

Pandora

June, 1990

Volume Five, Number Four

Lifting the lid off

Halifax, Nova Scotia

INSIDE!

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Women's centres are a haven from the storm of violence, injustice, and stereotyping. (see stories on page 14, 15)



We became a part of the political process by breaking rules and thumbing our noses at the "democratic process" that had steadfastly refused to acknowledge feminist voices.

Feminists must recognize animal rights

Amani Wassef

I have been working on this article for several months. It has been very difficult for me to write and may be difficult for some of you to read. It is a cause to which I am passionately committed, and it is from this commitment that I feel compelled to talk about it. I wrote the article with the intention that it would challenge the way we think about our lives and the lives of others.

The domination of animals and nature acted out under the auspices of 'scientific advancement and research,' is patriarchy in its most destructive and violent form. It invades, penetrates, probes, violates, hunts, and owns 'its' subjects.

In patriarchy it is not only women who are objectified, exploited and silenced; there is a group we rarely hear (or think) about which suffers from the same atrocities inflicted on them by patriarchy: animals. Animals suffer from laboratory experimentation, factory farming, trapping, pelt farming, and cosmetic testing, in addition to the daily abuse and neglect they receive for being unfortunate enough to be regarded as less worthy than humans. I argue that the rights of animals are inextricably tied to the emancipation of women. As a feminist, I cannot ignore the torture of these animals, for the feeling of being powerless is something I know only too well.

Laboratory Testing

Over 70 million animals in the United States (I could not find Canadian statistics) are used each year as living research tools, intended to bring about a justifiable end of human well being and comfort. Many of these animals are poisoned, starved, isolated, and tortured, all made possible by federally funded research programs.

The famous and well-respected researcher, Ivan Pavlov, is perhaps one of the worst offenders I have come across in my research. Interestingly enough, I recall learning about his scientific advancements in psychology class; and I find it ironic that he won a Nobel Peace Prize for his work. That Ivan Pavlov was a sadistic dog torturer was something not taught to me in school. He refused to use terms such as 'pain' and 'suffering,' for to do so would be to admit their existence. Rather he measured, for instance, 'a contraction caused by a stimulus.' His dogs were often not anaesthetized due to the expense of doing so. In the event that the mournful howling of an animal in pain disturbed 'very sensitive people,' the dogs were strapped to the table and had their vocal chords removed. If there was no noise there was no pain.

What strikes me about this is the similarity with many women's lives. While we do not all explicitly suffer in the same way, many women remain strapped in a drudging cycle of poverty or violence, their voices effectively silenced by a larger system which is structured to keep them powerless.

Pavlov, like most abusive men, blamed his dogs for any resistance to

I can imagine cages more sour to the spirit
than the harbour rising on the island:
the cage that studies the experimental subject,
the cage that is committed to the pet,
the cage that demands survival of the endangered,
the cage that rehabilitates the disobedient and the mad,
the portable cage of nightmare...

From Robin Morgan 'Voices from six tapestries', 'Taste: The Monkey Speaks'
(reprinted from *Rape Of The Wild*)

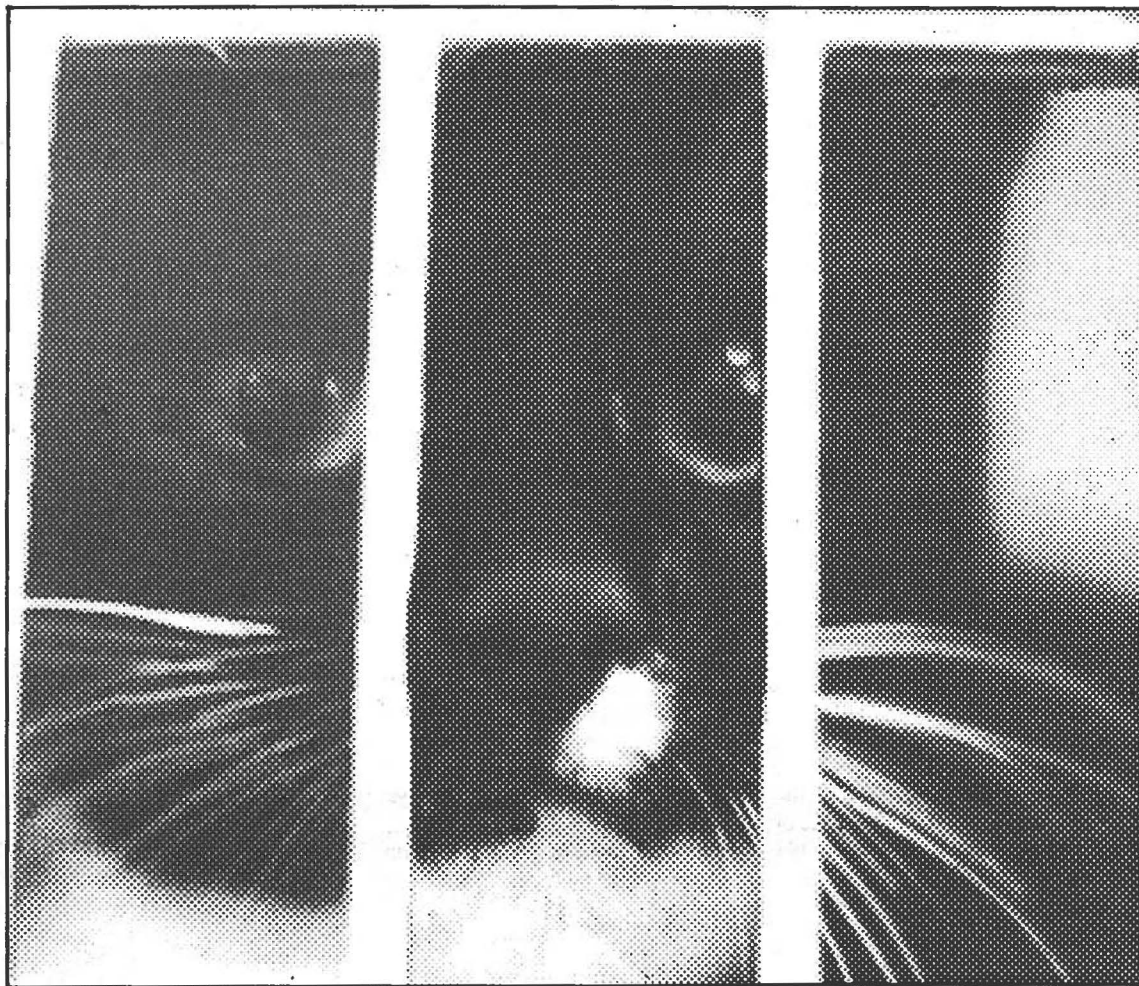


Photo by Lisa Blackburn

his abuse. As his notes indicate (reprinted from *Rape of the Wild*) "She slinks along behind the experimenter on her way to the experimental rooms, always with her tail between her legs. On meeting members of the staff, some of whom constantly try to make friends with her and pet her, she invariably and quickly dodges them, draws back and squats on the floor. She reacts in the same manner to every slightly quicker movement or slightly louder word of her master, and behaves towards all of us as if we were her most dangerous enemy from whom she constantly and most severely suffered."

Similarly, women who resist the normalized violence of our society and draw away from 'the dangerous enemy' are unappreciative, unloving, cold, hostile, frigid, or bitchy. We are called 'feminists' and 'dykes' as if these were bad words.

Men who commit violence are able to rationalize their brutality in the same that animal researchers do — it is cul-

turally acceptable to dominate. Pavlov justified his work as an absolute right, in the same way a rapist believes he has an absolute right to a woman's body. Pavlov's dog was blamed for rejecting 'affection' in the same way women in rape trials are blamed for their provocation.

Factory Farming

The consumption of animal flesh for human sustenance is perhaps the most extensive form of speciesism (having less value for non-human animals.) What is presented in the grocery store are neat little packages of meat which neither look like the animals from which they came, nor indicate any of the abuses they suffered while still living creatures. Factory farming is a 'revolutionized' way of farming which yields high profit and unfortunately much suffering.

Laying hens are kept in cages stacked in tiers with sloping wire floors. It is uncomfortable for the birds to stand on a slope, but it allows for the

egg to roll forward for easy pick up. Chickens toes are not made for standing on wire and sometimes they become entangled in the wire, or worse, their toes grow around the wire so they are fixed in one spot. The wire cages make it convenient for the farmers to clean up, as the droppings just fall through (often onto the chickens below.) The chickens live with the heavy stench of ammonia from the droppings, and never have fresh air. They never see daylight. This is how we get eggs.

Stacked in a similar fashion, broiler chickens face atrocities of another kind. Feather-pecking and cannibalism are typical vices for broiler chickens, brought on by the monotony and stress of conditions which eventually drive them to madness.

Chickens that peck and kill each other are of no profit to the broilerman so the chickens are de-beaked. The procedure is performed with a hot knife and no anaesthetic, and is extremely painful for the chickens. When they are

ready for slaughter they are grabbed by the legs and thrown on the back of a transfer truck. Upon arrival at the processing plant, the chickens are again grabbed by the legs and hung upside down on the conveyor belt to await the end of their miserable existence. This is how we get chicken.

Veal calves are taken from their mothers several hours after birth. They are confined in wooden stalls so small they can't turn around, and are fed a controlled, anaemic diet to keep their flesh pale for human consumption. They are not allowed to leave their stalls, as they would frolic about and develop muscles, thereby making their flesh tough to eat. They spend 13-15 weeks this way until they are ready for processing. This is how we get veal.

Cattle and pigs suffer from similar violations of confinement, boredom, neglect and mutilation. Factory farming methods inevitably cause suffering. Not all farmers practise such methods. However, in an increasingly competitive market, it is becoming more difficult to practise humane methods requiring more time, space, labour, and money.

Violence against animals is allowed to continue because we are taught they have no feelings or emotions. They exist for human consumption and profit. The fur industry is perhaps one of the worst violators, as it works solely on a profit basis with no compassion for the animal at all. Unfortunately, the fur industry is also most popular.

Solutions

There are things we can do to work towards animal rights and a more ethical world. The ideal solution is to become a vegetarian. It is not only more economical, it is healthier as most farmed animals are given dosages of tetracycline, penicillin, sulfa and nitrofurans to promote 'growth and health' in the animal. The constant intake of small doses of these antibacterials in meat results in reduced effectiveness of these drugs in treating humans. In addition, small residues of other drugs found in meat and eggs have been found to be potentially carcinogenic.

While not everyone is willing to become vegetarian, everyone still has the option of buying free-range eggs and meat. These products come from happy chickens and livestock raised in humane conditions. Free-range eggs can be purchased at most health food stores. They are not only healthier and more ethical, but they taste better.

Another thing you can do is only buy products that have not been tested on animals. Products will state somewhere on the label if they are free from animal products and testing. Unless it is explicitly stated, do not trust it. The Body Shop, and Body Reform, as well as some health food stores, can provide you with these products.

Finally, be aware of the pain that animals experience. If you see a lost cat or dog, know that it is frightened, hungry, and cold. Try to find it a home. Freedom and justice from patriarchy, sexism, racism, homophobia, ageism, and all the other social diseases, come from awareness and activism.

Historically, women's destiny is inseparable from nature. Animal rights are a part of this, and for me personally, feminism is incomplete without this awareness.

Women have to remember and reclaim the power of nature in order to effectively see the brutality of patriarchy. As Alice Walker suggests in *In Search of Our Mothers' Gardens*, the real cause for concern is our silence.

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Betty Pete urges Earth Day crowd to radical approaches

The following article, including the words in the last two columns, spoken in the 1800s by Chief Seattle, is the text of a talk given by Betty Peterson at the Earth Day Rally in Halifax this year.

I can't help recalling that 20 years ago today, my husband was a prime mover in Earth Day in Chicago, Illinois. There are lots of memories, and today is our 49th wedding anniversary. So I want to say, "Hello up there Gunnar, We've Come A Long Way Baby!"

Back in the 60s we had to rush to the dictionary to find the meaning of "ecology" and "eco-system." And 20 years ago we moved to our little paradise in Cape Breton, to find our beaches covered with Bunker C oil from the Arrow, gone down in Chedabucto Bay in the Strait of Canso. We knew then that there was no escape from pollution, not even in "Small is Beautiful" Nova Scotia.

When we moved to Nova Scotia in 1975 we met little groups who complained about clear-cutting of forests, about Scott Paper Company, about strip mining, spruce budworm and aerial spraying, Stora Kopparberg, and plans for Pt. Lepreau. We said, "Why don't you do something? The answer was, 'We can't do anything, nobody cares, nobody will listen.' Well, look what's happened in the last 15 years! Community groups are organized all over the place, moving mountains. But it's been a hard struggle; you win some, you lose some. But people keep working on.

Today the environment is riding the crest of the wave. It's like the peace movement. Everyone has discovered peace and non-violence and negotiation and tearing down walls because of Eastern Europe. I thank God for all

those people all over the world who have been insistent about peace for decades and preparing the soil for today. And I say thank God for the Ecology Action Centre and those people who founded it 20 years ago.

"Think globally and act locally." Those words were surely written for the environmental movement. We still have the mismanagement of forests, the Sydney Tar Ponds, Point Aconi, the pollution of Halifax Harbour, and the low level flights over the Innu in Labrador/Quebec: the destruction of the physical environment and the social environment, two things that always go together. One of the great realizations of the 80s is that all of our great issues are connected: the environment, peace, human rights and economic justice.

I rejoice that the environment movement is paying respect to the First People of this country...

You seldom find one of these without the other.

One of the great realizations to come out of the 80s is that all of our great issues are joined: the environment, peace, human rights, and economic justice. You seldom find one of these without the other. War is the greatest polluter of all. For the sake of war and preparations for war, the big resource conglomerates have been disembowling the earth for all of this century and more. Uranium mining, clear-cutting of forests, hydro-electric dams, nuclear power plants, oil and chemical spills are forever changing our environment and dispossessing people, largely Native people.

We must change our attitudes and ways of thinking. We must switch from a consumer society to a conservator society. But above all, "conservator" does not

mean "conservative." This 72 year old grandmother is not going to convince anyone to become conservative. We can't afford to be conservative. We need imagination and radical approaches, things we haven't thought of yet. We need to be pro-active and not reactive. Let us not play games and think that a few blue boxes, plastic bags and bicycles, environmental books and glossy magazines on our coffee tables are going to turn things around.

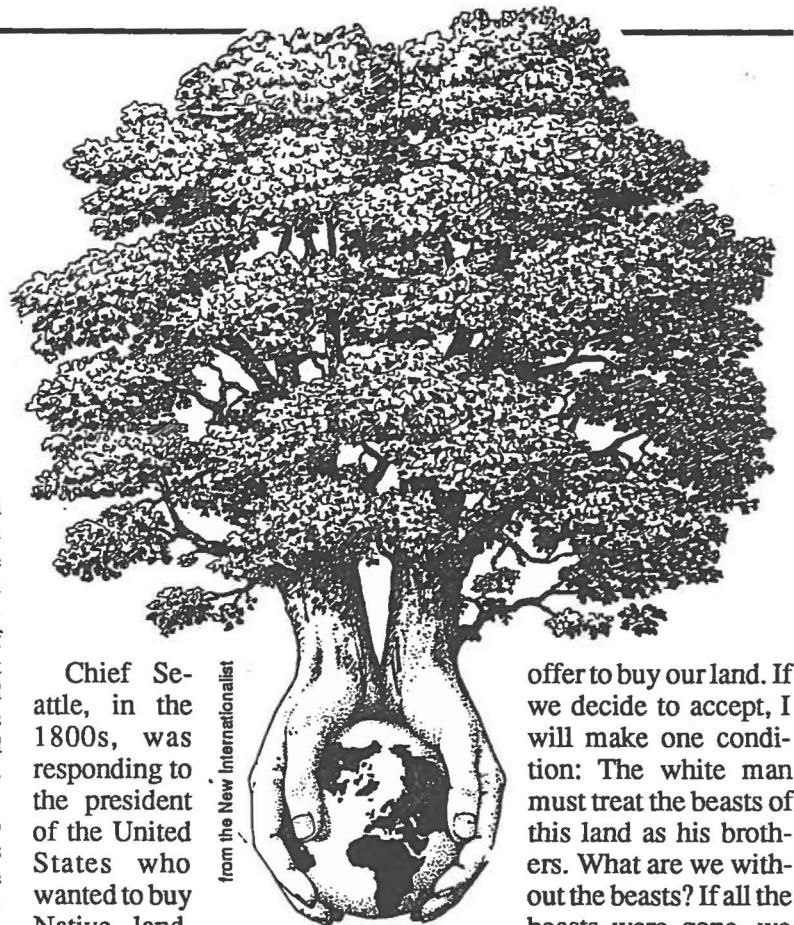
Our whole world view has to change. We have to let big business know that we mean business. Give them credit for environmentally friendly products but let's not get sidetracked into shallow thinking and gimmicky solutions. Business and industry must be held accountable at the source,

and governments must legislate and monitor. Politicians do respond to pressure from the

people. Politicians do see the light if we turn up the heat.

I rejoice that the environment movement is paying respect to the First People of this country, the aboriginals all over the world who were the first conservers of our holistic planet and of Mother Earth. They have always known that this is not a homocentric world with humans given dominion and power over all things. We are one family, inter-dependent with the Earth and all its creatures and a part of all creation. What must Native people think about the decision of Carmanah Valley, which will surely go down in infamy. The decree went forth to cut the valley down the middle, saving one half and clear-cutting the other. Truly, like King Solomon and the dispute over the baby, splitting it will satisfy neither side, and the ecosystem, the whole organism, will die.

I hope for an end to this world of waste, of over-consumption and of pollution and exploitation of the earth's resources and human resources. I hope for a new world of commitment and co-operation and of caring for each other and our world. But why wait for tomorrow? Let's begin the Turn-Around Decade and the New World right now.



Chief Seattle, in the 1800s, was responding to the president of the United States who wanted to buy Native land.

One hardly ever hears these lines, because they are an indictment of US, the white race.

"Every part of this earth is sacred to my people.

"We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his father's grave behind, and he does not care. He kidnaps the earth from his children, and he does not care.

"His father's grave and his children's birthright are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

"So we will consider your

offer to buy our land. If we decide to accept, I will make one condition: The white man must treat the beasts of this land as his brothers. What are we without the beasts? If all the beasts were gone, we

would die from a great loneliness of spirit. For whatever happens to the beasts, soon happens to us. All things are connected.

"Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth befalls the sons and daughters of the earth. If they spit upon the ground, they spit upon themselves.

"This we know: The earth does not belong to us; we belong to the earth. This we know. All things are connected.

"We did not weave the web of life; we are merely a strand in it. Whatever we do to the web, we do to ourselves. The whites too shall pass; perhaps sooner than all other tribes. Contaminate your bed, and you will one night suffocate in your own waste.

"Where is the thicket? Gone.

"Where is the eagle? Gone.

"The end of living and the beginning of survival."

the Mount

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Make plans now to attend the Third Almost Annual Lesbian Conference

Kay Hall

Planning for the Third Almost Annual Lesbian Conference is well underway. The proposed dates are 28-30 September, 1990, so please pencil them in your diaries. The location will be Bloomfield School in Halifax.

We are planning to have an ongoing marketplace throughout the whole weekend. This, we hope, will feature not only static information displays, but also "stalls" of work done within the lesbian community—art, pottery, jewellery, crafts, etc, much of which we anticipate being for sale to delegates.

Plans are going well for workshops, too. Some of the titles being discussed are Lesbians in the Media; Body Image; Lesbian Erotic Writing; and Sex-

ual Abuse.

The conference will be signed for the hearing impaired. We are hoping to have French translation of some sessions. Volunteer translators would be welcome!

If you have any ideas for workshops, articles you wish to sell, concerns about or interest in the general content of the conference programme, or if you want registration information or your name added to the mailing list, please contact:

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

We would like to hear from you. We will have more details in the next issue of Pandora.

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.

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Thank you, one and all!

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Pandora is distributed to various locations throughout the province and the country. The editorial committee felt this distribution would allow us to make the paper available in 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: large photo by Bev Rach, small photo by Debbie Mathers

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We don't want to put our energies into promoting men's work

This editorial is a reprint of an editorial we printed in our March 1988 issue. We are reprinting it because we are still receiving comments and accusations that we are being sexist and discriminatory by not printing men's work.

Since this editorial was first written, things haven't changed much. The only difference is that the quantity of work by women in the media has been studied more, and by more mainstream groups. A study by the University of Missouri found that women hold six percent of the top management jobs in the news media, 25 percent of mid-management jobs, but 57 percent of entry-level jobs. It attributed the large number of women in entry-level jobs to a 12-year trend in which women have outnumbered men in journalism schools. Women now represent two-thirds of the United States journalism students. The report concluded that women faced biases in salaries and promotions and were segregated into dead end jobs where they function as support staff rather than decision makers.

A survey (March 1989) of the front pages of 10 major American newspapers showed that only 27 percent of front page bylines belonged to women and that 24 percent of the photographs included women — usually pictured in groups and generally with spouses or children. Only 11 percent of individuals quoted in front page stories were women. In the New York Times, female bylines averaged 16 percent and only five percent of people quoted in front page stories were women. —info from On the Issues, Vol XII 1989

One of our hardworking members said to me recently that she'd been having an argument with some people who think we're not being fair by refusing to let men be involved in and write for Pandora. "Aren't we being just as bad as men if we exclude them?" "Oh," I groaned, "I can't even be bothered wasting my time arguing with men about this." "Well, actually," she said, "they were women."

Well, that brought me up short. I don't see it as a waste of time talking to women about the philosophies of Pandora.

Is there anyone who doubts that women have much, much less opportunity than men to express themselves?

Start looking around you at the newspapers that come out daily. Start listening to radio stations, even the alternative ones.

It is mostly men who write and talk and make music and take photographs. And that is no accident. We live in a society which encourages men to take themselves seriously and which encourages women to diet.

We live in a society which gives the good jobs to men, which pays them more, which values their activities and which gives women the monumental tasks of taking care of the home and children whether or not they also have minimum wage jobs outside the home. The fact that most women bear this double burden doesn't give them a lot of time or space to be creative.

It is true that things have changed since the current rise of the women's movement. There are a few women in good jobs, a few women broadcasters and journalists and

photographers, but the fact remains that the overwhelming presence in the media is male. And, as Sharon Fraser pointed out at a Women in Media panel, those women who do work in the business have little choice but to concentrate on subjects defined by males as important. Better not try to do "women stuff" too often if you are not to be ridiculed (or worse.)

A male friend of mine commented that it was interesting to see women in all the photos in Pandora — quite a change from most newspapers. That prompted me to do a small counting exercise of women and men in our two local newspapers.

I did only four days because I soon got bored with finding that only one in five of the people in the photos were women. A stranger to this planet might very well believe (as I heard a broadcaster say the other day) that women were a "minority," if she took her information from our local rags.

I find this sort of counting exercise interesting if depressing. For example, try counting women and men on television or movie credits, as singers of songs or presenters on the radio, or any number of other ways in which the media impinges upon our lives. Our local CBC news presentation with three women and one man is the exception, not the norm.

Pandora comes out once every three months; that is only four times a year. And it is the result of a few women working very hard in their precious spare time for no money — because they want to give women a voice. If we could manage to put out the paper once a week it still wouldn't be enough to redress the balance of male bias in the media. I honestly can't take seriously the accusation that we're not being fair.

But for me, fairness isn't the only issue. If you let men in, they take over. Dale Spender, whose excellent book *Man Made Language* debunks the myth of women as the talkative sex, tape recorded hundreds of mixed-sex conversations.

She found that men always talked more, interrupted 99% of the time, and insisted that the conversations proceed according to their definitions. Armed with this knowledge, she taped some of her own conversations with men where she tried as hard as she could to talk at least 50% of the time. The men were outraged, accused her of being rude and aggressive, and sometimes stomped away in disgust. The most she ever managed to talk, despite her unladylike tactics, was 42%.

I know from my own experience that she is right. In any group situation, classes or meetings for instance, though the men may be in the minority, they always talk for a far greater proportion of the time than their numbers would indicate, and even hardened feminists like Dale Spender find it hard to combat this way of things which we've been trained in since birth.

Sisters, if you want to get together to discuss women's issues, beware of letting men into your groups, lest you find them defining your agenda and your problems, and then proceeding to "solve" them for you. Brenda Conroy



Inez Caldwell, Administrative Assistant at Velth House, works diligently on the computer in Pandora's office, located in Velth House. In this issue we have a number of articles written by the women who work at or participate in programs run by this community-oriented agency. These articles should answer the often-asked question, "What is Velth House, anyway?" One of the nice things about this location is its wheelchair accessibility; another is the friendliness of the staff who work there. Pandora, and the women's community, are profoundly grateful to Velth House for allowing us to use their space for many of our functions: meetings, dances, newspaper distribution, office, etc. (Photo by Brenda Conroy)

Phone machine causes problems

Pandora:

I am not sure where to start this letter or if I should even write it... but I do have my daughter's consent and I do believe others may benefit from the "experience."

My 14-year-old daughter, Peg, lives with her dad in the upstairs apartment and my partner (a woman) and I live downstairs. All four of us share our evening meal through the week and on weekends Peg and her dad fend for themselves. Her dad and I share the everyday parenting responsibilities as well as covering for each other during necessary absences.

The enclosed tape message was left on her dad's answering machine which has a standard we'll get back to you message taped by her dad.

I won't go into elaborate detail as to my reaction upon hearing the abusive discourse left by the callers. The anger,

hurt and shock did cause me to take some protective action and I called the police. (Later, talking with my daughter I realized I should have waited until I had consulted with her.)

Since the message came while Peg was away and I heard it first, I wanted to protect her. Last evening, in conversation with my partner, I was reminded that I have always involved my children, when possible, in decisions affecting them and that my intended action (I planned to play the tape to her high school principal) was an abuse of my oft-stated and usually lived principles.

This morning I stayed home from classes to talk to my daughter. This evening she decided to listen to the tape. Prior to her listening, her dad and I presented her with what we thought were the viable options in dealing with the incident. Her choice, which we will

honour, was to immediately change the phone number.

I have concerns that reach beyond the immediate but I do not have any answers, for I am fully aware that the chances of apprehending the abusers are extremely slight. And of course, the brazenness of this group is frightening. But for the moment I must comply with what my child has requested — for even I know that I cannot offer her 24-hour a day protection in this incredibly sexist, misogynist society.

I truly hope that it is, in fact, as the police officer said, an isolated incident involving youths and a few beers, but I also know that it is not a concern I ever had for my son and I'm saddened that my daughter had to experience this and will continue to experience sexism in varying forms for the rest of her life.

You can use this in your upcoming issue on violence — I hope it may enable other parents to deal with or at least think about what their daughters face even in the hallowed halls of learning. (It is quite certain that these offenders were or are fellow students.)

Jane Matthews
Saskatoon, Sask.

(Pandora's note: This letter came enclosed with an audio tape. On the tape was a recording from an answering machine with a very explicit sexual message about what the speaker, with help from his friends in the background, would like to do to the listener.

Answering machines seem to be the current medium of choice for pornographic messages and/or harassment. One woman, loosely affiliated with Pandora, called us because she had been receiving obscene messages on her machine and was worried that the caller had obtained her phone number from an article in Pandora. She played one of the messages for me. I could only listen for a couple of minutes and was completely grossed out. She told me that the message was over half an hour long!

Following are some suggestions when recording your message:

- Never say you're not at home.
- Use plurals (We're not available).
- Use a male voice on the tape.
- Don't repeat your phone number.
- Don't say when you'll be home.
- Have noises in the background (a dog barking is especially good.)

If you do find you're receiving harassing or obscene phone calls:

- Call the telephone company.
- Call the police.
- Consider having your phone number changed.

What do other women do to combat this problem? Do you have any ideas?



Teenage Ninja Turtles inappropriate role model

The following is an open letter from Yvonne Manzer to the other parents at her son's daycare.

What is a turtle? An animal with a shell around it.

This is traditionally what boys have thought they have to develop to become a man—a shell against emotion. Teenage Mutant Ninja Turtles maim and kill women and men and then go off and have pizza. They don't talk to each other about how they feel about what they've done — they appear to have no sensitivity to how they have hurt people, and how the families and friends of the people they have hurt must feel.

I am trying to bring up my child to talk to people when he has trouble with them, to "use his words" as they say in

daycare. However, daily he is coming home with stories of Teenage Mutant Ninja Turtles, and saying things like "I'm going to kill you," or "He man, He man, Ninja Turtle," and imitating using swords and fists. This is not cute, and I don't accept the argument that "boys will be boys." Boys learn early that it is "manly" to be tough and insensitive.

I need the support of other parents at this daycare to discourage their children from admiring this form of behaviour, and I especially urge you not to take your children to see the movie. It is extremely violent and should not have received a "General" rating. If we want a better world, where men are more sensitive to women and to each other, we must start at the beginning, with our children.

R.E.A.L. Women article gets reactions, negative and positive, from readers

Pandora:

Publishing Brenda Thompson's scathing article on REAL Women in your last issue was in poor taste and uncalled for.

REAL Women don't waste space in their newsletter maligning you. They're too busy promoting what they perceive to be the best interests of all, women, men and children, and striving for the pro-family element's equal treatment by the authorities.

You have such good and essential points to make, it's a pity that your paranoia and bitterness compel you to condemn both men and women.

To be a real woman, one must rise above such pettiness.

Charmaine Wood

Reply:

Ms. Wood seems to have missed the point of my article. I wrote this article to show that the anti-feminist movement has occurred throughout history. It is not a new "phenomenon" as our mainstream media would have us believe. As I wrote in my article, until very recently the mainstream media has virtually ignored the outrageous statements made by R.E.A.L. Women. I believe this is because R.E.A.L. Women and the mainstream media share a broad liberal base.

I do not believe I was insulting or degrading R.E.A.L. Women — I think they are doing a fine job of that themselves.

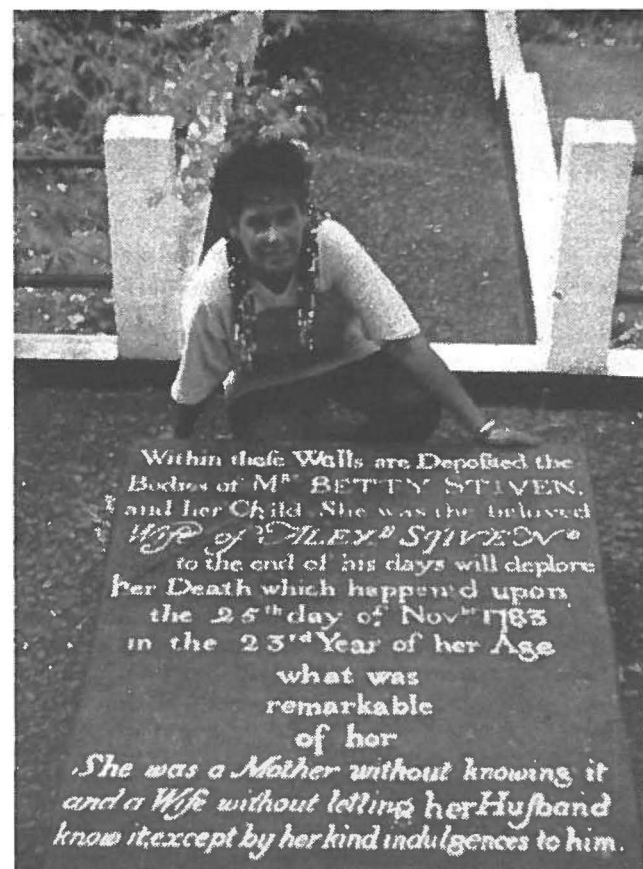
Brenda Thompson

Pandora:

While reading Brenda Thompson's lucid and interesting historical sketch of feminism's goals and trials (March 90) I could not help comparing her energetic literary talents to those of her defeated legal opponent Edmund Morris.

Morris reigns over a large column in Nova Scotia's main daily newspaper, devoting himself to printed musings of his personal and political past, in prosy phrases. (Sorry about the alliteration. It wasn't planned. Another P!) Brenda Thompson, writing in a small feminist newspaper published quarterly, wins again, in style, bouyancy and relevance.

Hildred Martin



Answers wanted for mystery tombstone

Pandora:

I received with much gratitude the copies of Pandora which I have distributed among the women of Tobago. Recently I have been very busy with the yearly Carnival which occurred on Feb 27 and 28.

I worked with a culture group in the small mountain village of Les Coteaux, to design and build a costume of a waterfall. It was tremendous fun and very challenging.

The costume placed third but we were well satisfied as it earned a prize of \$1,500 that went toward the development of the Culture Group.

For me it was the culmination of a dream of actually building a costume that I had designed. (Editor's note: a photo was enclosed to show the costume, but it is too dark and will not reproduce well. Sorry.)

Directory of women's skills wanted

Pandora:

I'm tired of searching through the Yellow Pages when I need a carpenter, plumber, seamstress or a baker.

I would like to put together a list of women and their skills to be published through Pandora.

If you would like to be listed in this Women's Directory, please send the following information to Pandora:

- Name
- How to contact you (phone number or address)
- Skill
- Preferred form(s) of payment.
- Please pass the word along to other women who might be interested.
- It will be such a pleasure to be able to support women this way.

Marilyn Lamb

(Pandora's Note: We agree. It's wonderful to be able to put your money/time towards women, but it sure can be frustrating when you don't know where to find the women with the talents and skills you need. Please send your information to Pandora, Box 1209, North, Halifax, N.S. B3K 5H4. There will be no charge for this service.

tume, but it is too dark and will not reproduce well. Sorry.)

Also I present for your readers what is known as the mystery tombstone of Tobago. (See photo above.) The tombstone reads:

Within these Walls are Deposited the Bodies of Mrs. BETTY STIVEN, and her Child. She was the beloved Wife of Alex B. Stiven to the end of his days will deplore her Death which happened upon the 25th day of November 1783 in the 23rd Year of her Age what was remarkable of her.

She was a mother without knowing it and a Wife without letting her Husband know it, except by her kind indulgences to him.

After many hours of debate as to the cause of death of Betty Stiven, and the meaning of the inscription on her tomb, we resign this questionable mystery totally unsatisfied.

Because it was 1783, one hundred years before the emancipation of the slaves, some of us believe Betty may have been a slave in the home of a white plantation owner and was murdered, somehow unintentionally, by him—thus the words "to the end of his days will deplore."

None of us have been able to figure out the final words on Betty's grave and their meaning and would appreciate it if someone in your reading audience could shine some light onto it for us.

Once again thank you for the copies of Pandora. They are very informative and helpful to the women of Tobago that are caught in a web of struggle and difficulties that are a way of life on this Caribbean island.

Love always,
Heather Dawn
Tobago

(Heather Dawn [formerly Schneider] has recently returned to Halifax. Tobago's loss is Nova Scotia's welcome gain. The women's community hopes she will continue to work for women's rights.

Heather, wherever your travels take you next, remember you have a support system in Halifax and we wish you great happiness. Good luck.)

Violence against women a campus reality

Marie Paturel

On December 6, 1989, a man entered the Université de Montreal campus. His sole purpose was to kill women—women whom he blamed for his failures in his life.

The response to this massacre was quick. Within several days vigils were held, and press conferences were called across Canada. Women and men pointed out that this act was representative of the violence women face in this society.

Unfortunately, as they say, for every action there is an equal and opposite reaction. The backlash was just as swift. Some politicians, clergymen, student leaders, students, professors, academic administrators, etc., were quick in their actions to silence women's outcries against male violence towards women and to try to present this massacre as the solitary act of a madman. For example:

•When the Dalhousie Student Union prepared a statement on the murders, the phrase "violence against women" was mentioned once, and this only after a female student councillor argued for the inclusion of such a statement. One copy, posted on a bulletin board, had the words "against women" scratched off. The act of scratching out these words erases neither the gender of Lepine's victims nor the fact that they were killed solely because they were women.

•A sign which announced the Memorial Mass at Dalhousie had no mention of the gender of those people

being mourned. One has to wonder why there was such fear of using the terms "woman" or "female."

•At several events across Canada, male students refused to honour the requests of women for their own space to mourn and to come to terms with this violent attack on women. Instead they intentionally invaded these spaces and, in some places, verbally harassed women.

Individually these acts may seem harmless. Some were not meant to silence women. But their collective effect was to deny the issue of violence against women.

The facts stand for themselves: 14 women were murdered, and some were deliberately separated from the men. Lepine's words were "I am looking for women" and "I hate you. You are all feminists." His actions were violent and directed specifically towards women.

There have been statements that this was an act of a solitary madman; it did not represent the treatment of women by society, particularly universities. The chance of a young man bursting into a university building, separating and shooting women while shouting anti-feminist/anti-woman remarks, is slim. But the possibility of being sexually assaulted, physically attacked, verbally harassed, and/or made the butt of so-called jokes because you are a female student, is on the increase. Reports of incidents of violence or threats of violence against women on campuses across Canada,

have been increasing.

If one takes a look at recent anti-feminist/anti-woman behaviour in university settings, one can see a definite trend. Here are just a few examples:

•In the No Means No campaign at Queen's University, male students decided to rewrite the slogan and post it in their windows: "No means tie her up," and "No means kick her in the teeth," etc. In response, a sit-in was organized by women who were then threatened with rape and physical violence. A "hit list" then circulated with these women's names on it.

•A law professor at Queen's was the target of harassment and verbal threats from faculty and students because of her feminist teachings.

•After the Montreal massacre, an effigy of a female engineering student with engineering tools imbedded in it was hung in public at the university.

•A cartoon in the University of New Brunswick school newspaper depicted a snowman holding an axe and a decapitated woman lying at his feet. The caption read "Another liberated woman."

•One evening at the Dalhousie student bar a male student made comments to a friend. He explained that a great bar scene would be a brawl and that the best way to start a brawl would be to hit a woman.

•A male student wrote a letter to the Picaro (the Mount St. Vincent University student newspaper) in which he ranted and raved against feminists at the university because he felt they have

ruined his chances of getting a job with his business degree. (He now writes a regular column for that paper.)

•The Women's Studies bulletin board and doors of professors offices at Mount St. Vincent University were repeatedly vandalized during the past year. The university also received threatening phone calls after the Montreal massacre.

•Several members of Saint Mary's University's male athletic teams had complaints of sexual harassment lodged against them and were brought before the sexual harassment committee. One has to wonder where the student president was during this whole incident when he stated that he has never seen any sexism at the university.

•A poster with a woman's name and outline of a female figure, with "Dead or Alive" on it was posted across the Dalhousie campus in response to letters by a woman criticizing the men at Dalhousie. Some people say the letters were a joke. The fact is, the posters were not.

These are only incidents I heard of; ones I remembered. They are not separate little incidents. A lot of violence against women goes unreported on campuses and there are many things university administrators feel are not in their best interests for the public (including students) to know about. As a whole, these represent a much broader societal treatment of women.

(Reprinted from *Dalhousie Gazette*)

Acknowledging sexual assault helps survivors

Society has a long way to go towards sharing the shame and degradation for violence against women. The following is one woman's story of how her victimization affected her and her family, the rejection and isolation she felt from her friends and community, and the long, slow journey she had to take from being a victim to becoming a survivor.

—Ann R. Keith
Service for Sexual Assault Victims

If someone you knew was sexually assaulted, what would you do? How would you react to that person?

As a victim of sexual assault, I was really surprised by the way people treated me and my husband after the assault. A lot of people showed sympathy and were very concerned. It was a big upset in our community since people came to realize that it could happen anywhere, not just in big cities. Everyone locks her door now—something that was never done before. Street lights were installed in many unlit areas.

The rumours flew as people tried to find out exactly what had happened to me. Shortly after I was assaulted, cars started slowing down near my home and people actually pointed to my house as they drove by. I couldn't believe it. I felt like some sort of freak. I ended up buying heavy curtains and kept them closed most of the time. After a few weeks I was able to open my curtains once more, as the curiosity about where I lived subsided.

Going to the local store became a nightmare. I was stared at, and four women who were having a conversation stopped talking in mid-sentence and stared at me. Others put their heads down or simply walked the other way as I walked up and down the store aisles buying my groceries. Not everyone did this; some asked me how I was, how's the family, but no one ever mentioned a word to me about the assault.

I stopped going to the store, for I was just too uncomfortable being around these people. I was made to feel that I was now a different person. No one would act normally around me or my husband. They were very uncomfortable being near me. People who used to talk to my husband stopped talking to him. He was made to feel he was a victim also.

We felt betrayed by our community. It really hurt us to see people turn away from us, and I have not gotten over this.

The story of my assault was in the newspapers and I think that was why everyone felt uncomfortable towards me. Knowing there was no way I could have stopped what happened to me made a lot of people aware of their own vulnerability.

It's been over a year now since the assault, and life is almost back to normal. Most people are now talking to me once more, but it would have been nice to have had their support when I really needed it.

I realize it's a two-way street. Looking back, I could have been more willing to start conversations and not back away from people. I had cut myself off from the community, which only made it harder to talk to people.

If someone you know is sexually assaulted, don't back away from her. Show some support. If you can't, then at least acknowledge what happened. Don't pretend not to be upset, show your feelings. If you're uncomfortable being near her, you should walk away. Let her know that the reason you walked away isn't because you are shunning her, but because you are uncomfortable with what happened.

I didn't understand that was why people acted the way they did toward me. No one told me it was because of their own uneasiness with the subject of sexual assault. I thought they just didn't want to be near me. I understand now how they felt, but at the time I didn't know what to think.

A telephone call to an assault victim or someone close to her is a good way to show your concern. That way you can let her know that you still feel the same way as you always did. Just don't pretend that nothing happened.

It really bugs me that there are people I know who can't acknowledge what happened to me. They will talk to me about things that happened before the assault and things that are going on today, but not that period of time in between. It's as if that part of my life hadn't occurred. Well it did, and if I can learn to live with what happened, the least you can do is acknowledge the fact that it took place.

Sue, Survivor of sexual assault

Halifax Pride Week



Celebrate Lesbian and Gay Pride June 22nd - July 1st

June 22 - Keynote address by Glen Murray,
Gay activist, Winnipeg City Council

June 23 - Rally and Pride March, Reception,
Preview of video: *Life after Diagnosis*

June 24 - Lesbian Culture Day, Vespers,
Blowing up a Storm for Lesbian Liberation,
Lesbian Chorale

Workshops • Socials • Special Events • Art

For more information, call GALA - 423-2292
(Gay and Lesbian Association of Nova Scotia)

If you need child care please register with GALA before June 10.

Military taxes can no longer be diverted

Muriel Duckworth

In 1981 the Canadian Charter of Rights and Freedoms was enacted. The second clause lists fundamental freedoms: "Everyone has the following fundamental freedoms: a) freedom of conscience and religion..." This is the first of four. The others are freedom of thought, peaceful assembly, and association.

The Peace Task Fund in Trust was established in Victoria, B.C. in 1982 under the initiative of Edith Adamson, a long time peace activist and a Quaker. This fund allows people to redirect the portion of their income taxes that would have been spent on the military.

I had felt uneasy for some time about paying taxes to make it possible for other people, with my connivance, to kill their sisters and brothers at the command of the state, when I would be absolutely unwilling to do it myself. It was with joy and relief that I joined with other Canadians in this act of war resistance.

Conscience Canada Inc. now administers the Peace Tax Fund in trust, publishes a quarterly newsletter, and establishes each year the percentage of taxes which should be withheld. For 1988-89 it was estimated that 12.6% of the federal budget went to the military, that is, almost \$19 billion of a total of over \$132 billion. This includes such items as the Defence Industry Productivity Program (large grants and loans, sometimes interest free) to so-called "defence" industries, and the military portion of the national debt, estimated, as well as the budget of the Department of National Defense.

Now there are 550 Canadian "peace tax trusters." I am one. Since 1986, there has been no harassment. Nor have there been attempts to collect from us, since Dr. Jerrilynn Prior of Vancouver stood before the courts as a test case.

However, in February of this year, the Supreme Court refused to allow Jerrilynn to argue her case for alternative service for her military taxes. So now it is illegal for us to redirect a portion of our taxes, as I have done for seven years, to Conscience Canada.

What do we do now? We can continue to re-direct taxes and take the consequences of seizure of property or imprisonment. We can give away so much money to government approved (i.e. recognized for charitable purpose on income-tax forms) causes that we pay no taxes. We can decide to earn so little that our income is untaxable. We can take the case of this violation of the right of freedom of conscience to the Justice Committee of the House of Commons, to the House Committee on Human Rights, to the United Nations Human Rights Commission. We can tell the world about it.

And we can support in every way possible Jerrilynn Prior and the others who will choose civil disobedience. In an open letter, Jerrilynn says, "The rule of law has failed. I for one, must now defy the law (as represented by the Income Tax Act). To do otherwise would be to deny my responsibility to Higher Law... The struggle is just beginning."

As for me, I am legally not required to pay taxes this year. I shall support Jerrilynn and other resisters. I believe

that the militarization of society is a basic evil. We are all a part of it, but how we choose to use our money and our time, how we express our love, what coalitions we join - that matters.

Virginia Woolf wrote a whole book, *The Three Guineas*, in 1938, just before the outbreak of World War II, in response to a question from a man - How would you put an end to war? Her answer, with wonderful justifications: Educate women, pay them equally for their work, pay them (and pay them adequately) for all the work they do for nothing! Then, she said, you will not have the money to pay for war. And, I suspect, we would all have realized the utter tragic folly of it by that time.

We live in a period when we can see the necessity of recognizing an extension of a right that Canada has honoured since the Militia Act of 1793: the right "from certain scruples of conscience, to decline bearing arms [and] not be compelled to serve in the said militia..."

In 1841 an act to amend the Militia Act was passed. This amendment required that Military taxes of conscientious objectors be applied "to the improvement of the Highways, Roads and Bridges." Wouldn't it be a good idea to add to that list the railways, schools, women's centres, the elimination of poverty in a world of plenty, the end of racism, the rescue of the earth, recognizing that war, and the preparation for war.

The address of Conscience Canada is Box 601, Station E, Victoria, B.C., V8W 2P3 Phone 604-384-5532 Fax 386-4453

Publications include: The First Freedom: Freedom of Conscience and Religion in Canada, by Gisela Ruebsaat, L.L.B. \$2.00.

Conscience Canada newsletter (quarterly) free to contributors to C.C.



Women and children gather after the International Women's Day march in Halifax. For a change, the weather cooperated with the festivities, which contributed to a large turn-out for the activities. (Photo by Beth Joudrey)

Month-long festivities indicate growing support for IWD

Paula Arsenault.

International Women's Day has become a month of events in Halifax. Activities were sponsored by a variety of groups and organizations. The primary purpose of all the events was to focus on women. There were lectures, films, panels, celebrations, art shows and cultural events.

Entering the new decade, women of all types came together to listen, learn, speak, and have fun. It became an important time to raise old and new issues. Open communication was the key to the success of the events.

Once again not all aspects of all women were celebrated or discussed. If any woman felt left out or discriminated against, please try to attend a planning meeting or an event next year, and raise your concerns. Often it is difficult to plan events to reach all women when the ad hoc committee is not representative of all women. This year was different because different groups planned events that were open to all women.

The ad hoc planning committee



received Secretary of State funding. With the funding we were able to have various workshops and we had a marvelous breakfast from the North End Women's Co-op catering. The guidelines of the grant application were strict. By listening to the needs of women of different opinions we were able to work with the grant guidelines in a positive way.

International Women's Day has different meanings for different

women. This is a time for some to celebrate and for others a time to work on issues. We acknowledge this, and all women agree that we have struggled, we are struggling, and we need to keep struggling.

Thanks to the ad hoc committee, the various groups and organizations that planned events. Thanks also to the groups who turned out to the fair, an interesting time to get information and to find out what other women are doing. Thanks as well to all the women who, for perhaps their first time or fifth time, turned out for the events and the fair day and the march.

It was an uplifting, challenging month of events, and I am personally looking forward to being part of the events next year. So book your day off for next year and get ready to celebrate International Women's Day 1991. If you have concerns, issues, ideas, or want to just get involved come to a planning meeting or two later this year.

Thank-you Women!
On behalf of the ad hoc committee.

Adsum House an emergency shelter for women and children

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- shelter
- clothing
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Kit promotes discussion

Brenda Beagan

Babies conceived in test tubes; a child with five "parents"; one woman has a baby for another woman's husband, for cash; the potential to "fix" or eliminate all "defective" fetuses before birth. Ain't technology wonderful?!

In the spring of 1989 the Federal Government announced the establishment of a Royal Commission on New Reproductive Technologies, largely in response to concerted lobbying by a coalition of feminist groups and individuals. The Commission is expected to begin hearings in the fall of 1990.

The call for a Royal Commission was controversial. It was hotly debated among feminists active around women's health, reproduction and reproductive technologies. Many feminists disagreed with the strategy of calling for a Commission—partly because of doubts about the membership (would there be a majority of women? and what sort of women?—R.E.A.L. Women?), and also because of a fear that we, as feminists, were not ready for a Royal Commission.

At the time there was strong concern expressed that the grass roots

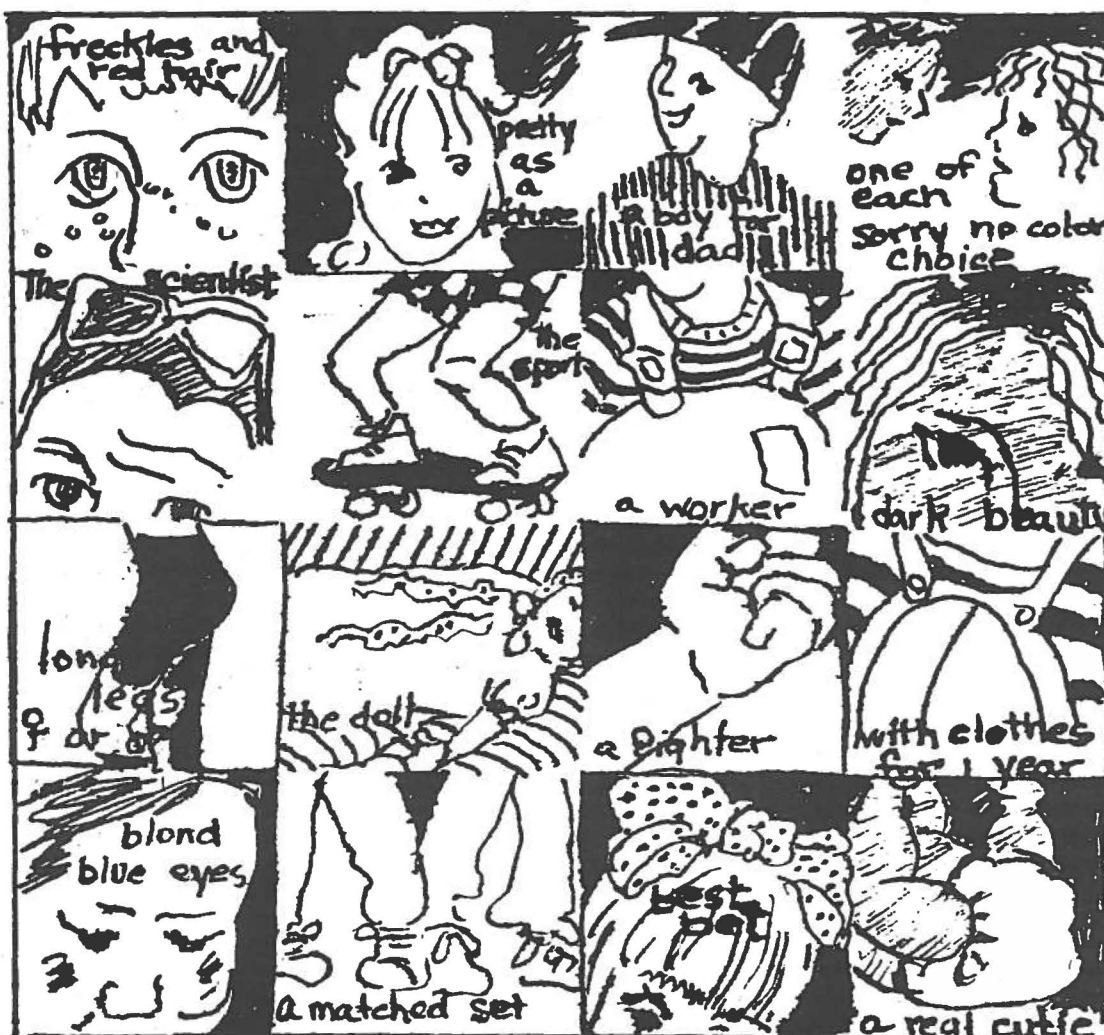
nologies. The sheet on "Everyday Reproductive Technologies," draws out some of the important (and often overlooked) links between technologies like ultrasound and amniocentesis with more sensational techniques like IVF ("test-tube babies") and genetic engineering. It emphasizes the ways these more common procedures have changed how we view pregnancy—especially the relationship between the fetus and the pregnant woman.

The format of this section is especially effective, ending with more than a page of probing questions centered on women and women's rights. These questions would be a perfect basis to begin discussion.

The other fact sheets are equally valuable. The section of "Infertility and Sterility" focuses on the causes and prevention of fertility problems. The "Surrogacy" fact sheet questions who benefits from commercial surrogacy, while the section on "In Vitro Fertilization" provides a detailed, readable description of the procedures, emphasizing the experimental nature of IVF and the failure rates at each step.

The discussion of "Sex Selection"

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(5 year warranty)



I.V.F. — ea. Surrogate — ea. test tube — ea.
all genes passed by the selection committee

(Graphic by Rosemary MacAuley)

lent resource—simple, clear, practical and informative. Finally, the CRIAW kit contains a glossary explaining some of the techno-jargon used in discussion on reproductive technologies, and gives details on other resources and information available.

The resource kit is not without its flaws. For example, there is almost no discussion of lesbians and the specific implications these technologies may hold for lesbian women. This discussion might have fit particularly well in a fact sheet on "Artificial Insemination"...a fact sheet which seems to be missing. Also there is little

attention to the ways racism impacts upon reproductive technologies in western, industrialized countries. The CRIAW kit misses some important connections to Third World women's experiences of infertility, contraceptive dumping and population control.

However, these are all points for discussion—and provoking discussion is a central purpose of the resource kit!

The time for debate about the establishment of a Royal Commission on reproductive technologies has passed: the Commission is a fact. But the concerns raised during that debate are still valid. And it's time now for another

sort of work—thrashing out feminist positions on reproductive technologies, working out the nitty-gritty of what we're going to say to this commission, and making damn sure that what we have to say gets heard.

It's time for a lot of talking and listening to each other. Time for research, and information sharing.

Our Bodies...Our babies? Women Look at New Technologies: a Community Resource Kit is available for \$8.00 from CRIAW (Canadian Research Institute for the Advancement of Women) 151 Slater St., Suite 408, Ottawa, Ont., K1P 5H3.



(Graphic by Rosemary MacAuley)

discussion needed to create and articulate feminist positions on reproductive technologies had not yet occurred. That we needed a lot more debate, more public education. That we needed more discussions among women across categories of class, race, sexuality, physical ability, and fertility/infertility. That we needed a chance to mobilize a strong feminist response that would be on a par with the response bound to come from the "other side"—the (mostly white, male, middle-to-upper class) medical institutions that stand to gain immensely from reproductive technologies. (See Healthsharing, Spring 1988).

Well, now we have the Commission, for better or worse, and it's time to get down to the work of debate and public education. A recent publication from CRIAW, "Our Bodies...Our Babies?? Women Look at New Reproductive Technologies: A Community Resource Kit" is an excellent beginning.

The kit is interesting, informative and highly readable. It's a great introduction for newcomers to the field and a wonderful resource for those who wish to stimulate discussion and/or action.


The kit contains several fact sheets which explain some of the basic tech-

poses a serious challenge to the liberal notion of choice from the context of an understanding of women's oppression. The "Genetic Manipulation" fact sheet clearly exposes the purpose of this technology—to reduce the chance of "undesirables" being born. And it ends with the crucial questions of who will decide what is desirable? and in whose interests will these decisions be made?

Along with the fact sheets, the CRIAW kit includes a series of articles, and Dilemmas magazine, which provide more detail and further analysis on some aspects of the technologies.

In case you're feeling overwhelmed with all this information, the CRIAW kit also provides a series of guidelines on "What you can do about reproductive technology." They include valuable tips on:

- How to organize and facilitate a discussion group
 - How and where to get more information
 - How to conduct research toward social change; research based on women's experiences
 - How to get the word out—dealing with media, writing press releases, giving interviews
 - How to go about lobbying
 - How to write and present a brief to the Royal Commission
- These "how to" sheets are an excel-



"As we move into in vitro fertilization, we of necessity become more dependent on technology. We remove the control of reproduction to some extent from the ♀ herself, and open ourselves more to control and possible abuse by that technology.... On the other hand, infertile women ask for this technology to enable us to gain control over a natural process.

Hence — our dilemma."

Theresa Mayrand

What is Veith House, anyway?

Nancy Anderson

As an avid reader of Pandora living in Cape Breton, I often wondered what exactly Veith House was. I assumed it was a women's centre in that it was a venue for so many women's activities. At the same time, I wondered how this could be—given funding problems with women's centres, political climate, etc.

Now, as Executive Director of Veith House, I find I am constantly answering the same question, "What is Veith House?", and I welcome the opportunity to reply through Pandora.

Veith House is a non-profit multi-service agency located in the north end of Halifax and serving the low-income community in the Metro area. We are not a residence and are open from 8:30 a.m. to 5:00 p.m. from Monday to Friday. Our mission statement affirms that Veith House is to "encourage and support low income individuals and families in their struggle towards personal

growth, independence and self-empowerment." Our programs have developed from the expressed needs of the community we serve.

It follows, without great elaboration for this readership, that most of our clients are women. It needs to be stated that Veith House is unequivocally pro women. By this I mean that in order to do justice to the clients we serve, we must see their situations and struggles in a collective, as well as an individual context, and recognize that, in a patriarchal society, women and children are not necessarily valued.

We therefore acknowledge the enormity of their struggles and their strengths, and "encourage and support", rather than believe in, or go for, the "quick fix."

We also lend our voice in support of the low income community's collective struggles, advocate on behalf of this community as a whole, and provide a venue, either free or for a mini-

mal fee, for community meetings and events. This explains why, although we operate as an agency 8:30 to 5:00, the lights in Veith House seem to be on twenty-four hours a day.

The cornerstone Veith House programs/services are: an adult literacy program, a counselling service, an in-home parenting program and a subsidized Preschool. All these are free or have a minimal fee. In addition, we do advocacy work, act as an information/referral resource or trustee for clients' monies, and provide supervised access. We also offer a spousal abuse treatment program for men who are physically abusive to their partners and children. Counselling is offered to perpetrators and their partners separately.

I think Veith House's uniqueness lies in the integration of its programs and services. Most of our clients have multi-faceted problems; this is understandable given the root problem, pov-

erty; and it would be beyond their resources, in terms of the expenses of child-care and travel, to get all the help they need from different organizations and agencies.

A client, upon accessing a Veith House service or program, and in consultation with a community worker, can identify other problem areas for which she/he could receive assistance in-house.

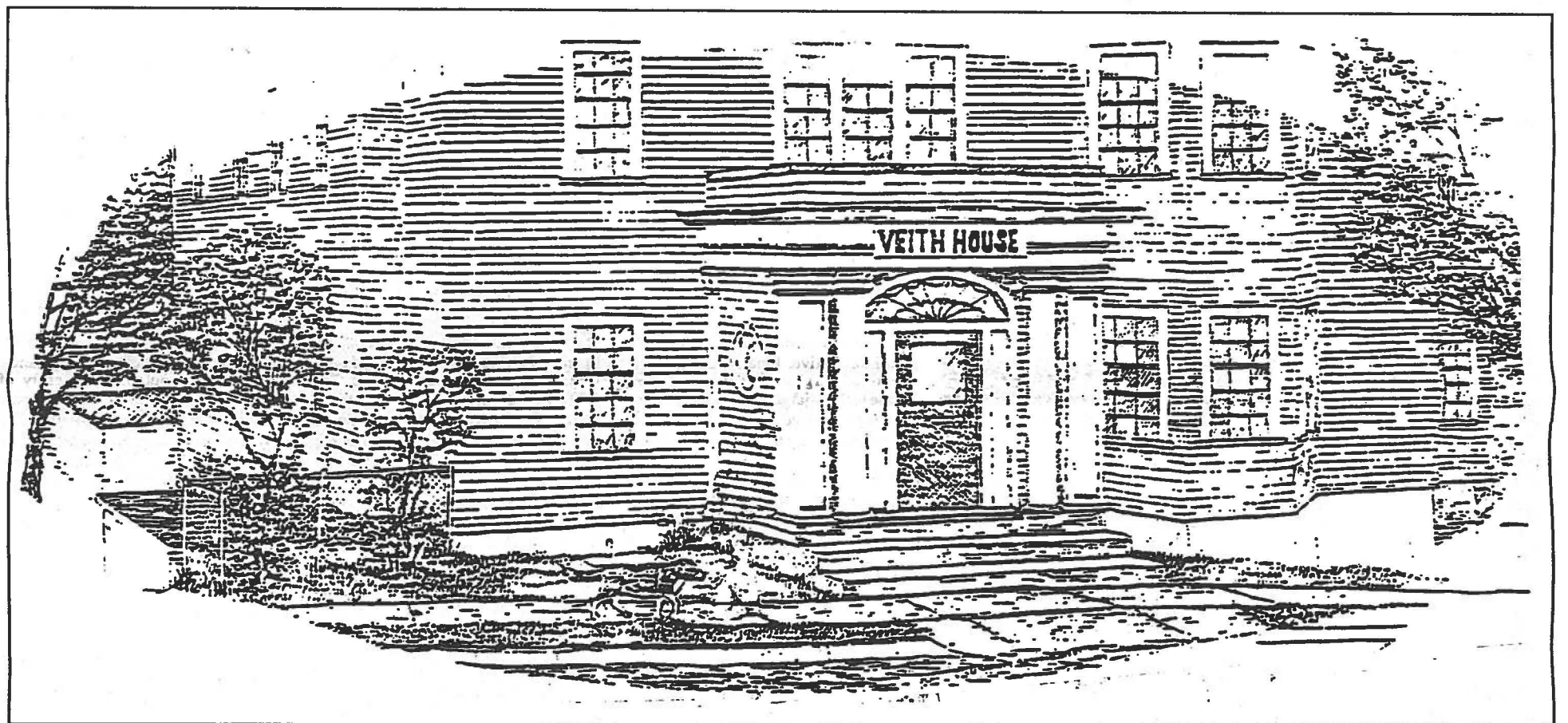
Veith House has been in operation for 18 years. When the Protestant Children's Orphanage was closed in the late '60s, the building was used as a community centre under the auspices of a City of Halifax interim Board of Directors. In 1972 Veith House came into existence as a non-profit agency with its own Board of Directors and a mandate to serve the low income community.

So where do we get our funding? We are funded under the Canada Assistance Plan, are a member agency of the

Metro United Way, receive a sustaining grant from the Halifax Children's Foundation and from the provincial Dept. of Education for our subsidized Preschool. We have tenants, Ecology Action Centre and Oxfam Canada on the third floor, Youth in Transition Project on the second floor and Pandora on the first floor.

Beyond this, we fund-raise and fund-raise and fund-raise. Briefly put, our core funding either has not kept pace with inflation (our C.A.P. funding hasn't increased in ten years), or has been reduced. Conversely, the demand for our services has increased.

Veith House is much like the clients we serve, and we share the same frustrations. We've got the smarts but not enough money. We do an excellent job with what we have, and are able to turn on a dime. In conclusion, I am very proud to be a part of Veith House and feel privileged to work with the people there, both staff and clients.



Women look to Veith House for another option in life

Susan Kilbride

A woman shifts nervously in her chair as she waits for her appointment with the counsellor. Her mind is in turmoil as she wrestles with her natural inclination to rise from the chair, walk to the door, and leave the House without looking back. She is frightened and confused, intimidated by the thought of talking to a stranger about her problems, her life and herself.

She has been referred to Veith House by the shelter to which she fled with her three children several days ago. After suffering years

of physical and mental abuse at the hands of her husband, she has finally taken the seemingly impossible first step of asking for help. If it were not for her concern for the safety of her children, she might not even have come this far.

She grew up in an environment where poverty, and the living conditions it often engenders, was seemingly insurmountable. She had been sexually abused as a child. She had never been encouraged at home to view education as a means of bettering herself and, as a result, left school with a grade seven education. She became

pregnant at 17, eventually married, and had never had the opportunity to develop any job skills. Until today, she was aware of only two options: to return to her husband and suffer continued abuse, or to face the realities of homelessness for herself and separation from her children through the intervention of child welfare. She has come to Veith House to find a third option.

She is a composite of the many women who come to Veith House. Like so many other women, she is there to make use of the services and resources that are provided.

Overworked, underpaid volunteers greatest asset

Susan Kilbride

I am often asked by my co-workers, friends, and acquaintances the question "What does Veith House do?" This has proven to be a difficult question to answer. Veith House "does" many things.

I first became aware of Veith House through my sister, a community worker who worked there for a number of years. I have served on the Board of Directors for over three years, one of them as chairperson. I do not pretend to

have become an expert on any of the issues — poverty, spousal abuse, incest, illiteracy — dealt with by our staff; however, I have been educated over the last number of years, and I am immensely proud of the work that Veith House does for our community.

Veith House designs, and revises, its on-site and off-site programs to meet the changing needs of the community. The staff consists of some of the most qualified and caring individuals it has been my pleasure to be ac-

quainted with. It goes without saying that this same staff is overworked and underpaid, a trait common to most non-profit community organizations. The Board has been trying to remedy this situation over the last few years by lobbying for increased government support and by initiating more intense fundraising efforts. It has not been an easy task. Waiting lists for our programs grow longer as our list of funding sources grows shorter.

As is the case with most non-profit

organizations, Veith House relies heavily on its volunteers. I mention this facet of our operations last, because in many ways it is the most important. The carpenter who donates the labour and materials to repair our front door, the retired teacher who assists with the literacy program, the former client who works on a fundraising campaign, the members of our board who donate time and effort to improve the future prospects of Veith House, and most important, the staff who work well beyond

the call of duty (and well beyond normal working hours) — these are the greatest assets of Veith House.

Poverty has been targeted as the root of most of the ills of our society. Social awareness is the first step we must take to alleviate poverty and to provide for the personal growth of its victims. The next step is social action — and the programs, staff, and volunteers of Veith House are an integral part of that process. I feel honoured to be in their company.

While there are plenty of challenges, there's also lots of anguish when

Cheryl Downton

Every now and again, usually without conscious warning, I find myself flooded with overpowering and overwhelming waves upon waves of sadness, so painful that my heart feels incapable of beating even one more beat, for to do so would be to implode and be pulled into a nothingness filled with an anguish, torment and pain so powerful as to annihilate all else that ever was, or could be. I am caught, then, with silent tears screaming "their" sorrow, which is my sorrow, collecting in salty pools upon our breast.

As I pull myself back out of the aching heart of the woman who feels so deeply, I find myself engaged in self talk, echoing the sentiments of one who has divorced herself from the healthy need to feel, and feel deeply.

When I have returned to safer, more solid ground, I look back and recognize the fear of one who questions her own strength to repeatedly pull back from the brink of perpetual, everlasting pain. I strive, then, to remind myself of our

counselling from a feminist perspective

strength, of our collective intensity and power, and look to the moment where we continue, again, with our struggle toward healthy healing.

As a therapist and as a woman, my counselling work with other women has offered me my greatest challenges and my healthiest rewards. The associated costs have been high, and have exacted brutal personal sacrifices.

I would, however, if given the opportunity to return to the point of decision more than eight years past, no more change my chosen path to undertake therapy work with women than I would change my gender. Although, if

it were possible to implement way back then, I'd lobby for more hours in a day, and earnings which reflect the value of the work. Of course, the value placed on work with and by women is held in place by the same society which, generally speaking, turns a blind eye to the violence perpetrated against women and children by men, who, coincidentally of course, hold the power in our patriarchal system.

For more than five years, I have been the only staff person at Veith House offering counselling services to the community. My caseload has grown from a handful of clients in 1984

to a regular monthly client load of approximately fifty.

While neither Veith House nor myself have imposed any limits or parameters on either the gender of the clientele or the issue areas, and I do work with men, both heterosexual and homosexual couples and, on occasion, families, the vast majority of my clients continue to be women, and the three major issues continue to be incest, sexual assault, and battering.

I do good work, operate from a feminist perspective, and receive referrals from a wide variety of sources. It was with a great deal of sadness, laced

with frustration and anger, that in early 1989 I implemented a waiting list, as the number of requests for service far outstripped my capacity to respond. Although the Halifax-Dartmouth metro area supports a large population base, therapy resources, especially feminist directed and having no cost, are in desperately short supply.

Early 1990 saw the end of the waiting list — not because the need has decreased, or because our capacity as an agency to respond has increased, but because the waiting list is filled to capacity with women awaiting counselling services.

It is not possible to continue adding more, thereby falsely giving hope, where there may be none, at least for many, many months.

Issues of incest, sexual assault and battering are long term therapy issues, and, like the years of pain, torment and anguish with which many of these women have suffered in silence during and following the violence and abuse, healing takes years, and resolution, as with survival, is not a given.

Overwhelming need for in-home services to low-income families

D. Marasco

Anne is a 30 year old single mother of a 5 year old child. She lives in a two bedroom apartment and receives mother's allowance from the municipality to support herself and her child. Approximately one year ago, Anne reached a point where she was no longer able to cope with the responsibilities of providing care for her child. Anne thus placed her child in voluntary care, with the hope of his return once she had obtained the help she so desperately required. The next three months were difficult and discouraging as Anne attempted, unsuccessfully, to find a support and educational service in parenting. It was at this time Anne heard about Project HOPE (Helpful Options in Parenting Education) offered by Veith House.

I have worked at Veith House for one year now, as the sole community worker responsible for providing in-home parenting support to low-income families. My days are spent 'on the road' as I visit with families in the Halifax/Dartmouth area on a weekly basis. Although all the families I work with are unique, there is a common thread that joins them: they are devoted to improving their present family interactions and family lives. The parenting issues we cover range from stress management and budgeting to behaviour management and nutrition. The majority of the families (90%) I visit are single mothers struggling to keep their heads above water and to provide for their children on the limited monies provided through social assistance.

It is just recently that the Provincial Government and the Department of Community Services have recognized the overwhelming need for in-home service to dysfunctional families. Up to that point, when a mother found herself unable to cope effectively as a parent, child apprehension by a child welfare agency or placing the child in voluntary care by the parent have been, and unfortunately continue to be, the usual routes taken.

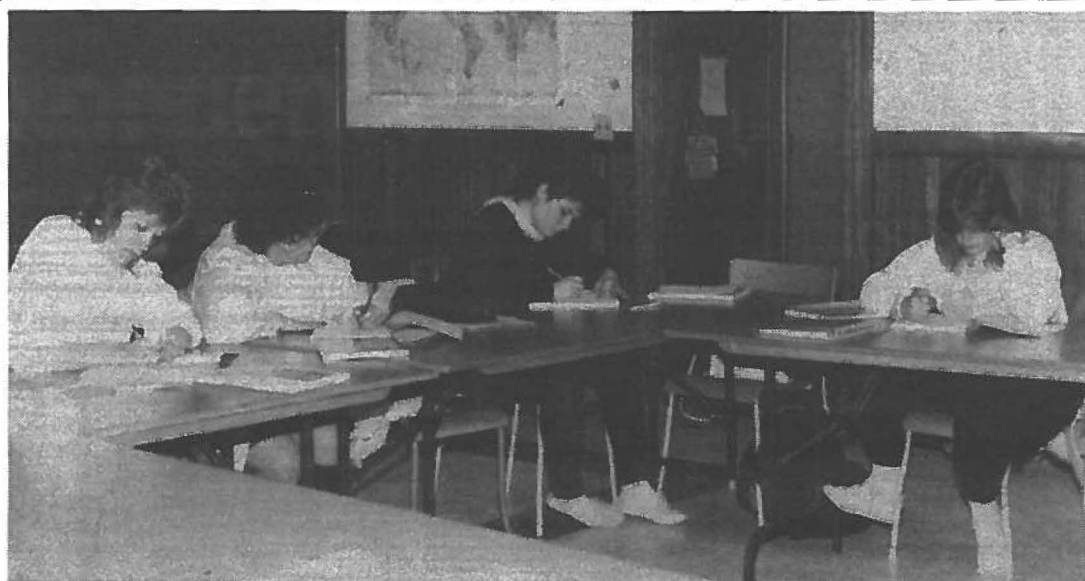
However, there are many families who are deemed further dysfunctional as a result of such intervention. In a number of situations, in-home services

are an alternative to such drastic, and sometimes destructive, tactics. In-home services provide a safe and natural environment conducive to the learning of parenting skills and communication skills.

Although my work carries with it times of frustration and loathing for the imbalances that exist in today's society, it also provides feelings of fulfilment and satisfaction incurred by the achievements and gains made by the families with whom I work. I have provided support and education to five single mothers who have gone on to have the care and/or custody of their children returned to them. I have witnessed the incorporation of non-abusive behaviour management techniques into the day-to-day lives of several families. I have shared in the excitement of a woman undertaking her G.E.D. (I have no doubt she will receive her Grade 12 when she writes the tests in June). I have supported a young mother as she overcame her drug addiction and continues to actively seek out parenting support upon the completion of Project HOPE. This is the outcome of an in-home parenting support service.

I have not 'turned the other cheek' or failed to acknowledge the lack of funding for programs such as Project HOPE, the limits of offering a six month program to families who could benefit from years of intervention, or the limited number of families one worker can assist. I continue to add to an ever increasing waiting list, to receive calls from families to extend services that have finished, and to feel inadequate in dealing with the overwhelming need that exists in the Halifax/Dartmouth area. However, I remain committed to the families to which I have something to offer, and strive to see the positive changes in their family lives.

Before I close... Anne has gone on to provide care for her five-year-old child, as well as her newborn child. She still requires some assistance, but she now has the knowledge of where to go for help, and the self-esteem to ask for the help she requires before things reach a crisis situation.



Shirley Tokin, Theresa Flemming, Carol Small, and Karen King study to upgrade their academic skills as part of the HEADWAY Project run by Veith House. About 90% of the participants in this program are women and close to 80% of those adults who enter the program go on to finish it. (Photo by Brenda Conroy.)

Headway addresses real needs of women

Noreen Richard

1990—International Literacy Year! Time to celebrate adult learning within literacy and upgrading programs, not only in Canada, but around the world.

Veith House celebrates learners — all those who have accessed, and continue to access, the HEADWAY program. Veith House HEADWAY offers a two-level educational program which focuses on helping those individuals who wish to obtain their General High School Diploma. The program focuses on supporting individuals in the exploration and problem-solving of issues they face, and the blocks which they encounter in the process of change as they strive to meet their individual goals — be it to complete a class and move on, or to complete the upgrading until they have successfully obtained their G.E.D., and have that grade 12 diploma in their hands. Learners within the HEADWAY program who have completed the classes have expressed that they feel proud to have accomplished a major personal goal.

The large majority (approximately 90%) of HEADWAY learners are women, and Veith House HEADWAY has deliberately designed the program to address the real needs of women, including the provision of on-site child care (available during daytime classes), a choice of daytime or evening classes, and a genuine caring about and understanding of the stresses and pressures under which women regularly operate.

Many of the learners who participate in the upgrading program at Veith House are individuals on municipal or provincial assistance, unemployment insurance or are part of the working poor. The special emphasis given to low and fixed income individuals is provided, in part, by

a minimal fee structure, and all HEADWAY learners are encouraged to take personal individual responsibility for committing to their own learning. Learners are accepted into the HEADWAY program which consists of formalized Pre-G.E.D. (General Education Development) classes two afternoons a week and G.E.D. classes offered four mornings a week. Several Friday mornings are designated for extra help sessions during the twelve week periods. Both classes cover English and Mathematics with the morning class also focusing on Social Studies and Science. From September to April, a G.E.D. evening class covers the same material as the morning group, on a weekly basis. Additionally, HEADWAY serves as a referral base for individual tutor-learner matches.

Participation by learners is encouraged through peer training and learning in group sessions. Topics which are covered provide opportunities to discuss and work through social issues and concerns which affect the learners and those around them.

While HEADWAY statistics are not of primary importance, it can be noted that close to eighty percent of those adults who enter the program go on to finish it. Although the numbers will not be precise until December of 1990, early indications suggest that seventy percent of learners in the G.E.D. level classes achieve their grade twelve equivalency after having written their tests. With recent cutbacks in educational funding, and no core funding for HEADWAY, that statistic is the one which serves as an inspiration as we struggle to continue our provision of an excellent program at a time when dollars do not accompany the political rhetoric.

Cookie crumbs and crummy wages:

Daycare situation largely unchanged

Yvonne Manzer

On International Women's Day, childcare workers from many non-profit centres across the province withdrew their services for the day and marched to Province House to demand decent wages. My child Simon and I, along with hundreds of other mothers and children and other concerned people, marched with them.

Childcare workers in Nova Scotia, almost all of whom have training, and some of whom have a four-year degree in early childhood education, make an average of \$13,500 per year. The staff turnover at St. Joseph's, the centre my child attends, is 50% a year. The workers, almost all of whom are women,

leave the profession to find employment that will pay the bills. Some of the centres are now selling pins which read, "Behind every working parent there's an underpaid daycare worker."

The political cartoon in the Halifax Herald that day showed an M.L.A. sitting on an \$80,000 a year salary and next to him a Childcare Worker sitting on a salary of \$13,000. The caption read, "What's the difference between a day-care worker and an M.L.A.? Answer: You don't need any training to be an M.L.A."

Daycare teachers sometimes buy toys out of their own money because there is no money in the budget for things they would like the children to

have. They have to stay until the last parent arrives to pick up their child, and most parents have been guilty at some time of arriving late. They don't get a discount if they have a daycare age child. Some parents don't even thank the teacher at the end of the day (I think it has something to do with being unable to express appreciation when you're feeling unappreciated yourself).

The parents at St. Joseph's had a meeting with some of the staff before the walkout to talk over concerns and plan strategy for the rally. It was for some of us the first time we had talked—we're usually rushing past each other to and from work.

I remember walking with my son towards Province House on the day of the protest and hearing shouts from four blocks away. It was a pleasant shock to arrive and find the street jammed with people. I felt very moved when I saw the large number of women who did not have children, but recognized this as a woman's issue. Earlier in the day there had been a rally in support of the abortion clinic, as the Morgentaler trial was beginning. People attending had then walked down to the daycare rally to show their support.

The connections between the abortion clinic, International Women's Day and the daycare walk-out were very clear to me. I think the government was hard pressed to find anyone who would publicly state the real reasons the situation had existed as long as it had, who would say what they thought, but it being the 90s could not say, "Daycare workers are poorly paid because they are women and are doing women's work. Women should stay at home with their kids, like our wives did. If workers had unionized we might have had to deal with their demands earlier. And things haven't changed because uh, they don't call us conservative for nothing."

Women are encouraged to have children, made to feel guilty for having abortions, yet when we do have children we find very few support systems exist. We're expected to apologize for having to breastfeed our children when they're hungry; for taking them into restaurants; for not being able to do diaper changes on our knees when a table is not provided in public washrooms; for having to support them and therefore having put them in daycare; for...well, I could go on forever and perhaps I'll save this for another column, but basically we're expected to apologize for being women.

I wanted to get into Province House to see what was going on, but there were guards at the door blocking entrance (they let people in later, once John Buchanan had had a chance to sneak out the back door.) I told them Simon had to go to the bathroom and they permitted us to enter, but instructed us to leave our sign outside. The sign said, "Only Lady Di can afford to work in daycare." I asked one of the policemen if he could hold it for us while we were inside, and he said in a low voice, "I wish I could."

You might be interested to know, in case you visit Province House on some other lobby, or just happen to be passing by and have a few minutes to spare, that on the same floor as the M.L.A.s sit there is a table with notepaper on it and you can scribble notes to your M.L.A., to the Premier, or to opposition leaders. These notes will be immediately hand-



Graphic by Rosemary MacAuley

delivered to them if they are in the building.

It was strange to enter the gallery and hear the members of the House talking about unrelated issues as though they couldn't hear the horns honking and the shouting outside, or hadn't stumbled over us and our kids on the way into the chambers. A great idea on the Childcare Workers' part was to hold a sign up for passing cars and trucks going down Hollis Street which said, "Honk if you support us." Hollis Street is a truck route, so the horns were rather loud. Alexa McDonough was wonderful, as usual, and tried to relate anything that was brought up in the House back to the daycare issue. Some spectators were shocked to realize, upon looking down onto the floor, that there are only two women M.L.A.s in Nova Scotia.

There was some talk among the mothers of sending the children into the actual room where the M.L.A.s were meeting, to force them to confront reality, but unfortunately there were guards at this door too, another unusual occurrence. I expressed my frustration at this and one mother suggested we get the children to run in anyway. "After all," she said, "How many kids can the guards grab at once?" Some of us had planned to leave our children in Province House for awhile, unsupervised, but when the time came, we couldn't bring ourselves to do this.

In general, the media reported inaccurately that as a result of the walk-out and rally, the government had agreed to raise wages to \$18,000/year. In fact, the protests resulted in wages for this year going up by \$500 - \$3,000, depending upon the number of available subsidized spaces in a daycare, with a

promise of \$1.25 per subsidized space next year. It is calculated that if a daycare centre has all subsidized spaces, and only pre-schoolers and few support staff, that workers will receive a \$5,000 increase. This excludes daycares that provide care for infants and those with special needs, of course, because a smaller teacher/child ratio is in effect and more support staff are required.

Now that salaries are going up, there is worry on the part of some parents that they won't be able to afford fees if they don't have subsidized spots. Private centres are now lobbying to receive government subsidization, but some people feel government should not be subsidizing private industry, but rather should financially assist private centres to convert to non-profit centres. There have been few non-profit centres opened in the past 14 years because of a virtual freeze on the number of subsidized spaces: only 400 additional spaces have been created in the province since 1976.

While I have your attention, I'd like to encourage those of you who have children in daycare to participate more in what happens there—to ask your childcare teachers how you can help make things easier for them.

Share with them and with other parents concerns you have (see letter in this issue on Teenage Mutant Ninja Turtles) and let them know you value the work they do. After all, we have a lot in common besides sharing in the care of the children—we're both tired at the end of the day and still have much to do when we get home. Many of us live on subsistence wages and we daily endure or confront the oppressive attitudes of those who try to keep us down.

Interesting visuals strengthen Tale

Marie Paturel

The film *The Handmaid's Tale* is exactly that, the film version of Margaret Atwood's book, *The Handmaid's Tale*. There are no major surprises, but there are interesting little perks. Of course the film does not approach the brilliance and intensity of the book (what film does?), but it does add an interesting visual aspect to the original storyline.

The most powerful scene in the film is one not even described in the book. The sequence evokes strong emotions. In a crowded train station hundreds of people are being herded like livestock. There is mass confusion and noise. The scene reminds me of cattle herding. We see a large group of non-whites being pushed (led) through the station as a group of white women look on, awaiting their fate. The next scene in this sequence shows a large group of white women being herded into a cattle car. The door is closed and locked. A male guard dressed in black writes "165 women" but instead of writing out "women," he draws the woman symbol. OUR symbol. To watch a symbol of women's power being used to represent women's captivity was both disturbing and effective.

Technically, the film was great. The cinematography, the colour, sets, costumes, and acting were very good. And yet, overall, the film was weak.

The characters and plot were not fully developed. A recent reading of the book was necessary to understand fully all aspects of the film (i.e. how Gilead came about, how women became such easy victims to the repressive state, and how the relationship between the young handmaid and chauffeur developed.)

There has been a lot of controversy over this film. In both the US and

Canada, Christian groups demonstrated against the film, calling it "anti-Christian". The reaction from mainstream critics was mixed: some loved it, some disliked it.

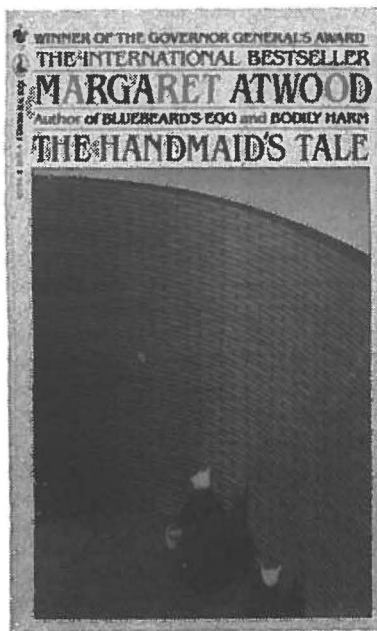
This film should be seen not as a prediction of the only possible end to society, but as a view of one of the many possible scenarios in which women may find themselves. It is interesting to note, though, that Atwood did not just invent a futuristic society. There are many similarities between Gilead and our society. There are people out there who would gladly pay anything in order to have a child. Women are hired to produce children. Children are bought and sold. Children have been (and in many places in the world still are) taken away from their families and "given" to "nice white-middle class" couples.

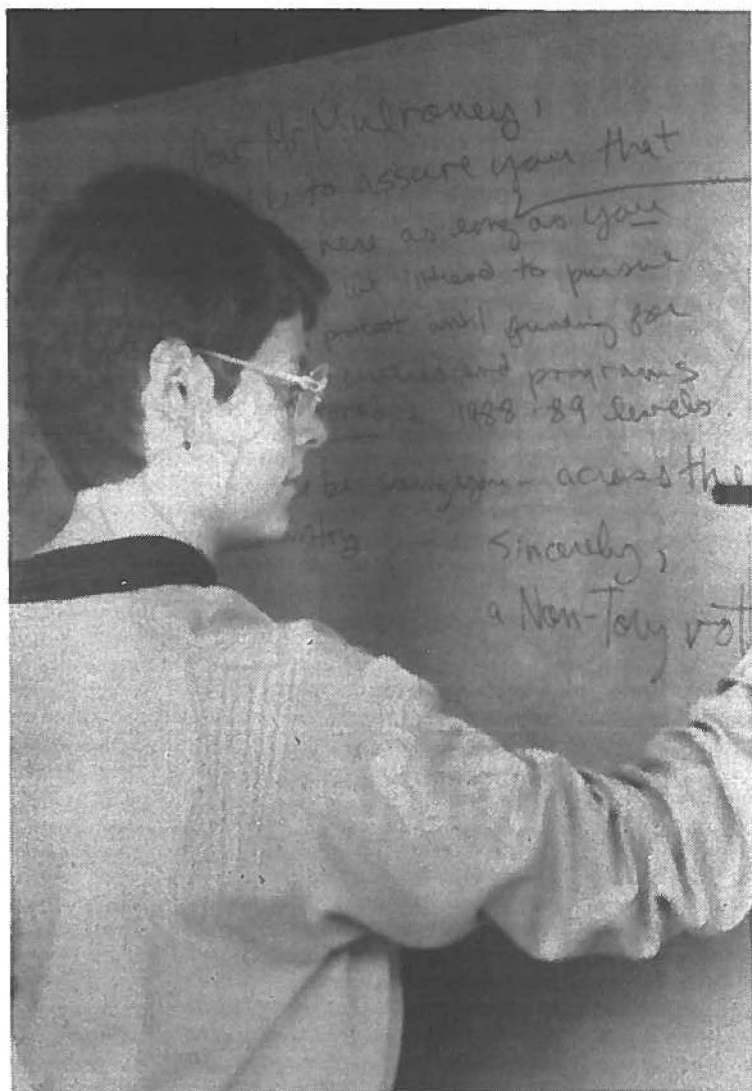
The torture practices described in the book have been used in the world, for example, the cattle prod, public hangings, the wall, the mutilation of hands and feet. In many countries, women's sexuality is tightly controlled and restricted.

This is not a film with answers or directions on how women can avoid becoming victims. Its female character is not feminist, strong, rebellious or in control. Yet it challenges us to think. What would we do in this situation? Would every woman react

this way? Is there something we can do to prevent a future Gilead?

It is not, and I repeat not, the best feminist film I have ever seen, and there are a lot of people who would argue whether this film is really feminist. Bearing all this in mind, I do recommend this film to those who have read and enjoyed the book. For my part, I did enjoy the film and will probably see it again.





Panhandling for Sec State

Megan Ardyche

What's a women's centre to do? The government won't pay, so I have to get the money somehow. So, one Tuesday in April I sent a few trusty representatives to the streets, or rather, the street — in front of the Secretary of State office in Halifax — to make the point that we are being reduced to begging, or panhandling, as it's called in politer circles.

People on the street were, overall, sympathetic, although catching them going uphill made it a whole lot easier to say what we wanted to say; on the downhill slope they walked a lot faster. We wanted to make the point that the services provided by women's centres and national women's organizations are essential and we shouldn't be reduced to begging. We should be putting our energy into the doing not the getting.

How many million dollars went to defence? About \$600 million!!! How many dollars went to "national security"? And I thought the Cold War was over, silly me. Yup, we'd better make sure all those women and children are safer and secure from "the enemy" as they struggle below the poverty line. Of course, never mind "the enemy" at home or on their own streets. Never mind that all women will be more isolated and therefore more vulnerable without the lobbying efforts and representation on our behalf by national women's groups and women's centres, and without a place to gather and learn and support each other.

Yet begging is what we've always

had to do — beg the government to give us a grant for this or a grant for that; always short term, always uncertain. The few times governments have actually uttered words in support of what women's groups do — and there have been times like that — are negated by the reality of the lack of monetary support.

These are all thoughts that went through my mind as I stood on the street that Tuesday afternoon, telling people why I was there, why I was asking for their money. One woman said, "But I'm not from here." We told her it was happening all over Nova Scotia. She said, "I'm not from Nova Scotia." We told her it was happening all over Canada. She didn't reply to that; she just kept walking. Two men said, "But we're not from Nova Scotia. We're from Quebec." We told them that a Quebec women's publication has lost its funding; they gave us a few dollars. A couple of people who would not want it known that they did so gave us money as well. Some people were indifferent to our plight, but no one that day indicated any support for the government.

Making a living begging is hard work. It takes a lot of energy and, often, the working conditions leave a lot to be desired. It's time we had the same kind of security as CSIS, the national security agency, has; it's time the government recognized the importance of providing security of the person within our own borders and within our own homes.

Women's centres and Sec

Phyllis Price

Let me state categorically, right at the beginning, that there is a Women's Movement alive, well, and struggling in Canada. There can be no other name but that for the amount of time, energy, and effort spent by so many working toward the same goals and all moving in the same direction. Chaotic, uncontrolled, and confused though it may seem as a whole, it nevertheless has a singleness of purpose that is almost incredible when you realize that it is the product of a spontaneous, self-directed desire for change. A concrete example of women's desire to change their status has been the formation of women's centres. It is usually one of the first positive actions that women take towards changing their situation.

It was 16 years ago that Researcher Jane Taylor wrote those words in her report *What Do You Do at the Women's Centre* that she had researched for Secretary of State. Two decades have passed since then, and federal attacks on funding to women's organizations might cause one to question how "well" the state of the health of the Canadian women's movement is. Nevertheless, the recent national outcry against the slashing of budgets of women's centres is an indication of how important they are in the struggle to raise the status of women in our society.

But just what is a women's centre? To someone who has never jumped aboard the hurtling freight train of activity that most centres embody, it is often hard to really get a sense of what they really are. The formal descriptions on countless funding applications and grant proposals needed to maintain their survival tend to go something like this: "Women's resource, information, referral and drop-in centres act as important agents for change within their communities. They provide extensive support services to women who are seeking greater emotional, social and economic independence. This is achieved through the development of many programs and services: peer counselling, advocacy, workshops and courses, research and information services, production of resources, and the development of needed services such as transition houses, rapelines and helplines, support groups and employ-

ment counselling."

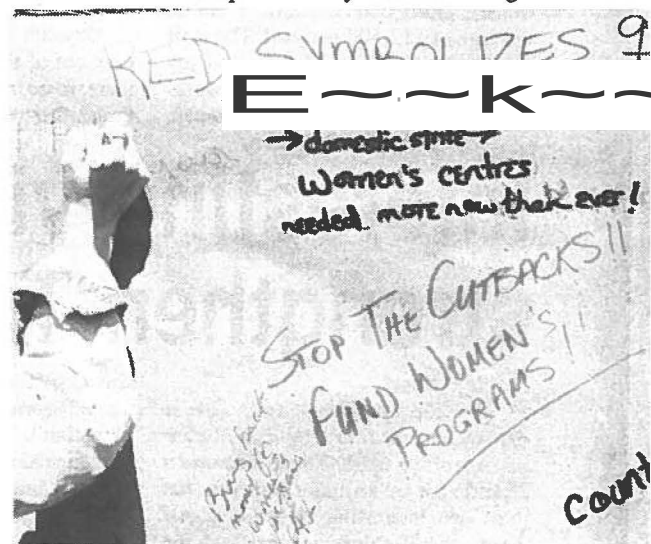
But a dry, bureaucratic definition like that doesn't come close to embodying the passion which women feel about their sense of belonging at a centre. For many women a haven from the storm of violence, injustice and stereotyping that exists in our everyday society, women's centres tend to draw expressions of deep emotions from their users. One woman wrote, "The Centre is helping me through a very difficult time right now. I don't know where I would have turned to for help if they were not there." Another regular visitor was prompted to call out "I'm home" when she came through the doors of "her" centre.

Four women's centres currently exist in Nova Scotia. The oldest, Pictou County Women's Centre (New Glasgow), was established in 1978. Both Antigonish Women's Resource Centre (Antigonish) and Second Story Women's Centre (Bridgewater) came into operation in 1983. L.E.A. Place, the centre operated by Eastern Shore Learning Opportunities for Women, opened in Sheet Harbour in 1985. A fifth centre, in Port Hawkesbury, is struggling to get established, whereas two other centres (A Woman's Place in Halifax, and Colchester Women's Resource Centre in Truro) were forced to close their doors in the past few years because of inadequate funding.

Usually coming as the result of women getting together previously to work on common concerns (through well-woman's clinics, awareness-raising groups, etc.) the formation of a centre focuses around a need - believing that society is treating you unjustly. A women's centre provides an acceptable space for the examination of and the protest against this feeling of injustice. Their recipe for dealing with that injustice is a mix of self-discovery, self-

help, mutual support and direct action.

And lively places they are too. It is estimated that a minimum of 20,000 uses are made of the four centres in the province each year. Walk through the doors of any centre, and it's easy to get caught up in a frenzy of activity. A workshop may be in progress on anything from self-esteem, coping with stress, finding a job or understanding a new piece of legislation. At a desk a woman with a smiling face juggles phone call requests for information on a new kind of contraceptive, how to get a hold of the local food bank, and where to find an apartment. In another corner, a group of drop-in visitors may have spontaneously started to strategize as to



how to draw public attention to a sexist comment made by a local politician. A mother with toddler in hand browses through the library, stopping to take time for a cup of tea and a chat about her life with a peer counselor.

Come back one hour later and the scene may be totally different. An unemployed fishplant worker may be taking advantage of the centre's typewriter to do a resume, or in a separate room a support group may be dealing with the issues of being an adult survivor of incest. The scenes may be re-enacted a hundred times with different faces, situations and responses. But one concept remains common to all the activities and all the centres: every woman who walks through their doors is accepted as equal and welcomed because she is a woman.



Mary Collins, the new Minister Responsible for Women visits the Halifax Sheraton to address a business luncheon. Outside, angry women rally to protest cuts to women's centres. (Photo by Kristin Roberts)

State funding

Clearly the centres have been providing innovative social action programmes empowering the women in their communities. But to date it's been largely local womanpower (through thousands of hours of volunteer labour) and the federal government through grants from Secretary of State's Women's Program that have been picking up the tab. Two centres, Antigonish and Second Story, have received year-round operational grants (averaging around \$40,000) that financially supported not only specific projects but also day-by-day provision of advocacy, community development, information, etc. Pictou County and Lea Place have received project funding for periods of

ity. But if the provinces aren't willing or at times aren't financially able to provide this type of service, then isn't it the federal government's responsibility to work to advance women's equality?

In one respect this discussion seemed to end when in late February 1990, women's centres across the country received word that their operational funding was being cut 100 percent. They were told that they could still apply for project funding, but with that source of revenue not increased and the potential number of groups applying for it greatly increased, it was very easy to see problems ahead.

In Nova Scotia it meant that Second Story's government funding would dry up the end of March; Antigonish would have until June. After the initial shock, in each of these communities frantic organizing and strategizing took place to keep the doors open. It's easy to visualize that the same scene was being enacted in every Canadian town with a women's centre. As the outrage at the federal government's insensitivity became more and more vocal, protests which began in earnest in Newfoundland spread to Nova Scotia and elsewhere across the country. With some helpful coordinating assistance here in Nova Scotia from CCLOW's Linda Roberts, CRIAW's Stella Lord, and Debi Forsyth Smith of the Nova Scotia Advisory Council, and the technology of conference calls, centres from one end of the country to the other started to strategize together. At last the media took notice, and momentum was gaining as Gerry Weiner's department seemed to be responding to the pressure on them. Meetings began to be organized between Weiner's department and representatives of the centres.

Meanwhile, trying to cover all the bases that would allow them to stay open, Second Story had submitted a project grant focussing on date rape, sexual harassment and fundraising. While they had been told by Gerry Weiner that such applications would be treated as a priority, no one had expected it to take only 10 days from the time of mailing to actually receiving project approval. Fearing that accepting the money might affect the momentum that was building in negotiations, as well as complicate the issue in the public's eyes, the Second Story Board decided to accept the money in principle but delay formal acceptance until there was some assurance that the other centres would receive similar treatment. (In doing so, they demonstrated that, like politicians, they too could practise "double-speak.")

So where do things stand now? In a surprise turnaround, the government announced that women's centres would be given a year's reprieve. The Feds have said that they'll restore full funding for a transitional year to give centres time to negotiate a switch to funding from the provinces. They talk about building new partnerships with the provinces, but as yet it is unclear how this will happen or which provincial department(s) will take this on. None of the current departments have funds allocated for this and we are still waiting to talk with the minister responsible.

CONNECT!, our new association of women's centres, is hard at work trying to arrange meetings and lobbying governments.

We would appreciate support in the form of letters to your MLA and the Premier. Let them know that women's centres provide much needed services in a cost efficient manner. And send a copy to your local women's centre. They would appreciate knowing they have your support.



Protesters picket outside the Secretary of State offices on Duke Street. (Photo by Debbie Mathers)

Giving it all for the cause

by Erin Goodman, based on a conversation with Brenda Barnes, Merrilee Dahm-Larsen and Lorene Doby

We are four women who became embroiled in the protest around Secretary of State funding cuts to women's programs, centres and publications. Inspired by the women occupying the Secretary of State office in St. John's, we abandoned our daily routines in favour of daily protest. The experience was as exhausting as it was exciting, and through our experience we have reaffirmed the power of grass roots protest.

We are Brenda, Erin, Lorene and Merrilee—women who thrive on the energy, rage, and noisy rebellion of our sisters.

Place: March 30, CKDU FM studio, Dalhousie University, Halifax.

Erin: "I had heard about the occupation in Newfoundland from my friends Padraic who is from St. John's and had friends participating in the sit-in. That morning we were guests on a friend's radio show to talk about the cuts, the occupation, and the Halifax protest planned later that day. Lorene and Brenda phoned the station, excited and charged-up... the excitement was infectious and I think Padraic and I knew at that moment that we wanted to occupy our Sec State office."

Setting: Later that day, Secretary of State offices, Duke Street

The protest moved into the Secretary of State office, and Lorene, Padraic and myself settled down in the comfortable chairs provided and declared we were there to stay. We were soon joined by other women, and plans were made for a weekend occupation. The media came and went. We met twice with the regional Sec State staff to negotiate, and our demands were conveyed to Ottawa. We had finally become a part of the political process by breaking the rules and thumbing our noses at the "democratic process" that had steadfastly refused to acknowledge feminist voices. So far.

We were not permitted to stay. At five thirty, the Sec State staff acted on order from Ottawa and phoned the police. We left peacefully after being threatened with a charge of mischief and retreated to a bar to discuss our next move.

The women in St. John's were move removed from the Secretary of State offices that evening.

Lorene: "It was clear that women were being silenced by the media and the politicians — I myself had only

heard about the St. John's occupation that morning. In that moment of urgency, information distribution was the major problem, but also an obstacle overcome by the feminist community."

Setting: Noon, Grand Parade

We prepared to hold a "Weiner roast" in the pouring rain. The press was out in full force, anticipating another occupation, which we fully intended to carry out.

Merrilee: "Going up that hill—the energy, the tension, the excitement and the unity of the women—that was incredible, that's what made me decide at that moment that I was willing to be arrested."

Needless to say, the Secretary of State doors were locked. The door will continue to be locked to feminist protesters until July, or in Weiner's words, until "things cool down." Ha.

Over the following days, daily protests were held. Feminist guerrilla theatre and graffiti art on the Sec. State office windows kept media interested.

Brenda: "You perform for the press, you have to keep them interested. That was our only way of communicating with women across the country. We realized that media offered a venue that we could use and manipulate."

The media lost interest after a few days of protest, and we struggled to find ways to sustain our momentum. The catalyst came in the form of a rumoured visit to Halifax from Mary Collins, Associated Minister of Defense and Minister Responsible for the Status of Women.

Collins was scheduled to deliver a luncheon address to a business conference at the Sheraton on Friday, April 6. We quickly arranged a plan of action with the help of the ad hoc committee on Secretary of State funding cuts.

Setting: 8 a.m., Friday, Brenda's car

We headed towards the Sheraton to register for the conference, laughing hysterically because we were dressed "in drag," in clothes and make-up respectable enough for a business conference. We dub ourselves "The Lipsticked Lady Terrorists." Our banner is stashed in Merrilee's corporate briefcase. It read, "Defend Women's Equality—Restore our funding NOW!"

We successfully registered for the conference and fled, spending the following few hours nervously biting our

nails.

Merrilee: "We felt really subversive."

Lorene: "Real anxiety..."

We returned for the luncheon, meeting up with Barbara, Carolyn and Jennifer, women who were also participating in the action. The luncheon reception was an intimate affair. At one point Mary Collins descended on Carolyn, Brenda and myself, shook our hands and interrogated us. We smiled, and lied through our teeth.

Lunch was a three-course agony, followed by coffee.

Lorene: "I was very conscious of time—I knew that women had started their demonstration outside the Sheraton, and we needed them to be there when we came out."

Finally, the whispered instruction went around the table. We unfurled the banner and proceeded up to the podium. The press, which had been tipped off, moved in to catch Collins' reaction.

Lorene: "Time felt like it was standing still..."

Erin: "Here we are, breaking all the rules of proper behaviour."

Brenda: "The adrenalin was pumping through my body, which was moving automatically... All of a sudden I was holding on to the banner and walking to the podium... I was trying to make something happen but it felt like nothing was going on."

Unable to ignore the activity, Collins finally acknowledged the banner, offered a clipped, "Thank you," and continued with her speech. At this point, Carolyn interrupted her speech and Collins was forced to engage in several minutes of debate with her.

Carolyn: "She believed that she could ignore us, but it didn't work."

We left the luncheon and marched through the Sheraton lobby singing "We Shall not be Moved," carrying our banner high, despite the efforts of security guards to make us leave quietly by the back door.

Merrilee: "It was such an emotional high when we came out and joined the other protesters."

Brenda: "I felt like I was on the verge of crying..."

Erin: "After that experience, nothing was scary anymore—we felt like we could do anything, go to any extremes."

Lorene: "It was a direct action that really worked."

Women's Studies students harassed at university

Paula Arsenault

I am a student at Mount Saint Vincent University. I am also "one of those Women Studies students." I returned to university after spending six years doing volunteer work. My social awareness was well developed. I am a feminist.

Entering an academic environment provided a chance for me to reflect on my six years of work and put it into perspective, perhaps as well as finding theories or other academics who would reflect my view of the world.

After my first few months I was disappointed. The struggle to define the line between theory and practice seemed embedded only within myself. Luckily I made friends with a few other Women Studies students.

There seemed to be a core group of about 10 or 15. It felt warm, safe, and gentle to laugh and discuss with small

groups of women. I stress the fact that these are small groups. Feminism is not an issue for the majority of the women or men at the Mount.

Throughout my first year I realized how difficult it was to put up signs advertising women's events. They would be torn down as fast as they went up. An article appeared in the last issue of the *Picaro* that was degrading to feminists. I previously had a poem published about Sudbury, Ontario and a male responded with great offence to the symbolism I had used, again degrading feminism, the Women's Studies students and myself.

During the summer more overt acts against the Women's Studies department happened. The notices kept coming down and the bulletin board was repeatedly vandalized. It was even torn down at one point.

Spray paint was used and offensive

statements were written over things.

The massacre at Montreal happened in December, 1989. Threats were phoned into the Mount. Women really began to feel the oppression and live in fear, not just outside the university but now inside as well. My mother no longer proudly called me her radical feminist daughter.

On April 2, 1990 several professors at the university received a hate letter. The letter made various derogatory comments directed to the professors and implicated the Women's Studies students.

As a student, I felt directly threatened and attacked. There was no protection from such displays of hate. There was no legal way to protect ourselves. It was permissible to violate women verbally and in printed material.

The letter was circulated among the

professors, and some of them read it in classes. It was signed "The men and women of the Mount." So those who would not call themselves feminist were implicated as being the others, the ones who want the feminists to shut up.

The entire university was alerted and for the first time, this attitude towards women was taken seriously. There has been a lot of discussion about what to do and how events like this will be dealt with in the future.

I live and breathe now, I hurt and I am angry. I wonder how other women deal with things like this. Not just after events like Montreal or the letter of April 2, but how do we as women deal with everyday violence: the portrayal of women in the media, the verbal abuse on the street and in our homes, and the potential physical violence throughout our lives.

As a university student, I am con-

cerned about the overt signs of violence against women on university campuses. Montreal made it to the mass media. I am greatly concerned about events at other universities which do not make it to media and that we are not aware of. It is an interesting phenomenon — why is such violence occurring on university campuses, by educated people? Is it a comment on education? Or is it a symptom of patriarchy?

Needless to say, I enter my final year with a great amount of stress. What will happen this year? Do I remain quiet to avoid violence, or do I stand tall and proud of my feminism?

I guess I answered my question by writing about it. All women, whatever beliefs we have, are subjected to many forms of violence. I believe that we need to say we will not be victims. What else can we do? I would like to know what other women do to survive.

Extent of misogyny evident after Montreal massacre

Lorene Dobbie

By now we may all be over the shock of the brutal massacre of the women in Montreal. While the shock may be over, we are left with despair — the rage — the deeply embedded pain. As a woman I feel violated. I feel hurt. I feel angry. For the first time in my life I feel the threat that one day I may lose my life because of my feminist beliefs. One day it may be me. All of the theories I've studied in my women's studies courses have now been made real to me. So has the possibility of dying for my beliefs.

This was not an isolated event. The murder of those women is linked to the violence and hatred women are forced to live with daily in this patriarchal society. For the first time perhaps, we've realized the extent of these feel-

ings of hatred.

Violence against women is nothing new. Women daily are faced with the possibility of rape, harassment, assault and murder. It is embedded in the system, from the media images of women, to the pornography easily available to buy/rent, from the sexist lyrics found in many songs and the bitter images of women in music videos, to the violence women experience from the educational and governmental systems. Women suffer sexual harassment in the work place and beatings in the home. As young girls, we are the victims of sexual abuse by fathers, brothers, step-fathers, uncles, neighbours and strangers. Violence is nothing new to us.

Conservative estimates show one out of ten women as being battered in

the home. Statistics show one out of four women in Nova Scotia have been sexually abused within the home before the age of eighteen. That is over 100,000 women in one province. Personally, I am familiar with this type of violence, being an incest survivor. Pain and violence is real to women. Perhaps what wasn't real was the extent of hatred. Misogyny.

As a woman and as a feminist, I feel like a part of me has also died with the women in Montreal. Yet from their misfortune, as women, we must stand together, out of respect for all women who are suffering. Susan Griffin writes:

"We heard of this woman who was out of control. We heard that she was led by her feelings. That her emotions were violent. That she was impetuous. That she violated tradition and over-

rode convention. That certainly her life should not be an example to us. We were told that she moved too hastily. Placed her life in the stream of ideas just born. For instance, had a child out of wedlock, we were told. For instance, refused to be married. For instance, walked the streets alone, where ladies never did, and we should have little regard for her, even despite the brilliance of her words. For she had no respect for boundaries, we were told. And when her father threatened her mother, she placed her body between them. And she went where she should not have gone, even into her sister's marriage. And because she imagined her sister to be suffering what her mother had suffered, she removed her sister from that marriage. That she moved from passion. From unconscious feeling, allowing deep and

troubled emotions to control her soul. But we say that to her passion, she brought lucidity, and to her vision she gave the substance of her life. For the way her words illuminated her life we say we have great regard. We say we have listened to her voice asking, "Of what materials can that heart be composed which can melt when insulted and instead of revolting at injustice, kiss the rod?" By her words we are brought to our own lives, and are overwhelmed by our feelings which we had held beneath the surface for so long. And from what is dark and deep within us, we say, tyranny revolts us: we will not kiss the rod." (from *Woman and Nature*)

I think as women it is important to come together and heal ourselves. We've all been devastated by this misogynist act. We need to honestly and openly express our feelings of despair, pain and rage. Whatever we feel, we must say it — we must name it — we must come together collectively in the name of all women, to heal. Starhawk writes:

"We are all longing to go home to someplace we have never been — a place, half-remembered, and half-envisioned we can only catch glimpses of from time to time. Community. Somewhere there are people to whom we can speak with passion without having the words catch in our throats. Somewhere a circle of hands will open to receive us, eyes will light up as we enter, voices will celebrate with us whenever we come into our own power. Community means strength that joins our strength to do the work that needs to be done. Arms to hold us when we falter. A circle of healing. A circle of friends. Someplace where we can be free." (from *Dreaming the Dark*)

This piece was written just days after the massacre and aired on "Spinners on Air," CKDU in December 1989.

REQUEST FOR SUBMISSIONS

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BY WOMEN OF ETHNIC AND RACIAL MINORITIES**

The Canadian Advisory Council on the Status of Women will be putting together a book in which the voices of under-represented groups of women will be heard. It will be a collection of letters written specifically for this publication. We are looking for the living, personal accounts of women who, because of their ethnicity or racial origin, believe it important to share their thoughts and feelings.

We want to hear your description of the difficulties and pleasures of living and working in Canada. Whether you were born inside or outside Canada, we ask you to share your ideas and experiences with regard to racism, sexism, and discrimination in the paid labour force and in home life.

The deadline for letters will be October 30, 1990. If you are interested, let us know and we will send you more details. Contact:

Yuen-Ting Lai
Canadian Advisory Council on the Status of Women
Box 1541, Station B
Ottawa, Ontario K1P 5R5
Telephone: (613) 995-2492
Fax: (613) 992-1715

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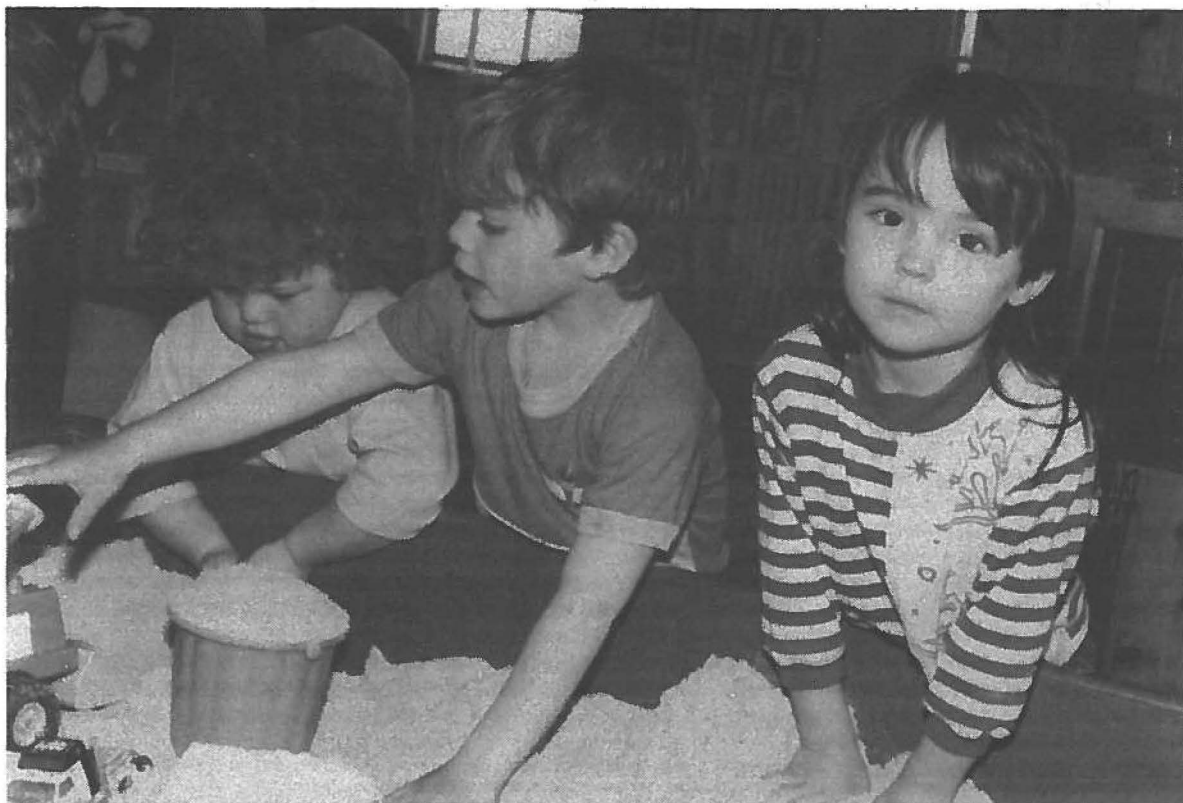
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Rochelle Sampson, Stephen Howett and Tiffany Kelly, shown at left, play at the sandbox. (Photo by Brenda Conroy) Lauren Hutton, above, flies her hand-made windsock in the Veith House field. (Photo by Carrie Melsom) The Veith House preschool room is also used for some supervised access visits.

Preschool enjoyable learning experience

Carrie Melsom
The Child in me:

"Climbing our stairs can be fun if you count them (there are 20), or come up backwards. Knowing that preschool is at the top makes it that much better. I always check to see if my name is up because that means I'm the helper and get to ring the bell. The room is big and full of things to do. I can dress up, play in the sand, paint, build with blocks, do puzzles, and play with my friends. At circle time we count the people. Usually there are 10 of us and Shirley and Carrie. Betty comes up with two of our friends from the Wee Care Developmental Centre. Sometimes we go down there to visit too. Once I got to use their computer to make a picture.

"At circle we talk about things, sing songs and play together. I get my mat and sit down after clean up. Yesterday we made stone soup with a magic stone. We sang 'Stirring, stirring, stirring, the pot. Bubbly, bubbly, bubbly HOT.'

"We cut up vegetables and put them in the pot, then cooked them for snack. Betty loves coming up when we make soup. She asks for it all the time. I like it too. It smells good.

"After circle we wash our hands and

have snack. Sometimes we eat funny things like reindeer sandwiches and ants on a log. I get to pour my juice and pass things. I like saying 'enjoy your snack.' Sometimes I even say it first. After snack we brush our teeth but Carrie always forgets the toothpaste so I have to remind her.

"When we go back in the room we play games and make music until activity time. I like being the spider and scaring Miss Muffet.

"I planted flower seeds for my mom and they're already starting to grow. One of mine looks like it has big teeth in a mouth. I planted a sunflower outside for me.

"Sometimes we blow bubbles and catch them on paper. Sometimes we build things. When school started we finger-painted with chocolate pudding. I didn't want to touch it so I used a brush instead. Now I don't mind because I know it washes off. Last time I licked it off with my tongue.

"After we clean up we read stories. I like 'The Very Bumpy Bus Ride' because we get to go bumping and bouncing down Bumble Street. At the bottom of the hill we all fall over. I like reading lots of books. Sometimes during freeplay I get Shirley to read me books. Sometimes

I 'read' them to her. We make our own books too.

"I like seeing pictures of my friends and me at school. We have pictures of Ho-Ho at Christmas and of people who come to visit us. We take pictures when we go out visiting too. There is a picture of me in the circus and one where I'm playing an accordion. If you come to visit I'll show them to you.

"I like going to preschool but I like going home again too."

The teacher in me:

An ideal time. The way I'd like children to remember their preschool experiences. Veith House Preschool

runs four days a week for 2 1/2 hours per session. We have a morning and an afternoon class for children from three to five years of age. Our goal is to provide children with a safe and enjoyable learning environment.

The Veith House commitment to low income families is reflected in our sliding fee scale. Fees are based on family size and income. They range from five to thirty dollars per week.

We keep our pupil/teacher ratio low to provide children with plenty of adult interaction and attention. This one-to-one contact with children is especially important for children of families in crisis and those experiencing the ef-

fects of poverty.

I like the fact that I can be there for children and their families to offer a little extra support.

We maintain an open door policy which enables parents to drop in and play with their children, or utilize our resource room. The resource room houses a small toy library and a variety of parenting books and magazines.

We also facilitate a parent/child drop in playgroup on Friday mornings, where parents can offer each other mutual support and utilize the preschool resources.

I can honestly say that I like going to preschool, and that makes me happy.

Supervised access another service provided by the Veith House staff

Cheryl Downton

The beginnings, almost four years ago, of a supervised access service, typify the underlying commitment, creativity and constancy that is Veith House. The legal community was stymied by an inability to respond to an outpouring of Family Court orders that directed non-custodial parents to secure supervision of access between their children and themselves. Painfully indicative of society's increasing awareness of domestic violence and the abuse of children, increasing numbers of applications to the Courts, usually brought by non-custodial fathers, for access to children, were being granted only if appropriate supervision could be found. At that time, there was no organized supervised access service anywhere in the province, and those in need had to seek out clergy, family, or friends, on an ad hoc, woefully inconsistent and inadequate basis, to provide a piecemeal service, often not acceptable to either party, one or both lawyers, or, indeed, the Court.

Veith House, after being approached repeatedly by community legal workers, individuals in need of this service, and both private and legal aid lawyers, responded by creating a supervised access service.

While the program has been shaped, streamlined and systematically overhauled, based on experience and some agonized learning — all part of any growing process — the service offered today is highly respected, consistently in demand, and finely-tuned. Yet it is still fraught with emotional discomfort, sadness, and a sense of diminished faith in the process for the Veith House staff persons who undertake the co-ordination and supervision responsibilities.

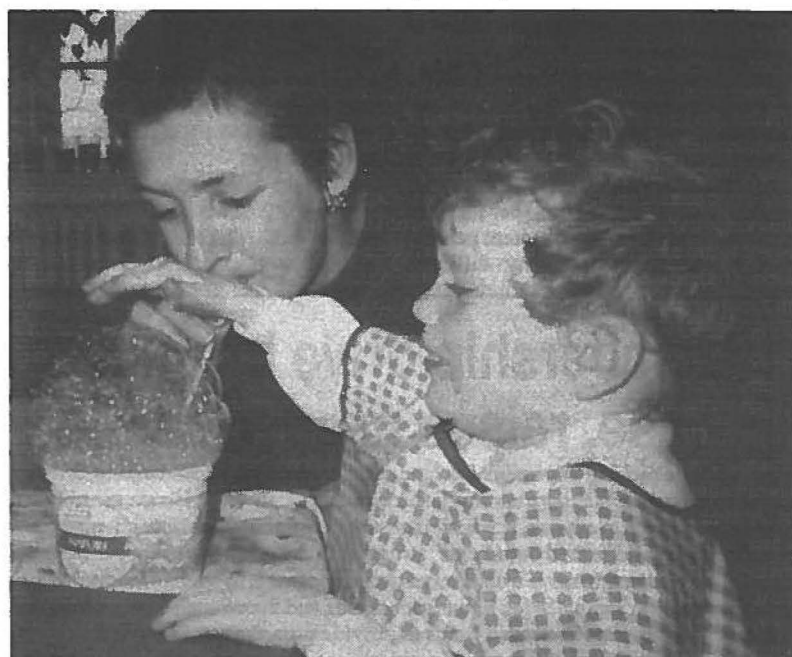
While the Courts are loathe to deny a parent access to a child, some parents who, by way of court order, have restrictions placed on their access to their children, are hostile to the perceived intrusion of a supervisor. Many children are confused by the supervised access situation, and can place the blame for their discomfort on the third party supervisor.

As with most artificial situations, restrictions are necessarily in place, and both the parent and the child(ren) may become resentful that a visit to Daddy's house, or a trip to the beach, or a day with family and friends, are not possible.

Personally, I have found the supervision of access between a parent and a younger child to be the most profoundly difficult, emotionally, for me. On more than one occasion I have

observed the confusion, uncertainty, sadness, anxiety, and sometimes, fear, in a young child's eyes. I have experienced the gut-wrenching pain of having a four year old child whisper to me that he visits his daddy because his older sisters refuse to see their father, and "somebody has to visit Daddy; he hasn't got anybody." At other times, I've felt the overwhelming sadness and resignation of a toddler who wants only to sit quietly and play, yet is constantly interrupted in play, picked up, held, and re-directed, as a parent, whose own needs are overwhelming, tries to exact a day's or week's or lifetime's comfort, closeness, and contact from an hour's access visit.

In illustrating the emotional context, I do not want to ignore the positive impact of the supervised access service. Indeed, if the overall program did not serve a vital, useful, and necessary function, Veith House would have had no reason to respond to the very real community need in 1986, continuing as it does so today. The provision of supervised access is generally healthy, essential, and progressive. It is most often the unhealthy choices, conflicts, and challenges inherent in how we choose to live our lives which result in the need for the Courts to intervene, for restrictions to be placed, and for Veith House to respond.



Betty Johnson and Shawn Moulton, from the Wee Care Developmental Centre, enjoy the preschool program at Veith House. Wee Care children go up the hill to Veith House three days a week. (Photo by Carrie Melsom)

Advocacy uses group power for the individual

Cheryl Downton

There are days at Veith House when I feel the need to run away and hide from the ugly reality of poverty, indifference, prejudice, inequality, and inequity. Then, after a few moments of wallowing and despair, I feel the anger start to percolate, and with the anger comes the energy, indignation, and lust for resolution. While I have learned that I, alone, cannot right the grievous wrongs perpetuated by the powerful majority, just as a client, usually poor and ignored, cannot, alone, effect the changes necessary to address the inequalities in their life, together we muster a louder voice—less easy to ignore, harder to tune out, demanding accountability. The advocacy work conducted by Veith House staff is, simply stated, an equation which combines a clearly-articulated client need with the reality of our power base to culminate in a greater possibility for results. I have always railed against the core injustice of one person being allowed a greater power/voice/respect than another, but while we work, on a larger front, to tear down this societally supported hierarchy, we use our combined power to get what, when, and where we can for the client.

At the very crux of almost every cry for help in the advocacy work we undertake at Veith House, is the reality that poor people are not allowed to access their supposedly equitable share of community resources.

Social assistance schemes, minimum wage, old age security and income maintenance programs are woefully inadequate, and inherent in their very design is a set up for failure. The limits we arbitrarily place on the financial assistance we graciously, as a society, inflict on those whom we deem to have failed in the provision of meeting their own needs, are punitive, unrealistic, careless, and inhumane.

As a result, in the first four months

of 1990, I have advocated on behalf of sixty-four clients, ninety-five percent of whom are women, around needs ranging from food, appropriate clothing needed for admission to hospital, housing, landlord/tenant matters, diapers and baby food, basic furniture needs, prescription drugs and OTC medications, transportation, and service disconnections, to sanitary pads and tampons. Putting real faces to real needs and issues, I've advocated in support of a woman whose family benefits entitlement was reduced to recover an overpayment, leaving her and her children even less able to meet their basic food needs than on the usual inadequate monthly allotment.

I've supported the efforts of a woman in securing slippers and a nightgown, thereby sparing her the humiliation of paper slippers and one size does not fit all johnny shirts, during her upcoming hospitalization. I've advocated in support of a woman whose doctor had prescribed antibiotics for her daughter's painful ear infection, yet family benefits refused to assist, and no monies could be freed up from the already over-stretched welfare cheque. And I've supported yet one more woman who has no resources to secure tampons during menstruation, an on-going monthly degradation exclusively tied into the refusal of the policy makers, predominantly male, to acknowledge a reality of being a woman.

While Veith House has not, and will not, waver in its efforts to confront the larger societal issues which continue to necessitate advocacy support and intervention, our energies are not inexhaustible: we sorely need support, encouragement, understanding, and voices added to the lobbying effort to effect the very necessary and critical changes which will acknowledge reality, and everyone's right to security, dignity, health, and equal access.



Veith house was recently rocked by a shocking event. Sebastian and Seymour, residents of a gerbil condominium located in the Headway office, became the proud parents of six. This incredible feat was discovered by D who thought Seymour's little cries were the sign of a bad dream. Perhaps they were. The new mom has since been renamed Sheba. Mom and children are doing well. Veith House staff are still a bit shaky. (Photo by Brenda Conroy)

Show you Care by Giving

Become a member of **Veith House**, a non-profit social agency in the north end of Halifax. We provide services to the low income community, most of whom are women. Programs include counselling, literacy, parenting skills, a preschool, and a spousal abuse program.

Membership entitles you to voice and vote at the Annual General Meeting, our quarterly newsletter and updates on **Veith House** events.

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3115 Veith Street, Halifax, N.S., B3K 3G9
or telephone 453-4320 for more information.

SARS participants gain employment skills and hope while working at Veith House

Sylvia MacKenzie

Salvation: Before I came here, I felt that my life had no more meaning. The staff make me feel that I am worth saving.

Love: Being here is only the second time in my thirty-seven years of life that I have felt that someone really cares about me.

Appreciation: Everything I do, no matter how small, is appreciated.

Responsibility: I am being helped to understand that I am NOT responsible for all the horrible things that have happened in my life.

Thank you from the bottom of my heart.

...

Kelly McNamara

The SARS (Social Assistance Recipients Service) program is a six month training program for people who want to get back into the work force and off the welfare system.

This program is helpful to me because it is giving me experience such as greeting people at the front desk, answering phones, and familiarizing me with other administrative tasks. It also

helps people who want to learn different tasks but supports them to do so at their own pace.

I have studied for my G.E.D. at Veith House as well. This will give me a good boost towards entering the work force.

It is also challenging to work in a place such as Veith House because you get to meet so many different people. You also learn so many different

things, for example the Macintosh computer, which has helped me a great deal.

The various things that I learned here will give me a better chance to get a good job in the workforce after I have my child.

Thanks to the fantastic people who work at Veith House, I have a better opportunity. The staff are great people to work with.

Membership drive broadens base, raises needed funds

While racking our brains for fund-raising projects, a membership drive seemed one of the more appropriate ideas. Although Veith House memberships are open to anyone, we particularly want memberships from clients and those who understand our clients' struggles and the service we provide.

A membership drive would serve two purposes: 1. to strengthen our base and allow for more needed input from clients and the women's community, and 2. to raise much-needed funds to provide programs and services.

An annual membership would entitle the member to quarterly issues of the Veith House Newsletter, to voice and vote at the annual general meeting and obtain information on up-coming Veith House events.

Further information can be obtained by calling Veith House at 453-4320.

Single woman remains hopeful of having baby through insemination despite 'jest of God'

Three years ago, I decided I'd like to have a child by artificial insemination. For a long time I had wanted a child but kept the notion to myself. Even though I was single, I felt it was within my power to make this choice. After all, I told myself, I was in control: I was comfortable with my work, my home, my feminism, and my strong desire to be a mother. I was ready to make the choice — to enjoy pregnancy and motherhood.

I thought that once I had made the decision, all that was required was the resolution to invest energy and money in "my project" (my own euphemism for my plans). I knew that physician and donor fees for insemination would not come cheaply. I told myself that drains on my personal energy and my bank account would be my greatest adversaries.

I was naively mistaken. My biggest hurdle would turn out to be the prerogative of fertility clinic staff members to say NO to single women. It took me by surprise. Remember, I said I was naive.

I assumed that in the late 1980s there would be no problem for a well-educated, financially secure woman to seek and obtain the support and services of a fertility clinic.

When I phoned several clinics in Toronto, I was told that the physicians (always men) worked with married couples only. I had to stifle my nervous giggles of disbelief when speaking to clinic receptionists. I thought perhaps I hadn't heard correctly; perhaps the phone link was fuzzy; perhaps I hadn't made my request clearly.

Then reality hit me — I was being told no. "No, because you are single." "No, because you don't have a husband."

It didn't matter that I was a mature adult (30 at the time) with the means to support a family. The only pertinent fact was that I was single, and I was being penalized because of it. I was no longer in control; my freedom to choose was being denied.

I had prepared myself to run the gauntlet of questions and queries about my suitability as a parent. I felt prepared to deal with queries about my stability (mental and financial) in the same way that a prospective adoptive parent is screened by social workers. I was not prepared for a flat "no."

I took time out to rally myself and search for another option. Almost a

year passed. In that time I used a sympto-thermal graph and charted my days of probable fertility. I read books about healthy pregnancy and thought about day care for children. I dreamed up vague plans of asking a friend to pose as an infertile husband so that I would be able to approach a fertility clinic as part of a married couple. I told a tight circle of friends about my project. Feminist and traditionalist friends alike were supportive. I was buoyed by their good wishes.

There was one low point: a feminist friend who lobbies tirelessly for the rights of women to make their own choices in all things advised me to think twice. I had expected her full support. After all, this was not a whim but a carefully considered plan... a plan to fulfil my innermost dream. This quest was the result of years of thought and waiting. I was hurt by her lack of perception. I had confided in her that innermost dream, and she had not responded appropriately. The support of other friends lessened the hurt, and I kept up my search for a fertility clinic that would accept me as a client.

Eventually my local MD (a supportive individual) came up with the name of a gynaecologist in Atlantic Canada who had a number of unmarried patients. Here, at last, was an expert in artificial insemination who was willing to help me. My MD referred me to this gynaecologist.

The first consultation was like a dream. I left his office in tears, relieved that the procedure would be so simple. He had asked no questions about finances or marital status. He had said that a referral from my family physician was all he required. He had treated me kindly, respectful of my desire to be a mother. He had not patronized me; he had answered my questions honestly and clearly. My project was off to a good start at last.

For a while things went smoothly. I told my parents about my plans, and after the initial shock they cooed up to the idea of another grandchild. I continued to keep my sympto-thermal chart and my appointments with the gynaecologist. Then, curiously, my periods, which for years had been regular 28-day cycles, became slightly irregular and ranged from 25 to 31 days. Chronic low back pain, which had plagued me for years, seemed to bother me more than usual.

After four inseminations, I suffered one "early miss" (an early miscarriage) and had no success. I was devastated. My gynaecologist wondered why I had not been successful. A laparoscopy showed advanced endometriosis.

I was in a state of disbelief, and spent a lot of time preoccupied with dark thoughts. I felt like the butt of a cruel joke. Like Margaret Laurence's Rachael, I felt like the victim of a "jest

of God."

Now, some days, I despair, and think that I'm not meant to have children. I know the chances of a single woman adopting an infant are less than slim. Some days I feel like Hannah of the Old Testament, and hope that God has done this to put a longing in my heart which She will eventually fulfill.

I am anxiously looking forward to the summer when I will undergo an-

other surgical procedure, an effort to remove the misplaced endometrial tissue, scar tissue, adhesions, and a large "chocolate cyst" that has bloated my left ovary to the size of an orange.

I try to be optimistic. My gynaecologist predicts a "maybe 50%" chance of success. I'm not going to give up yet. After the surgery I'll try again to conceive, and hope that God has motherhood in Her plan for me.



Some of the members of the Secret Furies ham it up at a rehearsal. They recently performed at Pub Flamingo during a benefit for the Service for Sexual Assault Victims as well as various demonstrations. There are about 25 members of this acapella singing group. (Photo by Debbie Mathers)

The Secret Furies invite women to share in friendship and song

Betty-Ann Lloyd

A good number of vocal women have begun to sing together on Monday nights. We are practising songs that have meaning for our lives. This practice will pay off wherever women gather to protest, play, or plan political action. We work on chants, marching songs, and acapella arrangements that demonstrate our own belief in the need for women to work in solidarity with each other around all occasions of oppression and of celebration.

We call ourselves the Secret Furies. It isn't easy to explain the exact process of how we came to this decision. Mostly it has to do with an old movie poster that hangs on the wall where we practise. Claudette Colbert is pictured looking suitably aghast at the thought of "could she kiss - and kill - and not remember?"

The movie being advertised is *Secret Fury*, and it was the cause of much mirth during our early practices.

As the weeks went on, however, we grew quite fond of the poster (and Claudette and her horror). After a little research we also recognized the appropriateness of the affiliation with the Furies. According to Bullfinch, these three goddesses were "punished by their secret stings the crimes of those who escaped or defied public justice." Patricia Monaghan points out that Alecto, Megaera, and Tisiphone were 'the strong ones', the force that held a patriarchal world together.

We decided we could live with Monaghan's image of "implacable goddesses [who] could be stayed by neither sacrifice nor tears, once their righteous anger was aroused." This was especially true once we realized that

Mary Daly (in her *Wickedary*, Word Web 1) designated Fury as:

"Righteous Female Rage; focused Gynergetic will to break through the obstacles that block the flow of Female Force; Volcanic Dragonfire; elemental breathing of those who love the Earth and her kind, who Rage against the erasure of our kind."

In Word Web 3, a Fury is doubly defined as: "Weird woman who acts as an agent for the Divine Furies; Wild woman who flies with the wings of Righteous Rage." Example: Jane Anger, who wrote (1589):

'Our tongues are light because earnest in reproving men's filthy vices.... and our fury dangerous, because it will not bear with their knavish behaviors.'

2 : female friend and companion of a Fury [Feline companion and friend of a Fury: Purry!]

Daly also points out in her entry on the Furies that "often Radical Feminists have identified as Furies, for example, The Furies Collective, Washington, D.C. (1971-74), a group committed to Lesbian Feminism in theory and action."

Nova Scotia's own Secret Furies welcome women who are interested in becoming a practicing member of the group to call 454-6903 for more information. Please be assured that you do not have to be a trained singer to belong. We all work together to get the best out of us all. (You only have to hear our chord sequences improve to know that even the weakest can rise.) We already have several singing dates planned — so don't delay!



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Violence scattered throughout our lives

In our last issue of Pandora, we asked our readers to submit examples of violence that invade our lives each day. Our motive for such a request stemmed from the media response to the Montreal massacre last December; more specifically, their denial. We at Pandora feel compelled to show that violence against women has become normalized and accepted everyday behavior, not isolated or unusual events that strike at women only at certain times. We know and feel that violence penetrates our lives. We were angered that Lepine was portrayed as a crazy man. Thanks to our readers and Pandora members, we have accumulated the following examples to show that Lepine was not much crazier than the men in the following examples. Here is what we came up with.

•A Halifax man who repeatedly attacked his wife, was convicted of aggravated assault. It seems that he, while intoxicated, punched the woman in her face, chest, back and ribs, hit her with a cribbage board and bit off her clitoris. However, the local newspaper evaded the nature of the assault, saying only "a painful wound requiring medical attention," "she began bleeding from a bite," and "doctors and nurses... found the wound particularly upsetting." They did not print the exact nature of this "wound." Judge Elmer MacDonald called the attack a "particularly serious assault" that was unprovoked and "to some extent vicious." The maximum penalty for aggravated assault is 14

years. This man received a 15 month sentence.

•Alphabits Ad

Kid has to spell 'Friend' in class. Has difficulty but finally gets it right because he thinks about his Alphabits. A girl in his class comes up to him later and says, 'Do you know how to spell girlfriend?' He says, 'G.R.O.S.S.'

Sexist hatred is not cute just because it's coming from kids. Condoning that behavior is the first step to condoning woman hatred and violence against women.

•Woman burned as witch. From Mail Star, March 27, 1990

King William's Town, South Africa (AFP)—An elderly woman was burned alive as a witch and her teen-aged granddaughter beaten to death by villagers in Tyatyorha, near the Ciskei border. The woman was accused of bewitching a teacher who died last week, apparently after drinking battery acid, the South African Press Association reported.

•Adultery murder legalized in Iraq. From Mail Star, March 13, 1990

Baghdad—Iraqi men, without fear of legal prosecution, can now kill their mothers, wives or daughters who have committed adultery said a decree recently endorsed by Iraq's top authority.

'Any Iraqi who kills, even with premeditation, his own mother, daughter, sister, aunt, niece or his cousin on

his father's side, for adultery, will not be brought to justice,' the decree said.

It said Iraqi men would also not be prosecuted for killing the lovers of their women relatives 'if the act of adultery takes place in the family home.'

•U.S. housewife faces adultery charge. From Mail Star, February 5, 1990

Ashland, Wisconsin. A housewife in this small northern Wisconsin port city may be brought to trial on charges of violating a dusty 19th-century adultery law that civil libertarians are trying to kill.

Donna Carroll is expected to plead innocent at an arraignment in two weeks. Her case, should it come to trial, would be unprecedented in modern America.

The charge of adultery triggered a wave of sympathy for Carroll among many people in this conservative, heavily Roman Catholic region.

'If we were going to put everyone in jail who committed adultery, it would be half the county,' a Bayfield County clerk said.

Some residents believe that a local prosecutor brought the felony charge in order to get the woman's ex-husband, truck driver Robert Carroll, custody of the couple's seven-year-old son. The prosecutor, Robert Eaton, declined to comment on the case.

Mary Thompson, a local reporter covering the case, said: 'There's a lot of sympathy for Mrs. Carroll.'

Mrs. Carroll admitted to having an affair with a truck driver her husband had once befriended.

Her ex-husband also admitted, during child custody hearings last year, to

several sexual affairs. But prosecutor Eaton declined to prosecute him for adultery because the trysts took place outside the state.

•Sports club expels 15 after skit. From Mail Star, April 28, 1990

Vancouver—A local sports club has expelled at least 15 members who staged a skit parodying the shooting of 14 female engineering students in Montreal last December.

Jim Cowie, past vice-president of Vancouver Meraloma Sports Club, said the club also plans to apologize to women's rights and ethnic groups.

The 430-member club has been under attack following reports of a club party at a city-owned facility April 12.

The party was staged by a small section of the club called the Hard Rock Group, consisting mostly of rugby players.

The evening also featured a video of a Chinese person buying up real estate and then being hanged. Another video depicted locker-room sex to the tune of the song I Am Woman.

•Woman refuses to turn other cheek. From Mail Star, April 20, 1990

When she was made the butt of Charles Hurth III's prank, Maia Brodie promised revenge, and she got it—taking a \$27,500 bite out of his wallet.

'I feel the damages were appropriate,' Brodie said Thursday after jurors upheld her civil lawsuit against Hurth for biting her buttocks in a bar 2-1/2 years ago.

She was at the bar near St. Louis University, where she studied law, in September 1987 when Hurth grabbed

her hips and bit her, Brodie testified.

The bite broke the skin on Brodie's buttocks, causing 'searing and throbbing pain' so severe she couldn't sit down for three days and was unable to attend classes, said Gerald Greiman, her lawyer.

Hurth, a lawyer, said he did not mean to hurt Brodie and considered his action a compliment. Hurth testified he had bitten the buttocks of two other women at fraternity parties in 1981 and 1982 while attending university.

Jurors deliberated about 90 minutes, awarding Brodie \$2,500 in actual damages and \$25,000 in punitive damages.

•'Star-crossed lover' fined. From Chronicle-Herald, May 18, 1990

A 22-year old 'star-crossed lover,' whose tumultuous relationship with a woman has repeatedly led to criminal charges, was fined Thursday and told to stay away from her.

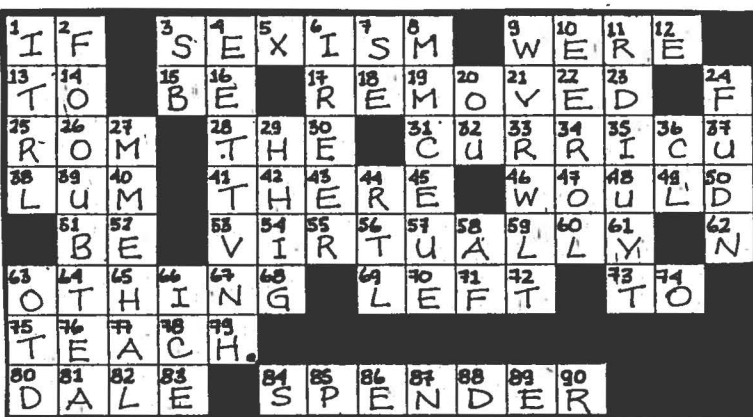
Douglas Parsons had been charged with forcible seizure and unlawful confinement of his girlfriend. He was acquitted of those charges, but convicted of the lesser included offence of common assault, stemming from an October 1989 incident in Halifax.

It was the fourth criminal charge he had been convicted of involving the woman. But during Thursday's county court sentencing Judge Felix Cacchione said Parsons, who has never been charged with any other offences except involving the woman, was not totally to blame.

Judge Cacchione said they were 'two immature youngsters who don't know how to deal with their emotions.'

Feminitations: answers to last issue's puzzles

We received a number of responses to last issue's Feminitations puzzles. We hope you enjoyed trying to solve them as much as we did. None of the responses we received were completely correct, but three had only two errors. So we put the names in a hat and drew for the winner. We're pleased to announce that Denise Moore of Rosedale Avenue in Halifax won the draw and will receive a Pandora T-shirt. The other two finalists were Margot Parker of Wolfville and Beth Percival of Charlottetown. Congratulations! And thanks to all the wonderful women who entered our contest. There's another puzzle in this issue. Try your best.



Groups seek submissions for art exhibitions, books

•Call for submissions for *Art Against Violence Against Women: A Personal Statement*, an exhibition sponsored by the Centre for Art Tapes in memory of the 14 women murdered in Montreal and in support of all those who continue to live with violence in a daily basis. Open to all disciplines, including performance, video, and music. Deadline: September 15, 1990. Exhibition scheduled for December '90. Send written proposal or documentation of work to: Art Against Violence Program Committee, Centre for Art Tapes, 3rd Floor, 2156 Brunswick St., Halifax, N.S. B3K 4N1. The work will not be juried, but a committee will reserve the right to reject work which does not support the intention of the exhibition or address the issue. Contact Judy at the Centre for Art Tapes, 429-7299.

•Eye Level Gallery, a non-profit artist-run centre in Halifax, invites artists to submit proposals. Deadline: September 30, 1990. Contact Eye Level at 2182 Gottingen Street, 2nd Floor, Halifax B3K 3B4.

•Women, Children & the Law are looking for first person accounts of women and children who are survivors of personal and social systems of abuse, including survivors of child custody disputes or access arrangements. Especially interested in unpublished accounts and documentation of relevant mediations, trials and administrative proceedings or academic work relating to this theme. No more than 50 pages, double spaced and typed. Contact

Kathleen A. Lahey, Faculty of Law, Queen's University, Kingston, Ont., K7L 3N6 (613) 545-2220 x 4258.

•What is lesbian community? How are we building it? Call for submissions for anthology of Lesbian Short Stories to be published in 1991. 1500-6000 words describing turning points in the formation of our lesbian identities and building our lesbian community. Contact Lee Flemming, editor, gynergy books, Box 2023, Charlottetown, PEI C1A 7N7. Deadline: September 20, 1990.

•Les Editions Communiqu'Elles seeks submissions for *Canadian Women and AIDS: Beyond the Statistics*. Deadline September 1, 1990, but contributors are strongly advised to send material before that date. English or French. Book will be launched Dec 1 to coincide with International AIDS Day. Contact Jacquie Manthorne, editor, Les Editions Communiqu'Elles, 3585 St-Urbain, Montreal, Que H2X 2N6. (514-844-1761, Fax-(514) 842-1067.

•Soliciting ideas, information and copies of articles on Lesbian Visual Art and Artists. Particularly interested in self-portraits of lesbian artists and in work that contains some indication of lesbian content. Include SASE if you want material returned. Contact Tee A. Corinne, POB 278, Wolf Creek, OR 97497-0278.

•The Canadian Advisory Council on the Status of Women (CACSW) will be putting together a book in which the

voices of under-represented groups of women will be heard.

Sharing Our Experience will be a collection of letters written specifically for this publication. These are not supposed to be actual letters you have sent, but they can be letters which you might send to people to whom you'd like to say something. The aim of the book is to record your experience in your own words. It will be the living, personal history of many women who, because of their ethnicity or racial origin, believe it important to share their thoughts and feelings.

We want to hear your description of the difficulties and pleasures of living and working in Canada. We seek your personal accounts of situations and events as well as your life stories.

Here you can speak freely and be heard. In particular, you can express how your living and working here has affected Canadian society and how it affects you.

Your letter can be addressed to a real or imaginary person. You may or may not choose to publish in your own name.

Your letter should be about 4-12 pages, or 1000-3000 words. Please type on 8 1/2 x 11" (215mm x 280mm) paper. Photographs and/or graphics are welcome. Deadline: October 30, 1990.

Contact:
Yuen-Ting Lai
Canadian Advisory Council on the Status of Women
Box 1541, Station B
Ottawa, Ontario K1P 5R5
(613) 955-2492

Activist tells of horror, courage

Eva dela Merced, Malcolm Guy, and Mari Boti, a feminist filmmaker from Montreal, were in Halifax on March 14-17, 1990 to give talks and show videos at the Nova Scotia College of Art and Design and at the St. Mary's International Education Centre. Mari Boti showed her film, *Kababaihan: Portraits of Filipino Women Activists* as part of NSCAD Women's Committee's programming for International Women's Week.

Lani Maestro

At the St. Mary's Auditorium, Eva dela Merced is bundling up, sniffing, suffering from a bad cold. This is her first winter, and she sees snow for the first time in Halifax. She has travelled all the way from the Philippines to come to Canada. Together with Malcolm Guy, a Canadian filmmaker and Philippine Solidarity Committee member, Eva is relating the problems of the internal refugees in the Philippines. Mainstream international media has ignored these problems, and so

there is a lack of information and awareness in North America about this unresolved conflict under Corazon Aquino's government. This has led to the formation of the Philippine Internal Refugees Information Tour which took Eva and Malcolm to major cities across Canada from March to April of this year.

Eva dela Merced is a university professor of economics and is the Executive Director of BIND, a non-government organization in the island of Negros. She has been affiliated with

various development organizations and has devoted most of her life to the improvement of the quality of life of people in the Philippines. Her work with the internal refugees in Negros is true to her history of committed involvement in grassroots organizing for the last 17 years.

According to Eva, there are an estimated 500,000 people, mostly women and children, who have been displaced as a result of military and paramilitary operations in different parts of the Philippine archipelago. President Aquino has admitted that the forced evacuation of people from the villages is a deliberate military policy and a part of the counter-insurgency program of her government. "What we agreed on was to give people in affected areas enough time to leave and evacuate before (the military starts its) offensives," she said in one of her weekly press conferences (Malaya, June 6, 1989.)

Eva sits uncomfortably as we watch Malcolm's video entitled *Bakwet: Refugees in Their Own Land*. Bakwet has become the Philippine word for "evacuate." This video has brought Malcolm and his crew to witness the displacement of hundreds and thousands of people in the Philippine countryside. In makeshift evacuation centres such as churches, schools, and gymnasiums, the refugees relate the conditions of their lives in the evacuation centres. Almost 300 children have died in the evacuation centres due to illnesses such as dysentery and measles. Food and clothing is supplied mainly by churches and private organizations, as government officials admit their inadequacy in addressing the basic needs of the refugees.

The existence of internal refugees can be traced to Ferdinand Marcos' regime. His administration adopted a counter-insurgency strategy implemented by the U.S. in Vietnam. Hamletting and zoning became fearful words as the government deployed massive military forces to force people out of their communities. The idea was to isolate suspected rebels from suspected supporters. This dislocation created fear among people and forced them to oppressive silence.

We watch Josefina Paner relate her story. Josefina is a woman in her 50s who had fled her town after the military paid her a visit. She had been suspected of being a leading NPA (New People's Army) member.

"My child was among those who were captured by the military. They were brought to the house of Carmelina Velez, then they were taken to the other

end of the farm. The military raped the three children. Later on they killed them. Rosie Paner, Lanti Vámos and Edna Velez. Their heads were cut off. Their vaginas were sliced. Their bodies had marks all over... My daughter's head was smashed open."

We look at the faces of her relatives as Josefina relates this story. A woman and two other young girls who were sitting with her peer at the camera. There are no tears in their eyes, but it's almost as if "everything they had seen could be seen in them."

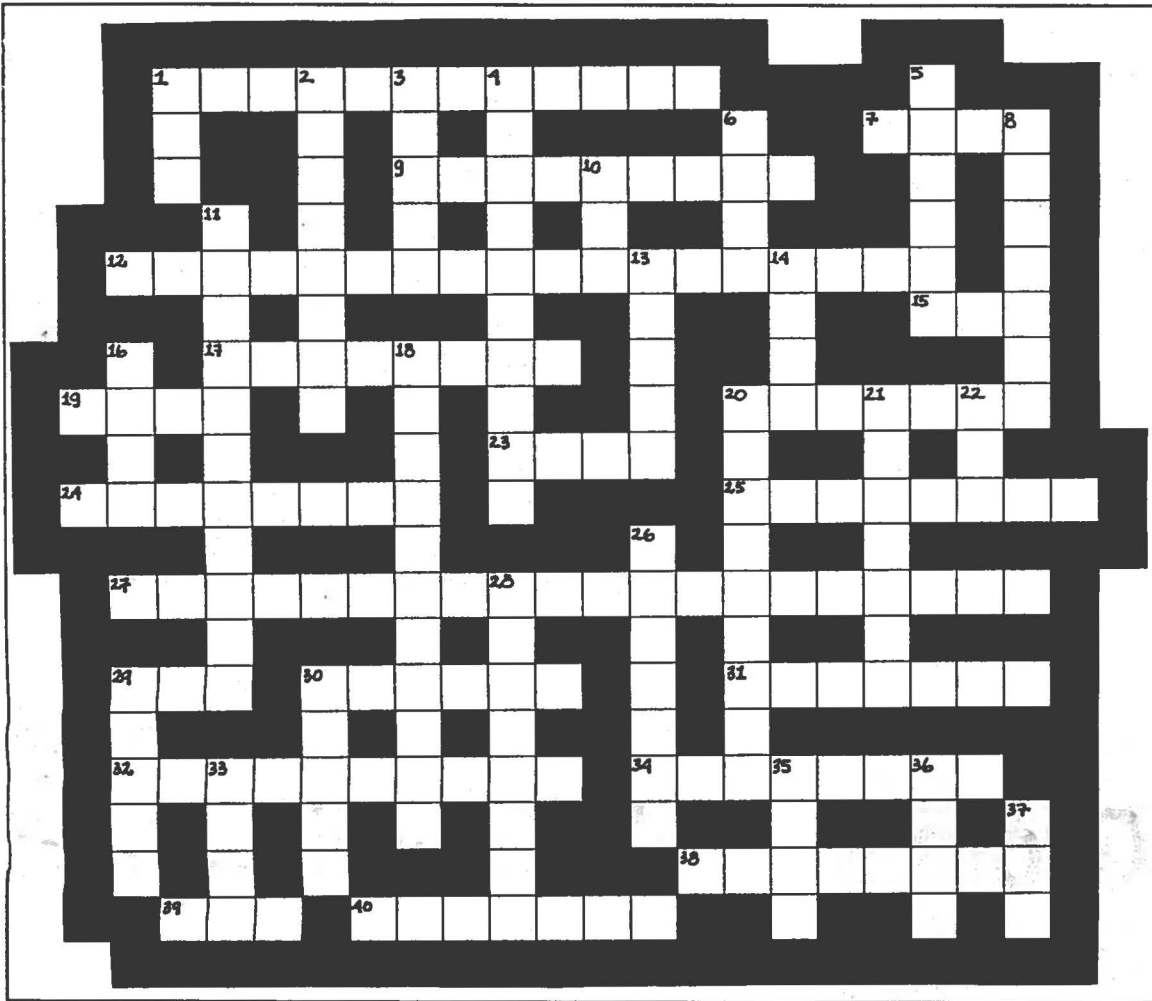
All the time we were watching, I tried to imagine the depth of Eva's own pain, the displacement that one feels when one is outside of one's country. These are stories from her home town. These are faces of people she left just a couple of days before.

I gave her an embrace and a glass of water. I told her it was all right to shed tears. She said she had difficulty seeing these images and hearing the stories. The violence inflicted by the military on these people is incomprehensible. For a lot of Canadians, this experience is too abstract and far from the reality one lives here. Yet one only has to think back and remember and feel the pain of the Montreal murders in December of last year.

Eva gathers her strength to brave the cold. She tries to make visible what the media have ignored. She tries to build a bridge with her words and her presence, that people in Canada may sense her people's experience and act upon it.

Across Canada, Eva had been welcomed with warm support by various church organizations and women's groups. In Halifax there is a Philippine refugee support group being formed. Clothing and children's toys are being gathered by several women in the community to be sent to the evacuation centres in Negros Island. On June 12, 1990, Independence Day in the Philippines, petition letters signed by people from across Canada will be presented to Minister Joe Clark, to make improvements in the human rights situation a condition for Canada's bilateral aid program, and to help put an end to human rights abuses by the government military in the Philippines. One hundred eighty-five signatures have been gathered in Halifax.

There is a *Philippines-Canada Women's Solidarity Network* being started across Canada. Interested women, please contact Lani Maestro at RR #1, Lake Charlotte, Nova Scotia, B0J 1Y0 (902) 845-2632 or Mari Boti at 7253 Boyer, Montreal, Quebec, H2R 2R6 (514) 276-8345.



FEMINITIONS: fun for women

Try your hand in completing this puzzle and send your entry to us. We will put all the correct (or most nearly correct) puzzles in a box and draw one. The winner will receive a Pandora T-shirt. Send your entry to Pandora, Box 1209 North, Halifax, N.S., B3K 5H4 by July 25, 1990. © Dian Day

Across:

1. Where the sit-ins started
7. The kind of kitchens caused by cuts
9. Funding option?
12. Amount lost (4 words)
15. Half of last year's cut, in millions
17. Response to the reinstatement
19. What we lost
20. What we were offered
23. Keeping our money, after all this practice
24. Month of trouble
25. What we continue
27. Island source of inspiration
29. Government action
30. How they want us
31. Women's poverty no fantasy
32. One of our centres cut
34. What project funding makes us
38. One function of National groups
39. Centre of the storm
40. The budget the money should come from

Down:

1. When do we want it?
2. After 1 across, N.S. and B.C.
3. St. John's, Halifax, Vancouver
4. Site of demos
5. What we said
6. One Women's group we don't want funded
8. Response
10. The difference that makes all this necessary
11. Creative protest
13. Short supply in Canada
14. What "Fairness in Funding" makes Mulroney
16. We still have it
18. Advocate (2 words)
20. NAC strategy
21. RFR
22. A small part of the operation
26. Weiner's excuse
28. They've got money; we ____ (2 words)
29. National group cut (abbr)
30. NO MORE CUTS! REINSTATE FUNDING!
33. What Nfld women took time to do
35. Reinstatement gives us a chance to ____ into poverty
36. An honest politician
37. Powerful pronoun

This publication is regularly indexed in the Canadian Women's Periodicals Index.

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For more information, please write:

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11019-90 Avenue
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Artist work at abortion clinic intended to provide comfort and support to women

Andrea Ward

On March 6, sixteen women artists, including myself, entered the Morgentaler clinic to a large and curious crowd from the community. Many who came were surprised at the comfortable interior of the clinic, which conveys a sense of domesticity in tune with its history as a house, as a home.

The interior was unlike the hostile exterior environment of functioning abortion clinics that make the emotional difficulty involved in getting an abortion even more exhausting. The atmosphere inside was warm and supportive.

Amongst the crowd there was discussion about the issues related to the opening of the clinic, the politics surrounding abortion, women's rights, and the relationship of these ideas to the intention of the works. Some very interesting critical remarks were made about the nature of the works and their "success."

We co-ordinated the opening to coincide with Morgentaler's trial. However, the trial was deferred until June due to an abundance of evidence and the lack of time in which to hear it. This deferral obviously, and perhaps strategically, increased the length of time in which abortions could not be practised at the clinic.

Our art project should be seen as part of a larger whole. The project should be seen in relationship to the Morgentaler project in Toronto initiated by artist Elizabeth MacKenzie in 1986. Contributing to this project were Anna Gronau, Carol Laing and Elizabeth MacKenzie. That project differed from ours, as it was a permanent installation drawn on the walls.

For the Toronto installation, Elizabeth MacKenzie interviewed each woman that worked at the clinic and women from the "Women's Immigrant Centre" to research their experiences and ideas related to abortion. Tragically, the project suffered mid-way through its progress: during renovations at the clinic the work was almost entirely painted over by a misdirected wall painter. To date, only some smaller portraits on the walls of the main waiting room remain.

Despite differences, our projects were clearly similar in terms of our goals—to support, empower, and comfort the women who have abortions at the clinics.

It is important that this "art" work not be seen as "art" in a traditional sense. All the work was carefully considered in every aspect, and would not function outside of its location in the clinic.

The works in the Halifax clinic are located in counselling rooms, waiting rooms, hallways, the ultrasound room, recovery room and bedroom in the clinic. Accompanying our installation was a catalogue of statements providing reflective and personal statements by, or for, participating artists.

There were mixed feelings about putting work in the procedure room. Some women felt it was the most important and needy place for the women and therefore should have work in it. Others felt it was a private space that should be left without work, not a space to make memorable, but, in fact, a space and time best left to rest.

I will introduce the works by de-

scription in the approximate order in which they would be seen by a woman coming to have the procedure done at the clinic. All women, for security reasons, arrive through the side entrance. This entails meeting an escort, all volunteer) passing through an eight foot high protective fence, then entering through the side door. Here, they are greeted by clinic staff and a richly coloured photographic portrait of Marilyn MacKay's beloved dog, her faithful friend of nine years, Fanny. It was requested that the portrait of Fanny be located here as it has a warm, gentle and welcoming image.

Behind the main desk, in the counselling room, is a playful image of three springing kangaroos by Beth Gibson. This image is a video still from part of a larger installation called "Heaven," which was in memory of Gibson's mother.

In the large waiting room downstairs there are four works. Christy Wert's Vase, a unique vessel was delicately painted with natural glazes. Beside her work are Susan McEacheren's two photographs of her garden steps, gently sunlit and dusted with fall leaves, taken in the heat of Indian Summer. They appear like water colours until closer inspection.

Dawna Gallager's work, on the adjacent wall, consists of a series of illustrations sporting cheerful, wriggly, lined cartoons of women indulging in intellectual acts, playing music, making art, napping or exercising. The piece emits positive and humorous sensations to the viewer.

Over the large couch is my own work, an image of my hands intertwined with a friend's, one pair black, one white. I felt it was really important to consider differences in the women who come to the clinic. The image is a large coloured photograph, elaborately framed, in tune with the environment.

In the hallway going upstairs is a strong work by Lani Maestro and Susan Cunningham. It consists of a series of sombre Xeroxed images of water that alternate with a poignant text which reads: "The desire to know takes us beyond our fear, the desire to choose takes us beyond our anger, the desire to protest takes us beyond imposed reality, the desire to speak takes us beyond rhetoric, the desire to analyze takes us beyond ignorance, the desire to rebel takes us beyond corruption, the desire to acknowledge pain takes us beyond our weakness."

At the top of the stairs is Maureen Donnelly's tiny Polaroid of a cow

Andrea Ward's photo of two clasping hands graces the wall above the couch in the downstairs waiting room of the clinic. (Photo by Andrea Ward)

crouched in golden hay. Beside it is Jan Peacock's lyrical black and white image of a motioning hand fondling material.

In the small hallway leading to the recovery room is a soft pink layered work painted by Tamar Drushka. The work speaks about "enveloping" and quotes suffragette Ellen Glasgow.

This narrow hallway leads to the recovery room which holds the works of both Barbara Louder and Barbara Bedassi. Barbara Louder's contribution is a delightful cluster of water-colour pieces painted in her garden in the summer. Barbara Bedassi's work on the adjacent wall is comprised of two deep blue, hypnotic images of water.

There is a small bedroom behind the recovery room which contains Michelle Gay's work above the bed. It is a series of salmon coloured linoleum tiles with soft gestural brush strokes on top.

Mindy Yan Miller's work in the Ultrasound room consists of a blue tinted photograph of a hand pouring sand, accompanied by a frame full of dried, pressed, brightly coloured flowers.

Last, Cheryl Simon's piece is viewed while descending the stairway. There are two works, both are stills from home videos. One image is of three young women in bathing suits holding hands on a sunny beach, walking into the water. Above it is a rich green abstract image which conveys a sense of motion.

The collective, through different experiences, came to understand and sympathize with having an abortion. Some of us had abortions ourselves, others had similar kinds of experiences (for example miscarriage) and still others could only imagine the difficulty, the pain or relief associated with making this kind of decision. Four of the women involved in the project are mothers.

It was a unanimous decision not to make work that was critical or overtly political. This is ironic considering the nature of the project was just that —

clearly political, and critical of the unfair systems governing abortion in this province. Some of the artists involved usually make this type of work a staple in their contemporary practice as artists.

It seemed essential that the work consider in a sensitive and supportive way the emotional aspect of having an abortion. For many women, because of religion, ethnic background, or finances, the experience of abortion can be made more stressful. The objective of the project is twofold: it will aid the clinic's opening, as well as give comfort and support to the women who will pass through the clinic.

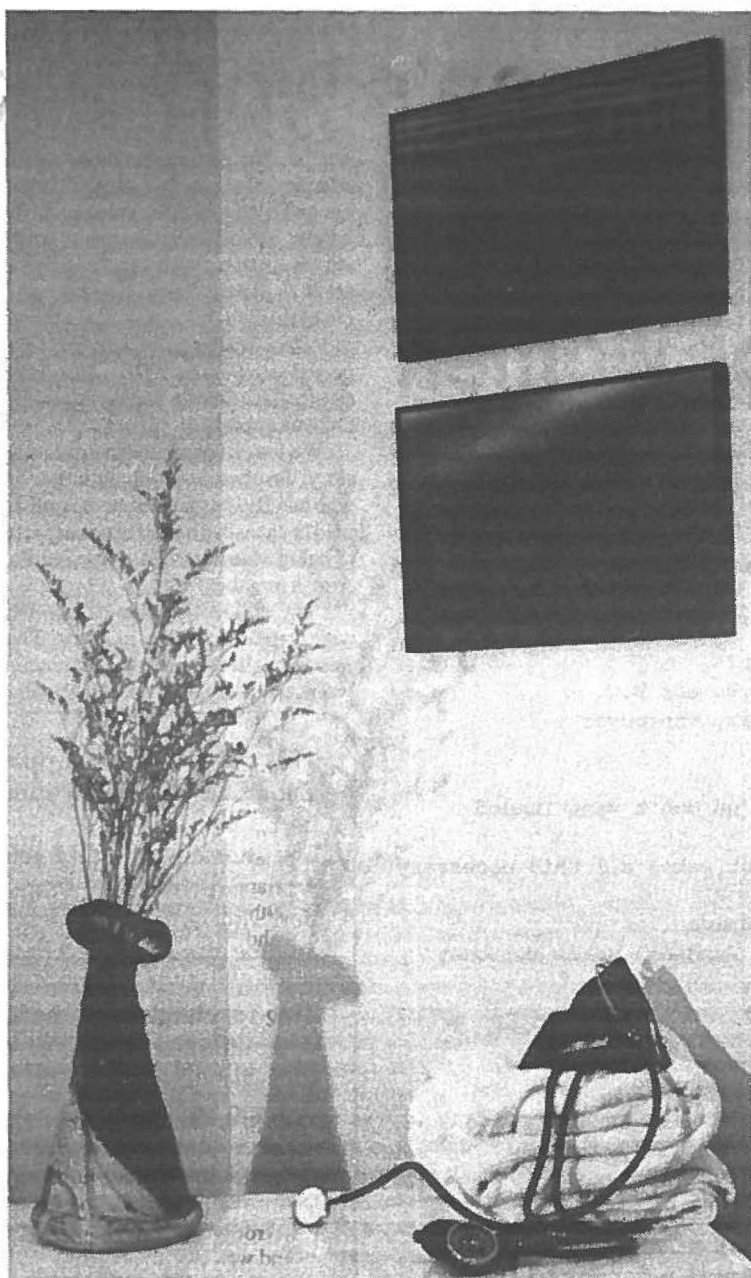
A jet-set curator from Amsterdam, a woman in her early thirties, travelling across Canada selecting contemporary art for a show, felt the installation was unsuccessful because the work was "weak and watery", basing this criticism on the thought that if she were to have an abortion she would "want to see flames." It was speculation, for she had never had the experience.

I considered this longing for angry sentiment in the work, but felt it unnecessary, for when I went through my abortion I felt I needed all the support I could get.

Perhaps this reading of the installation, as "unsuccessful" on these grounds, could be part of the larger problem of trying to read it and other site-specific work of this nature as "critical art".

I am not suggesting that work of this nature is above criticism. What I am suggesting is that the sensitivity of the works requires an equally sensitive viewer, one willing to consider the works' intentions and their successes related to the terms of the project goals, not on the terms of "high art" criticism.

I am optimistic that the clinic will open soon and that women in the Maritimes will have the choice of an abortion at this clinic, undoubtedly a more considerate institution than a hospital environment. Most important I hope that women in a time of need find the work we donated as supportive as it is intended to be.



A vase and two hypnotic images of water are other pieces of art made especially for the clinic. (Photo by Andrea Ward)

Victorian art presents 'ideal woman'

Deborah J. Fleming

A cool Saturday morning in March, a warm spirited gathering in Halifax: the first workshop of the Nova Scotia Artists' Network was comfortably settling within the walls of Eye Level Gallery for the day.

The morning speaker was Marylin McKay, an Assistant Professor of Art History at the Nova Scotia College of Art and Design. Dr. McKay planted questions about definitions of beauty in art, who gets to be known for their definitions, and what effects these definitions might have on the daily experience of women. The works of some Victorian artists from the 1830's to 1901 provided the focus for her talk "The Victorian Cult of Beauty: History and Her Story."

Dr. McKay used two slide projectors to give us the opportunity to compare the Victorian art works. The room we were sitting in had an open walkway leading to a bank of windows, and the light level was too high to examine slide details with any vividness or clarity. This constraint served as a reminder: like the room, our peerings into the past will always be illuminated or shadowed by the light of our own understandings. What, then, is the meaning of these 19th century images to us, women artists today, who are examining, destroying and creating our own cults of beauty?

Artists. Society. Art works. McKay made some general observations about the first two parts of this triad so that we could look at the selected works with more than a passing interest. We very quickly learned that the Victorian "ideals" of beauty hanging about our

walls (and necks) came from artists, mostly white males, seeing entry into the wallets of the wealthy buyers, mostly white males. The home setting was apparently becoming a status symbol for the male 'provider'. Artistic renditions of leisured and languid women were perhaps becoming one decorative cocoon into which one might retreat from the daily dirty rigours of making money.

The cult of Victorian female beauty seems to have been provided by few male artists and fewer female artists. The works they created went into homes, into private dwellings. In general, they were not shown or collected in permanent public settings. I began to sense that aside from the pleasures afforded the male reflecting on the painting, the content and style of the paintings were aimed at a very specific audience. The question is, did she get the point?

Probably no group of Victorians ever saw such a continuous stream of their own images. Perhaps the spectre of the Victorian cult of beauty as experienced by Victorians may not have been as pervasive as it seemed that Saturday morning. As I looked at, responded to, studied the seemingly unending images of "sleeping women", as Marylin sardonically called them, images of women as nuns, as chaste, pure, removed, images of women as languid, resting, horizontal, images of women as sick, ailing, dying, I felt suffocated, deprived of my air, stuffed into a box.

The Victorian artists had what they considered a delightful notion: a "secret garden" image that often appeared

Women gathered in Eye Level Gallery to view the Victorian art works, and to discuss the "secret garden" theme, and how it relates to the idealized notion of female sexuality. The event was sponsored by the Nova Scotia Artists' Network. (Photo by Geri Nowlan)



in paintings as a courtyard, a small walled place full of foliage, flowers, and "sleeping women". This metaphor for women's supposedly unviolated sexuality may have been life-affirming for the Victorian (male) viewer, but I did not find it so. Perhaps Victorian women did not either: as artists they presented generally outward-looking or action-centered works. To get their responses as consumers of these images, we might be better off to read literary sources such as Gilman's "The Yellow Wallpaper" to get a sense of the panic, the hysteria that actually living a walled up life brings on.

A secret garden is successful only if it is untouched by the earthiness of experience. Yet, obviously, it must contain some thing or idea. The works gathered and discussed by McKay created a sense for me of a "secret garden"

of art. Victorian paintings are a tiny branch on the tree of art. They were created for private spaces and, in retrospect, seeded in the seemingly quiet corners of our culture. The Victorians used their art as an echo chamber to times gone before, to idealize forms from previous cultures. It did not take too many advertisements shown by McKay to demonstrate that the secret garden of Victorian painting was still capable of sending weeds well into the twentieth century. "Sleeping women" of any era cannot experience anything.

Though Victorian art works idealized the classical myths, stances, and poses, the result is that of layers of tracing paper over a drawing of a marble sculpture: very little that is life like remains. The message, explicitly to us, perhaps implicitly to Victorian viewers, is a message of death. The

secret garden metaphor is primarily about women's sexuality. Sexual inactivity means sexual purity. Art works with this message were deliberately created for the home setting, and for the woman in that home. The male public and sexual life were removed and distinct from the mores and controls expressed indirectly in these art works.

Secret gardens of art are not inconsequential. Left untended, filled with (scrub) bushes and monstrous thorny vines of fairy tales, the Victorian cult of beauty has invaded our 'public' domain in a very big way.

This capacity is, indeed, the power of the image: to send out roots to times and cultures far removed from their source. Women artists working today should probably take great pleasure and delight in watching their "secret gardens" grow.

Women's work and more at the Halifax art galleries

Compiled by Rosemary MacAuley

All the galleries have slightly different hours, so call and check the times before you go. Opening receptions allow you to socialize, look at the work, and talk to the artist(s). Many galleries schedule an artist's talk. Times are listed below.

Other Art, 2094 Gottingen Street, 422-9464

June 5-30: Susan Vitale, landscape oil paintings

Opening reception, June 9, 7:30-9:30 pm

July 3-28: Use Container Provided, Kathryn Belzer and Margi Hennen. Both artists work with fabric.

Opening reception, July 7, 7:30-9:30 pm

September 4-29: Heather Sayeau, oil paintings

Opening reception, Sept. 8, 7:30-9:30 pm

Saint Mary's University Art Gallery, Robie Street, 420-5445

Sept 18-Oct. 21: Nellie B. Gray, Rubbings

Dalhousie Art Gallery, University Ave., 494-2403

June 27-Sept 4: Children in 20th Century Photography

A survey exhibition organized by the Winnipeg Art Gallery and made possible by the Hong Kong Bank of Canada. There are 150 photographs from the 19th and 20th century by 104 international and Canadian photographers.

Studio 21, 5435 Spring Garden Road, 420-1852

June 15-21, Dawn MacNutt, sculpture

June 22-July 11, Erica Rutherford, recent works

Mount Saint Vincent University Art Gallery, Seton Academic Centre, Bedford Highway, 443-4450

June 15-July 8, Downstairs: Joan's Room, Marie Koehler-Vandergraaf.

This is a multi-media installation; a 10' x 12' room, papered inside and out with wood-cut printed and written-upon Japanese paper, a painted canvas-carpet, a montage of 400 photographs taken daily of the same harbour view, and video and audio tapes.

All the installation components are about Joan, a woman who died five years before Marie moved to the area. Marie knows her, therefore, only through the projects that Joan initiated and through the neighbours who worked with her.

The work is about volunteering and environmental change, and the improvements one committed person, working within the community, can make.

June 26, Marie Koehler-Vandergraaf will talk about her work, 8:00 pm

July 13-Aug 12, Downstairs: Rhythm of the Spirit, Contemporary Indian Art

Upstairs: Images of Petroglyphs, Shirley Bear, a New Brunswick Maliseet Indian, and Catherine Marten, a Micmac film maker from Nova Scotia.

Opening reception, July 15, 3:00 pm

August 17-Sept 16, Downstairs: Some Women Artists in Nova Scotia Now.

Opening reception, August 19, 3:00 pm

Anna Leonowens Gallery, Nova Scotia College of Art and Design, Granville Street, 422-7381 (There are three galleries and the exhibitions change weekly.)

July 3-7, Lorene Bourgeois, mono prints; Andrea McLean, painting

July 10-14, Joyan Saunders, video; J. Arrington

July 17-21, Wanda Ellerbeck, sculpture; Bell Fraser, drawings

July 24-28, Therese Bolliger, drawings; Kristine Friedman, printmaking. She examines roles men assume in a sexist society.

July 31-Aug 4, Cheralyn Cox, Isms, Isms

Aug 7-11, Karen Osborne, photography; Kym Pruesse, drawings; Colleen Wolstenholme, jewellery; Rita Risser, installations

Aug 14-18, Elizabeth Jay, painting; Emile Kuechler, sculpture; Joyan Saunders, student video workshop

Centre for Art Tapes, 2156 Brunswick St., 429-7299

May 24-June 16, New Tools for Imaging: Seven artists use computers to make their art.

A Guide to Feminist Expertise

**The CRIAW
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A computerized database of feminist researchers working in various fields and committed to the advancement of women. The Bank allows you to identify researchers with whom you may wish to network or who are working in fields in which you may be seeking expertise. An indispensable tool for journalists, professors, action or community researchers, policy makers and conference organizers.

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Book guides healing process

Noreen Richard
(with support from Cheryl Downton)

I am a survivor of childhood sexual abuse. I consciously started my healing process five years ago. At that time, I was faced with only two possible choices — to begin healing, or to give up on life. I was literally dying as a result of the abuse to which I had been subjected.

I chose to live, and the active healing process began there. I have lived through many years of secrecy, abuse, terror, fear, panic, pain, aloneness, and a very real sense that I would not be believed, understood, or truly loved if the truth were known.

With these very real feelings is a certain knowledge that by taking a risk to expose all the horror, I could lose what was left of my family and myself. Knowing that the abuser would most likely deny my accusations, raised the very real concern that no one would

believe me.

In my healing process, I have utilized friends, some family members, and therapists, as well as every book, article and resource pertaining to incest, child sexual abuse and family violence I could find. I was excited when I found *The Courage to Heal: A Guide for Women Survivors of Child Sexual Abuse* by Ellen Bass and Laura Davis. The book truly served as a guide for my travels.

The Courage to Heal Workbook For Women and Men Survivors of Child Sexual Abuse by Laura Davis, is the most powerful book I have encountered in my healing journey to date.

Why so powerful?

The Courage to Heal Workbook is so powerful because it helps me to see myself at the centre of my own healing process. I make the decisions and choices about what is happening to me. I am forced to look closely at, feel, and

own the issues.

I am helped to focus on, and write down, my responses; to face and deal with what I have written. It is much harder to deny my own reality once I have written it.

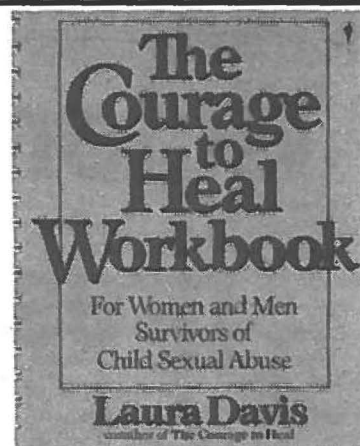
The workbook forces me to be active, confrontational and honest with myself, and provides me with insights into how I can make a safe environment for myself in which to do the healing work. In most of the other work I have encountered to date, I am allowed to play a much more passive role.

I believe the workbook is a useful resource for all survivors, no matter where they are on the continuum of healing. I have to come to realize that working through the realities of childhood sexual abuse is painful, and a support system is very necessary. *The Courage to Heal Workbook* addresses this issue in Part One: Survival Skills For Healing. I found this section helped me to take control of both my own en-

vironment, and my ownership of my healing journey.

I feel strongly that by honestly working through the chapters in *The Courage to Heal Workbook*, I will be challenged to the very core of my being. I will be examining my own values and beliefs, and I will be challenged on those values, beliefs and attitudes.

Healing is a decision I have made in order to build a better, healthier life for myself. *The Courage to Heal Workbook* is a powerful tool which will help me on my ongoing journey. Although I have worked through a number of topics presented in this workbook, I have come to realize that the process of working through the stages of the healing process, over and over and over again, brings me one step closer to the integration of my feelings, thoughts and experiences. It brings me one step closer to resolution and to moving on.



Group provides support and a safe space to speak stories

Submitted by the Women Survivors of Childhood Sexual Abuse group.

Simply to speak the truth heals. A group of women survivors of childhood sexual abuse meet every week in Halifax. We are a self-help support group with the primary purpose of helping each other as we heal.

There are no therapists present, or experts in the field, just women and our experiences. The Women Survivors of Childhood Sexual Abuse group provides a safe environment where we can share common interests and concerns related to childhood sexual abuse, and take responsibility for our own recovery process.

Some women are involved in therapy, some in group work, some are at the beginning of the healing journey, some are well into it, some come every week, some float in and out, following their personal needs. Any woman survivor who wants to take responsibility for her healing process is welcome to attend.

The meetings are two hours long and follow a set format. We also adhere to guidelines which ensure confidentiality, respect for everyone's healing and smooth running of the group. Each week begins with a brief period for business and announcements followed by a personal sharing time where each woman has an opportunity to speak about how she is doing, her ups, her downs, her fears and joys. The second part of the meeting is for small group discussion about various issues and concerns as raised by the women themselves. No woman is pressured to speak at any time but the opportunity is available.

The group began in April 1989. It was started to help alleviate the feelings of abandonment that a group of women felt when their ten week therapy group ended. They realized that they shared the need for continuing support, a safe place to speak their stories, and the understanding and compassion that only other survivors can offer.

It soon became evident that there were many other women who were either feeling isolated and alone in their pain or were actually searching for a group to go to. Since then, there has been an increasing number of new faces in attendance. The group extends a warm welcome to all women on their journey of healing.

To find out details on how to become involved in this support group, drop a line to W.S.C.S.A., Box 1226, North Postal Station, Halifax, Nova Scotia, B3K 5H4.

Survivor finds help and hope through SSAV

Darlene

My name is Darlene. I am a survivor. Today I want to do more than just survive.

To be a survivor, you have to have been a victim. I was a victim for most of my 23 years. I felt like my life was taken away from me. I lost all sense of self-respect and trust. I had so many feelings and emotions that I didn't even understand. I built a fortress around me so no one could get in and I couldn't get out. FEAR ruled my life.

I read somewhere that "Rape is a man's fantasy, a woman's nightmare." This is my nightmare!

When I was six years old, my uncle was babysitting me and he raped me in my own bed. This man is part of my family. He is supposed to love me and protect me. Who would protect me from him?

When I was between the ages of 7 and 14, my parents would go away on trips and my sister would babysit me. She had parties during these times.

Almost always she would end up passing out while her male friends took turns raping me and scorching my body with cigarettes. These men even took pleasure in inserting a knife inside me. Can anyone tell me what a little girl can do? Who would believe me?

I became very strong and tough from these events. It got to the point where I didn't feel emotions anymore. I learned I could not trust anyone. I was a scared, hurt little girl who couldn't turn to anybody. Sometimes I still think about what happened and I'm saddened because I didn't get a chance to enjoy my childhood. I was too involved with trying to defend myself.

On January 1, 1989, I was a victim again. I was raped by a stranger at 2:00 a.m. at the Halifax Library. I was in shock! The police took me to the Halifax Infirmary. The doctor did the usual examination and my clothes were taken as evidence. I felt so dirty! I kept telling people "I'm sorry, I couldn't stop him. I just couldn't stop him!"

I felt like that hurt little girl again. I didn't know this guy! Why did he want to hurt me so much? I was so ashamed and guilty. I didn't want to tell anyone what happened because they would think I asked for it!

I kept trying to understand what I did to provoke this treatment. You see, if I thought it was my fault, then I wouldn't do the same things, and I wouldn't get raped again. Even to think that it wasn't my fault brought too much fear, because that meant it could happen again. Why do men do this???

This person has never been caught. He is still out there somewhere, looking for his next victim! How can it happen? At times I am still terrified that he will come back. He still haunts me in the night. Part of me died that New Year's.

On January 1, 1990 I tried to take my own life. The anniversary of the assault brought back all those same old feelings of self-hatred and guilt. I just gave up on myself. I didn't think I was worth it!! This man was free and I was

the person that was guilty.

That's when I called SSAV (Service For Sexual Assault Victims.) I can't express the gratitude I have for the counsellors. They helped me when I was trying to understand my feelings and get rid of the anger and resentment I had for men.

I have a lot more feelings that I have to sort out, but I know I can get through this with the support of some great friends who didn't stop caring when I did.

At least now I can try to talk about what has happened to me; I couldn't before, but with no communication there can be no understanding.

If we want to change the way that society is treating such things, we have to make people aware that violence against women happens and that it is not acceptable anymore.

I would also like to tell other victims who are reading this "Don't give up! You're worth it! There is help!!" May God bless you!!

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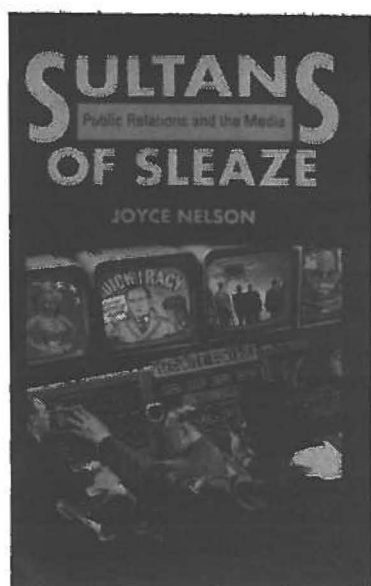
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Sultans of Sleaze: Public Relations and the Media
Joyce Nelson

Nelson is an ecofeminist and writer who has specialized in the politics of the mass media. In this, her latest book, she investigates recent tactics added to the PR arsenal for the "Manufacture of consent"; psychographic polling, advocacy ads, public-affairs lobbying, and news management strategies that protect the status quo.

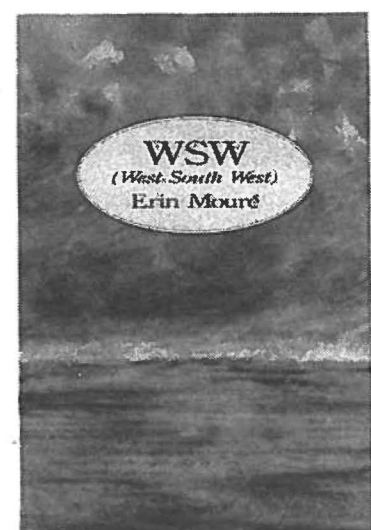
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A View From the Roof
Helen Weinzwieg

Weinzwieg is one of Canada's most original writers of fiction. In this collection, she brings together stories which display a mordant wit and a rare ability to delve into the magical theatre of the human mind. A finalist this year for the Governor General's Award for fiction.

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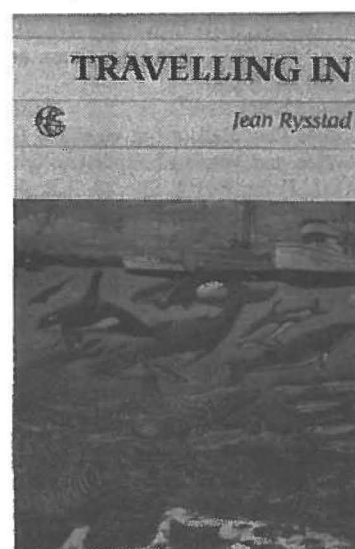
WSW (West South West)
Erin Moure

In poems that move inside the West South West of the body, Moure explores further the source and structure of voice, memory, and desire that give the body its identity and selfness: its feminist voice is personal.

Vehicule Press, \$9.95 pb

Canadian Book Information Centre tells us about new book releases

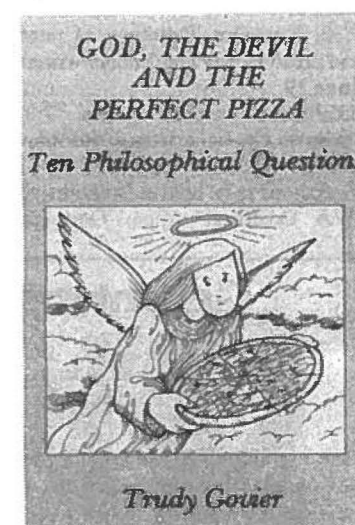
Compiled by Jocelyne Marchand



Travelling In
Jean Rysstad

Whether she writes of the fishing lifestyle of a small town or life on a prairie farm, Rysstad's stories evoke a strong sense of place and roots. She paints wonderful pictures of women who live on the edge, the edge of fear, of loss, of the continent, in the dangerous world of those who earn their livelihood from fishing.

Oolichan, \$9.95 pb



God, the Devil and the Perfect Pizza: Ten Philosophical Questions
Trudy Govier

In this collections of stories and dialogues, Trudy Govier shows how the old and new philosophical questions arise and offers imaginative and striking depictions of some of the theories and arguments they have inspired. Witty yet profound, classical yet original, this book is sure to fascinate anyone who has ever wrestled with the larger questions of existence.

Broadview, \$12.95 pb

Walking the Line: Travels Along the Canadian/American Border
Marian Botsford Fraser

This superior and imaginative travel book melds local histories of an often-disputed border, a feeling for landscape, a sensitivity to people who live between two nations. Marian Fraser travelled the line; her journal of exploration documents not only people and monuments, not only the past and the present, but also, as she says, "Stories that open like windows illuminating small differences between two cultures."

Douglas & McIntyre, \$24.95 hc

The Bear Who Stole the Chinook: Tales from the Blackfoot
Frances Fraser

As a child, Frances Fraser was given the name Sokosinik-sinaki, meaning Good Singing Woman. Urged by some elders of the tribe to record the legends they told her, Fraser turned out to be an accomplished story-teller in her own right. This collection captures the spirit of the original versions. Written to be read aloud, these marvellous tales will be enjoyed by readers of all ages and backgrounds.

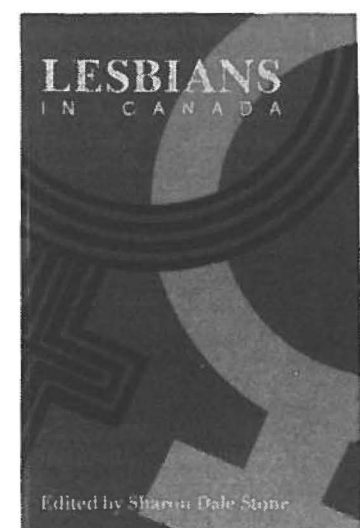
Douglas & McIntyre, \$12.95 pb



"It's Up to You" Women at UBC in the Early Years
Lee Stewart

This book profiles the experience of women and the University of British Columbia from the founding of the university early in this century until after the Second World War. Stewart argues that campaigns to open the university, to start nursing and home economics programs, to establish the office of dean of women, and to build women's residences each involved the persistent efforts of women reformers.

UBC Press, \$19.95 pb



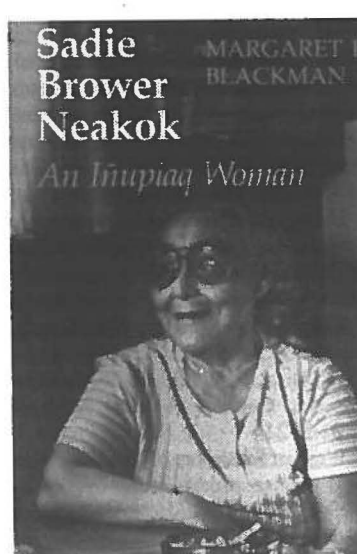
Lesbians in Canada
Sharon Dale Stone, Ed

This is a unique anthology of lesbian life in this society.

Whether expressed with anger or joy, the stories expose the unwarranted stereotypical attitudes concerning lesbian life while offering survival strategies and an alternative vision of a society where lesbians are respected.

Written from an experiential rather than theoretical point of view, the book offers casual readers as well as researchers valuable insight into the life experiences of lesbians.

between the lines



Sadie Brower Neakok, An Inupiaq Woman
Margaret B. Blackman

This is the life history of the daughter of Asiagataq, an Eskimo woman, and her husband, Charles Brower, the first white settler in Alaska's northernmost community of Barrow. Sadie, one of ten children, was raised with a mixture of Inupiat and white traditions. The mother of 13 children, she has been an advocate for her people all her life.

Douglas & McIntyre, \$26.95 hc

All of these books can be purchased from your favourite bookseller. For more information, contact the Canadian Book Information Centre nearest you.

In Atlantic Canada, CBIC is located at 1741 Barrington Street, Fourth Floor, Halifax, N.S. B3J 2S4 (902) 420-0688.

The national office is at 260 King Street East, Toronto, Ont. M5A 1K3 (416) 362-6555.

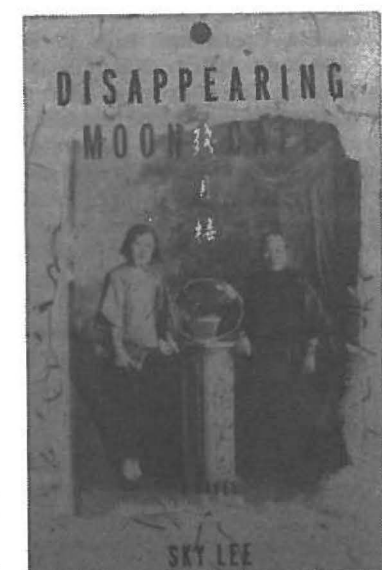
The Western office is at 1622 West 7th Ave., Vancouver, B.C. V6J 1S5 (604) 734-2011.

The Prairies office is located at 100 Arthur Street, Suite 205, Winnipeg, R3B 1B3 (204) 943-3767.

The Dévotes: Women and the Church in Seventeenth-Century France
Elizabeth Rapley

While the Catholic Church was prescribing strict observance of "clausura" — total separation from the world — religious women provided labour in hospitals, asylums, poor-houses, and schools. By providing a detailed account of the feminization of the Church in 17th century France and New France, Rapley has given us an important text for the field of women's history.

McGill-Queen's, \$29.95 hc



Disappearing Moon Cafe
Sky Lee

The spellbinding story of the women of the Wong family, owners of the Disappearing Moon Cafe in Vancouver's Chinatown. Four generations share inborn strength and past sins. Each generation confronts, in its own way, the same problems — isolation, racism, the clashes of culture — and each evolves a little bit more. Sky Lee is a feminist writer and artist. This is her first novel.

Douglas & McIntyre, \$24.95 hc

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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 to 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.

Notices

CLASSIFIED:

- To obtain registration forms or other info about the Third Almost Annual Lesbian Conference, write to Box 1209, North, Halifax, N.S. B3K 5H4.
- Looking for a drive to Michigan Women's Music Festival held this year August 15-19. Contact Pandora 454-4977 and leave a message for Nancy.
- Tired of apartment living? I'm looking for two to three women interested in house sharing. If you'd like to explore the possibilities, contact Carrie, 443-6186 after 6.
- Looking for interesting women to form a feminist discussion group. Contact Verona at 422-8580, evenings.

NEWS BRIEFS:

- The 14th Annual CRIAW (Canadian Research Institute for the Advancement of Women) conference will be held in Charlottetown November 16-18. The focus of the conference will be bridging the gap between "dis-abled" and "abled" women. Dis-abled broadly describes anyone who is not valued or respected because she has limitations, and abled describes those who are fortunate enough to be able bodied, and comfortable with the opportunity to do what they want to do most of the time. "To be 'dis-abled'" doesn't necessarily mean we want to change ourselves. Most often we want to change others' perceptions and treatment of us... whatever our abilities/disabilities (and we all have some of both), we want to be recognized and appreciated. We want barriers to our development, rights and equality to be removed," explains a recent information sheet from the CRIAW planning group.

A major objective of the conference is to provide a public forum for women's ideas, and to attract participants from all segments of society. Contact Beth Percival, CRIAW Conference, 1190 Program Committee, P.O. Box 2271, Charlottetown, PEI C1A 8B9 (566-0690)

RESOURCES

- Kababaihan: Filipina Portraits, a videotape that looks at the lives of Filipina Women Activists in the Philippines by Montreal feminist filmmaker, Mari Boti, is distributed by Productions Multi Monde, 7253 Boyer, Montreal, Que, H2R 2R6 (514) 276-8345, Contact Lani Maestro (845-2632) for info.

EVENTS & GROUPS:

- The Women's Action Coalition of Nova Scotia is beginning a new year of activity with a new council. We invite any interested women to join the Council or to assist in small tasks, helping W.A.C. to present a unified lobby voice and to connect women's groups across the province. Contact P.O. Box 9436 Stn A., Halifax, N.S. B3K 5S3
- Monthly drop-in for adult survivors of

childhood sexual assault. Last Tuesday of each month, 7-10pm. This is an open evening for survivors who may want to connect with other survivors, obtain resources, or just drop in for coffee. 6450 Young St, 455-4240.

- Concerned about the portrayal of women in the media? Get involved with Mediawatch and be part of a national network of women working for change. Mediawatch Nova Scotia meets the last Sunday of every month at 7:30 pm at the Public Archives of Nova Scotia. Contact Heather MacLeod, 422-3524.

- Women Survivors of Childhood Sexual Abuse meets every Wednesday 7:30-9:30 at Veith House, 3115 Veith Street, Halifax.

- Veith House Headway program requires volunteers for its literacy program. Contact Mary at 453-4320.

- You are invited to the book-ordering committee meetings at Red Herring Co-op Books to advise and suggest book titles in areas of feminist theory, gay and lesbian, ecology and spirituality. Phone 422-5087 for more info.

- Third Place Transition House is open in Truro. Contact The Third Place Transition House, P.O. Box 1681, Truro, N.S. B2N 5Z5 (902) 893-3232.

- 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.

- North Branch Women's Group meets every 1st, 3rd, 5th, 7th, 9th, 11th, 13th, 15th, 17th, 19th, 21st, 23rd, 25th, 27th, 29th, 31st. Contact Hali Brar at 422-8580.
- L.A. Groceries: a feminist grocery store. Contact Veronica at 422-8580.
- Cosplay: a feminist costume shop. Contact Veronica at 422-8580.

- Listen to Women's Time (news and interviews about women's issues) on CKDU 97.5 FM at 8 pm Sundays.
- 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. Women's Time needs volunteers to help out with programming. Contact Jennifer at 424-6479 or drop in to the station at Dalhousie University Student Union Building. You don't need to be a student.
- Spinsters on Air broadcasts on Saturdays from noon to 2:30 pm on CKDU 97.5 FM.

PHONE LINES

- Service for Sexual Assault Victims, 24-hour crisis line: 425-0122. Emotional support, referrals, information.
- N.S. Advisory Council on the Status of Women has a toll-free number within Nova Scotia. 1-424-8662.
- INFORM-AIDS provides information, support, and referral services with regards to AIDS. Open Tuesday to Sunday 5 pm to 9 pm. Call 1-425-AIDS (toll free in Nova Scotia.)

- Victims of Spousal Abuse has a telephone line where you can reach a friendly voice, anonymously if desired. Volunteers are survivors of spousal abuse. Call 462-6228.

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

- The Abortion Information Referral Service 422-4123. Sponsored by CARAL/Halifax.

- 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.

- GALA (Gay and Lesbian Association of Nova Scotia) has an info line on gay and lesbian events and groups. Call 423-7129.

EMPLOYMENT INFORMATION

- Women's Employment Outreach has moved to 5639 Spring Garden Road, 3rd floor (above Valu Fair) in Halifax. WEO offers free employment counselling services to women including workshops on resume writing, interview skills, and the hidden job market. Also available to women is individual counselling on improving their chances at getting better jobs through upgrading and skill training. Four-part pre-employment workshops for women start the first Tuesday of every month, 9:30 - 11:30. For more information call 422-8023.

- 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

June 14-16

Women/Addiction/Healing A Journey Within, sponsored by Pictou County Women's Centre. Fee: \$265, includes Registration, meals and accommodation or \$165 for Registration and meals. Spaces are limited: reserve by contacting Pictou Co Women's Centre, P.O. Box 964, New Glasgow, NS B2H 5K7 (902) 755-4647.

June 15

- Deadline for arranging child care during Halifax Pride Week. Contact 423-2292.

- Through Ignorance or Design: A Discussion of Stereotypes*: This discussion challenges the false, damaging images caused by ignorance or historical, cultural and media stereotypes. Vision TV.

June 15-17

Moving Forward: Creating a Feminist Agenda for the 1980s, conference at Trent University in Peterborough, Ontario. Contact Women's Studies Conference, c/o Eaton College, Trent University, Peterborough, Ont., K9J 7B8 (705) 748-1430.

June 20

P4W: Prison for Women, a movie by

Holly Dale and Janis Cole. Dalhousie Art Gallery, 6101 University Ave Halifax. 494-2403. Showing times are 12:30 and 8 pm.

June 22-24

Ladies-Play Ball, a fun weekend for novice and veteran ballplayers. \$45. Akala Point, Box 4, Site 28, R.R. #1, Tantallon, NS B0J 3J0. 923-2160.

June 22-July 1

Halifax Lesbian and Gay Pride Week.

June 23

Rally and Pride March 1 pm, Rumours, Gottingen St., reception follows.

8 pm Rumours, Gottingen St., preview of video: *Life After Diagnosis*. Carol Millett, producer. Reception follows.

June 24

- Lesbian Culture Day: Contact 423-2292 before June 15 for childcare info.

- all day: "Blowing Up a Storm for Lesbian Liberation" art by Catherine Hughes. Discussion with artist.

- 10 am. Women and AIDS workshop, Rumours.

- 2:30 pm. Lesbian Survivors of Childhood Sexual Abuse, Rumours

- 4:00 pm. Secret Furies performance, Rumours

- Spirituality workshop, Rumours

- 7:30 pm. Vespers. Homily by Reverend Darlene Young. Reception follows.

June 27

7:30, Rumours. Readings of poetry and prose by gay and lesbian writers.

June 29

Exhibition softball game, 7:30, Chebucto Hts field, Cowie Hill Rd.

June 30

Workshops to be held at Rumours and PWA Coalition office, Gottingen

Street. Contact 423-2292 before June 15 for childcare info.

- History of organizing in the Halifax gay and lesbian community.

- Information session with streetworkers from Stepping Stone

- Politics of Drag

August 4-11

Gay Games III and Cultural Festival, Vancouver, BC. Contact: Celebration '90, 1170 Bute St., Vancouver, BC V6E 1Z6, (604) 684-3303. Fax: (604) 683-2276.

August 15-19

Michigan Women's Music Festival. Workshops, music, camping, fun for all. Contact WWTMC, Box 22, Walhalla, MI 49458.

August 16-Sept 16

Some Women Artists in Nova Scotia: work by 10 women in different media. Mount St. Vincent University, 166 Bedford Highway, 443-4450.

September 1-3

Yoga Weekend at Akala Point, \$75/25. Box 4, Site 28, R.R. #1, Tantallon, NS B0J 3J0. 923-2160.

September 21

Take Back the Night March. For more information call Maureen at SSAV, 455-4240.

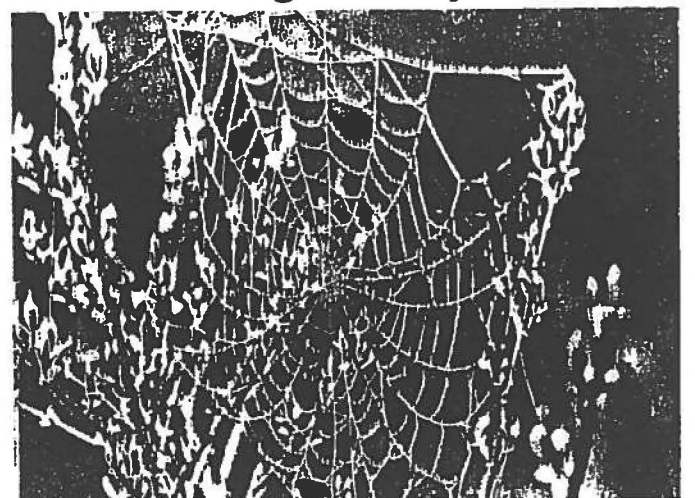
October 24-26

Making Connections: Early Childhood Trauma, Addictions & Eating Disorders. Cost \$150, bursaries and travel subsidies available. Contact CW1-328, 200 Elizabeth St., Toronto, Ont M5G 2C4 (416) 340-4188.

November 16-18

14th Annual CRIAW Conference in Charlottetown, PEI. Focus will be on bridging the gap between "dis-abled" and "abled" women. (See News Briefs for more information.)

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