

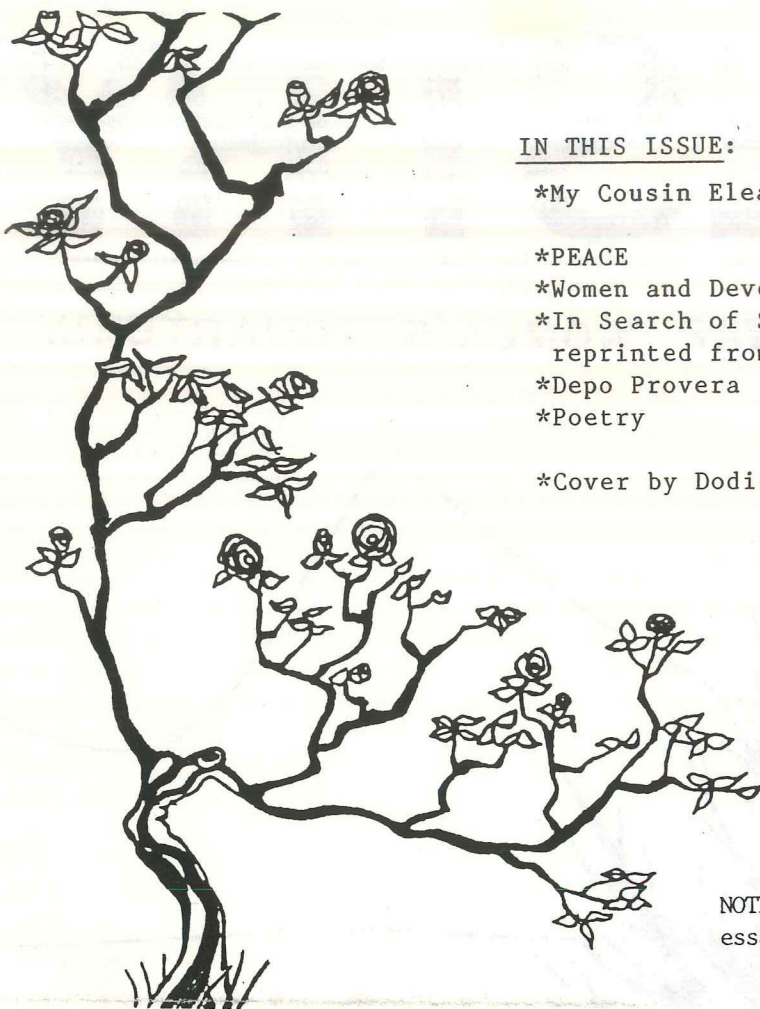
# **TAPESTRY**

**OKANAGAN and SHUSWAP WOMEN'S QUARTERLY**  
**FALL-WINTER 1985**



**\$1.25**

**Okanagan Women's Coalition**



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NOTE: Opinions expressed in TAPESTRY are not necessarily those of the Okanagan Women's Coalition.

TAPESTRY is published by the

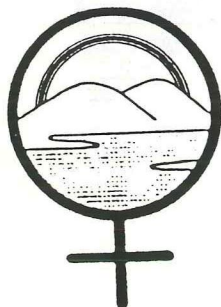
## Okanagan Women's Coalition

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The Okanagan Women's Coalition meets collectively on Mondays at 10:00 a.m. The Coordinating Collective welcomes new members to become involved in the many and varied activities and issues. The library, the quarterly newsletter, TAPESTRY, workshops, advocacy, research and lobbying are a few of the areas where more women energy is desired.

Membership information, library cards, t-shirts, cards and buttons, tea and coffee, children's play area, photocopying, support and conversation with other women is available at the Centre.

The Okanagan Women's Coalition is a non-profit organization working to improve the status of women in the Okanagan - Shuswap.

Women who helped with this issue of TAPESTRY: Catherine Connell, Lee Fraser, Deborah Krieg, Jody McMurray, Gwyneth Montgomery, Joey Rivey, & Jan Schumacher

# Women's movement key to boycott success

by Jackie Ainsworth, Pat Davitt and Jean Rands

The boycott of Eaton's, called to support the strike for a first contract, is over. The strike, begun in December '84, was settled, albeit unsatisfactorily, in May '86 (see 'Strike Ends With Secret Sellout' *Kinesis*, September '85). There was some confusion about the status of the boycott, but now the Canadian Labour Congress (CLC) has made it official: as of Sept. 13, the boycott has ended.

The women's movement nation-wide took a leading role in organizing and sustaining the boycott, and undertook some innovative actions to promote it. The major thrust of the boycott activities was in Ontario, where the struck stores were located.

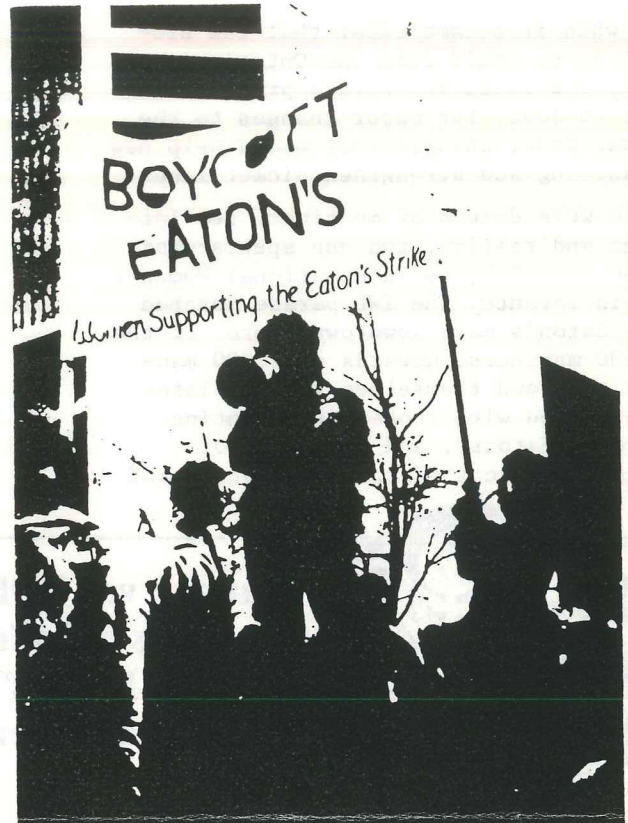
In the first week of January, Organized Working Women (O.W.W.) sponsored a conference in Toronto on affirmative action. Present were two Retail, Wholesale and Department Store Union (RWDSU) representatives, Geri Sheedy and Donna Johansen. Both women worked in Dominion stores but were on leave and working full-time on the Eaton's strike and boycott.

There was a lot of discussion in the conference workshops about the fact that the boycott against Eaton's was floundering and that as women workers and union members they should be doing something about it. That was on Saturday. On Sunday, several strikers from the Toronto stores were invited to attend. Their presentations were described as moving and inspiring.

The following Thursday there was a meeting to form an ad hoc support group—Women's Strike Support Coalition (WSSC). About thirty-five Toronto women's groups made up the coalition, and they met every Thursday until May to help with the Eaton's boycott.

The goal of the group was to make every Canadian aware of the strike issues and aware of the national boycott. Events were aimed at getting media coverage, both local and national. One member of WSSC feels the group actually got quite sophisticated in their planning:

"We figured out which days might be slow news days and planned our events for then. We were careful of our timing for optimum news coverage. We made sure key reporters were well informed and knew in advance of our plans. We often held



Eaton's striker Linda McFawn speaks at IWD rally outside of Eatons, Pacific Centre.

press conferences before the event so we would get coverage from two angles--the conference and the action."

The group organized simultaneous rallies on February 2 in Toronto, Ottawa, Sudbury, St. Catharines, Hamilton and London. Giant Eaton's account cards were symbolically cut up and in Toronto supporters burst through the shopping mall and closed down the store for about twenty minutes. The rallies received some of the first national media coverage since the boycott had been announced in early December. These were the first in a series of rallies that were held each Saturday at different Eaton's stores.

The coalition organized a shower for one of the women strikers, held outside the downtown Eaton's Centre. They were actively involved in the "March In" from St. Catharines, when strikers and supporters from there marched into Toronto and met up with Toronto strikers and supporters for a wine and cheese party and a rally at the Scarborough Town Centre store. They helped organize the "Candlelight Vigil" when strikers and

supporters held candles and sang songs outside the family home of Frederick Eaton. They helped distribute lawn signs issued by the union which urged support for the boycott.

And when it became clear that the Liberal Party would form the Ontario government, the coalition held a press conference to lobby for major changes to the Labour Code, changes that would help new organizing and strengthen picket lines.

There were dozens of meetings, leaflettings and rallies, and one spectacular event to celebrate International Women's Day in Toronto. The IWD parade marched into Eaton's main downtown store. Of the 10,000 marchers, upwards of 3,000 managed to crowd themselves in. Escalators were jammed with protestors chanting "Boycott Eatons", and thousands of boycott stickers adorned mannequins and counters.

their wrists while we alternately argued with and fled from the mall's security guards.

The Vancouver committee issued an invitation to the strikers which developed into the national tour. As part of this tour, two strikers came to Vancouver for several days. They attended a Union Sisters dinner, a Labour Council meeting and other meetings organized by local unions and the Solidarity Coalition, walked the Slade and Steward picket line, and did several radio hot line shows.

The highlight of their visit was the International Women's Day march which gathered in the plaza outside Eaton's for a rally. Linda McFawn, a striker from the Shoppers World store, spoke and cut up many Eaton's account cards before a crowd of almost two thousand onlookers and protestors, and the TV cameras. The Women's Conference of the B.C. Division



**Out of a van in the mall parking lot we would fill hundreds of balloons with helium and write "Boycott Eaton's" on them. Soon the mall would be full of children with balloons tied to their wrists.**

On May 6, the day before the strike was settled, the Women's Strike Support Coalition held a fund-raiser at Massey Hall hosted by June Callwood, and where Margaret Atwood read a piece she had composed especially for the occasion. A short play written by Rick Salutin about the Eaton's strikers was performed, the Parachute Club and Sneezey Waters sang, and commemorative posters of the event were sold.

Here in Vancouver several women met regularly to organize similar kinds of activities. "Women Supporting the Eaton's Strike" picketed and leafletted Eaton's at Pacific Centre. In fact, we picketed the downtown store the evening of December 1st, the first night of the strike! As more and more local unions took on picketing and leafletting, we moved our activities to some suburban shopping malls.

One particularly successful tactic was writing our message on balloons rather than leaflets. Out of a van in the mall parking lot we would fill hundreds of balloons with helium and write "Boycott Eaton's" on them. Soon the mall would be full of children with balloons tied to

of the Canadian Union of Public Employees (CUPE), which was going on over the IWD weekend, adjourned to join the rally in front of Eaton's and the IWD march.

For many of these active union women, this was their first participation in an IWD event. And for IWD regulars it was wonderful to be able to focus on a working women's strike on the day which celebrates the history of working women's struggles.

The campaign against Eaton's showed that the women's movement in Canada is strong enough to organize an effective boycott in support of working women's strikes. And the willingness of the Eaton's workers to take militant action was an inspiration for the whole women's movement.

reprinted from KINESIS - Oct. '85



REPORT FROM EPIC

( Equal Pay Information Committee  
Box 4237, Vancouver, B.C.)

An unfortunate decision was handed down on Sept. 25, 1985, by the three-judge panel of the Pension Appeals Board. It was the Joy Irving pension-credit-splitting case, and Irving was denied access to any Canada Pension Plan credit splitting with her former spouse by reason of late application for this right.

Irving had applied for credit splitting as soon as she learned of this right, but found that her discovery of this legislation and prompt application was 25 days beyond the three-year eligibility period.

A Review Committee heard Irvin's appeal in September of 1983 and decided in Irving's favor. That committee also unanimously recommended that notice of Division of Unadjusted Pensionable Earnings (DUPE) be included in the printed Petition for Divorce.

No action was taken on this recommendation, and the then Minister of Health and Welfare, Monique Begin, appealed the Review Committee's decision, leading up to this latest Appeal Board case.

At the time of her divorce, Joy Irving could not afford to hire a lawyer, so she was not made aware of her rights under the law. She was not even told when her divorce became final, and only learned the date after she had made her credit-splitting application.

Information that came out at the September hearing showed that only about two percent of all eligible divorced persons have applied for pension credit splitting since 1978.

Gayle Raphanel, Irving's lawyer for the pension appeal, said Irving is only one of thousands of Canadians unable to obtain a split of pension credits.

"The right to apply for this division of unadjusted pensionable earnings is buried in the CPP legislation, and government efforts to publicize this right have been very minimal," Raphanel said.

"The result is that thousands of ordinary Canadians will not receive the benefit of CPP credits to which they have indirectly contributed."

All concerned Canadian women and men are urged to start a letter-writing campaign to the Minister of Health and Welfare, local members of Parliament, women's and community groups, asking for changes to the legislation.

It is Joy Irving's and the Equal Pay Information Committee's demand that pension credit splitting be:

1. automatic and mandatory;
2. not subject to an eligibility period
3. approved retroactive to the original date of the legislation.

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SEXUAL HARASSMENT VICTIM RECEIVES  
SETTLEMENT

(Report from the Canadian Human Rights Commission)

OTTAWA, Nov. 20, 1985 -- A woman who was transferred to other job duties she considered inferior after she told her employer she was being sexually harassed by her supervisor will receive \$1,200 following approval recently of a conciliated settlement by the Canadian Human Rights Commission.

Donna Kerr, of Richmond, B.C., worked as a secretary with Loomis Courier Service Ltd. in Vancouver. She complained of inappropriate comments and repeated unwanted social invitations from a male senior executive who supervised her.

Loomis reassigned her, although there had been another similar complaint about the same executive. Kerr's complaint to the Commission last November was filed against the company, not the individual; therefore, he is not named here.

Under the terms of settlement, Loomis is to "implement and communicate to all of its employees and enforce (already) written policy and procedure with respect to complaints related to harassment" the day after the Commission formally advises it has approved the terms.

Senior management at Loomis is also required to attend a half-day workshop on sexual harassment delivered by the Commission.

The \$1,200 cash settlement, plus a letter of apology from Loomis, compensates Kerr for hurt feelings and loss of self-respect. The harasser received a letter of reprimand.

The Canadian Human Rights Act bans harassment as discrimination under all of the 10 prohibited grounds, including sex.

## MY COUSIN ELEANOR

She had everything. A home in the Valley. A pool. A tennis court. That was why, when my mother asked if she could stay with me, I hesitated.

"She's coming all the way from Los Angeles, we can't expect her to stay in a hotel, can we, dear?"

Even though, when cousin Eleanor arrived, when she stood at the door and looked around at the small rooms and tired upholstery, her nose wrinkled ever so slightly. Or maybe I was just imagining it.

I'd never had a house guest. I'd hardly had a house. It had taken years of apartments for my husband and me to save for the home we wanted, the one in the downtown neighbourhood, where the parks were like surprise islands, the shopping was nearby, and the neighbours worked at the university, like us.

"What a darling house!" Eleanor exclaimed, depositing her three, heavy bags. She was only here for a week, but it looked like a year. Her eyes assessed. Then she moved towards the dining room: it was the room everyone most liked. The coral walls complimented the mahogany dining table and chairs we'd picked up at an auction; the chandelier was a find at a yard sale. Our few good possessions were in that room. It seemed to know it; it glowed.

She noticed the tea urn immediately. It sat in the corner, on the sideboard, beside the window. By day the sun glinted off its silver curves; by night

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OUR FEW GOOD POSSESSIONS WERE IN  
THAT ROOM.

IT SEEMED TO KNOW IT: IT GLOWED.

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the streetlamps made tiny stars in it. Candles on the table burned large and blazing in its belly, like another hearth, that one could sit by, and dream.

"Oh! How exquisite!" Eleanor cried, and running over to it, she lifted off the elaborate lid, and turned the delicate ivory tap, and stroked the gleaming surface. "I love it!"

That was interesting. Because her mother had given it to my mother, many years before, as a wedding present. And even then it had been something precious, something antique. And only a few months ago her mother had died, and now here was this surprise piece of her, this momento! So I turned away while she left a trail of fingerprints across

the surface. Usually no one was allowed to touch it but myself.

She was my guest, and that meant responsibilities. But Eleanor didn't want to see the city, the sights, the usual tourist things. Eleanor wanted to shop. "But Eleanor," I pleaded, "you have such good stores in L.A., and everything is more expensive here . . ." To no avail. Every day we drove, from one suburban plaza to the next, to the very places I had worked so hard to get away from. Up and down escalators we went, while she held up dresses, looked in mirrors, fingered fabrics. While I, between sandwiches in the coffee shops and advice in the changing rooms, thought uneasily of my desk at home, of the unfinished scraps of my days.

Eleanor was large. Maybe that was why she never bought anything. And that led to another problem; Eleanor ate a lot.

In the morning, she could be found, her loose flowered housecoat floating about her, like a ship that had moored at the table. She was there punctually at noon. At dinner she was waiting. At 3:45 a.m. on my red digital clock I heard her navigating the stairs, sailing towards harbour, the fridge a white lighthouse guiding the way. Once I caught her standing silently by the silver tea urn, and I thought, for just a minute, with her belly and squat legs, that she looked exactly like a tea urn, herself. She turned and saw me, and for some reason, hastened away: I heard the fridge door squeal.

She left on one of those perfect fall days, when the light trembles in the air, as if it, too, knows that winter is coming, that happiness can't last for long. Even the drive to the airport, even the three heavy bags, seemed to sing that it was a splendid day. And how quiet the house seemed, how spacious, how really mine again, when I returned. To go into the dining room, to see the autumn sun dancing on the tea urn, to see the silver splash . . . that would be the crowning loveliness! But when I went to look, the urn was no longer there.

by Jill Newman Solnicki

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EMILY FERGUSON MURPHY

By Janet Marshall

Emily Ferguson Murphy was one of Alberta's famous five Canadian super-women instrumental in obtaining the Woman's Rights of 1929. Her contemporary suffragettes - Nellie McClung, Henrietta Edwards, Louise McKinney and Irene Parlby felt that Mrs. Murphy deserved the lion's share of the credit for setting the precedent for women to sit in the Canadian senate.

This gifted woman was not content to be a mere parson's wife, mother and housekeeper; all roles she fulfilled admirably. When ill health forced her husband to leave the ministry, she took up writing. Janey Canuck, her pen name provided an income to support the family. From her hometown of Cookstown, Ontario, to a brief move to Manitoba, to Edmonton; Janey Canuck was very prolific - Janey Canuck Abroad, then Janey Canuck In the West, Open Trails, Seeds of Pine, The Black Candle, Our Little Canadian Cousins of The North West and Bishop Bompas.

In 1907 Arthur Murphy and family arrived in Edmonton and Emily and her daughters were soon well-known citizens. 'Janey Canuck' supported her husband's speculations in lumber, real estate, and coal mining. Additional income was generated by articles sold to national newspapers and magazines. Emily Murphy was becoming well known as a writer and as a supporter of women's causes.

In 1916 she was appointed as a Magistrate of the Juvenile Court in Edmonton, a first in all of the British Empire and an action applauded by suffragettes everywhere. As a magistrate her approach toward "wayward" women was motherly and many a young woman was given unsolicited advice on future planning and morals, often at the family dinner table.

In her dual capacity as a Magistrate and President of the Federation of Woman's Institute in Canada, the Prime Minister was petitioned to appoint a woman to the Canadian Senate. Despite support from her lawyer brother, friends Nellie McClung, Henrietta Edwards, Louise McKinney and Irene Parlby, the request was denied. Undaunted they once again attacked the BNA Act, this time in the Privy Council of England where Lord Sankey on October 28, 1929 enacted the necessary legislation granting Woman's Rights. For their accomplishment the Senate recognized Alberta's Famous Five with a plaque in the Senate lobby. For some obscure reason not one of them was ever appointed!



Mrs. Murphy was known as a cheerful positive individual who knew what to choose to accomplish and did so unselfishly. She did not go unrewarded, and was decorated by King George V to become a Lady of Grace of the Order of St. John of Jerusalem. Another of her causes was a campaign to prevent the importing of narcotics into Canada and she used the National Council of Women as a platform to outline methods of prevention of importing narcotics. Her book, The Black Candle, published in 1922 details the evils of drugs. In 1924 she was appointed the Canadian Government's representative to a League of Nations Conference on narcotics in Geneva.

Emily Ferguson can well be described as an outstanding Canadian Achiever. The country mourned her sudden death in 1933 at the age of 65. Mrs. W. J. Ross, president of the Local Council of Women spoke for most Canadians when she stated:

"I believe the women of Canada have lost their most wonderful advocate of women's rights."

Nellie McClung added:

"Her work will live on. . .her memory will remain green."

The City of Edmonton named a popular park in her honor and two plaques, one from the Government of Canada, inscribed:

"Emily Ferguson Murphy, 'Janey Canuck,' a crusader for social reforms and for equal status for woman, she devoted herself to these causes with unremitting energy...."

Another plaque from the City of Edmonton Archives and Landmarks Committee, woman's organizations and many friends, was inscribed:

"This memorial in honor of Emily Ferguson Murphy. Well known for her warm humanity and for her public service which brought her recognition throughout Canada."

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FEMINISM is a perspective on the way the world functions from the experience of living as a woman-- a vision of the world where women would be free, full, self-defined human beings and a commitment to make that vision a reality.

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BRAIN DRAIN (or, How I Manage to Stay Awake at Night...)

Since this the season "to be jolly" and enjoy the holiday spirit, here's a trivia quiz. Unlike most quiz questions however, there are no correct or incorrect answers...just check your choice.

1. What do the initials ERA stand for?
  - a)  Energy Ruins Ambition -- (why work for success when you can just sit and dream about it?)
  - b)  Earned Run Average -- (how many times you can jog past the corner store without stopping for a snack)
  - c)  Equal Rights Amendment -- (men who want to be equal to women have to try harder than others)
2. Which of these famous women most affected the clothing industry?
  - a)  Lady Godiva (if the horse didn't wear clothes, why should she?)
  - b)  Eve (she had no clothes)
  - c)  Lady Chatterley (she kept taking her clothes off)
3. Why did women finally get the vote?
  - a)  Because they can \*keep an eye on the kids \*make a stew \*do the laundry \*watch 60 Minutes \*feed the cat -  
- all at the same time
  - b)  Because they get pregnant more often than men do
  - c)  Because otherwise they would have taken over the government, then businesses such as nuclear weapon manufacturers would be bankrupt
4. How do (you know) I love thee? (Count the ways)
  - a)  Because I pick up your dirty clothes, make your supper, and feed your dog
  - b)  Because I don't pick up your clothes, make your supper or feed your dog because you have to learn responsibility too

- c)  Because I ignore your clothes, your supper, and your dog so I can concentrate on making myself a better person - for you

5. Why are you reading Tapestry?

- a)  Because it was forced on me by a friend
- b)  Because it has become famous as a thought-provoking, challenging newsletter
- c)  Because it's better than picking up dirty clothes, making supper, feeding the dog...



SOURDOUGH FRIENDSHIP MUFFINS

First of all, get 2 cups of the base from a friend (if you don't know anyone, ask the OKWC). Put base in ice cream pail; stir, cover, and leave on counter. **DO NOT REFRIGERATE!**

- |                |   |
|----------------|---|
| DAY 1, 2, 3, 4 | Stir well once a day  |
| DAY 5          | Add: 2 cups sugar<br>2 cups milk<br>2 cups flour Stir well! |
| DAY 6, 7, 8, 9 | Stir well once a day  |
| DAY 10         | Add: 2 cups sugar<br>2 cups milk<br>2 cups flour Stir well! |

Measure 6 cups of base and give 2 cups each to 3 friends along with the recipe.

To remaining base add-

- |                 |                      |
|-----------------|----------------------|
| 1½ cups oil     | 4 tsp. baking powder |
| 6 eggs          | 1 tsp. salt          |
| 4 cups flour    | 1 tsp. cloves        |
| 1 tsp. cinnamon | 3 tsp. baking soda   |
| 2 cups sugar    | 4 tsp. vanilla       |

To this you add anything you like...raisins, chocolate chips, blueberries, pineapple, coconut, walnuts, almonds, dried fruit, etc.

For variety, divide the recipe and make two or three with the same batch. Use medium-sized cupcake paper cups, and sprinkle brown sugar and cinnamon on top before baking. Bake at 350 degrees (F) for 15 to 20 minutes. Enjoy!





### WOMEN IN CHRISTMAS

(Note: this article avoids religious topics)

By Lee Fraser

After working with the Okanagan Women's Coalition newsletter for a while, I learned something. Several ideas for articles could be mentioned and the first question raised would be: "What does that have to do with women?"

So, thinking about Christmas, I concentrated on the women's angle...

Santa Claus: this jolly old man finally let his wife become "known" after a few years. But it's too bad she's the "motherly" type who apparently irons Santa's red suits and prepares the snacks for his long trip.

Why couldn't she be a mechanic (to fix his sleigh); a veterinarian (to look after the reindeer); an accountant (to keep his gift list in order); or even an electrician (to keep Rudolf's nose in top-watt condition)?

Speaking of reindeer, how many are females? Perhaps Vixen and Dancer (female reindeer also have antlers, though not usually as large as the males), but Dasher, Prancer, Comet, Cupid, Donner and Blitzen sound like guys' names.

Now, how about carols...There are plenty with male figures, such as Good King Wenceslas, God Rest Ye Merry, Gentlemen, Little Drummer Boy, We Three Kings, etc. We have Scrooge, The Grinch, Frosty the Snowman, and others, but where's a female heroic, lovable figure?

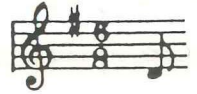
Shepherds are assumed to be male, and while little girls may be angels in a Christmas concert, Gabriel and other angels are "he" people.

Isn't somebody going to do something about this?

### MUSIC REVIEW

THE PARACHUTE CLUB

By Dorianne Goldney



Today's music is considered either sexist, obscene, or both. Therefore, when a group like The Parachute Club comes along, we should pay attention. Their lyrics inspire the listener to think deeply about peace and equality. Here are a few examples from their two albums, "The Parachute Club" and "At the Feet of the Moon"....

"Now wearing the costumes of man and wife/  
resenting each other and not knowing why".  
("Sexual Intelligence")

"Boy's Club/membership restricted to the  
Boy's Club...Boy's Club/ladies unescorted  
not welcome/Boy's Club".

("Boy's Club")

"Talking 'bout the right time, right time to  
be working for peace/wanting all the tensions  
in the world to cease".

("Rise Up")

The music is up-tempo reggae/pop, and it is exceedingly danceable. (Incidentally, of the seven members, four are women.) Keep your eye open for more of these Canadian Juno Award winners.

## ROCK VIDEOS

### ROCK VIDEOS: MUCH MORE THAN MUSIC

(From WAP - Women Against Pornography)

B.C.'s Attorney-General Brian Smith wants to censor rock videos. Concerned parents want to have them rated like movies. Yet, many teenagers love them. Why all the diverse opinions about rock videos?

In order to begin a discussion of the content of rock videos, a 25-minute program has been produced by Women Against Pornography in Victoria.

This fast-paced, visually exciting program examines values, sex roles and love relationships as depicted in current rock videos.

Written and produced for junior and senior high students, the video is accompanied by an information kit that includes background information, ideas for discussion, a content analysis of a four-hour viewing period of MuchMusic network, and a bibliography.

For more details, or to book the video, "Rock Videos: Much More Than Music", contact:

Women Against Pornography, 1221 Oxford St., Victoria, B.C. V8V 2V6. or phone: 383-9051 or 386-3975.

# PEACE

## CANADIAN PEACE ALLIANCE REPORT

The Canadian Peace Alliance founding convention was held in November in Toronto, and attending from this area were Mildred Inglis of the Armstrong Rural Alliance for Peace, and Margaret Chapman of the Vernon Peace Coalition.

The three-day convention included a women's caucus, which was well-attended. From the convention newsletter comes this report on the caucus:

"The caucus affirmed women's ultimate responsibility to participate and take on leading roles within the peace movement.

Two issues dominated the discussion. The War Toy Campaign was seen as an important aspect of raising children in acceptance of non-violent solutions to conflict. Some move was made to give the Women's Caucus' support to the War Toys Boycott campaign. The consensus direction was toward an informal networking support of the Campaign.

The caucus expressed a need for some form of guaranteed gender parity within the Canadian Peace Alliance, although no consensus was reached on the method of inclusion...The final consensus was that the issues raised would be brought up...

The special concern of Women and violence was seen as a vital and necessary part of a balanced peace movement, but would not overshadow the ultimate goals of peace."

Margaret Chapman noted that the delegates agreed that political parties would be excluded from membership in the Alliance, and she feels that this is a major development for the peace movement.



we hear  
muffled words, ballooned in softness  
from across a space of misunderstanding  
we hear  
blood-thoughts, seething,  
violently piercing any hope of peace.  
but another watches, chuckling, as we meet.  
the balloons are deflated  
by blood-thought missiles  
and the final remnants are devoured  
by the one who chuckles.

Larya

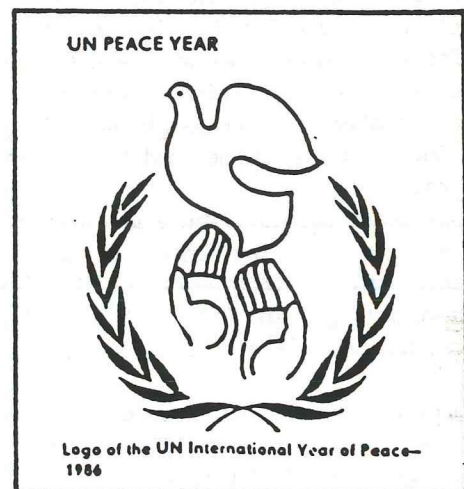
## LECTURE SERIES BEGINS IN FEBRUARY

Speaking Our Peace and Women's Alternatives for Negotiating Peace will be presented by Viva Flood of Nelson, on February 13, 1986 at two different events in Vernon.

The first presentation, a part of the Capsule College Lecture Series, will be at Okanagan College, Kalamalka Campus at 9:30 A.M. The evening session, sponsored by the Okanagan Women's Coalition and the Vernon Peace Coalition will be held at the Art Centre at 7:30 P.M. Flood, a retired teacher, peace activist, and long-time member of the Voice of Women, attended the Halifax International Peace Conference, sponsored by the Voice of Women, in June, 1985. It was here that she learned that security has a variety of meanings, depending on where you live, according to the delegates from Sri Lanka, French Melanesia, Brazil, Belize, Chile (or even if you are a Metis woman from Northern Saskatchewan). It was here, too, that women from diverse racial, cultural, ethnic, and political backgrounds, representing different sides of conflict areas, came together as a living example of negotiating peace. Together they hammered out a statement affirming the overwhelming need and desperate urgency for peace which Flood says, "is the process by which we live and the goal for which we work."

Flood will report on the conference and its conclusions. Speaking Our Peace, which features such outstanding Canadian women as Rosalie Bertell, Marion Dewar, and Margaret Laurence, will also be shown.

There is no charge for the evening event. Capsule College has an admission fee of \$3.00/session or \$15.00 for the six session series.





EXPLAINING THE COMPREHENSIVE  
TEST BAN TREATY

(And why women should get involved)

The following article was written by Lisa Wondzia, who is currently working on her Master's Degree in International Political Science at UBC....

Feminists, through past experiences, have acquired skills for fighting oppression. They have discovered and have helped others to discover that they have value and influence. We all have value and influence. The peace movement, just like the women's movement, needs people who recognize this, because once this is recognized we will no longer accept the fate being pushed on us by the arms race.

The peace movement and the women's movement are both fighting oppression. Both forms must be eradicated. We must eradicate the injustices that are forced upon us daily through sexist patriarchal practices, and we must also eradicate the threat of annihilation!

There is no conflict of interest here: we are fighting for justice. And justice means that our rights, as human beings, are respected. The arms races, however, is threatening our most fundamental right: the right to live.

It is because this right is so fundamental that we must all work together to secure it. The right to live is the base on which all other rights are built. If it is not secure, the security of other rights can only be illusory.

This is the reason that women all over the world should be working toward achieving a comprehensive test ban treaty on nuclear weapons.

Women all over the world should be primarily concerned with preserving life on this planet. And they are!

The women's International League for Peace and Freedom (WILPF) has national sections in 26 countries, covering all continents.

These women are circulating and collecting signatures on a petition calling for a comprehensive treaty banning all nuclear weapon tests in all environments, for all time. It is difficult to overstate the importance and urgency of such a ban. We must work together now toward its achievement.

Three features of the Comprehensive Test Ban Treaty

Three features make it an important proposal for world peace.

First, it is a global proposal. The securing of the CTBT would mean an end to nuclear tests everywhere for all governments. It is a fair and non-political proposal.

One only need common sense to realize that since both the U.S. and Soviet Union have the ability to destroy the other many times over, a cessation of testing for both countries would leave neither "behind".

Furthermore, the global nature of this proposal means that peace activists now working on local issues would be free to put their energies toward reducing the stockpile of nuclear weapons in the world.

The second feature of the test ban treaty that makes it a priority is that it constitutes a first crucial step toward ending the arms race and also reducing the stockpile.

If it is clear that no country will be able to test a new nuclear weapon, the motivation for researching new weapon technologies (such as those involved in "Star Wars") is lost.

If the weapons already developed are not tested on a regular basis, confidence in their capabilities is lost.

The arms race is a race based not on logic or intellect, but on an emotional battle for power. The test ban would check these emotions which have obviously gotten out of control.

Finally, the peace movement should work strongly and uniformly toward achieving a ban because it is a pragmatic thing to do. It is an issue that the public can understand and that the government can act upon.

Worldwide pressure brought about the Limited Test Ban Treaty of 1963 by which the U. S. and the U.S.S.R. agreed to stop exploding nuclear weapons in the air, underwater, and in outer space.

The success of such pressure is inspirational and should serve to assure us that we can end all testing.

An issue that is simple to understand, that has a history of success, and that governments can responsibly act on is an issue that should be adopted with enthusiasm.

The CTBT is such an issue.

We are at the edge right now. We can't move any further in the same direction we have been going.

We should all work toward ending the arms race now, because it threatens our fundamental right to live - and this right has never been more threatened than it is right now.

# Interagency Committee on Women and Development

A PROJECT OF CANADA COUNCIL FOR INTERNATIONAL CO-OPERATION  
2524 CYPRESS STREET, VANCOUVER, BRITISH COLUMBIA, CANADA V6J 3N2



## WOMEN AND DEVELOPMENT - BEYOND THE DECADE

### WOMEN AND FOOD PRODUCTION

In the Third World, women make up 50- 80% of the agricultural labour force; over half the food consumed in the Third World is grown by women. This workshop looked at the reality behind these statistics - the conditions for rural farm women, their major problems. In the Third World problems can be as basic as lack of water, fuel and fodder. . .or problems such as lack of pay or recognition of labour, lack of land ownership or access to credit - a situation which they have in common with Canadian farm women. The workshop explored the history of the Decade and the current situation of women as food producers. Using a feminist perspective, employed were audio visual materials, popular education techniques and discussion to move beyond the problems to tentative solutions and actions. Resource people were Jan Laidlaw, Canada World Youth, IACWD Nairobi delegate and owner-operator of a livestock operation, and Joanne Blake, CUSO women's program developer in Zambia (returned volunteer) and soon to participate in C.A. Peace Walk.

### WOMEN AND POVERTY

The feminization of poverty is increasingly typical of both Canada and the Third World. Women's occupational concentration is associated with unfavorable work patterns: lower wages, lower status, long hours, few fringe benefits and less security. This workshop explored the economic and political origin of poverty common to B.C. and the Third World. Viewing prostitution as an economic necessity for some poor women, the workshop explored the treatment of prostitutes by society in general and the feminist community in particular. A look at women in Central America served as an example of how women organize despite their poverty. Workshop resource people included Sue Harris, Downtown Eastside Residents Association and Cuso returned volunteer; Michele Kanashiro, Downtown Eastside Women's Centre; Marie Arrington, Alliance for Safe Prostitution and Nairobi participant; Collene Tillman, recently returned from Central America, Lief Harris, Carnegie Centre and Leslie Scrimshaw, City Farmer.

### WOMEN AND HEALTH

Equality, development and peace, as goals of the Decade for Women will only be achieved within the context of improved health and health care services for women. Development and its relationship to health were explored as it affects you and women in the Third World. Specifically, the workshop addressed global practices of birth control technologies such as the use of Depo-Povera. Birthing practises from North America and the Third World were discussed with the art of midwifery explored. The effect of the "Triple work day", malnutrition, cultural norms, and occupational health and safety hazards were also examined as they relate to the universal health right of safe, emotionally satisfying birthing practices. Resource people were Mary Ann Morris of the Oxfam Third World Health Project and Helen Morgan, nurse at Grace Hospital and Cuso returned volunteer.

### WOMEN AND EDUCATION

In this workshop was explored both the global picture of women's education in the Third World and specific examples from Indonesia, Africa, and South America. The workshop attempted to view the issue of women and education within the context of women's lives as they are affected by a complex interaction of social, cultural and economic factors. Central to this workshop is the question of "education for what" and a sense of caution realizing the fallacy of defining the issues in western women's terms.

In this workshop was explored the ways of linking with women in the Third world, ways of acting upon our shared concerns. The workshop facilitators were Lorrie Williams, Burnaby teacher, former teacher in Kenya, and Nairobi Delegate, Diane Prijomustiko, Indonesia Coordinator, Canada World Youth, and Shauna Butterwick, adult educator, recently involved in a tour to Brazil.

### ABORIGINAL WOMEN - BEYOND BARRIERS

This workshop incorporated the principles of popular education in that the participants, within a collective process, explored some commonalities existing between aboriginal women. A review of these common concerns with a focus on strategies for change, is the intent of the workshop. In addition, there was a sharing of the Nairobi women's conference by two B.C. Native women. The facilitators' intent was to create an environment of active dialogue in order to achieve a better

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understanding of the situation facing aboriginal women. Resource people included Caroline LaChappelle, Native Courtworkers; Elaine Hebert, Native Courtworker's Board Member from Cache Creek, Molly Borneau and Cathy Gottfriedson of the Okanagan Native Women's League.

APARTHEID AND RACISM

Black women in South Africa and Namibia bear the double burden of oppression from both men and from the apartheid system. Can the two struggles be separated? Or can they both be waged at the same time? This workshop examined the nature of racism, the bases of oppression of women, the lives of some international women and discussed ways of supporting their struggles. Carol Sherwood and Jennifer Holland of the Victoria South Africa Action Coalition gave this workshop.

MILITARISM - IMPACT ON THE LIVES OF WOMEN

Beginning with a case study of Guatemala, we explored the effect of militarization on the lives of women. Women from Guatemala gave us a personal testimony of life under military oppression. Caron Draisey from Headlines Theatre led participants through a process which will help us reflect on the effects of

militarization on the lives of Canadian women. Miriam Palacios, Marta Yolanda Garcia and Caron Draisey were resource people for this workshop.

RELIGIOUS FUNDAMENTALISM - ITS ROLE FOR WOMEN In Nairobi, the impact on women of the rise of religious fundamentalism - both Christian and Islamic - prompted considerable concern. What are its roots? What are the social, political and economic consequences for women? These are issues which we are just beginning to face in Canada. This workshop provided some answers on these questions, drawing examples from Iran, Central America and the U.S.A. Participants were encouraged to ask questions and bring example from their own experiences which will help us develop a common understanding of the issue. A viewing of the award-winning video 'Mona' which deals with Bahai women in Iran, is included. Workshop resource people were Jack Bastow, Bahai member and Margaret Marquardt, Anglican Minister.

The following was written by Catherine Cornell who attended the conference Women And Development - Beyond the Decade, as a representative of the Okanagan Women's Coalition.

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Women and Poverty workshop was comprised of a panel of women from various backgrounds. We were shown a slide presentation of women in the Phillipines and Mexico. Their living conditions are very poor. Some women in the Phillipines choose to live in the jungle to avoid the military that has brutally murdered the rest of their families. The Roman Catholic church owns most of the land in the Phillipines and Mexico.

There are billboards of pornographic images of women in the Phillipines. Prostitutes are paid next to nothing for their work; one Canadian man said he wouldn't come back to Canada because it's so cheap to get layed in the Phillipines.

General Electric has a Nuclear plant on an earthquake zone and Canada is sending them uranium. This is under the U.S. Marcos dictatorship.

We need to discover who our allies are in politics and not to be afraid of Socialism and Communism in Canada and other countries.

Canada is run by mostly white males ie the Status of Women minister is a white male, the minister of Indian Affairs is a white male. This is a form of oppression and we need to speak out by lobbying against this and ask for appropriate people to be in these positions.

(cont.)



**"Looking Forward, Reaching Back"  
Women's Archives  
In Canada Project**

The Canadian Women's Movement Archives has been collecting material on the women's movement in Canada since 1977. The bulk of archival material, though is being saved by individuals and women's groups across the country.

During the next year, the CWMA will be researching and compiling a directory of Women's Archival Collections in Canada. A collective member will be travelling across the country to meet with individuals and women's groups.

If you or your organization have any material on the women's movement in Canada, please contact the CWMA. Help ensure that our history is saved.

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Canadian Women's Movement Archives  
P.O. Box 928, Stn P, Toronto, Ont. M4T 2P1 (416) 597-8865

# Women and Development



(cont.)

In B.C. prostitution is a major issue. The federal government has passed Bill C-49 which states that any woman seen by a police officer winking or nodding can be charged with soliciting and receive up to 6 months in jail and or fined. Women that prostitute are usually poor and turn to prostitution in order to survive.

Prostitution has been in Vancouver for decades; according to one woman on the panel there are about 1400 prostitutes in Vancouver and 40% of these are native women, this is their alternative to poverty.

Apartheid and Racism. This workshop was very well done with a good deal of participation from attendees.

We looked at racism in Canadian content and asked each other:

-Do you have a racist experience?

-Are you a racist?

-Is there racism in B.C.?

What is the purpose of racism?

-economics ie cheap labour, reduction of competition

-political -- power

-psychological -- feelings of superiority

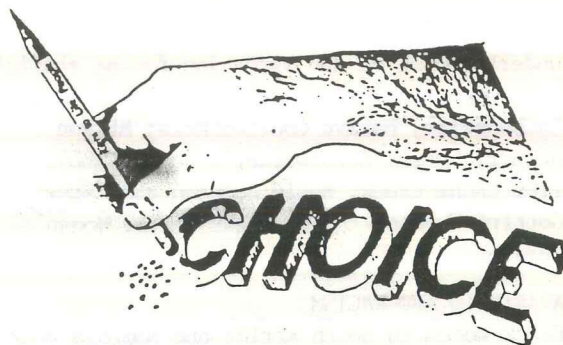
-- maintaining self-preservation

Characters of Apartheid - built into the South African system - based on providing cheap labour - 13% of South Africa is what are called homelands - small pieces of land scattered around South Africa.

Women and children are forced to live on these lands and to try and grow enough food to feed themselves. Their husbands are forced to move to towns to work for white people for very little pay. They are allowed to visit their families once a year. Since 1960 3.6 million people have been forcibly moved. Women have been required to carry passbooks since the 1950's, in these pass books is a page that must have permission from the woman's father or male guardian for her to go anywhere. Women are still regarded as possessions of men. This is the white man's law.

See also the article from Kinesis In Search of African Prostitutes

TAPESTRY 14



## Crimes Against Women: Abortion Law on Trial

Saturday January 25, 1986 1-5pm

St. Andrews Wesley United Church

Nelson Street at Burrard

CCCA is sponsoring the first of a series of tribunals to be held across Canada. The current laws make it almost impossible for many women to obtain an abortion. The tribunals will hear women testify about these difficulties.

By hearing women speak out about real-life experiences, we can demonstrate to the government that its anti-abortion laws continue to take a devastating toll on women's physical and emotional health.

## Call for Testimony

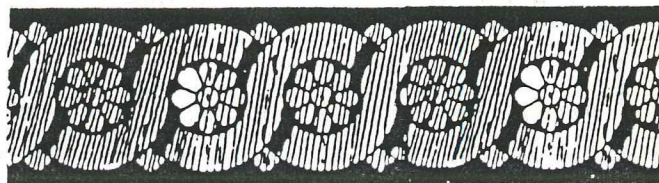
The Vancouver Tribunal requires the participation of women who will speak out about their abortion experiences. Please consider sending us a submission. It may be anonymous or signed, your own story or one you can help us document. You can send your submission to CCCA, or phone us at 876-9920 for more information.



# CCCA

Concerned Citizens for  
Choice on Abortion

P.O. Box 24617, Station C  
Vancouver, B.C.  
V5T 4E1



# IN SEARCH OF AFRICAN PROSTITUTES

from Kinesis, September

by Marie Arrington

My purpose attending the non-governmental organisations (NGO) conference as a member of the Alliance for the Safety of Prostitutes (ASP) was to liase with other women working for prostitute rights. I wanted to contact prostitute women in Africa, specifically Kenya, and to challenge those myths put forward by "academic pimps" about female sexual slavery.

I arrived in Nairobi July third. The first item on my agenda was contacting street prostitutes. Although prostitution in Kenya is illegal, women don't get arrested unless they are unable to pay off the police.

Making contact was relatively easy. After telling women about the situation in Canada, they said they had been warned that if they were still on the street at the beginning of the conference they would either be detained or shot. Many women said they were going to Mombasa, a sea-port city where many ships dock and the tourist industry is booming.

When I asked about travelling into the countryside I was told to go by train with an escort because it wasn't safe.

Being stubborn by nature I immediately went to the bus station and bought a ticket to Mombasa and travelled alone.

I stopped by roadside markets, went into villages, witnessed incredible poverty and talked to many women in the countryside, without once being threatened, robbed or accosted. In fact, people were trying to feed me, people who couldn't afford to do so. The bus driver asked where I wanted

Upon my return to Nairobi I was unable to find any of the women I had contacted earlier and the whole atmosphere of the city had changed. Nairobi was getting ready for the women of the world. The police were out in full force, complete with machine guns. The army was there to aid the police in keeping Kenyans in line.

Seventy-five percent of the prostitutes who didn't leave town (they were the ones with children who couldnt leave) had been detained. They were rumored to be imprisoned on the military base outside of Nairobi to keep the soldiers happy while they had this extra duty of keeping NGO and

UN women safe. The beggars, the disabled (lepers, etc), the children of the streets, the women and men hawkers who brought their wares into town to sell, were all removed from the streets. The security was such in Nairobi that the police were all over the campus, the roadways, the hotels, the hallways outside the workshops and several were in the line-ups. It was clear they were ready to act at anytime without the slightest provocation. In the first week of the conference a Kenyan woman, who had an argument with a European woman about being ripped off, was beaten by the police and incarcerated for the night. Some American women attempted to get her released but to no avail. While white women felt safer (?) African women were paying a price. Many African women, when they knew who they could trust, had a lot to say about

**Upon my return to Nairobi I was unable to find any of the women I had contacted earlier and the whole atmosphere of the city had changed. Nairobi was getting ready for the women of the world.**

to go and would have driven me there had I known where I would stay.

I talked to several women, some of whom I had met in Nairobi, some who were from Mombasa and many who were from the rural areas of Kenya. There are also women from neighboring countries who come to Kenya to work. As in other third world countries there is a continuing migration of poor women from the Kenyan countryside to urban areas.

the oppression of women in Africa, the lack of freedom of speech, the lack of opportunities, low pay for women and the lack of recognition for women's work. As one young prostitute said, "we carry the country on our back, and they beat and harass us."

The Kenyan government made rural womens' work a focus of the conference. Women's poverty was discussed daily, everywhere, but there definitely was not unanimity on how to solve it.

The government set up daily trips for delegates to go to selected villages, but some of us went to villages that weren't on the list. I cannot describe the poverty of women, the illness, the women with children, abandoned by men. Those women trying to feed the children the best way they know how, living in less than huts. This is a side of Kenya not many women saw.

Rural women in Kenya, as in many third world countries, spend up to six hours a day just fetching water to meet their family's daily requirements, as well as raising the children, growing the family food, making products to be sold at the market, and often selling these products.

Children spend many hours in the field, the girls more than the boys, learning at an early age their role in the system. Many women from the rural areas migrate into Nairobi to prostitute themselves in order to feed their children, many women give their children to the missionaries

**Poverty, exploitation and westernization have turned so many women in Africa to prostitution. It is ironic that the Kenyans who spoke the most fluent English were the prostitutes.**

so they may be able to feed the younger ones and not have them go hungry.

On July 16 at our workshop, "A Response to Poverty: Prostitution in Third World and Metropolitan Countries", a letter written by a prostitute in Nairobi was brought to the attention of the participants. The letter contained information about prostitutes being detained and the plight of prostitutes in Kenya. Workshop participants wanted to protest to the government and ask that the women be released and be allowed to return to the streets.

A group from the workshop organized a petition and copies of the letter were circulated around the university. We had to be careful because it is illegal in Kenya to criticize the government and none of us wanted to be imprisoned or deported. We did not want to endanger the women and we did not want it to be seen that this kind of action was only taken by a third world government.

The letter was printed in the *Forum*, the daily NGO newspaper and women came to the information table. We collected

over 500 signatures in three days, the response on the whole was favourable with a few exceptions, such as the woman from Canada who said she was in favour of what the government did because after all they did it to protect us. What a price to pay for OUR safety!!!

In the days following, I attended workshops about prostitution in other countries, Okinawa Japan, India, Philippines, Korea, and Latin America. In all workshops women said the same thing; prostitution is terrible, it must be eliminated. When I asked women from Okinawa "what was available for women if they wanted to quit prostitution?" they replied "Nothing."

The answer was the same in all the workshops, "no alternatives". Without exception women were prostitutes because of economic necessity. When a Greek woman said they did a study and that there were women in the profession who came from wealthy families, I asked if the study had determined if the women had been abused at home. She said yes, they had been. She advocated a rehabilitation program for prostitutes, to teach them self-esteem.

While some women from Europe and North America said prostitutes should be taught self-esteem and spirituality and that it is better to be poor than to be degraded by prostitution, women from third world countries were very clear that it is not okay to starve with your children while you were being righteous.

African women said they did not think prostitution was a great way to survive but the western nations were ripping off their countries and the men coming to work in those countries had no respect for the women, culture or the land. Poverty, exploitation and westernization has turned so many women in Africa to prostitution. It is ironic that the Kenyans who spoke the most fluent English were the prostitutes.

A prostitute in Nairobi makes five shillings for a blow job - 45 cents Canadian, and 20 shillings for a lay - \$1.80 Canadian. The average wage for a civil servant is 1500 shillings - \$136.00 Canadian. A

domestic's wages are about 10 shillings plus room and board, which is less than \$1.00 Canadian.

Many prostitutes subsidize local police wages by payoffs. The women are able to buy off their jail time for 200 shillings. If women don't have money they are taken to Lakata prison for up to two weeks.



the prison system runs on the old English colonialist system. Women are awake at 5:00 a.m. and dig in the soil all day. While digging they have to carry a bucket of shit on their head. If they spill it, they are not allowed to wash. Every evening they are beaten with a wire.

One young seventeen year old prostitute I met, the mother of three children, had been working since she was ten. She said the when she is locked up her oldest child takes care of the other two. There is no one else to care for them and when she is released she has to hunt for her kids.

When I asked what her biggest problems were she said "the police are the first problem, they lock us up until after the conference is over, then the pope comes.



photo by Emma Kivisild

The solidarity of hands

The police come in trucks and come into the bars and round up the women. They take you to prison and tell the court that you were on the street. It is easier to plead guilty. If you have 200 shillings you can bribe the police, if you don't you go to jail for two weeks to Lakata prison. This is the worst time ever - since the conference."

While attending workshops and listening to women talk about violence against women, sex tourism, trafficking and prostitution, it became clearer to street workers and women organizing on the streets that feminists and careerists the world over have a lot to learn about solidarity, poverty and starvation.

Women from Norway talked about how they dressed up like prostitutes and stood on street corners, painted tricks' cars and called their wives. They called this "doing on the street study". Can anyone imagine the hardship that single prostitute mothers experienced trying to work and feed and clothe their children while these academic pimps were cleaning up the streets?

Listening to the international feminist network against trafficking and female sexual slavery at a workshop was similar to listening to an indoctrination session by the CIA. They all agreed that women in the mentioned countries were poor, but said that women are forced into prostitution by men kidnapping or selling them.

They never discussed parents selling their children in order to feed the rest of the family. They never told of the time that western feminists came to Thailand and discovered prostitutes in a brothel and asked the women if they were kidnapped. The women said, "yes we were", the western women then offered to help them escape. The prostitutes asked "where to?" and were told "back to your village." The prostitutes refused to go - saying "do you know what we would be going back to? It is easier to be a prostitute in a poor country than to try eke out a living on the land and have babies every year as well."

Feminists did not talk about how many women die: in childbirth; from starvation; from batterings by their husbands; from overwork; from the use of depo-provera and the coil which is the main form of birth control. They did not say how their organizing to stop sex tourism has further put prostitute women in danger by stopping men from going to other countries. The women from those countries have now resorted to immigrating illegally to nations where they have no access to medical facilities, legal recourse, any form of bargaining power in the trade and are now wide open to ALL forms of violence in a strange country.

They did not talk about how the USA has cut family planning aid to African countries that allowed abortion. They did not talk about how South Africa has forced women to be injected with depo-provera, their new form of genocide. They did not talk about neighboring countries to Kenya and the millions of starving women and children. *This* is the most degrading part of any society, poverty, not prostitution. No, they talked about how prostitution has to be eliminated at all costs. Not one offered any solutions.

When you see a well-dressed woman, whether from a western country or a third world country, get up and say she really hurts to see women suffer and then she agrees that prostitute women should be further punished, her credibility is shot all to hell.

Without exception, not one of the fifteen workshop panelists had anything concrete to offer women. Panelists took up so much time there was no time for audience participation. Those of us who did speak were only able to do so because we demanded to be heard.

African women from Kenya, Tanzania and South Africa were extremely angry after the workshop on trafficking. When an American woman asked the moderator if anyone had talked to the Kenyan women, the moderator replied that she hadn't because she was too busy. The American woman then said, "shouldn't someone talk to the women and tell them what is going on in their country?"

The Kenyan women said that they knew what was going on in their country, but the multinationals come into the country and rip them off so what else are they supposed to do to feed their children? One Kenyan woman stood up in one of the workshops and said, "I want to tell our American sisters that your men are creating havoc in our country."

We talked to women from Mexico, Bolivia, Chile, Peru and other countries in Latin America and South America. They all told similar accounts of poverty, women from the countryside, peasants going to the urban areas to look for work and being unable to find work other than being a domestic.

A domestic is the next thing to a prostitute. You eventually end up on the street anyway. The women are usually raped by the man of the house, become pregnant, get fired and then have to work as a prostitute in order to support their child.

On the last day of the conference an older woman, with false I.D. came to the university and asked to see me. She lives on the Kenya/Uganda border and owns her own house, which is very unusual in Kenya. Women don't as a rule own property, so she is accused of being a prostitute. She also rents rooms to young women who work as prostitutes. She is being harassed by the police who are wanting to be paid off.

We talked about the lack of services available for young women in Kenya. She said some young girls start work as young as eight years old and many support their mothers and grandmothers who have been abandoned by their husbands. This woman was under the misconception that women in Canada didn't have to work as prostitutes, that there wasn't such a thing as poverty here, or racism. She also asked if we could get the World Council of Churches to intercede for the prostitutes in Kenya. She said that the Kenyan woman has a clamp on her mouth put there by the government.

The Canadian delegation to the UN conference had, before I left Kenya, supported a resolution asking that prostitutes be restricted from crossing international borders for the purposes of prostitution. Well, already a woman who has a record for prostitution is not able to immigrate to this country, soon she will not be able to even visit. Will other women be affected?

It will limit many women from coming to this country. Already women of colour cannot find a job here, even as a domestic, if they have children. This resolution was passed with consensus.

The other resolution being discussed when I left Nairobi was the call for INTERPOL to

be involved in the fight to stamp out the sex tourism industry: they called it "female sexual slavery". Imagine INTERPOL, the highest police force in the world, working to keep women in line. And women were actually saying that women's rights have made great progress in the past ten years.

I am terrified by what is happening globally to women. The careerists are getting to the top on our backs. Women are getting poorer throughout the world and are being controlled more and more by the powers that be. It is no accident that we are at the bottom of the heap, as women, and it is even less of an accident that women of colour and poor women are paying the biggest price.

Prostitution is here to stay as long as women do two-thirds of the world's work, earn five percent of the wages and own one percent of the assets. Poverty and prostitution go hand in hand in the scheme of things. To get rid of prostitution you have to get rid of poverty.

What Kenyan authorities did to women during this conference must be questioned. However, it is by no means a new way of controlling and harassing prostitutes. In San Francisco at the Democratic convention working women had to call for volunteer lawyers to watch the police and their violent tactics.

It is no different or worse than what Vancouver plans to do to prostitutes for Expo 86. The politicians and residents of this city are profiting from women working as prostitutes and now they want to show the world that they can control prostitutes (women). This is supposed to make women feel safe?



DEPO PROVERA.....  
ANOTHER D.E.S.???

Late in November, the Vancouver Women's Health Collective received word that the Health Protection branch of Health and Welfare Canada was considering approving Depo Provera for unrestricted use as a contraceptive in this country. We are gravely concerned about what approval will mean to Canadian women and have joined with other feminist health groups, consumer groups, organizations involving the physically and mentally disabled and those working with immigrant and Native women's issues to form the Canadian Coalition on Depo Provera. The Coalition's aims are to inform the Canadian public about the drug and its hazards to urge the Federal government to hold public hearings to assess its safety and withhold approval of Depo Provera until more thorough and controlled studies are done.

We are circulating a petition and encouraging people to write to Jake Epp, Minister of Health and Welfare, House of Commons, Ottawa, K1A 0A6.

For copies of the petition write to Canadian Coalition on Depo Provera, Vancouver Women's Health Collective, 888 Burrard Street, Vancouver, B.C. V6Z 1X9.

.....  
Depo Provera is the brand name for medroxy-progesterone acetate, an injectable progesterone-like hormone. One injection of Depo Provera can stop ovulation for three to six months. It works by disrupting a woman's hormone regulating system. It also causes thinning of the uterine lining, making implantation of an egg that might be fertilized, unlikely or impossible. Many women stop menstruating entirely while taking the drug, others experience irregular or excessive bleeding and temporary or permanent infertility after stopping the injections.

When confronted with these risks Dr. Ian Henderson, director of the Human Prescription Drug Branch of Health and Welfare Canada said, "Our job at Health and Welfare after Depo is approved will be to educate women that the fact that they have stopped menstruating is a natural side effect of this drug and that it is not unhealthy for their genitals to be in a dormant state. Their genitals will be just like they were when they were 9 or 10 years old".

The Canadian Coalition on Depo Provera is disturbed by statements like this from Health and Welfare officials and is concerned that the risks of the drug are not being considered seriously enough, and that as long as there is

any question about the safety of Depo Provera, it should not be approved for unrestricted contraceptive use in Canada.

Depo Provera has been linked to breast and Uterine Cancer in animal studies. Its short term effects on women include weight loss or gain, depression, dizziness, hair loss, pain in the limbs, abdominal discomfort, vaginal discharge, darkened spots of the facial skin and loss of interest in sex. Long term use in women has been associated with increased incidence of diabetes, severe mental depression and birth defects. Depo is passed in very high quantities to nursing infants through their mothers' breast milk. Its effects on these babies are not known.

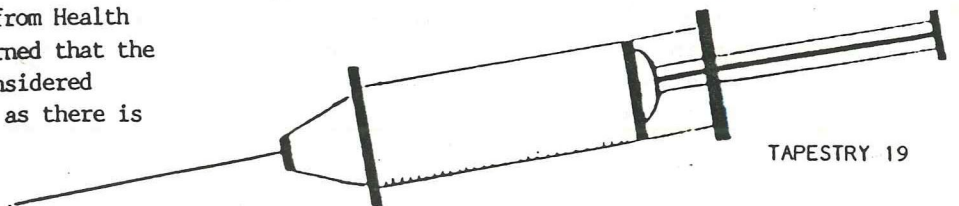
As an injectable contraceptive Depo is susceptible to abuse. The drug requires almost no co-operation on the part of women, in fact many third world governments prefer Depo Provera as a widespread contraceptive because unlike the birth control pill, its use does not depend on the discretion of the user.

In Canada today Depo Provera is approved for the treatment of Uterine cancer, Kidney cancer and endometriosis. However a loop hole in the Food and Drug Act allows Doctors to prescribe it for any use they deem appropriate. Because of this it is being used for contraceptive purposes in a number of groups of women, notable physically and mental disabled women, young women living in group home situations and immigrant and Native women.

If Depo is approved, we can expect a massive advertizing campaign promoting its benefits as a method of birth control. We are concerned that the convenience of Depo will be emphasised and that its dangers will be down played. As has been the case for many other drugs, D.E.S., and the pill for example, information on Depo Provera will probably be difficult for women to get and could be confusing and contradictory. Already studies into its effectiveness and safety have been described by the U.S. Food and Drug Administration as 'Haphazard and uncoordinated'.

It is crucial that the Health Protection Branch look seriously at the implications of approving Depo Provera as a contraceptive. It is outrageous that the concerns of those who stand to be most affected by a government decision such as this, are being denied input in that decision.

.....  
Write your local MP and/or Jake Epp Minister of Health and Welfare.  
.....





**NATIONAL ACTION COMMITTEE**  
on the status of women

By Jane Evans

A bright and cold Winnipeg welcomed the mid-year meeting of the National Action Committee on the Status of Women.

The largest and most influential women's groups in Canada, NAC has over 400 member groups and represents three million women. While a representative from each member group is welcomed to the AGM in Ottawa each spring, the mid-year is hosted by a different region each year and is attended (officially) by two people from each region, plus the local members. In fact, there were more than two hundred (200) women in Winnipeg from across the country.

The theme of the conference was Making Connections, not just networking connections, but connections between issues, how the current emphasis on free trade, for instance, could affect subsidies for training of women and minorities. With free trade, U.S. Trade Remedy Laws could be invoked to show unfair advantage to firms obtaining subsidies. American fishing interests have already begun this process in their objection to higher Unemployment Insurance benefits for Maritime fisherpersons.

The conference opened with a panel discussion chaired by Hilary Lipps author of *Women, Men and the Psychology of Power*. Speakers were Marjorie Cohen, economist and NAC Vice President, Caroline Egan, health worker, and Solange Vincent, feminist activist and peace worker. Cohen spoke of the fallacies of the gospel of individual self reliance and of the lack of understanding of how the deck is stacked against people in the most vulnerable sectors of our society. Legislation such as the employment Equity Bill fosters the impression of change when in fact, these changes would be for the worse.

Caroline Egan urged listeners to continue their support for choice in reproductive rights. She spoke of the need for legalization of free standing abortion clinics and of the disappointment of Manitoba women at the lack of support of their government in the matter of Winnipeg's Morgenthaler clinic.

A dynamic description of racism in Canadian society was the thrust of Glenda Simms' speech. She dislikes the term 'visible minority' and spoke of the anger of Canadian blacks, some of whom settled here hundreds of years ago, and are still referred to as 'immigrants'. Third world women, native women and black women are constantly subjected to racism and exploitation. She noted that there was no workshop for these women at the conference. Many of these women are coping with the effects of poverty and prejudice while still bound by cultural values stressing fertility as man's last frontier for proving self-worth.

Solange Vincent gave a graphic illustration of the theme of commonality of issues with links between sexism, racism and militarism. We face not just the dismantling of the arms systems, but the systems of attitudes to power. Women comprise 75% of the peace movement and, especially with the women's peace camps, have given a human emphasis to the cause of peace.

In her summation, Hilary Lipps underlined the dangers of present hard times which bring a very real threat to the legitimacy of our demands. We must confront our own need for power and for control over our own resources. Our greatest strength lies in our ability to work through consensus for a common goal.

Lunchtime brought a march to the Manitoba Legislature in support of the Morgenthaler Clinic. Sisterly feelings kept the 200 participants warm in the -20° cold and of course there's always a rush in marching in a group behind a slow moving police car with its lights flashing.

From the workshops of Saturday afternoon, where the emphasis was on finding commonalities of action and strategy, came some calls for immediate action: a telegram to the Prime Minister expressing unanimous rejection of Bill C-70 de-indexing of family allowances and action to protest the licensing and

continued on pg. 21

NAC (cont)

sale of Depo-Provera, a 'morning after' contraceptive given by injection. This drug has been banned in the U.S. and consideration is being given to its acceptance in Canada after inadequate testing.

The speaker at the Saturday night banquet was Muriel Smith, Deputy Premier of Manitoba. In an amusing and trenchant speech, Smith reminded us of the absolute necessity of women's participation in the political process. Without that active participation, we could expect legislation to go against us again and again, not through evil intent on the part of the legislators, but simply because their mind set did not include awareness of our concerns.

In a series of sketches and songs, some ironically amusing and some moving, but all dramatic and impressive, the Nellie McLung Theatre group touched on a variety of subjects among which were abortion, masculine attitudes, disarmament, apartheid and the plight of third world women.

Participants at the final session on Sunday heard Lucie MacDonald from OSOMW, the organisation of Military wives, describe the consciousness raising which took place when a group of military wives tried to get a dental plan on a Canadian Forces Base. She very firmly pointed out the connections already made between sexism and militarism patriarchal system. The most patriarchal and hierarchical structure in our society is feeling threatened by this group of determined women whose aims, needless to say, have been considerably amplified by the opposition they have encountered. Listeners showed their appreciation of OSOMW's effort by their applause and the considerable response to a collection which followed.

The highpoint of the closing session was the speech of NAC president, Chaviva Hosek. Hosek is a terrific speaker, relaxed, articulate and intellectually precise. She reiterated the urgent need for more women in politics. With only 27 women out of 282 MPs there is a palpable limit on what they can achieve. They must have all the help we can give them in our lobby efforts within our own

constituencies. Organizations such as NAC are our strongest weapon; we must be creative, flexible and smart because we are weaker than they. We must also reach out to women who have not considered feminism as an option; we must go into the schools and talk to our youngest women and we must try to reach out to those women who might have an emotional response to the spurious reasoning of groups such as REAL women. This group (Realistic, Equal, Active and for Life) attacks feminists, and NAC in particular, as leading Canadian women away from the values of family and Church.

Earlier, Hosek had suggested the formation of a new group, Feminist Grandmothers for Canada, and the enthusiastic response from participants prompted her to name the conference as the founding conference of this new and lively group.\*

The most significant point in the speech was the reminder that the conservatives had formed the government in 1984 with a clean slate; we had nothing to hold against them. In the next election campaign, we must be aware of promises made and broken. 1986 must be used for consolidation and preparation; 1987 will be the year the conservatives begin to prepare for the next election and we must be ready. There is a need for unity and a demonstration of our strength. We showed this last summer in the leader's debate on women's issues and we can show it constantly in our support for organizations such as NAC. A strong, diverse and growing membership is our strongest defense against those who would marginalise us as 'just feminist' or 'just left wingers' or 'just radical'. Roberta Ellis, Manitoba's pay equity commissioner closed the conference with a reminder to use the connections we found to raise awareness around us. She spoke of women who lived in a 'comfort zone' of dependency on men, women who did not want to know about de-indexing of pensions, women who did not want to face an analysis of the pressure that fostered their dependency on men. (Cont. on pg. 22)

\* Anyone interested in joining this new and lively group, contact Jane Evans, OK Women's Coalition.

## Universal Income Security Program

Canada has a fairly miserable record for spending on social programs. Of the countries belonging to the Organization for Economic Co-operation and Development (OECE), Canada is ranked ninth out of twelve. (II, 554) We spend less of our national resources than most on pensions, about average amounts on health and education, but more than average amounts on unemployment benefits. We spend more on unemployment payments not because our benefits are more generous than that in other countries, but because our rate of unemployment is so high.

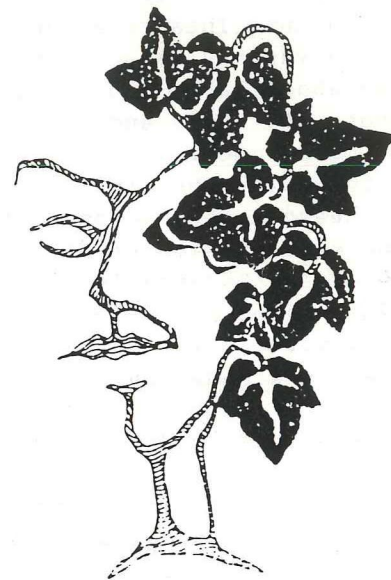
Generally, the commissioners recognize that Canada cannot afford to reduce its spending on social services. Rather, the commission feels the system should be redesigned so that it is both easier to understand and so that it will not discourage people from working. To achieve these goals the elimination of a wide range of programs is advocated in favour of one comprehensive income-transfer package, a Universal Income Security Program. In the past many reform groups have called for a "Guaranteed Annual Income" as a way to protect people from falling through the gaps in the income security net. In particular it would help the working poor maintain a decent standard of living. The important features of this type of proposal would be relatively high levels of benefits for those who have no other income and a relatively high tax-back rate for those who receive some sort of benefit or wage. This then, would guarantee a minimum standard of living which would not require that people live in poverty.

The commissioners have not adopted this scheme. Their program would provide a very low guaranteed income. In fact even the commissioners recognize that the income levels are "not necessarily adequate to meet all family needs unless some additional support is provided." (II, 797) Nevertheless, the commission is recommending that most of the existing support programs be eliminated. These include guaranteed income supplements, family allowances, child tax credits, married exemptions, child exemptions, federal contributions to social assistance payments, federal social housing programs, and possibly the personal income-tax exemption.



The tremendous overhaul of the social security system which would be required by the introduction of the single Universal Income Security Program recommended by the report is unlikely to happen. Far saner, and certainly much more humane, are the short-term recommendations the commissioners make. These would rectify the regressive features of the present system by redirecting money from the child tax exemption to the child tax credit or to family allowance, and would help the poor who can work by permitting those on welfare to retain a larger portion of their benefits when they find some sort of employment.

( from a paper on the MacDonald Report and its Impact on Women, prepared by Marjorie Cohen, Vice-Pres. of National Action Committee )



## NATIONAL ACTION COMMITTEE

continued from page 21

The closing of the conference found women standing in animated groups discussing the issues they had heard analysed. First time attendees had been excited and stimulated by contact with experienced lobbyists and all stressed the renewal of commitment that comes from discussion and contact with other feminists.

WORKING TOGETHER FOR CHANGE

Have you ever sat in a staff or board meeting, wanted to bring up a subject which you thought was of some importance, but were never asked to submit anything for the agenda? Have you ever taken part in a vote and found, being part of a minority, you were overruled? Have you ever worked in an hierarchical situation where every decision had to be okayed by your boss, and her boss, and finally, THE BOSS?

Then you will appreciate what is happening in more and more workplaces, clubs and organizations where people have taken part in the Facilitators Training Course which is based upon the Popular Education Method. This method provides an alternative to hierarchy and authority in a group. The participants are active, not passive, learners. They are encouraged to speak up and use techniques that prevent individuals from dominating the group. It is a relationship of DIALOGUE, of people talking as equals, not the monologue of an expert talking down to students.

Consensus is used in decision-making, which means working on the solution to a problem until everyone is satisfied. Each person's opinion is respected and everyone has an equal voice. This is the ultimate in powersharing.

The business world is gradually acknowledging the fact that their employees are not one-dimensional; that they have personal lives and those lives often encroach on and influence their performance on the job. Employees who are given the feeling that it is inappropriate to discuss their personal problems at the workplace begin to experience feelings of isolation and despair, accompanied by a drop in productivity.

At the Kelowna Women's Resource Centre we have found that the listening skills acquired through the facilitators training course have enabled us to work together in a collective structure. Before our staff meetings we are encouraged to give expression to our personal feelings, inviting constructive feedback on problem areas. This leads to a clearing of the air so that the energy of the group may be channeled towards the discussion of other items on the agenda--an agenda which has been made up by asking for suggestions from each member.

The skills learned in the training are not only valuable in industry, social action groups, and other structured situations. Graduates talk about the acquired communication skills which

they are able to use in their family lives. The validating of other people's feelings is seen as important. Power sharing works!

The next facilitators training course to be sponsored by the Kelowna Women's Resource Centre will be sometime in January. This is a course to learn to become a facilitator. You don't have to be an 'expert' to use this method. Participants can take a training and then go out and share what they have learned with other groups.

Those who are interested in this course should think seriously about (a) whether they are ready to work collectively, and (b) whether they are actually looking for a support or therapy group. This is a training course, not a therapy group. Anyone interested should sign up A.S.A.P. to be interviewed.

For more information, please call Linda Bateman, coordinator of facilitator training at KWRC, 762-2355. You, too, can change your life. You can learn to work collectively!

--Myrle Machan

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Call Linda Galloway, a highly skilled psycho-therapist and counsellor, for gentle movement through your conflict to loving self-acceptance. Linda has been facilitating personal growth for thirteen years and is now offering her services in the Okanagan on a one day per month basis. To arrange a private consultation phone Yvonne Brine, R.M.T. at 762-3340.

# POETRY



## TO MY MOTHER

### ON NEARING HER 80TH. BIRTHDAY

mother, you are losing your hearing,  
becoming confused

and your body is sagging and thin

but that day in the sauna,  
when you lay on the bottom bench  
like a woman waiting for her lover,  
I forgot that you  
will die soon

Jill Newman Solnicki

### LANDSCAPE

We lie,  
two mountains under snow,  
between us a polar plain  
  
There are no shadows  
no stirrings, sounds  
in this land of long midnight  
  
Only the creak  
of the planet turning  
  
Only stars,  
lost in lightyears,  
calling

Jill Newman Solnicki

### FIRST SNOW

Outside the window  
squirrels wept  
to see the first snow;  
  
the sky was pale;  
  
my friend lay dying;  
  
I will walk the March thaw,  
search thickets,  
open buds:  
  
I will  
not find  
her in  
Spring.

Jill Newman Solnicki



Notes after the women's festival  
August 27th, 1985

Back at the women's centre  
back at work  
sorting, unpacking  
talking on the phone  
reorganizing  
unorganizing  
taking calls  
returning calls  
repacking  
coffee  
childcare

supporting friends  
giving  
receiving  
letting go  
hanging on

eating lunch  
watching women  
walk  
in high heels  
and panty hose  
pulled over shaved legs  
under tight polyester skirt suits

wondering where did 'we' all go  
there must be more to this town  
to hold me here.  
And after a few days  
will everything and everyone  
be all sorted  
into their spots  
with me still here  
wondering where I go?  
And will I have enough to hang on to  
in terms of local support  
and memories of lesbian feminist laughter  
shared over campfires, rocks and water?

And this is some of why I will not say goodbye  
to womyn  
whose heart voices sound and feel like mine.  
Local support seems so distant.  
And I invite these womyn to return  
and share the magic of the Okanagan -  
water, sun, rocks and trees (and coming soon snow and falling leaves)  
with me and

Notes after the women's festival continued

for me to share the magic of lesbian feminists -  
laughter, caring, working, being  
And I will not say goodbye  
I will say thank you  
and yes, please come back  
soon

Jody McMurray



SENILE DEMENTIA

Dear Mary,

Just a line to say I'm living -  
 That I'm not among the dead;  
 Though I'm getting more forgetful,  
 And mixed up in the head.  
 For at times I can't remember  
 When I stand below the stair,  
 If I must go up for something  
 Or did I just come down from there?  
 And before the fridge so often  
 My poor mind is filled with doubt -  
 Have I just put my food away,  
 Or did I come to take some out?  
 And then, at times when it is dark,  
 My pillow 'neath my head,  
 I wonder if I should get up -  
 Or have I just gone to bed?  
 I think that it's my turn to write,  
 But hope you don't get sore  
 If I've already written -  
 I don't want to be a bore!  
 Just remember that I care for you  
 And wish that you were near;  
 And since it's almost mail time,  
 I'll say 'good-bye' my dear.  
 But now I'm by the mailbox,  
 My face is very red -  
 Instead of mailing out your letter...  
 I've opened it instead!

(Anonymous)

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WOMEN'S ALTERNATIVES FOR NEGOTIATING PEACE

Feb. 13, with Viva Flood of Nelson: two sessions  
 \* 9:30 a.m. at Kalamalka Campus, OK College \$3 cost  
 \* 7:30 p.m. at Vernon Arts Centre, no charge

ITEMS FOR SALE AT OK WOMEN'S COALITION:

# HERSTORY

## 1 • 9 • 8 • 6

### THE CANADIAN WOMEN'S CALENDAR

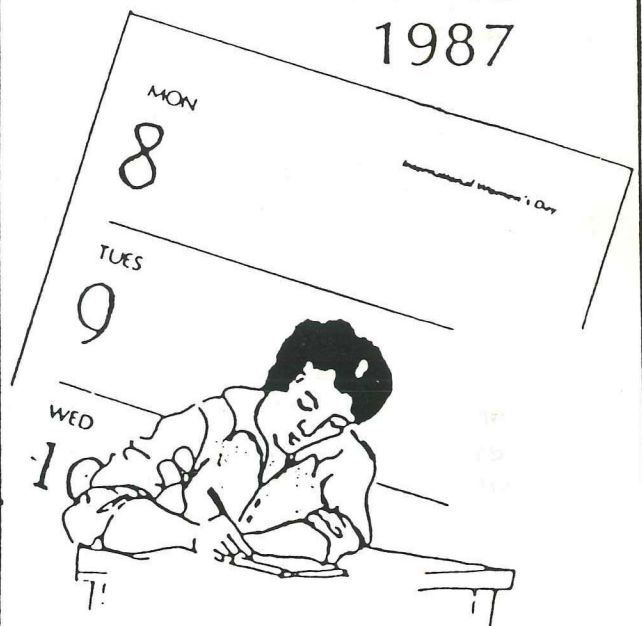
.....\$5.75

# KINESIS

## 1986 Resource Wall Calendar

.....\$7.90

## EVERYWOMAN'S ALMANAC 1987



.....\$7.00

THANK YOU!

The Okanagan Women's Coalition would like to extend best wishes for 1986 to the following, and would like to thank them for support and donations in 1985:

- |                                    |  |
|------------------------------------|--|
| * Vernon Flower Shop               | * ISIS                                       |
| * Mara Lumber                      | * FAPG                                       |
| * Fabricland                       | * PIN Crisis Line                            |
| * Transistion House                | * UNN Friendship Centre                      |
| * Chamber of Commerce              | * Social Planning Council                    |
| * Communities Against Sexual Abuse | * Central Okanagan Emergency Shelter Society |

DYKE DIARIES - A CALL FOR SUBMISSIONS

Submissions of up to 5000 words are being requested for an anthology of lesbian personal writings -- diaries, journals, letters, thoughts.

Material on any facet of the writer's life is welcome; pieces need to grow out of a lesbian life and may be as lesbian-specific (or not) in content as is appropriate to the thoughts/emotions/situations being discussed.

Pieces used may be published anonymously if the writer wishes; confidentiality will be strictly observed.

Please include the year of writing and the age of the writer at that time.

Deadline for submissions is March 1, 1986.

Please send material to:

Frances Rooney

P.O. Box 868

Station P, Toronto, Ontario M5S 2Z2

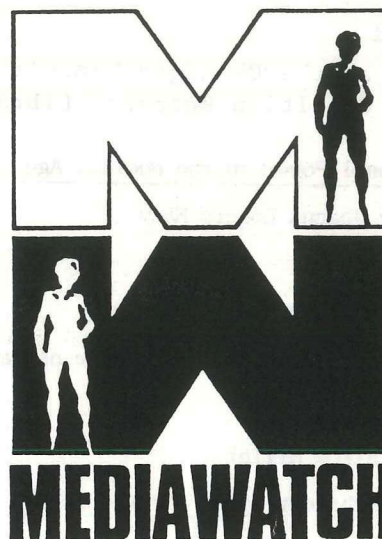
(Note: Frances Rooney writes feminist/lesbian history, biography and short stories. Her recent work includes Edith S. Watson, Photographer, Finding Lesbian Herstory, a slide show, and the Women and Disability issue of Resources for Feminist Research, a quarterly journal which she edits.)



**People In Need**  
**CRISIS LINE**  
**545-2339**



**WE CARE**



Sex-role stereotyping is harmful to women because it dehumanizes, misrepresents, and degrades.

If you have felt insulted or angered by how women are portrayed in printed or broadcast materials, you can do something!

EXPRESS YOUR OPINION by filling in a Media Watch complaint form, available at the OKWC office. Media Watch is located at 209 636 West Broadway, Vancouver, V5Z 1G2.

**NATIONAL WATCH ON IMAGES  
OF WOMEN IN THE MEDIA INC.**



Notable Women Records and Tapes will be distributing independent recordings by Canadian women through an annual mail order catalogue.

Their premier edition will be available in 1986 and will reflect the diversity of music made by women in Canada.

Recording artists are urged to contact Notable Women immediately with samples of their work. Individuals are invited to suggest records/tapes by women to be included in the catalogue.

The catalogue will be mailed to individuals, libraries, record stores, women's centres and radio stations across Canada.

To receive your copy write: Notable Women, 64 Alice Street, Guelph, Ont. N1E 2Z8

## THE THREAT TO OUR FAMILY ALLOWANCE - DO YOU CARE?

The enclosed letter to Finance Minister Michael Wilson, calling for the reinstatement of full indexation of family allowances can make a difference! We recently saw how the collective efforts of senior citizens brought about the cancellation of the minister's proposed changes to the Canada Pension Plan. Let's work together against the de-indexation of family allowance benefits. (Remember, postage is not required to a Member of Parliament).

### SOME NEW BOOKS

Available at the Okanagan Women's  
Coalition Resource Library

#### Despair and Personal Power in the Nuclear Age

(non-fiction) by Joanna Rogers Macy

#### Dreams and Tricksters

(fiction) by Tanya Lester

(watch for review in next issue of Tapestry)

#### For Your Own Good

(non-fiction) by Alice Miller

Hidden cruelty in child-rearing and the roots  
of violence

#### Lesbian Nuns: Breaking Silence

(non-fiction) edited by Rosemary Curb and Nancy  
Monahan

#### Women Against Censorship

(non-fiction) edited by Varda Burstyn

There are many more "now" books in the library; come in and see for yourself! Incidentally, maintaining the library requires many volunteer hours, and if you enjoy reading and browsing through books, periodicals, and research papers, you may want to consider working a few hours a week or a few hours a month in our library. Training is provided, so it could also be an enjoyable learning experience.

### FOR YOUR INFORMATION...

Tapestry has enclosed a list of Apartheid products that are sold in Canada. If you've read the Women and Development article on pages 12 to 14, you'll understand why it's important to know about these items - and why you should do something about the situation.

## **HITT • 549-4144**

Just in case you've misplaced your Health and Information Telephone Tapes (HITT) card, here are some of the topics available.

### **WOMEN**

- H-13 Am I Pregnant?
- H-14 Unplanned Pregnancy
- H-15 Nursing Your Baby
- H-16 Menstrual Problems
- H-17 Bladder Infections
- H-18 Vaginal Hygiene
- H-19 Vaginitis
- H-20 Reporting A Rape
- H-21 Rape and Sexual Assault
- H-22 Nutrition in Pregnancy
- H-23 Breast Self-Examination
- H-24 Beware! Smoking and Pregnancy
- H-25 Abortion Information
- H-26 Pro-Life Information
- H-27 Danger: Drugs During Pregnancy
- H-28 Menopause
- H-29 Menopause and After
- H-192 Having a 'D and C'?
- H-199 Breast Cancer: Facts You Should Know
- H-200 Pregnancy and Sexuality
- H-201 Lesbianism
- H-202 Female Sexual Response
- H-203 Pregnancy and Birth
- H-204 Transition House
- H-205 Battered Wives and Children
- H-240 Physical Intimacy

### **SEPARATION AND DIVORCE**

- 28 Learning from a Broken Relationship
- 80 Divorce: It Could Happen to Us
- 81 Dealing with the Realities of Divorce
- 82 The Death of Marriage
- 83 How to Cope with a Broken Relationship
- H-330 A Man's Perspective

### **SEXUAL ABUSE**

- H-21 Rape and Sexual Assault
- H-250 Incest
- H-251 Sexual Abuse of Children I
- H-252 Sexual Abuse of Children II
- H-205 Battered Wives and Children

### **PARENTING**

- 77 Parenting Skills
- H-170 Tough Love
- H-48 Step - Parent Effectiveness
- H-49 Discipline and Punishment

### **HOW TO USE:**

1. Select the topic you want from this list
2. **DIAL 549-4144**
3. Ask for your tape by number or name. Be sure to give the prefix H- or C- where applicable.
4. Listen to tape recorded message.
5. If a repeat desired, or to hear another tape, hang up and dial again.



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ATTENTION ALL WOMEN ARTISTS! We need your support. Please consider donating a piece of your artwork to the 1986 Women's Centres Conference to be held at Naramata in May '86. The theme of this 3rd Annual Conference is "Finding Our Collective Voice" and the focus is on forming a BC/Yukon Women's Centres Association. Your artwork (painting, weaving, pottery, carving etc.) will be raffled off to help offset costs. Tickets will be sold throughout BC and the Yukon. If you can donate a piece, please contact the Okanagan Women's Coalition at 542-7531. Your help in making this conference possible is deeply appreciated. Women's Centres provide support, resources and services to the entire community and are dedicated to improving the quality of life for all women.

## Sullivan - Lemay Legal Action Fund

On July 12, 1985, two of BC's practicing midwives were charged with criminal negligence and practicing medicine without a license. The Maternal Health Society and the Homebirth Support Group are working together to raise funds to cover the midwives' legal fees. Your financial support is crucial! Please make cheques payable to:

"Maternal Health Society"  
PO Box 46563, Stn G,  
Vancouver, BC, Canada  
V6R 4G8.



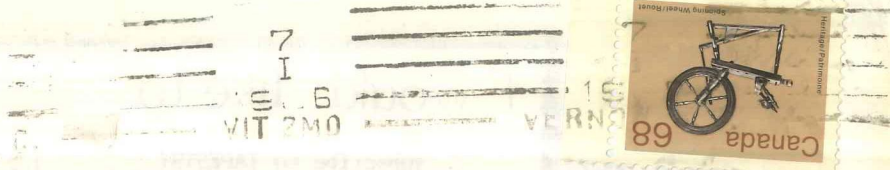
Marianne Brorup Weston 1984.





Okanagan  
Women's Coalition

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