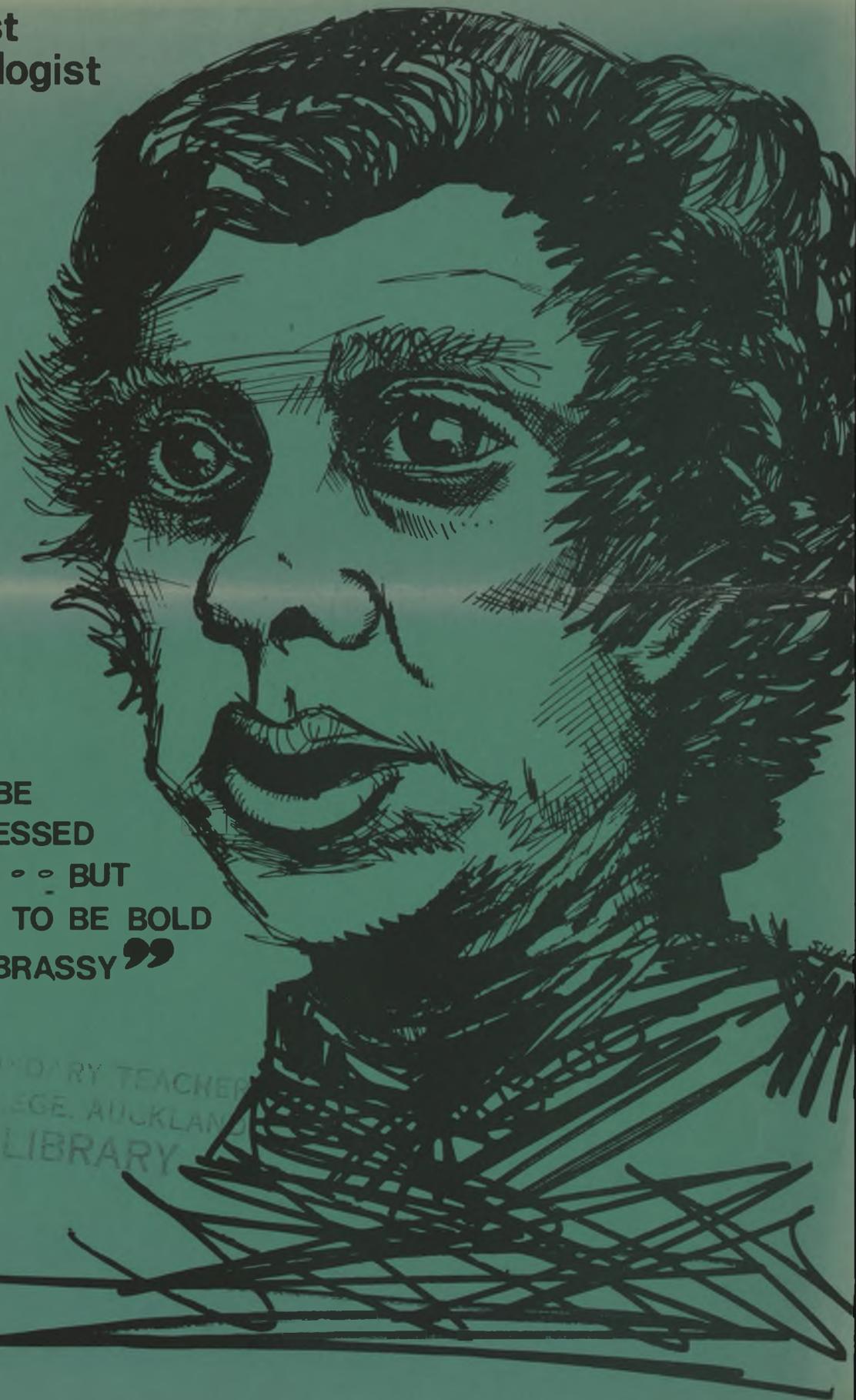


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BRD

broadsheet

EVELYN REED:~
radical feminist
trotskyist
anthropologist



“ I USED TO BE
REPPRESSED
MYSELF BUT
I LEARNED TO BE BOLD
AND BRASSY ”

SECONDARY TEACHER
COLLEGE, AUCKLAND
LIBRARY

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editorial

on getting angry

April's Broadsheet gave us an extremely enjoyable and thought-provoking variety of articles, letters and drawings of a high standard. But I should like to raise a small quibble about the editorial. I believe our anger, if any, is a significant problem in the feminist movement, in fact of any social movement, and should be carefully analysed. Anger is a purely destructive emotion, in fact self-destructive, whereas an acute sense of injustice based on intelligent appraisal of a situation can lead to constructive action.

The editorial takes the view that any woman who doesn't feel anger towards men has either lived a sheltered life without experiencing "oppression at a personal level" (is this even possible?), or is an Auntie Tom who has to be nice to men to get on in a man's world. These are specious arguments - in fact, insulting to intelligent women. My own total lack of anger towards men is based purely on philosophic consistency, that is, it rests upon behaviouristic psychology. It seems to me that the entire basis of liberation philosophy rests on the argument that women are conditioned into subserviency. Now we cannot use this kind of knowledge to promote our own interests while using a different sort of criterion to evaluate the behaviour of men. They are under the influence of the same laws of psychology as we are; they inherited a corrupt and outmoded society just as we did. Let me put it another way. Either woman is "naturally" inferior and man "naturally" superior, or we are both the results of an anachronistic social conditioning. We are not, therefore, justified in feeling anger towards individuals who act purely in accordance with their conditioned notions of the fitness of things, whether male or female.

What then, is the only rational path for us to pursue? I am in agreement with all the reasons why men should be excluded from most feminist activities - men are inhibiting; we have to develop self-confidence; and so on. And small feminist groups are the best places to vent any anger we feel.



But this is only a temporary personal solution to a lifetime problem. There is really ONLY ONE APPROACH to use, and that is an educative approach. Our task is to educate other women, and to educate men, and we cannot educate anyone by expressing anger. It will probably take centuries; it will certainly not be finished in our own lifetimes, and the fanatic who burns with rage is damaging both herself and the feminist movement. Negative emotions are complex phenomena but they can, to a degree, be controlled by intellectual processes. If we care about the future of all women, we will at least make the effort.

Footnote: Just a detail. I don't really think we should be promoting Aristotle, for whereas Plato envisioned an equality of women and men in his ideal State, Aristotle regarded women as slaves, domestic servants, breeders, and dolly-birds in general.

- Toni Church

contents

Editorial: On Getting Angry	1
Feminist diary	2
Letters	3
Interview: Evelyn Reed	6
Easter Feminist Conference	11
Kicking Against the Pricks	12
Broadsheet Report	13
Coming Events	14

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deadline for issue 10

May 31

feminist diary

April 10

Australian Prime Minister Whitlam has appointed a special adviser on women's affairs: Ms Elizabeth Reid, Philosophy tutor and women's liberationist.

April 11

Ms Anne Hercus of Christchurch has been appointed first woman member of the Price Tribunal.

April 12

Auckland City Council Traffic Department has had significantly more women than men replying for the position of traffic officer, now available to women for the first time.

April 13

In Madrid the Central Labour Court ruled that a 26 year old woman has a legal right to fight bulls on foot. The all-male union had opposed her working as a proper matador because she was a woman.

April 13

Between 200 and 300 people marched down Queen Street (Auckland) to demonstrate their desire for the repeal of New Zealand's abortion laws.

April 30 - May 1

Visiting American feminist Evelyn Reed spoke at two public meetings and on Tuesday evening met informally with women's liberation groups in Auckland.

May 3

Equal pay is to be phased in by April 1, 1977, more than a year earlier than originally planned, announced Mr Watt at the FOL conference.

Joan Rotherham of N.O.W. (ChCh), a barrister and solicitor, has been appointed President of the Legal Employees Union in Christchurch. Joan is the first woman President. In November of last year, for the first time the Union negotiated an award with employers which meant pay increases especially for the legal clerical workers. Previously they were governed by an Industrial Agreement which binded neither employers nor employees and which led to gross under-payment in certain sections. The award binds both parties, Union membership for employees now being obligatory.

WANTED



Articles: Letters
Illustrations
CASES OF DISCRIMINATION
AGAINST WOMEN
broadsheet

Letters

238 Port Hills Road
Christchurch

Dear Broadsheet,

The first issue I saw of Broadsheet was a real disappointment, at least to me, in practically every respect - layout, cover, art work, perspective, style, coherence, you name it, it all seemed purty juvenile. So in typical arrogance I sort of crossed you off my special high-class worthy list. Then today saw No's. 6 and 7. Really what an improvement! It's almost like another journal completely. Art work is very good; layout exists and quite nicely too - but the real stuff is in content, of course, and it's where you've really come a long way. Your anger which in itself is good, is now controlled, aimed, and deadly accurate. Your perspective on issues is quite mature now, and I get a real feeling of having read rational accounts of given topics written from a committed standpoint. This is real journalism, as opposed to the useless garbage we all get subjected to in the daily press.

As a male from another planet, New Zealand is amazing. Here is a country in which very few, if any, are really hungry, really must undergo privations in health care, housing, conveniences, diet, and yet here also is a country in which morality, sexual and otherworldly, hangs so heavy over the people's heads that every person's struggle for self-actualisation must be that - less joy than pain and heartache - and must be waged against almost overwhelming odds. The press treatment of women's liberation as a movement, unbecoming as it may be, is nothing compared with the treatment women receive personally in their daily lives in relation to "society", that amorphous blob present everywhere in New Zealand, to husbands, relations, friends, neighbours, employers, children. To try and relate directly - that is, humanly, instead of through a social smokescreen of values, stereotypes, etc - to even so close a person as a husband can be in New Zealand somewhat like swimming with cement shoes.

It's good you folks are getting down to cases and pulling yourselves up. And that you're doing it by yourselves but open-mindedly, and more importantly,



openheartedly. It's hard work, ain't it? Surely you'll be guilty of striking sometimes at the wrong targets, or overshooting the mark, and of other, ah, "indiscretions"; everything worth achieving has such inappropriateness built in, as a sort of learning device. Hopefully you'll get somewhere (there) if you keep at it.

- Stephen A. McCloy



33 Carr Road
Mount Roskill
20 April

Dear Broadsheet,

Female sexuality is a subject that interests me very much and I am at present attempting a book on the subject. When I first read Esther Villars I was impressed with her book. Later I found I was unable to swallow it wholeheartedly. I think she is wrong about women. They are highly sexual beings, but with a slower climax mechanism. But, once this mechanism gets under way, she can leave the male well behind as one ejaculation usually leaves the average male spent for some considerable hours. I think I have hit upon nature's reasons for the slower acting climax mechanism in the female. There is always some basic reason for the way things are. In the light of my new speculations the article I sent you is wrong in part but it served the purpose of opening up my ideas on the subject.

I would be glad of the help of any Libber who would be interested in my material especially one who can type.

Here is my phone number in case anyone is interested.

- L. Bozinovitch
Phone: 654-757 (Akld)

letters

6 Rruga Gjin Bue Shpata
Tirana
Albania

Dear Fern,

I can understand your anguished reply to Ms. Jelicich, and I used to feel a bit like that too, but now I can't agree that all the evils of our society - and you describe them well - are masculine in origin. I am living in a country which seems to a large extent to have solved many of these evils - but men and women have done it together, not in opposition. Men are not inherently horrible, any more than women are inherently dumb broads. Here in Albania, men have managed not to deteriorate to the hard-bitten, go-getting, womanising, generally disgusting specimens which are, sadly, the norm in our society. Albania has managed to miss our particular breed of capitalism and jumped straight from feudalism to socialism. Now patriarchal feudalism was a really bad scene for women. They were simply non-persons, legally, matrimonially and socially. Men walled their women up in the house, chose their husbands, took away their children, ruled them like their other animals. Perhaps because they exercised such total control, they managed to do without all the ego-boosting psychological 'masculine' rubbish our men so desperately cling to, and could express their own feelings of love and companionship freely, at least to their 'equals', other men - no one can love a slave. Men here were and are still 'unmasculine' in a Western sense, they cry, kiss each other in the street, hug and hold hands with their friends - and women behave the same way with their own sex. Fathers openly love their children even as babies.

But things are not perfect here by any means, mainly because of the massive hangovers from feudalism which still have to be overcome. Legally, everything possible has been done to eliminate inequality, from the provision of nurseries to a woman's right to keep her own name after marriage - the husband may take hers, and the children either or both. There are constant campaigns in media, entertainment etc., against the old ideas and customs. Even the textbooks at school show little boys sewing, minding babies, cooking, and little girls building things and training as soldiers. (No cars, though - there are no private cars here, hence no pollution, or

traffic jams, or overweight executives - they walk!) So the whole society is behind the necessary changes, and those who disagree shut up or get jumped on.

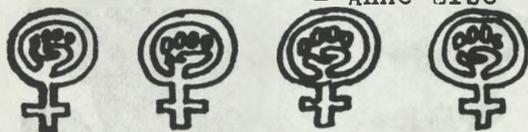
Sex is the great hangup in our society, and the way it is distorted perverts every relation between the sexes in some way. Nothing could be more revolting than Western men's attitudes to "their" women, laid or otherwise - and judging by a night stroll down Queen Street, running the gamut of snickers, wolf whistles and propositions, they want to lay us all, or at least give the impression that they could if they tried. But (a) how did they get to be that way, and (b) can they change? I'm not sure about (a), though the present sick state of our media, particularly advertising, with its endless drooling over 'sexy' birds must have a lot to answer for, but perhaps it is something to do with Woman as Property, because it doesn't happen here: so the answer to (b) must be 'yes'. Most Westerners feel like aged debauchees in Albania. It is as though the double standard had been virtually eliminated, but in the opposite direction to that advocated by Germaine Greer. Both sexes exercise self-restraint outside marriage - illegitimacy is very rare - and boys are as shy as girls. I keep turning round then I hear a truckie tooting, but it's just to warn a kid off the road, as they're not used to traffic! I can walk home at night through the darkest park without hesitation, and no one makes me feel like a sex object. You may not be too keen on having the walls full of political slogans, but they're a damned sight better than 'I'm Cheryl - fly ME' - especially if they're for International Women's Day.

So after all, the wrong and frightful things in our society - sexual, economic and racial inequality, pollution, aggression, inhumanity in general - may not be masculine traits, but simply the way men have been moulded by our society. Look what it's done to women! If we can change, why can't they? At the moment you get a vicious cycle, where the men who distort their humanity best get to the top and try to shape the world in their own image. We women are right to reject all this utterly, rather than trying to be up there with them, but let's remember that our form of society is, thankfully, not the only one around. Albania proves people can change for the

letters

Torbay
Auckland

better, can change their consciousness sexually, economically, politically and emotionally, but it isn't easy. Women in our society get all the shit, but it's not produced by THE MAN, forever and ever, amen, just by the poor slobs caught up in the mess with us at present. Because women are on the bottom, and, looking upward, can see how rotten the whole thing is, it's up to us to get up and tell them, and you're right, we probably will get killed in the process - revolutionaries always do. But let's work, in the end, for humanity as a whole, not just the most oppressed half.

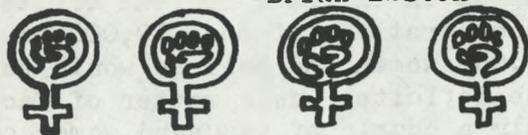


- Anne Else

Department of Economics
University of Canterbury
Christchurch

Dear Editor

In the April issue a woman architect with reference to her career remarked "You can't opt out for a few years to rear children - you would be left high and dry". While it is a widespread view, I wonder how true it is. Perhaps its only truth is because we believe it. Perhaps it is a convenient way for male chauvinists to discourage women going into a profession. I'd be curious to know of any evidence of taking a period away from a career is such a disaster, other than that the attitudes and roles of the profession ensure it will be. And there may be evidence to the contrary.



- Brian Easton

Mt Roskill
Auckland

Dear Broadsheters,

For God's sake girls, don't use this gormless looking female again in Broadsheet. She looks the facsimile of everything Libbers are trying not to be.

It is "hick art". Surely someone can draw something better, or I will have a go myself.

Yours faithfully,

- Mrs L. Bozinovitch

Wonderwoman is the only female comic-strip character who isn't presented as a female stereotype - we think she's mighty!

Dear Broadsheet,

I was disgusted by the article signed Fern, in the last issue. I cannot find the Broadsheet to quote exactly but I can recall the strong prejudice. The sentiments were something like "put men down as they have put us down for years." Grow up Fern!

I admit most males do put us down, but this is because they have been forced into a role just as many of us females have been forced into the drudge role. We accept it and they accept their role. Though I have suffered through this, and more important, the children have, I still do not want to put the men down. To show how unprejudiced I am I admit some of my best friends are men!

Don't put men down. Ask them to join in the fight. It's not just for Women's Liberation, but People's Liberation. I know of many men who feel this way and would like to join a Women's Liberation Group. If they saw Fern's article it would scare the pants off them!

To use an old hackneyed phrase, "two wrongs don't make a right." To do to men what they have done to us would only make as bad a situation. Try and work with them, talk to them, teach your children that people are not divided into two groups, men and women, but people are just people. The only way they should be divided is likeable or unlikeable, according to personal taste.

Why do men act like bastards sometimes? Maybe because they've been pushed into the role of the strong decisive provider and they cannot cope with it all. Is it any more fun to go to work every day (though you may hate the job) than to stay at home with kids and housework?

To quote a university lecturer "When we get forms from students we get from males, in answer to "Male or Female?", 'Male?'. One never gets a question mark from females. Ponder on this and the male problem and help them and ask them to help us.

- J.E. Blackburn



The amount of mail we receive increases with every issue. We love it! But please try and keep letters short as we haven't much space and it's a difficult job to edit other people's letters. Just a thought: We have never had a drawing or cartoon sent in by a reader. Aren't any of our readers artists?

women pack a big clout...

interview: evelyn reed

Evelyn Reed ... radical American feminist, author of "The Problems of Women's Liberation", Trotskyist and controversial anthropologist, was brought to Auckland by the Young Socialists in May.

She lives in Manhattan, with her third husband, socialist author George Novack, has had two abortions, and refers to the students to whom she lectures on campuses throughout America, as her children and grandchildren. Evelyn has been fighting for women's liberation for thirty years and one feels her battle will never cease.

Jan Smith, Auckland Women's Liberation, interviewed her for Broadsheet.

ooooo

eYou ask me how has the Feminist Movement progressed in the United States up until now. We have made gains in a number of areas, but the most spectacular of course was the Supreme Court decision that now grants women the legal right to abortion. This is the great historic development since the 1920's when women won the right to vote. This is even more important because women cannot advance to higher stages of understanding and intellectual and cultural development until they are absolutely sure that they are not going to be trapped into unwanted pregnancies. At the present time the movement is sort of considering what its next big action is going to be. Very often objective events overtake people who are just considering the matter; the question, for example, of Child Care Centres. There were tremendous rumbles about that in California when I was out there just a month or so ago, because Nixon had withdrawn funding for the very poor



people in the totally inadequate centres we already have, but the Governor of the State, Reagan, jumped in in order to fend off the demonstrations of some 10,000 or 20,000 women and said he would supply the deficits. As a matter of fact only a couple of thousand women came out, and that was only to warn him that he had better stick to his promise or else. So women pack a big clout once they get to know it.

ooooo

jHow are the different cells organised? There must be several different groups starting in different places; what approaches do they have?

eWell, the groups started on a rather startling basis of uniformity in that women just got together in what they called 'Consciousness Raising Groups' and even from the start

..once they get to know it"

people sneered at it and said, 'Well, they are just little groups that get together for therapy.' But the women got together and made the great discovery that they are not responsible for their discontent and they are not responsible for the damages that have occurred in marriage, in the family. In fact they are the victims, not those responsible. What is wrong is society and the family which is an institution of society. These consciousness-raising groups provided the first medium of exchange of ideas, of thoughts and of councils, and they grew very rapidly into larger groups of action. One of them, for example, as you know is the demonstration of 40,000 women marching down 5th Avenue. That power and feeling of force and influence must have infected even those black-robed jurists in the court system, who finally decided, well, rather than anger the women a lot more (and this is the sign of things to come), granted us the decision Okay. Now, of course, we have larger organisations. The largest is the reformist group called NOW - I understand you have a weak little branch developing here - it seems to be pitifully off course already. The NOW organisation has given birth to the National Women's Political Caucus, which is its political arm, because NOW doesn't go into politics or put forth candidates but the Caucus does, and the Caucus has a lot to learn. I, who am from a political party, Socialist Workers' Party, feel we can influence it to a certain degree, particularly since they suffered such disappointments in the last two elections. We are not going to accomplish our aims by supporting any Democratic politician. I think McGovern demonstrated to the hilt that even in the Democratic party the men run everything and they just give a few hand-outs to the women who go in there, and think they are reforming the party, but they are not at all. McGovern betrayed the women - promised them abortion plank in his platform and then withdrew and said now is not the time. That is the usual racket that they pull - now is not the time. Well, they may still continue to try to reform the Democratic Party but we have presented another model and different example - we put forth a woman, Linda Jenness as Presidential Candidate, and it made quite a bit of impact on the nation.

.....

j You have only been in New Zealand a short time, but what do you think of the New Zealand Feminist Movement?

e Here in New Zealand they don't feel quite sure of themselves, they may do after I go, because a lot of people are telling me that being so bold and brassy, I have given them a lot of confidence, and I hope so. That is exactly why I do what I am doing. They are just as interested, just as militant and they are of a very high order of women .. very intelligent and courageous in my view.

What they need to do is get rid of the whole pack of intimidating things that have been foisted upon them. Intimidation that says "We have got it better here, look we can get an abortion if you know the right people, or if you go over to Australia". What is interesting here in New Zealand is that women editors and reporters that I talk to didn't say 'Well, I feel liberated', you know, they listened very carefully and gave very good write-ups. I could see that behind some of them was that they had to do it within a certain framework, they went to the limits in the framework. We have to be aware of this fact. It is true in the States, it's true everywhere, that the pressure of the old archaic attitudes, postures, laws, everything comes down on women with great force. You have to be strong women, you have to cultivate that strength. I used to be repressed myself, but I learned how to be bold and brassy.

We still have all these pressures which have come down thru' the whole patriarchal system and intimidate some women. Just say to them "Well, you come in the second or third waves" and get together those women who are ready to move right in the front, right away. That's the way you build. When you manifest that kind of strength.

.....

j How do you reconcile lower and middle-class goals?

e Well, I hardly know what to say on that. In NOW in America we have a variegated composition and it would be false to say it was totally and exclusively petty-bourgeois or middle-class. What we don't have as yet are women who are in the factories. Those who want to denigrate the movement say "Where are the women who are at the point of production?" meaning women in auto and steel and those big industries. But how many women are there in these industries? You have millions of women in clerical factories, and we are getting many of these. So that we can't be hung-up on what they say is the composition of the feminist movement. If we can get tens of thousands, maybe hundreds of thousands of women and if we could win such a tremendous victory as the

repeal of the abortion law with the composition what it is now - well, that just shows that we have to be where the action is and make the gains where they are at every given stage of development. We don't have to wait for some of the women in the factories to move. Don't let anybody pressure you on this front - that the movement has to have a specific composition before it is worthwhile. They're wrong.

.....

j What sort of advice would you give us in New Zealand on reaching general goals?

e Well, I think you have to be very concrete. In the States we had a conference of 500, or 800, I forget. A small group wanted to damage it. They wanted dispersal over a thousand issues. We have got a lot of issues, but let's go for this one and get it. The victory alone will give women confidence. And it's a tremendous thing to have control over your own body. Now the organisation will probably, sooner or later, go out of existence after it first watches to see that the law of the land is carried out, you know. And now they've got to decide what they're going after next. Well, ERA is already on the agenda, and we've been working on that right along incidentally. The child care centres may come up fast because this is another important thing to free women. That'll be a tough fight because that will have to be funded by the government or the state, or whatever, and run by those that use it - the parents. So actions will come up. Sooner or later you have to focus in on the first demand that you want to win a victory on.

"there's always a danger of becoming living room feminists"

j How do you suggest we go about reaching a wider cross-section of the community?

e What you mean is the inter-links between each place. Now you see, I came up from Dunedin to Christchurch, I haven't got to Wellington, to here. Really, I haven't got a full picture yet. And there are differences and it is a problem. I met some really fine women in Dunedin who are really isolated off in those Scottish towns. My heart went out to them. They're University women and their husbands are in the University and some of them do part-time work or are getting their PhD's or whatever. They have children and they live comfortably, but they are resistant against being caged. They said "Well, I'm afraid we're

doing all this rather academically." They keep their units moving and they get together. But there's always a danger in that kind of situation of becoming living-room feminists. A little thing you do on a Saturday night instead of watching TV. Well, you have to guard against that. I don't think you have that problem here. Auckland is full of dynamism. In fact, you may have to lead the country. I haven't seen some other places but what you've got going here is the nucleus - and you've got the right kind of woman to push. So you have to form connecting links with these other people. There's a heavy burden on the women in Auckland - if you recognise it then you'll realise that you're setting the pace so far as I can tell.

.....

j With regard to apathy. What do you suggest to overcome it - more militancy?

e You're going to have to set back the pressures here and your successes will be transmitted almost immediately to the other places. It's astonishing how successes like that are transmitted on the wings of the wind almost. Keep in communication with each other, maybe through a bi-weekly paper of some kind.

j We do have Broadsheet.

e OK. You have to have an office, and communication centre. This is the place as far as I can tell where you are going to do it.

j Yes, we need an office. We're trying to get one.

e And also, get after some of the rich people. We did that. We were astonished at how responsive they were.

.....

j How does the capitalist system particularly oppress women?

e Well, you know how the big monopolists run things.

Some people don't want to admit it. They don't like to mention it because they don't like the position they're in on this score. Anyway it benefits capitalism which never has enough employment for all the men. They keep the men divided in different areas of work to divide the women and the men. This whole system of divide and rule you know. If you have men who are underpaid, and at the same time they can go home and see these still less paid women in a worse plight, well, they feel "I'm pretty lucky. I'm a man and not a woman". And men don't even realise the injustice of this whole system - that they're supposed to support a family of any indefinite size under the old conditions of uncontrolled procreation, whether

they are employed or unemployed, which is an absurdity - it's the height of irrationality. But they don't realise it and they have to be taught to realise it. But capitalism is a system of oppression, discrimination, exploitation by its nature.

.

j Would you like to say something here about the family as an economic unit?

e Most people think of the family as the only way you can have sexual experience and raise children. The sexual revolution showed the fallacy of that idea just from the theoretical standpoint. At the same time we're going to have marriage and the family with us as long as you have capitalism. The property system exists because it's the only way you can legally transmit your rights to your children instead of having it dispersed. Among those who aren't thinking in terms of property, they've just dumped the whole marriage system and they're just mating, or finding other ways of carrying out their sexual activities. Now what's going to happen to the family is that if it doesn't become a family by choice instead of by economic necessity, then there won't be any family. However, once you take these economic fangs out of it, then you might have people in a family set-up that might like to be with one another. Today they're not particularly happy being with one another because the economic chains lacerate every one of the affective sentiments. So, as a Marxist, I'm not saying definitely what's going to happen to the family as a group that wants to stay together. Maybe people want to stay in larger groups than that. At least they won't be chained to one little group. As it is today with this whole competitive alienative society, you've got to stick to your family because it's the only place you can feel you've got even a modicum of loyalty or consideration. But in the world where everybody is equally independent and provided for by the whole system, then no individuals can intimidate or oppress other individuals.

.

j What sort of child-rearing systems do you see in this sort of society?

e Oh, I see child-rearing systems on a community basis. Because I think the most damaging thing that can happen to a child is what Dr Bowlby is advocating - a one to one relationship and the mother-child bond. Well, you know that's where fixations start and he's advocating that you've got to have this and you've got to

"they'll all be brought up in what i call infant universities, because that takes the stigma off child-care centres as dumping grounds"

have this permanently and the first five years are decisive - they certainly are decisive insofar as these hang-ups are concerned. He's got some archaic ideas on it. But there are other psychiatrists, I've heard of them recently, who are putting forward the new sensible theory that children should be among their peers and brought up under skilled guidance and they don't acquire any of these fixations or hang-ups and they're not kicked around as unwanted kids in the kitchen. And they'll all have an equal opportunity. They'll all be brought up in what I call infant universities because that takes the stigma off child-care centres as dumping grounds. And already we have evidence that this is the coming trend but you see, the reactionary forces again here want to keep this bond going.

.

j Do you think women can be liberated without men being liberated as well?

e I think women can make some gains as a result of their women's liberation movement that in some ways will make them surpass men who aren't yet aware that they're oppressed. Women are really ahead of the game now by understanding there's something wrong with this social system and they're fighting against it. However, they have only a dim view that it's the social system. Some of them think they'll make all their gains within this framework or settle for the gains they can, but the others won't because they're going to be tired after a while of all the see-saw fighting. So eventually they're going to say to themselves, "Let's go the whole way and let's get rid of all these forces that have been oppressing us". Well, that's revolutionary thinking. At the Medical School today, this is the first time it happened, a man got up and he said, "Well, I came to understand a lot more about the women's liberation movement than we ever knew before and I think we should salute Evelyn who came here to tell us all this". And they all clapped again. Well, that's a symptom

of things to come and it's in Auckland, New Zealand. So you see, it's quite advanced here.

What do you see as the place of men within the feminist movement? Do they have a place?

No. It's like the black and white struggle. The blacks have to make their own movement and decide on their own policy at the present stage. And they know there are some whites who are sympathetic to them. They say and quite correctly, "Well, you who want to help us, you go around among these racist whites and correct a lot of their thinking. That's your job." I think at the present stage of our development we should do the same thing to the men. "You can help us by going around all these beknighted men who don't know what it's all about and explain to them what is is."

So you think men have no place?

In the abortion campaign men can be put to good use. They can contribute with their wealth, and on marches to show that men are supporting the abortion demonstration and they can do a whole lot of those things. But the decision-making of what we're going to do and how we're going to do it is up to us.

I want to make one point about the matriarchy. There isn't a single woman in many of the countries of the world who has to either know about the matriarchy or agree with me about it or get into the hundred-year debate about it, but I bring it forward because I think it helps for them to know of the heroic period of female history and whether they agree or disagree with it, it gives them some confidence because they figure at some time these issues are going to be settled, and meantime they do know about it. And it does help an awful lot. The whole thesis that women have always been oppressed and that they've always been the second sex and that's because they're biologically deficient. So I regard it as my mission because of my special studies to bring it forward. But, as I say, it's not got to be an essential element in the drive of women in their liberation. Later on it will cast its full meaning on these things.

What do you envisage as woman's ultimate position in society?

Well, the ultimate means the restructuring of society, but then of course we'd have full equality. We're

going to have a society in which there will be no more domination or degradation. No domination of wealthy class over poor class, no domination of white race over a non-white race, no domination of one sex over the other. Equality - we've had it once, we're going to have it again on a higher level.



Evelyn Reed made a lecture tour of Australia before coming to New Zealand. From here she will go to Japan and is then returning to the States where she intends going into hiding until she completes her book on Matriarchy, Fratriarchy and Patriarchy, for which she has spent the last twenty years gathering information.

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HIGH STANDARD ASSURED

Easter Feminist Conference

MY WEEKEND WITH THE RADICAL FEMINISTS

Giselle, Sigrid and I went to the Easter Conference in Christchurch armed with sleeping bags, a pile of Feminist literature, a seven-year old child in tow, plus a cat in a catbox. Sebastian the cat did not get on with his five feline friends and was being banished. We travelled in a four seater plane, taking off at the crack of dawn in a drizzle of rain.

The structure of the weekend was informal. The main feeling I obtained was one of immense solidarity and acceptance. The ability to communicate so openly with the total strangers who are my sisters was a novel experience. It is incredible and stirring to know I have a whole string of allies throughout the country.

Twenty-five Feminists talked non-stop round a log fire. We covered an inexhaustible number of topics including self-defence, D.H. Lawrence's female characterisation, the position apropos abortion in each centre, household division of labour and censorship.

Saturday night was for booze and pot. Sunday morning was for guest speakers.

Brian Easton, Lecturer in Economics at Canterbury University, spoke on the Male Chauvinist Social Welfare system. His talk was often difficult to follow, but some valid points were made. He argued that in New Zealand we have a society so hung up about sex that we cannot see marriage involves something more. The idea that a woman receives economic support in return for looking after a man is reflected in the Social Security Act of 1938. This concept is thereby built into the structure of our Welfare State. An implication of this is to encourage people into a rigid chauvinist marriage structure whether they like it or not. It also gives rise to anomalies in the benefit structure - viz, a couple receiving the married rate of benefit may earn the same amount as a single person on benefit. The assumption is that with the married couple the wife does not work. The system fails to take into account more liberal partnerships where both are equally responsible for providing financially for offspring. One small glimmer of light is that

the recent Royal Commission on Social Security provides financial support for solo parents of either sex, previously available for females only.

A suggestion made to alleviate female economic dependency was a Motherhood Allowance payable at \$10 per week to all women with children under five years, reduced to \$5 per week when the child is five to twelve years. This is aimed specifically at the mother's own needs as opposed to Family Benefit designed for the child's needs.

Brian Easton concluded by questioning the current New Zealand mentality which is limited to the premise that all women make better nurturing figures than men. At present this is simply a convenient let-out for men.

Mary Batchelor, Labour M.P. for Avon spoke on Women's Role in New Zealand Society. I found her choice of topic rather disappointing. Much of what Ms Batchelor said was scarcely new. I would have preferred an expose on what it is like to be a female in the corridors of power.

Her argument was that we have grown up in a society which expects us to conform to standards set by a previous generation. The present inequality between the sexes is deeply rooted in the by-gone era when a woman's role was defined by her family's position in the social scale. The major block to women gaining equal status is her biological role. Dependent children limit women workers' bargaining power. They limit her job mobility - a woman is at a disadvantage since she cannot always give priority to her job. Family commitments come first, or she is made to feel guilty. Employers prefer to ignore that women are often sole breadwinners for families.

Ms Batchelor claimed from her experience working in Trade Unions that Unions do not encourage female participation. The male hierarchies wish to preserve their monopoly of power, hence no effort is made to attract women. It is therefore up to women themselves to make an effort to break into Union activities. Men are not going to make it easy for them in this field.

Jocelyn Hewin

kicking against the pricks

Auckland University History Society has arranged a Reading Party weekend next month, the subject being Women - now and in history. Amongst other speakers from Departments such as Anthropology and Sociology, the Society declared that it would also invite "a Women's Libber or two". A member of the Auckland Women's Liberation group wrote to the Society, pointing out that this appeared to be a rather flippant, patronising attitude, and asked whether the Society had condescended to invite "a darkie or two to the Reading Party on Maoris in History held last year."

Evelyn Reed reported that in America Catholic women have their own pro-abortion organisations.

Robyn Black reports that she has been appointed Women's Rights Officer for N.Z.U.S.A. She hopes this will mean better contact between the groups and more co-ordination on specific issues and on research. Among other projects, she is hoping to establish a Feminist film circuit - the films being available to all interested groups. She would be grateful to hear from anyone who knows of suitable films available in New Zealand, or who has contacts overseas.

Twenty-two Town and County Councillors divulged their salaries in a Herald survey. Ms C. Ambler who has served Glen Eden for thirty years (and the only woman in the survey) had the lowest salary by over \$1000. She earns \$6512 p.a. I wonder why.

If she were paid to scale, the Herald survey said, she would be earning \$9324.

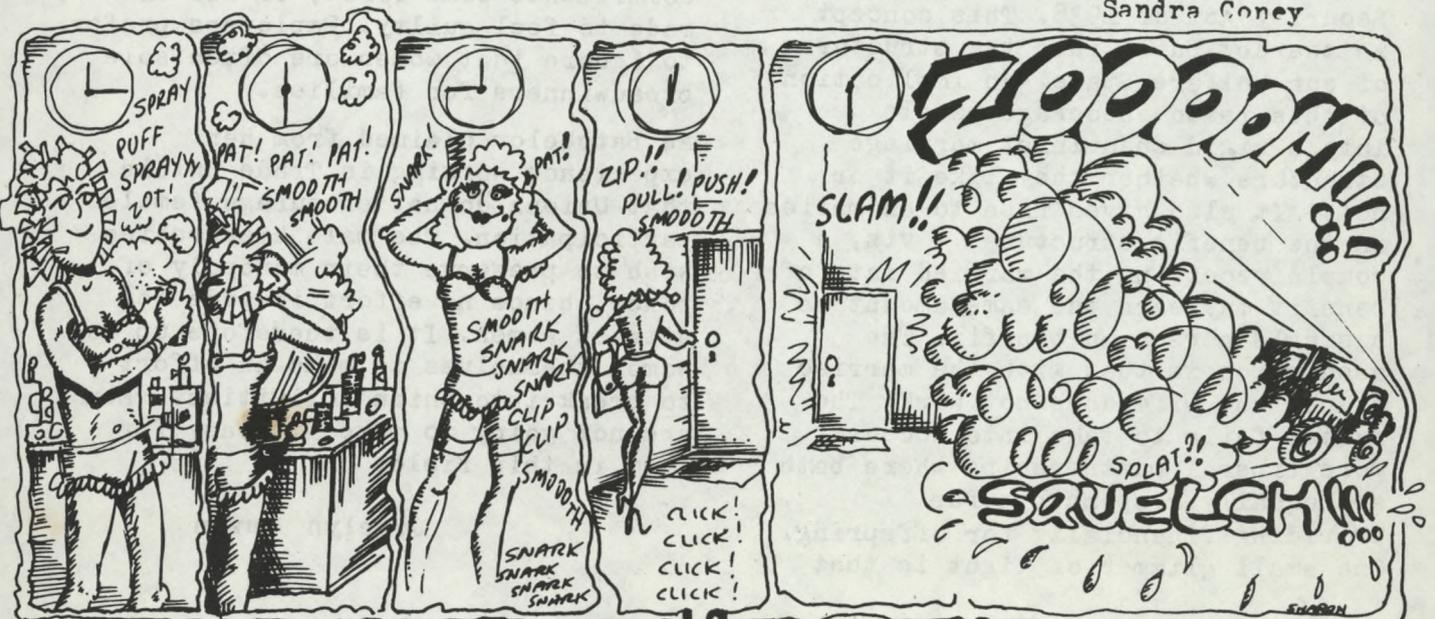
Staunch Catholic and ace anti-abortion propagandist, Dr H.P. Dunn, has been getting quite some publicity lately for the association he is setting up to "protect the New Zealand family." Dunn sees birth control as an annihilation of the family, and vasectomy as "a social evil". Mr Dunn's association is meant to be non-sectarian and have no stand on contraception and abortion. Who does he think he's kidding?

A TV programme told how American air stewardesses are organising themselves into groups to protest at the sexist advertising the airlines use to lure prospective customers on to their airplanes. Sample: I'm Carrie - fly me.

On the programme it was revealed that hostesses in training are advised that they must shave the hair off their legs as it is "an American custom and also airline regulations". Auckland newspapers are presently running ads for Air New Zealand featuring a luscious maiden inviting customers to "have an Asian Affair".

The Auckland Star reports that in East Germany 81.5% of all eligible women of working age hold jobs (around 40% here). As well as providing a third of the country's doctors and judges, women operate construction cranes, design ship interiors and research nuclear energy. To facilitate their attempts to rebuild the country after WW2, the East Germans enticed women into the work force by providing lavish day-care centres and introducing equal pay.

Sandra Coney



broadsheet report

Wellington

Considerable research has been carried out by W.O.W. into the taxidriver discrimination affair. One Wellington taxi company has resolved to stabilise its number of women drivers at 18, and others have resolved not to replace women drivers. An obstacle in pressuring for equal treatment for women is the legislation forbidding women taxi drivers to work between sundown and sunup. The whole matter was raised by Mary Mantel as a W.O.W. representative in a delegation to M.P.s on International Women's Day, 8 March.

Also on 8 March, members of W.O.W. and other Women's Liberation group representatives joined in an abortion picket outside Parliament. On 9 March some of us joined with N.O.W. and others in picketing the Miss Wellington contest.

Wellington Organisation for Women
P.O. Box 2663
Wellington

Palmerston North

To mark International Women's Day, we set up bookstalls in the main shopping centres. The public were generally much more responsive than they have been to previous demonstrations. Those who stopped to talk to the women operating the stalls were either fairly committed to the idea of Women's Liberation or showed an intelligent, critical interest - an improvement to the previous almost universal blind prejudice.

Also on International Women's Day, our group was represented, along with other Women's Liberation groups, in a deputation to M.P.s in Wellington.

Palmerston North Women's
Liberation
30 Milton Street,
Palmerston North.

Christchurch

Radical Feminists held an informal three day gathering of feminists at Spencerville, a camp just outside Christchurch. Representatives from Auckland's Women's Liberation Movement, Nelson's Organisation for Women's Rights, Dunedin's Collective for Women and Christchurch's Radical Feminists and University Feminists spent the time talking enthusiastically about the issues involved in the whole of the Women's Liberation Movement.

Speakers on the Sunday morning were Brian Easton on the "Male Chauvinist Social Security System" and Mary Batchelor on "Women's Role".

The experiment with informal organisation turned out to be really what was needed, to allow rapport between different individuals of other groups and our own. It is really important that we get together as much as possible in the future because meeting feminists from other parts of the country gets rid of the isolation that is often felt in a small group.

Radical Feminists meet at RESISTANCE on the first and third Mondays of the month; study groups meet on the second and fourth Mondays at different women's homes. Contact Dianne Roberts phone: 70-849.

University Feminists meet every Tuesday, 1.00 p.m. University Townsite Students' Association, in the Boardroom. Contact Ariadna Motus, phone: 858-323.

Auckland

Women for Equality

8 Winn Road, Freemans Bay.
Phone Bronwyn or Jenny, 769-560.
Meet every second Monday at 7.30 p.m. at the Unitarian Church in Ponsonby Road.

Auckland Women's Liberation

Meet weekly on Tuesday, 7.30 p.m. at Flat 1, 25a Princes Street, City.

NOW

Next meeting:

Monday May 21 at 7.45 p.m. in the Building Centre. Speaker: Margaret Wilson.

For further information phone Shirley Andrews, 61 Ranfurly Road, Epsom, Phone: 603-843.

UNITED WOMEN'S CONVENTION.

Due to clerical error, or to the intervention of one of the more malevolent of the Gods, the topic Abortion, was left off the list of workshop topics printed in last month's Broadsheet. There will also be a workshop on the environment. The workshops will be the most important part of the Convention because resolutions coming from them will be voted on by the entire membership of the Convention. They will not only be sent to all members of Parliament, but also will be widely published. Billets will be available for those coming from out of town.

coming events

SUNDAY 20 MAY: Women Eros and the Cinema

Commences 10 a.m.: 'Five Easy Pieces'
Morning Tea

Talk by John Westbrooke: "Women and Cinema"

1.00 p.m.: Lunch

1.15 p.m.: 'Accident'

Afternoon Tea

Talk by Gordon McDermott: "Women Eros and the Cinema."

4.45 p.m.: Wine and Cheese.

5.15 p.m.: Panel (chaired by Wyn Colgan)
Questions

COST: \$2.00

PLACE: Conference Room, Ground Floor, Building Centre

SEND ENROLMENT MONEY TO:

The Secretary
Auckland Film Society
Box 5618, Wellesley Street
Auckland

EQUAL PAY MEETING

The meeting held on 18 April by the Equal Pay and Opportunity Council was to celebrate the passing of the Act. However, those present were only too well aware of the amount of work still to be done if, Lecturer Margaret Wilson pointed out, "women are not to be in very much the same situation in ten years' time as they are today, just as they are in the State Services after ten years of equal pay."

A resolution was passed at the meeting requesting that the government make amendments to the Act, to speed up the final date of completion of the implementation of the Act. The meeting also requested that the Act be brought closer to the report of the Commission of Inquiry into Equal Pay.

Ms Wilson pointed out that if women wanted equal opportunity they would "have to look elsewhere." Equal opportunity was the next battle. One of the commentators, Mabel Robinson, Drug and Chemical Workers Union executive member, said that her chief concern was that women should not be afraid of this Act. Other commentators discussed the value of job classification and job evaluation.

People keep on telling us that Broadsheet is getting better and better. We're glad you're pleased, but we would like to make it even better. Unfortunately we can't do that at the present price of 15 cents per copy. But relax, we're not putting our price up. We would welcome donations from any of our readers who would like to support a bigger and better Broadsheet. with any extra money we receive we can have more imaginative layout, more photos (each original photo costs us \$2.50 for screening for printing), more pages. (You may have noticed that No's. 5 and 8 had an extra page. We would like to do that more often). Help us help Women's Liberation.

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