

Pandora

Lifting the lid off...

Volume Seven, Number Four July, 1993 Halifax, Nova Scotia

Screaming in Silence

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Women in Black, silence is powerful

Betty Pete

"But what good can it do?" ask some pedestrians passing by. What good, indeed — to stand silently week after week in solidarity and protest over women raped in ex-Yugoslavia and raped in every war, on any street, in any home.

Day after day the reports of this war assault our eyes and ears. Women recoil in horror at the pictures and stories of rape camps. We feel helpless hearing the graphic and sickening accounts of the bodies of our sisters systematically violated and exploited as if weapons of war and revenge. 30 000 rapes and counting ... and uncoun- ted.

Although a well-attended public information meeting sponsored by Voice of Women had been held in mid-February, we felt only mounting frustration at the revealed facts: Mass rape has been one of the spoils of war since earliest time, the most recent and notable being German and Russian soldiers

This may well be the first war in history in which the violence toward women and children will be prominently on the world stage and agenda.

raping in each other's countries in WWII and Japanese soldiers and their "comfort camps" of Korean women, Americans in Vietnam, and in 1971, when 300,000 Bengali women were raped in the West Pakistan Bangladesh War.

And so a silent vigil of Women in Black was initiated by Voice of Women in mid-March to enable sympathizers to publicly witness with us our solidarity with Women in Black in Belgrade, Serbia. For over a year they have been courageously standing every Wednesday to protest the war and the wholesale rape and abuse of women and children, mostly Muslims.

These strong anti-war, anti-nationalist protesters had sent an appeal for support in late 1992 to Voice of Women Canada and to other international women's groups. VOW Halifax established contact with them and with SOS Hotline for Victims of Rape and the Autonomous Women's House,

Zagreb, Croatia. They themselves insist upon raising the level of concern from the local and the political to an international call for the acknowledgement of military rape as a crime to be outlawed. This may well be the first war in history in which the violence towards women and children will be prominently on the world stage and agenda. The establishment of the War Crimes Tribunal, the War Crimes Investigation Team in ex-Yugoslavia and the World Conference on Human Rights in Vienna in June are hopeful steps to this end.

Women in Black is a well-respected practice and symbol of women's solidarity in the face of oppression. It perhaps began with the Women in Black in Argentina (the Mothers of the Disappeared) who courageously stood together demanding truth and justice in the early 1980s. Groups in Central America and in Israel (five years of

Israel) have continued. Greenham Common women send their support as do individuals and groups in Germany and in other European countries. Lepa Mladjenovic of Serbia and Vesna Kesic of Croatia were recently

brought on tour to the U.S. by MADRE, and they spoke in Toronto in March. Solidarity is alive and well.

These courageous women have helped to fire our own courage and determination at a time when as mere onlookers we have been reduced to a helpless "But what can I do..."

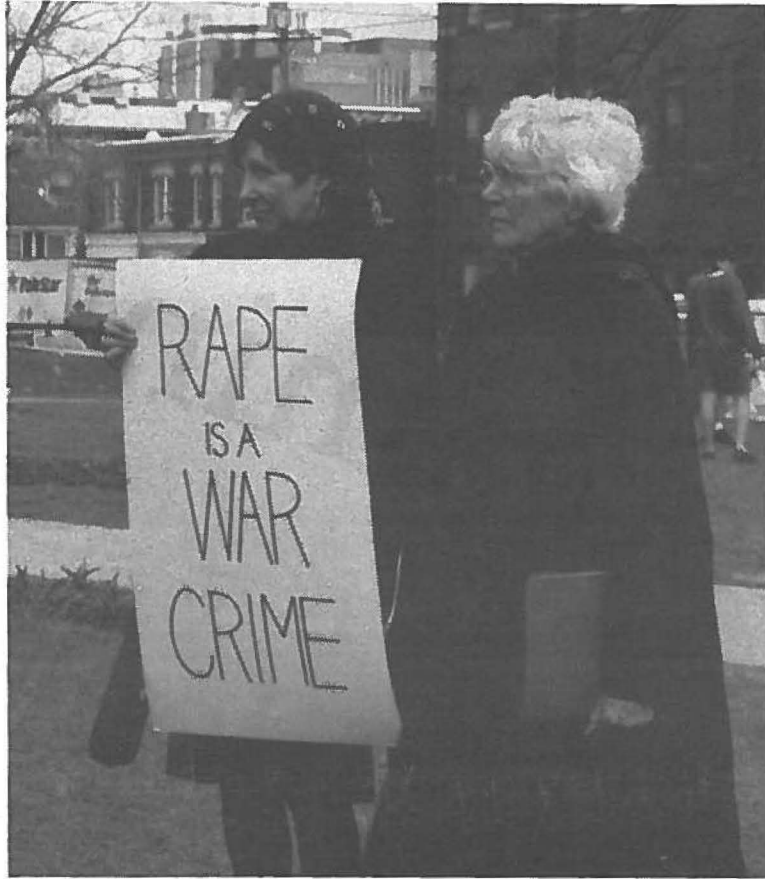
And so, a two month vigil, with black scarves and arm bands and six signs telling a story. Silence, while outsiders answered questions and passed out leaflets which changed weekly, (thanks to Donna and Gillian.) Passersby nodded in sympathy, though some were obviously embarrassed, even uncaring; some joined us for a while, including men. Members of the Muslim community, both men and

women, were strong, quiet supporters.

The final vigil, the week of Mothers Day, brought together representatives from many groups who spoke over an open mike: The Quakers, Veterans Against Nuclear Arms, Canadian Research Institute for the Advancement of Women, Islamic Association of the Maritime Provinces, Halifax Women and the Law, Oxfam, Saint Mary's University Women's Studies Programme, Nancy Jackman, Chair of Women's Studies (Mount Saint Vincent University), Nova Scotia Human

with us and to give his greetings and support. Muriel Duckworth presented him with a letter and seven resolutions from the Voice of Women to be delivered to Boutros Boutros-Ghali, Secretary-General of the United Nations.

But the climax for everyone was the arrival of about fifteen Bosnian refugees from a group of about thirty who have settled in Halifax. Through an interpreter, one woman was empowered to speak, and haltingly and tearfully told of rape camps near her town and the suicides and murders of her



The message of the Women in Black is clear, war is not an excuse for rape. (Photo by Shannon Gowans)

Rights Commission, Dalhousie Women's Centre. We were reminded of the increasing rape and violence inflicted on women and children in our own country and among us.

The president of the United Nations Association of Canada came to be

cousins and neighbours. The words of "We are a Gentle Angry People and We Are Singing for Our Lives" led by the sweet voice of Chris Richards, were never more meaningful.

"But what good can it do?" We can witness publicly to our grief and out-

rage at the continued subjection of women to the Universal Soldier as part of the spoils of war. We can silently send our spiritual energy to those besieged women; we can send them our material aid, our money, to a bank they have designated in Hungary so that they may set up rape crisis centres for these victims. (c/o Voice of Women, Box 3231, Halifax, N.S., B3J 3H5.)

And we can make our VOICES heard. Write to:

1) Boutros Boutros-Ghali, Secretary General, United Nations, New York, New York, 10017 USA. Urge him to make women's rights part of the agenda of the Vienna June 1993 World Conference on Human Rights.

2) Madame Sadako Ogata, UN High Commission for Refugees, PO Box 2500, CH-1211 Geneva 2 Depot, Switzerland and ask her to support humanitarian aid that helps victims of sexual violence and forced pregnancy. Ask her to seek legal recognition of gender-based persecution as grounds for asylum.

3) Barbara McDougall, Minister of External Affairs, House of Commons, Ottawa K1A 0A6 and encourage her to continue to pressure the UN on these matters.

4) Bernard Valcourt, Minister of Employment and Immigration, House of Commons, Ottawa K1A 0A6 and ask that women and children war victims be given priority as refugees.

In the words of Emily Levy-Purdy singing at the VOW public meetings:

"In the name of the voiceless
I will speak for the voiceless:—
I am the face on the page that you turn away.

I am the words you cannot say.
I am the daughter of desperation,
I am the mother of despair,
But if you close your eyes
My name is ...silence..."

□ □ □

Betty Peterson is a long-time activist in peace, social justice, native, and women's issues in Nova Scotia and across Canada. She is a strong believer that the Atlantic women's web is a primary moving edge in issues great and small through Pandora and other women's groups.

Witches, women and Wicca

Allison Johnston

If you hold a 'suspicious woman' underwater and she lives, then she is a witch.

If you burn a 'suspicious woman' at the stake and she lives, then she is a witch.

While I was growing up my only exposures to witches or witchcraft were fraught with negative meaning. Witches were mean, old women who deceived children with magic and then ate them (Hansel and Gretel), or deceived children with magic in order to dominate and manipulate them (The Lion, The Witch, and The Wardrobe), or tried to kill lovely young heroines in fairytales (Snow White, and The Wizard of Oz). Or witches appeared during Halloween, and children dressed up as ugly, disfigured, old women who were associated with evil and black magic.

Only once did I ever come across a 'Good Witch', and she was Glenda in the Wizard of Oz. She looked more like a fairy. Somehow that image didn't overshadow my already formed ideas about witches.

As I got older and began to discover feminism, I also began to hear

about Wicca, and covens, and female spirituality. No longer did "witches" hold negative meaning; it was another patriarchal and Christian lie that I had been raised on, and so it was all the more appealing.

Today there is a reclaiming of female spirituality and a resurgence of witches. Women may be timid about calling themselves witches because of the stigma attached to it, but they are here.

Anne Bertrand, a local witch and Comparative Religions major, believes that the resurgence has partly to do with society's new acceptance of a plurality of religions. She also feels that there is a very present need for a 'sacred feminine'. There are covens in Halifax, but she is not part of one. For Anne, part of the attraction is the openness and diversity within Wicca. "It is a private and modern religion," says Anne "Your rituals are self-created and can be done at home."



Contrary to my preconceptions of youth, Wicca is simply a particular orientation towards the world. It has very strong ties to nature and the environment. Wicca is concerned with Moon phases, and the Seasons, and living in harmony with Nature. There is no authoritative hierarchy, but there is hon-

our and respect given to those who teach and share wisdom.

The old myths surrounding witches are slowly being dispelled. There is a reclaiming of language that seems to accompany most oppressed movements.

The word 'pagan,' for example, comes from the Latin *paganus* which means 'country dweller'. This word became associated with Wicca and

other 'pagan' religions when Christianity was dominating and forbidding other forms of religion. Those who lived in the country were the last to be 'converted.'

Christianity has always portrayed women as weak to temptation. Eve is accused of ruining paradise for every-

one. Theologians throughout history have warned against women and their charms. It is no wonder Wicca has found a

following. Women have been continuously fighting for their survival in this world. This resurgence of female spirituality is a wonderful declaration of independence and womanhood.

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I am a philosophy student whose mind has been opened to feminism, much to my professors' dismay.

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The feminine gaze on film

Kim Vance

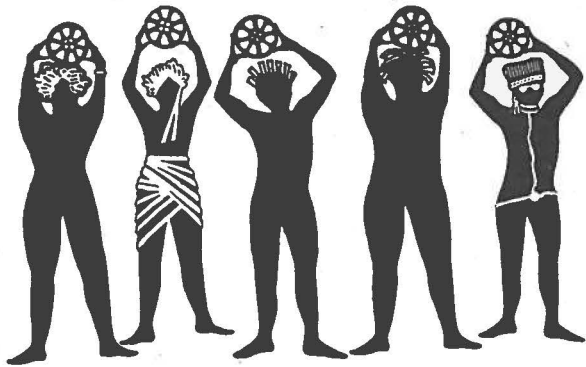
Halifax is soon going to host its own Women's Film Festival. A diverse and hard-working collective of women has been planning for many months to make this happen. Women's Reel Vision (a.k.a. "the collective") actually began meeting in April of 1990. Our primary purpose then was to create a venue for film and video that articulated women's life experiences through the eyes of women as an alternative to the traditional male gaze.

In both 1991 and 1992, the collective planned a program of film and video works for the women's program component of the Atlantic Film Festival. The response to these programs has been wonderful in both audience participation and feedback from the women's community. The themes of the works shown have included everything from violence against women to women's stories, and some of the film highlights have been the Atlantic premier of *Forbidden Love* and the side-splitting comedy of *Wisecracks*.

Now, in 1993, we feel that we have the support and knowledge to host our own festival. Women's Reel Vision has also recently expanded its purpose

in order to provide women with an opportunity to learn about the various aspects of film and video production. This means that as a collective, we offer women a complete experience of film and video, from its conception as a

ally no structure, except when things get really busy before a major project like a film festival. As feminist women, we find this sense of "collective" very affirming and crucial to our existence. Responsibilities are shared and rotated



WOMEN'S REEL VISION

creative idea to its birth onto the screen for audiences to watch, think about, and comment on.

In addition to hard work, we also like to have a lot of fun. The collective has very informal meetings and virtu-

within the group, and we always make time for good food, great laughs and fabulous films.

As with any new venture, we are starting small with our first women's film festival. That is, small in duration,

but not in content. Plans are underway for a big Friday night gala with the Atlantic premiere of Donna Reed's new film, *Full Circle*. Donna had indicated to us her excitement about returning to Halifax after such wonderful response to her release of *Goddess Remembered* and *The Burning Times*. The collective, of course, is also very excited to have Donna back and to provide an opportunity for her to interact with her audience.

Some other highlights of the weekend are Saturday workshops focusing on women interested in making film and video, and women involved in social action groups. The workshop topics include: "Getting funded to make a film and/or video," and "Using film/video as a tool for social change."

The festival will run from Thurs-

day, October 21st, to Sunday October 24th. Locations for the screenings and workshops have not yet been confirmed, but please keep an eye out for more information. In addition, we are hoping to put together a fun evening of entertainment during the summer to raise funds for the festival. If you have any questions about the festival, or would like to help us out in any way, call Kim Vance (453-3638), Sandra MacDonald (455-8625), Marie-Claire Chartrand (477-8439), or Mary Spurr (463-7674).

□ □ □

Kim Vance is currently working for the federal government, but is anxious to return to Acadia in the fall and finish her B.Ed.

NS queers speaking out

Shannon Gowans

Homophobic abuse. It affects every one of us, whether we have directly been the target of a physical attack, suffered through insulting comments, or simply fear what might come in the future. While some people are more affected than others, it is an issue that affects everyone, regardless of sexual orientation, just as violence against women affects everyone, not only women.

Homophobic abuse is violence targeted toward lesbians, gays, bisexuals, and straight people perceived to be queer. The many different forms put all of us at risk. And this risk can alter the way we are able to live and the decisions we make about our lives. It may cause us to avoid being in certain places—especially at night, to not wear that pin indicating our identification, to not tell people about a new lover, to deny to ourselves our identity, to despair that we are somehow never going to fit in, that we are somehow not right.

It is important to identify that this abuse exists, and that it affects our lives. Fortunately, this summer the Nova Scotia Public Interest Research Group (NSPIRG) is doing something about this issue. They have hired Maura Donovan to research homophobic abuse in Halifax and on Nova Scotia campuses, for a project called *Speaking Out!*

Maura plans to contact as many members of the Nova Scotia Lesbian, Gay and Bisexual community as possible in order to include as many different people's experiences as possible. She is circulating surveys to people through various lesbian and gay clubs and organizations. She also plans to conduct personal or phone interviews with anyone who would be willing. As this is only a summer project, she fears that it may be difficult to reach many people outside the Halifax area, but she is willing to do some travelling to outlying areas if people contact her.

Maura stresses that participants will have to identify themselves in or-

der to participate in the research. Real names will not be used in the report, nor will they be used on the survey or during interviews. She plans to work with the individuals she interviews to alter any identifying details before the information is published.

The kind of information she is looking for includes details about the various forms in which homophobic abuse can manifest itself, from verbal attacks, to physical assaults, and even murder. She plans to compile statistical data about the abuse that people have encountered in order to demonstrate to

non-believers that this abuse is real and unfortunately all too common. She also wants to investigate some of the myths about abuse, such as "only men face queer bashing—lesbians are beaten because they are women." Another area she would like to look into is the abuse individuals face because of others' internalized homophobia.

However, she does not want to concentrate solely on the negative. She also wants to obtain information about solutions or survival strategies and then share these techniques with others. In many ways the existence of this project is part of the solution. "No one's ever asked gays and lesbians in Nova Scotia what their experiences are," she says, and simply by asking and sharing the responses, action is being taken.

This research will be gathered together into a report to be released at the end

of the summer. Maura wants this report to be easily readable and accessible to as many people as possible. She hopes this report may help to establish Lesbian and Gay positive policies, especially in schools and with social services.

By documenting incidents of abuse, this abuse can become visible and real. For those of us who face this abuse, this may serve as a validation that we are not simply paranoid; the abuse is real and our fears are justified. Once we identify the abuse, especially the forms which are currently negatively impacting on our own lives, we can work towards changing the situation. Information about the existence of homophobic abuse and its effects must also be shared with the straight community who hopefully will also work towards its elimination.

Surveys are available at Rumours, Red Herring Co-op Books, Wormwoods Cinema, the Studio, both Branches of the Dartmouth Library, the Dalhousie Student Union Enquiry desk or by contacting NSPIRG (6136 University Ave., Halifax, B3H 4J2, 902-494-6662). Maura hopes some Pandora readers will contact her about participating in the research, or if you have any suggestions about what kind of research you would like to see done. You can reach her through the NSPIRG office. Please return the forms by July 20.

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I have been working with Pandora for the past year, and as a board member of NSPIRG last year, helped create this project.

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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 seek participation on any level from women who do not have access to mainstream media. We welcome submissions — written and photographic. 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.

Pandora has no single voice. Each article reflects the views of the woman or women who wrote it. Articles in *Pandora* do not necessarily reflect the views of the advertisers.

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Pandora is distributed to various locations throughout the province and the country. The editorial committee felt this distribution would allow us to make the paper available in outlets such as libraries, health clinics, etc. (If any of you women out there would be willing to do distribution in your areas, please let us know.) This is in no way a statement that **Pandora** has so much money that it no longer needs to charge for the paper. We are, in fact, hoping to get more subscribers this way. If you want the paper mailed to you, subscriptions are \$5.00 for four issues. There is a sliding scale. Women on limited income, send what you can. We ask women who can afford more to provide a contributing or sustaining subscription to help send copies to other women and women's groups.

Cover graphic: Betty Peterson (Women in Black), Brenda Beagan and Betty-Ann Lloyd (March on Washington)

Presswork by Web Atlantic

Pandora would like to thank the Dalhousie Gazette office for the use of a production area.

Where do we go from here? Pandora looking for new directions

Once again we've been busy calling people to gather their writing and photos or drawings, typing, setting up pages, selling ads, proof reading and generally going through all the mechanics of putting *Pandora* together. But ... what happened to those questions we were asking ourselves about what is the aim of *Pandora*, what are we saying and advocating, who is included or excluded in the collective, contributors and readership and why? Now we should add another question to the list: why aren't we tackling these questions?

The most comfortable explanation would be that it's the old story of too few women and too much to do — producing the paper is all we can manage. Or, are we afraid that if we pause to reflect on these issues we'll lose out momentum and stop altogether?

If trying to clearly define our purpose reveals great differences in our perspectives, well we still be able to work together? It is, after all, much less disruptive to continue on as always, and no one is directly challenging us on the general nature of the paper's content or what is missing. We can't stop: we have debts to pay and a commitment to our readers and contributors. Perhaps we won't prioritize this reflection and redefinition, and subsequently make changes, until and if we face such a challenge.

Rather than just letting things slide, which would mean that women would continue to participate and leave for various reasons, or not bother reading, writing for or producing the paper at all, steps could be taken so that we are relevant to a larger section of the female population in Nova Scotia; we are actively anti-racist in all aspects from articles to ads; and a broader range of women feel the paper is worth investing energy in. This would require that we make ourselves accountable not only to our readers, but to those who find *Pandora* is leaving their interests and experiences out, or even is offensive in its failure to include the views of women who experience this society from a different standpoint.

We are actively seeking your participation. Without the input of *Pandora's* readers, contributors and volunteers, change will be slow. Let us know what you think about the paper. Are your experiences represented here? Are the issues and articles discussed relevant to your life? Are there things you would like to see included in the pages that currently are not? What are we missing?

We would like to know what you think. Please write to us and give us your feedback. Or better yet, participate in the creation of *Pandora* by taking photographs, writing, finding stories to print, or volunteering.

Sipping tea by the sea in Prospect



Photo by Anita Martinez

Anita Martinez

High teas may once again be the fashion—at least for some women of Prospect, Nova Scotia. If you're from Cape Breton and you think showers are boring, try having a high tea as these beautiful women recently did—the turn out was amazing.

The day was enjoyed by all, especially by the honoured photographer who thought she had returned to the 18th century and had a grand time photographing the incredible party as people really got into the mood of the moment. She also must admit to tasting most of the lovely and luscious fare which included, amongst other food and drink, cucumber sandwiches,

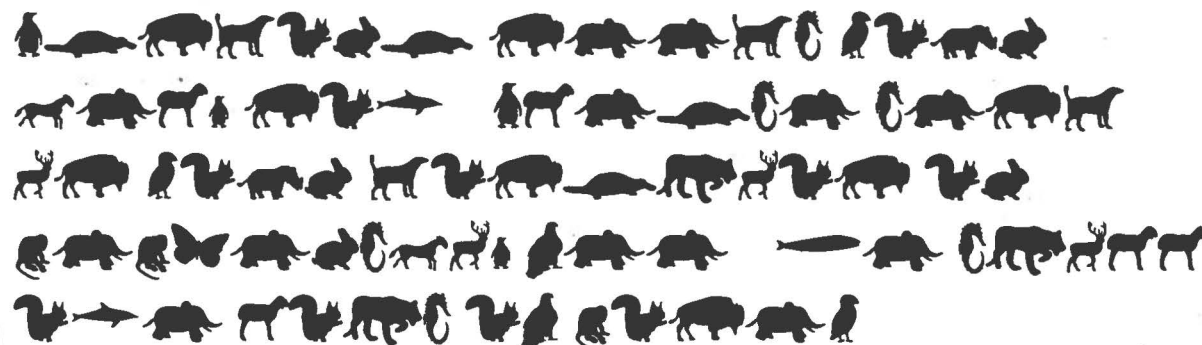
fruit and vegetable trays, sea food hors d'oeuvres, fine cheeses and special biscuits, various sweets, including truffles, complemented with a fine selection of sherry and selected teas, including a very special Hawaiian tea.

We all understood why they call this a high tea now, as the women and children who attended got very into the moment, and the high lasted for days, and the memories and photos will last for years. "Fantasy is fun that lingers on," was a quote heard from the hostess who certainly out did herself.

"Thank you" to the women of Prospect from the photographer.

Feminist Cryptograph... Pandora's secret message

Each little animal stands for a letter of the alphabet. Here is your key: Pandora =



LETTERS

Thanking Pandora and Anita Martinez

Pandora,

Thank-you for writing the article about Anita Martinez' firing from Bryony House. Having worked with Anita for two years at Bryony, I can honestly say she was one of the best counsellors there. She was always ready to go the extra mile (from getting and paying for extra insurance on her car so she could taxi women to and from court and doctor appointments, to bringing art equipment so the residents could do something creative with their healing time) and often did it without pay.

The residents at Bryony House could relate to Anita. She wasn't condescending or power hungry, stayed awake on all shifts and made herself available to the women for counselling, and truly cared about their well-being.

Having had my own run-in with "management," I can honestly say that "feminist" should be taken out of the policy manual. People are *not* treated equally there, and favouritism reigns supreme. Staff are no longer being hired from the three areas that used to be tapped: ex-residents, women with life experience/informal counselling training and formal schooling. Everyone who is being hired now comes from a university setting.

I don't understand how a woman who has worked hard for an organization for 8 1/2 years can be turfed out for scant reasons, while others who have had numerous complaints against them are still there. I think that the board of directors accused the wrong person of having "power". And I wonder what it

was about Anita that threatened them?

As for me, I loved my job while I worked there. Supporting women's healing and advocating on their behalf can be very fulfilling work. Unfortunately the dynamic between the board of directors and the people who work at Bryony is one of tension, fear and dishonesty.

I loved my job but hated the energy surrounding it. It's taken 4 1/2 years to get a union in there (and it's *still* not in officially) and relationships between full-time and part-time staff are strained at best. You could (can) cut the tension with a sickle!

How can women possibly get the help they need from such an unhealthy organization?! When did "women helping women" fall by the wayside? When will management/board take their fear in their hands and fire the staff who emotionally abuse the residents, instead of staff who put in 150%?

It was said about six months ago that they should close the house down and rehire once they've set up a policy manual (instead of making up policies when they disagree with what staff has done). I agree. I think if you're going to bypass a procedure that has been long-standing (a concern goes to board, then a committee, then to staff and back to board) in favour of snapping your fingers and saying, "This is now our policy, period," you should begin afresh.

But I think that starts with a new board and a true feminist model by which the house could be run as it was meant to be.

This hierarchical structure is not working, ladies. Wake up!
Sandee Thompson, Halifax

Sharing Common Experiences

Pandora,

Here's a sustaining subscription. Enjoy your publication and wish you every success. I was very pleased with your recent victory—if sorry that once again women have to fight so hard to maintain something that is ours.

I was tickled by the letter from Charmaine Saulnier from Vancouver in your last issue. We share much in common, as I imagine she is an Acadian and I am from adjoining Digby County (and my middle name is Charmaine). I too left for British Columbia seeking escape from oppression—though too young to have formed a political analysis at the time.

It must be said, though, that it is possible to be Acadian, live in rural Nova Scotia and be an outrageous feminist. Perhaps becoming older helps—as Germaine Greer says there is something very liberating in menopause. Since my return to Nova Scotia ten years ago, I have, if anything, become more active in practicing my feminism.

Thanks, *Pandora*, for providing a voice for women.

Madeleine Deveau, Church Point,

Combining Science and Feminism

Pandora,

I enjoyed reading the review of Julie Vandervoort's book *Tell the Driver*, as well as Lois Loewen's interview with Julie in the last issue of *Pandora*. When I read *Tell the Driver*, I was sufficiently moved by it to bounce out of bed one morning and write out my feelings—something I wish I did more often but seldom seem to make the time. I thought I'd share those feelings with other *Pandora* readers.

First a bit about myself. I consider myself a strong feminist, despite the facts that I didn't tune into feminism until my mid 30's and that my work, which consumes a large chunk of my life, is not in the main stream of feminism. I am a professor and scientist. I was interested in science as a high school student, but totally unaware of my abilities, so I arrived where I am by an indirect route. My discipline is male-dominated and male-defined, and my struggles have been many. I think my biggest struggle has been one of feeling somewhat of an imposter in the academic/scientific world, while at the same time being in it, and thus feeling very disconnected with myself. Feminism has more clearly defined that split between my being as a woman in this world and my identity as an academic and scientist. But in doing so, it has also widened the gap, or at least made me more aware of its width. My struggle these days is to find ways to connect these two parts of my life. How I will achieve that I do not know at this point. Despite the fact that the development of my career followed that of Elinor Black's by some 50 years, I was struck, and touched, by how much I identified with Elinor's life and her struggles. We all know, as women, and as feminist women, how empowering it is to tell our stories and to have our own experiences validated in the telling of other women's stories. Reading *Tell the Driver* offered that validation for me. But even more empowering about the book for me was Julie's feminist analysis of the Elinor's life and the circumstances within which Elinor shaped her life. After reading the book, I felt that I had been through a long session with a feminist counsellor and having poured

out the story of my own life, had gained huge insights to what my struggles were all about. When I closed the back cover of the book I cried with the pain of my own struggles, and I also leaped with the joy of moving one more step beyond that place of self-blame for being different, for not really fitting in, and for having denied so much of myself as a woman in order to be good at and to be accepted in the career I had chosen. There are other reasons, too, that I felt strongly connected to the book. I grew up just outside of Winnipeg and did my undergraduate degree at the University of Manitoba, and my mother gave birth to her first child in the early 50's in one of the hospitals where Elinor Black worked. Thanks for the book Julie!

Carol Putnam, Halifax

Thank you, from Anita

Pandora,

To all the good people who have been supportive of me in so many ways over the past months.

Many people from all walks of life, of all ages and from across Canada, United States and some other parts of the world have been writing, calling and sending gifts. Your support and love has been greatly appreciated and, believe me, that is an understatement! It was very devastating to be fired. I dearly loved my job and still would like to be working at Bryony House. I am grateful to have had the opportunity to have worked with and learned from the women and children who have been the residents of Bryony House, the staff and the agencies and organizations across Nova Scotia and Canada. Thank you. I am not without faults, and I may have a lot to learn, but I know that I certainly do not deserve the treatment I have received from the management of Bryony House, nor have the other staff who were fired before me. On June 25, during an arbitration meeting with my employer, I hope to be able to have the opportunity to defend my reputation as a good worker and respond to what I know are misunderstandings, and ultimately get my job back. I wish this right could be granted retroactively to those staff members who were unjustly fired before me.

I have faith that we make a better world through our individual and collective actions—that is important, and so is working together in harmony and respecting each other for our differences. I have worked in my community as a feminist for a number of years. I am not a university educated woman, but I believe I am educated by my life experiences and that this kind of education has value and that my contributions have value. I am hopeful about my upcoming arbitration. I am hopeful that when I have the opportunity to speak with my employer, that we will be able to resolve our differences. Finally, I am hopeful that the Board members of Bryony House, women not unlike myself, also believe in feminism and fairness. Thank you for all of the incredible support.

Thank you and love to all,
Anita Louise Martinez, Halifax

Pandora discussed in the States

Pandora:

First and foremost let me thank you for the two issues of *Pandora*. You might be pleased to know that they caused a lot of discussion and consideration. Some of us agree completely with your position and found joy, strength and comfort in your victory

over the un-named gentleman and the Human Rights Inquiry. There are those who thought your victory could have been more positive if approached in a different manner. I will leave them to write their own letter and explain.

There were a few of us, and I found myself to be a part of this group, that found pride in your victory, but have a disagreement with it. I have a few ideas about how we disagree, and I think it boils down to the fact that here, fighting for the ERA, while women were the main consideration, we included all human beings. Discrimination is discrimination no matter whom it is directed against. There is no "reverse" discrimination, it either is or it isn't.

Black, white, red, yellow (and how about the boy with the green hair?) HIV positive or negative, lesbian, gay or straight—people can be placed in all manner of categories. To be for or against any because of placement seems to be to me just another form of discrimination. We are all human beings, therefore, like it or not, brother and sister.

Another surprise, which really should be not surprise at all, was that there was one thing we all agreed on. (No, we all didn't agree with you, sorry.) If your action brought so much discussion way down here, it must have rocked Nova Scotia. While we were disagreeing and discussing, we were communicating, and isn't that what it is really all about? Hasn't dialogue always been the catalyst for change? I wish we had taped that first get together after the *Pandora* was passed around a bit. It was quite spirited.

Our little un-named group for a while seemed to be growing. I am a writer for small press publications and it all began as a way for a few of us to meet and share. After reading the first page of this letter I can see where you might get the idea we aren't serious or together. We are, but the few who are, are few.

I have enclosed a list of small and or underground publications. The list is free for any and all who ask. If someone wants to sent the necessary postage, they may. It costs sixty cents to copy and one IRC to mail to Canada. I do not require that anyone pay. The wait may be a little longer, because I have to wait for my check, and sometimes I just don't have the money. I will eventually get the copy to them. One of the suggestions I've added explains that there is no copyright on the list and to please share with any and everyone.

Bless you for all of your efforts for women, everywhere.

PEACE.

Dail E. Chaffin, Florida

(Note: This letter has been excerpted by *Pandora* staff. For a copy of the complete letter, please write to *Pandora*)

Seeking women's groups

Pandora,

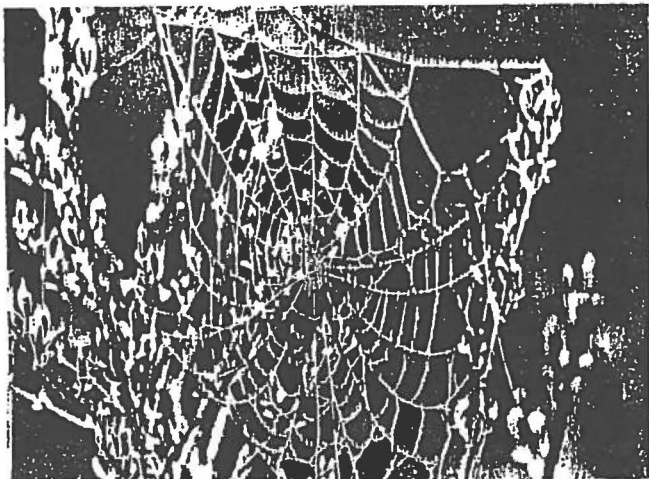
After a very long search, I finally found copies of your newspaper. I am enclosing \$ for a subscription so I don't miss any future publications!

I enjoyed it very much, finding it both informative and humorous. I am most interested in learning more about women's issues and particularly feminism in general. Could you let me know of any groups in Halifax that I could look into? I am a single woman who very much would like to partake in the support network of women.

Thank you very much.

Lena Nielson, Halifax

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Please send to: Pandora Publishing, Box 8418 Station A, Halifax, N.S. B3K 5M1

What it means to be a sensual feminist

Shannon Gowans

You can't wear a crimson velvet bra at a queer dance — you may be told to cover yourself by the bar staff. Nor can you wear a black lace bra to a women's centre opening — you may be ridiculed by other feminists.

Can feminists even wear lingerie? Aren't we supposed to hide our bodies in Elita sports bras, under baggy sweat-

ers and oversized T-shirts with appropriate political messages? I know we are supposed to accept our bodies no matter what size or shape, but somehow being proud of our bodies, especially being proud of our sensuality, seems to be another story. When we are sensual it is often for our partner's sake — not for ourselves.

These are sweeping generaliza-

tions that do not conform to my feminist reality (at least in theory). But when I look at my wardrobe I see Elita sports bras, baggy sweaters, and oversized T-shirts. I feel awkward in lingerie stores, periodically seeing something I like, then feeling guilty about it. After all, I'm a feminist — I don't need lingerie — I don't need a partner's approval of my body — I'm proud of it just the way it is. Then why do I feel so awkward about my sensuality, especially about being sensual for myself, not for how it makes a partner feel, but instead for how it makes me feel?

I feel I need to reclaim my sensuality for myself, and I need to reclaim sensuality as I see it, not as it is portrayed by the mass mainstream media. I have to permit that part of me that wants to juxtapose black lace lingerie, hairy legs and armpits, and hiking boots all on the same body, to do so. Even if no one else is going to see it. Perhaps especially if no one else is going to see it.

As a result of these musings I have convinced a photographer friend into shooting a photo essay with these sort of images. We want to do it as a form of gender fuck — playing with the stereotypes of feminists, women, and lingerie. It has been incredibly hard to create the photo images that we want to portray. Have you ever tried to take a

picture of a woman in lingerie that doesn't look like a cheesy/sleazy ad or pin up? Trust me it's not easy. Especially as I wanted to use myself as the model. I generally do not attempt to fit into the beauty myth — with my black Elita sports bras, baggy T-shirts, no make-up etc; however, I am white, with blond hair, and a relatively-fit body and tend to resemble the type of woman photographed in the cheesy/sleazy photos I want to avoid. It is hard to avoid these images, though, because they are

No "skin" magazine would be displaying the vast quantities of leg or armpit hair I proudly possess.

the only ones we ever see in the mainstream media.

When I attempt to express my sensuality, through things like this photo essay, I sometimes feel embarrassed, I'm not supposed to be sensual — I'm a feminist. One of my attempts at a gender fuck ended up resembling the stereotypical image I was trying to avoid,

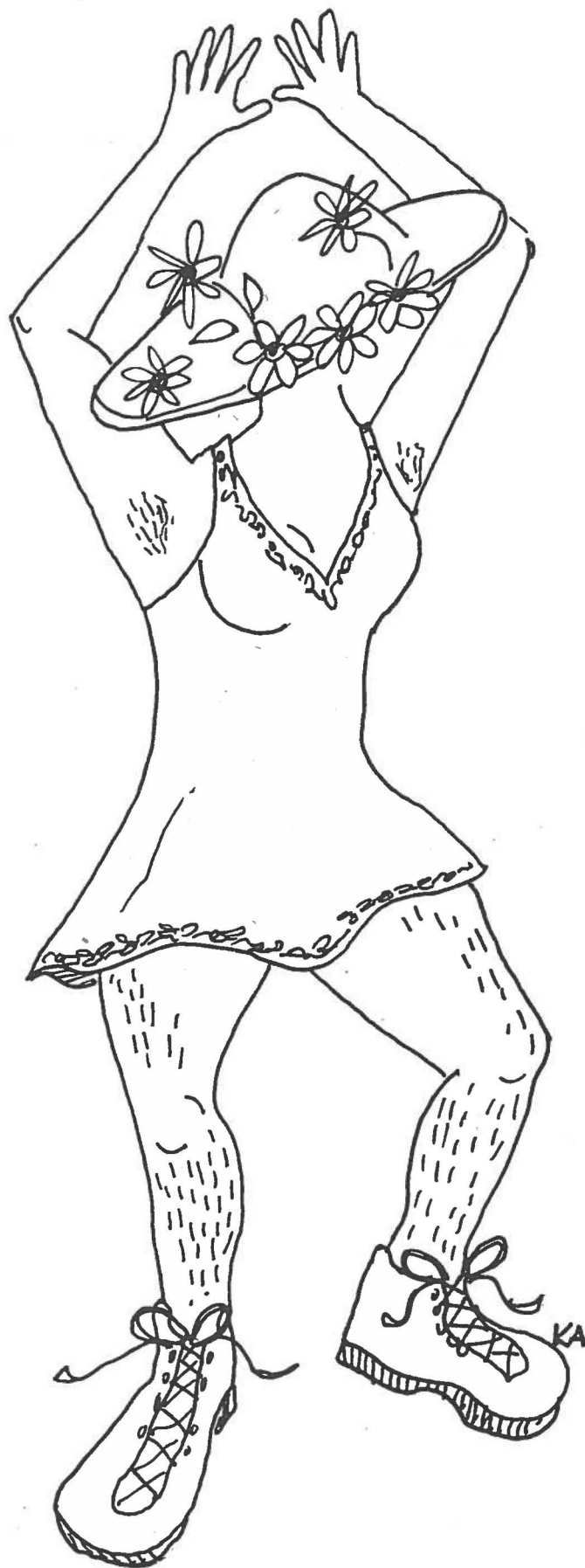
although I'm fairly certain that no 'skin' magazine would be displaying the vast quantities of leg or armpit hair I proudly possess.

Women's sensuality has been so defined, objectified and subjugated that it is difficult to find my own. I even find it hard to imagine what forms feminist sensuality could take, but it fortunately is not impossible for me. And the daydreams I have... Picture a world where we all felt free to express our sensuality whenever we choose, without fear of ridicule, violence, shame or attempts to silence us, and that our sensuality could take on whatever form we want.

Hopefully, I will eventually be able to discover my sensuality, and be able to reclaim it from the expectations and assumptions placed on sensuality by society. This is one part of my feminist reality, and I am working on making it a part of society's reality. Want to join in? All it takes is a little courage and imagination. Go crazy with the concept. Just think of the revolution we could create.

□ □ □

I am a feminist biology student, which is an interesting juxtaposition in itself, who is interested in challenging assumptions and expectations, wherever I find them.



...and a Canuck Dyke

Lois Schroeder Loewen

This was originally written in 1992 for 'A Family Portrait', a project organized by a group of lesbians and gays in Toronto for Canada's 125th birthday.

A Womanitoban by birth and proud of my prairie roots, I've lived in B.C., Ontario, Quebec, and Nova Scotia has been my home for the past decade. My nationalistic and regionalistic tendencies are reasonably mild and occur relatively infrequently, depending on the issue. Nevertheless, I am proud to be a lesbian Canuck for all of the following uniquely Canadian reasons.

First of all, there's Canadian Tire. In my neck of the woods it's possible to spot dykes there almost every Saturday and during the summer it becomes a dyke mecca. I found this curious at first, but then it came to me. It was their triangle logo. After all, how coincidental could it be that the black triangle used to identify lesbians during the Holocaust is now a powerful symbol for lesbians, or that the triangle is a Goddess symbol representing the original trinity? It's the Goddess of Hardware, Erawdrah, who keeps us lesbians coming back and bonding in the tool department and not the Canadian Tire money as popular myth would have it.

While the topic of female ordination was being discussed and dismissed in the Roman Catholic world, we here in Canada had our very own female Pope. Her divinely inspired words: "she makes my body twitch...I want her so much I feel sick...it'd make me cream my jeans when she'd come my way..." may have been responsible for many conversions across the country. She gave us a whole new dimension to spiritual edification and the thought of a private audience with her appealed to many lesbians. Even we non-Catholic

dykes felt blessed.

I just recently stumbled upon two Canadian books whose titles reveal some extraordinary truths, especially when examined from a certain perspective. The first one, *Maritime Dykelands: A 350 Year Struggle*, was written in the 1980's by the government of Nova Scotia. At last, an acknowledgment that our struggle predates the Stonewall Riots and the two waves of feminism. The second book is entitled, *Dykes of Civilization*, from which I quote: "In the ocean-fronting lands which are subject to inundation it has been found that a single dyke is not enough." Undoubtedly, the single most important truth I've learned in the ocean-fronting province in which I now live.

And then there was Katimavik, the national youth program that brought me and many others out of the closet. It was like a federally funded coming out program. That's the real reason the Tories axed it.

And last, but certainly not least, there's the beaver, whose historical significance is well-known. Lesser known, but equally important is a message the *castor canadensis* has for sexually active lesbians in 1992: "Become a dam nation."

So, as a Canadian lesbian, it seems

Even we non-Catholic dykes felt blessed.



fitting to reclaim the beaver, because it truly is one of the finest emblems of our cuntry. Hot damn!

□ □ □

Lois lives in Halifax and loves beavers of all kinds.

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Abused women and the workplace, who's helping?

Barbara Cottrell

The good news is... the abuse of women is being taken seriously by more and more sectors of society. Woman abuse is now less likely to be dismissed as 'just a domestic dispute' or excused as a crime of passion. At long last, we are able to discuss publicly in even some of the more conservative circles the possibility that violence against women is rampant misogyny. The bad news is, of course, that often discussion is as far as it gets, and women are still far from safe in their own homes.

On a recent trip to Montreal, my friend Diane Nyui-Yen showed me a series of three documentaries she had made for CBC-TV called *Men Who Kill Their Wives*. It was clip after clip of strong, wonderful Quebec women who had no protection. One woman left, kept her phone number unlisted, her address secret, and practically went

into hiding. But she didn't change her hair dresser. Her husband waited until she showed up to have her hair done, then shot her. We in Nova Scotia may be hearing similar stories when the Department of Justice releases its report on spousal homicide this fall.

The good news is we are beginning to understand some of the dynamics of woman abuse. We know, for example, that women are at their most vulnerable when they are pregnant, after the birth of a child, and when they leave. We also know that abuse escalates; there is a cycle of violence: the honeymoon, the mounting tension, the violent outburst. After the violence the honeymoon phase kicks in again with an appearance of remorse.

At a recent workshop on abuse, we were settling down for the second day's sessions when a woman stood up to tell us that on her way home the previous evening, she saw a man coming out of a flower shop with a beautiful bouquet. "In the past," she said, "I'd have thought, 'Oh how sweet! He's taking them home to his wife.' After a day-long session on woman abuse all I could

think was, 'He's probably hit her.'"

The good news is that more sectors in society are concerned and want to know what they can do. In January the Crime Prevention Society of Nova Scotia hired me to coordinate a project called Woman Abuse As A Workplace Issue. I work with a steering committee to help workplace counsellors, supervisors and employers who have direct contact with women who are being abused, understand the issue and know what role the workplace can play in preventing abuse and helping women who are experiencing abuse.

Every day about 200,000 women in Nova Scotia go to work. Staggering numbers of those women are going to work from homes where they experience abuse. Even the worst abusers allow the women they abuse to go to work, and, of course, the abusers themselves are in the workforce. Until very recently, that abuse was considered a

private family matter. Because men's abusive behaviour toward women is (directly or indirectly) condoned by society at large, there are few safe places at work where women can talk about the abuse they experience at home. They live 'double lives', in fear that someone in their workplace will find out their awful secret. And their fear is well-grounded. It is rare for even the most well-meaning colleague or employer to really understand why men abuse, and why women stay. Consequently people are usually judgemental and say things like, "I think she's stupid for taking it, I wouldn't." They give advice such as, "You should just leave him" or "Take him to court" and get upset when it is not taken. Women hear colleagues making such remarks and keep their own abuse secret. They know that women whose abuse is known are treated with less respect, and if it impacts on their work, they are all too often fired.

Women are unlikely to look for support in workplaces where sexual harassment is rampant, and the old slap on the bum, sexist jokes and innuendo are still considered normal in most

workplaces. As we learn more about violence towards women and its consequences, we are recognizing that it affects everyone: the abused, the abuser, friends, family, co-workers and employers. The

workplaces.

As we learn more about violence towards women and its consequences, we are recognizing that it affects everyone: the abused, the abuser, friends, family, co-workers and employers. The



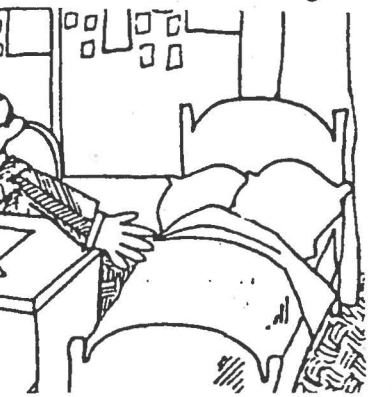
impact is both psychological and economic and frequently manifests itself in lack of concentration, low morale and absenteeism. Productivity is reduced by employees' preoccupation with domestic problems. Co-workers who may be friends, relatives, or just people who work alongside victims of abuse are deeply affected by the pain they see and often feel helpless. They feel they should do something but just don't know what to do.

Laws are being put into place to better protect women, and existing laws are starting to be used. It is in the best interest of the workplace to know what action they should take if, for instance,

co-workers date and date-rape occurs, or if a woman is being stalked at work by her ex-partner. One woman told me about the embarrassment and fear she experienced after she left her husband: He used to wait for her in the parking lot of her workplace and harass her as she tried to get into her car to go home.

One woman told us that daily as she crossed a bridge between an abusive home and an abusive workplace she wondered if the only way out was to stop and jump off. Employers, supervisors and workplace counsellors need to know how to put into practice strategies to make the workplace safe and harass-

ment-free. They have to understand the dynamics of woman abuse, and to know how to recognize a woman who is trying to find a safe place to talk about the abuse she is suffering. Workplace counsellors need to know enough to ask



the woman who comes because her husband is drinking, "And how does this affect you?" They need to know how to ask the question. The supervisor of nurses at a Nova Scotia hospital told me recently that even after she knew that one of the nurses was suffering abuse at home, she did not know how to deal with the situation. The supervisor wanted to help, and was afraid the nurses' work would be affected by her pain, but didn't know how to approach the woman. You can't just walk up to someone and ask if they are being abused at home because, to society's disgrace, there is so much shame attached to victimization of this kind. For

days the supervisor asked the woman, "How's it going?" and "Is everything alright with you?" The response was always the socially acceptable, "Fine, thanks." Why would the nurse tell? How

could she know if it were safe or not? One doctor found that on days when he wore a button which stated "Woman abuse, there's no excuse," patients he'd seen for years disclosed. The nursing supervisor eventually did ask, and was stunned by the nurse's relief that at last she had someone she could talk to. Then what? Knowing what resources are available to women is of vital importance. How many people know that Bryony House will help a woman put a

plan into action before she leaves? How many people really understand just how vulnerable women can be, and how limited police protection is, when they leave? Changing children's day care, finding affordable accommodation and financial resources to move out of her home are overwhelming problems at the best of times. Women talk about sympathetic workplaces where they've been given flex time to look for housing or see lawyers, and where bosses have given them private space to make phone calls at work which they couldn't make at home. But these workplaces are the exception.

The good news is workplaces are taking their role seriously. Maritime Paper Products and Nova Scotia Power, to name two, have demonstrated a high level of commitment to the issue. The Woman Abuse As A Workplace Issue Committee sent 350 questionnaires to workplaces in Metro to gauge interest in the issue, and a gratifying 107 workplaces responded. We now have a long list of workplaces who want to know how they can be more supportive to women who are being abused. The Department of Justice has demonstrated a commitment to the issue by funding the project. We've applied to the Victims' Services Fund for money to make this a province-wide service. Health and Welfare Canada are interested in the project because, apparently, this level of leadership and commitment to dealing with the task at a grass-roots level is path-breaking. We've had invitations to national conferences, and inquiries from groups in the United States about our work. The role of the workplace in the issue of woman abuse is being discussed more frequently now, and I believe the work the Crime Prevention Society is doing will become more common. I'd be delighted to hear from those of you who would like more information at 423-9654. Herb Chapman, the Chair of the Woman Abuse As A Workplace Issue Committee, and one of the major sources of energy behind the project also welcomes calls, at 424-7781.

□ □ □

Barbara Cottrell is a researcher, writer and adult educator, and a long-time lover of Pandora.

High school feminists organize for support and action

Erin Oakes

Like many other high-school aged women I had been suffering through the pressures of school, peers and expectations. Within the school system many young women feel ignored or virtually forgotten.

In classrooms women's studies are neglected, rarely mentioned or raised as a joke and women's studies are completely left out of the curriculum. Add to this the ridiculous social expectations created by the media and swallowed up by teen culture and you have

produced a group of young women suffering from low self-esteem, lack of awareness towards issues affecting them, and completely bereft of tools to counteract these problems. All too often a teenaged woman becomes a silent, passive observer who fails to recognize other women as potential sources of help, encouragement and empowerment.

The problem with many of us is that we never learnt to refer to other women as "us" instead of "them." Having been repeatedly bombarded with

characteristics of feminism many are unable to accept or claim the title 'feminist' as their own.

In response to the many problems facing young women, my friends and I decided to form a women's group specifically for women our age. Our objectives were to provide a situation in which we could talk openly about our opinions, where each of us were equally

valued and appreciated, where we could learn to take and give help, receive encouragement from each other, and try to make changes in the areas we felt were in need of them.

Because young women are a group with such low self-esteem and also resistant to sharing their views with their peers we feel that our group is important in helping us to fill in the gaps left in our identities as women.

While our group is made up of a group of friends we welcome others and encourage them to join us or start their own group to fill their specific needs. Not only do we discuss topical issues, but we also feel it is important to enjoy each other's company and appre-

ciate our relationships with other women. Being with each other provides us with a refreshing point of view from the patriarchy we are generally surrounded by. It is a chance for us to develop as people and become independent.

Starting a group carries many difficulties - primarily the lack of interest at our age level. From talking with

other women and listening to their points of view I was able to find others who felt the same way as I did. Finding a sense of direction can also be a difficult task.

Amongst ourselves we discussed what we thought our group should be, what we expected from it, and possibilities for its activities. Though it was important for us to create our own group formula, direction and support from older women is valuable.

As of yet our primary activity has been organizing a much needed Women's Awareness Week within our high school. The objective of the week is to increase knowledge amongst the student population and encourage women to become active.

The problem with us is that we never learnt to refer to other women as "us" instead of "them."

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My name is Erin Oakes. I'm a seventeen year old grade eleven student at Sackville High School. I've lived in Nova Scotia, New Jersey, and back to Nova Scotia again.

Though I missed out on the experience of growing up in a feminist household, I'm grateful that I am able to call myself a feminist at a relatively young age. The lack of interest and concern amongst young women my age is frustrating and often frightening.

In the future I plan on attending university majoring in women's studies and increasing my political activeness as a feminist.

42 days, 10,801 km, wonderful food and remarkably little bickering in March on Washington focus of dykes

Brenda Beagan

MARCH 20, 1993

I left eight feet of snow this morning in Halifax. Arrived in Vancouver to green grass, leafy trees, and pink cherry blossoms.

MARCH 30, 1993

Well, we've "done"

Vancouver and Vancouver Island. We picked up Betty-Ann's van, I met her parents, she met my sister. We visited one of my aunts; it was strange to have her treating us in a very auntly fashion, when she is the same age as many of my friends at home — and not much older than Betty-Ann! We had planned to go country line dancing at a gay and lesbian bar in Vancouver but were too tired after a day trekking around to all the women's bookstores, and the gay and lesbian bookstore. We consoled ourselves with incredible Greek food at Stephos.

Tonight we are at a campground at White Rock, B.C., only 8 km from the border. We'll cross into the US first thing in the morning. Mindful of the stories friends told before we left about being refused entry to the US because they were "undesirables", today we mailed home anything that might indicate we are lesbians.

MARCH 31, 1993

We're nervous approaching the border. We've taken care to dress "straight": no lesbian T-shirts or jewellery, our hair up, no lesbian books out in the van, no feminist bumper stickers... All incriminating evidence has been mailed home, except for the March on Washington schedule, which is hidden in a sanitary napkin! Still we are mentally checking and rechecking — have we forgotten anything? Almost at the border Betty-Ann points out that the one double bed in the van is probably the most incriminating evidence, and we can't really hide that!

They practically waved us through the border! It's almost disappointing. Do we look so unthreatening? Do we look so straight? Oh well, now we're in the States, where gas is cheap but there are no Tim Hortons. We'll hear no more news of Canada until we reach New Brunswick, despite Betty-Ann's reading two newspapers daily.

APRIL 4, 1993

We're visiting Brenda Bryan and her partner Susie at Heartwood Institute, near Garberville, California. Brenda is doing well and looks great. She sends big hugs back to all her friends in Nova Scotia. We're getting very tired of fog and rain. Heartwood is at the very top of a mountain. We started up on Friday through fog so thick we could only see a couple feet in front of us — enough for occasional glimpses of the sheer drop inches away from the side of the van. We stopped halfway up the

mountain and stayed at a friend of Brenda's for two nights. The weather cleared today long enough to make it the rest of the way up to Heartwood. It is beautiful here. Peaceful. Tranquil. Except for the wild pigs and wild turkeys that come out at night...



There was lots of wonderful women's energy all along the march. We would walk then drop out and walk again. It took 6 hours to do the route. (We took a short cut as did many, to hear the performers on stage.)

APRIL 6, 1993

San Francisco! Left the van at Larkspur ferry terminal and took transit into the city. We've checked into Beck's Motor Lodge, right in "The Castro", the gay and lesbian district. This is the first time ever that a hotel clerk has not been confused and/or angry when we've asked for one room with a double bed! Armed with a map and our Women's Traveller, we're off to tour the district, starting with brunch at The Baghdad Cafe, a lesbian diner on Market St.

Amazing. Lesbians and gay men everywhere. Holding hands on city streets in broad daylight. I have never before felt so safe holding hands in public. We do it as much as we can just because we can! After a while the mental safety check that is so automatic (where are we? who is around? are we safe?) starts to disengage. We walk, holding hands, feeling free.

Almost all the shops and restaurants in The Castro fly rainbow flags, or in some way show support for lesbian and gay rights. We visited all the women's bookstores; the lesbian/gay bookstores; the California AIDS projects' retail store, "Under One Roof"; a gay/lesbian sushi bar. We even went to "Good Vibrations", a sex shop. How daring I can be so far away from home! Went out to a dyke bar in the evening — mostly young women, with a broad mix of colours and races.

APRIL 11, 1993

I feel like I am beginning to understand the extremism of Ameri-

can culture. Americans seem so excessive, larger than life somehow. This is a land of extremes. The Mojave Desert in Arizona is unlike anything I have ever seen. It evokes awe. It is so vast, so flat, so stark, so beautiful. The mountains on the



There was lots of wonderful women's energy all along the march. We would walk then drop out and walk again. It took 6 hours to do the route. (We took a short cut as did many, to hear the performers on stage.)

horizon are immense. And no water anywhere. New Mexico is much the same: dry, hot, flat. Almost no vegetation. Tiny little towns, almost deserted, almost ghost-towns. Clusters of adobe houses.

Tumbleweeds. Texas uses strange, huge irrigating machines on its vast ranches, to produce the only green for miles.

Tonight we're staying in a State park in the bottom of Palo Duro Canyon, Texas. Cooking supper, drinking a beer. The State Rangers just came by, Smokey the Bear outfits and all. Ever so friendly, "Where're y'all from?" and so on. Turns out there's a law against drinking alcohol in State parks! I almost got myself arrested in deepest Texas, never to be heard from again! And Betty-Ann just wanted to get a photo!

APRIL 14, 1993

The extremes of American climate again. We stayed last night in Arrowhead State Park, in Canadian, Oklahoma. Incredible thunderstorms shook the van for at least four hours. The creek we parked beside turned into a river overnight. There are flashflood warnings throughout the State. And at about 2:00 a.m. the roof vent above the bed started leaking. Spent the night rearranging towels, dishpans and a tarp on the bed to catch the rain. By 7:00 we gave up and drove into town for breakfast.

The diner was a taste of local culture! Grits, biscuits and gravy, and good ole boys. There was

even a guy named Bud. Everyone knew each other. All around us they talked about how the place had gone to hell in a handbasket ever since "outsiders" started moving in. This is not a place where I'd want to come out as a lesbian! It felt like the white hoods weren't tucked very far back into the closets... There was one dykey-looking woman who sat alone, quiet, though she seemed to know everyone else. I wanted to take her with us!

Stopped in Fort Smith, Arkansas, to dry all the bedding at a laundromat. Betty-Ann got the roof vent caulked at a local repair shop where she was interrogated as to her marital status. Tonight we are in a motel in Conway, near Little Rock, because there are tornado warnings throughout the state.

APRIL 16, 1993

Jacob, Betty-Ann's son, turns 17 today. We are missing home.

APRIL 18, 1993

Left Memphis, Tennessee, after spending about four days there. Betty-Ann was working, mostly. I went to Meristem women's bookstore, a really wonderful shop. They say most of the Memphis lesbian community is going to the March on Washington. We ate blackened catfish and creole gumbo on Beale Street, where there are dozens of blues bars. We also went to two lesbian bars, WKRB and Barbara's. Both were small, dark, cozy. Nice neighbour-



Several chapters of the Lesbian Avengers were co-sponsors of the Lesbian March on Saturday night.

Betty-Ann wanted us to.

Today we went to the National Civil Rights Museum at the Lorraine Motel in Memphis, where Martin Luther King was assassinated. A powerful museum. It documents centuries of Black civil rights struggles in the US, from anti-slavery activism in the 1700's to the Freedom Rides and lunch counter sit-ins in the 1960's and 1970's. They have notes scribbled on bits of paper from planning meetings for events and protests that made history. We spent three hours and only scratched the surface.

APRIL 19, 1993

We're camping at Great Smoky Mountain National Park in

Tennessee. It's beautiful, but we had a big fight this evening. We've been living in very close quarters for 25 days now...

APRIL 21, 1993

I just finished reading Stone Butch Blues by Leslie Feinberg. Betty-Ann bought it in San Francisco and after reading it most of the night last week woke me up sobbing, looking for comfort. It's an amazing novel. A powerful testimony to lesbian and gay lives in the not-too-distant past. I am filled with shame for the times I have been intolerant of the politics of other lesbians and gay men. We're in Buena Vista, Virginia, tonight. It's raining and cold. Tomorrow we arrive at the campground in Maryland, outside Washington, D.C.

APRIL 23, 1993

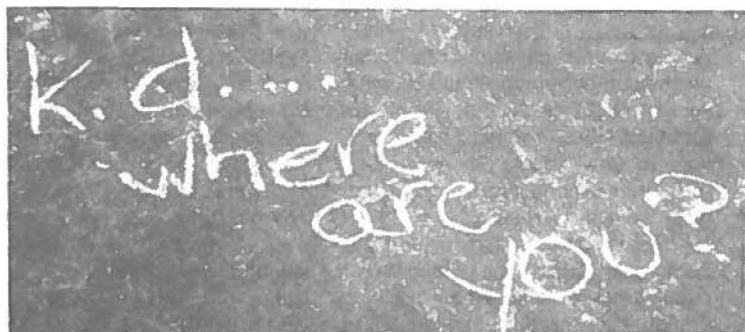
It's two days before the Lesbian and Gay March on Washington. We got up early to beat rush hour to the Metro station. A friendly woman explained how to get "fare cards" for the subway, and off we went to the city. We emerged at Dupont Circle station, up the longest escalator I've ever seen. At street level were about a dozen street vendors selling lesbian and gay T-shirts, hats, buttons — even a gay and lesbian telephone network! What a culture shock. I've never heard so many people yelling the word lesbian in the streets! especially in a positive way!

All the shops and restaurants were flying rainbow flags or had signs up saying they supported the March. The gay and lesbian bookstore, Lambda Rising, was already packed, by 8:45 a.m.. We got a program of events and went for breakfast. Everyone in the restaurant was gay and lesbian, including most of the staff. Everywhere we went there were women and men being totally out. It felt like we'd taken over the city! Even in the post office about half the customers were gays and lesbians! We had cappuccino at an outdoor cafe near the Circle and found ourselves "straight spotting", a reversal of the usual "dyke spotting". That's when we really knew the world had been turned upside down.

Lammas Women's Books was packed with excited dykes. After spending lots of money, we headed back to Lambda Rising again. It was 11:00 and there were dozens and dozens of people lined up in the street waiting to get in. Same thing at the official March souvenir store nearby. And there were dozens more street vendors in the area selling lesbian and gay stuff. All around Dupont Circle and Connecticut Avenue crowds started spilling out onto the streets; eventually they closed the area off to



The range of people who were participating in the March was wonderful. These were one of



Some Canadians were missed more than others. We came across this plaintive chalk query on one of the streets!

later — es across America trip

traffic.

For a while we joined the crowds sitting on the grass at Dupont Circle. There must have been at least 300 lesbians and gays and supporters just hanging out in the sun, relaxing, chatting, wandering. Everyone was laughing and joking. It felt like a giant street party.

This evening we went to a Country Womyn's Dance. Hundreds of dykes packed into a too-small bar to learn line dancing with Maile and Marina, who teach country dancing at the Michigan Women's Music Festival. It was hot, crowded and high energy. We mostly did the two-step,

Glad we got ours yesterday! The subway was packed, with everyone in their best pink, lavender and rainbow colours. The one straight couple on our car looked very uncomfortable and somewhat hostile! They blatantly held hands, trying to assert their sexuality in the face of the norm.

We went to a concert of the Washington Gay Men's Chorus and a few smaller ensembles from that Chorus, and the Atlanta Feminist Women's Chorus. It was amazing. A few thousand lesbians, gays, bisexuals and supporters gathered to hear these amazing singers. The auditorium was filled with a few thousand lesbians,

shouting "Men kiss! Men kiss!", or "Lesbians kiss!", or picking out specific men or women and screaming at them to kiss or bare their breasts. Cheering for the best t-shirt slogans. Everyone was laughing, including the subway police, who seemed to have given up trying to control the mob. Spirits were high, and needed an outlet. Yes, we did kiss on the escalator when our turn came to ride down...

I bought a Canadian flag today, and pinned it to my knapsack for tomorrow. I felt overwhelmed by Americanism and want to be identifiably Canadian.

APRIL 25, 1993

Seemed like the whole campground was up early and off to the March. The subway was packed with Marchers. Very festive. Everyone in their best dyke and fag apparel. We watched a young woman with her toddler son, and enough stuff for the day packed into the stroller. They had driven all night from somewhere.

It was hot and sunny out. People were streaming from everywhere toward the Washington Monument — hundreds of thousands of us and it's only 9 a.m.! We wandered through the crowds, sat on the grass, listened to the speakers and entertainers, and pointed out particularly good slogans on buttons, T-shirts and placards. (A popular button was "I'm straight but not narrow". Betty-Ann found one for Jacob who wears it now on his book bag.) On the morning stage we heard politicians, feminist musicians, gay activists, drag queens, civil rights activists. The sound booth was staffed by women.

We tried all morning to find the International Contingent, where other Canadians would be marching. Never did find it. There were over 90 groups marching, with more than a thousand people in some contingents. There were people as far as we could see. The march wasn't starting and wasn't starting. Finally we found out several thousand had already started on the route to The Mall; there were just so many people that there was no perceptible decrease in the numbers gathered at the monument!

We joined in where we felt like it, marching with the Lesbian Avengers for a while, and with Queer Nation, with the Gay and Lesbian Teachers of America, and with the Colorado contingent for a bit. It was very hot and sunny now. There were men in heels and ballgowns; dykes with no shirts; dykes and fags in leather, and others in suits.

There were marchers of all ages, colours, sizes and shapes. There were groups of Quakers, and Mennonites. Several men wore photographs or names

of loved ones who have died of AIDS pinned on their shirts. Some marchers had kids with them, some had their grandparents. The energy was tremendous! We only saw one tiny group of counter-protesters, maybe 15 of them, a little huddle of bigots on a corner. Otherwise the march route was lined five or six



We traded picture-taking tasks with another lesbian couple as soon as we got to the Washington Monument. Already it was getting warm.

deep with supporters.

We arrived at The Afternoon Stage as Melissa Etheridge was singing "Keep it Precious". All the women around us swooned. There on The Mall, hundreds of thousands of us were sprawled on the grass listening to the excellent sound system. We heard Phil Donahue, Jesse Jackson, Martina, Cris Williamson and Tret Fure, Svend Robinson, Holly Near, the Indigo Girls, Cybil Shepard, BETTY from New York, Casselberry and DuPrée, the Washington Sisters, and lots more.

The whole day had a distinctively American flavour; and we felt distinctly Canadian. The strong and uncritical emphasis on the military was disturbing. The hot issue right now in the States is gays and lesbians in the military, but it was still depressing to see how much militarism is part of American culture, even in the "alternative" cultures, or counter cultures.

By 5 p.m. we were totally worn out. Everyone looked sunburnt and tired. We headed for the subway.

APRIL 26, 1993

It POURED on the way out of Washington. We are near Harrisburg, Pennsylvania, circling wide around New York City. We are tired and cranky today, fighting over the navigation.

APRIL 27, 1993

We're in Plattekill, New



Some contingents and banners had more personal meaning than others!

York State. This is the only campground open in April for miles and miles. The trees are going back to buds, the grass is getting sparse; spring is reversing itself.

APRIL 28, 1993

Mailed some stuff home from Vermont, so we don't get

hassled at the border. Mostly things from Good Vibrations! We're at a campground near Bath, Maine, the only one advertised as being open in April. When we got here it wasn't open. We stayed anyway, though we had to pee in the woods. It's COLD!

APRIL 29, 1993

Saw snow in the woods through Maine! And the buds are even disappearing on the trees. This morning we got all fired up for the border crossing. Though we had nothing illegal, and were claiming everything we bought, they could make us completely unpack the van if they felt like it — (if they realized we were lesbians coming from the March...) So Betty-Ann got ready to be suitably assertive and I got ready to be suitably placating, if they gave us a hard time at all. We have different styles!

Again, they just waved us through. We really are too straight looking!

We are back in Canada! CBC radio. Kilometers instead of miles. The Globe and Mail. We're in a motel in Saint John tonight; there are no campgrounds open. We'll take the ferry to Digby in the morning. We both feel a little overwhelmed about returning to our real lives tomorrow.

APRIL 30, 1993

Had Tim Hortons coffee (YAY!), and caught the ferry. It's nice to be back in Nova Scotia, where we can drive without a map. I started to get excited as we approached Halifax. Home!

We've been gone 42 days, and driven 10,801 km through twenty states and provinces.

Q Q Q

Breda Beagan is a Halifax researcher/writer who, after her whirlwind tour across the continent, is considering a career shift to open a branch of "Good Vibrations" in Metro. Betty-Ann Lloyd is a Halifax researcher/writer who is not considering opening a branch of "Good Vibrations".



Some of the most popular people were members of the group Parents and Friends of Lesbians and Gays (PFLAG).

and I assure you that Betty-Ann and I were not the only couple arguing about the right steps!

APRIL 24, 1993

We were awakened at 8:00 a.m. by Linda W. and a vanful of friends down from Toronto for the March. We'd arranged to camp at the same place. The campground filled up overnight, almost entirely with lesbians and gay men.

There were lots of bewildered-looking folks wearing triangles and labyrinths at the Metro station, trying to figure out the fare cards.



icipating in the March or alongside the ne of our favourite contingents.

gays, bisexuals and supporters and it vibrated with warmth, strength, pride and joy. The men's chorus sang a wrenching piece about gay male history, community, culture and politics. All through the audience people wept openly. Coming hard on the heels of my reading Stone Butch Blues, and recognizing my own intolerance, I was incredibly moved by the way so many of these men include me in their community whether I choose to acknowledge them as part of mine or not.

Ate supper at an outdoor patio on Connecticut Avenue. Again everyone in the place was gay, lesbian, bisexual. On one side we had a table of gay International Socialists; on the other side, a table of gay Fraternity Brothers! We wanted to join the Dyke March at 7 p.m. But they hadn't started by 8 so we went for a coffee and to rest our feet; when we came back they were gone.

There was an uproar, loud chanting and yelling, coming from near the Dupont Circle metro station. When we got there we found people lined six or eight deep around the chest-high wall that encircles the long, long escalators down to the subway. They were heckling the people on the escalators! Friendly heckling. The "audience" was

Muriel Duckworth honoured

On the 10th of May, 1993, Muriel Duckworth was presented with an honorary Doctor of Civil Law at the convocation ceremonies at Acadia University. The following address was written by Margaret Conrad and Donna Smyth from the Departments of History and English respectively. The address was read by Margaret Conrad upon presenting Muriel with her degree.

Mr. Chancellor, I have the honour to present to you Muriel Duckworth, community and peace activist, advocate for women and children, and a spiritual elder whose life and vision have inspired many in Nova Scotia, Canada and the World.

The old shaker song says: "It's a gift to be simple. It's a gift to be free." Muriel Duckworth's life teaches us that such a gift can only be obtained through hard work and dedication to the service of others. Born in 1908 in Austin, Quebec, Muriel Duckworth was influenced at an early age by the social gospel movement to express her religious ideals in

political action. She graduated with a BA and teaching diploma from McGill University in 1929 and has maintained a life-long interest in education, in the broadest sense of that word. Although she worked as a programme advisor for the adult education division of the Nova Scotia Department of Education, her real educational work has been in community and non-governmental organizations. She was a founding member of the Voice of Women, one of Canada's major peace organizations, and served as its national president from 1967 to 1971. She has held positions on the national boards of Unicef, Oxfam, and the Canadian Federation of Home and School and Parent-Teacher Federations. She was a founding member of the Canadian Research Institute For the Advancement of Women (1976) and its president in 1979-80, and a founding member of the Canadian Association for the Advancement of Women and

Sport (1981). She worked to produce two special disarmament sessions at the United Nations, one in 1979 and the other in 1982 in which she presented the only Canadian contribution: a petition for peace signed by over 100,000 Canadian Women. A participant in two United Nations conferences on women - one in Mexico City in 1975, and another in Copenhagen in 1980 - she in both cases went as a delegate not to the official conference but to the sessions of grass roots activists. Appropriately, the Canadian Government took note of her activities, awarding her the Governor-General's Persons Award in 1980, The Order of Canada, 1983, and in 1991, the Lester B. Pearson Peace Medal. A mother and a grandmother and member of the Quaker Society of Friends, Muriel Duckworth is one of

Muriel Duckworth is one of those witnesses for peace whose personal life is fully integrated with her public career.

those witnesses for peace whose personal life is fully integrated with her public career. As a result she is an enthusiastic and effective advocate of her goals. Her charm, warmth and sense of humour work wonders, but they also mask an iron will. When she thinks that public action should be taken on a particular issue, she is relentless. Family, friends and colleagues complain that they are worn out by her energy and drive, a complaint that became more common after her 70th birthday.

Muriel Duckworth has been called a dreamer and an idealist, and military experts and government officials have sometimes urged her to her to "get real." In fact, like the playwright George Bernard Shaw, she is the supreme realist. What, she would ask, can be more real than a world where children do not starve to death, where women are granted full human rights, and where peace is seen not as the mere absence of war but as the normal condition of human life on this planet?

Mr. Chancellor, most of us are neither "simple" nor "free" in the true



Muriel Duckworth after receiving her honorary doctorate in Civil Law. Her work and dedication to peace and women's issues inspires us all. (Photo by Amani Wassef)

meaning of that old Shaker song. But sometimes there walks among us a rare spirit who teaches, by example, the power of the individual conscience and the value of collective action. On Behalf of the Senate of Acadia University and by the authority of the Board of Governors, it is a privilege and a joy to present to you Muriel Duckworth, community and peace activist, advocate for

women and children, and a spiritual elder for many people in this province and nation, that you may confer on her the degree of Doctor of Civil Law, Honoris Causa.

All the women from Pandora would like to extend our sincere congratulations to Muriel for her life-long commitment and dedication to peace, women, equality and fairness. Congratulations.

Stepping Stone gets reprieve

Stepping Stone Staff

As many of you know, Stepping Stone faced the possibility of closing its doors this past March. At the very last moment, the Province of Nova Scotia came through with dollars, but only to cover the needed salary positions for six months.

Although Stepping Stone has existed for five years, we have yet to receive any sustainable funding for our core staff salaries. We must also fundraise all of our program and operating expenses. Needless to say, until we can secure long-term financial commitments, Stepping Stone remains in a precarious state.

As with many other community based organizations, this situation means that valuable resources and energy are taken away from the programs we operate and the reasons we exist, and spent instead on trying to stay open. This also creates an environment of uncertainty for those who use our services and who need to know that we will be here, not just today, but also tomorrow.

Stepping Stone is an extremely unique service. We are in fact the only street outreach program and the only one that deals directly with street prostitution in Atlantic Canada. Equally unique, we operate by a user-directed philosophy. This means that we take our direction from those who know the street culture best: those who live it. Our programs exist entirely on the needs and issues identified by the individuals who use Stepping Stone.

The women, men and youth who were formerly, or who are currently working as street prostitutes, have traditionally been marginalized by our society. We have worked hard to gain their trust, respect and credibility. Stepping Stone has become a valuable part of the community, and must remain so.

We greatly appreciate all the support shown during our funding crisis. Please continue to keep us in mind, heart, and wallet. Throughout the summer we are raffling a beautiful painting by local artist Ross MacCulloch. You can call us at 420-0103, for more information, for volunteering, or for upcoming events.

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Anita Martinez still fighting

Verona Singer and Kathleen Tetlock

In the winter issue of *Pandora* we wrote that Anita Martinez, long time feminist activist and transition house worker, was fired after 8 1/2 years from her job at Bryony House. We urged readers of *Pandora* to publicly condemn the action of the Board of Directors of Bryony House. Many of you responded by writing letters and sending money to the Anita Martinez Support fund. Thank-you. The show of support has been very reassuring to Anita and helped to sustain her through a very trying period.

At first we thought Anita wasn't going to be given a chance to repudiate the charges her employer had brought against her. But now, through the efforts of her union, the Public Service Alliance of Canada, an arbitration hearing has been set for June 25th.

We would like to give you an update on the arbitration process and some details about Anita's case, but our hands are tied for a couple of reasons. The regulations surrounding arbitration disallow comments. Secondly, the hearing will not have concluded by the time *Pandora* goes to press. Therefore we will provide you with the outcome and details in the next issue of *Pandora*.

The *Womanist*, a national feminist newspaper, picked up the story on

Anita and requested an article. We hope you were able to read it in the May 7th issue. It gave us the opportunity to let others across the country know what had happened here in Nova Scotia and to make Anita's story more public.

Anita was able to get social assistance for a short period, after which she received UIC, starting in March. Since being fired, Anita has had to declare personal bankruptcy. If it were not for the fact that Anita lives in cooperative housing she would have been forced to move.

The union representing Anita in her arbitration hearing will be asking for Anita's reinstatement to Bryony House. Nothing less will be acceptable. The community will be watching the outcome of the hearings. The arbitration hearing will be held in a hotel. We are encouraging people to show up in order to demonstrate the community interest in the outcome and the support Anita had.

(*Pandora* note: An arbitration hearing did not happen because PSAC and Bryony House are trying to negotiate a settlement. We will update you as we find out what happens.)

□ □ □

Verona Singer and Kathleen Tetlock are members of the Clear Anita Martinez Collective.

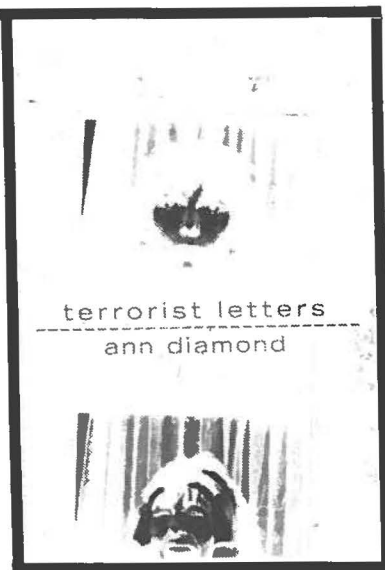
Jenna
Smith
MA

Therapist.
Facilitator.
Mediator

Feminist approach to
individual, relationship,
and group counselling

429-5508

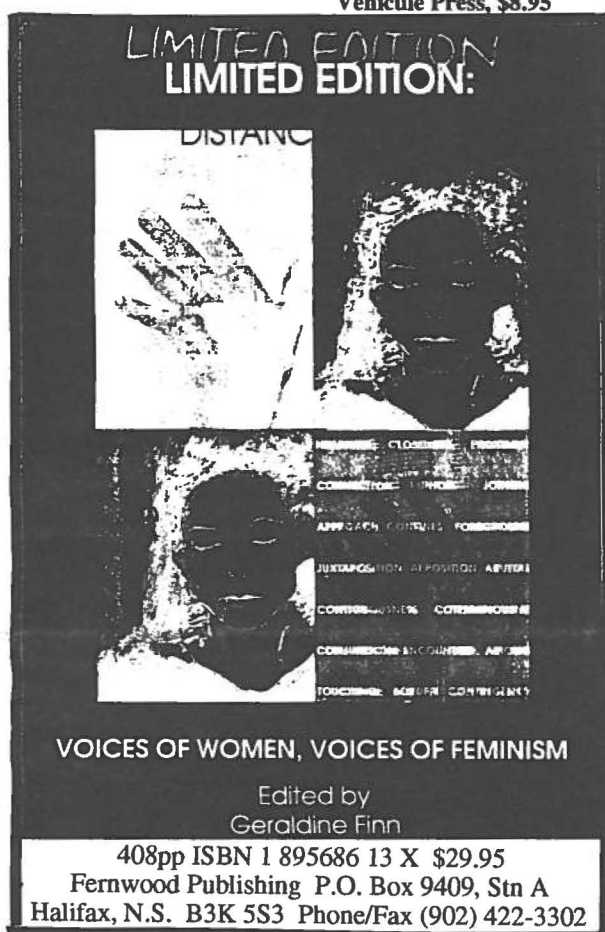
The latest offerings for summer readings



terrorist letters
by ann diamond

"Outrageous, blasphemous, painful...hilarious, angry, and touching," was the way a reviewer described Ann Diamond's *A Nun's Diary*. This description cuts to the heart of Diamond's work. Never complacent, and with a good measure of black humour, she takes chances and provokes us to think. In *terrorist letters* she kicks up the sediment and does us all a great service by doing so.

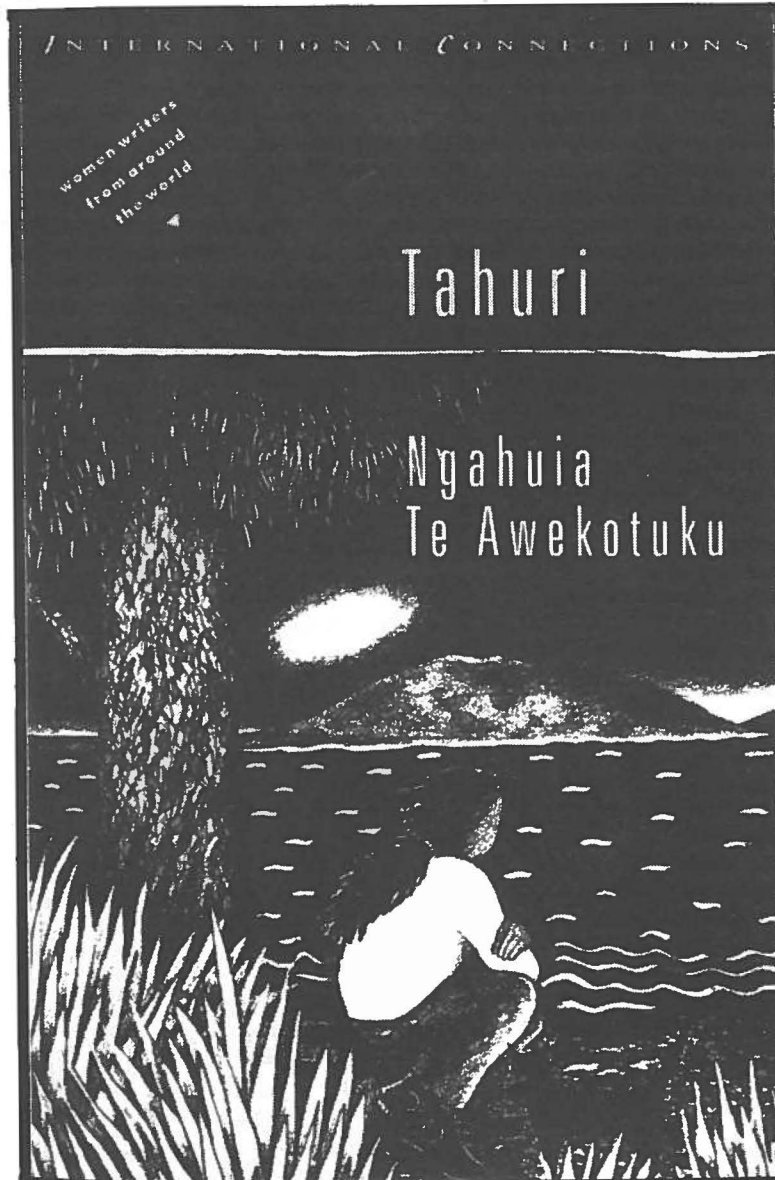
Ann Diamond is the author of *Mona's Dance*, a novel, and *Snakebite*, a collection of short stories. *A Nun's Diary*, a series of connected prose poems, was published in 1984, and then in a revised edition in 1989 to co-incide with the Marianne Ackerman/Robert Lepage production of the play *Echo*, which was based on her book. **Vehicle Press, \$8.95**



VOICES OF WOMEN, VOICES OF FEMINISM

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Geraldine Finn

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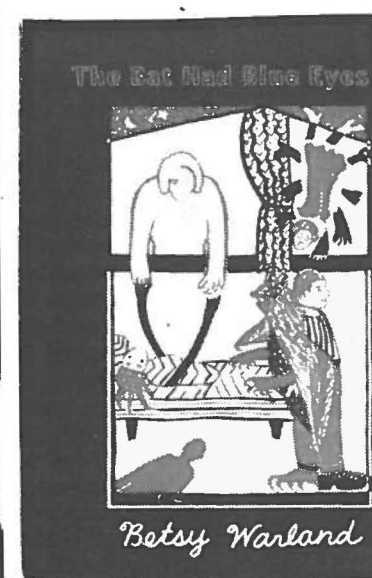
Tahuri
by Ngahuia Te Awakotuku

Tahuri is a moving collection of short stories by Maori Ngahuia Te Awakotuku depicting the title character - Tahuri - and other young Maori girls coming of age in New Zealand. These young women move from the security of childhood with their *Kuia* (grandmothers) and their Aunty into encounters with cousins, brothers, neighbors and *pakehas* from school. For Tahuri herself, there is another

journey. Tahuri is not interested in going with the boys, Tahuri likes watching the big girls, she likes watching the women dressed in men's clothes, and finally Tahuri likes Mirimiri, a young woman like herself.

Ngahuia Te Awakotuku was born and grew up in Ohinimutu, Rotorua. She has a long involvement in Maori, gay and women's issues in New Zealand. She lectures in art and history at Auckland University.

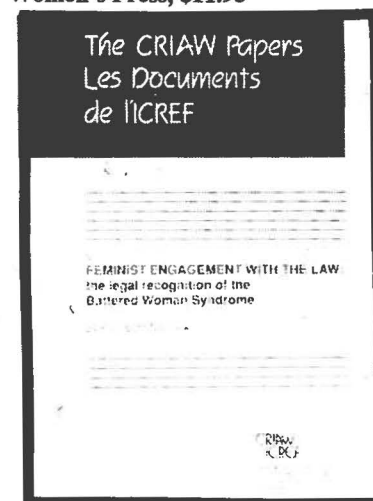
Women's Press, \$11.95



The Bat Had Blue Eyes
by Betsy Warland

Warland undermines her memory for the secrets of her early years, the stories behind the one she knows. Her incisive skills delve beneath the surface of meaning, piercing the web of language which has buried a history of incest and sexual abuse deep in her psyche. In the process she creates a probing and reflective account of how language encodes difficult memories as mystery, an account that takes us back to a farmhouse on the prairie, where family patterns repeat undetected. This is a journey rich in sense, smell and texture, a poetic excavation where the writer's voice dominates the telling, probing and prodding the language that has constrained her, until it sets her free.

Betsy Warland is an accomplished poet and writer working within the genre of language-centred feminist writing that developed in Quebec and France in the 1970s and 1980s. She is the author of *Proper Deafinitions*, *serpent (w)rite*, *open is broken*, and *A Gathering Instinct*. She is also co-author, with Daphne Marlatt, of *Double Negative* and the editor of the essay collection *In Versions: Writing by Dykes, Queers and Lesbians*. **Women's Press, \$11.95**



The CRIAW Papers: Feminist Engagement With The Law: the legal recognition of the Battered Woman Syndrome
by Elizabeth Comack

The purpose of this paper is to contribute to the discussion of the theoretical and practical implications of the feminist engagement with the state by considering one specific development in law: the decision by the Supreme Court of Canada in *Lavallee* to recognize the Battered Woman Syndrome as relevant in cases involving women defendants who kill their abusive partners. Using a socialist feminist framework, the aim is to determine whether this particular reform represents a benefit for women. The analysis offered suggests that, while there is much in the

continued on page 14

SPEAKING OUT! A study of homophobic abuse against lesbians and gay men

Surveys and interviews will be used to record experiences of harassment, violence, intimidation, marginalization, and discriminatory treatment against lesbians and gay men. A report on the findings will be released in the fall. Confidentiality will be assured.

We need your surveys!
Return them to Rumours or PIRG by July 16, 1993.
Call Maura at 494-6662 for more info.

Speaking Out! is a project of the Nova Scotia Public Interest Research Group (PIRG) Dalhousie Student Union Building 6136 University Avenue • Halifax • 494-6662

The Gay And Lesbian Association of Nova Scotia

(GALA NS) is dedicated to working towards ending oppression, prejudice and discrimination against, and to achieve liberation for, all gay, lesbian and bisexual persons.

In particular the Society proposes to work towards this goal by:

- advocating social change;
- developing and administering education projects and resources;
- establishing and operating a community and social centre for lesbian, gay and bisexual persons.

If you are interested in becoming a member or would just like to find out more about GALA NS please write to us:

GALA NS
2112 Gottingen Street
Halifax, Nova Scotia
B3K 3B3

or leave your name and address at 423-2292.
(Our mailing list is confidential and mailings are in plain packaging.)

Women speak out with outrageous acts

On March 7th, Gloria Steinem encouraged and urged the women who heard her speak to do something outrageous for themselves on International Women's Day. Curious about what these outrageous acts were, we tried to collect as many as possible to share them with you. Interestingly, many women responded with, "Well, it wasn't very outrageous but..." and then proceeded to tell us their act. But as Gloria said, outrageous for some women might mean saying to someone, "pick it up yourself." Anything we as women do for ourselves is outrageous. Anything.

Some outrageous acts...

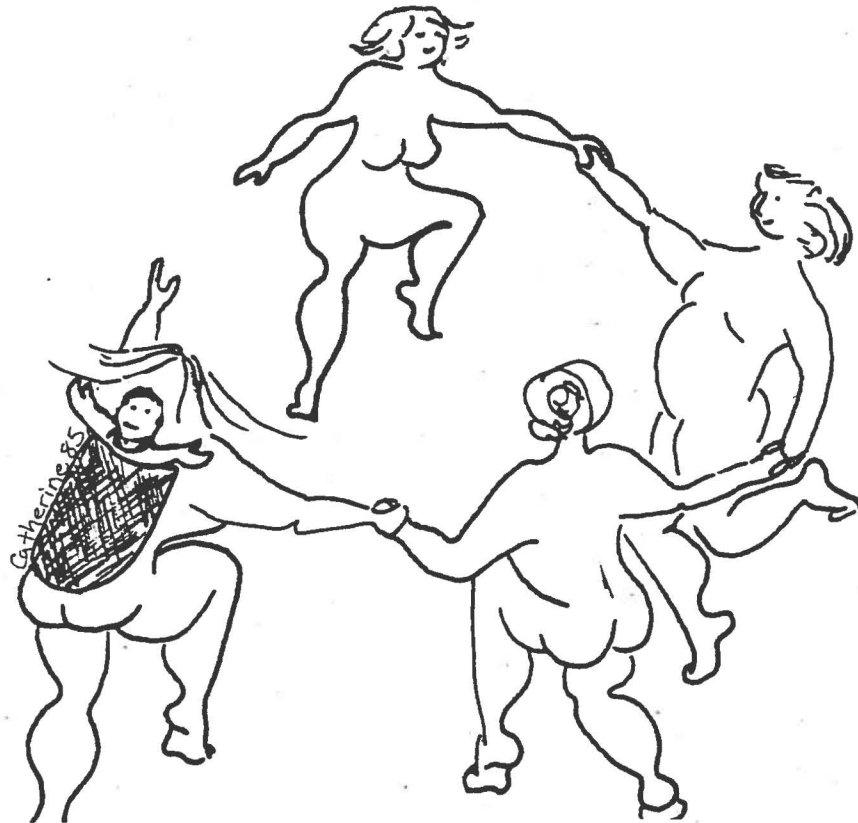
After enormous frustration at a 4 ft snow bank on a sidewalk that never got ploughed, I asked to speak to the manager of the hotel responsible and told him to plough it.

I stuck up a sign at work that said, "Today is International Women's Day. Celebrate Women, celebrate ourselves."

I changed my married name back to my birth name.

I wished all my female patients a happy IWD.

My partner and I wrote a letter to the manager at IGA explaining our objections to the kiddie shopping carts that proclaim "I'm helping Mommy and Daddy shop." We told the manager that not every family is composed of a single



Mommie/Daddy parent structure.

I phoned a DJ at CJCH who hadn't attended Gloria's talk and couldn't understand the significance of these out-

rageous acts, so I phoned and explained that we as women are socialized to constantly be doing things for others and that doing these outrageous acts

were something we could do for ourselves, to make us feel good. When he asked me what my outrageous act was, I replied, "phoning you."

I wished my coworkers a happy IWD.

I came out as a lesbian in a performance.

My office is on the same floor as the Department of National Defense so I see men and women in their army apparel all the time. Normally I wouldn't interact with them, but on IWD I wished a few army women a Happy International Women's Day, one of whom has been extremely friendly ever since!

I didn't really do one outrageous act but having thought a lot about what Gloria said, I made a conscious effort to be out as a lesbian more, which for me meant not hiding my lesbian reading material and not whispering the word lesbian in public conversation. I also came out to my brother and sister.

I took 10 minutes and did nothing.

I invited my Marine Animal Physiology class to the opening of the Dalhousie Women's Centre and wished my class happy International Women's Day.

A friend and I wore tank tops to aerobics class showing off our hairy armpits.

Dalhousie women opened a Women's Centre.

We'd love to hear more outrageous acts. Write to us at Pandora and we'll include them in our next issue.

The revolution in therapy

Pamela Matheson

Gloria Steinem talked to a large group of predominantly middle age, middle class, well-educated women. I found myself there through access and privilege. I happen to know a friend of a friend who had purchased a bunch of tickets, and I was given a ticket for "my own good." The chance to hear Gloria in person was nice. However, feelings



about feminism I had long forgotten were stirred up. Perhaps they can be summed by the following two words: Access and Privilege. The issues that bring this out the clearest to me are ones I would like to share with other women, child rearing and therapy.

I grew up in a small town in a working class home. I worked to have all that I do today, which really is quite simple, and I could never count on my family to bail me out. My mother was abusive. She hated the fact that she had to be an at-home mother, and that her husband took her back to the small town they had escaped. This was the small town I grew up in. There were limited resources, no consistent ministers, a doctor who had too many outside interests to pay attention to the mental health needs of his clients and, the therapist was a psychiatrist who arrived


one day a month. The only access to books was a once-a-month bookmobile, and no cable T.V. with John Bradshaw. The scenario, like many small towns was, devoid of any meaningful self-help or counselling. My mother did attend a mental health day hospital 65 miles away, until our car broke down. It never got fixed. The resources were slim, so we all were abused. I survived.

How can a woman in such a position be expected to raise her kids other than the way she was raised, unless there is access to resources which are available if there is privilege? Women who get stranded in the lower economic level and are living in a rural area have little access to resources that can help them help themselves. There are more books available, and more people see John Bradshaw and other like him, or even "Oprah," but who is there in that woman's living room, smoking a ciga-

rette and having tea, helping her deal with reality.

There are good therapies available, and there have been for awhile. I find myself at this moment spending one third of my small income on therapies. I am in a privileged position, with access to resources. My boss knows a good therapist from away. She called her and asked if she would take me on. The old saying is true, "its who you know." If I did not know about this type of therapy, I could perhaps be in a mental hospital somewhere, drugged out of my mind. Instead I am getting healthy.

We can change the systems, but an important issue is all the women like my mother who need access to the privileged resources that those with incomes and education know about and make use of for themselves. A teacher once said, we do not need EQUALITY as much as we need EQUITY.



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Two new publications from

THE CANADIAN RESEARCH INSTITUTE FOR THE ADVANCEMENT OF WOMEN

Learning from Diversity / Apprendre de la diversité.
An Information Tool on, by, and for Racial Minority and Immigrant Women in Canada. This bilingual information tool seeks to circulate and validate an important body of knowledge which often goes unrecognized: community-based research. Over 100 community-based projects from across the country have been abstracted. These projects deal with a number of issues including violence, women organizing for change, employment and economic participation etc. Abstracts of videos are also included as well a listing of published material and theses. 181 pp. \$15.00 (postage included).

Feminist Engagement with the Law: the legal recognition of the Battered Woman Syndrome by Elizabeth Comack. What does the legal recognition of the Battered Woman Syndrome mean for women? Does the Lavallee decision benefit women? Does expert psychological testimony subordinate and disqualify a woman's own account of her experience? Elizabeth Comack's paper provides a thorough analysis of theory and strategy. 64 pp. \$5.00 (postage included).

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CRIAW, 151 SLATER ST., SUITE 408,
OTTAWA K1P 5H3.



Pauline Raven

Graphic by Judith Crump

The printers have just delivered Planned Parenthood Nova Scotia's latest publication *Women, Sexuality, and Spinal Cord Injury*.

In this book, written by Valley resident Suzanne White and based on the real stories of several Nova Scotian Women, we hear about the sexual and reproductive health experiences of women living with the challenges of spinal cord injury. In plain words and graphics, the reader is asked to examine several myths and realities. A 16-page supplement can be found in the current issue of Ability Network, and the Alberta Division of the Canadian Paraplegic Association will run this same supplement in June. To order your quality, bound edition (\$4.95) call 492-0444, or write Planned Parenthood Nova Scotia, 100-6156 Quinpool Road, Halifax, NS, B31 1A3.

Organizing women about AIDS

AIDS Nova Scotia is a registered charitable non-profit organization established in 1985. It is committed to reducing the spread of HIV/AIDS in Nova Scotia and improving the quality of life for persons with HIV infection.

AIDS Nova Scotia's goals are those of education and support. In terms of education, we offer a speaker's bureau, a resource centre, and a provincial toll-free telephone line called Inform-AIDS (1-425-AIDS). In terms of support, we offer counselling, support groups for those infected and/or affected by HIV, and legal and financial assistance.

The Women and AIDS Committee of AIDS Nova Scotia works to address issues surrounding HIV/AIDS which are specific to women. To further us in this goal, the committee is in the planning stages for a conference that will be held in the middle of October, 1993. The working title of this conference is "Women and AIDS: Nova Scotia Responds." This is the first full conference dealing with the issue of Women and AIDS to be held in Nova Scotia for Nova Scotian women. Some of the issues we are considering include treatment issues, HIV/AIDS education, HIV/AIDS issues for women in rural communities and women of colour, reproductive technology for HIV+ women, positive sexuality, and support issues.

Please fill out the following survey and return it to AIDS Nova Scotia, so that we can ensure that the conference will meet the needs and concerns of Nova Scotian women.

1. What issues and topics do you feel should be addressed during the conference?
treatment
positive sexuality
HIV/AIDS education
HIV/AIDS issues for women in rural communities
HIV/AIDS issues for women of colour
HIV/AIDS issues for differently-abled women
reproductive technology for HIV+ women
lesbians and AIDS
support issues
other
2. What type of format for the sessions would you prefer?
lecture
workshop
panel
other
3. What type of venue would you prefer for the conference?
university
hotel/motel
halls
other
4. Would you be willing/able to travel to Halifax to attend? yes no
5. Would you use child care services if available? yes no
6. Would you be able to pay a nominal fee to help offset conference costs? yes no
7. If you are interested in attending the women's conference, please list your mailing address and contact phone number.

Thank you for taking the time to fill out this survey. Please mail or fax it to:
Women and AIDS Committee
AIDS Nova Scotia
5224 Blowers Street, Suite 206
Halifax, Nova Scotia
B3J 1J7
(902)425-4882
(902)429-0176 FAX

A lunch for women

Tina Young

On July 31, 1991, the Vineyard Christian Fellowship opened its doors to the women and children of the Halifax northend community. On any Monday, Wednesday and Friday, at 12 noon, lunch is served free of charge for anyone needing a good meal or just to catch-up on community happenings.

Feeling the need for good company, I made my way down to 2178 Gottingen Street for lunch. I walked in and saw familiar faces. The atmosphere was not one of your typical *soup kitchen*, that being the usual *line-up* with scuffy old beggars, street derelicts or a mixed assortment of homeless individuals, but rather more of a restaurant setting with a waitress to serve you. My first impression of Lamb's was one of a dignified, *home-like* atmosphere where women and their children are not subjected to the usual surroundings associated with other soup kitchens throughout the Halifax area, also you're not obliged to tip the waitress.

Today, we are having bread rolls, a bowl of homemade chicken soup, and for dessert, chocolate chip cookies! The food was voluntarily prepared at home by the women of the fellowship. They make due with what they have from their personal budgets and help each other and members of their community.

When the meal was over, one of the Christian women got up and shared a story from the Bible and a personal experience with Jesus Christ. Being Mi'kmaq, and somewhat aware of my identity as a Native living in Halifax, with the resurgence of cultural and spiritual awareness, this at first was hard for me to accept.

They believe that true faith in Jesus Christ includes the telling of good news and doing good work. It is with this

belief that they began the "Lamb's Lunch" ministry in Gottingen Street. The concern expressed in action and words alone is enough to show the compassionate and humane level at which they work.

On this particular day I'm sitting with Bev, Lynn and another woman. Conversation is not that difficult when you're sitting with a few pregnant women, me being one of them. The usual *chit-chat*, you know, "are you planning to breastfeed?...do you know if your having a boy or girl?...Picked names yet?" I want to have a traditional naming ceremony, but I'm not quite sure how this is done, so I didn't share this with the other women. The conversation takes a slight turn, when Lynn says out loud to no one in particular, "...that whales only mate every four years", I'm thinking now if only I could do that, no luck I only feel like one at this point.

The kids are fed and start running around and the women visit other tables, I do the same, I see a friend that has possible leads on a sewing machine that I inquired about last week.

Isaiah 58:6-8

"is this not the kind of fasting I have chosen?"

To loose the chains of the injustice and untie the cords of the yoke, to set the oppressed free and break every yoke.

Is it not to share your food with the hungry and provide the poor wanderer with shelter.

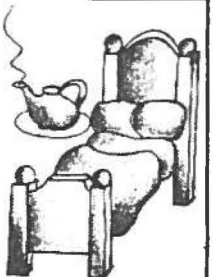
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Upstairs: BREAKING THROUGH THE STEREOTYPE
Recent watercolour painting & ink drawings by Tamara Thiebaut, Halifax, NS

Thursday, 19 August, 6-9pm - Opening Reception

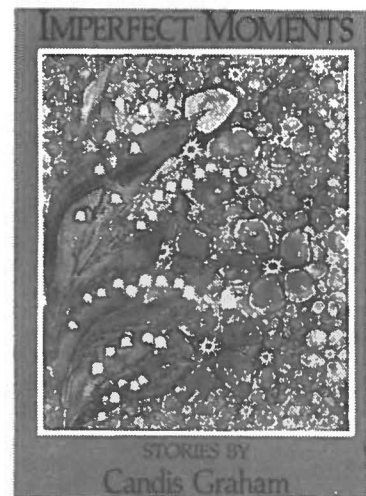
More enjoyable summer reading

(continued from page 11)

suggests that, while there is much in the decision which would lead feminists to consider *Lavallee* to be a benefit, the decision also legitimates the power of the 'psy' professions to interpret an abused woman's experiences. Accordingly, the Battered Woman Syndrome is criticized as offering an account which individualizes, medicalizes and depoliticizes the abuse. The discussion concludes with a consideration of the implications of the legal recognition of the Battered Woman Syndrome for feminists who engage the law to end the abuse of women by their male partners.

Elizabeth Comack is an Associate Professor of Sociology at the University of Manitoba. Her current research interests are in the areas of feminist criminology and the role of law in social transformation.

CRIAW



Imperfect Moments by Candis Graham

The stories in *Imperfect Moments* are about diverse women in a variety of domestic, worldly and intimate situations.

While many of her stories deal with serious women's issues, Candis Graham manages to inject some of her wonderful sense of humour and warmth into the distressful situations faced by many in everyday life.

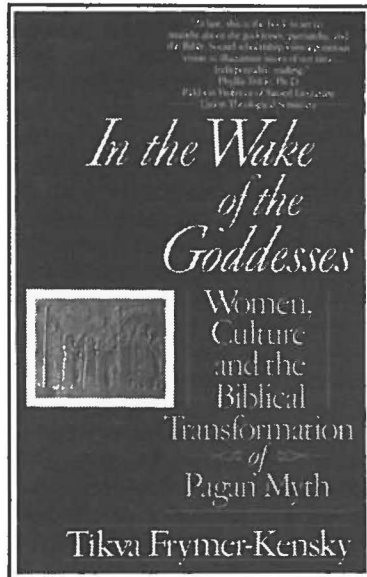
From a lesbian who attempts to deal with her unrequited passion for a straight friend to an older woman who discovers her strength as she confronts an impudent teenager and his noisy walkman on a crowded bus, Graham's characters often manage to do what every one of us wants to do in similar situations.

"I love to laugh and I believe humour is a wonderful tool for change and a way to heal ourselves, so I write humorous stories as well as very serious ones."

Candis Graham lives just outside of Ottawa, Ontario. She has worked as a nurse, lab assistant, bookseller, book-keeper and lobbyist for daycare advocacy groups. She now writes full-time and spends a lot of time in the garden outside of her log house, where she is still recovering from the shock of moving from the city to a home in the country. *Tea For Thirteen*, her first book, was published in 1990 by Impermanent Press.

Raincoast Books, \$14.95

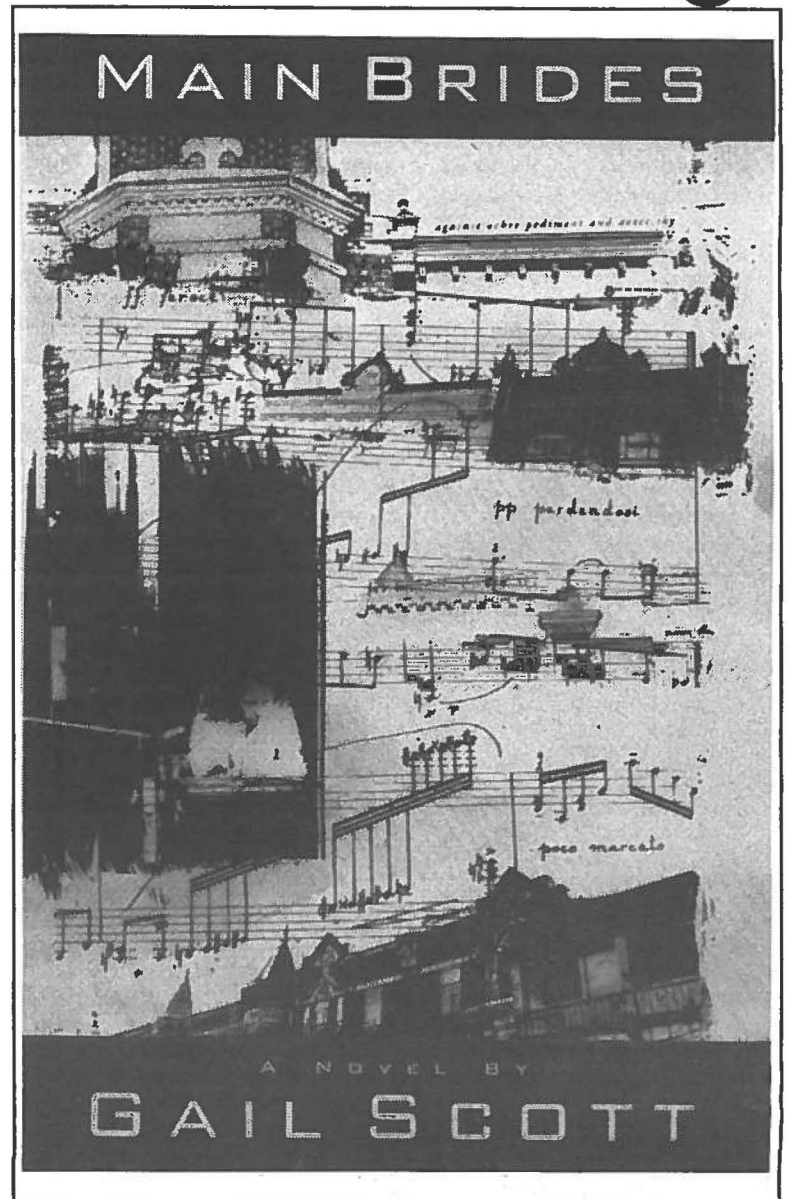
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In the Wake of the Goddesses: Women, Culture and the Biblical Transformation of Pagan Myth by Tikva Frymer-Kensky

The current return to spiritual values has spawned a surge of interest in the ancient goddess-based religions as a remedy to a long tradition of misogyny in the Western religions.

But how accurate are these current representations of the goddess in polytheism? And did Judeo-Christian religion really turn its back on women? These are some of the questions that scholar and feminist Tikva Frymer-Kensky sets out to answer in this iconoclastic study of gender in religions past and present. Her argument, illustrated with fascinating accounts of myth and ritual dating back to the early days of Summer, Assyria, and Greece, is that although polytheism did accord females an important role, the strict division between male and female actually served to keep women in a subordinate position. The goddesses were progressively "ghettoized". Their sphere was eventually relegated to home and hearth, while male gods took over as patrons of wisdom and learning. This dualism was displaced by the Bible, which embraced a surprisingly egalitarian view of human nature in which women were not considered to be inherently inferior.



ently inferior.

In a provocative work of biblical scholarship on gender and sexuality, she shows that the ideal of monotheism may offer far more to us today than a return to the gender-based world view of the goddess religions.

Main Brides by Gail Scott

Scott has created a daring and powerful work devoted to the passions of women. What begins as the story of

one woman becomes a series of compelling portraits of many women, as Gail Scott weaves fantasy and memory, the past and the present into an intricate tapestry.

On a hot June day, a woman sits in a bar in Montreal, drinking wine and watching the busy life of the *The Main*. From snatches of conversation, chance meetings and even the bar's background music, she begins to imagine the lives of the many women she sees, women she thinks of as her *Main Brides*.

The beautiful teenager Nanette may, or may not be waiting to make a drug deal; betrayed by her lover, Adèle from Halifax escapes on a night train to Montreal; two sisters try to find peace on a Cuban beach after a terrifying experience; tentatively, a woman explores love with a country-music writing 'cowgirl.'

As the day slips by, the woman slowly begins to reveal details of her own life and the fears that keep her in the bar well past closing time, while a compelling voice on the radio invites memories of an erotic tango.

Spanning one day but many lifetimes, *Main Brides* is a richly detailed portrayal of women in the last years of this century.

Gail Scott is a former journalist known for her writing on Quebec culture and politics for *The Globe and Mail* and *The Montreal Gazette*. *Spare Parts*, a collection of her short stories, was published in 1982, and a collection of her essays, *Spaces Like Stairs* was published in 1989. In 1987, Coach House published her critically acclaimed novel *Heroine*. Scott is co-founder of *Spirale*, a French-language cultural magazine and of *Tessera*, a bilingual periodical of feminist criticism and new writing by women. Coach House Press, \$16.95

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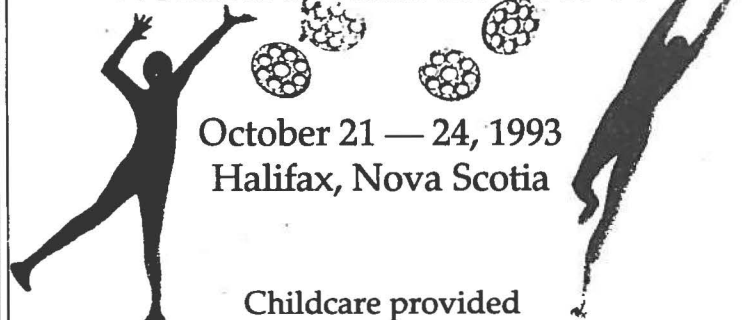
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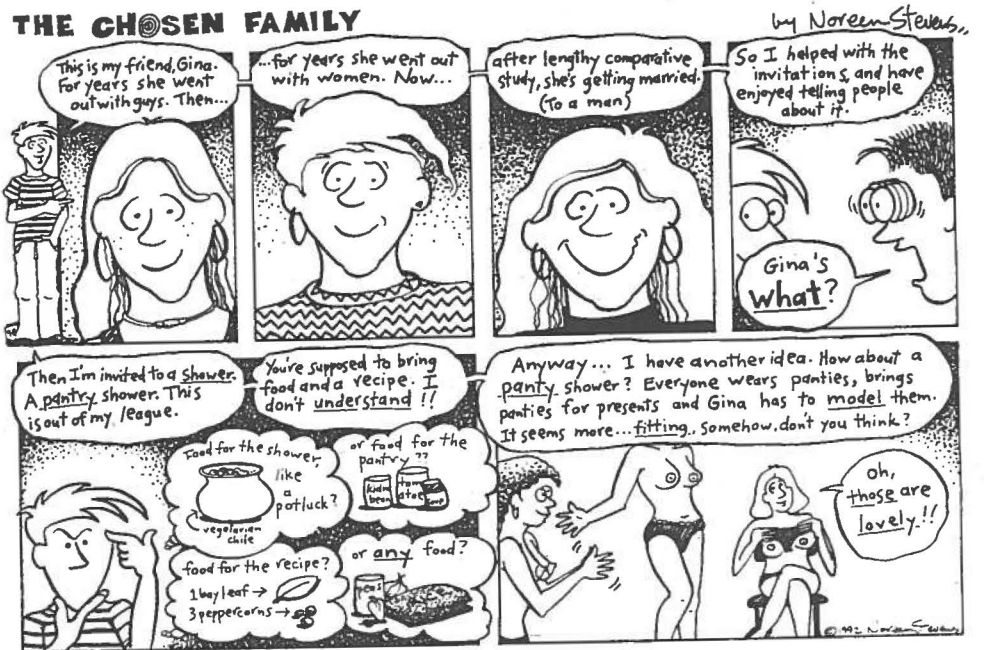
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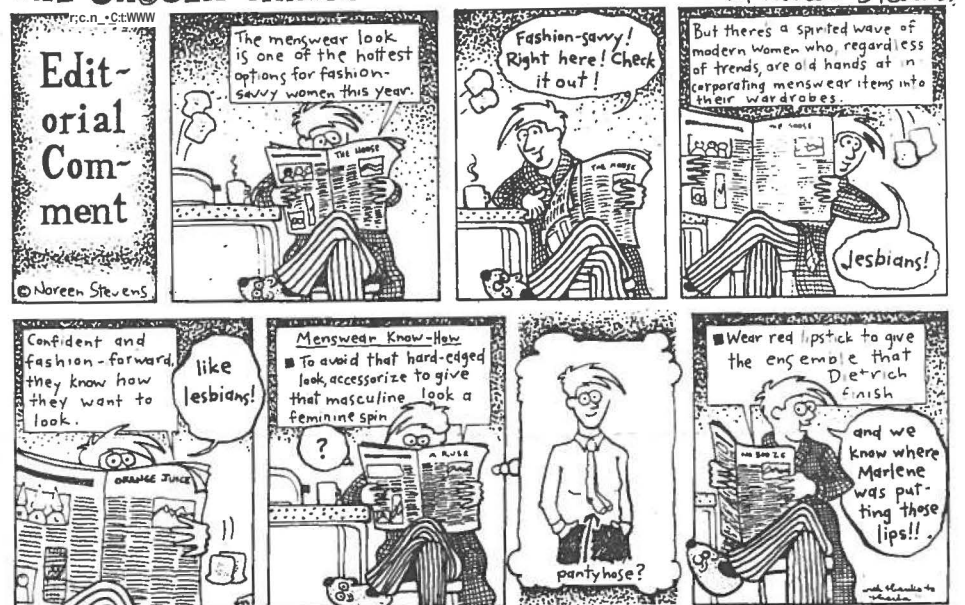
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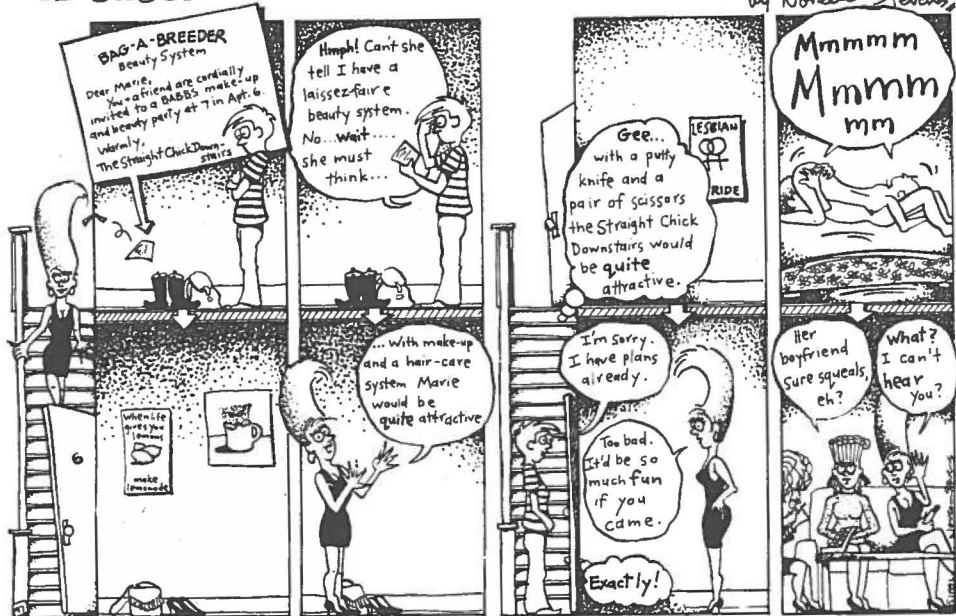
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Notices/Calendar

PLEASE NOTE: We think the calendar and notices are important parts of *Pandora*. We like to think it helps keep women across the network informed about what is happening in the community. But it is a LOT OF WORK to try to keep tabs on everything that is going on, so . . . PLEASE won't you call and let us know the dates of important events? Call *Pandora* at 454-4977 or write to us at P.O. Box 8418 Stn A, Halifax, B3K 5M1.

EMPLOYMENT INFORMATION

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

RESOURCES

• **Sisters Pick You Up: Sistering's Outreach Program**, \$10. The booklet includes details on Sistering's community support program for women who live on low incomes in isolation from their families and friends. *Full of Hope and Power: Sistering's Women and Poverty Action Kit*, \$15.00. This information and action tool for groups to confront the issue of women's poverty and to advocate for change. Order from Sistering, 181 Bathurst Street, Toronto, Ontario, M5T 2R7.
• **Learning from Diversity: An Information Tool on, by, and for Racial Minority and Immigrant Women in Canada** is now available for \$15. Order from The Canadian Research Institute for the Advancement of Women, 151 Slater Street, Suite 408, Ottawa, K1P 5H3.

• **A Safer Place: Preventing Sexual Harassment and Sexual Assault at Work**, a 25-minute video produced by the city of Toronto is now available. Video is closed captioned for the hearing impaired. Video and manual cost \$195. Manual only is \$25. Order from Department of the City Clerk, Information and Communication Services Division, City of Toronto, City Hall, 100 Queen Street West, Toronto, Ont M5H 2N2 or call (416) 392-7410. Fax: (416) 392-1553. TDD (416) 392-7354.

• **Inequity in the Classroom**, a video and training manual that explores sexual and racial discrimination from the perspectives of students and professors, is available. Contact Michelle Séguin, Assistant to the Advisor on the Status of Women, Concordia University, 1455 de Maisonneuve Blvd West, Montreal, Que H3G 1M8. Phone (514) 848-4841.

• **Time to Heal**, a video about women survivors of childhood sexual abuse, has been produced by the Prince Edward Island Service for Adult Survivors. Available to non-profit organizations for \$49.95 + GST and shipping from Atlantic Independent Media, PO Box 1647, Halifax Central, NS B3J 2Z1. Phone (902) 422-5929. Fax: (902) 492-3424.

• Sistering, a women's organization offers practical and emotional support to women. Its newest project is a booklet called *Sisters Pick You Up: Sistering's Outreach Program*. This booklet can be used as a resource for developing programs for women who are isolated. Available from Sistering, 181 Bathurst St, Toronto, Ont, M5T 2R7. (416) 861-1954.

• **Lupus, the Disease With 1000 Faces**, is a booklet produced by Lupus Canada containing information on all aspects of Lupus. \$4 from Lupus Canada, Box 3302 Station B, Calgary, Alberta, T2M 4L8.

• Victoria Women's Sexual Assault Centre has produced three booklets on childhood sexual abuse: *A Booklet for Adult Survivors*, *A Booklet for First Nations Adult Survivors*, and *A Booklet*

for Partners and Friends. Contact Victoria Women's Sexual Assault Centre, 306-620 View Street, Victoria, BC, V8W 1J6 or call (604) 383-5370.

• **DisAbled Women's Network of Canada (DAWN Canada)** has produced a manual, *Meeting Our Needs, Access Manual for Transition Houses*. Information on the victimization of women with disabilities as well as advice on how transition houses and sexual assault centres can meet the needs of women with physical and mental disabilities. • Halifax City Regional Library has produced a series of resource lists on *Literacy, Family Violence, Incest and Sexual Abuse*, and *Resource Lists in Print*. Copies are available at any outlet of the Halifax City Regional Library.

• **Making Changes**, a booklet for women in abusive relationships has been produced by the Nova Scotia Advisory Council on the Status of Women. Professionals and organizations may obtain the booklet for \$1.50 from the NS Government Bookstore. Individual women may order a free copy from the Status of Women office. • **Teen Voices**, a new magazine by, for and about teenage and young adult women is available from Women Express inc., P.O. Box 6009 JFK, Boston, MA 02114, or call (617) 227-4557. Sample issue \$2.00 (US)

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

CLASSIFIED

• Interested in woman positive, cooperative run, living space? The **Halifax Women's Housing Coop** is currently accepting applications for upcoming vacancies. Call Irma at 423-4738, for more information.

• The Canadian Women's Movement Archives has moved! Its new address is: Canadian Women's Movement Archives, Archives and Special Collections, University of Ottawa Libraries, 65 University, Room 603, Ottawa, Ont. K1N 9A5. Phone (613) 564-8129. Inquiries about donation materials should be addressed to: Mr. Jean LeBlanc, Assistant Librarian (Collections and Public Services) University of Ottawa Libraries, 65 University, Ottawa, Ont., K1N 9A5. Phone (613) 564-5921.

EVENTS & GROUPS

• **Matrix**, a six-week, day program for women dependent on alcohol and/or other drugs sponsored by the Department of Health. Call 424-4270 for info.

• The Social Action Committee of Bryony House holds monthly meetings the first Monday of each month. All interested women, call Myrna 454-6728 or Brook 461-2604.

• A group of Lesbians has formed to bridge the isolation felt by many Lesbian parents. We have gatherings or outings that offer an alternative to the bars and that respect the logistics of child care. We share ideas about parenting and, most important, we provide a positive environment for Lesbians and their children.

The name, "Lesbians and Children Together," was chosen because it allows for the many ways Lesbians connect with children. Some have children from marriage either living with them or with their ex-spouse. Others have chosen to have

children by artificial insemination or on their own. Still others have gone through single parent adoption, and of course there are women who are partners or friends.

Please join us sometime for laughter, support, insights and fun!

Call Lynn or Lena at (902) 469-5764.

• **Annapolis County Women's Coalition** is dedicated to improving the well-being and economic status of women in Annapolis County. They meet the last Tuesday of each month at 5:30 pm at 7 Fay Road in Bridgetown. For more information, call 665-2731. Please join in the discussion.

• **Cumberland Co. Transition House** is seeking people to help with one or more of their fundraising efforts each year. Contact DeAnne or Susan at 667-1200.

• **Sexual Abuse Survivor's Therapy Group**. \$15/week. Tuesdays 6:30-9:30 pm. To register, call Pauline Vaughan at 454-2958 11 am - 7 pm.

• **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 Feminist Therapists' Support Group** meets regularly. For more info contact Judy at 425-4514

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

• **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.

• **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.

• **Listen to Mango Whip** Lee Ann Gillian's Edible Pop Product. **Friday Never Comes** with Molly McCarron. CKDU 97.5 FM Monday mornings.

• **The Word is Out**, Metro's only lesbian and gay radio show, Tuesday's at 5:30 on CKDU 97.5 FM.

• **The Witching Hour** explores pagan philosophies and music 7-8 pm Fridays on CKDU 97.5 FM.

• **Spinsters on Air**, pro-women, pro-change radio with Kate MacInnis and Joanne Merriam Saturdays at 12:10 on CKDU 97.5 FM.

PHONE LINES

• Cumberland County Family Planning has started a **sex information phone line for teens**. Staffed Wednesday evenings 7 - 9 pm. Call 667-7500.

• **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 anonymous, confidential information and referral services about AIDS. Open Tues. to Fri. 5 pm to 8 pm. Call 1-902-425-AIDS (toll free in N.S.)

• **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 MATERIALS

• Call for all forms of written and visual work for and anthology by and about bisexual women. At least half of this anthology will be written and produced by Women of Colour and the book will be published by Sister Vision Press, Black Women and Women of Colour Press. We are an editorial group of six feminist bisexual women. We are Black, BlackAsian, South Asian, Ashkenazy Jew, and white able-bodied, working- and middle-class. We especially seek the voices of bisexual Women of Colour. Final deadline October 31, 1993. Bisexual Women's Anthology c/o Sister Vision Press, P.O. Box 217, Station E, Toronto, Ontario, M6H 4E2.

CALENDAR

June 4 - July 31: Good Stories Well Told: Video Art For Young Audiences. Dalhousie Art Gallery.

July 23-25: 4th Annual Northhampton Lesbian Festival, Swift River Inn Northhampton, MA, 413-586-8251.

July 31 - August 2: Astrology Camp at the Ovens Natural Park, Riverport NS. Workshops, music, rituals, experiential astrology. Contact Wynne Jordan 422-6328.

August 10-15: Michigan Women's Festival. Acts include Laura Smith who was recently in Halifax. Alice Walker is also appearing.

August 13: Girlz Just Want to Have Fun, Women's Dance at Rumours to benefit Pandora. 9 pm - 3 am, 2112 Gottingen Street. Come out, have fun and help Pandora with her legal bill. \$3 Members & Underwaged, \$5 Guests. Sponsored by Rumours and the GALA Women's Issues Committee.

September: Keep a night open for the Annual Take Back the Night March.

October 21-24: Women's Reel Vision. Be sure to take in Donna Reid's film, Full Circle on the 21st. Also workshops on getting funded to make film/video and using film/video as a tool for social change.

We are Everywhere

Atlantic Lesbian, Gay
& Bisexual
Conference

October 8 - 10, 1993
Halifax Nova Scotia

For more information contact:
Conference Coordinator
2093 Gottingen Street
Halifax Nova Scotia
1902-429-7722