

# Reproductive Rights and Women's Health

Essential Questions:

1. Who is the intended audience of the material? How do you know?
2. Who made the material and why?
3. Why is women's health a political issue? What are the primary concerns addressed in these materials?
4. How do race and class intersect with women's health issues? What differences and commonalities do you see among the groups represented in these materials?

## Akwasasne Notes 1977: The Theft of Life

Article from September 1977 issue of Akwasasne Notes titled "The Theft of Life."

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Native American women were coerced into being sterilized, often without knowing that the effects would be permanent. Some of the evidence comes from a study by the U.S. General Accounting Office, some is anecdotal evidence from Dr. Uri, who conducted her own investigation. Also includes a report from another news source describing U.S. AID's funding of sterilization worldwide, and its director's stated goal to sterilize 25% of women of childbearing age in order to curb overpopulation.

# The Theft Of Life

Mankato, Minn. — On a November day in 1972, a 26-year-old Indian woman entered a Los Angeles, California, doctor's office and asked the doctor to give her a womb transplant. "A surprising request," the doctor thought. But not nearly as shocking as the history that provoked the request.

The woman told the doctor that she had heard about kidney transplants, and she desperately needed a womb because her future husband and she wanted to have children.

She had been "sterilized" for birth control purposes six years earlier with a complete hysterectomy. At the time she was an alcoholic with two children in foster homes. A doctor convinced her that to make the best of her life she should be sterilized. So, she did as the doctor advised.

But, at 26 years old, the woman was no longer an alcoholic. She was in love with a man and they were planning to marry.

She was devastated when she learned that womb transplants are impossible. And the distress she and her husband suffered because of her inability to have children later led to a divorce.

The story was related to the NATIONAL CATHOLIC REPORTER by the Los Angeles Doctor, Connie Uri, a Choctaw and Cherokee Indian.

"At first I thought I had discovered a case of malpractice," Dr. Uri said. "There was no good reason for a doctor to perform a complete hysterectomy rather than a tubal ligation on a 20-year-old, healthy woman."

Later Uri learned that the incident was not an isolated one. She continued to hear from women who complained they agreed to sterilizations under duress or without information about the irreversible nature of the operation.

"I began accusing the government of genocide and insisted on a congressional investigation," she said. Senator James Abourezk requested a study of United States Indian Health Service (IHS) sterilization policies, and "unfortunately the study proved I was right," Uri said.



The U.S. General Accounting Office (GAO) study released in November did not indicate that women were forced to receive sterilizations. But it did reveal that Indian women may have thought they had to agree to the operations.

In violation of federal regulations, the most widely used consent forms did not clearly inform Indian women that they had the right to refuse the operation.

The GAO studied four of the 12 areas serviced by the Indian Health Service — Albuquerque, N.M., Phoenix, Arizona, Aberdeen, South Dakota, and Oklahoma City, Oklahoma, and found that a large number of Indian women, relative to their population size, had been sterilized. Between 1973 and 1976, 3406 Indian women were sterilized. Among those were 36 women under 21 years old, who were sterilized despite a court-ordered moratorium on such operations.

The GAO confined its investigation to IHS records, and did not prove case histories, observe patient-doctor relationships or interview women who had been sterilized.

But Uri, along with a group of Indian women (many of whom are employed by the government) have been conducting their own "quiet investigation." They have observed IHS procedures and interviewed numerous women who have been sterilized, Uri said.

Their investigation, along with the GAO report, has led Uri to believe that more than a quarter of all American Indian women have been sterilized, leaving only about 100,000 women of child-bearing age who can have children.

"It is an extreme problem because there are so few Indians in existence; less than a million of us," she said. "We are not like other minorities. We have no gene pool in Africa or Asia. When we are gone, that's it."

Uri does not believe sterilizations are prompted by a government plan to exterminate American Indians. Rather,

they result from "the warped thinking of doctors who think the solution to poverty is not to allow people to be born. They have the wrong concept of life. They think to have a good life, you must be born into a middle-class standard of living. But most people in the world are not born into wealth. And I wouldn't have been born if this was a prerequisite for life."

"Doctors have assumed a God-like authority, and think they are helping women by sterilizing them."

Very few Indian women ask to be sterilized, Uri said. "In almost every situation, the woman is talked into it in a very authoritarian, or coerced manner." It is easy to do because the women have so much faith in the doctor, Uri said.

One woman told Uri that she went to the doctor after suffering from severe headaches. The doctor told the woman her head hurt because she was afraid of becoming pregnant, and advised sterilization. The woman agreed, but the headaches persisted. She later learned she had a brain tumor, said Uri.

Another woman with three children went to the doctor to be treated for stomach problems. "The doctor immediately assumed the woman was vomiting because she was pregnant, and yelled at her, 'Why the hell don't you get your tubes tied so you won't get sick any more!'"

A large number of women agree to sterilization operations because they are afraid their children will be taken from them if they refuse. Many also believe welfare benefits or services may be withheld from them, Uri said.

To avoid this misunderstanding, the IHS is required to inform women that their benefits will not be withheld, and that numerous other birth control measures are available to them. But, IHS records lacked evidence that the women had been provided this information before agreeing to the operations, the GAO found. The IHS reportedly is now

conforming with these requirements, a GAO spokesman said.

Most Indian women are sterilized at the time they are giving birth and their consent is often taken while they are heavily sedated, Uri contends. "Almost every woman having a Cesarean section is bound to be sterilized."

Consent received under such circumstances would violate federal regulations requiring women to be given a 72-hour waiting period between the time of consent and the operation.

Most Indian women do not realize the permanent effects of the operation when they give their consent, Uri adds.

"And when they do realize they can't create life, they feel castrated and psychological problems result. It dawned on different women at different times. For some, the realization does not strike until many years later, but when it does, they often have a total nervous breakdown, try to commit suicide, go into prostitution or become alcoholics."

Families are torn apart by the woman's distress, and husbands often resent the operations done without their consent, Uri said.

But sterilization is not the only trauma that destroys American Indian families.

Once an Indian child is born, parents stand a one in four chance that they will lose their child.

An Association of American Indian Affairs (AAIA) study indicates that 25 to 35 per cent of all Indian children are removed from their families and placed in foster homes, adoptive homes or institutions, and the number is growing in some states.

Deceitful and illegal means are often used to remove Indian children from good parents or relatives, evidence submitted to a Senate subcommittee indicates. Public and private welfare agencies apparently are operating under the assumption that most Indian children would be better off growing up non-Indian.

"Officials would seemingly rather place Indian children in non-Indian settings where their Indian culture, their Indian traditions, and in general their entire Indian way of life is smothered," Abourezk, chairing a Senate subcommittee on Indian child welfare, told the committee three years ago. To date, Congress has passed no legislation to prevent this kind of abuse.

"The federal government has been conspicuous by its lack of action," Abourezk said. "It has allowed these agencies to strike at the heart of Indian communities by literally stealing Indian children, a course which can only weaken rather than strengthen the Indian child, family and community. It has been called cultural genocide."

The greatest influence on Indian emotional life today is "the threat that their children will be taken away from them," William Byler, executive director of the AAIA told the subcommittee.

"Parents who fear they may lose their children may have their self-confidence so undermined, their ability to function successfully as parents is impaired," he said. "When the welfare department

(Continued on next page.)

**1. What is the gist of the article? How does this fit into or challenge your understanding of the context (the bigger picture of what you know about Native Americans and their relationship to the U.S.)? Was anything particularly surprising?**

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**2. What sources does the author use to build their case? What are the potential biases of each of these sources?**

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**3. What conclusions can you draw about why Native American women agreed to be sterilized?**

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**4. What is the connection between sterilization and the removal of Native American children from their parents' care?**

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5. What are some of the problems inherent in the U.S. government's push for sterilization of marginalized groups in the U.S. and abroad? What does the government stand to gain from this practice?

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## **The Black Panther 1970: New York City Passed New Abortion Law**

Article from July 4, 1970 issue of The Black Panther newspaper titled, "New York City Passed New Abortion Law Effective July 1, 1970."

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The Black Panther newspaper was published from 1967 - 1980 by the Black Panther Party. It was nationally and internationally circulated, and was the most widely read Black newspaper from 1968 to 1971. Two thirds of BPP party members were women. This piece was written by Brenda Hyson, a woman and member of the Brooklyn branch of the party.

# NEW YORK CITY PASSED NEW ABORTION LAW EFFECTIVE JULY 1, 1970

**BLACK PEOPLE KNOW THAT PART OF OUR REVOLUTIONARY STRENGTH LIES IN THE FACT THAT WE OUT NUMBER THE PIGS — AND THE PIGS REALIZE THIS TOO. THIS IS WHY THEY ARE TRYING TO ELIMINATE AS MANY PEOPLE AS POSSIBLE BEFORE THEY REACH THEIR INEVITABLE DOOM!**

In New York City as of July 1, 1970 it will be legal for women to receive an abortion up to 2-4 months pregnant. The decision will be based on feelings of the woman and her doctor. The struggle for "women's liberation" via a womans' prerogative to eliminate an unwanted child(?) has won a victory? But a victory for whom? Perhaps it is a victory for the White middle class mother who wants to have a smaller family, thereby enabling her to have more material goods or more time to participate in whatever fancies her at the moment. But most of all it is a victory for the oppressive ruling class who will use this law to kill off Black and other oppressed people before they are born. To the Black woman, the welfare mothers, it is an announcement of death before birth. Black women love children, and now in order to see to it that they do not starve, that they do not have to be ashamed of having to wear improper clothing, that they do not have to suffer all the degradation of this racist, capitalist society, they will kill them before they are born. Black women love large families and the only reason that they would want to eliminate them is to rid them of the pain and the agony of trying to survive. Why in a country where farmers like Eastland, who are given large sums of public funds to not grow food; where food is actually burned-must Black mothers kill their unborn children. So they won't go hungry? Absurd! Eliminating ourselves is not the solution to the hunger problem in America, nor any other problem that could exist from a so-called unwanted pregnancy in the context of this capitalistic society. The solution lies in overthrowing this system and returning the means of production back to the people---REVOLUTION. As long as the



**WE WANT AN IMMEDIATE END TO THE MURDER OF BLACK PEOPLE**

oppressor has food, the children of our communities will eat! We will see to that.

The abortion law, hides behind the guise of helping women, when in reality it will attempt to destroy our people. How long do you think it will take for voluntary abortion to turn into involuntary abortion into compulsory sterilization? Black people are aware that laws made supposedly to ensure our well being are often put into practice in such a way that they ensure our deaths. The current welfare laws are one of the classic examples. Families, mothers and children are given just enough money to be hungry or starve; just enough money to live in death traps known as houses; just enough

money to survive or to die. And at this very moment a plan which calls for a definite sealing on the number of additional children a welfare mother can receive financial assistance for, has already been made into a law in some states and will soon exist in N.Y.C. This will create a situation where a welfare mother is told that she will now receive additional financial assistance for the child she is expecting; and the solution provided by the government is a genocidal abortion. In order to solve the problem of no means to take care of her child, the law will allow a mother to "legally" murder her unborn child. Black women will reject this "legalized murder" just as they rejected the attempt to force family planning in the guise of pills and coils.

And for those who say that it will prevent useless deaths and permanent injury to those women driven to self-inflicted abortion, based on capitalistic morality, or even for those who have legitimate physical and psychological reasons; we say that an abortion law doesn't insure good hospital treatment or facilities. Black people know that they receive the poorest services possible at hospitals; this is why they have correctly labeled them as slaughter houses. So we say Black people are not about to trust these slaughters houses to perform such delicate operations.

Black people know that part of our revolutionary strength lies in the fact that we out-number the pigs - and the pigs realize this too. This is why they are trying to eliminate as many people as possible before they reach their inevitable DOOM!

**ALL POWER TO THE PEOPLE**

Brenda Hyson  
Black Community Information Center  
N.Y. Chapter

## WHEN THE PIGS STEP UP THEIR REPRESSIVE FORCES THE PEOPLE STEP UP THEIR RESISTANCE

College Avenue is an area in South Bronx, where the people have proven themselves to be very progressive to move to an even higher level. When the pigs stepped up their repressive forces in the community, the people moved up their resistance. This is the same block where the people organized a rent strike, and forced the pig landlord to get out since he wasn't doing anything. When they realized that they were giving a man money and not getting anything in return they moved against him, and moved the struggle for human rights to an even higher level. Therefore bringing more pigs into the community by the doublefold. The pigs were double because two buildings of organized people moved against

this system of exploitation. And the pigs are scared because they know that the people won't stop exploitation just in one area, they know that the people will move on all areas to stop exploitation. When you start moving against any of these institutions that are cheating you the pigs get scared because they know that it is only the first step and the next step is attacking the unwanted pig police in our community. And these brothers and sisters on College Avenue did it - Right Out!

You would think that after the above incident that the foul pigs wouldnt try it again, but they came into the same community onking the same madness. A man and his woman are arguing on the

streets and a pig came over and told them that they can't do this. The brother told the pig to mind his own business and go back to where he came from. A few words and oinks were exchanged from the brother and the pig. When this fool pig in his fascist manner attacked the brother with his nightstick, the brother put up his arms to protect his head, and before he brought them down he brought some of the pigs teeth with him. The brother who was righteously upright, tried to break the pigs arm but unfortunately only sprained it. This brother was armed with Karate, which he had learned in the pigs' army, and was aware of how the pigs were invading our communi-

ty. The brother had learned legal first aid from the Black Panther Party newspaper and got away free.

The pigs have again doubled their forces in this community, but I think that they realize now, that no matter how many pigs they put here and no matter how many guns they can't stop the people from moving the pigs out of the community. These people used what they had to get what they needed. They need the pigs out of the community so they used their fists instead of guns not bombs but their physical strength and disabled one so that he won't be back for sometime and when he is able to come back, he'll think twice before running any madness in our Black community. The people

should realize now that, "The spirit of the people is greater than the man's technology."

Pigs: the people of the College Avenue area have given two warnings about coming into this area but instead of staying put you double your forces. Use some common sense. It's much easier to kill pigs than disable pigs and it is more profitable. Move your invading forces out of this and all Black communities. Your second warning was a disabled pig. Your final warning will be the wrath of the people.

**ALL POWER TO THE PEOPLE  
DEATH TO THE FASCIST PIG  
INVADERS!**

Durie Betha

2016.040

**6. What is the gist of the article? What surprised you?**

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**7. Why would black women feel pressured to have abortions? What would those in power stand to gain from these abortions?**

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**8. What assumptions does the argument rely on? What additional information would you need to back up these assumptions?**

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**9. Based on your background knowledge of the issue, choose another group that would have been interested in this issue. How might they have responded to The Black Panther's argument?**

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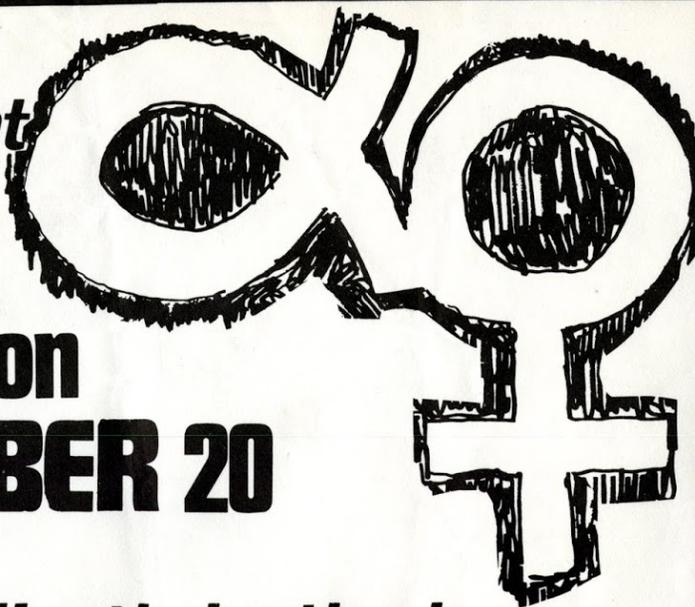
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**CARASA (Coalition for Abortion Rights and Against Sterilization Abuse) Flyer**

Flyer for a Committee for Abortion Rights and Against Sterilization Abuse (CARASA) event planning meeting

***abortion is a woman's right***

**MARCH ON  
WASHINGTON  
NOVEMBER 20**



***repeal all anti-abortion laws  
no forced sterilization  
no restrictive contraception laws***

Thousands of women from all across the country will be marching on Washington, D.C. and San Francisco on November 20th to unite our efforts nationally for the repeal of all anti-abortion laws, against forced sterilization, and for the repeal of restrictive contraception laws. We will be demanding the right to control our bodies and our lives -- a basic right which for so long has been denied us. The Women's National Abortion Action Coalition - New York (WONAAC-New York) will be organizing women in the New York area for the November 20th march on Washington. We want to build large contingents of high school, campus, Black, Puerto Rican, Asian, Chicana, gay, professional, homemakers and church women, to show that all women are united around the demand: abortion - a woman's right to choose. We urge all women to come to our office at 137A West 14th St. and help build the November 20th march. Leaflets, buttons, posters, and stickers are available. **VOLUNTEERS ARE NEEDED!**

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Clip & Mail to: WONAAC-New York, Drawer U, Old Chelsea, New York, N.Y. 10011 212-675-9150/9151

Enclosed find \$\_\_\_\_\_ for \_\_\_\_\_ round trip bus tickets for Washington, (\$10.00 @)

\_\_\_ I want to volunteer to help build the November 20th March on Washington to Repeal All Abortion Laws

\_\_\_ I (my organization) endorses the November 20th March on Washington to Repeal All Abortion Laws

\_\_\_ Enclosed is my contribution of \$\_\_\_\_\_ to help build the anti-abortion law repeal campaign. **FUNDS URGENTLY NEEDED**

\_\_\_ Please send me more information on the campaign to repeal all anti-abortion laws

Name \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Phone \_\_\_\_\_

Organization/School/Occupation \_\_\_\_\_

**BUSES LEAVE NOV. 20th 6am FROM UNION SQ. AND RETURN THAT EVENING TO UNION SQ.**

10. What catalyzed the call for action in this flyer?

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11. What tactics does the author use to persuade the reader to join this movement (i.e. statistics, appeals to the reader's sense of justice)?

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12. What commonalities do you see in the types of groups participating in the Coalition? Did any of the groups listed surprise you?

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## **CARASA "Never Again" Button**

Button with words "NEVER AGAIN" inscribed inside coat hanger, by Committee for Abortion Rights and Against Sterilization Abuse (CARASA)

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CARASA was organized in 1977 in response to the 1976 Hyde Amendment, which eliminated Medicaid funding for abortion (still in effect today).



13. What is the significance of the symbolism used on this button, as it relates to the text?

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14. Why do you think pro-choice groups continue to use the coat hanger as a symbol to this day?

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# New Legal Facts from Association for the Study of abortion

Pamphlet titled "The Supreme Court Decision on Abortion: New Legal Facts" by the Association for the Study of Abortion

## New Legal Facts

ON JANUARY 22, 1973, the U. S. Supreme Court declared the abortion laws of two states to be unconstitutional invasions of the right of privacy. Its holdings resulted in all the rest of this country's abortion laws being unconstitutional too.

Because of this decision, a whole new set of rules about abortion came into being and some old questions received new answers.

### Do I have the right to have an abortion?

Yes. The decision now rests with you and your doctor. Only after viability—the point at which the fetus may be able to live outside the uterus—may the state prohibit some abortions. But until then the woman's right to privacy and the protection of her health are the only factors to be considered.

### Can I be forced to have an abortion?

No. The whole point of the Supreme Court's decision is to make it unlawful for the state to force you—or any other woman—to have an unwanted child, because that would violate your constitutional rights. It is clear that these rights would be just as seriously invaded if you could be forced to have an abortion. (As a matter of fact, in one case the parents of a minor tried to force her to have an abortion and a state court said that not even parents could do that.)

### Do parents have to consent to a minor's abortion?

Parents may not force a minor to have an abortion against her will; probably they can't force her to have the baby either.

The Supreme Court did not decide this question but there is a growing body of law which recognizes that minors do have fundamental constitutional rights—among them the right to make some important decisions which affect their private lives.

### Does a husband have to consent to his wife's abortion?

This is another area of consent the Supreme Court did not consider. Some states require the husband's consent; most do not and there is considerable legal support for the argument that requiring the husband's consent violates the constitutional rights of the wife.

### Does my doctor have the right to do an abortion?

Yes. During the first three months of pregnancy a doctor has a right to do an abortion if his patient requests one and if he thinks it should be done. During the second three months the state may, if it wants to, tell him where the abortion may be done and set forth other conditions to safeguard the health of the woman but it cannot prohibit abortions. In the final three months of pregnancy, the state may, if it chooses, forbid abortions but must make exceptions where the doctor thinks abortion is necessary to protect the woman's life or health.

### Can my doctor be forced to do an abortion?

No. Again, the whole effect of the Supreme Court decision is to emphasize freedom of

choice. So the Court was very careful to say that doctors do not have to do abortions if they have some moral or religious objection. In that case, of course, the doctor should refer the patient to another doctor who does not have such an objection.

### How can state law regulate abortion during the first three months of pregnancy?

The only regulation the state may make about abortion in the first three months is that it must be done by a licensed physician.

The state can have nothing to say about the decision to have an abortion. It cannot disapprove of a woman's reasons for requesting an abortion or the doctor's reasons for doing one.

### How can state law regulate abortion during the second three months of pregnancy?

Again, the decision as to whether or not to have an abortion rests with the woman and her doctor. The state cannot interfere.

But, because the operation is more difficult during this time period, the state may, if it chooses, tell the doctor where the abortion must be done—in a hospital or a specially equipped clinic, for example—and set forth other conditions directed to protecting the health of the woman.

### How can state law regulate abortion in the final three months of pregnancy?

Abortions are almost always done during the first five or six months of pregnancy since after this time the fetus may live. For this reason, the Court held that abortions may be prohibited during the last three months of pregnancy unless they are necessary to protect the woman's life or health.

**Does the state have to regulate abortion?**

No. The Supreme Court decision makes it clear that the states can regulate abortions in the ways described above but they are not required to do even that much. And, in the absence of new state legislation, the Court's decision is the law of the land.

To the extent that state abortion laws are more restrictive than the decision handed down by the Court they are unconstitutional. No further action by the states is required to nullify their old laws. The Court's decision did that automatically. And, in varying degrees, all of the 50 state abortion laws were unconstitutionally restrictive.

Furthermore, the states do not have to pass new laws that bring their statutes into agreement with the Court's decision. If they want to they may pass laws that are less restrictive than the Court's decision but they do not have to have an abortion law at all. Nor may any governmental agency (such as a board of health) or agent (such as an attorney general) issue regulations that are more restrictive than the Court's decision.

**What have some states actually done?**

Most have done nothing at all, which means that abortions are legally available in those states.

A few states have passed laws which violate the Supreme Court decisions by being too restrictive, but these have already been declared unconstitutional or will be soon. So, even in these states, abortion is legal. And a number of states have passed laws that conform generally to the Court's decision.

The point to remember is that no matter what a state legislature may want to do—or even attempt to do—it cannot prohibit abortions which the Court permits.

**Can the Supreme Court decision be overturned?**

Yes. And moves in that direction are already being made. Several states have called on Congress to begin the process of amending the Constitution to overturn the decision. Several amendments have already been introduced in Congress.

The move to amend the Constitution to make abortion illegal has the enthusiastic (and financial) backing of important elements of the hierarchy of the Roman Catholic Church and the National Right to Life Committee. Their stated intention is to overturn the Supreme Court decision at the earliest opportunity, thereby depriving you of your right to choose and your doctor of his right to practice medicine according to his best judgment.

So far, hearings on these amendments have not been held but pressure for Congress to consider them appears to be increasing. Meanwhile, the less well organized majority, which public opinion polls show support the decision, has failed to make its approval sufficiently clear.

# The Supreme Court Decision on Abortion:

## New Legal Facts

Association for the Study of Abortion, Inc.  
120 West 57th Street  
New York, New York 10019

Enclosed is \$ \_\_\_\_\_ (tax-deductible) for support of ASA's program.

Please put me on your mailing list.

Please send me a bibliography.

Please send your pamphlet to the attached list of my friends who might be interested. (You may/may not use my name in writing to them.)

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

ASSOCIATION FOR THE STUDY OF ABORTION

120 West 57th Street New York, N. Y. 10019



15. Who is the intended audience of this flyer?

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16. Based on the questions the flyer poses and answers, what are some of the implied concerns of the reader surrounding the new abortion law?

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## Our Lives on the Line

Flyer titled "Our Lives On the Line" by activist group Refuse & Resist. Refuse & Resist was an activist group founded in New York City in 1987 in response to what

members saw as a repressive conservative movement headed by Ronald Reagan.

**OUR LIVES**

*on the line*

**REMEMBER THE BROOKLINE MASSACRE!**

On December 30, 1994 an armed anti-abortionist walked into a clinic in Brookline, MA, and shot receptionist Shannon Lowrey to death. He then ran to another clinic and shot receptionist Leanne Nichols to death. He wounded others in the attacks. He acted with the blessing of "Christian" fascists who advocate murders and other acts of violence against abortion providers. These "Christians" also praised Dr. Gunn's murderer as a hero in their war against women.

For more information or to get involved contact REFUSE A BUST, 200 Madison Ave., #1106, New York, New York 10016. Tel: 212-713-5667. Email: [info@refuseabust.com](mailto:info@refuseabust.com)

December 24, 1993 Claudia Gilmore and Donald Castro were both shot at by unidentified assailant at Central Health Center for Women in Springfield, Missouri.

March 1993 Dr. David Gilley was shot and killed by Michael Griffin outside clinic in Pensacola, Florida.

August 1993 Dr. George Tiller was shot in both arms by Shelley Shannon outside clinic in Wichita, Kansas.

Fall 1993 Dr. Wayne Patterson was shot and killed by an unidentified assailant in Mobile, Alabama.

April 1994 Dr. Jack Yaffe's offices and a Planned Parenthood clinic, both in Syracuse, New York, were attacked with hydrochloric acid.

July 1994 A fire was set at the Commonwealth Women's Clinic in Falls Church, Virginia, causing damage estimated at \$10,000.

July 1994 Dr. John Britton and volunteer nurse Lt. Col. James Barrett were shot and killed outside clinic in Pensacola, Florida.

August 1994 A fire was set at Planned Parenthood clinic in Brainerd, Minnesota, causing damage estimated at \$500,000.

October 1994 A fire was set at the Planned Parenthood clinic in Chico, California, causing damage estimated at \$35,000.

October 1994 A fire was set at the office of James Armstrong, MD and Susan Cahill, Ph.D. in Kallispell, Montana, causing damage estimated at \$75,000-100,000.

November 1994 A bomb exploded in the parking lot of the Planned Parenthood clinic in San Rafael, California.

November 1994 Dr. Garson Romalis was shot in the leg by an unidentified assailant in Vancouver, British Columbia.

December 1994 A bomb exploded at a Planned Parenthood clinic in Rapid City, South Dakota, causing damage estimated at \$1000.

December 1994 Shannon Lowrey, receptionist at Planned Parenthood in Brookline, MA was shot and killed alongside by John Saki. Three other people were wounded.

December 1994 Leanne Nichols, receptionist at Planned Parenthood in Brookline was shot and killed alongside by John Saki. Two other people were wounded.

John Saki fired several shotgun rounds into the lobby of a building housing the Hillcrest clinic in Norfolk, Virginia. A security guard narrowly escaped injury.

January 1995 Bill Baird, a veteran abortion rights activist, was shot at outside his home on Long Island. It was the second attempt on his life in two years.

February 1995 A Planned Parenthood clinic in San Luis Obispo, California, was struck by arson, causing damage estimated at \$50,000.

February 1995 A fire was set at the Choice Medical Group in Santa Cruz, California. Railroad flares were lit and thrown on the clinic's roof.

March 1995 David Lane broke into Planned Parenthood clinic in Denver and used a sledgehammer to destroy equipment, walls, and bulbs.

August 1995 A fire was set at the All Women's Health Center in St. Petersburg, Florida, causing damage to the clinic's waiting room and reception area.

September 1995 An incendiary device was set off at the Emerg-a-Care clinic in Jackson, Wyoming, causing damage estimated at \$30,000.

November 1995 A fire was set at the All Women's Health Center in St. Petersburg, Florida for the third time in three months.

November 1995 Dr. Hugh Short was shot in the arm at his home in Ancaster, Ontario by an unidentified assailant.

December 1995 Senate approves bill banning doctors from performing Dilator and Extraction abortions even if the woman's health is threatened.

Shannon Lowrey  
Leanne Nichols

**We will defend abortion providers!**

17. Who is the intended audience of this flyer and how do you know?

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18. What visual devices are being used to make the argument? What rhetorical devices are being used?

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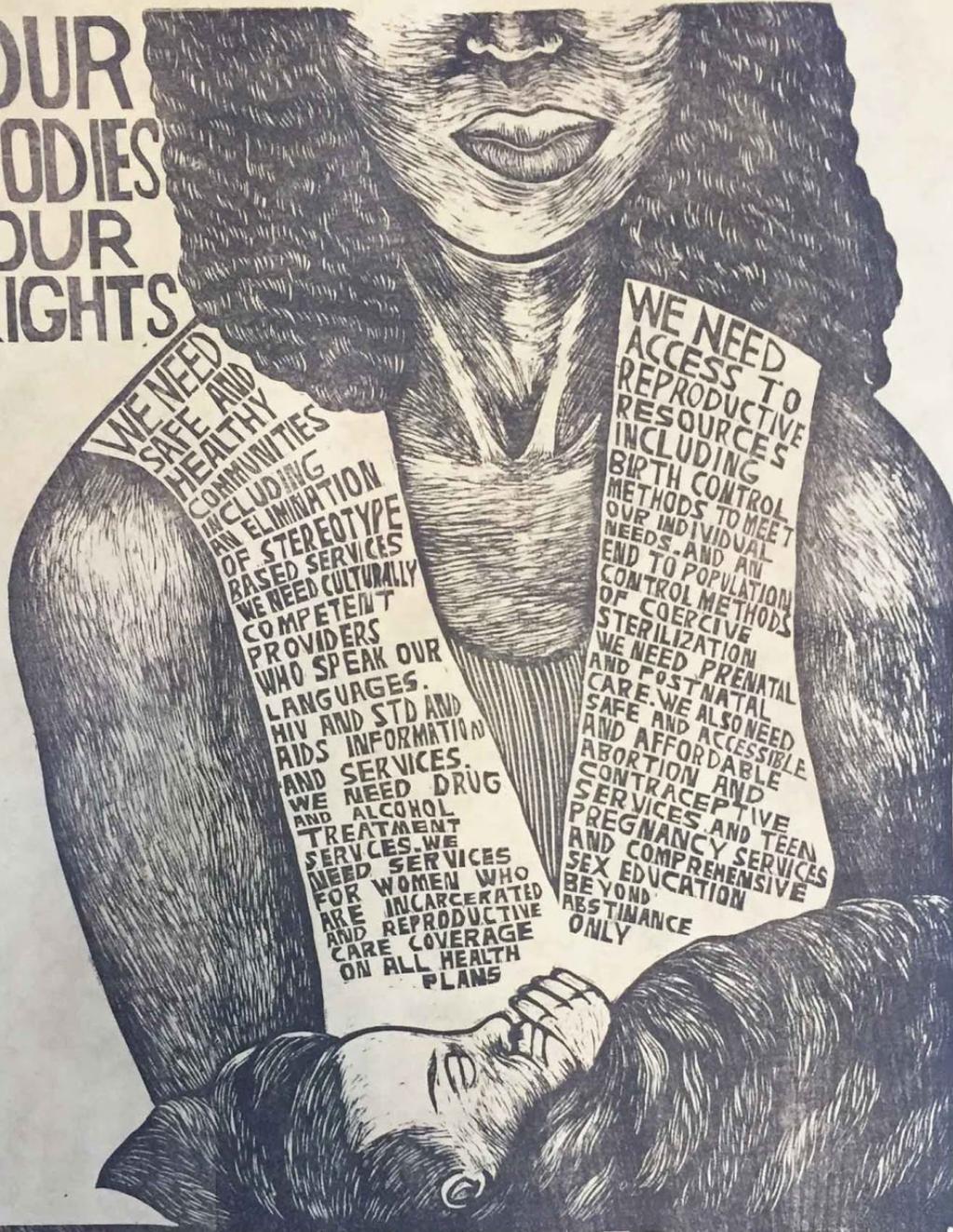
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**Reproductive Rights Are Human Rights by Meredith Stern**

**“Reproductive Rights are Human Rights” print by Meredith Stern**

**OUR  
BODIES  
OUR  
RIGHTS**



**WE NEED  
SAFE AND  
HEALTHY  
COMMUNITIES  
INCLUDING  
AN ELIMINATION  
OF STEREOTYPE  
BASED SERVICES  
WE NEED CULTURALLY  
COMPETENT  
PROVIDERS  
WHO SPEAK OUR  
LANGUAGES.  
HIV AND STD AND  
AIDS INFORMATION  
AND SERVICES.  
WE NEED DRUG  
AND ALCOHOL  
TREATMENT  
SERVICES. WE  
NEED SERVICES  
FOR WOMEN WHO  
ARE INCARCERATED  
AND REPRODUCTIVE  
CARE COVERAGE  
ON ALL HEALTH  
PLANS**

**WE NEED  
ACCESS TO  
REPRODUCTIVE  
RESOURCES  
INCLUDING  
BIRTH CONTROL  
METHODS TO MEET  
OUR INDIVIDUAL  
NEEDS. AND AN  
END TO POPULATION  
CONTROL METHODS  
OF COERCIVE  
STERILIZATION  
WE NEED PRENATAL  
AND POSTNATAL  
SAFE AND ALSO NEED  
AND AFFORDABLE  
ABORTION AND  
CONTRACEPTIVE  
SERVICES AND TEEN  
PREGNANCY SERVICES  
AND COMPREHENSIVE  
SEX EDUCATION  
BEYOND  
ABSTINANCE  
ONLY**

**REPRODUCTIVE HEALTH**

ONE IN THREE WOMEN WILL HAVE AN ABORTION IN THEIR LIFETIME

**IS A HUMAN RIGHT**

SIXTY ONE PERCENT OF ABORTIONS ARE OBTAINED BY MOTHERS

19. Who is the “we” in the text, and how do you know?

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20. Why did the artist choose to include a baby in her image about reproductive rights?

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21. Meredith Stern is a white artist here depicting a non-white woman and child. Is this significant to the meaning of the image?

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