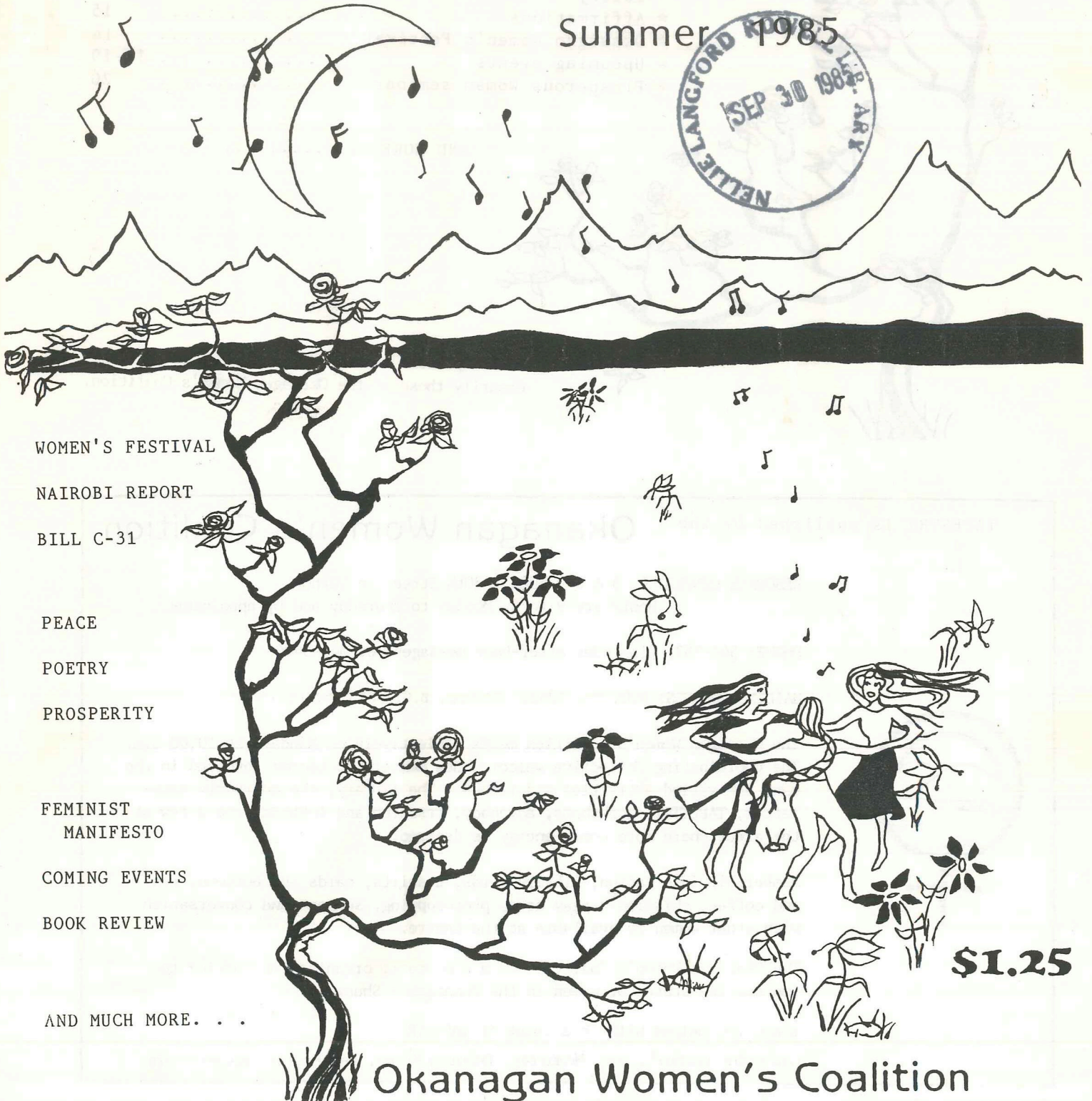


# TAPESTRY

OKANAGAN and SHUSWAP WOMEN'S QUARTERLY

Summer 1985



WOMEN'S FESTIVAL

NAIROBI REPORT

BILL C-31

PEACE

POETRY

PROSPERITY

FEMINIST  
MANIFESTO

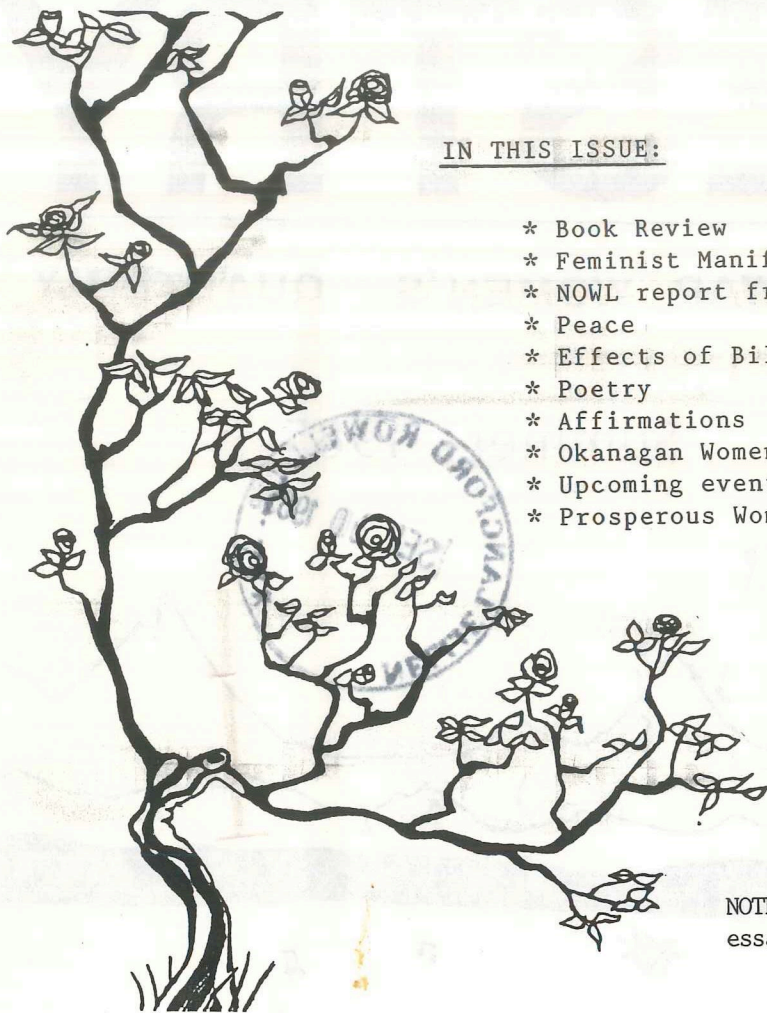
COMING EVENTS

BOOK REVIEW

AND MUCH MORE. . .

**\$1.25**

Okanagan Women's Coalition



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AND MORE .....

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

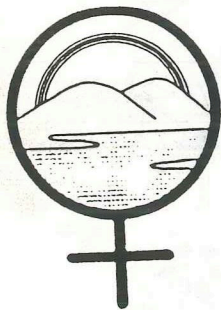
TAPESTRY is published by the

## Okanagan Women's Coalition

RESOURCE CENTRE: 4, 5 & 6 - 3000 - 30th Street in Vernon  
Hours are 9 to 3, Monday to Thursday and by appointment

PHONE: 542-7531 (includes after-hour messages) or 545-6406

MAILING ADDRESS: P.O. Box 1242, Vernon, B.C. V1T 6N6



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

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

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

Women who helped with this issue of TAPESTRY:

Catherine Connell, Jody McMurray, Deborah Krieg, Lee Fraser, Renee Klein

## FEMINIST PUBLICATIONS TO FIGHT BACK

Representatives from 35 feminist publications met outside Montreal June 14 to 16, and resolved to fight a general attack on the women's movement by the Right wing.

Winnipeg's HERizons recently came under fire from some local religious and anti-choice groups for its stand on choice on abortion and lesbianism.

In a resolution voted on at its closing session, conference participants voted to act as a group to support any other feminist periodicals that come under similar attack for their editorial content.

Eleanor Wachtel, co-editor of Room of One's Own, a Vancouver-based literary journal, and author of Feminist Print Media, told the group that publishing feminist magazines "is an act of defiance against the dismissal of the women's movement."

Other resolutions were to undertake a joint promotion and marketing campaign to improve their base of 50,000 subscribers and combined annual budget of \$1.5 million.

Issues addressed at the conference, which followed similar conferences in 1974, 1975 and 1980, ranged from how to recruit volunteers to weathering political opposition.

Women at the meeting resolved to broaden their base among women of visible minorities, and to research the possibility of hiring a staff person for a national organization.

The joint promotion and marketing campaign will be coordinated from several points across Canada, and includes direct mail promotion, group advertising and the exchange of subscriber lists.

Feminist periodicals will meet again in 1986 in Toronto.

(Representing TAPESTRY at the Feminist Periodicals Conference was collective member Jody McMurray.)

## Everyone Welcome!



# The Canadian WOMEN'S FESTIVAL '85

LE FESTIVAL DES FEMMES  
CANADIENNES

MUSIC • VISUAL ARTS • KIDS AREA  
POETRY • PROSE • THEATRE • DANCE

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TICKETS AVAILABLE IN THE OKANAGAN AT  
THE OKANAGAN WOMEN'S COALITION UNTIL  
NOON AUGUST 28TH #6-3000-30TH STR.  
VERNON 542-7531 OR 545-6406

To be great is:  
to like oneself  
to contribute unselfishly  
to world community  
to want to strive for  
something better

RURAL LIVING  
COMING OUT  
EVENTS



RURAL ISSUES  
POETRY  
PROSE  
CONNECTIONS

SUBMISSIONS  
ARE  
WELCOME

SUBSCRIPTIONS  
BY  
DONATION

NORTHERN LESBIANS (COLLECTIVE)  
RR # 2, BOX 50, USK STORE  
TERRACE, B.C. V8G 3Z9

# WOMAN ON THE EDGE OF TIME

WOMAN ON THE EDGE OF TIME

by Marge Piercy

Fawcett Crest Books, N.Y.

(Available at the OKWC Resource Library)

Science fiction is the media used by Marge Piercy to compare the world of today's woman to the ideal world of a totally equal future.

Connie Ramos is a Puerto Rican woman from the slums of New York City. Her lover is dead, her child removed by well-meaning social workers, her world is a chaos of alcohol and drugs. She finds herself committed to a mental institution, a typical victim of today's bureaucracy.

Because of her receptive mind, Connie is contacted by a person from the future, who is time traveling through mental communication.

While her body is sleeping or dormant, Connie develops the ability to time travel herself, and she is able to accompany her new friend, Luciente, into Luciente's world where women and men are at last recognized as equal.

Having drawn back, just in time, from the technology that had allowed the environment to become within a shadow of terminal pollution, the people of the year 2137 live in areas that are more rural than urban.

Small industries operate, using wind or solar energy, and all people share in parenting and teaching, in menial jobs as well as artistic and scientific projects.

The old pronouns that denote sexual differences such as "him" and "her" are outdated. Men, women and children are called persons and the pronoun used to denote the third person is "per".

It is "per" house and "per" garden, etc. And all persons dress in self-designed or self-pleasing clothing; there are no male or female differences in hair styling or costuming.

Finally, here is a world where intelligent and caring people are making decisions, where love is as necessary as food, and happiness is a way of life.

All that women are struggling for today has happened, and can happen.

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# MARGE·PIERCY

Marge Piercy's message comes through clear and loud. We must have the vision of the future before we arrive on the threshold of destruction. For what good is equality if our earth lies in ruins?

Our strength must lie in the union of all people who care...who care about about the condition of our world, about peace and freedom for all, not just for men, or for white people.

As human beings, women and men are designed to complement each other, to share equally. It is wrong to allow ourselves to be enslaved because, for a few short years we need to mother and to nurture --- to nurture the young.

Unfortunately, the males of today's world would refuse to grow up. They want the mothering and the nurturing to continue throughout their lifetimes.

In the world of the future, men finally mature and this had to happen before environmental damage can be corrected and directions changed so that it is possible for humankind to have a future.

Woman on the Edge of Time is a guidebook for environmentalists, pacifists, feminists, and for all concerned, intelligent people.

Muriel Hurry

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## POLICY ON LOANED OKWC RESOURCE MATERIAL

Overdue books: 10¢ per day

Lost or damaged books: replacement of  
the book OR the cost of the book  
OR an appropriate charge.

Borrowers will be notified of overdue  
material:

1 week overdue - phone call

2 weeks overdue - letter

Unbound resource material is not for loan  
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## A call for principles

*... This article is a critique of the Canadian Women's Movement - specifically of the primacy of the strategy of lobbying for legislative reforms - and a call to feminists to reclaim our voice as feminists; to ensure, wherever we live and in whatever ways we can, that the feminist voice and the feminist perspective is central to the debates and decisions about women's issues and women's lives. Presenting the Manifesto for publication in feminist magazines and newspapers is the first step toward our aim of encouraging debate and discussion about the strategies and issues, debate which we see being stifled and limited by the rush to reform...*

*The Working Group on Sexual Violence: Kate Andrew, Jan Barnsley, Megan Ellis, Debra Lewis and Frances Wasserlein*

At sometime during the past ten years, the word "Liberation" disappeared from the Women's Liberation Movement. Our analysis was softened so as to reach the ears of those who govern even before we said it out loud to each other. Our demands became polite requests, and our reality became a negotiable position.

As the strategy of lobbying government for legislative reforms became the movement's primary (if not its only) strategy, the task of articulating the requests has increasingly been undertaken by women situated close to the seat of government and women who speak the language of power. These liberal lobbyists seek the small reforms which enable the state to maintain an appearance of addressing the subordination of women.

The primacy of these lobbyists is not a new problem. As one feminist collective noted in 1975:

"...they talk about women's oppression as a legal question, as if getting some legislation passed will solve our situation. For them it is always a social (societal) question or a legal question. Never is it a question of power, real power - economic (who owns), military (whose physical strength) and political (who rules). It is never a question of what it means to take that power and distribute it among us all." (1)

Today as pressure increases from the right and from a declining economy, a perception has developed that it is necessary for feminists to be "reasonable" and to accept the legal/legislative framework of the state. These pressures are from the small but powerful sector of society which would send women back to the hearth and home, to the promised bliss of unquestioning obedience to "Nature", man, god and the state. In comparison with the threat from these forces, the state can be seen as a friendly and benevolent patriarch whose allegiance we must maintain, whose wrath we dare not incur lest he decide to pay greater heed to our R.E.A.L. opposition and their brothers on the right.

It is in times like these that the call to unity, the invocation of sisterhood, is most often heard. Criticism from "within the ranks" is silenced. Centralization of power is defined as "practical" and "necessary." The

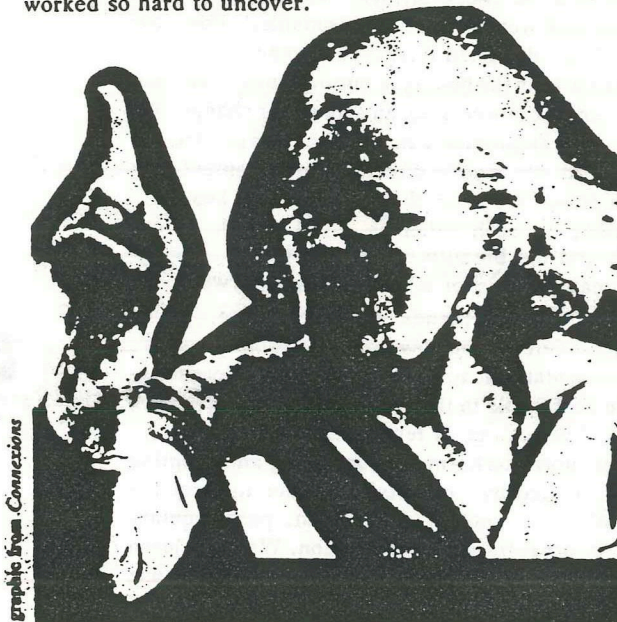
basis of agreement becomes the lowest common denominator. Our collective voice is heard, from behind a polite but slightly nervous smile, to utter statements devoid of content or commitment, words without emotion, and demands without conviction.

Just as our perspective has frequently been lost in our approach to the state, so has the left frequently co-opted the feminist voice. However sympathetic many of us are to some of the issues raised by the left, it is undeniably true that ending the subordination of women is not a primary focus - regardless of how well they have learned the rhetoric of feminism. To paraphrase one feminist writer, while liberals abandon us to the state, the left abandons us to batterers and rapists. (2) A truly feminist voice accepts neither, and is as wary of false alliances with the left as it is of co-optation by the state.

The process of analyzing women's oppression and acting to end it is the work of the many feminists working

at what is sometimes fondly, sometimes condescendingly, (and all too rarely respectfully) called the grass roots level. This is the work of the transition houses, rape crisis centres, women's centres, and the many other women's services which gather together the wide range of experience of Canadian women.

Talking together, breaking the silence, is a conspiracy to effect fundamental change. Articulating our experience is a radical act - words such as rape, pornography, battery, incest, racism, poverty, homophobia and abortion are not polite words in the vocabulary of those who have power. Translating these words (e.g. sexual assault, obscenity, family violence) may sound more polite, but it will only disguise the problem and serve to temporarily obscure the ugly reality of patriarchy, a reality which feminists have worked so hard to uncover.



The struggle to uncover this reality, and to have it heard, has been a long and painful one for countless feminists. We have succeeded in challenging myths about the lives of women. We have collected and displayed a huge quantity of evidence of the injustices perpetrated against women. We cannot afford to have our reality distorted and made more palatable by those of our gender to whom the government and the media choose to listen.

We ought not to be surprised that those who govern choose to listen. They have an interest in tinkering with bits of the state machine to try to show that, while it is not perfect, it is responsive to our needs. We must recognize, however, that they choose to listen only to some of us: to those who will speak in softened voices, to those who will dress as befits the occasion, to those who will be "reasonable" and "realistic" and never demand "the impossible." It is those women who are chosen, and whom we have permitted, to consult, to present briefs, to talk to the media, and to negotiate our experience. They are often not given the time and money, and sometimes they lack the inclination, to undertake the slow and cumbersome process of involving the very women they are asked to represent.

The timetables of the government and the media are superimposed upon the process by which women talk together, analyze and decide our strategy. When the others' timetables win out, as they so often do, it is our own democratic process and women's needs which become lost.

These timetabling pressures are most keenly felt by those women in proximity to power. This superimposed sense of urgency has created a resistance in them to accepting the slow but essential process of untangling the web of women's oppression.

It is the victims of rape, battering, incest, poverty, homophobia, racism, etc. who must live with the compromises made in our name. The terror in our lives is minimized and marginalized. Because lobbyists have often conceded so much for the few gains, the umbrella of protection with which we are left is stripped of all but its frame.

Yet to challenge the bargain basement sale of our experience is to be called strident, idealistic, divisive, man-hating, and, worst of all, "unreasonable." These are labels which are designed to silence women.

Yet we know from the history of our own movement that polite deference to power is not an avenue for change. We know that the compromises made in our name are not strides forward, but merely directions to be content with running in place. We know that silence is not heard.

Our talking to each other is the strength of our movement and the breadth of our conspiracy. The differences create the friction which moves us forward. The call to unity, the demands to compromise, to be "realistic," to defer to the government chosen "experts" as our representatives, to develop "efficient" organizations, to be acceptable to the media, are all ways to hush the chorus of voices that is feminism.

We suffer enormous harm from accepting and adopting policies formulated by "experts" in order to meet the timetable of a government department, parliamentary committee or organization's constitution. We must learn not to respond on initial impulse fearing that if we refuse to meet the media or government's timetable, we will forever be silenced.

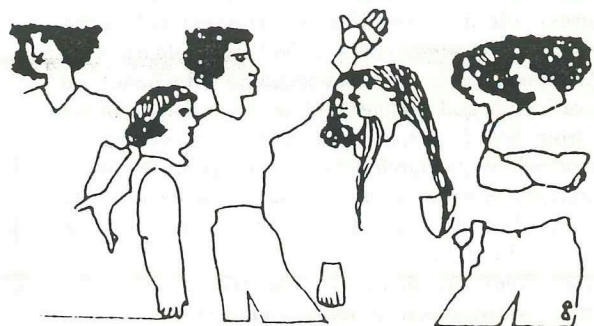
TAPESTRY... 6

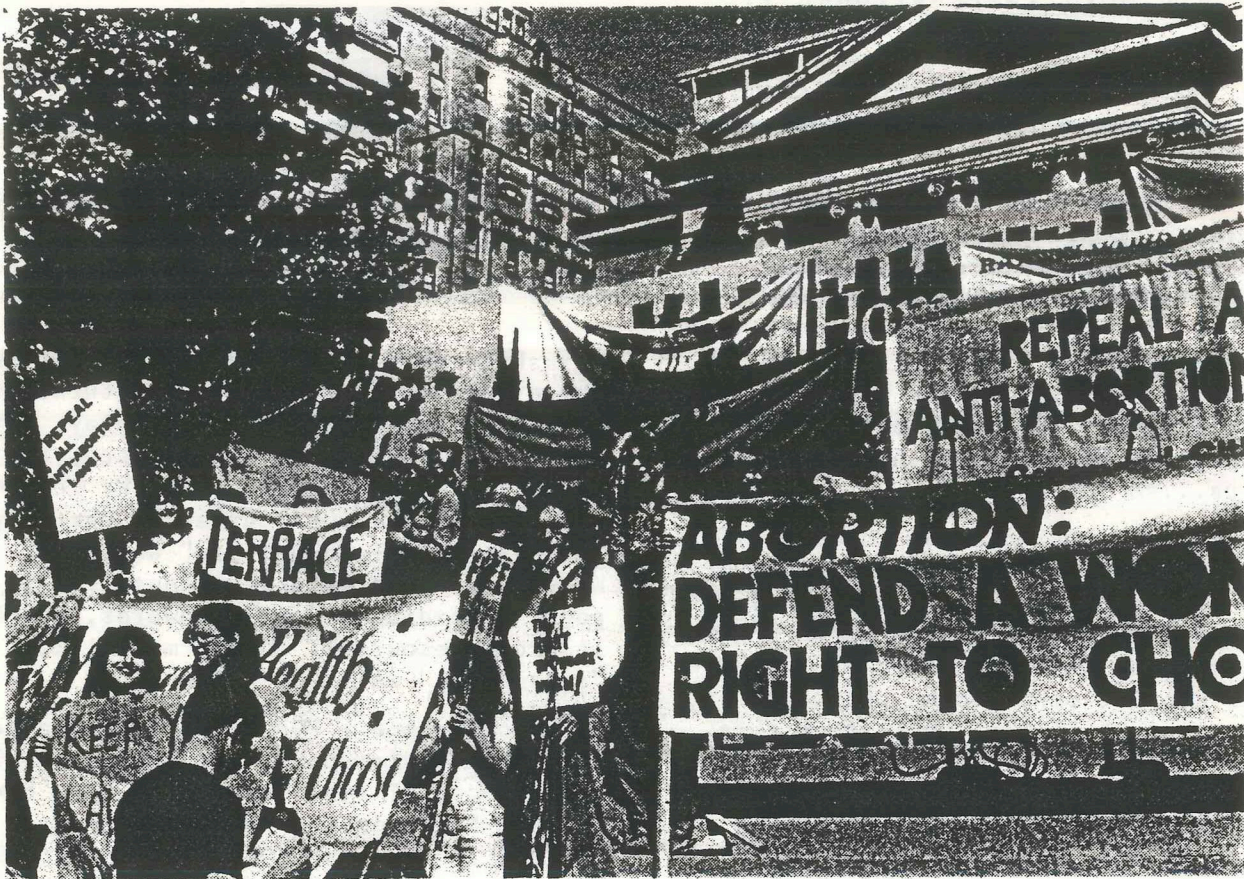
None of this means, of course, that we can afford to ignore the state in an attempt to create a utopian feminist community. It is tempting to isolate ourselves and pretend that it is possible to build a world on feminist principles without ever directly confronting the power invested in the state. It may be less overwhelming to turn the focus of work inward, convincing ourselves in the process that the power structure as presently constituted is simply too male, too hierarchical to be actively struggled against. But to do so is to abandon those women whose lives are directly and daily affected by the power of the state, and who are simply in no position to ignore it.

However, when we do take on the state, it is essential that our demands for change be grounded in an analysis of power. We must cease to scurry after the crumbs we are offered in the name of real change. While we work toward those short term goals that will make the lives of some women easier (and indeed may be literally life saving in some cases), we must not lose sight of the revolutionary change that will ultimately eliminate our oppression. We must choose our issues and our strategies carefully. Whatever work we do with institutions of the state must not be done at the expense of our organizing work with women, or we will lose not only our capacity to resist co-optation, but also the impetus and base for independent action. We must take the initiative, and not be constantly locked into the timetable and the agenda of the state.

We are calling for a reclaiming of a feminist voice. It is not the voice of one woman, but of many women doing many kinds of work. It is a voice which does not hesitate to express the breadth of women's experience, the depth of women's subordination, the height of women's creativity, and the power of women's rage. It is the voice not of one organization, but of the work of many women and many women's groups. It is not a voice situated only in central Canada, at the door of the government, but in many communities across the country. It is a voice which must be reclaimed if we are to succeed in our struggle to end women's oppression.

To reclaim our feminist voice means recognizing that feminism and feminist work is the basis on which the Women's Liberation Movement has been built, the grounding that has made the Movement relevant, dynamic and effective. This is not time for revisionism, no time to deny our roots or compromise our strength. Reclaiming our feminist voice means defining and describing women's issues not from a theoretical or legislative perspective but from the perspective of women. It means speaking out as feminists, taking every opportunity to put women first and to tell the truth about women's experience - in the media, in our own communities, in meetings and conferences and work-





shops, in feminist publications, in public and in private. It means we must analyze and debate the issues and resist attempts to short-circuit that process. Reclaiming our feminist voice means continuing to build our analysis of the state and political theories-based on our own experience-to inform our strategies and actions. It means saying no to demands for simplistic solutions to the complexities of women's subordination. It means demanding what women need, not what the state or our potential allies will accept. Reclaiming our feminist voice means continuing to work for and with women and it means respecting the expertise we have gained through that work in women's centres, rape crisis centres, transition houses, and countless other feminist organizations. It means setting our own priorities, strategies, and

timeables for participating in legislative reform efforts. As feminists in the 80's we must-as we did in the sixties and early seventies-name our experience, define our issues ourselves, and we must dare to express our commitment and our rage. As feminists we must and we will regain the initiative from the forces that would limit and control us.

#### Footnotes

1. "The Liberal Takeover of Women's Liberation," *Feminist Revolution*, New York: Redstockings, 1975, p. 127.
2. Catharine A. MacKinnon, *Feminism, Marxism, Method and the State: Toward Feminist Jurisprudence*. *Signs*, Summer 1983, vol. 8, no. 4, p. 643.

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## RECIPES

### GINGER TEA

For each person, put a mugful of water in a pot, add about an inch of fresh ginger root, grated coarsely, two heaping teaspoons brown sugar (a bit more of honey if preferred), and half a lemon, including peel. Boil gently (lid on) for 10 to 15 minutes. Strain into mugs and enjoy with friends.

### EASY YUMMY BISCUITS

Mix together well: 2 cups flour, 1 teaspoon salt, 1 teaspoon baking powder, 1/2 teaspoon baking soda. Add one cup sour cream and stir to a soft dough, then pat on floured board to 3/4" thickness. Cut into rounds and place on greased baking pan. Bake 15 minutes at 425 degrees F. (Not for dieters - you'll want lots of butter, perhaps honey, fresh jam, or cheese. Mmm-m!)

THE N.O.W.L GOES INTERNATIONAL !!

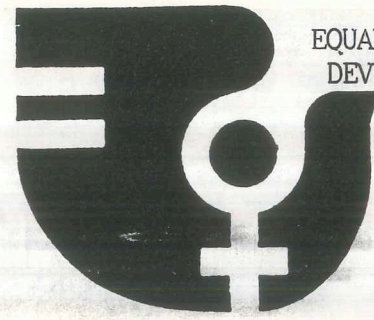
From July 10-20/85, two representatives from the "Native Okanogan Women's League" participated in the "Forum '85 Non-governmental World Meeting for Women" in Nairobi, Kenya.

The N.O.W.L., whose goals include "the enhancement of the emotional, physical, mental and spiritual well-being of any Native woman living in the Okanogan Valley," is a community based organization. Our interests and concerns are at home, here in the valley, but we also realize that what happens in the rest of the world affects us...so Nairobi!

Everything that we had hoped to accomplish (almost!) in Nairobi, we accomplished. Not only as individuals, but as the N.O.W.L. and as WOMEN! We had hoped to network with other women, to share and learn from other women, to support other women and to have recognition as Aboriginal women from this continent, with many of the same problems, issues, concerns, interests and goals as all other women. This was all done!! I (I must speak for myself now) must say that at times, things were really infuriating, sad and depressing, i.e. - "living" conditions of the Third World Women and children. BUT! OUR TREMENDOUS SPIRIT AS WOMEN will ensure our prosperity (in all ways!) for the future!!. This is what amazed me the most - women are so strong and powerful that no matter what the "hurdles", or challenges, we still keep on going!!

The conference was such an incredible experience - an adventure from the beginning. When our plane landed, we were all told that we were bumped from our hotels, by the governmental delegates. So, at 4 am., co-ordinators for our conference found us alternative accommodations. We, fortunately, got the university dorms. From there on we went and mingled and talked and watched as women from the world continued to pour into town. It was great! Three-thousand women were expected and 10,000 showed up on the first day. On the fourth day, there were 14,000 women. There were hundreds of workshops, meetings and films to choose from each day...each was packed. The workshops were on such topics as the "Media: Power, Use, Political Tool" by a group called a "Passage to Kenya", to "Hunger & Famine Relief" by the Hunger Project, to "Indigenous Women's Rights", by the World Council of Indigenous Peoples. New

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EQUALITY,  
DEVELOPMENT &  
PEACE

workshops were held each day and evening. There were music festivals, cultural displays and a children's art display. It was so well organized and planned, that everything went beautifully! We got to see some of the rural areas by participating in a "Women's Tech & Tools" workshop. Kenya is a very beautiful country. It is poor, according to our standards, but has it's own resources, and is most likely "developing" well.

The conference - FORUM '85 - or, rather, "the real conference", was an incredible experience. I feel honored to have been there. Now, women from the world are looking at the year 2000...it is not that far away...we can be confident that we will gather many times before then. Hopefully, more women from our valley will be able to participate in further gatherings.

For now, at home, we are involved with our people...which reminds me...the N.O.W.L. Local is hosting a "Dinner Theatre", Fri. 13, September 1985. There will be traditional foods and local entertainment... everyone is welcome! If you or if you know of any local talent...please contact me!! For a measly \$5.00, this Friday 13th will be fun!! More details soon! We will also have our "raffle" draw...some items are a Pendleton Blanket, moccasins, ribbon shirt, etc. Tickets are 50¢ each and 3 for a \$1.

Love and in sisterhood,  
Limlimpt!  
Cathie Gottfriedsen.





# PEACE

## WOMEN'S INTERNATIONAL PEACE CONFERENCE

### POSITIVE FEELINGS

#### AT WOMEN'S PEACE CONFERENCE

(The following article is by Mildred Inglis of Armstrong, who represented the Rural Alliance for Peace at a recent conference in Victoria.)

When 200 women come together in one place for one particular purpose, there has to be a great deal of energy unleashed.

This is exactly what happened in Victoria, on May 10 to 12, at the Women's Alternatives for Negotiating Peace conference.

I felt that the positive, practical ideas that came from so many women with so much enthusiasm could not help but have an impact where it counts.

Dr. Ursula Franklin put it into perspective, stating that "Women can be agents for Peace."

With the changes women have brought about in the last 10 years, we should be confident we can influence any peace efforts.

I like the opportunity the conference provided for discussion of ideas and opinions.

Some there emphasized that we, the women, are more cooperative, non-violent and peace-loving, since we are the child-bearers - indicating that men on the whole are the war-makers.

Many did not agree, I among them, for we all know of many men who are working tirelessly for peace, and of some women, like Mrs. Thatcher, who promotes policies aimed at a war economy.

Generally, we agreed that we cannot separate the human race into male and female, that we are all together on this planet Earth, with the responsibility of ensuring that life will continue in peace and harmony.

I was very glad to hear this viewpoint expressed again and again in many forms: words, music, art, drama, and dance.

I was particularly impressed with the high calibre of speakers and leaders for the conference.

We were able to gain a lot of valuable information, reference material, and ideas for positive action.

I liked Rosemary Brown's straight talk at the close of the session. It said to me:

"Women - get it together - act, lobby, become knowledgeable, be aware of deceptions and deceivers. Elect responsible people, then the necessary changes in our society can happen. Are we not the Women for Social Responsibility? If not, then we are nothing."

This conference was held in Halifax June 5 - 9, with 350 women from 33 countries attending.

They agreed to an affirmation for the "overwhelming need and desperate urgency for peace, which we believe is both the process we live and the goal for which we work."

Other statements emerging from the conference included:

"We reject a world order based on domination, exploitation, patriarchy, racism and sexism. We demand a new order based on justice and the equitable distribution of the world resources.

"We support the rights and the efforts of all peoples to self determination and to freedom from military and economic intervention.

"We will continue to communicate and join with women all over the world in our struggle for peace. As a result of this conference, we are developing a world-wide women's peace network. Our first act has been to pledge our vigilance in monitoring the ongoing safety of our sisters who are at risk as a result of attending this conference.

"We affirm the right of every human being to live with dignity, equality, justice and joy."



### PUBLIC INPUT WANTED

#### ON CANADIAN INTERNATIONAL RELATIONS

Canadian External Affairs Minister Joe Clark has prepared a "Green Paper" on Competitiveness and Security: Directions for Canada's International Relations.

An important aspect of this paper is that during the coming year, public hearings will be held around the country, seeking input on the matter. Written briefs can also be sent.

Members of the Vernon Peace Coalition will be preparing submissions - one has already been sent in, dealing with the Strategic Defence Initiatives ("Star Wars") program.

Coalition president Marg Chapman urges interested women to express their views to the government.

A copy of the document is available at the OKWC office. It includes statements on global interdependence, economic development, assistance to Third World countries, international trade, arms control and disarmament, regional conflicts, and many more topics.

A special joint committee has been set up, and briefs can be sent to: Tom Hockin, M.P., House of Commons, Ottawa, K1A 0A6.

"CRYING IN THE DARK"

This is the title of a 30-minute video that hits home. It features interviews with Okanagan residents who relate, anonymously, their experiences with child sexual abuse.

The video was produced by Bob Bennett, taped at Vercom, and backed by the Vernon and District Social Planning Council.

Many volunteers contributed to the project, both in the direct stories and with professional advice, which is part of the video's concept.

The problem of child sexual abuse has always been with us, but only now is it being accepted as such a wide-spread problem.

Bennett said he was surprised at the number of victims who came forward to talk about their painful experiences, even though, as a childcare counsellor, he was knowledgeable about the situation.

For information on Crying In The Dark, contact the Communities Against Sexual Abuse (CASA) committee.

This committee has also prepared a booklet called Informed Children/Safer Children.

Support has come from many areas - teachers, police, social workers, and concerned parents.

The booklet is a "must" for anyone with young children, and even though some of you would rather avoid the subject, we cannot avoid reality.

The CASA booklet is available at the OKWC for a \$1 donation to CASA, and for more details, contact:

CASA  
RR#4, C-52, Adair,  
Armstrong, VOE 1B0  
Phone 546-8135

"DAUGHTERS OF THE COUNTRY"

Filming is underway in Manigotagan, Manitoba, for "Ikwe", the first of a four-part mini-series titled Daughters of the Country.

The series, an original concept of the Manitoba Metis Federation, is produced by the National Film Board.

Ikwe is written by Wendy Lill, who wrote last year's Prairie Theatre Exchange success Fighting Days. It's produced and directed by award-winner Norma Bailey.

The film focuses on the history of the Metis in Canada. A history that is "not topical" according to writer Lill. "Everyone feels that they know what the story is...but we have opened it up."

This "opening up" has taken a woman's perspective of history and personal approach. "How women fit into history...how women feel...has been missed," says Lill.

TAPESTRY...10

In November, farm women from across Canada will be meeting in Charlottetown for the Second National Farm Women's Conference.

The theme of this conference is "Farm Women Networking for Action."

The intent is to bring women from around the country to participate in discussion of many important farm issues affecting women, and to develop strategies for influencing decisions.

Some issues to be discussed are consumer trends, the special needs of farm women, the current economic crisis in agriculture, stress, family violence, and the need for child care in rural areas.

For more information, write: Second National Farm Women's Conference, Box 984, Charlottetown, C1A 7M4.



MISSING YOU

I know it's too late. But losing you meant losing part of me, and so many memories keep floating into my mind...joyous hours spent raiding the orchard for that fresh flavor of crisp apples...gentle evenings at the beach, munching on tender, roasted corn as a breeze rippled the lake.

I think of all those years when I took you for granted, when I was so unaware of your value.

Now you're gone.

It wasn't that I didn't appreciate you - it was just that I thought you'd always be here. Now, as I glance in the mirror I realize, with a shock, that it's only me. Without you.

I know now, that if I had cared enough, you'd still be here. This is a guilt I will always carry, along with this ache of emptiness I feel.

Admittedly, you have been replaced, but it will never be the same.

Everyone knows that false teeth are not as good as real ones.

Lee Fraser

To not be in control of one's rational self  
is to be unable to help others.

## BROKEN RIBS FOR GIRLCOTT

Robin Morgan received broken ribs from a Wisconsin farmer for speaking up for a Girlcott to encourage U.S. women to buy New Zealand goods. The Girlcott has been active in 50 states and 63 cities, including New York, Los Angeles, Chicago, San Francisco and Houston.

Organizers of the Girlcott say "a feminist world is a nuclear free zone" and they disapprove of President Reagan's threatened trade reprisals against New Zealand for refusing to let nuclear armed U.S. warships into New Zealand harbours.

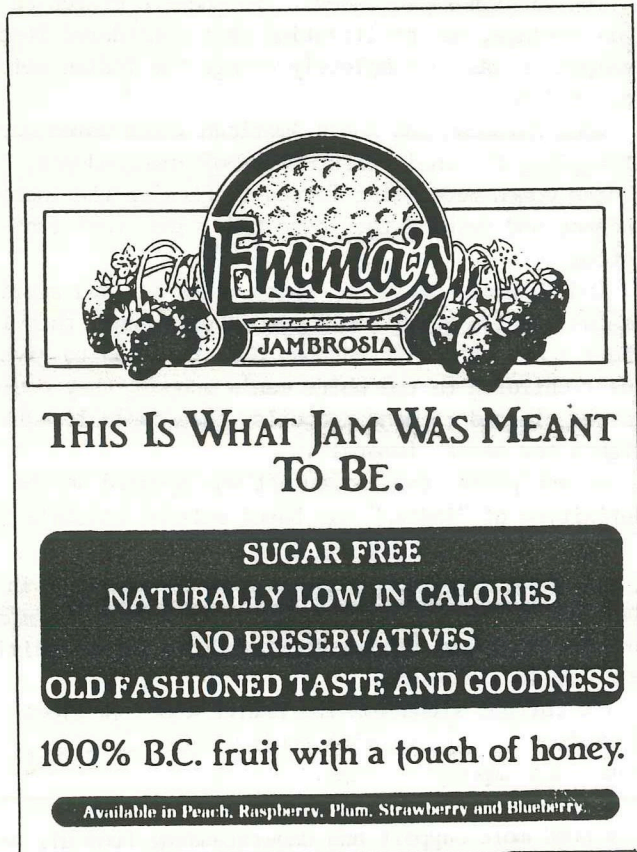
The activists have prepared lists of New Zealand products selling in the U.S., broken into seasonal and geographical lists with trade names. Women organising the Girlcott can be reached at Sisterhood is Global Institute, c/o the Women's Action Alliance, 370 Lexington Avenue, New York City, 10017

Broadsheet -- Kinesis

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I believe that goodness, wisdom and truth  
are inherent in every individual.

Goodness can not be taught,  
wisdom does not belong only to the aged,  
and truth is everywhere.



**Emma's**  
JAMBROSIA

**THIS IS WHAT JAM WAS MEANT  
TO BE.**

**SUGAR FREE**  
**NATURALLY LOW IN CALORIES**  
**NO PRESERVATIVES**  
**OLD FASHIONED TASTE AND GOODNESS**

**100% B.C. fruit with a touch of honey.**

Available in Peach, Raspberry, Plum, Strawberry and Blueberry.



## EATON'S BOYCOTT

In May, Eatons signed a first contract with its employees, following a six month strike. Some provisions in the contract were rejected in January. However, if the strikers did not settle by May 30 they stood to lose the right to return to work, this being under the Ontario labour law.

Eighty per cent of the workers at Eaton's are women; they face sexual harassment, very little job security and favouritism in promotions and pay.

Pay is low. Pensions are extremely low and the amount is unpredictable.

Sometimes women with 10 years experience get the same pay as women with two years. Take home pay for full-time workers averages from \$170 to \$245 per week. One woman gets a monthly pension of \$70 after 16 years at Eaton's. Another with 18 years experience received \$30.84 per month, with a \$25 bonus at Christmas.

Further information to rot your socks. Fredrick Eaton, the president of Eaton's of Canada Limited pays the following club fees; Royal Canadian Yacht Club (initial fee \$8,000.00, annual fee \$1,100.00); Queen's Club (initial fee \$2,500.00, annual fee \$450. tennis); Cabedon Ski Club (initial fee \$2,500.00 one share \$350.00, annual fee \$315.00). He also belongs to the Toronto Club York Club, Badminton and Racquet Club (Toronto), Lyford Cay (Nassau), The Long Point Company (a private hunting reserve on the Long Point Peninsula in Lake Erie)

Now tell me after reading this information do you still want to shop at Eaton's?

Information obtained from Images, June - July 1985 issue

"We, the women of the North Okanagan, were elated when we heard that legislation had been introduced to end discrimination, based on sex, in the Indian Act.. ..This elation quickly turned to depression as we examined the bill and found...discrimination based on sex was still 'alive and well' within this Act."

These are excerpts from a presentation by Rhoda Wilkinson and Bertha Phelan to the Indian Affairs and Northern Development Standing Committee as a response to Bill C-31.

"Discrimination was just shifted downwards," says Phelan, as she explains that while women can apply to regain their status and band membership, their children must be voted in if they are to become band members, and there are no concessions for future generations.

It is estimated that 26,000 people are eligible for restoration of Indian Status under the amendments, and 16,000 of these are women who were deleted because of marriage to a non-Indian.

Yet in spite of changes in the Act, these women face a future of history repeated - their grandchildren will not have status, and even their children may not receive band membership.

But Indian men who married white women have no worries about the future of their descendants - they will retain full rights. This includes the right of inheritance, which is not the same for children of Indians who can now regain their status.

"As a result, the male lineage will be perpetuated and families will still be divided," Wilkinson and Phelan noted.

Phelan calls the new legislation "a small step in the right direction," but adds "we're not going to be quiet" as those concerned will be working hard to achieve more equal treatment.

The government is required to review these 1985 amendments in two years, with a report on their impact, so action is still possible.



TAPESTRY...12

The situation that exists for Indian women is one that many of us do not take time enough to consider.

After all, there are so many issues of concern for women today - equal pay, pornography, abortion, sexual harassment, and more.

We all know about our long fight for voting and other rights.

But maybe we should recall the problems faced by native women. . .

The European civilization that walked in - and over - the aboriginal people of North America was a civilization where women definitely "had their place". And this place was strictly limited.

Women were either (low class) household slaves, bearing children on schedule, or (high class) expected to be showpieces of elegance, again being ready for bed on demand.

Equality? Unthinkable!

But while decadence thrived in Europe, in North America the as yet unnamed "Indians" had already developed a nature-oriented civilization which expected each individual - male and female - to share in the responsibilities of existence.

Of course, it wasn't perfect, but work was shared and respect equally earned.

Their awareness of the Great Spirit had resulted in a higher level of spirituality than any European theologians could impart to their poverty-stricken masses or their heavily-jewelled nobles.

Working with nature and with each other, Indian women could have pride in their accomplishments.

Then. . .

The foreigners intruded. The chaotic effect of this strange, new civilization that considered itself omnipotent was to completely change the Indian woman's way of life.

When European and North American white women were struggling for their first taste of independence, Indian women were being forced to give up the independence and respect they once had - and start from the bottom.

Indian women could not marry white men and retain status, Indian women could not inherit land, they lost their status if their husband did, they had to give up their children to the white man's school, they could not be elected to band councils, they could lose their rights for being "immoral".

At one point, the Indian Act was amended so the definition of "Indian" was based only on the male line.

Where was pride for the Indian woman now?

Remember, the Indians themselves had no voice in these decisions: they were enforced by our government in its efforts to "divide and conquer" and to assimilate the Indian people.

The current situation for native women is slowly improving, as they combine their efforts to fight the injustices imposed on them.

They have made several significant strides, but they need more support and understanding from all of us. It's time we gave them that support.

Lee Fraser



### LEARNING ABOUT YOUR SKILLS

The B.C. government's Women's Programs has produced a pamphlet outlining a skills assessment process for women who want to change their jobs or try to enter (or re-enter) the workforce.

It suggests how to prioritize and target your volunteer activities, and how to recognize your skills.

Skills are defined as the total of your knowledge and experience, and a method is illustrated for examining your talents, aptitudes, hobbies and your general interests.

For example, running a household and being involved with club and community activities can involve a multitude of skills, from financial planning to organization of projects to counselling and public relations.

A close check might show that gardening, repair work, carpentry, driving, teaching, or restaurant work could be potential areas of paid employment - all based on your own personal experiences.

You should prepare an assessment sheet, listing all your life experiences on one side, and match these up with the resulting skills you have acquired over the years.

The pamphlet is available at the OKWC office.

### SURVIVING THE 80'S

(Tools For Change)

This is a learning package about women's work, based on women's life experiences, with cartoons, graphics, media resource lists, articles for discussion.

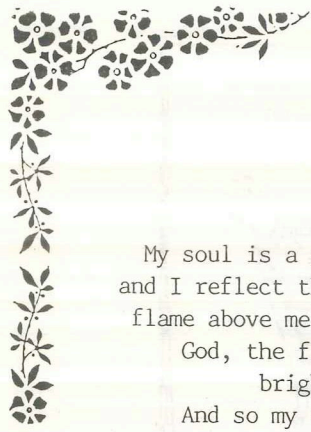
The curriculum tells the truth about women's work, dispelling the Cinderella myth. In humorous and factual ways it examines the personal and societal causes of women's typical work experience: underemployed, unemployed, underpaid, unpaid.

It's an instructor's guide for a five-session course based on Tools For Change and other sources.

The package comes punched with insertion in a three-hole binder.

The material, along with binder and cassette, is available from the Okanagan Women's Centre for \$15.

The package was produced in 1982 under the B.C. Ministry of Education, and the curriculum was revised and is now distributed by WomenSkills in Burnaby.



# POETRY

My soul is a puddle of wax  
and I reflect the true candle  
flame above me. Believing in  
God, the flame grows  
brighter.  
And so my reflection

Renee Klein

closet cleaning blues

years of cards and clippings  
tender thoughts of friends  
brief instances of glory  
eager plans  
for something great

today

is here  
the plans were changed  
these boxes have been thrown  
into different corners  
than I ever dreamed

all these living yesterdays -  
a pile of paper moments, faded  
mildewed, seeped with dust  
are scrunched into my garbage bags  
with apple cores, potato peelings  
bones from last night's chicken

yesterday  
is gone

Larya

Wendy Chambers

MOTH

Moth...  
in the night  
Fluttering, striving, yearning...  
Over and over again  
Flying, battering, staring...  
Seeking the light and the heat  
that will kill.  
Against the windowpane  
Fighting - straining...  
Obsessed...  
Foolish...  
Alive.

Lamp...  
In a cabin glows a coal oil lamp.  
Surrounded on three sides  
by large windows  
It sends its light through the  
blackness -  
One spot of brilliance in a  
jet landscape  
It is an oasis, a haven, beckoning,  
Comforting.  
Solid.  
Real!  
Then extinguished.  
Darkness, matt black!

Kim Cormack

FOR SHARON -  
I apologize to no one  
For who and what I am.  
According to God's gifts and  
Life's circumstances, I do the best I can.

Perhaps my performance is mediocre  
Against other people's standards;  
Perhaps they expect too much of me  
Or think too much of themselves.

Does every river run straight  
From its source to its infinity,  
Or does it rise and fall to relentless tides,  
Tumble and twist to rock and plain,  
Sometimes gentle, sometimes rough,  
Sometimes stagnant, sometimes fresh,  
But always a mighty river  
With depths and strengths  
Not fully understood.

Does every tree grow tall and true  
Or are there broken limbs from sudden storms,  
Gnarled growths from disease or mutant abnormality  
Witness to silent torment;  
But still the tree grows  
Lending its shade so others may grow in its shelter,  
A monument of beauty  
Despite or even because of its imperfections.

So Life deals blows all unexpected  
And sends our path hurtling  
In un planned direction,  
But still we persevere  
As a ship on rough seas  
Guided by a skillful master.

We do the best we can  
With what we have and who we are.

We need apologize to no one.

Gay Watt Engensperger



## AFFIRMATIONS


I enjoy doing my affirmations three times a day.  
My affirmations work quickly and powerfully for me.  
I have an enjoyable life with enjoyable people around me.  
I use my utmost potential to allow people to be aware and happy.  
I help the cycle of life to be stronger.  
I quietly do worthwhile things for myself and others.  
I am a positive influence on myself and all who I meet.  
I am accountable for my life.  
I am accountable for my confidence.  
I am accountable for my happiness.  
I am accountable for my environment.  
I help my family members in any way I can.  
I enjoy things in their natural state.  
I control my self talk and lead it to positive constructive channels.  
I am very happy and I enjoy life to its fullest.  
I have an excellent free flowing memory with clear and easy recall.  
This is the greatest day of my life.  
I help myself to be the strongest most positive influence I can be.  
I am well organized and I vividly and explicitly know my plan of action.  
I know and vividly teach with great ease the information that I have learned and experienced.

I am very decisive and I'm confident of the decisions I make.  
I have a genuine respect for all people and things.  
I am a living example of positive thought and action.  
I am honest in my relationships with all of life.  
I am faithful and just with those I deal with.  
I take the time and initiative to develop new friendships.  
I am alert and creative in developing activities that my family and I can enjoy together.  
I set aside time to spend with my family.  
I express my love for my family through treating them with tremendous consideration and respect.  
I am an excellent listener. I hear what others have to say.  
I believe in me.  
I am honest with myself.  
I am honest with others.  
I practice what I teach.  
I have self respect.  
I move with the Creator's warmth and strength.  
I easily focus my entire attention on any subject at any time.  
I possess an abundant supply of energy and use it constructively.  
I enjoy excellent physical health.  
My increased awareness allows me to understand myself and my relationship to all Creation.

From INDIAN IS Seminars



# OKANAGAN



# WOMEN'S FESTIVAL

AUGUST 24 & 25

at Camp Ida Arbuckle, Carrs Landing, Winfield

NEVER A DULL MOMENT. . .



- \* Camping
- \* Swimming
- \* Workshops
- \* Panel
- \* Music
- \* Dancing
- \* Feminist Theatre
- \* Vegetarian meals
- \* Books, records, tapes
- \* T-shirts, Buttons
- \* Children's activities
- \* Childcare (with advance registration)

SOME WORKSHOPS AND PANEL TOPICS:

- |                          |                          |
|--------------------------|--------------------------|
| Prosperity               | Sufi dancing             |
| Massage                  | Charter of Rights        |
| Group meditation         | Peace                    |
| Poverty                  | Creative womanhood       |
| Rural lesbian organizing | Juggling                 |
| Singing                  | Sexual assault           |
| Clowning                 | Music therapy            |
| Feminist writing         | Pornography & Militarism |
| Circles                  | Sign dancing             |
| Journal writing          | Tai Chi                  |



WOMEN TO LOOK FORWARD TO:

- |                   |                  |
|-------------------|------------------|
| Linda Galloway    | Carla Springborn |
| Jephi Sioux       | Yvonne Johnson   |
| Donna Lee         | Tish Lakes       |
| Alicia Lawrence   | Lyn Cadence      |
| Well-Quest        | Lynn Corrigan    |
| Women on Cue      | Beryl Clayton    |
| Acting Up Theatre | Linda Walker     |
| Zola              | Ezzel            |



Children age 0 to 13 years welcome (no males over 13 years)  
 Drinking water available: no alcohol or drugs allowed  
 Limited access for the disabled  
 No smoking in the buildings  
 No pets, please

VOLUNTEERS REQUIRED AT FESTIVAL FOR:

- \* Assisting the cook with food preparation
- \* One-to-one childcare for babies and toddlers
- \* Massage
- \* Children's activities
- \* Dishes
- \* Setting up
- \* clean-up

COST: Sliding scale fee of \$15 to \$65

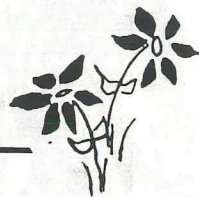
This includes:

- \* workshops and festival events
- \* childcare (with advance registration preferably)
- \* meals
- \* space for camping
- \* toilet facilities

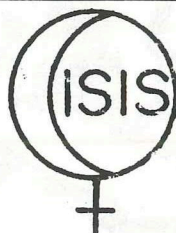
For maps, registration information, brochures, posters, volunteer sign-up, donations, agenda, and general inquiries, call, write, or drop in to:

The Kelowna Women's Centre  
 1441 Ellis, Kelowna, V1Y 2A3  
 762-2355

Okanagan Women's Coalition  
 #6, 3000 - 30 St.  
 Vernon, V1T 5E1  
 542-7531 or 545-6406



*Sponsored by*





# HELP WANTED

By Peggy Chalmers

An Attractive, intelligent, loving woman, with a fascinating, well-paid job needs a WIFE. The successful applicant will also be attractive, intelligent and loving. She will be self-less, understanding, hard working, neat, organized, always cheerful, never complaining and kind. She must love kids and act as a mother, teacher, director of social activities, nursemaid, birthday party organizer and taxi driver to an active and obnoxious two-year old. She will keep the house clean and organized and cook me all meals (they had better be good)! In addition, she will garden like a professional, freeze, can, preserve, juice, and produce excellent wine from home-grown vegies and fruit. All bread, cakes and assorted goodies will be made from 'scratch' (I hate 'convenience foods'). A basic knowledge of carpentry, plumbing and electrical work is essential as I can't be bothered with household repairs. My wife will remember names, relationships and birthdays of all my relatives and buy them thoughtful cards and gifts for all occasions, however, she should be an orphan (in-laws are such a hassle) Besides being an accomplished interior

decorator, she will royally entertain all my friends and business associates, all the while looking like a fashion model (while buying all her clothes at the thrift store). Although she will spend no money on herself, she will not question any of my expenses and little extravagances. She will handle all correspondence, organize my budget, pay all bills and handle all finances, including doing my income tax. My wife shall cheer me up when I am down and will herself never cry or act depressed. After a hard day at my office, she will give me a massage, act as bartender, run my bath water, coddle, pamper and treat me like boss. She will clean the toilet when I puke after a night of heavy drinking, do my laundry and not expect a social life of her own. She will smilingly accept mental and emotional abuse. Whenever I am sick she will be attentive and solicitous. However, she will never be sick, or at least not admit it herself. This is a 24-hour-a-day job, 7-days-a-week, with no holidays. No sex. No pay.

Anyone seriously interested should immediately obtain professional help



DEMOCRAT  
Brewer '86

DEMOCRAT  
June, 1985

# U P C O M I N G E V E N T S

## THE BIRTH PROJECT June 28-Sept. 15, Vancouver Museum.

The subject of birth, presented through the craft of needlework, by Judy Chicago. Not as large a display as her Dinner Party, but well worth seeing for its layout, detail and color.

## WEST WORD - FIRST ANNUAL CANADIAN SUMMER SCHOOL/RETREAT FOR WOMEN Aug 4-18, Vancouver.

Two week study courses featuring Poetry, Fiction, and Playwriting. Limited enrollment.

Contact: WestCoast Woman & Words  
210-640 West Broadway  
Vancouver, V5Z 1G4 872-8014

SUMMER COLLEGE IN HUMAN RIGHTS Aug 9-23, University Ottawa. Two week course and program in which participants will expand their knowledge of domestic and international human rights standards and laws, become familiar with current issues, develop skills in analyzing human rights problems using formal and non-formal remedies and planning for collective action.

Contact: Human Rights Centre  
57 Copernicus St,  
Ottawa (613)-231-3492

## SUMMER TREATMENT SERIES July 8-August 15, Victoria.

Includes advanced counselling skills, family therapy, treatment of sexual abuse client. Cost includes salmon barbeque at end of sessions.

Contact: Neil Solomon Summer Treatment Series  
6263 Derbend Road, RR#3,  
Sooke, VOS 1N0 (604)-642-3854

ASSOCIATION FOR BAHAI STUDIES 10TH ANNUAL CONFERENCE with a SPECIAL SESSION ON EDUCATION FOR PEACE AND THE FUTURE OF OUR CHILDREN August 16-18, U.B.C., Vancouver.

Contact: (613)-233-1903 or (604)-931-5138

SAINT JOHN '85 SUMMER GAYMES August 16-21, St. John, New Brunswick.

Contact: L.A.G.O.S.J. (Lesbian & Gaymen Organization of St. John) P.O. Box 6494, Stn. A Saint John, New Brunswick E2L 4R9 (506)-633-1256

WEST KOOTENAY WOMEN'S ASSOCIATION WOMEN'S FESTIVAL August 17-18, Winlaw, Slocan Valley. Workshops, Potluck, music and entertainment, auction, dance, feminist fashion show.

Contact: W.K.W.A. 307 Vernon St,  
Nelson, 352-9916 or  
Okanagan Women's Coalition 542-7531

THE COMMITTEE FOR RACIAL JUSTICE - FIRST ANNUAL DINNER August 19, Richmond Inn, Richmond.

Vegetarian and Kosher meals available with advance notice.

Contact: 1414 West 12 Ave.,  
Vancouver V6H 1M8 (604)-738-7711

TAPESTRY...18

THE C.A.R.E. KIT August 19-22, Maple Ridge. Training program to prepare primary teachers and other interested professionals to use C.A.R.E. kit with children 3-8 years old. Training in all aspects of child sexual assault, behavioral indicators, role of instructor, intervention and training.

Contact: C.A.R.E. The Teacher Training  
22-11901-222 St, Maple Ridge  
V2X 5V4 462-7595

EARTH MEDICINE FESTIVAL August 21-25, Victoria.

Herbology, self-healing, sweat/sauna ceremony botany, natural medicine, spirit healing, folk rituals, herb walks, music, dance and drumming, nutrition, live theatre, story telling.

Contact: 388-6820 or 383-1913.

FEDERATED ANTI-POVERTY GROUPS Aug 22-25, Vancouver Theological College, UBC Campus. Annual Conference and Meeting.

Contact: R. Robert Arnold, Acting President  
c/o South Development Centre,  
220 835 Humboldt St.,  
Victoria, V8V 2Z6

7th ANNUAL OKANAGAN WOMEN'S FESTIVAL, sponsored by ISIS WOMEN'S CELEBRATIONS SOCIETY, Aug. 24-25 Camp Arbuckle on Okanagan Lake in Winfield. Workshops, panel, children's activities and a wide array of topics. See detailed write-up elsewhere in this issue.

Contact: 762-2355 in Kelowna, 542-7531 in Vernon, or drop-in at 1441 Ellis St. Kelowna, or #6 - 3000 30th St. Vernon

THE CANADIAN WOMEN'S FESTIVAL '85 August 30-Sept.1, Kildonan Park, Winnipeg, Manitoba. Music, dance, theatre, comedy, poetry, prose, kid's entertainment, visual arts, crafts, players, childcare, camping, food, momentos.

Contact: Canadian Women's Music & Cultural Festival  
3D-161 Stafford St, Winnipeg, Manitoba  
R3M 2W9 (204)-477-5478



6th ANNUAL WOMEN'S MUSIC & COMEDY FESTIVAL August 30-September 2, Yosemite, California. Music, comedy, crafts, sports, dancing, workshops, camping, food and fun. Dance every night. Access for disabled and hearing impaired.

Contact: WCWMF 113514 Hart St.,  
Van Nuys, California 91405  
(904)-818-9495

DINNER THEATRE Sept. 13, sponsored by the Native Okanagan Women's League. Traditional foods, local entertainment, raffle and more Everyone welcome, tickets are \$5 a person.  
Contact: Cathie Gottfriedsen, 542-1247.

WRITING AS HEALING with Sandra Butler, September 21, Vancouver. For social service and mental health professionals working with sexual abuse/incest survivors, using writing therapy. Also,  
HEALING THE HEALERS. Women only, September 22, Vanc. Retreat for service providers, using writing to deal with their own issues of burnout and displaced anger. Limited enrollment.  
Contact: J.A. Hamilton, 46-810 W. Broadway, Vancouver V5Z 4C9 467-5256

WOMEN & PROSPERITY with Linda Galloway September 21 or September 23-Vernon, September 28-Kamloops. A seminar for all women wanting tools and information with which they can create lives more fulfilling and successful. Fee includes Prosperity tool-kit, daycare and lunch [Registration forms included in Tapestry].  
Contact: 542-7531-Vernon or 374-3383-Kamloops

Linda Galloway (Psycho-therapist) will also be available for private consultations August 23, September 22,25,26,27.  
Contact: Okanagan Women's Coalition 542-7531

VERNON HOSPITAL SOCIETY A.G.M. Sept. 24 at 7:00 pm. Membership \$5.00. All members must register and pay dues by August 24.  
Contact: 545-2211 Local 260

LIFTING THE SHADOW OF WAR sponsored by the Rural Alliance for Peace October - March, twice-monthly in Armstrong. Purpose: to provide an opportunity to gain information and more awareness of the nuclear threat to our survival, and for public discussion of these concerns. Films, special speakers, music, drama and general discussions.  
Contact: Check with Okanagan College Calendar for time and place

STRESS SELF-HELP GROUP #6-3000-30 Ave., Vernon. Group meets Mondays at 1:00 pm. in Summer.  
Contact: 542-7531 for information and for fall meeting times. ★

COMING TOGETHER: A WOMAN'S SEXUALITY CONFERENCE  
October 4-6, Toronto.

Conference features three keynote speakers and 30 stimulating workshops.  
Contact: Side by Side  
Box 85, 275 King St, East  
Toronto M5A 1K2

SEVENTH ANNUAL SINGLE MOTHER'S WEEKEND CONFERENCE:  
"Single Parenting with Strength and Spirit" October 18-20. Issues include intimacy and sexuality, high stress parenting, coping skills for the single parent, tools for change, women skills, parenting teenagers, kids feelings about separation, divorce and death. Childcare available.  
Contact: YWCA  
580 Burrard St., Vancouver V6C 2K9

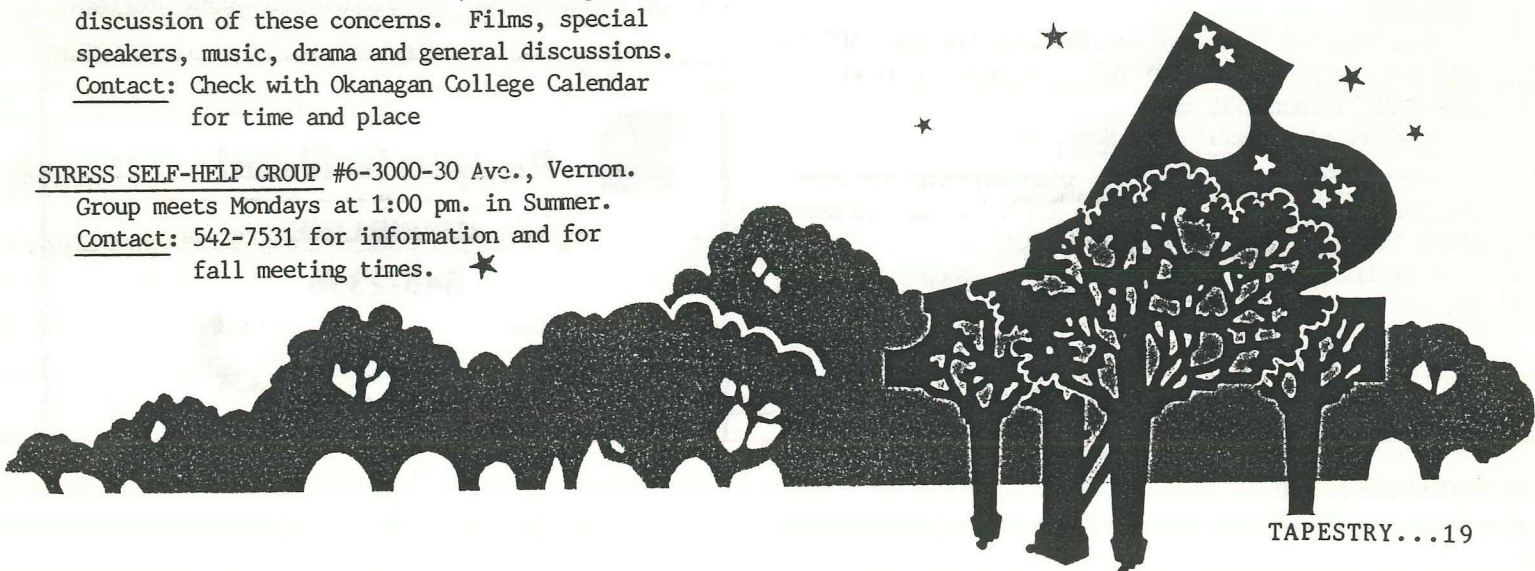
MEDIA WATCH TALKS Oct. 15-Kamloops, Oct. 16-Vernon, Oct. 17-Kelowna, Oct. 18-Penticton.

SECOND NATIONAL FARM WOMAN'S CONFERENCE: Farm Women Networking for Change November 21-24 Charlottetown, Prince Edward Island.  
Contact: Wanda MacMurdo  
Conference Chair  
(902)-836-3852

Viva Flood will report on the WOMEN'S INTERNATIONAL LEAGUE FOR PEACE & FREEDOM and on the June conference on WOMEN'S ALTERNATIVES FOR NEGOTIATING PEACE. Public meeting in Vernon in September.  
Contact: Marg Chapman 545-1836

STRESS REDUCTION WORKSHOP, Penticton.  
Contact: Penticton Women's Center 493-6822

SEXUAL ABUSE SELF-HELP GROUPS, September in Vernon. Female, adult group meeting once per week.  
Contact: Okanagan Women's Coalition  
Box 1242, Vernon or phone 542-7531



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## "HOW TO BECOME A PROSPEROUS WOMAN"

### SEPTEMBER SEMINARS

A special opportunity is offered to women on either Sept. 21 or Sept. 23. It's a chance to participate in a seminar on prosperity.

If you wonder just what this involves....

"Prosperity is having the power to create a life of your choice...to get what you really want, not just what you are handed. We all have this prospering power for creation of fuller, more successful lives."

These comments are by seminar leader Linda Galloway, psycho-therapist, counsellor, and mediator, of Oracles Interactional Development in Vancouver.

The Okanagan Women's Coalition is sponsoring her sessions in Vernon.

Galloway says her approach "is one of loving, compassionate acceptance for our human struggle", along with a "non-judgmental attitude that provides the setting for individual empowerment and self-authority."

Along with extensive training in traditional psychology, she studied Gestalt Therapy for two years, learned under many teachers "of varying disciplines" and has 12 years of experience "working with people struggling to become more authentic in their lives."

The Prosperity Seminar is just one of Galloway's methods of helping people.

The seminar includes defining "prosperity" individually, defining personal prosperity goals, identifying the attitudes and beliefs that interrupt your own prosperity, and developing personal skills and tools to live in abundance, without sacrifice.

A "Prosperity Tool Kit" is provided, for continuing use by participants.

The day-long seminars feature child-care, lunch, also refreshments at breaks.

The time each day is from 9 a.m. to 5 p.m. and they're at the Vernon Arts Centre, 3300 37th Ave.

The fee is based on a sliding scale of \$45 to \$75: with each person placing herself where she feels comfortable.

Registration forms are available at the OKWC office and you can phone 542-7531 for more details, or write Box 1242, Vernon, V1T 6M6.

Registration deadline is Sept. 15.

Private counselling sessions with Galloway are also available: Aug. 22, Sept. 22, 26 & 27. For appointment, phone 542-7531.

A similar seminar will be held in Kamloops, Sept. 28, and for details contact the Kamloops Women's Centre at 374-3383.

SEE REGISTRATION FORM ON PAGE 21



That which warms the body is never as satisfying as that which warms the heart, and that which warms the heart is never as satisfying as that which warms the soul.

### FOR THOSE OF US WHO ARE UNEMPLOYED . . .

An unemployment workshop was held in Vernon in May, and numerous ideas were discussed for people helping each other.

As a result, a steering committee was set up, and the first action plan involves community garden plots.

The group is looking for available land that's suitable - it should be within walking distance of the Vernon area, and have water available.

If anyone knows of any possible space, please contact Rich at 542-0085 or Dennis, 545-4194.

The committee is eager for interested people to help with this and other future projects, which could include a food co-op, and various make-work programs.



**People In Need**

**CRISIS LINE**

**545-2339**

**WE CARE**





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## NEW PUBLICATIONS

- \* New Directions - B.C. life and politics - news and views from the left, a magazine for activists. Subscription for 9 bi-monthly issues is \$18.  
Write: New Directions,  
5594 MacKenzie Street,  
Vancouver, B.C. V6N 1H2
- \* No More - a booklet published by the Victoria Status of Women Action Group. It contains basic information on abuse, with a list of resources available. Ask for it at the Okanagan Women's Coalition office.
- \* Women In Industry - Published by the North-South Institute, co-sponsored by Status of Women Canada. The study deals with various aspects of women in industry. Cost is \$8.50.  
Write: The North-South Institute,  
185 Rideau,  
Ottawa, K1N 5X8
- \* Breaking the Silence - a feminist quarterly news-magazine on social issues concerning women. Published by a women's collective in Ottawa. Individual rates - \$6 annually  
Institutional rates - \$12 annually  
Write: Breaking the Silence  
PO Box 4857 Station E  
Ottawa, Ontario K1S 5J1
- \* A Friend Indeed - for women in the prime of life. Intention is to explore menopause, offer moral support, exchange information on the topic. One-year subscription (10 issues) is \$20.  
Write: A Friend Indeed Publications, Inc.  
PO Box 9, NDG Station,  
Montreal, H4A 3P4
- \* The Newsmagazine - reporting on matters of concern to women in Alberta, providing a forum for debate, and outlet for women writers, etc. One-year subscription (10 issues) is \$15.  
Write: The Newsmagazine,  
Suite 213, 8204 - 104 Street  
Edmonton, Alberta, T6E 4E6

## "HOW TO BECOME A PROSPEROUS WOMAN" SEMINAR REGISTRATION

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE: \_\_\_\_\_ FEE ENCLOSED \_\_\_\_\_

CHILD CARE REQUIRED: yes \_\_\_ no \_\_\_ number of children \_\_\_\_\_

SEMINAR DATE: SAT., SEPT. 21st, 1985 \_\_\_\_\_ or Mon., Sept. 23rd, 1985 \_\_\_\_\_

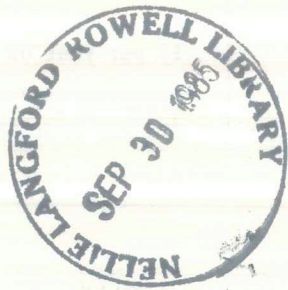
Forward registration to Okanagan Women's Coalition, Box 1242, Vernon.



Okanagan  
Women's Coalition

P.O. Box 1242  
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