

# Pandora

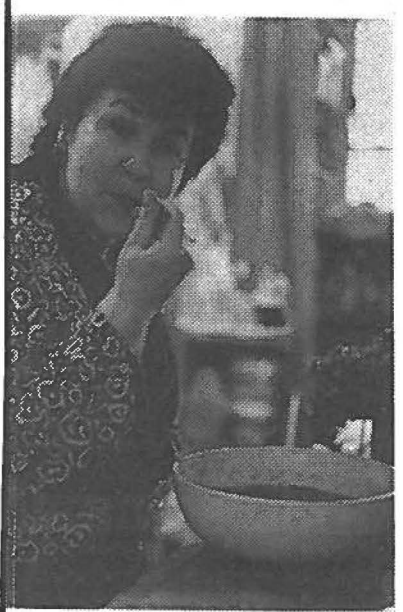
Lifting the lid off...  
Volume Four Number Two  
December, 1988  
Halifax, Nova Scotia

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**"Creating meals is a real challenge and a wonderful way to bring all kinds of women together."**



# Ex-nurse outraged, disgusted by sexual abuse of women patients

Sharon Fraser

Acknowledging that sexual abuse of women patients takes place in many hospitals is more complex than the acceptance of that simple fact. Women in hospitals are, after all, ill, weak, vulnerable — often old, obese, and otherwise grossly unattractive (as defined, of course, according to most male standards.)

If such women are sexually abused, and if we admit it happens, then we must also discard the sacred male myths that surround the various forms of violence against women: she's asking for it; she likes it; she provokes it and causes it to happen.

In my 15-year career as a nurse — in general hospitals, in the specialties, and in a geriatric hospital — I saw or was told about many examples of sexual abuse of female patients, ranging from a verbal kind of "teasing" to actual sexual activities described as therapy.

It is my strong belief that most nurses have seen things of a similar nature. Many nurses deny it — even to themselves because they remain under the control of the strongest bastion of the patriarchal society, the medical profession.

When I was a student and a young graduate nurse, we were always told that the obstetricians/gynecologists were the doctors who chose their speciality because they "love women." I had my doubts about that then, and my research since then has convinced me that the very opposite is true.

I did my obstetrical training in a hospital that served a wealthy upper-class community. (I mention this to underline the fact that women who are victimized by a "fashionable" doctor are not necessarily poor or socially deprived — but are just as powerless.) Many of our mothers-to-be were patients of a certain Dr. X. He was spoken of with laughing affection by the regular nurses, and with near-reverence by his patients. I was intrigued by his reputation and interested in meeting him.

It has been 23 years, but I have never forgotten the first words I heard him say. For anyone who hasn't been through it, at a certain stage of her labour, a pregnant woman was transferred to a table where her wrists were strapped down and her legs were hoisted into high stirrups. For the convenience of the attending doctor, the woman's bottom was positioned over the edge of this table.

The big, handsome doctor, who called all his patients names like "doll" and "honey," came into the delivery room, took his place at the bottom of the table, and said, "C'mon honey, get that smelly old thing up here so I can examine it and see how you're doing."

At the age of 20, I was disgusted by the vulgarity of the remark; at 43, I'm disgusted by the blatant misogyny.

The doctor's humiliation of his patients did not stop with disparaging remarks about the women's bodies. He

very often pinched and slapped them while admonishing them to "relax." In retrospect, I think of him as a type of emperor-with-no-clothes. I've wondered if someone had suddenly said, "but he's an obnoxious, detestable jerk!" whether everyone would suddenly come to their collective senses and agree. He was a man whose reputation was built entirely on misconceptions.

Some of his patients reacted to his behaviour with nervous laughter, others with crude and slangy repartee. It is

nonsense to suppose that anyone would enjoy such treatment and I don't believe that those women did. I believe that they were victims of their conditioning who assumed that if they didn't like the doctor's behaviour, there must be something wrong with them, not with him.

In the geriatric hospital, I ran into sexual abuse of a much different kind. I was head nurse on a floor that housed about 45 patients, the majority of them women. The average age of my patients was 85. The staff was

made up of female nurses, nursing assistants, and aides, and four male orderlies.

Late one afternoon, I was summoned by one of my patients who made a pathetic attempt to tell me about something that was being done to her during the shifts when I was not there. It was so shameful and humiliating to her that she could tell about it only with prompting. To this day I'm not sure I have a full picture of what was happening, but I learned enough to understand that one of the orderlies was running his hands under her bedding on the pretence of straightening her sheets, and physically "teasing" her in the genital area with his fingers.

Even now, I am filled with fury that an 80-year-old woman in a hospital should spend her twilight years dreading nightfall every night, as this woman was. She was not alone either. I interviewed several of the women on my floor and found this had happened to them as well.

I understood instantly why they had never told about this when I was considering how to handle it. I knew perfectly well that most of the people I could report it to would laugh, would ridicule both them and me, in the end would not believe it and would categorize it as an old woman's romantic fantasy.

So I handled it in a rather unorthodox way. I called all four orderlies together, stated the facts of the case from the women's point of view, and confronted them with a meaningful threat. I told them I would not go to their supervisor or mine because it wouldn't do any good. But I intended to ask my patients every day if this behaviour was repeated, and if they said yes, I was going straight to the newspaper where I would name all four of them. (I knew which one it was, by the way.) That particular form of abuse did

not happen again during my tenure at that hospital.

Perhaps the most despicable form of sexual abuse against women patients takes place in the psychiatric units. Many people are unaware that, even now in the late 80s, women who are victims of incest or battering in their own homes are treated in psychiatric units for symptoms of "hysteria." In most of these cases, the male child-molesters or batterer remains at home, living a normal (?) life.

In one case that I've been told about, a young woman of 19 was admitted to the hospital after seven years of being sexually abused by her father. The premise that the doctors started from to determine her treatment was that she enjoyed her father's "attention" and since he had now abandoned her in favour of her 12-year old sister, the 19-year old felt rejected and jealous.

Shortly after her therapy began, one of her nurses noted an anxiety that hadn't been present before. When she talked to her patient, the young woman explained that the doctor had been doing the same things to her that her father used to do. Like her father, he had warned her not to tell.

She expressed enormous guilt about this state of affairs, took the blame for it, and asked her nurse, "What's wrong with me?"

In an act of great courage, the nurse — with no comments of personal opinion — wrote up the patient's conversation in the nursing station file. The reaction surprised even her.

One of her nursing superiors told her not to rock the boat. One of the younger nurses, loyal to her patriarchal conditioning, referred to the patient as a "bitch" and assumed she was telling a clever lie to absolve herself of the "blame" she must feel in the relation-

ship with her father.

None of the doctors ever mentioned the case, and eventually the pages from the file with their damning accusations, were removed.

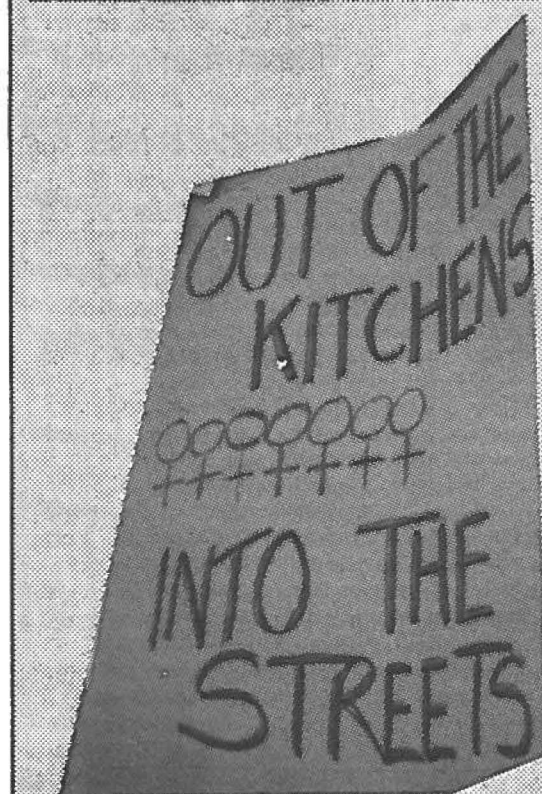
The sexual abuse of women by their psychiatric therapists is probably the most well-researched and documented of all the feminist issues dealing with the medical profession.

Suggesting (as I have) that it's the cruellest betrayal of a patient's trust does not diminish the seriousness of the other so-called "trivial" forms of abuse.

□□□□□

This article was solicited 2 1/2 years ago by another publication. It was subsequently turned down because the male editors felt that women in their 80's would not be seen to be credible witnesses.

At the age of 20, I was disgusted by his vulgarity; at 43, I'm disgusted by the blatant misogyny...



Photos of IWD '88 by Bernadette Sullivan

Who's doing what for IWD '89?

Pandora has the files from 1988. Contact Marie at 455-3960 to start planning.



# Survivors of domestic violence launch campaign to break society's silence

**Heather Schneider**

It is truly symbolic that I should be writing this article to Pandora on the issue of domestic violence with my arm in a sling and in considerable pain.

The injury was caused by a fall down a flight of stairs. The fall was caused by a seizure. Seizures continue to plague my life, turning normal household tasks into potential disasters. These seizures are a direct result of domestic violence.

Directly or indirectly, domestic violence continues to destroy the lives of thousands of Canadian women every year.

Mothers United for Social Transformation (M.U.S.T.) is launching a province-wide campaign to bring to the attention of the public and government officials, and all women, the fact that family violence can no longer remain hidden.

M.U.S.T. members are attempting to focus the eyes of everyone onto the horrendous issue of wife beating. It can no longer be ignored. We will show the long-range effect that battering has on the victims.

We are committed to breaking the silence around this issue.

On Remembrance Day, the survivors of domestic violence kicked off their campaign in Halifax. A silent gathering moved from the Grand Parade to the waterfront to cast a wreath on the water. The women wore two poppies, one in memory of those who have died in the wars, and another in memory of the women who have died through violence in their homes in Nova Scotia, in Canada, and around the world. The battle in the war against domestic violence has been going on for centuries, with no end in sight.

Women and children caught in the battle are in a war zone. Women are in the trenches and their children are with them, in our country and around the world. Women are being beaten every night in your community. The very silence around this issue is deafening.

By maintaining our silence, we empower the abusers. They hide and find security and safety within our silence.

On December 9, 1988, the eve of International Human Rights Day, our demonstration will be held in Truro to

physically, mentally, and emotionally because of domestic violence. Now is the time to bring domestic violence out of the closet and from behind closed doors. This problem concerns all of us.

During the up-coming holidays, the number of women in transition houses rises dramatically. Tonight and every night while some of us sleep, a woman is being beaten. It is a crime. But you won't read it in the newspaper, nor will you hear it on the radio.

Only when wife beating becomes murder do we hear about it. Women are being beaten and paralyzing fear keeps them silent. It is a crime.

There is still tremendous resistance from the government and public towards supporting transition houses in this country, in this province. We have to demand secure government funding for all transition houses. Help us to bring this issue out into the open.

The M.U.S.T. organization will be holding demonstrations around this issue in every major centre across Nova Scotia. If you can help, contact Heather Schneider (893-4968, Truro), Terri Garrison (477-2438, Halifax) or Patricia Ericksen (455-4995, Halifax.).

**Women and children are in a war zone.  
Women are in the trenches  
and their children are with them**

demand the right for women of all ages to live safely in their homes, free from violence.

All women are encouraged to participate.

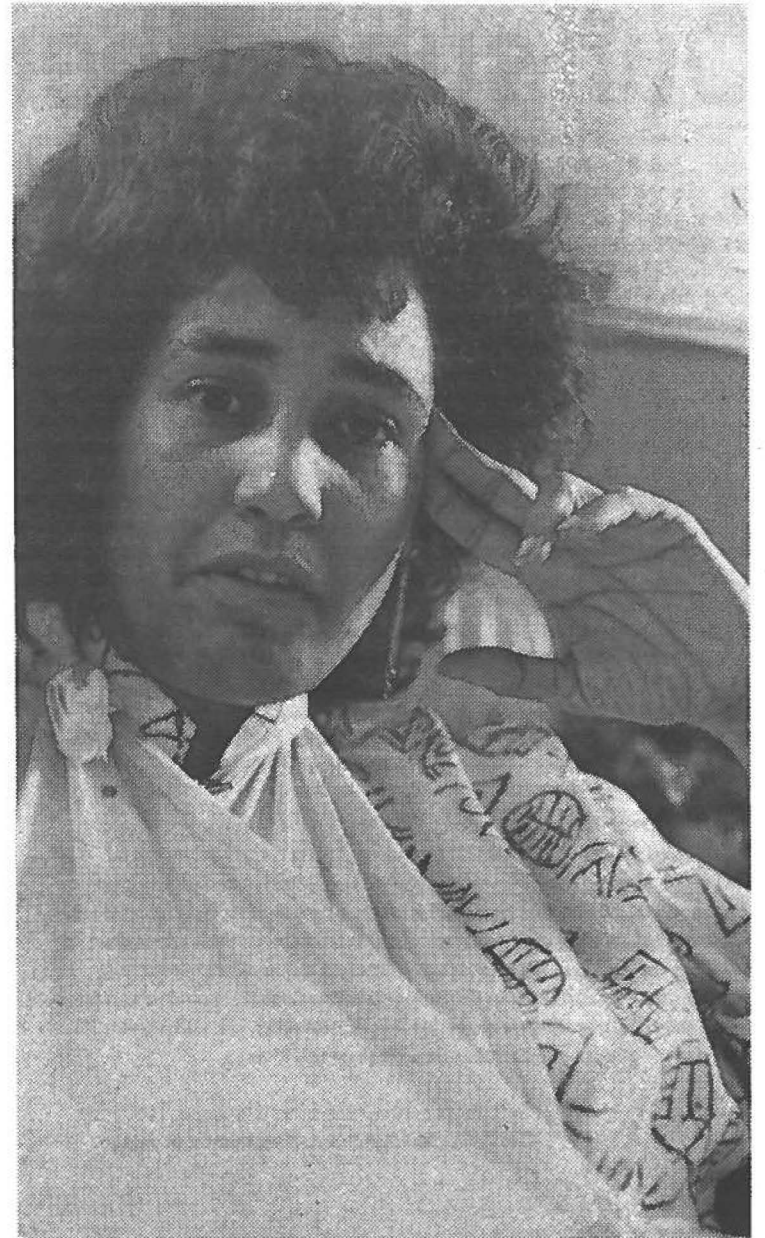
If you do not wish to be identified, please wear a paper bag over your heads as a symbolic gesture that battered women have to be hidden.

**Women, show the damage that domestic violence does: display black eyes, wear slings, bring crutches, bring wheelchairs, and bandages with lots of fake blood.**

The purpose of this demonstration is to portray the true picture behind family violence—the truth that no one sees. We will march and scream in rage and horror for the women that are forced to bear their pain in silence, in fear.

Let our screams, our outrage, shatter their silence. Let our protest give them strength.

As women, we can no longer ignore the fact that women are being crippled



Heather Schneider photo by Brenda Conroy

## Are You Maximizing Your Potential At Work? Looking For New Learning Experiences?

If so, Henson College's Centre for Continuing Studies can help you! Upcoming courses, seminars and workshops include:

- *Acting Techniques for Business Professionals*
- *Assertion Management*
- *Career Options*
- *Counselling Adult Survivors of Sexual Violence: A Workshop for Professionals and Para-Professionals*
- *Couples: Maintaining the Intimacy*
- *How to Use Your Voice Successfully*
- *Self-Esteem Enhancement*

... plus more interesting and stimulating topics

For a copy of our winter '89 catalogue of courses, please call The Centre for Continuing Studies, Henson College at 424-2375 or visit our office at 6100 University Avenue (across from the Arts Centre).

## Halifax Continuing Education

### Winter Registration

For all classes to be held at Halifax West, Fairview, Clayton Park, Burton Ettinger:

Place: Halifax West High School,  
3620 Dutch Village Road  
Date: Jan. 9, 7:30 - 9:00 pm

For all other classes in the city:

Place: Queen Elizabeth High School,  
1929 Robie Street  
Date: Jan. 9, 7:30 - 9:00 pm

For further information call 421-6800



# Our subscribers write us an editorial

Each issue we get between 35-75 subscription renewals, new subscriptions, change of address notices and questions about subscriptions. We also have an equivalent number of subscriptions that run out.

All this information is entered on the computer — a 512E Macintosh using Microsoft File. We then have to check and sort all the addresses according to postal code and the post office second class mail requirements.

It's a lot of work. But the women doing the work get to see how many women send more (sometimes much more) than the standard \$5 subscription cost. We get to see who is subscribing (and who is not). We get to read the comments that come with the subs.

This issue we decided to share some of those comments with you. We have let our subscribers write this issue's editorial.

...You should add another check box: You already renewed your subscription, but don't want to risk missing even one exciting issue. Hey! I sent you \$10 in June. Was that a contribution and not a renewal plus? Here's another \$5. You're well worth supporting...

...Thank you so much for the copies of Pandora — they arrived safe and sound at our office. These copies will be part of the package of materials that I take to the Caribbean in November to exchange with Caribbean women's groups. During this trip I hope to gain an understanding of what type of exchanges will be of benefit and interest to women's groups in the Caribbean. The copies of Pandora will give the women I meet with a glimpse of some of the work going on in Canada around women's writing and feminist activism...

...I'd also like to get copies for my feminist analysis seminar...

...Didn't know my subscription was finished...

...Can't remember if you notified me before or not...

...\$10 - wish it were more. Keep up the good work...

...Just a big hello to all, and my change of address...

...Thank you. I wouldn't want to miss any issues. I think you're doing a great job and am grateful for your efforts...

...Do not renew — I can pick it up at Dalhousie or the Red Herring. This way it won't be extra expense of mailing. Have enclosed a \$5 bill with this form...

...I can't tell you how much I look forward to reading each new issue of Pandora. I'm beginning to think that you're the only intellectually honest paper (for lack of a better phrase) in Canada. I'm sorry I can't send more money...Happy birthday...

...Keep it up! I have no idea whether I am ahead or behind in my subscription...

...Can I please begin my subscription retroactively so that I'll get last issue...

...Enclosed is a cheque for \$20. Please send me a copy of the poster entitled New Vision, New World and use the remaining \$18 to renew my subscription to Pandora. Keep up the great work...

...As a feminist, Newfoundlander and rural, the concept of a womyn's communication network such as Pandora is vital and fascinating to my own, and womyn like myself, sense of personal growth and community. When you can spare the time, I would love to find out something more about Pandora: who is Pandora, what is its mandate...

...Hi. I'd like to subscribe to Pandora. I understand the rate is \$5. I am a student and can't afford much more, but if you can't swing it on that much, let me know. The September issue was just amazing...

...Please send me a subscription to Pandora. I enclose a cheque for \$5. I like your publication very much, and find it very useful in my courses...

...Please send me a subscription to your paper, Pandora. Unfortunately I am only able to give \$5 as I am a student - a poor one...

...I enjoyed your last issue; to hear/read women sharing their stories and experiences. Thank you. I noticed my

cheque of \$25 of Aug. 25 was not cashed and other women in the area noticed the same thing. Hi to all...

...Pandora is even more important to me than it ever was, now that I'm living way up here in Central Canada. It's my link with home! Whenever I start missing Halifax too much, I re-read the latest issue. So, to make sure Pandora keeps on coming, here's my new address. I'd also love to have a copy of the great poster in the supplement on violence against women (excellent supplement, by the way)...

...Received your recent September issue, impressive as always. After three years in Halifax, I've returned home to the other coast. Still making the transition — amazing that the seas could be so different! The climate, the pace, the community all awash with big changes in those three years, some good, some not. Radical B.C. is even more so than I remember, and a lot of it isn't what I would have liked. Makes me think more fondly of my time with you all. I hope I'll get a chance to return for long and frequent trips. Until then, I'll have to satisfy myself with your words and visions, and so would like to renew my subscription to Halifax's real voice of women. Please find enclosed a cheque for \$5 for a one year sub. Wish it could be more, perhaps in the new year. Keep up the energy, your voices are sorely missing, and vitally needed! Pandora fills a space...

## 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:

Brenda Conroy, Betty-Ann Lloyd, Debbie Mathers, Marie Paturel

with help from: Megan Ardyche, Shelley Finson, Toni Goree, Catherine Lambert, Yvonne Manzer

### Photo/graphics contributed by:

Sara avMaat, Brenda Conroy, Catherine Gallagher, Donna Gallagher, Donna James, Alex Kier, Jocelyne Marchand, Debbie Mathers, Bernadette Sullivan, Kathleen Tetlock, and "borrowed" from other feminist publications. Thanks.

### Contributors:

Anita, A Student, Jane Antoniak, Barbara Blouin, Diana Bronson, Ariane Brunet, Mary Clancy, Judy Davis, Maureen Donnelly, Debi Forsyth-Smith, Sharon Fraser, Suzanne Girard, Erin Goodman, Donna James, Jocelyne Marchand, Anita Martinez, MATCH, Carol McLeod, Morigan, Leah Nomm, Eleanor O'Donnell, Taggart Oneil, Laura Richards, Heather Schneider, Janet Simmons

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Halifax, N.S. B3K 5H4

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### 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 design by Debbie Mathers. Photograph by Brenda Conroy — Anita cooking in her kitchen.

Presswork by Kentville Publishing





# Advisory Council explains approach to artwork problem

## Pandora:

It has come to my attention that your editorial staff has expressed concern over printing an Advisory Council advertisement in the next issue of Pandora.

I surmise these concerns stem from a Letter to the Editor in your June 1988 issue by Johanna Cromwell who stated her disappointment in seeing "on the pins and posters the exclusion of black women." Ms. Cromwell sent me the same letter and I responded to her immediately.

I have not received any further response or complaint from Ms Cromwell, and therefore trusted that my reply had satisfied her. We did not respond again when her complaint appeared in Pandora because (1) Ms. Cromwell had written to me personally, and (2) several months had passed since the complaint had been received and answered.

We have not received any other complaints regarding our artwork, either verbally or in writing. We explained, by telephone, to Pandora that the development of our artwork was an extremely lengthy process involving several months of discussion with a graphic designer. Our intention was to create a design and logo that would reflect generic representations of women in a number of varied and far-reaching occupations. There are no facial or physical characteristics to distinguish one figure from another, i.e. no racial or ethnic distinctions, short/tall, fat/thin or physical capability. Great care was taken in respect to how the women would be depicted.

These same generic figures have been used by other women's organizations, such as the National Action

## 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.

## Committee on the Status of Women.

I trust that the revised advertisement will be accepted for publication in the next issue of Pandora. We have enjoyed supporting your publication over the past year by providing advertising, submitting articles and distributing the paper. We sincerely wish to continue to benefit from this relationship in the future.

While we appreciate your concerns and welcome your comments, we do not have the financial resources to revise our posters, pins, brochures and

other materials at this time.

Rest assured that there was no intention to exclude any group of women from our design, and we hope you can accept that. Furthermore, before reprinting and re-ordering any new material, we will take your concerns into consideration.

If you or a member of your staff would like to discuss this situation in any further detail, please do not hesitate to contact me.

Sincerely,  
Debi Forsyth-Smith



This is the original artwork



This is the revised artwork

## Let's keep our spirits high as we fight for childcare

### Pandora:

I just wanted to pass on a personal verse I was inspired to write after being involved in the childcare community for five years. As the Special Committee on Childcare made its way across the country listening to a wide variety of interested groups and individuals on the needs of Canadian families, I found myself getting more and more frustrated with the crisis.

The final recommendations made by the Special Committee have been strongly criticized by individuals, families, educators and, naturally, the government opposition.

Let us keep our spirits high on our quest for a universal childcare system and relieve the future of our present plight.

The significance of the formative years as they affect the child's future personality and adjustment is no longer under question by educators. Research findings and social conditions have aroused interest, increased concern and augmented pressure for the development of programs in early childhood

education. "Quality child-care programs must be designed as a support to good parenting, not a substitute for it." *Choices for Childcare: Now and in the Future—The Liberal Minority Report on Childcare*, March, 1987.

Personally,

I'm tired of hearing six infants crying and having only two arms to hold them.

I'm tired of reaching out to touch a child and finding string-tied keys posing as bodily ornament.

I'm tired of seeing seeds of human potential buried so deep in fear they never blossom into unique flowering selves.

I'm tired of smelling that ever-so-familiar smell of alcohol on the breath of a thirteen year old.

I'm tired of juvenile delinquents-tasting crime; parents-crying tears; people-hurting people.

But personally,

I'm never too tired to care.  
Bernadette Sullivan  
Halifax, N.S.

## Conflict of dance and WAC dates an example of communication gap

On September 23, 24, 25 over 100 women met in Stellarton for the mid year conference of the Women's Action Coalition. The theme was "A Time to Stand Together."

On September 24, a hundred women gathered at Veith House in Halifax for a women's party to celebrate Pandora's fourth anniversary.

We know that women — both from metro and from rural areas — were concerned that two women's events were being held the same weekend. When we have so few women-centred events, it's a shame to have to miss one in order to attend the other.

The problem is, the women organizing the celebration had no idea the WAC event was a conference. The women at WAC had no idea the other event was being planned.

And the first Pandora women heard of the conflict was in the last days of production when we put together the back page Calendar.

So, this points out — once again — how important it is that we let each other know what we are doing and when. If we can all make checking with other groups a part of our planning process, these conflicts will probably happen less often.

Pandora

# Lesbian Conference March 17-19 Halifax

For information and registration contact 425-1340 (TTD equipped) or 453-9475

Come to the next meeting on December 10 at 2:00 pm at Veith House, 3115 Veith Street

Suggested activities include: variety show, pot-luck dessert/pie social, strikes for dykes (bowling), clan McDyke tartan competition dance

We need facilitators and suggestions for workshops.

Suggested workshops include: AIDS, law, addictions, self-image, etc.

# Conférence pour Lesbiennes 17 au 19 Mars Halifax

Contactez: pour informations et inscriptions en français 827-2884

Venez à la prochaine rencontre le 10 décembre à Veith House, 3115 rue Veith 2:00 p.m.

Activités suggérées: spectacle de variétés, un "apportez votre dessert," quilles, compétition du clan McDyke, danse

Nous avons besoin de facilitateurs et vos suggestions pour des ateliers. Ateliers suggérés: SIDA, la loi, dépendance, perception de soi-même, ateliers en français et traduction



# "Feminist" university reflects problems facing women in battle for equality

(In our last issue Mary Clancy wrote an article about the history of Mount Saint Vincent University as a women's institution—including her participation as a student, faculty, board member and alumni. A women student from the Mount feels Mary's positive experience is not shared by all of the women who study and work there. One of the implications of this is that she does not feel it is safe to use her own name. —Pandora)

## A. Student

Mary, Mary, Mary! I must say what you wrote was very elegant — almost like it came straight from the Public Relations Department.

Now let's get a few things straight.

This article is not a criticism of Mary Clancy's description of the history of the Mount. The problem occurs with the glowing representation of the Mount as a "good ground for feminism." This is a picture well exploited by the University. The truth is: the picture is false.

Feminism is about the farthest thing from the minds of the administration, and, unfortunately, from the minds of the majority of students, both female and male.

The very mention of feminism at the Mount often brings about defensive retorts from both faculty and students.

In a recent issue of the *Picaro* (the student paper), a few students were

asked to comment on the mandate of the university to the higher education of women. Most replied that it was sexist and old fashioned.

As to the point that the Mount is geared towards the higher education of women, what good is this higher education when it is in traditional jobs that reflect stereotypical roles of women (Secretarial Arts, Child Study, Home Economics). Having a higher education in these fields does not guarantee a proper income — Child Care workers often only earn between \$10,000 and 14,000 a year. The ghettoizing of women's jobs still exist in today's society and I don't believe that the goal of Feminism is to gear women toward

these jobs.

The increasing use of male faculty did indeed change the Mount. Eleven of 21 chairs of departments are headed by men and they even have a male dean of humanities and science. Yes, the Mount is really advancing — especially in a loss in role models for women who need it badly.

I must say it certainly does send out one message to women — women can get higher education. But where is going to get them?

The introduction of male students to the university does not automatically mean they will be "educated in the realities of women's oppression." Where are they going to get this? In programs such as Public Relations and Business Administration? I don't think so.

They definitely don't get it by hearing the "radical" public discussions that go on at the university on issues as abortion, pay equity, sexual orientation, racism, refugee women, or by emulating the strong feminist stance that the Mount has taken on these issues. There are no such discussions and no such stances.

One has to wonder about the effectiveness of this education when the majority of the male students complain about having feminism shoved down their throats or having their rights de-

nied or infringed upon by women. To illustrate this point, last year during IWD, the women were denied their right to hold a women only event — a safe space for women to celebrate with each other.

It also confuses me that the Mount, in all of its wisdom, decided to introduce a new degree program — Bachelor of Tourism and Hospitality Management — yet their Women's Studies program is sadly lacking in faculty and space and indeed, can only be taken as a major in the Bachelor of Arts program. Is this feminism at its best?

I don't wish to criticize the faculty at the Mount. The university has had and still does have some very good female professors.

But I would like to have one question answered. How many of these professors are full time, tenured or in tenure track position? It is a well known fact that on average male professors earn more than female professors at the Mount. I wonder what the statistics would be for their staff?

Feminism is not alive and well at the Mount. In fact I doubt whether it really exists.

Mount Saint Vincent University, despite its rhetoric, unfortunately still typifies the problems that women and feminists must face in our battle for equality.

## Harassment case winner seeks fair compensation

On November 28, Bonnie Robichaud went back to the Canadian Human Rights Tribunal to seek damages for the costs she incurred during her eight-year struggle to win her sexual harassment case.

In a gesture of solidarity, women across Canada were asked to wear a yellow rose during the days scheduled for Bonnie's hearing.

Bonnie Robichaud's sexual harassment case has particular significance for all women in Canada. With regard to her case, the Supreme Court of Canada ruled in July 1987 that employers are liable for discrimination in the workplace and are responsible for providing a healthy work environment. Bonnie's current fight for damages could also be a landmark case in the area of sexual harassment.

Women in Nova Scotia continue to suffer greatly from sexual harassment in all areas of our lives. One major Canadian study has shown that over 1.5 million Canadians have been sexually harassed. Of these, fewer than two

per cent have made formal complaints to an outside agency. Reporting sexual harassment is not an easy thing to do, but as Bonnie Robichaud has said, "Sexual harassment, like sexual assault or wife battering, will not go away by staying silent. It can only be lessened by actively fighting back, by understanding that it is not a personal problem, that we are not responsible for the harassment, assault or battering."

As a result of her experiences, she has written a booklet entitled *A Guide to Fighting Workplace Sexual Harassment/Assault*, which is available for \$3 from the Nova Scotia Advisory Council on the Status of Women, P.O. Box 745, Halifax, Nova Scotia, B3J 2T3.

The Robichaud decision strongly affirmed the stand that sexual harassment is sex discrimination, that it must be dealt with seriously, that employers are liable and have a responsibility to provide a harassment-free work environment, and that awards must be strong and effective.

Yet, awards are still being made as

if the victim were responsible for the damage and loss she suffers. Awards frequently fail to take seriously the psychological harm and suffering caused by sexual harassment, and fail to even compensate for the economic losses suffered by the woman.

## Jalna author rejects love for career

### Carol McLeod

Ontario native Mazo de la Roche was 48 years old when she rose to international literary prominence in 1927 with the publication of *Jalna*, the first novel in what would eventually become the 16-volume Whiteoaks series.

High-strung and introspective, she had an unsettling childhood, moving more than a dozen times as her mother and commercial traveller father unsuccessfully combed Ontario for a house that would satisfy their taste for affordable elegance.

As a result of her nomadic existence, Mazo withdrew into herself, creating a fantasy world of her own. At seven, she began writing a newsletter, which she sold to members of her family. At ten, she was reading the novels of Charles Dickens.

The following year, her mother became ill, and with her father away much of the time on business, Mazo brooded about death and developed a fear of being alone. Eventually, the fear subsided, but the tendency to brood remained for the rest of her life.

It was not until 1900, when she was 21, that Mazo made her first serious attempt at writing a short story. Its acceptance prompted her to write others, and by 1903 she had established an impressive list of credits.

Later that year, however, she suffered her first nervous breakdown when the story she considered her best to date was rejected. Following her recovery, she resumed her writing and broke into the lucrative American market.

Then, when she was in her early 30s, Mazo fell in love with Pierre Mansbendel, a civil engineer. She quickly discovered, though, that being in love hampered her work. Realizing that she would have to choose between the two, she chose her career.

Once free of the distractions caused by Pierre, Mazo threw herself into her



(Public Archives Canada C 5482)

### Mazo de la Roche

writing like never before. In 1922, *Explorers of the Dawn*, a collection of short stories, was published in New York. Four years later, her novel, *Delight*, garnered critical praise in both England and the United States. Only in Canada was it panned.

Humiliated by scathing Canadian reviews, Mazo was torn between the desire to give up her work and the desire to write a book that would defy criticism. In the end, she wrote *Jalna*. Set in Ontario, the novel traces the lives and loves of the descendants of Philip Whiteoak, a wealthy British army officer who carved an empire out of the Canadian wilderness.

Published in the fall of 1927, the book became an immediate best-seller, and for a time Mazo thrived in her newly-found celebrity status. She started *Whiteoaks*, the sequel to *Jalna*, but completed only a few chapters before suffering another nervous

breakdown.

After her recovery in 1929, she completed *Whiteoaks* — which enjoyed the same success *Jalna* had — and moved to England where she wrote four more novels in the Whiteoaks series. Living with her cousin, Caroline, she adopted two young children and lived the happiest years of her life.

Then, just before war broke out in 1939, she moved her family to Canada. Disappointments with the children, combined with reduced royalty cheques during the war, threw Mazo back into her brooding introspection, and for the rest of her life she concentrated almost entirely on her work. The quality of her later books deteriorated noticeably, however, and the ten *Whiteoaks* novels published between 1939 and Mazo's death in 1961 at the age of 82 lack the power that catapulted *Jalna* and *Whiteoaks* to critical and popular success.

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# Shows what happens when you go through the formal procedures!!

Erin Goodman

A student at St. Mary's University in Halifax is charging the administration with inadequate response to an incident of sexual harassment on campus.

The incident took place in the campus pub November 1987, and involved two female students and 29 members of the St. Mary's football team. The case was finally closed in mid-September, nine months after the women filed their original complaint with the sexual harassment committee.

The incident occurred on a Friday afternoon in late November when Rachael Osborne and two female friends dropped by the campus pub after class. The pub was packed with members of the football team who had been invited by the management to hold their end-of-season party there.

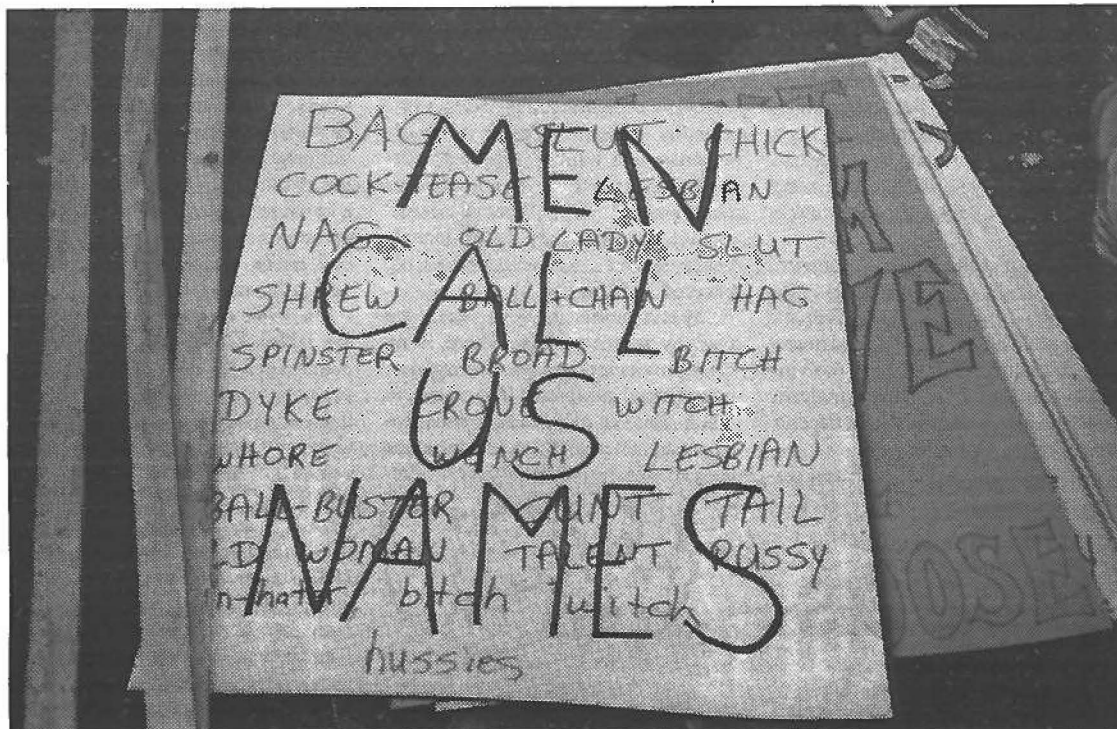
Osborne and her friends began to feel uncomfortable as the team's celebrations grew rowdier and drowned out the musicians hired to entertain the pub's patrons that afternoon. Eventually, the musicians gave up and left the stage. At that point, a team member took over the microphone and initiated an "awards ceremony."

"He was saying, 'an award for the player who fucked the ugliest girl, for the guy who got a blowjob from a retarded woman,'" says Osborne. "Nobody made any attempt to intervene at all."

On December 10th, Osborne and classmate Dina Desveaux decided to file a complaint with the university's sexual harassment committee. The complaint was filed against the team member who had made the offensive comments at the microphone.

They decided to try mediation with him. The session was mediated by Vicki Wood, a sexual harassment advisor at SMU who served as advisor to both parties. According to Osborne, the four-hour mediation session produced a lot of compromises.

Osborne asked the respondent to forfeit his right to enter the campus pub



IWD placard (1988)

(Photo by Bernadette Sullivan)

but settled for him leaving the premises if she was present. The respondent was also asked to donate 10 hours of his time to a local women's shelter but ended up making a cash donation of \$25. He refused to donate time or money to the Association for the Mentally Retarded as requested by the complainants.

"He was very hostile," says Osborne. "He kind of had the attitude that 'you bitches don't have the right to do this to me'."

Appalled by the attitude of the respondent, Osborne and Desveaux decided to make the rest of the team accountable for their alleged role in encouraging the act of harassment.

They filed a second complaint against the remaining team members on January 2 and again decided to try

mediation.

Vicki Wood again represented them in mediation. She was able to negotiate a tougher settlement with the remaining team members than that which had been reached with the initial respondent. The punishment was stiffer, producing cash settlements of \$25 from each player for both the Association for the Mentally Retarded and a battered women's shelter. The respondents forfeited the right to enter the campus pub at any time with the exception of Fridays. Eleven respondents agreed with the settlement; 17 did not.

"A lot of them just didn't take it seriously," explains Osborne. "They thought it would just go away if they just didn't deal with it," Osborne and Desveaux decided to force the issue by calling for a formal hearing, requested

in a letter sent to the chair of the sexual harassment committee on February 19. "Unfortunately, at that point, we lost all power of negotiation," says Osborne.

Two months after requesting the hearing, Osborne was finally called to testify, on a day coinciding with a final exam. And three months after her hearing, she says, "I hadn't heard a thing."

When Vicki Wood left her position at Saint Mary's in early June, she told Osborne that she should be receiving a summary of the final report of the sexual harassment committee in the mail "within days."

Instead, Osborne found that no one would answer her queries about the case, not even the new sexual harassment advisor who arrived in July and was apparently not authorized to release any information on the progress

of the committee.

It was late July before Osborne was finally granted an appointment with the chair of the sexual harassment committee, Dr. Joseph Jabbar, also the vice-president of SMU. He told her that the final report of the committee had already been submitted to the president and that the matter was out of his hands.

Osborne sent a memo to Dr. Kenneth Ozman, president of Saint Mary's asking him to contact her regarding the case. Two days later she received a letter from Ozman stating that no final report had been issued and scolding her for being too forward with her questions to Dr. Jabbar. Osborne replied to his letter that same day, pointing out that Jabbar had informed her that the investigation was finished.

After that, says Osborne, "He made absolutely no attempt to contact me whatsoever. He left me with the impression that he cared very little about the matter."

In the meantime, Osborne decided to educate herself about the sexual harassment policy at SMU. She found that the administration had failed to adhere to at least two of their own set policies in dealing with her case.

Under the dictates of the university's official sexual harassment procedures, she should have been provided with a copy of Vicki Woods' summary of the case prior to her formal hearing and granted access to files used by the sexual harassment committee. She was provided with neither.

Frustrated, Osborne decided to make up a press release, charging the administration with failing to adequately address the problem of sexual harassment on campus. In the press release, issued on September 8, she states, "By failing to respond with prompt disciplinary action, the university sends a message to future offenders that this type of sexual harassment is acceptable behaviour at Saint Mary's University."

Within days, a local radio station had picked up the story. Finally Osborne received a phone call from Joseph Jabbar who told her that the final report had been drawn up and that she would be receiving a summary of the committee's findings.

On September 14th, she received the summary. She found that five of the team members never showed up for a hearing and the committee pronounced the team members who refused to settle through mediation not guilty of sexual harassment. At the same time, the committee declared that "some of the offensive behaviour which took place at the Gorsebrook Lodge on the afternoon of November 27, 1988, constituted acts of sexual harassment" and "their behaviour did violate the rights of other patrons of the Pub and may have been subject to disciplinary procedures governing other aspects of behaviour on campus."

Osborne asks "Did it take them 10 months to realize, 'yes, this was sexual harassment, but no, you guys aren't really guilty.'?"

Although the case is officially closed, the committee has recommended that the five team members who failed to come before the committee be referred to the president of the university, who "should take appropriate disciplinary measures with regard to their behaviour."

(Reprinted from The Dalhousie Gazette)

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## Part I: Whose needs are special needs?

# Women, kids fall through safety net

Barbara Blouin

(Note: This article is a condensed version of a brief that was presented to the Nova Scotia Royal Commission on Health Care in May, 1988.)

Only a few among the many women and children who must depend on welfare for their survival are eligible for drug cards in Nova Scotia. Unless social assistance recipients are receiving Family Benefits in the disabled category, they are not given drug cards (called Pharmacare Cards.) Further, disabled parents on Family Benefits receive Pharmacare Cards only for themselves; their children are not included in the coverage. Pharmacare Cards are not available to anyone receiving municipal assistance.

MSI does not include the cost of

medicine, dental care for adults, eye-glasses, hearing aids, wheelchairs, and so on. This is not ordinarily a hardship for those with average or large incomes. However, for the working poor and for those who must depend on welfare, all too often it means having to pay for medicine or services they cannot afford. Worse still, it can mean going without necessary medicine or services.

Nowhere is the arbitrary nature of Nova Scotia's system of social assistance more evident than in the frequent denial of payment for basic and necessary health needs to those receiving social assistance — the great majority of whom are women and their dependent children.

Provincial welfare legislation dis-

tinguishes between "items of basic requirement" and "items of special requirement." Food, clothing, shelter, fuel, electricity and household supplies are considered "basic needs," and are included, or should be included, in the monthly budget. All other necessary expenses are lumped together under the vague expression: "items of special requirement." These "special needs," as they are commonly called, include health-related items and services not covered by MSI.

Special needs in Nova Scotia are paid by municipalities. There is no clear provincial legislation to regulate how special needs are to be paid, to whom they are paid, and for what reasons they are paid. Since the province does not take responsibility for regulat-

ing or for paying special needs, all welfare recipients — whether they are receiving municipal assistance or Family Benefits — must go to their local municipal offices for special needs. There are 66 municipalities. However, because some municipalities have joint policies there are not 66 but 29 policies. These 29 policies offer a bewildering array of differing interpretations of which health-related special needs qualify for funding and which do not.

In 1987 (the most recent figures available), 21,346 children and 9,710 adults receiving Family Benefits, or 70 per cent of the Family Benefits caseload, were not eligible for Pharmacare Cards. Of this total, 30,669 or 69 per cent of the total caseload, were children and single parents almost all of whom were women. Because figures giving the number of municipal assistance in 1987 are not available, one can only make an educated guess as to their numbers. In addition to the 30,669 Family Benefits recipients who were totally dependent on the municipalities to meet their health care expenses, there were also a few thousand mothers and children receiving municipal assistance at any one time. It is this very large combined group of welfare recipients who are most vulnerable to the frequently harsh and arbitrary municipal eligibility policies regarding special needs.

Some municipalities provide only the most minimal definitions as to which special needs may be provided and which are excluded. Vague policies give municipal assistance workers and supervisors almost unlimited power to decide which requests to fund and which to refuse. It is questionable whether this power is generally used for the benefits of clients or to save the local taxpayers money. Where policy is spelled out more clearly, it is often repressive. For example, the three municipalities of Guysborough County and the town of Wolfville say: "Prescribed drugs may be provided if a

medical doctor certifies that they are essential to prevent hospitalization or will help in returning a person to work."

However, the biggest obstacle in all municipalities is the policy which states that a social assistance recipient may be eligible for a special needs request "providing that a budget deficit exists." A "budget deficit" is not what one might think. The expression does not refer to whether the welfare recipient has a deficit in her budget because her expenses are greater than her income. This notion of "budget deficit" is hard to understand because it is not grounded in reality. The authors of municipal social assistance policies seem to believe that since a recipient of provincial assistance, or Family Benefits, gets more money from the province than she had received when she was on the municipal caseload, she is supposed to have, under normal circumstances, enough money on hand to pay for prescriptions, dentists, eye-glasses, and so on.

Sadly, this assumption is a myth. As two recent reports have demonstrated — "How Will the Poor Survive?" and "How Do the Poor Afford to Eat?" — neither municipal nor provincial assistance levels are adequate to meet the most basic needs of families or individuals. Based on the evidence available to the researcher, it seems that all municipalities practice the policy of denying a large proportion of special needs requests to Family Benefits recipients. However, although this practice seems to be universal, it is only acknowledged openly by 17 municipalities. (Part Two will be in the March '89 issue.)

□□□□□

Barbara Blouin is a social worker who has been recently researching single parents and the social assistance system in Nova Scotia. (This article was reprinted from *Status of Women News*, Summer 1988)

## Funding cutbacks deny families help with special kids

Janet Simmons

Until recently, I was the co-coordinator of two programs designed to assist mentally handicapped children to remain with their natural families in the community.

The Extend-a-Family program matches volunteer individuals or families with a disabled child in their area. This promotes understanding and integration of a child with a disability in her/his neighbourhood. The family of any child who has any handicap may apply for this service.

My experience with the Respite Program was quite an eye-opener. In attempting to meet the in-home need for short-term respite, families have consistently encountered many, many limitations.

Variations in policies and procedures at a Municipal Level made it impossible to predict approval of respite funding from Community Services (formally called Social Services). Generally speaking, this means that the family's situation has to deteriorate to an emergency situation before it is dealt with. Even then, the quickest solution often is to ship off the disabled child to a Children's Training Centre.

The title of these institutions make them seem to be a great learning institution. In actual fact, children coming from the community into an institution often regress in skill levels. No matter how dedicated the care workers are in these institutions, they cannot give the same loving care as a good family. They cannot simulate the outside community with all its varying relationships and hazards.

If I lived in an environment where my food is ground up for me and I am literally spoon-fed, how can I keep my skills of feeding myself? I don't learn how to behave on a bus because I never use the regular transit system. Everyday I live with various expectations placed on me: I live with a daily routine and I have to learn to take risks in order to progress. If all these things are taken away from me I would regress too, no matter how loving my keepers were.

The very fact that I don't get smacked back by another child if I smack them makes for an artificial environment. I am purposely using an example most of us think of as a negative reaction, not because I think that all mentally handicapped children have slapping problem, on the contrary. The cliché of "a child learns what she/he lives" is valid.

If these centres actually trained a mentally handicapped child to live a productive life geared towards independence, I would be the first person to refer the children and I am sure so would the parents.

Many families are not eligible for the small provincial respite program. Even families with children that are termed "medically fragile" or "terminal" have difficulties in accessing services. This is incredible to me! All my life I have been under the illusion that at least the handicapped population were taken care of properly.

The children with the most severe physical and mental handicaps are the ones most often abandoned by the service system. Families who appear to have adequate incomes do not qualify for financial assistance. Nevertheless, their child's condition requires purchasing drugs on a regular basis at phenomenal costs and having CNAs or nursing care. Other astronomical costs are those of costly equipment: lifts, wheelchairs, tube feeds, etc.

The families of children who require this much care do not have the normal built-in relief of day-programs that most parents enjoy. Day care cannot handle the extra staffing involved when a mildly handicapped child enrolls, let alone a child requiring attendant care. Itinerant daycare workers are not available, even from the "special needs daycares," due to financial restrictions. Although schools are opening their doors, often these children are too fragile to withstand the traveling back and forth. Beside feeling cheated themselves, most parents see their child once again missing out on the various itinerant teachers and thera-



pists included in the special education system.

Parents of mentally handicapped children identify respite care as their most important need. For these families whose children have significant mental and physical handicaps, it is a service that is impossible to do without.

When parents of these "extra special needs children" buckle under the physical and financial strain, their children do not have the option to go to a Children's Training Centre. Their care needs are considered too great. One scenario I've seen recently is this vicious cycle. Parents get sick themselves and are forced to place their child in "voluntary care" with Children's Aid. They in turn have the impossible task of finding a foster family. When they can't, "Social Admittance" to a hospital becomes the only solution. Laying aside any compassionate or humanitarian reasons, clearly it makes better financial sense to provide the support the family needed in the first place.

I would like to conclude with a statement from a neighbour who cares for a multiple handicapped child on a volunteer basis. She has no special training, just concern. "I was well aware that through our high technology medicine, many more handicapped people were able to survive than before. What bothers me now is the realization that our society has totally failed to adapt to this fact: we still have not evolved any form of effective support network for the handicapped person and her/his family."

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Donna James-Photographer

Photo by Brenda Conroy

## Photographs by Donna James challenge our ways of seeing

This is the introduction to Donna James's exhibition—*Ain't I a Woman*—held at the Mount Saint Vincent University Upstairs Gallery from May 12-June 5, 1988.

Lani Maestro

Donna James is a black woman who takes photographs of black people as she sees and feels, understands and experiences their lives. She has lived most of her life in Nova Scotia, having come to Canada from Jamaica when she was four. At age 11, the family moved to Musquodoboit Harbour where her parents ran a nursing home for elderly men. She has fond memories of these people who found their nests in her parents' home with the warmth of their caring. Donna's experience of a home shared with these people inspired her to do a

series of photographs on their everyday lives. These photographs were exhibited in her final undergraduate show at the Nova Scotia College of Art and Design in 1984.

In 1984 Donna revisited Jamaica. Like most immigrants or exiles who go back to their native lands, she confronted questions of identity, sexism, racism and the inevitable feeling of displacement. For Donna, these issues rose again back in Canada. Living in Toronto she began to notice the companion advertisements in the large Toronto newspapers. The idea of people looking for other people struck a chord in her heart, having grown up with parents who were constantly extending their hands to single, lonely people. But there was something puzzling

about some of these ads. Black men looked for white women companions; white men sought black women companions. Eventually she started collecting these ads, pasting each one on a single page in her notebook. This has become a ritualistic activity.

The image represented in the personal columns is the stereotypical image of the black woman as exotic and animalistic with a voracious sexual appetite. Isolated in the white pages of her notebook, the text of the companion ads demand scrutiny: it is language from a culture that defines the position of black women as other. Obviously, the language emanates from a white, male, privileged culture, mirroring the power behind this existing dominant culture. The very act of naming or defining automatically establishes the power of the one who names and the marginality and exclusion of the named. It is this same difference that alienates. But it also prods Donna James to assert her identity in a positive way, to make photographs that validate her own experience, stressing the unique identity and history of the people she represents.

The twelve photographs in the exhibition were taken at different times, in different locations. They are intimate "snapshots," a record of people she identifies and shares a history with. They are not the same images described to us in the companion advertisements. There is nothing exotic or dramatic in their representation.

Casual pictures of men and women who have been and are part of Donna's everyday reality are depicted in their own environments. The subjects of Donna James photographs are what they are. They do not pose; neither are they staged for the viewer. They do not articulate the artistic literacy to which we have become accustomed. There is an absence of the slickness sometimes seen in artistic work. Their casualness of technique and approach challenges our way of looking at these particular photographs and at art in general.

Donna expresses her own experience in a language devoid of sensationalism. It is a language that she has redefined in her own terms, true to her specific history, needs and orientation. Through her photographs, she breaks the stereotypical image of black people as outsiders, and the black woman in particular as the ideal Grace Jones or the ever subservient Aunt Jemima.



Donna James

Two Sisters

# Sojourner Truth's

The following discussion of Sojourner Truth's speech "Ain't I a Woman?" is taken from Angela Davis' *Women, Race and Class* New York: Vintage Books, 1983, pp 60-65.

The first National Convention of Women's Rights was held in Worcester, Massachusetts. Sojourner Truth was among the participants. Her presence there and the speeches she delivered at subsequent women's rights meetings symbolized Black women's solidarity with the new cause. They aspired to be free not only from racist oppression but also from sexist domination. "Ain't I a Woman?" — the refrain of the speech Sojourner Truth delivered at an 1851 women's convention in Akron, Ohio — remains one of the most frequently quoted slogans of the nineteenth-century women's movement.

Sojourner Truth single-handedly rescued the Akron women's meeting from the disruptive jeers of hostile men. Of all the women attending the gathering, she alone was able to answer aggressively the male supremacist arguments of the boisterous provocateurs. Possessing an undeniable charisma and powerful oratorical abilities, Sojourner Truth tore down the claims that female weakness was incompatible with suffrage — and she did this with irrefutable logic. The leader of the provocateurs had argued that it was ridiculous for women to desire the vote, since they could not even walk over a puddle or get into a carriage without the help of a man. Sojourner Truth pointed out with compelling simplicity that she herself had never been helped over mud puddles into carriages. "Ain't I a woman?" With a voice "like rolling thunder," she said, "Look at me! Look at my arm," and rolled up her sleeve to reveal the "tremendous muscular power" of her arm.

I have plowed, and planted, and gathered into barns and no man could head me! And ain't I a woman? I could work as much and eat as much as a man — when I could get it — and bear the lash as well! Ain't I a woman? I have born 13 children and seen them most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

As the only Black woman attending the Akron convention, Sojourner Truth

had done what not one of her timid white sisters was capable doing. According to the chairperson, "there were very few women in those days who dared to 'speak in meeting.'" Having powerfully pleaded the cause of her sex, having commanded the attention of the white women as well as their disruptive male adversaries, Sojourner Truth was spontaneously applauded as the hero of the day. She had not only dealt a crushing defeat to the men's "weaker sex" argument, but had also refuted their thesis that male supremacy was a Christian principle, since Christ himself was a man:



Donna James



Donna James



# Feminist gourmet cooks for friends

Anita

One of my most favourite things in this world is creating foods of all kinds and then watching and hearing friends as they try the different delights. Not all of the foods I prepare are enjoyed by everyone, but I can come up with an alternative within moments for those who want something else.

Creating meals is a real challenge and a wonderful way to bring all kinds of women together to enjoy each other's company as well as the food.

Since women are very busy and we don't want to spend hours by a hot stove, the following dishes are popular and quick.

**Salsa**  
(for tortilla chips, eggs, noodles, taco sauce)

1 large can tomatoes (chopped)  
1/4 to 1/2 jar jalepeños (watch for spiciness)  
1 or 2 chopped onions  
1/2 tsp salt  
1/2 tsp lemon pepper

1 tbsp sugar  
Mix well and serve any way you like as a dip or a garnish. Great with tortilla chips.

**Three Bean Salad Beauty**

drained kidney beans  
drained garbanzo (or chick) beans  
frozen or canned drained yellow or green beans, or yellow peas  
toss with oil dressing to taste



**Quick Chick Bean Salad**  
drain cooked chick or garbanzo beans  
chop lots of green onions  
toss with oil dressing to taste

**Oil Dressing**  
1 c. olive oil  
1/8-1/4 c. wine vinegar  
1 tsp sugar  
2 tbsp parsley flakes  
1 tsp lemon pepper  
1/2 tsp salt  
1/4 tsp cayenne pepper  
1 tsp onion powder  
Mix together.

**Quick Potato Salad**  
sliced cooked potatoes  
chopped green onions  
toss with oil dressing, to taste

**Tapas** (for Christmas or other occasions where there will be a large number of people) is a smorgasbord of 25-30 small bowls filled with all kinds of foods. Keep the bowls filled and serve on paper plates.



Three women were charged in connection with protests against aerial herbicide spraying near their homes in Tatamagouche. They pose here with two of their supporters before the October court appearance at the Tatamagouche Fire Hall. From left to right are: June Daley, Bernadette MacDonald, Brenda McBurnie, Debbie McBurnie and Judy Davis. (Photo by Sara avMaat)

ance at the Tatamagouche Fire Hall. From left to right are: June Daley, Bernadette MacDonald, Brenda McBurnie, Debbie McBurnie and Judy Davis. (Photo by Sara avMaat)

## Spray protesters justify actions in court hearing

On September 9, Judy Davis, June Daley and Bernadette MacDonald were arrested following a protest against aerial spraying near their homes. Following is the statement Judy Davis read out in court at their hearing. In November all three were sentenced to six months probation.

**Judy Davis**

Today in Tatamagouche Provincial Court I am pleading guilty to a charge of damage to property. This charge was laid against me by the R.C.M.P. on September 9 as a result of an incident which took place during the culmination of a 36-day around-the-clock blockade of a proposed spray site near my home on the New Truro Road.

Despite North Colchester Forestry Co-op Manager Randy Fulton's statement to media that his company did not want a confrontation with the people on the blockade, the government-sponsored venture group went ahead and sprayed with the support of the local police. The residents of the New Truro Road were force-fed a toxic chemical called Roundup.

This forced feeding took place despite many efforts made by local residents to have the spraying called off. Some of our efforts included a week-long afternoon picket outside the Forest Co-op office, personal pleas to the Truro residents who own the land, petitions to the Ministers of the Department of Lands and Forests and the Department of the Environment. These petitions went unanswered as did a request to then local M.L.A. Jack Cooper by some residents asking his intervention.

Co-op Manager, Randy Fulton, admitted in a September 10 issue of The Chronicle Herald that his company had knowingly violated the Department of Environment spray guideline by failing to notify residents living within one-half kilometer of the spray area as to when spraying would take place. Despite this admission, no charges are being laid against the Co-op by the Environment Department as is their responsibility.

While spraying was taking place that morning, June Daley, Bernadette MacDonald and I were held prisoner in the back of an R.C.M.P. vehicle. We were held for one and a half hours on a charge of mischief. When I requested that I be released in order to make a citizen's arrest with regard to the violation of another spray guideline, it was refused. Spraying was taking place while winds were in excess of ten kilometers an hour. Shortly after that, the three of us were driven by Constable

Rick Singer to a nearby farm that borders on the spray area and "un-arrested" even though I had made it clear to the officer that I would return to the site upon release.

We did return to the site and were eventually re-arrested on the charges before the court today.

My actions speak for themselves and I will not deny or defend them in a court that I feel is already prejudiced against me by the evident class structure of the system.

Lack of charges against the Co-op for spraying violations proves again that there is one law for the rich and powerful and another for the rest of us.

Residents living near spray sites must defend themselves against spray/assaults. Struggles against herbicide spraying and other environmental abuses will be forced to become more militant each year as the public realizes that there are no legitimate means of challenging government departments who will not fulfill their mandates.

Stop clear-cutting. Stop the spray.

### Blockade song

Oh, that land is a very good land  
It grows great oaks and pine  
Oh, that land is a very good land  
but it's not yours or mine.

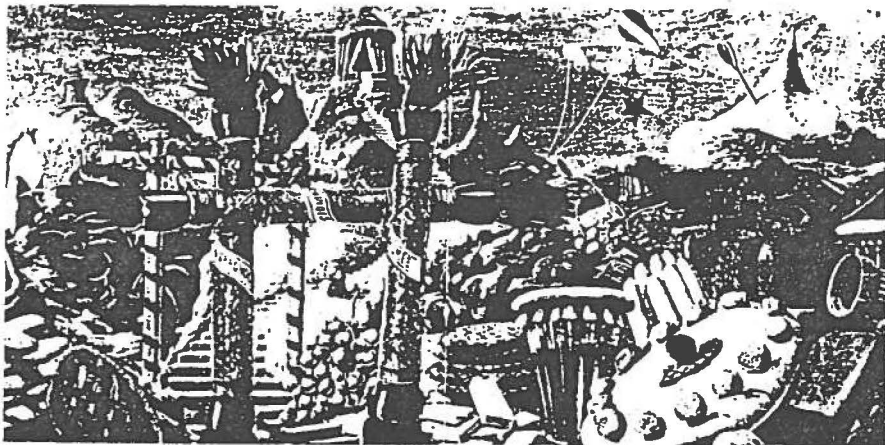
The land belongs to the birds in the sky  
and the little green frogs in the pond,  
the big black bear and the dragon-fly  
and the eagles in the great beyond.

They say this land is a private land  
for owners to decide  
whether or not they'll poison it  
and spray it with herbicide.

But what about the life that shares  
this land?  
Don't they have a say?  
And isn't it time to make a stand  
and find a better way.

by the Unlaw firm of Davis, Daley and MacDonald

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# "Ain't I a Woman" highlights sexism, racism

That little man in black there, he says women can't have as much rights as men, because Christ wasn't a woman. Where did Christ come from?

According to the presiding officer, "rolling thunder couldn't have stilled that crowd, as did those deep, wonderful tones, as she stood there with outstretched arms and eyes of fire."

Where did your Christ come from? From God and a woman! Man had nothing to do with him

As for the horrendous sin committed by Eve, this was hardly an argument against women's capabilities. On the contrary, it

was an enormous plus:

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to get it right side up again! And now they are asking to do it, the men better let them.

The men's belligerence was quieted and the women were bursting with pride, their "hearts beating with gratitude" and "more than one of us with streaming eyes." Frances Dana Gage, the presiding officer of the Akron convention, continued her description of the impact of Sojourner Truth's speech:

She had taken us up in her strong arms and carried us safely over the slough of difficulty, turning the whole tide in our favour. I have never in my life seen anything like the magical influence that subdued the mobbish spirit of the day, and turned the sneers and jeers of an excited crowd into notes of respect and admiration.

Sojourner Truth's "Ain't I a Woman?" address had deeper implications, for it was also, it seems, a comment on the racist attitudes of the same white women who later praised their Black sister. Not a few of the Akron women had been initially opposed to a Black woman having a voice in their convention, and the anti-women's righters had tried to take advantage of this racism. In the words of Frances Dana Gage:

The leaders of the movement trembled on seeing a tall, gaunt black woman in a gray dress and white turban, surmounted with an uncouth sunbonnet, march deliberately into the church, walk with the air of a queen up the aisle, and take her seat upon the pulpit steps. A buzz of disapprobation was heard all over the house, and there fell on the listening ear, "An abolition affair!" "I told you so!" "Go it, darkey!"

On the second day of the convention, when Sojourner Truth rose to answer the male supremacist assault, leading white women attempted to persuade Gage to prevent her from speaking.

"Don't let her speak!" gasped half a dozen in my ear. She moved slowly and solemnly to the front, laid her old bonnet at her feet, and turned her great speaking eyes to me. There was a hissing sound of disapprobation above and below. I rose and announced "Sojourner Truth," and begged the audience to keep silence for a few moments.

Fortunately for the Ohio women, for the women's movement in general — for whom Sojourner Truth's speech established a militant fighting spirit — and for us today who still receive inspiration from her words, Frances Dana Gage did not succumb to these racist pressures of her comrades. When this Black woman did rise to speak, her answer to the male supremacists also contained a profound lesson for the white women. In repeating her question "Ain't I a woman?" no less than four times, she exposed the class-bias and racism of the new women's movement. All women were not white and all women did not enjoy the material comfort of the middle classes and the bourgeoisie. Sojourner Truth herself was Black — she was an ex-slave — but she was no less a woman than any of her white sisters at the convention. That her race and her economic condition were different from theirs did not annul her woman-

hood. And as a Black woman, her claim to equal rights was no less legitimate than that of white middle-class women. At a national women's convention two years later, she was still fighting efforts to prevent her from speaking.

I know that it feels a kind of hissing and tickling like to see a coloured woman get up and tell you about things and Women's Rights. We have all been thrown down so low that nobody thought we'd ever get up again; but we have been long enough trodden now; we will come up again, and now I am here.

Throughout the 1850s, local and national conventions attracted increasing numbers of women to the campaign for equality. It was never an unusual occurrence for Sojourner Truth to appear at these meetings, and despite inevitable hostility, to rise and have her

say. In representing her Black sisters — both slave and "free" — she imparted a fighting spirit to the campaign for women's rights. This was Sojourner Truth's unique historical contribution. And in case white women tended to forget that Black women were no less women than they, her presence and her speeches served as a constant reminder. Black women were also going to get their rights.

Meanwhile, large numbers of Black women were manifesting their commitment to freedom and equality in ways that were less closely connected with the newly organized women's movement. The Underground Railroad claimed the energies of numerous Northern Black women. Jane Lewis a resident of New Lebanon, Ohio, regularly rowed her boat across the Ohio River, rescuing many a fugitive slave.

Frances E.W. Harper, a dedicated feminist and the most popular Black poet at midcentury, was one of the most active lecturers associated with the anti-slavery movement. Charlotte Forten, who became a leading Black educator during the post-Civil War period, was likewise an active abolitionist. Sarah Remond, who lectured against slavery in England, Ireland and Scotland, exercised a vast influence on public opinion, and according to one historian, "kept the Tories from intervening on the side of Confederacy."

The quotes from Sojourner Truth's speech in Akron are from: Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joselyn Gage, *History of Woman Suffrage Vol. 1*, (1848-1861). New York: Fowler and Wells, 1881, pp 567-568.



Montreal, 1984



Playground, 1987

## Ain't I a Woman?

35, of Caribbean, Oriental S.A. origins, for relationship possible marriage. Box 5334 Yonge St. Tor. M2N 6M2.

**BLACK**, very attractive, ionable, sincere male 30, w to meet attractive, fashion white lady, 20-32, for relationship: Box 2252 Star

**BLACK** male, very attractive mid 20s in search of slim, white female, 19-30. Send number and photo to: Box Bridlewood Mall, 2900 W. Ave. Scarborough. M1W2S

**HANDSOME** black prof, university graduate, ci seeks attractive, pleasant, mannered, decent lady, or white, 18-35. Send photo to Box 3666 Star, 1 St., Tor. M5E 1E6.

I am an attractive, white, established gentleman for a slim black lady between 40 and 45 for possible perm. relationship. Please phone at 781-9758. Let us start exciting life together.

**NICE** black gent, 53, 5'8" lbs., seeks healthy white Asian woman, 30-48 for frshp. 781-3766, after 2 p.m.

**SCOTCHMAN** 50, 6' wan lb. Guyanese girl 26, 5' 46-1 TALL handsome man's shapely pretty woman race. 463-1467.

**WEST** Indian gentleman, 195 lbs., seeks Filipina or lady for lasting relationship 425-0554 anytime.

**WEST INDIAN** gentleman, kind, sens down to earth, hard work would like to meet unattached West Indian female who is warm, understand to medium shape, Reply with phone n if possible to Box 853

white female 19-35 for relationship. Send photo to Box 8468 Star.

prefer someone with the mentioned values. All replies answered. Box 1785 Star.

**BLACK** male 38, wishes to meet honest, faithful prof. lady white or Oriental for friendship to relationship. 534-8171 evgs.

**BLACK**, tall male, 32 yrs. of age would like to meet between 22-32, 5'8" single mothers Reply with phone Box 2759 Star.

**G**, Jamaican male, mid 20's, seeks n, pretty caucasian 5, to captivate with 199-6411.

**ED** man seeks white or permanent com- Slim build, 50+ photo, phone & address. Box 3433 Star.

single male, 38, seeks warm, affectionate, minded, fair Canadian to 40. Call 491-1691.

**LE** well est. tall white seek; classy Asian, tan romantic female 28-38, dancing, 486-7488

and Ivory, two business men, age 39 for the right two open dies, age 35-50. All referred. Box 2520 Star.

white boy, 28, tall &

lady, 25-45, for Reply with note number Box 3264 Star

**ATTRACTION**, white male, 43, seeks slim leggy, black female, beauty, to 30. Call 966-7569.

**ATTRACTION** white : UPSTAIRS GALLERY years, would like t attractive, black fem

**LOOKING** for a soul mate- unattached prof. black gentleman: 48+, 1- a 50 yrs. young, prof

**PHOTOGRAPHS AND TEXT BY DONNA M.A. JAMES**  
Toronto, M5N2Z4.

## Photographer acknowledges black women as treasures

Donna James  
Artist's Statement

Photography is a medium unusual in its ability to preserve images in time, giving them the illusion of treasures being saved. These photographs are my acknowledgement of black women as treasures.

*Ain't I a Woman?* is dedicated to the treasured memory of Mrs. Kathleen Jones who died in the summer of 1987.

This exhibition is my response to a collec-

tion of companion personal ads which I have gathered from Canadian newspapers over the past few years.

Besides finding ads submitted by black men searching for an ideal white companion, I also found white men looking for their ideal black woman. What were their reasons for wanting a black woman? Were they exotic? A novelty? Or was having a black woman companion seen as the ultimate liberal statement?



# Spirals represent Brigid — triple goddess

## Morrigan

I undertook a journey to the land of my childhood and the land opened up to me its magic and beauty. This was my second visit to Ireland since I left almost 30 years before. When I was 13, my mother had fled with my brother and me to England to escape my abusive father who had almost killed her.

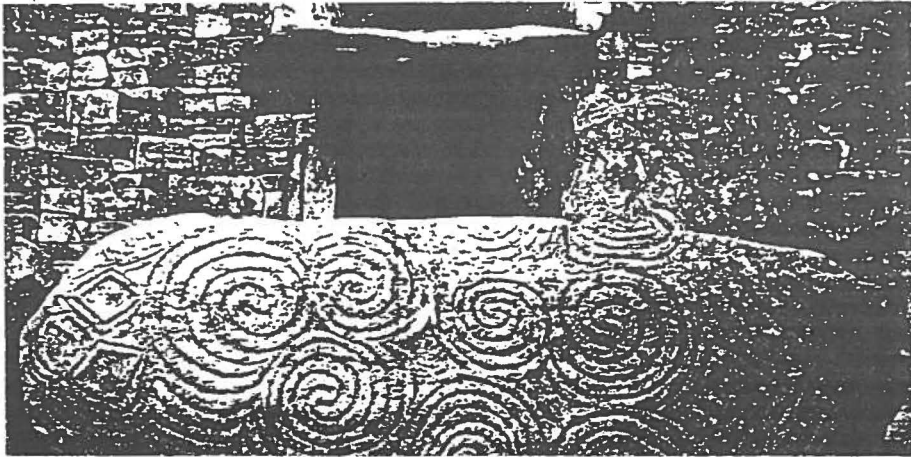
My first visit to Ireland in my 30s was to face the monster — returning to my home town, seeing the house where all the hardship, pain and misery had occurred and at the same time seeing the most beautiful country-side and remembering the precious moments, most of which were connected with my mother, nature, and the natural world. Going for long walks with her up country lanes, running ahead to pick flowers — daffodils, primroses, violets — going for long bike rides with school friends, exploring the countryside. Packing lemonade and biscuits (a rare treat) and walking what seemed like long distances to the River Boyne to swim. All the memories flooded back, both painful and sweet...

I returned this year to visit the spiritual sites and Power places. My first destination was Newgrange, an ancient burial mound and Sacred Goddess site. It's over five thousand years old and inscribed everywhere with female symbols. The predominant one is the spiral: single and triple spirals representing the triple goddess, Brigid, deity of learning, wisdom, culture and skills, invoked as a muse and said to be the original inhabitant of Newgrange.

The first Trinity was the triple Goddess: maiden, mother and crone. Much has been written about the Spiral symbols — the spiral that begins at the centre and radiates outward from dark to light, the process of creation and birth, from the hidden to the seen. The spiral dance of women's spirituality and Wicca is a celebration of the birth

and re-birth of the life force of the Goddess.

The first and extremely impressive inscriptions of these spirals are carved into a huge oblong stone lying across the entrance to a passage tomb. To avoid erosion, the entrance has been



Contributed photo

shored up with newer small stones. Coming to Newgrange on 1988, I followed an orderly pattern of exploration on a guided tour of the site. Like Stonehenge, the stones have been defaced in the past and are now well protected.

We assembled outside and were informed that our tour would include a group of school children. The woman guide, with her soft enchanting voice, informed us of the antiquity of the site, connecting it with druids and reminding us that nobody knew what the spirals meant. How tragic is the suppression of the Goddess and how pervasive!

Walking through the entrance passageway (somewhat crouched) leading into the inner chamber which is 20 feet at its highest point, it is obvious that the intent was to re-create the birth passage and birth canal into the inner womb-like rounded chamber. On the way through, feeling and seeing the carved spirals on the huge rock gave reality to the veneration of the Mother Goddess and Female principle. It also gave my body and senses a tangible experience of how these symbols convey powerful

impressions and messages of the deeper mysteries and powers in nature and the natural world.

Women's participation in the endless cycles of birth and rebirth was celebrated and carved deeply into these huge stones: not trivialized and dimin-

ished but boldly cut into these rocks over and over again in joyous celebration of women and Mother. How often is our longing appeased! Our longing to be confirmed, celebrated and magnified, in such a visual, powerful way. Valued, respected and loved as beings integral to life's plans of harmony in this, our natural world. I thought "This is why I am here, to rejoice in affirming my woman self."

On first realizing I was part of the

schoolchildren's tour, I thought, "There goes my chance to be quiet and meditative and concentrate on the sacredness of this place." But I was lucky to be shaken out of that one. There, in front of me, were the children I could have grown up with 30 years before in their school uniforms. What did these little girls know of female strength and power? What would the boys learn of respect for women in this traditional catholic culture which keeps women subservient and powerless? The girls were denied an opportunity to gain knowledge of their heritage of female power in this ancient land. Ireland was one of the last countries in Europe to succumb to christianity; its people kept the Goddess and the old religion throughout many centuries of Christian rule.

We realized as we continued our tour that the passageway and inner chamber were artificially lit so that we could see the way. Our guide explained that on Winter Solstice "The rising sun beams through the passageway and lights the earth, fertilizing it to ensure the birth and fertility of the coming year." To illustrate this, she warned us that she was about to turn off the lights. The children responded with great excitement that was somewhat quelled in the ensuing darkness.

We stood in silence, eyes toward the passage to see the faint light at the entrance. I fervently wished that I might return one Solstice morning to witness the light slicing the darkness, celebrating the life-force of the Goddess Earth.

The children were enthralled and we were all caught in the mystery and wonder of another age. A Pagan time involving a spirituality of "the common people, earth based, nature oriented, where wonder, mystery, power, ritual and magic were interwoven with the fabric of everyday life and recognized as most essential to existence."

I closed my eyes and thought of the struggle on this planet earth and the work we all have ahead of us if we are to survive. It was then, after a heartfelt prayer, that I took the stones from my pocket that I had brought from Nova Scotia and hid them in a crevice as an ongoing prayer for peace and restoration of harmony and the female principle to this earth which so desperately needs it. As we filed out of the chamber through the passage to the light, again I was reminded of the endless possibilities for new life which is the basis of my hope in this time of darkness and the lines of a poem sprang to my mind:

Help us to be the always hopeful gardeners of the spirit, who knows that without darkness nothing comes to birth as without light nothing flowers.

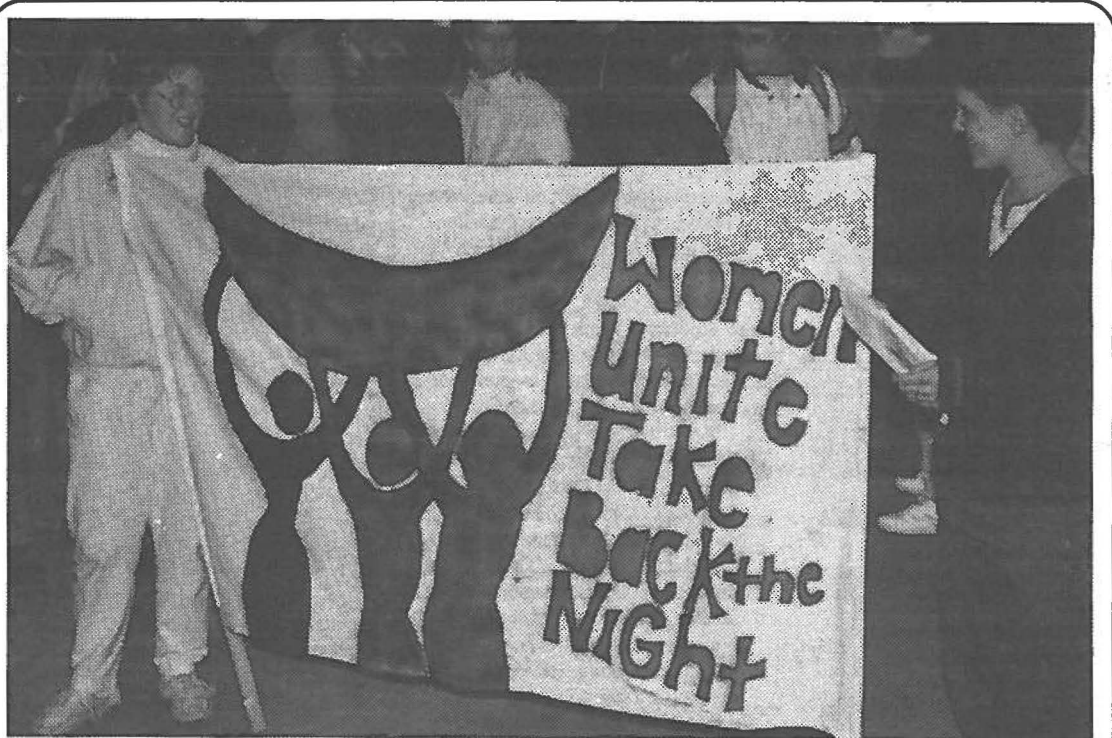


Photo by Debbie Mathers

## We took back the night October 14, 1988

### Andrea Dworkin

From "Pornography and Grief: Feminist Perspectives on Pornography Conference, San Francisco." In *Take Back the Night*. Ed. Laura J. Lederer. New York: William Morrow, 1980, 290-1.

"Tonight we are going to walk together, all of us, to Take Back the Night, as women have in cities all over the world, because in every sense none of us can walk alone. Every woman walking alone is a target. Every woman walking alone is hunted, harassed, time and time again, harmed by psychic or physical violence. Only by walking together can we walk with any sense of safety, dignity, or freedom.

Tonight, walking together, we will proclaim to the rapists and pornographers and women-batterers that their days are numbered and our time has come.

And tomorrow, what will we do tomorrow? Because

sisters, the truth is that we have to take back the night every night, or the night will never be ours.

And once we have conquered the dark, we have to reach for the light, to take the day and make it ours. This is our choice and this is our necessity. It is a revolutionary choice and it is a revolutionary necessity. For us, the two are indivisible, as we must be indivisible in our fight for freedom.

Many of us have walked many miles already — brave hard miles — but we have not gone far enough. Tonight, with every breath, and every step, we must commit ourselves to going the distance: to transforming this earth on which we walk from prison and tomb to our rightful and joyous home. This we must do and this we will do, for our own sakes and for the sake of every woman who has ever lived.

(Reprinted from the *Womanist*)

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# New challenges face electronics course graduate

Jane Antoniak

Three years ago, when I decided to go back to work, I realized that I had no skills in an area of work that I would enjoy. It had been seven years since my last job, and although I had worked at many traditional women's jobs, they did not appeal to me. Since I was not sure of what I wanted to do, I entered an eight week Canada Employment-sponsored course at Nova Scotia Institute of Technology (NSIT) called "Introduction to Trades for Women." (Unfortunately this course is no longer available.)

It was an excellent opportunity to explore many different fields usually restricted to men and also to become aware of the prejudice there still is against women in non-traditional jobs.

Through the course I became interested in electronics and decided to apply for one of two courses — a two-year Electronic Engineering Technology course at NSIT or a one-year Electronic Engineering Technician course at Dartmouth Vocational Training College (DVTC). However, I discovered I was unable to take either course without further upgrading so I enrolled in a course entitled 'Pretechnology for Women' at NSIT, also sponsored by Canada Employment.

It was great! The course is taught by two excellent instructors named Suzanne and Kevin. They are both enthusiastic, supportive and always available for counselling (in fact, they gave us their home phone numbers).

The course requires a lot of input and extra time, but the benefits are more than worth it. Some drawbacks were the infantile way in which the women in my class were treated. The course is structured very rigidly — attendance must be checked every half hour and you cannot miss any more than three days without a doctor's certificate.

In some ways, this can be an advantage, especially for women like myself who were not used to any kind of structure or schedule at all. However, it was degrading to be treated with less respect than my children were at their

school. In spite of this, I enjoyed the course immensely and managed to get through it with excellent marks — what a confidence booster!

The head of the Electronic Technology course at NSIT was very discouraging. He smugly informed us that although several women had enrolled in his course, only one had made it through. He also said that 'older women' would have a hard time because most of his students were fresh out of high school. I wanted to take the course just out of spite. However, I decided in favour of the one-year Electronic course at DVTC. It was less theory and more hands-on work, and it was also sponsored by Canada Employment.

The course turned out to be quite a change from the previous one — no homework for one thing! It was also much less personal; Kevin and Suzanne tended to become very involved with their students but this instructor seemed burnt out. It was a little disappointing and I was not able to get as enthusiastic about the course as I had the year before. We had two temporary instructors and the permanent one was badly in need of a vacation.

The electronics course was very practical, thorough, and provided good job preparation. I was fortunate enough to land a good job with a company that advertised through the course for an employee and provided three weeks of all-expenses paid training in Montreal.

I have been working now for over two months and I love it! There is so much variety and challenge in this job — something I never had with any former job. I was lucky enough to get a job with a company which is extremely fair to women (nearly half their employees are women), but from talking to other women, I realize that it's not always that easy. However, if women are interested in non-traditional jobs, I believe that it's worth it. It's just so nice to work at a job you really enjoy — and get paid for it!

□□□□□

Jane Antoniak is a 37-year old mother of two elementary school age children. She came first in her electronics class.



Graphic from MATCH Annual Report

## Third World women identify priorities, organize for change

### Listening to Third World Women

"We are 75 women from a community kitchen project in Latin America. Few of us have any education and most of us have more than four children to care for, with no support from our husbands. Many of us don't even know how to write our own names. Because of the community kitchen, we are starting to see that we can learn, that we have rights, can acquire skills and independence and improve our families' standard of living. It hasn't been easy. But we have come a long way and want to keep on learning..."

It was stories of groups like this that led to the founding of MATCH in 1976 and its incorporation a year later as the only women's international development agency in Canada.

Women's work is vital to the functioning of economies and the survival of families throughout the world. Yet they remain exploited by the very societies they maintain, unrewarded for their labours and kept from making the decisions that affect them. But women everywhere are gaining control over their lives by identifying specific priorities for change and organizing within their communities.

Through MATCH, Canadian women can support Third World women and begin to understand and act on issues of common concerns.

### Working with Third World Women

Since the beginning, MATCH has listened to how Third World women define their needs and has supported their efforts to meet them.

Women do two-thirds of the world's work and earn one-tenth of its income. In rural regions of the Third World, women work 18 hours a day, struggling to provide for their families' basic needs like food, water, sanitation, shelter and health care.

Because of their situation, women comprise two-thirds of the world's illiterates. But through MATCH-supported projects, women are finding local solutions to global problems.

In Kenya, east Africa, women are using more efficient means to grind the grain essential to their families' diet. MATCH funds have helped establish grinding mill co-operatives which greatly reduce women's workload and bring in much-needed income.

In St. Vincent in the Caribbean, women are learning to read and write. To help them, MATCH supports a child care centre so that mothers can attend class more regularly.

In Madras, India, women are emerging from the violence of poverty, rape and wife abuse. MATCH supports a women's centre that shelters women in crisis and offers job training and legal assistance.

In Chimbote, Peru, women are find-

ing ways to combat high food prices and low incomes. A food cooperative funded by MATCH helps to lower the prices of necessities and create more jobs.

### Linking Third World and Canadian Women

You can directly support the aspirations of Third World women by contributing to MATCH. Every dollar you donate to development and education programs is tripled by the Canadian International Development Agency. With the help of Canadians, MATCH has funded women's projects in 50 countries in Africa, Asia, Latin America and the Caribbean.

Over the years, MATCH has built direct links with women's groups working for change throughout the developing world. MATCH has helped many Canadian groups establish supportive relationships with partners overseas.

MATCH's educational work focuses on women's inequality as an obstacle to development. MATCH helps to create an awareness of the concerns Canadian women share with Third World women and provides opportunities to learn from each other. MATCH staff, supporters and local committees participate in conferences, workshops, exhibitions, Third World women's tours and media activities across the country, bringing a global perspective to our work with women.

Supporters of MATCH regularly receive a newsletter and free publications. MATCH also produces print and audio-visual material and is a distribution centre for books on issues relevant to Canadian and Third World women. Our in-house resource centre is open to the public and contains material on women and development.

(Reprinted from the MATCH brochure. For more information, contact MATCH, 401-171 Nepean, Ottawa, Ontario, K2P 0B4 (613) 238-1312.)

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# Self-defence must become our priority

Eleanor O'Donnell

As they were walking home the evening of the Helen Caldicott peace rally, two women noticed a car which seemed to be following them. One was already walking the other home, just to be on the safe side. No particular reason, mind you, there had never been any incident.... Then right in front of her eyes, right in front of her friend's house, she saw her friend grabbed by men in the car and dragged along the sedate, south end Halifax street.

Just hearing about an assault can make us restrict our activities. One obscene call can leave us feeling vulnerable even in our own homes. If one woman is at risk, we are all at risk, if only psychologically. We are particularly vulnerable if we are aware of some danger, but feel powerless to do anything about it.

As long as our society tolerates oppression of others on the basis of their gender, race, class, sexual orientation, political views or other distinction, no one is really safe. While we work for change, though, let's protect ourselves, and support others.

But in case there never seems to be time to make your own self-defence a priority, the following are excerpts from a women's self-defence hand-out written with this in mind. The suggestions are by no means the only ones, nor are they necessarily appropriate for you. That is for you to decide.

## Attitude

1. **Decide you will defend your rights.** Remember that you have a right to your life and freedom. While you are calm and safe, you need to decide that you actually will defend that right in any circumstance.

2. **Trust your instincts.** Are there times, places, people or situations that make you uncomfortable or nervous?

However trivial or unfounded you may think they are, trust your feelings and decide to do something about your situation.

3. **If you say it, mean it — and don't say "please"!** You never need to discuss or justify: just say "Leave me alone." And mean it. And now for the hardest part: don't ever say "please."

4. **Assess your risks.** Find out what the chances are that you can live safely... in your town... at your age... at your level of physical ability... at your workplace... with your lifestyle.

5. **Don't be 'nice.'** Anger is your ally. We need to learn to control our anger by choosing appropriate channels and appropriate targets. Someone invading your personal space is an appropriate target.

6. **Solidarity: Talk to others, listen to others.** Silence, shame, denial

following measures. **Install deadbolt locks.** This makes it almost impossible for someone to force your door open. It seems wise to get the kind with an inside latch (i.e. that doesn't need to be locked/unlocked with a key from the inside — so you can get out easily in case of fire or emergency).

**Telephone.** Have one within easy reach in your bedroom as well as elsewhere in the house. On or near every telephone, tape the telephone numbers of as many friends or neighbours as you know. Read the instructions in the front of the telephone book on what to do if you receive unwanted or threatening calls.

**Telephone answering machine.** If you have one, make sure your message does not say no one's home. Just say, "Sorry we can't answer your call personally right now, but if you leave a message..., etc." or just ask people to leave a message.

**Timers.** If you are away from home, or live alone, you can arrange to have timers turn on and off lights so that you come home to a lit home.

**Radios.** Police departments highly recommend that you leave a radio turned on when you go out. It makes it difficult for an intruder to be sure that nobody is home.

**Peepholes** allow you to see who is at the door without being seen.

9. **Your "Circle of Justice."** There is a physical space around your body which has been called your "Circle of Justice." Only those whom you invite may enter it. Never let anyone come closer to you than you want them to, let alone touch you. Tell them to back off if you need to, and/or move yourself if they do not back off.

10. **Outside.** At night especially, while you are inside in the light and in safety, have the keys in your hand that you need to get inside your home, car or office. Car or house keys threaded through the fingers can be thrust into an

**If one woman is at risk, we are all at risk...**

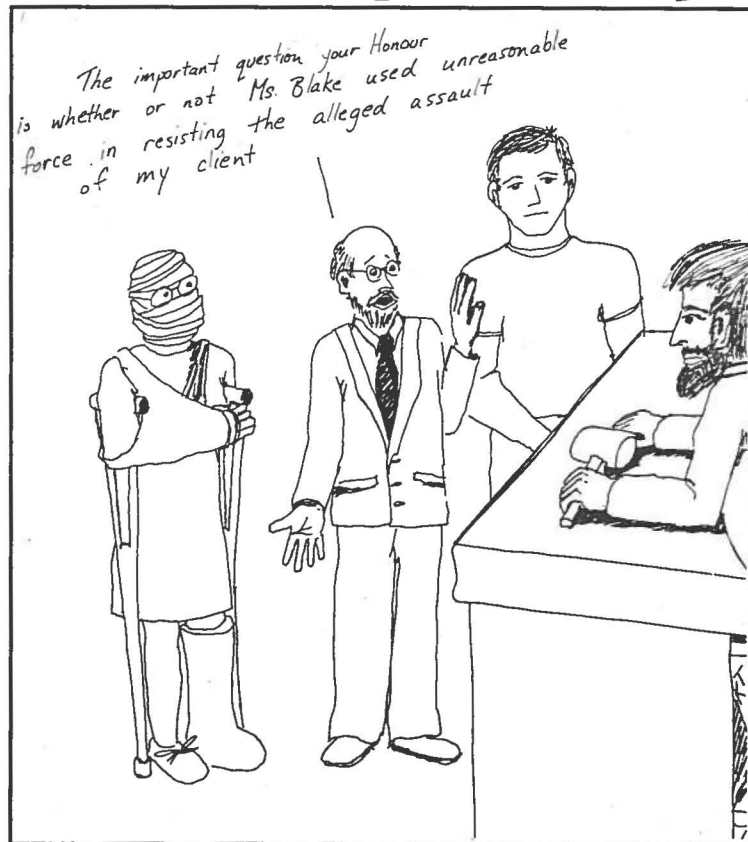
and blaming the victim have allowed rape, incest, child molestation and wife abuse — assaults of all kinds — to continue. Talk to others. Together you may find ways of helping each other.

## II. Prevention

Those who work in the peace movement often say that by having acknowledged the horrors of nuclear and other wars and taken action in their own lives, they actually feel far less fear than those who do nothing.

7. **Be aware of your surroundings, always.** Don't anticipate trouble, just be aware of yourself and the sounds and people in your surroundings; the chances are fewer that you can be taken by surprise.

8. **Make your home a safe place to live.** Your home — and you — will be more secure if you take some of the



attacker's face.

Part of being aware of your surroundings is knowing where you would go in case of danger. Be aware of what stores are open, which houses are likely to have someone at home (lights on inside and cars parked in the driveways).

11. **Clothing.** In your coat or jacket pocket, always carry a pen and paper and at least one quarter for a pay telephone. You will find that these three things come in handy for much more than just self defence!

Could you move easily and run freely in your clothing and footwear? If not, take this into account as you assess your risks.

12. **Cars.** Before getting into your parked car, look inside, front and back, as you approach it. Then look more closely, on the floor of the front and back seats.

13. **Taxis.** If you use taxis, don't feel obliged to sit in the front seat to acknowledge the driver's equality with you. And don't feel obliged to engage in conversation with the driver.

## III. Fighting Back

If you are in danger or see someone else who is, stay calm. Remember that often a woman doesn't have to actually hit someone to escape an attack. Your goal in self-defence is to use the minimum of physical force to get to safety as fast as possible — not necessarily to fight with or injure your attacker.

14. **Control your breathing and the rest of your body.** At the first sign of any problem, make sure your clothing doesn't restrict your breathing. Remember to exhale as well as inhale — don't hyperventilate, but do make sure your blood gets all the oxygen it can.

15. **Be prepared to run, be prepared to fight.** Focus on maintaining your balance, your breathing, preparing yourself to run or fight — don't focus on your fear or how much danger you may be in.

16. **Never show your fear.** Your control of your breathing and your body will help you control your fear. Stay calm and tell yourself that they have no right to bother you at all. Pornography especially links the terrorizing of a woman with a man's sex-

ual arousal. Try as hard as you can not to let them see that you're afraid.

17. **Write down the license plate and any other description.** Often this is enough to deter men from any further action. By doing this, you have signaled that you are taking control of the situation. If possible, also note the time, day and date right then.

When it's safe, report to the police if appropriate, complete your notes. In any case, discuss the incident with friends or someone trusted. Hold on to your notes — store them somewhere so that you don't have to look at a constant reminder of an unpleasant incident.

18. **Yell at the top of your lungs — make a lot of noise.** This will distract the attacker. Yelling also makes you feel more powerful.

The sound of breaking glass carries a long way. If you are in real danger, throw something through a window (or out a window, if you're inside).

19. **If you fight back, fight with all your strength.** The law allows you to use the amount of force the attacker used, or the minimum amount of force to get to safety.

If you decide you need to hit, then fight with all your strength and don't stop fighting once you have started until the confrontation is over and you are in safety. Strike with sharp hits to vulnerable areas like the Adam's apple or eyes. Stamp your heel down onto the attacker's foot. Remember, your life is more important than any possession. If you find yourself having to make that decision — save your life.

20. **Do something today to make your life safer.** Put into effect any tips from this article which are appropriate to you.

**Decide to take a self-defence course.** Self-defence offers a way to deal with harassment on the streets, at parties and with physical attacks.

**Re-think and re-organize transportation to meetings.** Groups can find ways of ensuring that everyone gets to and from meetings with equal ease, without making those who don't have cars feel beholden to those who do.

This article was prepared by Eleanor O'Donnell with the assistance of Nancy Campbell. Any views expressed, errors or omissions are the sole responsibility of the author.



Photo by Catherine Gallagher

## Tribute to a friend and colleague

Catherine Gallagher passed into the spirit world on July 18, 1988. She was a student at NSCAD and a committed photographer. Her last project was in the genre of street photography; her subjects mainly children.

In her words: "The essence of what I'm trying to express in these photos is a child's vision of our society. Perhaps even the child within us all who is forever

questioning. The child who is a product of her/his society and upbringing. The future is theirs, so it is important for us to consider this and begin to create an environment that has optimism for the future."

Catherine was a dear friend and a valuable colleague. To her I send love and energy. I wish her a favourable rebirth.

Maureen Donnelly



# Women's Centres in Nova Scotia

**Antigonish Women's Resource Centre**  
256 Main Street, Antigonish, N.S.  
B2G 2G2, Phone 863-6221

**Colchester County Women's Resource Centre**  
64 Inglis Place, Suite 201, Truro, N.S.  
B2N 4B4 Phone 893-8914

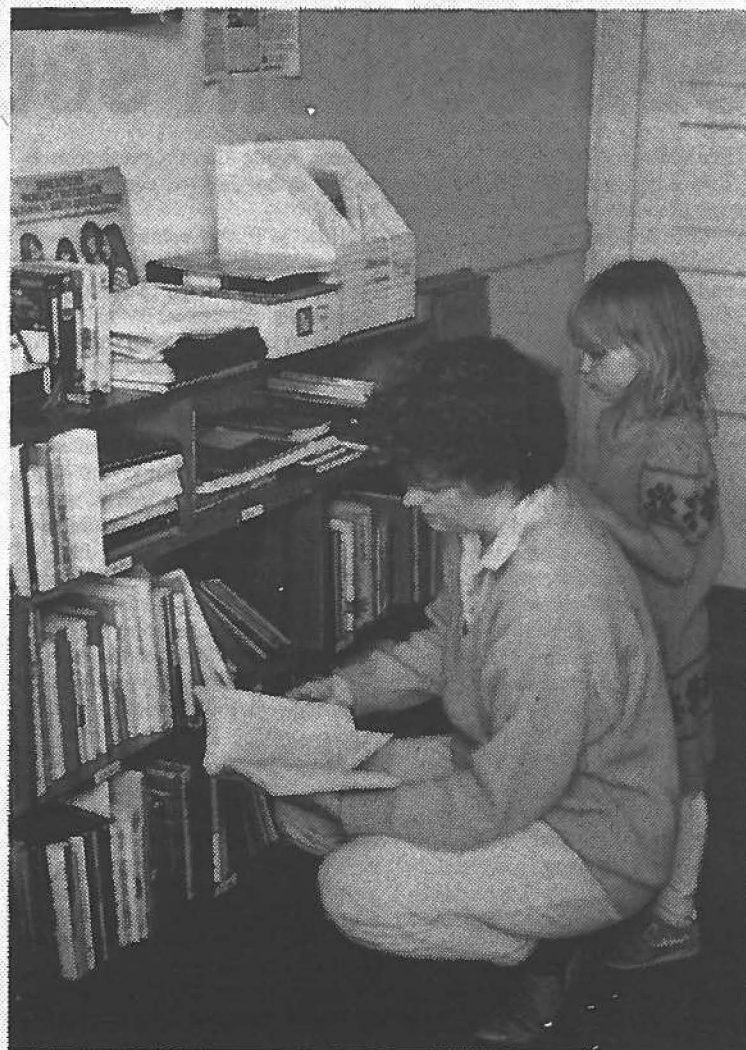
**L.E.A. Place**  
**Eastern Shore Learning Opportunities for Women**  
P.O. Box 245, Sheet Harbour, Halifax Co., N.S. B0J 3B0 Phone 885-2668

**Pictou County Women's Centre**  
P.O. Box 964, 6th Floor, Maritime Building, New Glasgow, N.S. B2H 5K7  
Phone 755-4647. Rape line: 752-2233

**Second Story Women's Centre**  
9 Dominion Street, Bridgewater, N.S.  
B4V 2J6 Phone 543-1315

**Transition House Association, Charlottetown, Montague and Summerside, P.E.I.** Regular weekly support groups for abused women. For info, contact 892-0895. Collect calls accepted.

**Outreach Abuse Prevention** is a non-profit organization providing seminars and workshops that focus on sexual abuse prevention for all ages. Educational materials, books and a newsletter can be ordered. For a free catalogue contact Outreach Abuse Prevention, P.O. Box 1271, Stn B, Oshawa, Ont., L1J 5Z1 (416) 728-3163.



Women's resource centre in Pictou County

Photo by Alex Klier

## feminist perspectives

### New Releases

**No. 10, The Work of Child-rearing** by Michelle Duval, explores this burden of mothers as the basis on which patriarchy's oppression of women has been built. The characteristics and institutionalization of «motherwork» and its effect on mothers is described, and a revolutionary strategy to transform it and ultimately society, is proposed.

**No. 11, Getting Older and Better: Women and Gender Assumptions in Canada's Aging Society**, by Susan McDaniel. In this article some assumptions about gender and gender differences which guide much thinking, including supposedly scientific thinking, are explored and questioned. Some of the challenges as well as opportunities for women in an aging Canada are highlighted.

**No. 12, Smooth Sailing or Storm Warning? Canadian and Québec Women's Groups on the Meech Lake Accord**, by Barbara Roberts. An attempt to clarify and heal some of the wounds suffered by the women's movement over the Accord, this article provides an overview and analysis of various groups' positions. Particular care is taken to explain the positions of women's groups in Québec to their sisters elsewhere in Canada. Includes a Constitutional chronology, text of the Accord and other background documents.

**No. 13, Some Advice for Overcoming Barriers to Women's Achievement in Non-Traditional Occupations** by Barbara Carroll and Frances Cherry. Provides women contemplating non-traditional careers with information about the types of barriers they may encounter and advice to overcome them. Based on interviews which tapped the experiences of women already involved in non-traditional careers.

Price: \$2.50 + 75¢ postage each.

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## Toronto/Vancouver women get a choice

### Women's clinics provide abortion services

Since the Supreme Court decision on January 28, 1988, access to abortion across Canada has not improved. Thousands of women continue to suffer medical risks and emotional and financial hardships. Although women using non-hospital facilities are no longer criminals they continue to be penalized due to government inaction at both federal and provincial levels.

Two new non-profit women's health centres have recently been opened to provide abortion and related services. In Toronto, the Women's

Choice Health Clinic will include non-judgemental decision counselling, post-abortion counselling and follow-up, individual and group counselling on the various forms of contraception and their risks, sexually-transmitted disease screening, and treatment and preventive education.

The clinic, located in downtown Toronto, is a barrier-free building with full wheelchair accessibility and built-in design features for the visually and hearing impaired. Staff members had significant input into the design of the

clinic space to take into account staff needs and patient comfort.

This clinic is legally incorporated as a co-operative to ensure workers have an equal say in decisions regarding all aspects of the clinic's management. Like many workers in the service and public sectors, we believe that those who are actually providing care and services must have a strong voice in how these services are delivered. As providers and recipients of women's health care, we believe the co-operative structure with active community input, will ensure sensitivity to patient needs. In other words, it is not only what services are delivered but how they are delivered.

In Toronto, contact: Women's Choice Health Clinic, Suite 207, 597 Parliament St., Toronto, Ontario M4X 1W3.

In addition, Everywoman's Health Centre recently opened in Vancouver. It's close to major hospitals, is wheelchair and ambulance accessible, and can be secured against violent attacks.

The organizers have a feminist basis of unity and a vision of a community-based, community-run facility that provides a variety of health services, including abortion. The B.C. Ministry of Health has said they would not cover the costs of abortions performed in the clinic. (Costs of abortions performed in hospitals are covered.) Should the clinic charge women, the Ministry would consider it "extra billing" and has threatened to refuse to pay doctors' fees. Nevertheless, the organizers reassure women that no one will be turned away because she cannot afford an abortion.

The clinic is looking for volunteers to help with escort services, defence, fund-raising, as well as translation and educational services.

For more information, contact the B.C. Coalition for Abortion Clinics at 873-5455.

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# Self-esteem secret to healthy living

Leah Nomm

Two shy, introspective young women graduate from high school in the 1960's. Both feel excited and somewhat overwhelmed by the possibilities awaiting them.

Twenty years later, they are hardly recognizable. Gone are the awkwardnesses and hesitations of their former selves. Carol is a dynamic television producer meeting and working with a number of high powered, fast-track celebrities. Marilyn is a vivacious, outgoing loans officer for a suburban bank. Outwardly, they both appear to have achieved success. Inwardly, however, there are different scenarios.

Carol, currently single and not enjoying it, has gone through a series of unfulfilling relationships. She is alienated from her parents who she perceives are intimidated by her famous associates. She has a bowel disorder from which she suffers in silent agony. And, despite her many talents, she is constantly worried about the competition in her field. Mostly self-taught through years of experience, she is ashamed of her lack of college credentials and feels vulnerable to being "exposed" at any moment.

Marilyn, also single, has recently purchased a home near her bank and for the first time in her life can indulge her interest in plants. She has an extensive outdoor garden and is planning to build a greenhouse onto her kitchen so that she can garden all year long. Despite her busy schedule at work, she is active in a volunteer group, lobbying the government for better nursing home standards. For many years, Marilyn was a heavy smoker, but she stopped entirely a few months ago and is already reaping the rewards of more energy. At work, Marilyn has been instrumental in initiating a non-discriminatory personnel policy which has resulted in the hiring of several wheelchair-bound employees. Marilyn feels in charge of her life, satisfied with herself and eager to experience the future.

Marilyn's source of optimism comes from her profound sense of self

esteem, while Carol's pessimism is rooted to her lack of confidence in herself.

How is it that some individuals seem able to love and care for themselves, while others, despite their friends' and associates' positive opinions, view themselves with contempt?

As a counsellor oriented toward the "here-and-now" approach rather than the psychoanalytic, I have not been able to believe that only non-traumatized children grow up into confident, self-assured individuals. Indeed, sometimes even the reverse seems to be true; those individuals who have had to struggle and overcome a lot in their past often appear to emerge stronger for the experience. Likewise, some wonderfully cared for children who have been given many emotional advantages still do not have a good opinion of themselves.

Any of us can be loved by family, mate or friends and yet not love ourselves. We can be admired by colleagues and yet consider our work inferior. We can appear self-assured and yet be driven by self-doubt. We can be admired and praised by thousands (if we are celebrities) and yet fail to find personal happiness.

The acquisition of self-esteem is a process, sometimes a life long one. Nathaniel Branden, Ph.D., in his book *How to Raise Your Self Esteem*, states that "positive self-esteem is best understood as a kind of spiritual attainment — that is, as a victory in the evolution of consciousness." But what sort of consciousness is required? After working with thousands of clients who have grown in self-esteem, I have observed some common characteristics.

The first requirement seems to be the willingness of an individual to acknowledge responsibility for their own beliefs, feelings and actions. This, of course, means that others can no longer be blamed for one's state of mind.

A second requirement is a willingness to live in reality and live "in today," even if the current today is not perfect. People with high self-esteem

have worked at knowing who they are by paying attention to their inner selves, listening to their intuitive selves and acknowledging their feelings, even when such feelings are temporarily uncomfortable.

They are also willing to take risks, despite being nervous, initially, about the risk. In short, the person with high self-esteem lives a life which builds a foundation on which to experience one's worthwhileness. This does not mean that it is necessary to set and conquer challenges — more education, bigger car, higher salary, marathon racing — but rather that each action, behaviour or thought reflects the person's internal integrity and willingness to accept the conditions of reality.

By the process of acting on the beliefs that (a) I can get in touch with my inner self and can trust my intuition, (b) it is better to face reality as it is now, rather than to live in fantasy or delusion, (c) I can accept, although not always approve of, every aspect of my physical, emotional and spiritual self, (d) I can act on my own beliefs and, at the same time as being responsive to the needs of others, it is possible to build the kind of spiritual awareness that brings us to the experience of being in awe of our own creation and our place in the universe.

(Reprinted from Intervox)



*'In Mirror therapy you look for the real presence of your inner being to emerge.'*

## Support group allows women space for sharing their feelings

Laura J. Richards

Women who have left abusive relationships finally have an alternative to facing life on their own after leaving the safety of Transition House in Fredericton.

Starlene Matchett and Barbara Kennedy are co-facilitators of a support group for women who have left abusive relationships. This idea came from many women's desires to find a friendly, supportive environment once the idea of being on their own has flourished to become a reality.

Matchett understands what it is to need a safe environment, to talk about abusive relationships and to grow beyond the feelings that go along with them. She and Kennedy wanted to provide a truly caring experience for women. "I wanted to do something for other women who were experiencing a certain amount of trauma in their lives," says Matchett.

She checked with Ms. Libby Thornton, Executive Director with the Fredericton Transition House to see if the House would be interested in sponsoring a support group. At this time Barbara Kennedy entered into the picture. Kennedy, a third year student in the Social Work Program at Saint Thomas University, was working at Transition House in her placement. "One of the first things Libby and I identified as a need was some kind of drop-in centre or support group for women when they leave Transition House," Kennedy said.

Compatibility is the key between the two. Since their initial contact with each other, they have enjoyed working with each other. "We are very compatible," says Kennedy. "We agreed on what was needed and how we would go about it."

Between the two women, a place was found to hold meetings, a potential list of topics for discussion was com-

piled, as well as a list of guest speakers, women were contacted and transportation and babysitting for mothers was arranged. Kennedy contacted potential group members from information provided by Transition House, as well as from contacting women who had never used the service. During the first meeting of the support group, the participants decided group standards, how long the sessions would last per evening, a group name and group structure.

As for getting women to share their experiences, "It's not difficult to get the women to share," says Matchett. "All of our speakers are feminists, dynamic, warm, responsive ... so the women here can relate and feel comfortable talking."

The group closed the group off to new women joining after the second meeting so they could become familiar with each other and not be always getting to know new women. "Sharing," says Matchett, "isn't automatic, or easy for everyone; especially the painful parts of your life."

One of the main points that Star and Bar have discovered is that the women are gearing up for future relationships. "These women are not extremely bitter," Matchett says. "They really do want a relationship. They're not man haters and really want to trust again so they can go on."

Even though the support group only meets for two hours per evening once a week, the meetings are full and informative. After the first check-in, the meeting swings into action. For the next 45 minutes to an hour, the topic for the evening is presented by a guest speaker and then is discussed by all the women.

Some of the topics presented have been: Why the women stayed in the relationships they had ... what was the addiction?, sexuality, child sexual

abuse and incestuous assault, and continuing education. Each woman is encouraged to share but is not pressed to do so.

After a short coffee break about halfway through the evening, women begin to talk about the issues that concern them at the present. This time is, also, used to work on building self-esteem and before they leave, there is time set aside to have a check-out round.

It may seem like quite a lot to cover in two hours but Matchett and Kennedy and the women have tailored the support group discussions to fit their needs. The women's expectations of feeling comfortable, safe, and to gain knowledge and friendships are being met.

"There is a feeling in the group," Matchett says. "It is very supportive. We don't coddle each other, we don't give false praise. We give support, truth and respect. We look at each woman and they get to look back ... and they like what they see in each other ... little bits of themselves."

The participants in the support group have found that there is healing power at work amongst them and that they are moving forward without negating their pasts. Another point Matchett added, "We laugh ... having a sense of humour gives us strength."

(NOTE: Although the support group only met for eight weeks from March until the end of April, it is expected that another group will begin in the fall. For more information, women may call Transition House in Fredericton at 455-1498.)

□□□□□

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 Communication Arts Program offered there.

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# Feminist book fair organizers share praises, complaints

Dear friends,

After spending the summer cleaning up the Book Fair, paying the bills, moving out of the office and into our homes, writing government reports and so on, we are sending out a final letter to Fair participants. Although we do not have a deficit, we do not have the funds to send this to all participants — we are counting on your cooperation to make sure that those who are interested will have a chance to read it.

It seems impossible to evaluate the Book Fair in any sort of global way, for not only are there areas where we succeeded and others where we failed, there is no real consensus on what those areas are. We made a number of difficult decisions during the organization of the Fair and of course it is easy to look back now to say we should have done it differently.

We have had a lot of positive feedback from those who attended: praise from the volunteers who worked during the Fair and for the simultaneous translation, appreciation of the workshops and readings. We know that many friendships and new working relationships were formed during the week of the Fair. Lesbian visibility was an important aspect of the Fair and many women of colour and women from the so-called Third World commented that they were pleased to have come to an event that was not dominated by the concerns of white Western feminists.

A major criticism that was made of the Fair was low public attendance (about 7,000 people came). We had always thought that our projected figure of 10,000 was fairly ambitious, but nevertheless we hoped to achieve it. Sometimes attendance seemed lower than it actually was because everyone was in workshops and the exhibition hall looked deserted. And that was, no doubt, partly because we placed the accent on the program as opposed to the exhibition, on authors rather than publishers. Some publishers were disappointed, feeling that they had come a long way at great expense to an event that was more a feminist conference than a book fair. Others stated that they had made useful contacts, sales were satisfactory and they were pleased with the experience. We did feel that not enough emphasis was put on the book fair itself, a problem that was exacerbated by the fact that we were obligated to hold some of the workshops at the opposite end of the campus.

On the other hand, perhaps attendance was lower than hoped for because no attempt was made to hide the lesbian content of the Fair (we have since endured several homophobic attacks). Even the word "feminist" in the late 80s seems to cause disinterest! And when we did try to publicize the event through the media, we were obligated to play up authors rather than books, because one well-known name is more newsworthy than 10,000 books. When all of this is taken into account, we still think that 7,000 people is a lot for a feminist event, and that, considering the odds, it was quite acceptable.

When evaluating the event, we must remember the odds we were up against when we began to organize it.

In April 1987, we had nothing: no legal status, no infrastructure, no support, no money, no office. Our first six months were spent trying to get that support: by November we had enough support to open an office and by January 1988 to go on salary. We fought continuously against time that was running out. While we had standards and ideals we wanted to reach, lack of time and of course lack of money prevented us from attaining them. This hurt networking and publicity and meant that we could not always reach the right person until it was too late.

The most serious error in our opinion, and there were many to choose from, was the fact that women from all cultural communities were not involved by taking leadership roles from the beginning. This situation resulted in a boycott of the event by the Congress of Black Women of Concordia which hindered the participation of some women of colour. In turn, this provoked a political crisis around the



Photo by Jocelyne Marchand

Fair, causing bitterness, division and anger. While the boycott ultimately made us, as organizers, much more sensitive to the issues of racism, we were not able to resolve matters so that all women would feel welcome at the Fair, and much less so that all women would be willing to put in the time and energy desperately needed to help make it a reality. It was an important learning experience for many of the white women involved in the Fair, learning to transform anger and pain into a more constructive political analysis where we learn to take responsibility for our actions, overcoming liberal guilt, and seeking to understand the power dynamics of a racist society, which the privileged are generally so reluctant to acknowledge (what Adrienne Rich called white solipsism in her essay "Disloyal to Civilization").

Racism, decolonization and empowerment were key themes in many of the workshops and readings. We hope that the ways in which these is-

suues were dealt with have generated new ways of seeing the world and will help to build approaches that will be both creative and politically constructive. We hope that cross-cultural dialogue and confrontation has led to a better understanding of our similarities and differences and this will contribute to a feminism whose internationalism begins with a very real respect for those differences.

In terms of international participation, we are generally satisfied. However, some areas of the world were less well represented than others, and we did not attain the high level of participation from Francophone countries that we had hoped for. There were no women from the Middle East, few from South East Asia, few Jewish feminists speaking as Jewish feminists, and only one author from Eastern Europe. A total of 55 countries were represented, and the conference was not dominated by one area or region of the world (somewhat of a feat, considering that it was held in North America).

The Feminist Book Fair has always been a fragile marriage of commerce and politics. This Fair, perhaps more than the previous two, brought those contradictions clearly into focus. While some publishers and some authors are clearly unsatisfied, others have written letters raving about the wonderful time they had and what a worthwhile experience it was. We all cherish special memories, whether of the Native reading on Saturday afternoon, the Friday evening panel on power, the one on "memories of age," one of the lesbian panels, or of one of the many meetings that took place in the residences, a private home, or the ambiance of a Montreal bar.

Economically, we have done fairly well. We do not have a deficit, but neither do we have a surplus to hand over to the organizers of the Fourth Fair as we had hoped. We have written a detailed set of recommendations, based on the mistakes that we made and that we feel should not be repeated. These recommendations include everything from fund-raising to ways to eliminate racism in the organizations stages, to increasing accessibility for all women. Kali for Women in India has decided not to hold the Fair and so the women from the feminist publisher LaSal in Barcelona, Spain will be taking on the task. We wish them the best of luck, and we hope that this biennial event will continue to be an important means for improving the international distribution of women's books, for financially consolidating the business of feminist publishing and for networking across cultures and borders for all women involved with the written word.

The contact address for the Fourth International Feminist Book Fair is LaSal, edicions de les dones, Valencia 226, 08007 Barcelona, Spain. The phone number is (93) 323 1798.

We would like to thank you for joining us in the event and helping make it the exciting celebration that, in spite of its shortcomings, it turned out to be.

Diana Bronson, Ariane Brunet and Suzanne Girard



## Faces of Friends

photographs by Sara avMaat

The above photograph is from an exhibiton of Sara's work held during November at The Photo Gallery in Halifax. Sara has been a regular Pandora photographer since we began three years ago. She is currently a student at the Nova Scotia College of Art and Design.

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# Psychiatric report:

## a fictionalized account of one woman's experience

Taggart Oneil  
VG HOSPITAL  
WARD/PSYCHIATRIC  
C4  
CONSULTATION REPORT  
Physician: Dr. Know Nothing  
Date: July 9, 1978  
Request by: I Concern

Taggart is a 21-year old white female, single bank teller admitted to the VG Hospital on July 5, 1978.

**Reason for admission:** Depression.

**History of present illness:** Taggart stated that she has had recurrent periods of depression and anxiety since she was 12 years old. She was coping well with this periodic depression until March of this year, when a fire broke out in the home she was renting, resulting in the loss of most of her personal possessions, which were not insured. Since then, she has had difficulty in coping with personal conflicts, such as with her mother and friends, and with financial difficulties.

Three weeks prior to this admission, Taggart talked with her family physician and told him she thought she

might be "gay." She was told this was abnormal and that the 'grass wasn't any greener on the other side.' She has become more upset and confused with her identity. Taggart also fell in love with her best friend, who is not gay, which has added a complication to their relationship, although her friend has been most understanding and accepting of her difficulty. It is she, incidentally, who encouraged Taggart to seek treatment. Because of all the current personal stress and confusion, Taggart found it very hard to work, and her depression was getting worse. There was an occasion when she felt like killing herself to get out of this misery.

Taggart was born and raised in Toronto. She is the middle of three children; her older sister is now apparently a "junkie," and a younger brother is just "wandering around doing nothing." The family moved to Halifax when she was 11, and subsequently the parents divorced. She thinks they moved here because her father wanted his children near him.

Her recollection of her childhood and early adolescence was marked by

rejection, punishment, lack of attention and affection, conflicting and confusing values, and sexual abuse. She did a lot of stealing as a child, which she now thinks was a way of getting attention from her parents. Her parents became very punitive towards her, punishing her rather severely and unreasonably.

Taggart talked about her being asked to kneel in the corner (hardwood floors) of a room, and her father putting a live lobster at the other end of the room, and allowing it to crawl towards her, knowing full well she was quite frightened. He demanded that she not move as the lobster crawled towards her. She went through this for hours, which has made her very fearful. Often her father would pretend to call God through the telephone and then tell her that God had told him she had done something bad, and that she deserved punishment.

Her mother reacted to any stressful situation with extreme violence, lashing out by slapping, kicking, punching and beating Taggart with household objects. On occasion, her mother would break items over her head and leave the room. Thinking it was finished, Taggart would relax, only to be surprised a few moments later by her mother's reappearance with an unbroken bol-o-bat to continue her assault.

After her parents separated, Taggart's mother lived with a man who molested her sexually by threatening her with a knife while she was in bed one evening. She reported this to the police who eventually referred her to family services; she was subsequently placed in a foster home. However, she felt that her mother did not believe her and, instead, Taggart got the impression that it "was my fault." She lived in a foster home for about six months, after which her father took her to live with him.

Between the ages of 13 and 16, she lived with her father, who acted irresponsibly and immaturely. She witnessed the use of illicit drugs, sexual orgies and violent behaviors. When she was about 14, her father went out with her 16-year old girlfriend. They

went to a motel, used drugs, and had intercourse. On several occasions, Taggart's father invited her to join the activities. During the stay with her father, he would seduce her and fondle her. However, she was successful in avoiding sexual intercourse with him. Her father is now serving a lengthy jail term for drug trafficking.

Taggart has had relationships with the opposite sex, but has not found them fulfilling. She had a boyfriend of four years, but she never really enjoyed a sexual relationship with him. She still remains good friends with him.

She has had homosexual encounters, but felt they were unsatisfactory because she was not in love with the woman. She only did it out of curiosity. She has never had any psychiatric treatment before.

**Examination:**

Taggart presented herself as a short, slightly obese, curly-haired white female. She has some masculine mannerisms. She was visibly upset, crying during most of the interview. She complains of not being able to cope with anything, and is feeling very depressed all of the time. She admitted having thoughts of suicide to get her out of her misery and confusion. She doesn't know if she is gay or not. She verbalized a need for help in order to get over all this past traumatic, painful experience which is now coming to awareness. Fully oriented, and there was no evidence of intellectual impairment.

**Impression:**

Anxiety, depressive state with sexual orientation dysfunction.

**Treatment plan/recommendation:**

1. Hospitalization;
2. Some anxiolytic medication, and try an anti-depressant medication;
3. Participate in hospital milieu activities;
4. Individual psychotherapy.

Thank you for this referral.

K. Nothing, M.D.

10 years later....

Women's Mental Health Clinic  
Amsterdam.

**FOLLOW-UP EVALUATION**

Physician: Dr. T. Oneil  
September 15, 1988

Request by: Dr. Know Nothing

Taggart is a 30-year old white female, lesbian involved in a long distance relationship. She is employed as a social policy researcher and resides in

Halifax.

Taggart believes in choice, and struggles for social reform for all people. She presents as warm, friendly, outgoing and enjoys people who can match her good sense of humour. She has enjoyed her experiences in handling crisis lines for gay/lesbian youth, teaching life skills to "street kids" and supporting community awareness in the prevention of child sexual assault. She is a writer (closeted) and lecturer, and has produced several community television shows regarding lesbianism.

Taggart struggles with her spiritual development and her personal growth on an ongoing basis. Her goal is to reach her full potential—self actualization. She has chosen to live her life as a lesbian, and feels very comfortable about her sexuality. She really enjoys sex and considers herself to be sexually healthy. She believes that most people prefer to hear lies to hearing the truth. She is direct, honest and sensitive. She has broken the cycle of violence that permeated her childhood years. Through therapy, the pain and tears surfaced and then receded into the fabric of who she has become. It took years and years of hard work and she is still doing the work. She accepts that it is a life-long process. Learning is always beginning.

Taggart has come to appreciate her identity and have pride in who she is. She enjoys positive relationships which are healthy and respectful. She likes the outdoors, and considers herself to be adventurous and fun-loving. She is not addicted to any vice except cigarettes. She enjoys music, dabbles with the bongos, and appreciates the finer things in life—snuggling under a comforter and reading a good book.

She has often been told she is a flower that grew among the rocks.

**Impression:**

Healthy, well adjusted lesbian who works hard to reach her potential.

**Treatment plan/recommendation:**

1. Continue with personal goals for ongoing development;
2. Continue the struggle for social reform;
3. Maintain every relationship with dignity, respect, understanding and tolerance;
4. Continue writing, reading, and living life to full experience.

Thank you for this referral.

Taggart Oneil, M.D.

□□□□□

This is a fictionalized story. Taggart Oneil is a pseudonym, but she will continue to exist in her own right until our society becomes one in which women need not fear being threatened for speaking the truth about violence in their lives. The author of this piece is in a high-profile position and feels she cannot, at this time, take the risk of exposure.

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

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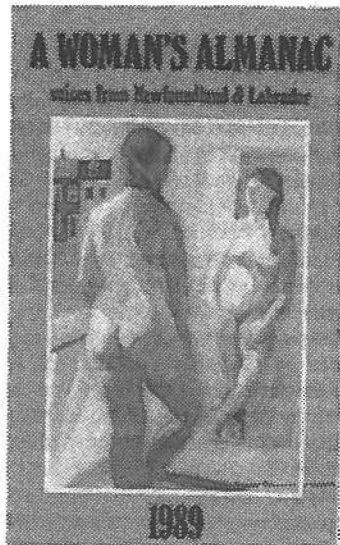
**Don't forget  
about the  
Lesbian  
Conference,  
March  
17-19, 1989.**

**See ad on  
page 5**



# Canadian Book Information Centre releases new book list

Compiled by Yvonne Manzer



**A Woman's Almanac: Voices from Newfoundland & Labrador**, Edited by Marian A. White, Illustrated by Lise Sorensen

The third edition of this spiral-bound date-book has the stories of 12 Newfoundland and Labrador women, told in their own words.

0-920911-52-8, \$11.95 pb  
Breakwater

January, February, June or July, Helen Fogwell Porter

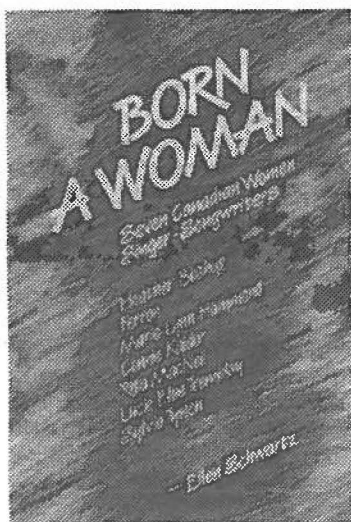
A young St. John's woman at odds with her world attempts to cope with the consequences of her first, brief love affair. In this, her first novel, Porter examines Heather Novak's relationships with her family, her peers, and the young man who — as did her father years before — leaves her to face alone the painful process of growing up.

0-920911-27-7, \$14.95 pb  
Breakwater

**Sans Souci**, Dionne Brand

Exquisite short stories about black women from the islands and their painful migration to North America. Dionne Brand is the author of several books of poetry and non-fiction works.

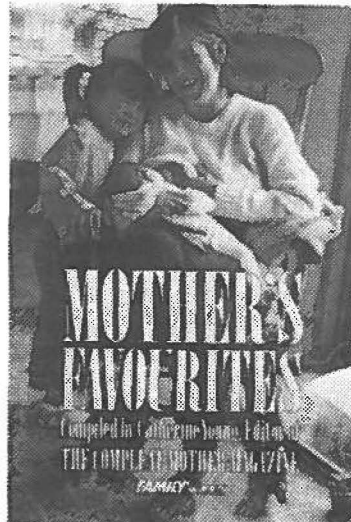
0-88795-073-6, \$15.95 hc  
Williams-Wallace Publishers



**Born a Woman**, Ellen Schwartz

A celebration of seven well-loved Canadian women musicians — their lives, music, careers, inspirations and frustrations. Schwartz profiles Ferron, Sylvia Tyson, Rita MacNeil, Connie Kaldor, Heather Bishop, Lucie Blue Tremblay and Marie-Lynn Hammond.

0-919591-25-6, \$12.95 pb  
Poestar



**Mother's Favourites**, Compiled by Catherine Young

From the editor of the enormously successful *Compleat Mother* magazine (and single mother of three), *Mother's Favourites* shares fresh hope, pleasure, grief, fear, wisdom and laughter — the elements of life from mother to mother. It explores the intimate, primal relationship between mother and child. The book has been described as "Funny and unforgettable... a treasure trove of motherhood lore... just off the wall enough."

1-55021-019-X, \$12.95 pb  
NC Press

**The Annie Poems**, Anne Cameron

Cameron's poetry is a perceptive and humorous tribute to love and friendship, as well as an insightful portrayal of the struggle to survive in a patriarchal society. This is a powerful new selection of poems by the author of *Earth Witch*, *Daughters of Copper Woman* and *Dzelarhons*.

0-920080-91-X, \$7.95 pb  
Harbour



**The Other Side of Silence**, Mary McAlpine

For many years Ethel Wilson has delighted readers with her art, her humour and her extraordinarily perceptive eye, which lights up the human condition, exposing so much from courage to absurdity. To the astonishment of her high society friends, she turned out six novels and one book of short stories, all written after she reached the age of forty-nine. She was a marvellous presence on the Canadian literary scene throughout the 1950s.

This biography, by a close friend of over the last 30 years of Mrs. Wilson's life, is personal, humorous, and highly readable.

0-920080-99-5, \$26.95 pb  
Harbour

**Women's Work, Markets, and Economic Development in Nineteenth-Century Ontario**, Marjorie Griffin Cohen

Challenging the traditional ideas about Canadian economic development, Cohen argues that the emphasis on market activity has obscured the most prevalent type of productive relations in Ontario's early period: the patriarchal relations of production within the family economy. While the family economy was based on the mutual dependence of male and female labour, there was not equality in productive relations. The male ownership of capital in the context of the family economy had significant implications for the control over female labour. Cohen adds a new dimension to the study of women's labour history.

0-8020-2651-6, \$35.00 hc  
0-8020-6677-1, \$14.95 pb  
University of Toronto Press

**Luna**, Sharon Butala

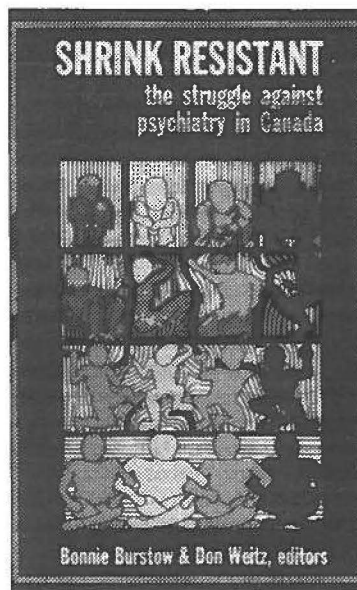
One woman whose whole being is devoted to motherhood. Her silent daughter. The sister whose restless yearning for something else is insatiable. And the matriarch who makes sense of all their lives. They are ordinary women who live in the macho-studded Canadian prairies, the women who put on the Fowl Suppers, the Twenty-fifth Anniversaries, who keep the community together. Butala pays tribute to the women of this harsh land, and through them she probes the very essence of what it is to be a woman, what really lies between men and women. At the heart of *Luna* is a creation myth that will electrify every reader. Genesis will never be the same.

0-920079-36-9, \$12.95 pb  
Fifth House

**First Person: A Biography of Cairine Wilson**, Valerie Knowles

Cairine Wilson was Canada's first woman senator and this is her biography. Her appointment to the Senate in 1930 was an historic event — an honour that followed four months after the successful challenge to Section 24 of the BNA Act on the question whether women were, in fact, "persons." Although her appointment was considered controversial at the time, it launched a political career characterized by passion, commitment and reform. Wilson, whose work on behalf of refugees and the world's needy was legendary, served in the Senate for over thirty years — through some of the stormiest and most formative years in Canadian history. She also found the time to raise a large family of eight children.

1-55002-029-3, \$24.95 hc  
1-55002-030-7, \$14.95 pb  
Dundurn



**Shrink Resistant**, Edited by Bonnie Burstow & Don Weitz

In this compelling and powerful collection, current and ex-psychiatric inmates speak out about psychiatric abuse and practice in Canada. Through interviews, journal entries, poetry, graphics and personal narratives, over 40 inmates relate their experiences inside the walls of mental hospitals and at the hands of psychiatrists. The editors are active in the Canadian anti-psychiatry movement, and have both been involved with *Phoenix Rising*, the national magazine devoted to psychiatric inmates' issues.

0-919573-84-3, \$19.95 hc  
0-919573-83-5, \$11.95 pb  
New Star

**Imagining Women**, edited by The Second Story Collective

This short fiction anthology of more than 20 writers explores what it is to be women in contemporary society. Their stories bear witness to the real diversity of women's experiences as they focus on themes of sexuality, celebration, affection, comradeship, and violent and sexual abuse. This collection portrays women in movement, in process as they reflect on the critical moments when they become themselves.

0-88961-124-6, \$9.95 pb  
The Women's Press

BOOKS

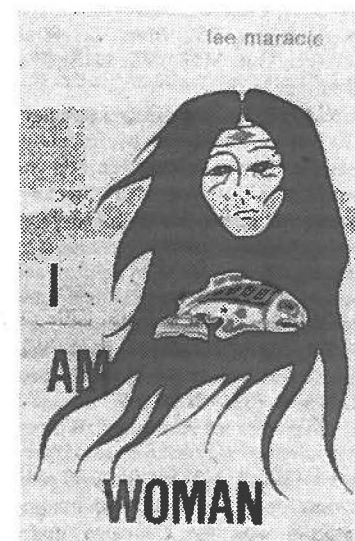
for  
by  
and  
about



**No Place Like Home: Diaries of Nova Scotia Women 1771-1938**, Margaret Conrad, Toni Laidlaw and Donna Smyth

These colourful diaries and autobiographical letters provide fascinating reading along with insight into the lives of our ancestors. The authors have uncovered a wealth of material chronicling the lives of women since the 1770s. They are women of diverse life experiences: missionaries, teachers, office workers, farmers, housekeepers and factory workers, both young and old.

0-88780-066-1, \$19.95 pb  
Formac



**I Am Woman, lee maracle**

Weaving the lessons, values and oratory of her grannies, utilizing the natural prose inherent in oral history and the tradition of teaching through the use of story, combined with her own poetic visions, one of North America's foremost native writers has given rise to this unique and significant contribution to our collective search for a path to re-gain our humanity.

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# Notices/Calendar

**PLEASE NOTE:** We think the calendar and notices are important parts of Pandora. We like to think it helps keep women across the network informed about what is happening in the community. But it is a LOT OF WORK to try and keep tabs on everything that is going on. PLEASE... won't you call and let us know the dates of important events? Call Pandora at 454-4977. The next issue will come out before March 1, 1989. The deadline for submission of material for inclusion in the December calendar is February 7th.

## Notices

### CALL FOR SUBMISSIONS:

•RFR/DRF (Resources for Feminist Research) is calling for papers on the Politics of Reproduction. Submissions should not exceed 3,000 words and must be received by February 1, 1989. Send to: Somer Brodribb, Guest Editor, RFR, Ontario Institute for Studies in Education, 252 Bloor St. West, Toronto, Ont, M5S 1V6, (416) 923-6641, ext 2278.

•CRIAW NS is compiling a directory of action research by/for/about women. If you have any projects you would like listed in this directory, please call Barbara Cottrell, 423-9654.

•Playwrights' Workshop Montreal is looking for women playwrights and women writers who may be interested in writing for the stage. Contact Svetlana Zylina, P.O. Box 604, Postal Station Place d'Armes, Montreal, Quebec, H2Y 3H8, (514) 843-3685.

•A Directory of Canadian Women Specializing in Global Survival Policy Issues is being prepared. Ideas for project development and help with funding would be welcome. Contact Dorothy Goldin Rosenberg, Project Co-ordinator at Canadian Council for International Co-operation, 1 Nicholas Street 3rd Floor, Ottawa, Ont, K1N 7B7, (613) 236-4547.

### PUBLISHED MATERIALS:

•*Women's Directory 1988* has been published. This directory contains bilingual information of nearly 3,000 groups and organizations. \$14.95 plus \$1.00 shipping. Les Editions Communiqu'Elles, 3585, St. Urbain, Montreal, Que. H2X 2N6 (514) 844-1761.

•*DykePROUD*, an 85-minute audio-cassette of lesbian poetry-reading was made at the International Feminist Book Fair. Copies are available for \$11.95 each plus \$1.50 shipping from Annor Productions, Box 332, Victoria Station, Montreal, Que., H3Z 2V5. Three copies are \$7.50 each plus \$2.50 shipping.

•*"Dykes, Disabilities & Stuff"* is a new US publication. It will have features on topics such as legislation, networking, personal stories, reviews. A special focus will be on accessibility in the women's movement. Subscriptions are \$8-\$20 (US) payable to Catherine Lohr, P.O. Box 6194, Boston, Mass., 02114.

•National Association of Women & the Law has just come out with their "Publications List" describing their research papers and briefs in areas of feminist legal concern. Available through NAWL National Office, #400 - 1 Nicholas St, Ottawa, Ont, K1N 7B7 (613) 238-1544.

•*Guide to Fighting Sexual Harassment in the Workplace* has been published by the Ontario Women's Directorate. It is available from Bonnie Robichaud Defence Committee, P.O. Box 149, Osgoode, Ontario, K0A 2W0, phone (613) 826-2150.

•*Who Says it Doesn't Hurt*, is a thirty-minute video plus manual for workshop leaders which explores the social harm of pornography and examines the distortions pornography perpetuates about women. It is available for \$35 plus \$3 postage through YWCA of Metropolitan Toronto, 80 Woodlawn Ave East, Toronto, Ontario M4T 1C1. You can buy the manuals only for \$10.95 plus \$1.50.

•Four publications in a new series are now offered by the Victoria Women's Sexual Assault Centre: *Sexual Assault: Information for Adult Survivors*; *Sexual Assault: Information for Families*; *Sexual Assault: Information for Partners and Friends*; and *Child Sexual Abuse*. Individual copies are available at \$1 each plus postage and handling. Contact them for information on bulk prices. Order from Victoria Women's Sexual Assault Centre, 1045 Linden Ave., Victoria, BC V8V 4H3. Ph: (604) 383-5545.

•*Sexually Transmitted Diseases*, the English version of the book MTS has been published. Available in bookstore (\$13.95) or order from Les Publications du Quebec, CP 1005, Quebec, Que., G1R 7B5. Ph 1-800-463-2100.

•The Conseil du statut de la femme in Quebec has published new resources on reproductive technology. 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 étage, Quebec, Que., (418) 643-4326. Dilemmas costs \$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.

•*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.

•National Film Board has compiled a video "Images of Women in National Film Board Films, 1942-1987." They also provide a workshop which used this video along with a discussion. Workshops can be booked through Rosemary Sullivan, 1965 St. Armand Road, Pigeon Hill, Quebec J0J 1Y0. Ph: (514) 248-2524 or Marion Dodds #4-31 West 11th Street, Vancouver, BC V5Y 1S6. Ph: (604) 874-7893.

### EVENTS & GROUPS:

•Voice of Women Nova Scotia is looking for more women to become involved in the peace movement. They specifically want women who will work on the co-ordinating committee, the newsletter, distribution of press releases, as well as administration. Contact Marion Kerans, 425-3573.

•The Transition House Association holds regular weekly support groups for abused women in Charlottetown, Montague and Summerside, P.E.I. For

info contact 892-0895. Collect calls accepted.

•Dial-a-Law: a toll-free, non-profit service which offers taped information through the phone. General legal information on more than 75 topics. Hours: Mon-Fri, 10 am to 2 pm. 420-9000.

•Halifax Women's Network meets the first Wednesday of each month at the Sheraton's Harborfront Bar, 5:30-7 pm. Contact 429-3131.

•Outreach Abuse Prevention is a non-profit organization providing seminars and workshops that focus on sexual abuse prevention for all ages. Educational materials, books and a newsletter can be ordered. For a free catalogue contact Outreach Abuse Prevention, P.O. Box 1271, Stn B, Oshawa, Ont., L1J 5Z1 (416) 728-3163.

•Are there any lesbians with physical disabilities who are interested in starting a sharing and/or support group? If so, contact Jennifer at 469-9179 afternoons or evenings.

•North Branch Women's Group meets every Wednesday 10 am - 12 noon, Halifax City Regional Library, North Branch, Gottingen Street.

•DAWN Canada: DisAbled Women's Network Canada is conducting a project to determine the needs and priorities of Canadian women with disabilities. A questionnaire, designed to discover the obstacles facing women with disabilities in parenting and child care, violence against women with disabilities, employment equity, isolation, and recreational needs, is being circulated. Interviews with women in the Atlantic Provinces, Northern B.C., Alberta and the Yukon will be conducted. If you would like a copy of the questionnaire, could provide assistance in distributing it, or would like more information on the project, contact: Jillian Ridington, Researcher, DAWN-Canada, 3464 W 27th Ave, Vancouver, B.C. V6S 1P6, Shirley Masuda, DAWN-Canada project coordinator, 10401 Findayson, Richmond, BC, V6X 2A3, or phone DAWN-Canada at (604) 254-3485 (Voice and TTD).

•Listen to Sister Sounds (women's music in a feminist context) on CKDU 97.5 FM at 8 pm Sundays.

•The Abortion Information Referral Service 421-4123. Sponsored by CARAL/Halifax.

•LAIG (Latin American Information Group) meets 7:30 pm the first Tuesday of each month at the Oxfam-Deveric office, 1649 Barrington Street, Halifax.

•Coalition Against Apartheid meets at 7:30 pm on the first Thursday of each month at the Oxfam-Deveric office, 1649 Barrington Street, Halifax.

•Listen to Women's Time (news and interviews about women's issues) on CKDU 97.5 FM, Thursdays at 5:45 during the Evening Affair. Any community women's groups who would like to announce their events, call 424-6469

•GAE has an info line on gay and lesbian events and groups. Call 454-6551.

•CARAL (Canadian Abortion Rights Action League) meetings, Elaine at 422-7698.

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

•Women's Employment Outreach holds 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.

•Victims of Spousal Abuse has a telephone line where you can reach a friendly voice, anonymously if desired. The volunteers are survivors of spousal abuse. Call any time, any day. 462-6228.

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

## Calendar

### December 1

•Deadline for proposals for Racism & Other Forms of Oppression (See April 6, 1989)

•Opening of Exhibit of Visual Art, Poetry and Prose by Immigrant and Refugee Women. 6:30-8:00 pm at the Student Union Building, Third Floor, Saint Mary's University. 8:00 pm, Dr. Roxanna Ng from Ontario Institute of Studies in Education will deliver an address on "Immigrant Women in Canada: Problems and Accomplishments."

### December 3

Visual Art, Poetry and Prose by Immigrant and Refugee Women will be on display at Student Union Building, Third Floor, Saint Mary's University. Society of Deaf and Hard of Hearing N.S. are putting on an AIDS information workshop, one for deaf and hard of

hearing and another for interested people and friends. Contact Anne MacRae, Executive Director, 422-7130 (T.D.D. or voice).

### December 9

International Human Rights Day Demonstration in Truro, N.S. to demand the right for women to live safely in their homes. They hope to have a bus for Halifax women. For more information see *Heather Schneider's story* in this issue.

### December 10

Planning meeting for the Lesbian Conference, Veith House, 2 pm.

### January 7, 1989

Workshop on action research sponsored by CRIAW NS: exchange of information on women's research done in Nova Scotia, basic research skills workshop. Contact Barb Cottrell 423-9654.

### March 17-19, 1989

Lesbian Conference, in Halifax. See ad on page 5 of this issue for more information.

### April 6-9, 1989

Conference on Racism and Other Oppressions. Iowa City. Deadline for submission of one-page proposals: December 1, 1988. Contact: Women Against Racism Committee, c/o Women's Resource and Action Centre, University of Iowa, 130 N. Madison St, Iowa City, Iowa 52242. Ph: (319) 335-1486.

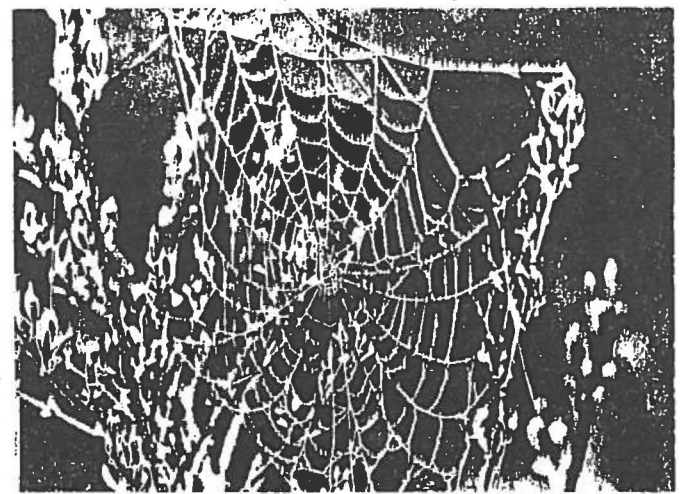
### April 7-10, 1989

Conference on Beyond Survival: Women, Addiction and Identity. Centre for Christian Studies, Toronto. Contact: Community Resources and Initiatives, 150A Winona Dr, Toronto, Ont, M6G 3S9. Ph: (416) 658-1752.

### May 17-June 4; July 1-9, 1989

Outward Bound courses for women. Tuition: \$1095 (tax-deductible). Thunder Bay, Ontario. For more info call 1-800-268-7329

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