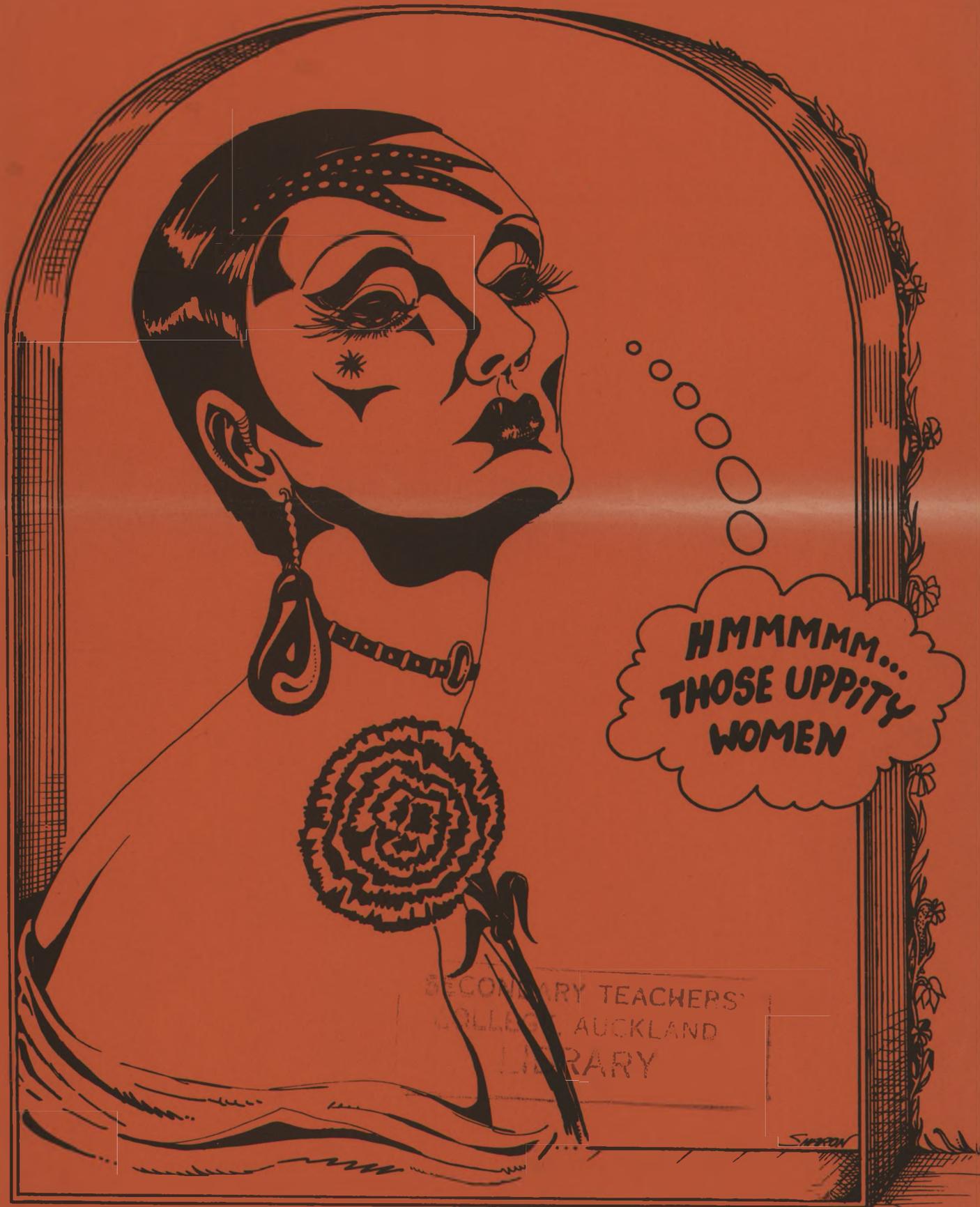


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# BROADSHEET

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WOMEN'S LIBERATION, AUCKLAND

FEBRUARY 74

ISSUE NO 16

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# people

The following people worked on this issue: Libby Burgess, Hilary Haines, Jocelyn Hewin, Adrienne Martyn, Sandra Coney, Sharon Alston, Barbara Morris, Jenny Mackintosh, Ann Parsons

Cover: Sharon Alston

Photo on p.8 by Stephenie McKee and Catherine Cardiff

# broadsheet

Send articles, letters, drawings etc to:

Sandra Coney, 11 Wallace St, Herne Bay, Auckland

Ph: 764-893

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# feminist diary

9 November 1973: All the world's governments are to be asked to send women "decision-makers" to the 1st United Nations women-only forum on population problems next February. This will be part of the UN World Population Year.

12 November 1973: The Labour Department in Auckland is to conduct a household survey in an effort to improve job opportunities for women. The committee on women's employment is looking at ways in which women may be best informed of opportunities, and ways to promote wider opportunities.

21 November 1973: In a campaign to encourage women to think about returning to the work force, the Labour Department has distributed 6000 leaflets in the Auckland area.

21 November 1973: A Montreal Court has acquitted a doctor in a test case on the performing of illegal abortions. Dr Morgentaler has performed between 5000 and 7000 abortions in recent years. This landmark decision of the Court has been hailed by women's liberationists across Canada.

28 November 1973: Three women are now working as Customs Officers at Auckland International Airport, and the Department is very pleased with its choice.

29 November 1973: The Government will provide up to 3rds cost of approved capital works by approved voluntary welfare organisations to provide day-care centres, said Social Welfare Minister King yesterday.

21 December 1973: The Parliamentary Select Committee on Women's rights is being overwhelmed by the number of submissions coming in from throughout the country, Ms Jelichich MP told Auckland Labour Party women members. The Committee's hearings will be held in Auckland and Christchurch, as well as Wellington.

19 January 1974: Figures released by the Department of Labour show that the average weekly earnings for males were \$80.35 and for females \$55.60. During the year October 1972 - October 1973, the labour force increased by 18,626 males and 16,495 females. In part time work the increase was 3322 males and 12,548 females.

January 1974: In New York the Rape Testimony Bill was passed. This eliminates the need for corroboration of a rape or other sex victim's testimony.

Doctors at John Hopkins Hospital, Maryland, have found that the psychological effects of abortions are no more damaging - and may be less so - than giving birth.

Textile and garment manufacturers sought - and were granted - a delay in the introduction of equal pay to women in these industries.

19 January 1974: The 10th Annual Conference of the New Zealand Association of Child Care Centres was told by Mrs Sonja Davies, the President, that only 2740 children out of 28,000-30,000 children of working mothers were in New Zealand day nurseries. Mrs Davies said that the Government regarded child care as a charitable function for the deprived rather than a positive support for family life.

# Awareness and Commitment

By now you should have already bought your copy of the United Women's Convention book and you will have read the speech that Elizabeth Reid gave. At the end of the speech she quoted from Robin Morgan's book of poetry to describe what has been called the "feminist consciousness".

The feminist consciousness is what grows out of the awareness of the oppression of women. Defeating our conditioning which has denied us the right to develop into self-respecting independent human beings is a difficult process. More difficult perhaps than changing male conditioning, which will eventually follow the changing attitudes women to their environment. If all women can come to full awareness of the extent of the financial, legal, social and personal oppression which exists all around them and fight against it, the male-dominated society will capitulate.

Yet how many of even the feminists amongst us are really aware? Those women who are fully aware are also fully committed to the movement. Feminism becomes a complete way of life, picking up on all the daily doses of sexism, exploitation, insults and denigration of women.

There are women who deny the women's movement because they feel they don't need to "join a club". These women may come up against oppression but they are circumventing it somehow - sliding around a problem does not solve it, although it may no longer appear present. Self-confidence in my convictions sometimes dissipates in the face of long, complicated and at times aggressive discussions as to why I have become angry at some apparently innocent remark. It is at times like this that we need the "club", that we need the strength and support of our

sisters. Maintaining the struggle every day, in every situation is essential, yet we must expect set-backs and let them spur us on to greater strengths.

One way of becoming more aware and thus more committed to the cause is Consciousness Raising. In her paper, *Open Rap*, Dorothy Tennor says: "The discovery of the magic of the small CR group was crucial for the Women's Movement... The magic comes from the deep commitment to the Movement that *unpressured self-discovery* produces .. The magic comes from the growth of autonomous thinking selves ... and ... as we lose our guilt in understanding of the conditions that produced our problems, we are able to love and appreciate our sisters."

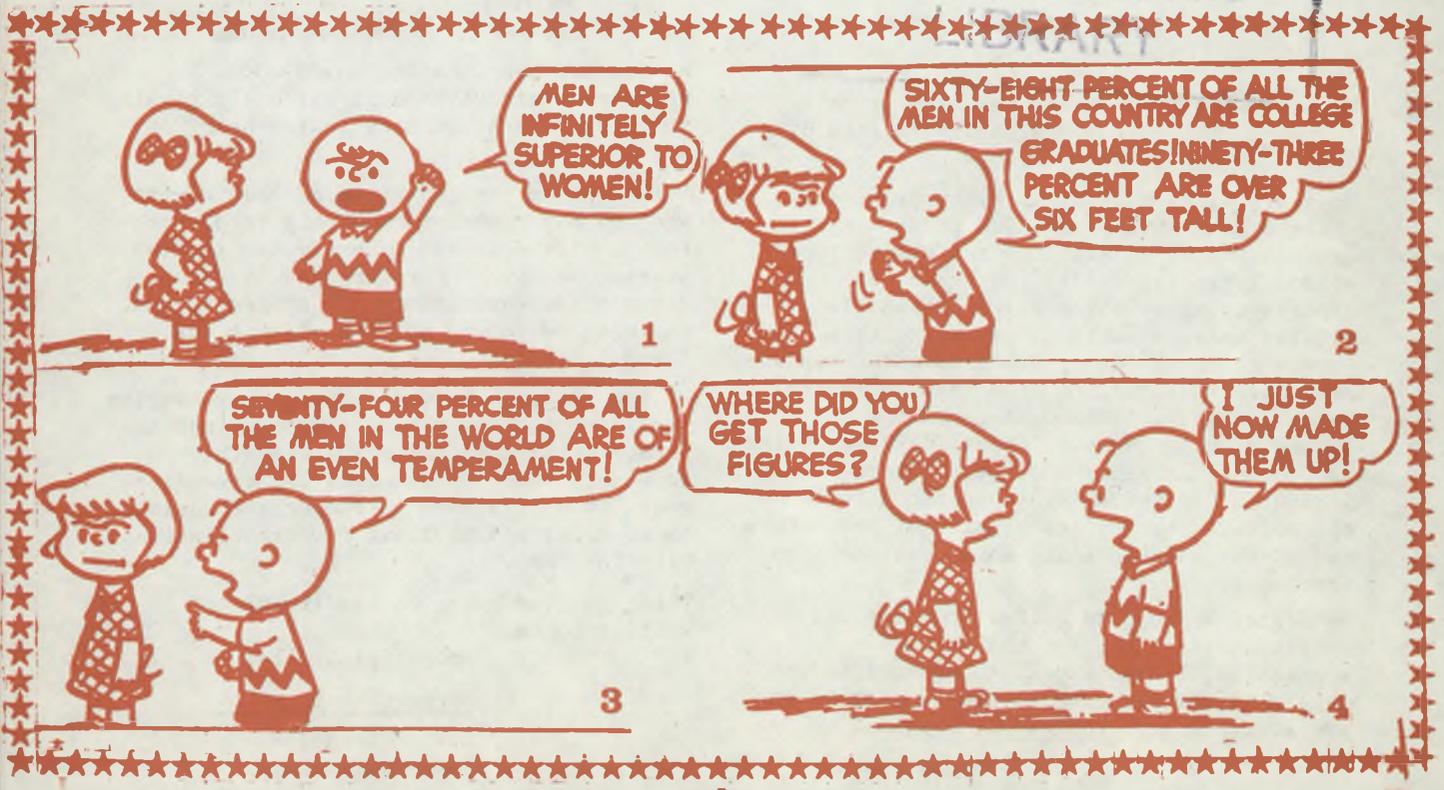
It is not to be doubted that CR is one of the most important and productive aspects of the Women's Movement. Provided the meetings can be guided by someone who knows about CR and its purposes, there is no better way of bringing women to awareness.

The alternative is to read and read and read. *Broadsheet* (15) contains a booklist - recommended for beginners are *Sisterhood is Powerful*, and on a more personal level *The Female Eunuch*. Almost all women's groups put out some kind of newsletter or magazine. Subscribe to the New Zealand ones and read the overseas ones in the Auckland Women's Liberation library at the back of Jason Books in the city.

It's over to you, sisters. Awareness is commitment.

- Valerie Cole  
January 1974

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# Letters

N.Z. Monthly Review  
Christchurch



14 January 1974

Dear Editor,

So Bert Potter tells us "We've worked out that two of us could live for \$50 a week." Bloody marvellous. For the record a retired couple is given a whole \$39.50 a week for a pension, and that's all the State gives a solo mother with a child. The mother would have to have three children before she neared \$50 a week.

- Jack Tanner

Dear Sister,

Some readers may have participated in "Community 73" (nation-wide neighbourhood discussion groups, with wide sponsorship. Each kit cost \$5 and included parlour games, record, all sorts of stimuli).

How about "Sisterhood 74" kits for starting women-centred discussion groups in suburbia, using similar methods with similar aims? The same groups might even sponsor it. If all the feminist organisations nation-wide got together on this, the women's magazines might provide back-up publicity.

It could also act as a good follow-up to the United Women's Convention 1973, plus preparation for the 1975 Convention.

If it jelled around about mid-year, when the report from the Parliamentary Select Committee on the Status of Women in New Zealand was presented to Parliament, it could help focus national attention on the report and pressure on the Government.

Love and peace,

- Cathy Wilson  
(N.O.W., Wellington)

National Organisation for  
Women  
P.O. Box 2720, Christchurch

Dear Sisters,

Most of what I would say in reply to Ms Jelicich (November issue) has been said by Sandra in her editorial.

However, a few additional remarks. Firstly, while I am actively involved in working against sexist advertising and stereotyped school literature, (the two areas of importance Ms Jelicich cites), I am also vitally interested in my own sexuality. Surely it is necessary for a woman's complete awareness that her consciousness be raised in this area too! Secondly, while I do intend to raise my own 'beautiful human being' to consider herself 'lucky to be born female', I also intend to cultivate in her a full appreciation of the sexual side of her nature and of the ways in which women are here too oppressed.

Ms Jelicich seems to suffer from the old double standard hang-up and while I sympathise, I also appeal to her not to condemn as 'curious perverts' those sisters who are striving for complete liberation.

- Penny Fenwick

Dear *Broadsheet* and Sisters,

Please find enclosed a reply to a letter I sent complaining about a TV advertisement for a certain brand of paint. The ad consisted of an Australian gentleman saying "if your wife could paint a room, anyone could." Although the letter states that the advertisement will be removed I would ask all sisters to be watchful to see if this is done and if not, to send further letters to the address quoted in the letter. I hope my success over this advertisement will encourage others to do likewise.

Yours in sisterhood

- Jill Basher

Canterbury University  
Feminists

January 7, 1974

Dear Ms Basher,

We acknowledge your letter of 16th December 1973, which was passed on to us by our Christchurch Branch, in which you object to the expression "If my wife can paint a room, anyone can" which is made by the wellknown Australian actor, John Meillon, in a ten second TV commercial currently running in the South Island.

We are most distressed that these words are offensive to you.

Both John Meillon and his wife are popular identities in the entertainment world in Australia. He has acted in many top-rated films in the USA, the UK, and in Italy. He has had his own TV programmes in Australia.

Ms Meillon has done the night-club, restaurant circuit and is currently playing the lead in a stage show in the heart of Sydney.

Both of them, in the style of Dean Martin, who you may remember made many references to his wife Jeannie, make similar light-hearted and teasing references to each other's inadequacies to the amusement and, it is to be hoped, not the offence, of their audiences.

We are grateful to you for pointing out the implications that could be raised from the phrase being used and are taking the necessary steps to withdraw the advertisement. It will appear on two more occasions, there being a time limit for cancellations with the NZBC.

Thank you for going to the trouble of writing to us.

Yours faithfully,

Berger Paints NZ Ltd

L.W. Austin  
Marketing Manager

c/o Seacliff Post Office  
Otago  
24 November 1973

Mount Eden

Dear *Broadsheet*,

I am enclosing a letter I received in reply to one I wrote to the Prime Minister. It was sent as a result of my request that the status of 'Miss' and 'Mrs' be deleted from all official documents etc. and replaced with the title Ms. This point in question is considered by many to be petty and not worth the effort to bring about change, but I see it as a necessary step towards sex equality, as I do many other things. The reason for writing to the Prime Minister in particular was because I had no idea at all who to approach, so decided that perhaps 'the one at the top' would consider my letter as well as anyone. You will note in Mr Kirk's reply that he states the main problem to be the confusion about pronunciation. My reply to that would be that there was a time in my life when I had to learn how to pronounce 'Mrs'. I have never been married and have a three year old son. I am usually addressed as 'Miss' until it is obvious that I am a mother, then I am presumptuously called 'Mrs'. Any insistence on my part to be referred to as 'Ms' (if a title is to be applied at all) is usually put back on me as being an attempt on my part to hide the fact that I am an 'unmarried mother'. Needless to say, I have for many years held the view that women should be entitled to one title as is the case with males.

- Juanita Ketchel

---

Prime Minister  
Wellington  
New Zealand  
13 June 1973

Ms J. Ketchel  
c/o Seacliff P.O.  
Otago

Dear Ms Ketchel,

Thank you for your interesting letter of 9 June. I have read the points you make very carefully indeed and do agree with you that there is a form of injustice and that immediately women use their title they divulge personal information about themselves. As Mr is used for both single and married men there is no such disclosure.

While I can see good reason for some form of change I am not convinced that the right one is to use Ms. I know that this is widely accepted overseas but it is a title which is confusing and that very few know how to pronounce it. I have often been asked by both men and women just how they would pronounce Ms and this is obviously proving a real difficulty. Although I can promise nothing immediately, this is a matter which will have to be looked into very carefully and I appreciate your helpfulness in letting me have your views.

With best wishes,

Yours sincerely,

- Norman Kirk

Dear *Broadsheet*,

Have to write and agree wholeheartedly with Sandra Coney's defence of her handling of the "sexual side of liberation".

The dual standard of sexual morality is right at the roots of all the misthinking on sexuality which causes such unhappiness to women conditioned to thinking they "ought" to behave in a certain way, in sexual matters.

I find this attitude much more prevalent, much more loud and at the same time much more subtly pervasive in New Zealand than in the UK. It's a long time since my teenage days when a self-appointed adviser and close friend informed me (I was 16) that if I continued to behave as I did (she thought promiscuously) then "No one will marry you. You just want to be sensible and behave." Actually all my theorising on free female sexuality at that age was just that, theorising, but there are still a lot of people around exhorting each other to be careful lest "you ruin your credentials, bruise your virginity" and, therefore, horror of horrors, fail in the marriage stakes.

Of course equal pay and opportunity are important but sometimes I wonder if they are really only symptomatic of the whole problem whose roots are well and truly buried deep in the beliefs and conditioning that say men are one way and can behave as they choose sexually (as long, of course, as it's heterosexually) and women are different and therefore are not allowed to behave as they choose in sexual matters.

- Ann Lloyd

---

Mount Roskill

Dear *Broadsheet*,

I was most interested in your article "Adam out of Eve" (October issue) and congratulate *Broadsheet* for their courage in attempting to present sex in an unbiased and clinical way. Most sexual studies have been done in the past by males who tend to present views of female sexuality as they would like to believe they are. Views sculptured to enhance patriarchal societies. Reading these views, women accept them as valid and attempt to conform to them; this throws them into conflict with their own function with resultant miseries for both men and women.

If an honest article on sexuality arouses "despair" and "disgust" within us, then this, in itself, proves we have unconscious areas within us that have yet to be liberated. We are still labouring under an "unclean" view of sex that can distort and cloud our thinking.

*Broadsheet*, unconcerned as it is with popularising itself, has a unique opportunity to explore this subject in depth and present us with the "truth that frees".

- L. Bozinovitch

---

This publication is on file at the International Women's History Archive, 2325 Oak Street, Berkeley, California 94708, and is available on microfilm from IWhA, Berkeley, from October 1971 - June 1973.

We have lots of back copies of the past few issues of *Broadsheet* available for sale. When we said in the last issue that we need help selling them, we meant we are having trouble selling them. Please help!!

# WOMEN GROW OLD BUT MEN MATURE

The discomfort a woman feels each time she tells her age is quite independent of the anxious awareness of human mortality that everyone has, from time to time. There is a normal sense in which nobody, men and women alike, relishes growing older. After 35 any mention of one's age carries with it the reminder that one is probably closer to the end of one's life than to the beginning. There is nothing unreasonable in that anxiety. Nor is there any abnormality in the anguish and anger that people who are really old, in their seventies and eighties, feel about the implacable waning of their powers, physical and mental. Advanced age is undeniably a trial, however stoically it may be endured. It is a shipwreck, no matter with what courage elderly people insist on continuing the voyage. But the objective, sacred pain of old age is of another order than the subjective, profane pain of ageing. Old age is a genuine ordeal, one that men and women undergo in a similar way. Growing older is mainly an ordeal of the imagination – a moral disease, a social pathology – intrinsic to which is the fact that it afflicts women much more than men. It is particularly women who experience growing older – everything that comes *before* one is actually old – with such distaste and even shame.



Being physically attractive counts much more in a woman's life than in a man's, but beauty, identified, as it is for women, with youthfulness, does not stand up well to age. Exceptional mental powers can increase with age, but women are rarely encouraged to develop their minds above dilettante standards. Because the wisdom considered the special province of women is 'eternal', an age-old, intuitive knowledge about the emotions to which a repertoire of facts, worldly experience, and the methods of rational analysis have nothing to contribute, living a long time does not promise women an increase in wisdom either. The private skills expected of women are exercised early and, with the exception of a talent for making love, are not the kind that enlarge with experience. 'Masculinity' is identified with competence, autonomy, self-control – qualities which the disappearance of youth does not threaten. Competence in most of the activities expected from men, physical sports excepted, increases with age. 'Femininity' is identified with incompetence, helplessness, passivity, noncompetitiveness, being nice. Age does not improve these qualities.

The double standard about ageing shows up most brutally in the conventions of sexual feeling, which presuppose a disparity between men and women that operates permanently to women's disadvantage. In the accepted course of events a woman anywhere from her late teens through her middle twenties can expect to attract a man more or less her own age. (Ideally, he should be at least slightly older.) They marry and raise a family. But if her husband starts an affair after some years of marriage, he customarily does so with a woman much younger than his wife. Suppose, when

both husband and wife are already in their late forties or early fifties, they divorce. The husband has an excellent chance of getting married again, probably to a younger woman. His ex-wife finds it difficult to remarry. Attracting a second husband younger than herself is improbable; even to find someone her own age she has to be lucky, and she will probably have to settle for a man considerably older than herself, in his sixties or seventies. Women become sexually ineligible much earlier than men.

Thus, for most women, ageing means a humiliating process of gradual sexual disqualification. Since women are considered maximally eligible in early youth, after which their sexual value drops steadily, even young women feel themselves in a desperate race against the calendar. They are old as soon as they are no longer very young. In late adolescence some girls are already worrying about getting married. Boys and young men have little reason to anticipate trouble because of ageing. What makes men desirable to women is by no means tied to youth. On the contrary, getting older tends, for several decades, to operate in men's favour, since their value as lovers and husbands is set more by what they do than how they look. Many men have more success romantically at 40 than they did at 20 or 25; fame, money, and above all, power are sexually enhancing. A woman who has won power in a competitive profession or business career is considered less, rather than more, desirable. Most men confess themselves intimidated or turned off sexually by such a woman, obviously because she is harder to treat as just a sexual 'object'.

The rules of this society are cruel to women. Brought up to be never fully adult, women are deemed obsolete earlier than men. In fact, most women don't become relatively free and expressive sexually until 30.

Women mature sexually this late, certainly much later than men, not for innate biological reasons but because this culture retards women. Denied most outlets for sexual energy permitted to men, it takes many women *that* long to wear out some of their inhibitions. The time at which they start being disqualified as sexually attractive persons is just when they have grown up sexually. The double standard about ageing cheats women of those years, between 35 and 50, likely to be the best of their sexual life.



Women are split, as men are not, into a body and a face – each judged by somewhat different standards. What is important for a face is that it be beautiful. What is important for a body is two things, which may even be – depending on fashion and taste – somewhat incompatible: first, that it be desirable and, second, that it be beautiful. Men usually feel sexually attracted to women much more because of their bodies than their faces. The traits that arouse desire – such as fleshiness – don't always match those that fashion decrees as beautiful. For instance, the ideal

woman's body promoted in advertising in recent years is extremely thin: the kind of body that looks more desirable clothed than naked.

But women's concern with their appearance is not simply geared to arousing desire in men. It also aims at fabricating a certain image by which, as a more indirect way of arousing desire, women state their value. A woman's value lies in the way she *represents* herself, which is much more by her face than her body. In defiance of the laws of simple sexual attraction, women do not devote most of their attention to their bodies. The well-known 'normal' narcissism that women display – the amount of time they spend before the mirror – is used primarily in caring for the face and hair.

Women do not simply have faces, as men do; they are identified with their faces. Men have a naturalistic relation to their faces. Certainly they care whether they are good-looking or not. They suffer over acne, protruding ears, tiny eyes: they hate getting bald. But there is a much wider latitude in what is aesthetically acceptable in a man's face than what is in a woman's. A man's face is defined as something he basically doesn't need to tamper with; all he has to do is keep it clean. He can avail himself of the options for ornament supplied by nature: a beard, a moustache, longer or shorter hair. But he is not supposed to disguise himself. What he is 'really' like is supposed to show. A man lives through his face; it records the progressive stages of his life. And since he doesn't tamper with his face, it is not separate from but is completed by his body – which is judged attractive by the impression it gives of virility and energy.

By contrast, a woman's face is potentially separate from her body. She does not treat it naturalistically. A woman's face is the canvas upon which she paints a revised, corrected portrait of herself. One of the rules of this creation is that the face *not* show what she doesn't want to show. Her face is an emblem, an icon, a flag. How she arranges her hair, the make-up she uses, these signs, not of what she is 'really' like, but of how she asks to be treated by others, especially men. They establish her status as an 'object'.

After a woman's body has reached its sexually acceptable form by late adolescence, most further development is viewed as negative. And it is thought irresponsible for women to do what is normal for men: simply leave their appearance alone. During early youth they are likely to come as close as they ever will to the ideal image – slim figure, smooth firm skin, light musculature, graceful movements. Their task is to try to maintain that image, unchanged, as long as possible. Improvement as such is not the task. Women care for their bodies – against toughening, coarsening, getting fat. They *conserve* them. Perhaps the fact that women in modern societies tend to have a more conservative political outlook than men originates in their conservative relation to their bodies.

In the life of women in this society the period of pride, of natural honesty, of unselfconscious flourishing is brief. Once past youth women are condemned to inventing, and maintaining, themselves against the inroads of age. Most of the physical qualities regarded as attractive in women deteriorate much earlier in life than those defined as 'male'. Indeed, they perish fairly soon in the normal sequence of body transformation. The 'feminine' is smooth, rounded, hairless, unlined, soft, unmuscled – the look of the very young; characteristics of the weak, of the vulnerable; eunuch traits, as Germaine Greer has pointed out. Actually, there are only a few years – late adolescence, early twenties – in which this look is physiologically natural, in which it can be had without touching-up and covering-up.

Women's sexual validity depends, up to a certain point, on how well they stand off these natural changes. After late adolescence women become the caretakers of their bodies and faces, pursuing an essentially defensive strategy, a holding operation. A vast array of products in jars and tubes, a branch of surgery, and armies of hairdressers, masseuses, diet counsellors, and other professionals exist to stave off, or mask, developments that are entirely normal biologically.

Beauty, women's business in this society, is the theatre of their enslavement. Only one standard of female beauty is sanctioned: the *girl*. The great advantage men have is that our culture allows two standards of male beauty: the *boy* and the *man*. The beauty of a boy resembles the beauty of a girl. In both sexes it is a fragile kind of beauty and flourishes naturally only in the early part of the life-cycle. Happily, men are able to accept themselves under another standard of good looks – heavier, rougher, more thickly built. A man does not grieve when he loses the smooth, unlined, hairless skin of a boy. For he has only exchanged one form of attractiveness for another: the darker skin of a man's face, roughened by daily shaving, showing the marks of emotion and the normal lines of age.

There is no equivalent of this second standard for women. The single standard of beauty for women dictates that they must go on having clear skin. Every wrinkle, every line, every grey hair, is a defeat. No wonder that no boy minds becoming a man, while even the passage from girlhood to early womanhood is experienced by many women as their downfall, for all women are trained to want to continue looking like girls.



One of the attitudes that punish women most severely is the visceral horror felt at ageing female flesh. It reveals a radical fear of women installed deep in this culture, a demonology of women that has crystallised in such mythic caricatures as the vixen, the virago, the vamp, and the witch. Several centuries of witch-phobia, during which one of the cruellest extermination programmes in Western history was carried out, suggest something of the extremity of this fear. That old women are repulsive is one of the most profound aesthetic and erotic feelings in our culture. Women share it as much as men do. Oppressors, as a rule, deny oppressed people their own 'native' standards of beauty. And the oppressed end up being convinced that they *are* ugly



*Colette in her eighties*

How women are psychologically damaged by this misogynistic idea of what is beautiful parallels the way in which blacks have been deformed in a society that has up to now defined beautiful as white. Psychological tests made on young black children in the United States some years ago showed how early and how thoroughly they incorporate the white standard of good looks. Virtually all the children expressed fantasies that indicated they considered black people to be ugly, funny-looking, dirty, brutish. A similar kind of self-hatred infects most women. Like men, they find old age in women 'uglier' than old age in men.

This aesthetic taboo functions, in sexual attitudes, as a racial taboo. In this society most people feel an involuntary recoil of the flesh when imagining a middle-aged woman making love with a young man – exactly as many whites flinch viscerally at the thought of a white woman in bed with a black man.



The convention that wives should be younger than their husbands powerfully enforces the 'minority' status of women, since being senior in age always carries with it, in any relationship, a certain amount of power and authority. There are no laws on the matter, of course. The convention is obeyed because to do otherwise makes one feel as if one is doing something ugly or in bad taste. Everyone feels intuitively the aesthetic rightness of a marriage in which the man is older than the woman, which means that any marriage in which the woman is older creates a dubious or less gratifying mental picture. Everyone is addicted to the visual pleasure that women give by meeting certain aesthetic requirements from which men are exempted, which keeps women working at staying youthful-looking while men are left free to age.

The revulsion against ageing in women is the cutting edge of a whole set of oppressive structures – often masked as gallantries – that keep women in their place.

The ideal state proposed for women is docility, which means not being fully grown up. Most of what is cherished as typically 'feminine' is simply behaviour that is childish, immature, weak. To offer so low and demeaning a standard of fulfillment in itself constitutes oppression in an acute form – a sort of moral neo-colonialism. But women are not simply condescended to by the values that secure the dominance of men. They are repudiated. Perhaps because of having been their oppressors for so long, few men really *like* women, though they love individual women, and few men ever feel at ease in women's company.

Most women share the contempt for women expressed in the double standard about ageing – to such a degree that they take their lack of self-respect for granted. Women have been accustomed so long to the protection of their masks, their smiles, their endearing lies. Without this protection, they know, they would be more vulnerable. But in protecting themselves as women, they betray themselves as adults. The model corruption in a woman's life is denying her age. She symbolically accedes to all those myths that furnish women with their imprisoning securities and privileges, that create their genuine oppression, that inspire their real discontent. Each time a woman lies about her age she becomes an accomplice in her own underdevelopment as a human being.

Susan Sontag

(abridged from *Nova*)

# poetry

Five of us got together to judge the poetry competition. No short stories were received, so we decided to give two prizes for poetry; then we found it so difficult to pick just two, and therefore chose three winners. They were:

Sylvia Baynes of Grey Lynn  
Rosemary Brewer of Pakuranga -  
Val Smith of Auckland

Many thanks to all who entered - we will be publishing more of the poems in future issues. We also hope that readers will feel inspired to send us more poetry - you don't have to wait for a competition to do that.

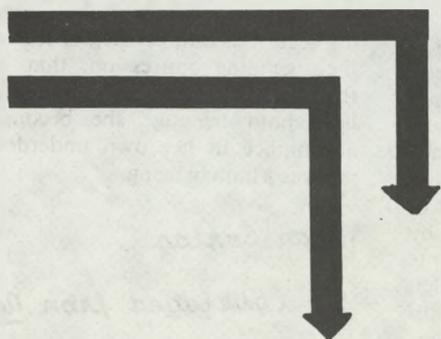
It was a tidy, compound  
fracture of the femur -  
Split in three and fleshily  
protruding. She came and saw  
and commented, and we all walked  
carefully away.

Nightmares remain, but  
Are not noisy, no one  
Knows any more.

We came upon the valley  
of sunshine and wild  
waterlilies in the patent  
Veedub; rising dust and  
phantoms; clattering and spitting  
gravel. The sky reflected  
gold and blue - corn and  
cornflowers and the white dust  
they call soil in these parts.  
Heat is cleaved by the moving  
body - closes in again behind -  
only dispersing at  
nightfall, with the roosting of  
hens in old haunted barns:  
Mutter of fowls and lazy  
scuffle of rodent feet in straw.

It was a tidy compound  
fracture of the family  
to leave. Yet I wake  
and weep smelling subtle grass.

- Rosemary Brewer



I tore through a dream  
Up the face, of a gorse greased mountain.  
Falling, goaded by spikes, I cried bitterly  
And upon turning, saw Arohata,  
Alive, upon the opposing rise.  
I cried out to it, as it shone silver and gold,  
Upon the mystic hill.  
It acknowledged me, and I knew,  
It would always be there.

- Val Smith

LAST WEEK THE VESTAL VIRGINS WENT OUT ON  
STRIKE DEMANDING EQUAL PAY AND BETTER  
WORKING CONDITIONS

preposterous said the man sitting  
next to me on the bus reading  
the headlines dont they realise  
the damage it will cause  
the economy prices  
will rise and anyway  
if they get the same rate  
their employers will sack them  
and hire men instead ....  
why he added a man could  
do that job twice as well  
as any woman  
why dont they then i asked  
what he exclaimed why  
should they when the breadwinner  
supports a large family and lifts  
heavy weights while women  
are neurotic absent jobchanging  
marrying workshy pregnant  
and need dual facilities  
cant you women see  
the logic in that he continued  
frankly i said .....

- Sylvia Baynes

riding the bus

am I bothering you  
sitting with my legs apart  
knees polarised  
with my breasts where they ought to be  
and hair simply growing on my legs  
and armpits

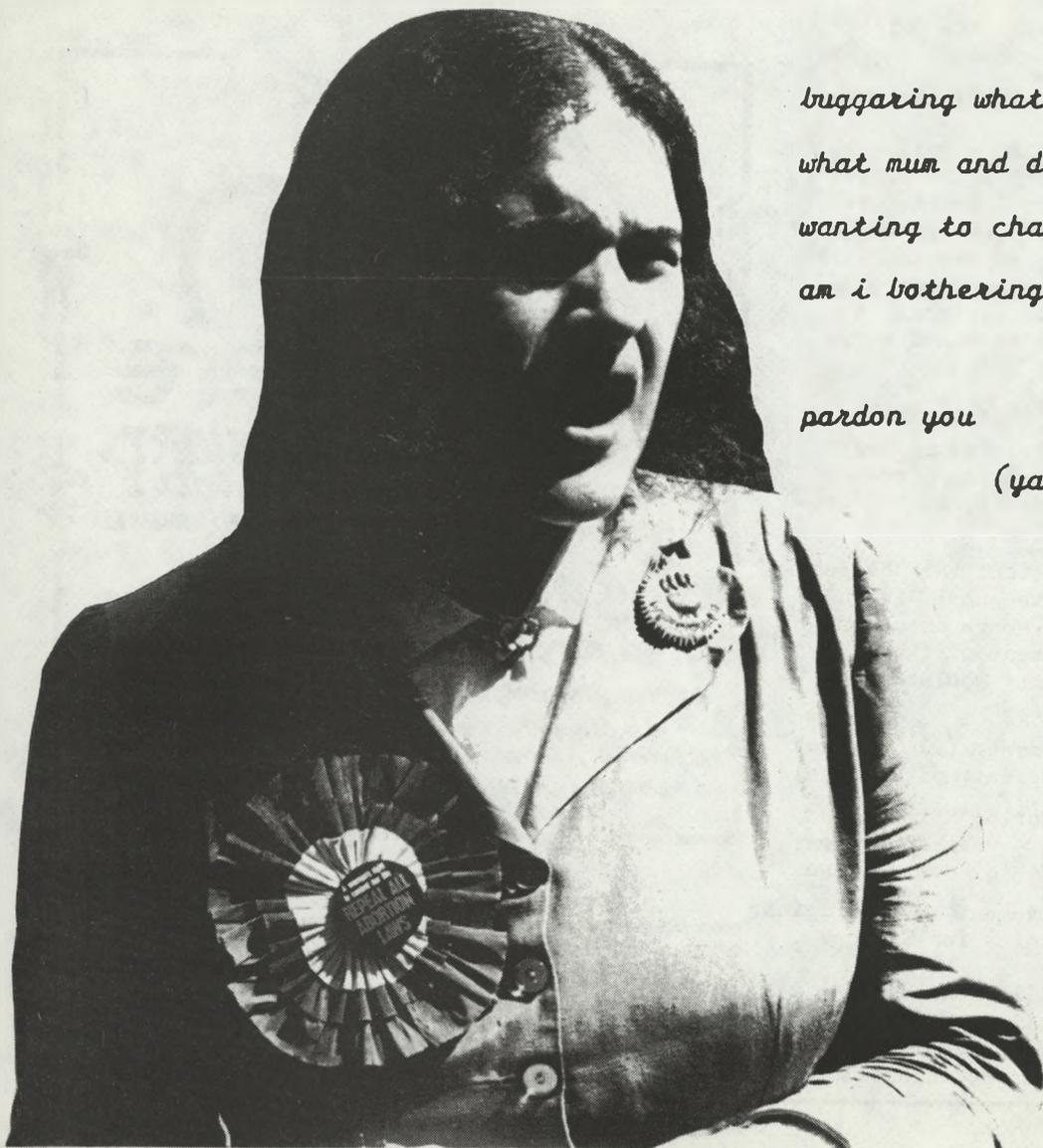
my eyebrows unplucked  
with the little hairs between  
and my clothes loose-fitting  
hanging from my shoulders  
with the colours i picked  
and shoes i can walk and run in

buggaring what you think i am  
what mum and dad told you  
wanting to change me  
am i bothering you?

pardon you

(yawn)

- Janet Betts



The Auckland Centre for Continuing Education has some courses which would be of interest to feminists:

The Solo Parent in Auckland: Ms R. Bookman and Professor Marie Clay; Starts Thursday 6 June, 8.00 p.m. \$6.00 for 10 lectures.

Five Contemporary Women Novelists: Ms C. Sotheran; Starts Wednesday 11 September, 10.30 a.m. \$6.00 for 10 lectures.

The five novelists are Mary McCarthy, Edna O'Brien, Janet Frame, Iris Murdoch and Carson McCullers.

The Death of the Family?: Ms J. Allon; Starts Monday 4 March, 7.30 p.m. \$12.00 for 20 lectures.

This course will mainly involve a critical examination of the nature of relationships and interaction within the family in modern western society. The question of the universality and inevitability of the nuclear family will be raised, along with the viability of alternative forms of domestic or family grouping in western society. There will be an examination of the strains and tensions possible in nuclear family living, Age+Role and Sex+Role Differentiation and power structure and some reference to criticisms of the family made by writers in the feminist movement in recent years. It is envisaged that each member of the class should be able to carry out a small research project during the course.

## Womens Studies to be held by WEA Phone 769-664

Starting: Thursday 7 March 7.45 p.m.

Tutor : Kaye Green

Convenor: Margot Roth

Place : Student Union Building, University of Auckland

Fee : \$4.00 for Course of 10 lectures

This new course is planned as a follow-up on the United Women's Convention. The course is designed to blend discussion and lecture techniques, and topics selected are those of common concern. Every second evening will be devoted to discussion based on notes distributed at the previous lecture. A reading list will be compiled and distributed.

Topics for the five lectures will be:

- (1) The Roots of Inequality: (a) Biology versus culture; (b) General Survey of Women's position in Society in the pre-modern period.
- (2) The Industrial Revolution: (a) Changes in Women's position in the home; (b) New styles of production: Women as cheap labour; (c) Development of the early Women's rights movement: Woolstonecraft, Mill, Marx.
- (3) Women's Suffrage Movement: (a) Origins; (b) Aims; (c) Development and Success.
- (4) Women in the Modern World: Myth and Reality: (a) The USA - Western Europe; (b) Russia and China; (c) New Zealand.
- (5) The Second Women's Movement: (a) Origins; (b) Aims; (c) Programmes for Change.

Numbers in this course will be held to a level which will allow full discussion. If enrolments warrant, a second evening course or a day-time course could be conducted.

# FEMINIST

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## flash

Some of the interesting titles available:

*Women and Madness*, Phyllis Chesler, \$1.95  
*The First His Reader*, \$1.50  
*The Descent of Women*, Elaine Morgan, \$1.50  
*Notes from the Third Year*, \$1.50

Also tells you where to send for feminist newspapers and magazines such as: *Me Jane*, *Washiti's Voice*, *Shrew*, *Women: A Journal of Liberation*.



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COLOUR in ORD. OF PREF. DELIVERY MARCH

The winning caption in the November *Broadsheet* competition was:

"What's wrong with Clark Kent for her name?"

This was sent in by the Andrews sisters, London Street, Herne Bay; They have won a free subscription to *Broadsheet*.

# the masonic hotel saga

The Masonic Hotel saga began in December 1972 when a group of us were refused service in the public bar of this hotel in Christchurch by the licensee (Basil Parsons) and his sister (Mrs Brown), purely on the grounds of sex. We were told we would be happier in the lounge bar. Preferring to make up our own minds on this point we refused to move into the lounge bar. I asked the barman if he had a separate bar for Maoris too, but he couldn't see the parallel.

We kept asking for drinks over a period of two hours, speaking quietly and reasonably so that we could not be accused of causing a disturbance and so give them grounds to evict us. The barman knew the law was on our side but insisted that "this had been a man's bar for fifteen years and that it would stay that way". Both he and his sister kept up a steady stream of abuse against us. We were told we looked like scruffy protesters, trouble makers etc etc. The men who were with us were also refused service. Eventually we decided to lay complaints with the police, who prosecuted the licensees.

The case was finally heard on 1 November 1973 after several postponements, with Jane, Robyn, Ron and myself called as witnesses. The hearing was incredible. I've never seen the male establishment closing ranks so efficiently - lawyer, magistrate, licensee and police all falling over backwards to support each other against these uppity women who needed putting in their place. Basil at the last moment changed his plea to guilty for our cases, which meant that witnesses were not needed. This was an effective way of ensuring that we didn't get a chance to speak. He was therefore only tried as regards a solicitor (male) who had also been refused service because he was with a woman. The lawyer (Steven Erber) is the trendy young lawyer around Christchurch, the darling of the New Left because he has a name for defending protesters against the Establishment. However, he had no scruples about defending the Establishment in this case. I wonder if he would have taken the case if it had been a Maori who was refused service? Interesting thought.

Anyway, here are some choice quotes from Erber and the magistrate, (P.L. Molineaux).

Erber: "He (Parsons) may be old-fashioned in thinking that matters for discussion and language in a public bar are not things which women should be subjected to." (Can't we decide that without his paternalism?)

Molineaux: "There is a good case for what the licensee is trying to do in protecting women from coarser behaviour that may develop in public bars where drinking goes on for a long time." (It all begins to sound rather like a Victorian melodrama doesn't it? Surely women are quite capable of deciding what they want to be protected from, - if anything?)

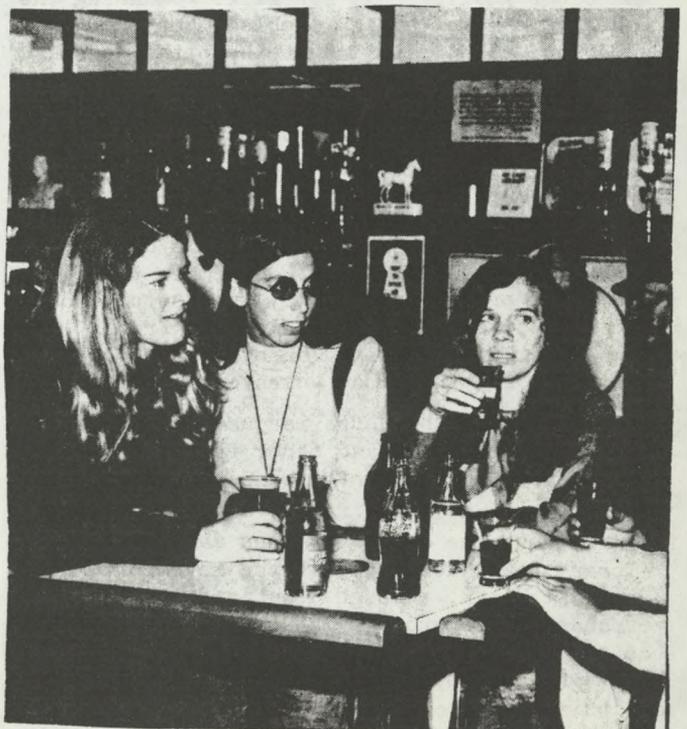
Another little gem from Molineaux: "Throughout the whole presentation of this case I have formed the opinion that the defendant has been endeavouring for the sake of good taste and decorum to provide amenities whereby women patrons may be

entertained as becomes their station." (This is the twentieth century, isn't it? Would he have said this if it had been a case of refusing to serve Maoris? I know I keep harping on this link between sexism and racism - I know it's not an exact parallel, but I find many people are more sensitive to racist overtones and it is an effective way of showing up sexism.)

The whole farce was a great wallow in nostalgia for the good old days when men were free to prove their virility by drinking themselves stupid at the pub and telling jokes about the "little woman", while women proved themselves to be "real women" by waiting patiently at home producing a baby a year.

Actually, their attitudes towards women seemed rather confused, to say the least. One moment we were sensitive little flowers who must be protected from the coarse and rough world of men. The next moment we were scarlet women who would provoke all kinds of rioting and licentiousness if we were not forcibly segregated from men in public places. One moment we had to be protected for our own good. The next moment the public had to be protected from us! It's very much the whore/angel dichotomy - we are either put on a pedestal like the Virgin Mary or seen as temptresses luring men astray like Eve.

Final result? Basil discharged without conviction under Section 42 of the Criminal Justice Act. But even the magistrate had to grudgingly admit that the law was on our side and that the fact that we were women was not "reasonable cause" to refuse us service. This is what we wanted to affirm - that women have the right to be served in public bars if they prefer to drink there. Bartenders do not have the right to submit women to the humiliation of having to scuttle apologetically from the public to the lounge bar (where drinks are usually dearer, apart from anything else). We have the right to decide for ourselves which bar we prefer. **cont'd p 11**



Continued from previous page

I know this is only a minor victory. But then, discrimination against women consists of a mass of "little things". Being refused service in a public bar, assuming our husband's name when married, beauty contests, make-up ads, jokes about women drivers, shaving legs, vaginal deodorants, use of Miss or Mrs, - they are all "little things" which, by themselves often seem harmless enough. But when added together and

combined with major injustices (like restrictive abortion laws and unequal job opportunities), and directed against half the population, they restrict our lives and affront our dignity as human beings to the extent that we have to fight against all of them. And lots of minor victories plus a few major ones will get us where we want to be - equal members of society.

# broadsheet abroad

## Across the Tasman

*Esther Caldwell is a Canadian who for some months was a member of Auckland Women's Liberation while she and her husband were visiting New Zealand. They are now living and working in Australia. Esther sent Broadsheet this report on the Women's Liberation scene in Sydney.*

It can be something of a traumatic experience for a woman interested in, but perhaps only slightly familiar with, the Women's Liberation movement to discover that she cannot belong to Women's Liberation per se. In Sydney, the size and population have created within the movement such a diversity of groups that a woman must, from the beginning, decide where she wants to concentrate her energies. This diversification does bring about specialisation in many areas, but, at the same time, causes communication breakdowns within the movement and often frightens off would-be feminists who are in need of a more welcoming introduction.

Women's Liberation House is situated very near the heart of Sydney in a small, narrow street. The house itself has three floors with eight rooms. There is a kitchen, reception room and three meeting rooms, while the Women's Abortion Action Committee, the Abortion Referral Service, the library and Words for Women each occupy a room. Rent is over \$200 a month and sometimes digging up enough money to pay this hefty bill poses a problem. There are no membership fees but women are asked to pledge money, on their own terms, to help keep the House. Besides desks, chairs and a telephone, the reception room also displays magazines, newsletters and other publications for sale. Womanning the House is a never-ending problem. Not enough women are able or willing to keep the House open more frequently.

Anyone interested in the maintenance of the House can be in the House Committee. It is responsible for drawing up the roster for the womanning of the House, organising working-bees, purchasing equipment and other necessary supplies and keeping tabs on the financial situation. Last September the Committee organised the very successful "SHE" concert performed by a female cast from Melbourne, who presented an evening of songs and poems for and about women.

The library in the House is just coming to life now. The books and other feminist literature had been left abandoned in a dusty room and it was really only a matter of clearing up the chaos and thus making the library a workable part of the movement. Feminist books, through donations and purchases, are growing in number. They will be the only literature available for lending, while newspapers, magazines, newsletters and single articles can be read in the House. The archives are of utmost importance and

efforts are being made to obtain back copies wherever possible of Australian and New Zealand publications.

General meetings are held on the last Sunday in the month at the House. Matters concerning the House and the movement, reports from individual groups and announcements of forthcoming events are discussed. When necessary, resolutions are proposed and decided upon.

On the issue of abortion, there are two groups - the Women's Abortion Action Committee and the Abortion Referral Service. The former is fighting for the repeal of the abortion laws. It has recently published its own newspaper which intends, through subsequent issues, to keep people informed of the pro-abortion campaign. The Abortion Referral Service, operating since last July, womans the House every week-day night and Saturday afternoons to take calls from women needing abortions or needing advice for medical problems relating to women. All pregnant women come into the House for an interview and are then referred to a doctor who will either perform the abortion or refer the woman to one who will. In November a federal grant of \$55,000 per annum was approved to enable the Women's Liberation movement to establish a Women's Community Health Centre. It is now a question of finding suitable premises, buying equipment and furnishings and appointing an all-female staff of doctors, social workers and office assistants.

Those with creative aspirations are not disappointed in Sydney. The monthly newsletter which rotates from group to group gives women the opportunity to air their views and to have the experience of putting together a publication. *Me Jane* and *Refractory Girl* consist of a variety of articles, short stories and poems written by women. *Cauldron* is in the melting pot at the moment and the publication hopes to combine art and creative writing. The Theory and Action group meets regularly to discuss feminist writings while the Creative Writing group meets on a weekly basis.

A number of events have been bringing the women in the movement together lately. Following the success of "SHE", a weekend in the country lured 150 women and children to develop their creativity in weaving, film making, pottery, tie dyeing, photography, macramé and oil painting. In November, Womenvision provided a weekend of film making and the showing of films already made by women.

Some women find it impossible to meet regularly at the House, so for convenience sake, they meet in homes around the city, some for consciousness-raising or others merely to discuss interests they hold in common.

The Women's Liberation movement is a very changeable one. There are bursts of enthusiasm and lapses of indifference, but it still endures. In Sydney, the diversity of the movement is demanding and often exasperating when one realises that it is impossible to be involved in everything. But the times when all women do get the chance to be together remind them that they are in one sisterhood and the feeling is good.

- Esther Caldwell

## USA

From the New York feminist paper *Majority Report*, a report on a recent Supreme Court case.

A 22 year old Upper East-Side secretary enrolled with a computer dating company. On the questionnaire she filled out for them, she indicated her sexual attitudes by checking the box "anything goes". She was matched with a man who dated her for three months. At the end of that time the man, dissatisfied with his progress, took her to court for misrepresenting her attitudes on the dating firm's form. In his ruling, Judge Lloyd P. McDermott said:

"In this modern age, the computer dating questionnaire should be no less binding a contract than its more formal counterparts. Miss Smith has contractually obligated herself to perform with Mr Doe in a sexual capacity, as it were. Her attorney argues that she should simply be allowed to reimburse Mr Doe his monetary expenses and perhaps something extra for pain and suffering, but I believe that result would be essentially inequitable. Nothing short of full performance will repair the breach here. It is so ordered."

A group of New York women have started a Women's School in Brooklyn. They have rented two floors of a building giving them room for classrooms, library and lounge. They are offering nine classes: Basic Home Repair; Our Bodies, Ourselves; Our Schools; Women, Class and Consciousness; and High School Equivalency.

The registration fee has been set low, but women who can't pay won't be turned away. The Collective organising the school expects to have to do some fund-raising to help cover expenses. They hope to use the school space for rap sessions, pot luck dinners and parties, in addition to their classes. All women registering must work one night per term on child care.

New York's Lesbian Feminist Liberation organised the First Annual Feminist Olympics held recently in Riverside Park. Many women competed in such events as 50 yard, 1 mile, long jump, shot put, relay, karate, Kung-fu.

There are now seven professional women's football teams in the States. They play any time but the fall (the boys are using the equipment then).

## HongKong

A few women started a feminist group in Hong Kong one year ago, and now have over 150 members, including some men. Most of this year has been involved in researching into the position of women in the community, regarding education, laws, abortion, pay, etc ..., starting several consciousness-raising groups, and giving a large number of talks in schools, clubs, media and the

University on the topic of Women's Liberation.

Hong Kong often combines the worst of "old-boy" colonialism and the traditional Chinese view of women, where a virtuous woman was a "submissive wife and a good mother", and the group feels there is hard work ahead to change attitudes towards women. The group is enriched by members from both East and West in a truly international setting.

## Switzerland

On 28-29 September the first National Conference of the Swiss women's movement was held at Gwatt, a resort town in the Bernese Alps. Women from French-, German- and Italian-Swiss cantons gathered to plan tactics for actions against abortion restrictions, an issue that was given priority because of forthcoming elections and parliamentary struggles in which the subject would be tackled.



"You!" said the Caterpillar contemptuously.  
"Who are you?"

### 1974 Voyage to Tahiti/Mururoa Atoll:

Peace Media has plans for a further voyage to Tahiti and the Mururoa Atoll. It is hoped to send a large ship (e.g. a Pacific Islands trading vessel) equipped with a pirate radio and manned by a large international crew, together with a scientific team (in co-operation with Australia).

To finance the voyage, the Auckland University Humanist Society is sponsoring the publication of one million copies of 1972 and 1973 Voyages of the 'Fri', (Publisher O. Patricia Vakden, c/o Auckland University Students' Association; phone 30-789 or 769-514).

In addition it is hoped that those interested will help in Copper Coin Collections - anyone can collect in shops, schools, streets, pubs, parties, prisons, hospitals - and send to  
Jill Hastings, Treasurer,  
Auckland University Students'  
Association,  
Private Bag, Auckland.

\*\*\*\*\*

# The Feminist Eye

## television

Watching the Whicker programme on Thai women reminded me of a friend of mine whose attitude to women's liberationists is "Who needs 'em?"

She said she had always done all right on her own: got her degree, pushed her way into the job she wanted, demanded rises when she thought she deserved them and had never felt that she had been discriminated against by anyone on the grounds of her sex.

I pointed out that her family was wealthy, her background stable, her childhood happy and her brain good. I also pointed out that some hundred-odd years ago all her father's money and all her drive and brains would not have been able to get her into a degree course in Law. In fact, I reckoned to the now thoughtful friend, she would probably, faced with this rejection, have become a feminist herself.

The Thai women that Whicker met were running large and successful businesses, but they weren't what you could call feminists; as I say, they reminded me of my friend. They had made it through their own efforts as individuals, so who needed a feminist movement? No one throughout the programme mentioned the women with not so many brains, and perhaps not so much beauty, and without ambition. Are they not entitled to freedom from discrimination also?

Joanne Edwards

## book review

*First Sex, Second Sex. Images of male and female in infant readers.*  
Published by the Dunedin Collective for Women, Box 446, Dunedin.

Andree Levesque Olssen and Jocelyn Harris have analysed three series of infant readers published by the Department of Education for use in all New Zealand schools. They convincingly show how these seemingly innocuous little books are riddled with sexist attitudes. Mothers and fathers are constantly presented in a stereotyped fashion. Dad goes to work, does the gardening or paints the shed, while Mum cooks the meals, gets Dad cups of tea and nags the kids. The readers portray the world of children in just as conservative a way. One of the worst examples of this is the story "What Girls Like", which informs the child that girls like playing mothers, dressing up, dolls and so on; whereas the corresponding story "What Boys Like" shows boys climbing trees, fighting, fishing and playing football.

*First Sex, Second Sex* is a well-written booklet which is definitely worth buying if you are at all interested in how children learn what our society expects of men and women. Buy one for your local infant mistress too. I believe that the

Collective will be using the evidence they have gathered, for a submission to the forthcoming Committee on the Status of Women, so, hopefully, this material will get wider publicity than it has done so far.

- Hilary Haines

Dear Elizabeth by Dr Keith Simcock; published by the Simcock Family Trust, Auckland, 1973, \$1.50

Some of you might be familiar with these letters since they have appeared in the New Zealand Herald from time to time. They have now been put together in booklet form.

There are four letters in all; three of them give advice to a young adolescent on different aspects of life and sexuality, the fourth one is dedicated to a young mother of three about to break up her marriage.

Although there are some sensible lines through this book, we have here a subject of great significance marked by generalisations, if not unsupported statements. Male chauvinist attitudes prevail throughout the four letters, and as a matter of course, our Dear Elizabeth is portrayed as a sexual object.

If we are going to write about this very fundamental subject, it is about time that society stopped brainwashing the female and started to put the responsibility on both male and female.

This book is intended, presumably, to give information to the young, yet some of its contents are confusing. This is one example of the many: conception is explained by what is universally known as the Rhythm method. However, not enough emphasis is given to the unreliability of this way of finding the fertile period. The results here could be catastrophic.

Masquerading under an aura of respectability, as this book does, I found it disturbing. Perhaps the most disturbing part is all the endorsements (printed with the book) by people who have direct contact with the young and who can influence them.

- Pilar Michalka

*Combat in the Erogenous Zone - Writings on Love, Hate and Sex* by Ingrid Bengis;

"I will hate if I can, if not, I will unwillingly love" - (Ovid) - reads the quote at the beginning of the first section, which is entitled "Man-Hating". This is the strongest and I found, most absorbing part of the book. She writes about being attracted to men and flattered by their attentions as a young teenager, of still being optimistic about men and her relationships with them in her early twenties, but by the time she is 28 she has been hurt and

# Broadsheet on the Arts

disappointed too often and finds herself incapable of loving, and involuntarily hating men. Now she is living in total abstinence sexually because she finds this the least painful way to live.

She believes that men are basically promiscuous (whether by nature or conditioning, she does not make clear), and women basically monogamous. She says that if she and her partner were allotted an equal number of infidelities no matter what he did, she would find herself unable or incapable of using hers up. I think every woman reading this part will understand her feelings on "Man-Hating". I know I did. It is from this chapter that *Ms* magazine reprinted the article

called "On Getting Angry".

The other two sections in the book are entitled "Lesbianism" and "Love". Both of these I found disappointing. I felt she did not have anything very strong or important to say on either of these topics. She believes that rigid sex role stereotyping has made man-woman relationships a battle. In spite of this, lesbianism was not, for her, a possible alternative. The author, Ingrid Bengis, is a young American journalist. I found her book valid and interesting as a record of her personal experiences and I would especially recommend the first chapter.

- Giselle Barclay

## sex games at the games

Watching the Commonwealth Games on TV, it soon became apparent that there were games and games at the Games - games for men and games for women.

The Games started auspiciously with Sylvia Potts becoming the first woman to carry the Games baton into the arena to open the Games. But that early promise was soon dissipated. Five of the sports represented at the Games - bowls, cycling, weightlifting, boxing and wrestling - were male only sports and shooting had only one female competitor - an Australian woman who won a gold medal in her event. Various field and track events were not available for women, e.g. the longer distance races, the marathon, the triple-jump, the hammer throw and the javelin. Swimming, diving and badminton appear to be the only areas where women had the full range of events open to them.

The sports chosen to be represented at the Games are chosen at the close of the preceding Games by the participant countries. As almost all the official positions are held by men, it is not surprising that women's interests were not really considered. But why women were unrepresented in the bowls competitions, when so many women play this sport, remains a mystery.

As the Games saga unfolded, sexist attitudes towards women became more and more explicit. True, I should have been forewarned by various articles I read in magazines prior to the Games. There were the inevitable female secretaries and "girl-Fridays" to do the dog-work, and thus free the men to get on with "more important" tasks. And only four women were chosen out of approximately 80 liaison officers for the teams competing. Nevertheless, I was stunned as the full enormity of the sex games became apparent. There were these passive, de-sexed sex objects smiling inanely and dressed up like Christmas fairies lurking about holding cushions - those were the victory hostesses. Of course, all the medals were actually handed over by men - with the exception of Princess Anne and the Queen. But at every victory ceremony I had to stomach those mute handmaidens. Then there were the flowers - little posies handed to the female medal winners at every ceremony - I didn't ever see who handed them over, but it wouldn't have surprised me if I'd spotted a "flower-girl" of the sort they have in restaurants with a crinoline hat sporting the Games colours, and a big basket of posies.

And - all the announcers were men, all the commentators on TV were men, all the "experts" commenting on the events were men. Just one example - why was Lincoln Hurring chosen as

the swimming "expert" in preference to his wife Jean Stuart, who was a bronze medallist at the Olympics some years ago and is still a swimming instructor?

I suppose there were some women involved in the organisation of the Games, but no doubt they were backstage working in the cafeteria, cleaning out the competitors' living quarters and typing etc.

One of our group who attended the Games had some interesting comments to add. She said that the lavatory facilities for female spectators were totally inadequate and that women had to wait in long queues in full view of everyone to get to the loo. She also noted that the women's field and track events were not taken as seriously by the crowds. The women's events were often treated as an opportunity to take a break - the loos were most in demand at that time.

It just goes to show - if men organise games, you get Games for men - and sideshows for women.

- Sandra Coney

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# kicking against the pricks

A court in St Louis upheld a previous decision to allow the sterilisation of a 14 year old mentally retarded girl, as requested by her parents. The court decree said "The girl is overly friendly to other people and, with her limited intelligence and totally inadequate judgement, there is a constant threat of her being assaulted and ravaged."

Justice 1984 style - the innocent being punished to protect the guilty. We await the introduction of castration for rapists.

Done up like a Christmas tree? The *N.Z. Women's Weekly*, (24/12/73), gave this beauty advice to mothers for Christmas Day: "Small children like a "pretty mother", not a fashion plate or a dreary housewife .... they like a mother who stands favourable comparison with the other kids' mothers. .... This year, think of yourself from your family's viewpoint, and how in their hearts they want you to look on Christmas Day." When did she do anything else?

A study in East Germany of working mothers shows a high incidence of psychological and physical illnesses as a result of stress. East German husbands still expect their wives to continue with the traditional "duties" of housewives and their failure to participate in housework and child-rearing is a major source of domestic strife and divorce. (*Auckland Star*, 19 January 1974)

In Burundi women are now liable for a prison sentence of up to two years if they wear mini-skirts or tight pants.

"Here's a simple recipe that works wonders for the men of the world's biggest car carrier, the *Dyvi Kattegat*, in Auckland yesterday. Take two women, sign them on as crew members, give them a brand new kitchen, a kitchen sink filled with dirty dishes, and you have the best dish-washers of any Norwegian ship ... Apart from kitchen chores, the pair also show their worth at making beds - when the officers get lazy - and anything that comes within the purview of being women." (*Auckland Star*, 23 January 1974). A woman is a woman is a woman.

In Melbourne an unmarried father has won a case seeking maintenance for child support from the child's mother. The lawyer who took the case also reports "There is a growing trend in divorce cases for women not to make any claim for maintenance. Once only two out of 400 women would refuse maintenance. Now, about 50 out of 400 refuse it." (*Auckland Star*, 22 January 1974)

New Zealander Wendy Brown couldn't gain recognition for a record 100 metres run she made at Christchurch before the Games because she was racing against a male athlete. (*Auckland Star*, 7 January 1974)

- Sandra Coney



# broadsheet report

## Auckland Womens Liberation

Auckland Women's Liberation has now split up into cell groups with 8 - 10 women in each. They are:

Eden-Epsom: Contact Rosemary, 689-494  
Herne Bay: Contact Sandra, 764-893  
Freemans Bay: Contact Giselle, 768-349  
Eastern Suburbs: Contact Val, 340-534  
Parnell, Central: Contact Tiiu, 372-506

Cell groups meet on 2nd and 4th Tuesdays of month in members' homes.

General meetings are held on the 1st and 3rd Tuesdays of month at

Women's Common Room, Student Union,  
Princes Street, at 7.30 p.m.

### HOUSE COMMITTEE REPORT

The House Committee, now working as the Auckland Women's Centre Committee, comprises six members of Auckland Women's Liberation, and began operations late in 1973 by preparing a circular to be sent to as many potential supporters as could possibly be considered. A mail-out of 75 resulted, and to date the replies received have endorsed the project, with most requesting an interview and further clarification.

On 23 January four members attended a meeting of the City-Grafton Community Committee. There was some degree of scepticism concerning the NEED for the Centre, and it was suggested that the services we proposed to incorporate were readily available within a small radius of the central city. We explained that firstly many of these services are overworked and secondly the availability of the services is often unknown to women in need. The centre would be a well-publicised place offering a limited form of assistance, backed up by an efficient referral service.

An extract from our circular reads: "We feel there is a need for a place for women fulfilling the functions of a community centre, providing a meeting place, legal, accommodation and employment information, and counselling if necessary. This house could also serve as a communications and co-ordinating centre for the various activities of all women and a referral service to put women in touch with other community resources."

A motion was passed at the meeting that the Community Committee support the concept of a Women's Centre. Some important points were raised; we had some of our weaknesses uncovered but by no means did we feel we had lost anything in the confrontation.

We will be meeting with further organisations and reporting progress back to the group. Any suggestions for fund-raising schemes or further sponsors would be welcome.

Information regarding the Auckland Women's Centre Committee from Ms M.A. Thompson  
57 New North Road  
Eden Terrace, Auckland  
Telephone 373-987

or: Sharon Alston - 543-742  
Pamela Williamson-687-343

## NOW Auckland

We believe it is important to form or join a group to submit ideas to seminars next April as part of the Education Development Conference. The idea is to encourage the broadest discussion of educational ideas, with reference to the specific needs of your community.

Epsom-Eden and Devonport groups are running holiday programmes. A large number of N.O.W. women were elected to Community Committees throughout Auckland, and Joyce Lovett of the Devonport group is a candidate in a by-election for the Devonport Borough Council.

## UWIC

A meeting was held last December to discuss the formation of a group to carry on the ideas of the United Women's Convention. It was decided that the group should be an information and referral service and be called the United Women's Information Council. The aim of UWIC will be to compile lists of services needed by women, so that women who inquire can be directed to those persons and organisations who are most likely to be sympathetic to women's needs, (e.g. doctors, lawyers, psychiatrists,) and also to distribute information about opportunities for feminists to further their aims (e.g. submissions to Parliament, or local body elections - when they are being held and how to go about coping with them.)

UWIC is also seen as a meeting place for women of feminist inclination who do not necessarily belong to a specific group. It is hoped that UWIC will provide the means for using the talents of these women which, so far, are largely untapped by the feminist movement.

This organisation is still in the formative stages. A meeting is to be held on Thursday 28 February in the Women's Common Room, Student Union, Princes Street, at 7.30 p.m. All those who are interested and/or prepared to work are invited to attend.

For further information ring Shirley Andrews, 603-843

## NOW Wellington

We now have a N.O.W. women's centre at 18a Hill Street, which will be used as a meeting place, information centre and library. Rent could be a problem, but with 100 financial members, we should be able to manage.

The Political Group is processing a questionnaire which was sent to MPs. We will be using the material from this for evidence for the Select Committee.

We have set up a support group for women who feel the need for some sort of support and understanding from other women. For many of us, feminism has made enormous and often quite terrifying gaps in our life. With support we may be able to fill these gaps. Or perhaps learn to like them.

# Kapimana Womens Movement

I have been concerned for some time about the lack of feminist activity in greater Porirua. However, it didn't take much effort to get a group started. We call ourselves the Kapimana Women's Movement and are affiliated to N.O.W. (Wellington) and to the New Zealand Homemaker's Union. Our first task is preparing submissions for the Parliamentary Select Committee on the status of women.

We are divided into two groups (one north of the area, one south) which meet weekly in each other's homes for experience-sharing and awareness-developing. Each group's convenor changes weekly. In the fourth week of each month we have a plenary business meeting. This is chaired informally by the outgoing main convenor. A record is taken by the incoming convenor elected at the beginning of the meeting. The latter is responsible for everything for the next month, i.e. she is treasurer, secretary, spokeswoman, convenor and finally chairwoman. Otherwise we have no rules or constitution or formal procedure or office-holders or specific aims or policies. We welcome contact with other feminist organisations throughout New Zealand - so please put us on your mailing list, sisters!

- C.M. Wilson  
25 St Edmund Crescent. Tawa

## Dunedin Collective

The Collective's booklet *First Sex, Second Sex* (reviewed in this issue) is already sold out, but it will be reprinted, so orders are still being taken. Copies have been sent to the Minister of Education, Teachers' Colleges and all the infant mistresses in Dunedin. It will also be submitted to the Select Committee on Discrimination against Women.

We advocate a boycott of Monier Tiles for their adverts in Australian newspapers offering jobs in New Zealand. Some excerpts: "Kiwi Birds Really Dig Aussie Roof Tilers." "Mind you - Monier expects you to be experienced - so do the Kiwi birds and barmen ... Game to give her a go?"

## Wellington Womens Workshop

One group member is spending two months on the west coast of the United States looking at Women's Self-Help Clinics. We have groups preparing submissions to the Select Committee on the following topics: child care, education, religion, children's books, finance and insurance.

## The Circle

S.H.E. (Sisters for Homophile Equality) are putting out a monthly magazine - *The Circle* - This may be obtained from P.O. Box 427, Waterloo Quay, Wellington. Cost \$2.00. per six months or \$3.00 if membership is taken out as well. Bulk orders may be obtained at a cost of 20 cents each for over 25 copies.

We apologise to Dr Alan Fraser for misquoting him on p. 12 of the November issue. It should read: "Ironically, it is often the female staff who have beliefs that women should be in the home, even though they themselves are not doing it."

## United Women's Convention Report

Get your copy now from:  
48 St Andrews Road  
Epsom, Auckland 3.

Cost \$1.50.

Contains texts of speeches, results of questionnaire and reports from the workshops, as well as many photos and other articles. Take your copy to your local bookshop and see if they'll take some copies. If they will, put them in touch with the above address.



## THE FUTURE OF EDUCATION IN NEW ZEALAND EDUCATIONAL DEVELOPMENT CONFERENCE 1974:

The Minister of Education, Mr P. Amos, has asked New Zealand citizens to give serious thought to the development of education for the next decade and beyond. The Educational Development Conference to be held in 1974 is intended as a community or "grass roots" enquiry which will involve as many New Zealanders as possible from all walks of life. Everyone is asked to take thought about education, to form groups in their own homes or in local institutions, to discuss whatever problems they believe exist within the education system at all levels, and to bring new ideas forward for the attention of Government. The enquiry is a new approach to educational planning in New Zealand.

The Educational Development Conference has two stages. First, the formation early in 1974 of study or discussion groups and the gathering of individual views; and, secondly, regional public seminars to be held in Whangarei, North Shore, Auckland City and South Auckland in April 1974. Study booklets are available to stimulate discussion and speakers on educational subjects may be available.

Please make your enquiries at the Centre for Continuing Education, either to the Organising Secretary, Mrs L. Ellis, telephone 74-740, ext. 322, or the Conference Co-Ordinator, Dr L.R. Bedggood, ext. 457.

This is an opportunity for groups of feminists to get together and make recommendations for changes in the education system.

Some Herne Bay feminists are interested in forming a baby-sitting club in the area. Any women who live in Herne Bay or close to it, and who would like to join, ring

Hilary: 766-481

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