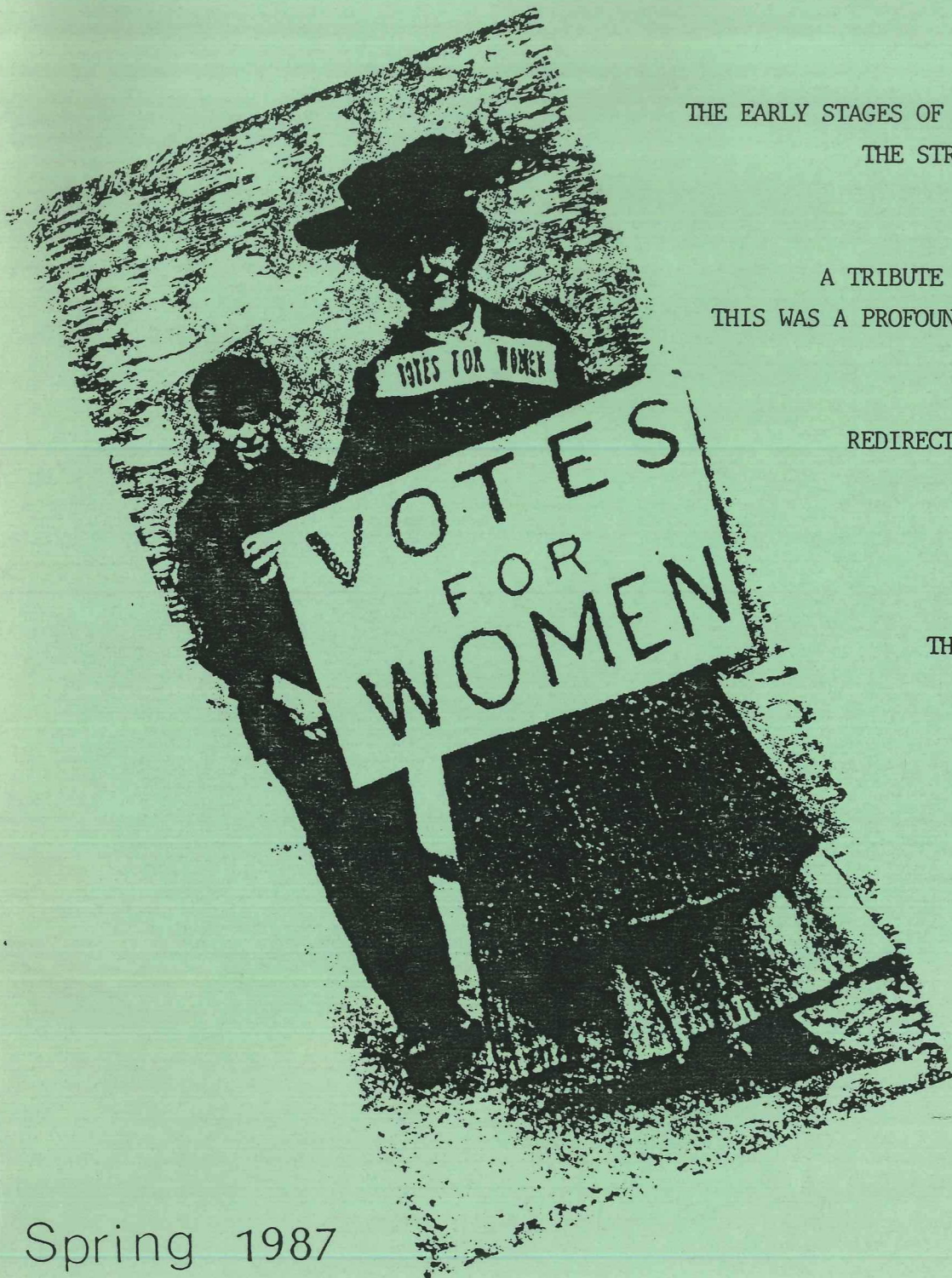
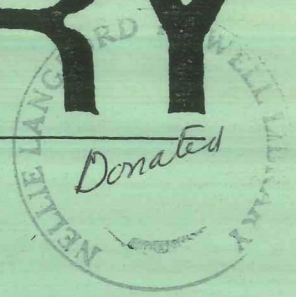


TAPESTRY

A FEMINIST QUARTERLY



THE EARLY STAGES OF THE WOMEN'S MOVEMENT
THE STRUGGLE HAD JUST BEGUN
MARY REAY

A TRIBUTE TO MARGARET LAWRENCE
THIS WAS A PROFOUNDLY CHRISTIAN WRITER
DOROTHY BEAVINGTON

REDIRECTING YOUR TAX DOLLARS
FOR PEACE
CONSCIENCE CANADA
MARGARET CHAPMAN

THE R.E.A.L. CHALLENGE
ROBIN LEDREW

FEMINIST DISRUPTIONS
JEANNE PERREULT

NEW RESOURCES
COMING EVENTS
CLASSIFIEDS
AND MORE...

Spring 1987

\$1.25

TAPESTORIAL

The Spring Issue of TAPESTRY - Our Biggest Ever! Great articles are what you'll find filling this issue. New contributors from White Rock, Dorothy Beavington and from Edmonton, Jeanne Perreault have their talents blended with those who you've read before in TAPESTRY.

The Herstory of the Women's Movement is this issue's theme with our feature article 'The Struggle Had Just Begun' by Mary Reay of Kelowna.

It's great to report on some Okanagan Women's Coalition Herstory in the making. For the second consecutive year, the OKWC has nominated one of its members to the position of B.C. representative to the National Action Committee on the Status of Women. Robin LeDrew of Lumby will serve as B.C. Rep. for the 87-88 term. Robin will be in contact with N.A.C. member groups in southern B.C. and welcomes input and guidance. Robin can be contacted at the OKWC at 542-7531.

Our Challenge 87 summer project is in place with Christina Niedballa as our summer student. Christina is designing a standardized cataloguing system for use in Women's Centres' Libraries throughout the Thompson-Okanagan Region. The end result of this project will be an inter-library borrowing method that will make holdings in each resource centre accessible to each of the other centres and their respective communities.

The OKWC's 3rd Annual General Meeting is scheduled for June 17th and will be held at the Edna Oram Centre, 3105-28th Avenue from 7:00 to 9:00 pm. Along with reports and the election of new board members will be an exciting process of 'Choosing Our Direction.' Hope to see you there.

Jan Schumacher
for the TAPESTRY Collective

TAPESTRY is published by the

Okanagan Women's Coalition

The Okanagan Women's Coalition is primarily a resource centre of information pertinent to issues of concern and interest to women. We are a registered society and are supported by fees, donations, fundraising and government grants.

Our resource library contains non-fiction, governmental and non-governmental reports, Hansard (the official daily report of the House of Common) as well as novels, poetry and prose.

In addition to TAPESTRY we offer workshops, seminars and conferences throughout the year on topics such as:

- violence against women
- sexual harassment
- human rights
- sex role stereotyping
- child care
- pay equity
- homemakers pension
- the physically challenged
- visible and invisible minorities
- women in conflict with the law
- employment standards
- reproductive hazards
- non-traditional work
- pornography
- prostitution
- world peace
- the environment

The Okanagan Women's Coalition is located at #6-3000-30th Street, Vernon, B.C. with office hours of Monday through Friday 9:00 am to 4:30 pm. The mailing address is P.O. Box 1242, Vernon, B.C. V1T 6N6. Phone 542-7531 or 545-6406 for more information.

Women who helped with this issue:
Anne Bolivar, Marcia Browne, Catherine Connell, Robin LeDrew, Gwyneth Montgomery, Jan Schumacher.

CONSCIENCE CANADA

by Margaret Chapman



Each day the Canadian Government spends more than \$3 million to pay for wars and to prepare for future wars. At the same time, more than 4 million people in this country live in poverty, most of them women and children.

"It is a crime that people suffer from lack of food, shelter and health care, while we waste our natural resources and the minds of our scientists and engineers on weapons of war. I don't want to be a criminal and will not contribute to an organization that commits these crimes" Erica Euzer.

With income tax deadlines nearing we are once more faced with a moral challenge. If we believe, as a growing number of taxpayers do, that preparation and support for a "nuclear exchange" is immoral and that the use of our taxes for death and destruction offends the conscience, can we continue to pay them?

Edith Adamson, a Quaker from Victoria, has worked for over eight years to find a legal alternative to the support of the military through taxes. It began as the Peace Tax Fund, which she founded, and it continues as Conscience Canada, a trust fund to which peace trustees divert that portion of their income tax which would go to the military. This fund is to be used by the government for peaceful purposes.

Adamson is a retired librarian with a long career in public, special and university libraries as well as with government as editor, statistician, library consultant and chief librarian of a government department.

Working with government "taught me that politicians and federal bureaucrats are just human beings, so I am not afraid of them," says Adamson.

Her main motivation apart from her life-long pacifism has been her concern for the future of her children and her thirteen grandchildren. Each new grandchild renews her energy and dedication.

The recent decision by Judge Tremblay of the Tax Court of Canada which went against Dr. Jerilyn Prior, endocrinologist and U.B.C. teacher, was not unexpected, Adamson claims. It was a test case under the freedoms of conscience guarantee of the constitution. Prior will appeal her case all the way to the Supreme Court of Canada to validate her right, under law, to refuse to have her taxes used for military purposes.

"In the payment of taxes, women must pay equally with men, without discrimination. It follows that we are equally responsible for the use of our taxes.. Women peace trustees... see such action as an opportunity to take a conscientious objector stand, a role previously reserved for male military conscripts" excerpts from Donna Johnson's What Can Women Do.

Should you wish to divert that portion of your income tax that accrues to the military and would like help in doing this, information and advice is available. Contact Marg Chapman 545-1836. If you would like to help with expenses for the court hearing or support the work of Conscience Canada please send your donation to:

Conscience Canada
The Peace Tax Fund Committee
P.O. Box 601 Station E
Victoria, B.C. V8W2P3

THIS WAS A PROFOUNDLY

CHRISTIAN WRITER

by Dorothy Beavington

Dorothy Beavington is a feminist, writer, mother of four sons and wife of a liberated man. Her background includes newspaper journalism and social work. Dorothy is currently working on her first book about her sister, Betty Lambert, and her mother, Bessie Smyth, who were both diagnosed as having terminal cancer in early 1983. Both women died a week apart of each other and Dorothy's book will tell the story of the last nine months, the intensity, the courage, the joy and sorrow of that time.

"This Was a Profoundly Christian Writer" was first printed in the March '87 edition of the United Church Observer. It is hoped that more of Dorothy's work will be seen in TAPESTRY in future issues.

by Jan Schumacher

Monday, Jan. 5, 1987. I'm driving home, late for dinner, \$100 worth of groceries in the back of my station wagon. I switch on CBC and hear Margaret Atwood's distinctive voice talking about Margaret Laurence. I half listen, reminiscing instead about Laurence, my favorite writer. My touchstone in times of trouble. I return to her books again and again and they always comfort me, make me laugh, teach me. I laugh now, as I drive, thinking how much I am like Stacey, the main character of The Fire Dwellers, harried woman/wife/mother of four, always searching and reaching for more. I suddenly realize that Margaret Atwood is saying "was," instead of "is." I pull into my driveway and race into the house. My husband and sons are eating supper.

"I just heard some terrible news. Margaret Laurence is dead." They look at me, puzzled, mildly curious.

"Who?" asks Colin, my teenage dreamer.

"Margaret Laurence, my favorite writer. You know, the one Danny peed on."

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Danny looks up, now four and beyond that. "No, I didn't," he says indignantly.

I eat, clean up the kitchen. Life goes on. Later I go into my study to mourn Margaret Laurence who was part of my inner life for 22 years.

I was 25 when I read The Stone Angel and met Hagar Shipley, the unlikely heroine of that remarkable novel. Hagar is 90, fat and ugly and close to death. She is bitter, proud, frightened and totally fascinating. Hagar tells us she is "rampant with memory" and in Laurence's hands she is rampant with life. I am overcome by Hagar and by her creator. I go on to read everything that I can find that Laurence has written. I meet Rachel of A Jest of God, Stacey of The Fire Dwellers, the young girl Vanessa MacLeod, and finally Morag Gunn of The Diviners. I revel in

the reading of these stories. It amazes me that Margaret Laurence knows how I feel in my innermost being and she writes about it. She becomes a part of my life and a part of my sisterhood network, even though we have never met.

My sister, Betty Lambert, herself a playwright and novelist, knows Margaret Laurence as a fellow writer. I am fascinated.

"How did you meet? What's she like?" I ask.

"Well, I went to a party, knowing she'd be there and feeling quite intimidated. I looked for her and couldn't see her. Finally, I noticed a rather plain, frumpy looking woman sitting in a corner in a beige pantsuit, smoking. She was surrounded by young people. It was Laurence. I could never get near her all night. People seemed drawn to her, like so many moths to a flame. She looked so ordinary. I was rather disappointed."

In early 1983 Betty learns she has lung cancer. Shortly after that we learn that our mother also has cancer. Betty begins chemotherapy treatment. She asks me to go to the April opening of her latest play, in Toronto. We are determined to celebrate life amidst this onslaught of death. Somehow we make it. Betty goes from the hospital to the airport and I meet her there, my nine-month-old son Daniel, along for the ride.

We fly from Vancouver to Toronto and stay at Adele Wiseman's, author of "Crackpot," "The Sacrifice," "Old Woman at Play," and her husband Dmitry Stone. They have been Betty's close friends for years. I carry Daniel and follow Adele's magnificent earth-mother form up three flights of stairs to the very top of their wonderful old house.

"You can stay in Peggy's room," she says. "I'll just go and get some sheets."

Peggy? I wonder idly who Peggy might be. The room is small and there are books everywhere. I put Danny on the floor to investigate his new surroundings and I leaf through the books. There are markers in the books saying "Please don't remove." They are signed M.L. I hold one of the markers in my hand. M.L., M.L., I muse.

"Danny," I suddenly shout. "I think this is Margaret Laurence's room." Danny sits on his haunches and sucks his thumb, unimpressed.

Adele returns, bearing sheets. "Who is Peggy?" I ask. "Peggy? That's Margaret Laurence of course. Peggy to her friends. This is her room. She stays here when she's in Toronto."

Adele moves towards the bed. "Don't change the sheets!" I announce dramatically. "I want to sleep in Margaret Laurence's bed, dirty sheets and all." I fall onto the bed. "She's my favorite witer."

Adele laughs.

Betty's play; directed by Bill Blassco, is powerful and moving. At the end the normally jaded Toronto audience rises and gives Betty a standing ovation. The only person who can't stand is Betty. She is too weak from chemotherapy. A few days later we decide to leave. Our mother is in the hospital and Betty wants to fly to Calgary to see her. I manage to book two flights for later in the after-noon, one for Calgary and one for Vancouver. Adele and Betty go off to meet their fellow writers at a Loon Club meeting. I pack and nurse. A storm rages outside. Danny and I watch ancient trees fall gracefully over and power lines break. I hear on the radio that it is the tip of a tornado hitting Toronto. There is a knock at the door. I open it to find a wind-blown Margaret Laurence.

"Hi," she says. "You're Betty's sister, aren't you? They're on their way, if they can escape the other loons. God, what a ride!"

She comes in as I stand dumb-founded. It is the same marvellous face that has stared at me from book-jackets for years. The face that

Margaret Atwood once described as that of an "exotic Eskimo witch." But the face has a body and talks. I am totally unnerved. She's carrying a dishevelled old shopping bag that would have done a bag lady justice. She plunks it down on a dining room chair.

"Put the kettle on, will you, and do you mind if I change? These pantyhose are killing me."

I put the kettle on and come back to find Margaret, the quick-change artist, stripping off pantyhose, prim blouse, tailored jacket and skirt. She then reaches into her shopping bag and produces grungy slacks and a beaten-up sweater which she quickly dons.

"Ahhh, that feels better. I hate dressing up."

We sit down to tea. "I'm sorry about Betty," she says, as she lights up the first of many cigarettes.

"Yes, it's lung cancer...from smoking."



Margaret Laurence

She fixes me with her incredible brown gaze. "I know." She dares me to say anything to her about smoking. I wouldn't dare. She seems incredibly vulnerable to me and incredibly powerful at the same time. It flashes through my mind that she would be a loyal friend and a potent enemy. I've regained my tongue while watching her change. It's hard to go on acting as though someone is a Canadian literary legend when you've seen them in their underwear. We talk about our children.

I tell her about the sheets. She roars with laughter. "For God's sake, change them," she orders. "And don't lose my place in my books."

She talks of her work in the peace movement. "It's taking most of my time, but it's so important," she says quietly, as she lights another cigarette. "And we can make a difference." She coughs. A smoker's cough. Betty's cough.

I tell her that Reagan scares me, with his talk of limited war. She

guffaws. "He terrifies me! He's an ignorant and dangerous man. He talks of a nuclear war in which only 500 million people would be killed. What insanity! You have to think of those 500 million as you or Baby Bumble there," she says vehemently, indicating Danny who is noisily nursing like some happy suckling pig.

Adele and Betty appear in the doorway, wet and wild-looking. "It's mad out there," says Adele. "If we're going to make your flights we have to go. Right now!"

I am devastated. I want to stay, talk to Margaret. Tell her how much her work has meant to me, tell her how she's touched me and taught me. Instead I dash around, organizing everything. Adele and I finally get the suitcases in the car, struggling not to be blown away. My emotions are as wild as the weather. I go back in clutching my camera.

"Just one photo, please Adele," I beg. "I want to take Baby Bumble surrounded by three of Canada's best writers. When will he ever have this chance again?"

Adele reluctantly agrees, eyeing her watch. Margaret grabs Daniel and sits in a chair. Daniel nuzzles her

breast. "No, no," she says gently, moving his head away. "It's too late for that." Betty and Adele stand on either side of her.

"Scrunch down," I say to them. They scrunch closer to Margaret.

"Okay, say sex."

"Not cheese!" asks Margaret.

"No, sex is better than cheese."

They laugh and I press the shutter. My camera jams.

"Oh, damn." I grab Betty's camera.

"Sexxxxxxxx," they all say.

I take the shot just as Margaret jumps up, holding Daniel in front of her. "Oh, God, he's peed on me" she announces. She holds him towards me, grinning conspiratorially at me, woman to woman, somehow saying, isn't life wonderful and funny and surprising and worth it all.

She waves goodbye to us. We make it to the airport after a harrowing ride, with moments to spare. Betty flies to Calgary to see Mom. I fly home to Vancouver. On Nov. 4, of that year, Betty dies in my arms. A week later my mother dies as I hold her and sing "Swing low, sweet chariot, coming for to carry you home."

I grieve for those two strong, incredible women--my sister and my mother. In my grief I turn more and more to Laurence, reading her novels over and over. She helps me survive. She helps me heal. It comforts me that she's there. That some day again we can meet. Perhaps become friends.

It comforts me that she may write another novel.

In December, 1984, a literary scandal breaks over Laurence's head in her home town of Lakefield, Ont. Helen Trotter, a municipal councillor, goes before the Peterborough County Board of Education and denounces The Diviners, A Jest of God and The Stone Angel as "disgusting, dirty and degrading." She wants the books removed from the county's high school courses. I am furious. I believe Laurence to be the most moral of writers. I also know that she already went through this kind of ordeal in 1976 when the Citizens in Defence of Decency, led by a fundamentalist minister named Rev. Sam Buick, wanted The Diviners removed from the Grade 13 curriculum at Lakefield District Secondary School.

They said The Diviners was "unsavoury pornography." Canadians, I think; how we love to crucify our own.

Margaret Laurence kept a rather dignified silence during that first attack, although I'm sure she suffered tremendously over it. This time she decides to fight. In an interview she says she is a religious writer who is concerned with ultimate moral and spiritual values. "My writing is profoundly Christian--if it's not

orthodox enough for them, tough beans."

I begin to write a book about my sister and my mother. I want to tell what it was like for us that last year. Our joy and our sorrow. Our fear and our hope. Living with cancer, celebrating life, and finally, sharing death. When I'm not writing I read Laurence. Over the months I resolve to write to her, to tell her what her novels have meant to me. A couple of times I even start letters and then discard them. I am in awe of her still. I try to remember her in her underwear in order to make it easier, but I still waver. Time passes. I decide to go to Toronto to visit a friend in the summer of 1987 and I vow to meet Laurence once again on that visit. In person I can tell her what I need to say.

Then I am driving home and I hear the news. Two days later Dmitry, Adele's husband, phones as he is passing through Vancouver.

"I have to know," I say. "Was it lung cancer?"

"Yes," he replies.

We're both silent. Those damn cigarettes. Got both of them.

"Did she die at home, like Betty?"

"Yes, she wanted to be at home. Her son and daughter-in-law came and lived with her and friends helped out, of course. But it was hard."

I think of Betty, determined to die at home and how we struggled to care for her, how exhausted we were, how friends helped, how we formed a community of caring, how we did it, somehow, somehow. How we became larger than life when we did it, greater than death.



"I'm glad she died at home. I couldn't imagine her in a hospital. They were both women who needed to die in the privacy of their own homes, with their families."

Oh, Margaret Laurence, I thought you would be there forever. I feel real grief that you are gone. You were a touchstone for me. There will

be no new novels from you about women and survival, about growing and loving, about being true to oneself. How I will miss that. But I will continue to love and to grow and survive and try to be true to myself, partly because of you.

I am sorry that I never wrote that letter to you telling you how much you meant to me, how you kept me sane. But I am writing this now. It will have to do. I'm glad that at least once we met, had tea together, talked of our children and of world peace and that my son, Daniel, christened you, much to your delight. I'm very glad of that, Margaret.

PEACE NEWS UPDATE

by Margaret Chapman

Women continue to take a leadership role in the peace movement.

Mayor Gretchen Brewin of Victoria has taken the courageous step of pressing the federal government for a full inquiry into the risks posed by nuclear ships in Canadian waters. She has asked that Mr. Mulroney close Canadian ports to nuclear powered vessels and nuclear armed ships until the safety of this practise can be established.

Why the hassle? Even a "healthy" nuclear powered vessel carries hazards, according to Captain James Bush, a retired POSEIDIN submarine (nuclear powered and equipped) and an officer of the Center for Defence Information, Washington, D.C. In a recent address in New York he said that it is routine for nuclear powered vessels to discharge nuclear wastes while in harbour. Since this is not permitted in ports in U.S.A. they visit and discharge without consulting officials --covert action??

Concern has also been expressed by the Greater Victoria Disarmament Group that a U.S. nuclear submarine, U.S.S. HAWKBILL, which recently docked at Esquimalt has allegedly a history of radiocative leaks, including two accidents. There is no emergency plan for evacuating the area in the event of a nuclear accident, the Group claimed.

Brewin wants a formal inquiry into all aspects of the matter, with adequate funding for group submissions and provincial and municipal participation.

Motherpeace Eight Acquitted

The eight women charged with trespassing on WINCHELSEA ISLAND, the computer headquarters of Nanoose Bay Maritime Experimental Test Range, were acquitted in January, on a technicality.

The landing by the eight women was part of a non-violent protest against the use of the test range by American vessels in all probability armed with nuclear weapons for testing at the range. Officials of the base will neither confirm nor deny this.

The court ruled that no trespassing had occurred because the landing was made at low tide, never going beyond the high-water mark on the island. Therefore the party was not legally on DND land, the judge decided.

The victory was celebrated but there was some disappointment that carefully prepared evidence could not be presented nor expert witnesses heard.

DR. JERILYN PRIOR'S COURT CASE --was heard in January but the judge ruled that she could not refuse to pay taxes that would be used for the military on the basis of conscientious objection. Prior will appeal. See details under separate article, Conscience Canada.

A group of Oregon women who knit children's sweaters to raise money for the Women's Action for Nuclear Disarmament call themselves "Peace-Knitters" and their sweaters "Peace-Knits."

A woolen mill in Maine heard about Peace-Knits and donated "Peace-fleece," a yarn of Russian and American wools.

Currently there are three major campaigns underway--the Stop Canadian Participation in Star Wars Campaign, Make B.C. (and Canada) Nuclear Weapons Free and a continuing Voter Pledge Campaign.

Over 1000 signatures were collected locally on the Stop Canadian Participation in Star Wars Petition. Also a vigil at the Court House was held as part of an awareness program, on the anniversary of President Reagan's infamous SDI announcement.

Vernon City Hall unanimously agreed to endorse the Make B.C. Nuclear Weapons Free campaign after hearing the presentation by members of the Vernon Peace Coalition. With Ontario following Manitoba's example by declaring itself to be Nuclear Weapons Free progress is being made.

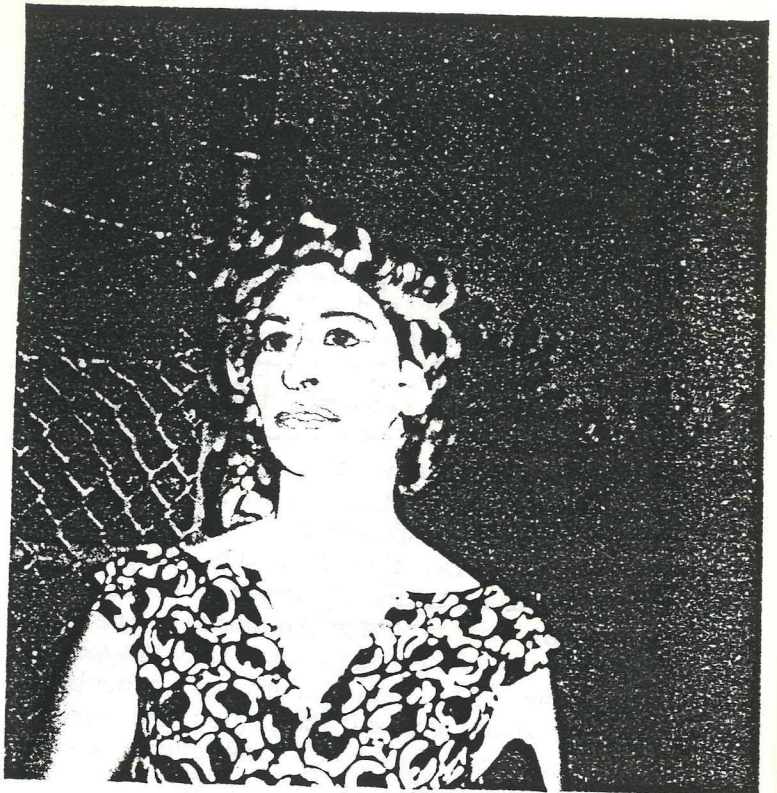
Voter Pledge cards will be collected over the next two years. Voters pledge to vote on the basis of the candidates' positions on peace issues as a top priority--an election strategy campaign. Cards available at Women's Centre.

Vigils and protests over cruise testing have kept peace issues to the fore.

Student's Against Global Extinction (SAGE), of Montreal are scheduled to visit Vernon Schools on April 23 as part of a cross-country tour. This organization has grown from 4 students in 1983 to a large network of 13 - 19 year olds across Canada.

A public meeting is being planned for the evening. Watch for details in the Media and don't miss it. The two students visiting Vernon are enthusiastic, articulate, accomplished and dedicated. A Spring tonic! And it is not too late to protest the proposal low level bomber tests requested by the U.S. Strategic Air Command over B.C., the N.W.T., Saskatchewan and Alberta.

Greenpeace is protesting on the basis of ecological damage (animals) and the interrelation to Star Wars. Further details of Greenpeace's objections on request. Telephone Marg Chapman 545-1836, and write Perrin Beatty immediately.



INTERNATIONAL WOMEN'S DAY ADDRESS

given by Jane Evans at

Kelowna, March 8, 1987

On International Women's Day, we want to really take a broad look more than just our own narrow sphere, to take a look at what's happening to women in other parts of the world.

First of all though, I just want to take a brief look at a phenomenon of the middle 80's. R.E.A.L. women. You'll see as I go on that this has its place in the broad picture because, while I really don't like what they stand for, one of their complaints is perfectly valid. It's that feminists don't respect those women who choose to work in the home exclusively. The truth is of course that no one respects them enough, or appreciates the enormous contribution they make to society. You know, maybe, that R.E.A.L. women arose in response to a question of Judy Erola, then Minister responsible for the Status of Women. Erola asked what contribution to society was made by the childless woman who stayed at home. Now this infuriated a number of women who got together and formed this organisation. Their response to society's disregard for them is not to attack society, it's the classic victim response of attacking another group who is rocking the boat. When they attack feminists, they are in effect saying "look what a good girl I am, I am upholding the very framework of the society which oppresses me and I deserve a reward."

In any case, the relevant point here is the denial of worth of the woman who maintains the power base from which we all operate, and from which future workers come.

You know we've recently seen the end of the United Nations Decade for Women, and it seems to have sunk without a trace. This is something which I find really sad, because very little seems to have changed, certainly very

little for the better. Women the world over still see their children die from hunger and disease while we, the Western nations spend 2.5 million dollars a minute on armaments.

When International Women's Year was first voted for in the U.N. General Assembly the international press, male dominated, either ridiculed it or ignored it. Under the leadership of Helvi Sippela, the Secretary of the U.N., a publicity campaign was organised, mostly directed at member governments, but communication between the world's women was ignored. Women, especially in the developing countries, were invisible...their lives, their needs, their contributions were hidden in the male-headed family.

Despite ridicule and distortions, including some statements by U.N. delegates, that IWY was absurd, the idea began to catch on. Women everywhere picked up the powerful message which created a tidal wave of consciousness and an irresistible demand for change. And things have changed to some extent. Look at the chaos in Iceland when women left their jobs in another national women's strike, including their Prime Minister, joined in the protest "against male privilege."

That's what it's all about, of course. It's not biology, or ability or education, it is simply a male dominated power structure that dominates the world, supported by man-made institutions which reinforce male privilege. Violence is the ultimate weapon which keeps men, who by the way are the minority, in control. An extreme example of this is the recent wave of terrorism which keeps the rest of us in a state of fear and it's a very similar kind of threat which has kept the patriarchal family system in control throughout recent history.

Anyhow, it's over now, and the Report is out and the message is, and I quote, "the scales of world equality are out of balance. The side marked woman is weighed down with responsibility while the side marked man rides high with power."

It goes on..."Advantage builds on advantage until today almost all the world's wealth is on man's side while most of the world's work is on woman's."

For the report, 121 governments completed a questionnaire on the current position of women in their countries. For the first time in history, the eyes of the world were focussed on that half of the world's population who, through an accident of birth perform two-thirds of the world's work, receive one-tenth of the income, and own less than one hundredth of its property.

On the positive side, 90% of those governments now have official bodies dedicated to the advancement of women and 50% of those were set up within the decade. Sixty-five governments have ratified the Convention on the Elimination of all forms of Discrimination against women, 62 have special programs for women, and 45 provide free legal services to help women fight for their rights. Women have been coming into the paid labour market in greater numbers, and now number 35% of the world's labour force. In politics too, women are beginning to make their presence felt. About 30% of elected members of parliament in Scandinavia are women, 33% in Russia, and 21% in China. In most of Europe however, women's involvement is less than 11% and in the developing countries, the figure is very low indeed.

The one fundamental obstacle to the advancement of women all over the world, according to the Report, is woman's domestic role as wife and mother, which is vital to the well-being of every society, is underpaid and undervalued. Unpaid domestic work is everywhere seen as women's responsibility. In fact, this is one of the few generalisations which is true throughout the world.

And of course, since few families can exist on the labour of just one adult, worldwide, women work twice as many hours as men. This has a profound effect on every aspect of their lives. In Africa, women do three quarters of the agricultural work, in addition to their domestic chores of fetching water and wood, cooking, cleaning, bearing and caring for children. Though women grow half of the world's food, they own hardly any land, find it almost impossible to get loans, and are overlooked by agricultural advisors and projects. Their work is at best ignored, at worst undermined by developmental planners. Men have been allocated the land, granted loans, been given advice, seeds, fertilisers and pesticides, and women continue their work with primitive knives and hoes, thinning, weeding cultivating and in some instances losing their best food growing land to the men who grow cash crops.



In Tanzania, when new hybrid maize seeds, plus fertilisers and pesticides were given to men, their wives, who do most of the work in the fields, neglected the new crop because it increased their workload while the profits went only to their husbands. The exact opposite happened in Zimbabwe however, and yields rose dramatically when the same hybrid maize package was introduced. Why? Because the seeds and the profits therefrom were given to the women.



Now, what if women were paid for domestic work? Their wages would account for up to half the national income. Did you know that even in Canada, 56% of farm work is done by unpaid female labour? Let's combine that with this huge amount for domestic work and see what happens to the GNP. You know, this is a terribly unjust situation too. Women around the world end up working twice as many hours as men. They're not paid for this work. And the final insult, because they're not paid, it's not 'real work' and it's not respected. Not only that, it's these domestic responsibilities that are the major underlying cause of women's inequality, because they restrict our ability to pursue our education, to earn a good wage, to follow a career, or to take on the time and energy consuming commitments involved in a political career.

And of course, this brings us to the person with, I consider, the heaviest burden in today's world, the woman bringing up children on her own. All over the world, the statistics are rising, the divorce rate is increasing. Why is this? There are so many reasons that we can't go into them here, but we know that the single parent, mostly women, faces a terrible responsibility. If current social trends continue as they have been the female headed family will continue to increase. In such circumstances, it will no longer be possible for governments to rely on "the family" to provide care for the dependent members of the community, the children, the elderly, the disabled, the unemployed. The women in single parent families must be breadwinners, first and foremost. In Africa, 40% of households are headed by women and figures from Latin America and the Caribbean tell the same story.

In employment, the maxim for women is last in-first out. A survey of 12 OECD countries had higher unemployment figures, right through for women. In parts of SouthEast Asia, on the other hand, employment for women is 'the fastest growing section of employment in the world.' And that, of course, is because of free trade zones, the kind Mr. Van der Zalm wants for B.C. Young women are preferred because there is little other work for them and they are dextrous and don't mind the pain-taking work involved.

In education, girls are edging forward nicely in the race for literacy. Worldwide, 82% of boys and 71% of girls go to school. Unfortunately, here, as everywhere, girls are channelled away from science and technology and toward the arts, domestic science and the humanities.

One section I liked in the report

was called Invisible Businesswomen. Women traders create up to a third of the wealth in some third world countries. In Africa, in some places, 90% of the trading in food and goods is done by women. And I'm not talking about shopping. I'm talking about selling, and profit and loss. Now, their earnings are very low but this kind of informal economic activity suits women very well.

I think what we have to realize that feminism has to be responsive to the needs and issues of different women from different regions, societies and times. Like all political movements, it has to be diverse in its goals and methods. Since poor women are the central actors on our stage, both poverty and gender subordination must be transformed by our vision. Insofar as poverty is concerned, its roots lie in unequal access to resources, trade, finance, and money; we want a world where this inequality is absent from every country and from the relationships between the countries themselves. Basic needs should become basic rights and poverty and all forms of violence must be eliminated. Women's reproductive role will be redefined and child care shared by men, women, and society.



All of us, men and women alike, have to change our most basic concepts if we are to survive. Women see the future through their children, this means we have the greatest incentive to change the social and economic constraints on our lives. Women have to care for each other. 800 million of us live in poverty; a child dies of malnutrition every 2 minutes. One of the slogans of the Women's International League for Peace and Freedom (WILPF) is what I'd like to end with: "Let's listen to the women for a change...for change."

FEMINIST DISRUPTIONS

by Jeanne Perreault

Virginia Woolf, the great English feminist and novelist, declared, "...as a woman, I have no country. As a woman I want no country. As a woman my country is the whole world." (Three Guineas, Penguin Books, 1938. p.125) Feminists (that is white, western feminists) of the most recent wave embraced Woolf's words with unquestioning passion. We understood her to be saying that the patriarchal divisions of nations had little to do with the wishes, the will, the desires or needs of women in any of those countries divided and re-divided by politics and war. In asserting that woman has no country, Woolf was distancing herself from the interests of the powerful and the arena of international power struggles. As well she was claiming a common bond with other women, everywhere, regardless of culture, nation, race: A universal sisterhood independent of the aggressions of men against each other. The general economic and political powerlessness of women was one common bond; the sacrifice of their needs to those of men was another.

The most recent wave of feminists expressed their feelings and thoughts with the cry, "Sisters Unite". And by "sisters" "we" meant all women, those who agreed with us and those who did not YET agree with us. The belief in a common ground helped us to discover commonality, and our wish to bond made some good changes for us:

1. We have learned some methods of self-defense: from union organizing to women-do, from women's health centers to lesbian separatist collectives, from rape crises centers to women's legal centers--collective action has helped us protect ourselves a little better.

2. We have begun to develop a women's community: this peculiar, often elusive entity makes and is made by women's papers, bookstores, music fes-

tivals, conferences, dances, discussion and study groups, by women's households, art shows, and centers, by women talking to each other about how things are for us as women.

3. We have extended women's education: women are fighting their way BACK into the trades (we were excluded with the industrial revolution); recovering our history-- women's art, writing, political activity, science. We are exposing the masculinist assumptions inherent in every area of study and reasserting our significance as an historical fact on every front. (At a lecture I attended recently a very conservative woman scholar was, perhaps for the first time, feeling feminist anger. She had learned that English translations of the bible have left out many references to women that are in the original scriptures.)

The changes the women's movement has made, then, 1. self defense; 2. self affirmation; and 3. reclamation (of course these are not so neatly separated in real life) are useful, life saving for some of us, strengthening for all who have access.

That call to "Unite", then, has been not only one of the bases of our power; it has also been one of the strongest principles underlying the women's movement. And it has worked in close conjunction with another of our principles: the personal is political.

It was (and is) magnificently illuminating. It helped us to see that no aspect of our lives was untouched by the systematic organization of power. Events that appeared to be random, or "natural" or "cultural" or merely historical phenomena were exposed as patterns maintaining female subordination. Difficulties that each of us assumed were "personal" problems were common to many. . . We began to understand

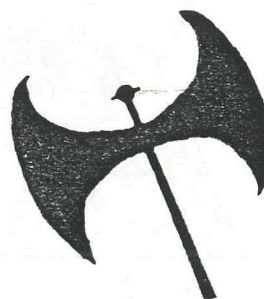
how male politics worked on us and within us. We began to understand POWER. By grasping that the personal was political we could see how thoroughly the suppression, oppression and depression of women characterized everyday life, and how cunningly the weight on us was disguised--and how quick and violent (economically, psychologically, physically) reactions against our resistance could be. This discovery brought a great explosion of consciensness.

But it brought with it a very nasty side-effect: Political Correctness. If the personal is political then every single one of our behaviours could be brought under scrutiny to determine its political implication. Everywhere we looked women's lives were determined by male authority. We found ourselves without precedents, without maps, in a generally hostile world, and we were desperate to feel that we could have some control over our own lives. To achieve some feeling of self-determination we succumbed to an impulse towards purity and conformity. If we were going to UNITE, differences that could separate us appeared to be threats to our strength. We felt we could not tolerate too much difference, especially since "we" seemed to be the only alternative to an identity determined by men for their needs, not by women for our own.

Beginning to realize the appalling complexity of personal/political and taking on the task of living our politics made us eager to simplify in our wish to be clear and strong, both towards the male world we wanted to change and towards ourselves. But however much we want to UNITE, however much we want to live out the power of "sisterhood we could not simplify for very long. That is, we could not seem to sacrifice the complexities of our living experience for the clarity and coherence of a simple set of beliefs. We found (and continue to find) that forces, not external but internal, undo our safe places.

What were the major forces of disruption of the smooth surface of sisterhood, forcing a more complex vision? (And I do want to emphasize that though I'm using the past tense, I think of consciousness as repetitive--we re-learn the same old things in new ways and they become new, or we learn different articulations, and a whole other dimension of a problem or we find that we take on issues at different times and in different ways from women in other places. So I use the past tense, but many of the things I'm saying are issues for me now as they were in 1971, and may well be in 1995, too.) So the forces of complexity--

I. Sex/sexuality/sexual orientation. Many of us recall that sexual issues were the earliest indications that we really were going to claim/or reclaim our own bodies-- I refer to the right to abortion which we recognized as essential to female autonomy, and to Annette Koedt's earth-shattering (for me) article, "The Myth of the Vaginal Orgasm" (1969), which reasserted female pleasure as a female defined phenomenon, and destroyed the Freudian fantasy of "mature" female sexuality that was centered in the vagina, not the clitoris. But the celebratory "unity" we felt around the question of "OUR" sexuality was shortlived. I'm talking about lesbianism, of course. In the name of "unity" lesbians were expected to be silent. Lesbians were told they'd give the movement a bad name, and that the strength of the movement depended on their invisibility, despite the fact that many of the movement's most effective and committed workers were lesbian. The shameful denial of support for lesbians in N.O.W, the USA's National Organization of Women, had the effect that repression often has on women--it made lesbians and their



friends mad. It radicalized them, giving them vivid experience in how the personal and the political were linked--even within the women's movement. But while the betrayal hurt

the feelings of many women, it revealed to us something that white women have been very slow to grasp: that a shared femaleness does not necessarily make for an easy allegiance. The courage it took for those first lesbian feminists to confront not only their "sisters'" homophobia, but their own internalized doubts and fears, must be renewed every single day.

So sexual difference within our ranks--and within ourselves as women discovered a range of feeling we had suppressed--was one of the earliest ruptures in the smooth surface of sisterhood.

II. Class differences: The only remotely coherent class analysis available seems to be a Marxist one, and most feminists, even (or especially) those who identify themselves as marxist or socialist feminists agree that the original structure that Marx devised is seriously lacking in its discussion about women's economic role. Marx seems not to have noticed that some work is not waged--and that "reproduction" is productive. In Canada, more than in the USA or England, class is a problematic issue. Gradations are subtle, but feminists, with their general notions of social change have had to be conscious that those who were establishing a public voice/



presence--and I don't mean a mass publicity, I mean a women's community presence--were mostly white, mostly university educated, mostly "middle-class." Women who identified themselves as working class wrestled their way into print, resisted the "cleaning up" of their grammar and sentence structure, and resented the arrogance of women who assumed certain choices were available to all women: For example, I recall the women who produced Spectre, a radical lesbian paper --one of the first I think, apologizing for having breezily sneered at the idea that women might want to go into the military. They simply had not taken into account the kinds of alternatives that are open to some and not to others.

In class as in sexuality, the assumption of a common basis is disrupted by the real voices of feminists resisting a blanket of uniformity. Sisterhood could not be allowed to cover over differences.

In one of her recent essays, white feminist poet and theorist, Adrienne Rich says, "My heart has been learning ...that all privilege is ignorant at the core." (in Blood, Bread and Poetry, Norton, 1986. p.226) The Specter women were learning what now seems almost too obvious to say: Oppression is not simple or single. It is not uniform or consistent. And to be oppressed on one front is not necessarily to be oppressed on all. The place of privilege that is most cruelly obvious in the Canadian women's movement is that of white-skin privilege.

III. Race: the third profoundly disruptive force resisting the oversimplifications of "Sisterhood" and "unity." Writer and researcher, Jeannette C. Armstrong, a member of the Penticton Indian band, says, "There are a lot of non-Indian people out there speaking on our behalf or pretending to speak on our behalf and I resent that very much; I don't feel that any non-Indian person could represent our point of view adequately." (in the feminine: Women and Words Longspoon Press, 1985, p.56).

The white feminist who HEARS Armstrong has got to ask herself, "Who do I think I'm talking about when I say "WE"?"

Do I imagine I'm an adequate representative of an Indian woman's point of view?" Or is a more likely explanation of that comfortable "we" that I, like most of the white culture that I live in, simply "forgot" to pay attention to the differences? To my own differentness. A convenient forgetting: One that allows the white feminist to speak with confidence, and firmness, for "women - in general".

Few white feminists are so deluded as to imagine that they/we don't carry racist values within us. The question for us is how can we get rid of them? One important mental leap we can make is to realize that "women-in-general", the "faceless, raceless, classless category of 'all women'" is a creation of a white, western mentality. (Rich, 1986, p.219). And the "woman-in-general" that a western white feminist is talking about is probably herself.

Heterosexism, classism, racism. These words and the fears and hatreds that they represent are the products of a dualistic system of thought and value in which two sides exist in a condition of hostility, one side dominant over the other. We live, that is, we experience reality, through the habits of mind, (thought and perception) that produce and reproduce dichotomies: reality has been made dual through the organization of our language.

Our mental set is that which we think of as "real" or "natural" or "normal" or "ordinary". That "we", then, thinks automatically in dualities: up and down, in and out, good and bad, white and black, masculine and feminine, self and other, light and dark. The picture we make is of two equal halves, a left hand and a right hand.

But only a slightly closer look will reveal that one side of the dichotomy is "marked". That is, it is seen as inferior. In our language and thus within our whole cultural context the aspects alligned with female are designated as the wrong half of the dichotomy. The female is the weak, outer, other side of the pair. She is the margin not the center. She is on the "dark" side, not the light.



Now if we look at the list again, we'll notice that there is only one way to read the dualities of positive and negative qualities. Whiteness finds itself lined up with goodness, with selfness, with in-ness, with maleness. This is a shocking realization for a white feminist. To recognize that her (my) mind is ORGANIZED/STRUCTURED by these dichotomies is a terrible trapped feeling. I don't mean the CONTENT of the mind. Information, ideas, "knowledge" isn't hard to get (provided you live near a library or have people to talk to etc.) I mean that the SHAPE of the white mind, like that of the "masculine" mind, has to change.

Racism, like sexism or classism or homophobia, is dependent on the division of people into dichotomies. A person is either this or that. Obviously people are different from each other, and to ignore that is to erase one's own (or the other person's) identity; but the belief that in our culture people can be seen as "different but equal" is a serious delusion. Because one side of any pair is "marked" (all dualities work from a positive/negative basis--that's what a duality is), one side determines the basis of equality. One side holds the measuring stick and holds the view that "his" side of the pair is the norm, the ordinary, the natural --the one the other is measured againse.

Most feminists have met the friendly fellow who assures them that he thinks women are equal to men. He doesn't understand why we react with indignation, disgust, or amusement to his generous attitude. He does not ask himself if men are equal to women. I encountered a similar confusion when teaching an Alice Walker (Black, feminist author of The Color Purple) essay.

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THE STRUGGLE HAD JUST BEGUN

A STORY ABOUT THE EARLY STAGE

OF THE WOMEN'S MOVEMENT

by Mary Reay

The Federal and Provincial Governments have had, and are still having, a tremendous effect on the status of women in Canada. This influence commenced with the birth of Canada, in which no women were involved in the formation of the first government. When the Dominion of Canada first became a country in 1876, within its Election Act women were given a rank equal to that of a "lunatic, idiot, or criminal" in the denial of their right to vote. It seems that the status and rights of women in the New Dominion, were derived from the Common Law of England, that in essence said "A woman is not a person in matters of rights and privileges, but she is a person in matters of pains and penalties." Given this status (i), women at the beginning of our nation's existence, had no where to go but up in rank and relative position of our society.

Women's Struggle For Suffrage

A basic requirement in a democratic society like ours is, that in order to have your opinion count for anything at any level of government, you must have the right to vote. Women, who have almost always represented approximately fifty percent of the Canadian population, spent sixty-four years acquiring this basic right. The struggle for women to be allowed better education, the right to hold public office and have legal say over their own lives, as well as their children's lives has gone hand in hand with the struggle for enfranchisement.

The herstory of the struggle for enfranchisement of women in Canada is a long one, so I will just outline some of the high points, attitudes and stumbling blocks that were encountered along the way.

The legal position of women in the Dominion of Canada seemed to have its roots in the French and English law which was reinforced by religious ideology. This "legal structure grew

out of the patriarchal nature of society, and there was no question that the subservient status of women in the eyes of the law reflected its sanction by the patriarchal Christian Tradition." The laws seemed to apply exclusively to married women (which almost all were), therefore giving a few freedoms to a small minority of unmarried women. (ii) The reason behind these laws only applying to married women was that under Feudal law when a woman married, her legal existence was suspended, as she was considered one with her husband.

Realizing this attitude and the social position of women it is no wonder that in 1876 when the first group of women banded together to start the struggle for the vote, they called themselves "The Toronto Women's Literary Club." This club was founded "By Dr. Emily Howard Stowe, Canada's first woman physician. It was not until March of 1883 that the women felt strong enough in their beliefs to go public with their fight and call themselves "The Toronto Women's Suffrage Society".

Ontario women had a bit of a head start in the fact that "women with the necessary property qualifications" were given the right to vote for school trustees in 1850. It was felt that even, though women had no legal rights (over) their children, that they should have a say in their children's education. In 1884 unmarried women who qualified in the same manner as in 1850, were given the right to vote in municipal elections. The (male) Ontario Provincial

Government did not seem threatened they felt they would put the province in jeopardy by giving unmarried women the vote at a municipal level, but when the question was raised in the Ontario Legislature in the 1880's and 1890's by Liberal Member of Parliament John Waters "these bills meet with no success and little debate" reflecting the actual view of women's suffrage.

In April 1885 a similar bill was presented to the House of Commons in Ottawa by Sir John A. MacDonald, supporting enfranchisement for unmarried women and widows in Canada. The debate that took place was a lengthy one. At this point in time women were heavily taxed through such methods as high taxes on clothing. Mr. McMullen the representative from North Wellington felt "that taxation and representation should go hand in hand, we must believe that a person who is called upon to pay a heavy sum annually in the way of taxes, should be clothed with the power of voting for or against those who impose those taxes, and expressing their opinion on a policy that so seriously affects them; the one naturally follows the other." Mr. McMullen was one of the very few that thought all women should be entitled to the vote. A great number of Members felt women were as intelligent as men but that their nature's were more delicate and needed protection from the harsh realities of voting and the political life. Also, if you allowed some women the vote a natural extension of that would be that women would be allowed to hold public office. What would the men do in the House of Commons if a woman was elected at that level? The government (men) were not yet prepared to deal with this, nor did they want to. The Federal Government held full control over the giving of a small amount of public status to a few women by allowing them the right to vote. This was rejected in 1885 and several other times before the early 1900's.

Even though the women of Ontario did not succeed in the struggle for enfranchisement until 1917, they had success in other areas. Women were

finally allowed admission to the University of Toronto in 1886 and the Ontario Medical College for women was established in 1883.

During the late 1800's all the provinces and some that were yet to become provinces, except Quebec, had

groups organized around the idea of enfranchisement for women, availability of educational opportunities and some legal status for all women. Quebec had the devastating weight of the Roman Catholic Church on the side of tradition.

In British Columbia before it joined the Dominion of Canada in 1871, the laws were derived from the Laws of England. In 1858, Governor Douglas ordained that "The civil and criminal laws of England, as the same exist at the date of said proclamation and so far as they are not from local circumstances inapplicable to the Colony of British Columbia, are and shall remain in full force within the said Colony, subject, of course, to future legislation". After confederation a similar statute remained in effect. A woman in British Columbia wrote "for years the women of our province suffered under laws extended at the time to serve a good purpose but suited only to a world of men and an age of force."

The women in British Columbia's main rallying point at first seemed to be to change the laws that gave no rights to married women over their own children and within a marriage itself. As the laws stood a "child belonged to its unwed mother exclusively, but a child of a married women belonged to its father exclusively. "A father



within a marriage could will away from its natural mother her unborn child at the time of his death if he so wished" and she had no say whatsoever. A father could allow a daughter of twelve and a son of fourteen to marry if he so wished. "The Dower Act, in British Columbia allowed a husband to leave his wife, who has worked by his side to gather their little savings, penniless and dependent in her old age, if he so wished." "If a father and husband deserted, he was free from obligation to provide for his family and wife if she had sufficient means to support them. Yet he was guardian of the children with the right to their earnings for his, or his creditors benefit."

The women of British Columbia wanted to impress their views upon the legislators and have their ideas written into the statute body of the Province, so the fight for enfranchisement started. "Within the passage of the Suffrage Referendum, and the subsequent repeal of that Act and the bringing down of the Women's Franchise Act as a government measure in 1917 by Honourable H.G. Brewster, Premier of British Columbia, "the women thought they had ended a twenty-five year struggle for the vote. What they did not know at the time was that in 1915 the qualification "of householder", in order to vote in city, district, municipal and rural school districts had had its definition changed.

"Householder" originally read "taxes due by such person" meaning anyone who qualified to pay householder taxes qualified to vote. This was amended to read "direct taxes due by such persons." Direct taxes were road taxes and only men qualified to pay these. Therefore women could still not vote. It was not until 1920 when "householder" was enlarged to include "persons not required by law to pay road taxes or poll taxes but who have paid or tendered \$2.00 to the Municipal Collection," that women could vote.



Women in British Columbia succeeded in other areas they were concerned with. The Equal Guardianship Act was enacted in 1917 giving a mother "equal footing in their rights, powers, and responsibilities in regard to their minor children, with no paramount right to either parent." In 1919, The Marriage Laws were changed requiring any person under the age of twenty-one who wished to marry the consent of both parents. In 1917 women in British Columbia received the right to sit as Members of the Legislative Assembly. In 1918 this was extended to give women the right to sit as mayors, alderpersons, reeves and councillors. By 1922 women qualified to sit as jurors.

British Columbia had the first Sex Disqualification Removal Act, in 1931. It was introduced by Attorney General Pooley, and "prohibited any person from being disqualified either by sex or marriage from performing any public function, or appointment to any civil or judicial office or from entering or practising any profession or vocation, or from admission to any incorporated company or society."

Nellie McClung spearheaded the struggle for enfranchisement of women in Manitoba, in the 1890's, as well as later in Saskatchewan and Alberta. In the latter two provinces women did not get involved in the fight for the vote until 1910, after Saskatchewan and Alberta joined confederation.

After 1912 the women in Manitoba were involved "in other movements (besides enfranchisement) which had a broad and firm base in the affairs and concerns of the provinces," as well they had a better commitment among the socially active women than the province of Ontario had. This eventually lead to the success of the women in Manitoba attaining provincial enfranchisement first in Canada, on January 28, 1916.

During the early twentieth century social and economic changes seemed to make enfranchisement inevitable. Women were coming out of the private sphere (of the family) into the public sphere and becoming more visible through increased educational opportunities, employment in offices, factories, as well as entering professional fields that had once been closed to them. Partly because of the participation of women in World War 1, enfranchisement could not be denied to women any longer. Before world War 1, Ottawa usually avoided the entire issue by pleading provincial jurisdiction. After a long and tedious struggle both Federal and Provincial enfranchisement, in most cases, came within a few years of each other, some within a few months of others.

"In 1917, the Dominion Franchise was granted to military women and the wives of relatives in the services," and on May 24, 1918 full Dominion suffrage was granted.

Women in Quebec had to continue to fight for the basic right to vote until 1940 because of the hold religion, paternalism and traditionalism had on the people of the province.

Next is a point summary of some of the events and dates surrounding the struggle women had with the Federal and Provincial Governments in order to gain the vote and some legal status in Canada.

Suffrage Outline

Ontario

- 1881 - unmarried women with property qualifications can vote in municipal by-laws.
- 1883 - Toronto Women's Suffrage Society started.
- 1884 - unmarried women with property qualifications gain full municipal franchise.
- 1893 - Dominion Women's Enfranchisement Assoc. Dr. Stowe as president.
- 1910 - National Council for Women under Lady Aberdeen granted respectability to the suffrage movement.
- 1914 - municipal suffrage for married women.
- 1917 - Ontario Franchise Act.
- 1919 - Hearst introduces bills to make women eligible for both the Provincial assembly and Municipal office holding; sponsored measure to make farmers' wives and daughters eligible to serve as school trustees.
- 1921 - Ontario sent the first woman, Agnes MacPhail to Parliament.
- 1943 - Agnes MacPhail becomes one of the first two women elected to the Ontario legislature.

Manitoba

- 1887 - women property owners married or not, given right to vote in municipal elections.
- 1890 - women ratepayers obtained school franchise including eligibility to serve as trustees.
- 1894 - Manitoba Equal Franchise Club.
- 1906 - legislation barred married women from municipal voting - this was restored in 1907.
- 1912 - Winnipeg Political Equality League formed.
- 1914 - Liberals endorse enfranchisement.
- 1916 - Women are granted provincial suffrage.

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THE R.E.A.L. CHALLENGE

by Robin LeDrew

What would a rational response to REAL women look like? Eek? Gasp? Shudder? Cringe? Rage? Freeze? Grasping one's banner and shouting louder? Argument? Debate? Or something else entirely?

After all, a rational response should be designed to maximize the involvement of all women in the women's movement. Our goal is the liberation of all women.

Our present emotional reactions and argument are getting us nowhere and even losing us ground. With each negative reaction to the reactions of REAL women our definition of who "we" are shrinks. We have to screen our membership more and more carefully. Our fear grows that we could be infiltrated, "taken over"--aaaghgh!

A rational response seems downright suicidal at this point. So we have a stalemate. But as any counsellor knows, stalemates and no-win situations are the result of two sets of interlocking negative patterns, not just one. It's up to us feminists to identify and work on our half of the problem if we are interested in a constructive response to the challenge of REAL women.

What is stopping us from "hearing" what REAL women have to say. What is allowing us to fall for the illusion that these women are our enemies; what is blinding us to the "real enemy," our common oppression; what makes us so vulnerable to attack?

Simply our hurts:

Our fears which result from years of being trashed as outspoken feminist women.

Our anger--at the lack of support, at the resistance, at the sheer drudgery of the struggle.

Our lack of confidence in our strength, our POWER.

Our lack of faith in the intrinsic goodness of all women.

But the deepest hurt of all is our limited belief in our ability to love other women. The limited expectations we have for ourselves that we could

settle for anything less than a movement which includes all women.

As Pogo said, "I have seen the enemy and it is us."

Examine yourself: Are you engaged in upwomanship--writing off other women as not feminist enough or lacking in political awareness? Do you shut down when another woman brings up an idea which you strongly oppose? Do you get angry, hurt or do you withdraw?

Challenge yourself: Befriend a woman who does not share your views. Is she right-wing? Is she Pro-Life? Don't back off in fear or lash out in anger. Listen to what she has to say, lovingly, caringly.

Remember this process of listening is the foundation of the women's movement. It is still a sound process even though the feelings we have to listen to may be directed at us now instead of at men or society. Of course its harder to listen but its not impossible.

I'm not asking you to forgo your principles or lie down and door mat just to forgo the luxury of an emotional reaction or judgement while you are listening.

By all means maintain a clear picture of what is right. Remember:

- that all women are inherently good, co-operative, loving and intelligent;
- that anything to the contrary is the result of hurts and like a scab will fall away with loving attention;
- that the oppression of women is a systematized hurt. It does exist and its elimination is essential to the elimination of all other oppressions.
- that all women have been oppressed whether they know it or not;
- that however much it feels as though we are suffering setbacks on the road to liberation, we are having an effect. We are making a difference. In less

than 200 years we are changing 10,000 years of habit. We don't need to prove this to anyone. Least of all other women.

Will you be able to reach out and risk like this without fear? Without getting angry? Without incredible sadness? Not likely. But the safe way to deal with these feelings is to get yourself some committed allies. Women who do share your views and who will listen to all your emotional reactions and love you totally. Get them to hold you while you shake or cry or rage. Make sure that their support of you includes unlimited confidence in your ability to reach out to any other woman. Use that safety as a springboard. Get your rational mind in gear and get back out there and hug a REAL woman today.

(She May Be Your Mother!)



Jewels Graphics/Sarita Johnson

VERNON SCHOOLS WORK TO

ELIMINATE SEXUAL ABUSE

a report by

Gwyneth Montgomery and Lana Johnson

In an interview with Mr. H. Rourke, Superintendent of School District 22, and Dr. Nigel Hughes, PhD., Supervisor of Instruction--Special Services the following information was gained. The time and information given by these men was greatly appreciated.

Five years ago, the Inner Ministerial Children's Assoc. brought their concerns about the increased reportings of sexual abuse to the school board. Arising from these concerns, different education programs were studied with the C.A.R.E. Kit being given approval as a pilot project. However, because the producers of the C.A.R.E. Kit were short of funding, the pilot project was only put into place a little over a year ago. With the cooperation of teachers and parents this education kit was given to primary students over a two year period. On October 16 & 17, all other schools in District 22 not previously in this program were inserviced. The C.A.R.E. Kit will be offered on a cycle of two years, first in Grade 1 and again in Grade 3.

The C.A.R.E. Kit is positive in that it deals with feelings by teaching children that if a trusted person becomes (or is) an abuser, it is alright to go to someone else in authority or that the child holds in trust and that it is alright to say "NO".

The response from children and parents to the C.A.R.E. program has been very good. Although there is an option for parents to opt out of the program, since its inception only half a dozen have chosen to do so.

To minimize the incidents of child abuse in our schools, provincial guidelines are being put into force.

The two reports on child abuse --one by the BCSTA and the other by the education ministry--were released in October, 1986. Many of the policies coming from these reports are already being implemented by the schools and are now receiving legal authority.

"Legislation designed to better protect children from sexual abuse was introduced in the Commons on October 29, 1986 by Justice Minister Ray Hnatyshyn. The bill would repeal the crime of statutory rape--intercourse with a girl under 14--and create new offences of sexual interference, sexual exploitation and new offences would apply to both boys and girls.

"The sexual interference, or touching charge, would carry a maximum sentence of 10 years in prison as would a conviction on the new crime invitation to sexual touching.

"Sexual exploitation,...a person in authority, a parent, teacher or employer, for example, sexually touched a boy or girl under 18, would carry a five-year maximum prison sentence.

"The one-year limit on filing such complaints would be removed from the Criminal Code and evidence laws would be changed so that the testimony of children would no longer have to be corroborated to convict the accused.

"The requirement that children be able to understand the oath to tell the truth on the witness stand would be eliminated under the legislation although judges would retain some discretion to reject children as witnesses.

"Customers of male or female prostitutes under 18 could wind up in prison for five years while pimps also would be subject to heavy sentences.

"The proposed law would lower the age of consent to buggery to 18 from 21." Vernon Daily News, October 30, 1986.

UPDATE

In January, 1987 the appointment of a special counsellor, Bonnie Spence-Vinge, was welcomed by the president of B.C. Teachers' Federation.

Elsie McMurphy stated, "We've been recommending family-life education programs in schools for years."

In a press release from the ministry of education, Education Minister Tony Brummet said, "Our hiring of this special coordinator is the first step in the ministry's plans to address in a comprehensive way the recommendations included in the Sullivan report and the BCSTA report on child abuse in the schools." Info. from the Vancouver Sun, January 28, 1987.



THE STRUGGLE HAD JUST BEGUN

A STORY ABOUT THE EARLY STAGE

OF THE WOMEN'S MOVEMENT

cont. from pg. 21

Alberta

- 1885 - unmarried women with property qualifications could vote for school electors and trustees - extended in 1888 to include all ratepayers.
- 1885 - 1905 Alberta was part of the Northwest Territories - no suffrage movement.
- 1894 - widows and spinsters given right to vote in municipal elections.
- 1910 - suffrage movement began.
- 1913 - Equal Franchise League of Edmonton was formed.
- 1916 - Women are granted the right to vote and given equal political privileges.
- 1921 - Nellie McClung is first woman elected to the Alberta Legislature.

Saskatchewan

- 1910 - Homemakers Club - place for suffrage work - University of Saskatchewan.
- 1913 - Wives of Grain Growers held conference which lead to group suffrage.
- 1914 - first suffrage group - Moosimin Political Equality League.
- 1915 - Provincial Suffrage Board.
- 1916 - Election Act of 1916 gives women the vote.
- 1917 - Women with property are permitted to hold office in Saskatchewan.

British Columbia

- 1873 - women vote in municipal affairs (married and single).
- 1880's - suffrage movement begins.
- 1895 - women with property qualifications can be school trustees (single).

- 1896 - wives of duly qualified men granted same privilege.
- 1910 - Political Equality League of Victoria and Vancouver is established.
- 1912 - B.C. Federation of Labour endorses suffrage.
- 1917 - Women are given the provincial vote and right to be elected.
- 1917 - B.C. Federationist (newspaper for the B.C. Federation of Labour) withdrew support as women seen as an economic menace.
- 1918 - Mary Ellen Smith is first woman elected to the provincial legislature.
- 1921 - Mary Ellen Smith was appointed first woman Cabinet Minister in British Columbia, and first in the British Empire.
- 1922 - Women are eligible for jury duty.
- 1931 - Women granted complete civil equality by a Sex Disqualification Removal Act.

Nova Scotia

- 1758 - 1851 - no express disqualification of women voting. With the Franchise Act of 1851 the word male is added and women are disqualified.
- 1887 - Unmarried women with property can vote in municipal elections.
- 1891 - 1897 - six bills to enact enfranchisement were presented - all failed.
- 1917 - Halifax Local Council voted to support women's enfranchisement.
- 1918 - Women are granted the vote.
- 1960 - Gladys Porter is the first woman elected to the Nova Scotia legislature.

New Brunswick

- 1886 - Municipal franchise to single women who had property qualifications.
- 1893 - One woman was permitted to be appointed to each school board.
- 1894 - Suffrage organization - Enfranchisement Association of St. John.
- 1896 - All school boards must have two women.

- 1906 - Women are permitted to study and practise law.
- 1919 - Women are given the vote.
- 1921 - Same municipal privileges employed by men are accorded to women.
- 1925 - Married women who were wives of ratepayers were made eligible for voting and office holding in rural school elections.
- 1934 - Women eligible to hold provincial office.
- 1967 - Brenda Robertson is the first woman elected to the legislature and their first woman Cabinet Minister.

Newfoundland

- 1889 - universal manhood suffrage.
- 1890's - Suffrage group evolved out of the Old Colony Club. Suffrage was accomplished through petitions.
- 1925 - The Munroe Bill was passed enabling women twenty-five and over could vote and hold public office.
- 1949 - Newfoundland joined confederation and adopted voting rights of women in the rest of Canada.

Prince Edward Island

- Never really had a suffrage organization.
- 1882 - 1892 - unmarried women of Charlottetown and Summerside had the right to vote in municipal elections.
- 1894 - 1895 - 1899 - Petitions were presented in the provincial legislature - but rejected.
- 1899 - appointment of women as school trustees.
- 1922 - Women are given the right to vote in provincial elections and the right to hold elected office.

Quebec

- 1791 - Constitutional Act - established a general assembly - no disqualification of women voting.
- 1834 - Women are disqualified from voting - re-instated in 1849 - Changed again and women lost the vote.

- 1875 - Girls' highschool opened in Montreal.
- 1893 - Montreal Local Council of Women - impetus from Lady Aberdeen.
- 1913 - Montreal Suffrage Association established.
- 1922 - Provincial Franchise Committee.
- 1927 - first bill regarding franchise introduced to the legislature.
- 1940 - Elections Act - women have the right to vote and hold office.
- 1941 - Amendments to the Cities and Towns Act and the Municipal code made all women with sufficient property qualifications eligible to vote and hold office. Women could now become lawyers.

The foregoing outlines the herstory of women's struggle for their right to vote. Because they attained the vote this did not mean the struggle was over, or that women were accorded equal opportunity, or even recognized as a serious influence in Canadian politics. The Persons Case is a good example of the struggle still required by the movement, as well as the number of women who became involved in Canadian politics.

The Persons Case

In 1916 Emily Murphy was appointed police magistrate for Edmonton. This was a significant event not only because Emily Murphy was the first woman judge in Canada, but in the British Empire as well. "When she became a judge, the British North America Act specified what 'persons' were eligible to hold public office and the male pronouns were used in references. Almost daily during her first few months on the bench she had to cope with defense lawyers questioning the right of a 'non-person' to pass judgement."

It was because of this that Emily Murphy with the backing of such suffragettes as Nellie McClung, tackled the British North America Act's interpretation of persons being only male. This struggle took thirteen years in court and held within it the right of women to be able to be appointed to the Canadian Senate or not. The judgement would decide whether women were 'persons' within the context of the Constitution. The Supreme Court

of Canada decided that women were not persons in 1928, so Emily Murphy took her case to the Privy Council of England. On October 18, 1929 the Privy Council of England overturned the Canadian Supreme Courts decision, thereby declaring women to be legally persons in Canada, enabling them to be eligible to be appointed to the Senate. This case was symbolically significant to the women's movements struggle.

Emily Murphy also was instrumental in the passing of Alberta's Dower Act of 1911 which assured married women legal inheritance rights which they did not possess before.

Women In Federal and Provincial Offices

Agnes MacPhail was the first woman to ever obtain a Federal Member of Parliament position. She was elected consecutively in 1921, 1925, 1926, 1930 and 1935. In 1935 Martha L. Black was elected and in 1940 Dorise Nelson was. These are all the women in Federal politics until 1940.

In provincial legislatures, Mary Ellen Smith was the first woman elected in British Columbia in 1918. In 1921 she was made the first woman Cabinet Minister in British Columbia as well as the British Empire. Nellie McClung was the first woman elected in Alberta in 1921.

The number of women elected to these offices by 1940 could be counted on both hands. It seems that winning the vote and the right to hold public office was not all that was required in order that the status of women in Canada equal that of men in the legal, political or most other public spheres that hold power.

Summary

The role of the Federal and Provincial Governments in the struggle for women to attain equal status in Canada with men has been one of a stumbling block. When you think about the effects the different governments have had on women's status it is devastating. I realize that the roots of the reasons why this has happened run far back into tradition and time, but that can not be used as an excuse.

If the struggle for the basic human rights to vote and hold office for women had not encountered such governmental (male) opposition, women would be closer to obtaining real equality of status with men in our society.

Women are nowhere near attaining full equality to men in Canada; maybe in intellectual theory, maybe in most laws, but we are still not even close in general practice. When women represent forty percent of all persons in elected government bodies then our general status will be equal to men.

Then women will hold political and economic power and the question of the status of women will no longer be relevant.

Sources of Information

1. Nellie McClung, "In Times Like These"
2. Deborah Gorham, "Singing Up The Hill"
3. Commons Debate - 188
4. "Laws for Women and Children in British Columbia"
5. "Emily Murphy, The Forgotten Feminist" by Ted Ferguson

Foot Notes

- i. By the word "Status" it is meant "relative position or rank" P. 650 Funk and Wagnalls Standard Desk Dictionary
- ii. An unmarried woman was one that lived away from her father's home and qualified themselves as school teachers or for other vocations.

cont. from pg. 17

One young white woman in the class was unwilling to believe Walker's account of race hatred. My student said, "Most white people nowadays think that Blacks are equal to us." It was very difficult to explain to her that the person holding the scale/the measuring stick is the person (never an individual, always part of a dominant group) in the position of power. The arrogance of this mental set is less disturbing than the lack of imagination. One part of the problem is the inability to see past an either/or dichotomy. It supports the unwillingness of those in a place of power to surrender the lie of superiority, to recognize that the place is one of blindness and ignorance. Our mothers and grandmothers spoke of men as "children"; women continue to see men as babies (albeit dangerous ones). It is male privilege that makes them seem so. Black writers speak of whites in those same terms: as childish in their self-importance and delusions of inherent authority.

One of the mental postures that appears again and again from within the position of power is the assumption of authority. The speaker generalizes, has the right to speak for everyone, knows the universal or absolute truth about things, can, from "his" position at the center of reality, define reality's parameters. This is a male assumption and it is a white assumption.

And it is an assumption that white feminists have made when we've talked about "unity." The mental sets have been disrupted over and over again by people refusing either to be silenced, erased, disappeared by definitions or descriptions made by others, insisting on their rights to name themselves apart from the universal "faceless" grouping. Of course feminists are familiar with this activity. It's what we do when we say, "'Man' does NOT include us." In Andrea Dworkin's words (sorry, no ref. available) we "double-double unthink"; we look for the internal assumptions veiled by the language of universals. The current theoretical

word for this activity is "deconstruction", and it is useful. To deconstruct is to identify the unspoken (likely unrecognized, even by the speaker) values hidden within an argument or assertion. For all feminists it is a method of self-defense against the male world, and for white feminists it is a method of self-discovery of our internalized allegiance with power structures we abhor.

When Virginia Woolf says, "...as a woman I have no country. As a woman I want no country", she is affirming feminist strength and sisterhood, and I want to celebrate that with her. But if I deconstruct her words, if I imagine that a Palestinian woman had spoken, or a Native Indian woman who had lost her treaty right--then the internal assumption behind Woolf's words becomes clear, and the issue is far more complex. Only a woman with a secure sense of having a country to renounce could make that claim with such satisfaction, and by recognizing that, we are resisting a universal vision that makes women invisible to each other.

By realizing that one of the most destructive limitations whiteness imposes is the inability to see whiteness as limited, white feminists may come to understand that "we" aren't everywoman. When "unity" and "sisterhood" no longer imply the elimination of difference...and here I run out of words. I realize that I don't want to make a utopian vision for women. I cannot imagine what it should be. But I hope it includes women talking and listening to each other, arguing, laughing, learning.

Spring & Summer 1987 - Oxford Books

This catalogue lists publications available from Oxford University Press, Canada. Contents include, literature, poetry, classics history, science, reference, health and more.

Canadian Journal of Women & the Law, 1986 The papers in this issue present a challenging and in depth analysis of legal & social policy issues around women & reproduction in Canada. The theme is male control over women's reproductive capacities & activities. Essays in English and French.

An Evaluation Guide for Women's Groups

Evaluation can assist a group to develop and maintain perspective on its work, to make a group's work visible and provide a way to analyse and acknowledge the work. It can also help provide funding agencies with a clear picture of what the group does. Women's Research Centre 1986



Overview - Social Development Overview is a quarterly published by the Canadian Council on Social Development, a national organization which promotes public participation in the development of Social policies and programs aimed at building a caring society. Canadian Council on Social Development. Fall 1986.

Social Work Perspectives - December 1986. Social Work Perspectives is a bimonthly publication of the British Columbia Association of Social Workers. It covers current events and news pertaining to the BCSAW and its members.

Sharing the Responsibility The Special Committee on Child Care was established by the House of Commons in November 1985 to examine and report on the child care needs of the Canadian family. This text is an up-to-date report on the current issues on child care as presented to the House of Commons in March 1987. Published in French and English.

Human Rights Commission. On April 17, 1985, Section 15 of the Charter of Rights and Freedoms took effect. The Section entitles every individual to equality before and under the law and equal protection and benefit of law. This Annual Report contains details of amendments passed in June 1985 to the Canadian Human Rights Act. Published in French and English, March 1986.

Hot-100 This handbook offers you information on more than 100 programs, services and resources financed by the Federal Government. For youth. Minister of Supply & Services Canada 1986.

"It's Just Your Nerves" - Winter 1986/87. A newsletter which contains information on issues discussed at the National Consultation on Women and Drugs Conference, held in Ontario in 1986. Included is an article on illegal drugs and multiple addictions, a resource section of articles and books available on drug abuse, and funding applications for "It's Just Your Nerves" workshops.

Choices for Children: Now and the Future An indepth analysis of the child care situation in Canada today and recommendations for its improvement. Available in both French and English from The Liberal Minority Report on Childcare, March 1987.

The Family Violence Audio - Visual Catalogue 1986. This catalogue is the result of a joint effort of Family Violence, Family Violence Prevention Division, Health and Welfare Canada and the National Film Board of Canada. It is a comprehensive compilation of audio-visual resources available in North America today in the field of family violence. Published in French and English.

Vernon and Area Post-Partum Support Group. Post partum depression is known to afflict approximately 20% of women following the birth or adoption of a child. A post partum depression is a devastating experience that ranges from the feeling that life is sad and dreary to thoughts of suicide.

The Vernon and Area Support booklet provides information and articles on post partum depression, as well as suggestions on how to deal with it and where to find help locally and in larger centers.



COMING EVENTS

THE WOMEN'S PROJECT

Theatre Energy of Nelson is preparing for its next production, an original, collectively created piece with the working title, The Women's Project. The Women's Project will be performed May 26 - 31, 1987 at the Studio 80 theatre of the David Thompson Campus in Nelson, B.C. The Women's Project is providing a vehicle for transformation both personal and political. For some of the women involved, working in an all women's collective is a new experience, for others it is a familiar environment. Several members are tackling new areas of theatre and will be apprenticing under more experienced personnel. Through this process The Women's Project will provide training for women of the area as well as give Theatre Energy a larger pool of theatre expertise to draw on for future productions. The Women's Project is employing eleven women who bring together diverse spiritual, political and life experiences. Backgrounds range from theatre to carpentry, journalism to music with ages varying from twenty-six to forty-six. All are strong women with independent voices and ideas. Director Cheryl Cashman brings to the project ten years of professional directing experience as well as more recently work in clowning, mask and commedia d'elle arte. Anyone interested in volunteering and/or requiring further information can contact collective members through Theatre Energy at 711 Tenth St., Nelson, B.C. V1L 3L7 or by phone at (604) 352-1888.

CANADIAN WOMEN'S WRITING RETREAT

From August 14 - 21, 1987, the Canadian Women's Writing Retreat will be held at Far Hills Inn, Val-Morin, Quebec.

Women writers of English fiction, poetry, plays, non-fiction prose, and translators working from French to English, will be able to take intensive workshops. Well-known Canadian women writers will conduct morning writing workshops and afternoon discussion groups. There will also be a panel discussion led by representatives of the Canadian publishing industry.

The Retreat will not be devoted solely to work. As well as readings over the week, there will be time for recreation. In the Laurentians, the well-appointed inn offers hiking, swimming, boating, tennis, squash, billiards, and just plain relaxation. For further info. please contact:

Debra Martens

c/o Centre for Continuing Education
Dawson College, Victoria Campus
485 McGill Street

Montreal, Quebec H2Y 2H4

Telephone: 514-931-8731 local 6102

or call

Greta Hofmann Nemiroff at 514-931-8731
local 6075

MEETINGS

Narcotics Anonymous meetings are 7:00 pm every Friday evening at #4-3000 30 Street

The Okanagan Women's Coalition Co-ordinating Collective meets every Tuesday morning at 9:30 am. New women are always welcome.

Okanagan Women's Coalition Society Annual General Meeting will be June 17, 1987. Time and place yet to be established. For further info. please call 542-7531.

WILDERNESS WORKSHOPS with Nekiah

Nekiah is leading a series of field trips to various locales throughout our area. On these walks, you will learn positive identification of many valuable plants, as well as harvesting and drying techniques. You will also receive verbal and written information on the uses of the herbs we discover.

Vernon: May 3, 13, 24, 31, June 8, 13, 14, 24, 27, July 5, 11

Kelowna: May 23, June 20

Salmon Arm: July 12

For more info. call: Vernon, Nekiah 542-5531

WENLIDO

Women's self defence workshop organized by the O.K.W.C to be held at the Coldstream women's Institute, May 30 & 31. This workshop is designed for women and children; children under 10 to be accompanied by their mother. Workshop fee is yet to be established. For further info. please contact OKWC at 542-7531.

FEDERATED ANTI-POVERTY GROUPS OF B.C. Annual General Meeting

f.a.p.g. is a non-profit umbrella organization composed of low-income community groups and individual members both poor and non-poor. f.a.p.g. was 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 issue of poverty. May 7 - 9, 1987, Prince George.

CELEBRATING OUR LIVES

Weekend for Lesbian Couples. This event is for Lesbian Couples who would appreciate the opportunity to celebrate their relationship in an affirming community. A time of exploring our relationship and saying "yes" to one another as we continue to grow in love together. To be held at the Naramata Centre for Continuing Education from 7:30 pm, Friday, May 15 to 1:00 pm Sunday, May 17. Facilitators are Sue Laverty and Dorrie Petty.

Course fees;	\$ 84.00 per couple
Room's Board:	\$101.25 per couple
Total:	\$185.25 per couple

Register a.s.a.p. Box 68, Naramata, B.C. VOH 1N0

CLASSIFIEDS

Parents in Crisis This self help group is designed to prevent child abuse, to share problem-solving techniques and to promote happier parenting. This group offers non-judgemental discussion of the problems we may all share. The cost of a babysitter on group nights may be reimbursed and transportation may be provided. For further info. phone: Pam 542-7067 or Craig 542-0512

6 piece antique oak dining set--\$500.00 or best offer.

69 Beaumont Convertible. Red top, white body, must be seen \$3,500.00 or best offer

Patio umbrella & table \$150.00 like new, or best offer.

Ask for Carol: 545-6406 or 542-2224

Deluxe camper for small truck with hydraulic jacks \$3,800.00 or best offer.

Group Programs - Vernon Alcohol & Drug Programs

The following is an outline of group programs run or sponsored in part by Vernon Alcohol & Drug Programs (for your referral).

1. A.C.O.A. - ADULT CHILDREN OF ALCOHOLICS
 - self-help group run along the lines of A.A. and Alanon
 - for adults who grew up in alcoholic and/or dysfunctional homes
 - designed to assist members in re-experiencing situations, feelings and defenses from their childhood experience, in order to gain more insight into these and release the need to hold onto them

- open group - runs every Thursday evening 8:00 to 10:00 at U.N.N. Friendship Centre, 2902 29 Avenue

2. W.F.S. - WOMEN FOR SOBRIETY

- self-help group for women wishing to free themselves from any drug dependency (alcohol, prescription pills or street drugs)
- program consists primarily of 13 affirmations designed to foster responsibility and power regarding one's own self-growth, to increase self esteem, competency and independence in a supportive setting
- especially suited for more passive women who feel overwhelmed or threatened by males
- limited to 10 to 14 women at any one time - runs 11:30 am to 1:00 pm Thursdays at Vernon Health Unit, 1277 - 15 Street, in the Activities Room
- for information phone Robyn at 549-5585 (days) or Theresa at 546-8235

3. LIFE SKILLS - Part I

- communication skills, assertiveness and values clarification
- Eight 2 hour sessions, two mornings per week for 4 weeks
- best suited for those who have been free of alcohol and other drugs for a minimum of 3 months
- good for couples, those considering in-depth treatment, or drug-free people wanting to learn more satisfying practical behaviour in their interpersonal relationships
- runs two or three times per year as needed

4. LIFE SKILLS - Part II

- communication/assertiveness skills, human sexuality (male/female roles), problem solving, lifestyle planning
- Six 2 hour daytime sessions twice a week for 3 weeks
- best suited for those who have taken Life Skills Part I or

attended a life-skills oriented treatment program, e.g., Crossroads

- runs once or twice per year

5. ORIENTATION PROGRAM

- videos, discussion groups, education programs, question and answer, life skills
- an informal program designed to educate professionals, family members and the general public about alcohol and other drug dependencies
- also designed for people considering or attempting a change in lifestyle regarding their own use of drugs
- 1:15 to 2:45 Friday afternoons, except for the 4th Friday of every month - an open group

6. RESIDENTIAL TREATMENT FOLLOW-UP PROGRAM

- an opportunity for those who have gone through residential treatment to meet with others and discuss difficulties and accomplishments they have experienced in applying what they learned
- practice of the life skills learned while in treatment
- best to check with A.D.P. counsellors regarding suitability of clients for this group
- 1:15 to 2:45 Fridays (4th Friday of every month)

If you have any questions regarding the foregoing, please do not hesitate to contact us at 549-5585.

Front Cover photo is Theresa Billington posing for Press photographers. Originally published in the Daily Mirror, April 27, 1906.



Okanagan
Women's Coalition
P.O. Box 1242
Vernon, B.C.
V1T 6N6

red dot in this
space indicates
it is time to
renew subscription

Okanagan Women's Coalition

A feminist group working to improve the status of women