

HQ 1154
5954

SWAG

STATUS OF WOMEN NEWS

The Good News

**SPECIAL
EDITION**

**APRIL 1
1980**



NEWLY ELECTED FEDERAL
GOVERNMENT ANNOUNCES
IMMEDIATE IMPLEMENTATION
OF ALL RECOMMENDATIONS
OF THE 1971 REPORT OF
THE ROYAL COMMISSION
ON THE STATUS OF WOMEN !

THE RECENT B.C. THRONE
SPEECH LISTS WOMEN'S
EMPLOYMENT AND HEALTH
CARE AS TOP PRIORITY !

Government sources here
today confirmed that

In shocking reversal of
policy the provincial

Representatives of
women's groups across
the country seem under-
whelmed and unable to
respond.

Feminists express
characteristically cynical
disbelief

25% Off

~ USED KANSARD ~

MARCH '80

The Victoria Status of Women Action Group was formed in 1971 in order to work for the implementation of the Report of the Royal Commission on the Status of Women; to foster public knowledge of the rights and status of women and to promote full participation of women in social, economic and political life.

SWAG is a voluntary group, registered as a society, with an executive elected yearly.

ADDRESS: P.O. Box 6296, Stn. C
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COMMITTEES

Members are encouraged to focus their energies on one or more committees. This is where the real work of SWAG goes on. You need not be an expert. Call one of the chairpeople and offer your services.

CHAIRPEOPLE

Family Law Gwen Bavin 383-2502

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598-1390

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MEMBERSHIP ENTITLES YOU TO A
subscription to SWAG NEWS -- a
completely volunteer effort
dependent upon your contributions
....poems, articles, opinions,
reports. ALL FEMINIST MATERIAL
WELCOME.

MEETINGS/WORKSHOPS SWAG meets
the fourth Monday of each month
(except when it falls on a holiday)
at the James Bay Community Center,
140 Oswego St., Meeting Rm II 8 p.m.

MARK YOUR CALENDAR

- March 16 10:00 - 5:00 Workshop: Sexual Harassment on the Job. For information and registration call Rape Assault Centre, 383/5545
- March 24 8:00 p.m. SWAG General Meeting
- March 25 12:30, UVic SUB Rm. 111 Feminist History. Debbie Price, "Women and W.W.II"
- March 29 1:00 p.m. Centennial Square Pro-Choice March
- April Executive Coordinator -- Avis Rasmussen
- April 9 7:30 p.m. Health Committee meeting, Susan Moger, 2217 Belmont Avenue
- June 13-15 N.W. Women's Festival

REMINDER -- Head of Household Single Parents

When claiming exemptions take your basic exemption and claim spouse's exemption for one of your dependents.

AND.....

a

- March 26 Violence Against Women Workshop 7-10 p.m. LIMITED SPACE call 383-5545 or 385-6611 to register Video and discussion

???8th ANNUAL FALL CONFERENCE????????

WILL IT HAPPEN????????????????????

NOT WITHOUT A HARDWORKING COMMITTEE!!!!!!!!!!!!!!!!!!!!!!

If you think the annual fall conference is important to SWAG and the women of Victoria call Susan Slatkoff - 477-8385

DO IT NOW

Midwifery Conference Report: Health Sub-Committee

Did you Know?

That of the 210 countries in the World Health Organization, only 9 have no provision for midwifery in the health care system. These countries are: Venezuela, Panama, New Hebrides, Honduras, El Salvador, Dominican Republic, Columbia, Berundi, and CANADA.

On March 1 and 2 a conference was held in VAncoover on the topic, Midwifery is ... a labour of love. The conference was organized by the Maternal Health Society and C.A.L.M. (Campaign Association for the Legalization of Midwifery).

There is a real need of improvement in the care available to women in childbirth in B.C. today. Although there was some discussion of bad practices in hosptials, especially doctors' treatment of women during nornal births,most discussion at the conference focused on the advantages of a midwife attended birth in hospital, in special birthing centres, and at home.

There were many well qualified speakers. Dr. G.J. Kloosterman, professor of Obstetrics and Gynecology at the University of Amsterdam, spoke of services available in Holland where almost half the babies are born at home. Holland's rate of infant mortality is low. Denmark is the only country which has better statistics.

Jean Donnison, author of the book "Midwives and Medical Men," gave an excellent talk outlining the gradual erosion of the status of midwives over the centuries.

The Victoria Society for Alternatives in childbirth outlined some of the research they have done and presented a proposal for the formation of a midwife's association.

There is still much to be done -- the issues are complex and the obstacles are many. However, this conference shows that the movement is gaining strength. Progress is being made and it will continue.

Cathy Mountain

ANNOUNCEMENTS

Due to our rising costs newsletter subscriptions will now be \$7.50. Anyone unable to afford this amount is welcome to send what they can afford with a minimum of \$2.50 for a limited income subscription. Would those of you with more means please consider a subsidy donation over the \$7.50 rate to help balance our income.

MEMBERSHIPS DUE IN FEBRUARY:

Betty Andrews	Pam Hogan
Ellen Godfrey	Muriel Wagner
Lorraine Messer	Jean Cushing
Nelia Blake	Christina Johnson

All LETTERS TO THE EDITOR are welcome. Please take time to comment on articles, current events, beef and bouquets. Many of our articles are controversial and thought provoking. Please consider your newsletter an avenue of two-way communication.

Unsolicited material is also welcome. Please include a self-addressed, stamped envelope and mail material direct to the SWAG post box. Our newsletter policy is to maintain a focus on strictly feminist issues and all publishing decisions are made by the editorial committee.

We are considering developing a classified news column. If you are interested in advertising in SWAG NEWS please let us know.

SWAG GENERAL MEETING

MARCH 24 8:00 P.M.

JAMES BAY COMMUNITY CENTER

PRO-CHOICE: March for abortion rights
March 29, 1 p.m.
beginning at
Centennial Square

SORWUC:

"The Service, Office and Retail Workers Union of Canada believes that everyone who works should earn enough to provide a decent living for her/himself and her/his family." (SORWUC Constitution) In 1976 following the aims of their constitution, SORWUC began a long and difficult struggle to help bank workers organize. Although they were forced to withdraw from negotiations two years later because of insurmountable problems, the bank workers had made important gains and had learned a lot from their experience. The story of the United Bank Workers of SORWUC is told in their book An Account to Settle.

The Struggle of bank workers to organize is not over. SORWUC is planning to leaflet the banks in the Victoria area, advertising the United Bank Workers book and needs volunteers to help. Anyone interested in helping or wanting more information can contact:
Jeanette Poirier 382-8483

RAPE RELIEF

Victoria: 383-3232

Nanaimo: 753-0022

LETTERS

Ms. Alice Albert:

Thank you for your letter dated the 12th February, 1980.

When the library issue comes up again -- and it should soon -- we will be making a number of decisions. Council has indicated its support for public use of the 1952 extension, and generally feels that the Archives, and Inter-cultural Association should at least be considered as possible users of the building. I think it would be a great idea to have a "Women's Centre" included, but of course, space is the problem. We do not know how much there is, what renovations have to be done or how the building will adapt to multiple use.

Gretchen Brewin and I will be talking about the matter and we will see what can be done. Keep in touch!

Best wishes,
Robin Blencoe, Alderman

Hello Sisters,

We, at the Terrace Women's Resource Centre are in the planning stages of the Northwest Women's Festival. This will be held on the second weekend in June (13, 14, 15) at the Hart Farm, a beautiful place on the edge of a lake.

We will be setting up workshops in areas of interest to the women of the northwest. We will also be providing daycare, supervised by pre-school teachers and volunteers.

Sleeping arrangements will be in the "great outdoors". Bring your tents, sleeping bags, and campers. There are a very limited number of beds inside for those in NEED. We will be arranging group rates at one of the hotels for any who prefer those amenities.

We are delving into our local resources to supply good food throughout the weekend as well as provide a shuttle service between the Hart Farm and Terrace.

Preregistration notices are being mailed to known women's centres in the northwest. If you do not have access to a women's centre and want additional information, please contact us at the Terrace Women's Resource Centre, 4711 Lazelle Avenue, Terrace, B.C.

If there are any workshops you are interested in seeing or have talents you would like to share, please contact us at the above address.

Sincerely
Carol Bell
Terrace Women's
Resource Centre

Alan Patterson, Chairperson,
Victoria General Hospital Board.

Dear Sir:

We are writing once again to express our concern over the stand adopted by the abortion committee of your hospital.

We recommend the dismissal of these three men who have developed such a punitive and retrogressive attitude towards women. The concept of compulsory motherhood for all women is abhorrent.

We further recommend that at least one member of the abortion committee be female.

Sincerely Yours,
Pam Hogan
SWAG

Editor's note: Individual letters supporting the pro-choice point of view are INVALUABLE. Please do it!

MUCKAMUCK UPDATE

SORWUC is a union of about 500 members. Most of us are women working in offices, child care centres, restaurants and social service agencies like Homemakers. Some of us work under contracts we have negotiated in the name of the Union, some of us cannot organize due to our situation, but still we work with and support SORWUC. We are committed to the organization of women workers, and believe that if we are in strong unions that the social position of women will improve. We believe that through union women will have the power to improve the status of women in our society. We have asked Makara to allow us to write to you because we need your help.

In June of 1978 the SORWUC members at the Muckamuck Restaurant in Vancouver went on strike. That strike is still going on. The grievances which led up to the staff approaching and joining SORWUC and finally striking are:

- * no say in scheduling and short notice of changes in scheduled hours. When staff complained of this they had their hours cut. Women with children were particularly victimized by this practice.
- * no fair discipline procedure. Besides the use of schedule changes as punishment or reward, there was a system of fines (paycheque deductions) for infractions of petty rules.
- * no job security. Workers were fired without a chance to defend themselves or without a chance to improve themselves. Workers who complained about working conditions were constantly reminded there were others waiting to take their place if they didn't like it.
- * illegal paycheque deductions for uniforms.
- * constant criticism and belittlement from management, as well as personal harassment.
- * no lunch or coffee breaks during a busy eight hour shift.

Some of these conditions are contrary to the B.C. Labour Laws, but when staff approached the B.C. Labour Standards Branch they were told that the department had little power to enforce some of the laws. When staff joined our Union, 4 were fired and 3 more forced to quit because their hours were cut to the point where they couldn't afford to keep working. The harassment became intolerable and employees voted to strike and the picket lines went up on June 1, 1978. They are still up.

Muckamuck is a speciality restaurant serving Northwest Coast Native Indian food. All employees were native people but management is white. None of the profits made from this sale of native culture were put into the native community. The \$3 - \$4 per hour paid the staff was little enough but even then their paycheques were often late - or bounced by the bank. Employees were proud of the restaurant nonetheless because it promoted a good image of native culture. They only approached management and then SORWUC because working conditions were so poor that they could not feel proud of themselves.

1115 - 207 West Hastings Street, Vancouver, B.C. V6B 1H7



MUCKAMUCK cont.

The strikers and the Union have held the picket line together for a year and a half, and we are committed to continue as long as necessary. The days of medieval working conditions are not over for restaurant workers and a victory at Muckamuck will help prove to employers and restaurant workers that our Union supports its members and intends to help organize that industry. Only 2% of restaurants in Vancouver are unionized and the other 98% employ workers who often work under conditions similar to those at the Muckamuck.

During the year and a half that the picket line has been up management has closed and re-opened with scab labour, adding a cowboy bar as further insult to the native image of the restaurant. We have survived two attempts by the scabs (only 3 of them were employees at the time of the strike) to have the Union decertified through the Labour Relations Board. We have survived attempts by management to use the Courts to forbid us to picket. We have withstood torrents of verbal abuse from the scab employees and the scab customers. And we have won that strike on the streets. Business in the restaurant is down by 85%.

Much of our strength has come from our supporters. There are about 200 people, many of whom are SORWUC members, but many who are not, who picket with us on a regular basis. With their help we have won that strike in terms of cutting business. We have all taught ourselves to deal with the verbal and sometimes physical abuse of the scabs. We have fought in the L.R.B. and had the two decertifications rejected. Our ability to hold the picket line has contributed to a victory for union members in a restaurant in Kitimat where SORWUC members won substantial pay increases and benefits after they simply threatened strike action.

We are prepared to meet management and bargain at any time but they continue to refuse, saying we won't bargain. But we have given them all our proposals and have said all terms are negotiable. They have never even given us a wage proposal. They have now applied for another decertification. Having been defeated by the picket line they hope to use the courts and the LRB to defeat us, but we will not disappear. We have survived this long because our members support us, strikers support the strike and the public respects the picket line.

But we need more help - - your help. Our strike fund is desperately low. Many strikers have been forced to find temporary jobs but we continue to pay a core of strikers from \$50. - \$100. per week, when we can. We appeal to you for a donation, payable to:

SORWUC LOCAL ONE STRIKE FUND
#814 - 402 West Pender Street
Vancouver, B.C. V6B 1T6

It is through Union that working women will gain the power to improve the working and living conditions of all women. But it takes solid community support to build that Union. Please help us. If you would like more information please write to us. We will send you a copy of our latest newsletter automatically when we receive your donation. Thank you.

In Solidarity

Pat Barter, National Secretary
for the Muckamuck Strikers

VICTORIA RAPE/ ASSAULT CENTER

How does our centre work with the police?

In most cases we work with them when a woman has contacted us and also wishes to report an assault. Very occasionally the police call us in.

We carry out our work from a feminist perspective. The local police know we are a feminist organization and are threatened by our politics. They label us "radical." The police chief can have a serious, sometimes detrimental, influence on the attitudes of his police force to our centre. In spite of this, individual police are usually sympathetic and cooperative in working with us. We have made a decision to continue to act from a feminist perspective, no matter what the concern of the police.

We make a concerted effort to make contact with the various police forces so that they will be more willing to work with us in order to make it easier for the woman. We are not interested in working with the police just for the sake of their relationship with us.

How do we relate to the courts?

We are working with Crown Counsels to make it easier for the woman who chooses to go to court. Our relationship has been neutral in the past. As more rape survivors go to court we make a more concerted effort in this area.

We support women in court by being in the courtroom with her.

Contact with hospitals

We deal almost exclusively with ER nurses in one of the two local hospitals since we have an excellent rapport with them. The hospital frequently calls us in to support assaulted women.

Social Services

We have an extensive referral system. We frequently call upon the knowledge and

skills of local social services. We have good relations with Human Resources Social Workers individually and are occasionally requested to do in-service training with them. We are working to expand and strengthen our connections with other women's groups, especially those providing positive alternatives to women. We make a constant effort to keep in touch with other groups that we can use or which can use us.

Government

Most of our contact with the three government levels is for financial reasons.

Provincially we receive funds through the Coalition of B.C. Rape Centres for salaries and partial operating expenses. The Victoria centre, because it is in the same city as the provincial government, devotes most of one staff salary on behalf of the Coalition to obtaining funds, lobbying, submitting reports, soliciting support, etc. We know that our funding is constantly in jeopardy because the funding bodies are suspicious of the political nature of our work, consequently we are under the constant stress of maintaining a workable relationship with them. We are aware of the danger of cooption. In order to prevent this as much as possible we have ongoing discussions in the Coalition Finance Committee, the Coalition collective and in our centre.

Locally we receive partial operating expenses from our local Intermunicipal Committee. Once we established our "accountability and credibility" in their eyes we were one of the "anointed" local grant recipients and we hope to stay that way. In the past there have, however, been local scandals about "lesbianism" and "feminism" in the press (see: 1979 Conference Minutes). We realize this is a constant hazard and live with it.

Federally we have received short-term grants from the Secretary of State and the Solicitor General.

In recognition of the burden that government funding puts on us we have initiated a large fund-raising drive, which has produced a positive response. In one month we achieved our goal of \$1500 as a result of over 800 letters sent out to individuals in the community.

Our feminist perspective in relation to these institutions.

"There are women at the Centre who believe we should work within the political structure of the government to effect changes, while others feel that we must create alternatives to the existing institutions to make change. We have agreed to respect one another's opinions, and to try to learn from one another while cooperating in our common work of rape survivor advocacy."

However the membership of our collective agrees that "we are not just seeking access to and equality within the system but we are seeking to change the systems/professions that control and exclude us. While we respect true expertise, one of our objectives is that all women should be informed and critical consumers of legal, health and other services." (Parts in quotation marks taken from the "Victoria Rape/Assault Centre's Political Perspective": copies available upon request.)

How do institutions view rape? Are we compatible with or in opposition to that view?

We think that institutions view rape as an isolated phenomenon, comparable to other forms of violent crime and deal with it by dealing with the symptom, not the cause, namely by incarcerating the individual, not by changing the society that created him. Our feminist beliefs are not compatible with this view. We see sexual assault and other violence against women as an attempt to act out in accordance with a misogynist, patriarchal society. We are not only concerned with sexual assault in and of itself, but rather with the larger framework which perpetuates it.

VICTORIA TRANSITION
HOUSE

383-3232

CREATING CHOICE

Cory Beneker

Victoria Rape/Assault Centre

When I first began working to end rape it was 1971. All that I knew was that no one should have to deal with being raped in isolation as I had for three years. All that I, and the other women around me knew was that we had to make things better. We began by creating a woman's crisis centre, where a good portion of the work was rape counselling. We provided support for rape victims: as much information as we could find, and as much emotional support and accompaniment as we could manage. We joined the growing rape movement.

Now its 1980 and I'm working in another centre on the other side of the continent. I am now aware that my work is truly to end violence against women instead of merely "to make things better." And consequently, I am part of the anti-rape movement. This represents more than a change in terminology.

In the Victoria centre we had been saying for four years that we "helped women make a choice" about how to deal with being assaulted. The realization recently dawned that the only "choice" we offered women was to report to the police and possibly go through the legal procedure of prosecution, or NOT TO. What sort of choice is that?!

For myself, I was becoming frustrated with my work. I expended great amounts of energy and found little renewal. Beginning to think about creating and offering REAL alternatives was the most exciting change to come about in a long time. I could get excited and let my mind go to imagine all the possible ways of dealing with rape, and some of the impossible ways as well. My imagination had been fettered by the chains of "what will _____ say?" and "what about our credibility?" Looking at those limitations realistically made them less limiting. Without them my work could become creative and thus reenergizing.

I feel strongly that our work must still keep a foot on the path of being advocates for women who choose to go through the legal process. I find going to the hospital and the police station,

and especially the courts, to be draining and unstimulating. But I can still remember how much I needed a woman beside me: explaining the process, validating my "insanity," relieving my isolation. I still want to make that available to rape survivors.

Now I also want to make available knowledge of the beginnings of REAL choice, i.e.: postering, confrontations, community organizing, civil suits, publicity. I want to work for the creation and continuation of alternatives -- like women's health clinics and feminist therapy and wide-spread self-defense and assertiveness training.

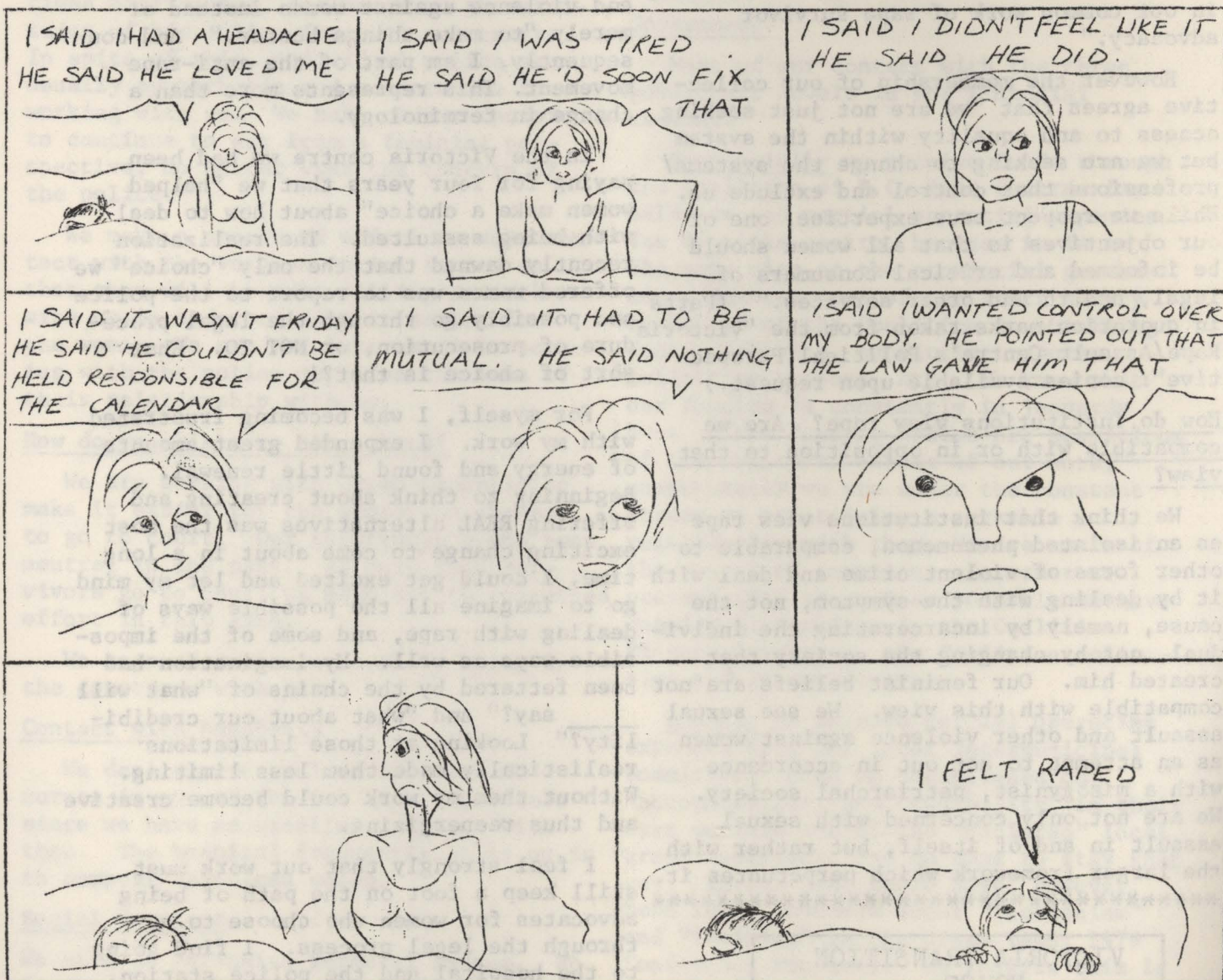
I want to work to end rape, not merely patch up the survivors.

TIME TO RENEW?

check page 2

YOU NEED US

WE NEED YOU



FROM CO-ALITION of RAPE CENTERS NEWSLETTER

PORNOGRAPHY, VIOLENCE AND WOMEN

In the summer of 1979, the Ontario Status of Women Council began to investigate the complex area of pornography and violence against women. An analysis of recent literature about pornography and its effects revealed a frightening trend toward violence and sado-masochism in pornographic material. However, a good deal of confusion about pornography exists, the impact it has on society and how it can be controlled still remains.

The Canadian Criminal Code defines pornography as an offense of corrupting morals, synonymous with obscenity. Undue exploitation of crime, horror, cruelty or violence is obscene only in conjunction with sex. The Code allows for considerations of artistic merit and social value in determining whether or not material is pornographic. This broad definition means that there is often a fine line between what is considered art or entertainment and what is considered pornography.

Many feminists would like to see a change in the definition of pornography to allow a distinction between what could be defined as erotica and what is actually harmful to women, that is, "shift the focus from seeing explicitly sexual material as pornographic because it deals with sex to seeing material as pornographic because it involves the use of threat of violence..." (NAC Brief on Pornography).

The desire to redefine pornography results from the alarming trend towards the portrayal of violence within such material. Sado-masochism is increasingly found in all pornographic forms, both hard and soft core. For example, a U.C.L.A. five year study of cartoons and illustrations in Penthouse and Playboy showed that the content of sexual violence was greater each year. Perhaps most disturbing is the fact that sado-masochistic, violent "chic" is emerging in popular culture, "in films, magazines, advertising and music. We do not lack examples: recent department store windows featured dead women or women begging sexual favours; a Vogue cover depicted a woman in a harness commonly used in sado-masochistic sex; a Rolling

Stones album featured a smiling woman beaten black and blue.

Several theories have been advanced to explain the new trend of violence against women. It has been suggested that competition among media forms to maintain their share of the pornography market results in the production of increasingly bizarre material. A backlash against the women's movement is believed by many to be a contributing factor. Other suggest that violent pornography mirrors growing violence in society.

Understandably, feminists are greatly concerned about the relationship between violent pornography and violence against women. Because of the number of social variables, it is difficult if not impossible to determine whether there is a direct causal relationship. However, as Robert Fulford points out in Saturday Night (March 1979), increasingly, the onus of proof is being placed on those who believe there is no relationship: "We don't need scientific research to tell us that pornography has become one of the poisons of our age. Anyone with a sense of human dignity must be appalled that it finds to ready a market." If a direct causal relationship can't be proven, a correlation can be assumed. The widespread presentation of women as willing victims of violent sexual assault can only de-sensitize people and condone violent behaviour.

Violence in pornography and its relationship to violence in society raises the question of cultural censorship. Many feminists argue that censorship is necessary because of growing evidence that there is a relationship between sado-masochism in pornography and violence against women. At the very least, pornography encourages bigoted and prejudiced attitudes and creates an atmosphere where violence against women is tolerated. Blatantly racist material is censored because of the negative effect it has on people's perception of minority groups. Many believe that violent pornography should be censored for the same reason. The Parliamentary Committee on Justice's

Report on Obscenity shares with a large number of people the belief that the behaviour and attitudes of people can be changed or controlled through censorship.

There are also powerful arguments against censorship, -- among them, a fear that underground pornographic business would result, creating a black market and encouraging criminal activity.

There is, as well, a belief that censorship without very careful controls could have negative effects on artists and writers' freedom of creative expression.

The non-governmental Ontario Committee on the Status of Women has argued that the most effective weapon is not the suppression of pornographic material, but rather the development of alternatives. The media in general have consistently failed to show positive images of women. Many believe that women should work to see feminist viewpoints represented in film, print and on television. Robert Fulford has pointed out that "women can spread

through society an awareness that some large groups of citizens find violent pornography unchic, unfunny and unacceptable ... they can assert the dignity of women in the face of exploitation."

An example of a positive approach is found in the Province of Quebec where the Status of Women Council received a government grant to produce its own advertising campaign. The campaign, which began last fall and will continue through June 1980, deals with sexism and women's self-image, sexism in the family, sexism in advertising and sexism in the workplace. Such a programme represents an important first step in counteracting the harmful image of women in advertising.

Copies of the paper "Pornography and Its Effects: A Survey of Recent Literature" are available from the Status of Women Council, 700 Bay Street, 3rd Floor, Toronto, Ontario, M5G 1Z6

VIDEO/DISCUSSION ON GYN/ECOLOGY WITH

JOSEPHINE PAYNE: Uvic Women's Studies

MARCH 24, 8:00 P.M.

JAMES BAY COMMUNITY CENTER
Meeting Room II
140 Oswego St.

Editors Note: Gyn/Ecology is now available in paperback from EVERYWOMAN'S

COMMUNITY INVOLVEMENT

by Shirley Nordstrom

The Seventies have shattered all illusions of hope and peace. The fantasies of the Sixties had me imagining that people could live harmoniously in organic relationships; politicians would represent the people; couples could develop lifestyles which reflected their individual patterns rather than stereotypes. The reactionary trends of the Seventies have left me reeling. Why didn't our personal changes permeate our society. Why were our ideals, so self-evident to me, rejected by the majority.

I am beginning to realize that we were developing an integrated lifestyle that is not reflected in any presently understood ideologies.

I would like to introduce at this point a book just published this year "New Age Politics."

Mark Satin has described the inadequacies of our old ideologies in a way that has been helpful to me. Briefly I will just say that Marxism has failed because, while the intentions may certainly have been honorable, the results are less than satisfactory. Marxism creates its own bureaucracy and in reality redistributes power but certainly does not share it organically. The obvious example of this is that socialist women are as put down, used, and/or ignored as they are in every other system.

Small "l" liberalism which perhaps involves most of us also has the best of intentions. We want to "help" the poor. We want to "help" the uneducated. We in fact want to make them more like us.

Neither of these alternatives have even bent the bars of our cages.

Again I would like to borrow from Mark Satin and use his picture of a six sided prison. We are hemmed in by

1. patriarchal attitudes -- oppression of women by men.
2. scientific single vision -- rational linear outlook
3. egocentricity -- isolation emphasizing separateness
4. bureaucratic mentality -- hierarchical

- institutionalization of behaviour
5. nationality -- arbitrary division of nation states
6. big city outlook -- loss of individuality leading to high stress and vicarious experience.

I am convinced that we cannot be feminists and fight patriarchal attitudes without dealing with the other five walls of our prison. We cannot eradicate sexism and pretend that we can live with linear thinking, self-centeredness, rigidity, and depersonalization.

Therefore we as feminists must work cooperatively with community groups which support an integrated world view. Environmentalists are fighting our fight against egocentricity and bureaucracy; human potential people are fighting our fight against rigid scientific thinking; appropriate technology and simple living movements are fighting our fight against depersonalization. Planetary citizens are fighting our fight against arbitrary nationalism. Civil libertarians are fighting our fight against oppression by the state.

At this point I would like to emphasize that we cannot do everything. I am not telling you to join X number of community groups. I am not saying that feminists must broaden their activities to include campaigning against leg hold traps, or local factory pollution. But we must broaden our perspectives to include these people who are helping break our prison walls.

Within the women's movement, dealing with specifically feminist issues I do however see a need to broaden our focus. We must see our struggle in a wider perspective. I am convinced that we call ourselves feminist only if we understand and fight against the hierarchical structure of all bureaucracy. We must work steadily towards an organic collegiate model of shared power. It is not feminist to plug warm female bodies into the hierarchy. We must realize that any woman who can "make it" and is willing to function within that structure is in

fact linear, rigid, isolated and in short male oriented.

As feminists our active focus must include women in poverty: old women; single parents; the women who do not have the time, energy or personal resources to work towards even their own liberation.

It has been said that the women's movement is dead. We know that is not true. Many long time feminists have left the public movement to work out a separate lifestyle. I understand that progression. We need to think in the future; to develop a lifestyle as if we were living in the future but continue to remember and work for all our sisters.

New Age Politics, Healing of Self and Society by Mark Satin, Whitcap Books/Fairweather Press, Vancouver, 1978.

NANAIMO RAPE RELIEF

24 HOUR CRISIS SERVICE

753-0022

NANAIMO'S HAVEN

Presently, the places for women and children who have suffered sexual abuse and battering to seek support and asylum are quite limited in Nanaimo. The Rape Relief Center gives emotional support as well as accompaniment services; whether to court, hospital or police station. We also do follow-up counselling.

However, there is no place for violated females to go. An organization called HAVEN was active with battered females until it lost its funding. It continues to work, without funding, towards operating a transition house. They would appreciate any information and donations that people can contribute. Also, support through becoming a member would add to their credence.

HAVEN'S membership fees are from \$1.00 to \$5.00 according to your finances. At present, there is no newsletter, but any inquiries would be responded to.

Contact: HAVEN
Box 214
Nanaimo, B.C.
VOR 1X0

HEALTH

Jean Newton

Remember the Dalkon Shield? It is the IUD directly attributable to several deaths and thousands of "lesser problems" such as uterine infection, pelvic inflammatory disease, blood poisoning, tubal pregnancies and perforation of the uterus. This product was hazardous enough to be taken off the market in the U.S. in 1974 and subsequently recalled in Canada. But, according to an informative, length article in the November issue of Mother Jones magazine, the Dalkon Shield, along with high estrogen birth control pills and the birth control injection Depo-Provera (never approved for use in the U.S.) have been sold (dumped) on women in 3rd World countries. This corporate exploitation of

women is being fought in the U.S. by the National Women's Health Network. For more information and to offer support, write Ste. 105, 2025 1 St., N.W. Washington, D.C. 20006.

Mother Jones magazine is also offering a 24 page reprint of the article entitled "The Corporate Crime of the Century" for 50¢ a copy. (min. order 2 copies, + 35¢ shipping/handling) through

Mother Jones Reprint Service
625 Third Street
San Francisco, Ca. 94107

I found this to be an excellent article offering the kind of pointers necessary to help women take action against an area of corporate exploitation and want to share it with others.

SPEAKING OUT ON PROSTITUTION

Susan Brownmiller

The following paper was presented at an all-day fillibuster of a New York State Legislature hearing on Prostitution as a victimless crime.

Gentleman, you state that the purpose of your hearing today is to listen to testimony on the subject of prostitution, what you refer to as "a victimless crime." Prostitution is a crime, gentlemen, but not a victimless one. There is a victim, and that is the woman.

I understand in the last week you received some urgent phone calls from several women who consider themselves your peers -- women from the New Democratic Coalition, a district leader or two -- and they asked you to suspend the hearing. They told you that the women's liberation movement considers prostitution to be a women's issue, along with child care, along with equal pay for equal work, along with marriage, abortion contraception, and rape. These women told you that they were planning a joint conference on prostitution with the Radical Feminists, and that this conference, to be held before the start of the legislative session, would evolve a new approach, a woman's approach, to the issue of prostitution. But you refused to cancel the hearing, giving ample evidence, I think, to the weight you give to the political power of women. And so, against our will we are forced to use your hearing as our forum. We do this with regret, in heat and haste, without the proper thought, consideration, and democratic spirit of inquiry that our women's conference will have.

As with most other issues of women's liberation, the problem of prostitution is unbelievably complex, resting as it does on economics, psychology, sexuality and the male power principle. There are some who say that the male power principle embodies the first three points I've mentioned: economics, psychology, and sexuality. To be perfectly honest, that's what I'd say.

One fact about prostitution I'm sure has not escaped your notice: the buyers, the ones who hold the cash in their hand, the ones who create the market by their demand, they are all men, gentlemen, the same sex as yourselves.

In the 1940s, the Kinsey Report -- which was probably the last really documented report on sexuality -- the Kinsey Report stated that two-thirds of all American men have some experience with a prostitute. In 1964 R.E.L. Masters estimated that the figure was closer to 80%. Now, having counted the men in this room, I don't think we have to play a shell game to figure out which one of you might have a clean slate.

Now the stock your sex is buying with dollar bills is human flesh, for the most part, but not always, the same sex as myself. And I say parenthetically "not always," because in this city at the present time, you can go any evening to the corner of 53rd Street and Third Ave. and see men buying other men for sex. This is seldom talked about, but it is relevant. Again the buyers are always men.

Now the myth has it that the female prostitute is the seller of her own flesh, that she is a free participant in her act, that she has made a conscious choice to sell her body. This is a male myth, gentlemen, one that your sex has rather successfully popularized for your own self interest. It has not only absolved you of your responsibility in this terrible crime of buying another human being's body, it has conveniently shifted your guilt onto our shoulders. The law in this city is applied to punish the woman and let the man go scot-free.

Now there is something else that the male sex has always tried to do to cover up its crime: it has tried to separate the women engaged in prostitution from the rest of the women in the culture. It calls her "the other," it marks her the

bad woman, it sends her to jail, and it tells the rest of us that we are very good and virtuous and we have nothing in common with her.

Well, gentlemen, I have good news for you. We have seen through that little myth the feminist movement identifies itself with the female victim of the male created institution knows as prostitution.

Now, I am white, and middle class and ambitious, and I have no trouble identifying with either the call girl or the street hustler, and I can explain why in one sentence: I've been working to support myself in the city for fifteen years, and I've had more offers to sell my body for money that I have had to be an executive. According to John Kenneth Galbraith, in a recent issue of The New York Times Magazine, 96% of all jobs over \$15,000 in this country are held by white men. The remaining 4% are divided among blacks, browns, and women. Now when I see a young girl hustling on the street, I see a young girl like myself who has ambition. But she has no options. I mean, what else could she be? She could be a waitress, she could be a comptometer operator, she could be a welfare mother, she could be somebody's wife.

There was a time when I was an unemployed actress, and working to support myself as a waitress and a file clerk. The disparity between my reality situation and my ambition for a better life was so great that I gave serious thought to the social pressure to do a little hustling. And that is something, gentlemen, that I really don't think you comprehend, I don't think that anyone has ever asked you to sell your body, or presumed that your body was for sale. I wonder if a cab driver has ever turned to you and remarked, "I see you're little short of change. Perhaps we could work together. I could steer some customers your way." I wonder if a man has ever walked up to you in a hotel lobby and muttered. "What's your price? Ten? Twenty? I'll pay it. I'll pay it." That happened to me in the Hotel Astor.. I wonder if you've ever applied for work in a bar-restaurant, and the owner, or perhaps was only the manager, looked you up and

down and said, "Are you sure you're over twenty-one? Why don't you come downstairs with me and prove it?"

Now these were all experiences that happened to me at a time when perhaps I looked more vulnerable than I am today, and when I was certainly more desperate. And I want to say without theatricality that I was lucky. I had options that most other women do not have. I managed to use my ambition in a positive manner. I managed to become a writer, what Caroline Bird called "a loophole woman." There was, of course, one other option I could have exercised. I could've gotten married.

So now perhaps you can understand why I identify with the prostitute, and why, when I see a front page headline in the New York Times, "Mayor Stepping Up Drive on Prostitutes and Smut," I know in a very real sense that it is me and my entire sex that the mayor and the New York Times are talking about. And when this mayor appoints a task force of six men and no women to study the problems of pimps, pornography, and prostitution, giving equal moral weight to each category, I know that his failure to appoint even one woman to this task force is not an oversight, it's just that the boys have decided they've got to get together and do a little superficial something to preserve their fun.

Now I am worried about your purpose in holding this hearing today is to open the doors to the legalization of prostitution. Mr. Peter Hamill, for one, has waxed eloquent on the subject in New York magazine and in the Village Voice, extolling the virtues of a legal brothel he had visited in Curacao, where he got a clean lay at a fair price with a medical guarantee of no venereal disease. A recent article in Look magazine reports on the first legal American brothel outside Reno, Nevada. Perhaps you saw the story. In an interview with the pimp in charge, a white man described as sporting two diamond rings on his fingers, this pig said "First of all, the customer doesn't have to worry about getting VD. The girls are checked every week by a doctor, and once a month they get a blood test."

Gentlemen, if you extend the definition of government-inspected meat to the sale of human flesh, you will do it over our dead bodies. The women's movement will not tolerate the legalization of sexual slavery in this state. Yes, there is a prostitution problem. It is expressed by Judge John A. Murtagh, who has written: "Most men who visit prostitutes would be considered normal." It is expressed by Judge Morris Schwalb, who began to hold prostitutes in the court without bail. After he got complaints from friends of his who were in town for a Bar Association hearing. They claimed they were actually being harassed by women on the street. Well, if Judge Schwalb were to put on a skirt and walk down 42nd Street, or even Fifth Avenue, any afternoon, despite his hairy legs, I think he would begin to understand what street harassment is all about. It is women who are being harassed on these streets in New York City, day and night, and they are being harassed by men and not the reverse. Yes, there is a prostitution problem, and it is expressed by Mr. Pete Hanill who daydreams about women in clean little stalls, medically approved and at a price a workingman can afford.

There is a serious problem in our society, when women with ambition must sell their bodies because there is no other way they can earn \$15,000 a year. There is a serious problem when men think that access to the female body is, if not a divine right, at least a monetary right.

There has been but one in-depth study on the gratification men get from paying for sex, and that study was conducted in the 1920s. And perhaps that is the area in which you gentlemen could begin your research. Perhaps it is the only valid study a man could make in this day and age on the subject of prostitution. You might begin with Marshall Helfand, who, according to the New York Times of July 23, was arrested and charged with promoting prostitution. Mr. Helfand is owner of Tune Time Fashions at 520 Eighth Avenue, if you want to know how to reach him. Or perhaps you might want to fly in Mr. Weldin Case of Elyria, Ohio. Mr. Case was arrested along with Mr. Helfand and charged with patronizing a

prostitute. He said in court that he was the president of the Midwest Intercontinental Telephone Company, which operates in twelve states. I think a garment center boss and a major corporation president might have some very interesting insights on their concept of manhood and their psychological need to pay a woman for the use of her body.

Prostitution will not end in this country until men see women as equals. And men will not see women as equals until there is an end to prostitution. So it seems that we will have to work for the full equality of women and the end of prostitution side by side. One can not occur without the other. In the meantime it seems to me, it's foolish to prosecute a woman for a crime in which she is the victim. But it is equally reprehensible to let a man go free for the criminal act of purchasing another's body.

Now that concludes the formal part of my testimony. I had a great deal of difficulty writing these words down because, as the poet Adrienne Rich once said in another context, "this is the oppressor's language." And it's very clear when you start to write about prostitution that you're using the oppressor's language, which is the male language. The institution is defined by the woman: prostitution; but it is the man who does the buying. There is no formal word to describe that man; we have just a couple of slang words like "john," "trick," that the prostitute uses. There is no formal word. Perhaps that's because it's all men and men have never felt the need for a specific word in the language that defines something which is their province. Anyway, I've had trouble, and because of that I feel that other women from the movement must speak now....

Reprinted from The Other Woman (A Toronto feminist newspaper), Vol. 1, no. 1

EVERYWOMAN'S BOOKS

641 Johnson

Downtown

SWAG ARCHIVES

RECENT ACQUISITIONS

Newsletters; Journals:

Women's Research and Resources Centre Newsletter (W.R.R.C. London, England) No.1, 1980

WAVES "Feminist Lesbian Magazine" Vol. 1, Nov. 5 n.d.

British Columbia Federation of Women

Minutes of the Annual Convention, November, 1979

Questionnaire of Questions pertaining to women for all

candidates meetings (previous election, February 1980) n.d.

Status of Women News: The Environment: A Feminist Issue. Vol. 6, No. 1 Winter 1979/80

North Shore Women, Vol. 5, Issue 5, February 1980.

Bulletin -- Women's Information and Referral Centre, February 1980.

Books

Bank Book Collective, An Account to Settle: The Story of the United Bank Workers (SORWUC) (Vancouver: Press Gang, 1979)

Political Literature:

NDP/NPD WOMEN Half our Population Needs a Better Break. Speakers Notes, 1980
2 copies.

NDP/NPD New Policies for Equality. Resolutions adopted by the NDP at the Federal Convention, November, 1979. 2 copies

NDP/NPD Equality in the Eighties: Integrating Economic and Social Policies. An NDP discussion paper. Campaign 1980.

House of Commons Debates. Actions and Questions by NDP members in the 31st Parliament on the Status of Women. October-December, 1979

Newspaper Articles:

"Women Probe Political Gains and Losses," article on the public lecture, Friday night, October 1979 at the joint SWAG/UVic Extension Conference, October, 1979. 2 copies. UVic Ring

"After 50 years, Women still 'teetering'," article on Rosemary Brown's talk to UVic WAG on Thursday, October 19, 1979. Includes phot from the "Persons Case: photo exhibit, October 13, 1979 UVic Ring, Vol. 5 No. 27, October 26, 1979.

Archival Literature:

HERSTORY a Canadian Women's Calendar 1977 by the Saskatoon Women's Calendar Collective. Hurtig Publishers, Edmonton.
Good, brief historical and contemporary articles on women and feminist issues.

Network of Saskatchewan Women. Newsletter of the Saskatchewan Action Committee, Status of Women. Issue 16, Jan/Feb, 1979.

Please see Alice Albert for any of the above.

WORDS THAT MAKE WOMEN disappear

The Ontario Status of Women Council thinks language is important. Sex stereotyping is deeply engrained in our day-to-day language. And while there are those who scoff and make poor jokes about "personhole covers", the OSWC views the misuse of language as a major obstacle in the attainment of total equality for women. If, as children grow older, they hear only of policemen than they learn to think of police officers in male terms. Society assigns roles to its members through language - we are what people say we are!

All of us must develop a greater awareness of the implications of sexist language in all forms of communication.

What is sexist language? It's language that excludes women or gives unequal treatment to women and men. It's language that tells a woman she is two things. She is a man and she is not a man. If a woman is swept off a ship into the water, the cry is "Man overboard!" If she is killed by a hit-and-run driver, the charge is "manslaughter". But if she encounters visible or invisible signs that say "Man Wanted" or "Men Only" (under Ont. human rights, visible signs give her the legal right to complain)- she knows that the exclusion does not apply to plants or animals or inanimate objects but to female human beings.

While watching a film in nursery school on primitive people, a three yr. old girl was told that "man invented tools" and "man discovered fire". Later she asked her mother, "Mommy, weren't there any women in those days?"

A very good question, and one that prompted her mother to do some thinking about just how unfair to women the English language is. After all, if all human beings are consistently referred to as "men", then a woman is automatically denied equal status.

And in employment practices, only in recent years has an effort been made to eliminate sexist labels from job titles. Newspapers now have changed their job listings from the segregated "Help Wanted-Male" and "Help Wanted-Female" to a single, nonsegregated list.

Yet gender-free job titles can make a difference. When the Los Angeles City Council approved a plan to abolish the titles of "policeman" and "policewoman", replacing them with the classification police officer, women on the force became eligible for promotions to ranks for which they had been ineligible in the past.

As the young girl in nursery school noticed, "man" is one of the most overworked nouns in the English language. It is used to mean a person, worker, member, agent, candidate, representative, voter, even astronaut. Consider the legislator. He is a man of the people. To prove that he's the best man for the job, he takes his case to the man in the street. He is champion of the working man. He speaks up for the little man. He remembers the forgotten man. And he believes in the principle "One man, one vote".

If we agree to stop overworking the word "man", what other words are we going to use in its place? The cardinal rule is simple: Be inclusive. When referring to the human species, we can say people, human beings or men and women. For "mankind" we can substitute humankind, humanity or the human race. "Primitive man" can be changed to primitive people; "pre-historic men" can become pre-historic human beings; "man's conquest of space" can be the human conquest of space.

(cont.)

Where job titles are concerned, the major rule is: Be specific. Name the occupation by the work performed, not by the gender of the worker. "Mailmen", "firemen" and "cameramen" are mail carriers, fire fighters and camera operators. A "workman" is a worker, a "newsman" is a reporter, a "foreman" is a supervisor and a "watchman" is a guard.

Whether a male or a female does the job shouldn't affect its title. Instead of saying "steward" and "stewardess", we should use the inclusive term flight attendant; and instead of saying "maid" or "janitor", we can specify whether we want a house or office cleaner or a building superintendent or custodian.

But the pronoun is the real problem. How do we avoid referring to the unknown singular subject as "he"? Our language needs a common pronoun but none of the various ones suggested has yet shown signs of gaining acceptance. The likeliest candidate is already in the language, at least on the level of informal speech. This is the quasi-singular "they", as in "Everybody will wear what they want to wear". Often you can reword a sentence to avoid singular pronouns altogether. Thus, instead of saying, "If the student practices this exercise, he can learn it", you can say, "If students practice this exercise, they can learn it". Finally, once we have included both females and males in our language, we should remember to treat them equally. Instead of saying: "Henry Harris is an up-and-coming lawyer and his wife Ann is a striking brunette", we might say either: "The Harrises are an attractive couple. Henry is a handsome blond and Ann is a striking brunette", or "The Harrises are highly respected in their fields. Ann is an accomplished musician and Henry is an up-and-coming lawyer".

Equal treatment also should be accorded women of achievement. Consider a headline that appeared a few years ago: "Writer's Wife Becomes Mayor". This "wife" had been the first woman ever elected to the local City Council but even when she became mayor she remained a "writer's wife".

In 1976 the New York Times updated its Manual of Style and Usage, cautioning writers that "in referring to women we should avoid words or phrases that seem to imply that the Times speaks with a purely masculine voice". But despite this resolve a front page story that same year, reported on a study of retirement income, cited statistics on a "married retiree and his wife" - without any indication that some married retirees might have husbands!

Wives. Ladies. Girls. A man's property. Someone fragile and polite. An innocent. Not only has a woman been defined as something less than a lady and something more than a girl; she has been called fickle and foolish, silly and superficial and, above all, weak. In our language the qualities of the adult - strength, courage, will, wisdom and self-reliance - have been given exclusively to the male. Thus it is no wonder that until recently the word "woman" was avoided as though it were something bad to be and that "girl" is like calling a Black man a "boy" - it makes the adult unimportant and immature.

Now increasing numbers of women are showing a new pride in their adulthood. They do not like to be called "honey" or "dear" by male grocers or bank tellers who hardly know them. They do not like to be called an "old maid" if they're single or a "housewife" if they're not. They are not "girls", "gals", "wives", "ladies" or the "fair sex". They are women - and beginning to be happy about the fact.

Article by Alma Graham, reprinted with permission from
Redbook Magazine, March 1977

DEFEND A WOMAN'S RIGHT TO CHOOSE AT VICTORIA GENERAL HOSPITAL

PROTEST MARCH FOR ABORTION RIGHTS

Abortion services at Victoria General Hospital have shut down. For three weeks the therapeutic abortion committee has received no applications and no abortions are being performed.

WHAT HAPPENED?

Early January - At their first sitting, the newly appointed therapeutic abortion committee at V.G.H. refused to pass all but a few of the abortion applications it had received. Consequently, the Royal Jubilee Hospital's abortion load has increased 300%. But R.J.H. has stated that it can't and WON'T hold out much longer.

January 31st - The V.G.H. board approved the R.J.H. t.a.c., which would allow abortions passed by that committee to be performed at V.G.H. The t.a.c. at V.G.H. responded by suggesting that the board's action was illegal.

February 14th - A moratorium on abortions at V.G.H. was declared. A decision was then made to poll the medical staff on whether they felt that the committee's interpretation of its responsibilities was "too strict" or "appropriate". The delivery of the questionnaire was preceded by a letter from the 3-man t.a.c., justifying their attempts to stop abortions at V.G.H. They stated that many applications had been made for reasons of social or economic distress and "we do not feel that these reasons justified abortions." So if a woman has diabetes, phlebitis, or cancer of the uterus, she may be eligible for an abortion. A woman with 3 small children, and a husband out of work, who is depressed, and unable to sleep or look after the children because of her anxiety at being unwillingly pregnant, would not be eligible.

February 28th - The hospital board met again. A motion to ask the t.a.c. to resign was defeated. Instead, it was decided that the V.G.H. t.a.c. would be the sole committee for that hospital for the month of March, and that it would be expanded to include the 4 alternate members. The chief of medical staff commented that this probably wouldn't change the committee's decisions.

March 3rd - The questionnaire results were announced. Two thirds of the medical staff responded and 57% indicated support for the t.a.c. We protested that the staff members were asked to evaluate the committee's performance, rather than state their opinions on the abortion issue. Doctors are traditionally very reluctant to allow any interference in "medical matters" and are quick to close ranks if threatened.

To date, the position of the newly expanded t.a.c. has not been tested, as they have received no abortion applications.

This committee's stand is in keeping with Rafe Mair's intention to "cut the abortion rate in B.C.". Anti-choice forces are gaining in power and repercussions are being felt elsewhere too:

- in 1979, 15% fewer abortions were performed at Burnaby General Hospital than in 1978. Regulations concerning abortion referrals have been made more stringent.
- at the Royal Columbia Hospital in New Westminster, an average of 3 or 4 cases a month, which previously would have been accepted with no problems, are now being challenged and rejected.
- the anti-choice faction in Powell River controls 6 of the hospital board's 13 seats. The number of abortions there in 1979 dropped by 25%.
- 4 of the 12 member board at Lions' Gate Hospital in North Vancouver are anti-choice.

The present situation at V.G.H. and other B.C. hospitals serves as a grim reminder of the problems caused by the ambiguities of an inadequate law. Until abortion is removed from the Criminal Code, the right to a safe, legal abortion will be in the hands of committees who can legally keep a woman pregnant against her will.

TO CONTROL OUR FERTILITY IS TO CONTROL OUR LIVES.

Dr. Don Carlow, V.G.H. Medical Director questioned our protest over the t.a.c.'s efforts to stop abortions: "What business is it of theirs? This is an internal hospital matter."

ISN'T IT TIME WE MADE IT OUR BUSINESS???

IF YOU CARE ABOUT FREEDOM OF CHOICE, STAND UP AND BE COUNTED!!

The CANADIAN ABORTION RIGHTS ACTION LEAGUE of Victoria (CARAL) is staging a PROTEST MARCH on Saturday, March 29. Join us at 12:30 p.m. in Centennial Square (next to City Hall). The MARCH will begin at 1:00 and will proceed to the Legislative Buildings, then on to the O.A.P. Hall on Government St. Speakers will include: Alice ages, Josephine Payne, a representative from the B.C. Federation of Labour, and more!

CARAL is a national organization. Our purpose is to ensure that no woman in Canada is denied access to a safe, legal abortion. Our aim is the repeal of all sections of the Criminal Code dealing with abortion, and the establishment of comprehensive contraceptive and abortion services, including appropriate counselling, across the country.

"WE REGARD THE RIGHT TO SAFE, LEGAL ABORTION AS A FUNDAMENTAL HUMAN RIGHT."

In your area contact:

PORT ALBERNI

Women's Resources
Sue Egers 724-3069

Native Freindship Center
Judy Joseph 724-3013

NANAIMO

Women's Resource Centre
Addrienne Kemble 743-5921

COURTENAY

Women's Services Progr
Lee, Darline or
Denise 338-1133 (o)

PORT HARDY

Women's Services Programme
Carla Stein 949-8290 (h)
949-7500 (o)

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Delise Fisher 335-2660

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