

A NEWSLETTER
OF SASKATOON
WOMEN'S
LIBERATION

Jan./Feb. '81

Editorial

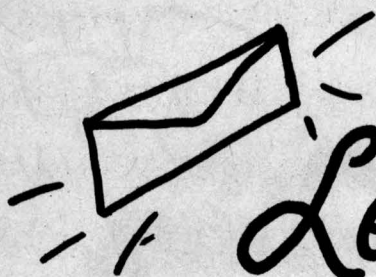
Prairie Woman is late. Nonetheless her vigilance is comforting. The writing is on the wall. The eighties began with a host of reactionary activities that the women's movement will be deeply affected by. 1980 was the come back year for the Klu Klux Klan, Ronald Reagan, and others of like mind who demonstrated publicly a WASP attitude. However, we did have concessions from Anita Bryant.

Everywhere we are troubled by increasing socio-economic tensions that seem to move people towards repression, censorship and authoritarian behavior. The USA election and the ensuing implications for the Moral Majority organizers is the beginning of a clean-up America campaign. The ERA ammendment will only happen through the power of women. In the Soviet Union women have been legislated out of over 400 occupations so that they are more available for child bearing. Four feminists were exiled because of the increasing and threatening stength of the women's liberation movement in the country. Although these items have gained more media coverage, we can not ever forget the repression and oppression that women suffer globally. Women in most countries do not enjoy the same status as Canadian women. In the 1980's all women, especially those of us who have established some rights, will be called to defy the forces that righteously work to reduce women to baby making machines. As we have seen recently in Saskatchewan and British Columbia, the right wing is well organized, highly motivated and even devious in attempting to achieve its ends. Heavily financed by rich churches and their male dominated auxiliaries, these groups know that power is taken not given. Power is being taken through control of such democratically based organizations as hospital boards, school boards, municipal and city councils. Moves towards censorship and repression of so called unacceptable or immoral information will continue through control of school texts, etc. and withdrawal of publicly funded organizations like Planned Parenthood.

Prairie Woman must regard the Pro Life-Anti Choice organizations as a real enemy and declare war. Although we know that reactionary forces are always used by the capitalists to increase the stability of the system and delay its demise, legal and ethical implications of some of the pro-life stands for women are enough to make even the most passive nervous. (It may come that an informed choice, or even a choice in itself, will be considered criminal). Fundamental freedoms are threatened and those of us who need abortions will be risking our civil liberties if these groups are allowed to continue their missionary zeal. Without a contest we are in deep shit.

The real majority must wake up. Only women can control their own bodies and gain their autonomy. Prairie Women looks to the 80's with hope and the same vigilance that has always kept us together.

See you at the front sisters !!!



Letter of Support

Nov 20 1980

Saskatoon Women's Liberation
P.O. Box 4021,
Saskatoon, Saskatchewan.

His Worship Mayor Cliff Wright
and City Council Members,
Saskatoon City Hall,
SASKATOON, Saskatchewan.

His Worship:

The purpose of this letter is to re-affirm our support for the work of Planned Parenthood. We regard a person's right to choose and to make informed decisions as inalienable.

We think that the interests of adolescents and adults seeking support, counselling and information on reproduction are best served through publicly funded agencies such as Planned Parenthood.

We believe that the City of Saskatoon must commit itself to continued support of Planned Parenthood.

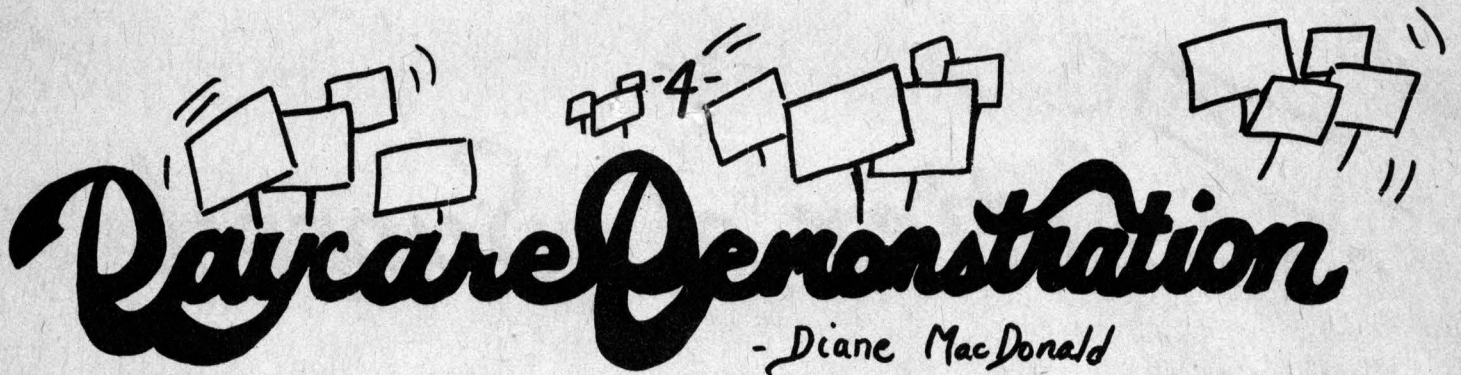
To withdraw funding at this time would be, in our view, regressive and reactionary.

We trust that Council, in its deliberations will respect the right of citizens to make informed decisions.

Respectfully yours,
Saskatoon Women's Liberation.

c.c. Planned Parenthood

Saskatoon Star Phoenix



Daycare Demonstration

- Diane MacDonald

On November 15, 1980 several hundred people gathered outside the Centre of the Arts in Regina to protest the Saskatchewan government's position on childcare.

The rally was organized by Action ChildCare which is a coalition of concerned groups representing parents, child care workers, and concerned community groups.

In spite of freezing temperatures the rally was supported by parents, workers, toddlers and senior feminist Sophia Dixon a long time activist and advocate for birth control information in the 1920's offered the assembled encouragement in her words and presence. Speaker after speaker told the gathering of the frustrating and de-humanizing conditions parents face, when looking for quality child care in Saskatchewan.

The need for quality child care is self evident. For too long the burden of child bearing and rearing has fallen to women. In some ways, this itself explains the Saskatchewan government's lack of commitment. With inflationary pressures being as they are, the family unit needs two incomes to survive, thus making quality child care essential as a economic factor as well as a socio-political institution.

However in spite of our prosperity the social-democrat government of Saskatchewan seems to be committed to keeping the cost of social services at a minimum. Premier Blakeney told the rally that he wanted "good day care too", but the burden for organization, development and maintenance of day care centers had to be a parent responsibility. This he explained was to ensure "parent participation and control". By placing

this burden on the private individual family, the premier may keep his nose clean and look good superficially, but in fact he is setting himself up for a good kick in the ass. His User Pay Policy bears an uncomfortable resemblance to a former federal Justice Minister's transportation policy. What "User Pay" does is make the service available only to those who can afford it. However, Robin Hood alias premier Blakeney, does have available a "needs test". If you are sufficiently poor and qualify for social assistance a subsidy is available. The effect that this has is child care is available for the very rich or the or the very poor. For women trying to re-enter the paid labour force, certain combined income levels would make working outside the home economically unviable. The implications of this on production goals of the economy and the individual and collective psyche of women, reduces women to a second class status.

Not only does the government practice "User Pay" for operating the centers, the initiative for organizing must come from private citizens who can identify other private citizens of like mind. They then must set up incorporated non-profit societies and on the basis of using cheap facilities try to survive. Thus Robin Hood will find most of the children of the land (those with parents who can afford it) in basements. One child at the rally wore a poster stating "I'm a kid, not a mushroom". Kept in the dark and fed shit does seem like a common feeling not only for the kids, but for child care workers. Caught between parent controlled boards of directors, and their own needs for a reasonable

income, child care workers are exploited. Parents have a conflict of interest as employers. They want to keep costs down, the non-unionized worker faces a very taxing job with no benefits or security. Child care workers should be unionized employees of the government negotiating salaries and benefits, through a collective agreement with the the government. However we can not have this unless the government demonstrates more committment to the children of the province. Nor can we blame parents. The responsibility lies in government policy. Parents can control and participate in the governing policy of day care without garage sales to raise funds. How do parents feel about public education. Not many will say that it is undemocratic, nor will they verify Blakeney's claims. Yet

the system Action Child Care proposes is of the same model. Surely the New Democratic government knows we see through this noodle type of excuse.

Almost literally, this government abandons its responsibility by granting a few bucks for equipment purchases and subsidy for low income parents. However the rally demonstrated growing public concern, and the ability of the people of Saskatchewan to organize.

The rally on November 15 served notice to the so called policy makers, that that quality child care must be univ-erally available and that the government must move towards this goal. The Saskatchewan government with its claims to socialist leanings, must know that women are not in the dark, and can not be fed bullshit anymore.





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Human Rights Brief

subject :
sexual orientation

SASKATOON WOMEN'S LIBERATION
SUBMISSION
TO THE
SASKATCHEWAN HUMAN RIGHTS COMMISSION
PROVINCE OF SASKATCHEWAN
NOVEMBER 21, 1980.
(SUBJECT: SEXUAL ORIENTATION)

1. Saskatoon Women's Liberation Group is an autonomous, non-affiliate, non sectarian group of women who meet on a regular basis, to address women's issues and the status of women. Through discussions mutual support and action, we work to further the equality of all women.

2. For the purposes of this brief, we will use the abbreviation S.W.L.

3. We believe that Section 9 & 12, etc., Chapter S-24.1 must be amended to include sexual orientation.

"Every person and every class of persons shall enjoy the right to engage in and carry on any occupation, business or enterprise under the law without discrimination because of his or their race, creed, religion, colour, sex, marital status, physical disability, nationality, ancestry or place of origin."

This is imperative, if all objects of the code are to be realized and all women and men are to be given the same opportunity to live in freedom, dignity and peace.

4. We believe that the present law supports and reinforces sexual oppression. Although progressive legislation will not mean instant justice, it will provide leadership and freedom for those who want to address those institutions, that

perpetuate sexual oppression.

5. We believe it is the cultural practice of capitalism to exploit, and repress sexuality, and it is to the advantage of the system to maintain this repression. The basic support system reinforcing this is the legal system, which denies the rights of homosexuals.

6. The legal rights and the status of people whose sexual orientation is that of the minority is vastly reduced under a system which is prejudiced in favor of the majority. We believe that the Human Rights Code in Saskatchewan forms a basis for the rules and regulations governing education, science, industry and government.

7. When a woman is a lesbian various social prejudices work against her. Our traditions and education system historically have encouraged women to believe marriage is our only destiny. Lesbian women must define themselves outside the norm.

8. We regard this lesbian choice as a positive healthy one. However, as long as lesbian women are denied their rights and this sexual self-definition is regarded as deviant, the inferior status of women remains.

9. Because major social institutions are prejudiced in favor of the majority, gay people are forced to deny their sexual orientation. There is no legal recourse; gay people have to rely on the generosity of the Commission to have their complaints heard. Faced with the homophobia and sexual repression that we live

with, the gay person is denied dignity as long as her sexual orientation may mean discrimination and possible punishment. In every area of her life her sexuality is an issue. No matter how competent a parent she may be, a lesbian often faces a no win situation in a child custody dispute.

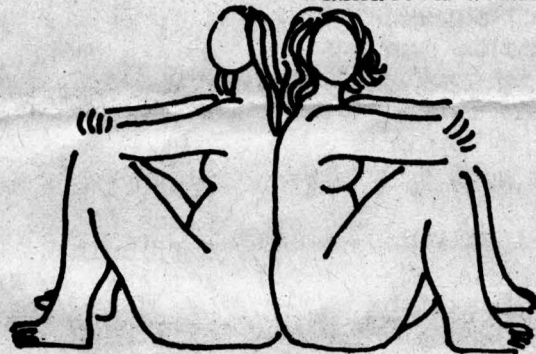
We believe that the Saskatchewan Human Rights Code must include sexual orientation. The decision to love and enter a contract with someone of the same sex is to exercise an inalienable right. If public policy in Saskatchewan is to genuinely discourage and eliminate discrimination, then the code must recognize the freedom, dignity and rights of those of us who are not of the majority sexual orientation.

The spirit of the Saskatchewan Human Rights Code advocates the right to freedom of conscience. In the same spirit, the code must affirm the rights of people to make informed and free choices without fear. We view with alarm the escalating attacks of this fundamental democratic principle.

We urge this commission to act, rather than react to these attacks. Using the strength of the present mandate given by the people, the Commission must realize the objects of the Human Rights legislation in Saskatchewan.

Respectfully, we remain yours in,
Sisterhood and Solidarity.

Saskatoon Women's Liberation



by Claire Kujundric

Prairie Woman welcomes all women to submit articles, prose or poetry to the newsletter. . . on women's work, sexuality, literature, history, ideology, to name a few. (deadline for next issue is March 1, 1981)

EL SALVADOR DEMONSTRATION

by Tracy Woloshyn

After more than fifty years of brutal military rule, the people of El Salvador are in revolt. Despite the fact that the United States has provided the

Salvadorean military with nearly 6\$ million in military aid, the popular forces of El Salvador have already succeeded in liberating certain areas of that country where the military is not able to send in ground troops. These areas are being bombed by the military, and more than 30,000 refugees have been forced to flee. The human cost of fighting has been very high; more than 8,000 people have been killed since January, 1980.

Despite the heavy repression, the popular forces of the Salvadorean people are expected to win the war within the next few months, unless there is foreign intervention, either in the form of U.S. supported intervention from Honduras and Guatemala. Canadians must do everything we can to prevent any form of foreign intervention in El Salvador:

On Saturday, November 22, Saskatoon was one of many cities across Canada which participated in a national day of protest. Over one hundred people gathered on the steps of City Hall to demand the Canadian government oppose all forms of American intervention in El Salvador. Chanting "No U.S. intervention" and "End repression in El Salvador" the demonstrators marched down the main streets of Saskatoon. Back at City Hall, speakers from the Saskatoon Nicaragua Support Committee, the Solidarity Committee, the Permanent Committee on Solidarity with Latin America and the Latin American Students Association on campus, addressed the gathering. Other organizations which supported the event were Saskatoon Women's Liberation, C.U.S.O. World University Service of Canada, U. of S. Women's Directorate, Saskatchewan Working Women, Student Christian Movement, CUPE Local 974 (Community Clinic), Saskatchewan Native Women and the Saskatchewan Human Rights Association.

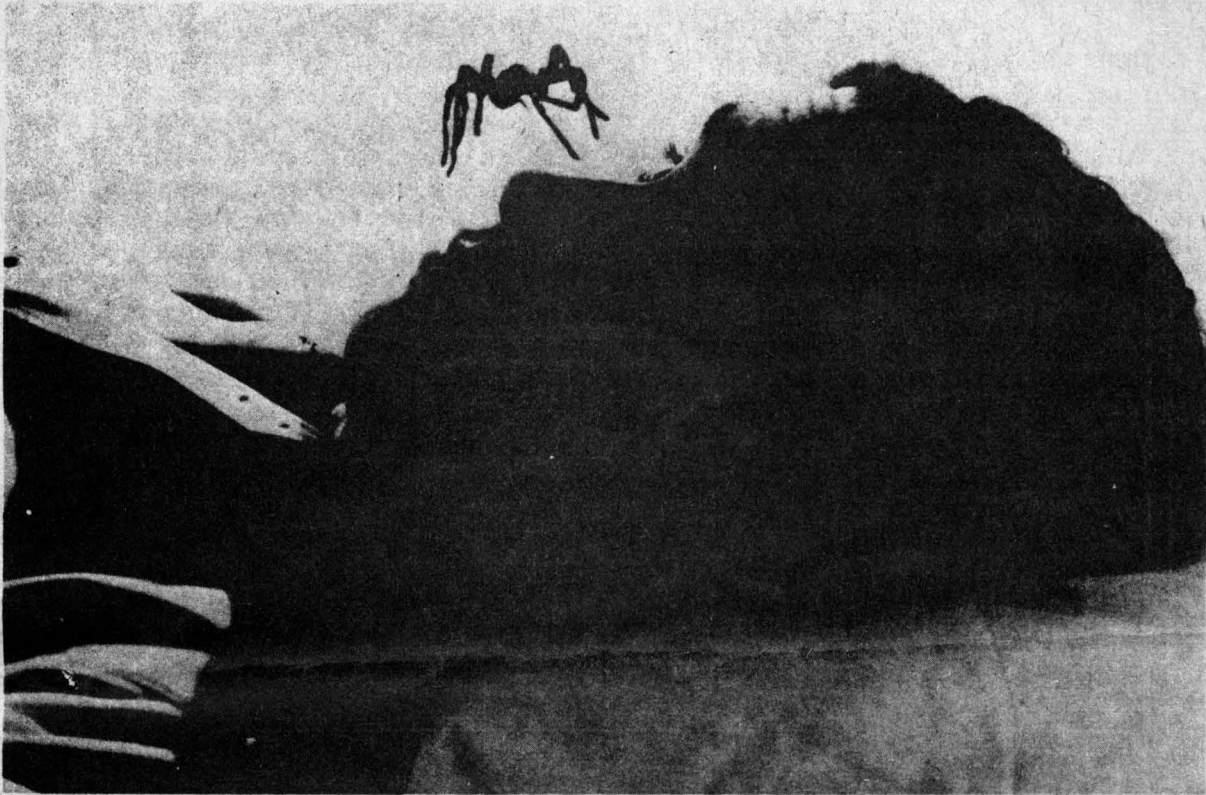
For months now a civil war has been raging in El Salvador with the armed forces of the civilian-military government of President Duarte on one side and the united popular forces of the Farabundo Marti National Liberation Front (FMLN) on the other. More than 9000 people have been killed in El Salvador since January 1980, and reports from El Salvador indicate that the death toll rises rapidly each day.

On Saturday, January 9 the FMLN announced that it was embarking on the first stage of its final offensive against the government forces. The following day, the government announced that it had squashed the insurrection within 24 hours of its announcement, but later reports indicated that in fact the fighting was continuing and that the FMLN was in control of four cities. Since then, there has been a virtual news black-out on El Salvador, and it is very difficult to know what is happening. All that we know is that the war is still going on, that the death toll has been very heavy, and that the United States has lifted its temporary ban on military aid to El Salvador and that more military hardware and U.S. military advisors are being flown into El Salvador every day. Without U.S. military aid, the FMLN expected that the fighting would only last for a couple of weeks, but the U.S. aid will probably prolong the war.

The El Salvadorean people are desperately in need of money. Send money by bankers draft to:

Farid Handal, U.S. dollars account
20-2965890, Banca Serfin, Niza 48,
Mexico 6, D.F., Mexico.

EL BRIGADISTA



Cuba, Octavio Cortázar, 1977

1961 WAS THE YEAR OF EDUCATION IN CUBA... IN ADDITION TO THE 36,000 TRAINED PROFESSIONALS WHO WERE ALREADY WORKING IN THE CLASSROOM, THE REVOLUTION HAD TO FIND ANOTHER QUARTER OF A MILLION TEACHERS TO GO TO LOCATIONS ALL OVER THE ISLAND. WHEN A CALL FOR VOLUNTEERS WAS ISSUED, OVER ONE HUNDRED THOUSAND YOUNG PEOPLE SIGNED UP, THE MAJORITY BEING BETWEEN THE AGES OF 10 AND 19... "THE BRIGADISTAS" THEMSELVES WENT THROUGH A LEARNING PROCESS THAT BECAME INVALUABLE TO THE REVOLUTION...

Feb. 9
 7:30 Place Riel
 U of S Campus
 \$3⁰⁰ Admission
 Childcare provided

Proceeds to
 Central American
 Solidarity Work

sponsored by:

Saskatoon Nicaragua
 Support Committee

Oxfam and Saskatoon
 Solidarity Committee

Mothering, the job



- Cornellyd
Toss

1. When I decided to become pregnant, I had a lot of expectations of myself as a mother which I finally realized couldn't be met. The major cause of this dilemma was that I was thinking of motherhood as a separate state from womanhood. Even though I realized that I was privileged to be able to "decide", I was shocked to find out how naive I was in my view of "life after motherhood".

At prenatal classes, we concentrated mainly on getting through the actual delivery, but since our son decided to come out early, we missed the bit where a set of new parents passes on their early experiences. Perhaps it wouldn't have mattered. The birth was quite easy. to our surprise, just damn hard work, a great deal like shitting a pumpkin; but for many weeks after I came home I felt like a spoiled brat. Until that time my philosophy had been that I could do anything that I set my mind to, in other words, I could handle any situation. But the challenge of a spidery, helpless little boy so dependant on my total generosity twenty-four hours a day, squalling like a madman with no discernable provocation, and never verbally appreciative really wore me down.

What bothered me the most though was my own low patience threshold and the way that small aches which normally could be chased away with a deep breath and a mental shrug would loom into major, crippling offences. I felt SORRY for myself, People, had those low-down blues. All the propaganda I had swallowed about The Mother was proved to be untrue and it took large doses of self-charity to cure the shock.

When I started keeping a daily journal again, I began to feel a little soothed; it took the pressure off and started my re-integration as one person. Through these writings

I began to see that I had not really defined mothering to be a "job", just hard work, or considered that "housework" is largely separate from "homemaking". While I wanted to give my child good care, I also wanted to continue with other work, the "real" stuff, studying, plying my trade and writing. But I am a lazy person, or so I rationalized, preferring reading to dishes, dancing about with baby to studying or dishes, in fact, nearly anything to doing dishes.

I began to feel mentally lazy and personally ineffective. After seven months of these unresolved states I had analyzed enough to begin to express some of the real thoughts behind the conflict.

Exerpt: Diary: Thurs 4 Sept/80:
"I am beginning this diary again in self defence against the non-verbalization of housework (washing machines either refuse or ignore polite conversation) and the dementia of motherhood. Parenting is largely a matter of scurrying from day to day, rearranging your state of mind as you go, with no inspirational push and no immediately recognizable profit. Goals there are in plenty, but who can know what chance there is of attainment? In general, I find myself sticking to the small joys like a well cooked whatever, losing x pounds, etc., and the amazements of a baby growing into a person; but lately I find myself sinking into a whirlpool of small details and trying vainly to swim back up into the wider view. One thing I'm beginning to need is time to myself EVERYday, two or three hours would do; just to get out of the firing line for awhile would be a relief. I'm always tense these days and feel my shoulders like corrugated iron. I need to be smoothed flat."

So I began a rearrangement of priorities and a revision of commitments inside the home. My partner



took on a bit more babycare even though still a bit afraid and I stepped out the door into the moving world again.

2. When someone asks what work you do and you answer, with whatever feeling, "I'm a mother.", the usual reaction is, "Oh, is that all?" I'm often tempted to jump up onto a soapbox right there and shout, "No, that's not all! It's three shifts of your work, seven days a week, on call forever, with no pay-check, no pension plan and no union!" Of course all mothers know this right down to the bones and all women SHOULD be aware of it but the reaction comes from women as much as it does from men. Even though mothers are the basic units of a society, the original producers and maintainers, fulltime motherhood as a chosen profession is not held in great esteem. There is even a certain lack of honour, as if one were opting out, opting for a free ride, probably because of the very lack of wages and amenities so many other jobs are granted. It's really not surprising in a way; it's considered the bottom line of women's work.

It's beginning to be realized that good (effective, satisfying) parenting is everyone's right and concern, but the acceptance is still mostly theoretical and intellectualized. I think that until it becomes part of everyone's thinking and reactions, it will remain "women's work".

We (women) still have so much of our conditioning to overcome. It takes a determined, conscious, vigilant effort. I know that I'm not the only new mother (or old mother either for that matter) to believe myself incompetent, inadequate, disorganized, lazy, impatient beyond belief, going slightly demented or downright stupid, and that everyone else is a whiz. Once I broke down that barrier of feeling in myself and started talking to other women I got plenty of stories to dissuade

me from that line of thinking.

Therefore, of course, I must have bought a faulty premise to think that I should have to be such a paragon. Rather, I should be my normal self and not try to react in some imagined vein. My brand of motherhood should be another expression of myself, not an extra coat to be assumed. It's a responsibility to be shouldered/accepted but that's the part I knew and decided about before I became pregnant. I waited till I thought I was old enough for that, but, oh how I wish for a bit of wisdom.



Graphic courtesy of *minnie*

3. Perhaps what I feel I miss is a resource person, someone who has enough experience and common-sense or "earth-knowledge" to be shared, but who is not too interruptive of my own beliefs and knowledge. I feel this is something we all miss out on because of the amount of familial separation we now experience in this fast world of ours. While I'm not advocating a return to the extended family hierarchies we are



escaping from, I do think we still need the type of support offered by that kind of network.

Exerpt: Diary: Tues. 9/Sept./80:
"More Thoughts of Motherhood: These days it takes a lot of gall to decide to have a child, whether we realize it or not before we start. Perhaps it always did, but without the support of the family, the task leaps beyond the bounds of common-sense. One can't just run over to Mom's house or to Gramma-in-the-little-house-down-the-hill to ask why the baby refuses to shut-up when one has supplied every need it could conceivable have in its whole life. It's hard to reconcile to the facts that: your're not the perfect mother, that: there will never be enough time ever again, that: the manufacturers of baby clothes are infinitely stupid, and that: snot won't hurt you. Once you've grasped these basic points and incorporated them into your though processes, you will also realize that you probably won't ever "get your shit together" either and neither will anyone else, although some people are very good method actors. When this happens you can relax a little and let your baby grow up. My only recommendations are: have some friends, read some books and scream whenever you want to."

My solution for a beginning to the building of such a network of mutual support has been to trade regular times in the week on a one to one basis for daycare. I'm fully aware that there are great numbers of women besides me who need time of their own to do whatever they like, to pursue whatever they feel wants pursuing in their lives. It's my feeling that if you know there's a blank space in the week just for you, you're more likely to plan for it and accomplish things that perhaps can't be brought to ground in the snatches of time afforded by naps and a small child's patches of good temper.

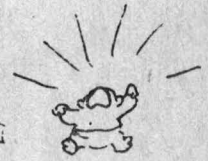
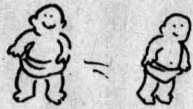
We need to gather our own extended families about us, close enough for contact. A "family" is wherever you find it.

4. From such a small start as trading "babysitting days" comes a vision of many, many small, co-operative daycares. Not likely a new idea, but it comes from the thought that we will have to take matters into our own hands. Requests and/or demands to government do not answer the need; we are not considered to be a natural resource.

Since co-operative groups for any endeavor arise out of similar needs and share common goals and philosophies, this type of organization for childcare is preferable to something run by large governments anyway. The concept can work in one's own home or a collection of homes or in any reasonable, common space.

Where government funding would be useful is in the area of training the child-care workers and subsidization of space. The training program my suggestion is based on is one I saw in operation in Victoria, Australia when I lived there five years ago. Mothercraft Nurses, as they were called, at that time received a training of about 18 months to 2 years in all aspects of childcare, infant care, child psychology, childhood disease, nutrition and daycare administration. If not an actual law, it was certainly a well observed policy to hire at least one Mothercrafter on the opening of any daycare. They also worked in the Pediatrics wards of many hospitals, but were responsible for much more of the actual therapies and medications than "aides", though less than Degree Nurses.

There are, of course, some good daycares with well-trained workers in Canada, but, they are few and far between and too expensive. The majority tend to be simply



babysitting services which provide the basics for a lesser amount of money. All too often, the television ends up doing the most "baby-sitting". So in order for small co-ops to escape the results of "TV daycare" there should be more provision for training in this area. I feel that most women who choose mothering as their job don't usually have the time or the money to expend of a psychology or social work degree, and in any case, I don't think that's necessary. To begin an endeavor one must stick to specifics, specifically: child care training for childcare workers.

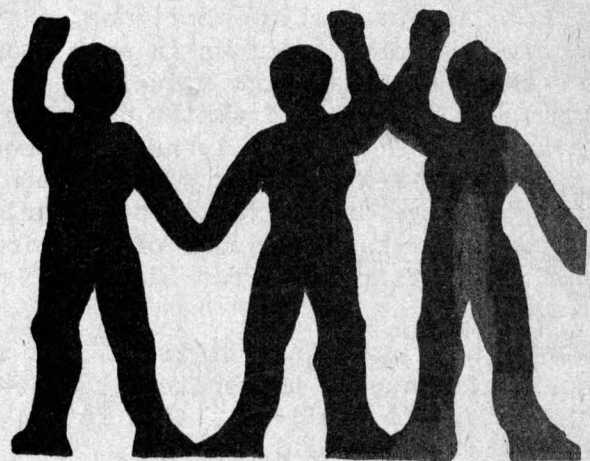
Aside from the goal of liberating parents to pursue careers and trades other than full-time mothering, daycare can be as useful a tool in early childcare, as can the Kindergarten concept in the developing pre-school child. But we must beware of falling into the trap of overcrowding that the preschools are now subject to.

Since children learn best by imitation (of other children) and the manipulation of many resources, the adult contribution should preferably be directional but not interruptive of the play process. That is where training in early childcare is needed. At present, parenting is, even with the help of numerous books on the subject, largely a matter of self-adjustment to circumstances. Who reads all the books? It is difficult to deal with a child's energy and exploration and supply the right cues for the various stages of learning if we don't realize we react the way we do to their cues.

5. Some people are, of course, more talented at parenting/mothering than others, just as some have an easier grasp of maths and logic, made a better daquiri, run faster, sing more sweetly, hammer nails straighter, grow cabbage fatter, laugh more easily, jump higher,

remember more trivia, and paint or dance the days away. The true range of "talent" cannot be encompassed in the accepted definition of the word. A talent is anything you can do well and find joy in doing. Recognizing this fact is an important step in building a sense of personal worth and the ability to function in a positive way in our own worlds.

To feel comfortable about and with selves, to feel that our efforts make a difference to even a few people and to ourselves, is not always an easy state to arrive at. It takes a bit of reassuring to overcome our accepted view of the job we are undertaking as mothers. For me, any new gleam of understanding improves my chances and my humour. I'll take it wherever I can get it, and I'll give it to whoever asks.



ABORTION RALLY ♀

RALLY FOR REPEAL OF ANTI-ABORTION LAWS

"Pro-lifers" are a small groups of religious zealots - "the same people who are responsible in history for the tremendous injustices and religious wars, the burning of witches, the inquisition," said Dr. Henry Morgentaler in Vancouver last week. Speaking at a rally organized by Concerned Citizens for Choice on

Abortion, Morgentaler told of how he was jailed for performing abortions in his Montreal clinic in the early '70s despite being acquitted by three juries.

Seven hundred people attended the rally, held in the wake of the takeover by

"Pro-lifers" of a suburban Vancouver hospital board and the abolition of it's therapeutic abortion committee. Other speakers included Dorothy Young Sale, northwestern director of the National Organization for Women, and Ann Kingsbury secretary-treasurer of the Labour Abortion Rights Campaign in England.

Morgentaler said that 15 years ago, the World Health Organization estimated that 100,000 women died each year from self-induced and back-alley abortions.

Liberalized abortion laws in many countries have resulted in a large reduction in this number as well as a dramatic decrease in infant mortality. Still, he said, because of the poor availability of abortions in this country, Canada ranks second only to India in the incidence of abortions performed after the first 12 weeks of pregnancy.

Morgentaler said that it is we, not that fanatical group of busybodies, who are pro-life. "I would call them fetus-fetishists", he said.

EXPERIENCES FROM OTHER COUNTRIES.

Dorothy Young Sale told the rally that increasing inflation, lowered standards of living, and uncertainty about changing social patterns has fueled a right-wing

movement in the U.S. which is leading the attacks on all women's issues. Urging the building of a strong country-wide movement, she cautioned that "more can be exported from the U.S. to Canada than international corporations".

Ann Kingsbury said that a reactionary amendment to the British abortion law (the Corrie Bill) was defeated by the strong and public involvement of the trade-union movement. A 40,000-strong demonstration in London last October was organized by the Trade Union Congress, "the first time in history that a demonstration on abortion has been initiated by a trade-union movement", she said. (B.C. Federation of Labour brass wouldn't let Kingsbury speak at their annual convention and wouldn't even let her address a B.C. Fed Women's Rights Committee meeting unless an anti-abortionist spoke as well.)

Kingsbury said that while the members of the Labour Party strongly support women's right to choose (by a margin of 4 million to 40,000), it was a Labour MP who launched the first attack against the 1967 abortion act and that Labour MP's insisted on a "conscience vote" on the Corrie Bill.

All speakers received standing ovations from the enthusiastic audience and at the end of the rally several hundred people spontaneously began chanting: "Not the Church, not the State. Women must control their fate!"

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SASKATOON, SASK.



PRAIRIE WOMAN is a newsletter of Saskatoon Women's Liberation. Contributions in the form of articles, news items, poetry, graphics, cartoons, and photographs are welcomed from women. Interested men are invited to contribute letters or funds. Because the newsletter is put out by voluntary labour, financial donations are encouraged..

PRAIRIE WOMAN is run as a collective..Writers have had their efforts acknowledged with their articles. Others working on the paper are:

Astrid Egger

Helan Grwin

Susan Craddock

Marlene Swidzinski

Tracy Woloshyn

Cornellya Joss

Pam McFie

Cindy Devine

Judith Abbott

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If undelivered, return to:
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P.O. Box 4021
Saskatoon, Sask.

