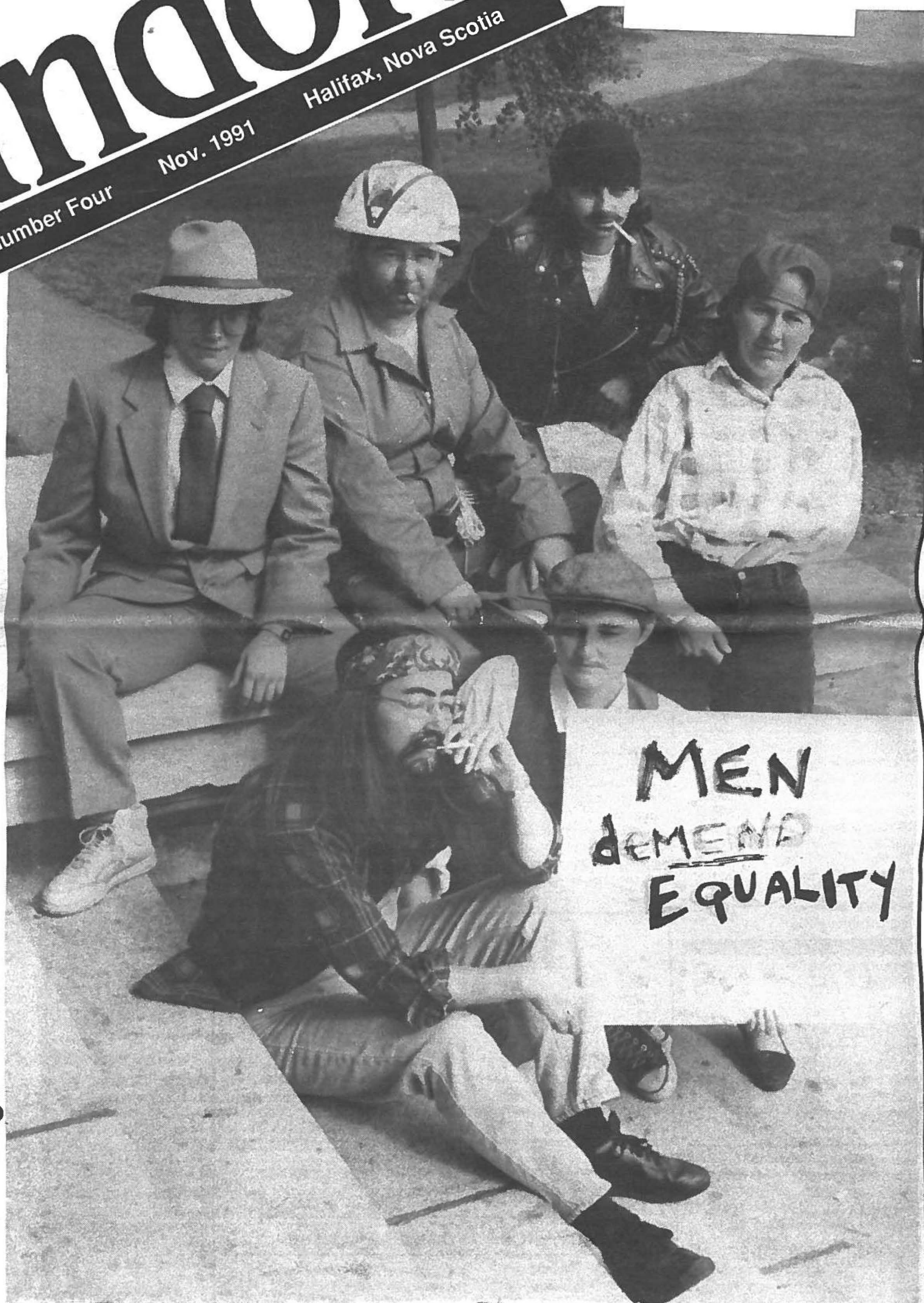


Pandora

Lifting the lid off
Volume Six, Number Four
Nov. 1991
Halifax, Nova Scotia

Is
this
who
will
bring
you
the
next
issue
of
Pandora?



See page four (and the insert) for more information
on the allegation of sex-discrimination against Pandora.



Take Back the Night march successful

Yvonne Hanson, Sara Shields

True dedication to the cause comes when you overwhelm the streets with singing, shouting and demanding... in the pouring rain falling in sheets through the night air. Take Back the Night climbed to this elevation of commitment when 400 women and children marched through downtown and north end Halifax streets to protest the daily violence against women and children.

Organizers of the 1991 Take Back the Night event proudly commended everyone for braving the weather. This year's theme addressed what speaker Dolly Williams called the "pains of racism" as well as the "pains of violence." Williams is a member of the Congress of Black Women.

"It's because of the fact that I am a Micmac and a woman that I suffer twice," said Dalhousie law student Patty Doyle, speaking at the Grand Parade gathering. She, along with Judy Hughes, representing the Federal Task Force on Violence against Women, stressed the importance of the event in light of the Supreme Court decision to strike down the Rape Shield law.

Spirited by the Secret Furies, our sisters walked shouting "Women unite. Take back the night!" They arrived at the George Dixon Centre where they grooved to the sounds of Earthwitch. The Finesse Ladies kept the crowd of "feeling fine" wimmin dancing into the night.

Thanks to everyone who organized and attended the Night.

THE

SINGLE
MOTHERS'
SURVIVAL
GUIDE

nova scotian edition

BY

BRENDA THOMPSON

PUBLISHED BY DAL-PIRG

DALHOUSIE PUBLIC INTEREST RESEARCH GROUP

494-6662

Strike-down of rape shield laws an outrage to Canadian women

Louise Vande Wiele

I am a daughter, a grandchild, a godmother. I am an aunt, a sister, a niece. I am both a step-child and a step-parent. I am a writer, a counsellor, a survivor. I am an employee, a student, a volunteer. I have been a wife and remain a partner.

I face fear because on August 22, 1991, our highest court struck down the Rape Shield Provision. This provision prevented those accused of sexual assault from bringing up the sexual past of the person charging them with the crime. In one fell swoop, the Supreme Court gave credence to the myth that women's past sexual behaviour could be responsible for violence done to them.

The overturn follows the claim by two alleged rapists that the inability to raise questions about women's past sexual history hindered their constitutional rights to adequate defence. The result of this decision will be to silence women who don't want their personal lives put on trial or have their basic right to privacy denied.

The landmark decision, written by Beverly McLachlin, claims that the rape shield provision could result in the conviction of an innocent person. In protecting alleged perpetrators, seven of the men and women elevated to our Supreme Court chose to disregard women's rights to safety and dignity. It also ignores the fact that rape is an act of violence and that equating it with sex is wrong.

In a feeble attempt to make the 7-2 decision more palatable, the Supreme Court gave the power of discretion to trial judges, meaning that before such information can be used, the judge must weigh its admissibility with the jury not present. This even though Justice Claire l'Heureux-Dube wrote, in her dissenting opinion, that the sexism exhibited by some trial judges was the reason the Rape Shield provision was adopted in the first place. Once again it would appear that facts serve no great purpose in the world of Canadian courts.

Not having to share details of her sexual history with the jury from the beginning doesn't mean the woman need not give this information. No

indeed! It simply means that she first tells the judge, defence and crown lawyers, court workers, alleged rapist(s), and anyone else allowed in the court room, all about it.

If the judge rules the evidence relevant to the case, the victim will be further questioned and humiliated before the jury. The jurors will be warned that the information should not be taken as evidence that the victim consented to sexual activity with the accused or was less worthy or being believed, yet experience shows that juries are often swayed by this kind of information in the defendant's favour.

But then, what can we expect from jurors when it would seem that, although they should know better, seven Supreme Court justices still believe that sex and rape are the same thing. Rape and assault are acts of violence and should not be confused with sex.

And what of the women whose assaulters choose trial by judge alone? (A majority of alleged assaulters do.) The victim will then, in fact, be telling her story to the judge, the person solely responsible for deciding the outcome of the trial. Judges who may already have shown their biases against women and/or make value judgements without a second thought.

These misconceptions about sexual assault are incredibly damaging at all levels of society, and the judicial system reinforces them constantly. A report released by the Nova Scotia Advisory Council on the Status of Women reported in June 1991 that:

"The average sentence imposed in Nova Scotia, for sexual assault cases examined, was less than two years.

"Sexual assault sentencing in Nova Scotia is inconsistent and often mitigated by the offender's age, employment status, family status, and relationship to the victim.

"Attitudes of police, lawyers, and judges toward sexual assault and to women as victims of sexual assault indicate a continuing gender bias and often lead to a revictimization of the survivor.

All this, even though the rape shield provision was in effect since 1983. Granted, things were beginning to change, but so slowly that no lasting

attitude changes occurred. What will happen now? Will women be fitted with chastity belts? Are we to understand that we are chattels to the men in our lives—first our fathers, then our husbands—with no rights to protection against abuse and assault?

Clearly, the lack of support for assault victims within our system causes them to face more hurdles than the accused in their attempt to gain justice. The National Association of Women and the Law recently reported that the disposition in many criminal cases is inappropriate for many reasons:

Crown prosecutors proceed summarily rather than by indictment, they plea bargain inappropriately, failing to request high enough sentences from the court which results in sentences that are inconsistent and too low.

Crown prosecutors and judges fail to use victim impact statements in sentencing, and judges don't accept expert testimony on the long-lasting psychological damage associated with assaults.

NALW goes on to say that, more often than not, judges look favourably at the perpetrator but not at the victim. Judicial comment in sentencing is overly sympathetic to the accused and fails to recognize the accused's actions as criminal. It also minimizes or trivializes the offence, or overly blames the victim.

Too often, judges fail to acknowledge the "breach of trust" relationship in wife abuse, acquaintance rape, and incest cases as an aggravating factor in sentencing. They refuse to acknowledge the effect of these crimes on victims and on women in general. Yet we are expected to trust all judges to determine not only sentencing but the behavioural correctness of rape victims.

That some judges often indulge in making value judgements is no surprise. That the incidence of this will increase significantly and serve to further deny a fair trial to assault victims, is to be expected but not accepted. Nor should we accept being told, in couched phrases, that our safety and dignity are not as important as our brothers'. Women already know that rape and sexual assault are 'accepted' crimes and we, more than ever, must

fight this travesty of justice.

I am a woman who lives her life to the fullest and refuses to apologize for it. I will not cower behind a locked door. I will not stop going out after dark. Your mothers, sisters, and daughters should not be expected to do so either.

Yes, we know better than to expect fairness from the system without a fight. Yes, life has taught us well for much too long. Yes, women have arrived, and no, we are never going back!

Nel Hoddings to speak at Mount Saint Vincent University

The Nancy Rowell Jackman Chair in Women's Studies at Mount Saint Vincent University will be presenting *Feminism and Religion: An Educator's Perspective* by Nel Noddings.

Feminism and Religion is an individual's spiritual concern, a theologian's conundrum, a feminist's quandary in praxis, an atheist's entertainment in "what ifs" ...add to your kitchen conversation, your dissertation, your inundation, the thoughts and questions which only a woman of Noddings' diverse background in mathematics and philosophy can bring.

Dr. Nel Noddings, professor and Associate Dean at Stanford University, specializes in ethics, moral education and mathematical problem solving. Author of three books including the acclaimed *Caring: A Feminine Approach to Ethics and Moral Education*, and *Women and Evil*, Noddings also co-authored (with Paul Shore) *Awakening the Inner Eye: Intuition in Education*.

The lecture will be held at 7:30 p.m. Thursday, October 31, at Mount Saint Vincent University Seton Academic Centre, Aud. B&C.



Woman-raised

- Organic beef
- very free range
- Mother-reared veal
- Free-range chickens

351-2283

GLORIA BARKER N.H.C.

FRANK KITTS N.H.C.

ADVANCED HEALTH OPTIONS

- HEALTH KINESIOLOGY
- ALLERGIES
- HERBOLOGY
- CONNECTIVE TISSUE MASSAGE

- NUTRITIONAL COUNSELLING
- REFLEXOLOGY
- THERAPEUTIC TOUCH
- HEALTH EDUCATION COURSES OFFERED

76 Duffus Drive
Bedford, Nova Scotia
B4A 3T7

By Appointment Only
(902) 861-2551
(902) 835-7908

Warm Up Your Cold November 30th Night with a Hot Benefit for Pandora

featuring
Earth Witch
Folk Singer Mae Edwards from
Los Angeles
Performance Art! Dance! Cash
Bar!

4\$ - 6\$ at the door
at
5657 North Street
The Church





Illustration by Catherine O'Neill; reprinted from *Breaking The Silence*

Boys will be boys; Sexism in law schools

Carol McLeod

Anti-feminism has been a problem in Canadian law schools for over a century. In the 1800s, women attending law classes were ridiculed as side-show freaks.

Since then, females in the legal profession have made great inroads. They now account for almost 50% of students entering law school and are making their presence in academe felt by demanding that gender equality be manifest in the way courses are taught and laws interpreted.

Yet anti-feminist sentiments live on in male students vocal in the belief that law schools were created as male preserves. Over the last few years, incidents of campus anti-feminism have become especially virulent.

Twenty-four hours after the massacre of 14 female engineering students at the University of Montreal in December, 1989, men attending Queen's University law school in Kingston engaged in what one witness has called "joking corridor conversations of quite startling tastelessness." Another observer confirmed seeing a student enter a classroom and pretend to dodge bullets.

Also in recent months:

- Students at Osgoode Hall Law School in Toronto covered desks with graffiti showing the international symbol for woman followed by an equals sign and a swastika. The classroom is used for a course called "Law, Gender, Equality."

- Law students at the University of New Brunswick (UNB) in Fredericton sold T-shirts carrying the slogan "He-Man Woman-Haters Club" as part of a fund-raising drive for a trip to Florida.

To the delight of those promoting women's rights, such incidents often backfire. UNB has countered claims of sexual discrimination by creating a new chair in Women and the Law. Plans are also under way to introduce a mandatory first-year course focusing on gender issues.

But for Canadian law schools in general, there is still much to be done. "I graduated from law school four years ago," says Kristen Douglas of the Ottawa law firm Lang Michener and a spokesperson for the National Association of Women and the Law. "There were a lot of males very intolerant of feminism."

Their message is that because women are enrolled in law schools, we no longer have anything to complain about—the evidence of our equality is that we are allowed to attend."

Like most feminists, however, she believes that for women to impact on the way students—both male and female—perceive the law, they must share equally in the teaching process.

Yet figures released by Statistics Canada show women held only 18.9% of the full-time teaching positions in Canadian law schools (excluding Quebec) in 1987-88 and only 14.4% of the tenured positions.

Two years ago, lawyers and law professors across the country complained to the Ontario Human Rights Commission that despite outstanding credentials, Mary Jane Mossman had been discriminated against when a man was chosen over her for the position of Dean of Law at Osgoode.

The complaint was suspended after

the university pledged almost \$1-million towards programs promoting sexual equality.

Although women in the profession agree that courses on gender equality will help, they say the most effective remedy is for all faculty members to speak out in favour of sexual equality.

Without strong role models supporting feminism in law schools, they believe sexist attitudes will continue to be carried into law firms and judges' chambers.

John Whyte, Dean of Law at Queen's University, supports that theory. He says deans of all law schools must show an absolute commitment to gender inclusiveness in the way they address students and in the way they teach, recruit and administer.

"It's not enough to say you don't discriminate. People in my position also have to take some responsibility for the misogyny that occurs in every institution. The difficulty of dealing with misogyny is no excuse for failing to act decisively to protect the rights of those who are abused."

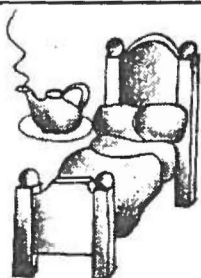
Surrogate Mothers

I am a female researcher interested in surrogacy. I am particularly interested in the experience of surrogate mothers. Women who have had or who are having this experience, please contact Fiona Green, Women's Studies, University of Winnipeg, 515 Portage Avenue, Winnipeg, Manitoba, R3B 2E9.

Fresh Start
bed & breakfast

OPEN ALL YEAR
Non-smoking

HOSTS: Innis & Sheila MacDonald
2720 Gottingen St., Halifax, Nova Scotia, Canada B3K 3C7
(902) 453-6616



Dominant cultures must acknowledge role as oppressors

Deborah Odhiambo

I have a confession to make. The other day you asked me why I did not attend the anti-racism/peace march that took place in Halifax on August 1st. Although you did not state it directly, you insinuated that the march was "for the benefit of me and my kind" and my absence "showed a disrespect for and a disservice to those working for the cause."

I remember feeling a smouldering anger at your arrogance. I remember feeling trapped in your ignorance and in my angry silence. Not ready to confront you, I was left with no viable option but to lie to you. I mumbled something about working late and not being able to make it. I'm not sure you believed me, but in that fractious moment of silent exchange we effectively closed off any avenue for discussion, and we talked about something else. Something less threatening to you. Something less than revolutionary to me.

Although we often sit and talk about race and racism, there have been times you told me you didn't want to hear about it any more. You were tired of the whole issue. "The degree to which it is hard or uncomfortable for you to have the issue raised is the degree to which you know inside that you aren't dealing with the issue." (Barbara Smith, *Racism and Women's Studies*, from *But Some of Us are Brave* The Feminist Press, 1982) How many times did you actually acknowledge your role in my oppression? If you're tired of hearing about racism, imagine how tired I am of constantly dealing with it.

The many times we have talked, I have played the role of educator. The history of racism is an intrinsic part of White history. Why is it that I am always expected to bring you to an understanding of your history of oppression? Why is it that the peace march was put

together in large part by the Black community?

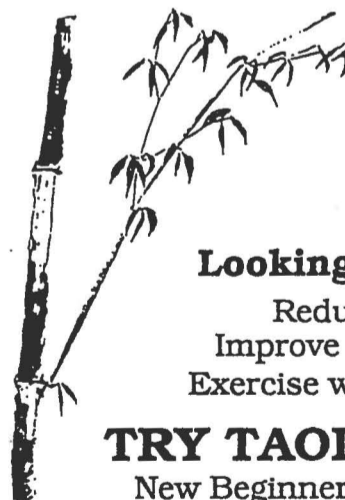
The dominant culture rarely, if ever, meets on its own initiative ("emergency moments" aside) to discuss and examine its attitudes on racism. Racism is a white issue. If there is to be any real effort for change, the dominant culture must acknowledge and accept its role as an oppressive force. In accepting responsibility, conscientious action and progress may then occur. But in the mean time, and for the most part, it remains up to the oppressed to teach the oppressor. So I teach.

Racism is a feminist issue. Racism is part of our White patriarchal legacy. Racism works not only to oppress Women of Colour, but "White women have a materially different relationship to the system of racism than white men. They get less out of it and often function as its pawns whether they recognize it or not." (Barbara Smith, 1982) This is part of living under white male rule. Eliminating racism is a functional part of feminism.

Racism, again intrinsically, is a feminist issue because "Feminism is the political theory and practice that struggles to free all women: women of colour, working class women, poor women, disabled women, lesbians, old women — as well as white economically privileged women. Anything less than this vision of total freedom is not feminism, but merely female aggrandizement." (Barbara Smith, 1982)

There is much to be gained by the elimination of racism. If sexism dehumanizes men, racism must dehumanize white women. To eradicate both these forms of oppression would truly be working within the vision of liberation.

So these are some of the things I wanted to say to you the other day. Instead we walked away from each other having said nothing.



Taoist Tai Chi Society
of Atlantic Canada

Looking for ways to:

Reduce stress?
Improve your health?
Exercise without strain?

TRY TAOIST TAI CHI!

New Beginner Classes monthly

JOIN US AT OUR NEW FACILITY!!
2029 North Park Street
Halifax
(plenty of parking, on bus line)

For more information, call 422-8142

A registered charity

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.

Articles in Pandora do not necessarily reflect the views of the advertisers.

This issue was produced by: Sara avMaat, Inez Caldwell, Judith Davies, Sandi Lanz, Yvonne Manzer, Debbie Mathers, Krista MacRoberts, Carrie Melsom, Beverley Rach, Sharon Rose, Elaine Sharpe, Jeanne Thibodeau, Andrea Ward, Amani Wassef

Advertising by: Sara Shields

Photo/graphics contributed by: Donna Gallagher, Anita Martinez, Debbie Mathers, Noreen Stevens

Distribution: Nancy Wright (Guysborough), Cheryl AuCoin (Sydney), Oona Landry (Antigonish), Alex Keir (Pictou County), Debbie Trask (Bridgewater), Dianne Crowell (Yarmouth), Carolyn Emerson (Newfoundland), Debra Westerburg (Debec, N.B.), Louise Flemming (PEI), Amanda LeRougetel (Winnipeg), Joan Baccardax (Port Hawkesbury), Toronto Women's Bookstore, Ottawa Women's Bookstore, and many, many, others. Co-ordinators are Sara avMaat and Elaine Sharpe.

Contributors: Anahita-Gula, Chrystos, Inez Caldwell, Dian Day, Yvonne Hanson, Krista MacRoberts, Carol McLeod, Deborah Odhiambo, Bev Rach, Sharon Rose, Sara Shields, Brenda Thompson, Charlynn Toews, Amani Wassef, Louise Vande Wiele

Thank you, one and all!

Correspondence and Subscriptions:
Please note Pandora's mailing address:
Pandora Publishing Assoc.
Box 1209, North,
Halifax, N.S. B3K 5H4
messages: 902-454-4977
Second Class Mail Registration No. 7122
ISSN 0836-723X

NOTICE TO SUBSCRIBERS:

Pandora is 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 photo by Anita Martinez

Presswork by Kentville Publishing

Corrections and apologies: In our last issue we incorrectly credited many of the peace photos to Sara Shields. In fact, they were taken by a number of different women. We apologize for not correctly identifying the photographers.

As a show of support to the workers involved in a labour dispute at Kentville Publishing, our regular printer, we decided to have our last issue printed at the Daily News. You probably noticed that a page in that issue was all mixed up. The page, with an article by Yhani M and Miriam, was about a lesbian art show in Halifax which started a bit of controversy, including receiving bomb threats.

The page seems to have fallen apart at the printer and when they put it back together, they did not align it properly. This meant that some of the words in each column were repeated. We apologize to the authors of the article and to our readers for the confusion this must have created.

Board of Inquiry called to hear sex-discrimination dispute

By Amani Wassef

You may or may not have heard by now that Pandora is embroiled in an alleged sex-discrimination case initiated by a man who claims Pandora discriminated against him by not permitting him to print a letter in the editorial section of the newspaper. The onset of this attack against Pandora began in June 1990 when a formal complaint was filed with the Nova Scotia Human Rights Commission. For the past 1 1/2 years, Pandora has been utilizing vital resources to challenge this allegation of sex-discrimination. We have maintained from the beginning that Pandora has in no way discriminated against this complainant. We also believe that women-only organizations should not be required to apply for a Human Rights exemption as a means of protection from claims of sex-discrimination.

It is our contention that the Nova Scotia Human Rights Commission should not be using its resources to process a complaint by a white, heterosexual, privileged male against a feminist equality-promoting and affirming organization. We feel that this position is contrary to the purpose of the Human Rights Commission, which, in theory, is supposed to protect minority and disadvantaged groups.

Pandora anticipated that the Human Rights Commission would acknowledge the commitment which Pandora has demonstrated in ensuring a space for women to voice and share their/our experiences. It was a great disappointment when Pandora learned a Board of Inquiry had been called to hear the complaint. It means the efforts of Pandora, and every other women's organization, is trivialized and subject to government controls.

There is no Canadian case-law in which Human Rights legislation has been used in this fashion. This means the Pandora case will be precedent-setting. The wen-do case in Ontario had similar overtones, however, that complaint was dismissed by the Ontario Human Rights Commission and thus no precedent was established. This increases the importance of Pandora winning this dispute, to establish that women-only organizations

are not discriminating against men who want to participate in them.

We must stand strong and united in our assertion that feminist organizations and publications be entitled to legally determine their memberships and editorial policies in accordance with constitutional protections of equality. We must also maintain that women's groups are not 'special' or 'different' from other minority or disadvantaged groups. Women's groups do not constitute special-interest groups and must not be labelled as such. If Pandora sought, and was granted a human rights exemption, it would mean that Pandora (and other women's organizations) would be recognized as 'special-interest'. We feel this is a compromise which can not be taken.

The implications of this case of sex-discrimination against Pandora to other feminist organizations are clear. If Pandora loses, every other women's-only organization across Canada will lose too. It will mean we have lost our freedom to determine who and what we are. The time to become involved in taking a stand against this kind of harassment is NOW!

Pandora is desperately seeking the assistance of any women or organization who can help us fundraise to pay for the significant legal costs associated with this case (see insert in this paper). We are also desperate for women volunteers to assist in the production of Pandora. The sex-discrimination case has drained all of our financial resources and thus made producing the newspaper more difficult than it usually is. We would also appreciate any complementary space in like-minded publications to write about this case and/or place a plea for money.

In an effort to try and simplify the events of this case, we have prepared the following chronology:

• **June 1990** - A complaint of sex-discrimination was filed with the Nova Scotia Human Rights Commission.

• **July 1990** - Pandora met with a Human Rights interviewer to begin investigation of the case. At this meeting Pandora dis-

cussed its purpose and editorial policy. The purpose of this exchange was so the Human Rights Commission could establish if there was sufficient evidence against Pandora to warrant further action. The possibility of applying for a Human Rights exemption was briefly discussed.

• **Between July and November, 1990** - Based on the investigative meeting that Pandora attended with the Human Rights officer, it was decided that further action would be taken to try and resolve the allegation of sex-discrimination.

• **November 1990** - Pandora was contacted by the Human Rights Commission to confirm a scheduled conciliation meeting to be held in December 1990.

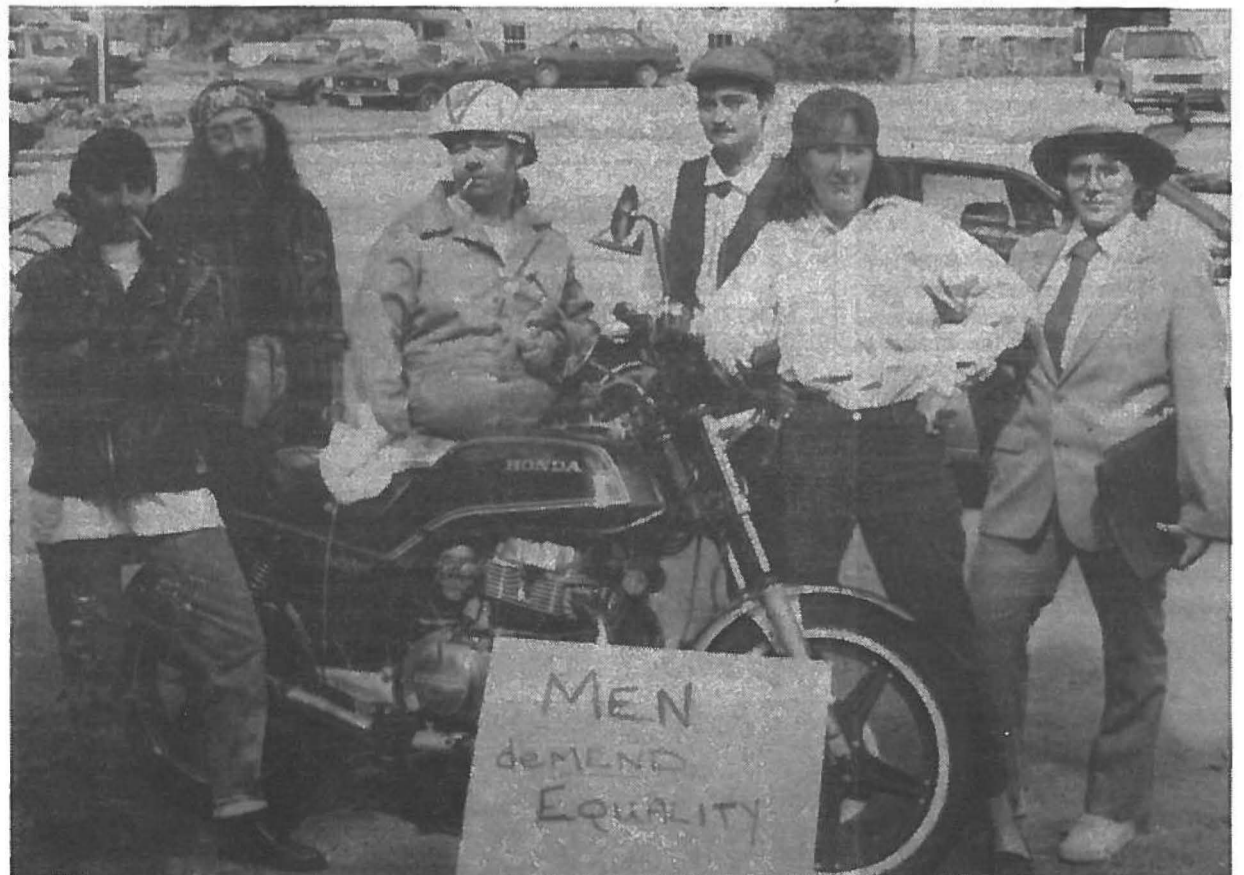
• **December 1990** - Pandora met with the complainant and a Human Rights Conciliator to try and resolve the sex-discrimination dispute. All exchanges which transpired at the conciliation are confidential and thus Pandora can not discuss the specifics of this meeting. We can tell you that the attempts to conciliate the case were not successful.

• **March 1991** - It was confirmed that attempts to conciliate the case were not successful. As such, the Commission reported this information to the Board of Commissioners and the Minister to determine whether a Board of Inquiry would be appointed. Pandora was asked to provide further documentation for consideration to the Board of Commissioners by April 12, 1991.

• **April 1991** - Pandora submitted a written brief to the Board of Commissioners outlining Pandora's position and legal arguments. This brief was submitted by Pandora's lawyer, Anne Derrick.

• **June 1991** - A Board of Inquiry was appointed to settle the complaint against Pandora. The Inquiry is set to be heard in the week of January 13-17, 1992.

• **January 13-17, 1992** - The Board of Inquiry will be held at the Britannia Room in the Lord Nelson Hotel, 9:30 am.



(Photo by Anita Martinez)

Members of Pandora demonstrate for "men's rights."

Letters reflect support for Pandora case

The following is an excerpt of a letter sent to the Nova Scotia Human Rights Commission from *Kinesis*:

...We refuse submissions from men because they are men. The usual form this takes is a letter of enquiry from a man who appears to be unaware that *Kinesis* is a feminist paper, written by women, for women.

We have never even considered applying to our provincial human rights body for an exemption as an equality promoting group.

As readers of *Pandora*, we are aware of the human rights complaint

filed by a man who claims sex-discrimination. Although *Kinesis* has yet to face harassment of this sort, *Pandora's* ordeal nevertheless hits close to home. Individual men often find ways to undermine, attack, exhaust, split and demoralize (not to mention financially drain) women's groups, and the absurd charge of "sex-discrimination" or "sexism" is a common method.

Men have formally harassed Women's Studies courses, women's self defence classes, law professors, etc. (I'm sure you are well aware of these cases). There is also a substantial,

unrecorded history of individual men harassing women at women-only events/programs/workshops/self-help groups/dances/meetings. The complaint against *Pandora* strikes us as being harassment based on misogyny, the common element in these circumstances. While the complainant may appear to have concerns about discrimination and possibly freedom of speech, he is most likely simply angry at *Pandora* for being women-positive, feminist, anti-sexist — and for women only.

While *Pandora* and *Kinesis* have different policies regarding letters from men, we fully support *Pandora's* right to their approach. *Pandora's* policy fits squarely into the tradition of feminist publishing that seeks to end the historical silencing of women; that encourages women who have been denied voice by virtue of their sex, race and class; that creates a printed space where the realities of women's lives are central and honoured. Newspapers like *Pandora* and *Kinesis* are direct and up front about our commitment to publish women — any reader can find this out simply by reading the masthead.

We urge the Nova Scotia Human Rights Commission to take a firm position against the harassing of feminist organizations by dismissing the complaint against *Pandora*, as vexatious. Further, we are in agreement with *Pandora's* position that they should not be required to seek an exemption from the Commission in order to be women-only. The women's movement around the world has claimed, against many obstacles and threats, the right to organize as women together — we neither want nor need the permission of any outside authority to do so.

Sincerely,
Nancy Pollak
for the *Kinesis* Editorial Board

Pandora:

Not long after I received and browsed through your June issue and read about the sex discrimination complaint you are fighting, I received a letter from the Nova Scotia Human Rights Commission requesting information on the publishing policy of *Women's Education des femmes* (the quarterly publication of CCLOW).

It seems obvious that the Commission is researching the issues surrounding the complaint against *Pandora*. I thought it may be of interest to you and may also lend support in knowing that other feminist publications uphold a similar publishing policy (of course), without having sought or been granted an exemption.

This trick of spitting "sexism" back at us while we struggle to maintain badly funded, volunteer-driven publications so women can have an uninterrupted voice is pure vindictiveness. As Debbie Holmberg-Schwartz (of *Herizons* magazine) said in an interview we did with her, there isn't the time, energy, or staff to be always putting out the fires, but we are often forced to fight them, to prove our credibility by standards we don't accept and answer to people who have no interest in supporting our work.

Best of luck in extinguishing this particular flame, and for the continued publication of *Pandora*.

Sincerely,
Christina Starr
Editor

Pandora:

Enclosed please find a cheque to assist you in your struggle to challenge the sex discrimination complaint editorialized in your June issue.

I am totally 100% supportive of your viewpoint and would urge you to remain strong and brave. I too am outraged, incensed, and generally pissed off. We must never give up or be reduced by intimidation.

Also enclosed find some articles which illustrate a situation quite parallel to the one surrounding equality for women. Furthermore, I seem to recall a scenario a few years ago surrounding an all women's night at a Mount St. Vincent pub... did *Pandora* report on that? Perhaps it may be germane to your case.

In solidarity,
Gabrielle A. Dragone

Pandora:

GALA (Gay and Lesbian Association) certainly knows what legal costs can be and are... since our financial resources are somewhat limited, we can only offer a token of our support in cash monies. Hope the enclosed cheque is of some use towards your immediate needs. In addition, we would like to offer *Pandora* the opportunity to hold a fund-raising event at Rumours.

We would also like to follow the progress of your legal situation as it does touch on our own practices, so please keep in touch. If there is anything else we can do to be of help, please let us know.

GALA
Halifax

Pandora:

I have just received a copy of your June 1991 issue. I was extremely pleased to discover the existence of *Pandora*, and am enclosing subscription funds as well as a sum to assist in your legal battle with the "angry man" who is attempting to deny you the right to function as a women-run and women-centred paper.

I feel very strongly that women have a right, as well as a need, to participate in and belong to organizations such as yours where their voices are heard and accepted as they are nowhere else in our society. With apologies to Virginia Woolfe, we need "a paper of our own." You have my strongest support for the fight forced upon you by a man who can only be either misguidedly unaware of the nature and historical significance of affirmative action or actively working to undermine women's gains of the last twenty years in concert with the larger backlash against women.

I intend to convey my support to the Human Rights Commission and trust that others of your readers will as well. With best wishes,

Jane Strickler, Antigonish

Pandora:

I was appalled to hear about this human rights issue you are having to deal with — as if you all don't have enough to do!! *Pandora* is great! I have lived in places across Canada and *Pandora* tops my list of Women's publications here — you all do great work, and I value my subscription greatly.

Thanks!!
Pat Sherk

Thanks to Pandora

Pandora:

Thank you for *Pandora*. It is a lifeline. I hope you are all holding up well through this challenge. With all the energy you already give just to keep *Pandora* alive, it is criminal that your focus is being disrupted by this misdirected man. Here is a small

donation for you — one financial, one literary. I'm not much of a writer, but sometimes I feel I have something to share. Please accept it for your use as you see fit.

In loving sisterhood,
Orion,
Halifax

(Insert date)

Dear (insert name here):

how do you stay in your skin?
how do you keep it from tearing open and pouring out
all the rage and pain and fear and violation inside you?
can you sleep at night without the slightest fear
that it will happen again?
in your own room that should be safe now, but the ghosts remain,
do you leave on the light? the radio? plot your escape?
or his death?
Is there a weapon at your side or is your survival enough?
have you recovered enough to *know*
that it will never happen again?
that you *are* stronger, more powerful than anything
that can come in your path?
that this is not now?
When does that past become just that?
when will the rightful paranoia, the repercussions
on my friends, lovers and co-workers
stop?
When will I realize my wholeness and safety
because I, too, have survived
in every sense of that simple word.

Love always,

(Insert your name here)

Money Matters: a call to women for ideas

An open letter to the women's community/communities:

We've got money! What should we do with it? Come to a meeting at Veith House, Sunday, November 17, at 2:00 pm to help decide.

Some of the local feminist groups and organizations have been accumulating money in their bank accounts, bits at a time, over the years. The signing rights to it are held by whomever happens to be on the committees or in the groups or organizations at the moment. This is community money — yours, mine, ours. What do you want to do with it? Should we do anything with it?

The committee which puts on the Almost-Annual Lesbian Conference in Halifax is one of these groups which has been slowly building up a bank account over the last few years. Again, this is the lesbian community's money.

We had a discussion at the Conference, September 27-29, about what to do with the money. The women present recognized that this issue is not unique to the Lesbian Conference Committee, but is also a concern for lots of other feminist groups. And we thought maybe some or all of these groups might want to work together toward a common goal, increasing the total resources we have to work with. Or we could agree to work toward different things. Or leave the money in the bank...

We concluded that such important decisions required the input of as many women as possible. So we decided to call a brainstorming session.

Think about it! We could use the money to invest in a women's centre. Or buy a community van. Or bring in big name entertainers. Have a huge pizza party! Support our cultural development, sponsoring feminist or lesbian artists etc. Buy video equipment. Or make a film. Or renovate a building that we use a lot to make it physically accessible. Donate the money to a cause we all support. Start a lesbian nursing home, or a lesbian hostel. Hold a feminist conference for free. Finance womyn's land collectives. Or loan money to establish lesbian enterprises. The possibilities are endless!!

But there are some pretty major issues to settle. Do we want to work together? Can we? Do we have common interests? Who should decide how the money gets used? How should we decide?

The actual women involved with feminist groups and organizations change over time — as does control over the bank accounts. Who should decide how to use the money? The women presently involved? Past organizers who helped raise the money? Women from the community, who came to the dances and the fundraisers and the conferences and bought the beer and the crafts and such that raised the money in the first place?

These are important decisions. This is your money too, and you can influence the ways it gets used. At the moment the money is just sitting in bank accounts around town. Let's use it! Let's do something creative with it!

If you've been active in the feminist or lesbian communities, come to the gathering November 17 at Veith House and help brainstorm!

Spread the word!

In sisterhood,

Brenda Beagan, on behalf of some organizers of lesbian and feminist events.

(P.S. If you can't make it but have ideas to share, send your ideas with a friend, or contact me at 454-6728, or send me your ideas in writing to 5550 Black Street, Halifax, N.S. B3K 1P9.)

Researcher seeks other Goddess Worshipers

Anahita-Gula

During the month of June, many women (and a few men) in the Halifax-Dartmouth area received phone calls from a voice they'd never heard before, asking about their religious beliefs. Through a complicated network of friends, acquaintances and others, I made my way through the treacherous web of distrust and paranoia rampant in this area, to talk to Goddess Worshipers about their Path.

I'm primarily from Southern Ontario, where the attitude towards Witches and Pagans is quite different (the same can be said of the attitude towards gays and lesbians, too!) There, many who follow the Old Religions are not afraid to tell their bosses, friends, and acquaintances that they are not Monotheistic, and that Jesus Christ is not their chosen way to spiritual fulfillment. I found out that this is hardly the case in the Halifax area.

In case you didn't realize it, Goddess Worship is rampant throughout the Atlantic Provinces. I spoke to witches from P.E.I. and New Brunswick, know of at least two covens (probably more) in St. John's, and after some concerted digging found over 150 Pagans and Witches in this province! But...you wouldn't know they were anything special, to speak to them at first.

I spoke to a hereditary Druid who talks of a network of followers of his faith throughout Atlantic Canada. I spoke to feminist dyke witches, heterosexual male and female witches from various Paths, and 'born-againhippies' who drove across Canada looking for their home until it "felt right" here in Nova Scotia. These people are literate, friendly, well-spoken and have voracious appetites for books.

Not all the stories were full of joy and laughter, however. As a matter of fact, there were numerous stories of horror: the woman who, at the age of 15, was tried in a kangaroo court on a beach and was "sentenced to burn as a witch" (thought all that went out with

the Inquisition, did you? Not hardly!!) ...the young man who was sodomized and assaulted at the age of 10 by a cousin...the women who tell the same stories with different faces — of rape, child sexual abuse, alcoholic parents and physical battery by family and friends. To be a witch is to have passed the test of fire and to have made the decision to no longer feed into the lies of patriarchal religions which teach raped women to "turn the other cheek" and forgive their oppressors.

Why was I prying into the most personal pieces of strangers' lives? Because, as a graduate student in Religion in Central Canada, I am interested in how widespread Goddess Worship is across our country (I am one of two students in my department fo-

Why was I prying into the most personal pieces of strangers' lives?

cussing on Witches and Pagans for her thesis.) I am a practicing Witch myself: eclectic, trained as a Gardnerian (initiated to the Third Degree in Newfoundland) and increasingly radicalized.

The release of films such as Donna Reed's excellent NFB Studio D films (Goddess Remembered, Burning Times, Full Circle) has heightened interest in Goddess Worship across the country. Long before her first film was released, I began to wonder if Wicca (The Craft of the Wise) was more widespread than the media (or Kevin Marron's book on Witches and Pagans in Canada) let on.

In Nova Scotia I found what originally appeared to be a small and isolated group of Pagans seeking a community and support for beliefs which they still feel will get their children taken by the government or lose them their jobs. As I began to win the trust of those I spoke to, they contacted their friends and co-religionists who then spoke to me. Before long I found there

were two or three different groups of Pagans and Witches in the Halifax areas, all blissfully ignorant of the existence of each other.

There appear to be values which are universal to all the witches and pagans I spoke to: primary is a strong need to help others, to heal the earth and to break free of the chains of patriarchy. This runs true in the women's circles, mixed circles, and even the eclectics and agnostics among my informants. Wicca and paganism seem to be very life-affirming spiritual Paths, chosen by each individual after discovering there was a word for what they felt about their relationship to the universe.

It is my hope that others will network with the Witches and Pagans I have found in Nova Scotia. In a mere nine days in this province I found more followers of the Goddess than others had been able to discover in years of seeking. I will continue my search. This summer saw me riding a bus across Canada westward to Victoria, in my quest to talk with witches about witchcraft and Goddess.

Anyone interested in participating in my research may still contact me. My M.A. thesis is not due before April or May of 1992, and I will reply to all offers of response with a lengthy questionnaire. I may be reached through the Pagan/Wiccan Academic Network, Attn: Anahita-Gula, P.O. Box 732, Station B, Ottawa, Ontario K1P 5P8. As well, I am intending to do my Doctorate research on Witch and Pagan-related issues, so please write if you would like to get in on that as well!

A new and independent network is forming across North America to aid in Wiccan/Pagan studies and to facilitate university/college Goddess Worshipers in meeting others "of a like mind" in residence, etc.

The Pagan/Wiccan Academic Network, started by two Carleton University M.A. students, is aimed at helping out the increasing numbers of Pagans, Wiccans, and Goddess Worshipers in the study of their own spiritual Path. S. Rabinovitch and M. Tyrell (both Witches) are spearheading the co-ordination of this network.

"We're trying to make it easier for new students who, say, are moving into a college residence in a city they don't know, to find other Pagans and Wiccans," says Rabinovitch. There are still too many stories of students being hassled by floor supervisors, other students, and administration about their beliefs. Recently a student in the U.S.A. was told to take down her altar (in her room), stop wearing a pentacle, and refrain from discussing Wicca with other students. We're hoping to help students in this sort of bind."

As well, the Network wants to help students who are researching areas of Wicca and Paganism to communicate among themselves in order to share resources, bibliographic materials, and so forth.

Any student, anywhere in North America, is invited to write the P/WAN at P.O. Box 732, Station B, Ottawa, Ontario, K1P 5P8, attention M. Tyrell or S. Rabinovitch. A contact at Dalhousie is currently being organized, and other volunteers are invited to write. As well, Pagan and Wiccan networks across Canada are being co-ordinated through the Network.



Burning Times Denied Catholic Church rights' groups try to turn tables in persecution debate

Sharon Rose

Controversy over the historical accuracy of *The Burning Times* has erupted in complaints of persecution and slander to the Canadian Radio-Television and Telecommunications Commission (CRTC).

In a complaint lodged by the Catholic Civil Rights League, spokesperson Robert Eady charges that the film "deliberately employs false accusations and inflammatory language to manipulate the viewer into despising Catholicism."

The Burning Times is the second in a series of films by Donna Read, sponsored by the women's division of the National Film Board, on women and spirituality. It offers an alternate analysis of the nature and impact of the Inquisition in Europe on women from the 15th through 17th centuries and on modern views of women in religion.

On viewing the film, Mr. Eady says he was "horrified not only by... its anti-catholicism, but also by what he says is its promotion of witchcraft." (*Catholics protest witch film, Ottawa Citizen*, p. A21, Saturday, June 8, 1991)

The Catholic Civil Rights League has asked the CRTC to ban presentation of the film on the grounds that it promotes hatred of the Catholic Church and that it is historically inaccurate. The question of the validity of the film's claim that eight million people were killed as witches, 80 per cent of whom were women, seems to be the crux of this debate.

Historians vary in their estimate of the number of people who died as witches in the 15th, 16th and 17th centuries, but many tend to hover around 150,000 to 200,000.

Judging by their lack of analysis on the subject, few 'traditional' historians consider the proportion of

women killed as significant. Many consider attempts to uncover the misogynist nature of the Inquisition as revisionist and, therefore, suspect.

The modern-day Catholic Church also seems to have a stake in dismissing the revelation of the women's holocaust in *The Burning Times*.

In an article by Jack Kapica, a religion reporter for the *Globe & Mail*, the film's message is described as a look at "the embarrassing history, from the 15th to the 17th century, of the persecution of witches in Europe. Attractively filmed with sincere interviews with modern witches, *The Burning Times* says that until Christianity came along, women were the keepers of traditional spiritual wisdom, midwives, and organizers of fertility festivals."

Alternately dismissive and sarcastic throughout the article, Kapica says that the film "plays grisly havoc with history right from the start." He then goes on to cite two minor, questionable details, incidental to the film's main message, as proof of this "grisly havoc."

The CRTC has promised to review the Catholic Civil Rights League's complaint and to assess *The Burning Times* in order to determine whether or not it is inflammatory and promotes hatred of the Catholic Church. To date, no decision has been announced on this assessment.

Supported by the Catholic Women's League and Catholic Women for Life, Faith and Family, this group has been contacting senators and MPs in support of this case.

While it is doubtful that these complaints will lead to the banning of *The Burning Times*, it has provided insight into the level of suspicion and fear that women's spirituality and public attempts to rewrite our history can cause.

BUCHAN, DERRICK & RING

BARRISTERS•SOLICITORS

FLORA I. BUCHAN

ANNE S. DERRICK

JACQUELINE MULLENGER

DAWNA J. RING

JANICE E. BEATON

Sovereign Building
5516 Spring Garden Road, Suite 205
Halifax, Nova Scotia
B3J 1G6
(902) 422-7411

Gynogames

© Dian Day

Five women went bowling Saturday night (their first names were Allie, Bernice, Lana, Patsy and Sandy; their last names were Alley, Ball, Lane, Pin and String, not necessarily respectively). Going into the last frame of the game, the five players all had exactly the same score. From the clues given, can you determine each woman's score in the final frame as well as the order in which they bowled?

(For those of you who don't bowl, a strike is when you knock down all ten pins with your first ball. In each turn, you get three balls, or three chances, to knock down as many pins as possible.)

CLUES

1. Only one woman's first and last name starts with the same letter of the alphabet.
2. The woman who got a strike bought a drink while waiting for her turn; meanwhile Allie, Ms. Lane, and Bernice took their turns.
3. The last bowler, who was not Patsy, knew she would have to get a strike to tie the game.
4. Only two women have the same number of letters in their first and last names; one of them was Ms. Alley (who knocked down four pins), and one of them was the woman with the same first and last initials.
5. Ms. Pin, who knocked down six pins, bowled third.
6. The first bowler, who was not Ms. String, got the lowest score.

	ALLEY	BALL	LANE	PIN	STRING		2	4	6	8	STRIKE
ALLIE											
BERNICE											
LANA											
PATSY											
SANDY											
2											
4											
6											
8											
STRIKE											

ORDER LIST

#	FIRST NAME	LAST NAME	SCORE
1.			
2.			
3.			
4.			
5.			

This chart may help you to keep track of the information you've deciphered from the clues provided. As you go through the clues, make a mark in the intersecting squares of the grid which you know are not correct (perhaps with an "x" or by shading in the square) and make a different mark (perhaps a dot or a check mark) for those you know are correct.

Once you have definitely determined some information, remember to cross off all of the other options in the appropriate row or column which you know deductively are not true.

To help you figure out the order in which each woman bowled, use the order list and fill in part of each woman's name as you go through the clues. Don't forget to cross-reference between the chart and the list!

If you get to the end of the clues and you still don't know each woman's full name and score, go back to the beginning and go through the clues again. Some of them contain several pieces of information, and it's easy to overlook something.

MYSTERY PRIZE!

Send your answers to Gynogames, Pandora Publishing, PO Box 1209 North, Halifax B3K 5H4.

We will select one correct entry (or the nearest thing to it) out of a hat and the winner will get a wonderful, fabulous, unbelievable prize (We don't know what it is yet, but we know it will be worth the effort) — so SEND IN YOUR ANSWERS! Seeing as how you gotta use up a stamp anyway, you might as well write to Pandora at the same time and tell them how great this paper is). Answer, winner, and prize will be published in the next issue. Employees (ha!) and families of the Pandora Collective are not disqualified from entering because they didn't get to see the answer when they typeset this puzzle.

THE CHOSEN FAMILY



Gathering of Catholic women should be done in "own space"

Sharon Rose

A Catholic women's celebration of faith was forced to find a new location this year because officials in a Toronto archdiocese saw the event as pagan, containing "non-Christian elements."

Organizers were to move the event to a local Catholic high school because church officials received complaints by some conservative groups and individuals that it was "being used by radical feminists to promote a feminist agenda that includes the ordination of women." ("Women celebrate their faith, vowing to overcome opposition," Toronto Star, June 8, 1991)

On investigation, "the archdiocese was forced to conclude that the annual

gatherings of women were not intended primarily for prayer and study or theological reflection."

While the church says there is nothing to prevent Catholic women gathering to worship nature, officials suggest they should do so in their own space.

Next year, organizers of this event will be asked to submit an agenda to the archdiocese for approval in order to ensure it will be "in its entirety Christian."

Lesbian Culture Day a success

Krista MacRoberts

Lesbian Culture Day, June 23, was a great success. Workshops were given on: AIDS/Safe Sex; Legal Issues; Yoga; Self-Esteem; Violence in Lesbian Relationships; and Sandra of Sandra's Garden was in attendance to speak with womyn after her film. Special thanks to the Secret Furies for their performance.

Thirty-two people attended the workshop on Violence, indicating the interest in and concern about this topic. It's obviously a subject we must deal with in our community. Therefore, we will repeat this workshop in September with the purpose of forming a support network. Healing takes time. You may not be ready to tell your story, but in the midst of others, you'll at least know you're not alone.

Womyn interested in participating can contact Krista at 423-2292 from 9:30-12:30 Monday to Friday or leave a message.

Stepping Stone raises over \$6000 at art auction

The Stepping Stone Fundraising Committee would like to thank everyone who helped make their recent art auction a success.

The event generated \$6500 to be put towards the operating expenses of the Stepping Stone program — which provides outreach and counselling for women, men, and youth involved in street prostitution. Fundraising events such as this contribute a large portion of Stepping Stone's operating budget.

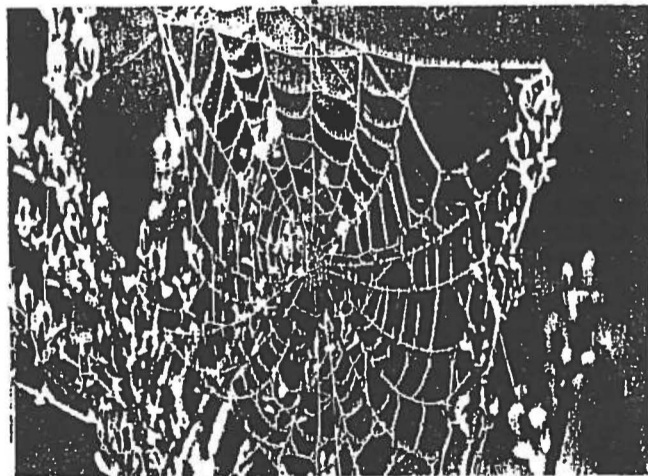
Despite tight economic conditions, support for the auction was outstanding from both those who purchased pieces and the more than 50 artists who contributed their time and talent to the effort. A special thanks is extended to these individuals as well as to our auctioneer, Jerry Lawrence.

Art connoisseurs gathered in the Ball Room of the Lord Nelson Hotel on the afternoon of September 15 to view the great selection of pieces. A variety of mediums and styles were represented, and all were graciously donated by artists from the Maritimes and Ontario. There was something for everybody, a range of both tastes and prices.

Stepping Stone is hoping to make this an annual event. Hopefully this year's success will be a forerunner to future endeavours.

The art auction is just one of several fundraising efforts by the organization. Others include a local Spring Fair Extravaganza and Yard Sale, a benefit show at Pub Flamingo, T-shirt sales, and corporate donation campaigns. Watch for upcoming Stepping Stone events, like the November 1 Masquerade Casino Night at the Holiday Inn which promises to be a lot of fun while supporting a great cause.

Get entangled! Buy a sub.



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

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

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

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

Women and tattoos:

Despite fears of pain and many women feel body art is a wonderful way to celebrate

Marie Paturel

What do you think of when I say "tattoo"? Now, what images come to mind when I say "women with tattoos"? If you're like many people, tattoos and especially women with tattoos, often conjure up negative, distasteful images of motorbike, butch women from the "seedier" side of life. Definitely unfeminine, crass, lower class women, whom you would never want to bring home to meet mom. In other words, deviant. Well, I'm writing this article to challenge and overturn this view. Women with tattoos (or body art, as some women prefer to call it) come from a wide variety of backgrounds and are, in fact, everywhere.

This is not an article about the history of women and tattoos or the sociological analysis of why women get tattoos. This is an article about seven women who have tattoos and got them at various times of their lives, for various reasons. After getting my own tattoo this May, I started telling and showing (some would say flashing) it to other women. I was amazed to see how many other women had tattoos and how many more were planning on getting one or wanted to get one.

Unfortunately, there is a great deal of stigma attached to having a tattoo, and so many of these women keep quiet. This article is about a small number of women who have tattoos. Because of a lack of time and space, I couldn't interview all of the women I wanted to. (I could have interviewed at least another 6-8 women.)

The women I interviewed got their tattoos for a variety of reasons. For some the reasons were spiritual, to set themselves off as different, to reaffirm their body. Others just like art on their body. I found that tattoos on women can be colourful, sensuous, erotic, and powerful. They can also produce various feelings. Lorene's jaguar gave me a feeling of contained power, sharpness with a definite edge to it. Andrea's, on the other hand, was soft and tranquil. Some of the women recognized the negative stigma attached to women who have tattoos, but they personally received very few negative reactions.



Andrea is 25 and works as an independent artist. She got her tattoo six years ago at Adventure Tattoo in Toronto. The design is on her right shoulder blade and has colours of orange, green and red in it. The tattoo reflects her interest in Japanese comics, and is also a symbol of strong women with a connection to animals. The figure is master of nature and culture.

Andrea realizes that tattoos are seen as "lower class," subversive, criminal, and even evil. She tells about the time she visited a rich friend's house and the mother thought Andrea had been in trouble with the law because she had a tattoo.

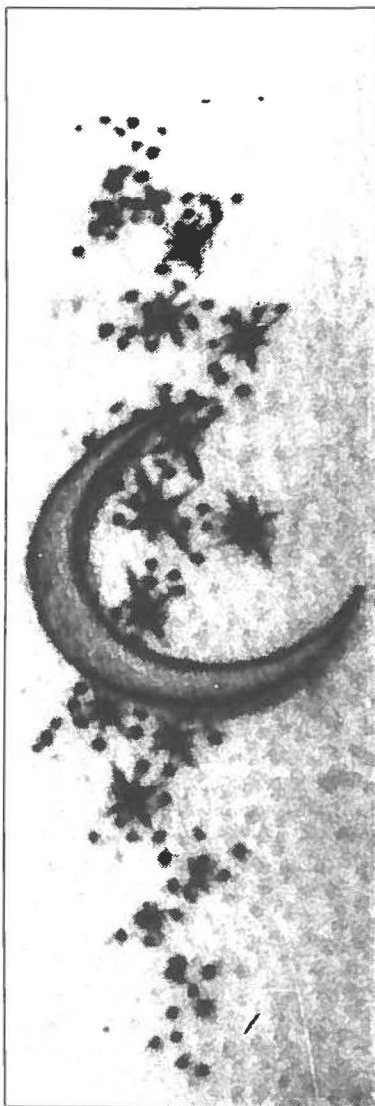
For Andrea, getting the tattoo was an act of solidarity with what she calls "the white trash culture." It was a symbolic

affiliation with her own kind. The tattoo also brings feelings of protection and safety, as though it protects her.

The first time she remembers seeing a tattoo was in a movie. One of the women had a butterfly on her back. Andrea found it beautiful and placed her tattoo in the same spot.

The only problem Andrea has had is the occasional "creepy" guy. She feels that tattoos on women make them more noticeable, but women face unwanted attention all the time.

Andrea doubts she will get another tattoo because it "wouldn't balance" on her body. Andrea's advice to other women who want a tattoo is to think about it, think about where it should be, don't do it yourself, and make sure the location is clean.



I am a 25-year old student. My tattoo, a blue crescent moon with stars around it is on my left front shoulder. I had it done at Chrysalis in May of this year.

I have always wanted a tattoo, ever since I first saw a woman with a tattoo on a TV talk show. The woman had a crescent moon on her ankle. I instantly fell in love with the design. Although I've wanted one for a long time, the right opportunity didn't present itself until last spring. The time was right; I knew someone else going, and I had the money.

For me, getting a tattoo is not only a way of reclaiming my body physically, but also psychologically. I spent the last year in law school, a program extremely silencing not only to women but also to lesbians. The tattoo is a way of celebrating my survival, that although I must dress the part, I don't have to be the part.

The only doubt I remember having was in the middle of the procedure. I was sitting in the chair thinking, "oh my god this woman is pumping ink into my skin!" It was only a fleeting thought; now I absolutely love it. I plan to get one after each completed school year. Next year I will have a design a friend made, and the year after that, I will get a design which is an outline of a wolf on an outcrop with a full moon in the background.

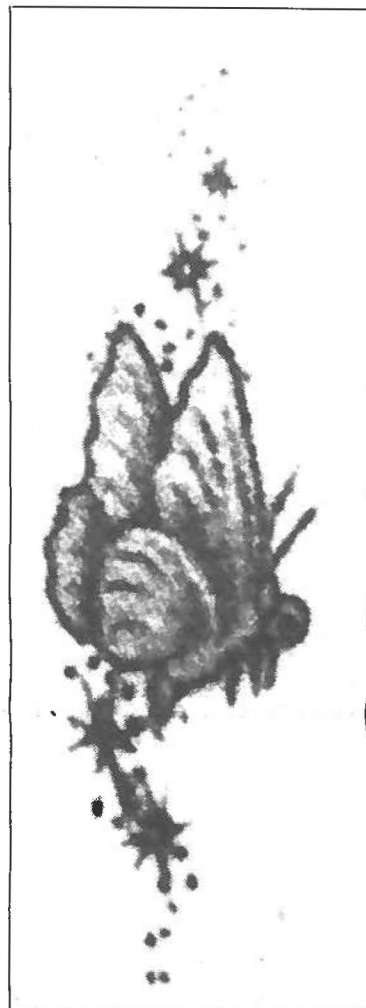
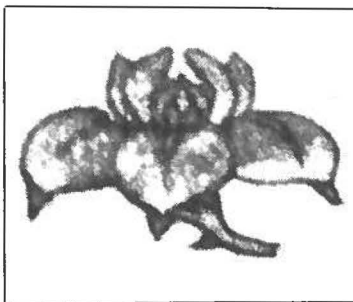
I've had no negative reactions and a lot of compliments. I must admit I really get a kick from flashing it.

All articles on this page
by Marie Paturel.
Photos by Debbie Mathers.

Caroline is a 32-year old civil servant and a mother of two. Her design is on her left breast and is a Japanese iris. Caroline and Angie went together to the same tattoo artist, and it is from Caroline that Angie got her design.

Caroline got her tattoo after thinking about it for three to four years. She always knew she wanted an iris but couldn't find a design she liked. She remembers the first time she saw a woman with a tattoo. She was 20 and saw a woman with a palm tree on her ankle. It was the first time she didn't think tattoos were gross. One of the reasons Caroline got her tattoo was to fight the traditional image of a civil servant, librarian, and mother of two. She has an image of herself at 70, in the hospital, shocking people who see it. Caroline took a lot of time finding the perfect placement for her tattoo so that she would have total control over who sees it. She remembers one pang she had when she thought "oh my god, what have I done" and then remembered that no one can see it unless she wants it seen. Caroline has it perfectly placed so her bathing suit usually covers it, but with a slight adjustment, the tattoo shows. Now she gets a kick out of shopping for what she calls her "tattoo display wear." Still, for her, having a tattoo is a private thing.

Caroline found the experience as painful as childbirth, but the excitement for her was equivalent to having a new baby. Realizing the negative connotations, Caroline advises women planning to get a tattoo that location is very important and to consider the placement more than anything else.



Delena is a 50-year old woman who works in retail sales. She has a pink and purple butterfly on her back right shoulder. She found out about the woman tattoo artist in Dartmouth three years ago and went there May of this year. Delena insists upon calling it body art, not tattoos. Delena has always wanted a tattoo and remembers the first time she saw one was on her uncle's arm. She got hers partly as a 50th year celebration and is thinking of getting one every year from now on. Her next one will be a strawberry on her right front thigh, just below the panty line.

Delena has not had many negative reactions to her piece of body art, and that could be because no one sees it. She felt that most of the negative reactions occurred when she informed people she was planning on getting one. These people equated tattoos with "low life," and according to Delena, "you can take low life any way you want." Delena does not even think about her body art when she is at the gym or swimming pool, but she does not wear anything to show it off intentionally. Her feeling is that this body art is all hers and no one else's. This is something she can't sell, give away, or have stolen. When she goes, she will take it with her.

Delena was very excited about getting it done but was apprehensive about the pain. Now she admits she did not feel any pain. This impressed the tattoo artist, who commented that she did not even flinch.

Lo
and v
c o m
workes
two t
got the
the enc
is on h
should
repres
her Go
pink
golden
secon
which
June, i
foot -
jaguar
Zelda.
Dartm
third c
threes.
hip bo
sign wi
and pu
The
spiritu
and rea
image
black
the las

and social stigma, y art celebrate their bodies

Lorene is 28 and works as a community worker. She has two tattoos. She got the first one at the end of April. It is on her right back shoulder and is a representation of her Goddess. It has pink wings and golden hair. The second tattoo, which she got in June, is on her left foot — a black jaguar with emerald green eyes named Zelda. Both were done at Chrysalis in Dartmouth. Lorene plans on getting a third one (she likes to do things in threes.) She wants this one to be on her hip bone, to reclaim her belly. The design will be a crescent moon with a pink and purple snake entwined around it.

These designs connect her sense of spirituality and her way of celebrating and reaffirming her body. The Goddess image came from a charm she had, the black jaguar from her meditation, and the last design came from a dream she



had. For Lorene, these aren't just tattoos. They represent something very symbolic. She sees tattoos as body art, an artistic craft.

Although she waited until she could find a woman tattoo artist, Lorene says she wouldn't have gotten a tattoo two years ago because she didn't feel comfortable with

the attention a tattoo would attract to her body. Now her attitude is "Fuck you, I feel wonderful." She also feels it's a great way to meet women.

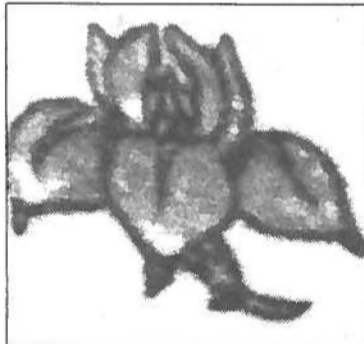
She has received no negative reactions. Many women love it, and she has made several referrals to Chrysalis.

She feels that her tattoos are not for men or women to objectify; instead, they are hers alone. Lorene cautions women who are thinking of getting a tattoo to think it through. She takes tattoos very seriously and realizes they are forever.



Paula is a 26-year old computer operator and a next door neighbour of Delena. Her tattoo of a chickadee is on her right upper arm and has green, red, black and white throughout. She also went to Chrysalis in Dartmouth this past mid-June. Both she and Delena would not have got tattoos if their tattoo artist had been a man. Paula went with Delena when she had hers done and that's when she saw the chickadee design. She knew she had to have it. She has collected chickadee images for ten years and they are important to her as a symbol of optimism. They're pudgy, out in all kinds of weather, and she always hears and sees them during low periods of her life.

Paula would like to have another tattoo but doesn't know what design or where to put it. She likes the idea of



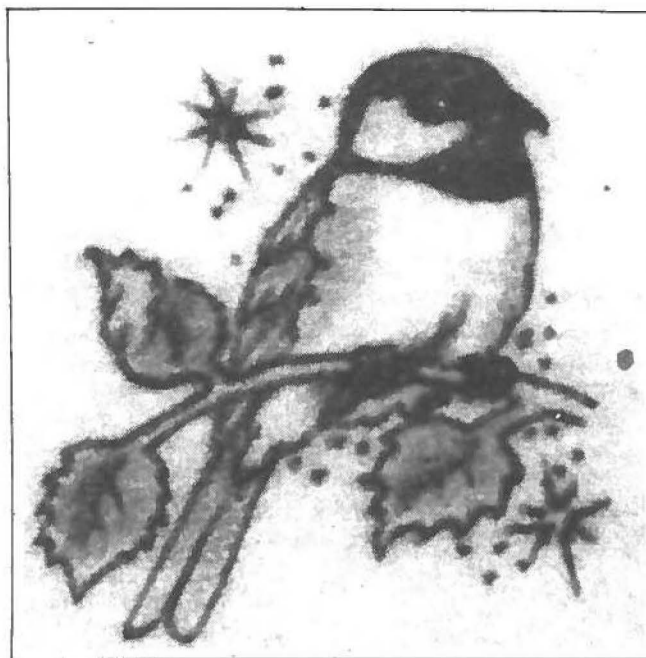
Angie is a 25-year old student. She has a tattoo of a Japanese iris on her right hip. It has fuchsia pink leaves, a green stem and yellow pistils. She got hers at the beginning of April, at Sailor Jerry's in Halifax. She has been thinking of getting a tattoo since she was sixteen. She always wanted one, but the situation was never right. Finally, in April, she had someone to go with and had the money for one.

At first, she wanted a hairy troll on her ass. She liked this design because of its link to fairy tales. She also liked its shock value. Unfortunately, there was no hairy troll in the tattoo display, so Angie took the same design the women she went with had.

Although Angie went through a period of "flashing" her tattoo to others, she now feels extremely private about it. This is not because of any negative reactions, but because she feels that it's very personal and this design is hers and only hers.

She has no regrets about having the tattoo and only wishes that she had a brighter colour. She does want to get another one, possibly every time she completes a degree. The design she would like to get next would be similar to the crescent moon and stars which I have.

Her advice to other women who are getting a tattoo is "to smoke unfiltered cigarettes" — it takes your mind off the pain.



written words. According to her, tattoos can be rather addictive in the sense that you always want more.

Paula feels very positive about her tattoo. She is fairly public with it and feels she is affirming her body. She remembers the first time she went swimming she thought everyone would stare until she realized that there are other aspects of her body which people stare at (like her unshaven armpits.) To her, a tattoo is art, and it makes her feel good. In her own words, "I don't have to

wait till I'm 120 (lbs.) to get one." She now has to get more tattoo wear.

According to Paula, people say that tattoos are for the rest of your life, but so are other aspects of one's body. She feels that it is like clothing and jewellery. It costs about as much, but you can't lose or misplace a tattoo.

Although her biggest fear was the pain, Paula felt that it wasn't that bad at all. She says she now notices other people's tattoos, especially the more subtle ones on women.

So... you want to get a tattoo?

Getting a Tattoo

For all those brave souls who want, plan or wish to get a tattoo, here is some helpful information to help demystify the whole procedure.

•If you are thinking about getting a tattoo, make sure you are absolutely, positively certain that you want one. Most of the women I spoke to thought a long time about their decision. Think about all the implications about having a tattoo. Think about any possible changes in your life which may leave you regretting having one. Tattoos are permanent and removing them is expensive, painful, and possibly scarring.

•Don't do it yourself! Pick a place that is reputable and clean. If you feel at all uncomfortable about the sanitation standards of the tattoo shop, go someplace else. Even if you're sitting in the chair before getting it done and you feel something is wrong, ask questions or just leave. Diseases can get passed on from unclean equipment, and if the place is not clean, your tattoo can get infected.

•Take care of the tattoo afterwards. Follow the instructions of the tattoo artist. Infections may require the removal of the tattoo, which will leave one hell of a scar. I don't mean to scare women off. Remember that all of these women and many others have had no problems.

•Choose your design. You can go to the tattoo shop and pick from designs already there (remember different shops will have different designs), ask the tattoo artist to design one for you (which may cost more), or bring in a design of your own.

•Think carefully where you want it placed. Try on different clothes to see how it will show. Placement may also affect cost as well as the level of pain. As a rule, the more fleshy the area, the less painful it will be.

•Don't psych yourself out about the pain. Trust me, it is bearable, and depending on the location, can be as strong as menstrual pain. If you feel that you may not handle the pain very well, think about this again. One of the women I interviewed told me of a friend who quit halfway through and was left with an incomplete tattoo. This did not look that great.

•Once you've chosen a design and the placement, think of colours. You will be absolutely amazed at the range of colours available for tattoos.

•Now comes the process of getting a tattoo. In this, I can only speak from experience. The tattooist wears rubber gloves and disinfects the area where the tattoo will go. The various colours used will be put into small holders. The tattoo artist then takes the design and places it on the damp, disinfected area. Peeling away the paper, an outline of the design is left on the skin. With the needle (I don't know what it is called), the tattoo artist takes black ink and draws the outline of the design. This is usually the most painful part. Cleaning the needle, the tattoo artist then uses various colours to colour in the design. This process can take from 15 minutes to an hour and half or longer, depending on the design. The longest I heard was two days to do a tiger covering a woman's whole back. The price also varies, costing from \$45 to \$120 and up.

•One last point. DON'T GET IT DONE IF YOU ARE DRUNK OR ON ANY OTHER KIND OF DRUG. You may end up regretting the decision later. Anyway, most tattoo artists will not work on people who are not sober.

Those Tears

of a white woman who came to the group for Women of Color only
her grief cut us into guilt while we clutched the straw
of this tiny square inch we have which we need
so desperately when we need so much more
We talked her into leaving
which took 10 minutes of our precious 60
Those legion white Lesbians whose feelings are hurt
because we have a Lesbians of Color Potluck
once a month for 2 hours
without them
Those tears of the straight woman
because we kicked out her boyfriend at the Lesbians only
poetry reading where no microphone was provided
& the room was much too small for all of us
shouting that we were imperialists
though I had spent 8 minutes trying to explain
to her that an oppressed people
cannot oppress their oppressor
She ignored me
charged in to the room weeping & storming
taking up 9 minutes of our precious tiny square inch
Ah those tears
which could be jails, graves, rapists, thieves, thugs
those tears which are so puffed up with inappropriate grief
Those women who are used to having their tears work
rage at us
when they don't
We are not real Feminists they say
We do not love women
I yell back with a wet face
Where are our jobs? Our apartments?
Our voices in parliament or congress?
Where is our safety from beatings, from murder?
You cannot even respect us to allow us
60 uninterrupted minutes for ourselves
Your tears are chains
Feminism is the right of each woman
to claim her own life her own time
her own uninterrupted 60 hours
60 days
60 years
No matter how sensitive you are
if you are white
you are
No matter how sensitive you are
if you are a man
you are
We who are not allowed to speak have the right
to define our terms our turf
These facts are not debatable
Give us our inch
we'll hand you a hanky

Printed with permission from *Dream On*, a book of poetry by Chrystos (1991).
Published by Press Gang Publishers, 603 Powell St., Vancouver, BC V6A 1H2.
Available at Red Herring or directly from Press Gang.

Quilting process taps hidden creative imagery

Inez Caldwell

I am writing to Pandora because there seems to be so much written about the negative experiences and feelings of women that I wanted to share a really positive and powerful set of experiences that I've been having.

Two years ago, I changed jobs and suddenly had to acquire a whole new wardrobe. I got out my sewing machine and sewed. No problem. After I had sewed my clothes for a while, I began to see a recurring image in the back of my brain. The image was unexplained but necessary to excavate. First I used colours of fabric and tried to "dig" for the feeling of the image. This became a winged abstract on lustrous cloth.

Then I used traditional applique (shaped fabrics applied to other fabrics) to "dig" for the mood of a buried image. This resulted in a gentle wall hanging of an ACL container ship on a summer's day.

Gradually, I used my own drawing, some quilting and different embroidery stitches to show at last an actual 'buried' image — a primitive lizard/bird creature with a tattered plumage of richness. The "lizard" broke many barriers for me — about showing unusual images to people, seeking new techniques, and most important, about being able to turn the buried image into

reality.

The bird seems to be an image of power, passion and achievement to me. Another project was intended to be a funky, "walking around town" quilted coat with an applied duck rising out of water. However I became fascinated by the possibilities of elaborate embroidery on the applique and the nature of the project changed. Then I began to design quilting patterns to bring shadows and shapes to the jacket. It grew — fortunately, not an ugly duckling!

I began to feel that I had turned some dangerous corner and could never go back. I began to find ordinary clothing construction boring. I'm finding the excitement of the chase (for the image) as exciting as the growing mastery of the medium. I see an image, ponder, try a method/answer, carry on. But somehow, by my next project, I have learned and can go a little further. It is still frightening for me to feel the image, and try to clarify and to translate it to fabric. It always seems at first miles beyond feasibility and the first snip of scissors is painful.

Another trend I see (at least so far) is the conflict between the structure necessary to learn techniques and the freedom of imagination to have and to develop the creative image. In theory, it would seem that this would be an on-

going struggle. In practice, without premeditation, my projects seem to alternate in providing opportunities to learn technique and to develop the design work. It may be that the mind, like any muscle, knows when it needs to be exercised in a certain way. It feels that way to me.

I don't really know what my next project will be — the "back of the brain" currently houses either rippling bands of color or more sculptural images in pastel. I can guarantee that little bits of floss, etc. will breed in my living room, that I will be totally absorbed and obsessed, and with luck and work, the image will live.

**Help
Pandora's
legal case.
PLEASE
DONATE!**

December 6th Happens Every 6 Minutes...

"In Canada, an act of male violence against women occurs every six minutes."
Kate Eccles, "Blow the Whistle on Violence,"
IMAGES MAGAZINE, July 30, 1990, p.34

CONNECTING MEN'S VIOLENCE WITH WOMEN'S INEQUALITIES

A PROGRAM OF FILM AND VIDEO

FROM THE NATIONAL FILM BOARD OF CANADA

Still Killing Us Softly

"The first thing the advertisers do is surround us with the image of female beauty...based on absolute flawlessness." - from the film.
American feminist Jean Kilbourne exposes the power behind sexist advertising. (30 min.)
ORDER NUMBER 0187 145

No Way! Not Me

Canadian activist Rosemary Brown addresses high school students with a chilling view of women's poverty. (29 min. 39 sec.)
ORDER NUMBER 0187 104

Loved, Honoured and Bruised

"I never told a soul because of the shame and I began to think that because I was treated like that I deserved it." - from the film (25 min. 23 sec.)
ORDER NUMBER 0180 030

For Richer, For Poorer

A profile of one woman's fight for economic and emotional survival after her divorce. (29 min. 53 sec.)
ORDER NUMBER 0188 050

To a Safer Place

"Through the frank disclosures of Shirley and her siblings, (the film) shows how deep psychic wounds inflicted on victims of incest can be healed." - NOW Magazine (58 min. 20 sec.)
ORDER NUMBER 0187 067

Sandra's Garden

A testament to the courage and hopefulness of incest survivors. (34 min.)
ORDER NUMBER 0190 059

After the Montreal Massacre

Selectively choosing women as his victims in the December 6, 1989 massacre, Marc Lepine left a clear and lucid message. "The impact hit right away; something was going on here...the dead were women." - from the video (25 min. 40 sec.)
ORDER NUMBER 9190 097

The Burning Times

"Part of my commitment to women's spirituality has also been a very active political commitment. You have to act in this world to bring about changes that you want." - from the film (57 min. 20 sec.)
ORDER NUMBER 0190 008

Available from NFB libraries or by calling toll free:

Atlantic Canada.....1-800-561-7104
Quebec.....1-800-363-0328
Ontario.....1-800-267-7710
Western and Northern Canada.....1-800-661-8867

National Film Board of Canada
Office national du film du Canada

STUDIO

PROMOTING CHANGE THROUGH DIALOGUE

Red Herring Co-op Books Halifax's Alternative Bookstore

1555 Granville Street
Halifax, N.S.
422-5087
10 am - 6 pm Mon - Wed
10 am - 9 pm Thurs, Fri
10 am - 6 pm Sat
Sundays — call ahead

3115 Veith St.
Halifax, N.S.



453-4320

VEITH HOUSE

Counselling
Literacy Program
Adult Upgrading
Parenting Program

Preschool
Supervised Access
Advocacy

QUEST

Statistically speaking... 1 in 10 cartoon characters is gay, right? So... in my search for potential partners, I ask myself... who are they?

Sure, there are lots of lesbian characters in dyke strips and that's great! But what about our oppressed, closeted brothers and sisters... hopelessly trapped in mainstream cartoons??

Take Cathy here... She's had awfully bad luck with men for years!!

IRVING??
PBLTTT!!

Or Opus...?

...and these two sure seem to have a thing going on!!

PERMISSION TO LICK YOUR BOOTS, SIR?

WHAT ABOUT MY SISTER, MAN?

Lisa?

SHE'S POLITICALLY-AWARE, INDEPENDANT, SELF-ASSURED... LOTS OF D.P!!*

She's a little young

BUT WAIT... ADD A FEW YEARS AND PICTURE HER IN YOUR BED, WASHED IN MOONLIGHT, PLAYING HER SAXAPHONE... **NAKED!! COWABUNGA!!**

Yeah... picture all the dysfunction family baggage she'll be carrying... No thanks!!

@ Norman Stevens 1994

Pandora, November 1991, Page 11

Giving baby for adoption traumatic

Anonymous

A day or so ago I heard an adoptive mother say her child was starting to ask questions about his birth mother. She didn't know what to tell him because she didn't really know much about her. She only knew she was young and single. If she knew more, she could tell her son more. If the records weren't sealed, she could tell her son the truth, his real story.

Through talking with adoptive parents, who don't know I am a birth mother, I have learned that to many I don't exist. Those who acknowledge my existence see it only as a threat to them. I shudder to think what my child will be told about me. I look forward to the time when I can tell my child what really happened:

At age 19, I moved from a small town to the big city. At first I was lost in all the hustle and bustle, but as time went by I got to know a few people. Even though I made friends fast, I was still very much alone.

Late one evening I dragged myself into the elevator of my building. Then a fairly nice looking guy walked in who wanted to start a conversation. "I am too tired for this right now," I thought, "but I will be polite."

The elevator stopped on the fifth floor. When he asked me to join him for a drink, I was about to decline when I thought, "Why not? It may help me relax and sleep better."

Inside, we started talking again. As we talked and drank I became very relaxed and comfortable around him. We had a couple more drinks, more conversation, and a delicious dinner he made for us. After dinner and coffee, I excused myself. I had to get some sleep if I was going to make it to work the next day. As I was leaving, he asked me to join him the next night for dinner.

For the next few months we were constantly together. We decided it was silly to pay rent for two apartments when we spent most of our time at his place. We found a new place closer to our work and started our life together.

After a few more months of getting to know each other and falling in love, Jack asked me to marry him.

Plans were made, people were invited and our wedding clothes were bought. As our wedding day drew nearer, I became more and more excited. There was so much to do that there wasn't time to think of birth con-

trol. We both wanted and loved kids, but decided to wait a year or so before starting a family.

Two weeks before the wedding I thought it was time to see a doctor. He found I was pregnant. I left the doctor's office beaming. I couldn't wait to tell Jack. I knew he would be as excited as I was. Jack was late getting home from work and I had to get to work myself.

That night I had a permanent smile on. Half-way through the night, the baby decided he didn't like what I had for dinner and wanted to get rid of it. I asked my boss to let me go home.

As I got closer to home, my heart raced with excitement. Soon Jack would hear the good news and we would be more in love than ever.

My excitement turned to horror as I walked into our apartment. There, in our bed, making love with the man I loved, was a woman I had never seen before. My world fell apart in front of my eyes. How could he do this to us? We loved each other, we were getting married, we were having a baby.

I left our apartment, defeated and distraught. All I could do was cry and wonder where I had gone wrong. I couldn't go back to work. I couldn't eat or sleep.

What was I going to do? How could I bring a baby into a situation like this? What would his life be like with me? I could love him, keep him clean and healthy, but could I provide the stable environment that a baby needs? I loved this baby. He needed me, he needed my love, but he also needed two parents — two emotionally stable parents — who could give him what he would need.

A couple of months into my pregnancy, Jack found out I was pregnant and came to see me to apologize and to explain what had happened. I didn't want any apology or explanation. He argued that he had rights too, and that the baby was as much his as it was mine. As far as I was concerned, he gave up all his rights when he hopped into bed with another woman.

When I could no longer cry, I realized I had to pull myself together. If I couldn't give this child stability, at least I could give him a healthy body.

My child started to grow and move inside me. "I know you will be all right, little one," I said, "but I don't know about me. How can I live without you? I will never be able to hold you close to me and tell you how much I love you. I won't be there for your first tooth or your first step."

"You won't have me, but you can have two stable, loving parents to share all these things with you. I wonder what

your new parents will tell you? What will you think of my giving you away? Will you ever want to meet me? I will be here waiting for you with open arms. I want to know about your life. I want you to know about my life and why I made the decision I did. One thing you should know is that I love you very much and I can't

wait for the day when we will meet once again."

My doctor knew I had decided to place my child for adoption and asked if I had thought of placing privately. He had some friends who were unable to have children of their own who wanted to adopt. I agreed, and he had the family lawyer contact me.

The lawyer contacted me a couple of weeks later. He told me about the procedure and a little about the parents, and I agreed to contact him when the baby was born.

Now it was for real; my baby was going for adoption. For the next couple of months I tried to convince myself that I was doing the right thing. I didn't believe it was right for me, but it was the right choice for the baby.

One weekend, alone in the apartment, I awoke with what I thought were gas pains. I lay in bed for a while to see if they would pass. The pain became stronger and it finally hit me that perhaps I was in labour.

I got out of bed and packed a bag for the hospital. I was so scared. I didn't want this baby to be born, because then I would have to say goodbye. The pains started coming faster and harder, while I puttered around the apartment trying to put off going to the hospital.

Just after lunch, one of my roommate's friends dropped by. Half-way through our conversation she noticed I was in labour. She asked if I had called the doctor, and when I said no, she called him right away.

By this time my contractions were four minutes apart. I took a taxi to the hospital. I felt so alone and scared.

My doctor wasn't there when I arrived, so I had to deal with all the strangers alone. They got me undressed and in bed, then they poked and prodded to see how far along I was. They didn't talk to me very much, just enough to tell me what to do.

The pains came faster and harder; my baby wanted out. Finally my doctor arrived. He told me to hold back, but the baby didn't want to hold back — he wanted out. I was moved to a stretcher and wheeled to the delivery room. I just made it to the delivery table on time. The doctor only had time to put on his gloves.

The nurse took the baby and cleared his nose and mouth and wrapped him in a nice warm blanket. Then she brought him to me. Oh, he was so beautiful; chubby cheeks, a little button nose, and a full head of hair.

After confirming he was a healthy little boy, my doctor asked the nurse to move him to another room. I became hysterical and the doctor had to give me

something to calm me down. I was wrapped in warm blankets and taken to my room. I was exhausted after my day's ordeal, and the sedative the doctor had given me put me to sleep for the rest of the night.

Just after breakfast the next morning they brought in the babies for the other women in my room. I had to get out of there; I couldn't stand to be around while those other women were feeding and loving their babies, while mine was in the nursery.

I was sitting in the lounge when Jack walked in wanting to see the baby. Again I became hysterical and yelled and screamed at him. My doctor helped me back to my bed and had security remove Jack from the hospital, telling him not to return while I was there. Back in my room, my doctor and I talked for a while. After calming me down a little, he left me to cry it out.

I couldn't stay in the hospital any longer. I had to get away from all these people enjoying their babies while mine was pushed to the back of the nursery. I was starting to feel a little better, so my doctor agreed to let me go

to shreds. Jack I would get over; my son would always be with me.

People tell me to forget and go on with my life; it's just not that easy. How can you forget a part of you, part of your life? It is something that will be with me for the rest of my life. Will my son understand and forgive me?

After lots of rest and numerous nights of crying myself to sleep, I started hitting the bottle. Maybe if I stayed drunk I wouldn't hurt so bad. But the more I drank the more it hurt. "Maybe if I got out of here and went back home things wouldn't be so bad," I thought, "and I wouldn't want to tear this town apart looking for my son."

Just when I was able to go an hour without breaking up, the lawyer called me. It was time for the signing of the final adoption papers. He drove me to the Department of Social Services. On the way he explained everything to me.

At the Social Services office I was called inside by a social worker. The lawyer was asked to stay outside. Once inside, the social worker explained everything again. She asked me if I was sure I knew what I was doing. I said yes. She told me this was a major decision; she hoped I had given it a lot of thought. After I signed the papers, she still insisted that it wasn't too late to change my mind — she could tear up the papers if I wanted. I again reassured her that I knew what I was doing and left.

Back inside my apartment I sat and cried and tried to drown my sorrows in a bottle of rum. By the time my friend got home from work, I had passed out. She made a pot of coffee and tried to get me up, saying, "You can't go on like this; you are going to kill yourself."

"Well, why not kill myself," I thought. "I can't stand this pain any more." But what would my son think then? That I had killed myself because of him? No, I wouldn't have him think that of me. He might or might not understand the decision I made, but I would not allow him to feel guilty.

I decided it was time for me to leave. I went back to my home town to try to piece my life back together. It was hard; a piece of my life was missing. It's like a puzzle. How do you put the puzzle together if one of the pieces is missing?

At home no one wanted to talk about it; they all wanted to forget. I didn't. I wanted to talk, to share my feelings with someone. It seemed as if no one cared how I felt, so I just had to learn to keep things to myself.

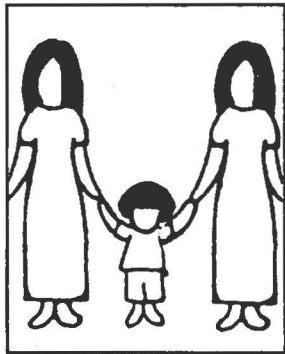
Well, back to the bottle again. If no one wanted to share my feelings, I'd share them with a bottle. As time dragged by, I was drunk more than I was sober.

The next year or so I spent in and out of drunken stupors. I wasn't dealing with all the hurting and feelings of guilt. The feelings were there, but they weren't dealt with. I realized I was hurting badly, but never found a way of dealing with it.

It has been twelve long, agonizing years since I left my son and I still haven't dealt with things. Getting a chance to tell my side of the story has been a form of healing for me. The healing is a very slow, hard process, but at least now I am trying to deal with it, which is more than I can say I was doing before.

The waiting game continues. Waiting for the time when my son is old enough so that I can search for him and he can search for me.

To my dear son: I have faith that we will meet again some day. Until then, have a good life, stay well, and always remember, I love you.



if I promised to go home and rest.

The family lawyer came in for me to identify my baby and sign the release forms so he could take my son from the hospital and give him to his new parents. We were ushered into a small unfriendly room with two witnesses to see that things were done properly.

The papers were all laid out on the table in front of me and everything was carefully explained to me. One of the nurses was asked to bring in my baby. The door to the tiny room opened and in walked the nurse with my son. She brought him over to me, unwrapped him and asked me if he was the baby to whom I had given birth. Then she took him back to the nursery. Then it was time for the signing. "OK. I'm as ready as I will ever be," I thought as I signed. My heart felt as if someone had just reached inside my chest and ripped out a big part of it.

As I walked out of the room, the lawyer said he would call me when it was time to sign the final adoption papers at Social Services.

I had to pass the nursery on my way back to the room. Just one last look at my beautiful son. "I hope you have a good and happy life. I'll never forget you, son. I will never stop loving you." I wandered back to my room to get ready for my departure; out of the hospital and out of my son's life.

I got back to the apartment drained and broken-hearted. My heart was torn

MARDI GRAS MADNESS & CASINO NIGHT

FRIDAY, NOVEMBER 1, 1991 8-12 pm.

COMMONS ROOM
HOLIDAY INN - HALIFAX

5.00 TICKET - INCLUDES \$ 500.00 CASINO MONEY
REFRESHMENTS, CASH BAR, DOOR PRIZE, AUCTION

ALL PROCEEDS IN SUPPORT OF STEPPING STONE

Foundation for women in Canada gives first grants

The new Canadian Women's Foundation has recently awarded its first five grants, totalling \$40,000.

The Canadian Women's Foundation is a national registered charity which was established to raise money and award grants to charitable organizations that help Canadian women and girls achieve economic independence and self-reliance.

"These grants express our commitment to improving the economic lives of women," said Foundation President Julie White.

"The reality is that lives of women are getting harder and more women are

poor now than 20 years ago."

This concern is supported by a recent study by the National Action Committee on the Status of Women which showed that the number of women living in poverty has increased by 110% since 1976 compared with a 24% increase for men.

It also showed that nearly 75% of women in Canada live the last quarter of their lives in poverty.

The Canadian Women's Foundation was founded by a group of women who were concerned about the shortage of funds for women's issues and the erosion of women's economic lives.

Launched by a gift of half a million dollars from Mary Coyne Rowell Jackman, the Foundation will be starting a major national fund-raising campaign this fall.

The Foundation provides a tangible way for concerned women, men and organizations to contribute to help women and girls achieve their full potential.

The address to the Canadian Women's Foundation is 214 Merton Street, Suite 208, Toronto, Ontario, M4S 1A6. The group is planning a fund-raising campaign across Canada during the fall.

Minority women's voices heard

Deborah Odhiambo

The Nova Scotia Advisory Council on the Status of Women houses a comprehensive collection of non-lending resource material on a broad range of topics by, for and about women.

In recognition and support of the growing body of work written on the issues that affect minority women, the Advisory Council has recently increased its resource collection to include information by and about Native Women, Black Women, Women with disabilities and Lesbian Women. Despite being united on the issues of gender discrimination, each group endures other distinct forms of oppression. These are some of the issues that the new collection includes:

Native Women

- Bill C-31 and the Indian Act—legally sanctioned discriminatory practice based on gender and race to determine Indian status.

- Sovereignty—women working for political change.

- Health—cultural inclusive health care systems; substance abuse and reproductive technology.

Black Women

- Racism—historical and political analysis of racism in Nova Scotia and articles and books by women such as bell hooks and Angela Davis on a broad range of topics that fall under this subject area.

- Health—accessibility; women's shelters and battered women.

- Education—inequality in access and discrimination within school curriculum.

DisAbled Women

- Employment—accessibility; affirmative action; and vocational rehabilitation.

- Mothering—DisAbled women who choose to become mothers.

- Abuse—sexual and physical abuse experienced by DisAbled women.

Lesbian Women

- Sexual Orientation—inclusion of sexual orientation into the Canadian Human Rights Act.

- Homophobia/Lesbophobia—issues range from coming out in a homophobic society to the concept of in/visibility, heterosexism, and other forms of oppression.

- Mothering—deciding to have children; legal issues surrounding custody; raising children in a homophobic society; reproduction and reproductive technology.

These are some of the issues that are included in the new collection at the Advisory Council. With the guiding vision of liberty and equality, women everywhere are uniting to educate each other on the experiences of their oppression with the hopes of eliminating all forms of oppression.

If you would like to look at this information, the new collection will soon be available between 8:30 and 4:30 from Tuesday to Friday. The office is located at Suite 207 Purdy's Wharf, Tower One; 1959 Upper Water Street. You can also call 424-8662. Any needed material may be photocopied on-site for a small fee.

"I once mislaid my government pension cheque and did that ever shake me up."



"Now, with Direct Deposit, my pension goes right into my account every month. Automatically."

Convenience, security and reliability. That's what Direct Deposit will mean to people who receive pensions or allowances from Health and Welfare Canada and Veterans Affairs Canada.

Direct Deposit makes a lot of sense. With Direct Deposit, your government payment is deposited automatically, right into your account. Direct Deposit means an end to irritations like delays or misplaced or stolen paper cheques.

The choice is yours.

Direct Deposit is voluntary. Information and application forms are available at most financial institutions or at your nearest Veterans Affairs Canada office or Health and Welfare Canada pension office. Find out more. Then sign up and enjoy the benefits.



You benefit directly.

Massacre, misogyny, and madness... the Montreal Massacre in perspective

The Montreal Massacre, edited by Louise Malette and Carie Chalouh, translated by Marlene Wilderman. gynergy books, 184 p., April 1991, \$12.95

Amani Wassef

As I sat down to begin thinking about how I would review *The Montreal Massacre*, the following anecdote came to my mind. I have decided to incorporate it into my review as part of my assertion that what happened in Montreal on December 6, 1989 was integrally connected to the incidence and tolerance of domestic violence, misogyny and femicide against women in Canada.

Shortly before the one year mark of the Montreal Massacre, I can recall an unsettling incident which occurred during a reading course on feminist theory I was taking at Dalhousie University. There were three feminist students (including me) and a feminist professor in the small office which we were utilizing as our classroom.

Just as we were discussing how violence had become an endemic and tragic part of our lives, we heard rumbling and banging just outside the office door. There were a few angry words exchanged and then a softer plea for help from a male voice. I hurried to the door, but rather than opening it to assist the individual on the other side, I locked it.

This incident occurred shortly after several women on several Halifax university campus were harassed, threatened and physically assaulted by a former male student at Dalhousie University. The man was a former student in the same discipline in which I was studying, and when he returned to Halifax, he was seen loitering about the building in which my office and the other two feminist graduate students' offices were located.

The man was angry with women. He assaulted two women at the Nova Scotia College of Art and Design (NSCAD), threw darts at a poster announcing an upcoming event by the Dalhousie Association of Women and the Law, spit on several graduate students at NSCAD whom he verbally noted as "having short hair and looking like dykes," chased a female professor down the street chanting allegiance to Marc Lepine and perpetrated several other acts of woman abuse.

He was banned from Dalhousie campus and taken to court on the charges of assault. Several women recalled hearing this man utter such threatening words as "I came to Halifax to finish off what Marc Lepine forgot to do."

Needless to say, we who identified ourselves as feminists walked in caution and fear of this man. We were all still in a state of aftershock from the Montreal Massacre and ignoring such blatant threats of woman-hating would have been dangerous. It didn't work any more to say "Oh it won't happen to me" because we knew only too well that it could.

University officials played down the incidents. In fact, a group of women organized to distribute information to other women on campus, but were hindered by information restrictions based on his rights. One woman was told she couldn't circulate a poster with his picture on it, as it would be an infringement of the man's rights. There also seemed to be a case of the 'tight-lipped officials disease' which was further restricting the dissemination of crucial information. Anyway, he was found guilty and ordered to return to his home in Ontario. As far as we know, he is still there.

This brings me back to the time when I locked the door. It was interesting that all four of us in the room responded in the same way. We sensed the potential of danger and responded in a manner of self-defence. It crossed our minds simultaneously

that the incident outside the door could be connected to "the man" returning to put an end to the feminists. After all, what more perfect opportunity could he ask for than four feminists in the same room? The incident turned out to be a rumble between two male students.

I thought long and hard after that incident as to why I/we had behaved in the way we did. Was it paranoia, or had we simply become conditioned to the increasing threat of violence and femicide? I think what it really comes down to is the recognition of the fear and terror we as women experience on a daily basis. We were reacting to the Montreal Massacre, domestic violence, rape, femicide... and to the very real threat of the dangerous man.

By relating this anecdote to you, I don't intend to undermine the severity of the slaughter in Montreal. What I want to show is that patriarchal patterns which exist/ed allowed the Massacre to occur and will allow another.

The Montreal Massacre is a compilation of 21 essays, poems and letters sent to various Montreal newspapers following the Massacre. These intensely political and courageous pieces of work by Quebec Feminists testify to their profound sense of anger and sadness. They speak with truth and conviction as to the cause and significance of the Massacre to all women.

The book was originally published in French and translated by Marlene Wilderman. Censorship and denial of feminist analysis of the Massacre differed between the mainstream French-language media and the English-media prompting the publishers to publish an English transcript. The English edition differs from the French only in including information about the fourteen women who were killed and the suicide letter written by Marc Lepine.

At first glance, the cover of the book appears to show a dark tornado-like cloud emerging from a mountainous backdrop, however, closer looks reveal the tornado and clouds to represent a bleeding womb overlooking a burial

ground marked by women symbol grave stones. It is a solemn and powerful representation of the domination and violence women experience simply by being women.

The compilation addresses issues of media misdirection and censorship, including the exclusive use of masculine gender, used by the French print media in reporting the Massacre. In a letter written by Mireille Trudeau she states: "This stubborn erasing of the feminine gender is disturbing when we know that it was a matter of thirteen étudiantes 'cutdown in the flower of their life,' an employée of the Polytechnique and nine wounded étudiantes..."

Contributors to the compilation argue that in disseminating images and language which benefit the patriarchy, the media is itself an instrument of patriarchy. When talking about how the media reported the Massacre of students rather than of women students, Sylvie Bérard says: "This is a pure and simple gesture that nullifies the identity of women, and is then written into the aftermath of the initial act."

There is an overwhelming sense of grief and loss in the words of the writers:

"Somehow I think there might have been a lesbian in one of those classes that afternoon...The young lunatic, caught up in his exaggerated notions of femininity, would have mistaken her for a guy...If she exists somewhere, I hope she is not alone as she ponders all this. I am crying with her, and I cry the same tears she does."

"On December 7, 1989, I learn that a man has just killed fourteen women. The man, they say, separated the men

and the women into two groups. The man called the women feminists; he voiced his hatred towards them. The man fired. The women dropped. The other men ran away. Suddenly, I/they are dead

felled by a break in meaning"

"Horror and dismay."

"I wept in front of my television set, from horror and from compassion. Then, as an activist, I sobbed from rage."

This grief and loss is countered by a raging anger which underscores each of their voices:

"What tragic hatred? Faced with such demented violence, are we supposed to be content with expressing our helplessness?"

"Misogyny, phallocentrism, sexism and anti-feminism are four words which could seem to be easily interchangeable. It would be, however, a serious mistake to confuse one for another, for they play very specific but oh-so-complementary roles when it comes to the alienation, domination, and exploitation of women."

"No Gravestone for M.L."

"I am a feminist, yes! And I am exhausted and worn out from these constant battles. And I'm sorry, Mr. Murderer, but I am in no way responsible for any part of the act you have committed."

A unanimous voice echoes from the words on each page that Marc Lepine was not a madman. He wasn't crazy. He blamed women for his own failures, calculated his moves and took aim. He

in fact states in his own suicide letter: "I consider myself a rational erudite that only the arrival of the Grim Reaper has forced to take the extreme acts."

Why did the media maintain he was a crazy man, when every day women are beaten and murdered by male partners who are considered normal and rational? Men who beat women are not crazy. Woman abusers know where to hit women so the bruises don't show.

It is not an act of uncontrollable rage for the violence takes place at home, or in a dark alley, or alone on a date where there are no witnesses. Violence against women is careful and controlled, just as Marc Lepine carefully separated the women from the men, and shot the women.

The Montreal Massacre is an important book that allows the words of women to speak to their anger, rage, sadness and grief. It is compassionate and uncompromising in its ability to address the systemic and institutionalized forms of male violence against women which made the Massacre of 14 women a probability and reality.

It challenges, and deals effectively and sharply with issues of media sexism and its blatant attempts to silence women's issues. Marc Lepine was not a crazy man. The Montreal Massacre was not an isolated event.

The Montreal Massacre is a vital contribution, presenting 21 valuable and courageous pieces of writing. They are personal, strong, and undiluted recollections of grief and protest. As Micheline Dumont says: "How many women are there at the Polytechnique? Five hundred? Six hundred? Seven hundred? It doesn't matter. We know now there are fourteen less."



Around the world in 30 years...

Circling the globe can be done in a matter of hours. Achieving a better world for all takes a whole lot longer.

We've spent the last three decades promoting world citizenship by offering skilled Canadians a range of international experiences.

Right now we need:

- Womens Resource Centre Advisor, Nigeria
- Rural Sociologist, Ghana
- Program Developer (Agricultural Trainer), Indonesia

These are not nine-to-five jobs. They require commitment, tenacity, the will to live in a

different culture with fewer luxuries. We can promise new challenges for those with an adventurous spirit. While sharing your skills, you'll gain a new understanding of global issues.

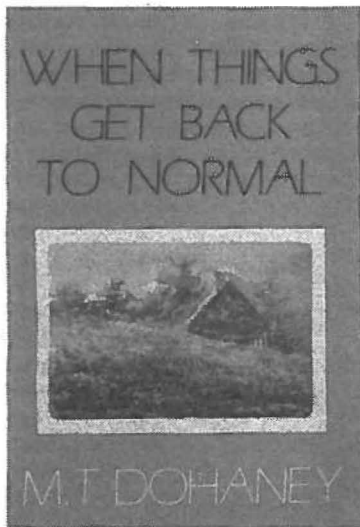
Contracts are usually for two years and we focus on projects which are locally-controlled, sustainable and sensitive to the environment and to women's issues. If you have skills and experience and can live on a modest salary, we may have a job for you. Send your resume to: CUSO, 1657 Barrington St., Suite 508, Halifax, Nova Scotia, B3J 2A1.



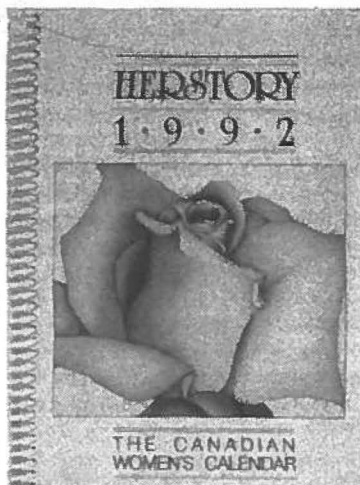
Global partnerships
from 1961 to 1991

New books from CBIC

The steady flow of new books published by Canadian publishing houses arriving at the Canadian Book Information Centre has started to rise as the busy fall book season approaches.



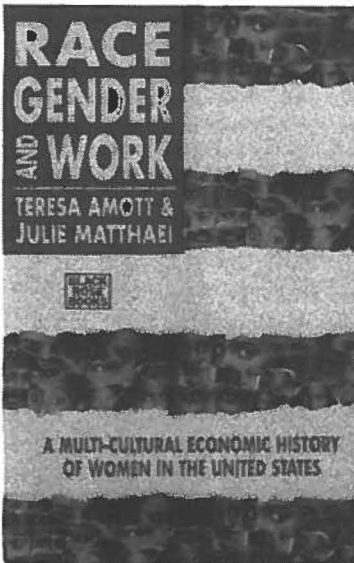
When Things Get Back To Normal
By M.T. Donhaney
M.T. Donhaney is the author of the critically acclaimed novel *The Corrigan Women*. In this very personal work M.T. Donhaney shares her journal of innermost thoughts and emotions written to help her cope with the sudden death of her husband.
Pottersfield Press
\$8.95



Herstory 1992
The Canadian Women's Calendar
This annual publication from Coteau Books is written by the Saskatoon Women's Calendar Collective. This attractive desk calendar includes biographies of women from all regions of Canada, contemporary and historical photographs, weekly quotes, year-at-a-glance bookmarks, an address section, and a 1993 planner.
Coteau Books
\$9.95

The Montreal Massacre
Originally published in French as *Polytechnique*, 6 décembre, these are the voices of Quebec feminists addressing the hard truth. The massacre of fourteen women at the University of Montreal on December 6, 1989 was not an isolated act of a madman but the tragic consequence of the misogyny that endangers all women. Now in its second printing, this book demands to be read lest we forget.

Margaret McWilliams: An Interwar Feminist
By Mary Kinear
After the First World War, newly enfranchised women in Canada worked in a variety of ways to improve the situation of women in society. Margaret McWilliams, the first president of the Canadian Federation of University Women, was one of the most active in this movement. Mary Kinear's study of the career of Margaret McWilliams describes one woman's contribution to the largely undocumented story of interwar feminism.
McGill-Queen's University Press
\$34.95 cloth



Race, Gender, and Work: A Multi-cultural Economic History of Women in the United States
By Teresa Amott and Julie Mathaei
Race, Gender and Work traces women's work lives through the dynamic and complicated process which economists have called capitalist development. It uncovers the multiplicity and diversity of women's work contributions, both paid and unpaid to our economic history.
Black Rose Books



After Sixty: Going Home
by Gertrude Story
A collection of short stories from Saskatchewan's most popular author. Common to all the stories is a feeling or an idea of home and what it means, a powerful pull that draws you into their past and sometimes to distant, unearthly places.
Thistledown Press
\$16.00

Sex-assault report unveils inequities in justice system

Charlynn Toews

While researching cases of sexual assault for the Nova Scotia Advisory Council on the Status of Women, I was often surprised by the sentences carried out by judges. It seems even the most horrific assault could result in a low sentence due to an array of "mitigating circumstances" or factors which the judge considered as pertinent in reducing the severity of the sentence.

Take the following example quoted in the Advisory Council report, released this June:

"The victim, a woman, and the respondent had been having a friendly relationship for over a year prior to these events. She came to visit him at his apartment about 2:30 am August 30, 1986. When she arrived at the top of the landing leading to the respondent's apartment, he hit her in the chest with his fist and knocked her to the floor. He administered mouth-to-mouth resuscitation until she regained some degree of consciousness. Then he proceeded to pound her even more with blows to the face and chest and made some attempt at strangulation. Her face was bleeding and she suffered a broken nose. The second offence occurred when he took the victim into his apartment and sexually assaulted her."

"...The trial judge considered this an isolated incident in an ongoing relationship arising from the anger and hostility of the respondent with no evidence of emotional or psychological harm done to the victim."

"[The judge said] 'the conduct of the appellant, when viewed in isolation, warrants a sentence in the range of three years' imprisonment. However, in the case of this appellant, it is his first offence. He is 31 years old with no serious prior criminal record, and the offence was out of character, considering the one and a half years of on-going relationship between the appellant and the victim. These are mitigating factors to be considered and, in our opinion, support a sentence to be served in a provincial institution [two years less a day].'"

My question to the judiciary in this case and in other acquaintance-rape cases would be what evidence is there that knowing one's victim should be seen as mitigating, that "stranger rape" is worse? In a book about assessing and treating trauma resulting from sexual assaults, author Jan Hindman reports, "No cases in the severely traumatized group were situations where the sexual offender was unknown or disconnected to the victim." Where is the sentencing Judge's evidence to the contrary?

"The age of the offender is often considered a mitigating factor. In cases examined for this study, age was mitigating where the offender was 15, 20, 39, 52, and 71, and when the "mental age" was considered low.

"One case involved a 15-year-old who had attempted sexual intercourse with the two young granddaughters of his foster parents. He offered them candy for the acts, and threatened reprisals if they informed on him. The assaults occurred about twice a week for two months. The trial judge said the offender 'thought there was nothing wrong with this type of activity as no one had ever explained these details to him.' In reducing the sentence, the appeal judge said that:

'without trying to minimize the seriousness of the present offences, it is

my view that when considering first-time offenders, one must heavily emphasize the element of rehabilitation.'"

"In a case involving an hour and a half long struggle between a 60-year-old woman and her 20-year-old assailant, the appeal judge reduced the sentence, saying:

"[i]n coming to that conclusion, I have not overlooked the seriousness of the offences.... However, it seems to me that to impose a total sentence of 10 years for this youthful first offender may defeat the very purpose of a custodial sentence.'" [emphasis added]

Where is the evidence that youthfulness means these offenders can be rehabilitated by receiving lighter sentences? In a study of dangerous sex offenders, over half the men were young, under 35 years of age, when they were first convicted: 10% were under 20, 15% were 21 to 24, and 31% were 25 to 34. And if lengthy incarceration indeed does not rehabilitate young men, how then would a long sentence rehabilitate older men?

Being a family man or having a good reputation or a job could also reduce the sentences imposed, as in the following cases:

A recent case reported in the *Daily News*, reported the judge as saying that:

"he did not think [the offender] would commit the offence again, adding that the accused was a hard worker, had a wife and four children to support, and had a good job."

In another case reported in the newspaper, an offender was sentenced to nine months but with "periodic leaves of absence from the Halifax Correction Centre to tend to business matters." While the sentence was increased in one appeal, the judge still noted that the offender has been supporting "the children he has lost as a result of the offences as well as a second wife."

In dismissing the Crown appeal on a sentence, the judge said:

"[t]he respondent possessed a grade 12 education and was steadily employed at the time he committed the offence. The pre-sentence report was favourable and indicated that the respondent enjoyed a good reputation and that he was remorseful for his actions." [emphasis added]

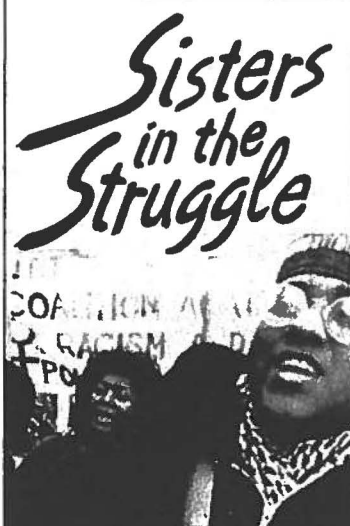
It seems an obvious question to ask, but since having a family or a job didn't stop the offender from assaulting someone in the first place, how can these circumstances help prevent the offender from committing subsequent assaults?

I challenge the judiciary to take a more critical look at mitigating circumstances such as those described. Strict rules of evidence are used to determine guilt or innocence in the courts, yet hearsay and "common sense" seem to take over in the sentencing procedure. For example, what evidence is there that the many sexual assault offenders given sentences of under two years have a low recidivism rate? Are provincial jails that good in turning around someone's life in such a short time?

Since writing the report, I have become involved with the Elizabeth Fry Society which works with women in conflict with the law. From what I've seen so far, I'm not convinced that the warehousing of people in institutions does much to rehabilitate anyone, prevent re-offending, or improve society. The sexual assault offender must be called to account for his actions, and after society hands out its punishment, there must be a more concerted effort to prevent him from re-offending. Assuming that a few months in jail, or his youth, or his job will rehabilitate him is just not good enough when we're talking about protecting women and children from sexual assault.

For a copy of *Sexual Assault Sentencing in Nova Scotia* call the N.S. Advisory Council on the Status of Women at 424-8662, or 1-800-565-8662 toll free in Nova Scotia, or write to them at Box 745, Hfx., NS, B3J 2T3.

From the National Film Board of Canada



October 25, 7:30 pm
George Dixon Centre
2501 Gottingen Street
Refreshments. All welcome.
Director Dionne Brand will attend.
For info: 426-6000

National Film Board of Canada
Office national du film du Canada

DEVERIC

Development Education
Resource & Information Centre

drop in for
audio/visual
resources,
books and
periodicals
focussing on
women's
struggles around
the world

OXFAM-Canada/DEVERIC
3115 Veith Street
Halifax, NS B3K 3G9
454-4874

Notices/Calendar

PLEASE NOTE: We think the calendar and notices are important parts of Pandora. We like to think it helps keep women across the network informed about what is happening in the community. But it is a LOT OF WORK to try to keep tabs on everything that is going on, so... PLEASE won't you call and let us know the dates of important events? Call Pandora at 454-4977.

CLASSIFIED

•To sublet: a 4 room office space, located in the Roy Bldg (suite 320, 1657 Barrington Street, Halifax) until January 1, 1992. Half of this space is available until August 30, 1992. Price negotiable. Contact Yvonne Hanson, Elizabeth Fry Society 454-5041.

•For sale: SMART TALK telephone system-2 line capability; 4 sets. Price negotiable. Contact Yvonne Hanson 454-5041.

•We are in the process of indexing what will be the first Canadian Lesbian Periodicals Index. Because some of the periodicals are no longer being published, we would like to ask the lesbian community across Canada to help us to locate the following periodicals:

Web of Cranes, Vancouver, 1986
Diversity, Vancouver, 1988
Lesbians/lesbiennes, Toronto, 79-81
Lesbian Newsletter, Regina, 1985
London Lesbian Collective Newsletter, London, 1977-78
Flagrant, Vancouver, 1981-84
The Sisters' Lightship, Halifax, 1978
Three of Cups Newsletter, Toronto, 1976-78

Waves, Victoria, 1978-79

Womospace, Edmonton, 1984

If anyone has any of these periodicals, please contact us as soon as possible. We will accept collect calls at (204) 475-5489. Thanks for your support.

•The Gay and Lesbian Association is developing information pamphlets for gay and lesbian youth, their parents and other family, friends and caregivers who might be sought out for help or information. We are appealing to caregivers of all types, parents and family members as well as gay and lesbian individuals for initial input on what they would like to see covered in these pamphlets. Contact J.C. Aucoin at Pamphlet Project, GALA NS, P.O. Box 7126, Halifax, B3K 3R3 (902) 423-2292.

•A network of Goddess worshippers is forming in Canada. For information, contact P/WAN, P.O. Box 732 Station B, Ottawa, Ont, K1P 5P8, attn M. Tyrrell or S. Rabinovitch.

EMPLOYMENT INFORMATION

Women's Employment Outreach offers free employment counselling services to women, including workshops on resume writing, interview skills, and the hidden job market, and individual counselling on improving women's chances of getting better jobs through upgrading and skill training. 4-part pre-employment workshops for women start the first Tues. of every month, 9:30-11:30. Call 422-8023.

RESOURCES

•Telling Our Stories Our Way: A guide to good Canadian materials for women learning to read, published by CCLOW. \$10 for CCLOW members and community-based literacy programs; \$20 for non-members and institutions.

Write CCLOW, 47 Main St., Toronto M4E 2V6 (Add 10% postage, 7% GST)

•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. Drop by the Centre, or write NS Commission on Drug Dependency, Women's Clinical Resource Centre, 6 Flr, Lord Nelson Bldg, 5675 Spring Garden Rd., Hfx. B3J 1H1

EVENTS & GROUPS

•Women's Centres CONNECT is co-ordinating a national Conference of Women's Centres, a 2-3 day event in Nova Scotia for up to 200 women. If you want information or wish to become involved, call Phyllis Price (902) 543-2932 or 677-2794 or write CONNECT!, 99 York St, Bridgewater, NS B4V 1R2.

•Support Groups at SSAV Centre: Adult Survivors of Childhood Sexual Abuse; Self-Help Support Group; Parents of Sexually Abused Children.

•A Support Group for HIV+ Women meets the fourth Monday of each month at 7 p.m. at #206-5224 Blowers St., Halifax. Call Johnneen at 425-4882

•The Health Action Coalition has received a grant from Health & Welfare Canada to support the "Health Action Project" which is committed to helping Nova Scotians take control over their own health and the health of their community. Contact Fiona Chin-Yee at 466-6095 or Marjorie Willison 477-6102 for more info.

•The Feminist Therapists' Support Group meets the 2nd Wed. of the month in Hfx. For more info contact Judy at 425-4514

•The Social Action Committee of Bryony House will be holding monthly meetings the first Mon. of each month. All interested women are invited to attend. Call Rusty Neal 454-9636.

•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 Stn A., Hfx, N.S., B3K 5S3.

•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 N.S. meets the last Sun. of every month at 7:30 pm at the Public Archives of N.S. in Hfx. Phone Heather MacLeod, 422-3524.

•You are invited to the book-ordering committee meetings at Red Herring Co-op Books, Hfx. to advise and suggest book titles in areas of feminist theory, gays and lesbians, ecology and spirituality. Phone 422-5087.

•Third Place Transition House is open in Truro. 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, Hfx.

•Lesbian Mothers Support Group for information call 423-2292

•Violence in Lesbian Relationships for info call 423-2292

•Listen to the Dinner Party Sound-track (women's music in a feminist context) on CKDU 97.5 FM at 8 pm Sundays.

•Listen to Women's Time (news and interviews about women's issues) on CKDU 97.5 FM, Thursdays at 5:45 during the Evening Affair. Community women's groups wanting to announce their events, call 424-6469. Women's Time needs volunteers. Call Jennifer at 424-6479, or drop in to the station at Dalhousie Univ. Student Union Building. You don't have to be a student.

•Spinsters on Air broadcasts Sat. 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

•Lavender Connection, an information line for women about events, marches, dances, groups, workshops, etc. Leave a message and they'll get back to you—454-2564.

•Literacy Information Line has a toll-free number you can call between 8:30 a.m.—4:30 p.m. to get information on programs available to help you improve your reading, writing and math skills. 1-424-7544.

•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.

•Fredericton Rape Crisis Centre provides information on action, information and prevention. Call the crisis line at (506) 454-0437, or their business line (506) 454-0460. You can also write them at P.O. Box 174, Fredericton, N.B. E3B 4Y9

•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 N.S. 1-424-8662.

•INFORM-AIDS provides information, support, and referral services with regards to AIDS. Open Tues. to Sun. 5 pm to 9 pm. Call 1-425-AIDS (toll free from anywhere in N.S.)

•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, 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. Call 423-7129

CALL FOR SUBMISSIONS

•The Eighth Annual International Women's Day Video Festival invites women to submit videotapes that explore the theme: *Women and Discovery*. The festival will take place March 8, 1992 in the Boston area. Deadline is January 1, 1992. Entry forms and information from IWD Video Festival, P.O. Box 390438, Cambridge MA, 02239 (617) 628-8826.

•At the Crossroads is a new visual, performing and literary arts journal for Canadian women artists of African descent. Send photographs (black and white) of visual art or photocopies of poetry, journal entries, screenplays, etc. Do not send originals and do not send a SASE. Submissions should include a bio, brief statement about your work and any relevant details. At the Crossroads is especially interested in submissions from women in the Maritimes and writers who have not yet been published. Send to At the Crossroads c/o Karen Augustine, P.O. Box 317 Stn P., Toronto, Ont. M5S 2S8.

PUBLICATIONS

•Single Mothers' Survival Guide is now available from Dal PIRG, Dalhousie University, Halifax, N.S. Cost is \$3 (or what you can afford.)

•Cassette/CD will be soon available of Loreena McKennitt's music for The Goddess Remembered, The Burning Times and Full Circle. Write Quinlan Road Prods., Box 933, RR #5, Stratford, Ont. N5A 7M3 to be put on mailing list. She also has three other cassettes/CD's available which can be ordered through same address.

•Women's Health Clinic has launched its newly created smoking cessation program for women called Catching Our Breath. The booklet and accompanying Guide for Facilitators takes into account the social and economic factors that have caused women's addiction to tobacco and combines adult education methodology, group process techniques and a broad understanding of issues like body image, weight preoccupation and how women deal with expressing anger and other emotions. Write the clinic at 3rd Floor, 419 Graham Ave., Winnipeg R3C 0M3

•NAC has produced a commemorative bookmark: "14 women died in Montreal December 6, 1989. 106 women died in domestic violence in Canada in 1989. Mark this day." NAC also has available T-shirts and posters commemorating the day. The YWCA has produced a brochure and poster on violence against women. The Canadian Labour Council has produced a card that can be placed on your desk entitled, "Working for Change."

•The Directory of Action Research Projects published by CRIAW-NS lists almost 200 community-based research projects; a useful place to start looking for info about research on women in N.S. Buy your copy at a CRIAW meeting, or write CRIAW-NS, Box 8264, Stn. A, Hfx, B3K 5L9.

CALENDAR

Wednesdays at 10 am Women's Group. North Branch Library. Make your mornings your time to come to the North Branch Library for two hours of

friendly conversation and informal discussions of local and global interest. The Women's Group will discuss such issues as North End bus service and health topics such as asthma, as well as enjoying visitors from other countries. All women are welcome. The coffee and tea is always on.

Shawna Dempsey performance *Mermaid in Love*. Contact Centre for Art Tapes, 429-7299 for date and time.

October 25: 7:30 pm. Premiere of *Sisters in Struggle*. George Dixon Centre, 2501 Gottingen Street. Director Dionne Brand will be in attendance.

October 26: 8:30 pm. Jezebel Productions presents a Halloween Howl with Earthwitch. The Church, 5657 North Street, Halifax. \$5/\$7, cash bar.

October 30: 8 pm. *The Burning Times* will be shown at McInnis Room at Dalhousie University Student Union Building. Donations will be accepted at the door for Stepping Stone. Sponsored by NFB.

October 30: 7:00 pm. AIDS, Human Rights and Special Populations: Women, Native, Black and Gay Communities. AIDS Nova Scotia community consultation #4. Theatre #105, Weldon Law Bldg, 6061 University Ave, Halifax.

October 30: 4:00 - 6:00 pm. Open house at Elizabeth Fry Society, 2830 Agricola Street, Suite 100, Halifax.

October 31: 7:30 pm. Nel Noddings — "Feminism and Religion: An Educator's Perspective" Seton Academic Centre, Aud. B&C Mount Saint Vincent University, Halifax.

November 1: 8-12 pm. Mardi Gras Madness and Casino Night in support of Stepping Stone. \$5 ticket includes \$500 casino money, refreshments, cash bar, door prize, auction. Commons Room Holiday Inn, Halifax.

November 1-December 8: Eleanor Bond: Social Centres. Exhibition at the Dalhousie Art Gallery, Halifax.

November 5: 7:30 pm. Candida: The Yeast Syndrome—a missing diagnosis. Lecture at Halifax Main Branch Library

November 6: 7:00 pm. The Human Rights Horizon. AIDS Nova Scotia community consultation #5. Keynote speaker Dr. Margaret Somerville. McInnes Room, 2nd Floor, Student Union Bldg, 6036 University Ave, Halifax.

November 8, 9: Conference on Women in the Media. Sponsored by Canadian Association of Journalists. Vancouver, BC. For information, call John Stevens (613) 788-7424.

November 14: 12 noon-1:30 pm. A New World Order... With a Woman's Face, part of the Lunch and Learn series at Halifax's Main Branch Library.

November 17: 2 pm. Join the lesbian and feminist communities in brainstorming possible uses for money accumulated by a variety of committees and organizations. Veith House, 3115 Veith St., Halifax.

November 22-December 15: downstairs at Mount Saint Vincent Art Gallery: Hilda Stewart: An Essay in Retrieving History. Lecture by Lynne Bell, curator on November 24 at 3 pm.

November 30: Benefit for Pandora to help pay for its legal case. Earthwitch and others will be performing. 9 pm at the Church, corner of North Street and Fuller Terrace. \$4/6. Cash bar. Everyone welcome.

December 6: Second anniversary of the Montreal Massacre. A day of mourning! A day for reflection. Do something nice for another woman today.