said, "the Minister just cut off Provincial Assistance to unwed mothers under 19."

"Who's the Minister?" I asked.

"Edmund Morris."

"How old are you?"

"Seventeen."

I remember that day because I started to feel something other

than self-pity. I wondered why this girl was being punished by everyone and their morals when she was trying to be so responsible. Her family had refused to help her and now the Minister of Social Services was refusing even to let the public help her. The self-pity started to vanish and anger started to grow in its place.

In April of 1986 I was a hospitality management student in my second year. My daughter, Megan, was two years old and we were living on municipal welfare in a very small one bedroom apartment.

I had just spent the last couple of months suffering from the after

Bartlett whom Edmund Morris had refused to do anything about, and I watched on television our Minister of Social Services justify sending my friend, a single mother, to jail for welfare fraud (under \$1,000 and to feed her four children) and then justify his department's removal of two of her children whom she hasn't seen since.

In May of 1987, I was working part-time, putting my UIC payments together with my welfare cheque and paycheque and finding that I had less money than ever left over for food. I was reading in the newspapers about food banks running out of food, of how our welfare food budget fell woefully below the Canada Food Guide, and

I was trying to help out another welfare mother by sharing what food I had.

I was tired of being stereotyped as a lazy bum by

the general public when I had tried so hard to get off welfare. Then, on May 5, Darlene Dacey pointed out an article in the Mail Star: "No children on welfare in N.S. starving" - Morris.

The article went on to say how Mr. Morris had again refused to raise the welfare food budget rates, justifying his refusal by telling the Legislature that no child on welfare in Nova Scotia was starving.

I couldn't believe it. "Why is it," I thought to myself, "that every time I'm at my lowest, this man can come along and drag me down even lower without even knowing me?"

That whole weekend I spent in anger, thinking of my own frustrating experiences with welfare and the Social Services Department and how this man, the Minister of Social Services, whom I had

effects of pneumonia and pleurisy which I had contracted from the strain of continuous studying, being president of the student association, trying to be a homemaker, provider, and mother, all on an extremely limited budget.

On top of all this stress, I was ordered by Social Services to go to Nova Scotia Legal Aid and sue my daughter's father for child support. After he offered a ridiculously low out of court settlement, which I was ordered by Social Services not to accept, we had "new and improved" tissue typing tests done which concluded that the man I had named as Megan's father was not her father.

I balked and went back to Nova Scotia Legal Aid, demanding that the test be done over again as it was wrong. They refused to help me any further.

Social Services refused to give

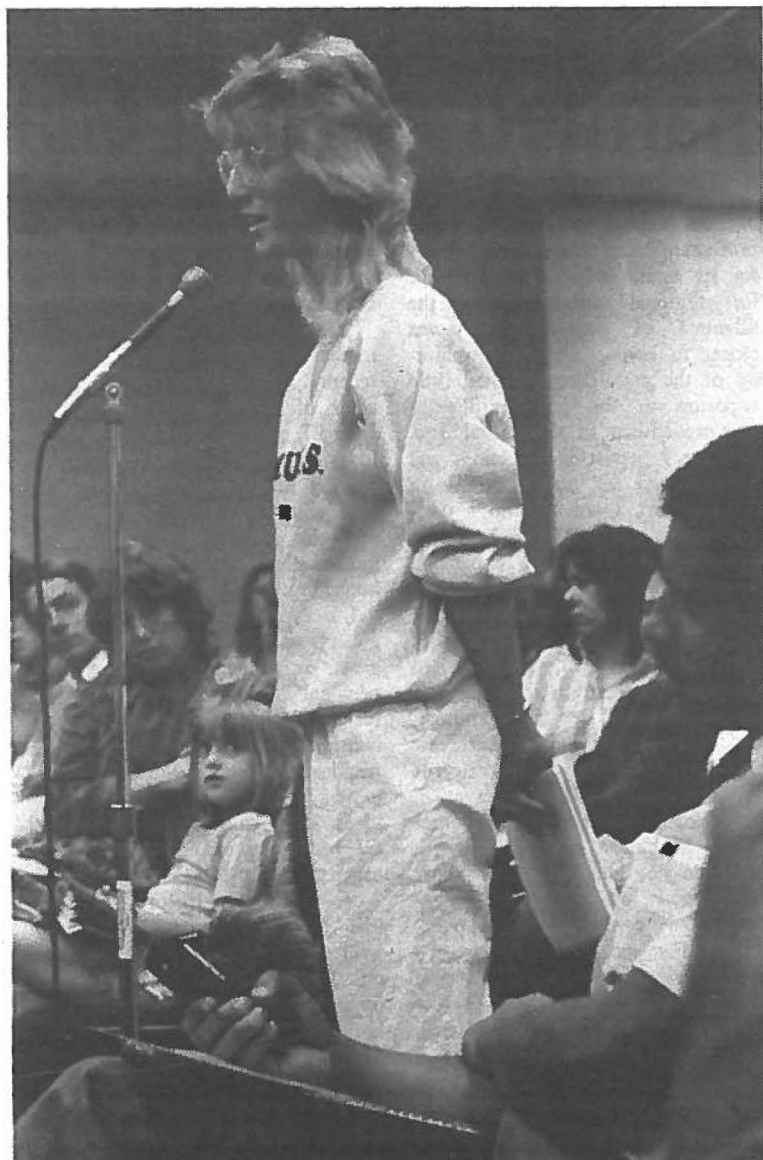
"Why is it," I thought to myself, "that every time I'm at my lowest, this man can come along and drag me down even lower without even knowing me."

me any assistance until I sued "someone" and Municipal Assistance threatened to cut off welfare to me unless I took further action against Megan's father.

My only resource was to go to Dalhousie Legal Aid and ask for help. But I was too late. The Social Services Minister cut all their provincial funding leaving no alternative legal resources for many months for people on welfare — people like myself.

Since that day in October of 1983, the name of Edmund Morris has come into my life frequently, usually accompanied by a ring of bad news and an air of distaste for welfare recipients and single mothers. I watched the struggle of Charlie Phillips as he fought Edmund Morris for the rights to Provincial Assistance for single fathers.

I talked to women who had come under the tyranny of Judge



Brenda Thompson speaks at the child care forum held at Henson College last spring. (Photo by Joanne Jefferson)

for Metro Shelter), a group to which I belonged.

"Have you seen the Daily News today?" she asked.

"Heather, I just pulled my face out of the pillow," I said, "I haven't seen anything."

"Well, wake up baby," she said happily. "You just drew blood."

She went on to read an article in the Daily News which reported that Edmund Morris had called me an "NDP ghostwriter", accused me of making a "vicious and venomous" attack on his "persona", and then, outside the Legislature, he revealed personal facts from my confidential welfare file. He told reporters that I had named the wrong man twice as the father of my child and that was why I was not getting Provincial Assistance. My first thought was "This is embarrassing."

I spent that day doing a rally with the MUMS at the Cathedral on Tower Road for people attending the archdiocese meeting. All day long, reporters kept tracking me down and asking me questions about the paternity of my daughter and what did I think of Mr. Morris' release of confidential information from my welfare file.

The thing I worried the most about was other welfare mothers who would see my case and how Mr. Morris had retaliated against my criticism by releasing information to discredit me and make me look as if I were promiscuous. I worried that they would be afraid of speaking out for themselves if I was made an example of.

After discussing it with the other members of the MUMS, we decided that something had to be done. Susan Drummond phoned me a couple of days later, and, with

her help, the MUMS put together a demonstration which was held outside Edmund Morris' office.

By this time, the national media had got wind of the story. CTV's W5 called and said they'd like to do a story on this "breach of confidentiality". The Globe and Mail did a story on it, as did the Toronto Star. The CBC radio covered it on the national news and I did interviews with CBC's As It Happens and the Maritime Magazine. I have been asked to speak about my story on a daily basis by people who have thanked me for not backing down from Edmund's attack.

Although the story has died down in the media here, there is now an association called L.A.W.W. (Legal Action for Women on Welfare) that is willing to support me should I wish to take this issue to court. If anyone would like to help out, they may contact Ann Diago at 422-3954.

I think the thing that has irritated me the most about Edmund Morris' release of information from my confidential file was the attack he also made on my daughter's privacy. It's difficult enough to explain to a child why her father isn't around, but how do you explain this? What about the other children who don't understand but hear their parents talking about it? As far as I'm concerned, Mr. Morris has raped the privacy of my three year old daughter and for that reason alone, something must be done.

○ ○ ○ ○ ○
Brenda Thompson is a welfare mother living in Dartmouth. She is currently involved in a number of women's groups and organizations in Halifax/Dartmouth. PS. She needs a job.

Conspiracies of Hope banned in New Glasgow

Paige P. Kennedy

I've decided to share a recent professional misadventure if only for its merit as a 'cautionary tale' for regional artists facing the dilemma of showing in towns closer to home, where the majority of the population has had little exposure to the complexities of post-modernism in the visual arts. Because I persist in directions yet unrecognized as major trends in Maritime art, I am used to a variety of rejections; this, however, was rather a qualitative expansion of repertoire.

Last fall, the couple (V. & G.) who operate Artgems Framing & Gallery in New Glasgow invited me to show there in the spring. I was impressed by their enthusiasm. I had never shown near New Glasgow; despite my concerns about the overall conservatism (this county elected newcomer Brian Mulroney as M.P. by a landslide not long ago), the Show offer grew on me as a long-unrequited communication opportunity. For most of the last 10 years, living in rural, west Pictou County (30 miles from New Glasgow), I have worked with peace and women's groups and feel strong ties with many in the area, who have rarely or never seen my

work other than commissions, dolls and fabric art. I had also developed a new body of work inspired by this very 'community of conscience.'

Negotiations for a solo, multi-media (incorporating the range of recent work) exhibit, "Conspiracies of Hope", to run May 27-June 27, were completed in March. I visited the Gallery in April; V. wanted me to come upstairs and "see what we've done." I had just read in a local paper that her mother had opened a Christian bookstore. While this new venture did occupy about half the usable gallery space, it did not seem too great an obstacle given my more personal than financial motives for exhibiting. I did have apprehensions about the possible response of some bookstore customers unfamiliar with 'New Age' ideas and symbology; but V. and G. had seen, liked, and seemed eager to host, the work.

I explained, before hanging, that to me there is no conflict with genuine Christianity (based on Jesus' life and teaching, as opposed to fundamentalist Christianity) and my work, which is in fact admired and collected by many Christians. Even so, I spread the works around and asked

V. to have a closer look, "in case there are any you couldn't live with." My doubts were reassured and the work installed.

Opening Night was friendly and encouraging; a few described the newer work as 'joyful,' 'ecstatic and empowering images,' and two works sold. Then, Thursday, two bookstore customers were offended and complained. When a third customer complained Friday morning, the show was dismantled. V. broke the news promptly by phone, remorsefully apologizing. They did refund both invitation costs and commission on work sold.

Visual art created in isolation is exhibited in the hope of (temporarily) overcoming that isolation and connecting with the larger community. I found remedial comfort and inspiration in the supportive actions and encouragement of friends who still hope to see my work some day. I'd like to hear from artists facing similar difficulties. Perhaps some collaborative possibilities exist.



2,000 year old women's secret language found in China

PEKING (AFP) - A Chinese linguist has discovered a group of old women who use an ancient writing system "for women only" believed to date back more than 2,000 years, according to *The China Daily*.

The script, written and read exclusively by women, uses an inverted system of grammar and syntax 'very different from Chinese' and resembles Shang dynasty (1600-1100 B.C.) oracle bone carvings and Qin dynasty (221-206) characters, the newspaper said.

A handful of old women able to read and write the ancient characters were discovered in 1982, in a

remote area of central Hunan province, by researchers who determined that the writing had been used in religion, entertainment, correspondence, historical records and other social contexts, the report said.

Local women believe the script, which mothers taught their daughters at home, was invented by Hu Xiuying, a concubine in the Song dynasty (960-1270), to relieve her loneliness. They believe her writings were later brought back to Jiangyong, her hometown in Hunan, where the script is still in use.

But Professor Gong Zhibing, author of a book on the script to

be published next month, believes the language is too complex to be the creation of a single person and thinks it is the relic of writing systems thought to have vanished when Qinshi Huangdi, the first emperor, united China in 221 B.C., it said.

Qinshi Huangdi laid the foundation for a unified Chinese script by forbidding the use of all written languages except his official "small seal" characters.

Mr. Gong was quoted as saying that men may have learned the newly adopted official language, while women, who were barred from studying outside the home, gradually made the old written forms their own.

Most of the writing falls into four categories: Poetry, autobiography, letters, and songs, while a small number of historical writings touching on the 19th century Taiping Rebellion, the Japanese invasion of the 1930s and the 1949 'liberation' by the communists have been found, the report added.

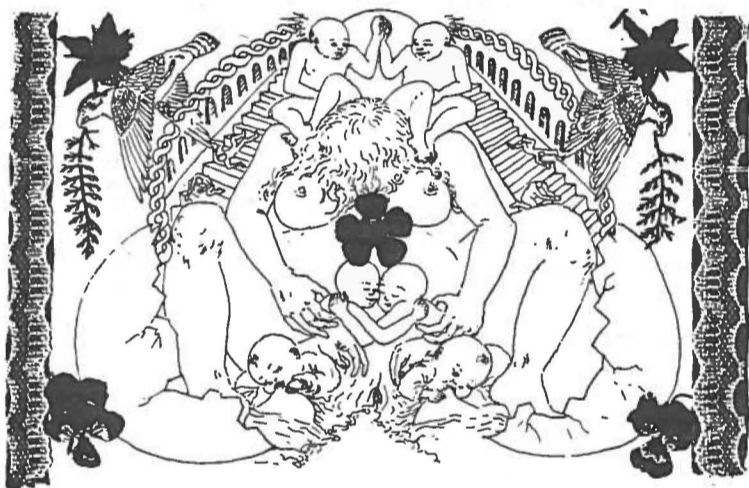
Young girls in Jiangyong would form "sworn sister" relationships, using the script to correspond with one another long after they were grown and married, the report said.

Few of the writings have survived because the women asked that all their writings be burned when they died so that they could read their favourite works in the afterlife.

During his research in Jiangyong, Mr. Gong met Gao Yinxian, 85 and Yin Nianhui, 80, two women who were still able to read and write the language and had managed to hold onto 12 pieces of the writing.

The two women, the only surviving members of a seven-member sworn sister 'amily,' burned all the copies of a third sister's writings when she died this year, the report said.

(Reprint)



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Nature enslaved: Men use technology to control birth processes

Joanne Light
Louise McDonald

Let's consider woman's special role in the ancient feminine art of giving birth, and how it is practised in the twentieth century.

Before we travel much farther down our current path, we should take a second look at the natural process of birth. Let's remove our gaze for a moment from the glory of technological progress and turn to the functioning of the human mother in labor.

The power to give birth is nature revealing itself. It is woman's gift to be able to accept and work with the tremendous natural forces that propel every baby to be born. Paradoxically, it is also a very humbling experience to know you possess the power to give birth, because with that

power comes the responsibility for the care and nurture of the new life.

This gift includes pain, a pain that many of us, in our clamor for physical comfort, may no longer be comfortable acknowledging. It is no longer considered worthwhile, or even ladylike, to suffer pain in birth, or at least this is what the medical overseers of birth tell us.

Pain relievers are their answers to the nasty and insistent demands of birth. Never mind that birth has been woman's sacred ritual since the beginning of time. Never mind that the fully experienced process of labor opens a woman up like nothing else can, and prepares her, spiritually and emotionally, to meet her new child. Forget the opportunity that nature — in labor

— gives us to discover how strong, how persevering, how tender we can be when we willingly surrender to the power of our own bodies' opening up for our children. No; let us forget all that. We need epidurals so that we can while away the hours before birth doing crossword puzzles or reading romance novels. Is this what women really want?

In traditional societies, this personal acceptance of pain is supported and encouraged by birth attendants who know that giving power to the mother is the way to assist her in giving birth.

In contrast, modern birth in North America usually occurs in hospitals and is presided over by physicians and obstetricians who have been trained, not to revere the natural process, but rather to

fear the small number of instances when the natural process appears to falter. To allay feelings of impotence in the face of perceived threat, the technique of birth by abdominal surgery has been refined and extensively utilized.

Unfortunately, the few instances when cesarean section can be used appropriately are now overshadowed by the many instances when a normal labor is interrupted because of fear on the part of the attendants, coupled with a conviction (made, perhaps, in the image of an omnipotent god) that they, and not the child's mother, can give birth more safely.

Michel Odent, himself a surgeon, and once a practitioner of conventional obstetrics, now



Photo by Kathleen Flanagan

heads an internationally known maternity clinic in France where women come from all over the world to have medical/emotional support for the natural birth they seek. In his book, *Earth Reborn*, he has this to say of the high incidence of technological interference in birth:

"Doctors, in good faith, attribute it to an increased concern for the safety of the baby. But other factors are involved as well... financial reasons... the danger of lawsuits... medical students not being trained to deal

breathing, mobilize fuel to nourish cells, ensure that a rich supply of blood goes to the heart and brain and may even promote attachment between mother and child."

There are other indications that a natural delivery may be important in nurturing the early development of the child's personality. Arthur Janov, in his book, *Imprints: The Lifelong Effects of the Birth Experience*, writes about the effects that technological intervention can have on the children involved in interrupted births.

It is no longer considered worthwhile, or even ladylike, to suffer pain in birth...

He found that forceps babies, for example, often carry a continual feeling of helplessness and coercion by external forces

beyond their control into adulthood. Babies delivered by cesarean section suffered from feelings of incompleteness and emptiness, as though some vital life process had been disrupted.

Although these effects may be classified as the psychosocial or 'soft' outcomes of technological birth, it may be that they will be of the most serious consequence over the period of several generations.

What we may well ask about these children of birth's technological age is: What will their personalities and values in life be like? How will they view the world and its spiritual nature after their initial experience of violation during one of earth's most sacred rituals? Further research may prove that the demands of the newborn, physical and otherwise, can only be satisfied optimally by the mother's own completion of her spiritual journey to delivery.

As Marilyn French adds, in a commentary on power: "Everything that we see in the new physics, in the new science, in the new biology shows that everything is interconnected. There is nothing within nature than can move other things without being moved in return. The idea that men have been pursuing is to reach this position where they can affect women, they can affect nature and not be affected in return. And where has this gotten us?"

To restore the mother to her rightful, primary place in birth, it

seems that we need to balance the forces, to aspire toward a world with gods and goddesses who acknowledge the "power for all humans to realize the processes (including birth) of a life lived within the design of nature".

□□□□□

Louise McDonald, from Wolfville, N.S., is apprenticing as a midwife in Toronto. Joanne Light is a writer living in Wolfville, N.S., and author of *Meeting the North*, a book of contemporary life in the Canadian Arctic.

One of the reasons for the increase in cesareans may be the need of male obstetricians to control the process of childbirth.

The Cesarean Section Blues

Joanne Light

I hear those fancy Doctors
With scalpels hard in hand
Are fishing out our babies
To the tune of three grand.
Well, it's great that they have
sailboats
And sailboats cost big dollars
But we want to catch our babies
And know that Mother hollers.

Chorus:
Let the lady labour,
The lady's made to labour.
Don't cut her up.
Don't shut her up.
This lady's made to labour.

I knew a pregnant lady,
Africa, her nation
Full with child,
She wanted our best
Doctor, not sedation.
But he put the needle in her.
Though she refused it thrice and
screamed
And then he cut her open for
her babe
It's not the North America she
had dreamed.

Chorus:
We're proud to have good
hospitals
With ultra sound and all
We're glad we have clean sheets
and gowns
And doctors we can call.
But we must know it's safe in
there
For the delivery canal
And we gotta know you'll let us
go
Even if labour pain is hell.

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Literature is now available on the need for mothers and babies to experience the birthing process. Feelings of tremendous loss and incompleteness after an interruption in the birth process, such as cesarean section, as well as periodic episodes of mothers' rage and frustration years after babies have been born, have been documented in books such as *Silent Knives* and *Immaculate Deception*.

Recently, scientific researchers have been discovering physiological data that seem to support a woman's intense need to give birth naturally.

In the April 1986 issue of *Scientific American*, in an article entitled "The Stress of Being Born", the authors describe how the surge of hormones that accompanies natural childbirth helps prepare the infant to survive outside the womb: "It is actually important to undergo the events eliciting the production of stress hormones... (they) clear the lungs and change their physiological characteristics to promote normal

Research results in home birth decision

Brenda Conroy

Before I got pregnant, I didn't really think much about medical services surrounding birth. Oh, I'd seen films on the Leboyer and Odent methods and was aware of the controversies about the mechanization of the birth process and the de-humanizing treatment of one of the principle participants — the mother.

But it never really sank in, I guess, because when I got pregnant, I delivered myself into the hands of the medical profession. Since I'd found a woman doctor, I assumed everything would be fine.

Then I began to read, or rather devour, everything I could get my hands on about pregnancy and childbirth. The list of things I didn't want for myself and my baby began to grow, and prime among them was an episiotomy. An episiotomy is a cut, made to enlarge the perineum (the entrance to the vagina) so that the baby can get out easier. (I hadn't even thought about a cesarean or I might have realized that was the

more insidious danger.) Episiotomies are an almost universal practice among doctors in North America, especially on first-time mothers. (In Scandinavia, the episiotomy rate is less than 6 percent, compared to about 90 percent here.)

So, on my second pre-natal visit, I arrived with my list of "don'ts — unless absolutely necessary," and proceeded to try and find out whether I could get what I wanted and avoid what I didn't want. Although my doctor did her best to assure me that things would go my way, I came away knowing that her episiotomy rate was high and feeling that, if the going got tough, she would not stick up for me against other doctors or the Powers That Be.

I decided to find another doctor and got a few names by asking every mother I knew about her birth experience and her doctor. Unfortunately, each time I found one I wanted to try, it turned out her list was full or she wasn't doing obstetrics anymore. I began

to feel defeated.

Then I found a book in the library called *The Silent Knife* by Nancy Cohen and Lois Estner. Essentially about cesarean prevention, it also details just about every hospital procedure you're likely to encounter during your birth "trip," and informs you what the benefits and drawbacks to mother and child are. It also has a section on home births, with testimonies from parents who've felt the joy of a birth and postpartum experience away from hospital.

I remembered that during the years I'd lived in England I'd always assumed that I would have a home birth. Now that I was living in Halifax where the Grace Maternity Hospital was the way to go and home births were frowned upon (to put it mildly), I'd put those expectations aside. But my interest in having my baby at home had been rekindled.

Most people would probably concede that a home birth is a nice cozy idea, but — and this is a very big but — what if something goes wrong. Isn't a hospital then the safest place to be? My research revealed that that bit of fiction (and in my opinion, fiction it is) has been deliberately forced down our throats by a largely male medical profession who have everything to gain (well, money) by taking and keeping control of the birth process. Every study I found which compared home and hospital births revealed that home births were at least as safe and often safer than hospital births.

The dangers in hospital births lie in all the technological interventions which have become standard practise, many of which were originally designed to be used only for high risk cases. Interventions, whether procedures or drugs, carry risks and the use of them often disrupts the natural flow of birth, which makes even more interventions necessary. And so on ... until baby is so distressed that mother is rushed to surgery for a cesarean.

After all my research, I decided that I wanted to have my baby at home, attended by midwives who really knew about the art of giving birth; women who would focus on me and my baby, rather than machines and print-outs.

Another book, *Midwifery is Catching*, led me to the N.S. Midwifery Coalition. I talked with a woman who recommended the two midwives who had delivered her last child. I still remember the joy I felt during my first telephone conversation with my midwife. When I asked for their episiotomy rate, she said it was zero. She said they used massage to ease the baby's head out slowly, and had recently delivered a twelve pound baby, without a cut or a tear. I had come home.

Brenda Conroy is a photographer/journalist/mother who delivered her son Galen at home with the help of his father, a friend and her two wonderful midwives.



Self-portrait with son Galen

Photo by Brenda Conroy

Hospital birth adequate but dissatisfying

Susan Brown

Upon viewing her newborn cousin for the first time, our daughter Anna said, "I was never that small, was I Mum? I was a giant baby!" She's right, she was a giant baby and her dad and I puffed, contracted, walked, worried and sweated our way through three shifts of nurses at the Grace Maternity Hospital while we waited for her arrival. My impressions of the time we spent there are mixed, as firsts often are, but even after four years, I can't quite separate the relief and happiness that we experienced from my feelings of resentful irritation.

Hospital administrative practices were among the first of the minor problems we ran into. The office staff insisted that for their purposes, my name wasn't good enough to identify me: I had to be "Mrs.," followed by my husband's name. After a struggle, they allowed both names to go on my file, but explained that someone might telephone me and use my husband's name and they wouldn't be able to locate me. Unusual reasoning, since anyone I might care to talk to would presumably know my name. This sort of 'just in case' reasoning, both in the

form of medical as well as hospital procedures, had me considerably more tense than I had been at home.

We felt pressured to go to the hospital early because my water had broken with the onset of labour, and we had been warned about "infection." I feel now that labour may have progressed in a more relaxed and rapid fashion, lessening the need for medical interventions, if I had been allowed to remain comfortably at home until I felt ready to go to the hospital.

After we arrived and got "settled" in a labour room, the next twenty-four hours seemed to take several days. The excitement of what was happening inside me combined with the boredom of sitting in one very ugly room — which we mentally redecorated, trying to ignore the brown wallpaper — and wandering equally featureless halls, added to our growing fatigue with the whole business.

We were hungry. I recommend that anyone heading for the Grace Maternity Hospital pack a large and varied lunch (at about four in the morning, a starving anesthesiologist grabbed my husband's bag of chips, pulled off his mask,

crammed his face full, mumbled thanks and then proceeded to give me an epidural during a contraction). I would also recommend walking to the hospital, because there is no place to park your car, unless you care to have your companion run out between contractions to put more quarters in a meter.

The giant baby, 8 pounds, 11 1/4 ounces, finally got herself born after twenty-eight hours of labour. Although she was fine, I didn't get to see or touch her for several minutes. After that, she was mostly held by her dad, and he swears that they "bonded" during that time — although I'm not sure even I would have recognized that masked and capped stranger the next day. I was dead from the waist down, and half dead from the waist up, but when they finally gave her to me and wheeled us into recovery, I felt just fine.

The next hour, calling our families and holding my baby was probably the high point in my life. Soon, however, a nurse took Anna away, Dan went home to sleep, and I went to my room, alone with my exhilaration. The white-haired nurse who came in to give me a bath also brought me

tea and toast. I loved her. I was overflowing with it at that point, yet there were only strangers around me.

I couldn't have Anna "live in" right away because I still had an I.V. unit in my arm. It was there "just in case," but even at this point, someone had to be found to authorize its removal. I could hear Anna hollering as they brought trolleys full of babies upstairs for feeding time. Obviously, she was not quite adjusted to their schedules. She had marks on her heels where they had taken "tests," which I hadn't been informed about.

Anna had dropped a small amount of weight, normal for a breast-feeding baby waiting for Mum's milk to start up, but it was very difficult to get permission to go home after three days. Finally I was allowed to go, but instructed to report back in two days just to make sure that I was providing sufficient milk. We left with the distinct impression that maybe we weren't competent enough to take care of our baby. The giant baby now weighs forty-two pounds and assured us at irregular intervals that we are doing a pretty good job. So far so good.

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Missing something with first birth:

Second child born at home with midwives

Hansi Whitelaw

Our first baby was a hospital birth; a good, natural childbirth. My husband, Scott, and I had taken Lamaze classes and were very confident about things we did and didn't want. Everything went smoothly and, after sixteen hours of labor, we gave birth to a healthy baby girl. The next evening we left the hospital, feeling very pleased with our birth experience.

The months following the birth

of our daughter, Eriel, we looked back and felt we had missed out on something. There seemed to be more to giving birth than learning how to breathe and staying "in control." What did women do before drugged deliveries and Lamaze classes? Certainly all women must carry within them the capability to birth naturally, without unnecessary intervention. We both deeply believed in this.

When I became pregnant again a year later, Scott and I had already

decided to have the baby at home. Our doctor agreed to attend a homebirth if we were able to find another doctor or obstetrical nurse to assist her. Through the Midwifery Coalition of Nova Scotia, we found a practising midwife who supported our decision. We also asked another woman to act as a labor support person at the birth.

As confident as we were with our decision, Scott and I agreed that if either one of us felt uneasy when the time came, we would go

to the hospital. Everyone present must be completely at ease with the situation and have a positive attitude. There is no room for doubt, fear or any other negative feelings at a birth, especially a homebirth.

A week and a half before my due date, I started having uncomfortable cramps. The feeling was quite different from my first labor, so I was uncertain if it was the flu or early labor. Since they were only mild, I decided to go to bed, knowing whatever it was, I would benefit from a good night's sleep.

The cramps continued throughout the night and by 5 a.m. had changed in feeling and intensity. By then there was no doubt in my mind — I was in labor.

After contacting the doctor, the midwife, and the labor support person, Scott and I began to focus on labor and our baby. Relax — breathe deep — release tension — release baby. We walked around the house, pausing with each contraction, enjoying our oneness.

Alex, the labor support person, arrived first and I welcomed her by yelling when she tried to massage my back. Then the doctor arrived, casually dressed and looking relaxed. Everything was normal — all she could do was wait. She and Alex sat on the couch, talking and laughing.

Time passed slowly, then faster as I went into transition. The midwife arrived during this time and there was an exchange of greetings and information.

I lay on the bed, looking out

the window. The trees were swaying in the wind, the birds were singing and I could hear the rain on the roof — it was beautiful.

When I was fully dilated, I stood up with the next contraction and pushed. Sitting on the bed after the contraction ended, I looked at the clock which read 9:45. Standing, with Scott on one side and Alex on the other, I pushed with each contraction. Relax your jaw — breathe the baby out — that's it — keep your jaw loose.

At 10:00 am, with the sound of ravens outside the window, our second daughter, Kalina, was born. I felt a rush of love for Scott, our daughters and our home. The warmth and love in the house far surpassed any hospital delivery room and as I cut the cord, I knew we had given Kalina the best possible start in life. Kalina and Eriel met for the first time when Kalina was only twenty minutes old. That night we had a quiet celebration; we all slept soundly in our family bed.

Two years have passed since that day and Kalina is now an active toddler. I've forgotten many details of her birth day, but one thing I will never forget is how natural and right it felt to give birth at home.

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Hansi Whitelaw lives in a log house in Pictou County with her two daughters. She teaches Prepared Childbirth classes and supports the homebirth movement.

Medical profession unwilling to support home births despite superior results

I am writing this article as a doctor who formerly did a small number of home births. I have stopped doing them because of the political risks involved. I do believe that women and their partners, as in so many other women's issues, should have the choice of the place of birth of their children. Obviously, choice does not exist where we do not have an adequate number of trained midwives and, in the political vein, the proper medical back-up and support to make it safe. Given these problems, we presently do not have a 'real' choice.

The issue of home births is being debated in the medical journals. The Federation of Medical Women of Canada was asked by the Canadian Medical Association to submit their view of midwives. The Federation passed that request on to its members for their views. One woman expressed the opinion that the medical profession's resistance to the midwifery option is based on two concerns: "the concern about safety, which ... I do not feel has been settled in Canada; and, the concern about increased competition for the right to

provide obstetrical care Not enough physicians have recognized and acknowledged some important societal changes, i.e. the rediscovery of the emotional, spiritual and ritualistic aspects of childbirth."

Following this letter was an excerpt from a paper done by Dr. Kirsten Emmott of Vancouver, who said: "My research shows quite clearly that the risks of home birth with trained, qualified birth attendants are no greater than in hospital, and no study has ever shown anything different. The results of midwife-attended births in hospital are almost always greatly superior to obstetrician-attended births in hospital, in terms of nearly every parameter of maternal and fetal wellbeing. I attribute this to the greater emphasis on birth as a normal, physiologic procedure"

Despite reports and studies like these, the Canadian Medical Association recently issued a policy summary on obstetrical care in its journal of June, 1987. They concluded "... that the Canadian system of obstetrical care is achieving desirable and excellent results. An overwhelming majority

of Canadian women are satisfied with the obstetrical care they have received." This report goes on to give excellent suggestions for family doctors to develop effective physician-patient communication, to give clear explanations for a particular intervention and states "that having choices honoured result(s) in a higher level of patient satisfaction."

Doctors and hospitals, through the midwifery issue, are being forced to look at their procedures and attitudes and, as a result, are slowly changing. All the publicity is having an effect.

In a report on "The Role of Midwives", the CMA states that it "...does not support the establishment of midwives as an autonomous health care profession... that the present system contains all the resources and personnel to provide the highest quality of obstetrical care to Canadian women."

Through all this, the medical profession is still failing to recognize "the rediscovery of the emotional, spiritual and ritualistic aspects of childbirth." This, perhaps more than anything, is what women are searching for.

I have found that doing home births with no professional assistance in the form of a midwife, nurse, or doctor present is very stressful. A minimum of two trained people are needed, but often not available.

I also found that a basic mistrust of doctors (which a lot of us have) made my job that much more difficult, particularly where quick decisions had to be made and where I could not give the exact percentage of risk. There are risks involved.

There are reasons to question doctors, but as a doctor on the receiving end of this mistrust, I feel I am sometimes treated as the enemy and not as a person doing the best I can at the moment.

I recently did a home-like delivery in hospital where the woman was in various stages of nudity, chanting, etc., and to my naïve surprise, the nursing staff viewed this scene as a "circus". Health care providers do need education on this issue and, because of the birthing movement, we are changing. I believe the more we show fundamental respect for each other, on both sides, the faster we will get there!

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This article is anonymous in order to avoid charges of advertising being directed at the author.

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Freda Guttman Bain: Guatemala - The Road of War A multi-media exhibition about the Mayan Indians who make up to 60% of the population of Guatemala. The exhibition deals with their history, their culture, their intricately woven clothing, and more particularly it is about their present militarized context.

Reconstruction Project • Curated by Sabra Moore. Group exhibition of feminist artists whose work deals with Central American issues.

October 7-24. Opening Oct. 6 at 8 p.m.

Rita McKeough • This installation will transform the commercial/industrial space of the gallery into a furnished interior of a traditional house. This domestic environment will assume another aspect of the traditional role of the woman in the home, that of domestic violence. This multi-media installation includes audio and video tapes.

November 4-21. Opening Nov. 3 at 8 p.m.

Vera Lemecha: Jous Sens • A photo installation combining eight cibachrome images, text pieces and audio tape. The work attempts to deal with the question: "How do women artists speak to the question of female sexuality without reinforcing the cult of the biological woman or further eliminating women in the mire of patriarchal discourse, the text?"

Laura Vickerson: Encampment "In Laura Vickerson's installation the security and comfort of the domestic environment collides with the turbulence of nature. She presents a temporary campsite. Camping is a familiar holiday ritual designed to take us away from our frenzied lives and into calm communion with nature. But Vickerson's nature is ultimately chaotic and there can be no comfort without elements of the domestic. Her installation points to our desire to impose order on, rather than accept the order in, the natural world." — Excerpts from catalogue essay by Merike Taive.

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Anne-Marie

Photo by R. Auffrey

Kathleen Flanagan and David Roback took photographs during the labour and delivery of their son, Jonah Roback Flanagan, on September 25, 1983. This is Kathleen's story in words and photographs.

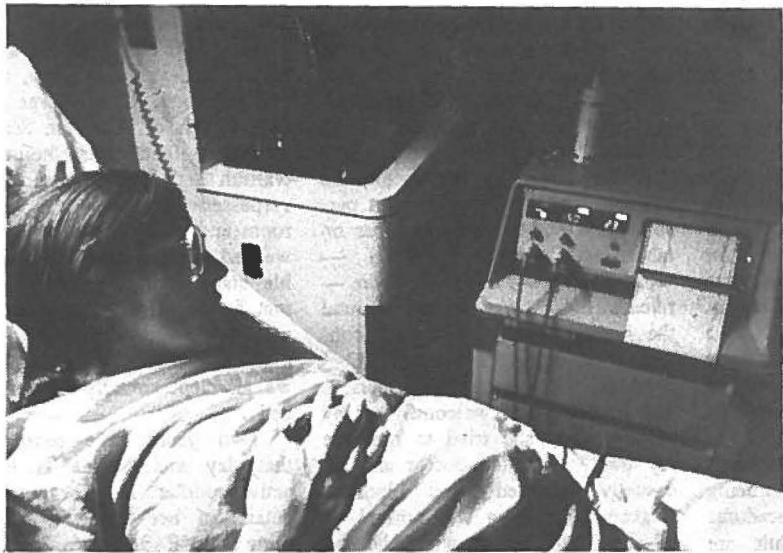
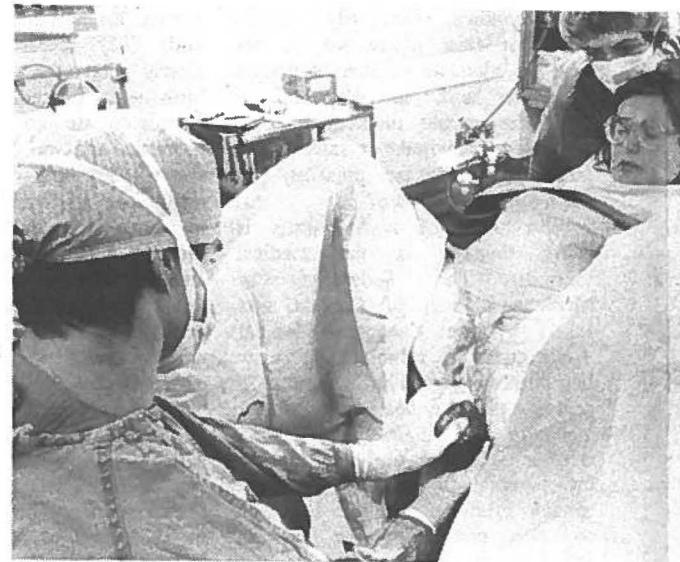


Photo by David Roback

I drove Roback and myself to the hospital around 2:00 in the morning after 24 hours of back pain uncomfortable enough to prevent sleep. The fetal monitor showed regular contractions (largely unfelt by me, lost in the sea of back pain) and a healthy fetal heart-beat. Everything seemed to move in slow motion — a little nightmarish, but the hallucinatory sensation was not entirely unpleasant. The aching gradually escalated to pain.

I was into my second then, wide awake, pushing stage seer forever. Kate and I (in duty) encourage breathe slowly and



Photo



Photo by Kathleen Flanagan

Roback and Kate (the labour nurse) took turns rubbing my back, coaching my breathing. Around 9:00

I felt that all-important urge to push and I was moved on a stretcher to the delivery room.



Photo by David Roback



20 minutes of deep breathing and heavy pushing, I heard a baby cry and saw a baby's head cradled in Paul's hands. Where did the baby come from?

All the pain and discomfort was instantly gone, replaced by a kind of exhausted amazement.

Before concentrating on pushing out the placenta, I took a picture of my view of the delivery room. This was Paul's first birth, but he gave no indication that to be photographed by a delivering woman was an unusual experience for him.

Like me, Roback was overcome with emotion. After months of communicating with the baby only through me, he enjoyed direct contact — holding, looking, touching, and taking pictures.



Photo by David Roback



Photo by Kathleen Flanagan



Photo by Kathleen Flanagan

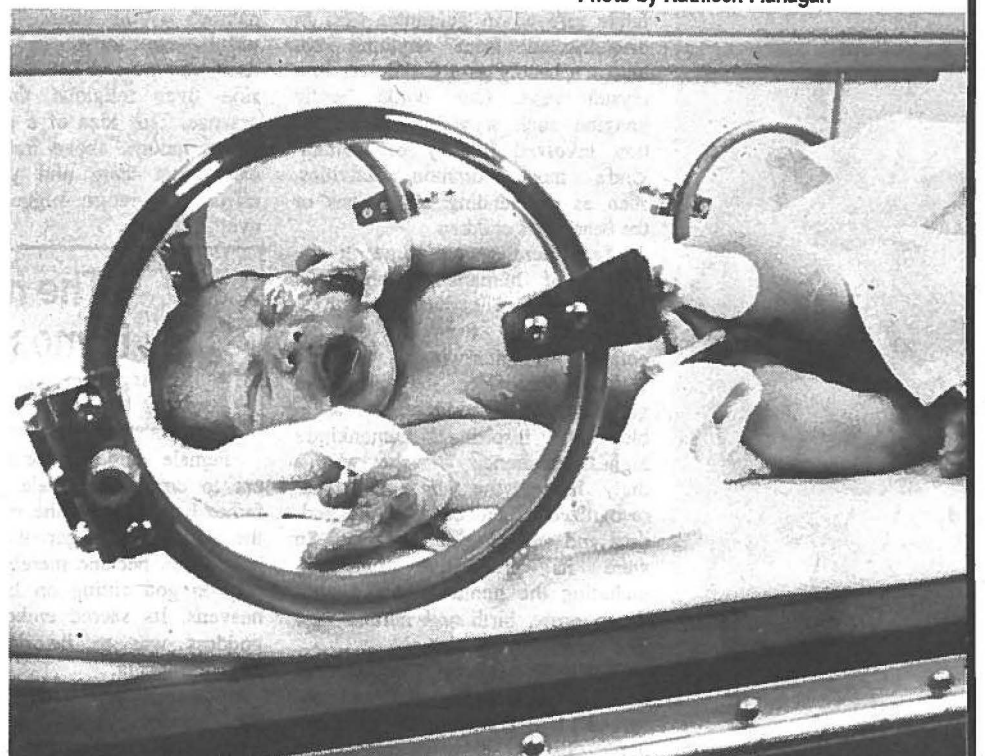


Photo by David Roback



Photo by Kathleen Flanagan

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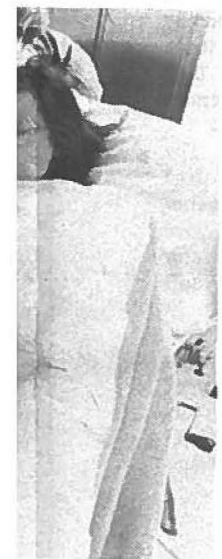


Photo by David Roback

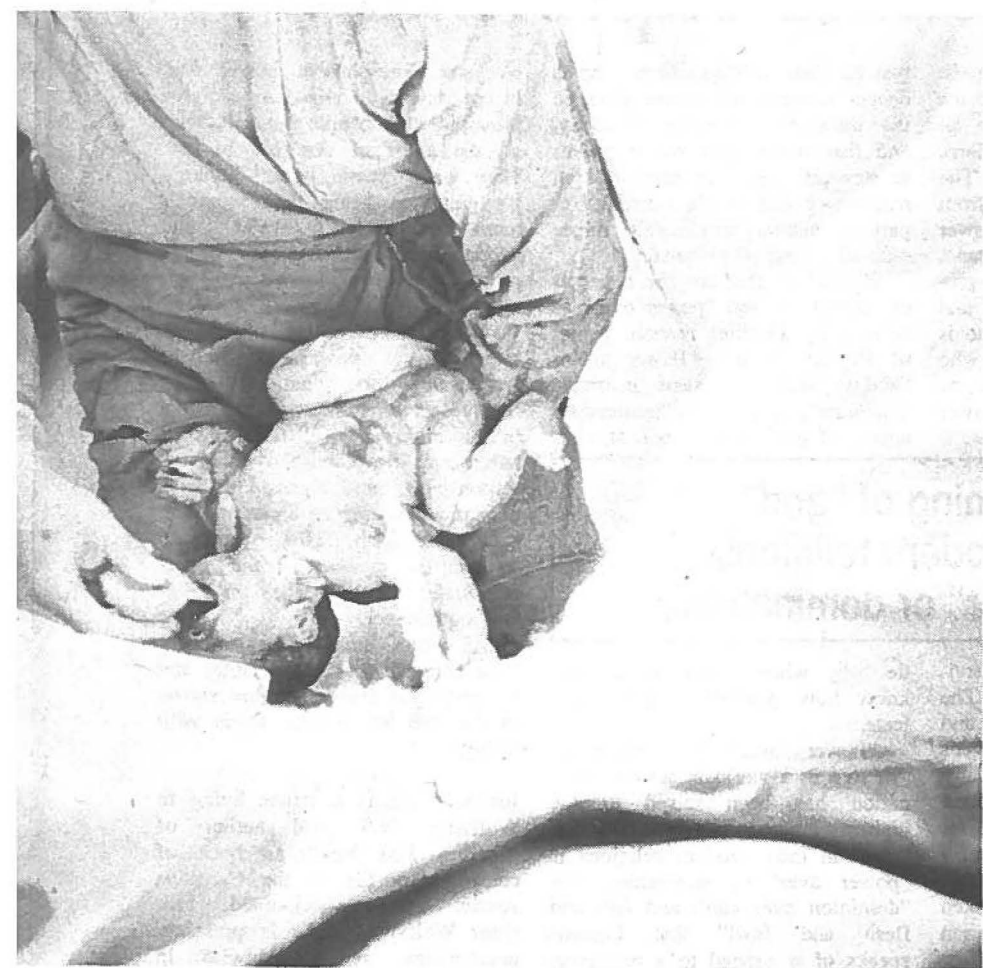


Photo by David Roback

Hospital policy changes possible during renovations, rebuilding

Jan Catano

Linda Christiansen-Ruffman

Midwifery, birth centres and home birth systems are all valuable, viable options and are all well worth working toward. But right now, whether we like it or not, most of the babies born in Nova Scotia open their eyes in a hospital.

The first touch most of these babies feel is that of a physician. Whatever we may feel about this, however much we might like to see this change, for most women, at this time, there are no alternatives to a hospital birth. In the long run, we can work to change this, but for now what can we do to make a hospital birth as good as it can be?

There are two ways to look at this question — individually and collectively. As individuals, each of us can take responsibility for our children's births by:

- learning as much as possible about pregnancy and birth;
- finding out what choices you have, right now, wherever you live;
- deciding what you want from childbirth — what's most important to you, what will make this birth a happy, healthy experience for you, your baby, and your family;
- making a birth plan, listing what you would like to have happen, the kind of treatment you would like to have in whatever circumstances might arise. If you need a cesarian, for example, would your husband/partner like to be present? Would you like to have a friend with you for labour and birth as well as your

husband/partner?

Making a birth plan can seem overwhelming at first, but help is available. Many books on pregnancy and birth offer guidelines for making a birth plan, and in Halifax, the Metro Birthing Organization (861-1498) offers an early pregnancy Birth Planning Class.

There are many things to think about, many choices to consider. The point is to find out what your options are and to make your choices as early in your pregnancy as possible. This allows time to negotiate with your doctor and to get her/his support and agreement for your birth plan.

Hospitals, like all institutions,

believes it should exist and because the community supports its existence.

Community support, however, does not often translate into community control, or even community influence, over the kinds of services a hospital offers. But it can, and maternity care is an area in which parental pressure has been a major factor in influencing hospital services and facilities.

Policies that are now almost universally available in hospitals — fathers being present for labour and birth, mother and baby rooming-in together during their hospital stay, unrestricted visiting

community for financial support. It's a good time to ask for community participation in the committees planning the new facility because this is a time when the hospital will be particularly interested in being seen to be responsive to the community.

The experience of community participation in the planning of the new Grace Maternity Hospital is an example of how effective this kind of participation can be.

In April of 1984, one woman was appointed to each of six committees planning the new Grace. This was the first time such appointments had been made in Nova Scotia and was at least partly a response on the part of the Grace and the Department of Health to community pressure.

Three years later, five of those six representatives are still on the job, still providing a community voice and consumer perspective as the plans for the new facility evolve. These community representatives have provided a channel through which consumer and community perspectives can go directly into the planning process and, based on the plans so far, those community perspectives have been attended to and incorporated into the design proposals.

The new Grace looks like it's going to be an innovative, family-centred facility and both the input from the community (through groups like the Consumer Support Network, the Prepared Childbirth Association of Nova Scotia, and the Women's Health Education Network, as well as individuals) and the efforts of the consumer representatives have played an

...find out what your options are
and make your choices
as early in your pregnancy as possible...

do not like surprises. If you work out your birth plan, get your doctor's agreement and give the hospital time to get used to the idea; you'll be much more likely to have a relaxed and co-operative birth environment and to have the kind of birth experience you want.

But what happens if, when you look into the options that are available in your area, you don't like your choices? Individual action does have a somewhat limited effect. It can make your birth experience better, but may have no impact on the kind of care offered to other birthing families or on the kinds of options the hospital makes routinely available. This is where collective action can be effective.

A hospital exists within a com-

hours for fathers, any visiting hours for small children, support for breastfeeding — exist because individual parents asked for them, and when that didn't work, because groups of parents lobbied for them.

Lobbying is hard work. An entrenched, long-standing organizational structure can be particularly resistant. This is one reason why a particularly effective time for communities to become involved in influencing the policies and facilities of their hospital is when that hospital is being rebuilt or renovated.

This is a time when the hospital's internal organization is in transition and therefore more open to change, and a time when the hospital reaches out into the com-

Your representatives in the Grace Planning Process are:

Pat Lefebvre, Neonatal Planning Committee
Site 39, Box 41, RR #2
Windsor Jct, NS B0N 2V0

Fiona Chin-Yee, Patient Care Planning Committee
198 Astral Drive
Dartmouth, NS B20 1B5

Jane Gordon, Research and Education Committee
1642 Chestnut Street
Halifax, NS B3H 3T4

Elizabeth Barker, Obstetric Planning Committee
1937 Bloomingdale Ter.
Halifax, NS B3H 4E7

Iris Fraser, Planning Committee
Grand Pre, NS B0T 1M0

active part in achieving this outcome.

We can count our blessings — Canada ranks seventh worldwide in infant mortality and is a safe place to have a baby. But we shouldn't rest on our laurels. New hospitals are being built and existing ones renovated or added to all over this province. It's up to us, the people who pay for and use those facilities, to make sure that they offer us the kinds of maternity services and facilities we want.

And remember the Grace! The planning for the new Grace isn't completed yet and the consumer representatives still need your input and support. They're still working. Let them know you still care.

Jan Catano and Linda Christiansen-Ruffman are active in a variety of women's health and community organizations including BONDING (Better Obstetric and Neonatal Decisions in the New Grace).

Power over, power to: a spiritual exploration



Photo by Brenda Conroy

Joanne Light
Louise McDonald

If someone were to say the word "goddess" to you, what image would that word conjure up? Doubtless, the figure of a svelte femme fatale arrayed in gossamer silk, as disconnected from anything but her own beauty as a cut flower in a crystal vase. One could hardly imagine such a vision of perfection involved in any of woman-kind's most common activities, such as the tending of gardens or the bearing of children.

Yet, there was a time in the history of humankind when the image of goddess was something rather different from our modern notion. So intertwined was she with the capacity for birth and growth that the goddess was capable of inspiring humankind's highest reverence — she was a deity. Indeed, the whole earth was recognized as the body of the goddess and was considered sacred. So were its procreative functions, including the human female's ability to grow, birth and nurture new life.

Gradually, however, as agrarian societies were conquered and absorbed by nomadic tribes with more patriarchal structures, the ancient goddess and female clergy

were displaced by new male gods. Men, "as the image bearers" of the new deities, took control over all society's vital life functions, including the giving of birth. The idea of the "god separated from nature" — the transcendent power which can move us but can't, itself, be moved — came to pre-empt over religious thought and practise. This idea of a god who is above nature, above humans, who can affect them and yet not be affected in return suggests "power over".

The meaning of "god"
in most modern religions
is "power over" or domination...

Female deities became subservient to omnipotent male gods. The father had replaced the mother, and the earth, no longer the mother's holy form, became merely the pathway to god sitting on high in the heavens. Its sacred embodiment as goddess was to lie dormant for many millennia.

One person 'ready' to awaken the goddess again is historian Merlin Stone, author of *When God Was a Woman*. She states

that goddess worship offers a much deeper concern for nature than do the traditional religions of today, and that rather than see ourselves as stewards 'over' the earth and all nature, we should see ourselves as part of nature, inextricably linked with all natural phenomena.

Related to this are the concepts of "power to" and "power over" as defined by Marilyn French, author of *Beyond Power*. "Power to" is "ability, skill, or talent involving discipline", and is a "tremendous source of joy". If you look at a lit-

tle baby when it first walks, you know how wonderful "power to" feels.

"Power over" is domination. We live in a world in which domination has been raised to the highest power. The meaning of "god" in most modern religions is "power over" or domination; the "dominion over earth and fish and flesh and fowl" that Genesis speaks of is carried to a tyrannical extreme. This kind of irrespons-

ble and unresponsive power has, in our day, been raised to a divine principle and people seek it with all the ardor of disciples of old. They want "power over," thinking it's going to bring them contentment, invulnerability, safety, and happiness. Of course, it brings misery, isolation, mistrust and separation.

Goddess spirituality offers the idea of the power to become responsive to nature. This involves awareness and discipline in the observance of the signs of nature and the practise of informed response to these signs. This is a dynamic practise, an inner moving back and forth. This awareness, through the mystery of the inherent duality present, takes on religious significance.

As writer Luisah Teish puts it, "...a universe that has a father and no mother is absurd. Nature shows us that this has nothing to do with reality."

Joanne Light is a writer living in Wolfville, N.S. and author of *Meeting The North*, a book of contemporary life in the Canadian Arctic. Louise McDonald, also from Wolfville, N.S., is presently apprenticing as a midwife in Toronto.

Birthing attendant tells of experience with home birth

Alexandra Keir

"Breathe it out — come on baby — open up — you're doing it — there it goes — let it go — a deep breath, relax your jaw." The doctor checks dilation now and then — all is well and labour is progressing.

Paula and I met eight weeks ago: she phoned and asked if I would be her birth attendant at her upcoming home birth. Over tea and chocolate chip cookies we talked about kids, childbirth, how this pregnancy was going, why she wanted a home birth instead of a hospital birth. She had been planning this birth for some time and was well informed. Our talk was honest and open and we agreed that we could work together and would continue to meet once a week until the birth.

For two weeks before and two weeks after Paula's due date I am "on call". This means I don't do anything that can't be dropped within an hour and that I leave phone numbers for where I can be reached whenever I am away from my phone — no easy feat. It also means that she and I meet frequently to check in and see how she is feeling. For home births these meetings always include some technical discussions such as where to get oxygen, how many incontinent pads she should get, and what other supplies she should have on hand.

When the phone rings thoughts

rush through my head: Is there gas in the car? What are my plans for the next 24 hours? Have I packed everything I'll need? Finally after 2 1/2 weeks of jumping at every ringing phone, Paula's call does come through. It's 1:30 in the morning and she's been having contractions about 8 minutes apart for the last three hours. She's not minding them much but she would like some company.

As I drive I lose any tension in my body and generally open myself to what's happening in Paula's house so that I can enter her space gently. She greets me at the door in a plain dressing gown. Her house is warm and dimly lit. Her three year old, Sara, also attending the birth, says she too is having a baby and shows me her belly. Paula's friend Joanie will arrive shortly; she will be with Sara throughout.

"Sometimes the contractions are pretty intense — oh, I'm having one now." I check the time as she talks. "That one's over."

We talk about details: bowel movement, peeing, the position of the moon, this child will be an Aries, where the sterilized receiving blankets are. Another contraction takes her breath away: "Let it go, tension passes through, breathe it out." A pause to check dilation, oh yes, four centimeters, certainly in labour. Blood pressure is normal for her and the fetal heart rate is pounding away at 142



Yvonne and Simon Manzer

(Photo by G. Miller)

As a birthing coach on call, I can't do anything that can't be dropped within an hour... I leave phone numbers where I can be reached every time I'm away from home

beats per minute. Paula calls the doctor to let her know that labour is progressing.

The contractions are lasting longer and are more intense. Paula sighs as she exhales. "Sing it out." With a cool cloth I wipe her forehead, around her eyes — labour is hard work. She sips juice and pees frequently and feels more comfortable walking than sitting. During contractions she leans on furniture, me, or she squats down.

The doctor arrives, checks dilation, fetal heart rate, blood pressure, lays packages of sterilized instruments on the table. After a short visit to assess Paula's labour, she retires for a nap. It is five in the morning.

Inhaling deeply and slowly and exhaling slowly with a sigh, Paula hardly seems in the room during contractions. She has withdrawn into the well within her and, no longer comfortable standing, she sits, tailor fashion, well supported by pillows.

I gently trace my fingers across her swollen, stretched belly to

relieve some of the tension, now massaging her lower back with my fist, now just applying pressure. Contractions are steady now with short breaks in between. Paula shuts her eyes and drifts to sleep, waking only as the next contraction begins. "Open wide, down baby, breathe it out ... sing it out, let it go, relax your jaw." Tension passes and the silence in the room is filling.

During contractions I may hold her, relieve tension across her belly, breathe with her, offer a cool cloth and verbal support.

In the breaks between contractions: is she comfortable, does she need anything, a drink, a pee, another pillow, a change of position.

These thoughts are interrupted by Paula, "My feet are freezing. I think I'm going to throw up. I'm so tired." Vomit container at the ready, thick woolly socks to pull over ice-cube toes and lots of encouragement. "Sounds like transition. This is progress." The doctor is called and a dilation

check confirms that this baby is getting closer.

These are the experiences of a labour attendant. In a different situation where perhaps a close friend or partner would be labour support, my role might be in offering information, taking photographs or relieving the primary support person — sometimes labour takes a long time. If the support person is nervous about his/her ability to support and nurture, my role may be to help with that.

At a hospital birth, it may include advocating for a woman's right to make her own decisions, asking questions, making sure she gets information about procedures. My position is with her, supporting her, advocating for her.

"Push it out, easy now, there's the head out, reach down, there it is" ... and in a wet gush, a baby is born.

Conference on gay and lesbian youth allows for beginning of discussions and education

Brook Hill

Every year, the Children's Aid Society of Halifax hosts a conference on the heels of their annual general meeting.

This year, on June 4th and 5th, they sponsored a workshop entitled "Gay and Lesbian Adolescents: Issues and Concerns for Service Providers."

The conference was well organized, well attended and the Children's Aid Society of Halifax should be applauded for their efforts to educate caregivers around such a contentious issue as adolescent homosexuality.

The conference was informative, examining topics such as adolescent sexuality, homosexuality, the gay community, developmental and clinical issues, family concerns, the confused adolescent, beliefs and attitudes toward homosexuality, and specific case studies.

Local resource people were

present, as well as two professionals from Toronto, Margaret Schneider, Ph.D., and Robert Temple, C.C.W., who work with the Sexual Orientation and Youth Project.

While much of the conference followed a lecture style, there was opportunity on the second day to break into small groups and discuss specific issues and concerns.

It was these small groups that many participants seemed to value, for it gave them a chance to examine in detail their own attitudes and assumptions about homosexuality in general, and more specifically, how these attitudes may influence their ability to work effectively with adolescents struggling with sexual orientation issues.

Many myths about a homosexual preference were addressed, reinforcing that it is not a mental or a moral illness.

It was recognized that due to

the social stigma associated with a gay/lesbian orientation, there is often internal and external stress which can translate into acting out behaviours in adolescents.

Caregivers were encouraged to assist adolescents to develop gay positive feelings. The importance of adolescents associating with other gay/lesbian peers and community was emphasized.

As a lesbian, the conference brought back many painful memories related to the confusion and loneliness that I had experienced as a gay adolescent.

In fact, on the first morning of the conference, I found myself feeling extremely stressed out as the workshop was addressing issues that had drastically affected my life.

Quite typically, I had had no apparent role models, no adults to discuss the issues of orientation with, and no option other than heterosexuality presented to me.

Homosexuality was clearly not a discussion point, but rather an aberration to be ignored.

It is time that social workers and childcare workers begin to acknowledge a gay/lesbian orientation in the youths they work with.

The conference allowed for initial discussion of the issues involved with this and provided an important learning environment.

Clearly, an education about gay/lesbian lifestyle options cannot be completed in a two-day workshop, but it was a beginning.

The material presented was controversial for many. A number of 'straights' that I asked said the conference was far too militant on the side of gay rights. Many gays and lesbians that I spoke with felt organizers had not gone far enough. This discrepancy might suggest that the conference was successful in reaching that necessary middle ground from which we all can learn.

Notice

I am seeking information related to my master's thesis in architecture in which I question current North American birthing environments. I am studying the social, cultural, medical and psychological/environmental factors that surround birth, with the aim of developing a Canadian model for an alternative birthing centre.

A major problem is finding up-to-date Canadian information that compares women's experiences and medical outcomes from the midwife-assisted/home birth model versus the doctor-managed hospital model. Anyone with information or interest, please contact me: Joann Lowell, 1230 Church St. #1, Halifax, N.S. B3J 2E8.

Past imperfect: Tense reading in my Grandmother's attic

Carol McLeod

When I went up into my grandmother's attic a few weeks ago, I figured the worst that could happen would be I'd hit the ceiling — literally speaking. The thought I'd hit it figuratively never occurred to me. That, of course, was before I found Grandma's copies of *Woman's Magazine* dated 1929.

Why I started flipping through them, I'm not sure. They were damp and mildewed and bore distinct traces of having been feasted on by generations of mice. Maybe it was the fact the issue on top

was open to an article entitled "Whispering Walls: Remember that Women Have Everything to do With a Man's Temper".

"Humour!", I thought as I started reading. Seconds later my cranium had its first figurative encounter with Grandma's rafters. According to the author of this uplifting piece of prose, the goal of women in 1929 was to make their homes 'pretty' and 'comfortable' for their hard-working husbands.

"Obviously written by a man with a feather duster for a brain," I

muttered as I searched for the byline. But I was wrong. The author was female.

"And today," I groaned, "her granddaughters are probably all members of REAL Women."

I could picture them in their frilly aprons preaching that women belong in the home and denouncing equal pay for work of equal value.

Common sense told me to be kind to my blood pressure and move on to the dresses in Grandma's trunk. Curiosity, however, told me to live dangerously.

I picked up another copy and flipped to a piece called "To A Bride".

I could sense what was coming. "Put away the thought that surely it is his place to try and understand you," the writer urged, "... and be as accommodating as possible."

Thinking we'd struck bottom, I grabbed a third issue and turned to an article written by Mrs. Thomas Edison. Despite (or perhaps because of) her long exposure to genius, she started her commentary on women in the workplace with the words: "Women want to take men's jobs away from them...they want careers."

The cause of this outrage, she explained, was the many modern conveniences — like electric irons and floor polishers — that made housework less challenging.

"When Mr. Edison and I came here forty years ago," she wrote, "there were only gas lights." Performing her domestic chores had been more satisfying then because she had had to "light each jet separately and wash the chimneys."

"Ah, for the good old days," I chortled. "But you had only your husband to blame, Mrs. E. He's the one who invented the light bulb!"

It was becoming a bit too much for me. What I wanted to know though, was how Canadian women — who had won the right to vote federally in 1918 and who, by 1921 had made up 16% of the country's labour force — could have swallowed such pap.

Then fragments of what I learned years ago in my Canadian women's studies course came trickling back. During the 1920s, tradition — and spoiled, hard-headed men — demanded, as they had for centuries, that women stay at home polishing floors and ironing clothes. Knowing no other life, an estimated 83% of all women complied. The majority of those who did not were driven into the workplace by financial necessity.

That's not to say their wages were adequate for their needs. Women, most of whom worked as teachers, dressmakers, factory hands, typists, salesclerks and domestic servants, earned only 50% of what the average man did.

Of course, as 1929 dawned, poor pay was only one problem facing women. Although serious, it paled in comparison with the 1928 Supreme Court of Canada ruling

that women were not "persons". (Reason finally prevailed and late in 1929, the British Privy Council reversed the decision.)

My cheeks flushed with feminist fervor. I wanted to get up on a soapbox (Grandma's trunk would have done) and decry the image of women as doormats and subhumans. Realizing, however, that with only mice for an audience my efforts would be wasted, I resisted the urge.

Instead, I grabbed the next issue, turned to the index and found an article I felt was must reading: "The Question of a Career". Written by 'A Mother of Several Girls', this enlightening (not to mention enraging) essay warned that "a career necessarily makes one extremely selfish" and that any woman who chooses such a course instead of waiting for Prince Charming cheats "the world of a good little housekeeper".

Only those who "raise healthy children" and spend their days making "home a happy place" can be considered "real women".

Real women! The words stuck in my craw. It seemed to me that whether they spell 'real' with small letters as 'A Mother of Several Girls' did in 1929 or with capitals as today's lobby group does, real women do all Canadian women a disservice. By denouncing careers and sexual equality as threats to family life, they cast a pall on all the women's rights movement has accomplished.

"Maybe the idea of bliss for REAL Women," I grumbled, "is for the Constitution to be amended, restoring women to the status of nonpersons."

I could sense that I was getting carried away. Drawing a deep breath, I counted the cobwebs on the rafters until I felt my wrath subside. After all, I thought, this is 1987. Women are forces to be reckoned with. We've risen to the top of every profession.

Then I felt another telltale flush spread across my face. If we've come so far, I mused, and if we now make up 46% of the labour force, then why is our average wage only 64% of the average wage earned by men?

It was a question better left for another day. Tossing the "Prince Charming" issue of *Women's World* back to the mice, I brushed off my clothes and scrambled to my feet. That's when I hit the ceiling — literally speaking.

Seminars focus on awareness

Akala Point is a retreat on the ocean, near Peggy's Cove.

'Akala' means the point where activity and tranquility join; the point where life and death meet; the entrance to the most intense conscious living. If you asked Barbara Jannasch, the woman who founded the centre, for her motto, you would be told it was to "Live with awareness".

The seminars offered at Akala Point are focused on increasing our awareness of what is going on in us and around us, in our bodies and in our minds, in the environment, in society, in waking and in sleep ... every moment, every instant.

"Together we look into the delights and terrors of dreams and of aging and new possibilities occur. We look for the Goddess in us, and for the witch. We find Light and Shadow."

"Phallic Power is about to destroy the earth and unless women emerge in great power in the next few years we may all be lost. Here and there are hope structures rising; women gathering together, learning to love one another; sharing their concerns and banding together to heal the planet. Such a place is Akala Point While the retreat center is not just for women, it is for the elevation of the feminine in both men and women. The place ... calls for persons to open up, to turn toward self awareness, to learn the meaning of love and to act to

become part of the healing so desperately needed in our world today."

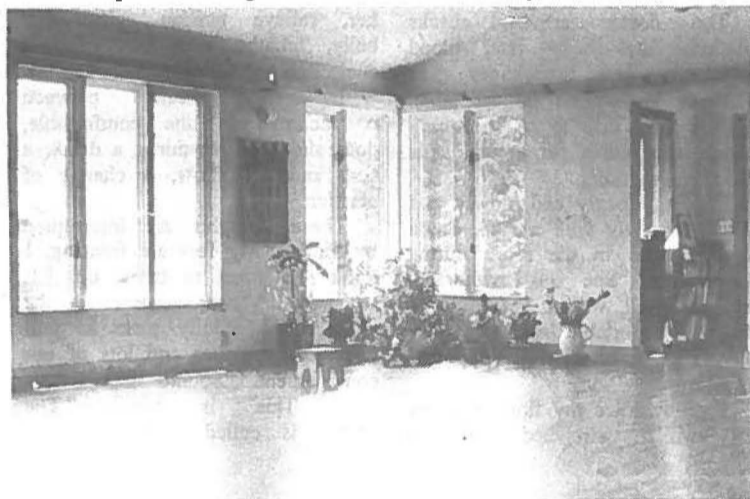
The inspiration comes from Myth, Nature and the participants.

One participant said, "I can bring together all the varied strands of my life, and look at them with humorous detachment."

Body Work, Breathing Therapy, different aspects of Yoga, Gestalt

there for a longer or shorter period of time. They dream and work hard to keep body and soul together. They need lots of help!

There are a few trees around, but underneath is bedrock, so the organic gardening is hard work. The women cart seaweed, to be converted into soil, in wheelbarrows. Last year's potatoes, grown in seaweed only, were terrific.



Workshops are held in this comforting lounge at Akala Point.

(Photo by Merry Fosse)

Groups, Dance and Music, Visual Arts, Vegetarian Cooking are just a sample of the ways in which dreams and possibilities can be explored.

Who lives at Akala Point? An old woman and a young woman, and whoever might need to be

Whether you are a guest or a co-worker, transient or resident, whether you bring doubts or certainty, you will make Akala Point change and grow. And, if you bring open ears and eyes, you will change and grow yourself.

□□□□□

Barbara Jannasch, founder of Akala Point, has extensive experience as a Yoga teacher and in natural movement and breathing therapies, dream work, and counselling.



The kitchen at Akala Point where the delicious vegetarian meals are prepared.

(Photo by Merry Fosse)

Coming together

A lesbian conference in Halifax by and for lesbians December 4, 5 & 6th

Five women have met to plan Coming Together, a Lesbian Conference in Halifax, but we're still at the idea stage. If a conference sounds wonderful to you, we're looking for input! If you just want to write down your ideas and comments and send them back, that would be great. If you have an interest that you would like to share with other lesbians or a workshop that you would like to facilitate, let us know.

How about a lesbian art show — blow the dust off those pieces in the back closet! A little entertainment before the dance Saturday night would be lovely. Would you sing, dance, do a poetry reading, a skit — think about it!

We're looking for lesbians who have some time and energy to devote to this project. Registration information will be available from posters and in the December issue of Pandora. Or phone or write: 485-8202; 757-3572, 453-9475 or Conference, Box 1209, North, Halifax, N.S. B3K 5H4

Twenty-two years make a difference in her self-image

Gwynneth Matthews

March 15, 1965

My eighteenth birthday. Why do I feel eighty?

I've been out of rehab six months now, back with my new body and with the 56 pounds of metal I'm lugging around with me. I guess I'm okay — I can get in and out of bed and most cars on my own; clumsily, but I've only fallen once. The guys at St. Mary's — 800 of them — seem to like me. So why do I feel so scared and so ugly?

Mom's given me lots of terrific advice: "Your hair's your best feature, so why don't you grow it?", "Accentuate the positives", and "Full skirts cut you off at the knees. Let's go shopping for clothes that'll give you a better line — emphasize that tall, slim figure." She tries so hard to help me feel pretty; to let me know she'll love me no matter what. When I look in her eyes, I know she means it. That means so much to me. I never realized how strong she is.

But she's dying. We just found out she's got cancer and it's too late to do anything about it. She's been so busy looking after me — visiting me, talking to me, reassuring me — she hasn't had time to take care of herself. I feel guilty. She's never neglected her dancer's body before. What time she hasn't spent on me she's spent holding Dad together.

Daddy. Now there's another kettle of fish. "Have enough faith and God'll work a miracle." That's all he ever thinks about. That makes me feel guilty, too. If I can't dance with him again, I'm scared I'll never be good enough

for him. I want to please him. I've tried and tried to move my legs, but they just won't budge.

I guess he thinks if my arms started working again, my legs have to as well. I'm beginning to think I'd be satisfied if they'd just stop hurting all the time. But then why did I ask Mom to take my ballet slippers upstairs where I can't see them? I want to walk, Daddy — I really do. I just don't know how to get God to listen. Maybe Mom's right — maybe I should try to see it as a challenge.

At least I've met a really cute boy! His name's Bill, and he acts like he doesn't even see the damned wheelchair!!! He says he's only interested in the girl in it! Why can't my old friends do that? They've all gone now — all except Jeannie. She's fantastic, but she looks so much like me it's hard to see her running around. One thing's for sure — teachers we used to have would be able to tell us apart now!

Mom wants to take me to a movie tonight. I don't want to disappoint her, but I don't want to go out. I shudder to think how many curbs we'd have to go up and down and I despise the way strangers stare at me. They make me feel like a freak, and inside, I'm still me.

Oh, well — I guess I'll go. I won't have many more chances to go out alone with Mom. Funny — I was always a Daddy's girl. I only got along really well with Mom when she was my teacher and choreographer. Now she's my best friend and I can't imagine life without her. She never makes me feel like God's punishing me — or her.

My rehab roommates' mothers never ever came to see them very



Gwynneth Matthews writes in her sunporch, assisted by her cat, Samuel.

Photo by Brenda Conroy

often. Marilyn's mom was always worried about money and Diane's was disgusted with her because Diane got hurt when she was out joyriding with a boy at 2:00 am. Marilyn used to say of her Dad, "I'm glad he's dead so he doesn't have to see me this way." I don't wish the same about Mom.

Mom's calling. I'm sure she's made a cake. Happy birthday, Gwyn. Oh, God.

March 15, 1987

Well, well, well — the big Four Zero. Never thought I'd make it this far. Amazing. I'm still sane, too!

Bill and I were married a year after Mom died, and it's been tough, I'll admit. Three miscarriages and heaven knows how many illnesses and emergencies. But here we are, six months from our 20th anniversary, still together and happy.

I wasn't — not for a long time. For years I had no self-confidence and very little self-esteem. How he's lived with my fears, I'm not sure, but he's always been dependable and supportive. No wonder he and Mom hit it off so

famously.

In the past seven years all that encouragement has finally taken effect. At long last I can honestly say I like myself! I still find it difficult to pat myself on the back, but when I look in the mirror, I see a pretty decent human being.

My writing did it. Once people started buying and reading my work, I started thinking, "They're seeing something I don't see." So I got to work on myself and lo and behold, I began feeling alive. Whole, even. An un-freak!

Lecturing, editing, and tutoring followed and just a few months ago, I actually realized who I am. I'm a teacher — holy cow! I could, at long last, stop feeling 'not good enough.'

Dad and I have gone our separate ways. I'm sad about it, but he's still hurting for miracles. He can't see it's happened! It's sitting right here — a real live person, in one piece for the first time in 23 years! Mom was right. It's not "Why me?", or "Why not me?", or even "Why?". It's "You've got this problem. Now what can you make out of it?" I'm just furious I didn't realize it earlier.

Life is easier for disabled

people these days. Ramps have replaced curbs; some restaurants have accessible washrooms; and there are a lot more of us visible. We're out of the closet — not such freaks. We're still seen as 'different', though, and we're all sometimes treated as if we're not quite human. That does — and will always — hurt.

Eventually we'll be accepted, but I doubt I'll see that day. I worry most about the young ones: it's better for an old fogey like me, but the kids are still finding it tough.

More and more disabled youngsters are being integrated into the school system, but only the real fighters can make themselves belong. I see the rejects everywhere, especially the girls. For every one who gets proudly to a high school prom, there are ten who've either never had a date, or who've been raped or seduced by creeps looking for cheap thrills.

And the parents seem no more accepting or understanding. Far too many smother all independence out of the kids. Others do a fantastic job of making their children feel unwanted. Only a few honestly tackle the problem head-on — as a 'challenge'. Right, Mom?

I've never felt so young!

On the whole I'd say I've been damned lucky!! Happy 40th, old girl. And many more of 'em!

□□□□□

Gwyn Matthews has spent the last four years wondering if she has a second book in her. She's beginning to think she does.

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Working with environment, not against makes feminist farming different

Brenda Beagan

I had a great summer! I had the wonderful experience of working on a farm owned and operated by two feminist women — Scarlet Pollock and Jo Sutton — in Hants County, NS. I was fascinated to see how differently things are done on this farm than on the farms I remember from my childhood in rural PEI.

Modern agriculture, as conducted by men, often sacrifices virtually everything else for the sake of efficiency. Machinery gets bigger, barns get more and more automated, and farms become increasingly distanced from the land, the plants, the animals.

The ultimate today is computerized farming. Frequently, the cost of such methods is a loss of respect for life; a loss of awareness that animals have any self-integrity. Soil and animals alike become more resources to be

exploited.

This willingness to sacrifice all in the name of efficiency was markedly absent on Jo and Scarlet's farm. In its place there was a sense of being a part of the surrounding environment, of living with nature, rather than of mastery over it.

A good example was delaying mowing a hay field for as long as possible because bobolinks were nesting in it. When it couldn't be put off any longer, they mowed around the spots where the birds nested — losing a few bales, but saving the bobolinks' homes.

Yet their farm is far from inefficient. In fact, efficiency is ensured by an almost constant process of negotiation (which the uninformed might mistake for arguing!). There was no contest in the farming of my youth — brawn ruled over brains. Brute force was the solution to every problem. I recall

so many times when the women and girls watched silently as the men tried to make animals or machines do their bidding, by brute force alone. Rarely, if ever, did the women dare suggest there might be an easier way.

At Scarlet and Jo's, I was amazed by the amount of discussion that took place before something was done, a discussion about the best way to do it; a discussion that wouldn't have been tolerated by the men at home — their ways of doing things were not open to question.

And the negotiation works! Almost invariably the discussion/argument ended when we agreed upon the easiest way to do the job, which we then proceeded to do, with a minimum of effort.

I noticed practically no taken-for-granted division of labour. And what little of it there was, was based upon ability rather than

proprietary staking out of territory. If one woman operates the tractor better, then generally (though not necessarily) she will be the one to drive it.

However, even this criterion of proficiency was abandoned when something else was of more importance. One day Jo insisted I finish screwing in a stubborn bolt — though we both knew she was stronger and could do it faster than I. She realized it was less important that we finish quickly than it was for me to feel I'd been able to do it myself. This sensitivity was sadly lacking in the male-dominated farms I grew up on, where the accomplishment itself mattered far more than the feelings one had about it.

One aspect of male-run farming where sexual division of labour is most obvious is the operation of machinery. All machines (except those in the kitchen) fall within the domain of men. What surprised me most was not seeing a woman drive a tractor, or use an electric drill, but realizing any woman could do the same, given a chance. (What a thrill to discover I could use an electric saw... and just as well as my father ever did!)

Tractors, manure spreaders, power tools — these are the mysterious and forbidden terrain of men, off limits to women. If

anyone is capable of using them, why have men kept us from them so long? Are they afraid that with the mystery gone we might realize they haven't been working as hard as they said they were?

Another major difference I noticed was the use of safety equipment. Wearing protective earmuffs when using loud machinery, a seat-belt when driving the tractor — Scarlet and Jo seem to take these things for granted. The men and boys I grew up with wouldn't have been caught dead using them! It wouldn't be "cool"; it's be a sign of weakness, of fear. It makes me wonder how many of the lives and limbs lost to farm accidents are due, at least in part, to masculine bravado.

I confess I used to believe that rural life was "less sexist" than urban living. My experience this summer brought home to me just how wrong I was. Sexism and male supremacy are alive and well on modern farms; they just have different (though equally effective) forms.

□□□□□

Brenda Beagan is a sociology student at Dalhousie University who had a terrific summer spending as little time thinking and as much time outside as possible.

Abortion, lesbian, growth issues not to be funded by Sec State

Joanne Jefferson

In June the Standing Committee on the Secretary of State released its report. Does everyone remember the Standing Committee? How could we forget? Over the winter and spring they heard testimony from 144 women's groups across the country about the terms of reference and funding of the Women's Program.

The report contains a lot of information we've heard before. The new part is the recommen-

dations, and they're the real product of the Committee hearings. These recommendations make up four of 45 pages in the report.

There were several items in the committee's recommendations which caught my attention.

There is a list which appears at the beginning of the recommendations section which is, according to the report, part of the current funding criteria. This list describes organizations and

projects which are not eligible for funding: groups whose "primary purpose is to promote a view on abortion or sexual orientation;" and "projects relating to personal, emotional, or spiritual growth."


It seems the Committee wished to reinforce the idea that the Secretary of State won't support the women's community in our work for reproductive choice and equality for lesbians. Maybe the government doesn't even think of lesbians as women.

Another part of the recommendations made me feel more positive. Under the heading Criteria and Eligibility for Funding, the Committee recommends that funding should be directed at women's groups "whose principles, objectives, and activities support the attainment of equality for women as stated in the Charter of Rights, ...and other legal documents to which Canada is a signatory including the Convention for the Elimination of All Forms of Discrimination Against Women and the Forward Looking Strategies."

Many of the groups who appeared before the committee referred to these documents as being essential considerations when talking about definitions of equality for women.

So it seems that the Committee was listening to us, and that they seem to have recognized that groups who do not acknowledge these documents aren't seriously working for equality for women.

The Government has yet to provide their response to this report, but it was interesting to receive a copy of the report (Fairness in Funding) and to find out what came out of all our hours of talking, listening and frustration.



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Mini-Reviews

The Index Directory of Women's Media

Women's Institute for Freedom of the Press, 1986, 53 pp. US \$12.

A directory of women's media — primarily owned and operated by, for and about women. The directory lists women's media groups, includes a directory of media women, and media-concerned women. As well, it contains the third Five Year Index to Media Report to Women (1982-1986), and a Women's Institute for Freedom of the Press publication list. Among the more interesting reading is an article outlining the principles of feminist journalism, and a radical feminist analysis of the mass media.

Available from: Women's Institute for Freedom of the Press, 3306 Ross Place, NW, Washington, DC 20008.

Canadian Women's Directory

Les Editions Communiqu'elles, 1986, 308 pp. \$7.95

A bilingual listing of 2,000 women's groups and associations across Canada and Quebec, informing women of existing services and facilitating networks of women's groups. Sections include: Women's Centres; Shelters For Battered Women; Services for Survivors of Sexual Assault; Immigrant Women's Groups; Health Care Services; and Feminist Publishers, Publications, and Bookstores.

Available from: Les Editions Communiqu'elles, 3585 St. Urbain, Montréal, Quebec, H2X 2N6.

Fieldwork

Women's Press, Toronto, 1987

Jackie McMahon

Fieldwork, by Maureen Moore, the first in a new mystery series published by Women's Press, is good news for feminists who enjoy mysteries. This book provides an insight into the women's community of Vancouver, although it could be set in any large Canadian city. We meet many minor characters who we would recognize as friends.

Marsha, the protagonist, is a single mother going to graduate school. As part of her course in criminology, she is assigned a field placement with the Vancouver police and is assigned to a murder investigation. She solves the murder because her understanding of the feminist community gives her an advantage over the policemen she works with.

Fieldwork gives us a chance to solve a mystery using our feminist perspective and lets us laugh at ourselves along the way.

Mirror of the inner life:

Karen Schlick's art — expression of the internal

For the past eight years, Karen Schlick has been teaching art to junior high students in the Dartmouth school system. Besides being a founding member of the Gargoyle Puppet Troup, Karen created the performance work, *Rebirth of the Goddess*, for Eye Level Gallery in Halifax. Many of her prints and watercolours are held in private collections throughout Nova Scotia and Maine, and her work was represented in "Woman's Bookworks," a show which toured Canada in 1981. Karen, her husband and two children, live on the Eastern Shore of Nova Scotia.

Q. Over the years I've been struck by the creativity that you've brought to bear on the kinds of assignments you give your students. Would you talk about that?

A. The reality of the situation is that 95% of my students are not going to go on to be artists. So then the question is: what are they doing in my room? What are they learning? What sort of experience do I want them to have that is

going to be listed as art for the rest of their lives, maybe the only experience they have?

What I try to do is give them some of the experience of what it is to be an artist. In some way I believe that every person is an artist. The first goal then is to figure out how I can get them psychologically, spiritually, emotionally committed to their image. I try to give them, through the assignments that I choose, a connection to the work. There is a constant learning process for me in how to help another person to make, really, a connection to their inner self.

Nothing I do is ever 100% successful. The projects that I repeat are those that I consider to have a high success rate, 90-95%, in terms of the way students are working, their concentration, the degrees of expressiveness. Technically, the projects have to be accessible to the students. They can't be too sophisticated for their level and yet there has to be some connection made.

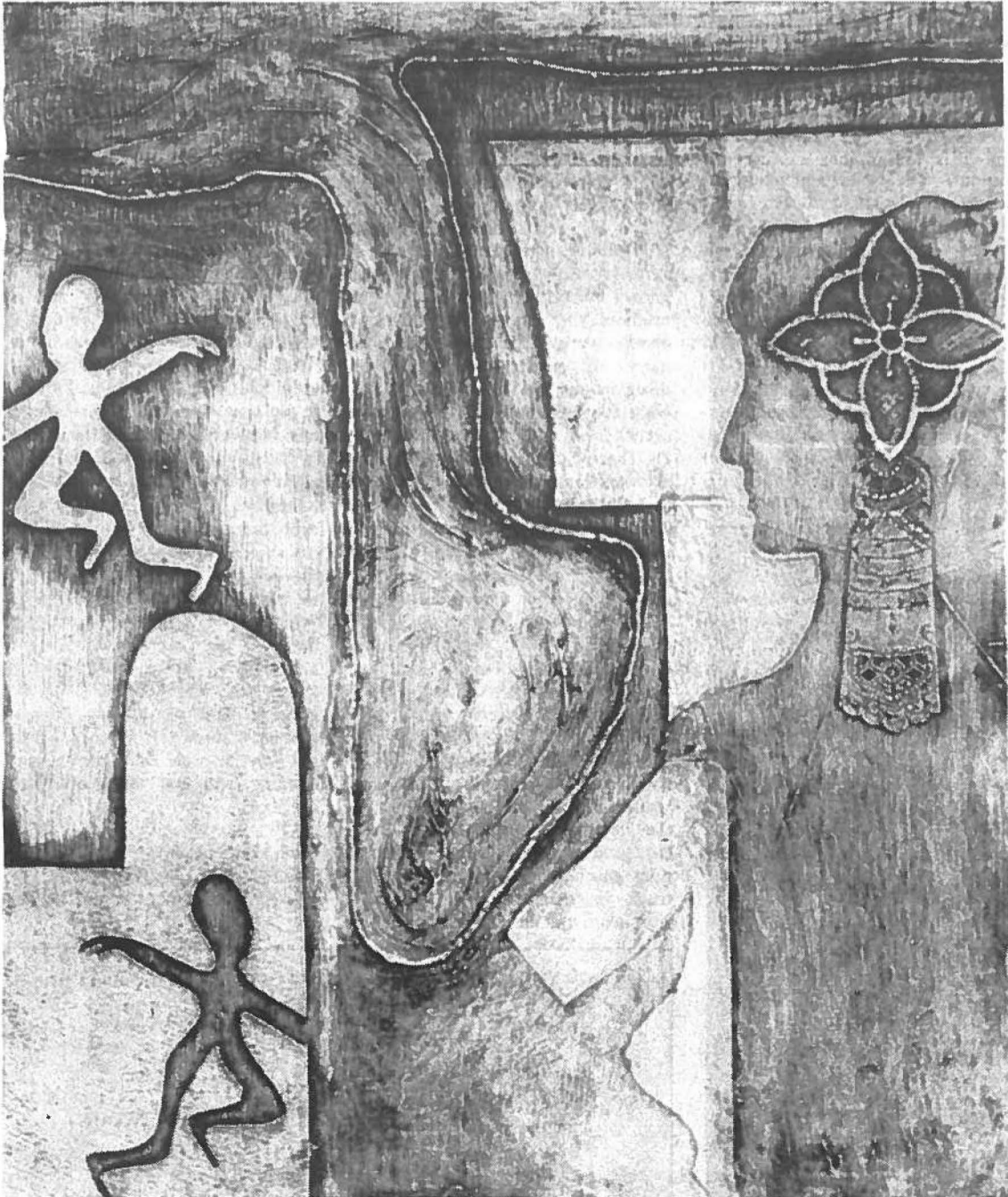
Even now I'm thinking I don't

take enough risks. I have to adapt myself more to people who are not like me in terms of the kinds of images that they might want to make. This year I'm completely changing my whole first term program to allow students to work in a more individualized way.

In the past I have always chosen the themes, ones which I thought would pull forth some sort of psychological commitment, for example, "The Journey," "The Hero," "Power Animals." There was always a percentage of people that those themes missed. It's the ones I miss that bother me. So this year, I am going to teach some creativity techniques, some brainstorming techniques. I'll let the students try to generate something that they themselves are committed to.

Q. Is the need to express individuality particularly significant for people at this age, fourteen years old?

A. I think it's significant for everybody. If I were teaching adults, I would use the same approach. As an artist you have a commitment



Karen's experiments in printmaking included a series of collagraphs entitled "The Labyrinth." This is one print from

that series. A collagraph is a technique whereby the plate is built up from any objects which have a slight relief to them.

Photo by Kathleen Flanagan



Karen Schlick Photo by Kathleen Flanagan

to a type of image because it has some connection with you. Why else does a person spend hours and hours doing a certain type of painting? It's something that resonates with that individual. The problem in teaching art is to teach people how to make that connection with what resonates with them.

By the time you've gotten to be an adult, you're so insecure about your own imagemaking that you criticize everything excessively. You also develop a rigid concept of what art is, what an image should be. You get influenced by the culture and the amount of freedom you have is very limited.

In reality, making an image is an extremely powerful act and vastly underrated in this culture. To make an image is to alter the psyche somehow. That's why I feel it's very important that people's art be connected to themselves, rather than something that's imposed from outside. It's the nature of art to be a form of visualization, a mirror of one's essential self.

Most art I see that is done in classrooms has very little power to it. When you look at primitive art, or young children's art there's a power to the image. The image should have power for the person who makes it. That power communicates the conviction of the person when they're making it, regardless of the technical expertise.

Q. How did you start to make art?

A. I had no art background which is the reason I didn't go into an art school immediately upon leaving high school. My parents both painted, but there was no art taught in my public school or my high school. I had never even been to an art gallery.

I was doing sketching from grade eight on, but without any support. My parents thought that was fine but there were always people who were better at it than I was. So I never thought much about it.

After high school I did a number of things. Eventually I worked as a model in the art department of the University of Maine. One of the artists introduced me to the works of Carl Jung and I was flabbergasted. Reading Jung is a little bit like having a dream. You immerse yourself in it. One of the things I read was *Mandala Symbolism*. This is an incredi-

ble series of paintings done by a woman patient over a number of years.

I looked at this work and I realized you could paint the inside of yourself. I had always thought you had to paint like my father did, landscapes, the exterior world. Well, this was it. I began painting. I didn't know a thing about it other than my own experience. I just started.

And then an amazing thing happened: I began realizing I was intelligent. Because I had had no support for painting as a teenager, I had become very frustrated technically. I had no one to help me and I couldn't do what I wanted to do. But when I was twenty-one, which was when I discovered Jung, I began to realize I could do what I could not do as a fourteen year old. I could look at something, figure out what was wrong with it and change it. I now had a mind at my command. All I had to do was learn and apply myself.

Q. Did you have much catching up to do when you came to the Nova Scotia College of Art and Design?

A. No. I wrote them everything about what I was doing. They not only accepted me but they waived what was then the foundation program. That was a blessing because it was at that time very involved with conceptual art. I missed all that, which was great.

By accident I ended up in printmaking. I took lithography because pottery was full. Bob Rogers was a real true technician. His way of working suited me. He was very demanding technically, very precise but he allowed complete freedom of content. I was never made to feel inadequate about my images. I switched over to intaglio eventually. The etching has a very rich surface quality that litho doesn't have. But I ended up staying in the printmaking department for the whole time I was at NSCAD because it suited me. If I had had the wrong kind of teacher, my work could have been spoiled.

Q. I know that you eventually felt a "calling" to teach. Did that calling come because you had been lucky enough to find teachers who didn't disturb your art?

A. My experience of my own art was that it was an inner thing. The requirement of my teaching is that

(Continued on next page)

Legal issues for lesbians:

Property, wills discussed in detail

Anne S. Derrick

This article is intended to expand on certain issues raised in my article on lesbian rights written for the March edition of *Pandora*. In a briefer and more focused discussion, I will try to illuminate some of the shadows which obscure ownership of property and preparation of wills as aspects of our legal lives. Although this information may be of general interest, once again you are cautioned to seek legal advice with respect to a particular problem or concern.

Property

As mentioned in the earlier article, you could own property with another person as either a joint-tenant or as a tenant-in-common. The most significant difference is that joint tenancy involves right of survivorship whereas tenancy-in-common does not.

If partners in a relationship hold title to property as joint tenants and one joint tenant dies, then the entire interest in the property passes immediately and automatically to the survivor. This occurs regardless of any provision in the deceased partner's will leaving her interest in the property to a third person.

In a tenancy-in-common on the other hand, on the death of one

owner, her interest passes with her estate, whether by will or under an intestacy (dying without a will), and the survivor may find herself owning the property with someone not of her choosing.

As long as a relationship is prospering, the legal consequences of the relationship are often not considered. This is precisely the time to discuss the ownership of any property and, with legal advice, draw up an agreement.

It may also be necessary to keep an accounting of money and labour expended with respect to a property so as to ensure that accurate records are available for reference in case of a dispute.

An agreement not only provides certainty for the parties, it is a contract, the terms of which can be enforced by a court, if necessary.

Once a relationship includes ownership of property, it takes on characteristics common to all relationships that involve money and material investment.

Wills

A valid will reduces the complexity and expense faced by the beneficiaries to your estate. You may not feel you have any responsibility in this regard, but consider the financial and emotional burden imposed on your

estate and loved ones by the absence of a will and the attendant complications in having your estate probated. A will enables you to leave your estate to whom you please once your debts have been paid.

You should not attempt to draft a will yourself. Failure to follow the proper, legal requirements of both substance and form can invalidate the will. You therefore should have your will prepared by a lawyer who can advise you about how to put your wishes into the correct legal form.

You will need to designate someone to administer your estate (executor if it's a man, executrix if

it's a woman). This person should be reliable and capable, preferably residing in Nova Scotia.

You can provide for a child in your will by way of a trust to be administered for the child's benefit after your death. You cannot "leave" your children to someone in your will; although you can designate a guardian, you should realize that this is not cast in stone and, if challenged, the guardianship arrangements contemplated by you could be scrutinized by the courts.

There are many additional issues relating to ownership of property and your estate matters.

I have touched very

superficially on particular aspects, but for more detailed information you should contact a lawyer or the Public Legal Education Society of Nova Scotia, 423-7154 which publishes information brochures.

There is also a new public service of the Canadian Bar Association called Dial a Law, 1-420-9000.

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Anne S. Derrick is a Halifax lawyer, involved in many social issues. She has been practicing both general and family law for six years and is currently working in partnership with two other woman lawyers at Buchan, Derrick, and Ring.

Karen Schlick: Mirror of the inner life

(Cont. from previous page)

I enable others to be in contact with themselves. So if my art had been directed to the outer excessively, or if the delicate relationship with my internal world had been disturbed, then the call to teach might have been quite different or might not have been felt. The teachers I had definitely made a difference.

Q. Was learning to teach difficult?

A. Extremely! In terms of a life

crisis, it was probably one of the most difficult things I have ever done. For one thing, I had to take my generally introverted, private nature and become public. I had to be outgoing. I had to set aside my own art work. That was extremely painful. I didn't have time for it. I felt that a world in which I was intimately involved was perishing.

Q. Art teachers are often regarded as frills by school boards. How are you regarded by your peers? Are you considered peculiar in the school system?

A. I think if people really knew what I was doing I might be. It's not a big secret but most people only know what I'm doing in a very superficial way. My principal knows "what I'm doing" and other teachers and parents see my students' work. But on the other hand, my principal has never sat down with me and said, "well, what is your philosophy of education?"

Q. That would be rather revolutionary to require teachers to state their philosophies.

A. Yes it would. You get a limited number of teachers—I'm working with some in Dartmouth—who are questioning what they are doing in their classrooms and why. People don't realize that teaching is a very isolated profession. You go into your classroom and you shut the door. You are alone with twenty or thirty students, and your relationship with them is basically your problem. The way you've learned to deal with it is the way you learned to cope from the time that you were a beginning teacher. You don't learn to teach in teacher training schools. You learn on the job and some of

the ways you learn are wrong.

I belong to a teacher support group called "Why Do I Teach?" It is looking at what we learned, and what we should re-learn; how we can do that, and how we can get the support to do that. This is the new edge in teaching now. Eventually it is a form of partnership in teaching where you have other people come to your classroom, and you talk about what you're doing and why. Our group has only been going for a little more than a year so we haven't set up any pairing off yet.

We meet once a month to talk about articles written in the field, and share perceptions and problems from our classrooms. The type of professional exchange, believe it or not, is very rare. It takes a person who is secure in themselves to come out and say, "Well I don't know what I'm doing," particularly to peers.

It's my perception that, similar to a lot of the culture, education is spiritually bereft. There isn't much taught of any substance. You need to make a connection on a deeper level than, "is this going to get me a job?" That's a very superficial level to be dealing with all the time where the real issue is, "what am I doing here on the planet in the first place?" To me, that question is never dealt with, not by the culture and not by the teachers. And it's a very difficult question because basically there isn't any answer. It's not the sort of thing you can teach out of a text book.

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

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Women under-represented in science, but making inroads

Fran Isaacs

"Most women do not realize how pervasive science is in their lives," said Sabene Rohlf, an Ottawa-based computer scientist. Rohlf, who runs her own informatics consulting company from an office in her home, was talking about the underrepresentation of women in scientific fields.

"It's not just the growing use of computers," she noted. "Look around — lamps, stoves, refrigerators — they all involve science and technology. Somebody has to develop and design them."

Although women may be users and consumers, it is unlikely they are those designers. As a 1983 survey of Canadian women engineers conducted by Dr. Dormer Ellis points out, "between one and two percent of Canada's professional engineers are women."

Despite increasing enrollment in university science courses, it often appears women have made few inroads into related careers. A science and technology conference in Halifax in June of this year attracted over 400 participants, but only about 40 of these were women. The conference was called "Science and Technology — a Job Creator" and it was clear that where the jobs were, women still were not.

Both Ellis, a professional engineer, and Rohlf are members and past executives of WISE, Women in Science and Engineering. Its Francophone counterpart is FSG, Femmes en science et en génie. WISE/FSG is one of several groups across the country that encourage and support women in science, engineering, and technology, attempting to make those career inroads longer and deeper.

The first association of its kind in Canada, WISE was formed in 1977 from an informal gathering

of women who worked for Ontario Hydro. The organization has since expanded to a national network and although mainly centralized in the Ottawa/Toronto area, WISE also has local chapters, including one in Halifax. According to current president Margaret Kende, Dean of Engineering Technology at Centennial College, WISE as a national organization is interested in working with women in science groups across the country.

Many of those groups come under the banner of CFWEST, Canadian Federation of Women in

them.

Yet despite activities aimed at opening more opportunities for women, WISE does not call itself a feminist organization. Dr. Ellis points out in highlights of her 1983 study that "women engineers are definitely not feminists." A similar observation is shared by Adrienne Alison, a medical artist at Toronto's Sunnybrook Hospital.

Alison, a past president of CAWIS, noted, "We work in a conservative environment. Most women scientists shy away from the word feminist, perhaps because the media has made the image so harsh."

Alison has also had the experience of trying to make careers in science viable to young girls in school: "They still really believe that someone is going to take care of them," she said. "They don't realize that in 60 percent of married couples, both partners are working. And they still have some myths about women and science."

According to Alison, CAWIS is currently working on a registry, which should be available next year, of women in different areas of science, engineering, and technology, who are willing to speak at events or sit on boards.

Although women in science are still scattered in small numbers across the country, they are beginning to gather more. One such meeting is a conference being held in Calgary this October in which WISE is taking part. It should attract between 500 to 1000 women professionals, according to naval architect Connie Carruthers of the Halifax WISE chapter. "It's the kind of conference where you don't feel the odd one out," she said.

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Fran Isaacs is a Halifax-based writer concerned with making science and technology understandable to the public.

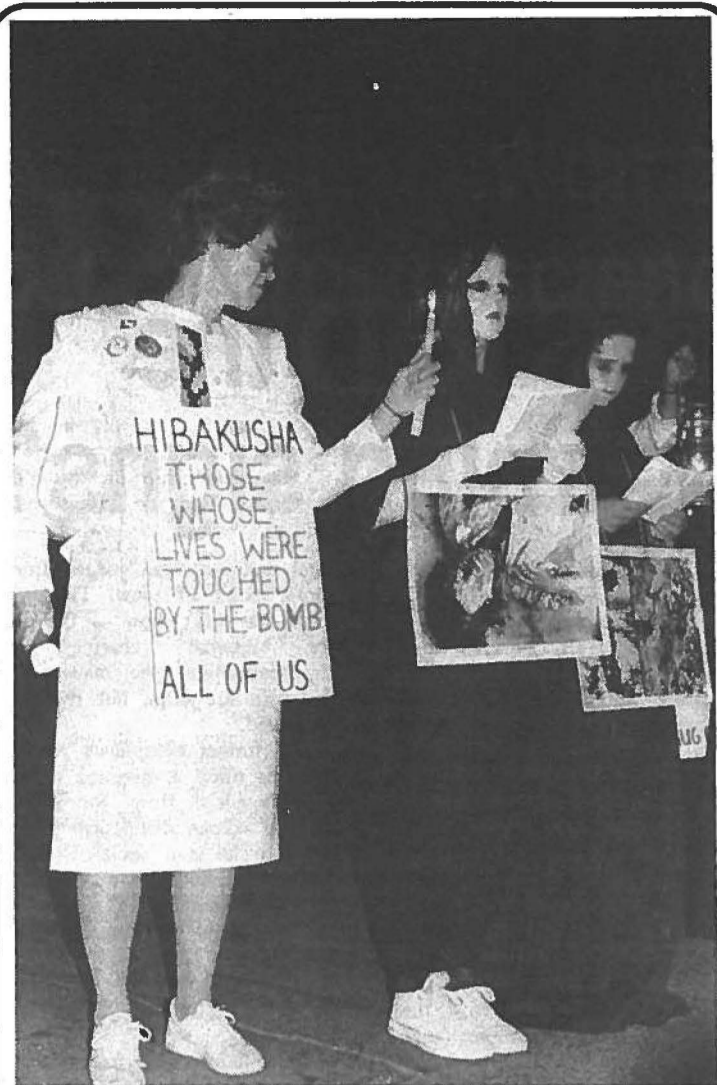
Although women may be users and consumers (of science and technology), it is unlikely they are the designers...

Engineering, Science, and Technology. In addition to WISE, they include:

- CAWIS, Canadian Association of Women in Science;
- AWE, Association of Women Engineers;
- WIP, Women in Information Processing;
- SCWIST, Society of Canadian Women in Science and Technology;
- WISEST, Women in Scholarship, Engineering, Science and Technology.

Besides a penchant for acronyms, the groups share other traits: a concern with equal economic opportunity, a leaning towards mainstream rather than alternative jobs, and a small membership stretched thin in terms of volunteering time and energy.

WISE mainly "encourages women to enter careers in engineering, mathematics and natural sciences and to attain high levels of achievement in these fields," according to its informational literature. Much of the members' work involves speaking at high schools and universities to young women about careers in science and acting as role models for



A memorial service (shown here) produced by the Voice of Women was held August 6th on the anniversary of the bombing of Hiroshima. The service mourned deaths from bombings, nuclear testings, and nuclear accidents throughout the world. As well, shadows depicting bodies of the dead were painted on the sidewalks of many cities in the world, including Halifax. The day after the bombing, shadows were all that remained of many of the victims who had been vaporized by the high heats. Survivors were blinded, became sick and often died of cancer and leukemia.

Photo by Brenda Conroy

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Women and addictions

Alcoholism — what are the warning signs?

Leah Nomm

It would be wonderful if there were a button that a woman could attach to herself the first time she ever took a drink of alcohol. The button would "beep" and sound a warning if the woman was a potential alcoholic. Then she could decide whether or not to proceed.

Unfortunately, such a button does not exist. Most people don't discover that they are alcoholics until the symptoms (that is - a poisoning of the brain cells) have caused them to act in embarrassing and bewildering ways.

Alcoholism is a very misunderstood disease — because unlike other physical conditions (such as diabetes, heart disease and so on), the symptoms that show are behav-

ioral and are often judged from a moral point of view. The symptoms that don't show — the panic, the internal cravings, the lightheadedness, the nausea, and the pain are often not recognized or treated.

To further complicate recovery, there is often a dilemma concerning diagnosis. How, for instance, does a woman distinguish between whether she is a 'social drinker'; a 'heavy' drinker; a 'problem' drinker, or an alcoholic?

The John Hopkins University Hospital in Maryland uses the following questionnaire to help an individual determine if she is an alcoholic.

1. Do you lose time from work (or school) due to drinking?

2. Does drinking make your home life unhappy?
3. Do you drink because you are shy with other people?
4. Is drinking affecting your reputation?
5. Have you ever felt remorse after drinking?
6. Have you gotten into financial difficulties as a result of drinking?
7. Do you turn to lower companions and an inferior environment when drinking?
8. Does your drinking make you careless of your family's welfare?
9. Has your ambition decreased since drinking?
10. Do you crave a drink at a definite time daily?
11. Do you want a drink the next day?
12. Does drinking cause you to have difficulty sleeping?
13. Has your efficiency decreased since drinking?
14. Is drinking jeopardizing your schooling or job?
15. Do you drink to escape from worries or troubles?
16. Do you drink alone?
17. Have you ever had a complete loss of memory as a result of drinking?
18. Has your physician ever treated you for drinking?

19. Do you drink to build up your self-confidence?

20. Have you ever been to a hospital or institution on account of drinking?

"If you answered yes to any one question, there is a definite warning that you may be an alcoholic.

"If you answered yes to any two, the chances are that you are an alcoholic.

"If you answered yes to three or more, you are definitely an alcoholic."

This questionnaire is used by the Alcoholics Anonymous organization as a criteria for diagnosis — and may be considered a useful first step.

The questionnaire does not, however, distinguish between the various stages of the disease — early, middle, late, etc., or address the problem of physical symptoms. A thorough medical examination would be necessary for this last step.

To the extent that practically all diseases can be seen as a mirroring of social injustices, environmental pollutants and disharmony with nature, alcoholism in women can be said to be a socio-political ailment. In the broadest sense, it would be ideal if all

forms of treatment for the disease would be holistic: that women's position in a patriarchal society were addressed and that women could easily find support and affirmation in their struggle to conquer this illness.

This, of course, is not yet the reality. Many treatment programs are inadequate in their understanding of sexism; it is unfortunate that Alcoholics Anonymous does not currently have any all-women groups; and it is too bad that the treatment of alcohol-related problems is becoming more and more 'professionalized'.

However, until ideal conditions exist, there is still the current urgent problem of treatment. What can a woman do, right now, if she suspects that she may be an alcoholic?

•She can educate herself some more by reading or discussing the topic with others. A book I particularly recommend is *Broken Promises, Mended Dreams* by Richard Meryman. This sensitively written book chronicles one woman's odyssey through the early stages of alcoholism, the deterioration of her mental well-being and physical health, and her subsequent treatment. The pocketbook version is available locally.

Although I grew up in an alcoholic home, have studied the treatment of alcoholism extensively, and have been a resource person in many women's self-help programs, there was new information in this book that brought tears to my eyes and a sense of urgency that this disease must not be allowed to go unnoticed.

•She can contact Alcoholics Anonymous for information (422-5875 or 422-5576). The person at the other end of the phone well understands the terror that that first phone call may entail and will not pressure the caller to join a group.

•The Valley Health Services Association in Kentville has a 28-day residential program at the Miller Hospital. Prevention and education services, family counselling and out-patient services are also available. These services are provided by government funding and without personal cost to the patient (telephone 678-7381).

Regional Drug Dependency Office phone numbers are in your local phone book.

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Leah Nomm is a holistic health practitioner in Halifax.



Photo by Brenda Conroy

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Leonard and Walker are artists active in the Halifax community who deal with this region's cultural environment.

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Curated by Michele Gallant, this exhibition is of work used to illustrate covers of books, highlighting a collaboration among Atlantic artists, writers and publishers.

Friday, 18 September, 8:00 pm

Opening: Leslie Choyce, Publisher, Pottersfield Press

Sunday, 27 September, 3:00 pm

Leonard and Walker discuss their work

Sunday, 4 October, 3:00 pm

Readings: Leslie Choyce and Dyane Leger, from their books

Works with peace movement

Green Party believes in non-violence, equality

Julia Ward

The following was condensed from a speech by Petra Karin Kelley at the Vancouver Walk for Peace, April 1986. Kelley is a founding member and former chairperson of the West German Green Party. The WGGP was formed in 1979 from anti-nuclear, feminist, and other protest movements. Of the 44 Cabinet seats currently held by the Greens, more than half are held by women. They have combined a diversity of radical political concerns with a special sensitivity focussed on women's issues, and all within an ecological perspective.

"It has become clear to so many of us within the Green Movement that resistance to war and to the use of nuclear weapons and nuclear energy is impossible without resistance to sexism and racism, to imperialism, and to violence, as an everyday pervasive reality. There is a very profound relationship between the fact that many women and children are commonly attacked, beaten up and raped, and that a nuclear war, as well as an ecological catastrophe, threatens this entire Planet Earth which has no emergency exit."

There are many structures of domination, but that of women by men remains a constant within every other system of oppression, i.e. nation over nation, race over race. It is clear that where power

is, women are not. There are some exceptions, of course, such as Prime Minister Margaret Thatcher who has so loyally taken on male values in politics and industry and in the decision-making hierarchical process, that she has been a better man than all the rest.

Equality will not be found by copying male values and seeking male privileges.

...where power is, women are not...

Present technology within the patriarchal systems has made it possible to create first-strike missiles like the Pershing II, which can reach the Soviet Union within six minutes, yet these very same patriarchal societies have not been able to help solve the problems concerning the most basic needs of people in many parts of the world.

Women in Asia, Africa, and Latin America must still fetch water from far away — this may take up to five hours per day; gathering wood for cooking may also take two to three hours. These women work up to 16 hours per day and serve as full units of economic production and then they still must do all the unpaid housework and childcare on top of that.

These are examples of the "little war" being waged against women every day — inextricably

connected with the big war waged against humankind and the Planet Earth.

For too long, women in the West's peace, women's, and ecological movements have been preoccupied with their own isolated problems of emancipation and with the deployment of American and Soviet missiles. It is time to look at the non-violent struggle of women all over the world, whether it be in the Pacific region where so much nuclearization and militarism is happening, or in Chile, Brazil, Nicaragua, the women in Turkish Kurdistan or in Poland or in South Africa.

Women are defending the forests in India, they are demanding nuclear-free constitutions in the Pacific Islands, they are campaigning against the chemical and nuclear civilian industry and against the unending build-up of mass-destruction weapons in all parts of the world.

We can no longer separate ourselves from the suffering and wisdom of our sisters in the rest of the world. There can be no true peace, no respect for human rights and justice while one race dominates another; one people, one nation, one sex despises another; or at best when one remains indifferent to the struggles of people who are only separated by geography.

Many of us have been inspired by the works of nonviolent men like Gandhi, Martin Luther King, and Cesar Chavez. On the other hand, many of us know very little about the many courageous women who have practiced nonviolence but who have not received the same attention compared to the men just mentioned — women like Winnie Mandela, the women of Greenham Common, women of the



Dawna Gallagher

Bolivian miners, etc.

When we look at the idea of nonviolent resistance and the idea of accepting suffering while practicing nonviolent resistance and civil disobedience, then we must realize that when Gandhi and other men spoke about voluntary suffering, they also talked about the value of its impact — the resulting extra shocking invisible impact.

Yet many women all over the world who have taken on voluntary suffering carry less visibility or moral virtue than when men do it. For example, the women at Greenham Common: the male media concentrated on the families left at home to cope while playing

down the hardships of the women who camped out during one of England's harshest winters.

"Any commitment to non-violence which is real and authentic must also begin in the recognition of the forms and degrees of violence which are perpetuated against women by the gender class men. This means to me that we must call upon women to form a chain around the world and to resist not only those who say that war and violence is inevitable, but also to only love those who oppose violence and join us in our cause for peace. We urge them to break out of their rigid patriarchal institutions and out of their own conditioning."



So... You're Thinking of Having a **A BABY?**

Giving birth to a normal, healthy baby takes planning — like checking your immunization status before you become pregnant.

Rubella (German measles) poses a real threat to the unborn child. Non-immune women who contract the disease in the first trimester of pregnancy run a high risk of miscarriage or having a child with birth defects.

Talk with your doctor about immunization. A blood test can determine your susceptibility to rubella. A simple vaccination can give you lifetime protection.



Immunization Can Prevent a Tragedy

Nova Scotia Department of Health


Train a woman and you train the nation

Women, ignored for centuries by planners, are now recognized as the key to many aspects of Third World development. CUSO has been in the forefront of Canada's work with women in the Third World for the past decade.

CUSO is looking for skilled Canadian women to work with their counterparts overseas. The placements are challenging and demanding and provide a unique opportunity to work in another culture.

Contracts are for two years. Salaries are low but adequate and we provide a generous benefits package. The placement of couples and families may present difficulties.


If you are interested, please send two copies of your resumé to: CUSO, SL-1 Program, Suite 508, 1657 Barrington St., Halifax, N.S. B3J 2A1.



CUSO NEEDS

- Environmentalists
- Community organizers
- Adult educators
- Rural planners
- Doctors/Nurses
- Agriculturalists
- Foresters
- Small business and co-op advisors
- Home economist extension workers

Formal qualifications and experience are required.



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 December 1, 1987.

The deadline for submission of material for inclusion in the calendar is November 15, 1987.

Notices

•LESBIAN MOTHERS: I am conducting research on lesbian parenting and would like your assistance in completing a confidential questionnaire or interview. For more information please contact me, Dian Day, at Box 1411, Wolfville, Nova Scotia, B0P 1X0, or call at (902)679-1066.

•The Women's Press, a feminist publishing house, has recently formed a manuscript group to solicit and review mystery stories. We encourage writers to submit long and short mystery manuscripts for potential publication. Contact The Women's Press, 229 College Street, Toronto, Ontario, M5T 1R4, or call (416)598-0082.

•Pandora meetings: Please note that we have changed our regular meeting days to MONDAY. We still hold them at Veith House, 7:30-9:30 pm. September 14th and 28th; October 12th and 26th; November 9th, and 23rd. All women interested in helping out with the paper are very welcome. We are in search of new energy, skills and ideas. Join us! Call our office at 454-4977.

•A forum on the Meech Lake Accord is being planned for the fall, sponsored by the Nova Scotia chapters of the Canadian Research Institute for the Advancement of Women (CRIA) and the Canadian Congress for Learning Opportunities for Women (CLOW). Call Henson College in Halifax for more information at 424-2526.

•Pat Campbell of Sydney, Cape Breton is the 1987/88 Nova Scotia rep to the National Action Committee on the Status of Women (NAC). She can be reached at 65 Argyle Street, Sydney; call Pat at 564-8929.

•Cheryl AuCoin of Sydney, Cape Breton is the Coordinator of the Women's Action Coalition of Nova Scotia (WAC/NS). She can be contacted at 564-5926, 84 Grandview Street, Sydney. Contact her to find out who the Regional Reps are in your area.

•Now - December 16th: Buy a \$5 raffle ticket and you have a chance to win a two-week trip to the African National Congress (ANC) Freedom College in Tanzania, Africa. With each ticket you get an ANC info-pac as well as a one-year subscription to the ANC newspaper, *Sechaba*. The draw will be held December 16th, tickets are on sale at Red Herring Bookstore on Granville Street in Halifax. Call 422-5087.

•Join in fighting sex role stereotyping of women in the media. Mediawatch meets the last Monday of every month. Come and play MediaCharades. Call

Carol Millett at 454-0570.

•October Dance to be presented by the Women's Dance and Social Society; to be put on the mailing list contact Carol Millett at 454-0570.

•Pictou County Women's Centre meets regularly the first and third Monday of every month at the Centre in the Maritime Building on Provost Street, New Glasgow, 7:30 pm, call 755-4647.

•The Abortion Information Referral Service is a telephone line offering information on reproductive rights and abortion services. Call 422-4123. The line is operated by CARAL/Halifax.

•For information on gay and lesbian events and groups, call 454-6551. Run by the Gay Alliance for Equality.

•The Pictou County Women's Centre in New Glasgow, Nova Scotia has established a Rape Line. This line offers confidentiality, anonymous, information and peer counselling for female victims of sexual abuse, incest and rape. The line is staffed by volunteers. Phone 752-2233.

•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.

•Veith House offers assertiveness training workshops for women. Contact Cheryl Downton, 453-4320 for more information.

•Health and Welfare Minister Jake Epp announced approval of new program initiatives for AIDS research in 1987-88 under the National Aids Program. The funds are available through the National Health Research and Development Program (NHRDP).

The new initiatives, known as "Special Training and Career Awards for AIDS Researchers" will provide special funds as personnel awards and for project development. Priority in funding decisions will be given to projects of scientific acceptability and to research related to the human immune-deficiency virus infection in the Canadian context.

Persons interested in obtaining more information on the new NHRDP initiatives for AIDS research may write to the Director of Research Administration Division, Extramural Programs Directorate, Health and Welfare Canada, Ottawa K1A 1B4. Ref. D.P. Brownlow, TEL. (902) 426-2038.

•Two new videos — *Man-Made Famine* (52 min.) and *Liberation Theology: Its Impact* (31 min.) are now available for rental from OXFAM-DEVERIC (prices are negotiable). For more info call: 429-1370.

•Veith House requires volunteer help for its Outreach Tutoring programme. Tutoring takes place on a one-to-one basis with school aged children between grades 1 and 12. For more information, please call 453-4320.

•Veith House requires volunteer help for its Literacy programme. Tutoring takes place with adults on a one-to-one basis and/or small groups. For more information please call 453-4320.

•If you are interested in getting your G.E.D. Grade 12, you are

encouraged to register now for the fall programme at Veith House. For more information, call: 453-4320.

•We at Pandora don't know everything that goes on in the Maritimes. Any woman out there who attends an event you think others would like to know about, please write a short piece (500 words or less) to report on it. We would like you to use Pandora to network with other women. Talk to us!

September

September 8-26

Eye Level Gallery exhibits: "Guatemala - The Road to War", a multi-media exhibit about the Mayan Indians; "Reconstruction Project", a group exhibit of feminist artists whose work deals with Central American issues; call the Gallery at 425-6412; 2182 Gottingen Street, Halifax.

September 9

Canadian Abortion Rights Action League (CARAL) North Shore meeting, at the Pictou County Women's Centre, 7 pm, call 755-4647.

September 12-13

Third Executive Council meeting of the Women's Action Coalition of Nova Scotia (WAC) at Mount Saint Vincent University in Halifax. Sandi Kirby at 835-9435.

September 18

•**Take Back the Night:** All across the country women will be marching to protest the violence we face in our lives, particularly the violence we encounter in the streets.

•A debate on free-trade sponsored by the Halifax-Dartmouth and District Labour Council and Henson College in the McInnis Room of the SUB on the Dalhousie campus, at 7:30 pm. Among the six panelists speaking will be Marjorie Cohen, feminist activist and author, on the anti-side and Gerald Regan, former premier of Nova Scotia, on the pro-side. Admission is free, call 424-2526 for more information.

September 21

Canadian Congress of Learning Opportunities for Women (CLOW), meeting and discussion on "Mature Students Going Back to School", at the Halifax City Regional Library at 12 noon. Use the Grafton Street entrance.

September 23

Regular monthly meeting of the Halifax chapter of the Canadian Abortion Rights Action League (CARAL), 7:30 pm, at the Archives on University Avenue, call Amanda at 835-9435.

September 24 and 25

The Nova Scotia Association of Social Workers are sponsoring a workshop entitled "Individuation and the Art of Healing". The workshop will be led by Bennet Wong and Jock McKeen, both MDs who together have developed a unique blend of eastern philosophy and western psychology in helping people make lifestyle changes essential to their health and happiness. It will be held in Halifax at the Chateau Halifax. For further information please call Eileen Knudsen at 428-8174 (w) or

429-3593 (h).

September 26

Pandora's women's dance at Veith House, 3115 Veith Street. 9 pm - 11 am. Childcare available. Admission \$4 waged, \$2 unwaged. All womyn welcome. We will be celebrating our second birthday!

September 29 and October 1

Learn to identify stress and to handle it constructively. At the YWCA, no fee; call the YWCA in Halifax.

September 30

Pictou County women's group called "Taking Control - Making Changes", general meeting, for location and time call 485-8202.

October

October 2

WAC regional meeting of Antigonish, Guysborough and Pictou counties, for time and location call the Pictou County Women's Centre at 755-4647.

October 2

"If you want lunch, you make lunch. If you want peace, you make peace." So says Dr. Bossin who will be bringing his "Home Remedy for Nuclear War" to Halifax, 8 pm in the McInnis Room of the SUB on the Dalhousie campus. A musical show with a powerful message, suitable for all ages. Sponsored by the Voice of Women, tickets on sale at Red Herring Books in Halifax, \$9 regular, \$4.50 low income. Call 422-5087 for more information.

October 3

Red Herring Co-op Bookstore Annual General Meeting, 3 pm, at the Halifax Youth Hostel, 2445 Brunswick Street, call 422-5087 for information. Everyone welcome!

October 6

8 pm: opening of Toronto artist Rita McKeough's installation of a furnished interior of a traditional domestic house. Domestic violence experienced by so many women in the home will play an integral part in the multi-media installation of the interior. The exhibit runs from October 7-24 at the Eye Level Gallery, 2182 Gottingen Street, Halifax, call 425-6412.

October 6

Women's Employment Outreach four-part job hunting workshop series for women, call 422-8023 for information.

October 16-18

"Making Connections - Finding Our Power" is the title of a conference for the women of Nova Scotia, sponsored by Women Unlimited of Sydney, Cape Breton. The conference doubles as the mid-year meeting of WAC/NS. Theme is "empowering women". For more information contact Nancy Anderson, 539-4085 or write to Women Unlimited, 13 Beacon Street, Sydney, Nova Scotia, B1P 4T1. All women are welcome!

October 19

Canadian Congress of Learning Opportunities for Women (CLOW), meeting and discussion on "How to Lobby", 12 noon,

Halifax City Regional Library, use the Grafton Street entrance.

October 19

7:30 pm, the National Film Board and the Nova Scotia chapter of the Canadian Research Institute for the Advancement of Women (CRIA) are sponsoring the workshop called "Transforming Myths: Using Film To See Ourselves in New Ways". Call Joan Semple at the NFB, 426-6000.

October 28

Regular monthly meeting of the Halifax chapter of CARAL, 7:30 pm, at the Archives on University Avenue, call Amanda at 835-9435 for information.

November

November 3

8 pm, the opening of two exhibits at the Eye Level Gallery in Halifax: Vera Lemecha's "Jous Sens", a photo installation dealing with the question 'How do women artists speak to the question of female sexuality...?'; and Laura Vickerson's "Uneasy Objects", an installation work dealing with the domestic, man-made environment and its counterpart in nature. Both exhibits run November 4-21. 2182 Gottingen Street. Call 425-6412.

November 3

Women's Employment Outreach 4-part job hunting workshop series for women, call 422-8023 for information.

November 16 and 17

What is sexual harassment? What is the law and what are your rights? How can you deal with the problems? A workshop sponsored by the YWCA of Halifax, no fee, call the YWCA for more information.

November 20-22

Mid-year meeting of the National Action Committee on the Status of Women (NAC), in Edmonton, Alberta. Contact Pat Campbell at 564-8929 for more information.

November 25

Regular monthly meeting of the Halifax chapter of CARAL, 7:30 pm, at the Archives on University Avenue, call Amanda at 835-9435 for more information.

December

December 1

Women's Employment Outreach 4-part job-hunting workshop series for women, call 422-8023 for information.

December 4-6

"Coming Together: A Conference By and For Lesbians", in Halifax, exact location to be announced. We are looking for womyn to help us by leading workshops, providing entertainment, and general duties. See ad in this issue for more details.

•Why isn't your announcement here? Call Amanda at 835-9435 to let us know about your event.