

TAPESTRY

OKANAGAN and SHUSWAP WOMEN'S QUARTERLY

\$1.25



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Okanagan Women's Coalition

SPRING 1986

TAPESTRIAL

Powerhouse Theatre's presentation of the play "Talking With" by Jane Martin at the Okanagan Zone Festival for Community Theatre in April walked away with six awards, including Best Director to Voni Grindler, Best Technical to Audrey Emkeit and Best Supporting Actress to Ginny Jones Thomson. All are Okanagan area women.

The gallery of women assembled in "Talking With" consisted of eleven widely varied characters who expressed their innermost thoughts, their insecurities...fantasies...struggles...beliefs...and their dreams, with humour and perception. This play about and by women and the fact that it has enjoyed success represents the social movement to include perspectives in our lives other than those of the traditional value system. At time of printing, Powerhouse is preparing to take "Talking With" to the B.C. Festival of the Arts in Prince George. We appreciate their courage and strength in departing from tradition and wish them continued success!

by Jan Schumacher
for the TAPESTRY Collective

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: Marsha Browne, Catherine Connell, Lee Fraser, Rene Klein, Gwyneth Montgomery and Jan Schumacher.

Apartheid: Resistance focuses on health rights

by Susan Prosser

For black South Africans apartheid, meaning separate development, means the systematic breakdown of the social, familial and personal fabric of their lives. Black resistance to apartheid has been organized on many fronts, one of the most important of which is the struggle for adequate health services.

South Africa is one of the world's forty most wealthy countries with a high standard of health care, for whites only. For blacks, malnutrition and poverty are more pervasive in South Africa than in many third world countries.



Women listen to a health worker at a rural clinic.

Health services for blacks are characterized by their absence or their inaccessibility. What hospitals or clinics are available are grossly overcrowded and under-staffed. The segregation and duplication of health services which apartheid maintains is unique in the world.

A country's basic health services are judged on two main criteria: the infant mortality rate and the life expectancy of its population. There is a distinct difference between the disease patterns of the white and black populations.

Whites have a low infant mortality rate and a long life expectancy, and diseases characteristic of the affluent, industrialized world. Blacks have a high infant mortality rate, a low life expectancy and diseases characteristic of underdeveloped countries. Ninety-eight percent of the medical budget is spent on curative services for the white elite and two percent on the preventative health care needs.

Pneumonia, tuberculosis and diarrheal diseases such as enteritis are the greatest causes of adult and infant mortality, and these diseases are often directly or indirectly caused by malnutrition. Malnutrition is a direct result of poverty. The majority of blacks live in poverty due to inadequate wages and widespread unemployment.

In 1976 it was estimated that two thirds of all black households earned less than R80 per month. This was at a time when it was estimated that on average a family of five need R129 to survive. A similar study in 1978 confirmed these findings: 60-70 percent of blacks were living below the poverty line while 2 percent of the white population lived below the poverty line. The situation is often worst on bantustans. For example in Nquto in the KwaZulu bantustan the average monthly income was reported to be R20. Unemployment in the late 1970's ranged from 19 percent among blacks in Cape Town to 42 percent in Limehill, KwaZulu.

Unemployment on the bantustans is accentuated in many areas by extreme overcrowding and severe soil erosion (land hunger). In most cases people can no longer eke out subsistence from the land so that people living in these areas are either forced to seek illegal work or are further marginalized because they are entirely dependent on income from a spouse and/or children working off the bantustan. In 1980 only 13 percent of the income of the bantustans was generated inside their borders.

The pass laws are used to strictly control movement of blacks in South Africa. Further laws detail who may live where, what kind of employment they may take and whether or not they may live with spouses and/or family.

For example, if a woman working as a domestic has left her job due to pregnancy (the law forbids her to have a child at her domestic residence) she risks being classed as unstable, losing her domestic worker classification and being sent back to her bantustan though she may have lived all her life in the city and this homeland may be completely foreign to her. Once back on the bantustan she could be reclassified as a farm labourer and from that time on she would only be legally entitled to work as a farm labourer. Farm labour employees comprise the highest percentage of workers at the lowest wages. Pass laws and forced relocations work to preserve a constant labour reserve for this work.

The social stress that a family experiences as a result of forced separation from "superfluous appendages" is tragically apparent in the rising incidence of alcoholism, homicide, rape and suicide. Homicide and wilful injury to others were the third highest cause of death amongst blacks in 1976. This trend to violence is born out by rape statistics which in 1976 were estimated at 292,000 women raped per year. As in most parts of the western world rape has the lowest conviction

Rape statistics in 1976 were estimated at 292,000 women per year.

rate of any crime of violence in the country. Employment related sexual and physical abuse are rife, but women often fail to report it for fear of losing their jobs.

Alcoholism, especially among men, has become a severe problem. State-run beer houses have become the focal point of social life in the absence of families, homes and recreation facilities. Suicide is said to be the fastest growing cause of death among the black population.

The only government sponsored systematic form of health care women receive is family planning. This disguised form of population control allows the state to appear concerned about high infant mortality rates while avoiding the real causes of the problem. The government blames infant mortality on women, saying it is due to women's "uncontrolled breeding." Depo provera is prescribed regularly and health counsellors and users alike are often unaware of the risks the drug imposes.

TAPESTRY...4

Abortion in South Africa is illegal except in closely controlled situations. One of the provisions is for victims of rape.

In 1976 with upwards of 290,000 rapes estimated, only 21 black women received legal abortions. This atrocious situation exists because rapists must be convicted before a rape victim can get an abortion. In 1976, conservative estimates of the number of back street abortions performed was one hundred thousand.

Health in South Africa is inseparable from the economic, political and social structure of the apartheid state. Improved health care will not eradicate the causes of disease, hunger and social strife. Only when apartheid is dismantled will black South Africans have the power to determine their own health. Women bear the brunt of apartheid.

As in other societies, although more profoundly in South Africa, women's work acts as a substitute for social and health services so that, in real terms, black women "provide what would otherwise be called unemployment insurance, pension funds, education and health and sickness benefits."

Work around equal access to health care and improved health services is increasingly seen by black women as a politicizing force and a key means to organize black women fighting to survive "separate development."

SOURCES: *For Their Triumphs and Their Fears* - Hilda Bernstein; *Crippling A Nation* - Aziza Seedat. Special thanks to Ann Riopel for her enormous contribution to this article.

For amore extensive bibliography on South Africa and women in South Africa see *Kinesis March 86*.

from KINEISI April '86

Libra de Light

LICENSED
PREMISES



"A Partnership
of Elegant and
Healthful Dining"

PHONE
545-4006

Dawne & Keith Bosworth
2921-30th AVENUE
VERNON, B.C. V1T 2B8

Call Us For Your Special
Dining Needs, Catering or
Party Dinners

No political rights

In 1913 the Native Land Act was passed in South Africa. This law stated that no black might own land outside of the "traditional" areas called "homelands" where they were forced to live unless they were employed outside. The homelands or bantustans became a reservoir of conscriptable labour and a dumping ground for all those inelligible for work (mostly women, children, the aged and disabled). Enactment of the Native Land Act and the pass laws (1919) have evolved a system of forced removals from land. This creates unemployment and poverty and destroys families, communities and traditional culture. Only by keeping blacks in a state of poverty and isolation can the system on which the white way of life depends continue.

"We are trying to introduce the migrant labour pattern as far as possible in every sphere. This is in fact the entire basis of our policy as far as the white economy is concerned...(the) African labour force must not be burdened with superfluous appendages such as wives, children and dependents who could not provide service." G.F. van L. Froneman, Department of the Ministry of Justice, Mines, and Planning, 1969.

"We need them to work for us," stated the then Prime Minister, B.J. Vorster, in 1968, "but the fact that they work for us can never entitle them to claim political rights. Not now, nor in the future...under any circumstances."

from KINESIS April '86

REIKI: Hands On Healing

People interested in learning more about and being intitiated into this healing technique can contact Catherine Connell at 542-7531 for more details about a workshop.

TAICHI FOR WOMEN

Anyone interested in joining a TaiChi class for women can contact the OWC at 542-7531.



FEDERATED ANTI POVERTY GROUPS OF B.C.
by Gwyneth Montgomery

F.A.P.G. is a non-profit umbrella group composed of community groups and individuals concerned with issues of poverty. Established in 1971, the aims of F.A.P.G. are to enable the people of B.C. to form a body to fight poverty and social injustice; to be a strong voice on behalf of B.C.'s poor; to defend the rights of low-income citizens and to raise the consciousness of the people of B.C. on the issues of poverty. MORE THAN A QUARTER OF A MILLION BRITISH COLUMBIANS - OVER 10% OF OUR POPULATION - ARE POOR.

In 1985, I was elected to serve on the Board as a representative for the Okanagan-Kamloops Region. Since that time, I have been working on various issues affecting the Vernon area and am presently in the process of expanding my focus throughout the region. There has been a great deal of support from the Okanagan Women's Coalition, the Unemployment Action Centre (recently moved to Kelowna) and Lyle MacWilliams Community Office. There has also been support from the UNN Friendship Centre, the Wholistic Centre and from private individuals.

Networking is crucial. Please contact me at the Okanagan Women's Coalition, P.O. Box 1242, #6-3000 30th St., Vernon. 542-7531

WHAT IS ADVOCACY ?

1. providing information on government policy and regulations.
2. informing low-income people of their rights.
3. helping low-income people fight for their rights.
4. educating the public on poverty.
5. lobbying federal and provincial governments for change.
6. working with professional organizations & associations for change.

f.a.p.g. is your voice in the community . . . your voice in action.

WORLD A WEIRD PLACE VIEWED THROUGH
TV SCREEN - by Doris Anderson
Toronto Star, September 28, 1985
Reproduced with permission

Last fall I settled down to look over the new crop of fall TV programs and commercials. I pretended I was a Martian newly arrived in North America and anxious to find out how to behave. With TV guide, I would have received a very cockeyed view of the world.

Men outnumber women three to one. But a Martian would have to conclude all the women must die before they are 35 years old, because after that age, they disappear. And that's puzzling, because women seem a lot tougher than men - or perhaps more warm blooded. Whatever the weather, they wear alot fewer clothes.

Men do most of the talking on TV, whether the topic is the Middle East or the best bleach for the weekly wash.

A Martian would have to conclude that we are truly a filthy race of people. At least three times an hour we are urged to scrub the floor, unplug the drain or deodorize the baby. How we get so grubby is a mystery, because few people on TV do any thing that might dirty their hands. They are mostly lawyers, doctors, or tycoons of one kind or another.

Everyone on TV eats and drinks constantly - and ecstatically - whether they are consuming canned peas or caviar. Curiously, no one ever seems to put on an ounce of fat.

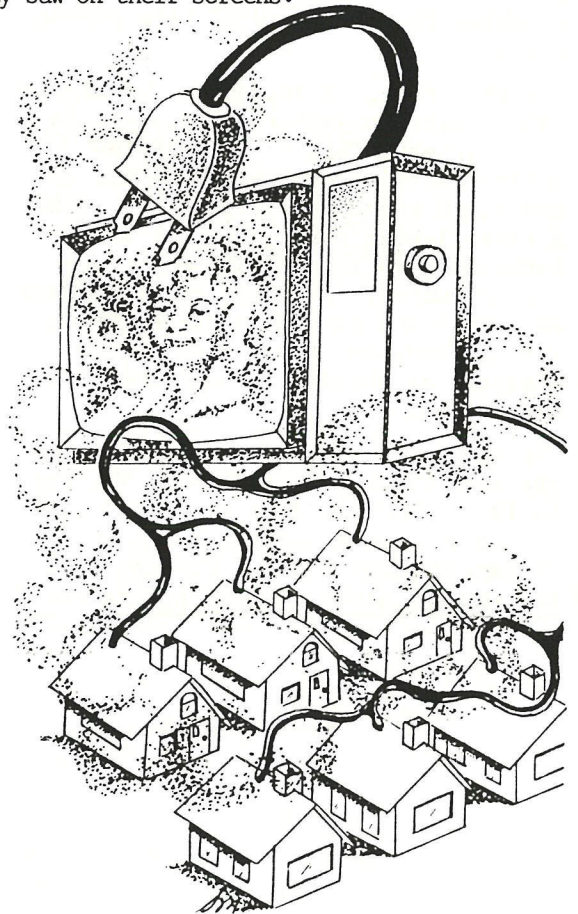
There are all kinds of missing persons on TV - old people, children between the age of 6 and 16, Chinese, native Indians, welfare mothers, plumbers, handicapped people, filing clerks, assembly line workers and garbage collectors, to name just a few.

Even though women and old people are relatively scarce on TV, they get bumped off alot, and usually by young men. These Rambo clones are responsible for most of the shooting and killing, but they rarely get even so much as a nick themselves.

A full night of television is almost as foreign to me as it would be to a Martian. But a few years ago I spent a lot more time monitoring TV. I was one of the public members

of a task force set up in 1979 to look into sex stereotyping in the electronic media.

One of the big stumbling blocks we had, as public members, was to persuade the broadcasters and advertisers on the task force that there was any problem. But once the public began making presentations, it became clear that a lot of television viewers were deeply offended by what they saw on their screens.



The advertisers, rather than risk the Canadian Radio-television and Communications Commission setting out stiff regulations, decided to form a self regulating Advertising Advisory Board. They were to report back to the CRTC in the Spring of 1985. But the deadline came and went with no report.

MediaWatch, a volunteer group from Vancouver, undertook to monitor television and radio. It made its own 233 page report in June. As far as MediaWatch is concerned, the industry rates a D minus.

Three quarters of news reporters are still male. Four out of five interviews are with men. More than a third of ads are sexist. Women are still being shown as cretins with little control over their lives. Violence is as common as the two-minute news clip on the National.

I called Alice Courtney of York University, an expert in the field, who recently co-wrote a book on the subject. She believes some improvement has taken place since the task force wrote its report. There are a few more husbands helping out in the kitchen. Women are shown occasionally without an apron on. But she believes near nudity is still used far too often to sell products. The only difference is that tight fitting workout outfits have replaced bikinis.

Tim Moore, professor of psychology at Glendon College at York University, has just finished another study. He reports that violence is as prevalent as ever. Sex stereotyping is still the rule rather than the exception. "One of the simplest things to correct would be the voice-over commercial where the man is the authority and the woman is taking the instruction. But that hasn't changed in 15 years," he says.

I've found my own way out of being hit over the head with sexist and unrealistic TV. I bought a VCR. I tape only what I want to see and play them back at my own pleasure. I cheerfully zap through all commercials. So do a lot of other people, to the point where advertisers are questioning the high cost of the increasing fractured TV audience.

Another effective way to fight back is to boycott the products of companies whose advertising offends you. But unless you write the advertising manager to let him know what you're doing, your boycott won't be very effective.

I am not a Martian. But young children watching the box with the pictures in the corner of the living room are like Martians. The world they see is a violent uncaring place. How can they even know what country they live in, when so much of what they see is located in Los Angeles or New York? And how do they judge how to behave when one sex seems to give all the orders and the other receives all the violence?

FREEDOM OF CHOICE
from a letter by Norma Scarborough

Your commitment to the pro-choice movement keeps the voice of CARAL vital and strong and brings ever closer the day when reproductive freedom is finally a reality for all women. CARAL depends on the support of thousands of women like you to ensure that women have access to safe, early abortions.

AND WE STILL HAVE A FIGHT AHEAD OF US.

Polls consistently show that the majority of Canadians support freedom of choice. Our government knows it too but the politicians are still dragging their feet on the abortion issue.

Meanwhile, we continue to face strong opposition from the powerful anti-choice movement. By using inflammatory words like "pro-death" and "killing" in its propaganda, the anti-choice organizations raise tremendous amounts of money each year for the purpose of depriving women of their rights to choose. Many of these groups are also working to make birth control illegal. It would be a mistake not to take the anti-choice groups seriously. They are strident, highly vocal and well-financed. This is why CARAL needs your continued support.

Pro-choice means that a woman has the right to decide if and when she will have a baby. It means that if a woman does not want to continue a pregnancy she would have access to a safe, early abortion. Seventy-two percent of Canadians support this view.

CARAL must continue to work hard to have our government listen to the majority view. We still have a long struggle ahead to get the abortion law repealed and free-standing clinics legalized.

Please help CARAL to make choice a reality by sending a donation today. However you choose to strengthen CARAL's work, please do not put it off. Only by acting together now can we hope to effectively fight the anti-choice threat and make reproductive freedom a reality for women today.

Mail your donations to...



Canadian Abortion Rights
Action League (CARAL)

344 Bloor Street West
Suite 306
Toronto, Ontario M5S 1W9

Nielson balks at report of inadequate welfare

from KINESIS, April '86

by Alex Maas

Jim Nielson is newly appointed as Minister of Human Resources (MHR), but it is already apparent that his commitment of alleviating poverty stops at the Socred's pocketbook.

A recent report by the Social Planning and Research Council of B.C. (SPARC) has called for thirty to sixty percent increases in B.C.'s welfare rates. The report, "Regaining Dignity," was released early last month. It says that a price survey done in December shows basic living costs in the Lower Mainland range from \$599.00 for a single person to \$1,433.00 for a four person family.

Welfare rates average \$378.00 per month for singles and \$888.00 for a family of four. Rates have not been increased since 1982 and were actually reduced for some categories of recipients in 1984.

Nielson has said he "cannot support" SPARC's finding, despite meticulously documented statistics, and called the report "incomplete" because it does not take into account all the extra funds available to the poor through the GAIN program.

The report does in fact list all the extra benefits available through MHR in an appendix stating that it has excluded additional allowances and exemptions from income calculations since they apply only in special circumstances. Further there are no figures available on the degree to which income assistance recipients are able to benefit from additional allowances and earning exemptions. The report does show that less than one percent of basic income assistance expenditure is accounted for by school start-up, diet, natal and crisis grants.

Of its eight recommendations Nielson has chosen to act only on the one which will cost nothing. In an announcement in late March, Nielson increased earning exemptions for all categories of recipients. This at a time when any job, even part time ones, are scarce. According to SPARC it is unlikely that a significant number of recipients benefit from earnings exemptions on either a regular or irregular basis.

In releasing the report, Council president Tim Beachy said "while SPARC is aware of the difficulty of providing support when the economy is weak this is also the time when adequate hardship allowance is essential."

The report goes on to say that the Ministry of Human Resources is failing to meet this mandate "to provide people in need with assistance to facilitate their daily living" as outlined in the Ministry's own Services Policy and Procedures Manual.

The report is concise and makes easy reading and provides a wealth of detailed information on current costs of basic food, clothing and shelter in the Lower Mainland. While its recommendations are directed at the present government the report is designed to be used by community organizations and anti-poverty groups. It includes a blank budget form at the back so that the individual can calculate their own costs of living based on the report's figures.

Calculations can then be checked against the established poverty lines given in the appendix.

SPARC makes eight recommendations, six of which are directed at increasing shelter allowances and support payments, increasing the earnings exemption, eliminating age discrimination and reduced support payments during the first eight months, and indexing GAIN to increases in the "low income cost of living."

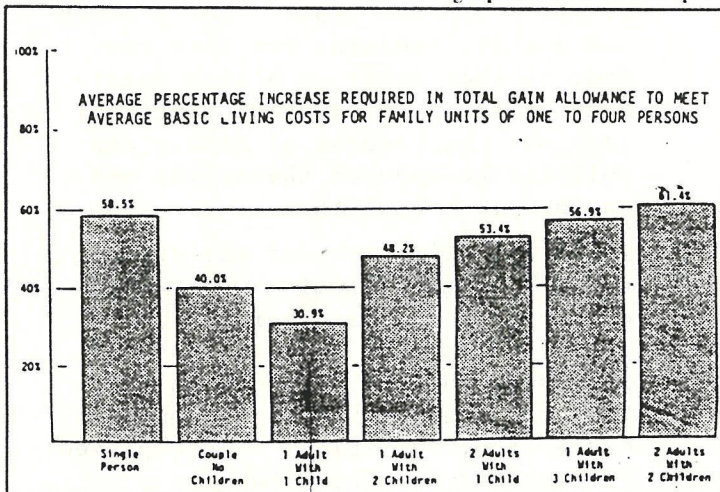
Among the more pertinent of the study's findings is its discussion of the shelter allowance component of the welfare payment. By comparison with average Lower Mainland rents in low income rental areas MHR shelter allowances were shown to be inadequate in every configuration of family size whether rates for singles, one parent or two parent families were compared.

The inadequacy of shelter allowances accounts for the largest percentage of the overall shortfall. While the average shortfall in income assistance, when cost of shelter is included ranges from 30 to 60 percent, when cost of shelter is removed and only support costs are considered shortfalls range

from 7 percent for single parent family to 40 percent for two adults with two children and 47 percent for a childless couple. Nearly all GAIN recipients find it necessary to use their support component towards the cost of shelter thereby placing further strain on already inadequate funds.

Along with the obvious increase in shelter allowances, these figures have led the Council to make a further recommendation which provides for public access to information. Information regarding the rationale by which MHR sets support rates is not published, nor is it clear how the Ministry establishes maximum shelter levels. These calculations, SPARC believes, should be a matter of public record.

graphic from SPARC report



Although the main purpose of the report is to provide information for an "examination of policy options for the much needed reform of Canada's social security system both provincial and federal," SPARC has looked at average UIC payments and the minimum wage as sources of income. In every case the total possible income whether from GAIN, UIC or minimum wage, falls well below the poverty lines of the National Council of Welfare. The lowest of all, however, was the income of a sole support earner at the minimum wage.

In two examples, the report showed that a single mother with one child working full time at the minimum wage would fall short of her required income for basic living costs by 20 percent. A family of four with only one parent working at the minimum wage would experience a shortfall of an incredible 81 percent.

It should be kept in mind here that "basic living costs" included shelter, food and clothing with small allowances for transportation and personal costs. This calculation omits entirely all the various household, school, entertainment and emergency costs incurred as a matter of course in daily living.

Despite the facts, and in the face of the recent flurry of lobbying after a federal government announcement raising the federal minimum wage to \$4.00 per hour, the Socreds have maintained that they will not follow suit and raise the provincial minimum wage from \$3.65 per hour. B.C.'s minimum wage is the lowest in Canada.

According to Jim Nielson there are no increases in welfare rates this year because Social Credit's philosophy is that income assistance is not a substitute for a steady income. The SPARC report demonstrates the impact that philosophy is having on the poor in BC. For hundreds of thousands of poor people in this province, philosophy is no substitute for survival.

PACIFIC WOMEN SPEAK OUT

(The following is from "pax et libertas", which is published by the Women's International League for Peace and Freedom - WILPF)

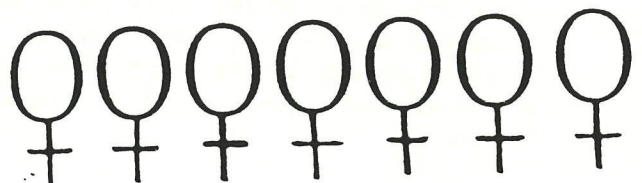
by Kath Gibson, editor, Peace and Freedom Australian WILPF

A landmark was reached in women's efforts to achieve peace and independence throughout the Pacific region when women from more than 20 Pacific nations shared their concerns with openness and conviction at the Australian Pacific Women's Peace Conference (held in Sydney in June). Some of the topics....

NUCLEAR ISSUES & MILITARIZATION

* New illnesses among children on Kiribati, such as leukemia and thyroid cancer, have developed since the atomic bomb tests on Christmas Islands by the U.S.A. and Britain.

3rd ANNUAL B.C./YUKON WOMEN'S CENTRES CONFERENCE at Naramata, May 23 - 26. FINDING OUR COLLECTIVE VOICE is the theme of this year's conference which has been organized by Women's Centres in Penticton, Kelowna, Vernon and Kamloops.



BOOK REVIEWS

On Stage

with Maara Haas

LILITH PUBLICATIONS INC.

Reviewed by Muriel Hurry

Maara Haas shapes her writings, much as a surrealist artist shapes her paintings, clearly and colourfully. She impresses and seduces, then she hits you over the head with a flash of lightening, forcing you to participate in her work, to become something more than just a reader or an onlooker, as she is something more than either an artist or a teacher.

"On Stage" is a stimulating and exciting collection of poetry and of prose. It is provocative, angry and yet strangely beautiful. This is a book that is different.

Maara Haas is a fundamentalist and a feminist. She writes with a flair and with a sense of humor, in her unique style that hammers home every point that she wishes to emphasize.

"On Stage" is a book that will linger until it becomes a bond between the reader and the author, as well as, between the women who read it.

POINT BLANK

by Lyn Cockburn

LILITH PUBLICATIONS INC.

Reviewed by Catherine Connell

Lyn Cockburn was born "under a teacup in Victoria, B.C." and evidently to write feminist satire with a flair. Lyn writes with eloquent humour about everything from Government mergers to women spitting on the street. Almost everything she writes has a political statement and rightfully so, because of the rampant sexism of this society.

POINT BLANK is a book full of information and issues that provoke laughter as well as anger. It looks at the reality of living as a woman in an archaic patriarchal system. This book is easy and pleasant to read written by a woman with a keen sense of intellectual humour.

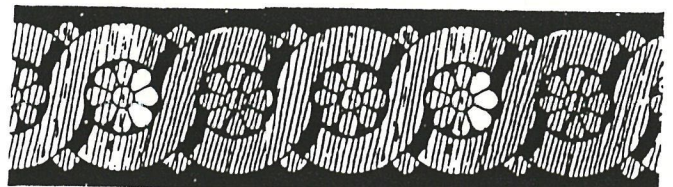
Dreams and Tricksters

Tanya Lester

DREAMS AND TRICKSTERS is a collection of short stories about a Metis woman and a white feminist who live next door to each other in a slum apartment building in downtown Winnipeg. They use their sense of humour and politics to empower themselves and the people around them.

Tanya Lester's passions are writing and street level feminism. She has done paid and unpaid work for a variety of social issue groups including the Manitoba Action Committee on the Status of Women, MediaWatch, the Union of Unemployed Workers and the Walkathon for El Salvador. DREAMS AND TRICKSTERS was preceded by a book of non-fiction profiles titled WOMEN RIGHTS/WRITES.

ON STAGE, POINT BLANK, DREAMS AND TRICKSTERS and STILL SANE are all available from the lending Library of the Okanagan Women's Coalition



still sane

The startling information and statistics below were taken from the excellent publication of the book STILL SANE by Persimmon Blackridge and Sheila Gilhooly, published by Press Gang Publishers of Vancouver. STILL SANE is a recent addition to the Library of the Okanagan Women's Coalition.....

"Over a million people (in the U.S.) are now living in mental institutions--mostly working people, poor people, third-world people, women ...The mental institutions contain the victims of capitalist society, but under the medical model, the victims are blamed for their own suffering. They are labeled mentally ill, people with character disorders. Their misery is covered up by a society that refuses to admit that it itself is the major cause of emotional distress, not the 'ego deficits' of the people who suffer."

--Voices from the Asylum ed. by Michael Glenn, Harper & Row, 1974, pp. vii-viii

"Frequently, when poor women complain to their doctors about any kind of unpleasant feelings, they get prescriptions for tranquilizers... many of the poor in our country are women and a growing percentage are older women."

--Women and Mental Health: New Directions for Change ed. by Carol T. Mowbray et al, Harrington Park Press. 1985, p.143

"In a formal analysis of four commonly read and widely distributed medical journals it was found that advertisements for psychoactive drugs commonly portray the patient as being female, whereas advertisements for non-psychoactive drugs (cold medicines, diabetes medicines, etc.) portray the patient as being male...Another finding was that the medical problems of women were often shown to be of irritation to others. One rather vivid example has a picture of a family gathered around a table, focusing on the woman. The caption beneath the ad says, 'Treat one, six people benefit.'"

--"The Case For or Against Diagnostic and Therapeutic Sexism" by Ruth B. Hoppe Women and Mental Health: New Directions for Change, ibid., p.131

"Invariably, black and minority clients also tend to get the more serious diagnosis, a pattern which corresponds to a generation of professional folklore that the poor and the black are crazier--in degree and in number--than the rest of the population."

"Roughly two-thirds of the minor tranquilizers are consumed by women, among whom the heaviest users are unemployed housewives in the lowest strata of the economy."

--Mind Control ibid., p.138

"More than 70% of the estimated 100,000 Americans who undergo ECT every year are women. This is a clear example of how male-dominated psychiatry oppresses women in particular. Women are ECT's primary victims because the passive state it produces is seen as desirable for women who refuse or fail to live up to their culturally-defined roles. Nor is brain damage considered a handicap for women being reconditioned as housewives. As ECT critic Dr. Peter Breggin has stated, 'More women are given ECT because they are judged to have less need of their brains.'"

---Shock Packet Distributed by Network Against Psychiatric Assault (NAPA)

"Most practising physicians learned sexist, judgmental and paternalistic dogma from the textbooks used in medical schools. A 1981 text still lists homosexuality in the category of abnormalities of the sex drive, such as exhibitionism and child molesters.

--"The Politics of Women and Medical Care" The New Our Bodies, Ourselves ed. by the Boston Women's Health Book Collective, Simon and Shuster, 1984, p.569

"We must explode the myth that emotional turmoil indicates the presence of illness. We must reject the myth that only doctors and other mental health workers can treat this illness; that is incorrect and constitutes a monopoly, helping only the treaters, not the treated.

--Too Much Anger, Too Many Tears Janet and Paul Gotkin, Quadrangle Books, 1975, p.389

WHAT IS NATUROPATHY?

By Dr. Neil McKinney
Naturopathic Physician

Naturopathy is a distinct system of medicine which seeks to promote health through education and the rational use of natural agents and processes.

The modern naturopathic physician is a direct heir to the Hippocratic empirical tradition of medicine emphasizing those methods which act in harmony with the innate power of the human body to heal itself.

Hippocrates called this vital force "vis medicatrix naturae". In modern terms this is the homeostatic mechanism - the driving force of the body to adapt to internal and environmental changes by balancing structure and function within parameters compatible with life processes.

The human being - mental, emotional and physical - is an integrated system that has the ability to maintain a complex and dynamic balance in the face of powerful disruptive influences.

Disease is recognized to be a polycasual process that may include hereditary, emotional, psychological, environmental, biochemical and biological factors.

This may be contrasted with the rationalist school of medicine (allopathy) which seeks to reduce the body to a collection of parts; disease to named entities; and offers treatments that may counteract, abrogate or supervene the natural thrust of physiological mechanisms.

ITS HISTORY IN B.C.

Medicine in British Columbia originated out of a pluralistic melange of professions which British common law regulated only to the extent of requiring that practitioners not misrepresent their credentials, giving the patients responsibility for their choice - "caveat emptor" (let the buyer beware).

The Medical Ordinance of B.C., enacted in 1867, set out standards for registration of qualified practitioners without limiting or defining their medical schools or brand of medicine.

The Medical Act of B.C. in 1886 created the College of Physicians and Surgeons which allowed registration of both allopathic (orthodox) and homeopathic physicians.

"Naturopathic" physicians first graduated in 1902 from the American School of Naturopathy established by Dr. Benedict Lust, and other practitioners who incorporated into the system all available natural therapeutics including homeopathy, botanical medicine, nutritional therapy, physical and electrical therapies, psychology, the emerging manipulative therapies, hydrotherapy and the European "Nature Cure" techniques.

In 1921, the B.C. Medical Act was amended to include practitioners of both Chiropractic and Naturopathic medicine.

In 1936, naturopathy became a self-regulating profession under the Naturopathic Physicians Act, defining itself as "the art of healing by natural methods or

therapeutics", and excluding the use of surgery, anaesthetics and prescribed (controlled) drugs.

Naturopathy may only be practiced by persons registered under the Act, having completed a minimum three years of university "pre-med" sciences, four years at a recognized college of Naturopathic medicine, and stringent Board exams.

Naturopaths usually operate a general practice of broad scope. Diagnosis and treatment range from ancient to ultramodern.

While some aspects of the art and science are drawn from folklore and traditional methods, many techniques are being assimilated and practiced from current research in wholistic, preventative and biological medicine which is ongoing worldwide, where these meet the philosophical criterion of non-harmful ("First, do no harm"), restorative, harmonizing, and health-building.

The B.C. Medical Services Plan insures the services of medical doctors, osteopaths, naturopaths, chiropractors, podiatrists, orthoptists, optometrists, nurses, three classes of physiotherapists, medical technologists and technicians, and certain services by dentists and orthodontists.

All play an important role in the health of individuals, families, and communities.

It is the goal of naturopathic physicians that both "health" and "care" remain a significant focus of our health care system, helping patients to take responsibility for their own well-being.

The causes and effects of personal and public health problems arise out of natural laws interacting with choices we make about how we will conduct our lives.

Healing forces within us and around us may be drawn upon to correct imbalances that arise.

The word "doctor" literally means "teacher", and the naturopathic physician assumes a significant role in imparting an understanding of healthful and hygienic practices that optimize health by harmonizing "human nature" with other elements in the chain of life we call Nature.

Not all human conditions are treatable in a cost-effective manner by "natural" medicine.

Humankind has developed a repertoire of medical skills by science and synthesis that is reshaping human life from artificial conception to reviving the "dead".

We are fortunate to have access to both orthodox and alternative forms of medicine, and by choosing responsible medical and paramedical practitioners from each discipline, we have a remarkable team of health professionals at our service.



by Marcia Browne

BACKGROUND OF MOTHER'S DAY

The concept of Mother's Day is apparently to "honor" mothers, and it has been greedily endorsed by businesses all over the world.

However, the idea of a Mother's Day was first introduced in 1870 by Julia Ward Howe, after she had been tending the wounded during the American Civil War.

Howe headed a two-year crusade to institute the commemorative occasion, but her reasons were quite different.

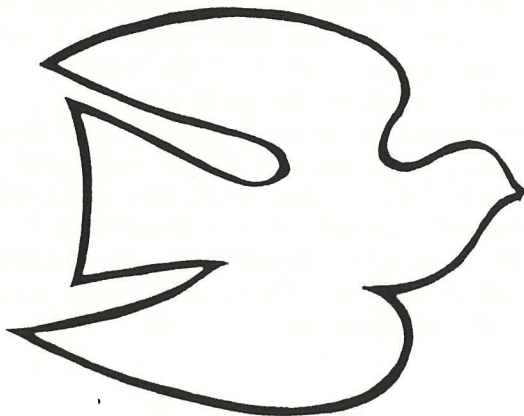
She sent this appeal to the women of the world: "Women need no longer be made a party to proceedings which fill the globe with grief and horror. Arise, all women who have hearts, say firmly, we will not have great questions decided by irrelevant agencies. The sword of murder is not the balance of justice. Blood does not wipe out dishonor, nor violence indicate possession."

Howe felt that women should prevent the loss of their children in future wars, by working for peace. (And this was even before nuclear holocaust was considered.)

Local peace worker Ruth Klaassen promoted this concept with a letter-to-the-editor last year, and the information is interesting to note.

As Klaassen said: "Both movements have their merit, of course. Ideally we will display our love for our mothers every day; and ideally we as mothers will not leave one stone unturned to protect our children from a nuclear holocaust....Children can and should honor their mothers. But mothers, let us not forget our responsibility to our children, and grandchildren on this day and that is to move a little closer to making peace our own and extending it to our children and to the world."

After Howe's campaign, international conferences were held, but the idea faded until after the Second World War when the Canadian Mother's Committee tried to revive interest in making Mother's Day a day of prayer and work for peace.



For centuries, people have planted their crops following the phases of the moon and the signs within each phase.

During the waxing moon (from new moon to full moon), plant annuals that yield above the ground, such as tomatoes, peas and beans.

During the waning moon (from full moon to new moon), plant biennials, perennials and bulbs - plants that return each year from the same root, and annual root plants such as carrots and potatoes.

As the moon passes through a 28 day cycle, it passes through each of the 12 signs of the zodiac, changing signs about every two to two-and-a-half days.



The most fertile signs for planting are: Cancer, Scorpio, Pisces, Libra and Taurus. Virgo is favourable for many flowers.

If you harvest seeds for next year's crop, it is best done in a dry sign such as Leo, Aries, Gemini, Sagittarius or Aquarius.

Llewellyn's Moon Sign Book and Llewellyn's Astrological Calendar are two useful and concise references for gardening (and many other things).

I am also a big fan of The Northern Gardener by Jennifer Bennet, published by Harrowsmith. Although it deals with vegetables only, it is well-researched and recommends only organic growing methods. Best of all, it refers specifically to Canadian gardens.

Two other books for fun: Carrots Love Tomatoes and Roses Love Garlic. These explore companion planting and the relationship between many flowers and vegetables.

The following submission to the NDP Task Force on Race Relations and Human Rights was submitted by: Catherine Connell, Jody McMurray & Jane Evans on Behalf of the Okanagan Women's Coalition, February 12, 1986 Kelowna

The Okanagan Women's Coalition is a non-profit society that works collectively to improve the status of women in the Okanagan - Shuswap region. The Okanagan Women's Coalition is a founding member of the B.C. Human Rights Coalition.

We are here today because we have an ongoing interest in human rights. You could say that we have a vested interest in our lives.

We are mothers, we are young, we are old, we are lesbians, we are native, we are on welfare, we are disabled, we are East Indian, we are the last hired and the first fired, we are overworked and underpaid, we are domestics, we are orchard workers, we do not speak english, we are beaten, raped, robbed, harassed, stoned, abused, exploited and burned. Our children are taken from us.

We are women. We are sisters and are very much interested in this subject - human rights - human rights in a white man's province.

We want our voices to be heard and honoured.

We wanted this yesterday, we are asking for this again today and we are open to receiving this listening and this honouring now.

We want you to be sensitively aware to the images of women that abound in this society - images that you can see in the media, at the bus stops, on television and other images, images of the mind that are called stereotypes. When you begin to look, you will notice a general lack of visual images of women of color. You will notice an absolute lack of positive images of any kind of women of color in the community as a whole. And you will see negative visual images that are petrifying and grotesque and you will see visual images of exoticized tourism from imperialist exploitation of third world people. We see that these images, 'churned out by the reproductive system of the mainstream media,' are about power and aim to create powerlessness in people.

We want images that empower us. We are willing to take power and create our own images. We are angry and have suffered greatly from abuse. We want this province, this country, this planet, to be a safe and healthy home for all living beings. We are the mothers, we are the nurturers, we are the healers, we know and our story on this planet has proven that we can and that we will with our gentleness and our loving make this a safe and healthy home.

We want you to listen to the words of our sister, Himani Bannerjee, a Toronto poet and culture critic, whose words we have transcribed from tapes from her recent work, entitled Now You See Them, Now You Don't:

"I am interested in this theme of visibility because images are, in our context, about visibility. This term itself requires some attention because we, South Asian women, are classified as visible.

"Now, if you have a body, you exist in body, you are bound to be visible. Unless you are a spiritual presence there is no way one can be invisible. You, who are white members of this community, think about yourselves as being visible people. Just try to think as identifying yourself as visible and see how that feels. I think it will feel utterly absurd. And yet, this absurdity has been tagged as an adjective to our name and is our official institutional description.

"Now, what can this mean? What could they have meant by using the word visible, if not our images abound all over the place, which they do not. And I have a few guesses as to what this means. I think that we are hither to invisible. We have no real existence in our third world countries, and in our poverty, slum and over population. And that we gain a body, become somebody, in this promised land. Could it be that is the only identity we will ever be permitted to have in Canada? And that like children, we should be seen and not heard from? And that our visibility is the only proof of our existence? And that we are supposed to be figures without death, a voice, or a history, or needs or demands?

"In that visibility is there also not only an admonition of silence, but a reflection I can see? Saying as the voice of a racist, imperialist society, 'Keep your place.' The supervisor can say to the woman worker, 'You can't hide from me. I can see you. I am keeping an ear to the ground to catch the faintest murmur of you organizing.' The woman employer says to the black domestic, 'I can see that you are different from me and therefore you can do work that I find too heavy and obnoxious.' That the sexually perverted person can say to this woman, 'I can see that you are a Paki woman and you have a certain type of us for me.' Or the cops saying, 'I know how to treat the likes of you Paki bitches.'

"And these are so much of what I can say for the benefits of visibility."

(end of quote)

In 1982, public hearings were held around the province to gather community input to the Human Rights Code of B.C. Following these hearings, in February 1983, the B.C. Human Rights Commission published three reports calling for improved working conditions for farmworkers and domestic workers; for strengthening the statutory provisions of the Human Rights Code; and for extending the Code to specifically include groups not mentioned.

The Okanagan Women's Coalition fully supports those recommendations.

By the breakdown of cases by prohibited grounds in 1981, more than 27% of human rights cases were under the reasonable cause provision. In 1984 and in 1985 there were no cases under this provision. The reasonable cause clause was omitted by the Social Credit government in 1983. The Social Credit government in all its foresight took away the obligation to act reasonably. In 1981 the only prohibited grounds with more cases than without reasonable cause was discrimination based on sex.

The reasonable cause provision was not without its own headaches. Some of the former Commission's recommendations called for the inclusion of certain identifiable groups to be

specifically addressed in changes to what was then called the Human Rights Code of B.C. The reasonable cause clause gave silent protection, which we do not see as positive in working towards changing the attitudes and the morals and the images of society. The areas this clause covered included mandatory retirement, pregnancy, physical disability, age under 45, source of income, family composition, criminal charge, residency, sexual orientation, mental disability, financial status, educational requirement, language ability, cultural attire, height and weight requirements, and sexual harassment. As you can see this list is long. And as you read through this list you can see why a white, english speaking, middle class, male governed society would benefit from being able to discriminate unreasonably. And as you take a look at who those unprotected people are, you see the Canadian mosaic - you see people of color, you see poor people, you see gays and lesbians, you see young people, you see old people, you see women, you see yourselves and we see ourselves. We need human rights legislation that protects and educates every human being. We do not see these needs as trivial.

The only reason to not include everyone being protected in a human rights code or act does not come from ignorance, not in 1986, not in B.C. It comes from wanting to be able to discriminate against certain groups of people. It means not being willing to see these people, these individuals, as equals.

We see and know education to be an effective tool in the process of eliminating discriminatory practices and mentalities. We see the education system as having a direct impact on our future.

We want our future to be positive, loving, intelligent, understanding and creative. This means nonracist, nonsexist, nonhomophobic. It means free from imperialism. It means free of the threat of war and annihilation. It means acceptance that is clearly demonstrable. In the long term it means that affirmative action programs will no longer be necessary.

We want an education system that encompasses society, that reaches out into the community as a whole.

We want new text books and resource materials. We want to be seen as an integral part of society, not as curiosities with a chapter each - with all of us presented as 'apart'. One may ask where all the money will come from to pay for these books. We say that the cost has already been paid. Many people including corporations and governments have saved immensely on the exploits of our labour and our bodies. We have paid with our blood and with our children's lives.

We want the classrooms, the schoolyards, the bus stops, the parks, the streets, the farms, the factories, the offices and the orchards to be safe for our children and ourselves.

We want children to accept their own, their parents and other's differences and to not wish that they were white, or straight, or english, or male.

We want to know men who are loving, who are honest, who listen and who honor our voices. We want to know these men in our lifetime.

We want abuse and harassment to no longer be tolerated by attitudes, by cultures, by law, by power or by anyone's silence.

We want those who are benefiting from patriarchy to acknowledge this and detach themselves. We ask for a personal and a political commitment.

We want to be acknowledged for the work that we do.

We want to be paid for the work that we do.

We want control of our bodies.

We want to breathe, to live, to laugh, to play, to earn, to love, to learn.

We want all of this and we know that we are not asking for too much.

We cannot say that this is all that we are asking for or that this is all that we want.

We can say that we have not finished speaking and will continue our requests and our struggles until everyone of us has spoken, until everyone of us has been heard, and until everyone of us is free.

Thank you for being here today to hear our voices. We ask that you carry the sound of our voices with you.

The Following is an interview by Catherine Connell with Linda Mitchell Ferguson, an old friend and the bookkeeper for the U.N.N. Friendship Centre in Vernon. Linda is a native woman who lost her status and has since regained it.....

Section 12-1-B

- C. What is the situation now for women and children that were considered non-status?
 - L. I was automatically registered and put back on the band list which automatically entitles me to medical, school funds, land ownership and voting privileges. My son, Mark, is a registered Indian but needs to be put on the band list. The band needs to make a membership code to determine which 2nd generation children will become band members and entitled to band privileges. If a woman acquires lands her children need to be band members to inherit.
 - C. What methods are necessary to regain status?
 - L. Fill in registration forms that can be attained from band offices or friendship centres.
 - C. Is this method difficult?
 - L. Not really a difficult process if one knows one's old band number. If you don't know your band number, you need to put down parents and grandparents last names.
 - C. Are many native women that have lost their status, that you know, going for reinstatement?
 - L. Most women that I know are filling out registration forms to be reinstated.
 - C. Do children over 18 know that to be reinstated is available to them?
 - L. Children over 18 need to decide for themselves and also need to apply for themselves. Most know this is available.
 - C. What other ways have native people lost their status?
 - L. Marrying off the reserve. Being enfranchized is a pay off when marrying a non native, joining the armed forces, going to college or university. A woman marrying another native would have to move to his reserve. When band membership codes are being made. Government membership code needs to be closely scrutinized.
- ** A child will automatically become a member in 2 years through the Government code.

SOME THOUGHTS ABOUT MANIPULATION IN
RELATIONSHIP TO POWER - by Muriel Hurry

Definition of Manipulation from the American Heritage Dictionary: To influence or manage shrewdly or deviously.

Women are often claimed to be the masters, (mistresses) of the art of manipulation. We have absorbed and observed it from infancy. But as feminists we have come to scorn it. We pride ourselves on our abilities to develop our own strengths. But strength is not a metaphor for power, and our society still hesitates to put the reigns of power into the hands of women, especially the strong, intelligent women. But what of Margaret Thatcher, Cory Aquino and the late Indira Ghandi?

Herstory does not portray whether any of these women used manipulation to gain their initial power - and if they did, why not? Surely the Reagans and the Mulroneys of the world have also manipulated and been manipulated both before and after their rise to power.

Come to think of it we are surrounded by manipulation. We manipulate, to a degree, to get funding, to get volunteers. So, continuing with this line of thought, should we learn to manipulate in realistic, cleaner sorts of ways? Can we attain power without manipulation?

If women's issues, feminist issues, are ever to be advanced to anywhere near our goal of equality we must have a great deal more power. And we need it urgently, right now. Women have advanced very little in the areas of equal pay for work of equal value, career opportunities or sexual freedom. Women are still being physically abused, murdered. Our transition houses are overflowing, our children are being raped. Power is indeed manipulating us - raw power and political power. Isn't it time we relearned this fine and womanly art.

It would be interesting to hear other women's thoughts about this. It would be interesting to form a column to express our thoughts. Let's do that!

* The responses of the TAPESTRY Collective to this article and the topic in general varied greatly. We encourage you to share your reactions. Write us!

Manipulations, TAPESTRY, Box 1242, Vernon, BC

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.

BILL C-49

Bill C-49, the new anti-soliciting law, has been in effect since December 20, 1985 and put into practice on January 4, 1986. From the first day of arrests to present, over 150 women have been charged with soliciting, procuring or engaging in prostitution. Some women have been charged as many as four times, some women are now being kept in remand until their court date, which is still undetermined, without means of paying their \$500 bail. Of the approximately 60 tricks charged, not one was taken downtown and put through the humiliating process and only one man from out of province had to put up a bond. Women are unclear about the law, it is so vague, and are uncertain what they are able to do legally.

The first challenge has been presented in court and we are now waiting for the judges decision. Even though we are hopeful, we know the crown will appeal the decision, if it should be in our favour. Our lawyer has not asked for a retainer, but he requires funds for photocopying and for transcripts from the courts. Money will also be needed for Supreme court appeals, when they arise.

We, ASP, have been saying for months, that women will be arrested in large numbers across the country, this has happened. We, have stated that the illegal tactics used by the police to identify women in the past, would be used to arrest prostitutes, this has also happened. We, have predicted that prostitutes would die, our greatest fear, this is also now a reality. The violence has increased on the street and in the homes for prostitutes. There is no money on the streets or in the bars, tricks are out in record numbers, and this law has given the message to men that prostitutes can be murdered without repercussions, to date this has been the truth.

In every country where prostitution has been outlawed, women who work in the sex trade have been murdered in large numbers. In Seattle eighty plus women have disappeared, but only 43 have been accounted for, all murdered. In Los Angeles, 20 black prostitutes have been murdered and mutilated, in the past few months. A significant number of other black women have also been murdered, but, because they were not known prostitutes, the police say the murders are unrelated. The US Prostitutes Collective disagrees.

We, do not want a Green River or LA serial killer in Canada. There were at least 10 prostitutes murdered in Canada last year. That is 10 too many! With the implementation of Bill C-49 the numbers will increase.

We, ASP, are also raising money to be able to shelter prostitutes' children from MHR until relatives are able to pick them up or we are able to deliver them to relatives. We have women in Vancouver who are willing to help by donating their home and energy for the children, but are unable to donate money for food or transportation. We, all know of women who work in the sex trade who have voluntarily and involuntarily had their children apprehended by the ministry and who are now unable to regain custody without great expense and an extremely long procedure. These women have to prove they are fit Parents and the ministry is saying that women who work in the sex trade are not fit parents.

The treatment, of women, by the police during arrest and in the station is such that all women in Canada should demand this law have a comprehensive review now and not wait for the allotted three years. Twice as many prostitutes as tricks have been arrested. Women and children are disappearing underground, only to resurface when their bodies are found.

Your Help Is Essential In This Fight. Money Is Badly Needed And The Fight Is Just Beginning.

MARIE ARRINGTON
875-1050



ASP
*"The Alliance for the
Safety of Prostitutes"*

M P O BOX 2288
VANCOUVER B C V6B 3W5



NATIONAL ACTION COMMITTEE
on the status of women

344 Bloor St. W.
Suite 505
Toronto, Ontario
M5S 1W9

Women will never truly achieve equality until violence at home, at work and on the streets is no longer a constant threat.

It's a monumental problem, but with the commitment of you and other concerned Canadians, real progress can be made.

Join NAC's strong national voice to bring an end to brutality against women and the current apathy which allows it to continue.

Wife abuse is the biggest cause of injury to women in this country, with 750,000 violent incidents occurring each year. This year alone, the number of women seeking help across Canada is so high that some emergency shelters for battered women are forced to turn away more than 9 women for every one accepted!

This tragic lack of adequate facilities is forcing abused women back into the same violent situations they are courageously trying to escape.

You can help NAC achieve progress for women by supporting our all-out campaign to find workable solutions to the violence that threatens all of us everyday.

Right now NAC is conducting a survey of all the services which are available across Canada to protect and provide help to battered women. Once the results of the survey are in, we'll be able to paint a complete and undeniable picture to those in power, of where and how these women's needs are not being adequately met.

We'll insist on a serious response to sexual harassment, sexual abuse of children, and the lack of services for battered women. While some of us are forced to choose the street as a workplace, selling sex in dangerous situations, NAC must forcefully voice a feminist perspective towards prostitution.

We're working hard to support Bonita Clark in her struggle to get sexual harassment recognized as an occupational hazard under Health and Safety legislation. This would give women the right to refuse work if the hazard is not eliminated.

NAC is also fighting for legislation to curb pornography -- a multi-million dollar industry which brutalizes and degrades women, and tells lies about our sexuality.

We need your support to put an end to the violence against women. Every woman is potentially a battered woman or a raped woman. No woman will be truly free until the violence is stopped.

Please send your annual donation to the National Action Committee on the Status of Women today. Thank-you.

from a letter by Doris Anderson,
Past President of NAC

Rape, wife-battering, pornography and sexual harassment should be intolerable in our society. Please send your cheque to NAC right away!



People In Need

CRISIS LINE

545-2339

WE CARE



BRIEF: SELF REGULATION OF CRTC

In the early 1980s, many women's groups expressed their concern about sex-role stereotyping when the Canadian Radio-Television Commission (CRTC) Task Force on Sex-role Stereotyping held public hearings across the country. Its 1982 report, Images of Women, recommended that the broadcast and advertising industry be allowed a two-year period of self-regulation, during which the CRTC should monitor their efforts to eliminate sex-role stereotyping.

Public hearings on self-regulation of CRTC were held in Vancouver, Hull and Montreal in April. Media Watch is urging that the following recommendations come from these hearings.

- the Broadcast Act be amended to allow the CRTC to introduce regulations to eliminate sex-role stereotyping on radio and television;
- the CRTC introduce regulations requiring radio and television stations to set targets and time-frames for improving their depiction of women and girls;
- the CRTC monitor their performance and impose penalties, such as fines, suspensions and revocation of licences, on broadcasters which fail to comply with the guidelines.

The following brief was sent by the Okanagan Women's Coalition:

"We feel that the self-regulatory process has been evidently ineffective. We are still seeing sexist ads and rampant sex-role stereotyping in the broadcast media.

"Knowing that only 65% of the 533 eligible stations in Canada bothered to respond to a CRTC directive asking them to report on their efforts to deal with the issue and only 26% of those set up a sex-role stereotyping committee is disturbing to say the least.

" We fully endorse NAC and Media Watch's recommendations that:

- "The CRTC must be persuaded that Canadian women--
- 1. Do not believe self-regulation by the broadcast industry has worked.

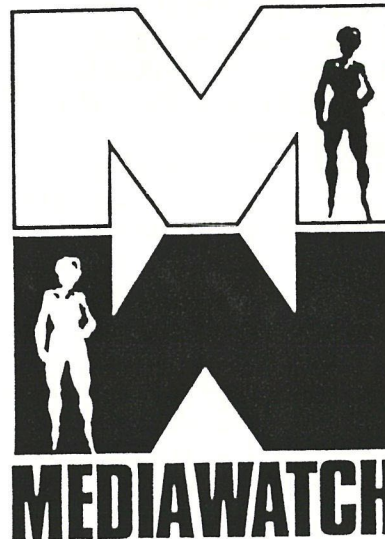
2. Want the CRTC to regulate the broadcast industry to ensure:

- (a) compliance with the CRTC guidelines on sex-role stereotyping;
- (b) significant improvement in the portrayal and participation of women within the next licence period with a goal of equal representation;
- (c) want amendment of the Broadcasting Act to entrench a commitment to equality for Canadian women.

"It is unfortunate that we are unable to present this brief in person. However, we are pleased to see this issue addressed and look forward to seeing some positive action coming from the hearings."

We would like to add now that we would like to see older women, disabled women, women of colour and large women fairly represented in the broadcast media as we see with men. Let's face it, the majority of women we see or hear in the broadcast media are obviously white, middle class, attractive women. We only want fair representation of ALL women as well as equal air time as that of men.

If you find something offensive on Canadian television, you can complain and action will be taken. We have forms available at OKWC. Also if you see something you like, you can let Media Watch know that with the same forms.



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.

EQUALITY: ONE YEAR LATER

One year ago on April 17, 1985 the Equality guarantees in Canada's new Constitution came into effect. Women across Canada lobbied and pushed for and obtained stronger language in the general equality rights Section 15. Which reads: 15.(1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

(2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

Included in the charter is a special sex equality Section 28 which has been called Canada's Equal Rights Amendment.

Section 15 came into effect in 1985 rather than 1982 when the rest of the Constitution was proclaimed because the governments gave themselves three years to bring laws into compliance with Section 15.

By the time Section 15 was proclaimed some governments had introduced superficial and surface changes to some laws. For example, Saskatchewan's amendment to the Deserted Wives' and Childrens Maintenance Act would allow a deserted husband to claim maintenance as would a deserted wife. Many of the reforms that have been made involve removing gender differences on the face of legislation, and a number of the changes favour men:

*An Ontario provincial court judge says that a man accused of raping a 13-year-old shouldn't have his name published because it would deny him "equal protection and benefit of the law." (Section 15).

*Justine Blainey, a hockey player in Toronto, can't play on the boys' team because even though the law guarantees her she won't be discriminated against, the law prohibiting her from playing is "demonstrably justified in a free and democratic society." (Section 1)

*Three different Supreme Court judges in Ontario, B.C. and the Northwest Territories decide that prohibiting the questioning of rape victims about their sex lives violates the accused rapists' "rights" to a fair trial. (Section 11).

A district court judge in Newfoundland quashes a charge against a man accused of raping his step-daughter because the law he was charged under specifies only "female" victims and "male" perpetrators. The law, in the judge's opinion, violates the Charter of Rights because it doesn't include women perpetrators and male victims. (Section 15).

CAN YOU BELIEVE THIS?!

Let's continue to challenge these judges. Let's make real our logical desires for true equality.

Women's Legal Education and Action Fund is a national, non-profit fund, organized to do three things: use the new Charter of Rights and Freedoms to win legal victories for women, to research legal issues affecting women, and to make its information available to women, their lawyers, women's groups and the public. LEAF will strive to reach out to individuals who champion historically disadvantaged groups.

For more information about Women's LEAF or to make a donation write to
WEST COAST L.E.A.F. ASSOC.
200-1104 Hornby Street
Vancouver, B.C. V6Z 1V8

Coming Events Classifieds

"MOM AND BABIES" CLASS!
at
Bodyshop Workouts
2917-31st Avenue
Vernon
545-3002

AGE: Newborn Babies to crawling stage.
WHEN: Wednesdays, 11:00 to 12:00
May 7th to June 25th
COST: program - \$4.00 8 wk program - \$25.00
CONTENT OF CLASS: exercise to music with babies if they are awake, without babies if they are asleep. Baby massage and post-natal discussion included.
BRING: Car seat or baby support, bottles, diapers, blankets, massage oil, comfortable clothing, runners.
INSTRUCTOR: Jane Loftus, B.Sc. B.Ed.
Pre and Post Natal Instructor
549-2885
(Babysitting available for older children.)

BodyShop

Human Rights

SUMMER COLLEGE in HUMAN RIGHTS, Ottawa, July 6 - 18. An intensive residential training course and planning forum for educators, human rights activists, trade unionists and community workers. Registration information available at OWC 542-7531.

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VOLUNTEER GRANDPARENTS PROGRAM by R. Campbell, Coordinator

Volunteer Grandparents is an idea that began several years ago when a director of the Canadian Mental Health Association saw a TV presentation about the Vancouver program. It is now locally under the sponsorship of the Vernon Social Planning Council. Through the last 5 years over a dozen matches have been made. Most are still active. Some matches have been distressed by marriage breakdown but the children are still visiting their volunteer grandparents. In some cases, grandparents are being matched to more than one family. This has been their choice as they are seeing less of the maturing adolescent grandchildren and wish to be associated with younger children once again.

Anyone interested in becoming part of a mutually enjoyable relationship such as this program provides can phone 542-3727 or drop into the Social Planning Council Office in the Chamber of Commerce Building.



Coming Events Classifieds



RIUAL AND EMPOWERMENT

June 10-15
STARHAWK

Ritual is free space, outside the boundaries of a society based on domination and control. In a society based on power-over, we learn early and deep to feel powerless, to internalize and obey authority. In this experimental workshop, we use the tools of ritual: chanting, drama, dancing, visualization, games, rhythm and storytelling to confront the patterns of power-over inside us, to build the conditions of community in which freedom can flourish, and to create together ritual that can be an empowering force for social change.

STARHAWK is the author of *The Spiral Dance: A Rebirth of The Ancient Religion Of The Great Goddess and Dreaming The Dark: Magic, Sex, and Politics*. A feminist and peace activist, she teaches at several S.F. Bay Area colleges and travels widely lecturing and giving workshops. She is presently completing a third book: *Truth or Dare: Encounters of Power, Authority and Mystery*.

Tuition, Room & Board: \$450

IN TOUCH WITH THE GODDESS

July 22-27
MERLIN STONE

Over the past decade the reclamation of goddess reverence has been expanding at an astronomical pace. Many say the ancient goddess has returned at this time because Earth is in such a major planetary crisis — returned to help us save our planet from destruction. Throughout the ancient world, priestesses deciphered and interpreted messages from the goddess from a multitude of signs, sounds, synchronicities, symbolic events and omens. The participants of this workshop will learn about the various methods used by those oracular women, and drawing upon ancient practices, engage in a variety of exercises and meditation to enhance perception and understanding of the messages from the Goddess.

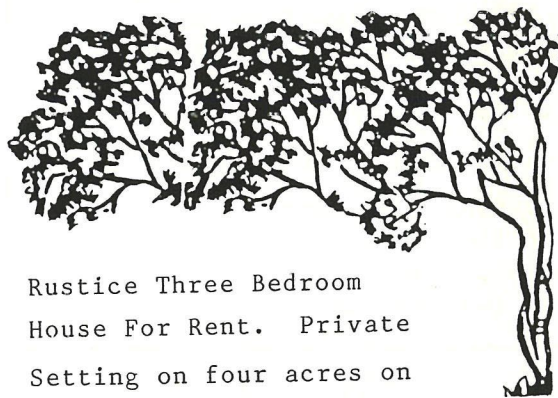
COMMUNIQUE'ELLES

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- PAST LIFE PATTERNS AND BLOCKS
- MEDIATION

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.

EDUCATION WIFEASSAULT



MORE WOMEN ARE INJURED IN WIFE BATTERING THAN IN ALL THE CAR ACCIDENTS IN ONE YEAR -- MORE THAN RAPES OR MUGGINGS. MANY DIE -- ONE OF EVERY FIVE MURDER VICTIMS IS AN ASSAULTED WIFE.

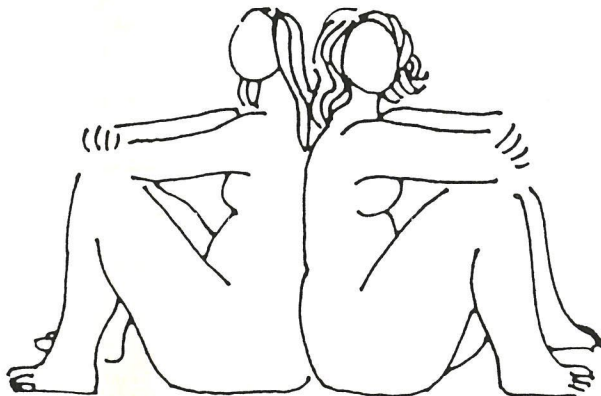
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Send your tax-deductible donation to

EDUCATION WIFEASSAULT
427 Bloor street West
Toronto, Ontario M5S 1X7
(416) 968-3422

Violence & Aggression

An International Symposium on VIOLENCE AND AGGRESSION sponsored by the Governments of Canada and Saskatchewan and the University of Saskatchewan, June 22 - 25. Saskatoon. Registration information available at OWC 542-7531



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Lesbian couple in Victoria, B.C. offers comfortable sleeping for four (two rooms) with full use of house/yard. Couple \$30./night or \$180./week. Single \$20./night or \$120./week. Can. \$\$ Willing to barter. Central location. Call (604) 388-9974



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THE OKANAGAN SOCIETY FOR
WHOLISTIC LIVING
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Vernon, B.C. V1T 2M6
542-6140

SPECIAL EVENTS

Create Your Own Reality - a Seth Workshop with Lynda Appleyard. Commencing May 7th for 8 weeks at 7:30 pm at The Centre. Fee is by donation.

Lazaris Speaks - a Video Presentation on May 8th, 9th and 10th. Contact The Centre for times. Admission \$5.

An Introduction to Astrology with Nekiah Commencing May 15th for 10 weeks at 7:30 pm Cost is \$4. for Members and \$5. for Non-members.

How To Read Tarot by Irene Hegi on May 31st from 9 am to 5 pm. \$25. for Members and \$30. for Non-members.

Healing Brother/Sister/Mother Earth with Henry Dorst on June 14th and 15th. Cost is \$35. per session for Members (\$55. for weekend) and \$45. for Non-members (\$70. for weekend).

Wild Plant Identification with Nekiah on Sundays at 11: am. Meet at The Centre. Cost is based on your ability to pay. Members \$3. to \$5. Non-members \$4. to \$7.

For More Information and Details of these and other Events contact The Centre at 542-6140



**Okanagan
Women's Coalition**

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