

Lifting the lid off Pandora

Volume Three Number Four June, 1988 Halifax, Nova Scotia

Free! Or subscribe!

Inside:

NAC conference - 2
A participant explains "crisis"
Nicaragua - 3, 21
Betty Peterson's trip, pottery
Mary Daly Lecture - 6, 7
She inspires strong responses
Women and food - 12-13
Reflections of powerlessness
Women and poverty - 8, 9
Nutrition Report makes links
AIDS - 14
Political challenges for women?
Lobbying - 16
What can you do?

Putting out
Pandora
is a major
production—
We need to
know you care.
We need your \$\$\$.
Please subscribe...



Debbie Mathers, top of the page, packages Pandora for mailing during distribution Sunday. (Brenda Conroy photo) Marie Paturel, Amanda LeRougetel, Kathy Coffin, Mary Petty, Elaine Wright (l-r) work on inserts. Megan Thompson watches in the background. (Sara avMaat photo)

NAC's "crisis" provokes discussion, analysis

Stella Lord

According to some newspaper reports, the so-called crisis at the National Action Committee's Annual General Meeting (NAC AGM) augurs the impending break-up of the umbrella organization. These accounts often give the false impression that there is no room for differences of opinion within feminism and that 'politics' should not play a part in women's organizations.

Yet, as a recent *Globe and Mail* report pointed out (Saturday May 21, D1, 2), with over 500 organizations represented, ranging from the Zonta Club to the Young Socialists, there are bound to be differences of opinion.

What is wrong with NAC is not that there is a wide diversity of opinion, or, necessarily, that there are politics involved in arriving at decisions. Rather, the process by which decisions are made masks the real issues and suppresses open debate about them. In this sense, there is a crisis in NAC, but the crisis is not over issues, but processes which were being used to reach decisions on issues. These processes are antithetical to what feminism is really all about.

The main debate at the AGM, which, after a lot of anger, anguish, and frustration, finally became clear, was really about the best use of NAC's limited financial resources in the face of two extremely important priorities.

First, there is a need for a stronger, more decentralized organizational structure which can accommodate grass roots and regional input. This view was held by those members of the NAC executive who had spearheaded the organizational review last year and presented the Report on Organizational Review at the AGM.

Second, it is important, in an election year, to be able to present a strong active voice on issues such as abortion, free trade and child care. This was put forward as the most urgent priority for NAC by a group of women, based mainly in Southern Ontario, with trade

union connections, who have been struggling around these issues for the past few years. Each side was speaking from its own valid experience about what NAC priorities should be.

Because of some Executive Committee decisions — which enhanced the position of the issues-oriented group — the debate about priorities for the coming year was placed on the agenda before the item dealing with the recommendations of the organizational review committee. The implications of the agenda change were not immediately clear to delegates; by the end of the day, however, it became apparent that with 51% of resources already allocated for activity on the upcoming election, there would be no money left to deal with organizational review implementation!

The election priority resolution had passed because at that stage of the debate, the choices were not clear. The group wanting to take an open stance in opposition to the current government was, for the most part, articulating a view with which most delegates agreed. However, many delegates later felt the agenda and the debate had been manipulated to ensure that the organizational review would not become the main priority.

The real culprit in all of this, however, was the AGM process itself which uses a variation of Robert's Rules of Order and allows no open campaigning by candidates. The debate between the two groups was carried on through formal resolutions and amendments, with those most competent at this 'game' (the issue-oriented group with a lot of political and trade union experience), winning out over those of us who are inexperienced in this formal (some would say malestream) procedure.

In the aftermath of the debate, Lorraine Greaves, who was running for President opposite Lynn Kaye, a labour lawyer from Newmarket, Ontario, decided to withdraw her candidacy. Lorraine had co-chaired the or-

ganizational review committee and was committed to its recommendations to ensure more regional and grass roots involvement in the decision-making process. In her speech on Sunday morning, Lorraine stated that she now considered she would be unable to carry this priority forward as part of her mandate.

Marylou Murray, who spoke on behalf of six staff who resigned, made it clear that the non-consensual, even antagonistic, processes which NAC was using in its staff relations were inappropriate in a feminist organization. She had clearly hoped that an organizational review implementation would have been able to address and rectify this problem of poor staff relations.

It was after these two events — which brought the issue of process to a head — that delegates were able to express, in some measure, their frustrations about the events of the previous day. What became clear was that NAC can no longer accommodate different points of view, or deal with them, or debate them, within the present organizational framework of which the AGM format and Robert's Rules of Order are a part.

While it can be argued that the low funding of NAC, and the fact that it is state funded, are fundamental problems creating tensions over limited resources, there is little doubt that there is — by and large — unity on the main goals. But if organizations do not agree on the process by which controversial decisions are reached, then the decisions and the organization lose legitimacy and credibility, even in the eyes of their strongest supporters.

Feminists have spent a lot of time and effort developing processes which ensure that every woman is given a voice. As one woman from a rape crisis centre in B.C. said in anger and frustration at the end of the first day, she was appalled and extremely upset at having to be part of a process which she saw as non-feminist.

The so-called crisis finally allowed women's voices to be heard and, although it was late in the day on Sunday, the AGM turned into a 'committee of the whole' which allowed many delegates to say what they really thought for the first time.

It is time to ensure that NAC becomes not only a strong voice for women on the issues, but also that it becomes a model of feminist process in its practice. Let's hope that the feminists in the issue-oriented group who were elected to the new executive were listening.

□□□□□

Stella was at NAC's AGM as a delegate of CRIAW-NS.



Tea Party

Lisa Wynells recently hosted a social tea at the Local Council of Women's house on Young Avenue, Halifax. Tea and tarot card readings and cheap pop-psychology games were enjoyed by all. Cucumber and asparagus sandwiches, seed cake and lobster bisque were served. After tea, people were inspired to song and recitation. (Photo by Anita)

CRIAW interested in local research

Barbara Cottrell

Ever had the feeling that there's a lot going on among women in Nova Scotia that you haven't heard about?

CRIAW-NS (the Nova Scotia branch of the Canadian Research Institute for the Advancement of Women) is sure that many women and groups are involved in doing interesting research. Not necessarily the research that uses words like random samples and quantitative analysis, but the research that speaks and listens to women's experience.

Women hold meetings to find out what our organizations should do next, we try to find out what our membership wants from us, we search out information on a wide variety of topics. We search out the necessary information to write briefs to lobby governments. That's all research — action research.

In Nova Scotia, women's words are being produced in many different formats including reports, verbal presentations, films and videos, and newspaper and journal articles. We know about some of these, like the wonderful report *Speaking Out: Voices of Battered Women in Cape Breton*. But there must be a lot going on that we don't hear about.

In an attempt to collect together this information in one place, CRIAW-NS is beginning the research necessary to compile a directory of Nova Scotia women's community action research. We will be contacting groups to find

out if they know of projects which should be included in the directory.

In October, we plan to gather together women interested in sharing their skills and experiences at an Action Research Workshop. As well as hearing about locally conducted research projects, we will include sessions on the basics, such as how to decide if a research project is warranted, how much will it cost, how to design a questionnaire, and how to write a brief. We will be asking groups to help us identify other topics.

These projects have been made possible by a grant from the Secretary of State.

If you would like more information about the projects, or if you have information for us, we would be very pleased to hear from you. Please call Barbara at 423-9654.

Pandora receives SEED grant, hires worker

Pandora has been awarded a S.E.E.D. grant to hire a student for the summer. We selected Toni Goree, a single mother of six and grandmother of one, who is taking International Development Studies at Dalhousie University. Toni is working on all aspects of the production of the paper, as well as doing outreach work to increase our readership and to increase participation from the women's community. If you would like to write for Pandora or become involved in the production process, phone Toni at 454-4977 to discuss the possibilities.

Subscribe to Pandora!

Halifax City Continuing Education Department

Fall Program Brochure Available

Call 421-6800

or drop in to

Queen Elizabeth High School
1929 Robie Street

**Advance registration:
August 15**

Lesbian writers!

Fiction Non-fiction Erotica
Poetry Experimental Work

Women's Press is looking for manuscripts for a second anthology of writing by Lesbians about Lesbian experience.

Send to: Women's Press, Lesbian Manuscript Group
229 College Street, Toronto M5T 1R4



It's hard to explain Nicaragua

May 7, 1988

Dear Trinidad García Solbarbaro,

Two months have passed since last we spoke on the eve of International Women's Day in Las Praderas, Nicaragua. Here at home, they still ask me, "Did you have a good time in Nicaragua? Where's your tan?" How can I answer so that they will understand, I who am still shell-shocked at the contrast in our lives. And so I write to you, for you will understand.

Dear Trinidad, we came as a Witness for Peace team to live for a time in your asentamiento, a resettlement co-op in the Valley of the Martyrs, deep in the northern war zone. You told us our coming was a gift and that you felt safer. "The contras do not want to kill North Americans. They only want to kill us."

You took me into your household to sleep on your concrete floor, often with 10 in a room, not counting the wobbly pups, squeaking and snuggling close, the squawking chickens and grunting pigs, nor the two hairy tarantulas the size of "Looney dollars" that scurried near my sleeping bags.

The first night I doused my flashlight at the sound of a pounded pail and crouched with you and your children in the dark as the mortars lit the sky. Serene, eternal stars hung heavy overhead, while tracer bullets and gunfire pierced the night. Mesmerized in disbelief, I was not afraid; I did not know enough to be afraid, but you held your ears and trembled in terror. After all, that demolished house foundation next door was grim evidence of a direct and fatal hit on your neighbours only a few months ago. That air raid trench we had dug that day was no idle exercise; your family often ran to it in the darkness.

In 1984, before you fled to this rude camp, you watched your father hacked to death and 40 campesinos killed. Your 13-year old sister was seized by the contras, dragged to the hills, gang-raped repeatedly and forced to cook and wash their clothes. When turned out after three months, did she escape to the city and safety? At last report, at age 17, she is back-packing medical supplies for the Sandinistas in those same hills. Salud and presente!

Day after day at five am, I woke to the unforgettable sound of grinding corn and the slap, slap of tortillas rolled and pounded on the smooth stone. Morning to night, never-ending work. We swam in the muddy stream, as the women beat and scrubbed their clothes on rocks, all of us fully dressed — me from necessity, you from modesty. Yet you sat there, half-submerged on a rock, nursing your baby in barebreasted glory.

Trinidad, I reach out to you. For a brief time I was privileged to share your life, the squalor and drudgery, your misery and heartache, your relief when your husband and sons stumbled in from a sleepless guard watch in the hills, your pride in your children's first school day, though they are often sleepless and afraid, finding it impossible to concentrate on studies.

I watched your babies putting dirty empty bullet shells in their mouths, your young daughters struggling with heavy water pails from distant wells, water I dared not drink. They will all too soon be heavy with child, just as you, who are old well beyond your years, bore 10 children, only five of whom are living. Your young sons played with rifles, your sick children sobbed in the night with not even aspirin for relief. The only ambulance for war-wounded had been immobile and in repair for a month. Surely your life is hard and what lies ahead if true peace does not come.

Yet you are more fortunate than some. Your co-op produces meagre but subsistence food; others, in isolated huts, are malnourished, their children tottering and falling, their distended bellies unbalancing their spindly legs. For this is the third year of drought, drinking water becoming scarce, and already-reduced bean and grain crops cut by 75%. We each carried one pound of beans and the same of rice from Canada to feed ourselves. I sit here overlooking the harbour through sheets of rain and I remember your fingers in the parched hard land as you scrounged for beans, prematurely fallen to the ground, beans that should have been saved for planting but are eaten in desperation.

But with it all, I remember the flower in your hair, the rapt faces and fervent hand-clapping to rhythmic hymns in your tiny, tin-roofed chapel, and the joyous abandon of the dance at your simple fiesta, before you all scattered at the sound of gunfire. Ah, yes, that brutal war of attrition, killing off your local leaders, all civilians. One mother had lost three sons to the contras and her husband had been kidnapped the night before we arrived. "From the time I go to bed until dawn, I dream of the faces of my dead sons," she said. "The mothers of Nicaragua suffer night and day."



Photo taken at Women's International Peace Conference, 1985

Betty Peterson



Trinidad García Solbarbaro
(Photo by Betty Peterson)



The area around Trinidad's house
(Photo by Betty Peterson)



International Women's Day poster in Jinotega
(Photo by Betty Peterson)

You and I could not understand each other in words, Trinidad, but eye contact and body language spoke volumes. On March 7th, the night before we left the village, I asked, with some hesitation, and fearing misunderstanding, "Have you heard of International Women's Day?" "Ah, yes," you broke in, "we have to work for the rights of women. We have too hard a life, we must work for a better life for our children. Our government is behind the women, it is in

our Constitution. It may not come in our lifetime, but it will come." And how does your husband feel about it? A smile crossed your lips. "This is a machismo society and it was hard for him. But we talked it over as husband and wife. We are working it out and he helps me. And God will help us both."

Yes, my friend, your faith in women, your government and your God will see you through. I want you to know that I left you for Jinotega where I marched with the women on IWD. In that sleepy little town hundreds of women appeared from nowhere for the ceremonies and speeches, songs and dances. The 38th battalion of women soldiers determinedly marched to the stage in heavy army boots.

What on earth would they do? Present arms? No, they joined hands, swaying rhythmically, and high-kicked those boots like the Rockettes. They did a graceful folk dance and a skit on women asserting their rights while their tipsy and bewildered husbands did the housework. The point was made and hysterically funny to them.

As always, there were too many men officials on the platform, but it was clearly a token acknowledgement, a recognition that women must move slowly but surely against a die-hard, yet changing cultural tradition.

Though Costa Rica, supposedly more democratized, has a new women's legislative proposal before the Assembly (mostly male), men on the streets on IWD hooted and hissed at marching women, according to the press. Yet in Nicaragua, Roberto Ortega spoke at the huge Managua rally and fully supported the women and their rights. Signs proclaimed "All our country is in the woman/If she is not part of it, we die." And "We cannot think about the emancipation of the masses, without emancipation of women first." They joined Women in Struggle in Chile, in Argentina, in El Salvador with women in Nicaragua.

You would have been proud of the women I met in Managua: nuns in the base community of Ducuali Barrio who teach that praying and going to church is not enough but that day and night we must all work with the poor. "There is absolutely no contradiction between being a revolutionary and being a nun," they said. We interviewed women in the government: Susan Grigsby from the Nicaraguan Ministry of External Affairs (Canadian section), Marindel Soccorro of Ministry of Housing and Suyan Castajon, a rural

health worker, all intelligent and impassioned professionals—dedicated to the service of the people. You would have marveled at the Hospital for Women, where hundreds of babies are born and great signs encourage breast feeding and the Quaker-sponsored Mother's Milk Bank. The Somoza government fostered the idea that bottle feeding was modern and convenient, but since the Triumph, the Sandinista government has mounted a campaign for the natural nursing method as being safe and sanitary, nourishing and free. Finally, you would have rejoiced at the thousands of women internationals who are working in Nicaragua in development, aid, community building and in solidarity with your women.

But lest we forget, next door in Managua, amid screaming and shouting, came one little voice, "Don't you touch me again. You're not supposed to beat me. Only Daddy can beat me!" No, Nicaragua is not perfect, Trinidad, as you well know.

What can I say to my sisters in Canada? How can I convey the urgency? How can we help? Support Tools for Peace, LAIG, Farmers for Peace, Oxfam, CUSO, CANSAVE, Witness for Peace, the Maritime and Newfoundland Fishermen's Unions projects in Nicaragua, the international relief efforts of your churches. Work against the proposed immigration bills, so threatening to Central American refugees. Urge the Canadian government to become involved in verification of the Cease-fire and the Autonomy Agreements with the Miskito Indians, as requested. Call for more emergency food shipments to Nicaragua and financial aid through CIDA and the non-government organizations. Insist that Canada strongly urge the U.S. government to give peace a chance in Nicaragua and to call off its dogs!

Women of Nicaragua, I salute you! We live in different worlds. Here we march and struggle for equal pay for work of equal value, for better jobs, housing and day-care, for pro-choice on abortion and sexual preference, for freedom from abuse and to walk the streets at night. These are all valid and necessary. But I will never again march on IWD without the women of Nicaragua at my side and the oppressed women around the world. For we are none of us safe and free, dear Trinidad, until we are all safe and free.

Yours in solidarity,
Betty Peterson

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.

This issue was produced by:

Anita, Megan Ardyche, Brenda Conroy, Shelley Finson, Toni Goree, Catherine Lambert, Betty-Ann Lloyd, Yvonne Manzer, Debbie Mathers, Lori J. Meserve, Carol Millett, Alison Outhit, Marie Patrel, Marinette Swimmer

Advertising by:

Brenda Conroy

Photo/graphics contributed by:

Sara avMaat, Brenda Conroy, Debbie Mathers, Lori J. Meserve, Betty Peterson, Kathleen Tetlock, and "borrowed" from other feminist publications. Thanks.

Distribution:

Nancy Wright (Guysborough), Oona Landry (Antigonish), Alex Keir (Pictou County), Debbie Trask (Bridgewater), Dianne Crowell (Yarmouth), Carolyn Emerson (Newfoundland) and many, many, others

Contributors:

Brenda Beagan, Marion Cameron, Brenda Conroy, Barbara Cottrell, Wanda Cummings, Andrea Curry, Anne Derrick, Tina Goree, Toni Goree, Adah Gruver, Brook Hill, Alex Keir, Catherine Lambert, Joann Latremouille, Amanda LeRougetel, Stella Lord, Jocelyne Marchand, Jo-Ann Mayhew, Carol McLeod, Morigan, Lynn Murphy, Marie Patrel, Betty Peterson, Laura Richards, Linda Roberts, Betty Smith, Linda Wheeldon

Correspondence and Subscriptions:

Please note Pandora's mailing address:

Pandora Publishing Assoc.

Box 1209, North,

Halifax, N.S. B3K 5H4

messages: 902-454-4977

Second Class Mail Registration No. 7122

ISSN 0836-723X

NOTICE TO SUBSCRIBERS:

Pandora is now being distributed free to various locations throughout the province, due to a lack of womanpower to do the distribution to and follow-up of bookstores. The editorial committee also felt that free distribution would allow us to make the paper available in other outlets such as libraries, health clinics, etc. (If any of you women out there would be willing to do distribution in your areas, please let us know.) This is in no way a statement that Pandora has so much money that it no longer needs to charge for the paper. We are, in fact, hoping to get more subscribers this way. If you want the paper 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 provide a contributing or sustaining subscription to help support the paper.

Cover: Photos by Brenda Conroy, Sara avMaat

Presswork by Kentville Publishing

Our feminist presses deserve our support

Susan De Rosa

Feminist media advocate women's rights and social justice and they deserve our support. Women's news and views are still rarely covered in the mainstream media, and then all too often from an anti-feminist, sensational perspective. For example, the treatment of the Mary Beth Whitehead ("Baby M") case which contributed fundamentally to public anti-woman sentiment by giving the birth mother the ironic monicker, "surrogate" mother. The feminist press, on the other hand, is an indispensable educational, networking, and archival tool which assures that women's voices are heard and that our history is not lost.

When the two most highly visible feminist magazines in Canada, *Herizons* and *La Vie en Rose*, closed their doors, concern was voiced for the future of feminist periodical publishing in this country. Although the demise of these two magazines does not necessarily mean desperate times for Canadian feminist media, we must take heed.

As general interest feminist magazines with allure, *Herizons* and *La Vie en Rose* used newsstand sales to develop a broadly based readership and much needed advertising. Advertising in feminist magazines is limited because ads considered discriminatory are not accepted and advertisers rarely buy space in any controversial magazines. Both *Herizons* and *La Vie en Rose* were aesthetically enviable and commercially competitive, but also expensive to produce. Production costs were too high to be raised from the feminist community. How, then, can we offer the feminist press the support it needs?

Some magazines receive support from popular or women's groups or from their home-base institution (often a university) or are subsidized through government programs. But magazines are carefully scrutinized by funding sources who are concerned with their own constituencies. Last year, the Secretary of State Women's Program was unable to fund the 1987 Feminist Periodicals Conference because the agenda, which incorporated networking and technical sessions, also focused on race, class and lesbian politics, perspectives essential to feminist communications. The conference had to be postponed. It is through vocal pressure from those who believe that the feminist movement is a place where tax dollars are justifiably spent that the government will adequately and consistently fund the feminist press.

As advocates of social change, we must convince those responsible for our institutions to adopt policies which favour feminist material over that which is prejudicial to women. We must assure the maintenance of an independent voice.

Many of us are aware of the accessibility of pornography in prisons—but how much thought has been given to how little that is anti-sexist is available in prisons. Also, when our university libraries stock multiple copies of Playboy (on microfilm, no less) this misuse of resources, usually limited to begin with, reduces student access to resources positive to women.

As individuals and associations we can support feminist media by subscribing, buying advertising, donating and through sponsorship.

With approximately 40 periodicals and hundreds of newsletters, Canadian feminism has a vibrant voice. Perhaps the void caused by the demise of *Herizons* and *La Vie en Rose*, despite the presence of a dynamic women's movement, demonstrates the vital role that women's media play. Let us contribute to the feminist press and assure that our voices continue to be heard.

□□□□

Susan De Rosa is a feminist communications consultant who was co-ordinator of the 1985 Feminist Periodicals Conference, and who has been a member of CLOW for the past three years.

Pandora, too, needs support

This summer, we at Pandora are making a concerted effort to increase the number of our subscribers. We would like the paper to reach as many women as possible and we need your support.

When we did a check of our subscription file, we were amazed at how many women had not renewed their subscriptions when they expired. Part of the reason may well be our fault. Before we bought a new computer, printing out the address labels was a major undertaking; we had to copy the information from one computer to another and then print the names and addresses out. In the process of transferring, we appear to have "lost" some of our subscribers and had no way of finding out just who we had lost. So in the three months since our last issue, we spent a great deal of time matching up old subscription forms with the names currently on our mailing list. Those people who are not currently on our mailing list will receive a letter asking them to subscribe again or to let us know if they missed copies of the paper that they should have received.

As well, many women have moved without letting us know their forwarding address. When this happens, we are forced to delete their names. So please let us know when you move. We hate to have women miss out.

Why not also send gift subscriptions to your friends? Pandora would make a great summer solstice present! Now is a good time to subscribe because our rates will be increasing this fall.

If you are interested in finding out about other Canadian feminist papers, newsletters or magazines, Pandora belongs to the Canadian Feminist Periodicals Association and has information about them. We also have copies of many periodicals in our office. Please feel free to call us if you would like to come along and see them.

Mostly, we want to thank all our supporters. We hope that you are finding the paper useful and that it speaks to your concerns. If we are missing the mark, please tell us.



Blackie checks to see what names are on Pandora's subscription list. (Photo by Debbie Mathers)

Women don't have to be constrained by roles and choices set by society

Pandora:

I am writing to say I very much appreciated Catherine Lambert's letter in the last issue. It seems to me that there are a multitude of ways that women experience the concept of motherhood.

There are those who actively choose it and rejoice in it.

There are those who have it thrust upon them as the result of forced or coercive sexuality, inadequate birth control, or because they haven't had enough information to make an informed choice (society told them their only road to fulfillment was motherhood.)

There are those who very much want and desire to bear a child but are prevented by physical reasons.

There are those who are refused tubal ligations and those who are sterilized against their will.

There are women who do not physically bear children but who become mothers through adoption or who co-parent the child of a partner.

There are those who would like to do that but are prevented by their life situation or by society's views of who is an appropriate parent or "guardian."

And, there are women like me, who have chosen not to bear children, who perhaps have deep connections and close friendships with the children of friends, or children with whom they work, but who do not wish to have a "mothering" relationship, as currently defined in our society, with any child. No doubt, besides these, there are many points of view I haven't imagined.

It seems to me that the wider society is constantly trying to force women to conform to certain roles and to narrow our choices. Perhaps even more effective than criticizing women who step out of line or whose life experiences don't support the myth that the system is working is to pretend they don't exist.

This is what the mainstream media does more often than not. Consequently our belief in the validity of our own perceptions and choices and our right to have them respected is undermined and we are left feeling invisible and invalidated.

As the two recent editorials in Pandora (the one discussing why Pandora publishes only writing, photography and art work by women, and the one concerning the importance of lesbian

visibility) express, I think, Pandora is trying hard, in some measure, to redress the imbalance and celebrate the diversity of women's experience.

I really hope that anyone who doesn't see herself reflected in Pandora will write and share her experience.

In saying this, I don't mean to absolve women who write for the paper or who solicit articles for it (I used to be

involved with this part of Pandora and hope eventually to be again) from making an effort to be aware of and acknowledge their own biases.

I don't think that non-white women have an obligation to educate white women about racism, nor have women with disabilities a responsibility to constantly educate the "temporarily able-bodied," nor should older and younger women be expected to take all the responsibility for discussion of agism and adultism, etc. etc.

Quite the contrary.

But, if, through lack of time or woman-power, or through lack of awareness—for who is completely free of homophobia, racism, classism, and internalized sexism?—the paper doesn't solicit articles representing a broad enough range of experience, please write.

Make Pandora your own. Add your voice and your experience that we all may be enriched.

Sara avMaat
Halifax, N.S.



IWD march organizer apologizes

Pandora:

I am writing as a member of the group that organized the International Women's Day (IWD) march and dance on March 12. Though we all realize apologies are inadequate, we still want to apologize for our failure to invite Black women and other women of colour to be involved in the organization of those events.

As so often happens with feminist activities, IWD was organized at the last minute by a small group of women who had very little time. We were all white. It seemed the quickest way to get an organizing group together was to call on our friends. As too often happens, they were all white, too.

While we did make minimal effort to find out what Black women's groups were doing for IWD, we made no particular effort to involve women of colour in our activities—an inexcusable mistake.

It was unspoken, but I think we acted on the notion that with such limited time we would not single out any particular groups, but would do something for all women. We have finally begun to realize that there is no such thing as "all women"—we are deeply divided by structures of race and class that only white, middle-class women are privileged enough to ignore or deny. We have finally begun to understand the part we, as white women in a white-supremacist society, play in oppressing our sisters. And we have finally begun to realize that good intentions are not enough: None of us intended to be racist, but our actions were exactly that. I think we have finally begun to understand—to really understand that every time we don't actively challenge racism we contribute to it.

(It frightens me that we could have said these things before IWD...but I don't think we understood them.)

We deeply regret that Black women and other women of colour continue to bear the brunt of white feminists' racism, as event after event, year after year, a different group of white feminists begins to understand our own racism—usually after the event. I hope other white women can learn from our mistakes. None of us will truly benefit from a feminism that allows the structures of racism to remain intact.

Again, I offer our heart-felt apologies, for what they're worth.
Brenda Beagan
Halifax, N.S.

Isn't afraid to walk at night

Pandora:

As I was reading the articles in December's issue about the "Take Back the Night" march, I thought what a pity it is that many women feel they must be together in groups to venture out at night.

I walk at night—alone—any time I have somewhere to go. In winter, when there's ice, I skate alone on the Commons. Having recently bought skis, I skied alone at night.

I was nervous of walking at night for a while after I had my purse snatched some years ago, but I didn't let that stop me. I'm not about to stay home just because something could happen out there in the dark.

Unfortunately there are places which the prudent woman feels she should avoid at night, like dimly lit and wooded areas. They're probably safer than we've led ourselves to think, but we just don't know at any given time, so we play safe. We shouldn't have to do this; ideally, we should feel safe anywhere, but this will never be an ideal world, and we have to live in it as it is.

We also shouldn't have to fear meeting strange men in deserted places on the chance that one of them may be deranged. Sadly, this kind will always be with us, but I am not about to give up

Pandora's letter policy

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

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

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

Pandora realizes that the views expressed by the writers of letters and/or articles may be controversial. We welcome responses from our readers.

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

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

Women start new support group

Pandora:

I must confess Volume 3 Number 2 was my introductory issue. It happened actually by accident. One morning while I was browsing at Entitlement Booksellers, Pandora caught my attention. That afternoon I curled up on the couch and read it in its entirety.

Pandora has made me feel more connected to a powerful community of womyn and womyn's issues. I am so excited! Thank you! I can't wait for the next issue.

In October 1986 I miscarried my first pregnancy. I am single and in my early 20s. Although my pregnancy wasn't planned, once it was discovered, it was welcomed. In fact I celebrated the prospect of a child, my child.

I was overjoyed when I found there was so much support for single pregnant womyn in Metro.

I was offered support and advice from the Home of the Guardian Angel, Bethany Home for Women, Planned Parenthood, and Birthright, as well as dozens of books and articles.

Then, suddenly I miscarried. I was scared, confused and very alone. I had friends and a family who tried to comfort me. It seemed everyone knew some womyn at one time or another who had suffered a miscarriage or two or three.

Who helped these womyn deal with this great loss? Are womyn expected to cope by themselves? I really don't think we have to "get over it" alone.

I now lead a happy and fulfilling life. But I still have my weak moments, my flashbacks. If there are so many womyn who have miscarried pregnancies, why don't we unite and support each other?

I invite any womyn who has had a miscarriage to join a newly founded group. Share your experiences and offer your support to those who are feeling the loss of an unborn child.

I also invite any womyn to contribute to an information booklet to be distributed to clinics, hospitals and womyn's centres. Submit your story.

Call or write:
Miscellaneous Miscarriages
c/o Michelle Case
1013 Bland Street
Halifax, N.S. B3H 2S7
902-423-7562
Thank you.

IWD poster excludes black women

Pandora:

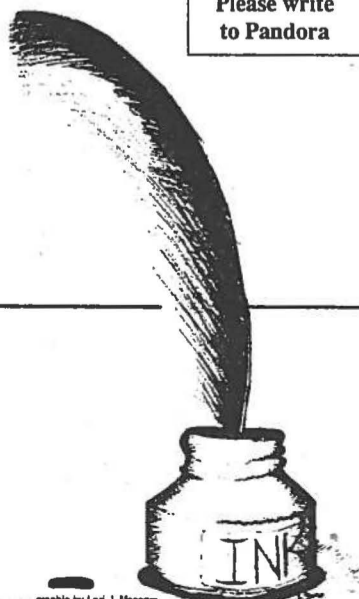
I am writing to you to bring this matter to your attention. International Women's Day is a very important day for all women to celebrate.

I am very disappointed to see on the pins and the posters the exclusion of black women. As a black woman, I believe and I know that black women's visibility is important and necessary. It makes me angry, as a black feminist woman in a province with a strong black community, to see this exclusion.

I thought the exclusion of black women and other minorities was a thing of the past. I wrote to Debi Forsyth-Smith and told her the same thing I'm writing to you.

Johanna Cromwell
New Glasgow, NS

Please write to Pandora



graphic by Lori J. Messer

Women's language:

We can create dykes against affairs of men

Brenda Conroy

Conferences are usually exhausting. They are not always enlightening, enlightening, enraging, exciting, and energizing. The conference on Language and Sex held in Halifax in March was all of the above and more. Certainly it was not without problems and complaints, but the energy generated by such gatherings of womanspirit is always balm to my feminist soul.

Well over five hundred women (generally including a few men) flowed into the Seton Auditorium on Friday night to hear Mary Daly, that formidable crone and self-proclaimed strange woman, on the fringe of the lunatic fringe, give us an increasingly rude and tasteless promotion of her latest book, *Websters' First New Intergalactic Wickedary*.

The crowd loved it; spontaneous laughter and applause often interrupted her hilarious definitions of those plastic figures of the foreground, our male leaders, and her proud reclaimings of crone, hag, prude and witch, our mothers/sisters of the Background. When she came to define dyke, a silence settled on the hall to be replaced by wild applause when she gave her seal flipper clap of approval to the standard dictionary definition:

dyke, n. a barrier preventing passage, especially protecting against or excluding something undesirable.

She amused us, she delighted us, she undoubtedly enraged some of us, she challenged us to be radical feminists in the suckie eighties, this supposed post-feminist time when all problems are solved. She is still disgusted by male violence, rape, incest

and destruction of our great mother, the Earth.

On Saturday, the biggest problem with the sixteen papers was choosing which ones to go to. Of the ones I heard, some were rather dry and academic but most were extremely interesting. Sheila Kindred and Shelagh Crooks talked about whether to work for change within the language of men or to create our own language, as proposed by the Mary Daly/Sheila Rowbotham schools which claim that the experiences of women can never be adequately expressed within male-controlled language.

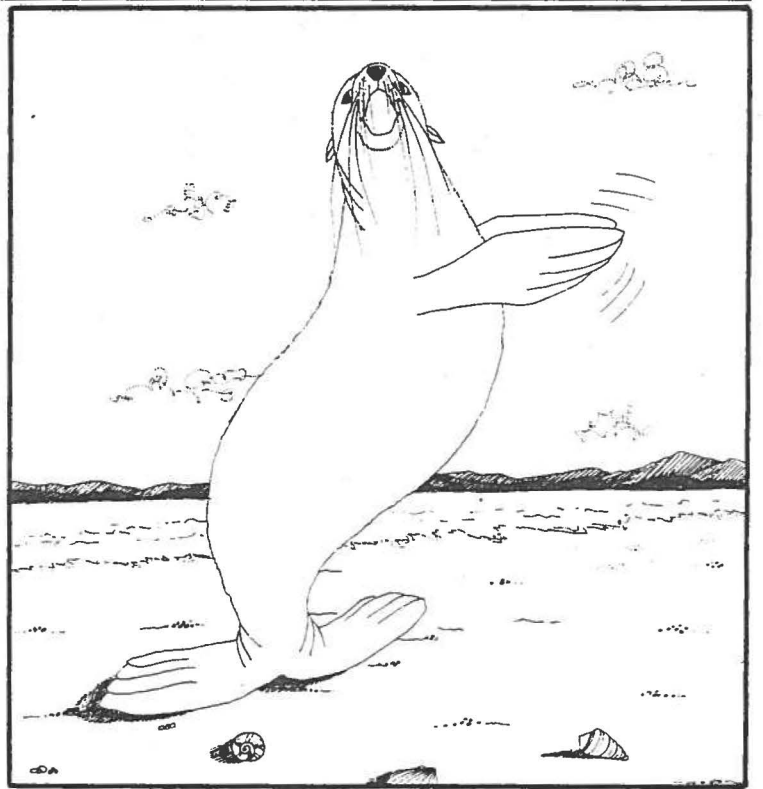
They gave very interesting examples from the study of primates where women researchers were able to make landmark discoveries by using their intuitive/empathetic powers and were able to have these experiences heard and even hailed in the male dominated discipline. This then was an example of the viability of describing woman-experience and being heard within the existing language structure. However the conference participants were not entirely convinced by their arguments and suggested that perhaps men will only listen if they really want to know about something.

Yuen-Ting Lai described her experiences of teaching a women's studies course and particularly of convincing the students of the relevance of language to sexism. She gave us examples of the sexist structure of the Chinese language which parallel our own. For instance, the "male as norm" rule in English is echoed in Chinese by the requirement in Chinese to mark human qualities with the female symbol if they

apply to women. If applied to men they are unmarked. Men are assumed to be human; women something other.

Laura Groening gave us a fascinating account of a novel, *Tenant of Wildfell Hall*, written by the third and largely discredited Brontë sister, Anne. Groening proposed that this was the most subversive of all the Brontë sisters' novels and it is perhaps no coincidence that the contemporary critics slammed it, suspected it of being authored by a woman (Anne had used a male pseudonym). They focused on the male character, rather than the strong woman who escapes from an abusive relationship in a time when such actions were unheard of and who is the true centre of the tale. Anne Brontë's subversion extended to challenging the "angel in the home" theory of womanhood, an amazingly frank portrayal of male violence for the times and the unheard of and illegal flight of a woman and her child to independence. I hope the library has this book.

Space is getting short here but I just have to mention one more paper and



Websters' Intergalactic Seal of Approval

that is Betty Ann Lloyd's moving personal story of re-entering the world of academia and her dilemma of not being able to find words or a tone of voice which reflect her experience as a woman. When she does succeed in speaking and writing in the language of academia, her essential self as a woman is left behind; she feels disembodied. Her story is made more poignant by the

fact that the readability and accessibility of language to women and other oppressed groups is the very topic she is studying.

We came together at the end of the conference to listen to Maxine Tynes, a poet whose beauty and love and laughter flow from her like a tonic to those around her. She was a fitting end to a day of words about words.

Women gather again:

Accessibility—WHEN?

Alex Keir

The Women's Health Educational Network (WHEN) held its annual conference in Truro at the Agricultural College the end of April and what a great conference! To open the dialogue on the focus of the conference, Access, we premiered the National Film Board movie *Impossible Takes A Little Longer*, an informative and moving

film on women with disabilities.

A wide variety of workshops and facilitators included AIDS, Implications for Women by Madeline Comeau of Metro Area Committee on AIDS, Adult Children of Alcoholics with Anne Fulton and Florence D'Eon, Naturopathic Health Care with Lois Hare and, as usual, a very popular massage with Holly Irons.

Conference attendance was down this year from previous years, perhaps in part due to the many conferences for women held that weekend and perhaps due to a lack of energetic advertising on WHEN's part. However, those who attended enjoyed a well organized, smoothly facilitated event.

The childcare program organized by Sheila Young and Stella Cross was exciting and dynamic, offering activities for each age group including paper maché, movement, and farm tours of the college barns. As Micheal Young said, "...and he brought out a baby pig and we patted it and it squealed."

The Saturday evening entertainment provided by Nova Scotian women included Lysistrata and Brenda White from Halifax, Per Sisters from Wolfville, Judy Davis from Tatamagouche and Karen Henderson from Sydney, all of whom reinforced our awareness of the talented women we have in this province. The program was followed by a dance—for many women their first women's dance, an empowering event.

Our effort to encourage and support disabled women to attend this conference was partially successful and the loop system and the American Sign Language Interpreters were used by some participants.

Following the conference the WHEN AGM was held. New board members were nominated and acclaimed and the board now includes; Hope Fraser from Wolfville, Dianne Crowell from Yarmouth, Stephani Nicoletti from Paradise, Margaret Grant from Bass River, Johanna Cash from Halifax, Gail Proudfoot from Halifax, Johanna Cromwell from New Glasgow.

A CLUB FOR LESBIANS & GAY MEN
FEATURING THE LATEST DANCE MUSIC:
HI-NRG & NEW YORK CLUB R&B

Rumours

HOURS: 8pm-1am MONDAY TO SATURDAY
2112 GOTTINGEN STREET HALIFAX 423-6814
FOR MEMBERS & THEIR GUESTS

BUCHAN, DERRICK & RING

BARRISTERS•SOLICITORS

FLORA I. BUCHAN

PATRICIA LAWTON DAY

ANNE S. DERRICK

DAWNA J. RING

Sovereign Building
5516 Spring Garden Road
Suite 205
Halifax, Nova Scotia
B3J 1G6

(902) 422-7411

Racism still exists in feminist community

Andrea Currie

When a man tells me he is not sexist, I am alarmed. I do not trust his self-assessment, because the concepts he uses to evaluate himself are patriarchal, his thinking processes are patriarchal, the language he uses to give shape to his thoughts is patriarchal and the context in which he is evaluating himself is patriarchal. This is a global, and grim, reality. The conceptual framework in which we all operate is patriarchal. With this understanding, I cannot even say that I am not sexist, not in the absolute sense meant by a statement like that. I can say that I have the keen sense of and ability to detect sexism that is particular to women, as the targets of sexism, and that I am dedicated to doing whatever I can think of (conceptual limitations here), or feel would help to eliminate it.

When a white person says they are not racist, I am similarly alarmed. Mary Daly's pronouncement to this effect, in the talk she gave at the Mount conference on Women and Language last Friday night, deeply disappointed and troubled me. While Daly is doing some very creative and essential work to challenge the ways we think, in the interests of enabling us as women to change our reality, she has been shaped by the context in which white North Americans live, as much as any of us. Her conceptual framework, which she is working committedly to change and expand, is not free of the mechanisms of the oppressors.

As well as the patriarchal shapes and meanings this framework gives our world, there are also white supremacist ways of perceiving in that framework. I do not believe that there is any white person who can claim to have eradicated all of those ways of thinking from their consciousness, and all the consequent expressions in attitude and action.

I spoke with Mary Daly about this after the lecture and she denounced what she calls a confessional politic in the white women's movement that involves, in her words, "weeping to our racism." She states that the racists are

the patriarchal white men. I agree that there is an expression of white women's new consciousness of their racism which is not to be trusted; it is exploitative in that it somehow enables us to be even more politically correct by admitting that we are racist! Our sense of our own importance in the world, as white people, doesn't necessarily change with this admission. The power doesn't necessarily shift. This kind of a step in a growing consciousness lacks depth and allows for a continued white supremacy.

However, between this type of attempt and Mary Daly's false confidence about herself not being racist is an essential place that white women have to find. With a real understanding of the fact that mechanisms of racism still operate in us no matter how good our intentions, and without expecting

that the act of admitting this will make us feel better and make us better people, we can stand on solid ground from which to battle racism and build solidarity with women of colour. The white supremacy in the history and in existing conditions of racism is a scar on our consciousness as white women, but it is also quite plainly where we are, and the only place from which we can move on with any integrity.

This gap in Mary Daly's consciousness and her vehement insistence that no such gap exists is a fundamental flaw and a very serious limitation on her work. If there were other women doing what she is doing with language, I would stop reading her work. Since this is not the case, I will now read her work with the awareness and the caution it demands. I suggest other women do the same.

Wild women don't take bullshit from any source

Joann Latremouille

Once again, Mary Daly came to town and once again someone couldn't stand the heat. On March 25, 1988, Mary Daly came to Mount Saint Vincent University to deliver a lecture and gave the feminist community of Halifax the opportunity to experience one of the truly great light and sound shows on the university circuit.

Daly's words alone do not knock your socks off, but combined with a method of presentation that includes all levels of humour and (I suspect a fairly conscious) manipulation of her energy field, Daly is able to create in concert with her audience a field of power, in fact a field of woman power. The open-hearted response to this experience was the minute of stunned silence that greeted the end of Daly's talk and the ritual call for questions.

The crummy response, the non-response, and given what Daly had created with us all, the castrating response was the first question about a falling out with Audre Lorde that happened almost ten years ago. The question completely destroyed a space that the speaker had worked hard for almost an hour and a half to create.

Stripped of its chic buzzword (and it is a question of continuing debate whether "racism" on the lips of a member of the privileged race can be anything more than a chic buzzword), the question was that most banal of questions: Are you politically correct, Mary Daly?

The evening was almost restored by another woman's statement about her 30 years in the movement as active participant, victim of burnout, and now mother of a new participant.

Her statement was of the heart and the audience recognized that with their applause. It was a statement "in kind" with what we had just been given by Mary Daly.

But the question of the first question remained. It brought to my mind a remembrance that the same thing happened when Daly spoke several years ago at Dalhousie University. That time, the magic was broken by a plea to boycott a comic strip.

Because of this repetition, I am left speculating that there are some "committed feminists" who are mighty uncomfortable when they encounter women with true power. Now, by true power I don't mean the privilege that can come from education, work position, physical attributes, economic status, race or political correctness. I mean the power that any concentrated person of goodwill can dredge up from within their own being if they try.

Unfortunately, the castrators have a kind of power too. By being closed down to the situation, by asking questions out of context or lacking in the spirit of the moment, they can destroy a space of power.

Everyone gets brought down to their level: Are you politically correct, Mary Daly.

I suppose in one way that is a good thing. True power is not enslaving. It demands our participation and our consent. In a temporal sense, true power is a delicate phenomenon, as delicate as an aura.

But this is a digression into an exploration of power and spirituality. Some would prefer to stick with re-fighting old battles and boycotting comic strips.

Mary Daly was not "nice" to her first questioner at Mount Saint Vincent University. Undoubtedly there are more skillful ways of dealing with such self-serving questions. However, Daly was entirely consistent with what she had told us earlier: wild women don't take bullshit from any source.

Hurray for woman power and consistency.



CRONE: *Great Hag of History, who has Dis-covered depths of Courage, Strength, and Wisdom in her Self*

(Graphics from Websters' First New Intergalactic Wickedary of the English Language)

Angry at self for not supporting woman

Catherine Lambert

I have been struggling to write this article about Mary Daly since I heard her speak in March. It's a bit terrifying to write a negative criticism about a feminist.

I had been looking forward to hearing Daly speak and went to Mount Saint Vincent University remembering how encouraging her last talk in Halifax had been for me. But this recent event was a performance by Daly, not a talk.

I was angry that she spent time going through what looked like class notes. She endeared me to her by her wit, so I was confused by my anger. How could I possibly be angry at someone who made me laugh so much, but now looking back I wonder if that was part of the technique. I certainly was caught in her presence. And there I was at the end, clapping and standing up, thanking her. Now I wonder why. What is it about the moment that captured me, that wouldn't allow me to stay in my seat? I'm not sure.

Then came the question and answer period. Daly is a woman who says to her audience that as feminists we must challenge everything. A woman in the audience asked Daly about Audre Lorde's open letter to her about her racism. Daly was furious that this woman brought the subject up. She argued that the question had nothing to do with her talk that evening and then proceeded to give what I would call a tongue-lashing to the woman. During

this, she stated she was not a racist.

I was shocked! How could this intelligent white feminist say she was not a racist? How did she get to this point? I wanted to know the answer but I wasn't going to ask—I had just witnessed what could happen if you challenge Mary Daly.

I realize now that she had silenced me. Can I blame Daly for my silence? Don't I have to take responsibility for my lack of action? I did not stand up next to that woman who asked the question and say I was angry with Daly.

Are we not, as feminists, accountable to each other for our behaviour? Daly said she was tired of the question, but are there not more appropriate ways of handing a question you don't really want to answer than verbally abusing the questioner?

Although I am angry at Daly, I am more angry at myself for not responding and for not supporting. I know if I had not been so intimidated by her ability to use words, I might have made a comment, but my lack of saying anything is my responsibility. I hope that the next time I am in a similar situation I will speak out. Black lesbian feminist Audre Lorde wrote in *Sinister Wisdom* a statement made by her daughter about silence. She says that if you remain silent, that eventually you will get angry with yourself... "and if you don't speak it out one day it will just up and punch you in the mouth." I am trying to challenge my fear and not remain safe in my silence.

Entitlement Bookellers

You're entitled to more...

- * Art & Architecture
- * Biography
- * Music, Dance, Theatre
- * Finance & Business
- * History
- * Politics
- * Philosophy
- * Esoteric Religion
- * Psychology
- * Eating & Drinking
- * Literary Fiction
- * Criticism/Essays
- * Poetry
- * Reference
- * Sports
- * Travel/Geography
- * Science/Technology
- * Health & Fitness
- * Fantasy & Science Fiction
- * Nature
- * Mystery

SPECIAL SECTION
Women's studies

1735 Barrington St
Halifax B3J 2A4
420-0565

Across from the Grand Parade

Nutrition Report:

Hungry children are victims of current policies

Toni Goree

Recently, an article in a local newspaper brought my attention to a study which was conducted by the Nova Scotia Nutrition Council. This group of nutritionists, doctors and the like, issued their findings (April 1988) in a report titled *How do the Poor Afford to Eat*. The report confirmed in writing what poor people like myself already know from many years of experience: namely, that families struggling to survive on Social Assistance in Nova Scotia are suffering from malnutrition and indeed even hunger.

Only a few short months ago this same issue set-off an embarrassing court case for the ex-Minister of Social Services. He, like many other Nova Scotians, refuse to believe that children in Nova Scotia are going to bed hungry. I can assure you that there are people like me who can be found on the first of every month anxiously waiting on the door-step for the letter carrier to drop-off the cheque because there is nothing in the house to give the kids for lunch. No, these people are like those in Government House who, when the N.D.P. called for an emergency debate regarding the findings of *How do the Poor Afford to Eat*, denied the request for such a debate.

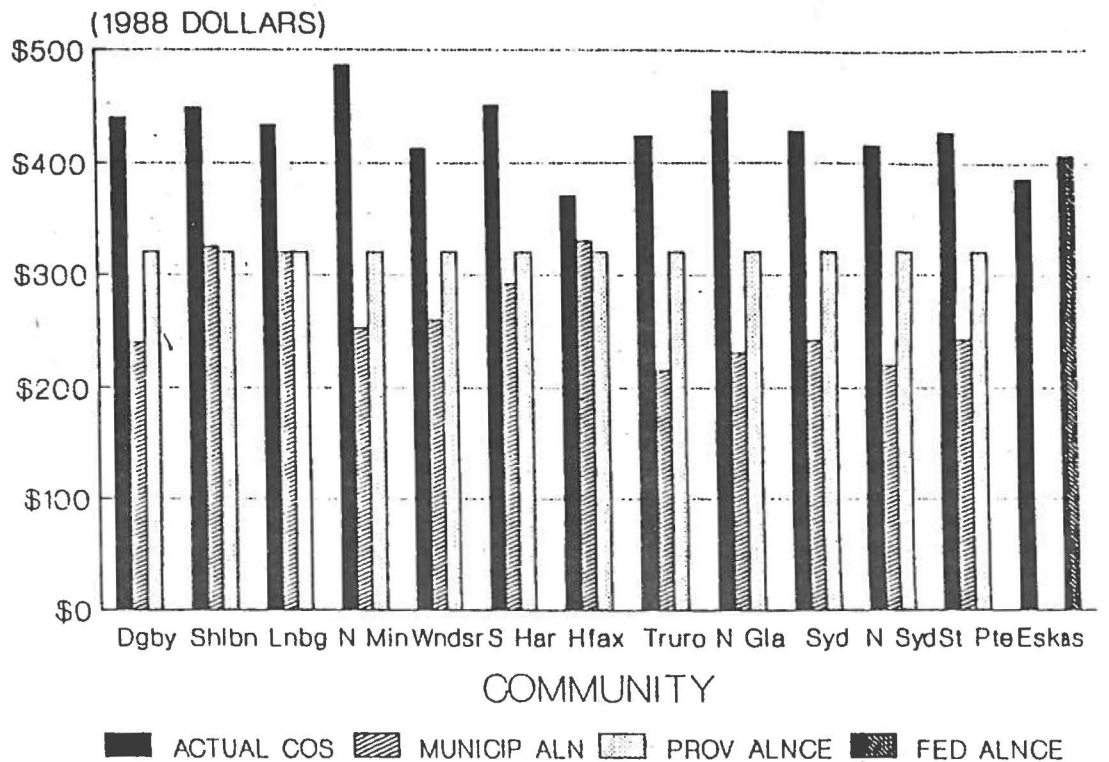
According to the newspaper, the Speaker of the House denied the request for the debate on the grounds that Tom McInnis, the Minister for Community Services, has recently appointed a task force which is currently working on amendments to Social Assistance policies. This response suggests that issues such as hunger and malnutrition are not concerns burning within the hearts of our public officials. Well fed people have little sense of our urgency. They seem to have no problem at all putting these and related

topics on the back burner.

The report *How do the Poor Afford to Eat* is a fine piece of work. It is articulate and yet very readable, an unusual characteristic of expert reports. One does not have to be an economist to figure out the tables and graphs in the report; they are easily understood. The language is kept simple; medical and sociological jargon are not used. The method used to carry out the study is straight-forward and the recommendations are clear-cut. It even avoids using middle class theories for analysing why the poor are poor. Finally it does not suggest that the answer to malnutrition and hunger amongst the poor lies in getting them to substitute cheap hog dogs with mashed chick peas on a sodium free whole wheat cracker. The people responsible for the study were aware that the poor and the middle class do not share the same lifestyles, health concerns, histories, attitudes, etc. In other words they recognize that the two are from quite different worlds.

The report begins by identifying seventy-four basic foods. These particular foods were chosen for their "economic and nutritional value" and, according to the latest scientific study (1983), provide the necessary nutrients a person requires to maintain good health. Next, they figured out how much of these foods a family consisting of two adults and two children would eat. The study then recorded the actual costs of these foods in thirteen municipalities across Nova Scotia. The cheapest available foods were always used, (i.e., no name brands.) The last step was to compare what it actually costs to feed this family and the amount of money people on Social Assistance receive for their food allowance. The report states, "It is clear that rates of

FEEDING A FAMILY OF FOUR IN NOVA SCOTIA Monthly Food Allowances vs Actual Costs



Graphic taken from *How do the Poor Afford to Eat*

fered by most municipalities are grossly below what is needed to adequately feed families in Nova Scotia."

Other tidbits from the report reveal some very alarming information about the general health of Nova Scotians. For example, we have a higher prevalence of obesity, and higher mortality rates from cancer and circulatory diseases than the rest of Canada. It also points out that low income groups more often suffer from deficiencies of such nutrients as: riboflavin, vitamin C, folic acid, vitamin A, iron, vitamin B6, magnesium and vitamin B12.

Reading the report and talking to other oppressed poor women about never having enough food in the fridge reminded me of some of my own childhood experiences of being raised in a poor family. I remember that twice as a child there was nothing in our house to eat. My mother was responsible for providing food in our family. She would walk to work, scrub some white woman's floor, and on her way home she would stop at the grocery store and buy food. I guess she just had no work to go to on those two days, because if

she could have, she would have. I will never forget the sad and pained look on her face when she couldn't give her kids something to eat.

As a child I did not understand that my life was restricted and controlled because we were poor. I know that now. I also know now that having enough and the right foods to eat are conducive to learning. So many children from poor homes think that they are stupid, but if the truth be known they probably don't do so great in school because their little minds are not properly nourished. The report highlights this very important fact.

As a child, I knew what it was like to function in two worlds. At school we were taught to eat foods carefully chosen from the the four basic food groups, but when I returned home for a lunch consisting of baloney sandwiches and kool-aid, what could I say to my worn out Mother, "Oh Mom could you pop out and get some two-percent milk, a can of tuna fish and some of that yummy Harmony Farms whole wheat bread...and Mom don't forget the fruit."

As a teen-ager I incorporated more

self-hatred for sneaking into the fridge and drinking the last of the milk which I knew was being saved for someone who had not yet had any. But I could not help myself. When a person goes without certain foods a real craving sets in and cravings are hard to resist.

Now, as a mother I continually walk to and from the grocery stores carrying those damn plastic bags which I am sure have stretched my arms an extra foot in length. I buy the same items every time and in small quantities, already knowing that I will run out and have to borrow from my neighbour. No, it has not exactly been a picnic and I, for one, am not optimistic about any super keen task force Tom McInnis might have put together to advocate on my behalf. The Nova Scotia government has allowed me to fight hunger and malnutrition for thirty-three years; why would it suddenly have a change of morality now?

I applaud the Nova Scotia Nutrition Council for its good and important work. However, it is up to us, the oppressed poor, to liberate ourselves from poverty and hunger. It is vitally important that poor people develop a class consciousness. It is the only way for us to regain our self-worth in a class society. Do not be misguided, our children going to bed and then to school with empty stomachs is not an unfortunate oversight or a mistake. Hunger is a very effective tool of oppression. It is meant to keep us powerless and it will only if we let it. Things will not change in our favour just on their own and most certainly not from any government task force. We must create change. We know that we are going without food, we do not need any more task forces or studies to tell us so.

Those well polished government and public officials know that we do not have enough money for the food we need. They eat too and they know the amount of their grocery bill. They also know what they've ok'd for social assistance food rates and the minimum wage. Yes, they presently have the power to make such decisions, but we are the people and ultimately we assign the power. Do not underestimate the power of the ballot! Also, we must not stop once our own families are satisfied. For as much as the oppressed poor in Nova Scotia are denied good food, we must remember that three quarters of the world's population is literally wasting away and this too is our responsibility.

"We must celebrate even small victories in order to strengthen ourselves for the rest of the long slow walk to full equality"

Advisory Council on the Status of Women

Suite 207, Purdy's Wharf
1959 Upper Water Street
Halifax, N.S.
Phone: (902) 424-8662

Mailing Address: P.O. Box 745, Halifax, N.S. B3J 2T3

Nova Scotia Advisory Council on the Status of Women



3115 Veith Street

453-4320



VEITH HOUSE

- Counselling
- Advocacy
- Pre-School
- Ceramics
- Literacy Training/Tutoring
- Adult Upgrading
- Self-help for Birth Parents
- Seniors Programs
- Domestic Violence Treatment Program

Get Plugged In!



Buy the
Woman to Woman Directory

On Sale at Newstands
and the Red Herring Book Store



(Photo by Lori J. Meserve)

Marion Cameron of the Parent Resource Centre

Marion Cameron

I am one of the many low income mothers who are trying to make it by themselves. I am a single mother of three children, ages 14, 5, and 2. I find it very hard to keep food on the table for a family of four.

I support my family working two and a half days a week. Very often I end up going to the food bank or the churches and the Salvation Army. I find these places are trying to do good for people but if you are not on assistance they want to know why you need food. If my children weren't hungry I would not have a need to go to these places, but trying to explain that to these people is like talking to a wall. I feel that if food prices were not rising all the time, we low income families would not have to rely on these people or organizations to help feed our families and low income families would not be suffering from malnutrition. This is my opinion—one of the low income women who knows what it is like not to have enough food in the house.



Marion Cameron is currently employed at the Parent Resource Center in Uniacke Square in the North End of Halifax. She is involved in a number of programs that the Center offers to women in the area. Pandora wishes to thank Marion for her concern and honesty about the seriousness of surviving in a system which sees fit to take advantage of women in the work force by not paying them a decent wage.

Adsum House
an emergency shelter
for women and children

- food
- shelter
- clothing
- advocacy & referral services
- budget & nutrition counselling

2421 Brunswick Street
Halifax

429-4443 423-4433

This ad is sponsored by
the Centre for Continuing Studies
Dalhousie University

Poverty is violence — Low income women protest poverty and failing welfare system

Tina Goree

My first experience with Mother's Assistance began when I became pregnant at the age of 18. At that time I was in grade 11 and because of my condition I felt I had to leave school and had no choice but to go on welfare. Two years later I became pregnant again and the dreadful cycle continued.

Over the years I felt compelled to stay at home while my children were in pre-school. When they were older I went out and found a job. I worked very hard for very little money. At times I could not pay the oil bill and we went without heat for weeks in the winter.

I can also remember once after paying my oil bill and rent I had five dollars left for food to feed me and my two children until I received my next paycheck. Fortunately a church helped me out for the next two weeks. I worked at this job for three years until my hours were changed. This made it impossible for me to work and take care of my children. So back on welfare I went, much to my dismay. I finally realized that I had to get my education to find a good paying job.

I am telling this story because I get so angry when I hear people say "Women on welfare are lazy and they don't want to work." I am not lazy and I do want to work, but I have to work at a job where the income at least provides for the basic needs. Speaking for myself, being on welfare with the little bit of money I receive for food, I find it a struggle to make sure the children get their proper nutrition. It comes as no surprise to my children when they hear me say, "There is no food." People must remember that women on welfare want the same things for their children as they do for their own.



Tina Goree is a Black single mom of two girls aged 12 and 10. Tina has lived in the Halifax North End for the past nine years. She is actively in-

involved in the Children's Clothing Centre at Trinity Church and is a member of the recently founded Black Justice Committee. She is hoping to return to school this fall. Pandora thanks Tina for telling us her story about the everyday struggles of having to live on a welfare check that does not

provide for even the basic necessities such as food and heat. Pandora invites other women who are suffering under similar oppressions to write also—until something is done about the failing welfare system in Nova Scotia, such blatant injustice can never be talked about too much.



Graphic from Women's News

Supplement on Violence

The September issue of Pandora will include a special supplement which will focus on violence against women. Violence can be emotional, physical, sexual and verbal. Suggested topics are: woman battering (in lesbian and heterosexual relationships), rape, sexual harassment (on the streets and on the job), incest, sexual assault, violence against lesbians, racial violence, how each of us protects ourselves and each other from violence, and the positive ways we have handled violence.

We would like to hear from women who have experience of violence, either on a personal level, through work or other ways.

We would like personal stories. If you want to write but are nervous about it, please call us or if you tell us your story we will work with you to write it. Catherine Lambert is co-ordinating this supplement and is very willing to talk with women about topics and writing.

You can reach Catherine at 422-1317 (work) or 455-3866 (home).

The deadline for submissions is July 15, 1988. Send all materials to Pandora.

TUNS
GRADUATE
STUDIES

Call:
Registrar

429-8300
TODAY

TUNS

Women centre research

Frontline work not reflected in funding picture

Andrea Currie

Women's centre funding in Nova Scotia is the topic of a six month research project sponsored by the Canadian Congress for Learning Opportunities for Women (CCLOW). The five women's Centres in the province, Sheet Harbour, Antigonish, New Glasgow, Truro, and Bridgewater have no stable funding. Short term, project-related grants from federal sources like the Secretary of State Women's Program do not provide the security which the women's centres need to develop their programs and services for maximum effectiveness.

The Nova Scotia chapter of C.C.L.O.W., in consultation with the women's centres, applied for and received a grant from the Secretary of State Women's Program to study this problem. Andrea Currie was hired as researcher to study this program. One of the main questions the research is addressing is the lack of provincial government funding for women's centres.

The research process has involved group interviews with women centre staff and members to get a fairly detailed overview of the various kinds of work that women's centres do and the amount of work done in these various areas. Another part of the research has been to examine the mandates and responsibilities of several provincial government departments and to see how these responsibilities are linked with the work of Nova Scotia's women's centres. An inventory of grants available to women's centres from provincial sources is in the works.

Some of the other aspects of the research include an overview of provincial/territorial funding of women's centres in other provinces and territories, grants available from other levels of government, and "how-to" guidelines for making use of Canadian Assistance Plan (C.A.P.) funding which is the federal-provincial transfer payments made for work in the area of social services.

The research shows that an enormous amount of counselling, referral, and advocacy is being done by the women's centres to assist women on social assistance, involved in legal matters, needing housing, physical and mental health care and accessing educational opportunities.

Several other interesting points have emerged in the research. For instance, the libraries in the centres seem to function like a women's section of the local public and school libraries, with teachers and librarians referring students and the general public to the women's centres for information. Teachers also use the resources themselves for class preparation.

Women's centres play an active role in the ongoing education and professional development of social workers, police, and health care workers, as well as teachers, in their communities, through the distribution of materials on AIDS, and through workshops on topics like sexual assault. And the women's centres serve as community centres in a broader sense, providing meeting space, use of office equipment, and offering advice and support to other community groups.

Common to all the centres is a problem with space: the affordable places are inaccessible to physically-challenged women, and too small. Both of these things limit the programs and services the women's centres are able to offer.

The main issue which becomes clear through all of this is the lack of provincial funding. Women's centres are doing a great deal of work that falls directly into areas of provincial government responsibility. They are frontline, approachable places where women go—an essential link in the process of getting their needs met. The work of those administering provincial programs in social services, health, education, and legal aid is made easier and more effective by the women's centres. Yet there is next to no funding from the province to recognize and support this work.

In an attempt to do something about this, the women's centres have joined together in a campaign to lobby candidates in the upcoming election on this issue. Candidates will be asked what they will do, if elected, to ensure stable core funding for women's centres in Nova Scotia. When a provincial election is called, an informational brochure will be distributed, encouraging people to lobby their candidates on this issue. Everyone is encouraged to participate in this campaign to help strengthen the important work of the women's centres.



Two of our Veith House Neighbours

Cheryl Downton and Noreen Richard are Pandora's neighbours at Veith House. Noreen, the co-ordinator of the Headway Education Program, shares our office and Cheryl works with Project New Start and counsels women who have been in battering or incest situations. Photo by Brenda Conroy.

Helen Caldicott's love for our planet a powerful mix of passion and fact

Marie Paturel

On April 28 I attended a lecture sponsored by several local peace groups. The lecture was on nuclear disarmament and featured Dr. Helen Caldicott who has written two books on the subject and has starred in the film *If You Love This Planet*. The lecture was part of a nation-wide tour in support of the Canadian Peace Pledge Campaign.

I went to the lecture not quite knowing what to expect. I somehow pictured a lecture put on by a "scientist" full of "scientific" facts and jargon. Instead I sat captivated for two straight hours by a vibrant, dynamic and inspiring woman—a woman who at one moment had the audience laughing at the stupidity of our politicians and at the next moment had us dumbfounded and horrified at the the situation our world is in. Dr. Caldicott stood up there and gave out the straight facts. She cut through all of the scientific jargon and propaganda from both sides and gave us REALITY. Not reality couched in neutral terms and padded with fancy language, but reality based on facts. Facts such as:

- Our politicians (i.e. Reagan, Mulroney, etc.) are "functionally illiterate" when it comes to nuclear issues;
- It is the big corporations that control and profit from the arms race;
- That one trillion dollars per year is spent on the arms industry world-wide;
- That there is no need for nuclear weapons in Europe because there are enough nuclear power plants to set off

a nuclear chain reaction if attacked with conventional weapons;

•The chances of an accidental nuclear war increases every year, especially since computerization;

•A detailed explanation of what would happen to Halifax if a nuclear bomb exploded here and what would happen to the world during a nuclear war; and

•The amount of damage that could occur to our ocean if there was nuclear melt-down in one of our proposed nuclear submarines.

By the sound of it, one would expect that at the end of this lecture the audience would be left with hopelessness and despair.

On the contrary, we were left with feelings of shock and horror, but also anger. There was a realization that

something has to be done and that we as people have the power to do things.

It seemed like the whole lecture revolved around two questions—what are we doing (to our future and our children's future) and what can we do (to stop this process towards nuclear destruction).

The answer to the first question is that we are blindly setting ourselves up towards nuclear cremation. The answer to the second question is not as straightforward.

Dr. Caldicott did give suggestions such as educating ourselves and our politicians and supporting those politicians who advocate for a nuclear free Canada. Unfortunately there is no one standard answer for everyone. It is a question that we have to answer for ourselves.

Women's Employment Outreach

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

Sponsored by
Halifax YWCA

Funded by
CEIC

offers free workshops for women in:

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

Workshops start the first Tuesday of every month

N E X T S T E P
G R A P H I C S
& A R T
P R O D U C T I O N

902 422-6654

1820 Hollis Street 4th Floor Halifax Nova Scotia B3J 1W4

Atlantis

A WOMEN'S STUDIES JOURNAL
REVUE D'ETUDES SUR-LA FEMME

Atlantis is an interdisciplinary journal devoted to critical and creative writing in English or French on the topic of women. Published 2 times a year. Atlantis is a refereed journal containing scholarly articles, review essays, book reviews, photography and graphic work.

Subscriptions, submissions and all correspondence to:

Atlantis
Mount Saint Vincent University
188 Bedford Highway
Halifax, Nova Scotia B3M 2J6

Rates
1 year — 2 years
\$10.00 a year for individuals
\$18.00 a year for institutions
\$ 4.00 additional for overseas mailing



Prostitution laws used to control women's sexuality throughout history

Anne S. Derrick

Laws have been used for centuries to control the activities of women working on the streets as prostitutes. The women and their activities have been subject to criminal sanction, but prostitution itself has never been made illegal. The laws have imposed criminal sanctions on impoverished women selling their sexuality in order to survive. This article will only deal with laws relating to street solicitation which have evolved in response to a patriarchal moral code and the gentrification of Canadian cities.

In the years before Confederation, police in Halifax used vagrancy laws to control the streets. Such laws included as offenders persons who were "idle and disorderly," "vagabonds" and "of lewd behaviour." Although prostitutes were not specifically referred to, it is likely that women working as prostitutes were arrested pursuant to these categories. Subsequent vagrancy legislation defined categories of undesirable street people, but women classed as prostitutes were not specifically referred to in vagrancy legislation until 1869.

In the 1869 Federal vagrancy act, vagrants were defined in part as: "All common prostitutes or night walkers wandering in the field...not giving a satisfactory account of themselves." This legislation left no doubt that a woman who worked as a prostitute could be arrested and convicted merely for being a prostitute and for failing to give a satisfactory account of herself. The very fact of being a prostitute had been made an offence and courts interpreting this legislation held that the purpose of it was "to prevent solicitation by prostitutes, and advertising and flouting of their immorality, in such open and public places, and to curb the movement of the morally unclean." (*R. v. Jackson* (1917), Ontario)

Even more offensive were other provisions in the Federal Criminal Code dealing specifically with native Indian women who became prostitutes. Obviously the Federal Parliament had decided that racially non-specific laws did not adequately deal with the native prostitute, such a distinction being an extreme form of institutionalized racism.

The status offence of being a "common prostitute" was repealed in 1972 and replaced in the Criminal Code by s. 195.1 which dealt with solicitation. It was held by the Ontario Court of Appeal in *Regina v. Monroe* (1938), that the repeal of the legislation indicated

that Parliament no longer deemed it necessary for the protection of society that prostitutes be "prohibited from flouting their immorality." The Court went on to say that it was no longer necessary to "curb the movements of the morally unclean." Perhaps, the Court pondered, "it had become more difficult to determine who were, in fact, the morally clean members of society."

These soliciting provisions stated that every person who solicited any person in a public place for the purpose of prostitution was guilty of an offence punishable on summary conviction.

After 1972 therefore, it was no longer an offence in Canada to merely be a prostitute, but it was an offence to solicit for the purpose of prostitution. However, in 1978, the Supreme Court of Canada decided in the *Hutt* case that only persistent soliciting for the purpose of prostitu-

tion constituted an offence. The Court held that as the enactment of s. 195.1 was intended to prohibit contributions to public inconvenience and unrest, there had to be some actual contribution to public inconvenience on the part of the accused. Something more than standing on street corners talking to passers by was required to attract criminal liability.

Convictions under the soliciting provisions of the Criminal Code were very difficult to obtain because of the legal requirement that solicitation be pressing and persistent. In response to this, Provincial and Municipal Governments throughout Canada resorted to other legal mechanisms in an attempt to control the activities of women working as prostitutes. A first such attempt was a municipal by-law enacted by the Calgary City Council which attempted, under the guise of controlling of streets, to control the conduct of women working as prostitutes. Women were arrested and charged under the by-law. Such convictions did not fall within the Criminal Code; nevertheless, fines were levied and the otherwise legal business of street prostitution was disrupted.

The Calgary municipal by-law was eventually challenged and the Supreme Court of Canada in the *Westendorp* decision (1983) declared it to be unconstitutional as it invaded Federal authority in relation to criminal law. Only the Federal Government has the Constitutional ability to enact criminal law in Canada. The Supreme Court of Canada found that a province or municipality was not entitled to control or punish prostitution. Other municipalities in Canada, including Halifax, copied the Calgary municipal by-law. The Halifax by-law was in place for approximately three months before the *Westendorp* case decided such mechanisms were unconstitutional. Throughout those three months, however, women in Halifax were charged, convicted and fined. Following the failure of the municipal by-law model, various provinces tried the injunctive relief route, initiating civil actions for injunctive relief against named defendant prostitutes. In June, 1984, the Attorney General of British Columbia successfully enjoined 350 named defendants alleged to be prostitutes from certain conduct engaged in for the purpose of prostitution. With the injunction in place, certain types of conduct were prohibited. Failure to comply with the injunction carried the threat of civil contempt proceedings for violation of the court order.

This approach was also copied by the Province of Nova Scotia, with a different result. In December, 1984, the Supreme Court of Nova Scotia refused to grant the provincial Attorney General's application for an injunction against 47 named defendants alleged to be prostitutes (all women) because it found that the province, by trying to use its civil powers to control prostitution was in fact invading the Federal jurisdiction with respect to criminal law.

In the face of these failures and as the result of considerable pressure from residents' groups and police departments across the country, the Federal Government enacted Bill C-49, an amendment to the Criminal

...laws have imposed criminal sanctions on impoverished women selling their sexuality in order to survive.

Code, which broadens the type of conduct which can be described as soliciting and enlarges the range of activities which can be subject to criminal sanction. On December 20, 1985, when the law was proclaimed, it became an offence in Canada to communicate or attempt to communicate for the purpose of prostitution. The first arrests took place in Halifax on January 2, 1986.

Women and customers were arrested, although in disproportionate numbers, and were convicted and fined for communicating or attempting to communicate for the purpose of prostitution. In only one case in Halifax was a conviction as a result of a citizen's complaint.

All the remaining convictions of women were as a result of women attempting to communicate for the purpose of prostitution with an undercover police officer masquerading as a customer.

The effect of the new law was felt across the country but there were even-



Graphic from Women's News

Code, which broadens the type of conduct which can be described as soliciting and enlarges the range of activities which can be subject to criminal sanction. On December 20, 1985, when the law was proclaimed, it became an offence in Canada to communicate or attempt to communicate for the purpose of prostitution. The first arrests took place in Halifax on January 2, 1986.

Women and customers were arrested, although in disproportionate numbers, and were convicted and fined for communicating or attempting to communicate for the purpose of prostitution. In only one case in Halifax was a conviction as a result of a citizen's complaint.

All the remaining convictions of women were as a result of women attempting to communicate for the purpose of prostitution with an undercover police officer masquerading as a customer.

The effect of the new law was felt across the country but there were even-

tual challenges to it, one coming from a customer in Nova Scotia who successfully appealed his conviction in the Nova Scotia Court of Appeal.

On May 22, 1987, the Nova Scotia Court of Appeal struck down the new amendments to the Criminal Code as being in violation of Charter-protected freedoms of expression and association. The Alberta Court of Appeal also struck down the amendments, although they were upheld by the Manitoba Court of Appeal. These cases are now on appeal to the Supreme Court of Canada, although it is not expected that the Court will hear them until next year.

In the meantime, women continue to be arrested in some provinces for communicating for the purpose of prostitution. Irrespective of what the Supreme Court of Canada says about the constitutionality of the solicitation laws, working women will continue to work Canadian streets, having endured of necessity for centuries despite criminal sanctions and other hardships.

Stepping Stone provides many services to women

Stepping Stone is a new program offering comprehensive services to women and youth engaged in street prostitution who may or may not wish to exit from this life, and to women and youth who by virtue of past experiences and/or their current lifestyle are at risk of becoming involved.

The program offers five main services. In the Streetworker Service, workers patrol the "stroll" districts of Halifax. The workers make contact with women and youth on the streets and provide crisis intervention, practical information, and support and referrals to appropriate resources and agencies. The Resource Center is located at 2224 Maitland Street which women and youth may utilize to access the same services listed above and to obtain assistance in seeking long-term solutions and support. The Center is open from 9 am to 5 pm Monday to Friday and information brochures, books, coffee, and

conversation are available.

A Drop-In is operated Thursday evenings from 9:30 pm to 1:30 am at the Y.W.C.A., 1239 Barrington St. (downstairs and turn left). It offers the same services as those available at the Resource Center. The program also offers an Emergency Relocating Service in which secret, safe accommodation can be arranged for those determined to be in danger and wishing to utilize this service. Lastly there is a Streetproofing Service offered. This is operated as part of the Personal Safety Program for Adolescents that is being offered through Services for Sexual Assault Victims. The program offers preventative education at the Junior High School level and will soon expand to Senior High Schools.

For more information, contact Stepping Stone, 2224 Maitland Street, Halifax, N.S., B3K 2Z9, or phone 420-0103

NDP

New Democratic Party Women's Rights Committee

423-9217

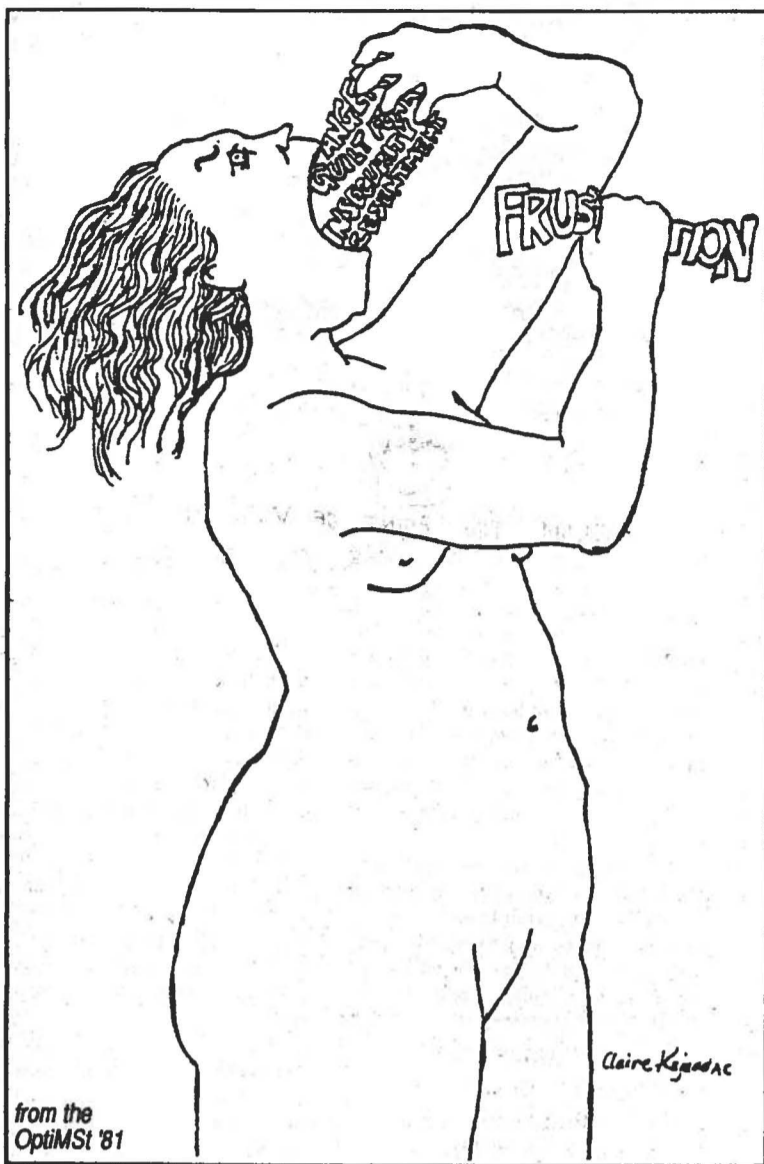
NDP

CRITIC'S CHOICE VIDEO
specializing in foreign, art, classic
and other hard-to-find cassettes
open every day, 4 - 9:15 p.m.

next door to Wormwood's Theatre
Downstairs, 2015 Gottingen Street

423-5095





from the OptiMSI '81

The following is a very condensed version of two one-hour radio programs by Cheryl Lean and Sally Cline. The programs were broadcast on CBC's IDEAS series in October 1987. They will be re-broadcast on June 1st and 8th on CBC Radio AM at 9:05 pm. The condensation was done by Brenda Conroy. © CBC Radio

Reader: Food is an instant gratifier. Women are extremely oppressed in our culture. They have access to food in a way that they don't have access to power, and when they take food when they're not hungry, it makes them feel good. Sometimes having something to eat is the best thing that happens to a woman in her day.

Sally Cline: It is ambiguous. The paradox for woman is that, in theory our bodies are the most important assets we have, but in practice, in real life, our bodies if uncontrolled can never, ever be acceptable. We try and control our bodies as a desperate substitute for controlling the real issues in our lives, over which we have no control. It's a strange thing, in a society where women constitute half the world's population, perform nearly two thirds of the world's work, receive only one-tenth of the world's income, and own only one hundredth of the world's wealth, what western women worry about most is whether we can weigh ten pounds less. Most women I know really believe, if you don't want to lose out, lose weight.

Suzi Orbach: who wrote the bestseller, *Fat is a Feminist Issue*, and who has recently written *Hunger Strike* about anorexia, thinks that this new very skinny image has contributed to the great rise of women's food disorders.

You've got a phenomenon now where I think it's 80% of nine-year old San Franciscan girls are dieting although they're not fat by any stretch of the imagination. Now you've got to account for that kind of a situation where nine year olds are believing that the solution to their problems of being nine year olds is food deprivation. So in that sense of course, it's a real comment on our society.

I knew I was grown up the first time I went on a diet. It was like I was as big as my mother, right, because mother always dieted. So it was a rite of passage, but it's also a feminine rite of passage which is deprivation.

ANEYE FOR AN EYE
An eye for an eye they said,
and a tooth for a tooth
When she stopped laughing
and wondering
what she would do with
someone else's tooth,
The fat woman spoke
And for all the suffering
flesh, she said
This dieted, stomach-
stapled, by-passed,
pill-riddled flesh
What, for that?
Christine Donald (from
her book of poems *The Fat
Woman Measures Up*)

Toni Laidlaw: Women as body is made so overly visible that she is also vulnerable. Not only is her body seen as her source of power, our source of power, it's also our greatest vulnerability. We are raped, we are battered, we are hurt at all turns, through pornography and any number of ways, day after day because of the visibility of our bodies. It's a losing proposition for women.

Cheryl Lean: What we do to our bodies, trying to be thin, is abusive. Dieting and deprivation are so routine that we don't even question them. Our obsessions with food and fatness are tied up with our status as women in this society, so we monitor our bodies to try to hold on to power, power we don't even have. We're judged as bodies but our bodies are never really acceptable.

We ought also to look at the extreme end of the spectrum, conditions like compulsive eating, anorexia, bulimia—the binge and vomit syndrome. Anorexia seems to me to indi-

cate a kind of self-loathing, body hating.

Sally Cline: Most women do hate their bodies. What is significant is that the actual size or shape of the woman seems to have very little bearing on the extent of the self-loathing. It's almost as though women's self-loathing leaves us feeling we're not entitled.

Suzi Orbach thinks anorexics are involved in a political struggle. She even calls her most recent book *Hunger Strike* as a way of honouring them.

Suzi Orbach: I suppose what finally came to me was that they had a cause that they were fighting but they couldn't articulate it. The cause was, if you like, their own selfhood, and if they'd had a cause that they could have articulated, like a hunger striker, then they could have been able to express it differently. Another misconception of anorexia is that the person isn't hungry. Well, the point is, the person is starving. They're dying to eat. It takes the most enormous effort not to eat. It's an act of enormous courage and desperation, very much like somebody who's on a political hunger strike.

Toni Laidlaw: Women who don't eat, such as anorexics, are trying to maintain some sense of power, trying to maintain some sense of control, trying to in a way almost just disappear, make their bodies invisible. And I can understand that feeling. I mean, I can understand wanting to be invisible as a female in a society that places so much emphasis on women's bodies when they have no control over them.

Cheryl Lean: But what about bulimia? According to Troy Cooper, for every anorexic woman, there are ten bulimic women, and you hardly ever hear about them.

Sally Cline: We don't hear about them because it's an extremely private food disorder. Bulimic women want to keep their habit of vomiting to themselves. Troy says there are two kinds of bulimia—pragmatic and control oriented bulimia. She says that pragmatic bulimia is essentially vomiting to control your weight, after you've been bingeing, so I asked her, "Well, what is a binge? Is this an ordinary meal?" She said, well, it could be if it was followed by two or three ice cream sundaes which you wish you hadn't had. More often, it's an exceptionally heavy meal, or even things like tin after tin of cold rice pudding and cold spaghetti, or, cold pizza, preceded by a tin of tomatoes. And I said, "Well, what are the tomatoes for?" And she said bulimics often use tomatoes as a coloured marker so they know what to bring up.

Troy Cooper: For some women, for a variety of reasons, the process of bingeing and vomiting then becomes important for other reasons: it comes to fulfil certain emotional needs. For example, you may lead a very tidy, very successful life as a business woman, but you can't regularly explode or erupt in anger at people who work for you, or at customers, or even at your own family, who may not understand the strain you're undertaking in the double role of wife/mother and business woman. Then a bulimic episode, bingeing and then being violently sick, can in fact be a very good mimicking of a release of tension and anger.

Dale Spender: Men who've got pot bellies can well compensate with big wallets, but I don't think that women have got any other real compensation. I mean, I think the fat, sloppy woman is about the worst image our society has, and I don't think it's salvaged by the fat, good humoured woman. It's about the worst thing that could be said of a human being in white western society.

Prudence Jones: These women's non-acceptance of their bodies is very, very deep and it's been reinforced in recent years by the health craze. Once upon a time, the slimming industry said you have to be slim to be beautiful and

Women and fat reflects our p

acceptable, and feminists cocked a snook at that, and now the slimming industry says you have to be fit. It's still a con.

Sally Cline: I think we are being conned into associating thinness with good health. Losing weight is only accomplished by prolonged starvation. That's not healthy. Dieting is dangerous. The dangers of dieting greatly exceed the dangers of fatness

MARS BAR

"Why is it, every time my mother rings me on the phone
I want a Mars bar?
Is this the thing that Pavlov did with those dogs?
What is it about my mother's 'Hello, sweetheart' Makes me scream?
I need a Mars bar
Mommy and chocolate...
She lives in misery every day of her life
'Please God,' she prays, 'my Joanne, make her somebody's wife'
Oy vay, Mom, here I am
My mother rings me on the phone and here I am
And here's my Mars bar
Well, cheers, Mom, you've made me what I am today
And cheers to the Scarsdale diet
Hip hip... hooray."
Clare Chapman

I think fat oppression is the one key area that both feminists and civil libertarians have not yet looked at. The idea that fatness equals badness can be seen as the ultimate weapon against women in an already misogynistic culture. Fatness is socially constructed so that it's seen as a personal problem for women, and that focus on the individual, that way that we blame the victim, prevents us from seeing that discrimination against fat women is a structural prob-

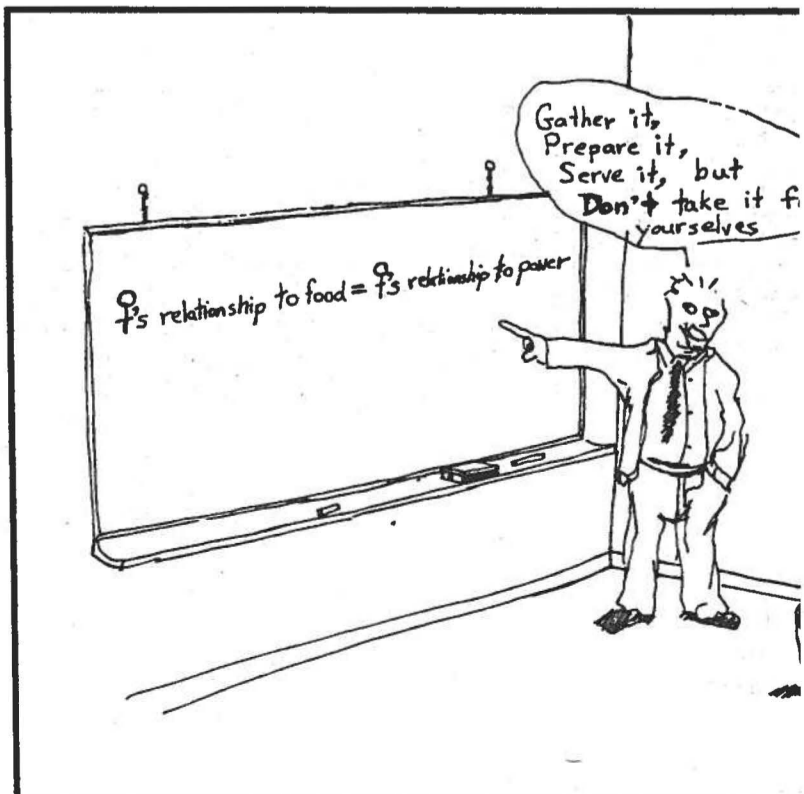
lem. It's like wife battering, where it used to be thought of as the woman's fault. I would question the whole notion that there's anything wrong with being fat.

The problem is not the fat woman being fat, the problem is how fat women are treated because of it. We don't solve racism by bleaching everyone's skin white. We don't suggest blacks or gays use will power to change their skin colour or their sexual orientation, but we do suggest fat women use will power and every available destructive tool to achieve thinness.

Christine Donald: I've always been called fat. I started to be what I would think of as fat when I was about eight, so it's a strong part of my identity for myself. At the moment, I weigh 250 pounds, so I think I'm classifiably fat, but it's now obvious to me that there are women out there who weigh 100 pounds and less who still think of themselves as fat. I can't see myself that there's anything actually wrong with being fat. I mean there's an enormous mythology about fat being unhealthy and this, that and the other, and I would like to put in that most of the symptoms that are supposedly unhealthy that fat people have are actually stress symptoms and symptoms that are suffered by any kind of oppressed minority.

Cheryl Lean: It's amazing just how little evidence there really is connecting women's fatness to bad health. Most of the studies linking high blood pressure and coronary disease with obesity were done on male subjects, and studies that have used women found their subjects through diet groups, and we already know that dieting itself is dangerous. Dr. Rubin Andres of the National Institute of Ageing in Baltimore made some surprising findings. He found that people who gain weight as they age actually live longer. He found that women and men should weigh about the same. And he also says that the type of body fat typical of most women is quite healthy.

Toni Laidlaw: Women who are deemed fat in our culture are less likely to get jobs, are less likely to get, quote, husbands, are considered sexually unattractive and therefore are treated as



Food: how eating powerlessness

"non-sexual beings." I mean, this is a very serious form of oppression and it's therefore understandable that women who are fat by these standards are terrified to remain that way. I mean, in very real terms, just as if they were black, just as if they are lesbian, they lose out. They lose out on jobs, they lose out on relationships, they lose out on respect, they lose out on power.

Making your body be big in a way that is not acceptable to the male patriarchy in some ways is empowering, because it's saying, "I won't meet that standard. I don't want to be a sexual being. I don't want to end up having no control over my body at all, which is to meet the standard of so-called beauty, so that men can do with my body what they choose. I don't want that. I don't want to be sexual in that way." They also say, "I don't even know what is sexual is for me," and I think they're talking for most women. All they know, somewhere, is that they don't buy the message that they've been given.

Cheryl Lean: You know, we should want to cherish our bodies. After all, if we love ourselves and love women generally, then of course we should accept our bodies the way they are. And they're all different. We shouldn't all have to look like thin boys to be attractive. The anorexic aesthetic, I believe, is hazardous, and dieting is actually dangerous. It causes compulsive eating.

Sally Cline: Food is much more than what we eat. There is no area in a woman's life quite like our relationship to food. It's an area that's fraught with contradictions, with longing, with disgust. I think it's become evident that Western women generally relate to food in an emotional way. Take myself, for instance. When I serve food to other people, it's an expression of love, and when I eat it myself, it's a symbol of self-loathing. Our relationship to food has got a lot to do with our relationship to power. We use food differently from men because we don't have power, and by looking at food, I think we can get at the kernel of the political relationship between women and men.

Toni Laidlaw: I was always judging myself in terms of how much I weighed. When I stop to think about that now, I decided my worth on the basis of some

THE FAT WOMAN CONFRONTS A DIET

"The fat woman went on a diet

Because that is what fat women are supposed to do. The diet sheet said, 'Fat women never eat breakfast' So that is one meal which is not a problem

The fat woman stopped eating breakfast

'Fat people,' said the diet sheet.

'Should use smaller plates and only eat half as much'

The fat woman drank glasses of cold water

To keep her stomach quiet

And she used smaller plates

'Fat people should not,' said the sheet sternly

'Stuff their fat faces between meals'

The fat woman was not a nibbler nor a drinker

So she considered taking up smoking

The fat woman now felt tired all the time

But the diet sheet said serenely

'That was psychological'

She collapsed one day

The diet sheet was beside itself with joy

'Fine,' it said, 'you're doing fine.'

Christine Donald

stupid number. So I think my most liberating moment was the day I threw out my scales and I said this is outrageous, how can I decide what I'm worth based on that machine that gives me a number.

Cheryl Lean: It seems truly crazy that we become ruled by a machine, but it's not all that easy to throw out

your scales either. You become very dependent upon them. Let's take a look at what we're doing. How many of us have a routine of waking up and weighing in? That's what I do. My whole day can depend upon that number. My state of mind depends on it, and if the numbers are up, I won't be able to eat today, at least not without guilt. And if the numbers are down, I can celebrate. Each morning, I'm face to face with the fear of fat, and the consequences of being fat are pretty dismal. Fat women are oppressed, so no woman wants to be fat. So we wage war. The enemy is fat.

Katina Noble: I think anger is one of the very key themes. For example, someone who can't be angry with her husband and he really annoys her, or her children, or whatever, and instead of actually being able to express it, it's all bottled up, all internalized, and then you can almost eat it down. You push the anger down with food. It's a very common thing, partly because it's a woman's problem. I mean, women are meant to be all sort of sweet and nice, and so therefore a lot of us don't express it.

Cheryl Lean: A lot of us who are mothers pass on to our children, particularly our daughters, this pattern of swallowing back anger. So when our children need a weapon to fight us with, they don't express their frustration or their hostility, what they do is they refuse our food. Food can be a very powerful statement of rejection. This means that mothers and daughters are often locked into an uneasy relationship over eating in which anger is never given an open airing.

Sally Cline: I think what's going on are a series of coercive expectations that women cannot meet and therefore feel guilt about. Instead of feeling guilt, we should recognize that we have a right to our anger. We are coerced, I think, into feeling bitter contempt for our bodies if they have the curves or the fullness which are perfectly appropriate for a mature woman's body. We are coerced into believing that what we want is the adolescent boy's body with a flat chest and slim hips.

This idea of fixing up our bodies or bits of our bodies is very curious. One of the worst things women do in this culture is to look at our bodies as if parts of them were in need of repair, as if they weren't part of a whole person, as if they weren't part of us.

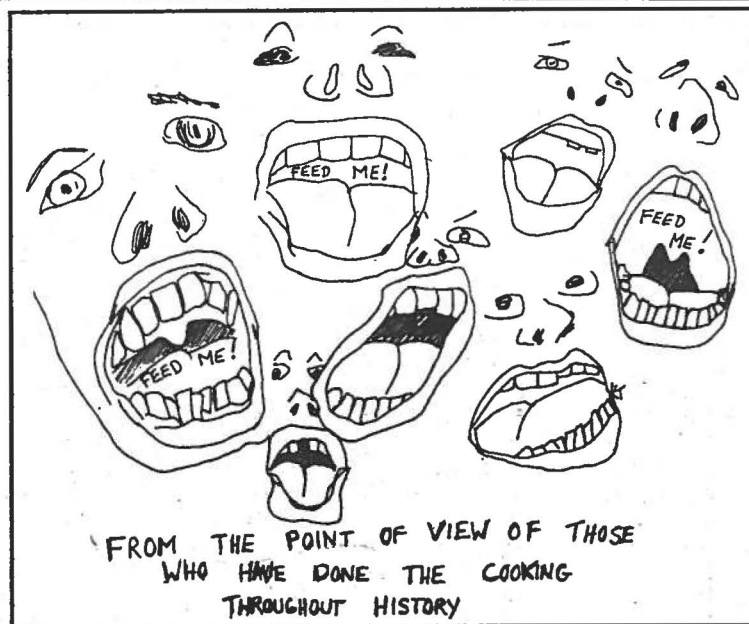
Cheryl Lean: I bet you've seen women picking up pieces of their skin and squeezing it in disgust. "Look at this."

Sally Cline: And when women pinch their tummies or poke at their thighs, what's happening is that we are hating the truth about ourselves. When we deny ourselves food because of that hate, we're denying the truth of our bodies, and then we're denying ourselves power. When we objectify parts of our bodies, it's an expression of profound alienation. To hate our bodies is to deny the reality of our lives, to respond to nothing more than a symbol.

Fay Weldon: If you are fat, you feel a failure because you haven't managed to get thin. Forget everything else. I mean, I think it's ridiculous, I mean, it is obviously ridiculous—I suppose I haven't made this properly clear—it is a ridiculous thing to want to be thin. But our lives are composed of ridiculous matters, you know, like wanting to look nice, or wanting to steal other women's men, or other women, or whatever, to do it by physical looks.

Sally Cline: When Fay Weldon first said that to us, I laughed, because I'd never thought quite how absurd a cultural matter it was, wanting to be thin. But absurd though it is, it has also become a very serious problem, because if a woman is fat, she's alienated from the imposed cultural norm, which is razor thin and getting thinner.

A society that projects on to



women's bodies an unattainable slim ideal leaves us absolutely no response except the bizarre, extreme group insanity of the compulsory life-long diet. Once we can recognize that it is a cultural stricture of women which sets up further disordered eating patterns, we can begin to retain control of that area of our lives.

Cheryl Lean: And that means giving up the whole idea of dieting, and that means listening to our bodies, listening to our thoughts, and trying to understand what our bodies are telling us. Anger, fear and guilt are real feelings.

...I was always judging myself in terms of how much I weighed... my most liberating moment was the day I threw out my scales...

We have to recognize them and use them to change our lives. The alienation we feel towards our bodies, the way we try to reduce our size, to take up less space, is symbolic of our invisibility in this culture. We've got to stop collaborating.

Tell me, Sal, do you think when women get bigger, they're actually trying to gain visibility?

Sally Cline: For some women, that is true, that they have to come to terms with that as they reintegrate with their bodies. We're going to look at some of the methods women have been using to overcome alienation and to understand the meaning of our emotional responses to food. Since Suzy Orbach's book, *Fat is a Feminist Issue*, came out almost ten years ago, new therapy groups have

sprung up to help women reintegrate.

Katina Noble: We just start with a relaxation exercise, and then the women close their eyes and they imagine they're at a party, and they're getting bigger and bigger, and then they're getting smaller and smaller, and they notice how they feel and what's going on. If you actually just allow yourself to sort of think yourself into the situation, a lot of things come from your unconscious that you weren't aware of. And for a lot of women, what comes out which is really important is that they have some vested interest in being bigger.

Sally Cline: What we have to do then is to accept bigger, see the positive advantages. Instead of being removed and separated from our bodies, we have to accept them as part of us. We need a new slogan—Don't lose weight, integrate.

Cheryl Lean: And yet learning not to diet and feeling it's okay to be any size or shape you happen to be is actually pretty tough. That's because there is enormous social pressure on you to fit in, to look right.

Sally Cline: But the right look is a social construction. The image of femininity is an artificial creation of patriarchal culture. It's about time we broke down these cultural myths and media stereotypes.

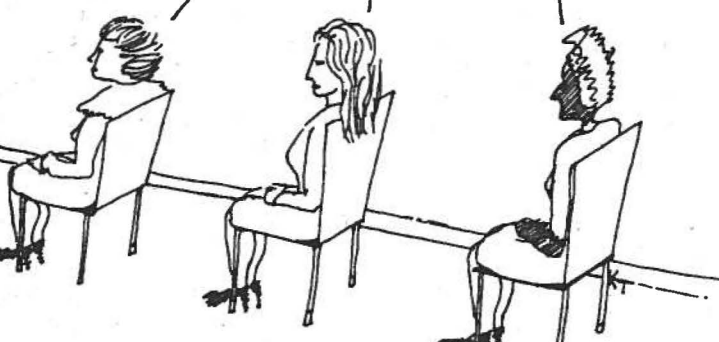
□□□□□

Cheryl Lean is a freelance journalist/photographer who is currently studying law at Dalhousie University. Sally Cline lectures at Cambridge University, England and is co-author with Dale Spender of the book *Reflecting Men*.

Brenda Conroy is a freelance writer and photographer who lives in Halifax.

IS OUR BORING BURDEN, BUT OUR REWARD IS TO BE SEEN AS PERPETUALLY INOFFENSIVE.... FEMININITY IS OUR BORING BURDEN, BUT OUR REWARD IS TO BE SEEN AS PERPETUALLY INOFFENSIVE.... FEMININITY IS OUR BORING BURDEN, BUT OUR REWARD IS TO BE SEEN AS PERPETUALLY INOFFENSIVE.... FEMININITY IS OUR BORING BURDEN, BUT OUR REWARD IS TO BE SEEN AS PERPETUALLY INOFFENSIVE.... FEMININITY IS OUR BORING BURDEN, BUT OUR REWARD IS TO BE SEEN AS PERPETUALLY INOFFENSIVE....

for



IS YOUR BRAIN TOO HEAVY?

Why not relieve depression + drop a good 5 pounds in just one easy step? You, too, can lose up to 45 oz. in less than 2 hours. Why not tidy up, and get rid of some of that unused brain material—try new ONE STEP.



NEW WEIGHT-LOSS PLAN!

AIDS a political challenge for women

Brook Hill

AIDS is a disease caused by a virus which beaks down the body's immune system. This disease is incurable, but through safe sex practices it is preventable.

In the following article I attempt to highlight some of the political issues associated with AIDS which affect women in particular and to identify what safer sex practices are.

AIDS is proving to be most political. First, our undaunting faith in traditional medical science is being questioned as medical professionals struggle to answer even the most basic questions about the disease.

Questions arise daily about who will be responsible for the growing cost of caring for the sick and dying population, most of whom are young, productive individuals.

Because the disease was found most commonly among gay men in the Western World, there has been a tendency for government and medical officials not to deal effectively with it.

The potential for blaming and scapegoating is significant, and talk of quarantining affected groups has become common.

Finally, the disease links into our society's two biggest taboos — sex and death.

AIDS has also linked the idea of sexual behaviour with consequence, a theme apparent prior to the sexual revolution of the 1960s. This concept is

familiar to women who have always associated sex with various consequences, whether it be pregnancy or the idea of sex and danger (i.e. fear of hurt, rape, assault or humiliation).

The linking of sex to a consequence is somewhat new to many men and may well require a change in their attitude towards sexuality.

Clearly, if the disease pattern is to be slowed, men (gay and hetero alike) must begin to act responsibly in the area of safer sex practices.

A radical reduction of sexually transmitted diseases among gay men shows a commitment to adopting these practices not yet reflected in the heterosexual population.

Far from being restrictive, this could be a liberating process as individuals are encouraged to discuss and explore safer sex practices more openly.

Men may be forced to take responsibility and protect themselves, shifting the balance of power which histori-



cally has forced the responsibility of birth control on women.

While this disease could potentially usher in an era of restrictive behavior, it offers the opportunity for society to embrace a more liberal and responsible attitude towards sexuality.

Although until now the majority of persons with AIDS in North America have been gay men, the disease can easily be transmitted to women during heterosexual sex, making knowledge of safe sex practices imperative.

The disease affects heterosexual women in other ways too. As AIDS spreads, many heterosexual women will know people who contracted the disease and may in fact care for them.

Women dominate the health care professions, which are already being impacted by the disease.

Any heterosexual woman contemplating pregnancy will need to ensure that she herself is not at risk, and try to ensure that the child's father is not infected.

Lesbians are not at high risk for contracting AIDS, yet the disease impacts their lives in many ways.

Firstly, they are affected by the ever growing homophobia incurred by the recent anti-gay hate campaign which suggests that homosexuals are responsible for this epidemic. Many lesbians have been and continue to be affected by the AIDS-related deaths and illnesses of gay men they know.

Many women, unaware that the disease cannot be transmitted through casual contact may be fearful of attending mixed gay functions or gay discos and clubs.

For those lesbians contemplating artificial insemination, AIDS poses particular problems of effective screening of donors as many traditional sperm banks (such as the one at Halifax's Grace Hospital), will not provide services to unmarried women.

Finally, although a low risk group, lesbians are vulnerable to the disease, requiring that safer sex practices be used.

Women are at risk of becoming infected with the AIDS virus if they:

1. Have shared needles or other equipment for injecting drugs.
2. Have had sex with someone from high risk groups (this includes intravenous drug users, men who have had

unprotected gay sex since 1979, people who are hemophiliac, or who have received blood transfusions or blood products between 1979 and November 1985, and people of either sex whose sexual history you don't know).

3. Have used semen from an artificial insemination donor who is known to be antibody positive or whose risk status is unknown.

Sex with anyone who is infected is risky, as is sex with anyone whose sexual history is unknown. Learning to talk about our sex history and to practice safer sex is imperative.

Semen, blood, vaginal fluids, urine and feces can spread the virus during anal, vaginal and possibly oral sex.

Although minute quantities of the virus have been found in tears and saliva, kissing is considered a safe activity as there have never been any proven cases of AIDS being spread this way.

Safer sex practices basically ensure that blood (including menstrual blood), semen, vaginal fluid, breast milk, urine or feces from entering your partner's body through the mouth, vagina, anus or through broken skin. For heterosexuals, this means using a condom.

During oral sex, a thin latex barrier between the mouth and genital or anal area can be used. Thin latex gloves can also be used for finger/genital contact. Sex toys (dildos and vibrators) should not be shared.

AIDS is a disease with no cure at this point, although it is preventable with the use of safe sex practices. It will force us to reconsider our attitudes towards sexuality.

As a result of fear and lack of knowledge, this could represent a shift towards repression and silence.

Alternatively, it could allow us to examine and discuss our overall approach to sexuality and encourage responsibility and liberation.

For more information, contact the Metro Area Committee on AIDS, Blower Street, Halifax, 425-4882.

Dancing our history: Fidelia Powell upstaged by "thoughtless boy"

Lynn Murphy

On November 12, 1813, the *Halifax Chronicle* announced that Miss Fidelia Powell had just returned from London, "Where having taken instruction from a Principal Dancing Master, feels herself enabled to do every justice in the line of her profession and as it is her firm intention to make Halifax her future home, she again solicits that patronage, which it was ever her highest ambition to deserve."

From her lodging near the Parade, she would instruct young ladies in the Minuet de la Cour, the Lady Sherbooke Minuet as composed by herself, cotillions, country dances, hornpipes, and ballet. Gentlemen under the age of fifteen were also accepted as pupils, among them Joseph Howe.

Miss Powell was no stranger to Halifax. Her father had acted in Bath and London before emigrating in 1792 to Boston, where he bankrupted himself as a theatre manager.

Despite this failure, he was invited by Prince Edward to manage the Theatre Royal on Argyle Street. He arrived in Halifax in 1797 with his wife, Mary Ann, and daughters, Fidelia and Cordelia.

By 1809, all three women were members of the Theatre Royal, and in January 1811, Fidelia had a leading role as Donna Violante in what can hardly have been a proto-feminist work: *The Wonder: A Woman Keeps a Secret*. Fidelia and Mrs. Powell continued to act with the Theatre Royal until 1819.

Mr. Powell died in May 1811. Three weeks later his dancing school re-opened under Fidelia's direction

with her mother as business manager.

The elan with which Miss Powell announced her return to Halifax in 1813 might give the impression that her profits had enabled her to invest in her further education. They had not. The Powells probably went back to London in 1812 in hopes of making a better living. Instead, they became destitute. Mr. Powell's old benefactor, Prince Edward, came to the rescue; he organized a benefit for them, and the proceeds paid for their passage back to Halifax.

Here for a time they prospered. School balls were held spring and fall. After the students' performances, guests danced until two o'clock in the morning.

In July 1816, Miss Powell fell out with their practice musician, William Hurst, who quit on the spot and refused to return. In the *Acadian Recorder*, Miss Powell protested the conduct of "a thoughtless boy, who stands in no fear, being sensible there is no man to correct the insolence they have experienced from him, whose chief aim seems to put it out of their power to keep the school."

Hurst took out his own advertisement, referring angrily to "some old dames who are judges of a cup of good — aye, say tea." Perhaps Miss Powell was fond of gin.

A new musician was engaged, but the school had to close for two weeks, and some students did not come back.

In March 1818, an Italian dancing master moved to Halifax. Accompanied by a translator, Mr. Giannini called on the Powells to propose a partnership.

Fidelia was devastated. They could not all survive by dance. The wartime boom in Halifax had ended with the defeat of Napoleon. The military establishment was shrinking, and businesses had failed. The unseemly dispute with Hurst may have upset the Halifax matrons; many who formerly had expressed their happiness at having a female instructor now sent their daughters to Mr. Giannini. Only six pupils remained with the Powells. Fidelia pointed out in the *Free Press* that Mr. Giannini had only himself to support; she had her aging mother and Cordelia, the latter (why, we don't know) now unable to leave the house.

Following a temporary closure of the school, the Powells held a benefit in February 1819 at which one attraction was a "Bower Dance" composed by Fidelia. A further benefit in April left them in debt. Miss Powell had mismanaged the ticket sales. A planned move to Saint John was abandoned when a Mr. Kirk opened a dancing school there.

Fidelia went to Boston. In July she was back, advertising new dances: a shawl dance, the Polish minuet, an Irish Coolong and (for boys only) an Indian dance, a Chinese dance, and a drum dance.

It was to no avail. Her last advertisement appeared in the *Chronicle* of August 27, 1819. Fidelia Powell, actress, dancer and choreographer, then disappeared from Halifax.

□□□□□

Lynn Murphy once took third prize in a tap-dancing competition. She is now a librarian.

Common Ground A One Act Play

written and preformed by:
Carol Marie Millett, film and video producer,
and
Mark Daye, editor of The Rap

Common Gound: A One Act Play dramatizes an intense and lively dialogue between two people, a black man and a white woman, who have organized the first meeting to build a coalition to combat both racism and sexism. But the question is — can such a coalition work?

A discussion will follow the play.

Tuesday, June 7th 8:00 pm
Pub Flamingo, Halifax \$4

For childcare info, call 454-0570 before June 7th

Chilean midwife talks about her experiences



(Photo by Brenda Conroy)

Veronica Baez

Linda Wheeldon Oxfam-Halifax telephoned in March. They were planning for the Coordinator of the project "Women's Health in Chile," Veronica Baez, to come to Nova Scotia. The project is co-sponsored by OXFAM-Canada and C.I.A.S.P.O. (CENTRO DE INVESTIGACION Y ACCION EN SALUD POPULAR). It is committed to the objective of providing both specialized medical attention and training, and organizational support to women of Santiago's Southern Zone in 1988-1989. Veronica is a midwife, a nurse and President of The College of Midwives in Chile.

My spirits lifted. The work of instituting midwifery as a self-regulating profession within the Nova Scotia health care system is formidable and seldom do the foreign trained midwives who practice here as obstetrical nurses join the Midwifery Coalition of Nova Scotia (M.C.N.S.) to share in the development of their profession in Nova Scotia. The M.C.N.S. decided to co-host an afternoon meeting and pot-

luck supper with the other Valley women's health group W.H.E.N. (Women's Health Education Network) and L.A.I.G. (Latin America Information Group). Linda Sacouman offered her home and on Sunday, April 24 we gathered into a formal circle in the living room. Veronica sat among us.

In Chile Veronica was a well respected midwife and nurse who practiced in birth clinics and hospitals. She was elected President of the College of Midwives during the Popular Unity Government.

Working closely with government services, Veronica's work was to provide leadership for her profession by helping to establish standards and policies in birth.

Infant mortality and morbidity rates dropped with the improvements in housing, social welfare, education and health programs.

In 1973 a bloody military coup overthrew Allende's government. The C.I.A. was instrumental in this act. The country changed dramatically. Twenty-five percent of the budget was

now consumed by defence spending. Huge sums were allocated to control the population which showed resistance to the military regime. The people were kept, and continue to be kept, in fear, with death threats, beatings and kidnappings. Further, many people simply disappear each year. Dissent is controlled as there is virtually no independent media.

Shortly after the coup Chile's populist leaders were arrested. Veronica, six month's pregnant with her third child, was detained in a stadium which had been converted into a military compound. Her baby within her was growing. The prisoners were given a basic carbohydrate meal once a day. She feared for her baby's well being. Veronica was finally reunited with her husband and children. She simply had disappeared from their lives. Veronica soon after had her baby without the full benefit of her carefully administered birth protocols.

A special U.S. program to relocate Chileans into the United States was offered to Veronica and her family. They moved to Boston where she worked for Planned Parenthood for eight years. However, her heart beckoned her to return to her home and continue her work in Chile.

The fear and the pain of those days in prison and the emotions of reuniting with her family, the birth of her child and her self-imposed exile from Chile are very present still. As she speaks her eyes fill and she cannot continue.

Social programs were drastically cut by Chile's military regime. Led by Pinochet, the military leaders began to administer government departments. When Veronica returned, she found the College of Midwives had had its role redefined into one of an Association. No longer setting policies and standards, the College had little impact on birth services in the country. Health care costs were not met by the slashed budget, and birth statistics mirrored the

effects of the lost monies. Veronica felt she and the College could not change Chile's health care decline by working with the government. Dissent continued to be controller.

Today the dissent has taken a new form. Community projects which re-educate the Chilean population to care for its own needs have supplanted larger demonstrations of resistance. It is dangerous to pour money into communities, therefore organizations such as Oxfam seek to help the people of Chile by supporting local development programs such as Women's Health in Chile.

As evening approached we spread

the potluck supper on the dining room table. No one brought green grapes from Chile. We stood in a formal circle to eat. I realized I had not asked Veronica about midwifery in Nova Scotia.

Sources:
Oxfam publication - Project Submission to C.I.D.A.-N.G.O., 1988
Oxfam-Canada: Lives in the Balance, "Militarism versus Development
Oxfam-Canada: Chile

□□□□□

Linda Wheeldon is a founding member of the Midwifery Coalition of Nova Scotia

Shell products boycotted because of South African role

In response to requests from organizations of black South Africans, Royal Dutch/Shell (Shell Canada's parent company) has been targeted by major church, civil rights, labour and citizens groups because of the crucial role the company plays in South Africa.

Shell and its South African subsidiaries supply fuel to the South African police and military and to the apartheid economy. Without fuel from companies like Shell, the apartheid government could not enforce its system of segregation, slave labour, and terror.

Shell has refused to stop oil supplies to South Africa saying "that would constitute interference in the internal

affairs of that country..."

Until Royal Dutch/Shell withdraws from South Africa, don't buy Shell products. Some examples include gasoline products such as Shell diesel, motor oils such as Aeroshell, Rimula, Rotella and Super Shell TLO.

Other Shell products include automotive and home products such as Supershell Snowshoe (tires), Shell Superlife (batteries) and air fresheners and roofing supplies.

Shell credit cards should be cut up and returned with a letter protesting Shell involvement in South Africa to: Shell Canada Ltd. Box 7000, North York, Ontario, M3C 9Z9.

Help Wanted

Pandora needs a woman to sell advertising. We can pay a commission for this so it is a semi-paid job. It would suit someone who has time available during the day. The job involves making telephone calls, some running around to pick up ad copy, and administering the invoicing. Most of the contacts are already made so it is not hard work. Why not support your local women's newspaper and make a bit of spare cash?

Please phone us at 454-4977 if you're interested.

CUSO

Employment Opportunities Overseas

Training Coordinator

National Council of Women, Ghana

Manager/Trainer

Provincial Council of Women, Papua New Guinea

Women's Resource Centre Assistant

Nigeria

Women's Promoter

Belize Organization for Women and Development

QUALIFICATIONS for these and other positions vary. A degree is usually required with training and experience in one of the following areas: community development, popular education, business, workshop facilitation, teaching. Experience working with women's organizations is a requirement.

The above listings are two year contract positions.

Interested? Contact CUSO's Atlantic Regional Office.

1957 Barrington Street, Suite #508
Halifax, Nova Scotia, B3J 2A1 423-6709

HALIFAX TRANSITION HOUSE

Bryony House

"Help for Battered Women and their Children"

Phone: 422-7650

Wheelchair accessible
TDD equipped

Bryony House ad is sponsored by Saint Mary's University Continuing Education

Lobbying: a guide to getting what you want

Laura Richards

What is effective lobbying? It is influencing those in power to recognize you and your group's ideas and major concerns plus having something done in your favour. How do you lobby effectively? Be very persistent, hold press conferences, present briefs, meet with decision makers, take political action after setting goals, find support, and look to a better future.

On Saturday, March 19, 1988, the Third Thursday Network of Fredericton held a workshop called "Effective Lobbying and Political Action."

Madeline Delany-LeBlanc spoke to a small but interested group of women about taking political action.

The steps to political action are simple, yet time and energy consuming. The first step is complete documentation of the issue by gathering all the information on a particular issue — from the benefits to the negative effects to be expected if nothing is done. Lobbyists must know their issues inside out and know answers to all the questions that may be asked. You must not be surprised by a question.

The second step is to set realistic short, medium, and long-term goals. Goal setting makes it easier to do follow ups and helps to keep political realities in mind. At this time, it is very

important to decide what concessions are possible and to determine the criteria that will be used to judge the concessions.

The third step is to identify who has the power to make the changes you and your group want. The people who have power tend to be those in municipal, provincial and federal governments.

The fourth step is to decide upon methods of action. Will the group be

100 other people who think the same way but who won't sit down to write a letter.

So enlist all those who empathize with the issues that concern your group, be they ministers of religion or in government, business people, community groups and leaders, friends, etc.

The last step, but far from being the least important, is that of following up contacts, having short meetings with

Effective lobbying has certain steps: you must know what you want and then determine the best way to get it.

dealing with those in power directly through personal meetings, presenting briefs, or through public appeals made through information campaigns, mall booths, conferences, public meetings, etc?

The most important points to remember in this step are to make sure that the group is easily and well-identified and that the spokesperson wears only one hat at a time. Otherwise the public will become confused and the people you wish to influence will be, too.

The fifth step is to find support, because informing people is not enough and politicians will not move unless there is support. Politicians figure that one letter represents, in fact,

people with power, and recognizing people's contributions by writing letters of appreciation to supporters.

The writing of briefs to be presented to government committees was discussed: what to do and how to present a group's stand on an issue during a meeting with politicians and committees.

A few points that were constantly stressed throughout the workshop were:

- Establish a good relationship with the press. Treat them as allies to the cause but don't let them assume anything;

- Always appreciate any good signs from those you are lobbying: write letters, make phone calls, or send telegrams;

- Pick a spokesperson who can handle the press and is well-informed on all the issues surrounding a group's concern...the good and the bad;

- Never say "but" as it negates all that was said previously;

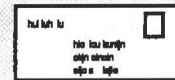
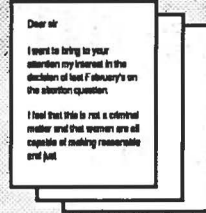
- Remain calm and collected during the intense meetings and you will be remembered as being so;

- If you are well organized, you can become powerful.

□□□□□

Laura Richards is a graduate of St. Thomas University and will be attending the Community College in Woodstock, N.B. in the fall in the Community Arts Program offered there.

Lobby for your concerns



Letter writing: one way to be heard

CARAL put an insert into every copy of the last issue of Pandora, urging all women who believe in reproductive choice to write to their MPs. If you haven't yet done this, we urge you to do so now. Write to both the federal and provincial governments, telling them where you stand on the abortion issue. The letter can be quite short, a few lines are all that's necessary. Following are some suggestions of what you can tell them: you support a woman's right to choose; you support the Supreme Court decision; you do not support new legislation in the Criminal Code — abortion is a health matter, not a criminal activity; you demand that abortions be covered by medical insurance; provinces must not be allowed to circumvent the intent of the Supreme Court decision by restricting access to abortion.

It is worth the effort. Studies have shown that for every letter received, there are many more people who feel the same way but haven't bothered to write. Politicians take this into account. But different kinds of letters have different weights. An individually

worded hand-written (or typed) letter carries a lot of weight. One letter signed by many people has less weight, and a form letter sent by individuals less still. A batch of letters that uses exactly the same wording may be discounted because it looks as though they have been "milled" out by an organization or special interest group.

It is a good idea to follow up a letter by a telephone call to your constituency office. You probably won't be able to speak with your MP, so leave a message with an assistant. If the MP is concerned enough about being re-elected, s/he will return your call when s/he is next in the riding office. At this point, you may wish to ask for a face-to-face meeting and this usually can be arranged. If you go this route and opt for a meeting, bring a copy of your letter and brush up on your facts. Be calm and friendly, but make your concerns known.

So, stop reading Pandora, and write now.

Remember that letters to federal politicians are free and no postage is required.

We've had some victories, but there's still a long way to go

Amanda LeRougetel
I.W.D. is about celebrating our victories — and we've had a number of them this century: women won the right to vote, but that did not bring us real equality; we became bona fide

legal persons in 1929, and still we weren't equal.

We did the work of men in the Second World War, and were pushed back into the kitchen when the men came home; in 1969 abortion and birth control were legalized in Canada, and still the struggle for reproductive freedom and women's liberation continued.

Now, in 1988, the Supreme Court of Canada has handed the women of this country another victory.

With their decision of January 28, women have been guaranteed constitutional access to abortion. But as we all know, the struggle for reproductive choice is far from over.

Our sisters in British Columbia must fight Bill Vander Zalm's regressive and oppressive mentality.

Women in Manitoba must fight in their provincial election to ensure the Morgentaler clinic is not closed down as the Progressive Conservative leader there has promised to do if elected.

And we, here in Nova Scotia, must raise our voices as never before to ensure that John Buchanan and his boys live up to their rhetoric of equality for women.

Equality means dignity... and dignity means choice. Abortion is a matter between a woman and her doctor.

Abortion is a woman's right and I, for one, vow to continue the fight for reproductive freedom for all women.

My dream is a women-centered health clinic in every community.

Add your voice to the growing majority of Canadians who believe it is a woman's right to choose.

METRO BIRTHING ORGANIZATION

PRENATAL CLASSES
861-1498

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

CENTRE FOR ART TAPES An Artist-Run Gallery Specializing in Electronic Media

June 8-29
Infermental VI

Infermental is the world's first magazine on videotape. Infermental VI features 58 works from 25 countries, many of which were produced by the world's most outstanding women in media arts.
Editors: Veruschke Body & Hank Bull

The Centre for Art Tapes offers ongoing, affordable workshops in video production and multi-track audio engineering. We recognise a serious skills shortage among women in these fields and invite your input into ways that we can help address it. More women in media equals more control of the media! Please, sign up for a workshop or talk to me about your ideas.

Allison 429-7299.

2156 Brunswick St., Alexandra Centre, 3rd Floor
Halifax, N.S., Tel: 429-7299, 429-6399

NEED A CAR?



- no previous credit required
- easy monthly payments
- no banks!
- safe reliable cars
- 12 month or 20,000 km warranty

Call Nancy
for a Woman to Woman Deal
454-8440

Belly, breasts and womb — we celebrate the goddess

The Morrigan

Before the Patriarchal Era (rule of the father) people everywhere described the beginning of the universe in terms of the mother goddess and her symbols — the female goddess giving birth and life.

Symbols of the all-creative mother goddess are universals that surround human consciousness. The sea and sea creatures, eggs, woven mazes or labyrinth spirals, circles (the great round) and triangles (yoni genital focus of her divine energy), the self-renewing serpent and a myriad of goddess fertility figures from world-wide cultures give evidence of the unsuppressable importance and awareness of female and goddess creation. Stone age sculptures of the great mother (aside from cave paintings done by women) are the earliest works of art known. They appeared from Siberia to the Pyrenées showing a unitary world view centered around the Mother Goddess.

Eric Neumann, in his classic text *The Great Mother*, writes that of the stone figures found, 55 were female and five were male. The female figures were squat, huge and fecund showing symbolism of the Mother life-giver in the rounded body, huge belly, breasts and thighs — the Mother who "protects, nourishes, keeps warm, holds fast."

This she did as Mother Goddess from whom all life came — plant, animal and human. The earth was seen as the body of the goddess and considered sacred. Where now in its highest value it is esthetic, then it was sacred. In much of the literature and data from anthropological studies of those times, we find reference to the symbolism of the body vessel (well documented by Neumann).

The principle symbolic elements were belly, breasts and womb.

The belly contains the womb and yoni triangle as entrance to the womb. In the earth (as body of the goddess) the cave in relation to mountain connects to the character of vessel belly. Caves were seen as entrances to the womb of the earth and womb of the earth mother and they were often smeared with red ochre to represent menstrual blood, the blood of life.

The breasts as symbol vessels were bowl, chalice, grail, or goblet—containing, nourishing, giving, donating, transforming, nurturing (from this,

Neumann surmises that the quest for the holy grail takes on a totally different meaning).

The elements connected with these vessel breasts were water and earth—the primordial water of life (amniotic) ocean, lake and pond. Rain appeared as milk of the celestial cow, earth water as milk of the earth body, and the milky way as star stream from breasts of the Queen of heaven.

The entrance to the womb was seen as mouth, with lips attributed to the female genitals. The mouth as upper womb gives life to breath and the word LOGOS. The destructive element was seen as the vagina dentata (vagina with teeth) which appears across many cul-

hood had not yet been introduced into religious thought."

(Today Loise Teishe, African priestess sees the concept of a creation father as making no sense as everything comes from the mother.)

Much of the same religion Graves talks about existed even earlier in the areas known today as Iraq, Iran, India, Saudi Arabia, Lebanon, Jordan, Israel (Palestine), Egypt, Sinai, Libya, Malta, Sicily, Turkey, Greece, Italy, Cypress, and Sardinia. The same worship was seen in Neolithic Europe 3,000 BC. The Tuatha De Danaan traced their origins back to a Goddess they brought with them to Ireland long before the arrival of Roman cultures. The Celts in Ireland, Scotland and Wales were the last to fall to Christianity as it swept across Europe. They kept the old religion and the Goddess well into the 19th century.

It is quite wonderful to imagine the scale of this homage to the mother Goddess. Women were seen not just as body vessel of life (which has been a source of denigration for women in Christian, Islamic and other traditions). She was shaper of life and civilizer in art, astronomy, recording of time, movement of tides, first language, domesticating animals and grains, growing food, making pottery, and much respected and revered as a powerful being.

Women were the first potters and makers of clay vessels which were symbols of female deity. In Africa,

Tunisia, Nubia, the Pyrenées, Mexico, and so on, pre-historic pottery belonged almost exclusively to the domain of women and was considered sacred (showing the belly shape made from earth clay which was the earth body of the Goddess).

Ecuador Indians believed clay, like the earth itself, was female; that is, it had a woman's soul. These vessels were used in magical ritual action and were painted and inscribed with symbols of the feminine such as spirals, waves, the cross (tree of life), circles—everything that rises and sinks back into her showing her as mistress of life and death.

We have a wealth of information written on these symbols which we can look at in a future article.

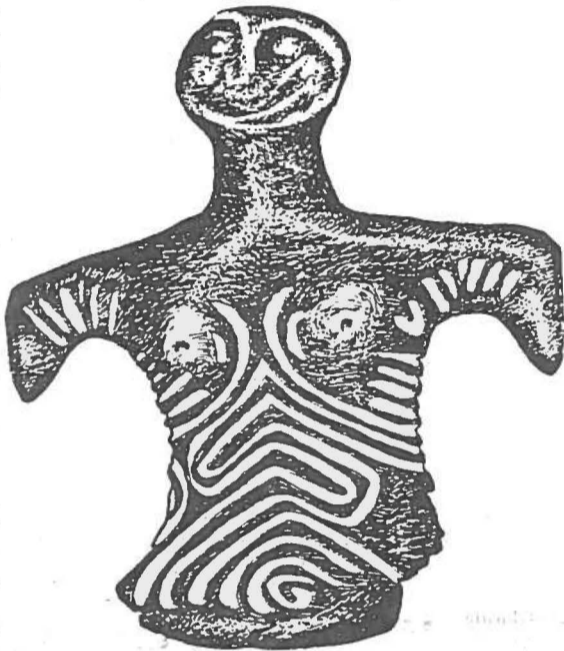
Blessings of the Goddess, the first source. The Primal Mother

and indicates the profound fear men had of women devouring their power (penis) and taking their strength away. This was very distinct in North American Indian mythology. So the power of the Great Mother was both positive and terrible.

As we see in these cultures, respect and divinity were in nature and the body and the Imminent work as Starhawk puts it. In Merlin Stone's *When God Was a Woman* she quotes Robert Graves (poet mythologist) as saying "The whole of Neolithic Europe, to judge from surviving artifacts and myths had a remarkable homogeneous system of religious ideas based on the many-titled Mother Goddess who was also known in Syria and Libya. The great Goddess was regarded as immortal, changeless, omnipotent, and the concept of father-



Mexican Moon Goddess Tlazolteotl giving birth to herself



Vinca figurine, Bulgaria, 5000-4500 B.C.

The Great Cosmic Mother: Rediscovering the Religion of the Earth

The illustrations and photographs on this page are taken from the book *The Great Cosmic Mother: Rediscovering the Religion of the Earth*, published by Harper and Row. Monica Sjöö is a European artist and theorist who explores the history, images and implications of women's celebration of the goddess religion. Barbara Mor is an American poet who has worked with *WomanSpirit* magazine and who has written *Mother Tongue* and *Winter Ditch and Other Poems*.

Here is a quote from the final pages of the book:

"Now is the time to make again sacred our experience.

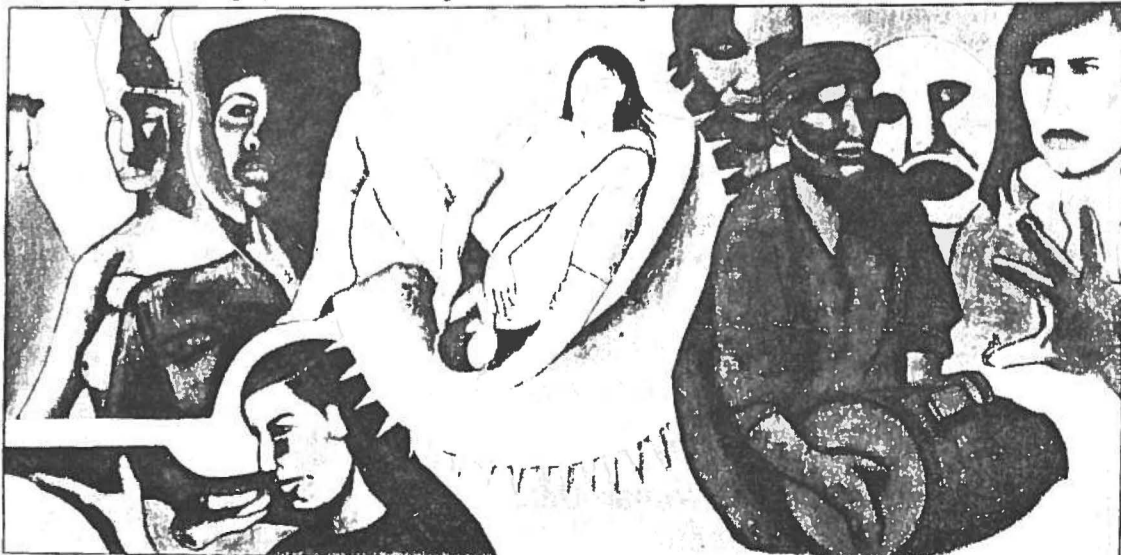
Witch power, it is said, cannot truly die, since it is a real power of the real cosmos. It can't die, it can only be forgotten — that means it can also be remembered, as the serpent can be awakened from its tranced sleep at the bottom of the spine and induced to rise, to become again the luminous flying bird of the imagining mind. Once we thoroughly understand how and why patriarchy acquired its power over us — the power of an entrenched mistake over the minds and lives of all people — once we understand and feel clearly that the fight of witch women is also the fight of earth's people everywhere against mechanical subjugation and exploitation — once we reestablish the magic link between the individual psyche and the earth's vital energy flow, between all-evolving matter and all-evolving spirit, and learn to encourage and teach others to do the same, in a loving return to what we always were—perhaps then, in the final time of crisis, the Serpent Goddess will shake herself loose from her deep exiled sleep in the earth's belly. Perhaps

the serpent of life's flowing energy will begin to rise again, all luminous and of the earth, and the children of the Great Mother will rise up with it, and the universe will be our home again, as before. *This flight is not an escape, but a return.*"

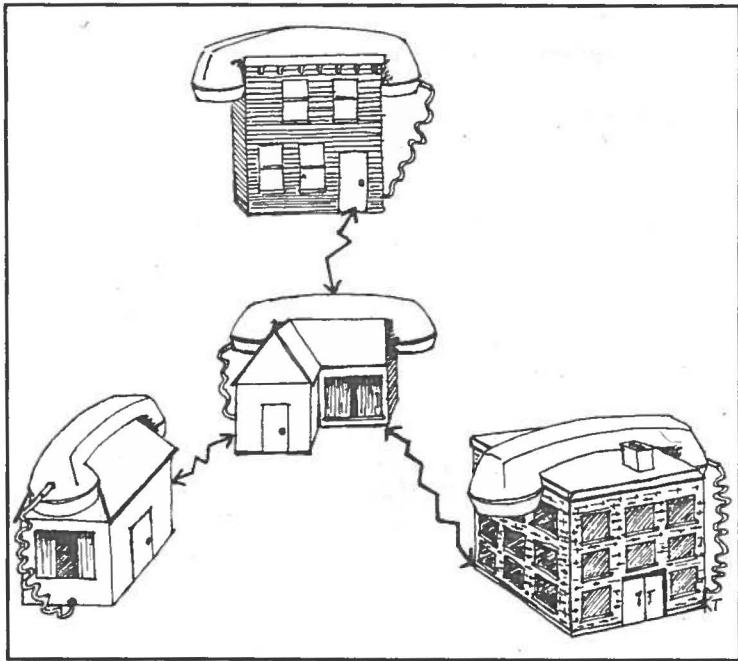
(Pages 430-431)



Egyptian terracotta figurine, from Nile mud, 4000 B.C.



Birth and struggle for liberation



Women in abusive situations have new resource to call on

We are a group of approximately half a dozen women who, having lived in abusive situations, understand the problems and feelings we all have to overcome. In this light, we are now operating a support line which began April 1, 1988. This line is to service residents, both male and female, within the local calling area. The phone number is 462-6228. Consideration is definitely being given to an 800 number to service the rural communities if and when funding becomes available.

We understand that for a great period of time prior to taking in an abusive situation, moral support is very necessary, usually on an anonymous basis.

Again, after the changes have been made, many times we require the shoulder of someone who really understands the ups and downs of putting our lives in order again.

These are the areas of great importance to us and we intend to work in cooperation with the Help Line and Bryony House, etc.

We further intend to promote public awareness of this problem with seminars and speaking engagements so that eventually the cycle may be broken, just as medically we inoculate to prevent the spread of disease.

In the future we hope to begin a self-help group for older children and teenagers, where they may talk freely about their lives in families where abuse occurred and how it has affected their lives. Hopefully, the group will help reduce the risk of children finding themselves, as adults, in abusive relationships.

The funding for the actual line has been donated for one year by the Ladies Kiwanis Club of Dartmouth. Future donations will be used for promotion of the line, education for the people staffing the line, such as a Crisis Prevention Training Program, and operating costs incurred by the support group. All time spent in any way by the members is strictly on a volunteer basis.

In summary, we realize that this problem has existed for hundreds of years, but untreated it has bred and multiplied, affecting the lives and welfare of all society. The movement has begun to educate the public through television, magazines, newspapers, flyers, posters, and seminars, etc. We are working to keep this process rolling

as well as to help those already caught in the clutches of battering or abuse. We want to reach out and help these people before severe injury or death ends the crisis. In all its forms it is very ugly—emotionally, physically, sexually and mentally. Its damage to the persons of today and the people of tomorrow is devastating.

The hope for tomorrow is cultivated today. Therefore your support towards this effort would be greatly appreciated.

Ode to a Battered Woman

To a battered woman life is despair
believe me I know, for I've been there.
Oh, so far down there seems no place to go.
We don't tell anyone. We don't want them to know.

One day it hits you just like him,
to hurt me so much must be a sin.
There's no one to help me but myself,
I'll put my fears up on the shelf.

The decision is made
You forge ahead.
You stumble and fall, you cry and you bawl
You ache and you scream.
The pain you are feeling is no less than before
You wonder sometimes, how can I take more.

The decision is made
Up you get again and again only to fall—
FLAT. I have nothing to gain.
Yes you do. Yes you do.
You are a person, a whole human being
You have senses to know all you are seeing.
Out there the world lies waiting
Just yours for the taking.

Climb up every time you fail
Someday you will touch the Holy Grail.

By Carole Struik

Do fisheries authorities know *all* about dead seals washed ashore in N.S.?

In the latter part of April, hundreds of dead harp seal pups (along with a few grey and hooded seals) washed ashore on beaches in Nova Scotia in an area extending from Sydney to Chedabucto Bay. The harps came ashore as the result of a northeast gale which extended over several days. In Sydney Harbour, members of the North Shore Environmental Web, a Nova Scotia environmental group, found on April 17, 49 dead seals. Of these seals, 41 were identified as harps, five grey seals were found and three seals could not be identified.

The following day, members of the International Wildlife Coalition, confirmed the harp kill but also identified two of the pups as blueblacks (hooded seal pups).

All of the harp seals had skull fractures consistent with being clubbed. No edible parts had been taken from the harp carcasses, although six male seals had their penises cut off.

In Chedabucto Bay, in a concentrated area between Fox Bay and Queensport, during the same period, hundreds of dead seals were washed ashore, according to local residents to whom Web members spoke on April 28.

Unfortunately, we did not become aware of the Chedabucto Bay dead seals until about a week after the Sydney Harbour finding and late spring snow storms delayed a visit to the Bay.

A government clean-up of the beaches removed all the seals. Residents spoke of pick-up trucks loaded with dead seals which they described as "pups" and "whiteheads."

Nothing like this, we were told, had ever happened before. Northeast wind and ice break up had brought the seals in. Unlike the situation in Sydney Harbour, we were not able to obtain pictures and identify the specific seal species. However, we believe these seals were also primarily harp seals.

Grey seals are not known to pup on the ice on the eastern side of Cape Breton and, according to contacts who live on the beach opposite the Basque Islands (the only known grey seal colony on the eastern shore of Cape Breton), no killing of grey seal pups took place during the January-February pupping season.

The government authorities in Nova Scotia minimized the extent of the seal kill and tried to cover it up. Also, they misleadingly presented the dead seals as primarily greys, on which there exists a bounty. The kill of seals was therefore somehow legitimate and nothing to be concerned about.

The Web believes however, that, on the basis of available evidence, a very large scale harp seal kill took place on the northeast coast of Cape Breton, in the direction of Newfoundland. More must have been killed than those washed ashore.

Federal Fisheries, through their spokesperson, Mr. J. Conway, Conservation and Protection Division, had denied by letter of October 17, 1987, that any government "cull" of grey seals was to take place on Sable Island, or at any of the other known grey seal colonies during the grey seal winter pupping season.

Also a telephone call on May 2,

1988, elicited a denial from Conway that any government organized kills of grey seals had taken place on Sable Island or at any other known grey seal colony.

A large scale harp seal kill must have required considerable organization to carry it off. **The Web believes that Federal Fisheries either knew about this kill of harp seal pups, or carried it out. Why was this massacre carried out?**

We believe that this harp seal slaughter means the start of large scale "culls" of white coats, plus any available older harps/hooded seals/grey etc., because of the alleged impact of seals on the commercial fishery. There is not even the pretence of any utiliza-

tion of meat or skins in line with the "World Conservation Strategy" which supposedly officially governs the "managing" of wildlife.

The "Strategy" was adopted by the Report of the 1986 pro-sealing *Royal Commission on Seals and Sealing in Canada*. The pro-sealing forces in their literature have "warned" of the necessity of a government organized kill of harps, with the ending of the commercial whitecoat hunt. The dead seals that washed ashore in their hundreds during April, could easily mean that such a kill is now in place.

For more information call Bernadette MacDonald, 485-8202 or Helga Hoffman, 925-2514 of the North Shore Environmental Web.



**Service for
Sexual Assault
Victims**

425-0122

WORD CONCEPTS

EDITING TYPING
WORD PROCESSING

Manuscripts, theses, student papers, resumés
business letters, newsletters
Average turn-around time 24 hours

Megan Ardyche 453-6364
P.O. Box 1381, Stn. N.
Halifax, Nova Scotia B3K 5H7

ANNA LEONOWENS GALLERY

Nova Scotia College of Art and Design

- | | |
|----------------|--|
| May 31-June 4 | Sachi Yamabe
Sheralyn Cox |
| Jun 7-14 | Rolan Duam, Knew Paintings
Trudy De'Eil, Whether Art Can be Nice or Not |
| June 14-July 2 | The Diary Exhibition, curator Marlene Creates |
| June 14-18 | Valerie Hodder |
| June 21-25 | Carol Redmond |
| June 28-Jul 2 | Joan Bruneau/Kathy Thompson, ceramics |
| July 5-9 | Sarah Maloney/Cora Cluett
Bruce Johnson/Renée Penny |
| July 12-30 | Julie Dushenes, works on paper |
| July 12-16 | Jamie Lafond, Coming Attractions
Theresa Simons |
| July 19-23 | Bob Barnett, East of Montreal
Juliana Weynerowski |
| July 26-30 | Luke Anthony Murphy, paintings
Ann Verrall |
| Aug 2-6 | Louise Chisholm, Between Art and Craft
Cynthia Grove, Tales of a Paintbrush |
| Aug. 9-20 | Weiner, Snow, Nanucci,
organized by Peggy Cole and A A Bronson |
| Aug. 9-13 | Keith Daniels, painting, drawing & poetry |
| Aug. 16-20 | Sharleen Alsford
Melani Fei-lin Boyle, paintings |

Located at 1891 Granville St, gallery hours: Tues. to Sat. 11 to 5 pm; Thurs. evenings 5 to 8 pm. Openings take place on the Monday preceding the above dates of exhibitions at 7 pm; if a holiday, Tues. at 7 pm. Gallery is open to the public all year round. Call 422-7381, ext. 184.

Double standard exists in prison programs

Both Nova Scotia and New Brunswick have taken the Co-Correctional approach of incarcerating women in auxiliary units within a heavily male oriented/ dominated institution. At the Saint John Regional Correctional Centre, women have quite literally been hidden away in a back corner (or a half corner, to be more precise).

While the units provided for men do at least enjoy a view of the city of Saint John and its harbour, the women look out through their permanently sealed windows of Unit 5B at an unchanging earth mound.

No one expects prisons to be comfortable places and, although it is relatively new, Saint John Regional is no exception. Overcrowding is solved by throwing another mattress into a cell and letting the new-comer sleep on the floor. The two tiers of six cells each, the day area and the shower are all part of the same living unit.

Federal women and those being held on remand are locked in cells 23 out of 24 hours each day. For all, monotony is the theme.

Although workshops and training (carpentry/mechanics) do exist in the institution, women are not encouraged to participate. In fact, a contrary situation exists wherein women who want to upgrade their skills rather than sit passively through their sentence time are regarded as "troublemakers." The individual thus incurs a whole new round of problems by attempting to show a positive interest in HER own future.

If finally permitted to join one of the programs, the woman must then deal with the derogatory and negative remarks of staff who feel that women have "no right in traditional male" trade areas. (We didn't need prison to teach us that attitude!)

As is common in other provincial institutions, no work for wages is provided. Inmates are issued used clothing and, in Saint John, an issue of institutional shampoo along with one black comb is handed out. One single hair brush must be shared by all.

While not having canteen privileges may seem a "small" point, it acquires much greater significance by virtue of the fact that men incarcerated

at Saint John are given the opportunity to earn canteen type privileges as rewards for satisfactory behavior as they approach release. The efforts of women receive no such reward.

Out-of-doors recreation for women is another overlooked area. While a reasonable yard facility, as well as a gym, have been provided for men, women have been left with a postage stamp sized yard and occasionally allowed to share the gym while staff members work out — if convenient.

The only positive input to the Saint John story comes from the effort of a former inmate. In the summer of 1986, this woman approached officials outside the Corrections system with the stories of general neglect of programs for women in this institution.

A mini-program was established to

enable a few incarcerated women to go to a church hall one afternoon each week. They were able to participate in a wider range of programs which included contact with the Salvation Army, and liaison with other community resources such as the Coverdale Centre and Amana House and its founder Ada Paschal.

Such an effort is encouraging. Unfortunately, it also illustrates how little planning has been done on behalf of the female offender in the province. Another case of much room for improvement.

□ □ □ □ □

The conditions at the Saint John Regional Correctional Centre were described by Val Saunders and written by Joanne Mayhew.



From Breaking the Silence. Illustration: Anne Warren/Design: Tracy Clark.

WAC lobbies opposition parties

Adah Gruver

The First Annual Women's Action Coalition Lobby Committee met with the New Democrat Party caucus and three members of the Liberal Party caucus at Province House, Monday, April 11 to discuss questions of concern to the member groups of the coalition.

The Progressive Conservative caucus did not attend because they were not able to have people available at the time specified.

The New Democratic MLAs present were Alexa McDonough, Halifax-Chebuco; John Holm, Sackville; and Bob Levy, Kings South.

The Liberals present were Jim Smith, Dartmouth East; James Barkhouse, Lunenburg-East; and Guy Brown, Cumberland Centre.

The topics discussed included Meech Lake, affirmative action, pay

equity, sexual orientation, poverty and social assistance, abortion, child care, and transition housing and services.

The NDP had policies on many of the issues while the Liberals professed to be speaking for themselves and several times, when pressed, stated there was no Liberal policy on abortion, pay equity, or anti-scab legislation. The entire meeting was tape recorded and is presently being transcribed.

Both groups waffled when asked about free standing abortion clinics. The NDP agreed that more services were needed to meet the needs of women throughout the province. Jim Smith stated there was no written Liberal policy and further stated it is an issue that can polarize.

The Coalition believes that the inserting of "sexual preference" into the Nova Scotia Human Rights Act is crucial to protect jobs and housing of

many Nova Scotians. Again, the Liberals have no established policy, but they saw no problem with it.

The NDP had tendered such an amendment in '85 or '86 and are prepared to introduce such legislation again adding age, family structure, and income to the bill.

The Liberal caucus members agreed that full time workers receiving minimum wages were living well below the poverty line but felt that low income housing, low cost or free childcare, and free prescription medications would be more helpful than increased wages.

Mr. Barkhouse stated that raising the minimum wage could put small business people out of business. As of now, the aforementioned suggestions have not been tendered as resolutions, although Mr. Smith is introducing a resolution condemning the privatiza-

tion of poverty through food banks and similar agencies and calling for the provincial government to address the problem directly.

Members of the NDP caucus were visibly distressed when Coalition members were not aware of the amount of legislation and resolutions they have tendered on behalf of women living in poverty. They stated that they saw no problem with funding transition houses fully.

They further agreed with the Coalition that if they formed a government for Nova Scotia, they could have a person from the Coalition on the pay equity committee.

On childcare, Mr. Smith stated that they follow the Francine Cosman report as their guide.

Members of the Lobby Committee felt that the two hours spent were fruitful for the caucus and the Coalition.

WORMWOOD'S DOG & MONKEY CINEMA

2015 Gottingen Street at Cogswell. Film Info 422-3700
Admission price to most screenings \$4.00/ JOE HOLT Passes \$15.00 for 5 Admissions.

JUNE 2 Only 7:00 & 9:15

I WILL NOT MAKE ANY MORE BORING ART

Following the success of its most recent feature LIFE CLASSES, Picture Plant unveils in this World Premiere its newest production. Beginning as a portrait of the Nova Scotia College of Art and Design (NSCAD) and the artistic influences that converged upon the College in the 1970s, I WILL... expands upon that history to become an intriguing and insightful portrait of the people and works that have come to determine the nature and substance of 'the new art.' Among the artists interviewed are: Michael Snow, Dara Birnbaum, Dan Graham, Eric Fischl, June Leaf and Robert Frank. Dir: William D MacGillivray, Canada, 1988, 82 mins.

JUNE 24 - 30 7:00 & 9:30

THE LONELY PASSION OF JUDITH HEARNE

Dublin, the mid-fifties. In its first hour, THE LONELY PASSION... is a marvelous comedy of Irish manners as Judith Hearne, a devoutly religious woman at an 'awkward age,' meets James, an Irishman who has just returned from New York with a desire to bring hot dogs to Dublin. James courts Judith for the fortune he believes she owns and Judith responds with a passion she had almost forgotten. But the deception surfaces and their comic, mutual misunderstanding leads Judith to her own tempered resurrection. With Maggie Smith as Judith and Bob Hoskins as James. Dir: Jack Clayton, Great Britain, 1987, 110 mins.



Now in Stock:

- Four the Moment—*We're Still Standing* (LP and Cassette)
- Lucinda Vardy—*Belonging*
- Mary Daly—*Wickedary*
- Janice Raymond—*A Passion for Friends*
- Women in the World Atlas*
- Canadian Women's Legal Guide*
- and a fresh assortment of other new and familiar feminist titles.

Check out our new lesbian fiction titles and feminist tarot!

A non-profit, community bookstore at
1555 Granville St., Halifax, N.S.
(902) 422-5087

It's as close as your phone.
Call toll-free:

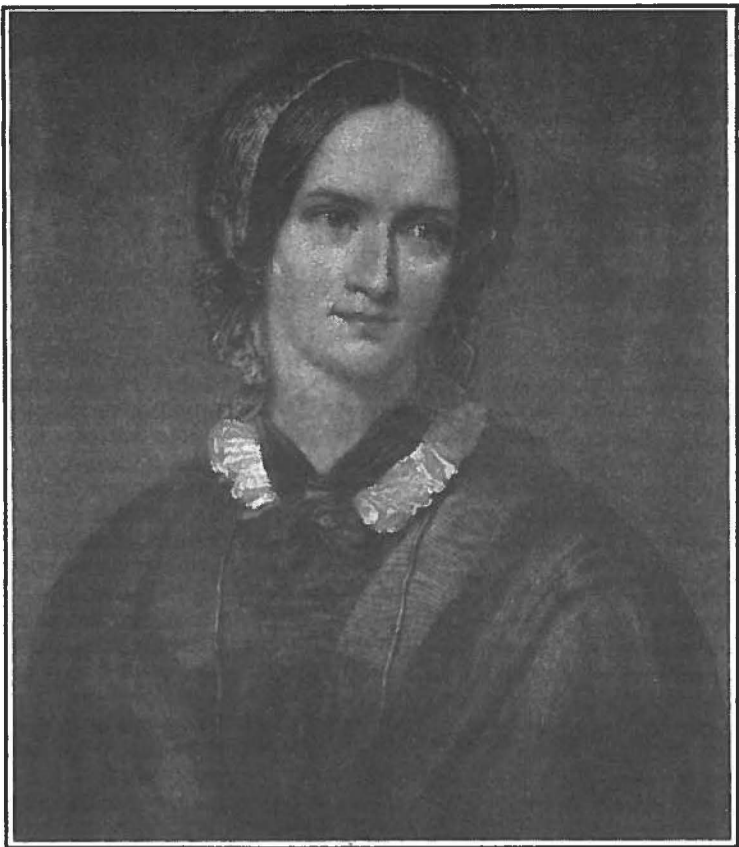
1-420-9779

9 am - 3 pm
Monday-Friday

If you are looking for information on the law and the legal system, need help with a legal problem, want a speaker to talk about the law, want to train volunteers on law issues.

This toll-free service is offered to you by the

Public Legal Education Society of Nova Scotia



Charlotte Brontë

Charlotte Brontë's writings reflect own life of suffering

Carol McLeod

Charlotte Brontë was 31 years old when she achieved literary success in 1847 with her first published novel, *Jane Eyre*.

Intense and reserved and the daughter of an introverted parson of modest means, she spent most of her life in the remote village of Haworth on the bleak Yorkshire moors. Like the other members of her family, she exuded an aura of aloofness, fulfilling parish obligations but never socializing with the congregation.

By the time she reached adulthood, Charlotte had developed such a nervous dread of strangers that just being introduced to one usually left her with a severe headache. "Dining out," she wrote when she was 32, "would be hideous to me."

As a novelist, she released herself from the constraints of her life by writing fiction of violent passions — fiction that focused on women whose struggles with their emotions reflected the turmoil that seethed beneath her own quiet exterior. "If you knew my thoughts; the dreams that absorb me," she confided to one of her few friends in 1836, "and the fiery imagination that at times eats me up...you would pity me..."

Seeing her mother, brother and four sisters die lingering deaths before she herself was 33 blinded Charlotte to any view of the world as a safe and peaceful place where lasting happiness was possible. "Why life is so blank, brief, and bitter I do not know," she wrote "...Solitude, Remembrance and Longing are almost my sole companions all day through..."

In her novels, she developed the elements of distress and pain and led her readers into the only world she knew — a world where tragedy and misery abounded.

Because her nature was so turbulent and her writing so subjective, Charlotte could not appreciate the basic struggle of other 19th century novelists to create heroines who were blandly good. Goodness to her was not tame and

dignified but exciting and dangerous.

With a heart she once described as "cold to the spirit and warm to the flesh," she was unable to recognize that beneath the surface of contemporary novelists' more subdued protagonists churned emotions just as strong as those that burst forth from her own less restrained characters.

Romantically, Charlotte suffered as keenly as her own most tortured heroines. After twice falling in love with men who did not return her affection, she was introduced to Arthur Nicholls, a clergyman whose "narrowness of mind," she wrote shortly after meeting him, "strikes me chiefly."

Gradually, however, Charlotte discovered that Nicholls was as capable as herself of suffering and passion and she warmed towards him. Following their marriage in June, 1854, they enjoyed a few months of happiness before Charlotte — who was never comfortable with children — discovered that she was pregnant.

Her health failed and she soon developed hyperemesis gravidarum — pernicious morning sickness that affects high-strung women and that is believed by some doctors to be caused by the mother's unconscious rejection of the child.

On March 31, 1855, Charlotte awoke from a coma to find Nicholls, dejected and worn, sitting by her bedside. "Oh!" she whispered. "I am not going to die, am I? He will not separate us, we have been so happy." It was the tragic end of a tragic life. She lapsed back into a coma and died a few hours later at the age of 38.

□ □ □ □ □

Carol McLeod is a writer from Sackville, New Brunswick. She has written for many Canadian and Maritime magazines and journals, including *Harrowsmith*, *Financial Post Magazine*, *Maclean's*, *Horizons* and *New Maritimes*. She has also written four books, including *Legendary Canadian Women* and *Wives of the Canadian Prime Ministers*.

Women and their work undervalued, underpaid

Linda Roberts

There is nothing wrong with being a day care worker, a secretary or a sales clerk. There is something wrong with the extremely low wages, the lack of benefits, and the low status of these occupations. Day care workers in Nova Scotia earn between \$9,000 and \$11,000 a year, secretaries can expect to make about \$12,000/year, while sales clerks rarely earn much more than minimum wage (\$4.00/hr).

These wages are below the poverty level for a woman supporting herself or a family. For the most part, to earn a decent (family) wage with good benefits, it is expected that women will have to try to get into "non-traditional" occupations.

The disparity in wages is summed up in the average wage for women in Nova Scotia of \$10,808 in 1985 while men earned an average wage of \$19,846 (taken from Stats Canada, *Earnings of Men and Women*, 1985). Since women have an equal level of education to men in Nova Scotia, wages clearly only reflect discrimination and segregation in the paid labour market.

Discrimination, both subtle and overt, has confined most women to service, sales or clerical jobs. These

"women's jobs" have generally been characterized by low pay, few benefits, poor working conditions, vulnerability to technological change, little job security, and high rates of part-time work.

Until recently, the feminist discussion of economic equality for women has largely centered on breaking down the barriers of discrimination that have barred women from many male dominated occupations. Emphasis on non-traditional occupations has obscured the reality that most women will work and prefer to work in traditional women's occupations. With "Equal Pay for Work of Equal Value" or "Pay Equity," the focus is back on women's undervalued and underpaid work.

While the current Pay Equity Legislation in Nova Scotia, which was a long time coming, will have a very limited effect in upgrading women's wages, it does provide the opportunity to seriously look at the relationship between wages and the skills, responsibility, effort, education and training required in many traditional women's jobs. If the value of the work performed, based on objective criteria, is the rationale for wages instead of the historical undervaluing of work as a way of keeping a pool of cheap labour (increasing profits), then women would have a measure

of economic equality.

In order for any substantive changes to occur in revaluing women's work, there needs to be a lot more publicity and public education on the reality of the paid labour market for women. Individually, women cannot address the issue of undervalued and underpaid work because the high unemployment rate works to depress wages with too many workers vying for too few jobs. What can be done, though, is for feminist groups working on economic equality issues to emphasize the upgrading of the status and wages of traditional women's occupations. This can be done by:

- publicizing the value of women's work to our economy;
- publicizing the issue of wages in relationship to skills and responsibility;
- publicizing women's wages in relation to the poverty level;
- lobbying both the federal and provincial government to provide adequate levels of funding for human services (child care, social work, health, etc.) so that workers can be paid decent wages; and
- lobbying the provincial government for more benefits and protection from the Labour Standards Code, particularly for part-time workers.

CRIAW ICREF

CANADIAN RESEARCH INSTITUTE
FOR THE ADVANCEMENT OF WOMEN
INSTITUT CANADIEN DE RECHERCHES
SUR LES FEMMES

151 Slater St., Suite 408, Ottawa, Ont. K1P 5H3

Telephone: (613) 563-0681 563-0682

Original Research Papers/ Documents de recherche inédite de l'ICREF

Feminist Perspectives Féministe (series FP)

- topical issue-oriented papers and essays
- des essais ou articles d'actualité sur le vécu de femmes
- No. 1 Lament for a "Patriarchy Lost"? - Anti-feminism, Anti-abortion and R.E.A.L. Women in Canada Karen Dubinsky, 1985.
- No. 2 Les tâches liées au soin des enfants Michelle Duval, 1985.
- No. 3 Bilan et perspectives de recherches féministes/ Feminist Research: Overview and Outlook, Francine Descarries-Belanger, Micheline de Séve, 1985.
- No. 4A The Pro-Family Movement: Are They For or Against Families?, Margrit Eichler, 1986.
- No. 4B Le mouvement pro-famille est-il pour ou contre les familles?, Margrit Eichler, 1986.
- No. 5A Le mouvement des femmes hier et aujourd'hui, Micheline Dumont, 1986.
- No. 5B The Women's Movement Then and Now, Micheline Dumont, 1986.
- No. 6 But What Will They Mean for Women? Feminist Concerns About the New Reproductive Technologies, Linda S. Williams, 1986.
- No. 7 Sex-role Learning and the Woman Teacher: A Feminist Perspective, Rosonna Tite, 1986.
- No. 8 Challenging Unions: Feminist Process and Democracy in the Labour Movement, Miriam Edelson, 1987.
- No. 9 Gender-sensitive Theory and the Housing Needs of Mother-led Families: Some Concepts and Some Buildings, Fran Klodawsky and Suzanne Mackenzie, 1987.
- No. 10 The Work of Child-rearing, Michelle Duval, 1988.

PRICE: \$2.50 each PRIX: 2,50\$ chacun

ORDER FORM/BON DE COMMANDE

No./Series	Price/Prix	Quantity/Quantité	Total

Postage/Frais de poste: Add/Veuillez ajouter:
\$0.75 for one publication/pour un titre Postage/
\$1.00 for 2 to 3/pour 2 ou 3 titres Frais de poste: _____

\$2.00 for 4 or more/pour 4 titres ou plus. Total: _____

Prepaid orders only from/Commandes payées à l'avance de:
CRIAW/ICREF, 151 Slater St., Suite 408, Ottawa, Ontario K1P 5H3

NAME/NOM _____

ADDRESS/ADRESSE _____

The CRIAW Papers/ Les Documents de l'ICREF (series CP)

- scholarly papers making a significant contribution to feminist research
- documents académiques qui contribuent de façon importante à la recherche féministe
- No. 1A Sport, Sex Roles and Sex Identity, M. Ann Hall, 1981.
- No. 1B Le sport, les rôles et l'identité selon le sexe, M. Ann Hall, 1982.
- No. 2 Canadian Women in Politics: An Overview, M. Janine Brodie, Jill Vickers, 1982.
- No. 3 Women and Culture: Selected Papers from the Halifax Conference/La femme et la culture: Recueil de textes choisis et présentés à la Conférence à Halifax, 1982.
- No. 4 Recording Angels: Private Chronicles of Women from the Maritime Provinces of Canada, 1750-1959, Margaret Conrad, 1982.
- No. 5 La mère dans la société québécoise. Étude éthique d'un modèle à partir de deux journaux féministes: "La Bonne Parole" (1913-1958) et "Les têtes de Pioches" (1976-1979), Monique Dumais, 1983.
- No. 6 Sexism in Research and its Policy Implications, Margrit Eichler, 1983.
- No. 7 Feminism Applied: Four Papers/Féminisme appliqué: quatre documents, 1984.
- No. 8 Tournier ou l'art d'invalider la femme, Micheline Beauregard, 1985.
- No. 9 Will Women Change Technology or Will Technology Change Women?/Les femmes changeront-elles la technologie ou la technologie changera-t-elle les femmes?, Ursula Franklin, 1985.
- No. 10 Principes d'une stratégie de recherche pour les femmes, Margrit Eichler, 1985.
- No. 11 Talking About Ourselves: The Literary Productions of Native Women of Canada, Barbara Thompson Godard, 1985.
- No. 12 Horizontal and Vertical: the Dimensions of Occupational Segregation by Gender in Canada, Gale Moore, 1985.
- No. 13 "Why Do Women Do Nothing to End the War?" Canadian Feminist - Pacifists and the Great War, Barbara Roberts, 1985.
- No. 14 Canadian Prairie Women's History: A Bibliographic Survey, Susan Jackel, and Women and Men in Western American History, Susan Armitage, 1987.
- No. 15 Literary Mothers and Daughters: A Review of Twentieth-Century Poetry by Canadian Women, Diana M.A. Reike, 1987.
- No. 16/17 (double issue) Women's Involvement in Political Life: A Pilot Study Prepared for Unesco. Division of Human Rights and Peace, 1987.
- No. 18 Développement: la question des femmes. Le cas de la création d'unités agricoles et industrielles pour les femmes: état du Yucatan, Mexique, Marie France Labrecque, 1988.
- No. 19 Le mouvement des femmes et ses courants de pensée; essai de typologie, Francine Descarries et Shirley Roy

PRICE: \$3.00/member, \$4.00/non-member, each, except No. 16/17, which is \$5.00/\$6.00
PRIX: 3,00\$/membre, 4,00\$/non-membre, pour chaque article, sauf le no. 16/17, dont le prix est 5,00\$/6,00\$

Nicaraguan potters develop collective

Betty Smith

It's a fiery sunset that creeps behind the mountains of Matagalpa, but in Carmen's kitchen no one seems to notice. This tiny room with its smoke-blackened walls and tables with burnt edges seems the centre of the universe for this Nicaraguan family of 11. It is where all food is prepared, where children are cared for, where the sick are nursed, where clay is stored, and where pottery is made and sold. It also serves as a chicken coop at night.

But tonight the dirt floor is being used for a pottery firing. Even the breathtaking sunset can't compete with the hot flames that are leaping about the centre of the room. There is no chimney and thick smoke is billowing everywhere. Our faces are gleaming with sweat from the heat

and tears from the smoke. Carmen's grandson starts to cry and he's taken outside for fresh air.

Carmen is a potter and she's been making her living as a potter for close to 50 years. Matagalpa province in northern Nicaragua is known for its traditional black pottery. The potters, all women, take great pride in their work, especially in its blackness and the shine. Each piece is carefully made by hand and then rubbed with a stone for hours to make it smooth and shiny. Eventually it will glow red in the fire and then black as it cools.

This tradition has barely survived. Although the region is rich in clay and the natural resources necessary to make black pottery, potters have had to confront a number of obstacles over the

years. Inadequate firing methods mean that a potter may lose almost one-third of her pottery during this process. An unorganized marketing approach forces the potters to sell either by word of mouth or at extremely low prices to middlemen who make high profits. The potters have had to work longer and longer hours just to survive.

Carmen begins her day at five in the morning and is often still at work at 10 in the evening, long after the rest of the neighbourhood is asleep. These work-

financial help, the potters felt that they could solve their firing problems and improve the quality of their pottery at the same time. With an organized effort, something could even be done about marketing. The women began to work on plans to build a small centre with a collective shop to sell their pottery. Through their own workshop-school, they hope to improve their work and preserve the tradition by teaching apprentices on a small scale. "By starting small, our problems will

be smaller," says Carmen.

Organizing meetings, making decisions as a group — this was something new. Before, the potters had survived largely through their individuality and independence, and had guarded their "secrets." Having worked day and night in their homes all their lives, they were

traditionally isolated from other potters as a community. It was within their families that they were used to pulling together. This same strength and determination was brought to the collective, which is now beginning to prosper.

To learn to work together effectively as a collective or a cooperative in any country is no small task. In an underdeveloped country at war, it is a tremendous challenge. Nicaragua was a territory belonging to Spain in the colonial period, and later in the 1920s and 30s, the country was occupied by the U.S. marines. The nation is still reeling from the 45-year legacy of the ruthless Somoza dictatorship, which was brought down by a popular revolution in 1979. Under Somoza, the richest 2% of the landowners controlled half the nation's farmland, while the poor starved. More than 100,000 Nicaraguan people died during the 1978-79 uprising—civilians, peasants, students—many armed only with the dream of a better life, if not for themselves, at least for their children.

The Sandinistas who led the uprising in 1979 were later democratically elected and are still a popularly-supported government, committed first to the needs of the majority poor.

The new Nicaragua is only eight years old. The Nicaraguan people were left with an economy in shambles and very few tools with which to build a new society. First, they had to learn how to read and write. With a bare survival economy they conducted a nationwide literacy campaign, followed by a health campaign and the



Carmen shows off the traditional black pottery she makes.

building of schools, health clinics, hospitals, and cooperatives, throughout the country. Many peasants were given land—sometimes the very land they had once worked like slaves.

Yet the gains that have been made are under continuous attack by the U.S.-funded "contras." The contras, many of whom are former supporters of the dictator Somoza, have targeted all areas of production and symbols of cooperativism. This has forced Nicaraguans to focus on defence — with devastating effects on the economy. Production is seriously affected by the war as well as by the U.S. trade boycott which makes spare parts, machinery, and other imports difficult to obtain. Of course, the war has resulted in tremendous loss of lives. In the north of the country, many new resettlement areas, housing and food cooperatives have been attacked or completely destroyed. Public buses full of passengers are exploded by land mines. Fields to be harvested—mostly by women and children while the men are involved in national defence—are mined as well. Civilians are ambushed; villages attacked; women, children and the elderly raped, maimed, or killed.

Here in Matagalpa—except for the helicopters flying overhead to bring in the wounded — we are outside a fighting war. Yet we feel the effect: we stand in long lines for basic food supplies, or gas, or medicines, and we have gone to the funerals. In the collective, eight of the 12 potters have sons in the war. During the uprising, one potter lost a teenage daughter and a nine-month old baby from bomb shrapnel. Some of the

others have holes in their walls or roofs made by bombs from Somoza's planes. Now, eight years later, communities not far from Matagalpa are suffering similar effects from the contra war. The nation and the people who fought so hard to overthrow the torturous dictatorship of Somoza are again struggling valiantly to protect the progress they have achieved since 1979 and to continue their efforts to rebuild. International support from organizations such as CUSO has a very important role to play in this process.

My eyes return to the floor in Carmen's kitchen. She has been slowly sweeping away the ashes in the room and we've been talking. Carmen has two sons in the war and she worries about them all the time. "But no matter how hard life is now," she says, "things are better than they were before under Somoza."

I pick a piece of pottery up off the ground. It's a fat bird and it's still slightly warm. "It's the dove of peace," says Carmen. Curiously it reminds me of some of the Inuit soapstone that's made in Canada's north. A small bowl nearby looks almost exactly like the work of the Hopi Indians in New Mexico, but Carmen has never heard of either of these cultures.

The room has cooled down a bit and the chickens brought in for the night. Carmen, worn out, sits down on a stool and wipes her brow. "I'm getting too old for this," she says, and we burst out laughing. We both know she doesn't mean it.

□□□□

Betty Smith is a well-known community activist from Nova Scotia. She has been involved with such organizations as OXFAM, Bryony House, and the North End Community Health Association. She is also an accomplished potter. She now works under the auspices of CUSO, with a pottery collective in Matagalpa, Nicaragua. CUSO is an international development agency which responds to the needs of developing countries by providing skilled Canadian workers, funding projects, and educating Canadians about the causes of under-development.

Nicaraguans need your support now more than ever!

The members of the Matagalpa Women's Pottery Collective are attempting to change the difficult conditions they face in their community and in their work. In so doing, they are contributing to the economy of Nicaragua and the self-reliance of women.

CUSO is assisting the Collective to meet its goal of self-sufficiency. Initial financial assistance is being sought to help the Collective build a pottery centre in Matagalpa which will include a storefront and a workshop/school. Yet programs for women are precisely those threatened by an economy drained by the contra war. Nicaraguans want peace.

Can you give us a hand?

ing conditions have contributed to a number of health problems. Most common in the potters' community are heart problems, back problems, respiratory problems, poor circulation, sore hands, and fatigue. Bad water and poor nutrition haven't helped.

In December of 1986, the potters formed a collective to try to do something about their problems. No longer was it physically possible to make a living by extending their workday. To lose their livelihood would seriously threaten the health of their families—more than 80 people would be affected. As well, many of the potters are single parents who often carry responsibility not only for their own children, but their "children's" children too.

With some initial technical and fi-

Mount Saint Vincent University Art Gallery

On exhibit July 14 to August 14

Downstairs:

BORDERS

David and Susan Klahr, Cape Breton and Texas

In fabric collages that sometimes overflow their borders, the Klahrs' sophisticated sensibilities flow into images evocative of Cape Breton, New York, El Paso and family living.

Upstairs:

PANORAMIC PORTRAITS

Photography by James MacSwain, Halifax

MacSwain's photo-documentary panoramas scan the self-chosen environments of people within the N.S. arts community, revealing their life and work.

Thursday, July 14, 8 pm

Opening reception for both exhibitions, followed by a talk by Jim MacSwain



Design Alliance

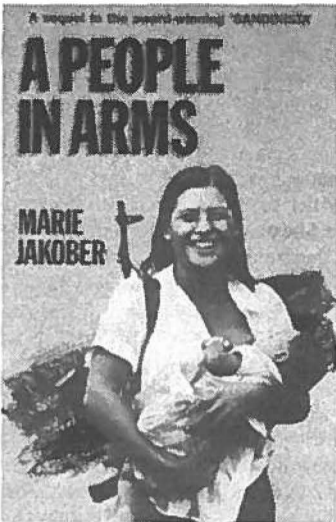
Landscape
Architectural
Services

Joann Latremouille C.S.L.A.

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

Canadian Book Information Centre releases new book list

Jocelyne Marchand



A PEOPLE IN ARMS
Marie Jakober

A popular novel set in the final days of the 1979 Sandinista uprising in Nicaragua. Drawing on characters from all of Nicaragua's social classes, this novel, a sequel to 1985's *Sandinista*, is a story of war, love, and a people rising to write their own history. According to reviewer Jill Cooper-Robinson in the *Mail-Star*, "... if there is one thing above all else she has done, it is to personalize and hold our attention while force-feeding us the intricacies of a very drawn-out and media-predictable struggle."

0-919573-77-0, \$9.95 pb
New Star Books



THE LAST BEST WEST: Women on the Alberta Frontier 1880-1930
Eliane Leslau Silverman

An unusual and powerful oral history of the first women to settle an uncompromising frontier. Since there are so few written records of the lives of frontier women, the author collected "memories." The result has the hypnotic appeal of all genuine storytelling, extraordinary tales of courage and independence, loneliness and despair, triumph and survival.

0-920792-29-4, \$14.95
Eden Press

GENDER BIAS IN SCHOLARSHIP: The Pervasive Prejudice
Edited by Winnifred Tomm/Gordon Hamilton
This multi-disciplinary anthology pertains to gender ideology in university scholarship. Gender bias is described and evaluated in the light of possible alternative perspectives which would alter the content and shape of research, including women as subjects of research and as researchers.

0-88920-963-4, \$14.95 pb
Wilfred Laurier University Press

SURVIVING PROCEDURES AFTER A SEXUAL ASSAULT
Third edition
Megan Ellis

This third edition incorporates important changes to the Criminal Code concerning offences against children and young people in effect since January 1988. It is, therefore, the most up-to-date guide to the legal system as it pertains to survivors of sexual assault. It is clear, concise, sympathetic and easy to understand; a valuable resource.

0-88974-011-9, \$8.95.

annick
YOUNG NOVELS

Dancing Feathers



Christel Kleitsch & Paul Stephens

DANCING FEATHERS

Christel Kleitsch/Paul Stephens
Tafia leaves the reservation with her best friend and aunt to attend her first pow-wow, and through her experiences along the way, she gains an understanding of what being an Indian is all about. The third book in the Spirit Bay series which centers around the life of Tafia, an 11 year old Ojibway girl and her family, who live on the Reserve near Thunder Bay, Ontario.

0-920303-25-0, \$4.95 pb
Annick Press Ltd.

BIRTH in FOUR CULTURES
A Cross-Cultural Investigation of Childbirth in Yucatan, Holland, Sweden and the United States



Brigitte Jordan

Winner Of The MARGARET MEAD AWARD

BIRTH IN FOUR CULTURES

Brigitte Jordan
The subtitle of this book is *A Cross Cultural Investigation of Childbirth in Yucatan, Holland, Sweden and the United States*. It examines childbirth from a biosocial standpoint and is highly recommended for anyone with personal and/or professional interest in childbirth. It presents new emotional and medical approaches to childbirth, and to society's attitude towards it. Winner of the Margaret Mead Award.

0-920792-27-8, \$6.95 pb
Eden Press

PLANTING SEEDS

Story: Patricia Quinlan Art: Vldyana Kryorka



PLANTING SEEDS

Patricia Quinlan
Art by Vldyana Kryorka
Children are becoming more concerned about war. They witness it daily on television and in newspaper headlines. Some have nightmares about bombs. In this book, a young girl, using her garden as a symbol, discovers that adults and kids need to talk about their feelings, to find ways to use their creativity to work for peace by planting seeds of hope. A list of titles is included for their usefulness as vehicles for discussion about conflict resolution.

1-55037-006-5, \$4.95
Annick Press



FIRST DAYS, FIGHTING DAYS

Women in Manitoba History
edited by Mary Kinneer
This is a collection of nine essays based on papers delivered at a conference held at the University of Manitoba in 1985. The essays were published because their significance, academic and/or geographic, extends beyond Manitoba. The book will appeal to those interested in Canadian social history and the theoretical problems underlying the writing of women's history.

0-88977-047-6, \$15.00 pb
Canadian Plains Research Centre

THE PMS SOLUTION

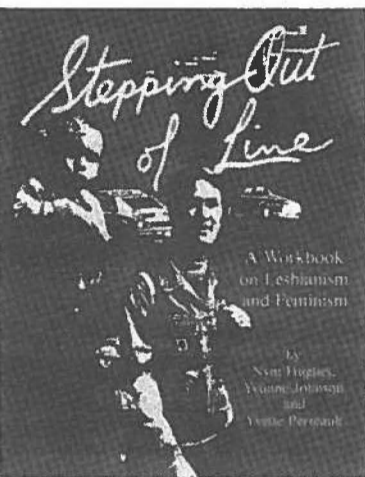
Pre-menstrual Syndrome: The Nutritional Approach
Dr. Ann Nazzaro/Dr. Donald Lombar with Dr. David Horrobin
This comprehensive volume explains what PMS is and the symptoms associated with it. It provides case studies, and discusses the various treatments now used. The authors reveal their phenomenally successful nutritional approach which can be geared to the patient's own symptoms and lifestyle. It combats the distressing symptoms of PMS without the use of potentially harmful drugs or hormones.

0-920792016-2, \$9.95 pb
Eden Press

BELONGING: A BOOK FOR THE QUESTIONING CATHOLIC TODAY

Lucinda Vardey
For millions of Canadians, what Rome dictates is simply not acceptable. The banning of pre-marital sex, artificial contraception, abortion, and recently, in vitro fertilization; the intolerance of homosexuality and the denial of a prominent role for women, have made the practice of Catholicism seem impossible in contemporary times. The author traces her own journey from convent school to maturity. She compares her feelings and experiences with those of the many other Catholics she interviewed from all walks of life.

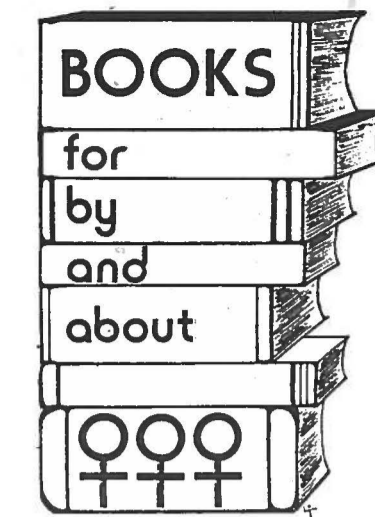
0-88619-151-3, \$12.95
Lester & Orpen



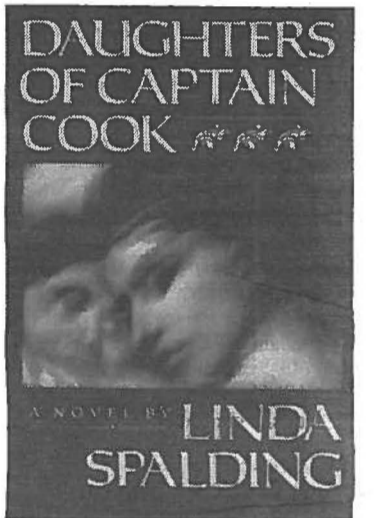
STEPPING OUT OF LINE: A workshop on Lesbianism and Feminism
Nym Hughes/Yvonne Johnson/Yvette Perreault

This book offers a unique combination of feminist analysis and practical suggestions for social change. A central feature of the book is a script for a workshop that brings women together to explore the emotional and political links between lesbianism and feminism. The second half of the book presents stories and analysis by many women writing of their own experiences as lesbians. A section called Finding Lesbian Resources lists relevant Canadian and American contact groups, publications, bookstores, publishers and other media.

0-88974-016-X, \$12.95 pb
Press Gang



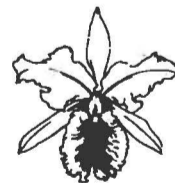
These books can be bought or ordered from your local bookseller. Please note: We will gladly do a book display for groups or organizations anywhere in the Atlantic Provinces. Just give us a month's notice and we will be there. For more information, visit the Canadian Book Information Centre at 1741 Barrington Street, 4th Floor, Halifax, N.S. B3J 2A4 or call us at (902) 420-0688.



DAUGHTERS OF CAPTAIN COOK

Linda Spalding
A mesmerizing tale of belonging and possession, of incest and injustice, set against the fertile beauty of Hawaii. It has remarkable force which brings the clash of cultures and people in and out of time, creating a haunting yet profoundly beautiful story of mothers and daughters and wives, of men and women shaped by their ancestral past, and bound together.

0-88619-171-8, \$13.95 pb
Lester & Orpen Dennys



Dr. Leah Nomm

ASSERTIVENESS TRAINING

...
STRESS MANAGEMENT

From a feminist perspective

Evening groups in Halifax
Phone 422-4021

Alternative Storefront Gallery
Featuring Atlantic Artists & Others
Wearable, Collectable, Visual

Hours:
Tues.-Thurs. & Sat. 10-6
Fri. 10-9

2094 Gottingen Street • Halifax, Nova Scotia • (902) 422-9464

other
ART



A Love Story

Winnie

"Where ya goin'?" the cabbie asked. His question was as loaded as I was. My eyes, like two pissholes in a snowbank, managed to squint an outline of someone I knew. He smiled and shook his head. "Little drunk outside, huh? Where to?"

"Home, James," I slurred, hoping he remembered how to get there because I certainly didn't. It was too hot a night to be chasing the streets in search of what I loosely referred to as home.

"That's on Fairfield in Dartmouth, right?"

"Yeah, but..." I couldn't stand another argument with my brother. He was likely to be as snookered as I was, the two of us fueled for fire, so to speak. Then there was Keith. The thought of sitting in front of the television sharing more beer and empty small talk with him was unbearable. What little there was between us had been bellied, leaving us both stale and lonely with hangovers. Our continued drinking partnership had enabled us only to share each other's voids. He was as happy as I was about my decision to move out. I'd not so much as touched him in six months; there was no reason to.

"Hey, Jimmy, you think I'm, hic, too drunk to vishut a friend?"
"Your friend got lots of coffee?"

Kate and a woman I didn't recognize were making their way through the door when we pulled up to the front of the house.

I paid James and thanked him for being so patient through my drunken babbling. He laughed and thanked me for not puking in his car.

I staggered my best I'm-not-drunk-see? stagger toward Kate and her friend. I liked and respected Kate, not only because she was a woman with incredible compassion for people, but because she was a lesbian, different, honest. Although I had done some discreet experimenting on my own and considered everyone potentially bisexual at least, her candidness intrigued me, shattering, through the time I had gotten to know her, much of the ugly stereotype that society offered me of h-h-homosexuals. In Kate's company I was free to be whomever and whatever I chose.

How it was that I came to sit at the edge of Kate's bed, her friend embracing me from behind while I rambled about everything and nothing, escapes my memory. What I am certain of is that I fell in love with Maggie instantly. She had the most beautiful eyes and reassuring manner I'd ever witnessed in anyone. Surely she thought me a genuine idiot, inebriated to the point of ossification, with pipe firmly clenched between my teeth and both feet planted firmly on the floor in an attempt to stop the room from spinning. Yet she continued to hold me, to talk to me, to treat me like the human being I was beginning to feel I wasn't.

I had never fallen in love before. This newly discovered feeling instigated another one more familiar — terror. I had fallen in love with someone I knew nothing about. A woman. I had fallen in love with a woman and it was exciting. It was wonderful. It was scary. I was going to be sick.

"I gotta go, Kate," I announced, while pulling myself up with the help of the wall. Her gentle shove sent me sitting back on the edge of the bed.

"Here. Drink this first and we'll take you home, shithead." She folded my hands around a mug half-filled with black coffee.

"I don't wanna go home. I just need shum air." Another hiccup.

"If you're not going home, you're staying here. You're moving in here in a couple of weeks anyway. Why don't we pick up some of your things and bring them back here?" She searched my face for a yes.

"I gotta go home."

"You just said you didn't want to."

"I do."

I awoke the next morning alongside a snoring, fully clothed Keith. I was suddenly nauseated. Carefully, so as not to jar any of my organs, I crept to the washroom and steadied myself on the sink, peering into the mirror. I looked like a can of worms with their mouths wide open. How could anyone love something that looked like that? With such a ... oh, my god. Maggie. Kate's friend from Boston. She was not only very kind, but astoundingly tolerant. I must have been a terrible embarrassment to Kate. She and Maggie surely had a thousand better things to do after not seeing each other for so long, none of which included caring for an inebriate. Never

again. Never again would a drop of Keith's touch these very dry lips.

I showered quickly and pulled myself into a clean sweatshirt and jeans. Keith was in the kitchen burning breakfast.

"Want some?" he asked, sporting an uncomfortable smile.

"No thanks." I searched the living room for my cigarettes and backpack.

"You out with your friend Kate again last night?"

"None of your business," I didn't say. "Yes, why?"

"No reason." Silence. "A client of yours called last night. Wanted to know how his designs were coming." He crunched down on his black toast and scooped an over-sized forkfull of egg into his mouth. How I hated to watch him eat!



"Terry?" I found my DuMaurier and lit one.

"That's him," he said, and slurped on his tea.

"I have to go, Keith. I'll see you later." I pulled the straps of my backpack over my shoulders and started for the door.

"You coming home tonight?"

"Maybe." I closed the door behind me and stole a long-awaited breath. I had been a round peg in a square hole for too long, never in a comfortable place. Spending as much time and energy as I had in doing the "respectable" thing, only to feel empty and unworthy was absurd. I had been touched by men in ways and places I seldom wanted, or consented to.

When no one showed up for work by ten o'clock, I decided it must have been Saturday. I could think of nothing but Maggie. I swore off all liquor and condemned all taverns. I wrote her three letters apologizing for my unforgivable behaviour. I sketched women making love. I sat and daydreamed. I was hopelessly in love. I was hopeless, and she likely had ten people waiting in line for her.

The phone rang late that afternoon. It was my friend Ann; she'd been talking with Kate — was I alright? Oh yes. Everything was fine. Did I meet her friend from Boston yet? You bet I did. Grand style, too. I thanked Ann for calling and accepted her invitation for dinner; yes, I needed to talk.

I had shared secrets with Ann I never thought I'd reveal to anyone. For reasons quite unknown to me then, I was unable to share my feelings for Maggie with her. "What have you got to lose? Just spit it out," was always her pet expression when I couldn't spit.

What I had to lose I wasn't sure of, and I didn't have a strong inclination to find out. It would have to be my secret. Every day for a week, I left work early to spend time with Ann. Still, I told her nothing, but I needed her company. That I was not my usual loquacious self was undeniable. Ann could stand it no longer.

"What is it for chrissake!? Who is it!?"

"Who's what?" I said, stunned by her sudden outburst, yet knowing fully what she meant. She shot me her don't-be-daft look.

"I don't want to talk about it, Ann. Just more of the same life's the shits stuff."

Ann, Kate, and I carried about our usual business and I made an extra effort at normalcy in their company. Much to my surprise, I was quite good at it. I was also getting some work done. My backlog of design and typesetting were completed, the art department was immaculate for the first time in months, and my brother had even been civil to me in the past two days. Of course, I was moving in five.

The following day I chanced to meet Maggie at a social function and I believe that was the closest I'd ever come to cardiac arrest. Everyone enjoyed her. She was vibrant, witty, sensitive, and she actually talked to me. She was staying with her sister in Halifax for another month and then returning to Boston. We should get together sometime. That would be fine, I said, stifling a nervous breakdown.

To avoid inevitable rejection and appearing the complete fool, I maintained a reserved composure, much to my surprise, while talking with or merely observing Maggie. Opportunity to have her undivided attention came my way when Kate asked if I wouldn't mind helping Maggie finish painting an apartment; the tenant was anxious to move in. I knew how the tenant felt.

Maggie and I shared herstories and splattered each other with latex paint. We talked and laughed a lot. I told her of my two-year relationship when I was 12 with a teacher who insisted I visit him on Saturdays at the school, a myriad of other relationships before I met a man I spent five years with who insisted on using me as a basketball, a six month stint with a drinking buddy, how I made a living and how-I lived. She was a nursing student in Boston and originally from Saint John, NB, a lesbian since a million years ago, and loved vegetarian food.

When Kate arrived to pick us up for pizza after we'd finally finished, both of us covered in paint, Maggie turned to me before I ducked into the car. "So, are you straight or what?" Her words caught me between my rib cage and my now overturned stomach. Asexual, I lied; I was a flop at relationships. "Sounds like you need some healing time," she said, and folded me into her arms. She was such a good friend to people, so kind, and so far out of my league. Being her friend would have to be enough, I decided.

June 13, my sister's birthday. I was moving into Kate's first floor apartment that weekend. I had every reason to celebrate, and so I did. I had two beer for my sister, one for me, one for Keith, one for my brother, one for my cat... I landed on Ann's doorstep. No coaxing was needed this time. I poured my two weeks of suppressed passion for a woman I couldn't have into Ann's lap and all she did was smile. "You'll have a good chance to talk to her about it," she told me. "She and her sister didn't see eye to eye on a few things. She's staying with Kate." I wanted to die. Talk to her about it?

Kate mysteriously appeared a half hour later to take me home, my home, where Maggie would be staying for a little while if it was OK with me. She had set up an extra cot, had tried to call earlier that day to ask, but... It was really OK, I assured her. I wasn't technically supposed to be staying there tonight, anyway.

"Maggie, you awake?" Receiving no answer, I turned to go.

"I'm awake." My flesh became jelly.

"I... I have to talk to you." An incredible desire to melt through the floor consumed me. I paced it instead, not sure what to do.

"Come over here and talk." She patted the empty space beside her. Hesitantly I filled it. Everything suddenly stopped. She put her hand on my face and studied my eyes, then kissed me. It was like we'd both been planning it for ages. She was so tender, so careful. No one had ever touched me like that.

"I'm in love with you," I said at last, feeling for the first time in my life I wasn't making a mistake, wasn't doing anything uncomfortable or self-destructive, and Maggie didn't tell me to go away, didn't hate me, and did want me there.

I have lived in many places, but not until that night did I feel I was truly home. Folded into each other, we shared thoughts and conversation about things I'd never before had the opportunity to share. It was magic. Touch and smell became something new and exciting to me then. So did love. Unconditional, everlasting. For Maggie and I, this would not be remembered as a happy ending, but a happy beginning.

Lesbian and Gay Pride Week June 25-28

For information concerning activities and events,
OR if you wish to contribute your time and ideas, WE NEED YOU. Call Gail, 455-9008

June 25: Workshops:

A.I.D.S., Artificial Insemination,
Legal issues for gay & Lesbian couples,
and Gay & Lesbian Parenting.

Place: TBA; No charge.

June 26, 1-3 p.m. Movies at Wormwood's

June 28: Women's Art Show, Other Art

June 29: Lesbian & Gay Poetry Reading,

7:30-9 pm, Rumours

More events being planned.

Women's Dance

June 25, 1988

Veith House, 3115 Veith Street
9 pm to 1 am

Admission \$4 waged, \$2 unwaged

Onsite Child care

Cash bar

Notices/Calendar

Would you like your meetings, events and general goings-on to be listed in Pandora? If so, please call and leave a message at 454-4977 or write to us (see page 4 for our address). The next issue will come out Sept. 1, 1988 and will cover events in Sept., Oct., and Nov. The deadline is August 15th.

CALLS FOR SUBMISSIONS:

•Pandora is looking for submissions for our Sept. supplement on the theme of women and violence—see notice in this issue.
 •Ts'eku Collective is a native Indian women's group compiling an anthology of indigenous women's writings in North America. The theme is "Native Women: Celebrating Our Survival." Submissions are invited from indigenous women that celebrate, in a political way, their survival despite the problems of racism, assimilation and their serious repercussions. The collective is also seeking submissions "about the many who have not survived. We must tell these stories of our resistance, not only contemporary, but the history of our mothers and grandmothers." Submissions can be short stories, poetry, essays, oral narratives, graphics or b/w photos. Contact Ts'eku Collective, 603 Powell St., Vancouver, BC, V6A 1H2.
 •Women's Press is looking for manuscripts for a second anthology of writing by lesbians about lesbian experience. Fiction, non-fiction, poetry, experimental work, erotica. Contact: Women's Press, Lesbian Manuscript Group, 229 College Street, Toronto, Ont., MST 1R4
 •Wild East, a bi-monthly tabloid, is calling for submissions about every

aspect of Maritime culture and art, especially if presented from a unique perspective. They want articles, reviews and criticism as well as original poetry, fiction and works of art presentable in a black and white medium. They are especially interested in the work of new writers and artists and are dedicated to printing quality work which might not otherwise find an outlet in the Maritimes. One of our future aims is to be able to pay contributors. Please include a self-addressed stamped envelope if return of submissions is required. Contact: Margaret McLeod, Wild West, 463 Waterloo Row, Apt 2, Fredericton, NB., E3B 1Z6.
 •RFR/DRF (Resources for Feminist Research) publishes two issues per year on New Feminist Research. They are looking for contributions from a variety of fields addressing any of the current issues and debates within feminist scholarship and politics. They welcome short articles, commentaries, reports on work-in-progress, bibliographies, or conference reports. Articles may be in English or French and should not exceed 3000 words. Deadlines are June 1 and December 1 of each year. Further information: RFR/DRF, OISE, 252 Bloor St West, Toronto, Ontario, M5S 1V6, (416) 923-6641 ext 2277 or 2278.

PUBLISHED MATERIALS:

•Audrey J. King's *There's Lint in your Bellybutton*, is a delightful cartoon depiction of life in a wheelchair. Copies are available for \$16.95 (Canada) or \$20.35 (outside Canada) from Canadian Government Publishing Centre, Ottawa, Ont., K1A 0S9 or through your local bookstore.
 •The Conseil du statut de la femme in Quebec has published new resources on reproductive technology to coincide

with their conference on October 29-31, 1987. *Dilemmas: When Technology Transforms Motherhood*, a 40-page magazine-format overview, is available in both French and English. To order, contact Conseil du statut de la femme, 8, rue Cooke, 3 etage, Quebec, Que., (418) 643-4326. Cost is \$3.95.
 •The revised version of *Taking Care: A Handbook About Woman's Health* by Mary J. Breen is now available. This 200-page handbook on topics such as stress, eating well, menopause, fitness, patients' rights and birth control is written for women with limited reading skills. Copies are available free for individual women. Organizations will be charged handling costs. To order, contact: The Women's Health Project, c/o Peterborough YWCA, 216 Simcoe St., Peterborough, Ont., K9H 2H7, (705) 742-9852.
 •A new lesbian newspaper, *Diversity: the Lesbian Rag*, has begun publication. Contact Diversity, c/o Box 65951, Station F, Vancouver, BC, V5W 5L4 or call (604) 254-8458.
 •Surviving Procedures After a Sexual Assault, an invaluable resource book for survivors of sexual assault and those working with survivors has recently been published by Press Gang Publishers, 603 Powell St, Vancouver, BC V6A 1H2. \$8.95.
 •Canadian Congress for Learning Opportunities for Women (CCLOW) is launching a project to create a resource guide to literacy materials for women. They are looking for print materials which are used to teach women basic reading, writing, mathematics, science of life skills which are relevant to women's experience and are Canadian. Contact Martha Scott or Gladys Watson, Literacy materials for Women Project, CCLOW, 47 Main St. Toronto, Ont. M4E 2V6.

EVENTS & GROUPS:

•Akala Point is a retreat facility on the coast of Nova Scotia, near Peggy's Cove. We offer space for private or group retreat holidays, facility rental to appropriate groups for their own work or meetings, as well as courses in various "New Age" disciplines with local or visiting leaders. Write: Akala Point, Box 4, Site 28, R.R. #1, Tantallon, NS B0J 3J0 (902) 823-2160.
 •Listen to Sister Sounds (women's music in a feminist context) on CKDU 97.5 FM at 8 pm Sundays; and to Women's Time (news and interviews about women's issues) on CKDU at 5:45 pm on Thursdays (during the Evening Affair). Any community groups who would like to announce their events, call Connie at 424-6469.
 •M.U.M.S. meet every second Sunday. Call Darlene Dacey, 466-6321 or Brenda Thompson, 464-9651.
 •LAIG (Latin American Information Group) meets 7:30 pm the first Tuesday of each month at the Oxfam-Deveric office, 1649 Barrington, Halifax.
 •Coalition Against Apartheid meets at 7:30 pm on the first Thursday of each month at the Oxfam-Deveric office, 1649 Barrington Street, Halifax.
 •CARAL (Canadian Abortion Rights Action League) meetings. Call Elaine at 422-7698.
 •Women's Employment Outreach holds a four-part pre-employment workshops for women. They start the first Tuesday of every month, 9:30 - 11:30. Phone 422-8023 to register.
 •Veith House requires volunteer help for its literacy program, HEADWAY. Tutoring takes place with adults on a one-to-one basis and/or in small groups. For more information, please call 453-4320.

HELP AND REFERRAL LINES:

•The Abortion Information Referral Service 421-4123. Sponsored by CARAL/Halifax.
 •GAE has an info line on gay and lesbian events and groups. Call 423-2292.
 •The Pictou County Women's Centre in New Glasgow, N.S. has established a Rape Line. Phone 752-2233.
 •Spousal Abuse Line (see article in the issue) 462-6228.

June

June 7
Common Ground: A One Act Play by Carol Millett and Mark Day, Pub Flamingo, Halifax, 8 pm, \$4, childcare.
June 12
 Metro Coalition Against Free Trade Deal presents Rally for Canada with Four the Moment and McGinty as well as others. 7:30 pm Rebecca Cohn Auditorium, Halifax. Admission \$10/\$6.
June 13-15
 University of Guelph's annual sexuality conference will examine the current issues in human sexuality, teaching approaches in sex education, and counselling methods for sexual problems. Contact: Continuing Education Division, University of Guelph, Guelph, Ont., N1G 2W1 (519) 824-4120 ext. 3113.
June 14-19
 Third International Feminist Book Fair, University of Montreal campus. Seminars, panels, workshops and readings will be held. Contact 3rd International Feminist Book Fair, 4060, boul. St-Laurent, bureau 204, Montreal, Que., H2W 1Y9 (514) 843-3169.
June 15-16
 First Canadian Nursing History Conference in Charlottetown, PEI. Contact Margaret M. Allemang, RN, PhD, 320 Williard Ave., Toronto, Ont., M6S 3R2
June 15-20
 Sara Bright of Cine Mujer from Columbia will be in Halifax and wants to meet with women's groups interested in making feminist films. Sara will teach a mini-course at Saint Mary's University on the 16th and 17th of June. For more info, call Linda MacDonald 420-5489.
June 18
 Childcare Advocacy '88—a workshop for organizations concerned with quality childcare, 8:30 - 5 pm, Henson College, \$10, Further info: 422-9444.
June 18-19
 Intuition Development with Suzann Owings, a clairvoyant and channel from California at Akala Point. Cost: \$175 for workshop (includes sleeping accommodation and vegetarian meals). Group reading on Saturday evening from 7:30-10:30, cost \$25. Contact Kerol Rose, 423-2320.
June 25
 Women's Dance, Veith House, 3115 Veith St., 9 pm - 1 am, \$4 waged, \$2 unwaged, childcare, cash bar.
June 25 - July 1
 Lesbian and Gay Pride Week For more info call Gail, 455-9008.
 •June 25, workshops on AIDS, artificial insemination, lesbian & gay parenting and legal issues for lesbian & gay couples, place TBA, free.
 •June 26, films, Wormwood's Cinema, 1 - 3 pm.
 •June 28 - July 2, Other Art, Gottingen St., women's art show.
 •June 29, lesbian & gay poetry reading, Rumours, 7:30 - 9 pm.

July

July 2-Sept 4
 Dalhousie Art Gallery—three exhibits from their permanent collection: Contemporary Canadian Art; Inuit Art; and

Dalhousie Art Gallery Poster Archives.
July 8-10
 Naropa Institute will hold a workshop on Women and Spirituality. Registration fee \$100. For more info, call 422-2940, 1084 Tower Road, Halifax.
July 8-23
 Naropa Institute will hold various lectures and workshops on a multitude of subjects. For more info, call 422-2940, 1084 Tower Road, Halifax.
July 14
 Dalhousie Art Gallery lecture by Alma Houston on Inuit Art, 8 pm.
July 24-31
 The Second B.C. Wiccan Summer Intensive will be held near Vancouver with Starhawk and other members of Reclaiming Collective. \$275-375 sliding scale includes food, lodging and training. For info: P. Hogan, 1937 W. 2nd Ave, Vancouver, BC V6J 1J2 (604) 732-5153.
July 27-31
 Women and the Arts will celebrate more than 20 women artists in Winnipeg. For info: Women and the Arts, 512-265 Portage Ave, Winnipeg, Man. R3B 9A7 (204) 947-1390.
July 29-Aug 1
 Lesbians and Gays of Colour-Toronto is planning the 5th International Lesbians and Gays of Colour Conference in Toronto. Theme is Grass Roots. Send ideas, donations and inquiries to: ILGCC, Box 6597, Station A, Toronto, Ontario, M5W 1X4 or phone (416) 588-2930.

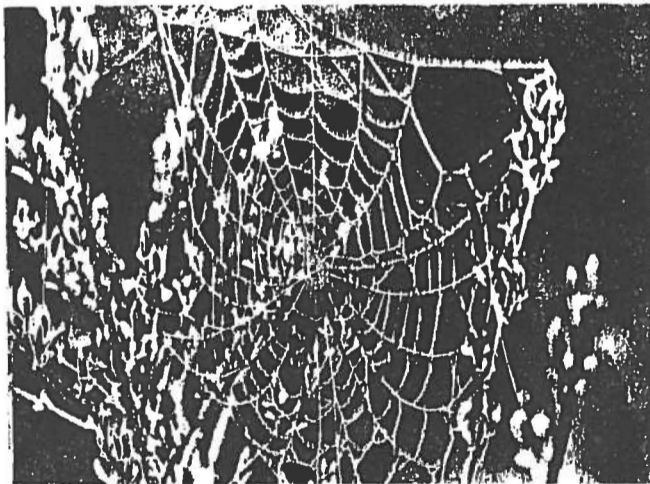
August

Aug 6
 Hiroshima Day. Candlelight peace walk at 9 pm, meeting at the Grand Parade, Halifax. All welcome. Wear white. There will be other events during the day: to be announced.
August 10-14
 Michigan Womyn's Music Festival. For info send SASE to WWTMF, Box 22, Walhalla, Michigan, 49458.
Aug 21-26
 North American Bioregional Congress III on the west coast of Turtle Island, at the North Vancouver Outdoor School. A cultural focus will encourage bioregional groups to express their unique identities as people and place. Strong participation by native communities is encouraged. NABC is a cooperative community, so participants should be prepared to help when necessary. Contact: NABC III, Box 1012, Lillooet BC, V0K 1V0.
August 21-27
 1988 Coaching School for Women at Dalhousie University in Halifax. Focus on volleyball and basketball. For more info: National Coaching School for Women, c/o CIAU, 333 River Road, Tower A, 11th Floor, Ottawa, Ontario K1L 8H9, phone 613-748-8619.

Autumn

September
 National Conference on Shelters and Transition Houses, in Winnipeg, Manitoba. Hosted by the Manitoba Committee on Wife Abuse. Contact: Ms. Joey Brazeau, Manitoba Committee on Wife Abuse, 1823 Portage Ave., Winnipeg, Manitoba, R3J 0G4, (204) 885-3302.
November 11-13
 12th Annual Conference of Canadian Research Institute for the Advancement of Women (CRIA) in Quebec City. Theme: Women from Here and Elsewhere. For info contact Faculté des sciences sociales, Bureau 3446, Pavillon Charles-De Koninck, Université Laval, Quebec, G1K 7P4, (418) 656-2832

Get entangled! Buy a sub.



Name: _____
 Address: _____
 Community: _____
 Province: _____
 Postal Code: _____
 Telephone: (Home) _____ (Work) _____

Subscription rate for four issues:
 Supporting (\$5) _____ Contributing (to \$50) _____
 Sustaining (\$50+) _____ Institution (\$15) _____
 Outside Canada-Individual (\$10) _____
 Outside Canada-Institution (\$25) _____
 Is this a renewal?

We may be asked for our subscription list by groups interested in passing on information. Each request is discussed by the editorial group. Please indicate if you do not want your name included.

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