

broadsheet

new zealand's feminist magazine

june 1977 no.50

60 cents

301.41205

BRO

DISPLAY
LESLEY MARGARET SOUTTER
19 YRS. DIED MARCH 29 1966.

AVERIAL ELIZABETH HOPKINS
15 YRS. DIED DECEMBER 30 1966.

CAROLE JEAN HARVEY
23 YRS. DIED OCTOBER 18 1966.

Women have died under restrictive abortion laws.
Parliament is planning to restrict abortion in New Zealand
once again. See page 8

**NO RETURN
TO
BACKSTREET
ABORTIONS**



Will equal pay make women's wages very much different ?

Why marriage makes women depressed.

Can we stop the computers in mothers' heads?

Get in behind — women's place in shearing gangs.

Broadsheet offices

Broadsheet Office
65 Victoria Street West
Ph: 378-954
Hours: 9 a.m. - 3 p.m. (approx.)
Monday to Friday

Recycling envelopes

Each month we have to prepare 1400 envelopes ready for Broadsheet's distribution to subscribers. We welcome women who will join us at the office any day, Monday to Friday, 9 till 3 pm to do some recycling (cutting, gluing, sticking and stamping). It's more fun to do it as a group, so how about Thursday 11 - 2 pm as recycling time, and anytime for those who can not make it on Thursdays? Perhaps you could phone first to be sure there will be someone in the office when you come. A child is usually alright too, if you bring something for her/him to amuse itself with.

Editorial group

Our editorial group - Christine, Jill, Angela, and Julie would like to expand slightly. We welcome any feminist living in Auckland who would like to join us to write, maybe enclosing something you have written - a background-to-the news type article, other article, essay etc. Include your phone number so we can contact you back.

Future topics

Those people who do not want to commit the time involved in being part of our group, or who live out of Auckland, may like to research and write articles for us. (We are ever hopeful with this!) The following are some topics we'd like to consider in the near future.

*Feminist Therapy, *Women and Business, *Politics and Women's Art, *Women and Violence, *Power, *Man Hating (an explanation of the concept), *Broadcasting, power, media and women, *Menopause, *Conscious-Raising Groups, *Feminists and the institution of marriage, *Anything Else.

If you would like our help, write to the editorial group outlining your ideas for approaching the topic, and if you wish, one of us will be pleased to work with you (by mail). The article should be less than 3000 words.

2 copies please

Last month we asked that all contributions be typed, double-spaced on one side of the paper only. We also noted that very neatly printed, or written work is acceptable if it is the difference between our receiving or not receiving your contribution.

We would also like you to send us TWO Copies of any main articles, or Behind the News items, please. Again, if you simply cannot, then send one copy, but 2 would help us enormously. A carbon copy is easy to take and there are xerox facilities in most public libraries. This will allow the person illustrating your article to read it instead of just being told what is in it. We need to be editing and typesetting the article at the same time as the illustrations are being done. We can't afford the xeroxing involved.

Cartoonists

We would love to hear from any feminists with cartoon skills who would be willing to undertake cartoon presentations for Broadsheet. We feel that there are several really crucial ideas that could best be communicated to women via cartoon. If you would like to talk the idea over, write to us or phone, 378-954 and leave your name and phone no.

Our financial position

How you can Help promote Broadsheet.

Our financial report for the 1976-1977 financial year, shows an excess of income over expenditure of \$36.33, so you could say we are keeping our heads above water!

You can help us with this precarious situation by asking friends who borrow your copy to take out subscriptions for their friends, if they can afford it, or publicise the fact that Broadsheet is on sale in bookshops.

We sell an average of 58% of the copies Gordon and Gotch distribute for us in the Auckland area, and need to improve on this. For 3 months Gordon and Gotch have distributed Broadsheet in the South Island and an average of 44% of these have sold. You could ask your local bookshop to put Broadsheet in a prominent place, and to display a Broadsheet poster (available from Broadsheet) or a copy of Broadsheet in her/his window. You could also talk to your local kindergarten, plunket group, church group, P.T.A. about Broadsheet. Many women do not know of Broadsheet's existence and are really pleased to find out.

Distribution

(also known as Enveloping or "Stuffing".)

Any Auckland feminist (and her daughter) who would like to meet other feminists, and help with what's known as "stuffing", is welcome to phone Rosemary at 378-954. On (usually) the last Sunday of the month we all get together between 10 and 4 pm, and "stuff" Broadsheet into envelopes to go out to our subscribers. It's fun, and the more the merrier (and the quicker!)

Royal Commission's Report

Don't forget to join the fetus in its fight for the right to say "no". Where's the fetus' choice? Where is woman's choice?

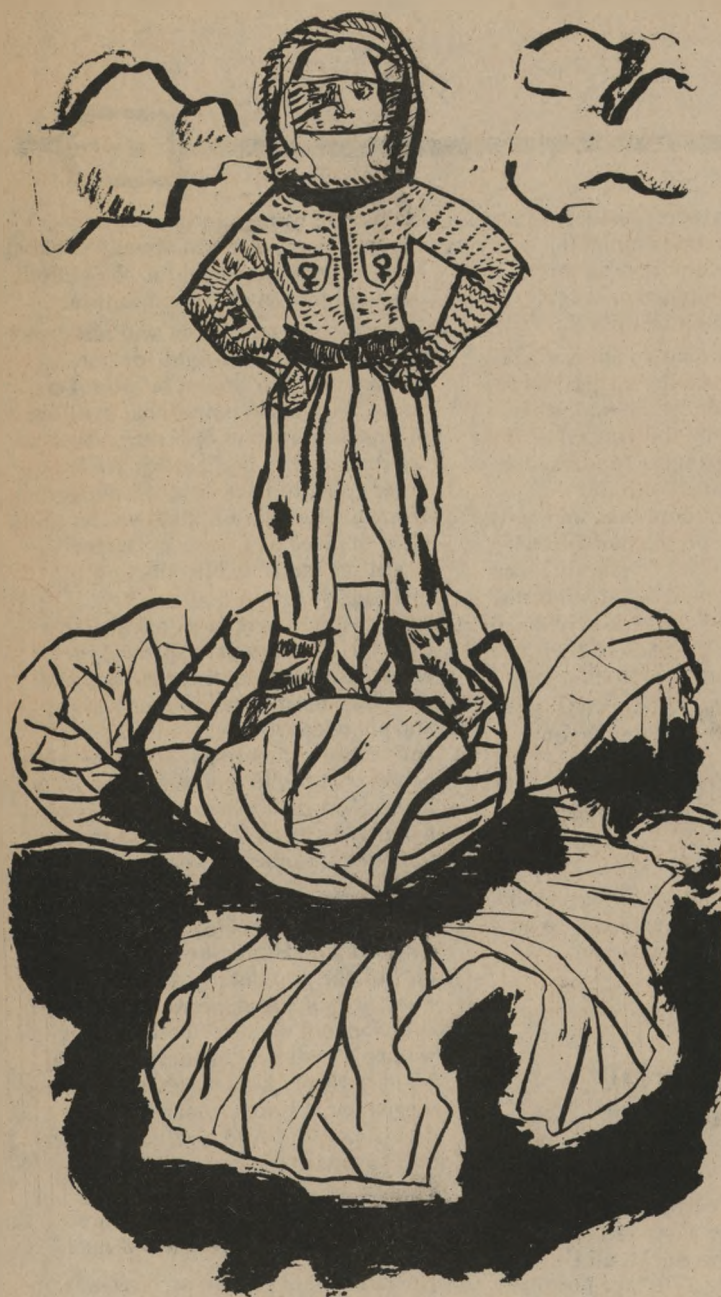
Deadlines

For July issue:
Articles: May 20
News, coming events: June 7

No August issue

September issue:
Articles: July 20
News, coming events: August 7

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women

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Permission must be sought before articles may be reprinted.

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These people worked on this issue: Val Cole, Sandra Coney, Christine Dann, Anne Else, Angela Graham, Robyn Griffith, Anne Parsons, Marianne Quinn, Jill Ranstead, Rosemary Ronald, Annie Tuck, Julie Thompson and the enveloping women.

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p 40 Phillipa Hutchison
p 1 Barbara Stanish

Letters



Women doctors — where are you?

Dear Broadsheet,

The Leichhardt Women's Clinic of Sydney has been in touch with me, asking me to help them find a woman doctor, which they desperately need. The Clinic is a feminist clinic in a working class area, run along collective lines, involving medical things (contraception, etc) as well as counselling and women's groups, e.g. sexuality, yoga, relaxation. They are also interested in herbs and other forms of alternative healing, like chiropractic and acupuncture. They have no doctor at present and desperately need one, not only for her medical services but also because they are fully Government-funded and that is one of the Government's demands.

So if you are a registered doctor, or know of one who may be interested, please contact me or write to Leichhardt. This is their ad:

"Leichhardt Community Women's Health Centre in Sydney needs a woman doctor to become a full-time member of the collective. Her duties will include participation in day-to-day running of the Centre, and some surgery sessions. It is also hoped that she would undertake some research into specific aspects of women's health. Salary negotiable. Write to L.W.H.C., 164 Flood St, Leichhardt N.S.W. 2040, Sydney, Australia."

Please think on it.

Rosemary Wood

A feminist can't be anti-abortion.

Dear Broadsheet,

Jenny Tanner's letter (April) filled me with disgust and disbelief. She says she wishes to achieve the same goals as other feminists, such as safeguarding a woman's right to choose, yet she imagines she can do that by being a member of SPUC, a misogynistic outfit if ever there was one!! For crying out loud! How can any "sister" of mine

who claims to respect another woman's choice "with an open mind" have anything to do with an organisation committed to keeping her sisters imprisoned by their fertility?

To withhold the right to choose safe abortion is to place the biggest barrier in front of women who could otherwise finally assume full control of their lives. Without this most fundamental right, the "granting" of other "freedoms" is no more than an empty, insincere gesture on the part of male supremacists who try to placate us in the hope that we will be satisfied with "something", and consequently not in a hurry to break the back of their subjection of us once and for all.

In my opinion, Ms Tanner's letter consisted of a string of ambiguous platitudes in the best style of "Feminists" for Life, designed to make the male supremacist anti-abortion stand more palatable. Spit it out, sisters!

For a member of SPUC to suggest she is a "true feminist" is an insult to all women, and the very spirit and meaning of feminism.

Angela Graham

"A dictatorial exhibition..."

Dear Broadsheet,

I and several other women were shaking with anger as we left the meeting held at the Auckland University on Wednesday 27th April to plan opposition to the report of the Royal Commission on Contraception, Sterilization and Abortion.

At the start of the meeting we were presented with a plan to hold a march and a public meeting at the town hall only two weeks away on the 13th May. And this meeting, without prior consultation, was expected to organize this.

When I and another woman objected to this we were told it was too late to disagree and were virtually forced to shut up. A few more women, arriving late, voiced the same objections and received the same abusive reaction intended to stifle any other views,

bulldozing women into accepting what someone else had already decided. The women's movement is *NOT* about this kind of dictatorial exhibition.

The women's movement will not grow and neither will the fight for our control over our bodies be won if we adopt these same patriarchal methods of organisation and oppression that we are supposed to be fighting. We are never going to have even the ghost of a Women's Revolution if all we can think of in the face of a crisis is "March", "Petition" and "Public Meeting", methods of action that are reformist and that have, particularly over the abortion issue, proved ineffective. Adopting these methods at this stage means that women's anger and energies are diverted into "safe" and fruitless directions. This meeting however chose to ignore the experience of women who have been consistently fighting this issue, some of them for six or seven years.

There were also men at this meeting. When one woman objected she met abuse and derision. She was told that 50% of the population are men. *Fucking hell!* And we were talking of abortion and women's control over women's bodies. Control, which is at present, firmly held by men, unwanted pregnancy, a state no man will ever find himself in. And a woman's objection to having men present at this meeting was not even regarded as valid! This reaction was even more offensive than the presence of men.

The last phrase I heard as I left was, in response to some radical and imaginative suggestions for action, "But we'd look like a bunch of Dykes".

My status as a lesbian in the feminist movement was made plain. Dykes are undesirable, despised even in a pro-woman movement. It's okay to fight (but fight nicely) for abortion but not for the right of women to love other women, and not men. This distinction of degree makes a mockery of any demand for women's control of women's bodies, any demand for a woman's right to choose, and well expresses the anti-women stench of that meeting.

Jenny Ruth

Some readers will remember Joan Simmons' articles in Broadsheet on breast cancer and mastectomies. Joan's death in April was a loss to the whole feminist movement. We pay tribute to her.

Miriam Jackson

I held Joan's hand, body weak in the hospital bed, and wished my strength and vitality could pass into her. Joan was fighting, yet she managed her beautiful smile several times that afternoon. Now Joan's body is no longer with us but every morning her spirit and fight rise in me. In 1975 when I read her "Diary of a Breast Cancer" in Broadsheet I was very moved. I, too, had a sore breast so I examined it more carefully in the following months. That May a small non-malignant cyst was removed. I felt I was one of the lucky ones, and every morning as I dry my right breast, the small white scar on the areola milks my mind.

So many sighs
for 400 goodbyes
each year.
Spare our sisters some,
what have we done.

Last year I marked the assignments in Cognitive Psychology and read Joan's work. Her unfaltering dedication to complete the course and her B.A. was a mark of her determination and I felt great empathy for her. I felt uneasy accepting the Zonta Award, for which Joan had also applied, when Joan could have used the money for writing her book. When I heard that Joan was unwell, I wished I could buy enough cassettes to get her book on tape, and feel that by not following my heart, we have all lost something and we have all lost Joan. With us we have Joan's writing and the memories of her strength, vitality, honesty and her beautiful smile.

Rosemary Ronald

My thoughts of Joan are vivid - her energy, liveliness, determination and honesty - she always said what she thought. I recall her sparkling humour, her laughter, her black eyes sometimes flashing with anger, sometimes with fun. She would rise up when we were daunted and she'd persevere against all odds.



Photo: Diane Cadwallader

I remember when Joan's cancer was diagnosed she threw her energies into educating herself about it. I recall her frustration and anger at male medicos when they were patronising, paternalistic and reassuring - she insisted they were straight with her about her state of health, drugs and treatments. She spent hours researching her illness and talking and writing articles to help women educate themselves about their bodies and their health. She repeatedly would emphasise the importance of women knowing their own bodies, hormones and cycles and would warn women to listen primarily to what their bodies say rather than unquestioningly accept the normal medical opinions and treatments.

SORROW

So I opened my heart
and let death enter
dark storm clouds
rumbled
with ripples of rain
about pain.
Thunder roared
as the clouds sobbed,
her spirit soared
on a new plane.

When down so low
there is only one go
so the sun may shine
until it's mine.

Miriam Jackson

On discovering her breast cancer, and subsequently, she did not want our sympathy or pity, but wanted us to face her illness as she did. I experienced her rallying around many crisis points of the cancer, saw her face it, handle it and fight it and go on working as emphatically and vigorously as she was physically capable of.

She was a spirited battler, who saw the rotten deal women have and who fought constantly for justice and a better deal for women right to the end.

Carol Jeffcoat

I would like to pay a tribute to the bravest feminist we had in New Zealand - Joan Simmonds.

Although Joan was dying of cancer she kept right on working hard for the Women's Movement and truly practised "sisterhood". Joan took great pains to help me way down here in Te Awamutu with advice tempered with sympathy. Never once did I hear her mention her own affliction of breast cancer. She must have known, though, how precious and limited her time was.

We have lost a truly great feminist - one whom I will remember with love and admiration. Can we please have a special issue devoted to Joan.

I will donate \$5 towards the cost. I am sure there are others who would also help financially.

Editorial

THE ANTI-FEMINIST ANTI-WOMAN BACKLASH

Feminists have been active for nearly 200 years. They were not popular then, and we are not popular now, and we can expect to be vilified as they were. We should not be worried by this, but we should be aware of what we are up against.

Recently I have become very aware of what has been called the "masculinist" backlash. Being anti-feminist and anti-women, it is coming mostly from men, but unfortunately there are women involved. What is this backlash?

Personal Attacks

At one level, there are personal attacks against individual women. "Liberal" men, and some women who had previously supported feminists (although usually "as long as they don't go too far") are now showing their true conservative colours. A friend who was quietly minding her own business at an art exhibition was

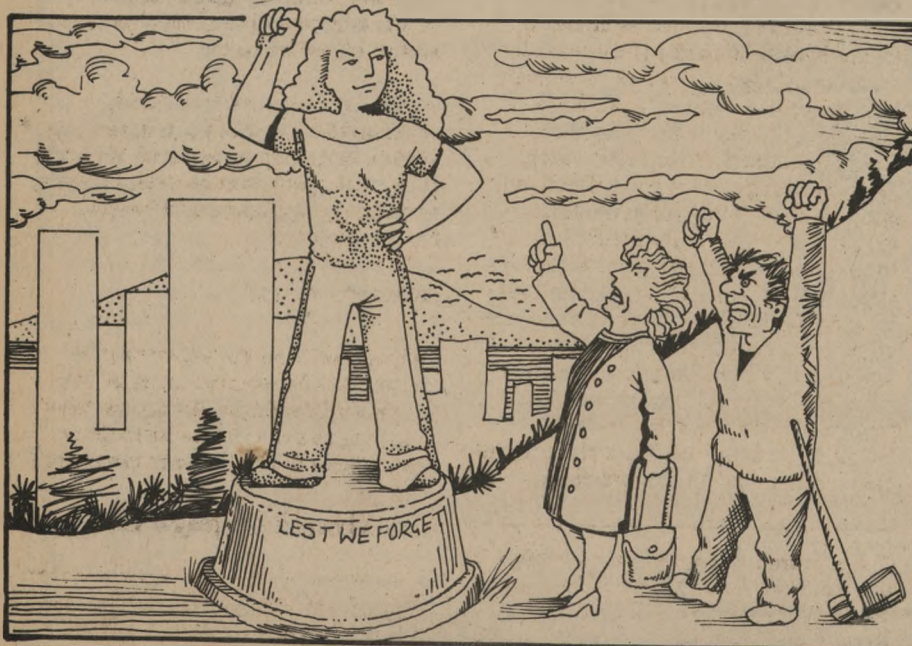
subjected to a long and unprovoked anti-woman and anti-feminist tirade by one of the exhibiting artists. He is just one of the many men who are realising that feminists are playing to win, not just for the sport. While "the girls" confined themselves to equal pay and opportunity (alright in the sixties when jobs were easier to get and inflation wasn't hitting so hard) child-care centres (women's business, anyway) and contraception and abortion (no one wants unwanted kids) it was easy enough for a "liberal" or "reasonable" person to agree with the Women's Movement, while making the obligatory snide remarks about

"excesses" such as all-women meetings and not wearing a bra.

But the Women's Movement has come a long way from those early days, and while such aims are still very important, especially as they have yet to be realised in full, women have come to the conclusion that real liberation is not just a matter of a few reforms. The suffragettes fought for decades for that "reasonable" reform, the vote, but the effect that this reform had on the overall status of women can be judged from the fact that half a century or more later, women are still having to fight for "reasonable" demands. A lot of women have decided that a system which cannot provide for reasonable demands faster than that must have something wrong with it. They have become radicalised by the resistance which they met when they reasonably and politely asked for reforms of great importance to women. Their understanding and analysis of our society has deepened and many of them have come to the conclusion that they want to be part of a whole new ball game. They will no longer be satisfied by men mouthing liberal platitudes while they refuse to make real changes.

Sisters Sell Out

Men are beginning to sense this, and to react violently. Women who have never supported our struggle are now coming out against us. These women seem to be completely ignorant of the debt that they owe to generations of feminists, who by their efforts have ironically secured the right for these women to appear in print, receive higher education, organise public meetings, earn and dispose of their own money, become involved in politics and in many other ways have the opportunity to attack their sisters and try and undermine their efforts. They have never fought for the right of women to speak



in public and be taken seriously, and now they abuse that right, which the feminists have won with a struggle, to suggest that women have all the rights and privileges that they need or want, and that they should now be content with old ideals and old traditions.

The Dirty Tricks Brigade

Such people set themselves up as moralists, and usually as defenders of Christian morality. They try to reserve to themselves the legitimate right to praise or condemn the behaviour of others. Yet they themselves are quite prepared to tell lies and use dirty tricks to obtain their ends. There is the example of a member of the Society for the Protection of the Unborn Child passing herself off as a member of the Abortion Law Reform Society of N.Z. in an effort to get information about the Auckland Medical Aid Centre. Smear tactics are also used in attempts to discredit women. An anonymous letter to a Christchurch newspaper tried to discredit the United Women's Convention by claiming that a communist woman had been invited to speak there. The speaker concerned is married to a communist, but unlike her cowardly attacker she would never make the sexist assumption that a woman always shares her husband's politics, as she and many other women do not.

I'm afraid that we can expect more of these personal attacks in the future, and we must know them for what they are - angry outbursts from people who are feeling afraid and threatened, because they feel that they have got a lot to lose if the present system is changed.

The Rabid Right

However, we should not underestimate the power which many of these people can wield, especially when they get organised. Many of them are organised into groups already. I am thinking especially of conservative church groups, but there are plenty of others, including some which should be on our side, such as some trade unions. There are also extreme right wing groups re-forming in New Zealand. The rabid right (who call themselves Nationalists, as Hitler did) put out a magazine called "Heed" which is literally fascist in content.

Like all fascists, the supporters of "Heed" are anti-women and anti-women's rights. They also attempt to smear the Women's Movement by

calling it communist - surely that corny trick is wearing a bit thin?

While claiming that "the questions of women's roles are far too important to be left in the hands of a load of lesbians on the lunatic fringe" Christine Hill, writing in the June/July 1976 issue of "Heed", says that "Nationalist women" should support organisations like SPUC and the Society for the Protection of Community Standards - those well-known fighters for women's rights!

In good times one would think these people too ridiculous to mention, but times are hard and fascist organisations exploit hard times, as the histories of Germany and Italy show. Already in Great Britain fascist groups are strong enough to hold large public demonstrations, marching through areas where coloured people live shouting racist slogans and carrying racist banners. We must be vigilant lest people like this gain credence and power in New Zealand. *

The "Reasonable" Right vs the Radicals

A less bizarre but stronger threat is posed by the forces of "reasonable" conservatism. Our May editorial discussed the efforts of conservative Christian women to sabotage the United Women's Convention. These people are able to seem plausible only by distorting the history, aims and ideas of the Women's Liberation Movement. They try to make out that the early feminists were "reasonable" people, that they only wanted "emancipation", not "liberation." (Looks like they want to rewrite the dictionary as well as history, because emancipation is defined as liberation in my Pocket Oxford.) If these critics would only read the works of women like Mary Wollstonecraft, Susan B. Anthony, Elizabeth Cady Stanton, Emma Goldman, Rosa Luxemburg, Margaret Sanger, Simone de Beauvoir, and the many other early feminists who expressed the thoughts and feelings of the thousands of unsung heroines who struggled for women long before the Women's Liberation Movement appeared to carry on the tradition, they would realise that these women were working for full liberation, not just a few concessions. Writing in 1860, Susan B. Anthony outlined the progress that women had already made in

gaining entry to colleges and professions in the United States. Anthony correctly said that this did not happen spontaneously or accidentally, but that "..... All these are the results of our twenty years of agitation. And it matters not to us, though the men and women who echo back our thought do fail to recognise the source of power, and while they rejoice in each onward step achieved in the face of ridicule and persecution, ostracise those who have done the work." 117 years later, with plenty of battles still to fight, feminists can not afford to be as magnanimous as Anthony. If credit is not given where credit is due, then reactionaries will deprive women of their true history. Without an understanding of where we have been, and what we have done, we are in a poor position to decide where we are going and what we must do. The first feminists were as radical in their day as we are in ours, as any reading of their writings will show. If we try to deny that, then the lessons they taught us and the freedoms they bequeathed to us could well be lost.

Lies they tell about us

As well as trying to destroy our past, whether through ignorance or malice, the "masculinist" backlash also tries to distort our present and discredit our future. All the old clichés about "Women's Lib.", which go no deeper than a journalist's bid for attention, are dragged out. We are accused of calling housewives "cabbages"; of advocating promiscuity; of saying that all women have a lousy time at home and all men have a fantastic time at work (what nonsense!) of wanting to destroy or castrate men physically and mentally; of being against children; of wanting to end love relationships, and so on, ad nauseum.

We are said to be all frustrated, psychologically maladjusted, lesbians, * victims of unhappy personal relationships with men, communists, fanatics, abnormally aggressive and heaven knows what else.

These are all lies!

People who have the effrontery to claim that the essential ideas of the Women's Liberation Movement have anything to do with the distortions given above have obviously never read

Continued on page 12

* For more information about these people, write to P.O. Box 8, Pokeno, South Auckland and ask for "The Republican" No. 15.

* You might like to consider just why that is supposed to be such an insult.

Behind the news

THE ROYAL COMMISSION

Boosting the Birthrate

For readers who don't want to waste \$6 on the Royal Commission's report, we present a short summary of the recommendations on abortion and our opinion on what they will mean in practice.

Christine Dann Reports

What does the Report say?

It recommends that abortion be illegal unless

- (a) the continuance of the pregnancy would result in serious danger to the life of the pregnant woman or girl, such danger not being the normal danger of childbirth itself, or
- (b) the continuance of the pregnancy would result in serious danger to the physical or mental health of the woman or girl, such danger not being the normal danger of childbirth itself, or
- (c) there is a substantial risk that if the pregnancy were not terminated and the child were to be born, it would have or suffer from physical or mental abnormality as to be seriously handicapped, or
- (d) the pregnancy is a result of incest, or
- (e) the pregnant woman is "severely subnormal."

Bad news in gift wrapping

What does all this mean? To put it bluntly, the Commission recommends that from now on legal abortions should be as rare as hen's teeth. It has extended the grounds for legal abortion

by a tiny, little amount - and made the process of getting legal abortions much, much more difficult. Dangerously difficult. Do not be misled by the seeming extension of grounds for abortion in paragraphs (c) (d) and (e). Fetal abnormality cannot be detected or proven until the second trimester of pregnancy (14-16 weeks). By this stage abortion is a much more dangerous and unpleasant procedure. Not all defects can be detected, and there could well be disagreement over just how serious detected defects are. The Commission is infuriatingly vague about whether suspected, but undetectable defects will be grounds for abortion.

The number of women who would qualify for an abortion on the grounds of incest would be exceedingly small. Proof of incest, such as a conviction, is very rare. The Report does not state clearly that abortion is compulsory if incest is proven - in which case it would seem to suggest that women who have sexual intercourse with their fathers, brothers or sons are to be the only women in the country who are to have the right to choose whether or not they will carry an otherwise normal pregnancy to term. I find the implications of this decision literally unbelievable.

The numbers of "severely subnormal"

women receiving abortions as a matter of course, as the Report recommends, will also be tiny - especially if the Commission's recommendation that subnormal people can be sterilised without their consent is enacted. Once more the Commission pussy foots around a contentious issue - will "subnormal" women be forced to have an abortion whether they want one or not? What is amazing is the assumption that only subnormal women produce subnormal children - that the father's heredity is not important. A woman who became pregnant to a subnormal man would *not* have automatic grounds for abortion, even if the pregnancy were a result of rape. All "subnormal" women are defined as unsuitable mothers", all "normal" women as suitable mothers. The normality or subnormality of the father is irrelevant - the baby is not his responsibility.

Worse news

"Heads they win" - now for the "tails you lose".

Paragraphs (a) and (b) set out very clearly what the only grounds for abortion will be if this Commission's Report becomes law. To make sure that these grounds are strictly adhered to, the decision on abortion is not to be taken by an individual doctor (let alone woman!) but by a panel of doctors (of which more later.) There is no longer a way in which an individual doctor can, in good faith, perform an abortion because she or he believes it to be necessary. Now, as the Commission well knows, there are very few life-threatening conditions of pregnancy which cannot be avoided or relieved with modern medical techniques. The same applies to dangers to health. The Commission chooses to take the older more conservative definition of health, which is "soundness of body". It rejects the World Health Organisation definition, which is "a state of physical, mental and social well-being". It seems

to me that it has two reasons for doing so. The minor one is that it believes that "the attainment of such a state is seldom present throughout pregnancy." The major reason is that if it accepted this definition, it would have to concede that social factors do affect one's health, and that social factors should therefore be considered when making a decision on abortion.

Finally, the Commission neatly sews up its restrictions with the phrase "such danger not being the normal danger of childbirth itself." Early abortion is now much safer than childbirth itself, as even anti-abortionists recognise. Women who wish to avoid the greater dangers of child-bearing are to be given no choice. So long as pregnancy and childbirth are unlikely to destroy or severely damage them, they must run the risks whether they want to or not.

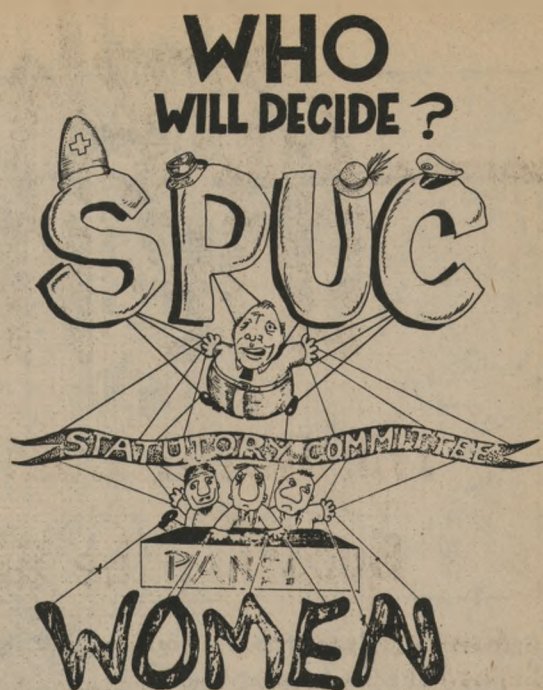
Playing God with women's lives

The Commission claims to firmly support a "sanctity of life" rather than a "consideration of circumstances" line. How it can say this when it allows fetal abnormality, incest, and subnormality of the potential mother as grounds for abortion, I do not know. (Nor does S.P.U.C., which fights for the foetus to the bitter and miserable end). Having allowed these grounds for abortion, which are basically grounds of social circumstance, the Commission then twists in its seat, puts on its other face, and proceeds to deny other "Social circumstance" grounds. Fetal abnormality is considered to be a moral ground on which to terminate a pregnancy because "the burden of the handicapped person to himself and to his parents may be greater than the sum total of their happiness". I quite agree. I also consider that in cases of rape, the extreme age or youth of the potential mother, poverty, the attainment of the desired family size and a number of other circumstances it is quite possible that even a normal child may be a burden which leads to more unhappiness than happiness for all concerned. The Commission, however, chose to ignore evidence that this is the case, and to believe suspect "evidence" to the contrary. (See the accompanying article by Julie Thompson.) Because the Commission will not let a woman decide what will be best for her and her family, it must set itself up as God and lay down circumstances. Far from defending a principle, it is merely defending the right of a Royal Commission to play God and define its own criteria and circumstances for abortion.

First you get down on your knees . . .

And that's not all. To make sure that as many people as possible do what God says, the Commission recommends that all women be required to "confess their sins" to a series of "experts" before they are permitted an abortion. For an impressive "confession" (i.e. amassing enough evidence from enough doctors to show that she falls within the highly restrictive legal grounds) a woman can get a "pardon" and be allowed an abortion - although by this stage it will probably be a late, more dangerous and painful one. If she fails to make an adequate confession, she will be required to do penance and continue the pregnancy.

Sounds crazy? Sure - but it's true. Here's what the Commission would like to see happen. Six, or maybe even eight or nine weeks after conception, a woman finally knows for sure that she is pregnant. If she wants an abortion, she must go to her own doctor. The doctor will then refer her to an "independent counselling service". This "independent" counselling service may include trained lay counsellors if professional counsellors are not available. Such counsellors will be approved by a "Statutory Committee" which the commission recommends be set up to oversee abortions in New Zealand. The Statutory Committee will be responsible to and probably appointed by the Minister of Health. The present Minister of Health is a member of S.P.U.C. No prizes for guessing just which lay counsellors will be preferred. The SPUC - front Counselling Service, "Pregnancy Help", has been gearing



itself up for this for ages.

After being counselled, and referred for specialist opinion if necessary, the woman is then shunted on to a panel consisting of two doctors and one social worker, also appointed by the Statutory Committee. Only the two doctors can vote on whether the woman gets an abortion or not. If an abortion is refused, the woman gets a booby prize - more counselling. She will need it. If she is allowed an abortion, she gets sent on to the hospital of her choice. By this time, she is very likely to be over twelve weeks pregnant, and past the stage at which abortions can be easily and safely performed. Sweden used to have a panel system like the one the Royal Commission proposes and found that the second trimester abortions which invariably resulted were five times more dangerous than childbirth. The medical bodies which made submissions to the Commission, including the conservative Royal College of Obstetricians and Gynaecologists, were against the use of such a panel system, both for the sake of their medical members and their patients. Once more the Commission shows itself to be completely out-of-touch with informed opinion. If the recommendations of the Commission become law, then it will be easier to get an abortion in a "Catholic country" like Italy, which has just passed a liberal abortion law, than in a "secular state" like New Zealand. Just what is going on?

WOMEN MUST DECIDE THEIR FATE - NOT THE CHURCH, NOT THE STATE !

Behind the news



Carole Jean Harvey (above) and
Lesley Margaret Soutter (right).
Victims of backstreet abortionists.

BACKSTREET ABORTIONISTS GIVEN ROYAL CHARTER

The Royal Commission chose to "forget" what happened in the bad old days before the Auckland clinic opened and flights to Australia were possible. We print a timely and tragic reminder.

There was nothing special about 1966. There were twelve court cases for illegal abortion. Three women died. But those bald statistics tell nothing of the pain, humiliation and danger suffered by the women who in that one year tried to find an abortion somehow.

The women who died.

At the top of this page are the faces of two of the women who died from abortions. There is Carole Jean Harvey aged 23, who one evening got a friend to drive her out to Papakura to meet the man who was to perform the abortion. The man took Carole saying that if she wasn't back by 10 p.m. she would be staying the night. The friend waited till 10 p.m. and then went home. Five days later Carole's body was found under a packing case in scrub near a rubbish dump in Mt. Wellington. She had choked on her

own vomit. The abortionist was never found.

Lesley Margaret Soutter, aged nineteen. We can't be certain that Lesley died from an abortion. She disappeared from her Queen St, Auckland, work on March 29, 1966 saying she was going for a "facial". Her body was found two months later in scrub at the back of the Badminton Hall in Gillies Ave. The pathologist wasn't able to tell how Lesley died but it is probable that she did die from an abortion since witnesses at the trial of the man eventually convicted of her murder said that Lesley had talked of being pregnant, had said she would have an abortion and also that she knew where to get one.

The third woman was Aerial Elizabeth Hopkins - a fifteen-year-old Auckland high school student. Her nineteen-year-old baker boyfriend tried to abort her with alcohol and hot baths. She died. She choked in her own vomit while under the influence of alcohol.

Who were the abortionists in 1966? They were often facing a number of charges of abortion in the one trial and in their houses would be found the instruments of the back-street abortionist: syringes, catheters and the like. They were often well-known to the police and some times would be set up by the police, using a policewoman. Or they would be friends or family trying desperately to find some way out of a dreadful crisis. Inexperienced people, trying anything, unaware of the dangers. Like Aerial's boyfriend. Or like the parents who gave a mustard bath with gin and epsom salts to their fifteen-year-old daughter. Or the father who tried to abort his daughter with a syringe and condys crystals.

And of course there were the opportunists. Early in 1966 a 60 year-old man was found guilty of six counts of illegal abortion on the evidence of women witnesses - plastic tubing and knitting needles were found in his home. He demanded intercourse with all the women and sometimes didn't even make any attempt to actually abort them - he assaulted them instead.

The Royal Commission whitewash job

1966 wasn't an exceptional year. There was about an average number of court cases for that time and three deaths was average for the previous ten year period too.

The Report of the Royal Commission decided that "the traditional "back street" concept of illegal abortion is not prevalent in New Zealand". One anti-abortion gynaecologist who appeared before the Commission estimated (guessed) that the present number was between 500-1000 each year. That seems bad enough. But studies show that in fact the true number will be many times higher than that.

It is of course difficult to estimate the number of illegal abortions. Women don't readily admit to illegal interference with a pregnancy for obvious reasons. A case is recorded of a woman who denied that any attempt at abortion had been made on her even though after her death the post mortem showed a catheter in her uterus.

Deaths from non-medical abortions are often not put down to this but attributed to some less noxious cause like kidney failure.

However attempts have been made, here and overseas to determine the probable rate of illegal abortion, both by extrapolating from maternal deaths and hospital admissions for abortion complications and by surveys. Since a high rate of illegal abortion is known to accompany restrictive abortion laws, and since the Commission's Report if implemented would restrict abortion, the Report is at pains to discredit, dismiss or ignore evidence presented to it which would indicate a high rate of illegal abortion in New Zealand.

A National Research Bureau finding that approximately 6,500 successful non-medical abortions were performed annually in New Zealand is glossed over by the Report on the grounds that the survey question "Have you done anything to yourself or to anyone else which successfully terminated a pregnancy?" could cover both the abortionist and the abortee. The likelihood of this happening once let alone 100% of the time in a survey of 2400 people is quite fanciful yet the Commission uses it to attempt to discredit the survey's finding of a high illegal abortion rate in this country.

Scientific studies

Another method of trying to gauge the incidence of non-medical abortion is to look at hospital admissions. In New Zealand as in Britain abortions are categorised as either "induced" or "spontaneous or unspecified". Legal abortions comprise the former category - the latter consists of spontaneous miscarriages and non-medical abortions. The Report, with absolutely no evidence to support this conclusion, asserts that "probably over 90 per cent of these cases are genuine spontaneous abortions." (That is, a 10% non-medical abortion rate). On the contrary, reliable overseas studies have put the percentages of non-medical abortions to total admissions for "spontaneous and unspecified" at between 50% and 80%. Even a Royal College of Obstetricians and Gynaecologists report quoted by the Commission estimated the rate to be 20%.

The Report is at pains to dismiss the study of a British gynaecologist,

Diggory, who in 1966 estimated that 2/3 of hospital admissions for abortion were due to criminal interference. They refer to the figures as "Diggory's opinion" whereas his findings were the result of a study. They completely ignore the fact that figures now available in New Zealand support Diggory's findings. Since 1969 the National Health Statistics Centre has been trying to separate spontaneous from unspecified in hospital abortion admissions in New Zealand. Their data for 1969-73 is now available and it shows that 1/3rd of such hospital admissions were definitely for spontaneous abortion. While it is quite possible that some of the 2/3rd other abortions were also spontaneous this breakdown is in line with Diggory's findings and would give New Zealand 3,000 hospital admissions for non-medical abortions each year.

The poster they didn't want you to see.

This is the photo they didn't want you to see. This photo was used on a poster produced for the march held in Auckland on May 13 protesting at the Royal Commission's recommendations. It shows a woman who died after attempting to self-abort. This mother of three children was found by her husband where she fell on her bathroom floor. The police photographer took this photo of her tragic desperation. The group of women organising the poster took the photo first to the Auckland firm of Neville Newcombe for screening. The manager of this firm declined to screen the photo on the grounds that he found it offensive. (For uninitiates - screening is a necessary treatment of the photograph before it can be printed. This firm was not being asked to print the photo merely to process it prior to it being printed by another firm).

Another photo processing firm told the women the photo would have to be viewed by the management and as the women could not wait they had to leave. A third firm agreed to screen the photo. Next stop was the printers - Institute Press, who declined to print the poster as had previously been arranged. Unknown to the poster group the Institute Press is owned by the Bible College of New Zealand.

Australia and Auckland — vanishing options

There have been few abortion deaths in New Zealand since 1970 and the Report is at pains to point this out since it supports their contention that "the 'backstreet' concept of illegal abortion is not prevalent in New Zealand." But they conveniently ignore a number of other factors which contribute to the drop in deaths from illegal abortion since 1970. While improved access to contraception must to some extent reduce recourse to abortion, the Report fails to mention that from the early 70's large numbers of women flew to Australia for their abortions and addresses of abortionists in Australia were circulated and publicised. Law

Continued on page 10.



The next printer had the poster carefully described to him on the phone; and agreed to print it. However, when he saw the poster he took it to his lawyer for approval. The lawyer said not to print it, but said an opinion could be sought from the police. The printer next approached the police who said yes, some people could find the poster offensive and suggested a white strip was placed across the women's genital area. The women organising the poster printing of course would not agree to this.

A third printer, fortunately, was quite happy about printing the poster and did so.

Backstreet abortionists given Royal Charter

Continued from page 9

changes in parts of Australia in 1969 made these treks across the Tasman possible. But the largest single factor in the drop in deaths from abortion must be the opening of the Auckland Medical Aid Centre in mid 1974.

If Parliament enacts legislation restricting abortion the outlook will be bleak for New Zealand women. The Auckland Medical Aid Centre will close its doors, and fewer women will be able to reach Australia. The cost of an abortion in Australia, including the plane fare, is now from \$650 upwards, which puts it quite out of the reach of most young women. The recent increases in air fares coupled with restrictions on the Australian Government Medicare scheme have more than doubled the cost of abortion for New Zealanders flying to Australia from this time last year. And yet women determined to have abortions will find them somehow. Even the Commission's Report acknowledges this. The Commissioners comment, after seeing evidence from AMAC that women denied abortion there got them elsewhere "it would seem that a woman who is determined to obtain an abortion will pursue her purpose"

Back to the bad old days

If legislation along the lines of the Report is enacted we will see a return not to the bad days of 1970 but to the bad, bad days of 1966. The days when girls were forced to have intercourse with a dirty old man on the ground behind a panel beater's shop in the hope of an abortion, when the police used young women whom they discovered planned to have a backstreet abortion to set up the abortionist. (The girls didn't get their abortions). Back to the days when Lesley Margaret Soutter died after an appointment for a "facial", when Carole Jean Harvey kept an appointment in Papakura and ended up dead under a packing case, when a school girl could die in a bed in a strange house where other people didn't even notice.

Sandra Coney

Twisting the Facts

The Commission repeatedly claims that it was objective, dispassionate, and independent, but in fact it has distorted, selected, rejected, judged, and moralised in its attempt to forge a case for the protection of the fetus.

If an undergraduate student in sociology had submitted this document she would have had it returned with a fail grade - the argument is inconsistent and the methodology faulty, there is lack of evaluation, lack of conceptualisation, conclusions unsupported by the facts, serious omissions in data considered, the use of source material known to be unreliable; the tone is racist, anti-woman, and degrading to all concerned - even the foetus is forced into a life it would never have asked for.

In this article I want to point to just a few examples of how the Commission, in its "infinite wisdom", twisted the facts to support its chosen hypothesis.

Contraception

To support its stand on restrictive abortion, the Commission needed to make out a case for effective and safe contraception. To this end it ignores all the research evidence presented to it about the negative side-effects of many contraceptive methods, and their failure rates. The Commission concludes that "the health risks attached to taking the Pill will be far outweighed by its beneficial effects" and "there is a possibility that the I.U.D. may penetrate the abdominal cavity, but this is not to be regarded as a significant risk" p. 96 & 98.

How does the Commission know this? Because it asked the companies who market these drugs and devices just how good their products were! It chose to ignore detailed and independent clinical studies which cast doubts on both the safety and reliability of both the Pill and the I.U.D. for large numbers of women. The Pill is now being marketed in the U.S. with a

Government health warning on each packet, while one I.U.D., the Dalkon Shield, is known to have caused 17 deaths in the USA alone.

But having decided that contraception was almost perfect, and anyway if it wasn't good enough you could always get sterilised (it did *not* go into the bad side-effects of female sterilisation, such as the possibility of heavier periods and a 33% chance of needing to have a hysterectomy within 5 years) the Commission felt able to go on to restrict the availability of abortion in N.Z.

Opinion Polls

From data given to it from opinion polls, the Commission had the opportunity to gauge both public and medical opinion. But it chose not to. It made no attempt to assess the direction in which public and medical opinion are going. This is because both doctors and the public have increasingly favoured liberal abortion laws. But the Commission's Report ignores the fact that 60% of the public favour abortion where it is a decision between woman and her doctor.

It begins by listing 15 studies the Commission chose not to consider in depth. Included in these are many (if not all) of the studies that support the 60% "pro" position. Instead an attempt is made to explain away this fact. The Report notes that there are methodological problems with opinion polls (which there can be) but also claims that even where the methodology is sound, the results may not be true because respondents may not have fully understood the questions. The Commission also attempts to discredit the questions. It notes a National Research Bureau survey (and seems to accept the methodology used) yet appears to fail to want to understand the poll result at all.

A director of the N.R.B. attended hearings especially to assist the Commissioners with any difficulties they might meet in understanding how opinion polls are constructed and interpreted. They did not once ask for his advice. One suspects they preferred their own muddled biases to a sound explanation.

To get themselves off the rather uncomfortable hook posed by a 60.7% "Yes" response to the question "Should abortion be legal if a woman and her doctor agree within the first twelve weeks of pregnancy?" the Commissioners suggest that people did not understand the question. This only reflects *their* difficulty with the English language, (which is demonstrated throughout the Report) their elitist attitude towards people, and their desire to explain away clear evidence of public opinion. In addition the Report devotes half a page to describing a survey done by the Political Research Bureau, which was run by the brother of Gerald (Hospital Amendment Bill) Wall. Although the Report decides that this survey has many flaws that "seriously detract from the survey as a valid scientific inquiry into public attitudes" (whereas it accepts the soundness of N.R.B. methodology) the very fact that it chooses to include this poll rather than sounder studies which it merely lists suggests to the reader that this poll may have superior validity. If the Commission had done its duty responsibly, it would have called in a social scientist to help them evaluate these polls, as none of the Commissioners had the necessary expertise. Instead they chose to reject the findings of the overwhelming majority of the polls, because an overall assessment would have shown them evidence which they did not want to see.

Medical Opinion

There were about 10 to 12 submissions from medical groups, and where-ever those submissions considered 'who should make the decision', they were opposed to a committee system. Even the Royal College Obstetricians & Gynaecologists, normally a conservative body, felt that any delay should be eliminated.

The latest issue of "Nursing Forum" (send 70c to P.O. Box 24118, Auckland

3), will give a detailed analysis of medical opinion as expressed in submissions to the Royal Commission - and will show just how the Commission chose to ignore the advice and wishes of health workers.

Selected studies to support their argument.

Because the Commission wanted to restrict abortion, it down-played evidence on the effect on women and children when abortions are refused. There is evidence to show that refusal of abortion has bad effects on mothers and children. Instead, the Commission accepted the findings of a paper by an American called Lenoski, which shows, unlike any other study, that there is no difference in the treatment after birth of wanted and unwanted children. In accepting this paper the Commission has accepted "evidence" which has never been published by a reputable journal, although it has been offered for publication, and which has severe methodological flaws. SPUC gave the study to the Commission, and the Commission chose to ignore excellent studies which show that the quality of life for children born of women refused abortion is significantly lower than for children who are wanted. Studies include Forssman and Thuwe (Sweden) and a study by the Czechs which is still in progress, although an interim report was published in 1975. The Swedish study was of the "least unwanted" children - the "most unwanted" were able to abort under Sweden's liberal laws. Yet even these children were worse off than wanted children.

Adoption.

Because the Commission needed to make out a case for adoption as a "good option", it has made unfounded statements to support its stand.

"Adoption will always have its place in society. There is much to recommend it". p. 305.

There is no data on the effect of adoption of the natural mother filed in either the George Washington University Research Centre, or the Cambridge Population Reference Centre, both of which have computer banks of all the world's literature from the social sciences. So in the absence of evidence

they concluded that while there may be some unhappiness for the mother who gives up her child for adoption, the effect doesn't last long. Even an informal survey of the opinions of social workers and psychologists who met adopting mothers would indicate that such effects are not short lived.

The High-Handed Commission.

The Commission discredited certain things but they never went to the group they were discrediting and asked them to answer questions about the issue in question. They did not bother going to AMAC to assess the independence of the counselling service, but have chosen to make unfounded claims about it. Why did the Commission not bother to ask the Health Department for its evaluation following its inspection of AMAC. ? Because they were not interested. They had already made their conclusions before they began.

There is also no reason why the Commission could not have done its own research if it had been dissatisfied with any of the results in front of it. They could have framed a question for an opinion poll which they considered could not have been explained away and paid a research firm to do it. They could certainly have afforded to do so. But again they did not want to know what the majority of N.Zers feel about abortion because it did not suit their argument to do so.

This Report is a biased, poorly researched document legitimised with the stamp of a Royal Commission seal of approval from the New Zealand Government. Why ? Next month Broadsheet will examine the Commission's premises and biases as they come out in the Report, and show how the Commissioners managed to answer their own questions to their own satisfaction (with a little help from their friends - spelt S.P.U.C.)
Julie Thompson

Not new

The recent attempted rape of a four-year-old girl in Auckland shows hideously that females are not safe from violation at any age. Rape has been attempted on girls even younger than the child in this recent case. In 1967 John Melhopt attempted to rape a 20 month-old baby.

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Continued from page 5

a genuinely feminist book in their lives, let alone made a study of the diverse and complex ideas of the Movement. They have projected their own fears and hostility on to something which they do not understand. In trying to convince people that all feminists can be neatly fitted into the categories outlined above, their ignorance becomes transparent. It is obvious that they do not personally know any feminists, and that they have never worked with feminist groups, for if they had they would know that a feminist can be as "ordinary" as the housewife next door, or as "extraordinary" as a lesbian politician. There is no way that the huge variety of women who now share feminist ideas and engage in feminist activities can be slotted into "nasty" categories so that the anti-feminists can define themselves as "nice."

How can anti-feminists make the claims that they do, when it is perfectly plain that *they do not know what they are talking about!* After making a careful personal study of feminist history and ideas, it is possible that you will not be convinced that feminists are working along the right lines.

But please don't believe the propaganda spread by anti-feminists. Find out the truth for yourself.

The Great Anti-woman Clobbering Machine (alias Government)

Women must not only beware of personal and group attacks, but also be alert for trouble from "above." In recent months the government has kept up a campaign against women. Solo mothers who are denied the right to a private life, homemakers who can't make the money stretch, working women who are still wondering if they have got equal pay, women who want complete control over their fertility everyone from schoolgirls to grandmothers has been, or will be affected by at least one, if not more, of these anti-women moves. As conservative individuals and groups have the ascendancy at present, government has become a tool for their views. I am not implying that there is any kind of conspiracy going on. When our M.P.s are what they are (for example, nearly one quarter are members of SPUC) - there doesn't need to be. This sort of influence is just part of the "natural" order of things under the system we have at present.

A study of recent history shows that conservative backlashes in all spheres are common. We should not be surprised or frightened - just careful that this particular backlash does not get out of hand. We must make it our business, through study, discussion and action, to have a clear idea of what Women's Liberation is all about, and what its history, ideas and methods are. We should keep ourselves up to date with latest developments and formulate our own ideas and activities. We should make sure that other people know what we are trying to do, so that they can join and help us, instead of believing the misconceptions which are spread by enemies and ignorant people. Feminists are positive people with progressive aims, and we should not be discouraged by negative, reactionary attacks. Like our feminist foremothers, we are working towards a new and better world, and what better work could there be?

Christine Dann,
with suggestions from Rosemary Ronald

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TREND TRAVEL

June 1977 Broadsheet

Equal Pay : HOW THE BOSSES CHEAT

On the 1st of April this year, the Equal Pay Act which was passed in 1972 was finally implemented — in theory. In the first of two articles on equal pay we take a long, hard look at whether equal pay will really make a great deal of difference to the average working woman.



It seems likely that the implementation of equal pay will make hardly any difference to the average female wage in New Zealand. Women will still earn 30-40% less than men in most jobs. How can this happen ?

A look at the workings of the Equal Pay Act in Great Britain shows how.

When Equal is not Equal — again

The British Equal Pay Act was passed in 1970, and employers were given five years to raise women's wages. So by January 1976 British women should have been receiving the same pay as men. However, a survey done in 1975 showed that 10% of women earned

less than 23 pounds a week, while about 90% earned less than 56.20 pounds. The average male wage is 60.80 pounds. Thus women were still earning roughly half of what men earned. A year later, things had changed very little.

Many employers have found ways to get round the Act. They have done all these things in an effort to evade the spirit of the Act:

- graded jobs which only women do differently from jobs that only men do, and paid the men more
- reclassified jobs and given women's jobs different names so that women can be given different wages
- used job evaluation exercises which set higher pay for special aspects of jobs that men do (like heavy work and shift work) and lower rates for aspects of jobs that women do (like manual dexterity)
- paid bonuses for something like long service which women cannot claim because their working career is likely to have been broken by bearing children
- used contract labour for work previously done by female employees
- transferred women to jobs where there are no male workers to compare themselves with.

Justice is one-eyed

The British Equal Pay Act says that every woman who does the same or broadly similar work as a man for the same employer at the same place of work has a right to the same rate of pay. In June 1976 Anna Coote, writing for "The Observer Review", examined the complaints made under the Equal Pay Act to see how women were getting on. She found that the judgements given were highly inconsistent. Cases are heard by Industrial Tribunals, which sit in different parts of the country and have different ideas about what "broadly similar" means - although most of them choose to

interpret the term very narrowly indeed. For example, a woman who was a curtain cutter claimed equal pay with a man who was a blind cutter who worked for the same firm. The Tribunal which heard her case noted that while curtain cutting might be even more difficult than blind cutting, it was not "broadly similar" and therefore the complainant was not entitled to equal pay.

Yvonne Wilson also did more difficult work than her male workmates - but that didn't entitle her to equal pay. She was a rifle packer who did *heavier* work than the men, for she did nothing but pack rifles whereas they did some clerical work as well as packing. Yvonne said: "If your case fails, equal pay is a confidence trick." It failed. Confidence trick seems a mild term for legislation which is supposed to work to women's advantage, but which does not do so. As Ms Wilson rightly pointed out, if a woman had been doing clerical work, she would not have been given equal pay because her work was not as "heavy", whereas when men do "lighter" work it is immediately considered to be "skilled" and therefore worth more.

Once more the women lost out.

Monty Python strikes again!

By September 1976 some ridiculous cases had come before the Tribunals. The Kraft cheese factory in Liverpool claimed that their women quality controllers did not deserve equal pay because they weren't doing the same work as the male controllers. Why not? Because they couldn't, said the employer, go into one department where they had to walk across a catwalk, enabling the male employees to see up their miniskirts. (In 1976 !) In vain the union protested that the women always wore slacks - the Tribunal just didn't seem to hear and agreed with management that they need not pay the women another 12.45 pounds per week.

With this sort of response, it is not surprising that of some 4,000 complaints which have been lodged, only 1,754 women have actually started Industrial Tribunal action and of these only 18 have been successful, 100 have had their cases dismissed, 69

Behind the news



have settled out of court and all the rest have been withdrawn without gain ! Cases in which women are being obviously discriminated against have failed because the Tribunals have chosen to interpret the law very, very narrowly. For example, a woman who was fired when she told her employer that she intended to get married did not receive redress because the Tribunal decided that the Act applied only to married people - not people intending to get married ! Yet obviously no man was ever fired for intending to marry.

Winning a case before an Industrial Tribunal is not necessarily any consolation either. The Tribunal which heard Jackie Batisha's case agreed that

it was unfair that she should be refused a job as a tourist guide in the Cheddar Caves - but they awarded her only 38 pounds for "injured feelings" and "lost opportunity". She still did not get the job, and she cannot take any action, such as a court injunction, to get it.

What price a Sex Discrimination Act?

Such discrepancies ought to be covered by Britain's Sex Discrimination Act, which is meant to ensure that women are not discriminated against in any way. But the Sex Discrimination Act is even less effective than the Equal Pay Act - only one in five cases brought under it succeed. The Equal Opportun-

ities Commission, which was set up by the Act to force the implementation of the law and to advertise, promote, research and investigate equality for women has done so little that it has spent only 8,000 pounds of its 40,000 pounds research budget and has 73,000 pounds of its publicity money still unspent.

Things are no better Down Under

All this does not bode well for New Zealand women, especially as our Equal Pay Act does not seem to be as thorough as the British Act, and nor do we have any Acts forbidding sex discrimination. Our situation seems to be similar to that of British women. Statistics on incomes and prices released by the Prime Minister's Office in 1976 show that in April 1976, one year before equal pay was to be fully implemented, the average male rate was \$3.087 per hour, whereas the average female rate was \$2.336 per hour. Average male earnings were \$126.26 per week, whereas average female earnings were \$87.3 per week. Women's wages, therefore, were on average only 60% of men's wages.

It looks like women will be little better off as a result of the Equal Pay Act. Why is this ? There are two main reasons. The minor reason is that there are flaws in the Act itself and the procedures for ensuring that the Act is enforced.

The New Zealand Equal Pay Act says that where work is performed by men and women the rate of pay should be equal if

- (i) the work or class of work calls for the same, or substantially similar, degrees of skill, effort, and responsibility; and
- (ii) the conditions under which the work is performed are the same or substantially similar

How similar is *substantially* similar ? The British Act says *broadly* similar - yet it did not cover the female curtain cutter who wanted the same pay as the male blind cutter. To me "substantially" seems to give less and not more leeway of interpretation. We will soon see if it offers women any protection at all.

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or predominately by women, then the rate of pay must be that which would be paid to men with "the same, or substantially similar, skills, responsibility, and service performing the work under the same, or substantially similar, conditions and with the same, or substantially similar, degrees of effort." This clause contains the idea of a "notional male rate," which employers are required to first establish and then pay. An idea which does not appeal to a lot of bosses, judging by the ways in which they try to dodge it. At the beginning of this article there is a list of some of the more common ways in which British employers are trying to cheat their female employees.

How the bosses cheat

One favourite evasion is to sort men and women into different jobs. If men and women are working at the same job, you have to pay equal pay, but if men and women can be separated into different jobs, then the women can be paid less. How is this done? The Electrolux factory in Luton, England, went about it quite blatantly. Before equal pay it had two hourly wage scales, one for men and one for women. After equal pay it replaced this division with two "unisex" grades, 01 and 10. Grade 10 was better paid. All the men in the factory were promptly put into Grade 10 and all the women into Grade 01! Theoretically a woman could be transferred from 01 to 10, but in doing so she lost the seniority she had established in 01 and was therefore more likely to be fired under the company's "last-hired, first-fired" redundancy agreements. She could also be required to work at night, although most of the men did not. Going from Grade 01 to 10 was worth a 12 pound rise in pay, however, so even these unfair attempts to discourage women did not prevent seven women from taking their cases to a Tribunal. One by one they managed to get equal pay for themselves - but not for the other 35 women doing the same work in their department who did not put in a personal claim. (The women had to do it as individuals because the male-dominated union would not do it for them.) Next month's article will discuss whether this could happen in New Zealand.

There is more. When the seven success-



ful women, now classified as Grade 10, were moved (in double quick time) to new tasks, the women who took their places were paid at the old 01 rate. This could also happen in New Zealand.

This nasty example is far from being the only dirty trick which employers can pull on women. Next month's article will tell you how to go about getting what rights you do have under the Equal Pay Act, and what you have to watch out for.

Who's afraid of equal pay?

From the "horror" stories above, however, it should be obvious that even laws cannot guarantee our rights. The law was made by men, in a male-dominated Parliament, and its implementation is in the hands of men (male-dominated courts and trade unions). The law in itself does not go far enough, and there is very little goodwill behind it. Men in general, and male politicians in particular, still do not believe that women are entitled to economic independence. Equal Pay is their sop to spinsters, widows and other women "unfortunate" enough not to have a man to support them, but they do not believe that married women, and especially mothers, have any right to economic independence. Women's wages remain depressed, despite the passage of Equal Pay Acts, because women do not have equality of opportunity. Many things are holding them back, but the most important one, in my view, is the responsibility for caring for children. So long as women are forced to subordinate

their economic independence to the care of children (and men) they will be forced into the lower paid jobs. Until men as individuals (fathers) and men in groups (neighbourhoods, workplaces and the State) accept genuinely equal responsibility for the care of children, truly "equal" pay will remain a dream.

Women must not imagine that they are "home and hosed" as soon as an Act is passed which seems to guarantee them equal rights. The suffragettes struggled hard for decades for the vote - and eighty years later our laws are still being made by men and not by women and men. Changes in the law do not necessarily mean changes in society. We must realise that the Equal Pay Act, far from mopping up one of the "last" areas of discrimination against women, has made very little difference so far and is unlikely to make much difference in the future.

The mouse that coughed

The Act itself has tiny little teeth and hardly any guts. It was passed reluctantly and it is being implemented reluctantly. Far from being an answer, it merely poses more questions. A law packs only as much punch as the lawmakers and law-breakers will let it. We must look further and harder for the real sources of power in our society. It is time to be radical - to get back to basics. If we don't we may continue to be fooled by impressive-looking "changes" from above, and we will never develop the understanding and power needed to make real changes from beneath.

Christine Dann

And you can't even dream of leaving

A married woman — depressed; unhappy; something must be wrong, but everything in my life is as it should be. Husband, children, home. What is wrong with me? Vague aches and pains, backache, headache, dizziness . . .

So many women experience a great deal of strain living their lives as wives and mothers because the way society expects women to serve our husbands and children so often prevents us from living our own lives fully. We are the chauffeur, the domestic, the housekeeper, the nursemaid . . . to other people. Each family lives by itself, cut off. And each woman spends her days alone with her children, or with other women with children. The only alternative allowed us at present is working at some unattractive job AND looking after children and husband as well.

No wonder that, statistically, women find marriage a worse deal than men do. And the Doctor prescribes drugs to solve the problem. Broadsheet believes that nothing short of a complete change in the way we bring up our female and our male children will cure the situation.

Interview with Pam, resident of Mt Eden, suburb of Auckland

Broadsheet: You have lived in Mt Eden for

Pam: It would be close on six years now. Wendy was six months when we came here.

B: What did you do before you married ?

P: I don't like to tell you. You won't believe me. I was a model.

B: Why did you not want to tell me ?

P: Oh, I don't know. Looking at me now, I feel it's all gone. I feel self-conscious be-

cause I feel old. I look old. I feel people would say, "How could she possibly have been a model. Look at her". I seem to have lost what I had in looks, although I've grown as a person.

B: How did this happen ?

P: I got involved in the work of the local kindergarten because I had to. Wendy wouldn't settle, so I had to stay with her. And then I

found out that I enjoyed being with children. Then one day Janice, that's the supervisor, got pneumonia and they must have thought I was O.K. because they asked me if I'd do the job and be paid for it. It's a fairy tale really because I seem to have found a place where I belong.

- B: Can you tell me about the years at home before you were involved in kindergarten ?
- P: I felt very bad and miserable because we were having problems and Jim didn't understand, and said it was my problem and that I had to handle it as best I could. And I used to stay at home all day because I couldn't drive the car at that time.
- B: Did you want to ?
- P: I just never really thought that I wanted to. You know, I couldn't be bothered. I got into such a state, really sank into myself. I couldn't be bothered with anything. I didn't do the housework. I looked after Wendy. That's all I did.
- B: Did you have any friends ?
- P: Friends ? Well, I didn't have any then. I didn't go anywhere to meet people. I didn't want to. I really didn't want to. I got so far down into myself that I'd given up. And I got really horrible towards other people. I was feeling really angry about something. I felt "Why should I be stuck here. Stuck here in this terrible place."
- B: What kind of problems did you and your husband have ?
- P: Well, I was unhappy and tried to talk to Jim. I'd say "It's alright for you. You go off to work every day, and you meet people". He said, "That's your worry. Don't be so stupid. If you won't get up and go out and meet people then that's your problem." But, on the other hand, he didn't want to go out after work, so I didn't go out with him. And he wouldn't mind Wendy. I'd say, "How about if you look after Wendy and I go out ?". He'd say, "No, Wendy is your responsibility", and I used to think that this was unfair, but what could I do about it ? Nothing except sit here and fight it out.

Sister woman sister
can you still feel any pain
or have they robbed you of your anger
while putting thorazine in your vein ?

Sister woman sister
have the walls grown up so high
that you can't even dream of leaving
and you've forgotten how to fly ?

Holly Near,
on her album, *You can know all I am*.



And we did. We did fight. I was so overwrought at the fact that he wasn't concerned about me. He wasn't interested one bit. And I kept saying, "I count. I should count. At least I should count to somebody".

To the doctor . . ., who said - Take drugs. And I even went to the Doctor at one stage and said "I just don't count". He said, "You do. You count to the baby, you see." But I said "I am a woman and I should count as a woman to another adult, not to a baby. I know she needs me." She *needs* me and she can't return the affection I was craving for at that time. And I just felt it was unfair. But the Doctor wasn't very much help. He prescribed librium and something else. And I said, "If you give me tranquillisers, I won't take them." He said, "I don't tell you how to bake cakes. I am giving these to you to make you feel better. You need these to help you feel better".

I felt insulted. That's no way to change my home situation, by dulling everything, by taking tranquillisers. But what else could he do ? Where else could I turn to ? I am lucky now because I have this job at the kindergarten that I love.

- B: What would you have done if your husband had said you could not take the kindergarten job ?
- P: Well, this job suits him. It doesn't upset him because it doesn't interfere with his meals or anything and I am safe there. I am safe there. I really can't learn too much and stray off. And I still feel that.
- B: How do you feel about it ?
- P: I've come to terms with it. There's nothing I can do about it, if I want to stay married. But he is cruel, very cruel in the way he behaves to me. For instance, I scratched the



car. I would rather have chopped my arm off, because I know what he is like when things like that happen. I did it. He could tell me off. If he wants to; if it makes him feel better. That's O.K.

B: Is it his car ?

P: No, it's my car.

B: Is it really O.K. ?

P: No, it's not OK, but I can live with that. I know he's like that, but then he wouldn't speak to me, and not only would he not speak to me, but he wouldn't speak to

Wendy either.

Money and Power ...

B: Do you have any money of your own ?

P: Some, not a lot. About \$1,000. I saved the Family Benefit - that's mine and Wendy's, and a little from my wages. I earn \$6.30 a week with the kindergarten job.

B: How much does Jim earn ?

P: He earns \$150 a week.

B: Do you think this gives him more power than you in your marriage ?

P: I don't know. Perhaps it does. I feel he is like a lot of men. He is self-assured. He can do what he wants to do. If he wanted to leave he could just up and go. He has the money to do it. But I feel as if I sit here slowly dying. I have to put on a front for people, but I feel dead inside. Even now. The physical thing has gone now. I looked a wreck - I was pasty, and about 7 stone and a misery. I look better and I feel better but inside it hurts that he treats me the way he does.

B: If I said to you - Why don't you take Wendy and get up and leave tomorrow, what would you say ?

P: I'd say, "How can I ? Where would I go ?"

B: If I said to you, I know a place where you can go ?

P: I'd be scared. I feel that I can't really stand on my own. I don't have any confidence in myself. I sometimes wonder why. I used to be confident before I got married. But because of it I have to stay with this man who is a beast to me. I do his cooking, I look after his child.

And while we are changing the way we bring up our children, we need also to change the laws which limit the way people can live, and the strong ideas (communicated on television, in schools, movies, newspapers etc) on how people should live.

Pam is not alone. Although her Doctor did not tell her so, each year thousands of depressed women in N.Z. seek help from their doctors for a problem which they, in desperation, feel must be caused by their own individual weakness, by having reached their own "breaking point".

There has been a lot of writing on the subject of depression. but there is still a great deal of confusion about just what depression is. It used to be thought that about 75% of "depressive illnesses" were caused by some event outside the person, while the rest were thought to be caused by "something within" her/him. However, it is increasingly accepted that there is no such thing

as depression without a cause, the task is only to find out what the cause is. It's not in your head.

Very few married women seeking help for a "depressive illness" do have a medical problem, and they *can not* be helped by being dulled to the situation with the drugs that doctors and psychiatrists prescribe. This is because, typically, people feel depressed when they feel helpless, and powerless to gain control over their own lives. The only sure cure for such a condition is to give a person that control.

However, this will be an enormous task. It is a social problem. The cause of womens' depression lies in our social role - in the jobs we have as

wives and mothers in a society in which men have power, and women are relatively powerless. Nowhere does this powerlessness show itself more than within marriage, although preparation for this time begins at birth.

Recently the medical profession and social workers have begun to say that "suburban neurosis" or the depressive illnesses married women experience are caused by the loneliness we feel and the strains felt within the family when there is not enough money to make ends meet. These are real problems and do cause strain for women. Our lives as women would be greatly changed if we had the support of good quality, free, community-based childcare facilities. Our lives would be improved if we were not bound to children in the isolation and privacy of our homes, often in newer suburbs without even a telephone to break the isolation. However, the problem can not be solved by providing a barrage of "support" services for the family and for women. The problem goes much deeper. It touches the central nerve of this society, and when women touch that nerve, all the forces of male reaction fire straight back. It touches on the way we bring up our daughters and our sons to fit into what society says women should be and men should be - that is, on sexual roles or sex role stereotypes. We bring up our daughters to be "feminine" and our sons to be "masculine", so that the existing balance of power in society is maintained - that is men have power and women do not. We do this by encouraging women, sometimes subtly and sometimes not so subtly, to be submissive, passive, dependent, unadventurous, and wanting to please and placate. To be, in short, good serving women.

As a result, as research clearly shows, women have less power (defined as the ability to make decisions, and have them carried out) than men do in marriage. It is this powerlessness that results in women's depressed condition, and no amount of support, or "up-grading the status of women" which was so widely advocated during International Women's Year will alter the situation.

First, there is *the way we bring up little girls*. Women are raised so that we need and want to serve. We live to find a man, have his children, and fulfil ourselves through satisfying him. We are not brought up to be able to take control of our own lives. Rather, we have learned to be helpless - the delicate, fragile, slim, helpless female ?? We are taught the myth of romantic love, and are brought up to be emotional junkies, dependent on men, especially those we "fall in love" with and marry. We do not learn how to be independent or self-determining and this contributes to our inability to take an equal part in decisions that affect us. We go along with and defer to our husbands even when it is not in our best interests to do so, in order to "keep the peace", or because he is "head of the household",

or because he has the money or because he might beat us up. Often we do not even notice we are doing it because it feels so "natural".

The way men make the laws

We live in a society in which men's values dominate so that even women in parliament may pass laws that are in the interests of men. So we have laws that cause women to be less powerful than men in marriage. Under the law we women have no right to control our bodies. We are breaking the law if we refuse sexual relations with our husbands. We have little control over reproduction because contraception is not fully reliable, and abortion is not easily available (to say the least!)

Men have money

Unfortunately, the person who earns the income and holds the purse strings, holds the power in a relationship. Today it is still expected that the husband will earn the income, and therefore women will look after children at home and be economically dependent. Even when a woman has an income too, her husband will often bring pressure on her to spend it the way he wishes. It is really difficult to go against the wishes of your husband, if he is the person who pays your rent, gives you money for food and clothes, etc. In fact many husbands cut their wives' housekeeping money if we do something they do not approve of.

Men have muscles

If all else fails, men beat women up. Society teaches men to see violence as a means of controlling women, and rape and physical violence against women are common as we are beginning to publicly acknowledge. "Wife beating" is being talked about now. Rape within marriage is still legal in N.Z. Therefore, male physical strength and the threat of it, must be viewed as a factor in the unequal power relationship between husband and wife.

Women have babies

Finally, the life cycle of a woman is a factor in increasing our powerlessness. Women tend to find they have a more equal say in decisions when they first get married than they do after the birth of the first child, and that their power within the relationship decreases with each child born. When a woman has to worry about her dependent children who need to be fed and clothed she is less able to try to bargain an equal say in decisions affecting her, and her family.

"... in all countries there are many women who manage to dominate the man, but it seems likely that in most countries, when the husband tries to dominate he can still do this. Even when the husband performs household chores, his participation means he further gains power - the household becoming a further domain for the exercise of prerogatives for making decisions"

continued on P 22

Women in shearing gangs have a well-defined traditional place. On the shed floor they do the housework — packing and sweeping. But even outside work time women are kept in their place — second in the showers and in the back of truck. HEAH LEE LEE has inside knowledge of how it works.

GET IN BEHIND

In Russia, where women take their place beside men in almost every walk of life, half of the shearers are women. Why is it, then, that in New Zealand shearing is still predominantly a male bastion? The example set by our Russian sisters shows that there is nothing about the female body that makes it ill-suited for shearing. At the same time it also shows that compared to Russian women, New Zealand women have not gone far along the road to equality with men.

It is important to detail what shearing requires of a person in physiological terms. This is because there are many situations similar to shearing. In trying to break into male-dominated spheres, women are often met with the classic statement: "We know, dear, that women are men's equals, but there are some jobs that women are just not built for." It then becomes necessary to sort out the facts from mere sexual prejudice and bias.

There is no doubt about the fact that shearing is real hard physical work - it has been found that it is as physically demanding as the 4 minute mile. "Physically, there's no reason why women cannot shear, but why take up the hardest physical job when there are so many easier jobs around?" So asks Godfrey Bowen, one-time world-class shearer. In Russia, he found that under 'normal' conditions, the women shearers could shear as well as the men. In fact they had much better wrist control than the men, and thus an easier stroke. But he adds that when the crunch came - like when a big sheep or ram started to kick, the men have an advantage over the women because the latter do not have the physical build or strength to control the animal. And what is even worse, he says, the women get kicked in the boobs. Robin Kidd, the NZ Wool Board Chief Shearing Instructor, while conceding that women are physically capable of shearing sheep, doubts their ability to sustain shearing as a full-time job for long. According to him, all six women whom he has taught dropped out of shearing school eventually, because they could not cope with the physical strain. This has made him wonder whether teaching women the skill is a waste of time.

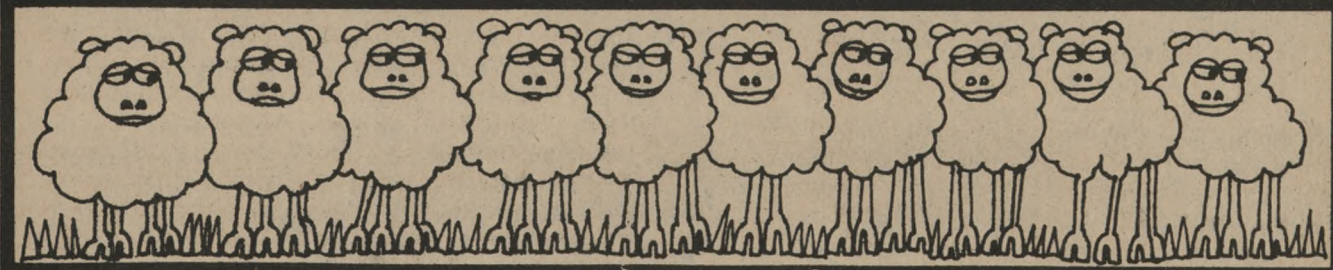
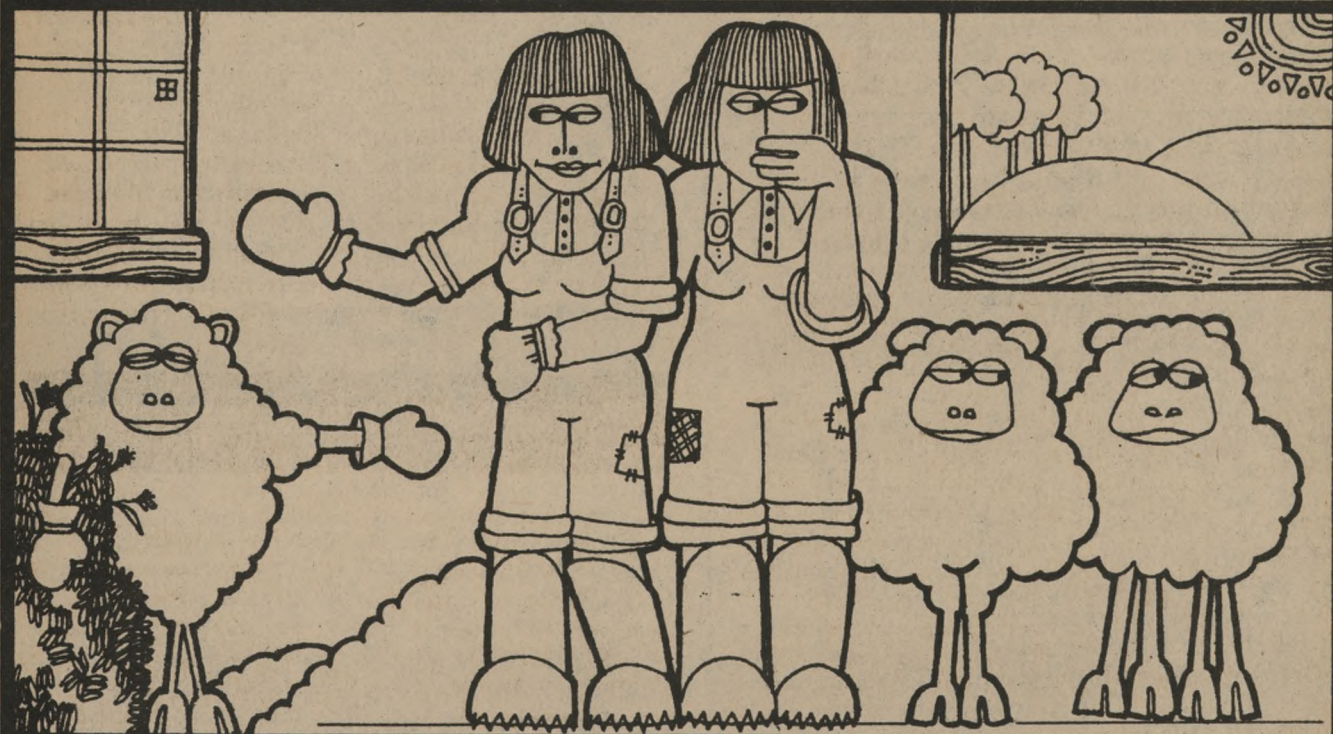
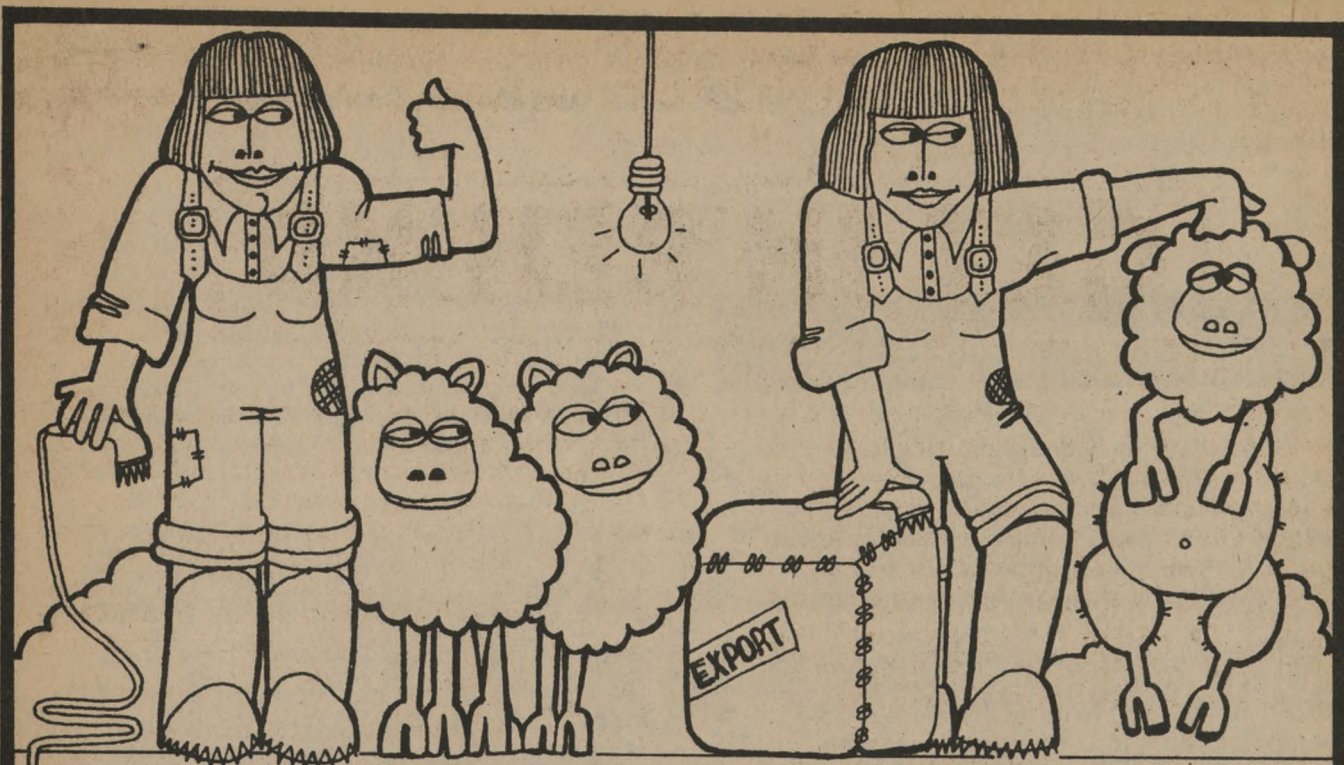
To put what Mr Kidd has said about female trainees into perspective, it is necessary to note that a high proportion of male trainees in the male-dominated shearing schools either drop out half-way, for the same reason as the women, or do not take up shearing as a full-time job after they have finished their training. Therefore the point is that not all men can cope with the physical demands of shearing, just as not all women can cope with them.

The three women shearers I talked to demolished Mr Kidd's and Mr Bowen's theories. They found that they could shear full-time for whole seasons and any physical and mental strain they felt was something that was also felt by every shearer, whether male or female. They have never felt that the men had an advantage over them in terms of physical build and strength - they could handle any big, kicking sheep as well as the men. As far as the vulnerability of the female breast to being kicked by sheep, one should put this into perspective by noting that there can be nothing more vulnerable than men's balls.

Using brains as well as brawn

These women shearers, contrary to society's expectations, are ordinary-size females. (Also contrary to society's expectations, not all male shearers are big men with iron muscles - many that I have worked with were quite small.) The women can shear more than 300 sheep a day - which is a better tally than that of many male shearers. From my personal observations of shearing, and from talking to shearers, it is quite clear that the most important factor is skill, not mere physical strength, although, of course, the latter helps. By skill, I mean the ability to balance, control and co-ordinate the movements in such a way that the sheep will not kick, thus enabling the shearing to proceed smoothly. Thus the shearer does not waste any of his or her energy in trying to subdue a kicking sheep.

If, physically, there is no reason why a woman



cannot shear, why are there so few women shearers in this country? Part of the reason, I believe, goes back to the way men and women are conditioned into their respective masculine and feminine roles. Femininity = passivity while masculinity = ambition, self-confidence and drive. Because of such sex-role stereotyping, women, in contrast to men, have a weaker approach to any form of physical and/or mental challenge.

Sexist shearing gangs

This is clearly evident in the shearing gangs I have worked in. The majority of rousers are women, while pressing and shearing are the men's jobs. The work of a rouser is actually an extension of housework - sweeping the board clean of any pieces of wool, picking the fleeces up when they fall off the sheep, removing any dirty bits of wool from the fleeces and generally looking after the needs of the shearers when they are working. The female rousers are generally more devoted and conscientious in their work than are the males. One obvious reason is the training they have received as females to be good housewives and mothers.

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And so . . .

The crux of it is that we do not have the money, the muscles, the need to dominate others, the confidence or the motivation to go against our husband's decisions in marriage and against society's wish that we live in a "family". For this reason we need to realise that problems women face such as loneliness, will not necessarily be alleviated by putting in transport links, or providing "support" services to prop up these relationships. Difficulties with public transport and children are secondary compared with the reactions of a husband who does not want his wife to move freely out of the house during the day when he is at work, or at the pub. Many times a woman has reported that, although her husband does not use the car to go to work in, he refuses to allow her to get her driving licence and to use the car during the day. So she is confined to the immediate neighbourhood, or must walk 2 miles to the nearest shopping centre as in the suburb of Massey, Auckland. Such women, if they stay in the relationship are powerless to do anything about the situation, and leaving is not for the same reasons, an easy option either.

Our only response? Anger or Depression. Who hears our complaints, our fury?

Julie Thompson

While the diligence shown by the women in their work is a quality to be appreciated, the unfortunate result is that most of them lack the self-confidence to take up more physically demanding tasks like pressing and shearing. There are many women who after having roused for twenty years wish that they had taken up shearing when they were younger. In sharp contrast, I have seen many young boys starting off as rousers, then 'working their way up' to become pressers and shearers. Most male rousers take very little interest in their work. This is not only because they have been brought up to be disdainful of any form of 'female' work, but also because they see rousing as merely a stepping-stone to their ultimate goal - to become a shearer. Every male in the shearing gang is seen as potential shearer.

This is clearly shown by the fact that when a male rouser or presser wants to learn how to shear, he is taken much more seriously than a female rouser. Most female rousers, when learning how to shear a sheep, do it 'just for fun', without having any intention of taking it up as a full-time career. Those who do have such intentions have difficulty in proving to others that they are serious. One of the women shearers I talked to said that when she was trying to learn, she was told by a male shearer that there was no point in teaching her how to shear as she was never going to be a shearer. Marina Burt, another woman shearer, found that her contractor was willing to give another male rouser a job as a shearer, while refusing to give her one. Despite the fact that she could shear better than her mate.

"Get In Behind"

A woman's conditioning is not the only factor which causes her to have little confidence in her ability to compete with the men on an equal basis. Another is the negative social attitudes toward her because she is a woman. This is nicely reflected in the shearing gangs I have worked in.

A gang is based on an unofficial, but nevertheless well-established hierarchy, with the shearers at the top, the pressers next, and the rousers at the very bottom. Hierarchy is expressed in many ways. For example, there is an unwritten law that only shearers can sit in the front of any vehicle, while all rousers must sit in the back. When it's time for a shower, the shearers have the privilege of first use - then the pressers, then the rousers. I remember when once I tried to defy tradition by insisting on sitting in the front of the car, and I was met with opposition not only from the men, but also from a female rouser. There are many female rousers who wash the clothes of the male shearers for nothing - it

is considered quite natural and expected. These women have obviously accepted the inferior position forced on them.

The hierarchy in the shearing gang does not undermine a male rouser's self-confidence to the same degree as a woman's, because of the simple fact that he is male. Rousing for him is only a temporary thing until he does something more masculine like shearing. In addition, unlike the female rousers, he does not have to fulfil the entertainment needs of the shearers. In the gangs I worked in, the shearers would often come home from the pubs, invade the women's rooms, and try to get into bed with them, or force them to join in with their parties. Nor do the men have their genitals used as swear words - 'fucking cunts' is the most popular phrase amongst the men in the gangs.

The work of a rouser is in fact as important as that of the shearer, for neither of them can work without the other. The sheep-owner can lose a lot of money, too, if his wool is not handled properly by the rouser. In spite of this a rouser's work is not accorded the value and recognition that it deserves - for the simple reason that it is woman's work.

It is obvious that if a woman wants to become a shearer, she not only has to overcome her 'conditioning' but also the various barriers placed in her path by the people she comes into contact with. Women like Marina Burt, Barbara Marsh and others have made it. Once the initial barriers and prejudices had been overcome, they found themselves accepted by most of their male colleagues. Prejudices, do remain to some extent, however. Some male shearers get quite upset when the women shear more sheep than they do. The women also tell the story of a farmer who refused to believe that a woman could shear as many sheep as a man. So when he counted the number of sheep shorn by the women and found that the tallies were either equal, or that the women's was greater, he would invariably add a few more sheep to the tally of her male colleague.

So you want to be a shearer?

It is interesting to look at the backgrounds of the women shearers I spoke to. Both Marina and Barbara were brought up on farms and were used

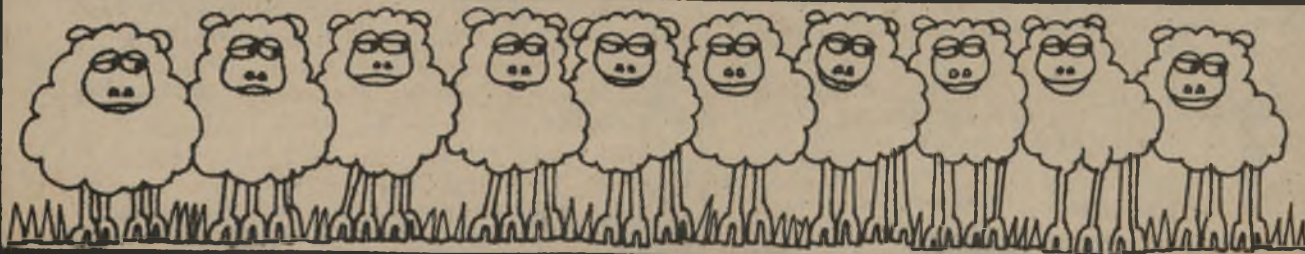
to hard physical work. Therefore taking up shearing did not constitute too great a conflict with the fact that they were women. But how many women are like them?

We spent much time trying to convince Robin Kidd of the fact that women are at a disadvantage because they have to face various forms of psychological and social barriers which men did not have to face. We need not have bothered. He believed that "not many women wanted to get over these barriers, and after all, shearing is a dirty, stinking job, even for a man," and he maintained that there is no desire in the average woman to become a shearer. He could not see that because of the sexist nature of the society we live in, a woman does not even have the freedom of choice to decide whether or not she has such a desire. According to him, the workforce at the moment does not need any more women shearers, so it is not necessary to encourage women to learn the skill. And after all, the opportunities are there - there's nothing to stop them. Typical. Men like Godfrey Bowen would prefer to see women in their 'rightful' roles as wives and mothers rather than having them shear beside him on the board.

Women like Marina Burt and Barbara Marsh who have made it into a man's world identify with men rather than with women. Barbara enjoys all the special privileges she receives from the men in the shearing gang - she never has to grind her gear, as the men have always done it for her. Thus she says there is no need for 'Women's Lib'. When I suggested the idea of an all-women shearing gang (as in Russia) the women shearers did not feel that this was possible as there was too much rivalry between women. This sort of alienation from other women happens quite often amongst women who have established themselves in male-dominated spheres.

Get out in front

One important thing that my shearing gang experiences have taught me is that if there is going to be any real change, it will have to come from women. Men are just too snug in their present superior position to be of any help. Even Godfrey Bowen, with his strange ideas about man being the hunter, and woman the embodiment of spirituality, could see that.



HOLDING UP HALF THE SKY ?

So you get the man to do his share about the house? But are you still taking the ultimate responsibility? ANNE ELSE talks about stopping that computer in our brains.

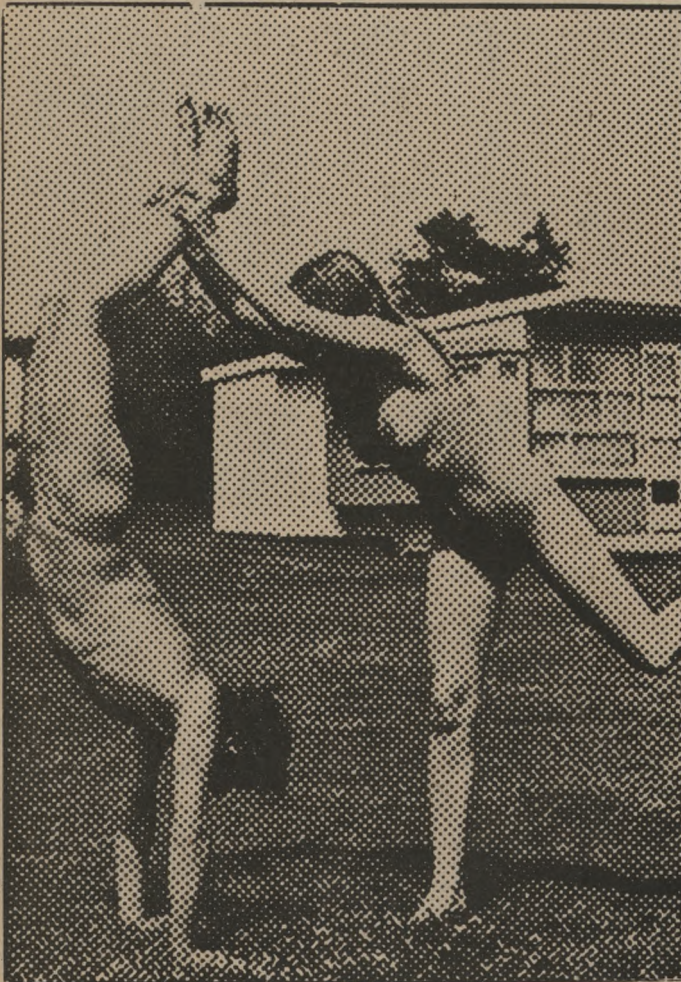
You know the feeling. You've spent Saturday morning together doing the housework, equally shared on a pre-arranged plan - maybe he does the cleaning, you do the washing - and you're both sitting down to a well-earned cup of tea (maybe he made it.) Suddenly you start swearing. "Blast and damn !" You groan and get wearily to your feet. "What's wrong ?" he says. "I haven't phoned Mum about coming to dinner/got the cream for lunch/washed your shirt for tonight." And you drag yourself wearily off, feeling as if you had all the cares of the world on your shoulders, while he looks puzzled and makes remarks like "Do you have to do it now ?/ It

doesn't matter! / I'll do it if you like." But never, never "I'm sorry, I forgot". Because it isn't his job to remember, is it ? It's yours.

Even when the actual physical work of running a household is divided with reasonable equity, (and I realise very well that this is still an impossible dream for most women) why do women tend to feel fussy, bitchy and put upon - and guilty as well ? After all, surely he is helping, doing his fair share - what more do we want ? It's difficult to explain and probably impossible to achieve, but what we want is a genuine division not of actual work but of *responsibility*. Women 'fuss' not because they are inherently concerned with a mass of trivia, but because they are expected to keep a vast accumulation of tiny details on file in their brains and constantly check back like computers to find the appropriate information and act on it. The process is complicated greatly by the presence of children, especially when they reach school age. Looking after them properly means feeding an entire new set of data into the computer-brain; and the more outside activities they become involved in, the more tricky the whole thing gets.

A mild version of an average day

Thus on an average morning, the average mother's thoughts go something like this: "Seven o'clock must get up Peter's off early today he doesn't get a lift because Marge doesn't have the car has he got a clip left on his bus ticket must check where are my clean jeans blast they're still not ironed better do them and Mary's cooking apron at the same time she'll need her sandals for cooking too what's it to day oh yes two apples there's a consent form to fill out for the camp next week friend's party tomorrow that means buy present and card and paper this afternoon - "Get up kids you'll be late, what's your uniform doing on the floor Peter ? Mary what time is Sue's party tomorrow? Yes love I know it's late, I'm just getting dressed, put the iron on please - what ? Yes, you'd better get the wine for Friday - oh, white I think, it's soufflé because Jenny's a vegetarian " And so on. Please note that this sequence will be



virtually the same whether the woman goes out to work or not - it simply speeds up a little if she does, and life becomes like an old silent movie, only far from silent. Please also note that this is a very mild version, insofar as the man involved is a reasonable creature who does at least remember his own details for himself, makes no extra demands on her mental energies, and even mentions the need to buy wine for dinner !

Resisting the minutiae of daily life

Yet it is this kind of thought sequence, so easy to turn on and so difficult to stop, even when we are at leisure and everything is finally done - for the moment - which gives us that harassed expression, that vacant look about the eyes. We cannot sit down or stay still for long, we are constantly jumping up - "I'll just feed the cat/ make the lunches/ get in the washing" - in a desperate attempt to cross one more thing off the interminable mental checklist endlessly revolving in our brains. Then we are accused of niggling, of not being able to concentrate, of having second-class minds. It requires exceptional determination to resist the pressures exerted by trivia, by all the minutiae of daily life, and bring all your mental powers to bear on your work or your main interest even for part of the day. Men can do great things and still not deny themselves a wife, a home, children. Women usually have to set aside all this, in order to achieve anything out of the average - unless of course they can afford to use other women to take over their other responsibilities.

A large amount of woman energy goes on making and strengthening social ties. On the whole, men spend almost no mental effort on contacts and relationships. They will attend a dinner party but not plan one; they'll visit their mother but only if someone else arranges it; they'll sign a birthday card but not buy it or post it. Women are supposed to be the ones concerned with people and emotions, men with the physical realities and with large-scale organisation. The conventional roles assigned to women, as secretaries, nurses, wives exhaust their mental capabilities on keeping track of the details, so that men are free to concentrate their powerful minds on the overall plan, the major decision, the *real* work.

Setting our minds free ...

Not until we can set our minds free from their constant preoccupation with everyday detail, or at least confine this concern to certain areas only, will we be able to realize our full creative potential. But what can we do ? I am talking for the moment about women living with male partners who are making a genuine attempt to do their share. The first move is to try to explain how you feel about the drain on your mental

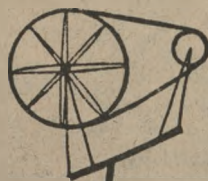
time and concentration. If he understands what you're talking about, the next step is to ask him to take over entire responsibility for one area, however small. If he already does the dishes, then he has to remind you when detergent or a new mop is needed. If he forgets, you don't buy it - even when you do in fact notice the need yourself. The hardest part is relinquishing the attempt to control the entire household organisation - especially in areas where you feel you will be "shown up". (We are all aware that no one ever calls him a slut or a bad housekeeper.) But this is the most important aspect of clearing mental headspace learning to accept disorder and disorganisation because someone else forgot. Either it's really important and after a few serious disruptions, he'll remember; or else it is in fact pretty trivial and the sky won't fall if no one remembers.

Once again, children present the worst problems. It isn't fair if Mary takes the rap at school because her form wasn't signed - she gave it to you and she shouldn't have to nag you to do it. Peter shouldn't have to walk home because his ticket's run out. After all it takes years to turn a woman into a walking computer and a child can't be expected to become one as soon as he/she starts school. Perhaps it's feasible to divide responsibility, making a big checklist for each child. One of the main problems is that so many details women tend to consider automatically, so many reminders, calculations, adjustments, are invisible - like housework, only your sudden removal from the scene makes others aware of how much energy is spent organizing everyone and everything. If this burden can be shared not only will women lurch less frequently into neurosis and despair, but men will feel more part of their family, more involved, and less shut out of the home and the lives of their children.

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All lesbians welcome to a weekend of discussion and frivolity. Bring yourselves, your ideas, your instruments and anything else you can think of. We hope to develop a sense of lesbian community in Auckland.

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There are three things which are conversational “no-noes” in New Zealand — religion, sex and politics. There is one issue which combines all three — abortion. Social dynamite! We’re starting to accept sex and politics, but we still pussyfoot around religion. Especially politicians. ANGELA GRAHAM thinks it is about time we abandoned this mealy-mouthed approach and she gives some strong reasons why.

Women sacrificed to religious dogma.

The Catholic Church on abortion

“A tiny minority of noisy bigots”

It is a widely recognised fact that the philosophy behind the “Right-to-Life” movement is aggressively Roman Catholic. Other denominations, more especially the fundamentalist sects, are involved to a limited extent, but it is the Roman Catholic Church that wields the greatest political power of any group, a situation which is regarded with increasing anger and resentment

among non-Catholics. However, despite the fact that SPUC boasts a large membership, it actually represents less than 10% of New Zealand’s Catholic population alone. Which strongly suggests that the “Right-to-Life” movement is nothing more than a tiny minority of noisy bigots who exert undue political influence out of all proportion to their actual strength. The high handed manner in which they seek to enforce their extreme views upon others may



The Church has always persecuted women, especially women who step outside the traditional role, like these women burned as witches during the middle-ages.

well be an embarrassment to the more tolerant members of their Church. Nevertheless, the latter refuse to dissociate themselves from the antics of SPUC - a tacit admission of support. From this, it must be concluded that the "Right-to Lifers" are representative of the official Catholic viewpoint.

To be able to see the present anti-abortion racket for what it is, it is necessary to trace briefly the origin and development of the Catholic attitude to abortion over the centuries. The chequered history of this Church's attitude to people in general, and women in particular, is a revelation.

One step forward, two to the right, and three back

The earliest Christian community took an uncompromising stand, condemning abortion as murder in reaction to the "permissiveness" of the pagans and Romans who persecuted them.¹ By 450 A.D., however, the Latin Church had acknowledged a distinction between the formed or "ensouled" foetus, and the unformed embryo which was not recognised as human as it had not quickened. Embryonic life was not absolute, according to Gratian, who stated in 1140 that "he is not a murderer who brings about abortion before the soul is in the body". Three major figures in the development of Christian ethics, St. Jerome, St. Augustine, and Thomas Aquinas all recognised such a distinction. It was revoked in 1588 by Pope Sixtus, again in outraged reaction to "immoral excesses", this time of the Renaissance, but reinstated in 1591 by Pope Gregory who rescinded all penalties for the abortion of an unquickened embryo.^{1 2} During the 19th Century, both the Roman Catholic Church and the French emperors had vested interests in maintaining the numerical strength of France to sustain the home economy, fight wars, and colonise newly-won territories.² Women were required to stay home and produce cannon fodder for the Church state. Respect for the "Sanctity of human life" was becoming necessary for political and financial reasons. "... the Church did not hesitate to resort to the most prompt and drastic coercion to silence anyone capable of setting in motion forces, within or outside her, likely to divest her of her wealth".³

In 1853, a German biologist named Ferdinand Keber, made a scientific discovery that at last enabled a suffering peasantry to control the size of their families. The Church which was furious that France, and their own ecclesiastical power, was being threatened for the convenience of mere peasants, forbade both contraception and abortion for any reason even to save a woman's life. From 1869 onward, "ensoulment" occurred at conception and all abortion was "against the

"Every form of religion which has breathed upon this earth has degraded women. Man himself could not do this; but when he declares, 'Thus saith the Lord', of course he can do it."

Elizabeth Cady Stanton



Be fruitful and multiply.

precept of God, and the laws of Nature".² The female chattel, once pregnant, was forced to bring forth the child for Church and state no matter what the cost, as the life of the unbaptised foetus took priority over the life of the baptised woman in order that its soul might be saved from "eternal damnation". The much touted principle of the "sanctity of human life" was being employed solely to justify the prolongation of pain and misery. The results can be imagined. Churchmen regarded women's deaths as fitting punishment for the defiance of authority, such was their respect for human life.

Should the Pope shift to Wellington?

Today European laws are slowly being liberalised. The Italian constitutional court, for example, in 1975 decreed that a woman's right to health and sanity took precedence over an embryo which it described as "not yet a person".⁴ But New Zealand, a country in which Church and state are supposedly separate, remains one of the last bastions of religious reaction. The history of the Catholic Church is distinguished by its terrorism, corruption, and intolerance of dissent. That attitude has made a menacing reappearance in the form of Gill's attempts to enforce deference to his religious beliefs by way of parliamentary legislation, something which should transcend factionalist bigotry. Such a situation backs up my contention that the more extreme religious dogma is, the greater must be the degree of the fanaticism of its adherents to sustain those beliefs in the face of reason. Insecurity breeds violence of both a physical and psychological nature. I suspect that the metaphysical and arbitrary concept of "ensoulment at conception" and the belief that human beings (only) receive the right to life directly from God who alone may decide whether or not to sustain it, are fantasies invented by God's self-appointed spokesmen for the purpose of removing the responsibility for decision-making from people who might otherwise be tempted to challenge ecclesiastical authority. Churchmen are able to inflict their "values" upon others merely by claiming to be the mouthpieces of a higher, divine Authority. It is inherent in such dogma that its fulfilment requires untold human misery, and the intolerance of differing viewpoints. In order to understand fully the implications of the Church's teachings, one has only to take a quick look at the statistics of women's deaths caused by vicious, inhuman abortion laws in Catholic countries such as Latin America, where abortion is, of necessity, the prime method of birth control.

Fear of the unknown

Fear seems to be the predominant emotion pervading religion, and the "more sophisticated" Western religions are no exception. I suggest that

the horror of abortion is closely associated with the historical religious fear of menstruation, as both processes originate within the dark mysterious confines of that Unknown Quantity, Woman. The fear of abortion is essentially the fear of women by ignorant men. What men cannot understand, they attempt to control. Most tragic of all is that men's fears have been communicated to women who enthusiastically propagate their own oppression, as well as that of their more rational sisters. "Women should defect en masse. Without women, the Church could propagate nothing".⁵

"The taking of innocent human life is a crime" is thundered at us from ornate pulpits. They refer to the products of conception only. Women are not worthy of their touching piety. It has never occurred to these Pharisees that the wretched woman who is pregnant against her will is herself the innocent victim. At the root of this is the Church's fear that women are sexual temptresses who lure men into sin, and who are therefore condemned to carry the

"I was born a heretic . . . I always distrust people who know so much about what God wants them to do to their fellow."

Susan B Anthony

burden of eternal guilt. But to charge an embryo with "innocence" is to superimpose one's personal emotions onto a non-person that does not share the same human facility, and therefore can only be misleading. Without personhood, the embryo cannot experience either guilt or innocence, as these are states of mind that can only develop with the process of socialisation which begins at birth. Abortion can never be more than an offence against the religious sensibilities of neurotic anti-abortionists who personify the products of conception as an object of their own confused emotions. In "protecting" the conceptus, they are, in effect, protecting themselves. Hence they feel personally threatened if their efforts are frustrated. They seem to relish their self-inflicted punishment of tearing their bleeding hearts out for the thousands upon thousands of unwanted germinations which have accidentally sprouted within the bodies of women whom they do not even know, and for whom they feel not the faintest stirring of human compassion. Any "concern" felt for the woman is more than likely a mask for an underlying fear that if the female machine is not "oiled" sufficiently, it might not produce the result expected of it.

To the unhappy woman, pregnancy is a malig-

nancy that calls for medical treatment, yet the Church cruelly denies her the right of that self-defence, even to the extent of forbidding the use of the "morning-after" pill. She apparently commits the "moral malice of murder" even if conception did not occur,⁶ should she dare to take precautionary medicine !

A woman's right to life

This brings us to the question of "when does life begin ?" The "pro-lifers", as they have the audacity to call themselves, insist that it begins at conception in the hope that this "fact" will somehow establish the immorality of abortion once and for all. When does life begin ? The life of a future embryo has begun before its parents have even been born, as the living blueprint already exists. You can go back into infinity - and forwards. Life does not begin, and it does not end, but simply continues, passing through various stages from the rudimentary to the complex. The distinction between the life of the rudimentary embryo and the life of woman which is absolute is self-evident. Catholicism refuses to recognise this. (Logically, then, the "right-to-lifers" should be tying themselves up in knots "protecting" each individual egg and sperm). Anti-abortion laws sponsored and supported by the Church cause the destruction of ensouled adult female human beings. Any woman who has been criminally brainwashed into believing that her life and health is of less importance than that of a comparatively crude embryo needs help and support in order to gain self-respect. I am tired of having to listen to endless pious arguments about the embryo's right to life. I don't think I have ever heard anyone say that safe abortion is a *woman's* Right to Life !!

According to the hair-splitting Catholic principle of "double effect", whereby an action can have both a good and a bad effect, the taking of life, where indirect, is justified in self defence.⁷ Thus an abortion is not regarded as murder where it constitutes an unfortunate side effect of a hysterectomy, for example. We now find that this principle can and does excuse the deaths of innocent civilians in wartime, the attitude doubtless being that their deaths were unintended ! Incidentally, it is also a very useful method by which the Catholic Church may evade its responsibility for women's deaths. All throughout history, people have died through the "indirect actions" of a Church which cannot technically be accused of murder. A typically venomous example of this attitude is expressed by Dr Austin O'Malley, a Catholic, who is of the opinion that "an innocent foetus an hour old may not be directly killed to save the lives of all the mothers in the world".⁷ Any conscientious smug "pro-life" doctor, anxious to heed his "conscience" regardless of whether or not abortion is legal,

can legally allow his patients to die and still remain on the medical register. Because of its application, the principle of double effect is a moral abomination which cannot be too strongly condemned.

What is natural?

One of the anti-lifers favourite arguments in their armoury of psychological warfare, is that motherhood is divine, the purest, noblest station ordained for women by God (read priests). Reject motherhood and you defy Nature and your "instincts". Abort, and you commit self-destruction. It's nonsense. There is only one

"No God, No master."

Margaret Sanger

human instinct in the whole gamut of human behaviour - that of survival. Almost all human behaviour is learned, consciously or otherwise, and by the same token, may be *unlearned*. "Women are not born with an innate tendency to care for infants or children".⁸ The state of motherhood is idealised and rigorously fostered by a collusion of Church and state eager to keep women pregnant, isolated and powerless in order to protect male supremacy. It could only be a woman's instinctive urge to survive that would drive her against the collective might of the myriad forces determined to block her way. While the "right-to-lifers" talk themselves blue in the face "defending" the products of conception, women will continue to do what human beings have always struggled to do against all



odds - preserve *themselves* first and foremost. Since when has that been "self-destructive" or "against the laws of Nature"? Abortion is one of the oldest medicinal procedures known to humankind, and it is certainly one of the most widespread.⁹

Can suffering be defended?

The natural tendency of those concerned with the fundamental right to free choice, and the prevention of suffering, is to use the light of reason in our arguments with God's Chosen. But it is easy to forget that reason, logic, and humanism are irrelevant to a Church that operates on its own quaint set of rules called "divine law" (which take precedence over civil law). Reason is stultified, and even decried as "Godless" by religious zealots. Priorities are twisted, facts are deliberately distorted, and suffering is "rationalised" by those whose minds are warped by fear, guilt and superstition. As naive as they are, anti-abortionists must realise that restrictive laws drive women to the edge of despair, leaving them no option but to resort to dangerous self-induced or back street abortions. In which case, I can only conclude that they *want* women to suffer. Seen in the light of their unhealthy preoccupation with sin, suffering, and punishment, this is quite logical. Should a woman take the matter into her own hands, "God" will (hopefully) punish her with the pain and suffering that is the lot of woman and good for the soul.

"The Bible and Church have been the greatest stumbling blocks in the way of women's emancipation."

Elizabeth Cady Stanton

It is the duty of Roman Catholics to defend their Church right or wrong,¹⁰ and many frantically deny Catholic influence in SPUC, clinging to a stubborn belief in their own lies. One member, however, blurted out in reply to some uncomfortable questions that the Church had survived because of its "enduring values". It would be much nearer the truth to say that its "values" have been endured, its survival ensured through moral coercion and emotional blackmail, its "infallibility" protected because of the fear of offending an Unseen God, and exacting divine retribution. The Catholic Church, not content merely to sell its dogma to its own flocks, now proposes to force national compliance on the abortion issue. There will be no room for conscientious objection as freedom of the individual is anathema to Catholicism. Women are at the mercy of one of the most politically active and ideologically primitive of

world religions - one which exists in the realm of fairy tale magic, mind-boggling wealth, and the paranoiac refusal to face the reality of the human condition.

Gutless politicians

Militant Catholics have gained seats in Parliament, and political respectability, due to the apathy and even encouragement of fellow MPs who haven't the gumption to speak out against the insidious influence of religion in a supposedly secular state. If Parliament is shabby enough to pass legislation based on the Catholic-influenced recommendations of the Royal Commission on Contraception, Sterilisation and Abortion, women seeking abortions will be tried before a medical Inquisition. If, in its arrogance, that inhuman army of Parliamentary papal despots blithely assumes the right to reduce us to the level of state sacrificial lambs, *for the sake of our health* we should assume the right to refuse to co-operate.

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CO-OPERATIVE BOOKS

Kindergarten teaching is female dominated — in the lower ranks — and many problems stem from that. ROSSLYN NOONAN discusses how changes can be made at all levels of the system.

PLAY-DOH AND POWER POLITICS

*The kindergarten
service —
a women's movement
from the beginning*

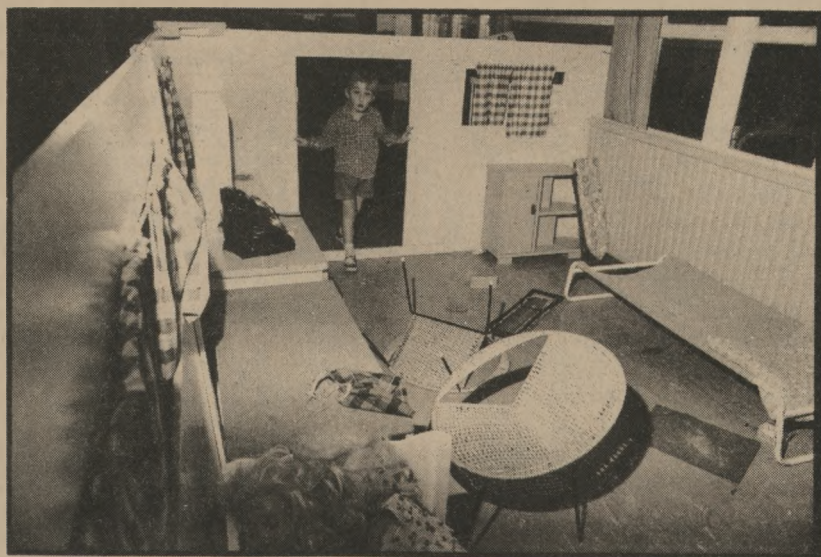


Photo: Sharyn Black

The first steps into the woman's domain could be made in a kindergarten. How much recognition do kindergarten teachers get of the importance of their role in changing attitudes.

The present structure and status of early childhood education is simply a reflection of the status and role of women in New Zealand.

The staff structure

An analysis of the staffing structure of the early childhood education services reveals a disproportionate number of women at the bottom and an equally disproportionate number of men at the top. The workers are almost exclusively female, the consumers are children and their families, the decision makers are men.

Early childhood education is regarded as somewhat inferior to the other educational sectors, primarily fulfilling custodial or social needs as opposed to the 'more important' educational functions of primary and secondary schools etc. . . It has little status and workers within it are paid less than in any other educational field.

The above was the view of representatives from all the early childhood educational groups at the November 1975 conference on education and the equality of the sexes. They acknowledged the need for a major change in the

status and roles of women and men in New Zealand society and went on to say "We cannot wait passively for that change to occur because if we do we are in fact perpetuating traditional sex role divisions. We believe the early childhood education services must take immediate steps to change the existing structures and that any improvement within our own services will in fact be a positive step, albeit a small one, towards improving the status of women in New Zealand generally."

The kindergarten service, a major sector of early childhood education, has been a women's movement from the beginning. Geraldine McDonald explained the effect of this fact:

"Free kindergartens mark the beginning of a social movement, a movement which (like kindergarten movements in other parts of the world in the last quarter of the 19th century) linked three things — a social service for the poor and under-privileged; the energies of persons (generally women) of intelligence and vision who organised the service; and career opportunities for young women.

Right from the start of kindergarten work we can observe how women have to a large degree, determined the direction of pre-school education — who it should serve, for example, and how it should be carried out. Women have formed its professional staff. This explains in large part the character of the education offered to young children both then and now. It has always been humane, non-punitive, responsive to the spontaneous behaviour of children, moralistic in the early days and psychological more recently — and there may not be much difference between the two — and, above all, endeavouring to offer a type of education alternative to the school.

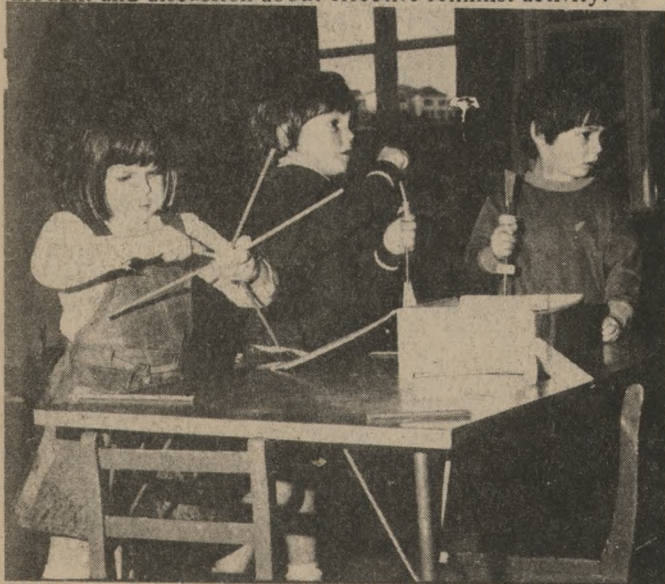
Pre-school education with its emphasis on creative pursuits, imagination and so on, has been seen therefore as soft rather than as hard, and if I asked you to rank pre-school education on a semantic differential scale one pole of which was marked male and the other female that your classification would tend towards the female pole . . .

. . . And from this one relatively simple fact — that pre-school education has a female image — has stemmed both its virtues and its problems."

Working for equality

As a feminist employed by the kindergarten Teachers Association I have been concerned to find ways that KTA can effectively work for equality for its own members and how its members can ensure they promote equality within their own preschools. In analysing how change can be effected in one specific area within the system I believe we can better identify what action is necessary to change the entire system. As a feminist it's easy to become overwhelmed with despair and frustration when we seem to be making so little headway.

In attempting to change a complex industrial western capitalist economy such as exists in New Zealand we have to recognise the many levels that operate to control and contain all sections of our society. It is no use to hit only one level. By attempting to show the various levels which have to be effected if meaningful change is to occur in the kindergarten service I hope to encourage more thought and discussion about effective feminist activity.



Widening her horizons beyond dolls and the Wendy corner

The kindergarten service structure

Cabinet
Minister
Treasury

State Services Commission

Education Department — Education Services Committee

Education Boards District Senior Inspectors
Preschool Advisors

Kindergarten Union — governing body of Kindergarten Association

Kindergarten Associations (67 employing authorities)
reps of kindergarten committees
plus interested individuals.

Kindergarten committees — parents

KTA — teachers head teachers Supervising head teachers
teachers Senior head teachers

Children & their families

This is the main hierarchy though other major influences impinging on any decision-making in early childhood education and care come from other teacher organisations (e.g. NZEI & PPTA); other public service organisations (e.g. PSA); other early childhood groups (e.g. Playcentre, Child-Care); other government Departments (e.g. Health, Social Welfare).

With that structure in mind I will briefly examine three problems which confront KTA as an organisation and highlight some of the implications that arise from them when considered from a feminist perspective.

Problem 1

Women will never achieve equality while they are automatically required to be the minders of society's dependants — and while this task is accorded low status whether carried out inside or outside the home. How can KTA ensure that at least in its own area women and men equally participate in early childhood education and care?

Obvious answer — change attitudes — stop exploiting women by low rates of pay — and attract more men into the service.

But present kindergarten salary scales are substantially lower than for primary teachers and kindergarten teachers can't advance very far because of a lack of a career structure.

Can we develop a career structure which is non-hierarchical but allows for an individual teacher's development and advancement? Or must we be forced to accept the existing male models of career structures to ensure people who work with our children are properly paid.

To obtain any increase in salary scales kindergarten teachers must be united in their desire to press for increases (and one researcher has noted that many kindergarten teachers have been so conditioned as women to serve others that they do not feel it is quite nice to press for better pay and working conditions); then KTA must convince the Educational Services Committee, the Wage Tribunal and the Government. These three bodies are overwhelmingly male and they access claims on the

basis of criteria which reflect male achievement and career patterns.

- Do we want to force women into male career patterns in order to ensure they are not exploited in the workforce, thereby denying their family responsibilities? Or do
- Do we want to force women into male career patterns in order to ensure they are not exploited in the workforce, thereby denying their family responsibilities? Or do we find ways of persuading the State Services Commission and the state employee organisations (dominated by men) that the employment structure must be changed to suit women?

These are only some of the questions which a feminist must consider when trying in a practical way to work towards equality in one small segment of the workforce.

Problem 2

As long as the decision-makers are overwhelmingly white, middle-class, middle-aged men, discriminatory policies will continue to be imposed.

KTA is currently fighting a system of appointing kindergarten teachers which discriminates against married women.

Because there are at the moment more trained teachers than permanent jobs priority in making appointments must go to teachers already in permanent jobs, or bonded teachers in temporary positions.

This means women who shift from one place to the other because their husbands shift on business must resign from one job and then are considered "out of the service" and can only be appointed in the new city if there is no permanent teacher or temporary bonded teacher applying for the job. As there are still 150 bonded teachers in temporary positions and more graduating at the end of this year and no expansion of the kindergarten service planned for the immediate future married women who must follow their husbands, as well as those who take time out to raise families, will be unable to pursue the profession for which they are trained.

Because the administrators are all middle-aged men they see only a simple solution to an economic difficulty in this system of making appointments. They do not recognise and nor do they care about the discriminatory aspects of it.

Problem 3

Research done in New Zealand as well as overseas has shown that much traditional sex role behaviour is established by three years of age.

How does KTA help members become aware of their own often unconscious sexist attitudes?

How can teachers help counteract traditional sex role stereotyping in the kindergarten rather than reinforcing it?

We need consciousness raising as an integral part of teacher training programmes.

We need inservice training courses devoted to the issue for teachers in the field.

We need three trained teachers in every kindergarten (instead of two) so they have time to observe what is happening and to work individually with children.

All these things require money and changes within a system dominated by men.

We also need to be able to spend time with the families of children who attend our pre-schools.

To effect real change in early childhood education we need the support of our teachers, the parents of the children at kindergartens, the staff of teachers colleges, and the other early childhood groups.

Problem 4

KTA recognises the need for varied forms of early childhood education and care including all-day care. We would like kindergartens to provide more varied services, we would like child-care centres, Maori family education groups and other pre-school groups to be entitled to the same financial support as kindergartens and playcentres currently receive.

How can KTA contribute to the united political campaign to force the decision-makers to provide what we all want?

These are only a sample of the many problems with direct implications for feminists that KTA has to contend with in its day to day operations.

The question can no longer be whether we should work inside or outside the system for the system impinges on everything.

The question is how we can most effectively change the system.



Photo: Sharyn Black

Practising being mothers-



Photo: Sharyn Black

Practising being men-

The Feminist Eye

BOOK REVIEWS

The Hite Report; A Nationwide Study of Female Sexuality, Shere Hite, Cassell Australia 1976 by arrangement with MacMillan N.Y., \$11.95 Hardback

The Hite Report contains the findings of Shere Hite's research into female sexuality. Reasoning that the best people to ask were the women themselves Shere distributed 100,000 questionnaires throughout the U.S.A. between 1972 and 1974. The replies from over 3000 women are the basis of the report.

The consequence is that this book is women speaking to women. To quote from the preface: *This book presents what the women who answered said - in their own words and in their own way. The intention is to get acquainted, to share how we have experienced our sexuality, how we feel about it - and to see our personal lives more clearly, thus redefining our sexuality and strengthening our identities as women.* Note that Shere includes herself, unlike the usual story of researcher as 'observer'.

The report is set out to flow through from a discussion of orgasm to a critique of the cultural definition of sex in America. It begins with Masturbation, Orgasm, Intercourse and Clitoral Stimulation followed by Lesbianism, Sexual Slavery, the Sexual Revolution and Older Women and concludes with a section entitled Toward a New Female Sexuality which would be better stated as Toward *Our* Definition of *Our* Sexuality. The Appendices contain all the research information.

It is set out with the findings in bold type which are followed by quotes from the replies on the questionnaires. This makes the book very easy to read because you can skim through and stop where your interests are. Another reason is that it is so easy to identify with what the women are saying. I often found myself thinking - yes, yes, I feel like that.

This book brings out the truth about what we feel in our sexual experiences, not what men have told us we should feel. Many men are still selfishly trapped in the 'reproductive pattern' of sex - " 'foreplay' followed by 'penetration' and 'intercourse' (thrusting) followed by orgasm (especially male orgasm), which is then defined as the 'end' of sex".

87% of the women who answered said they liked vaginal penetration/intercourse (the most common answer for the ones who didn't was that it is boring) but this was not necessarily because it was sexually satisfying. "The overall consensus of these studies (Hites and others) is that most women do not automatically have orgasms from intercourse - in the sense of simple thrusting without additional stimulation" but they found they liked it because it was "a time of great affection and closeness".

Despite the fact that the myth of the vaginal orgasm has been blown for years many men remain in ignorance of the clitoris or simply don't care as long as they get it in and get *their* orgasm.

However, if men and women are ever to have sexually fulfilling relationships for both partners, men would be wise to heed Shere's comment after the section on orgasm: "It must be clear now that female sexuality is physically 'pan-sexual' or just 'sexual' - certainly not something that is directed at any one type of physical organ to be found in nature. There is no organ especially concocted to fit the clitoral area and the kind of stimulation we generally need for orgasm".

This may not have mattered in the days when women weren't supposed to have orgasms but it seems apparent that many women are demanding the right to enjoy sex now and rejecting men who are not sensitive to their needs.

Although the report is predominantly heterosexual, 17% of the replies were from lesbians, there is a section on lesbianism and quotes from lesbians are included under other sections where they apply. There is only a small section on lesbianism as a political preference which may merely reflect the lack of replies from lesbians who are aware of the politics of female sexuality.

I got a real high from reading this book. The shared experiences are non-competitive and more in the realms of exploration and discovery, which would be really good except that it reflects how we have been alienated from our bodies for too long. I thoroughly recommend this book. Although it is rather expensive to buy it is definitely worth reading.

Val Cole



You can have a copy of this beautiful three colour poster [colours: red, mustard, olive green] by writing to: Broadsheet, P.O. Box 47261, Auckland enclosing \$1.00, includes postage and packing.

Down Under the Plum Trees
Felicity Tuohy and Michael
Murphy
Alister Taylor, 1976.

At last, I thought, our very own, homegrown, New-Zild produced sex manual for teenagers. Not before time. But as I got into this book my excitement dissipated rather rapidly to be replaced by disbelief that the authors could have intended their book to come across the way it does. Subtitled "a resource on sex and social development", "Down Under the Plum Trees" in actual fact describes in excruciating detail male/female adolescent stereotypes as they exist now in New Zealand. For example :

"The guys are tough. They're good scrappers. No-one pushes them around. If you're a guy like that you have to be ready to show exactly how tough you are. Whether you're an overweight slob, or as skinny as a streak of weasel piss, you have to act tough."

"If someone picks a fight with you and you ignore him, swallow your pride, pretend not to notice him tripping you up - then you're chicken shit. You're not a real man. If you're a heavy guy you have to fight no matter how scared you are."

Boys act tough, fight, sink piss, drive cars, chunder and fuck girls. Girls worry about how they're looking and get picked up. Occasionally there's a glimmering that the authors don't go along with these stereotypes but as I was desperately searching for some hint of this and it was so hard to find, presumably it would be totally lost on the well-socialized teenagers the book is aimed at.

For instance, some pages, devoted to "cars and piss", include such statements as "Cars are a guy's thing. Girls just get picked up in them, driven around and fucked in them ..." "Cars give you power. Even if you're a nine stone weakling you can be plenty tough in a car. You can drag, do wheelies, spin out on the corner, even kill people with a car ..." "Getting pissed means you can be more yourself, and - what's even better - you can't be held responsible for what you do." The authors' weak comment at the end of several pages of such stuff, that "Drinking too much piss can be

pretty dangerous," does next to nothing to present a more realistic view.

The two authors apparently wrote for Taylor's last "Whole Earth Catalogue", and thus must be aware of alternate life styles. They also seem to know of the existence of the women's movement, as they give the addresses of several women's groups. But there's no feeling in this book that there are other ways to live, no glimpse of alternatives, no recognition that by living out the roles described in this book you will be damaged and limited.

I have many other criticisms of this book: inaccurate information (e.g. it says you can't get pregnant during your period); the assumption that all teenagers use the language used in the book, which must surely turn right off the many teenagers who don't; the rather boring format and the verbosity, which would restrict it to only the most articulate adolescents; the somewhat passive sexual role ascribed to women; the apparent belief of the authors that fucking is the most important thing in the world. But my major criticism is of the failure to expose the traditional sex-roles for what they are - strait-jackets for life.



"... male/female adolescent stereotypes in excruciating detail"

Ultimately, this book is incredibly reactionary, which is ironic when the authors are trying so hard to be trendy and with-it. And at the risk of being called reactionary myself, I must state that I'm not sorry the book has been banned from under eighteen year olds by the Indecent Publications Tribunal.

Sandra Coney

Stock up on these good books

Broadsheet has these books on sale for our readers:

The Paradise Papers, Merlin Stone, herstory. hbk, \$13:20
 An Older Love, Charlotte Wolff, novel. hbk \$9:10
 Fenwomen, Mary Chamberlain, reviewed March issue. hbk \$10:55
 Fathers and Daughters, Cathy Porter, reviewed December issue hbk \$15:45
 The Gender Trap, Adams and Laurekietis, sexroles and teenagers 3 books \$3.40 ea
 Is this your Life ? Ed. Mary Stott and Josephine King. Media. pbk \$4:75
 Journals of Anais Nin, Vols. 1-5 pbk \$3:40 ea
 Forgetting's No Excuse, Mary Stott. Autobiography. pbk \$4:75
 The Women's Directory, Faulder, Jackson and Lewis, reviewed March issue. pbk \$4:75
 Here Come the Clouds, Elizabeth Smither, poetry pbk \$3:25
 The Fig Tree Has Thorns, Christina Beer, poetry pbk \$2:50
 hbk \$3:95
 Against the Softness of Woman, Jan Kemp, poetry pbk \$3:20
 hbk \$4:50
 Lament for Ariadne, Rachel McAlpine, poetry pbk \$2:50
 hbk \$3:95
 Sexist Society, Sharyn Cederman and Sue Kedgeley pbk \$3:95
 Notes on the Country I Live In, Ans Westra, photographs pbk \$3:95
 Out of the Closets: Voices of Gay Liberation \$4:95
 Women's Liberation, the Problems and Potential, Melbourne Women's Liberation pamphlet, 50 cents
 Send cheque/money order to Broad-sheet, P.O. Box 47-261, Auckland.

Name
 Address

"It's not enough for me to produce an ordinary photo. I don't want to just relay what I see with my eyes onto a piece of film and then re-present it. It has to come through me, re-channel, and then come out."

Rhondda Bosworth talks to three women photographers about their work.

Ph: Rhondda Bosworth



Jacqueline and Rachael Feather

Jacqueline and Rachael Feather are printmakers. Ambitious and self-motivated, they say they were fortunate in growing up in a family of four girls whose parents guided and directed them, but left it to them to make their own decisions.

"There was always tremendous encouragement to do things and not to compromise," says Rachael. Creative work is central to their lives. As individuals they are both wary of threats to their independence as working artists. Rachael (23) speaks of conversations on this subject she and Jackie (21) had as adolescents.

"For a while it was even a fear of relationships we both had, because of the compromise that was inevitably going to come." They both live in stable relationships with men. Rachael is married. They agree that a relationship with a partner who is also creative can be mutually supportive.

An exhibition of some of their prints, exhibited at Snaps Gallery, Auckland, in April, reflected their highly-individual use of photographic and print-

making techniques. They both use a camera to capture the first image. But the photograph is a beginning rather than an end in itself. Rachael often photographs hands and faces. She enlarges the photograph and isolates individual details, perhaps getting twenty images from one negative. Onto these enlarged details, cropped from her original photograph, she draws in colour with rotaring inks, thus super-

Photo by Rachael Feather



imposing another, more tactile vision onto the reality she has defined with her camera.

"It's not enough for me to produce an ordinary photograph. I need to be able to do far more to it. I don't want to just relay what I see with my eyes onto a piece of film and then re-present it. It has to come through me, re-channel, and then come out."

Jackie's images are abstracted from her original photograph by a number of print-making techniques. She has been concerned with movement through the interplay of lines on a plate or transparency, or by overlapping different kodaliths to get different movement on one plate. She has experimented with the movement of colour coming through the image, then the movement of lines, each becoming an integral part of the image. They both enjoy exploiting the chance occurrences that occur in their work.

Jackie: "I often find I learn so much that way. You explore it, you take it down a different avenue because it hasn't turned out the way you expected."

Ann Noble

Anne Noble (23), who exhibits photographs at Snaps Gallery June 20 - July 9, says she just stumbled on photography.

"I remember as a child being utterly fascinated by it, and having about three little cameras. I did it for quite a while then. It was a fascination that I haven't had for anything else." She took it up again at Teachers' College in Wellington. "I just decided to take some photographs one day, and four something very strong was still there. It seemed to fill an enormous gap. It was a means for exploring myself and the world so things could begin to make some kind of sense."

"I was schooled totally academically. I didn't question it. I seemed to totally go to sleep for a while, then wake up again."

Anne left school unhappy and withdrawn. "I was very much alone. Not because I wanted to be. I was very unhappy. But I never believed that was my lot or anything. I was conscious that the escape from that was not into someone's arms. The way I came out of it was to go into a sort of childhood and begin growing again."

She says she grows into her photographs, in the sense that they are purely intuitive reactions that appear long before any verbalization of feeling. "It's a sense of something very, very strong. It's purely a feeling thing. But looking back on old photographs, the good ones retain exactly that feeling." The images she photographs from the outer world reflect her own inner world.

Ann Noble

Photo below
by Ann Noble

Ph: Rhonda Bosworth



Anne learnt rudimentary photographic technique at Teachers' College, and later absorbed a lot of information very quickly at a photographic workshop. By that time she knew what she wanted. She admires the work of American photographers Minor White, Ralph Gibson (some of it) and Bea Nettles who works with an Instamatic.

"If I'm influenced I'm not consciously aware of it. The influence is quite a deep one in that you work through it as you work through yourself. It

becomes part of you."

Anne says she has always been independent of the conditioning that gears women for wife-hood.

"Through knowing other people you do find parts of yourself. Very good complementary relationships do that in a very powerful way that's got nothing to do with attachment or very close living with them for long periods. That to me, makes absolutely no sense at all."



BroadSheet on the Arts



Send your contributions for the
Hogwash pages to Broadsheet,
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BORN TO BE WILD

One of our readers sent this advertisement
plus their own version (above) to Tappenden
Motors, suggesting that they consider why
they'd publish one and not the other?!?

Dunedin Evening Star

WOMAN REQUIRED

OLD OR YOUNG — IT IS IMMATERIAL, PROVIDED
SHE HAS:

1. A feeling for children (especially two boys, 10 and 5)
2. No ambitions to become personally involved with the boys' father.
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5. A nice, even, uncomplicated, un-hungup temperament.

IN RETURN SHE IS OFFERED:

1. A man with a nice, even, uncomplicated, un-hungup temperament.
2. A reasonably comfortable home, close to school, kindergarten, etc.
3. A small wage, which arguably is not as good as that offered by the Dept. of Social Welfare, but—
4. A situation where a constructive contribution can be made to Society (at least a wee piece of it) instead of being a drain on it.

In the remote event that such a woman exists, who is not already successfully married, and thus successfully doing her thing, please RING 44-186 (Home), 79-830 (Business).

Contributors:

R. Rybe
Gabrielle O'Brien
Nan Inkson
Andrée Levesque &
Daphne Terpstra

Dangerous Press 30377 liaison

NZPA-Reuter Leeds
A 68-year-old pensioner who admitted he raped a 70-year-old widow was given a piece of advice by the judge who sentenced him in Leeds yesterday.

"Give it up before you kill yourself," the judge said.

Mr Justice Thessinger added: "With your state of health — you have got high blood pressure — you ought not to indulge in conduct of this kind. You might overtax your own power and die in very unfortunate circumstances."

George Dickinson was given a two-year suspended sentence after he had pleaded guilty. He told the Court he could not explain his "terrible moment of lust."

Christchurch Press

Grapevine

Women's Studies Association formed

Women at Waikato University have started a Women's Studies Association. This is a national association and they hope other women will establish sub-branches or independent cells in other centres. The Waikato group plans to put out a newsletter and hopes that the sub-branches would each contribute regular sections to the newsletter.

Annual subscription to the association set at \$2. If you are interested in forming a sub-branch or subscribing to the newsletter you can contact the association by writing to:

Women's Studies Association,
P.O. Box 13023,
University of Waikato P.O., Hamilton.

Womanspirit

Womanspirit magazine invites New Zealand women to contribute to the all 1977 issue being published in August. *Womanspirit* is "about WOMEN in our new beings, as we develop ourselves, find new ways of living and expressing womanness; about our intuitions of ancient and new woman ways, about the sacredness we feel in our lives as we create subjects, ourselves, our children, our future, our future." The editors ask women who wish to send material to think about these questions:

Is this a true expression of your life and being?

Does this show how your country or culture has enriched your life?

Does it show women in a positive, strong, growing way? If it is about "negative" experiences, does it show women learning and growing from them?

Will it be important and helpful to women in other situations?

Does it show a new way to respond to situations women face?

Does it show awareness of the historical changes women are going through today (the women's move-

ment) or show history in a way that enables us?

Contributions must be typed, drawn or lettered in the blackest ink possible. Photographs must have good contrast. Broadsheet has a sample layout sheet if contributors would like to lay out their own material. Because the issue is only 64 pages long, some material may have to be shortened or combined with other work. If you don't want this to happen at all, mark your work NO CHANGES. Copies of *Womanspirit* can be seen at the Broadsheet office. The address to send contributions to is Box 263, Wolf Creek, Oregon 97497 U.S.A. All copy must arrive by the 31st of July, 1977. Sign your name and a return address.

Women Artists' Exhibition during United Women's Convention

The ChCh women artists group is organising a women's environment exhibition with a feminist perspective in the CSA Gallery during the convention.

Our intention is to provide a creative feminist focus for the Convention. We are hoping to transform the CSA gallery into a total women's environment; building structures to modify the existing architectural spaces. The exhibition will include all types of women's creative work as well as providing opportunity for women to participate in poetry readings, music groups etc.

The exhibition will be from 3rd - 9th June inclusive. During the convention weekend, from the evening of Friday 3rd up to and including Monday 6th, the gallery will be open to women only.

EVENTS PLANNED SO FAR INCLUDE:

Friday evening - All women opening - early evening to avoid conflict with

town hall opening.

Saturday evening - James Hay Theatre of Town Hall. Dance group from Auckland - combined with readings of poems by ChCh women. Followed by a Get Together at CSA. Some performance groups will be scheduled here. Possibilities include:-

Plays by Wellington women - another dance group/combined poetry reading. Matrix, the Auckland Women's Feminist Band will be performing.

Sunday evening - Matrix - music workshop improvisation session initiated by members of the Auckland Women's Band. All women are invited to bring instruments and join in, creating music that is new and genuinely expressive of ourselves.

Poetry Reading - Poets from the ChCh women artists group - and other women who would like to bring their poems and participate.

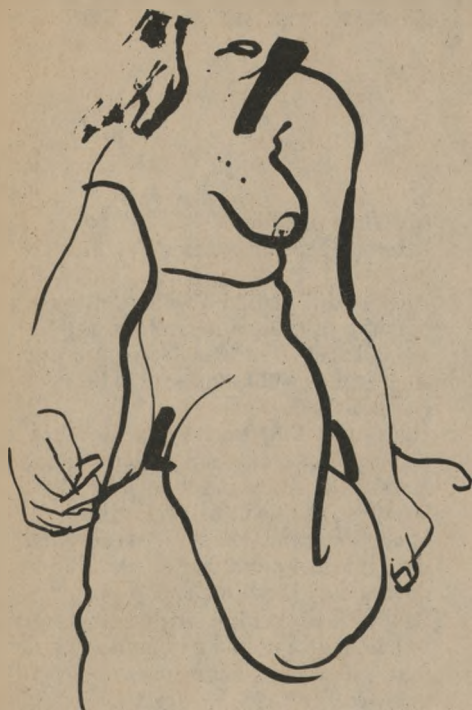
The exhibition will, of course, be open during the day. There will be much to look at and be involved in - paintings, photography, ceramics, prints etc. A door charge of 50c will, over convention weekend, buy a pass allowing unlimited coming and going, (this includes the Friday night opening).

Are you entitled to a sickness benefit?

Married women are now entitled to claim a sickness benefit if they and their husbands have been in *full-time* employment for *at least 12 months* before falling ill. The benefit is issued for a period of *no more than 13 weeks* and it is to be issued without regard to the spouse's income. Pregnant women are not eligible for the benefit, and full-time employment means employment of not less than 20 hours per week.

This is a new addition to the Social Security Act and it has not been well-publicised. So we thought we'd let you know.

Healthy Women



Cervical cancer and carrier husbands

Cervical cancer has been strongly linked to the genital herpes virus and to its transmission between sexual partners. Now Irving I. Kessler of the Johns Hopkins Medical Institution has found that cervical cancer tends to cluster among women who marry men who are genital herpes carriers.

Kessler identified 5,000 women who had cancer of the cervix during the previous 20 years and the husbands of these women, as well as all previous or subsequent wives of the husbands. For those women deceased, the cause of death was determined. Pap tests for cervical cancer were given to those women still living. He compared the incidence of cervical cancer among all the women to a control group of women similar in age, race and area of residence. The risk of developing cervical cancer is increased three to four times among wives of men who at some other time were married to women who developed cervical cancer, he has found.

Eleanor Moyles

Relaxation helps vaginal infections

From a Washington Self-help group:

The relaxation of your vaginal muscles is helpful in preventing and curing vaginal infections. This will increase the blood flow to your vagina bringing more white blood cells to fight infection and also more nourishment to keep the area healthy. Just lie down and make yourself comfortable and relax the muscles around your vagina. If this is hard for you do the following exercise: Lie on the floor on your back with your head and shoulders on two pillows. Bend your knees up with your feet flat on the floor. Spread your knees out as far as you can, letting the soles of your feet come together touching. Relax your vaginal muscles. Slow deep breathing may help you. Place a hand over your vagina so that you can feel the muscles relax. Rest this way. This exercise will stretch the muscles and tendons in your vaginal area and promote vaginal health. It is also helpful to massage the back of the leg behind the ankle to treat all infections of other female problems. Massaging this part of the leg will help soothe the organs, relax tension, and stimulate proper circulation to the female organs. This area contains nerve endings which correspond to those of the ovaries and female organs. Another way to promote circulation to the genital area is the SITZ bath. Run a few inches of very hot water into a bath tub and sit in it with your feet propped up, adding water as hot as you can stand it. This sends blood to the area, aiding healing. If you just take a hot bath it will not work because then the blood will just rush to all of the skin.

The Pill and breast cancer

Recent reports suggest a link between the Pill and breast cancer. A University of California study suggested that three groups of women who take the Pill have an increased risk of breast cancer: those who take them for two to four years, women who use them to delay having their first child until their late 20's or early 30's, and women who have previously had a noncancerous breast tumour and who have used them for six years or longer.

Pill users facing surgery take risks

The risk of deep-vein thrombosis after operations is 3-4 times as serious for women who have a recent history of taking the Pill as those who have not (Lancet 6.3.76). In a study of 74 women, the researchers concluded that the more major the surgery, the more risk to women of developing such thromboses. They suggested that women facing surgery and on the Pill should be given the drug Heparin (itself not without risk) to minimise the risk of thrombosis. Perhaps a safe alternative would be to discontinue the Pill 3-4 months before operation and use some non-hormonal form of contraception.

Information from Women's Report July-August 1976 UK.

Diaphragm failure rate

A recent issue of Family Planning Perspective, Planned Parenthood's professional journal, states that women attending the New York Margaret Sanger Research Bureau reported only a 2% unplanned pregnancy rate.

Tranquilisers linked to birth defects

In July the U.S.A. Food and Drug Administration ordered the drug industry to warn doctors that they should almost never prescribe the most popular tranquilisers for women in the first three months of pregnancy. These include Librium, Valium, Miltown and Equanil, the biggest selling drugs prescribed for anxiety and tension. Three recent studies suggest an association between use of the pills in the first trimester and malformation in babies, particularly cleft lip, the F.D.A. said.

from "Sister Courage", September 1976.

A tip for Cystitis sufferers

According to a pamphlet put out by the Cystitis Society of Great Britain, 40% of women are cured of cystitis by urinating within ten minutes after making love. So try doing that conscientiously first, before moving on to the other measures suggested in our December article on cystitis.

These back issues of Broadsheet are still available at 40 or 60 cents.

Full set back issues (including some not mentioned here) \$ 11

The following issues are available at 40 cents each:

- No 21 August 1974: Violence against women, rape, wife battering, self-defence, also non-sexist infant readers in Albania.
- No 22 September 1974: Women in the arts in New Zealand, women writers, Robin White, Sue Holmes, Katherine Mansfield and others.
- No 23 October 1974: Women in advertising, models, airline advertising, working in the freezing works.
- No 24 November 1974: Aging and older women, interview with Freda Cook, psychiatric hospitals, turning thirty.
- No 25 December 1974: Women and religion, muslims, women in the Catholic church, Virgin Mary or fallen woman.
- No 29 May 1975: Chinese women, interview Robin Morgan, women lawyers, IUDs, separatism.
- No 30 June 1975: Payment for housework, consciousness-raising, IWY, Vietnamese women.
- No 31 July 1975: Women's Centres, how Broadsheet operates, abortion counselling, Greer, Reid on IWY, Sue Kedgley on NZ.
- No 32 September 1975: Mastectomies, female offenders, report on Select Committee on Women's Rights.
- No 33 October 1975: Rape, the morality of abortion, women and politics.
- No 34 November 1975: Solo mothers, mothers' benefit, demystifying parliament, separatism revisited.
- No 35 December 1975: Home delivery, Bobigny abortion trial in France, baby wage, hating housework.
- No 36 January 1976: IUDs, politics of housework, feminists bringing up daughters, unemployment benefit.

The following issues are 60 cents each:

- No 37 March 1976: Masturbation, interview Charlotte Bunch, female law students, Copper IUDs.
- No 38 April 1976: Accident compensation for housewives, equal pay, family planning, women at medical school.
- No 39 May 1976: Women in teaching, drugs and women, summing up IWY, the PM's conference.
- No 40, June 1976: Rural communes, diaphragms, is the Pill for or against us?
- No 41 July 1976: Urban communes, sexist attitudes of male doctors in NZ's past, feminism/socialism, Part 1 pill articles.
- No 42 September 1976: A midwife looks back, halfway house, national's performance on women, British equal pay act.
- No 43 October 1976: Abortion practises in NZ's past, women on boards, conditioning or repression, morning-after-pill.
- No 44 November 1976: Marilyn Waring, nursing, Maori women, Tongan women.
- No 45 December 1976: Beginning of herstory series, cystitis, clerical workers union, the pros and antis in the abortion struggle.
- No 46 January 1977: Day care, your rights if you are arrested, radical feminism.
- No 47 March 1977: moon madness, male-designed cities, vaginal infections, sexist vocational guidance pamphlets.



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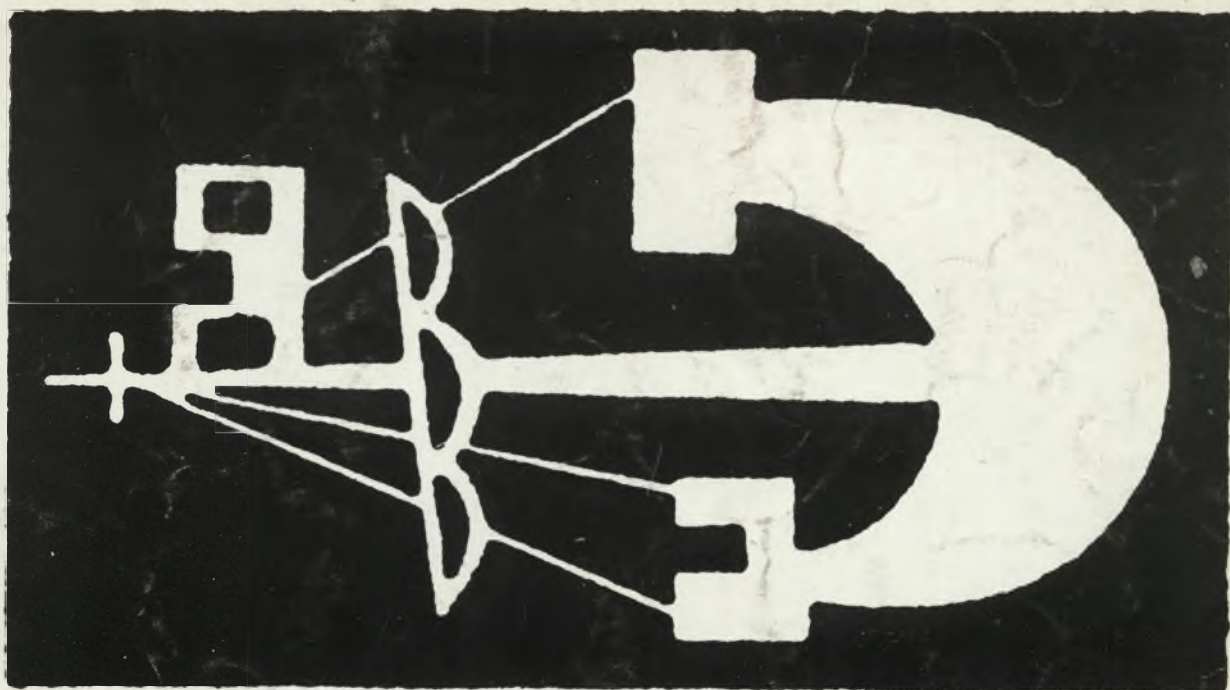
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