



VICTORIA STATUS OF WOMEN ACTION GROUP

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NEWS

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IS THERE A PERFECT MOTHER

JAN BOUTILIER

excerpts from Josephine Payne-O'Connor's opening address at the IS THERE MOTHERHOOD AFTER FEMINISM- IS THERE FEMINISM AFTER MOTHERHOOD conference, which was well attended and enjoyed by all who participated.

In exploring aspects of motherhood we find we lack a realistic job description while at the same time we are constantly self-(and other) grading. There are three tasks that a mother raising children undertakes: 1. she passes unto her children a set of values which reflect the best of her culture and her experiences, 2. she guides her children through the physical and social mazes of the outside world so that increasingly they will be launched into successful lives of their own, and 3. she continually reflects on their development and potential to bring out the unique individuality of each child, who is a new challenge and a new creation to shape the future. Given what we have to contend with in our society, such as: conspicuous consumption, competition, child-rejection, anti-woman, anti-nature, pro-white etc. it would be extremely realistic to settle for a C+ grade while at the same time setting out at full throttle for an A+ for effort.

Many of us embrace motherhood far away from our own mothers, in new communities, and without the support of friends from our past. Motherhood is not a visible part of our community. It is practiced in private homes learned from books and experts. There is little basic copying from widespread unchallenged social norms on which mothers can draw. The degree to which we question all aspects of motherhood from feeding to education, and from health to mother-child relations is reflected in the spite of very important feminist works on motherhood. Recommended are: *Of Woman Born*, by Adrienne Rich; *Sex and Destiny*, by Germaine Greer; *Immaculate Deception* by Suzanne Arms, and the *Second Stage* by Betty Friedan. Don't forget *For Better or Worse* by Canada's own Lynn Johnson for light relief. These authors sort out what part of motherhood is socially and culturally decreed, with little regard for the well-being of mother and child, and what aspects of motherhood stand up under scrutiny as worth-while and eminently useful.

The saddest aspect about the feminist Vs anti-feminist battle over motherhood is the fact that, we do, ultimately, grade ourselves...and each other. We start with the biological process, which by the way is one we have very little control over. Some mothers manage a relatively painless birth on due date of a full weight healthy child of a preferred sex, assisted by awestruck father, female doctor, midwives, the whole gamut. Anything less is raising the question of failure and a less than enthusiastic response from friends. And, how do we deal with caesarian section, premature births, still-births, disabled infants, drugged births, home births...and on and on.

Cont...

—MOTHERHOOD— A FEMINIST ISSUE?



DR. MARY O'BRIAN

JAN BOUTILIER

SWAG's Talk/Brunch with Dr. Mary O'Brian was 'food for thought' on a variety of levels. While sampling the wonderful array of food Jan Kenyon provided there was much discussion around O'Brian's controversial thesis, which in part argues that Marx, as a charter member of an exclusively masculine tradition of political thought, could not provide the grounds for social reformation. "Only feminism" she said is currently a major progressive force in Western history".

Cont...

The decision about whether or not to bear and raise children, and what kind of mother we want to be is a complex one. One has to consider one's emotional, physical, and financial resources and spiritual considerations about one's readiness to create life, to experience the intense intimacy of maternal love and the threat of heartbreak that always threatens that intimacy. There are future considerations to think about: What lies ahead for those we bear; what impact will they have on our lives, the lives of our partners, friends, family.

Motherhood is an important topic and we can all benefit from a full, honest, and challenging discussion of its many facets. Also, because the there has been a mis-perception by a vociferous minority of women, and men, that feminists place a low priority or are anti-motherhood because we are pro-choice on daycare, contraception, abortion, and children choosing sex roles it is important to meet these perceptions head-on. But our positions are pro-mother and pro-child. We want our children to be chosen and we want our children to have choices. While making these demands we have also emphasized the need for other in our society- including fathers- to share the responsibilities of work, financing, and maintaining home life.

We know that mothers who leave the labour force to undertake the important work of raising children have been very harshly penalized. They face economic dependance at home, they face a tough battle getting back into the labour force when the children are independent, and they run a high risk of compounding these difficulties by very often finding themselves to be the sole breadwinner in the family...on women's unfairly low wages. Of course, our response to this is one of outrage, but while we argue that society should play a more realistic supporting role to mothers, we are not, thereby, denigrating motherhood. The question is There a Perfect Mother? cannot be answered but it raises a number of quite productive ancillary questions. What is a mother supposed to do? What is a mother? What is a good mother? We all face the occupational hazard of grading our performance and finding ourselves wanting, for we live in a competitive society and we carry this attitude over into motherhood.

Secondly, our culture tells us that perfect mothers not only raise their child in a certain way, within a set of certain values, but, very importantly they should be raised in a certain delimited social context: the nuclear family, which is lauded as the perfect training ground of consumption for future workers/consumers. The mothers who get top credit raise happy children who grow up i into "successful" professionals with even teeth. But, most significantly, they share equally this child-raising enterprise with eager participating fathers, to whom they are married. They have a decent income, maximum time to meet all the child's needs, car, grandparents, holidays... Evidence shows that most of us do not get top credit on this score but that does not stop us from feeling a very strong commitment to this model of good motherhood, in judging ourselves and others.

BUT LET US CONSIDER

Currently 60 % of Canadian mothers with children under the age of 15 work in the labour force; 57% of Canadian mothers with children under age of 6 work outside the home.

What of Canada's poor mothers.? 901,000 Canadian families currently live below the poverty line.

What of Canada's single mothers? 35,000 of them c currently live in British Columbia.

What of Canada's seperated mothers? 40,000 Canadian mothers have lost all contact with their children against their will, and we can add to this the ma many thousands of mothers who have varying degrees of court-ordered access to their children as joint-custodial or non-custodial mothers.

What about Canada's untold numbers of Birth-mothers? BC PIRG's recent study reached out to mothers who gave their children up for adoption for the noblest of reasons but who suffer total oblivion. And what of their sisters, adopting mothers, who raise children not born to them?

What of surrogate mothers? Our sisters who insist on putting a price on birth.

Our society grades us. We are seperated into real and "un-real." mothers; into successful and un-successful mothers. But we can decide on one form of liberation for ourselves. We could decide against grading...ourselves, and others. We could set aside these categories and recognize that there are deeper ties which bind us all in the love we have for our children, and in the rage we share at a society that makes it so hard to be...very simply...a mother.

Cont. . . . -MOTHERHOOD-A FEMINIST ISSUE

Her book The Politics of Reproduction is a critique from a scientific feminist viewpoint that challenges traditional political thought. It's central focus is upon the nature and differences of mans' and womans' experience of biological reproduction - and upon the impact of man's reproductive experience on the theory and practice of politics.

It was a radical analysis of a history of 'male-stream' thought delivered in a humorous, convincing, and thought-provoking way. She was wickedly delightful, and obviously a threat to the Times-Colonist patriarchs . Their meagre coverage was little more than a knee-jerk defense that, in the final analysis, supports O'Brian's thesis and reminds feminists here that we have a long way to go.

INTERNATIONAL WOMEN'S DAY

... Were You There?



PART ONE WOMEN OF ERITREA: Centuries of Oppression Are Being Washed Away

LYNN HUNTER

ERITREA, just north of Ethiopia, is wracked by famine, drought, and decimated by a twenty-five year old war.

This tiny country the size of England is fighting against Ethiopian occupation. This war, combined with drought, produced the tragedy we finally became aware of in 1984.

What motivates people to fight a war in such an environment? To answer that question we must look at the political and historical context of the conflict.

Eritrea was first colonized by Italy in the 1890's. A national identity was forged, quite distinct from unoccupied Ethiopia's. The Italians developed a European-oriented agricultural and industrial economy.

During WW II, Italy lost all of its colonies to the Allied forces, and in 1941, Britain took control of Eritrea.

Under these colonial regimes, the seeds of parliamentary democracy and national independence were sown.

In 1952, the UN gave Eritrea self government in federation with Ethiopia. Under Ethiopian Emperor Haile Selassie, the people of Eritrea struggled for independence within an increasingly repressive feudal regime.

Ethiopia was attracted to Eritrea's industrial base, its seaport and its strategic Suez canal trade route. Finally in 1962, Ethiopia dropped all pretense of Eritrean self-government and took over completely.

But the Eritreans fought back.

And they've been fighting since.

This war has been exacerbated by the conflict between the superpowers. In the last years of Selassie's reign, the U.S. invested heavily in Ethiopia's side of the struggle.

Eritrea was cursed by its strategic importance.

In 1974, Haile Selassie's government was overthrown and a military government took over.

U.S. support declined until ties were broken in 1977.

The Ethiopians then turned to the Soviet Union for military aid.

And the Eritreans valiantly struggled with captured arms, and an unshakable resolve to remain unaligned despite almost overwhelming pressure from the superpowers.

Both the U.S. and the Soviets have feuded this twenty-five year conflict over this strategically important area.

Throughout these years of war, the Eritreans have developed and acute awareness of the roots of oppression.

War often acts to accelerate social transformation. This has certainly occurred in the case of Eritrea.

During the past fifteen years the Eritrean People's Liberation Front (EPLF) has not only fought a war of independence, they have also initiated a social revolution. It is this social revolution and its effect on women that will be the primary focus of this article.

The religions of Eritrea are evenly divided between Moslem and Coptic Christian, neither of which is noted for its progressive stance on women. In rural Eritrea, where sixty percent of the population lives, sex roles are rigidly adhered to. Men's work, ploughing and herding, is seen as the central tasks of the agricultural and nomadic economies.

Women's work in the domestic sphere and agricultural production is constantly downgraded. Yet women take full responsibility for all domestic chores, grinding grain, preparing food, gathering firewood, fetching water, caring for the children, and cleaning the home. They also work long hours in agricultural production—weeding, harvesting, and tending vegetables. The only task prohibited to women is ploughing. There is a common belief that if a woman ploughs the land will be infertile. This belief indicates a view of women as a source of contamination. This view, in turn, permits social control mechanism to be implemented to "limit the contamination".

This view, is not limited to the countryside. The condition of urban Eritrean women is not much better than that of her peasant sisters. Eritrea's relatively industrialized economy employs many women but they are paid less than half the wages of men and are laid off when pregnant with no

compensation. With the decline of Eritrean industry since Ethiopian occupation, jobs for women, always the most dispensable, have decreased in number. The predictable pattern of increasing numbers of women turning to prostitution has followed. Women's economic vulnerability is even more depressing without the social control mechanisms most familiar to us in the West.

There are also other mechanisms within traditional Eritrean society which reinforce women's dependency. They are most apparent in rural Eritrea but are by no means confined to the countryside. The most visible of these social control methods is the lack of access to education. In the general population the literacy rate is approximately 50%, however, as late as the mid 1970's it was estimated that 95% of the women were illiterate. Women's access to knowledge has been severely curtailed.

Marriage practice was also an effective method of control. Arranged marriages were the norm and it was common for girls as young as nine to be married to much older men. A man could easily divorce his wife, but as a woman's return to her family's home might mean her parents would have to return her dowry, she would be unlikely to receive support from them if she wished to leave her husband. As women could not own land and had very tenuous access to the job market they were entirely dependent on either their husband or their family for their livelihood. These are the most pervasive methods of controlling women.

There are also other ways perhaps not so pervasive but which have enormous impact on the way in which women are perceived. The most dramatic are those directed to women's sexuality. Among the nomadic people the use of isolation tents was widespread. These tents are used by menstruating women for the duration of their monthly period. The social isolation of women and the perception of women as contaminators can not be help but be exacerbated by such practice. Another practice, even more horrific, is that of clitorotomy. By removing a girl's clitoris prior to puberty it was thought that her sexual purity would be guaranteed. The horror of this act is amplified because, as with many such control mechanisms, this practice is conducted by and most rigidly enforced by other women. It is clear within traditional Eritrean society, women are

rigidly controlled by a variety of means. They are, as in all other societies, at the bottom of the social scale.

The EPLF, which is the de facto government in the liberated areas of Eritrea, has recognized the particular oppression of women. It sees women's emancipation and their full participation in social production and the political process as central to the success of the revolution. These are not empty words. They have implemented policies to address women's oppression. Unlike some of our so-called enlightened Western politicians, the EPLF realizes that the oppression of women is structural in nature and has addressed it at that level. What I saw in Eritrea demonstrated how quickly and radically things CAN change when there is a political will to do so. Unencumbered by our over-developed sense of individualism and with an unbelievable level of commitment, the EPLF has, over the last fifteen years, set out to radically change the position of women in their society....cont'd next issue.

LESBIANS AND AGING *A Study of the Issues*

Sally Shamai and Maureen Ashfield, students in the Gerontology Program at Simon Fraser University, are doing a research project about lesbians and aging. Their objective is to ascertain special issues confronting older lesbians in terms of understanding sexuality and the aging process.

The information will be potentially useful for identifying needed support services, educating those who work with the elderly, developing advocacy strategies, and educating about the issues lesbians face as they grow old.

Their hope was to interview a sample of forty lesbians fifty years and older about such topics as social support systems, legal and health care issues, coming out and/or being out, and sexuality.

They had a good response from lesbians who willingly granted them one to two hour interviews. The study is being conducted under the supervision of Dr. Gloria Gutman, Coordinator of the Gerontology Diploma Program. If you would like to know more about it contact either of the women at 879-3030 or 254-1620.9

LESBIAN CONCERNS GROUP
For Information, call
SWAG-381-1012

BATTLE AFTER BATTLE -Debby Gregory

A few years ago Marilyn Faulkner waged a battle against cancer. Today she is waging a battle on behalf of herself and many other Canadian women in her position. Marilyn is divorced and receives medical maintenance and support payments from her ex-husband of \$235 a month. She also works a 40-hour week in the Canadian Corps of Commissionaires. Even with her salary and maintenance money, Marilyn's income is below the poverty level.

Marilyn's complaint is with the income tax law. Her maintenance is combined with her wages when computing her taxable income. The maintenance money makes the difference between owing money and getting some back.

Her point, which she has been making for some time now to federal party leaders, MPs and federal finance minister Michael Wilson, is that she was awarded \$235 a month by the courts and should receive \$235 a month. Whatever tax money is deducted should be deducted

at source, not at her end.

The money comes out of her ex-husband's pension fund. He is allowed \$1000 a month before paying tax. Marilyn feels that if she has to pay income tax on her maintenance money, she should also be entitled to \$1000 deductible.

Marilyn points out that many women are in a similar vulnerable position, dependent on maintenance cheques and paying out more income tax than seems fair.

Marilyn needs about \$50 for duplicating various forms and letters in order to send information and appeals to provincial and federal officials. Everything has to be sent by registered mail because, she says, otherwise it is ignored. If you wish to contribute to her campaign, please send a cheque made out to Marilyn Faulkner c/o the S.W.A.A.G. office. If you want further information first, phone or write us to ask for it.

"Walk for Peace"



Saturday, April 25

The walk begins (rain or shine) at 12 noon at Centennial Square. A rally follows on the grounds of the Legislative Buildings.

If you can assist in organizing the rally, call 384-2445.

"You can make a difference."

The Greater Victoria Disarmament Group

TAPE RECORDINGS

POLITICS OF WOMEN'S SPIRITUALITY, a Thursday At Noon talk, Feb. 26, 1987 with Linda Gibb.

NEW BOOKS

Canadian Newsletter of Research on Women, several years, Donated by Milnor Alexander.

This issue was edited by Jan Boutilier, and Erin Graham. Layout by Liz Cullen and Jan Boutilier. All submissions are gratefully appreciated. The next deadline is June 1.

SWAGgerins' . . . SWAG MOVED!

DEBBY GREGORY

Welcome to new members: Luisa Beram, Jennifer Birch-Jones (Jennifer is the B.C. rep for the Canadian Association for the Advancement of Women in Sport, and she's got some great plans for us), Monica Fiederer, Lee Frost, Judy Kujundzic, Constance Ladell, Dulcie McCallam, Joan McHardy (who, with Jan Kenyon, is co-ordinating the Women and Aging workshop in May), Sandy McLellan (of Healthlines Books), Jan Olafson, Loree Potts, and Sandra Stott.

Office Collective staff are well equipped to help you find a feminist doctor, lawyer, or other practitioner, or to help find information for research papers. They can suggest a course of action if you have a complaint, or suggest places to go for information. Do phone or stop by the office and talk to Liz Phillipose on Mondays, Janet Lundman on Wednesdays, Lella Gmeiner on Thursdays, Romola Wright on Fridays, and Linda St Louis, Sherry Edmunds, Loree Potts, Connie Carter, and Corinne Mol on Saturdays. Did you notice a gap on Tuesdays? Erin Graham has gone off tree planting for the Summer. Do you have Tuesday mornings free or know another woman who does? Give us a call.

If you're coming in to see us, remember we've moved up to the third floor, into a veritable palatial suite. There is now plenty of room for browsing through the library, meeting with a goodly number of other women, as well as privacy for getting some work done or having a quiet chat.

Anyone who combines an interest in history with an interest in abortion rights might like to help us out: the Canadian Abortion Rights Action League (C.A.R.A.L.) has bequeathed us its files, but as yet we haven't had time to comb through them, and to sort out what would be useful from what is mostly of archival value. Please get in touch if you want to take on this project, which you could easily do in a few hours at your own convenience, all at once or in bits and pieces.

Many thanks to Margaret McCrory, who comes in month after month to keep the library cataloguing up to date. Some recent additions to the library are a number of back issues of the Canadian Newsletter of Research on Women, donated by Milnor Alexander.

ARE YOU A SWAG MEMBER?

Name: _____

Address: _____

City: _____

Postal Code: _____

Telephone: _____

\$10 Membership Fee includes Newsletter

Enclosed \$ _____ membership

Wishing everybody an energetic Springtime - with the reactionaries in force all around us, we have plenty of work cut out to ensure women's lives are not squeezed ever more tightly into ideological and economic dead ends.



Everywomans Books
641 Johnson Street
Victoria, B.C. V8W 1M7
Phone 388-9411

Everywomans Books celebrates its 12th birthday this year with major renovations and a bright, cheery look. Many people do not realise this feminist collective is staffed entirely by volunteer labour, all profits going directly back into the operating expenses and stock.

The Everywomans Collective has changed over the years, but there has been considerable continuity, with women of many differing backgrounds, ages, personal and political philosophies working together to provide Victoria with a wide range of literature by, for, and about women.

Some recent, interesting additions to the stock are:

THE ENCYCLOPEDIA OF FEMINISM, a good companion to the FEMINIST DICTIONARY - both in the Arts & Literature section

MOVING WITH CHANGE - Spirituality ADDICTION TO PERFECTION and THE PREGNANT VIRGIN - both in Psychology

WORKING OUR WAY TO THE BOTTOM - Work STEPPING OUT - Fiction by Ann Osterhuizen

A WEALTH OF EXPERIENCE - Women and Aging BETWEEN OURSELVES - Letters between mothers and daughters - Relationships section

CHINESE WOMEN OF AMERICA - History LOOK HOMEWARD EROTICA by the Kensington Ladies Erotica Society - Sexuality

Everywomans also carries a range of children's titles, Canadian fiction, poetry, lesbian literature, buttons, bumperstickers, records and cassettes.

Plan to top in soon, to check out the revamped store and the new stock. If you think you might like to be part of the Everywomans Books Collective, ask the woman on shift for information. They are at 641 Johnson Street, open Monday through Saturday 10:30 - 5:30, 388-9411.

PLEASE HELP US BY PAYING YOUR MEMBERSHIP DUES

SEND TO:



**VICTORIA STATUS OF WOMEN
ACTION GROUP**

Box 6295, Station C, Victoria, B.C. V8P 5L5
Office: 320-620 View St., Victoria, V8W 1J6, (604) 381-1012

Donation \$ _____

WOMEN AND \$\$\$

JEAN WADE

SEVEN WAYS TO SLASH TAXES

In Victoria, tax season culminates in a frantic scramble on April 30th. Cars play ring around the rosey as they circle the block in order to deposit tax returns in the drive-in mail box on Government street.

If you plan to be part of this parade and haven't yet completed your tax return, then this article is for you. Here are seven areas in which you may reduce your personal taxes.

1. REFUNDABLE CHILD TAX CREDIT

This tax credit of \$454 per child is available to every person who receives Family Allowance payments. The credit reduces taxes payable and then any credit remaining is paid in the form of a tax refund. You must complete Schedule 10 and line 450 of the tax return.

2. EDUCATION DEDUCTION

You may claim a deduction of \$50 for each whole or part month of 1986 during which you were in full-time attendance at an educational institution. If you do not need any part of this deduction to reduce your taxable income to zero, then it may be transferred and claimed by a supporting person or spouse. Attach an "Education deduction certificate". Complete line 247.

3. EQUIVALENT TO MARRIED EXEMPTION

The amount of \$3,660 may be claimed by you if you are single, divorced, separated or widowed and supported a child or relative who lived with you in 1986. The relative must be related by blood, marriage or adoption and cannot be a common-law spouse.

The amount you can claim changes if the relative has earned income. Complete Schedule 6 and line 233.

4. SPOUSAL TRANSFERS

If your spouse's taxable income is zero, you may be able to transfer some or all of the unused deductions to your return. They are:

- Age exemption for persons 65 or over (\$2,610)
- Pension income deduction (\$1,000)
- Blind or disabled deduction (\$2,860)
- Education deduction (\$50 per month)
- Investment Income deduction (\$1,000)
- Dividend Tax Credit

Complete Schedule 2 and line 251 on the tax return.

5. RRSP (Registered Retirement Savings Plan)

(a) For those who contribute to a company pension plan:

You may claim 20% of your earned income minus your company pension plan contribution. Your limit for RRSP is \$3,500. Even if this formula leaves you with little to contribute to an RRSP, it is to your advantage to invest it. It will grow tax-free for many years.

(b) For those who do not contribute to a company pension plan:

You may contribute 20% of earned income up to a ceiling of \$7,500. RRSP's benefit from the fact that they grow tax-free and compound over many years. As well, the government is raising the ceiling on this tax shelter:

1986	\$ 7,500
1987	7,500
1988	9,500
1989	11,500
1990	13,500
1991	15,500

6. SPOUSAL AND CHILD RRSP'S

This is an excellent tool for splitting income (and lowering tax liability) in retirement years. The RRSP will also provide a source of pension income to

your spouse when he or she becomes eligible for the \$1,000 pension deduction at age 65.

If your child has "earned income", a contribution could be made to an RRSP on behalf of the child. This will lower the child's income and, together with other deductions, may place the child in a dependent category (an additional deduction for you). This may also allow you to claim the unused portion of the education deduction.

7. FAMILY ALLOWANCE

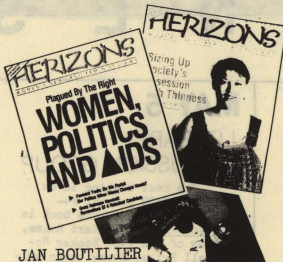
This is a tax planning suggestion. You can set up a separate account in your name and deposit the Family Allowance payments you receive for your child. As the account accrues interest, it is attributed to the child as income. As this account compounds over the years, it can provide a savings plan for education or other expenses.

Although you still have to claim the Family Allowance payment as income (line 118), the interest will compound tax free. The interest becomes the child's income but with his or her deductions, taxable income is, in most cases, reduced to zero. On page 3 of the tax return, a child of 18 years or younger can earn up to \$2,760 annually and still remain a tax deduction for you.

For example, if you invested monthly Family Allowance cheques of \$31.93 when your child was born (assuming a return of 10% annually), your child would have \$20,000 in their account at the age of 18. Most banks, credit unions and trust companies can help you set up this type of account.

* * * *

click "Klik" n
1: to make a point
aply. 2: to put down
someone with style
3: to teach in a
witty manner



JAN BOUILLIER

Herizons, Canada's Winnipeg-based feminist magazine, will cease publication in the next month if it can't get more \$\$ from the Federal Government.

Editor Penni Mitchell called the government's decision not to renew funding a "political one". "We learned just last week that other projects have been funded up to the 8th year" said Mitchell, adding she was told by someone in Ottawa that the decision on Herizons future was political.

Herizons, which expanded to become a National Magazine just three years ago, was developed in 1982 under the federal Local Employment Assistance Development (LEAD) Program. It has received nearly \$1 million in funding to date; their circulation currently stands at just under 8,000 nationwide.

Mitchell and managing editor Debbie Holsberg-Schwartz say they are confident they can boost circulation to 25,000 if they're given three years more, and that it is unrealistic to expect a new periodical to be viable in just five years. Last year's grant of \$181,000 covered 4% of the magazine's operating budget.

The proportion of government money needed to cover the operating expenses has declined significantly while circulation has steadily risen from the 1,491 of three years ago. Magazines generally need a circulation of 15,000 to attract national advertisers and start paying for themselves.

Project officer Bill Kitson said Federal Employment Minister Benoit Bouchard cut funding to quell pressure from conservative lobby groups, in particular anti-abortion organizations who have been pressuring Ottawa for some time to stop funding.

He also said other projects assisted by the department continue to receive federal assistance even though they're in worse shape financially.

"The Government wanted the heat off" he said.

Mitchell said she was told not to apply for further government funding and recently heard that the government might buckle under pressure from conservative groups.

The seven full-time staff members have conducted fund-raising activities, started a mail-order book business and begun investigating foundations which might help them foot their bills. They put out the March issue with a \$6,800 grant from Provincial Status of Women Minister Judy Wasylycia-Lels.

Until it pulled the plug, the government had never expressed concerns with the magazine's financial viability, Mitchell said.

"We don't apologize for being feminist. Women are not interested in just food, fashion, and making home happy for a husband"

XXXXXXXXXXXX

Notes from the Jan/Feb. Herizons boardtable.....

In order to make it in the Canadian market they need to double their circulation in the next year. They have set a target of \$50,000 for fund-raising efforts and direct appeal to their readers and supporters.

A reduction of two issues will save \$24,000. Plans to market the magazine in more women's bookstores across Canada should increase visibility as well as subscription rates. A unique fund-raising-subscription promotion is enabling feminist organizations across the country that sell Herizons subscriptions to their members to keep half the subscription price to do their own feminist work.

If you want to subscribe or support Herizons their address is: Herizons

200-478 River Ave.
Winnipeg, Manitoba
R3L 0C8

*Personally, I think the magazine is one feminists can be proud of; I let my subscription to Ms. fall by the wayside as soon as I saw it. I've been a subscriber for three years and would hate to see it die. I look forward to it a lot!

EXPANDING SUPPORT FOR CHOICE Working With Labour

Notes from a presentation by Marva Blackmore, Vancouver at CARAL Mid-Year Meeting, edited by Jan Bouillier.

CARAL has an extremely broad base of support in the community which needs to be demonstrated publicly by getting a wide range of endorsers. The Labour movement is often neglected when we look for supporters and we need to go after support--

particularly in areas with little other visible support.

The president of the Ontario Federation of Labour, Cliff Pilkey, has been a very outspoken man in support of CARAL and free-standing abortion clinics. He has appeared at news conferences to support Choice, and other Labour leaders need to be asked to do the same.

In each province/city directories are available of all unions, and most unions have active women's committees which should be approached to provide speakers at union meetings. Pro-Choice activists need to work with these groups to help them formulate resolutions that can go to local/provincial/federal conventions.

You can follow these steps

Write a letter to the executive of the union, or executive of the women's committee and suggest a meeting where a Choice speaker can speak to them. Then FOLLOW UP! If it is a mainly male union explain how men are involved in this issue- wives, daughters, sisters- and that the issue is one of fairness. Mention the position of the Ontario Federation of Labour, and the N.D.P.'s position federally.

Tell them you can provide an article for union newspaper. You can get help from CARAL for this and the SWAG office has Victoria's CARAL files.

Help them draft a motion or resolution, which must be written in three parts. This is so if one part is not supported it doesn't harm the other parts.

1. A statement of support for the issue of freedom of choice/the right to access of abortion for all women etc.
2. A statement of financial support e.g. agreeal to provide \$\$ donation to CARAL/The Pro-Choice Defence Fund etc.
3. A statement of support for an active role. For example to agree to designate speakers at meetings, organize a contingent in a demonstration etc.
4. It is critical to present motions this way so that if a group will not support either part 2 or 3 you can still get support for part 1.

With the union's support there is more access to literature tables at conventions, to insert literature in their mailings, to include their name as sponsors of your local group, or specific actions...and other kinds of support.

All of this information applies to other organizations as well- women's, some religious, and other community groups, teachers organizations, and in particular women's teacher groups. 0000

D A T E L I N E S

APR. 7

A TOWN MEETING
Vancouver Human Rights Co-
alition. Co-sponsored by
SWAG and Island Gay
Society.
Topic: Sexual Orienta-
tion; Film and Two
speakers.
Cinecenta, U. VIC. SUB
7:30 p.m.
Admission by donation.

APR. 13

April 13 7:00 p.m.
Friends Meeting House
1831 Fern
1987/88 Co-ordinating
committee members will
be elected,
also, a new NFB film,
"Dr., Lawyer, Indian Chief"
will be shown. This ½hr.
film about native women is
positive and warm, and should
inspire us all.

APRIL 15

CHANGING DIRECTIONS
A Discussion of Women in
non-traditional work roles
Sponsored by Victoria
Business & Professional
Women's Club
IMPERIAL INN 5:30 p.m.
info: Inez Cole-595-0159

APR. 17-19

GAY AND LESBIAN SPRING
CONFERENCE
Sponsored by Isand Gay
society and U.VIC Gay and
Lesbian Student Group.
U. VIC SUB
Info: SWAG 381-1012

APR. 24

Potluck supper in honour
of Stella Lord, who will
soon be leaving For Hal-
ifax. At the home of
Diana Butler.
Information-SWAG 381-1012

HOT FLASHES CAFE
Women's coffee house,
106 Superior
8:00 p.m.

MAY 22

HOT FLASHES WOMEN'S CAFE
fundraising auction. Half
of the proceeds will be
donated to the Victoria
Women's Shelter Society.
If you have something to
donate....item or service
Call 386-3971.

THURSDAYS AT NOON

APR. 9

Eric Martin Psychiatric Day
Programme: A Community Resource.
Joan Graves.

APR. 16

Women in China with Qu Hong
King, Visiting Chinese Scholar.

APR. 23

Older Women and Depression, Com-
munity Psychiatry Program for the
Elderly. Lynn MacBeth, Psychiatrist;
Elizabeth Hamlet, Social Worker;
Rose Mewhart, Nurse.

APR. 30

Women for Astrology

Bring your Lunch-Tea/Coffee Provided
ALL WOMEN WELCOME

APR. 26

6:00 P.M. at 4050 Lockehaven
Drive, PotlucK RSVF 721-0409.
7:30 P.M. Information, with
Zohi De Ishtar and Bridget Roberts
from the Greenham Common 0's In-
itiative for a Nuclear Free and
Independent Pacific. They have
been travelling for the past year
through the South Pacific listen-
ing and talking with peoples at
the grass roots level about the
Nuclear Free and Independent
Pacific Movement.

MAY 5

LITERARY DISCUSSION GROUP

The next meeting is on
May 5th, 7:30 p.m. at #4-
1626 Rockland Ave. The book is
The Bone People by Keri Hulme,
winner of the 1985 Booker Mc-
Connell Prize. Every woman wel-
come. Suggested books for up-
coming discussions are:
The Cutting Season by Margaret
Clarke, Housekeeping by Marilynne
Robinson, Hotel Du Lac by Anita
Brockner, The Accidental Tourist
by Anne Tyler, The Bell Jar by
 Sylvia Plath, The Stone Angel and
The Diviners by Margaret Laurence,
Meridian and The Three Lives of
Grange Copeland by Alice Walker.

MAY 9th

WOMEN AND MONEY WORKSHOP
7:30 p.m.
Shoreline Community School

MAY 10

HAPPY HAPPY MOTHER'S
DAY...six days after To
the Lighthouse is published,
Virginia Woolf notes in her
diary: "What is the use of
saying one is indifferent
to reviews when positive
praise, though mingled with
blame, gives one such a start
on, that instead of feeling
dried up, one feels...
flooded with ideas?"

MAY 30th

WOMEN AND AGING WORKSHOP
Featured Speaker:
ROSEMARY BROWN--
"The Joys of Being an
Older Woman"
YMCA 10:00-4:00

STARHAWK IS COMING

SEPTEMBER 18-20
This will be a MAJOR fund-
raiser for SWAG- MARK DATES
DOWN!!!