

Lifting the lid off... Pandora

Volume Six, Number One
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INSIDE!

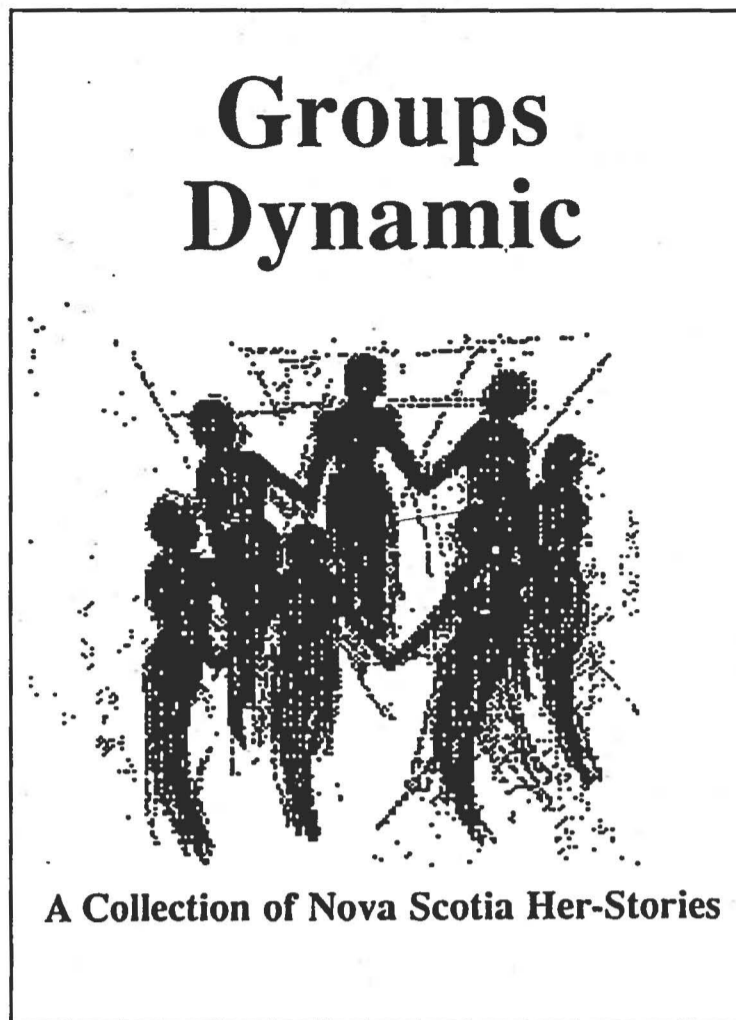
- Women's Herstories — 2
- Sexism in universities — 2
- Take Back the Night — 3
- Food and fat — 5
- Illegal abortion, death — 6, 7
- Woman abuse — 9
- Women Bosses — 10
- Notices, Calendar — 11
- Art vs Violence vs Women — 12



CLOW launches book on Nova Scotian women's groups

Over a cup of coffee one day, a group of CLOW (Canadian Congress for Learning Opportunities For Women) members were discussing how much of women's work in groups goes unrecorded. Women put their hearts and hours into projects which often eventually slide into oblivion. Groups come and go depending on the issue, on how long we can sustain pumping energy into work that is seldom adequately paid (if at all), and how long we can keep a group together on the proverbial shoestring or less. A number of women's centers, for example, have closed because lack of energy and money has drained the women who took on the ventures.

For a nostalgic while, we did a "Do you remember when WIRRS was on Dresden Row?" and, "What did WIRRS stand for anyway?" and we recalled some of the names and struggles, joys and pains, that we and our sisters had experienced over the years of getting together to fight for women's advancement. Later, when the conversation turned to ways to celebrate CLOW's 10th Anniversary, the possibility of recording some of those experiences percolated.



A Collection of Nova Scotia Her-Stories

First we wrote a proposal to the Secretary of State Women's Program. When money was secured, we found a group (of course) of women who were willing to work on the project: Megan Ardyche, Brenda Conroy, Barbara Cottrell, donalee Moulton-Barrett, and Jane Wright began the struggle to define what we wanted to record, and how we could achieve any of it on the budget at hand. We decided to try to put together a *herstory* of groups which promoted the equality of women. We approached women across the province to tell us about their groups, and the response was terrific.

The result is a book, *GROUPS DYNAMIC: A COLLECTION OF NOVA SCOTIA HER-STORIES*, covering the period from the 1800s to the present. *GROUPS DYNAMIC* tells the stories of over 60 women's groups which have formed in Nova Scotia to promote the equality of women. Groups as varied as the Native Women's Association, the Women's Health Education Network, and Apple, the first official lesbian support group in Nova Scotia, talked about their work. This book is peppered with delightful photographs, line drawings, posters and illustrations, that make it a very appealing record.

Groups Dynamic is available from Nova Scotia women's centres and the Red Herring Co-operative Bookstore in Halifax.

Single mom/student faces sexism at all levels of university

Denise Leppard

When my daughter was two, I remember worrying about penis envy and her position in this world as a woman. My son was born, and she said she wished she had a penis. This year, on the march for decent pay for child-care workers, we got a taste of the power of women. This summer at a women's retreat we again got a good dose of the beauty and power of women, and recently at the Take Back the Night March, we both felt how proud we were to be women—something I don't know if I ever felt as a young girl.

The morning after the Take Back the Night March we woke up to the real world of sexism on our children's television shows, and men whistling at us—displays here for their examination.

Last year I came to university as a mature student and single mother. All my life I had thought that intelligent people went to university.

In our personal lives we tend to spend time with people who feel and think as we do. In my case, I had felt that attitudes towards women had changed and that we were moving forward. However, I have been amazed at the sexist attitudes that exist on this, and probably all, campuses. I cannot even say it comes just from the young student body—the entire academia is laced in sexism.

I had a sign in my university residence apartment lobby which read, "Your frosh bodies are needed for this Society—only the pretty ones." I took it to the sexual harassment officer and she took it to the Society that printed it and asked for an apology. She said that

she had had a few complaints about this, and she also went and talked to the people who authorized and stamped the poster, told them what had happened, and they said they would be more careful.

Young male students were tied together naked and displayed on the field directly below the family and women's residences. Dalhousie students arrived at 5:30 a.m. in front of family and women's residences, singing a chorus of "Saint Mary's University students are pussies." What's the matter with being a pussy?

I've experienced groups of young men saying things like, "Would you go out with a girl that dressed like a slob?" The reply was "Well, you could put a bag over her head." I asked them, "If it's her dress that is bothering you, why put a bag over her

head?" and "What if you enjoy her as a person?" I ended off asking these boys if they realized what jerks they were.

It really disheartens me to realize that these are the business, economic, political, etc. people of the future, and that this is where women still stand in their society.

On the academic level of the university, things are not looking much better. We have a class, *Women in Canadian Society*, which seems to be an enlightening course of interest to women, scheduled for 4:00-5:15, two afternoons a week. When all the elementary school children get out of school at 3:00, this makes it very hard for mothers, and mothers who also work outside the home, to attend this class. This is just an example of how the scheduling of classes can make them inaccessible to mothers. One mom said to me, "I moved into this campus residence so I could spend more time with my children. As it turns out I'm in class four suppers and evenings a week."

Many classes this year go until 12:15 or start at 1:00, and there are a large number of mothers that I speak with that either just can't make it to them or go through an enormous amount of stress trying to make all the arrangements that are needed. It seems that some scheduling has been done to meet the needs of working women, which is very much needed, but as with a lot of arrangements, it leaves mothers who stay home high and dry. To me, this compares with taking money from transition houses to support men's groups.

There are so many mothers (many of them single parents) trying to go to university and work around their children that it is time that schedules were set up to recognize this.

Another example where mothers are not recognized is at St. Mary's University Daycare, where space is rented to a daycare which does not have subsidized spaces, and does not have an after-school or lunch-time program. Most students cannot afford this daycare, and for single moms it is certainly impossible. I ask, how could this have happened?

I'm just becoming aware of the position I'm in as a woman and as a single parent. It's scary to think of what I'm not yet aware of.

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that intelligent
people went to
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Women and children march to protest violence

Penelope Hutchison

Over 1000 women marched through the streets of Halifax September 21 to reclaim their right to walk the streets in safety.

The Take Back the Night march is a symbolic protest about violence against women. A violence which patriarchy manifests in our daily lives. Our bodies have become target zones on which men release their hatred, anger and frustration.

But women filled Grand Parade Square to denounce the restrictions patriarchy has placed on our lives. As sisters, we rallied to the cries of Donna Marshall, the Halifax representative for the Low Income Network Committee. Donna gave us the strength to recognize that revolution is possible.

And so we sang and danced through

the streets, no longer fearing the harassment that so many of us face everyday. Together we were a powerful source of energy. Together we had come to take back the night.

As women we have been denied the freedom of movement and expression granted to men. So many of our sisters are raped, beaten and abused by men who have made violence against women a fact of life. Rarely can we walk down a street without being harassed, and if we react ungratefully to the attention, we are called "bitches" and told what we need is a "good fuck."

Men use violence against women to exert and maintain their power over us. By doing so, men have created a climate of fear that keeps us locked behind our traditional roles and boundaries. We are too scared to walk the

streets at night, aren't allowed to talk to strangers, are told to listen but not to speak. Yet, countless times, men fail to see how their participation in the march defeats the purpose of the march. Men do not need to take back the night, they already own it.

In the face of the blatant misogyny we live under, it is hard for us to feel proud of being female. But as we reached our destination on the march, and women spoke using the open mike provided, we recognized how good it felt to be female. That in all our differences, we are united through a sisterhood that is more powerful than anything we could ever imagine.

After we spoke with our hearts, we danced with our bodies to the sounds of the all-woman band Earth Witch.

By marching we proved to the world that women are speaking out. We will no longer allow men to rule our lives, to define who we are and what we do. We will no longer live our lives in fear of sexual assault and harassment.

And so we march, and we will keep marching, until this world becomes safe for ourselves and our children.



After the 1990 Take Back the Night March, women gathered for refreshments and a chance to speak about their experiences at an open mike. To the delight of all, Earth Witch then played, giving women an opportunity to dance and discharge their energy before boarding a bus to take them back downtown. (Photo by Debbie Mathers)

Men at open mike distress women who need safety

Carrie Melsom

Friday night I was euphoric. I loved being surrounded by hundreds of screaming, chanting, signing women. I loved feeling safe. I didn't feel so wonderful later on. I stood, my body tensed, fists shoved in my pockets, mute, as women around me began to chant "let him speak." I was torn.

I'm an incest survivor. In any group situation my instinct is to fit in, to appear normal at all costs. Yet there I stood, in my own mind, exposing myself to abuse from other women. Women who shout "it's women like you who give women a bad name." I didn't want a man, no matter how well intentioned, to speak in the space women had created for other women. I couldn't voice my protest. I applauded the woman who did. She spoke for me and I think many others.

Now I'm speaking for myself. I hope that by sharing why I feel as I do, I can encourage women to be more generous to those sisters who need a woman only space.

Some of us grow up without voices, some of us have voices so quiet that no one can hear, some of us have parts of ourselves and our experience which are allowed no voice at all. We are told that we cannot speak. We are told that what we have to say is inconsequential. We are ridiculed. We are battered. We need a safe place where we will be heard. Where we can be heard. Where we are not afraid. Where we can attempt to speak.

Take Back the Night is a place for us to feel our power, our worth, to celebrate ourselves. It is a place where we can speak if we wish to. Men have so many other spaces and places, they don't need this one night of the year which we have created for ourselves.

How can we change attitudes?

Debbie M.

I participated in the recent Take Back the Night March in Halifax. To say it was incredible would be an understatement. To say it was problematic would be untrue.

I have never before seen so many women come together with so much gusto in Halifax. Imagine it... about 1,000 women and children, chanting and shouting and singing their way through the city streets. The numbers were fabulous, the energy levels unprecedented.

But there were problems—not with the organizing, at least as far as I could tell, but with the attitudes of some of the observers and participants:

•While we were chanting "Yes Means Yes; No Means No" some of the men on the sidewalk were chanting their own words: "Yes Means Yes; No Means Nothing."

•The male driver of a car, stopped at

an intersection by a safety marshal, slowly drove closer and closer to the marshal and the crowds of women and children walking along the street.

•Men were asked to walk along the sidewalks, not in the march itself, if they wished to show their support. However, a woman and her male friends left the group in disgust at this policy before the march began.

•A man stepped up to the microphone at the open mike after the march. When confronted by one brave listener as to his right to speak at a women-only event, he agreed to leave. But other women demanded that he should be able to speak. Shouting "Let him speak" and "Speech, speech" they drowned out all opposition. (I, and several others, left the room in disgust at this turn of events, but found out later that one of the organizers calmed things down by suggesting that this was not the proper time for a man to speak

and maybe another occasion would be better. He didn't speak.)

•Another man stood by the door listening to the concert. He was asked several times to leave this women-only event. He refused, saying he was the manager of the building and saying he was going to get security after us. A couple of women finally dragged him out of the room.

I don't know why so many men lack the political consciousness to understand that sometimes women need to be together with each other and without them. I don't understand why they need so much to be where they are obviously not wanted. I don't understand why they can't accept that the dynamics of a group of women changes when men are present. I don't understand why they don't realize that Take Back the Night, probably more than any other event for women, is organized because it is primarily men who are violent toward women and that to have men present is a major incongruity with the whole concept.

But even worse, I don't understand why so many women choose to support their male friends rather than the other women who gathered specifically to demand women's rights to safety and to celebrate with each other. I fear for the future and wonder what is happening to our few gains when even women don't seem to understand the need and desirability for safe women-only spaces.

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For more information, please write:

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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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NOTICE TO SUBSCRIBERS:

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: Photographs of Take Back the Night reception by Debbie Mathers. The smaller photo is of Donna Marshall of L.I.N.K.

Presswork by Kentville Publishing

Pandora faces the dreaded GST and other headaches

Despite the GST and increasing postal costs, Pandora's subscription rates will stay the same.

We bet you're all really sick of hearing about the GST. The government claims in its propaganda that it will be non-inflationary because its just replacing another tax. Now we all know that's a load of you know what. Even though the tax is not law yet (and, Goddess willing, it never will be) we are already experiencing the inflationary effects of the tax in purchases from movie passes to magazine subscriptions.

But this particular magazine/newspaper (what are we anyway?) has decided not to collect the tax for the government. We can legally do this because we deal in revenues of less than thirty thousand dollars a year and so we aren't obliged to register. So, you'll be glad to hear that the Pandora subscription is remaining at \$5 in order to allow as many women as possible access to the paper. And for anyone who can't afford the \$5, the subscription is free; just send us your name and we'll mail to you.

The reason we are able to be so magnanimous is that many of our subscribers send us more than \$5. These "donations" are really your way of giving gift subscriptions to the many people who get the paper free in the mail and who pick it up free from their local library, bookstore, etc.

But we do have a problem. We know that our expenses are going to go way up. We will have to pay the GST on all the goods and services we buy—like printing (a biggie), office supplies, PMTs, telephone bills, office space and many other things. However, because we are not going to register as a collector of the tax, we won't be able to claim a refund of the tax we pay.

In addition, just to put the squeeze on further, the government has decided to stop subsidizing second class mail. We used to pay much less than first class postage rates (only about 20% to 25%) as long as we packaged and sorted our papers in a certain way and did not expect speedy delivery service. This system is changing in stages so that by March 1991 the subsidy will be completely gone and we will have to pay the full first class mail rates. This will raise our postage bill from about \$100 an issue to about \$400.

The point of relating all this is to let you know that money could become a very serious problem for us very soon. But as we are committed to keeping our basic subscription rate as low as possible for as long as possible, we have to appeal to all of you who can afford to send more to do so. So please when you renew your subscription send as much as you can. And if you are one of the many people who now gets the paper free when you really could afford to subscribe but just haven't gotten around to it yet, please get around to it.

Brenda Conroy

Support
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paper

We at Pandora need more women to help in putting out the paper—please volunteer your time.

The first ever issue of Pandora was published in 1985 by a group of hard working, dedicated women who were committed to the challenge of creating a newspaper exclusively by, for and about women. Since that time volunteers have come and gone, and presently none of the original Pandora members remain.

Today, Pandora is produced by a small number of women who work continuously to ensure the publication is on schedule, interesting and current. Among these eight women, we all have various responsibilities ranging from full-time employment to motherhood and university studies, not to mention endless hours spent organizing other events in the women's community.

The point of telling you all this is that WE NEED HELP! Pandora needs more volunteers to help ease the hectic load carried by its current volunteers. Pandora generally meets every second week (usually after a delicious pot-luck) to discuss the story list and other concerns, and then closer to production time, we meet more regularly on the weekends. We need help with soliciting stories, taking photographs, drawing graphics, writing stories, working on production, coordinating the story list, organizing and encouraging fundraising, writing book reviews, proofreading articles, working on distribution and on and on...

The more women who volunteer, the less work there will be for everyone. Pandora is a fun and challenging newspaper to work on which gives each and every volunteer the opportunity to learn a wide array of skills. If you would like to help ensure the continuation of Pandora please call us at 454-4977 and leave a message.

Amani Wassef

Letter (singular) — Please write to us!

Pandora:

Well, I've just finished reading the August, 1990 issue of "Esquire." I don't know where to begin. Am I most appalled at the blatantly sexist "Women We Love/Women We Don't/Woman of the Year," which is followed in theme by the fictitious "The Eyes of Love"? Or is it the surprisingly intolerant "Confessions of a Heterosexual"? Just what century are these people living in? I am saddened and disgusted that in an age of enlightenment, such stuff is still printed, and in fact, endorsed by the opinions of many.

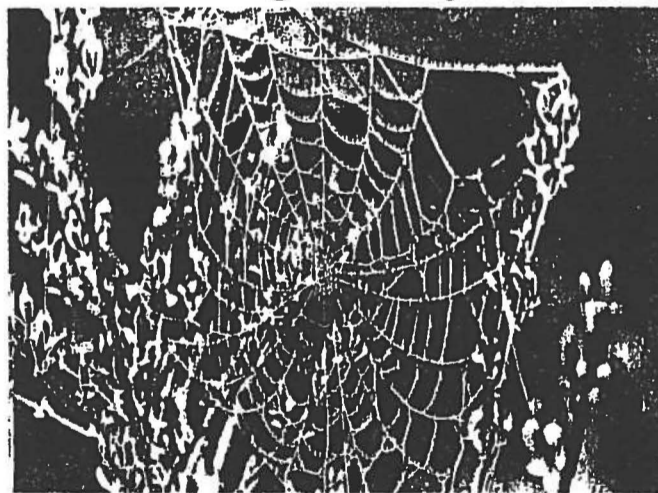
Mr. Hamill's representation of homosexuals as self-pitying whiners bringing disease upon us all shows a narrow mindedness and intolerance which belies his account of himself as an educated and reasonable man.

Follow this up by articles which I found incredibly demeaning for women, reduced in one place to "carbo-loaded goddess of sinew and syndication."

I am totally disgusted! A thump on the head to all those involved with this magazine. It will be a long time before I pick up "Esquire" again... I suggest you do the same.

Patty Walker
Edmonton, Alberta

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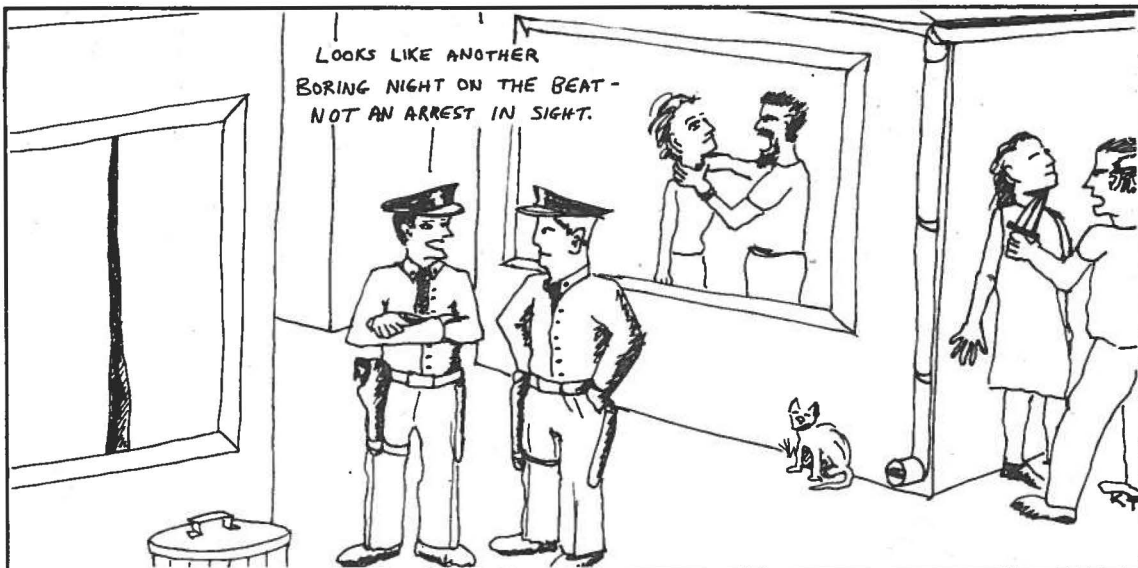
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Woman abuse: low priority for N B Police



Carol McLeod

It reads like a script from a sexist horror film. A small town police officer leans across his desk and tells an interviewer that woman assault cases aren't worth keeping track of — that they're only good for throwing in the garbage.

Yet it's not an excerpt from a movie script. It actually happened last year in New Brunswick, where woman assault is as serious a problem as it is elsewhere in Canada.

The attitude of many of the province's police officers and the haphazard way in which statistics are kept and charges are laid, indicates that the issue has a low priority with the New Brunswick government, says Rosella Melanson, Director of Communication for the New Brunswick Advisory Council on the Status of Women.

"We know the number of video cassette recorders in the province, but we don't know how many battered women there are," she says. "Some police forces don't differentiate between wife assault and other forms of assault when they gather statistics, which shows the lack of importance they give to it."

A survey conducted by Decima Research Ltd. in 1986, showed that 24% of married or cohabitating men in Atlantic Canada admitted having committed at least one violent act against their mates during the previous year, compared with a national average of 18%.

"Based on those statistics, we can figure there are up to 40,000 incidents of violence between spouses or partners in New Brunswick each year," says Melanson. Yet statistics compiled by the RCMP in New Brunswick show that between October 1988 and September 1989, only 420 cases were reported in the 43 rural areas and municipalities patrolled by the force. Out of these 420 cases, 145 charges were laid.

"Other information we received shows that in Edmundston (population 54,000), police supposedly took 32 calls. We don't really believe Edmundston has 20 times the level of violence that Moncton has."

She is encouraged by the fact the Solicitor General's Department is looking at ways of implementing a system for compiling statistics. "Then we can find out not only the number of calls the police get, but also the number of charges that are laid, the reasons when charges aren't laid, and the outcome of the case in court," Melanson says.

But gathering statistics is only part of the problem. Based on interviews the council has conducted around the province, it has become clear that many police officers don't know it's their duty to lay charges in all cases of wife

assault. "Wife assault is supposed to be treated like any other form of assault, and whenever a police officer has reason to believe a crime has been committed he's supposed to lay charges," says Melanson. "But with wife assault that doesn't always happen."

She adds that charges are more uniformly laid in communities where the police chief or individual officers have a progressive attitude. "But in places where that attitude does not exist, there could be a lot more charges laid than there are."

One New Brunswick police officer told a researcher for the Advisory Council on the Status of Women that he never interferes in cases of spousal assault because, in his opinion, the fact

most women stay with abusive spouses is proof they like being beaten.

"We've also found that some officers get around their responsibility by asking women if they want charges to be laid," says Melanson. "Women are almost having to say they want revenge."

That's why the advisory council wants the government to issue a clear directive to all police forces to lay charges in cases where they have reason to believe a woman has been assaulted. "It has been done in other provinces and has worked," says Melanson. "The Criminal Code is supposed to be applied in every case where the officer has reason to believe a crime has been committed, so really a direc-

tive already exists to apply to all assaults.

"However, the RCMP have a special directive that says they should lay charges. In communities patrolled by the RCMP, charges are laid more uniformly than in places served by municipal police."

Despite that, Justice Minister James Lockyer says he can't issue such a directive. "I've made efforts within our prosecutions branch to make sure we pay particularly close attention to this area. But you cannot order police departments to do a particular thing or not to do a particular thing. It's through an educative tool rather than a mandatory [sic] tool that we tend to work on these things."

Right now, a committee made up of police representatives and officials from several major government departments — including Health and Community Services, Income Assistance, Education, Justice and Solicitor General — are establishing guidelines for dealing with woman assault.

"Our focus is on step-by-step guidelines for the investigation, court referral, court processing and follow-up of all reported cases of woman abuse," says Mary Beth Beaton, co-chair of the committee and Assistant Director of Public Prosecutions (family law) for the province.

"We'll also examine some of the facts and myths about woman abuse — the reasons women stay in abusive relationships. They don't stay because they like it. An abusive man is not a loving partner. Drinking is only a con-

tributing factor, not a cause of abusive behavior. Woman abuse isn't a private matter but a public concern.

"Once the guidelines are approved, we will have training sessions for civil servants who deal with abused women — including police officers and crown prosecutors. Everyone has to understand what they're working with before they can do their job in the best possible fashion."

Those guidelines are expected to be in place later this year. They are expected to be followed next fall by the opening of the University of New Brunswick's proposed family violence research center. Believed to be the first of its kind in Canada, the center will study the dynamics of family relationships and provide a focus for research all across the country.

"This kind of research capability will make radical changes in the perception of family violence," says Beaton. "A university setting will give it a sense of independence from the government and from various interest groups."

In the meantime, New Brunswick women continue to be beaten. "We recommended 10 years ago that statistics on wife abuse be kept," says an exasperated Melanson. Now we see problems with the law not being enforced uniformly across the province. Premier Frank McKenna, who is also the Minister Responsible for the Status of Women, and the rest of the government seem sympathetic. But we should judge by action and not by how charming their attitudes are.

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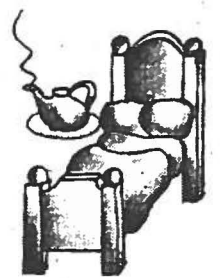
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Everything you always wanted to know about food and fat . . .

Brenda Conroy

Sally Cline asserts, in her new book, *Just Desserts* (sub-titled *Women and Food*), that, "All women have an engagement with food and fat. Most women have an emotional investment in over- and under-eating, not just a strange and select few." Her statement comes near the end of chapter seven—a very difficult chapter to read—the one on eating disorders.

A woman referred to as "O" keeps her weight near the six stone (84 lb.) mark with mega-doses of laxatives. "I had forty tablets yesterday and I wasn't sure that was enough. The recommended dose is two a day. I've had several hundred recently." Like an addict, her great fear is running out of the pills. Her other fear is being caught in someone else's house. "There's the smell to think of. I always carry deodorant just in case... But the guilt and shame are terrible." Her last words to Sally referred to the likelihood of her getting "bowel cancer or something dreadful" but her fear of fat was really the predominant fear which ruled her life.

Another woman, a highly successful business woman with a figure "many young models might have envied," claimed that she didn't have a problem with food or with her weight. Her only problem was the specks. "I am afraid. I am always afraid there will be specks of vomit. Sometimes it hangs on my hair or the toe of a shoe. I can't be too careful. I am so obsessive I usually go back to the bathroom again and again, just to check."

Not only does Cline horrify us with stories of women trapped within their dangerous rituals, she spends considerable time analyzing the why of eating disorders. "Beneath the labels of anorexic, laxative, bulimic or compulsive eater, women negate who they are, what they feel, and what they might become. If food and body image is to be viewed as the language of women's inner experience, then 'righteous' anger is what lies beneath 'disorder.' I use the word 'righteous' because I recognize that women with self-destructive eating patterns operate them in a misogynist culture that promotes pornogra-

phy, permits battering, accepts rape and condones incest. It is a culture which matches men's abuse of women's bodies with women's self-abuse."

Cline goes on to state that while it is tempting to believe that such misogyny operates only against the unlucky few, it has been established that 80 to 90 percent of Western women are victims of what is technically called "restrained eating"—for many, a form of eating only just above the detecting line for anorexia. "Because it was obvious to researchers and doctors that Western women restrain their eating because of an overwhelming social condemnation of female fat, nobody would dream of suggesting that all women need treatment." What Cline is suggesting needs treatment is the myth that female fat is bad. And that's just chapter seven.

Chapter eight, *The Calorie-Counting Con*, begins as follows:

"We need to examine the damaging myths about fatness which imprison overweight women within the private walls of their flesh and the public confines of contempt.

"Fat women are lazy, stupid and cannot succeed. This injurious myth is learnt early in childhood, particularly by chubby girls. But as the fat girl grows up the myths proliferate and the misery extends. Fat boys certainly suffer, but research suggests that this does not seem to stop them succeeding.

"Fat women overeat to make up for personality problems, or character defects, or because they are out of touch with their true feelings. This myth is frequently shortened to the statement that fat women overeat. Just as no woman is too thin to feel fat, so no fat woman can consume sufficiently little to avoid the stigma of overeating. Fat-hating forces women to accept that genuine hunger is imaginary or unjustified. Hunger pangs are looked on as an appropriate spiritual agony for an imagined sin of gluttony.

"Being fat and staying fat is a personal choice. This carries with it the corollary that the fat state can be altered with effort. Given this illusion of personal control, punishment for what is then seen as lack of control appears

merited.

"Once a fat woman loses the 'excess' weight, a slim figure can be maintained by merely eating as carefully as thin women. This is fervently believed by fat women who go to bed hungry every night in an effort to maintain a minute weight loss, wondering whether this is how their skinny sisters live!

"Fat women are not sexual beings. Most men don't desire fat women, and somehow seem persuaded, as are other women, that fat women are outside the sexual pale, and don't experience desire. The myth is painfully internalized by women who told me they would rather risk a dangerous illness or an abusive operation which might decrease their fat rather than risk not being thought desirable by male and female lovers.

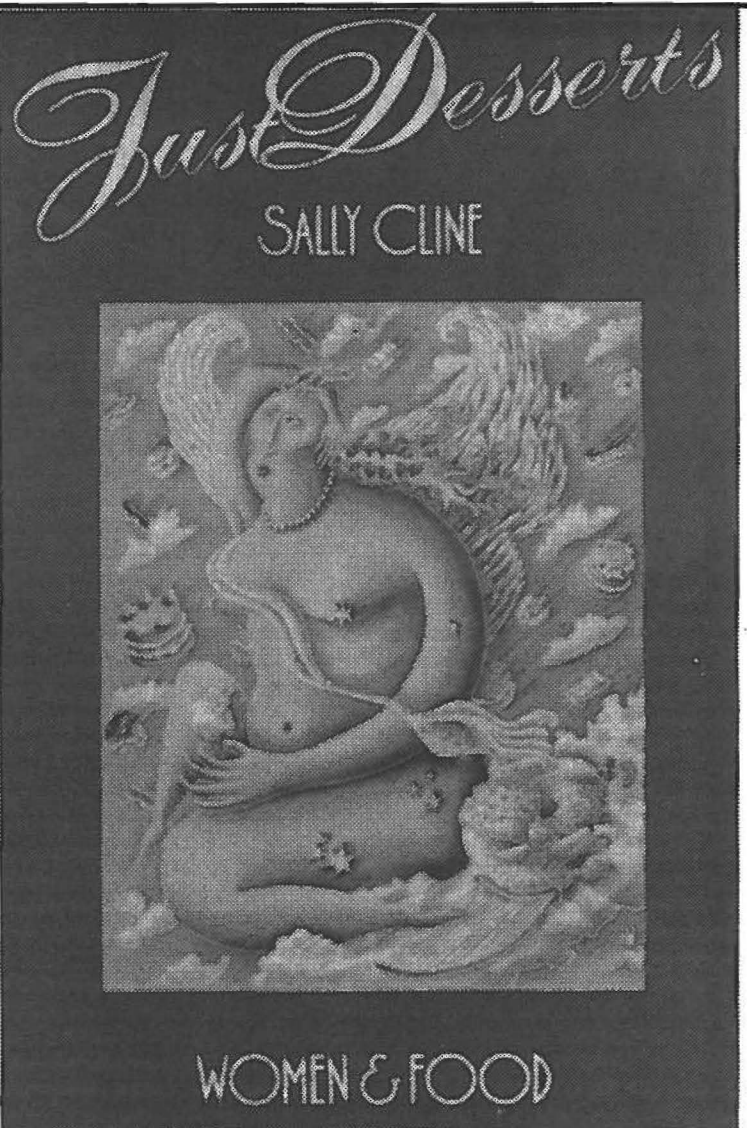
"Being fat is always unhealthy. When this relates to women's physical health, it is asserted by doctors and diet magazines alike without adequate reference to the significant contradictory medical literature. When women's mental health is at stake, the role that persecution plays in fat women's lives is rarely taken into account.

"Fat women have no will-power and no self-control. Of all the malevolent myths which keep fat women oppressed and thin women in a state of fear, this is the most pernicious. It is also the most far-reaching, because it is used by the multi-billion-dollar diet industry to sustain itself and destroy the confidence of its thousands of customers.

Figure control is one of the new and few forms of control which most women are allowed to exercise. Hunger clubs, sweat salons, body reshaping programmes, slendertone adverts, women's magazines that fervently preach the think-thin gospel, all use damaging dietary diatribes to persuade women to spend their money and invest their dreams in starving themselves to a male-defined, unrealistic, "acceptable" size."

Chapter eight also deals with myths prominent in weight control propaganda, myths like:

"Fat people eat more than thin



people. This idea is unsupported by the evidence. Food is a red herring. No one gets fat solely by satisfying a big appetite. . . the strongest indications, from a plethora of studies, are that fat people (and it is mainly fat women whose eating habits are studied) eat about the same amount as thin ones.

Sally says at the end of chapter eight, "I had never thought quite how absurd a cultural matter it was, wanting to be thin. But absurd though it is, it has become a tragically serious problem for women in the West."

There are actually nine chapters in this book. (Chapter Nine is called Who says fat is bad?) It's what I would call a Christmas pudding kind of book—an appropriate metaphor, I think, given the subject matter. It means there are a lot of different things in it. The early

chapters deal with how women use food to show love, seek approval, and win respect, how food structures our lives, how women have the responsibility to make sure food is put on the table (regardless of whether the male partner helps with meal preparation) and how, ironically, it is men who decide what the family will eat—what in fact will be cooked in that so-called domain of women, the kitchen. Cline explores what feeding others means for women and how it can be, and often is, a form, and one of our only means of, control.

There is more, much, much more. It is a filling book. It will make you laugh and cry. It will make you think . . . unless of course you're one of those mythical women who doesn't have a relationship with food.

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No dieting on Fearless Friday

October 26, 1990 is "Fearless Friday" in North America, and dieters across the continent are encouraged to eat what they want without feeling guilty and without fear of gaining weight. "Fearless Friday" is a part of Eating Disorder Awareness Week and draws attention to the relationship among body image dissatisfaction, dieting and eating disorders.

Almost 90% of women in Canada have some degree of body image dissatisfaction. Over 80% have dieted by age 18, and 40% of nine-year old girls have already dieted.

The "Fearless Friday" slogan is "Thinness isn't the answer. It's what's inside that counts." To help promote healthy body images, start a campaign encouraging people to donate their "thin" jeans and other clothing to a shelter or charity. Also, talk about dieting and its effects with friends, co-workers, classmates and family members.

Bake a cake or eat a bag of chocolate chip cookies without feeling guilty, or worrying about how many calories you ate. Doing what makes you happy on the inside is what counts.

She wanted an abortion... and wasn't going to let a

(Editor's Note: We received this article "through the transom" from Melynda Jarrett of New Brunswick. The sub-headings throughout the article are reproductions of the actual headlines used in the newspaper stories. If anyone wants to view the clippings, Pandora has them on file.)

Melynda Jarratt

The Chantal Daigle case raises an issue everyone seems to have missed: Women have had, and will continue to have, abortions as long as there are unwanted pregnancies. Yet unlike 40, or even 25, years ago, it was relatively easy for Daigle to defy the Quebec provincial court injunction which prevented her from obtaining an abortion. Refused access in Canada, she simply fled to Boston, where the operation was performed quickly and out of the public eye.

At least Chantal Daigle had an alternative. As the tragic story of Audrey Gertrude Waldron illustrates, the "Boston" alternative simply did not exist 40 years ago. Like Chantal Daigle in the summer of 1989, Waldron's story made headlines in the Saint John Telegraph Journal the winter of 1946, but for an altogether different reason.

Pregnant and desperate for an abortion, she sought out the only alternative she could find, and died because of it. Her story, gleaned from the pages of the *Telegraph Journal* and based on interviews with some of her contemporaries, turns back the page on an otherwise forgotten chapter in the history of New Brunswick women.

FROZEN BODY OF YOUNG WOMAN FOUND AT SPRUCE LAKE

Cause, Time Of Death Of Adelaide Street Resident Not Known

Manner and Hour When Mrs. Audrey Waldron Lost Her Life Still To Be Determined

They found her frozen body before noon on Friday, January 11, between the main highway and the railroad track at Spruce Lake, outside Saint John.

Her name was Mrs. Audrey Gertrude Waldron, and she had lain there for nearly 12 hours. Her clothes were dishevelled, there were bloodstains on her underclothes, and the contents of her purse were strewn about her, as though it had been thrown from afar.

At first the horrified CPR sectionmen who found the body and the RCMP who came to investigate, thought they had a classic murder case on their hands. There were tracks in the snow leading from the road to the spot where the body was found. Had there been a fatal struggle? Had the woman been killed in anger or been left there in the freezing winter night to die of the cold?

Many questions surfaced as the RCMP tried to come up with some clues to the death of Waldron, a 25 year-old divorcee and mother of one. Friends of the woman claimed she had been last seen on Thursday night, January 10. Her father, Mr. Checkley Stanley of Adelaide Street, recalled that he last saw Audrey Waldron alive about 7:30 pm Thursday night, when she put aside some crocheting she was doing and said she was going out for a while to visit a girlfriend. He remembered that she "seemed perfectly alright" that evening.

Because the body was found at Spruce Lake, outside the city limits, the RCMP were called in to investigate. Normally the Saint John city police would not get involved unless the crime had occurred within the city.

But as the tragic series of events leading up to the discov-

ery of Mrs. Waldron's body began to unfold, the city police were soon called in. The woman had indeed died in the city, on Durham Street in the city's north end.

She died on a bed in the home of a local woman, Mrs. Audrey Delia Dunlop, a striking 23 year-old whose husband was overseas with the Canadian forces. Mrs. Dunlop had a secret very few people knew about — she knew how to perform illegal abortions. Mrs. Waldron also had a secret — she was eight weeks pregnant.

TWO HELD AS WITNESSES FOR INQUEST TOMORROW

Young Woman's Death Now Said The Result of Illegal Operation

It took until Saturday morning for the police to follow the path of clues to Audrey Dunlop and her alleged "accomplice" Ernest Walter Pittman, Dunlop's friend and roommate. Both were called in as material witnesses for an inquest to be held the following Monday morning.

At the inquest, the provincial pathologist, Dr. R.A.H. MacKeen, read the results of the postmortem which indicated Mrs. Waldron likely died from an attempted abortion.

Mrs. Dunlop surprised those present when she freely took the stand and under protection of the court admitted she had started to perform an abortion on Mrs. Waldron when the woman suddenly died. The following is a synthesis of what she told the inquest and the three separate trials which followed.

"The reason I wish to testify is that all the evidence gone before... points to murder, and it was not that," Dunlop said. "I met (Waldron) in August (1945). She came and said she was pregnant and asked me if I could help her out. I said 'no' but

that I could contact a party who could. I phoned an abortionist, but she said that she already had a lot of cases on her hands. The girl asked me if I knew how (to perform an abortion). I said I did.

"Then on Wednesday, the day before she died, I got a phone call," Mrs. Dunlop continued. "I wasn't sure it was her voice but she said she wanted to have a personal talk. The next afternoon at 2 she came again. I talked to the girl. I explained the ins and outs of an abortion and told her to do it herself. She didn't want to."

"I said to come back at 7:30," Mrs. Dunlop explained. "She came back at 7:25, and I warned her again. I had a premonition that something was wrong." Nevertheless, at 8 o'clock Dunlop prepared the solution in a catheter which she knew would induce an abortion.

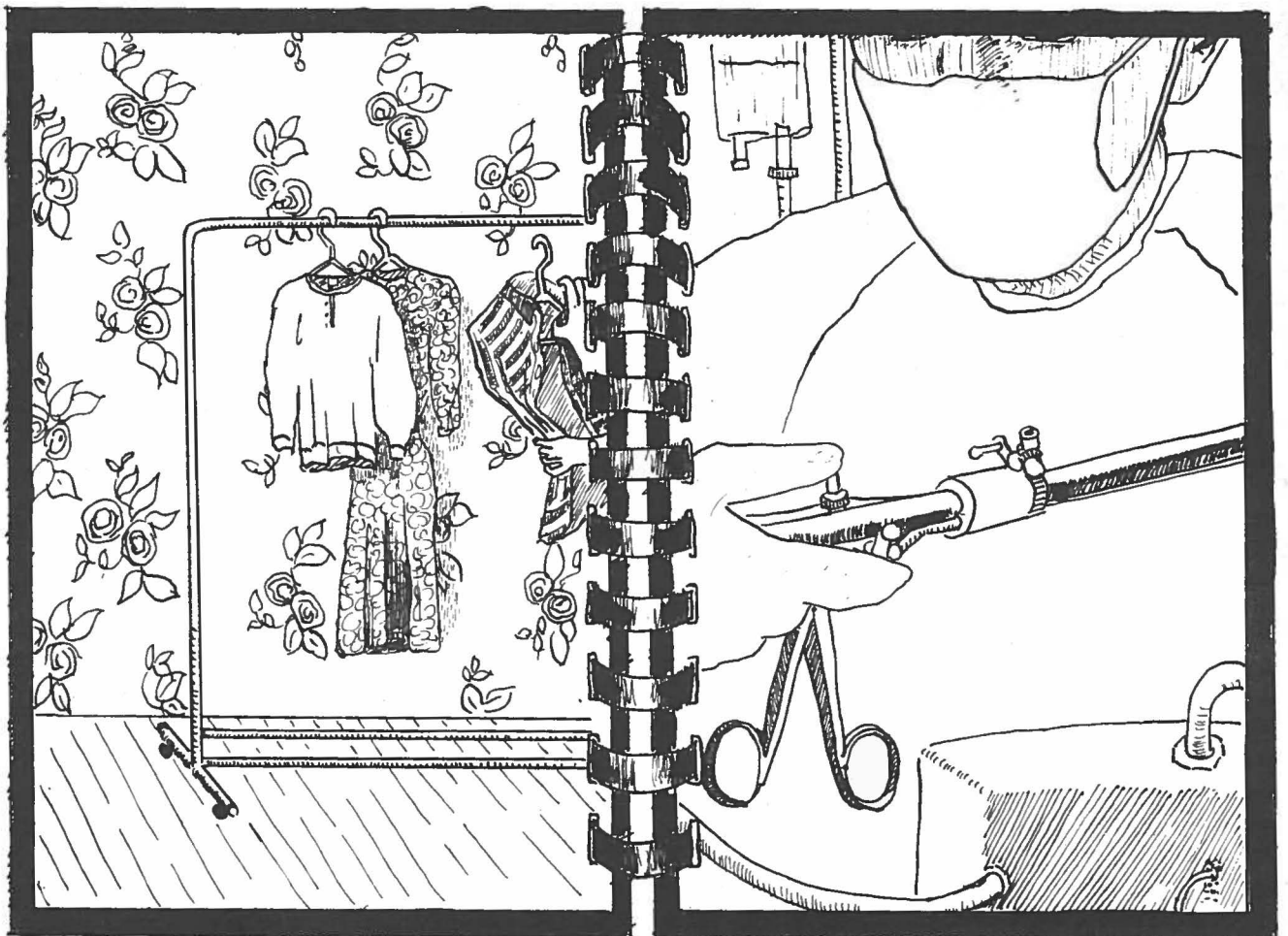
Mrs. Dunlop then inserted the catheter into Mrs. Waldron's vagina, and during the operation she asked her twice how she felt. "The first time she said she was 'fine.'" Mrs. Dunlop then asked Waldron a second time how she felt. The reply was 'kind of faint.' I asked her again. She just smiled. I told her to 'snap out of it.' Then she fainted."

Realizing the gravity of the situation, Mrs. Dunlop hurried into another room and got about two ounces of liquor to put in Waldron's mouth. To no avail, she rubbed Waldron's wrists and tried to bring her to, "but I knew she was dead," she admitted.

"I then went out into the kitchen and hoped somehow by a miracle she would be all right. Then I went back and tried to revive her but couldn't."

Afraid of what might happen, Dunlop tried to phone her friend and roommate, Ernest Pittman, who had lived with her at Durham Street since October. Pittman was a post office employee who had been discharged from the navy, and he was at work on his parcel post delivery route. He was unaware of Mrs. Dunlop's secret, and got quite a surprise when he arrived at the apartment minutes later in his panel truck.

Charged with being an accessory after the fact, Pittman described the scene before him that night. He had returned home at Durham Street after supper at about 8:15, parking the truck



Nothing stand in her way

on Metcalf Street. Mrs. Dunlop met him and "was very excited." She told him of a "woman dying upstairs in the bedroom." Going up to the bedroom, he saw the body of a woman on the bed, with her feet on the floor.

He said Mrs. Dunlop told him the woman had taken a fit and fallen back on the bed. He felt Waldron's pulse and her heart and found she was dead. "I wanted to phone a doctor but (Dunlop) was so excited she didn't want me to."

Instead, Pittman agreed to help Dunlop take the body away.

CHARGES ARE LAID AGAINST COUPLE IN WOMAN'S DEATH

Mrs. Audrey Delia Dunlop Is Accused Of Manslaughter, And Ernest Walter Pittman With Being Accessory After The Fact

In the hushed courtroom Pittman recalled how he and Dunlop put the woman's coat, shoes and bandanna on her lifeless body and carried it out the back door to the truck. He remembered how they drove around the city for about two hours waiting for the pitch black of night to descend upon the city.

Pittman said they went out to Three-Mile House, up Cranston Avenue and to Somerset Street and back to Adelaide. The couple continued to drive with the corpse in the back of the truck for about 23 miles to the St. Stephen highway and back as far as the Gault Road. Still undecided what to do, they turned around again and went out towards the St. Stephen highway.

Pittman described how they crossed the railway at Spruce Lake, stopped the truck, and took the body out. He said Mrs. Dunlop, who had been in the front seat with him, helped him to remove the body from the back. Then he placed the body on the shoulder of the road and rolled it down into the knoll.

Waldron's purse had been on the floor of the truck, in front, and Mrs. Dunlop took it out, passed it to him, and he threw it towards the body. They returned to the city sometime after 11 pm, tried to eat but couldn't. Both said they couldn't sleep that night. The next morning, Friday, two CPR sectionmen discovered the frozen body of Mrs. Waldron and immediately notified the RCMP. By Saturday, Dunlop and Pittman were apprehended by the police.

EVIDENCE BEFORE GRAND JURY IN MURDER AND MANSLAUGHTER CASE

In his testimony before the grand jury, the provincial pathologist told of performing an autopsy on the body of Mrs. Waldron on January 11. He said pregnancy was about six to eight weeks advanced and damage had been inflicted on the placenta.

The vagina was "gaping," and in the womb, the placenta had been loosened at one place. There was a slight amount of blood in the abdominal cavity, the lungs were congested with blood, and in the heart was a mixture of air and blood. He claimed the cause of death was an "air embolus." He explained

that air had no place in the heart, and had got there by way of a uterine vein.

Upon questioning from Pittman's defense lawyer, Kenneth P. Lawton, Dr. MacKeen had admitted that the loosening of the placenta, which had admitted air to the veins and caused death, could have been caused by a fit, but that gaping of the outer genital organs was not consistent with the injury having been caused by a fit.

The veins of the uterus are very dilated in pregnancy, the doctor explained to the jury, and if an instrument is introduced into the womb, causing an injury, air easily gets into the veins and reaches the heart. In such cases, death is a matter of a few minutes. This explains why Mrs. Waldron began to feel faint and died shortly after.

TRIAL OF ERNEST WALTER PITTMAN UNDER WAY IN CIRCUIT COURT

Mrs. Dunlop Expected to Give Evidence at Session This Morning

Kenneth P. Lawton, counsel for Mr. Pittman, recommended at the May 8 session that Pittman be given a light sentence. Lawton said there was considerable doubt Pittman knew Dunlop had caused the death of Mrs. Waldron, and that he had committed no crime in removing the body, which they left where it would be easily found.

He emphasized the accused (Pittman) wanted to call a doctor, and said he only consented to assist in removing the body to leave it near Waldron's home. He reminded the jurors that the accused was entitled to the benefit of the doubt existing on any of the points of the indictment of manslaughter set forth towards Mrs. Dunlop.

The all-male jury agreed, and recommended mercy for Pittman. The jury cited their belief that the accused was an unfortunate victim of circumstances, and in view of the time he has already served in jail and his service to his country, we therefore unanimously recommend that the utmost leniency be shown him." Pittman was thus given one year in the county jail for being an accessory.

MRS. DUNLOP GIVEN SIX-YEAR TERM Pittman Convicted On Accessory Count, Gets Year In Jail Jury Returns Guilty Verdict After Three Hours' Deliberation; Mrs. Dunlop Sentenced On Manslaughter Charge

Compared to Pittman's light sentence, Dunlop was not so fortunate. Having failed to convince judge and jury that she had not killed Waldron, her lawyer George Clark made a final plea for mercy. The plea fell on deaf ears, and she was sentenced to six years in the penitentiary.

Dunlop faded into anonymity after her release and cannot be located for comment on the case. Pittman also cannot be located.

Looking Back Now

Speaking on the basis of anonymity, a contemporary of Dunlop's who remembers the case very clearly believes she "didn't get a break" from the judge and jury who heard her case.

"Oh she was guilty, no doubt about that, but she was no professional!" the person said. "She was a nice girl, married with a husband overseas in the service. This was probably just something she came to do out of necessity."

According to the source, there were two or three similar cases in the province at that time when women accused of performing abortions got off lightly. Calling her long sentence "cruel and unusual punishment," the person suggested it was predetermined by the religious and cultural background of the French Roman Catholic judge who oversaw the case, Justice A.T. LeBlanc.

"Dunlop was very unfortunate to have that judge. If you could read the court records, you would see that he was very direct in his convictions." (Unfortunately, the original court records were destroyed in a fire in 1956, and a vast wealth of information about the case is lost forever.)

Not only the judge, but prevailing attitudes towards abortion and sexuality predetermined that Dunlop would receive a heavy sentence, the source claimed. "It was a time when attitudes towards illegitimate children and abortions were very backwards."

Making matters more difficult for women "in trouble" was the unavailability of legal abortions. "I was born in a time when fetuses were flushed down toilets. A poor woman simply did not have access to abortions. I suppose the richer women with connections may have gone to their private doctors and had the operation, but it wasn't spoken about." Illegal abortions were done in secret, the source concluded.

Audrey Waldron's story provides an interesting contrast with which to look at last year's Supreme Court decision in the Chantal Daigle case, says Arlene Glencross, President of the New Brunswick Chapter of the Canadian Abortion Rights Action League (CARAL). "Unlike Daigle, whose private life has been splashed over every newspaper in this country, we know few facts about Audrey Waldron. All we know is that she wanted an abortion, and wasn't going to let anything get in her way of obtaining one."

Kit Holmewood, National President of CARAL, adds that Chantal Daigle "is an example of what women will do when politicians and judges put legal roadblocks in front of them, preventing them from having an abortion. Once a woman has made the decision to have an abortion, and when it is in the best interests of her health, she will get an abortion whether it's illegal or legal."

But unlike Daigle, Audrey Waldron didn't have the choice of a hospital, clinic or even a hurried trip to Boston. "When Waldron sought an abortion, it was illegal, risky and dangerous," Glencross explains. "Her needless death 43 years ago illustrates with tragic finality what lengths women will go to, to terminate an unwanted pregnancy, and her story serves to confirm that if this country turns back the clock on women's right to safe medical abortions, we will return to the days when women died at the hands of the only alternative they had."



Melynda Jarrett is a graduate student at the University of New Brunswick in history. She discovered this story while doing research for her thesis on war brides of New Brunswick. She is also a member of CARAL and has radio show at CHSR FM at UNB on human rights.

Bryony House pays tribute to Margaret Cragg

Rusty Neal

Margaret Cragg was honoured June 19, 1990 at the Annual General Meeting of the Halifax Transition House Association, the Board of Directors of Bryony House. Margaret graciously accepted the Bryony House special glass award, "From Violence to a Clear Future." This stained glass award depicts the movement of a woman and child from the centre of violence to a clear and growing future.

In response to receiving this special honour Margaret humourously reminded the audience that she is but one small part, albeit a vocal part, in a long history of struggle fighting the violence against women and children.

Claudette Sapp, current Chair of the Bryony House Board (HTA), paid this tribute to Margaret as a part of the presentation:

"It is my honour to speak of a very special woman, Margaret Cragg. She is embarrassed to be noticed and her modesty rebels from being singled out. Margaret is part of a team and always insists on being known as such.

"Margaret retired from public health nursing in 1980. She first came face to face with incest victims and battered women at the Dalhousie Pub-

lic Health Clinic in 1950. She was appalled and enraged at the suffering of these women. She was angry that in spite of this abuse these women could be legally charged with desertion for leaving an abusive mate.

"Eventually Margaret became an associate professor at the Department of Family Medicine in the Faculty of Medicine. Here she developed innovative programs for medical students to learn how to work with women and their families.

"During her time at the medical school Margaret joined Zonta, the Halifax chapter of an international organization of professional women. She became friends with other women who were concerned about their suffering sisters.

"Through her professional and volunteer activities she learned more about women who were suffering at the hands of the men they loved and who were imprisoned in their own homes. Margaret's indomitable will to get things done was demonstrated in her ability to help others.

"In the early 1970s Zonta was one of many organizations talking about the need for a shelter for women. The time wasn't right—society had not yet



realized the real need, but women like Margaret knew and they continued to fight to meet these needs. They were ignored, laughed at and even scorned.

"Feasibility studies finally led to a Women's Centre in the mid-1970s. The need for a shelter was documented. Zonta members, including Margaret, joined with the Centre's members to work toward the establishment of a shelter and Bryony House was born in 1978.

"Through Margaret's leadership as a facilitator, beginning in 1980, the shelter took on a form of structure, gained credibility and finally secured funding. There were times when there was no money for staff salaries but these women found it. They opened Second Stage Housing with borrowed money. The house was falling apart to the point where women had to be housed elsewhere. These women fixed the house. They saw the children's

great needs. Funding was found for a play room.

"The Bryony House that we know today and its service of which we are all so proud is the result of the volunteer commitment of these incredible women. At the centre of this all was Margaret Cragg, the dynamo.

"This giant of a woman, small in her physical size, continues to inspire us today—she has never stopped her vocal and assertive stands on behalf of battered women, on behalf of Bryony House. Yes Margaret, you didn't do it all by yourself but you were a driving force. You verbalized the vision. We, your friends, your colleagues, Bryony House staff and Board Members want you to know that we are proud to be on your team. You are an important part of the foundation upon which we continue to build Bryony House and the Halifax Transition House Association. Thank you."

Feminine Fulfillment

Kay Long

Once they said I was too young
To be a leader of men
So I didn't try, settled down,
worked hard
And watched younger men
Begin to climb past me.

Then they said I lacked the experience
Of working with another culture
Because I was a woman I would not be accepted
So I went out there and established my credibility
And earned the love and respect of that other culture.

I lacked the education; the formal learning
This, from younger men who had never seen a university classroom
So I signed up for home study
And excelled beyond my wildest dreams
Earning scholarships and learning
While I reached for my degree.

Now I'm ready
With the years, the experience, the credibility and the Education
And now I hear the little whispers
"But is she too old?"
"The wrong age?"
"Perhaps it's too late?"

And I want to yell and scream and shout —
"I'm much more capable and ready than any man in this group.
Just give me the chance and I'll show you how it should be done."

And *that* is what they really fear.

Kay Long is an employee of the Government of Alberta.

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"... I am not the cause of another's violent behaviour ..."

Stopping Wife Abuse, Jennifer Baker Fleming

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Woman abuse: low priority for N B Police



Carol McLeod

It reads like a script from a sexist horror film. A small town police officer leans across his desk and tells an interviewer that woman assault cases aren't worth keeping track of — that they're only good for throwing in the garbage.

Yet it's not an excerpt from a movie script. It actually happened last year in New Brunswick, where woman assault is as serious a problem as it is elsewhere in Canada.

The attitude of many of the province's police officers and the haphazard way in which statistics are kept and charges are laid, indicates that the issue has a low priority with the New Brunswick government, says Rosella Melanson, Director of Communication for the New Brunswick Advisory Council on the Status of Women.

"We know the number of video cassette recorders in the province, but we don't know how many battered woman there are," she says. "Some police forces don't differentiate between wife assault and other forms of assault when they gather statistics, which shows the lack of importance they give to it."

A survey conducted by Decima Research Ltd. in 1986, showed that 24% of married or cohabitating men in Atlantic Canada admitted having committed at least one violent act against their mates during the previous year, compared with a national average of 18%.

"Based on those statistics, we can figure there are up to 40,000 incidents of violence between spouses or partners in New Brunswick each year," says Melanson. Yet statistics compiled by the RCMP in New Brunswick show that between October 1988 and September 1989, only 420 cases were reported in the 43 rural areas and municipalities patrolled by the force. Out of these 420 cases, 145 charges were laid.

"Other information we received shows that in Edmundston (population 54,000), police supposedly took 32 calls. We don't really believe Edmundston has 20 times the level of violence that Moncton has."

She is encouraged by the fact the Solicitor General's Department is looking at ways of implementing a system for compiling statistics. "Then we can find out not only the number of calls the police get, but also the number of charges that are laid, the reasons when charges aren't laid, and the outcome of the case in court," Melanson says.

But gathering statistics is only part of the problem. Based on interviews the council has conducted around the province, it has become clear that many police officers don't know it's their duty to lay charges in all cases of wife

assault. "Wife assault is supposed to be treated like any other form of assault, and whenever a police officer has reason to believe a crime has been committed he's supposed to lay charges," says Melanson. "But with wife assault that doesn't always happen."

She adds that charges are more uniformly laid in communities where the police chief or individual officers have a progressive attitude. "But in places where that attitude does not exist, there could be a lot more charges laid than there are."

One New Brunswick police officer told a researcher for the Advisory Council on the Status of Women that he never interferes in cases of spousal assault because, in his opinion, the fact

most women stay with abusive spouses is proof they like being beaten.

"We've also found that some officers get around their responsibility by asking women if they want charges to be laid," says Melanson. "Women are almost having to say they want revenge."

That's why the advisory council wants the government to issue a clear directive to all police forces to lay charges in cases where they have reason to believe a woman has been assaulted. "It has been done in other provinces and has worked," says Melanson. "The Criminal Code is supposed to be applied in every case where the officer has reason to believe a crime has been committed, so really a direc-

tive already exists to apply to all assaults.

"However, the RCMP have a special directive that says they should lay charges. In communities patrolled by the RCMP, charges are laid more uniformly than in places served by municipal police."

Despite that, Justice Minister James Lockyer says he can't issue such a directive. "I've made efforts within our prosecutions branch to make sure we pay particularly close attention to this area. But you cannot order police departments to do a particular thing or not to do a particular thing. It's through an educative tool rather than a mandatory [sic] tool that we tend to work on these things."

Right now, a committee made up of police representatives and officials from several major government departments — including Health and Community Services, Income Assistance, Education, Justice and Solicitor General — are establishing guidelines for dealing with woman assault.

"Our focus is on step-by-step guidelines for the investigation, court referral, court processing and follow-up of all reported cases of woman abuse," says Mary Beth Beaton, co-chair of the committee and Assistant Director of Public Prosecutions (family law) for the province.

"We'll also examine some of the facts and myths about woman abuse — the reasons women stay in abusive relationships. They don't stay because they like it. An abusive man is not a loving partner. Drinking is only a con-

tributing factor, not a cause of abusive behavior. Woman abuse isn't a private matter but a public concern.

"Once the guidelines are approved, we will have training sessions for civil servants who deal with abused women — including police officers and crown prosecutors. Everyone has to understand what they're working with before they can do their job in the best possible fashion."

Those guidelines are expected to be in place later this year. They are expected to be followed next fall by the opening of the University of New Brunswick's proposed family violence research center. Believed to be the first of its kind in Canada, the center will study the dynamics of family relationships and provide a focus for research all across the country.

"This kind of research capability will make radical changes in the perception of family violence," says Beaton. "A university setting will give it a sense of independence from the government and from various interest groups."

In the meantime, New Brunswick women continue to be beaten. "We recommended 10 years ago that statistics on wife abuse be kept," says an exasperated Melanson. Now we see problems with the law not being enforced uniformly across the province. Premier Frank McKenna, who is also the Minister Responsible for the Status of Women, and the rest of the government seem sympathetic. But we should judge by action and not by how charming their attitudes are.

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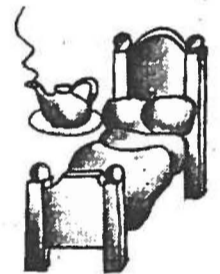
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You can cry when you work with women

Yvonne Manzer

Ever get riled up when someone says "Women are the worst bosses"? Women can be wonderful bosses, and this article is about one of them, my boss, Celeste Gotell.

One recent afternoon I was at work and had the following emotions running through me: Fear—too many bills to pay (for daycare, unexpected car repairs, fall clothes for my growing 4-year old, tuition and books); despair—this was the week our hired guns left for Kuwait and talked about being excited about showing their stuff and looking forward to action, and despair about people's reaction to what natives were doing in Quebec, and despair about my finding the time to do anything about what was happening; grouchy—I was trying to cut down on coffee; anxiety—every weekend for the next month would be full getting Pandora ready to go out; worry—two of my sisters were going through a hard time; sadness—at having to leave my child with a babysitter two nights out of the week so I could go to university; anger—at myself, for not being on top of things at work; grumpiness—I had a vaginal infection which prevented me from going swimming; relief—I finally got into the class I'd wanted at university after having stood in lineups for hours; intense relief—I had finally started my period. This last one was a biggie because my period had been late, and while it was muggy out and everyone was sweaty and cranky, I was convinced I was starting early menopause. (How times change—a late period used to be fear of pregnancy!)

Well, my mind aflutter, I finished updating our membership list, ran it off, and a little later went into the computer to check it. The changes weren't there. I double-checked the printed list and the changes had been

made, but not in the computer. I stared at the computer screen, feeling I was going crazy. I said to Celeste, "I think I'm going crazy," ran into the bathroom, leaned against the wall, and cried until my throat and sides hurt. My face was shrivelling up under my hands. I made myself stop and splashed water on my face. Hands on the door handle to go out, I doubled over crying again. This happened three times before I could go out of the bathroom and sit in exhaustion at my desk.

Celeste came over and said, "Talk to me, Yvonne." I managed to blurt out, "I need a psychiatrist, and I should go back to being a file clerk," before crying again. Ask yourself what most male bosses would have done. Asked another woman in the office to look after me, i.e. get me out of the office as quickly as possible? Or awkwardly pat me on the shoulder and tell me that things would be ok, while privately thinking that perhaps I did need a psychiatrist? What my boss did was hug me, long and tight, and tell me I was a competent person who was too hard on herself. She said that far from going back to being a file clerk, she sometimes thought that she didn't challenge me enough. She said, "So what, you made a mistake. Laugh it off and correct it. I make mistakes, everyone makes mistakes." (The idea that I don't have to be perfect is a new one to me. Upon reflection I realize I was brought up to believe that you are supposed to be hard on yourself.)

When I got into work the following Monday, there was a note on my desk from Celeste saying I was a very special person and had many wonderful qualities. She said she was happy to have me as part of the team, that any problems there might be we could work out together, and I should try not to doubt myself.

When I was interviewed for this

job, Celeste mentioned that the staff operated as a team. I chuckled to myself and thought, "Uh huh, how many times have I heard that one." But I quickly found out that she meant it. She is a feminist and puts her politics into action in everyday life. She gives the people she works with lots of room to be creative and take responsibility, but is able to say, in a way that is not a put down, when she thinks something

could be done in a different way. She doesn't have the word "blame" in her vocabulary, but will say, "How can we try to prevent this from happening again?" She is good at getting to the root of things.

Celeste empties the garbage, makes coffee and posts the mail with the rest of us. She is a happy, confident person who has close women friends, is assertive, funny, and a good listener. I re-

member a few months ago when we had a woman with us who was on work placement. We gave her flowers to thank her for her help, and she started crying. Celeste hugged her and said, "That's one of the nice things about working with women—you can cry if you feel like it."

October 16 being Bosses Day, here's to Celeste Gotell—a good woman, a good boss.

Gay pride enhances Games experience

Picture it... Sicily—no, no... Vancouver! Seven thousand lesbian and gay athletes laughing, singing and waving flags, crowded shoulder to shoulder on the astroturf in the BC Place Stadium. In the stands, an equal number of spectators cheer in awe. Outside, a lone protester with a microphone preaches hellfire and brimstone, until a divinely inspired gay man puts his foot through the portable speaker.

This was the scene facing the Nova Scotia Women's Softball Team at the opening ceremonies of Celebration '90 Gay Games III—an amateur sporting event rivalled only by the Seoul Olympics. It took over a year to raise the \$7000 we needed, but the dances, car washes, chocolate bar sales, 50/50 draws, and book drives all paid off as we marched into the stadium.

Vancouver was an incredible place

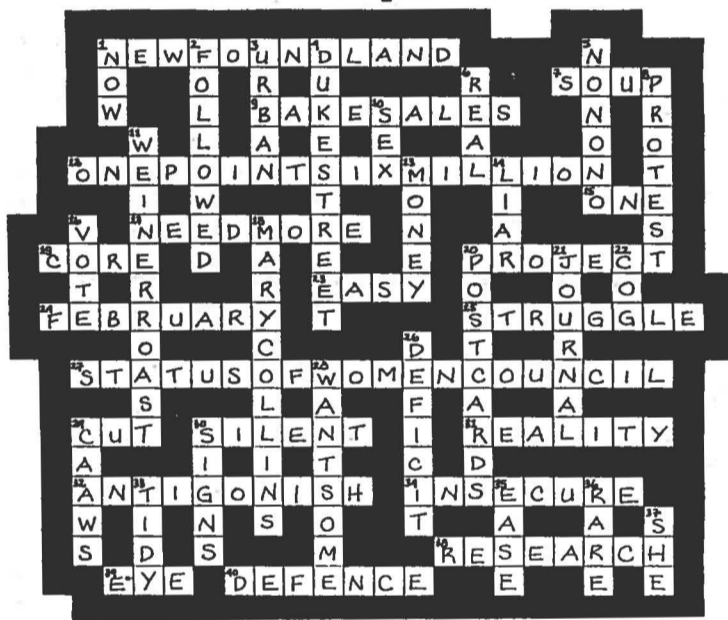
to be during the week of the Games. Same-sex couples walked hand-in-hand in the streets; groups of gays and lesbians conversed freely on buses; participants proudly displayed medals and identification cards. Every street we walked down, every restaurant, every bar, every bus, every beach... we smiled a knowing smile and greeted the strangers who were our sisters and brothers. Such an experience lives only in the hopes of most lesbians and gay men. To be there to feel the pride and comradeship was truly inspirational.

Unfortunately I can't tell you much about the cultural festival that was a part of Celebration '90, because we were at the ballfields all week. We did better than we expected and ended up playing eight games and winning six to take the silver medal in our division. I regret missing the cultural events because the schedule was amazing.

Yes, I slipped it in there, we won the silver medal. Not bad, eh? The rest of Team Halifax fared just as well. Our female swimmers earned silvers in the 50 metre, 100 metre, and 200 metre backstroke. Our female runner won the bronze in the 400 metre sprint and 1500 metre run. To round out the performance, our only male athlete placed 7th in the 26 mile marathon and 29th overall out of a field of over 600 competitors. We're all proud of ourselves.

On behalf of the women's softball team I'd like to thank everyone who contributed to our quest and helped send us west. I'd also like to send a big hug to all the fans who came clear across the country to cheer us on. See you in New York for Gay Games IV.

Answer to last issue's femininations puzzle



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Notices / Calendar

CLASSIFIED

•Housemate wanted, rent \$250/month, phone 466-3493 after 5pm.
•Looking for a kind, gentle man to be a big brother to a four & a half year old boy. Write to Pandora at Box 1209 North, Halifax, B3K 5H4.

EMPLOYMENT INFORMATION

Women's Employment Outreach offers free employment counselling services to women. Four-part pre-employment workshops for women start the first Tuesday of every month, 9:30 - 11:30. For more information call 422-8023.

RESOURCES

•A Women's Clinical Resource Centre to help in the rehabilitation of women addicted to alcohol or other drugs has materials on health, sexuality, life and vocational skills, and parenting techniques, and also publishes a quarterly newsletter and a list of the centre's new acquisitions. For more info, drop by the Centre, or write NS Commission on Drug Dependency, Womens' Clinical Resource Centre, 6 Floor, Lord Nelson Building, 5675 Spring Garden Rd., Halifax B3J 1H1.

EVENTS & GROUPS:

•The Social Action Committee of Bryony House will be holding monthly meetings the first Monday of each month. The next monthly meeting will be held November 15. All interested women are invited to attend. For more info please call Rusty Neal 454-9636.
•Service for Sexual Assault Victims offers a parent support program for parents of sexually-abused children. The program includes Support Groups, monthly drop-in nights, emotional support, accompaniment during court hearings, information and advocacy. For further info phone Helen Crant 455-4240

•The Women's Action Coalition of Nova Scotia invites any interested women to join the new Council or to assist in small tasks, helping W.A.C. to present a unified lobby voice and connect women's groups across the province. Contact P.O. Box 9436 Str 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, Halifax. 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 in Halifax. Phone Heather MacLeod, 422-3524.

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

•You are invited to the book-ordering committee meetings at Red Herring Co-op Books, Halifax 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 and to work on the co-ordinating committee, the newsletter, distribution of press releases, and administration. Phone 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 892-0895. Collect calls accepted.

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

•Listen to Women's Time (news and interviews about women's issues) on CKDU 97.5 FM, Thursdays at 5:45 during the Evening Affair. Community women's groups wanting to announce their events, call 494-6469. Women's Time needs volunteers to help out with programming. Contact Jennifer at 494-6479, or drop in to the station at Dalhousie University Student Union Building. You don't have to be a student.

•Spinsters on Air broadcasts (music with a feminist flair) on Saturdays from noon to 2:30 pm on CKDU 97.5 FM.

•Lupus strikes approximately 50,000 Canadians, and 90% are women. Lupus Canada provides initial information services, and referral to the closest provincial lupus organization, on their now toll free line 1-800-661-1468

PHONE LINES

•Transition House Association of Charlottetown, P.E.I. announces that crisis line services at Anderson House are now available toll free. Women may obtain information and support by dialing 1-892-0960 toll free.

•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 from anywhere in Nova Scotia.)

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

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

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

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

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

CALL FOR SUBMISSIONS

•Wild East Publishing Co-op is seeking creative writing from Atlantic Canada about child sexual abuse for an anthology to be published in 1991. Poetry, short fiction and drama will be consid-

ered. Deadline December 31. Send contributions, along with a self-addressed stamped envelope to: Margaret McLeod, Wild East Publishing Co-operative Limited, 201-467 Waterloo Row, Fredericton, NSE3B 1Z6

•Women's Press is gathering stories by women in prison, and ex-inmates, for inclusion in an anthology entitled Words from Within. All forms of writing, including songs, essays, poetry are appreciated. A writer's fee will be paid upon publication. Contact Pinelopi Gramatikopoulos, c/o The Women's Press, 229 College Street, Suite 204, Toronto, MST 1R4, or phone (416) 598-0082.

•In-sight 1991 International Women's Day Video Festival has a call out for tapes for its Seventh Festival, to be held in Boston. Deadline January 1, 1991. Contact International Women's Day Video Festival, PO Box 176, Boston, MA 02130 or call Abigail Normal, Somerville Community Access, (617) 628-8826.

PUBLICATIONS

•The Directory of Action Research Projects recently published by CRIAW-NS lists almost 200 community-based research projects, covering such topics as international development, violence/abuse and lesbian issues. It is a useful place to start looking for information about research on women in Nova Scotia. Buy your copy at a CRIAW meeting, or write CRIAW-NS, Box 8264, Stn. A, Halifax, B3K 5L9. Send \$5 plus postage & handling. \$2.50

•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

October 9
Frances Kissling, President of Catholics for a Free Choice, will be speaking at Henson College Auditorium, 6100 University Ave., Halifax at 7:30. Minimum donation \$5. Sponsored by the Canadian Abortion Rights Action League. Expect picketers.

October 10 and 17
10 a.m., Sex Stereotyping and Children, at the Thomas Raddall Library, Lacewood Drive, Halifax. This is an adult program for parents. Babysitting is not provided but older children will enjoy the storytime at 10 a.m. followed by preschool films at 10:30.

October 13
National Day of Action on Abortion sponsored by CARAL, 1 pm, Rally & March at Grand Parade in Halifax.

October 16
N.S. Midwifery Coalition & NFB offer films on birthing & midwifery. 11:30 to 1:30 & 7:30 to 9:30. Children welcome. For info, call 426-6014.

October 18
Person's Day—Videos and films, noon to 6 pm, Come & meet "persons," filmmakers & Ginny Stikeman, Executive Producer, Studio D. Reception-5pm. For info, call 426-6014.

October 19-21
Midwifery Coalition of Nova Scotia

AGM and Conference October 19-21. Workshops with Ina May Gaskin. Contact Deborah Luscomb, PO Box 31134, Robie RPO, 3045 Robie St., Halifax, NS B3K 5T0

October 22-28
Eating Disorders Awareness Week. Read Sally Cline's book, Just Desserts, reviewed in this issue.

October 24-26
The National Eating Disorder Information Centre presents: Making Connections, a conference exploring the connections among addictions, childhood traumas and disordered eating patterns. Toronto. Cost \$150. Bursaries and travel subsidies available. Write to NEDIC, CW1-328, 200 Elizabeth Street, Toronto, Ont. M5G 2C4, (416) 340-4188.

October 26-December 2
Collaborative videotapes by Lisa Steele and Kim Tomczak that question the manner in which the mass media depicts "real life". On Oct. 26 Lisa and Kim will attend the opening and give a presentation of their work on the following day at 12:30 p.m. Dalhousie Art Gallery.

October 27
Women's Health Education Network (WHEN) will be hosting a Masquerade Benefit Dance at Veith House, Halifax. Suggested theme, "Women in History". Waged \$6, unwaged \$4.

November 3
A Gathering—North St. Church, all day, 9-10 am Goddess Remembered (for those who have not seen it), 10:00 Registration, 10:30 Donna Read's slides on Ancient sites, noon pot-luck lunch (finger foods), music & poetry while we eat, 1:30 Reclaiming—rituals, chants, stories, circles & other events. For info and registration, call 426-6014 or 857-9987. If day-care or signing required please call a week in advance. Donations at the door.

November 4-9
Education and Programme Design: an intensive introductory programme for those who plan and lead educational events. Write Tatamagouche Centre, RR3, Tatamagouche, B0K 1V0, or

phone 657-2231. \$75, Deadline October 22.

November 5
The Canadian Research Institute for the Advancement of Women (CRIAOW) and the N.S. Women Artist Network are sponsoring a discussion with Catherine Phoenix called, "Re-thinking Subjectivity." This coincides with events and exhibitions at the Eye Level Gallery. 7:30 pm, N.S. Public Archives, University Avenue, Halifax. For more info call 455-2474.

November 11-13
Team Building Event. Useful for individuals who have responsibility for team development in the workplace, community organizations or churches. Write Tatamagouche Centre, RR3, Tatamagouche, B0K 1V0, or phone 657-2231. \$130, Deadline October 22.

November 16-18
14th Annual CRIAW Conference in Charlottetown, PEI. Focus will be on bridging the gap between "dis-abled" and "abled" women. Contact Beth Percival, CRIAW Conference, 1190 Program Committee, Charlottetown, P.E.I., C1A 8B9, 566-0690.

December 3
Canadian Research Institute for the Advancement of Women (CRIAOW) meeting, "Visions of the Nineties" with politics as the theme. 7:30 pm, N.S. Public Archives, Hfx., For more info call: 455-2474.

December 5
10 am, Quest for Equality workshop sponsored by Halifax Main Library for grade 5 and up. Workshop leader: Robert Upshaw, Executive Director, Black Educators Assoc.

December 6-15
NSCAD's Response: Art against violence against women. Anna Leonowens Gallery, 1891 Granville, Halifax.

December 7-9
Family Violence Project is holding an event for non-offending parents of sexually-abused children. Led by Catherine Lambert. \$25. Write Tatamagouche Centre, RR3, Tatamagouche, B0K 1V0, or phone 657-2231.

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.

Yearly membership rates:

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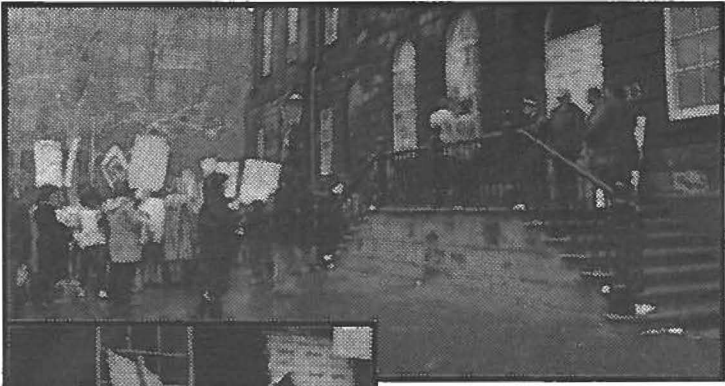
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or telephone 453-4320 for more information.



Anita Martinez



Kathleen Tetlock



Anita Martinez

Protest marches and performance activism by the Mothers United for Metro Shelter

From 1984 to the present, MUMS protested the lack of decent affordable housing. Serving an eviction notice to the tenants of Province House, setting up a Tent City called "Homeless Estates", and putting a float in the Halifax and Dartmouth Natal Day parades were just a few of the actions. MUMS are a group of low-income women, many of whom have gone through transition shelters for battered women. The MUMS video work was done by Kathleen Tetlock, Liz MacDougall, Karen Fainman, Carolyn Murray-Crick, and Allison Bennison.



Anita Martinez



Kathleen Tetlock

Photographs by Anita Martinez

Anita Martinez has been documenting women working against violence against women for over six years now. She has produced literally thousands of photographs. Some of her work will be submitted in the upcoming exhibition "Art Against Violence Against Women: A Personal Statement", to be shown at the Eye Level Gallery during December.



Photographs and text by Avanti Apple, from the exhibition "Family Studies", currently being shown at the Mount Saint Vincent University Art Gallery

My work on violence against women comes from a three-year study of women and domestic violence. The women portrayed in the photographs tell their own story of what they have experienced. My role, as with the viewers, is to observe, experience and promote further awareness of violence against women.

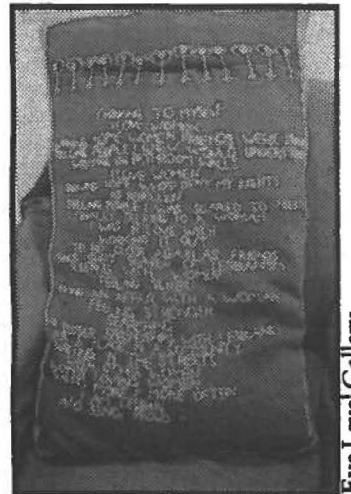
After he assaulted me I left our home. All I had was the clothes on my back and my children. The transition home was a good place to stay for after six weeks, where was I supposed to go?



Ann Verrall

Video by Halifax/Jamalca Exchange Program, "Black Women: We're Still Standing"

Through archival photographs, film footage and newspaper clippings, this video documents the history of Blacks in Nova Scotia from 1400 to the present. Contemporary poverty and discrimination have a long history, beginning with slavery and broken promises.



Eye Level Gallery

Women Working Against Violence Against Women

Over the years women in Nova Scotia have found many ways of expressing their anger and preserving their culture, whether it be on the street, in a gallery, or in a home. We have a need to create a culture which is based on our own experiences and which challenges the myths of dominant cultural expression. Presented here are some examples of women's work, which deal with the various forms of oppression they experience.

In December, The Centre for Art Tapes will be sponsoring the exhibition, "Art Against Violence Against Women: a personal statement". This will mark the first anniversary of the 14-women-gundown in Montréal on December 6, 1989. The idea of the exhibition grew out of the desire to remember and respond to this particular act of violence, as well as to acknowledge the level of violence experienced by women in Nova Scotia. The aim of the exhibition is to acknowledge all forms of violence, whether it be physical, emotional or psychological; whether it is in the form of discrimination and fear experienced from racism, homophobia, poverty or sexism. The exhibition is open to all women, regardless of experience or training. If you are interested in submitting work or becoming involved, please contact Ann Verrall before October 15 at 425-6412 or 429-7299.

Embroidered pillow by Catherine Hughes, "Thinking to myself I love women..."

I like craft work which stimulates discussion. I want to make works which bring issues of social justice into more people's lives on a personal level. It was a way for me and others to talk about lesbianism.



Performances by the Never Again Affinity Group, from the video by Liz MacDougall, "Debunk Debert", a video about a community protest by a collective of women affinity groups

Two performances by the NAAGs were created in response to the Debert Bunker incident. The Nova Scotian government decided in its infinite wisdom that the bunker would house and save a select few top government officials (400 men and 12 women). This affinity group questioned this strategy by suggesting that women and a bottle of healthy sperm be housed instead. They dressed up as doctors seeking undamaged sperm. The NAAGs also dressed up as victims of a nuclear attack to dramatize the effects of nuclear war.

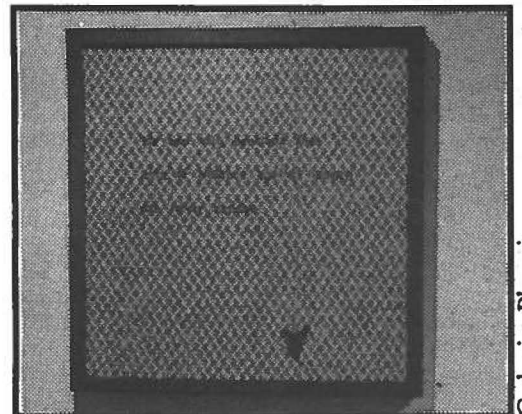
Liz MacDougall Ann Verrall



Ann Verrall

Finger painting by Catherine Lambert, former director of a transition house for battered women

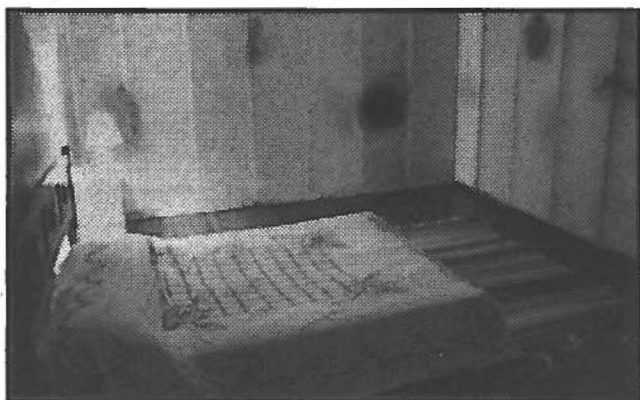
At first, I wrote to take the abuse from the inside out. But the writing became too restricted. I really wanted to move my body. I started with my hands. I wanted to feel the paint, to let the paint express some of the pain, to see where it would go.



Catherine Phoenix

Sampler by Leslie Sampson, "We can only conclude that acts of violence against women are never random"

Leslie Sampson made this work in response to the December 6th murders of the fourteen women in Montréal.



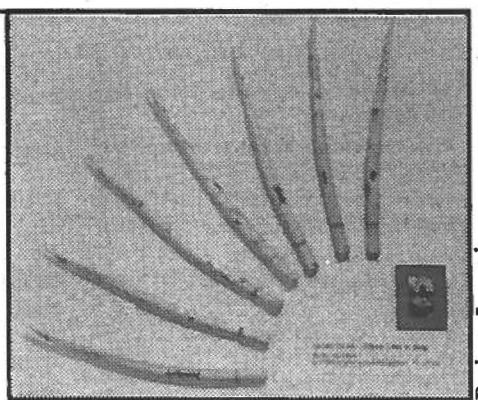
Maureen Donnelly

Installation by Rita McKeough, "Blind Spot"

Rita McKeough reconstructed the scenes of domestic violence by building a two-bedroom home and yard in Eye Level Gallery. The scars of violence surface through sound recordings of arguments and stains in the tissue of the walls.

Carved objects, photographs, and text by Barbara Louder, "They have made of me a battleground", from the exhibition "Caring/Curing: Women and Medicine"

These objects are based on a contraceptive device manufactured by Ortho-Gynol. This exhibition takes a critical look at the issues surrounding women and reproduction, including diseases caused by birth control technology. What is needed is not simply isolated critiques of various medical practices and the development of such alternatives as self-help and holism, but political analysis and the struggle for fundamental change.



Barbara Louder