

broadsheet

new zealand's feminist magazine

september 1977 no. 52 60 cents

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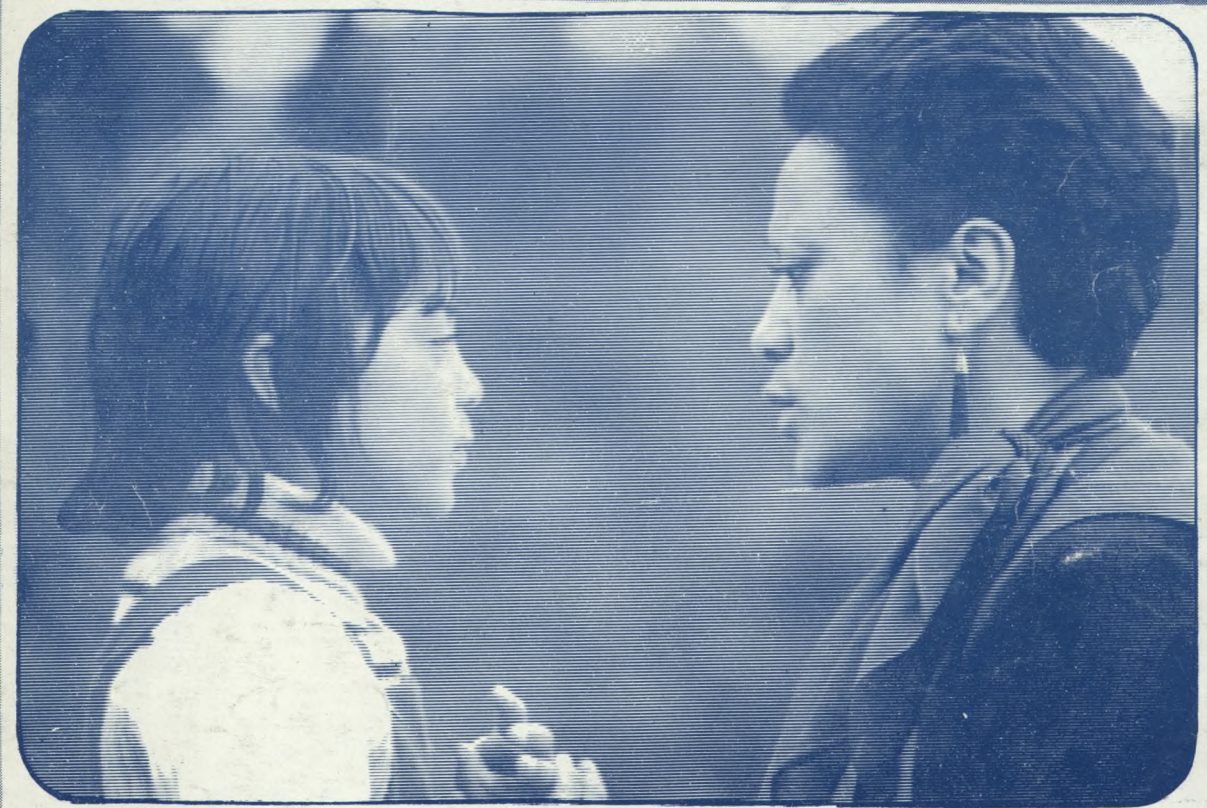
01.41205 *WOMEN TELLING US ABOUT THEIR LIVES*
BRO

INSIDE: HOW THE FILMS WERE MADE, WHO BY AND WHAT FOR

TEACHERS COLLEGES

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FAMILY PLANNING VICTIM OF HATE CAMPAIGN

WHAT EXTENDED SHOP HOURS WILL MEAN TO WOMEN

WHAT IT FEELS LIKE TO LIVE IN A WOMAN-HATING SOCIETY

IF YOU'RE DEPRESSED YOU MAY BE SANER THAN YOUR "HAPPY" NEIGHBOUR

Registered at the GPO, Wellington, as a magazine

Broadsheet office

Broadsheet Office
65 Victoria Street West
Ph: 378-954
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Broadsheet soirees

Our July soiree (our first) was very successful with us raising money to help offset our financial deficit and everybody having a good time. About 80 women came to talk, listen to music and, later in the evening, dance. It was a chance to see women who you hadn't seen for a while and to talk in a relaxed way. So often we are so busy planning action and working on projects that we don't get a chance to really get to know each other and learn about each other's lives. Also, a lot of new women came and enjoyed the chance to meet each other as well as women who have been in the movement for some time.

Our next soiree is planned for September 16, the Friday nearest to the anniversary of women's suffrage day. We are planning to show a film about the British suffrage movement as well as just enjoying each others company.

Advertisers in Broadsheet

As you will see as you read the magazine this month we have managed to get a number of advertisements for this issue. This will help our financial stability enormously. You can help us continue to get advertising by telling the advertiser, if and when you buy their product, that you learned of it through Broadsheet. Even flourish your Broadsheet to get the message across. Although we obviously can't guarantee any product we advertise we are very selective about the types of products we will advertise and the way in which it is advertised. As you will realise, if you look through the Women's Weekly, Listener or dailies, this eliminates the bulk of the advertising you normally see. This makes our task doubly difficult — not only must we persuade an advertiser that Broadsheet is a good place to advertise but the number of

COMPETITION/ PRIZES/ COMPETITION *The Most Remarkable feminist Phone*

We workers at the Broadsheet office feel we should launch a competition to discover who owns THE MOST REMARKABLE FEMINIST PHONE. Many of us in the feminist movement have had over the years eccentric phones which creak, groan, clank and whistle. But we feel the one we have in our office must be the most remarkable one of them all.

When you pick it up you really don't know how it will behave — it has such a lot of cunning little tricks up its sleeve — pardon, receiver. For instance, if you pick it up and just hold the receiver for a while without dialling, the dial tone goes right away. We don't know where it goes away to, of course, but we've noted that ordinary domestic phones of non-political friends never misbehave like this.

Sometimes the phone suddenly makes loud clanks and buzzes in your ear nearly deafening you — some of us always hold the phone a little way from our ears in case it tries this

trick. Otherwise you can have a buzzing head all day.

Other times it just gets piqued and cuts you off right there in mid-phoneme. Then it puts the dial tone back, or it doesn't (depends on its mood) or it just goes click/click/click.

I've saved its best trick for last. Sometimes when you're talking to someone, in the middle of the conversation, there is a big clunk and lo and behold someone else is on the line as well. So you can have interesting three-way conversations. We wish we could sort out how it did this because it would be very handy sometimes to be able to get three people on the line all at once — or five or six would be better. We wouldn't have to meet for collective meetings.

Now can anyone beat that? Ours is probably so wonderfully skilled because it's in a long-established part of town and the wires are probably old and can be fiddled with more. People in new subdivisions couldn't possibly compete (that is, if they even have a phone).

Prize for THE MOST REMARKABLE FEMINIST PHONE will be a photograph of Mr Muldoon doing a tap dance. Send your entries in now.

products or services which we could accept is limited. Any help you can give us will help us to survive.

Help needed with recycling

We have what looks like about ten billion envelopes waiting to be recycled (there aren't that many really, it just looks like it. Please keep sending them in, we need them). Anyone who can help us by recycling or any of the other jobs which need doing round the office is very welcome to come in. We are there most days from 9.30 am - 2.30 pm but often until later. Ring first to see we are there. It isn't the most exciting job in the world, but then contrary to many people's expectations many of the tasks

involved in putting out a magazine are not. In return for your valuable work we can offer: free tea and coffee, company while you work, and a feeling that you're doing something which will help get a feminist message to more New Zealand women.

Women singers

Sandra still needs people to write about women singers for our series of articles (see July Fronting Up). Although quite a few reviews have been written and more are underway we still need people to write about the following women musicians: Carly Simon, Maria Muldaur, Laura Nyro, Bette Midler, Janis Joplin, Helen Reddy, Labelle, Patti Smith.



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Janis Ian

women

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These people worked on this issue:

Val Cole, Rosemary Curl, Jo Crowley, Sandra Coney, Christine Dann, Sandi Hall, Anne Parsons, Jill Ranstead, Rosemary Ronald, Lyn Schanuer, Julie Thompson and the enveloping women.

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Donna Hoyle: p1, 15, 38

Sharon Alston: p6

Vanya Lowry: p 28, 31

Letters



Raspberry leaf tea feminists

Dear Broadsheet,

As a feminist of the raspberry leaf tea variety and as a researcher in the area of mental health and women I would like to challenge some of the ideas in Phillida Bunkle's article. I accept her challenge on the use of the media to raise money and her concern at the apparent lack of accountability with regards the spending of the money. Certainly women should be concerned with the blatant use of the media to raise money for charity when the cause of much of the "misery" outlined is our capitalist and sexist society.

Phillida Bunkle makes the important point that research and knowledge is essentially neutral - it is the uses to which knowledge is put which determines how we react to that knowledge. But she manages to fall into her own trap by failing to look at the topics she is discussing. Her assumptions are amazing for one who is a trained researcher. I am particularly concerned with her assumptions about childbirth and bonding. Certainly bonding has been used to justify anti-woman attitudes, no childcare and a motherhood myth but in fact the actual research suggests quite the opposite, strongly supporting communal child-care, non-nuclear families

and the need to humanise all living situations, especially childbirth. We as feminists should be using this knowledge to challenge those who wish to jump on bandwagons without knowing their facts. Phillida also demonstrates a glib and facile attitude to the work of people like Laing and Whittlestone. Certainly many people have criticisms of Laing's work but all involved in mental health work from the "alternative" point of view are aware of his valuable contribution in challenging the patriarchal/capitalistic use of madness. Her arguments against equating humans with animals (and her attitude to those human researchers working with animals) shows a regrettable lack of understanding of the value of animal studies both behaviourally and physiologically. Work in this area has given us knowledge of adverse drug effects, of the long term effect of ECT and surgery, of the effects of sensory stimulation, and insights into human behavioural responses (with no thanks to Desmond Morris who is equally quick to use information for his own purposes). I suggest feminists read some of the work on bonding, hormone research, and stress responses in humans and animals and draw their own conclusions. Similarly, "raspberry tea" feminists do not argue for a maternal ideology but for a freeing of women from patriarchal control and technology, a return of knowledge and control to women who are then free to make their own decisions. Knowledge is the primary base of power, not ignorance.

Sarah Calvert

Extending a family

Dear Broadsheet,

Many thanks for the excellent article by Anne Else ("Holding up Half the Sky?"). A discussion based on this article was a contributing factor to our deciding to extend our family and have friends to live with us.

The responsibility factor is crucial in apportioning chores, in that it is no use assorted people volunteering to clean the

bath etc. if someone else has to remember to remind them to do it (and check that it's been done !). We have discussed this at length, and in theory anyway it seems that everything will work well, as all the adults concerned in this venture are used to this concept anyway.

The sharing, both of consumer goods and services, and of responsibility appeals to us very much, and we are all very enthusiastic about the idea which will come into effect shortly. We would be pleased to hear from any other Broadsheet readers who have lived (or are living) in the same situation - i.e. have chosen friends to live with them, as opposed to a group of individuals who may or may not already be friends.

It may not be suitable for everyone, but what a drastic change in this puritanical little backwater of a country if more people were able to combine forces in this way. Even Muldoon might have to take notice !

Love & Peace,

Diana Hoole

Women at University hard-up

Dear Broadsheet,

It is getting harder every year for university students to manage on the Bursary, especially female students. They cannot earn nearly the same as male students in the holidays, yet have to pay exactly the same fees etc.

It is over \$900 to live in a hostel this year, well above the Bursary allowance, and books and living expenses still have to be found.

Soon only the young of rich parents will be able to afford University study.

I think the Bursary needs increasing, especially for girls. Special study should be made of female students' financial needs.

Yours faithfully,

Anna Paul (Mrs)

Legal Abortion in NZ

a review of opinion and policies 1970-77

ed. W Facer

Pub. NZ Rationalist Association

64 Symonds St.

Auckland

Price \$1.40

31 surveys of public, parliamentary and medical opinion including opinion on the Royal Commission's Report plus medical and health professionals policies.

Julie Thompson's July editorial on the political stands taken by the different pro-abortion groups was obviously controversial. Broadsheet received a lot of letters on the subject and we decided to print them together as a forum on the issue.

ABORTION

principles or pragmatism?

Pauline Ray and Frances Wright

We were surprised at Julie Thompson's editorial in the July issue of *Broadsheet* as we had assumed that Coral's endorsement of CoAction in June had meant that the two groups could work together where ideas and policies coincided.

Ms Thompson's raging and personalised attack can not have achieved anything other than weakening the credibility of both groups in the eyes of our opponents, who if nothing else, at least present a united front to the public.

We agree with Ms Thompson that political reality is what we make it. Unfortunately, political reality means having short term tactics as well as long term aims. CoAction was never intended to be a permanent group, or we would have formed years ago. It was formed with urgency to deal with an emergency situation. Whatever our own private views - and we accept that our stance is a compromise of a whole range of views from conservative through to radical - we felt the immediate political reality of a restrictive Bill promised in the House demanded the involvement of as many groups in the community as possible. If after two years of talking, pleading and presenting unemotive evidence women were unable to persuade a Royal Commission that it is a woman's right to choose, how in heaven's name were we going to persuade 87 MPs in three months?

We frankly admit that we are playing the numbers game. So far we have a total membership of 5,000 from 17 organisations. How many women has Coral mobilised?

Sadly, we had thought Coral and CoAction to be complementary



Abortion march down Auckland's Queen St. back in 1973

groups. We saw quite different roles for the two groups: Coral out fighting the front line battle as it were and CoAction as an umbrella organisation of supportive groups. Call us conservative if you will, but we saw a need to mobilise as many people as possible who at least supported the current abortion situation, and who were opposed to legislation which would further restrict the availability of abortion. If the debate had been left to Coral and Spuc, there was a danger that radical feminists would have been left fighting a narrow, extremist battle. Given the conservative nature of New Zealand MPs and the speed with which the legislation is about to go through the House, it

seemed (sorry to go on about political realities) urgent to bring in as many supportive groups in the community as possible. It is perfectly possible to believe it is a woman's right to control her own body but also to be aware that legislation to this effect was not going to be effected during the current session of Parliament. What does Ms Thompson suggest we do in the five, ten or twenty years before a woman's right to choose is accepted by New Zealand politicians? That we sit around and watch a return to knitting needle operations and further deaths. In her intellectualising of abortion as a political issue (which of course it is) we also could argue that her compassion has gone by the board.

"I can only assume that many CoAction women have not thought the issue through", says Ms Thompson, arrogantly. We feel insulted that Ms Thompson thinks that women, most of whom have little if any free time, go around joining organisations they haven't thought about. And about that old garbage about women who live with men. We do not accept that the only people who can fight for safe, legal abortion for women can be women who do not live with men. If one followed that logic through, there would be little need ever for abortions.

We feel the article in its personal comment is a cruel and unwarranted attack on other women's lifestyles. Does it not occur to Ms Thompson that some women have evolved satisfactory relationships with men that do not involve prostituting their principles or bartering with credit cards? Also, to imply that CoAction women believe Coral women are lesbians is a load of overheated old rubbish which stems from her prejudices, not ours. The two undersigned have never even heard the subject discussed by CoAction women.

Incidentally, there are few men in decision-making positions in CoAction. However, one man brought with him the support of 5,000 men and women nurses from the Nurses' Society of New Zealand. We certainly weren't going to turn him away.

Nor are our tactics particularly glamorous. We, too, have footslogged streets, set up information tables and pamphleted electorates. But enough. Time is short enough without us all sitting around putting down supportive groups.

Diana Hoole

As the Values Party representative to CoAction, I take strong exception to Julie Thompson's generalisations and her judgemental attitude toward a group of women whom she sees as working "aggressively, competitively and with manipulation as is usual in groups of men".

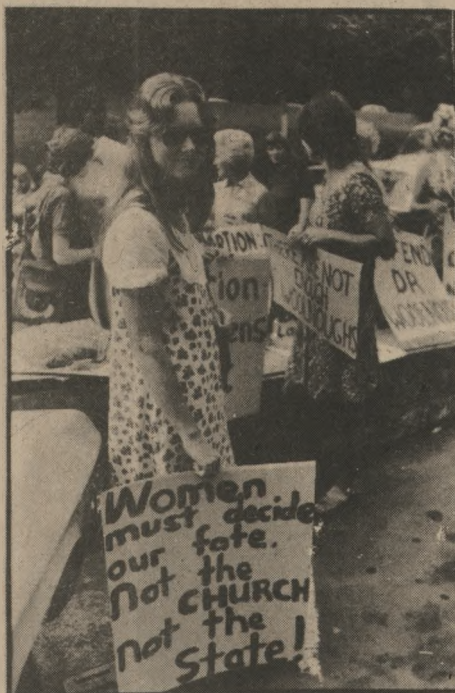
First, although I share her concern that too many women are being too "nice" - the women in CoAction (and I assume Julie means the committee) are there as representatives of their endorsing organisations. As such, no matter how radical they may feel, they are often restricted by their organisation's guidelines. This should not be interpreted as a cop-out on the part of such representatives, and in fact, I was one of a very small minority (four) who stated that their organisations would NOT endorse CoAction if the aims as written were not changed. I very much doubt whether I would have the support of all the Values Party members in Auckland, but my personal conviction that we should press for the ultimate (women's right to choose) governed my vote.

Second, I am NOT controlled by my husband's wishes, do not seek the approval of any man or men - but I DO care that my sisters are being alienated continually by divisive verbal attacks such as Julie has made. I, too, have spent vast amounts of my so-called "leisure time" working into the wee small hours helping organise surveys, writing articles, letters, phoning and generally trying to rally some support and enthusiasm (read anger) before it's all too late. I have also taken our local M.P. to task in the newspaper, and followed this up by a personal visit to examine in detail his methods for conducting a survey on abortion attitudes in our electorate.

I was not associated with "killing" any protest, nor am I likely to be, - I see

my job purely as trying to activate Values Party supporters to get "out there" and get others moving. My connection with CoAction is merely as representative of my organisation, and if Coral also want Values Party endorsement (or whatever) they have but to ask. However, on reflection, I doubt that they would want our support, simply because there are men in the party.

When will otherwise intelligent women stop hating each and every male simply because of his gender, and when will so-called radicals stop attacking their less enlightened sisters and start extending help (instead of criticism) ?



Protest at Woolnough trial 1975

The "I-am-so-more-feminist-than-you" game has become boring - let's have some constructive action to replace self-indulgent verbosity.

Jenny Sala

Julie Thomson says that women joining Coaction do not show the feminist concern of raising the consciousness of isolated women. I am heterosexual married to a guy who is supportive and sympathetic and have 2 sons. My active feminism at present involves writing letters to newspapers. I write them under pseudonyms to protect my husband's job : not to 'protect my comfortable life' but to ensure that our basic bread (and butter) doesn't get endangered. After all we cannot live on air. But pseudonym or not - my letters do get published (on a more or less fortnightly basis).

I encourage friends towards awareness of feminist issues and in doing so have antagonised some of their husbands. I react to anti-women statements at social gatherings and tend to make the atmosphere slightly uncomfortable on occasions.

This happens to be my form of feminism and no doubt many women have various other tactics that they use in their daily 'grassroots' lives. But instead of being supportive, articles like Julie Thompson's deride such efforts and make me wonder if it is worth it. *abridged

Porleen Simmonds

For several years now I have believed that "woman should have the right to choose abortion and no-one else should make that decision for her". Recently there has been a strong body of opinion saying, "the decision should be between the woman and her doctor". I thought, "that's near enough. I'm tired of fighting this thing. A woman decides she wants an abortion and the doctor gives it to her". Julie Thompson's editorial made me re-think what I was saying.

If we say it's a decision between a woman and a doctor, that means there are some instances in which a doctor can say no. As there are no medical reasons, such an answer would probably depend on the doctor's personal antagonism toward the woman, or his views regarding abortion. He would get to choose, but she wouldn't.

It wouldn't be acceptable for a doctor to refuse to treat a person with V.D. on the grounds that he didn't want to encourage promiscuity, and such a "conscience decision" is not acceptable in the matter of abortion either.

Unlike the Royal Commission, my belief is that the foetus only has the status given it by the pregnant woman and that woman should have the right to control her own body. Abortion won on the grounds of social expediency will be over turned on the grounds of social expediency. This is, unless abortion is available as a woman's right with all women understanding their right, governments will be able to later revoke that right when they feel the population getting too small, etc.

Yesterday, I started working on CoAction's survey of people's opinion on abortion, in the Island Bay area. Of the small number of people I have asked so far, the number who have agreed that the decision is the woman's

decision has heartened me. It is a credit to the persistent work of WONAAC and all those other feminists who have worked for the woman's right to choose.

Any woman who thinks it's O.K. to go doctor-hopping is forgetting that many women who want abortions have not got time or money to be playing games. This is not the time for compromise.

Seonaid Abernethy

Julie Thompson's editorial said what most of us don't see or don't want to see.

We women in the "respectable" feminist groups experience the world from the point of view of members of our occupational class. It is understandable. In our fight just to be in a profession or trade, we have to identify with that particular regime. That professional identity has many male conceptual attitudes.

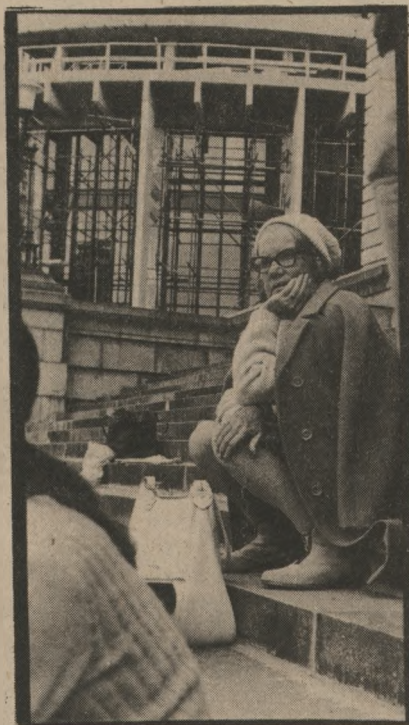
I admire the persistence and courage of some of my sisters in achieving so much. Nevertheless, in taking up an "acceptable" stand, we are not acting courageously. We anticipate the reaction (of the men who hold the power) to a band of possible demands and choose that which is least disturbing and most in keeping with our "position". But our position is shaky. No matter how well-qualified, we are still outsiders in male-dominated occupations and our survival in the system rests on how easy the boat rides. There lies the reason for the denial of ourselves as women. We secretly believe in "Abortion - a Woman's Right to Choose" but we have too great a stake in the male system to stand by our beliefs.

It may be objected that we need feminists to survive inside as well as outside that system. But even if we survive, are we going to change anything at all if we constantly adjust ourselves to the values of those in power? Survival is not just a materialistic concept. Women are oppressed (in varying degrees) as a class regardless of status or occupation. The development of our own unique female personhood will suffocate if we don't stand by what we secretly believe is our right as women.

I love some of these women as individuals, but as one of them too, I do know that we're playing men's games so totally that we have forgotten where we came from, what we are.

Pilar Michalka

Julie Thompson's editorial of July 1977 expressed beautifully what I felt and thought on the night of the unfortunate meeting in which some groups which had been working with CORAL decided to withdraw their support and join CoAction. I am quite paranoid about C.I.A. agents and for a while at that meeting I thought that had the C.I.A. thought of disrupting the abortion campaign they could not have done it better.



Outside Parliament at time of Wall Bill

Splitting the abortion campaign is a perfect way to bring it to a halt - all in the name of "political reality." "Political reality" was the pretext, but the real issue was that there were a number of very frightened women who were very worried about the effect that working and being associated with what they called the "radical element" would have for them. Fear is our worst enemy, for it paralyses people and prevents them from acting in a positive way. What is very sad is that it took a grip of the very women who should have known better.

As a last point, I want to say that I have often wondered if Broadsheet is the best place to make public events which are particular to Auckland and that only people who are really involved in these events can understand.

This editorial is a case in point. Jenny Ruth's letter to Broadsheet a few months ago is another example. Making these things public does not give us a better understanding. I think that perhaps this editorial should not have been published, but since it was, I want to express my support and solidarity for a sister who speaks what I feel.

Lotta continua

Marilynn Johnson

Congratulations on an inspiring editorial by Julie Thompson in the July issue. At last we have a clear statement of what men's role in the Women's Liberation Movement should be - NIL. I encourage the idea that men should give financial and personal support to feminist issues but I question the sincerity of those men who claim they are sympathetic and want to help. If men care about Women's Liberation, why have they not formed groups like 'Men for a Woman's Right to Choose', 'Men Against Rape' or 'Men Against the D.P.B. Cuts'. It is obvious that leaving women to work together on their own for their rights is too threatening to men, and, it would seem, too frightening to some women to work in an all-women group.

I think Julie Thompson has shown a genuine concern for the conflict that many women suffer when they want to support Women's Liberation but their first allegiance is to men. She rightly points out what always happens when men and these women who still seek male approval join together to work on a women's issue - the issue becomes de-radicalised. She exposes Co-Action's endorsement of the medical profession for what it is - support for the continuance of men's power and control over women. Even if CoAction do say - 'A woman and the doctor of her choice', women still need to know the doctors who will say 'Yes' to their 'request' (will it ever be a demand?). for an abortion. What does a woman do in the country when there is only one doctor in miles!

The whole point is that a woman still has to ask for an abortion, she still has to seek out a doctor who will 'give' her one, when access to free, safe and legal abortion should be her right as a responsible human being.

I admire the CORAL Women for what I think is a correct political stance both on abortion as a woman's right and the necessity to keep the Women's Liberation Movement independent.

Editorial

Women have often said to me that we live in a misogynist society — a society that hates women. Interestingly, there is no word in the English language that means hating men — only a general term for hating people. I did, for a long time, feel that saying that society hated women was going a bit too far.

JULIE THOMPSON
takes a light hearted look
at a day in the life of a
woman in a world made
by men.

Since those days I have learnt something that shakes me every time I come up against it. Men are desperately afraid of women — maybe it's because we have the power to reproduce ourselves, and they want us beside them, supporting them, so that they have control over us. Any woman who steps away from a man or men or who challenges men's power to do this, as feminists do, will realise how strong that fear is, and how they express that fear in hateful ways, in order to keep us in our "proper place".

This editorial is for all women who know they are oppressed, and for those who do not yet know why they suffer. It is for the woman raped by her father; to the woman raging at her own powerlessness, who beats her small child's body; to the woman whose brain is damaged by a husband who believes that women deserve to be clobbered if they step out of line; for the woman who cries at the sink and the clothesline wondering what is wrong in her life when they told her children and a husband would make her happy; for the single woman afraid she will not find a man and so have no place in the world; for the woman who lost her job and her children because she loves women instead of men; and it is for the woman who was fifteen when she waited for a bus alone, and was dragged into an alley and raped, and then told by her family, the police, and the courts that she got what she deserved:- and still wakes up screaming.*

In a "woman-hating world we suffer these and a thousand other assaults each day. The very way in which we have been taught to define the world, even the words we use are psychological weapons used to keep us in our place. Words are one of the few ways we have to define and reflect the world as we experience it — misogynist, misogynist . . .

I begin life as a female in a world inhabited by mankind. "Of course women are included too" — check the dictionary to see how much. I am given my father's name — his property, until, owned by my husband, I am given his. Try this . . .

"Labour Spokesmen", states a newspaper headline above photographs of two women. The article talks about five people, three of whom are women, and I learn that Mrs David James will stand as a candidate in my electorate — any problems with confused sexual identity? Schizophrenia?

I switch on the radio for the morning news while I relax with my coffee. I hear the latest news from Britain where the Equal Pay Act has been in force for about 18 months. A judge has upheld a company's decision to pay a man and a woman different salaries for the same job. Well, at least it made the news. That is progress.

I reflect on how difficult my first "real" job was because I was a woman. It was a laboratory research position where for some reason I found it difficult to engage my male supervisor in serious discussions about my work.

While I was concentrating on the work, he turned the conversation to my physical or sexual appearance, and at one crucial point in the work became



obsessed with my weight — “too fat, too beefy”, and finally wanted to know if I was pregnant. I felt violated — as if I have not measured up in some way, and the work suffered for this and for lack of proper supervision. And then the putdowns, disguised as humour or compliments — “How can someone as pretty as you come on so intellectual?” “You’re so beautiful when you’re mad”, which are designed to distract us for our chosen serious purpose and to remind us of our sexual role.

Another supervisor standing to talk with me, stands close and touches me in some subtle way. I move back. He advances, taller than me. I feel violated. I step back again. I am angry. Dare I say anything and risk his anger and my job. In those days, I smiled — to keep the peace.

At morning coffee — “Julie, I wonder what you think of . . . ?”, he puts his arm around my shoulder, or his hand on my arm.

I leave for work. I have a meeting. I am there as an observer and I am struck by the way contributions from the men are received with respect and attention, while the women are interrupted, and put down by some facetious and condescending remark. So total is our oppression of women that they do not seem to notice that

“... defending the political and economic structure that determines our lives and defines the context of human relationships . . . is a micro-political structure that helps to maintain it . . . The humiliation of being ignored or interrupted while speaking, towered over or forced to move by another’s bodily presence, or cowed unknowingly into dropping the eyes, the head, the shoulders” (1)

I hear that a male is complaining about me at work. “I have never seen her smile,” he complains to another male in power. Men like women who smile. It must be alright if you are smiling.

I take a class, made up mostly of women. I pose them a problem — a factual case history for Halfway House. “A woman comes seeking your help. She looks drunk or tranquillised and says that her husband has forced her to stand in a corner all night awake. She was exhausted but whenever she closed her eyes he beat her over the head. He made their small daughter stay in the room too. In the morning he fell asleep and she left the house. She is very frightened. Most the class felt sorry for the man and thought he needed Alcoholics Anonymous; several thought that the daughter might need help. It was the woman who has asked for help, but most responded by questioning whether she had told the truth or not and, only four out of thirty six people considered her needs first. I reflect on how successfully this society has, by hating us, taught us to hate ourselves and other women. The woman in this case needed a neurosurgeon.

I leave work. A car draws up outside the building. A male appears. His wife, having driven into town with two children to collect him, automatically shifts into the passenger seat. He puts himself behind the wheel and they drive off. I cross the road and pick up my car which I’d left at the garage to be lubed. I find that the Broadsheets I’d left on the back shelf are ripped up, and non-sexist kids books have been taken from their packet and spewed over the back seat and the floor together

with booklets from the Council for the Single Mother and Her Child. I feel too sick, disheartened and violated to say anything. I go home.

“Social interaction is a battle field where the war between the sexes is fought daily, minute by minute . . . where women are constantly being put down when they act uppity, or reminded to stay down when they don’t, by many “little” reminders of their inferior status” (2).

I glance at the evening paper. “I feel the life of the unborn child must take a higher priority than, for example, people who are cabbages”, Trevor Young, M.P. tells the *Evening Post* (3). And tells me a whole lot more.

I have learnt today that in a misogynistic society my crime is not to be pro-abortion, but to be *pro-woman*: my crime is not my wanting to “raise the status” of women as wives and mothers, nor is it in wanting equality of opportunity and pay. No. It is in being pro-woman as an independent, self-determining person. And the fight is all about being able to do just that.

References:

- (1) Nancy Henley, *Body Politics*, Prentice-Hall, 1977, p.3
- (2) Nancy Henley, “The Politics of Touch” in *Radical Psychology* Ed. P. Brown, Tavistock, 1973, p.421
- (3) *Evening Post*, July 16, 1977.

*Acknowledgements to
“Womanspirit”, Vol. III, No. 12, p.52



Behind the news

THE 75 HOUR WEEK

Sore feet. Aching legs. But at least it's all over by Friday night. Or used to be. On October 1st the Shop Trading Hours Bill becomes law. What will it mean to the thousands of women who must stand behind counters and serve the public of New Zealand?

The tinkling of the tills from 7 a.m. to 9 p.m. will be music in the ears of some big businessmen when the Shop Trading Hours Bill becomes reality on October 1st, 1977 - but to the thousands and

thousands of women who work as shop assistants the tills will be chiming away the hours they once could have spent with friends and family, at play or at rest. 70% of all shop assistants

are women. The Shop Trading Hours Bill, which becomes law in October, will seriously affect their lives and the lives of all who live and work with them.

Shop assistants used to have their hours of work set out in their award. The New Zealand Retail (Non-food) Employees Award sets out these hours: "A week's work shall not exceed 40 hours to be worked on five days of the week Monday to Friday (both days inclusive) between the hours of 8 a.m. and 5.30 p.m. on four days of the week and between 8 a.m. and 9 p.m. on either Thursday or Friday. All hours of work shall be continuous"

The Shop Trading Hours Act extends the hours which can be worked - they are now 7 a.m. to 9 p.m. Monday to Friday for all shops, and 8 a.m. to 1 p.m. as well on Saturdays for shops with special permission (which will be easier to get than it is at present.) What will taking shorter trading hours out of the award and replacing them by longer trading hours in the Act mean to the women who work in shops?

Who wants longer hours?

I talked to Bette Smith, field officer for the Auckland Shop Assistants Union about what effect the change will have. Bette had plenty of interesting things to say about how our present government, and the state of the economy, are affecting women in general and shop assistants in particular. Lots of ideas which will have to be saved for another time. On the Shop Trading Hours Bill she had this to say, "We don't want it." Shop assistants prefer their present hours of work. They have told Parliament so, in many different ways. They have been supported by large numbers of retailers, especially the owners of smaller shops who fear that competition from chain stores which will be open as long as possible will wreck their business. They have been supported by the general public. 40,000 people signed a petition in favour of retaining the present



Photo: Angela Middleton

70% of shop assistants are women. They will be seriously effected by the new Shop Trading Hours Act.

trading hours and this was presented to Parliament. All to no avail.

Why do all these people prefer the present hours? Surely it would suit both the public and the shop assistants to have greater flexibility of hours: In theory, yes. In practice, however, there are many factors which must be taken into account which make extended hours less desirable. Most shop assistants are women, and many are mothers. Child care facilities in New Zealand are notoriously lousy. What does a mother do if the boss wants her to start work earlier or finish work later? At present she can just manage to get the kids off to school, and can usually arrange to be home when they get back. What will happen when hours are extended? Bette Smith gets angry when she hears the old myth that women work for "pin money" trotted out. The women in her union are working for basic necessities for themselves and their families. Costs go up daily, wages are frozen by the month, overtime hours are reduced - and women need their jobs just as much as men.

What protection does the new law offer shop assistants? When the hours of work were removed from the award and placed in the Act there was much talk about "good will" from employers and a verbal "understanding" that no one would be expected to work more than one late night per week. It remains to be seen if any of these promises will be kept. The temptation for employers to get more work out of their employees by having them work broken shifts will be great. This will further eat into the leisure hours of shop assistants and compound their child care problems. Opening until 9 p.m. every night of the week could also have a disruptive effect on the leisure pursuits of shop assistants and general public alike. Perhaps the boss won't "force" someone to work two late nights, or Saturday morning - he'll just "prefer" someone who is willing to do so. Find another job? Jobs are harder to find these days, and already Bette Smith must try and help women whose hours are being cut. One woman had her hours cut from 40 to 23. She can't afford to work less than 40 hours - but 40 hour jobs are becoming harder to find especially for women. Perhaps a lot of shop assistants will be reduced to holding two part-time jobs, with all the transport, child care and other problems that that would entail.

Extending shop trading hours is expected to have repercussions throughout the working world. The workers who service the retail industry - drivers, plumbers, electricians and so on - are

concerned about possible changes in their own hours. Maintenance work will have to be done earlier and later so as not to disrupt trade. The Auckland Trades Council is so concerned about this possibility that it has said that it will put a black ban on retailers who open for longer hours.

Compounding women's problems

It is easy to scoff at the slow pace of life in New Zealand and the almost sacred institution of the weekend. Easy to scoff if you already earn plenty working 40 hours or less, that is. Criticisms of the New Zealand sacred cows the 40 hour 5 day week and the Saturday and Sunday shutdown only make sense if we look hard at alternatives. Extension of shop trading hours will suit only the few who have both the leisure time and the money to spend making purchases. It is a fact that the majority of New Zealanders already do most of their shopping on Thursday and Friday after getting paid on Wednesday or Thursday. If we don't have any more money to spend, what use are extra shopping hours? It has been said that the owners of the "classier" shopping malls and their customers are right behind the extension of hours - we should ask ourselves why. The owners of big chain stores also support the extension of hours. Their wishes have been respected above those of the women who will have to work under the new system, and who are opposed to it. What can one say about this "democracy" of ours but remember the golden rule - he who has the gold makes the rules.

What happens on October 1st if the Union has not been able to negotiate satisfactory protection for its members? Then the only redress available to shop assistants will be a refusal to work the extra hours, or a total strike. Under the 1976 amendment to the Commerce Act, such action could well be declared illegal, and every effort would then be made to crush the Union. *

The Shop Assistants Union has never been a "militant" union. 70% of its members are women. Most of them are not very involved in union affairs. The government has ignored their wishes. There may be some changes.

Christine Dann

* See next month's Broadsheet for details on the repressive industrial legislation which was passed recently and how it will affect women.

Feminist Weekend
Waitotuna Lodge, Hamilton
Sept. 16/17/18.
Please arrive Friday night.
Cost: \$6.

Contact: Bee or Jackie
P.O. Box 751,
Hamilton.
or c/- Psychology Dept.
University of Waikato,
Hamilton.

A WOMEN'S HEALTH WEEKEND IS BEING PLANNED for mid-September in Auckland.

Covering Self Help groups, Alternative Healers, Simple home preparation of medicines, ointments etc. Swedish massage and Therapeutic application. Also: Health Library, Films, Photos, Pamphlets. WATCH for ADS and POSTERS.



Our Card is available again!

We have reprinted our cards — this time in vibrant emerald green on shiny white card. These cards can be used for greetings, messages, birthdays, etc. Unfortunately they cost more to get printed and therefore we have had to increase the price. We have also decided to include envelopes as some people have commented that it is a nuisance trying to find an envelope to fit.

Please send me () packets of 10 cards with envelopes @ \$2.00 each.

I enclose

My name

My name

Address

SLAVES OF SLAVES

Women in Northern Ireland

In our March issue we interviewed Mairead Corrigan who was then visiting New Zealand as one of the founders of the Irish Peace Movement. MARGARET FLAWS writes that we should look carefully at the politics of this group and describes the position of women in Northern Ireland.

For many of us, Northern Ireland has come to mean bombs, shootings, and never-ending violence between two groups of people who don't seem capable of living together in peace, with the British army in the middle struggling to keep them apart. Nothing could be further from the truth. Ireland's problems stem from 700 years of colonial rule by the British, who have fostered religious divisions among the Irish people to further exploit them economically. For

the women of Northern Ireland this has meant untold hardship and oppression.

The conditions of life

Northern Ireland is Britain's economic backwater, undeveloped and depressed. It has a very high unemployment level (e.g. Derry-20%), poor housing, and social conditions.

In areas of high male unemployment, it is women who are the wage earners as they are cheaper to employ than men. They work mainly in traditional

female jobs (textiles, shopwork etc), and wages are low (79% of the British wage). The Sex Discrimination Act does not apply in Northern Ireland and the Equal Pay Act has been made ineffective by special categories for female jobs. The working wives of unemployed men often do the housework as well to compensate for the male's feeling of uselessness. However it is still the man who rules the roost - the only expression of his masculinity and power that is available to the redundant man is the domination of his wife.

90% of houses are classed as uninhabitable. It was the housing shortage that was a key issue in the civil rights movement in the late '60s, and today overcrowding is a major factor contributing to the large number of early marriages.

Women are often left alone with their children while their husbands are interned or working in England, and this forms strong bonds between women in the same situation. The British army is a constant presence. Northern Ireland certainly looks and feels like an occupied country, not just another part of the British Isles. Since they



Photo: Sandra Coney

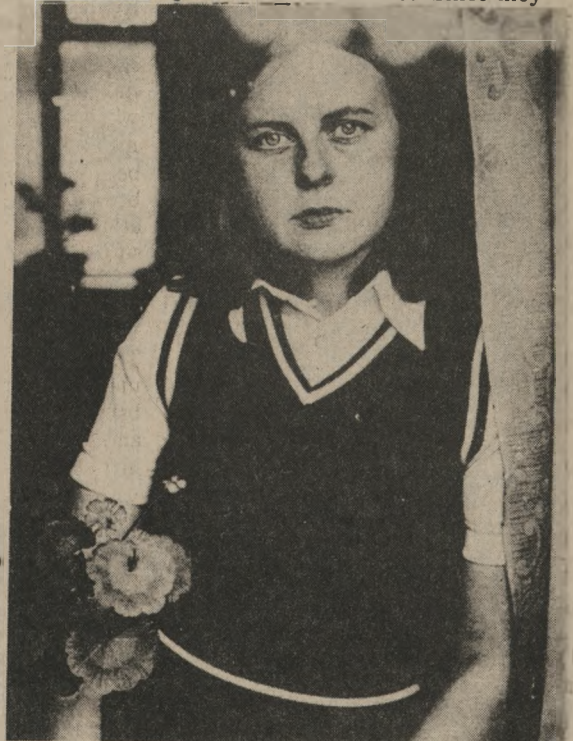


Photo: Ms magazine

Mairead Corrigan (left) leads the Irish Peace Movement. Bernadette Devlin (right) questions the politics of this group.

first moved in eight years ago, the army have established themselves firmly in people's daily lives. Army barracks are usually located near schools or hospitals, and shoppers must pass through checkpoints - "huge iron gates with turnstiles concreted into the ground" (1). Night searches are common in Catholic areas, and soldiers often stop young women in the street as an excuse to "feel them up" (2).

Male dominated religion is a major vehicle for women's oppression, and both the Catholic and Protestant Churches exert extensive control over political and social life. Church attendance is high (90%) and religion reaches into all areas of people's lives. In Irish Catholicism, women are mystified as the virgin, or the long-suffering mother of the heroic patriots. Women are banned from the exclusive Protestant Orange Order.

The Catholic fear and ignorance of sex, and the glorification of motherhood, force women into marriage early and keep them there. The birthrate is the same for Catholics and Protestants, despite the widely propagated myth of a high Catholic birthrate. Many Catholic women use contraception out of sheer economic necessity - "they will still trot out the Church's position, but if you ask them do they take the pill, they will say yes." (3) Abortion is virtually impossible to obtain in Northern Ireland, as the 1967 Abortion Act in Great Britain does not apply, and thousands of women cross the Irish Sea every year where they either have an abortion or stay to have their babies.

Political involvement

90% of women belong to one organisation or another, which are divided mainly along class or sectarian lines. Many women belong to church groups or women's auxiliaries of the political movements. The Cumman na mBan is the Republican women's organisation, which assists the Provisional IRA. Women such as Maire Drumm (murdered in hospital last year) have played a leading role in the movement and women have been interned and tortured along with the men. However, sexist divisions still exist. "When we stand shoulder to shoulder with our guns, we're equal but when the shooting is over the men go off to the pub and talk strategy and the women go home and cook their supper." (4) Bernadette Devlin (MacAliskey), a well-known ex-parliamentarian, now a socialist, commented, "unless we do a great deal more about it, then having made gains towards our socialist

republic, we may well find that our comrades expect their wives to be cooking the dinner." (5) Women have also been involved in the Civil Rights movement, and the Social Democratic and Labour Party, and in the Protestant Ulster Defence Association. They are the backbone of community actions such as co-operative nurseries, prisoners aid, housing committees etc.

The Peace Movement

The latest peace movement was started in August, 1976 by Mairead Corrigan and Betty Williams who were horrified by the deaths of three children killed by a runaway car whose driver was shot by the army. Hundreds of people marched in peace demonstrations which expressed the genuine desires of many. "For many years, women have been living on pills and these have been years of fear, of sectarian assassination, of the gangsterism that a war situation breeds, fear that their children will be lifted by the army. No wonder people want peace." (6)

The peace movement has involved many women whose lives have been brutalised by these years of violence, and who may not have been politically involved before. But it is not a women's movement and Mairead Corrigan has gone to great lengths to make it known that it is a 'people's peace movement, and in no way connected with feminism. Ms Corrigan herself was an active leader in the anti-abortion lobby until recently. Sadly, because of its non-political, just stop-it-all stance, it has been exploited by the authorities, and the reactionary media have blown it out of all proportion. The demand for peace without a corresponding demand for justice has

served only to uphold the status quo.

Bernadette Devlin sees peace in a different light - "we cannot have peace while we continue to be dominated by a foreign power. We cannot live in peace and suffer at the same time." (7)

Emerging feminism

For many women like Bernadette Devlin, the women's movement must be firmly linked with the class struggle. In the early 70s, the women's movement was small, middle class and mainly centred around the universities, but today, many feminists are active in the struggle against British oppression. For Teresa Midland, one of the first women interned, her understanding of her oppression first came through her prison experience - "I realised we have been made unequal. For the first time, I experienced real comradeship and how great it was ... I now have a growing sense of women's liberation and all that that means." (8)

The struggle of women in Northern Ireland is not going to be an easy one. They have to contend with extreme poverty, the full weight of the church and British occupation, as well as the sexism of their society. There really is a long way to go.

References

- (1) Spare Rib, Feb, 1976
- (2) Spare Rib, Dec, 1976
- (3) Socialist Women, Winter 1975
- (4) Society on the Run, Rona Fields, 1973.
- (5) Ref. 3.
- (6) Spare Rib, Nov, 1976
- (7) Hera, winter, 1976
- (8) Spare Rib, Dec, 1976

HERSTORY EXHIBITION

Photographs of women

from the early settlers to the present
— mounted on 40 posters —

**Ideal for women's organisations, libraries,
conferences etc.**

Rental fees: \$30 plus freight

**Write to Dunedin Collective for Women,
P.O. Box 446, Dunedin.**

THE KNOCK DOWN STAND UP FIGHT OF HELEN DEE

A woman who sticks up for herself is an "uppity" woman. Helen Dee is that sort of woman. Her employers fired her — but they couldn't keep her down.

Last June, Helen Dee won \$500 in a court case brought against her former employers, the Auckland law firm of Kensington, Haynes and White. It was an interesting case, one that pointed plainly to the nature of our struggle against the men who uphold the status quo.

Helen joined the firm as a receptionist and telephonist in July, 1975. Then in March 1976 she was elected to the executive of the Legal Employees Union, and began to further involve herself in union activity. She soon discovered that she and other staff members were receiving under-award wages, so she agitated for the pay they

were entitled to. Last December the crunch came. Up till then, Helen had always attended union meetings in the lunch-hour, or in her own time, but this particular meeting was to discuss the new award wage, and was going to take up the best part of a day. It was an important meeting, and her attendance was necessary, so she asked for the day off.

She asked. But her employers decided that the request was an unreasonable one, and refused their permission. Undeterred, Helen decided that while the firm could perhaps wait for a day, the business of that meeting could not. On the morning of the union meeting, she rang the office and told the secretary that she would be going to the meeting and would not be in that

day. At four o'clock, she walked into the office and found a cheque from the firm waiting for her, with her wages to date, plus wages for another two weeks in lieu of notice. Her action, they said, amounted to 'defiance of a proper direction' and as from that day she was dismissed.

Helen took the cheque, and rang the union office, which notified the Industrial Conciliator. He, in turn, called a meeting of all the parties - the employers, Helen, and the union - in order to come to some sort of settlement. But no-one from the law firm bothered to show up, their reason being that Helen had misled the union as to the reason for her dismissal.

The case was taken to the Industrial Court, and here the firm made it clear just what they meant by this. Their defence was based on the idea that Helen had been an 'unsatisfactory employee' and that when she took the time off for the union meeting it had been the last straw which led to her dismissal.

What did they mean by 'unsatisfactory employee'? While testifying, a member of the firm admitted that she had done a good job, but lately, he said, she had become 'eccentric' and 'difficult'. When asked whether he had discussed this with Helen at any time before dismissing her, he replied quite blankly, "No."

The trial developed into a smear campaign aimed to brand Helen as a disruptive and upsetting element of the staff. When she was in the witness box, the defence lawyer began by asking first her own surname, and then that of her husband (she is separated from him.) He asked her if she had strong opinions on any issues, and then casually asked if abortion was one of these. To which Helen replied, 'Yes, but I'm not going to tell you which way.' The effect in the court-room was to alienate her in the eyes of 'respectability'.

Another staff member of the firm was then brought in, and the lawyer got her to say how Helen had upset other women in the staffroom by bringing up controversial issues. Helen does remember some arguments about Bert

Helen Dee — the trial against her wrongful dismissal developed into a smear campaign aimed at branding her as a disruptive element among the staff.

Photo: Sandra Coney



Walker and solo mothers. But, she said, she had been the one who had been upset by the reactionary views of some staff members. Further, if she had been the cause of any real upset, not one person had come to her before and told her anything of it. It was only in the surroundings of the courtroom that this had been fired at her.

She was also accused of upsetting others by re-arranging the furniture in the office, and one firm partner said that he felt she had overstepped the mark and gone beyond what the job had required her to do. But it was pointed out to him that when she was looking after her client's children, and was supplying the waiting room

with children's toys, it had not been seen as 'overstepping the mark' then.

Helen lost her job because she had asserted herself, in her own right as a woman actively involved in union work, and when the firm said that the day off for the union meeting had been the last straw, there may have been some ironic truth in it. But the issue was clouded and confused by an attack on her personality, and by dragging out a host of irrelevancies and misinformation. She won her case, because the Court decided that the firm had taken a high-handed attitude in dismissing her without first discussing the matter. It could be speculated that had the firm been more devious, and had told her they

were unhappy about the time taken, waited for a week after the meeting and then dismissed her, then Helen may have lost her case.

But that raises more implications. The defence case was a weak one, as any law firm would know, so it can be assumed that they did not expect a court case to come out of their actions. Nor did they expect a woman to fight back for her right to speak her mind, and to work freely and without the oppressive restraint of the boss-man/woman-worker relationship. Helen did, and she won. It is something of a breakthrough in our struggle for self-determination.

Jill Ranstead

News From London

Join the Army — and get a licence to rape? Not if Annie Tuck and London members of Women Against Rape can stop it. Annie tells of the day that feminists invaded the Ministry of Defence.

A couple of weeks ago I went to a public meeting of Women Against Rape, thinking that this would be a good chance to meet some of London's Women's Liberationists. It was a good meeting with lots of articulate, vociferous women discussing the rape issue. I put my name and phone number on a piece of paper for further information.

A few days ago I had a phone call from a woman asking if I'd come to a demonstration in Trafalgar Square. The demonstration was organised to protest about a soldier who had been released from jail after serving a short term of a longer sentence for rape. The judge's reason for releasing him? - the jail sentence had "put his worthwhile career in jeopardy"! This could be seen as the go-ahead for any man in uniform to go out and rape whom he liked, when he liked - and safely assume that the courts would think highly of his patriotism, etc.

Yesterday four more soldiers were arrested on rape charges.

We were in Trafalgar Square demonstrating when someone suggested we present a mock summons to Fred Mulley (Minister of Defence) for aiding and abetting rapists in uniform.

About twenty of us went to the Ministry of Defence building and

stormed in. There were about four police on duty (as you have to show a pass to get in) but five of us managed to get through.

We rushed up an escalator to the third floor. We intended to hang our purple and green Women Against Rape banner out of a window, but unfortunately found ourselves in a maze where all the windows opened onto inner courtyards.

Undaunted, one of the women (Selma), burst into a room and there we saw about thirty men seated around a board table with tea and biscuits. Here were we, five women with an enormous banner and a summons for Fred Mulley, disrupting their meeting. They sat stunned and stupid in their seats while Selma kept asking where Fred Mulley was, and what rapes they were planning, how many women were they sanctioning the rapes of and so on.

One man left and returned with a couple of security guards who ushered us out of the room. We told them not to touch us or rape us and that we'd go quietly. So we walked unaided down two flights of stairs until we could hear the others chanting.

Then just as we got to the last escalator some more police pounced on Wilmette Brown (a black woman) and Selma (Spanish) leaving me and another woman alone.

They were very brutal and attempted to throw the other two down the escalator. I was in the middle, trying

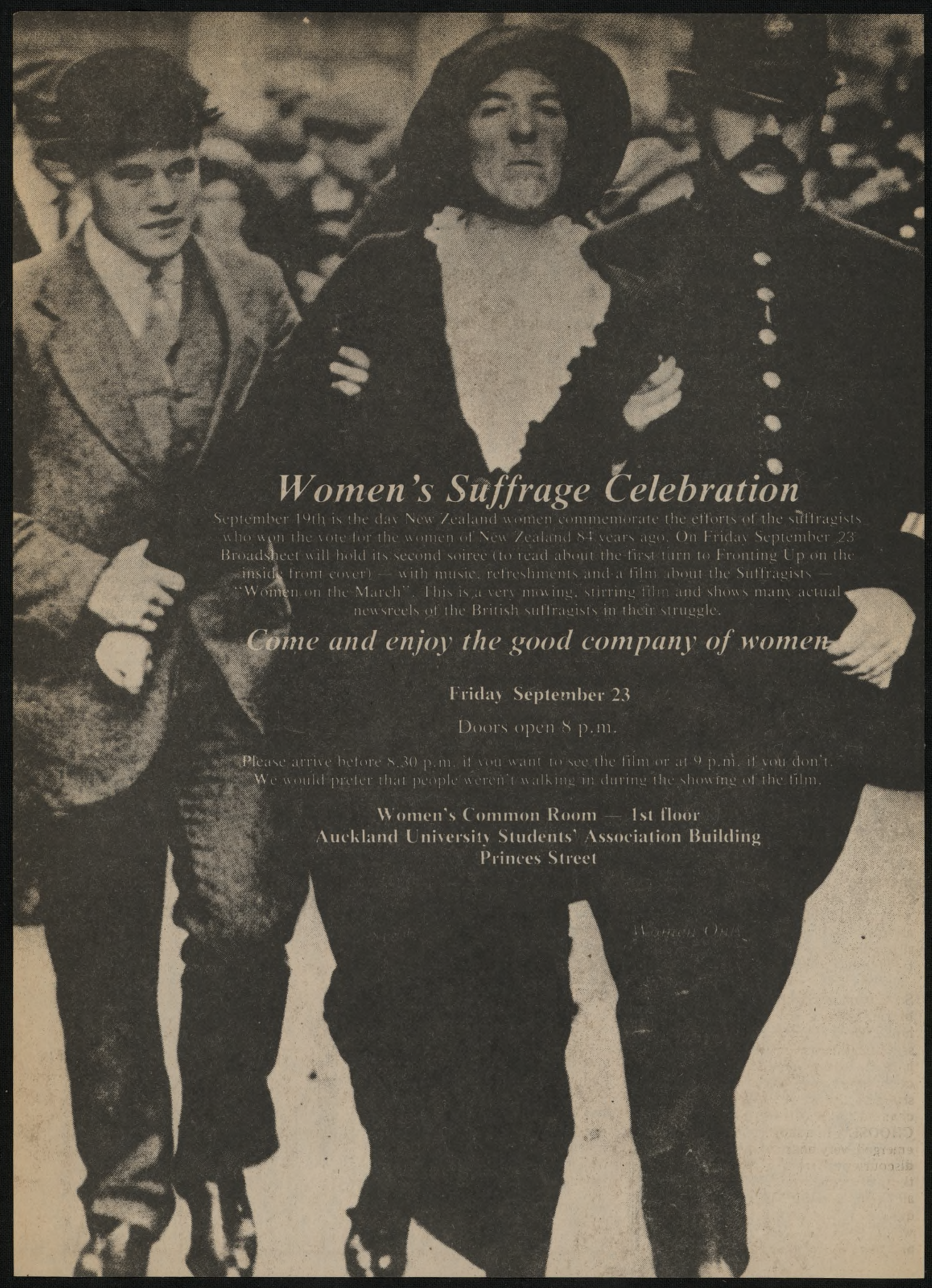
to stop Wilmette from being dragged down and prevent Selma from falling on top of me, with the police really laying into them.

Another woman with us, who was four months pregnant, was having the same treatment further up the escalator until she informed them she was pregnant and they laid off. We were pushed out at the bottom and the Defence doors closed. We stood on the steps chanting for about five minutes while the press took photos. A couple of higher ranking police arrived to investigate the incident - but their questioning was diverted when Wendy (the pregnant woman) gave a groan and fainted. She was bleeding and the police found themselves calling an ambulance for their own brutality.

The photographers had a field day and of course the press made sensational headlines out of the whole thing. Never, however, did they mention why we were there in the first place. We tried to shield Wendy from the photographers but it was in all the papers last night.



Photo of Annie Tuck taken by her good friend Sand Hall



Women's Suffrage Celebration

September 19th is the day New Zealand women commemorate the efforts of the suffragists who won the vote for the women of New Zealand 84 years ago. On Friday September 23 BROADSHEET will hold its second soiree (to read about the first turn to Fronting Up on the inside front cover) — with music, refreshments and a film about the Suffragists — "Women on the March". This is a very moving, stirring film and shows many actual newsreels of the British suffragists in their struggle.

Come and enjoy the good company of women

Friday September 23

Doors open 8 p.m.

Please arrive before 8.30 p.m. if you want to see the film or at 9 p.m. if you don't.
We would prefer that people weren't walking in during the showing of the film.

Women's Common Room — 1st floor
Auckland University Students' Association Building
Princes Street

Humpty Dumpty

How do you get a fence-sitter to take a stand? Some Nelson women got very angry at their M.P.'s refusal to "come clean" on abortion. So they paid him a call — and this is what happened. Alexia Russell reports.

Two weeks prior to the National Weekend of Action over the Royal Commission's report, a few friends and I decided to arrange a march through Nelson to take place on the evening of July 8th. CoAction offered support in the form of paying for newspaper advertisements, but there appeared to be a general reluctance from this organization to the whole idea of this type of activity. Some of us have become increasingly angry at the importance placed on "respectable" actions.

The MP who sat on the fence

A hundred people went on the march and after this we decided we would meet the following morning at the home of our local Labour M.P. Mr Courtney, and bring our feelings about a woman's right to choose more strongly home to him. This "leader" of the working people lives with his wife and three children in a far from modest home in what is accepted to be the "nobs", area of Nelson. He owns two supermarkets, and is a patron of SPUC — in general the epitome of all that is held dear by the Establishment. CoAction had been visiting this man for weeks, and writing him endless letters, all to no avail, as he has remained sitting firmly on the fence these past two months.

So at 9 am on Saturday 9th, ten of us bearing placards arrived outside his home. We decided to go on to his section, as his long driveway would have shielded us from him, and he could have stayed hidden all day. We stood outside his front door and chanted "A WOMAN'S RIGHT TO CHOOSE". In a short space of time he emerged, very angry at our "rude and discourteous" manner. He obviously thought this approach would send us all fleeing in fright! When we made it quite clear that we weren't going anywhere, he became very 'reasonable', and there followed two hours of totally

fruitless debate on the issue, during which time he refused to take a stand either way trying to fob us off with " - in spite of my personal beliefs I'm listening to both sides very carefully," etc etc. It gradually became obvious to him that he didn't impress us at all, so he grew angry, told us to get out, and went inside. Some of the women left at this stage, feeling it was useless to persist with him, but the remaining five of us decided to stay and demand a stand - something concrete at least upon which to base further action. We chanted for 30 minutes "WE WANT A STAND NOW"! A very irate Mr Courtney finally came outside and said "OK. My political stand is the same as my personal stand. Now go home and do your washing and look after your children!"

That did it! We were enraged! Both at his biased stand and his blatant, reactionary view of women's role in society. No way were we leaving! We sat down in his driveway with our placards both in silent protest at his stand, and as an infringement upon his rights just as we believe our rights are being infringed upon. A couple of hours later he and his family came out of the house and got into their car.

... till some feminists came along ...

He proceeded to reverse vigorously along the driveway, braking only when the car backed into one of us, obviously thinking this would shift us. The car was being revved violently, but we did not move. Mr Courtney

then jumped out of the car and told the woman he had backed into that she would be better to die having an abortion, than under the wheels of his car! He then called the police. They arrived quickly on the scene and tried to persuade us to leave. We felt we simply could not walk away with our placards and leave Mr Courtney and the police standing there side by side watching. So we were charged with wilful trespass, arrested, bundled into the paddy wagon, and carted off to the police station, with two police cars in tow! Formalities were over quickly and we were released on bail. Four of us appeared in court the following Tuesday and pleaded guilty to the charge. We were convicted and given a 6 months suspended sentence.

... who knocked him off ...

The fifth member of our group was intending to plead not guilty and to fight the whole issue, but after much discussion we realized, correctly I feel, that it would not be possible to win given the fact that we *were* guilty of wilful trespass and that the courts are only interested in facts, not beliefs. So she appeared one week later, pleaded guilty and received the same sentence as the rest of us.

We are all proud we took the stand we did and nothing could alter this, even though each day brings fresh criticism of us from "respectable" members of our city. This is a new type of action for Nelson, you see, and people have been shocked out of their conservative complacency at such happenings. For a while it appeared CoAction might want to be disassociated from our actions, but they decided against this, basically because we achieved in one day what their many visits and letter writings had failed to do — namely, to get a definite stand from Mr Courtney.



A documentary series on New Zealand women is at present showing on our Television screens. SANDRA CONEY talked to some of the women who made the films to find out how and why they were made.

These films are about the way women feel

"Turning on the TV is like inviting a patriarchal hypnotist into our room, who sits in the corner, sending out his constant stream of tightly-packaged programming, in attempt to influence our behaviour whether or not we are consciously aware of him. Even when we just have it on, not really watching it, we allow TV to exert its influence."*

What happens when the "patriarchal hypnotist" gets usurped by a bunch of women — and a bunch of feminists to boot? Last year that happened at Television One and right now we're seeing the results on our TV screens in the documentary series — Women.

I talked to some of the women who were involved in making the films about how and why the films were made.



Some of the film crew (left to right): Lorraine Engelbreetsen, Margaret Moth, Julie Thompson, Deirdre McCartin.

TV I producer Deirdre McCartin organised the financing of the series following the success of the IWY-funded film "Some of my Best Friends are Women".

Deirdre: "I approached six government departments to determine interest in a documentary series on women. The outcome was that the Department of Education was prepared to contribute \$15,000 if I could find the rest. After submitting plans to Television One, they agreed to finance the major part of the series. The total cost was in the region of \$90,000. TV I agreed to let me try and find an all-female film crew. This wasn't easy as there are still few women offered the chance to learn such skills as camerawork and lighting. It was important to have an all-female crew, partly to enable some women to develop skills in film-making, but also because an all-female crew could bring to the project their own experience as women and could create an atmosphere in which other women might feel more able to speak their thoughts on film."

It took three months to assemble the crew and for a number of them making films was an entirely new experience; they were there because they were feminists and could bring to the making of the films a feminist analysis of the world and what happens to women in it.

Carole Stewart: "We show an alternative to the way things have been portrayed in the past. Men have made the movies and they've shown their reality. We knew our own reality as women — most of us had had some contact with the feminist movement — we based what we showed on that reality and it's different from what most people see. We worked out all our theories very carefully and approached the films that way but it was still difficult to translate that into film terms.

We felt we had to make documentary films. We felt the strongest thing we could do was to go to women and get from women how they felt in their lives. There was so much there anyway

which hadn't been shown."

Julie Thompson: "There was little joy, laughing, dancing or giggling while making these films. These films were about violence, depression and subjects that people have not talked about before. Our films are about things that a few years ago society said didn't happen — like public servants tying their wives to beds to rape them. Women talked to us about experiences they'd often not talked about to anyone before."

Helen from the Day Care programme

"I found having a child tied to me all the time a most dreadful, oppressive sort of feeling. I'd sort of feel like I was going to start sweating all the time or I just wanted to break out or bust through a wall or something — just to get away. I'd find just maybe going to the shop or something for five minutes on my own would be such a relief and then I'd get back and the same sort of feeling would come over me again. She probably felt very much the same too, but we were just at each other all the time because there was no relief."

Julie: "These films are about the way women feel, almost totally. They're to enable women's experiences to surface".

But although the films consist largely of women talking directly from the screen to us about themselves, the film crew found they had to use "experts" to help put across their point of view.

Julie: "Take for example the film on marital violence. We feel, after our experience at Halfway House, that we know why this society condones violence against women. We feel that it is a means of controlling women so we behave in the way men want us to. But it is difficult to explain that to an audience."

Carole: "It's hard filmically to work with a political overview. We didn't use an interviewer; which can be a means of bringing across certain points without using a commentary. There must be some way of giving the film a structure — a flow, a reasoned argument. We wanted to give some context to the personal experiences the women were sharing. We felt that we had to get women who were in a position of authority to give it that framework."

And there was another reason —

Carole: "Women, just as much as men, have been conditioned to look to experts and authority figures to validate what they might experience or believe. We felt by having a



From top to bottom: Child from Te Kainga day care centre; Sandi Hall — Media programme; Robyn Sievwright and Jill Harvey; Aloma Colgan, both from sexuality film. All photos by Margaret Moth.

mixture of women's personal experience within a context provided by experts they would reinforce each other. We hoped to build up a stronger case for what we were trying to get across."

Vera Levitt – Mental Health film

"She's been told that this is going to make her feel really good, that that's what women are there for, to feed, as I see it, other people. And instead I think very often she ends up feeling eaten up, not fulfilled, but as if they're all devouring her –"

I asked Julie and Carole if they felt they had compromised over what they said in the films because of their awareness that ultimately the films must be approved by TV I.

Carole: "We were working within a male system and we did have to compromise and we were always aware of this. They kept on telling us that if our work wasn't up to scratch and they didn't like what we were doing that they'd stop the money and there wouldn't be a series of films."

Julie: "They were rather anxious when they saw the pre-filming script for the sexuality film because we were going to be talking about lesbianism and masturbation. They suggested that we alter it, but they allowed us to go ahead and film it. They didn't actually alter any of the films, as far as I know, although they did insist we change what we said in commentary once or twice. But we were under constant pressure not knowing when they would get really heavy and block what we wanted to say. Finally they cut the number of films in the series from ten to six. But all of us were used to working in the system so we went into the system accepting that framework."

Marcia Russell – Media programme

"There's a great feeling of powerlessness that I've certainly felt myself in the broadcasting system. There does seem to be a rather sort of faceless gray 'They' who stride around in tailored suits, who are making decisions, whom you don't see and who don't appear to feel they owe any explanations for their decisions."

The film crew, by virtue of being an all-female one, found themselves the objects of curiosity and hostility within the TV channel.

Carole: "Right from the beginning most of the people outside the film crew but within the television channel were freaked out because we were feminists. I got the feeling that they expected a bunch of ranting, raving amazon women who would castrate them all. They were very hostile – they felt very threatened and we



Fem create's

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were often accused of being biased. That we had a particular view and we weren't allowing the other views to come through. It took us months to work through the antagonism. One department used to write things about lesbians on the walls and drawings of us saying 'Dykes'. We broke through it with some individuals but most of the men, right to the end, felt really strange about us."

The women's film series crew tried to operate within their group differently from the normal working hierarchy of a crew on a programme.

Carole: "We attempted to work without a hierarchy so that we all contributed equally. Normally authority would start from the top and go down so that if you are an editor like me you don't have any say whatsoever and when it comes to the crunch you're right at the bottom. We tried to break down the boundaries between our separate functions. We attempted to share more in each other's jobs although this was mainly in terms of ideas."

But there were problems. Julie was the only one who had previously worked in a feminist collective.

Julie: "We made a mistake in never sitting down in the beginning and defining what we meant by a collective. For me a collective meant that we would have separate functions and that decisions that affected those individual functions we would make individually, and decisions which affected the whole group would require a consensus decision, or one person gets to the point where they say they are prepared to let something happen but they want their vote recorded as going against it. Nobody would have power over anybody else except if we defined one area where one person would have control.

We did take on separate roles for which we were responsible but we blurred the boundaries – and the big boundary which we blurred was that of the producer's responsibility."

Carole: "Ultimately we had no power so we had to accept that there would be limitations.

Continued on page 24

This music supplement is the first in a series of three which we plan to published before January 1978. It has been compiled in an attempt to draw together the music which feminist women are singing, so that women throughout New Zealand can share it. The supplements have been designed to fit together to form the first Broadsheet songbook. We will provide a cover to complete the book when we publish the third supplement.

If any feminist has music which she would like to see published, please send the words, guitar chords and notation to Julie c/o Broadsheet.

Don't be Too Polite Girls!

We're real-ly on the way, girls, Real-ly on the way, Hoor
ray for eq-ual pay, girls, Hoo-ray for eq-ual pay, They'll
give it to ten per-cent of us in spite of all their fears, But
- do they real-ly need to make us wait three years?

Verses

2.

We're really on the way, girls, really on the way!
Hooray for equal pay, girls, hooray for equal pay!
They'll give it to ten percent of us in spite of all their fears,
But do they really need to make us wait three years?
To turn it into practice, we must show a little fight,
We fear male disapproval, if to argue we decide,
The boss fears for his bank account, the husband for his pride.

Chorus

Don't be too polite, girls, don't be too polite!
Show a little fight, girls, show a little fight!
Don't be fearful of offending in case you get the sack.
Just recognise your value and we won't look back.

3.

I work as a waitress. My working mates are men,
Do I have to go to court to prove I work as hard as them?
The diner knows the food, the bill, the tips are just the same?
Well, tell me why my pay is less and how am I to blame?
I sew up shirts and trousers in the clothing trade,
Some men don't do the job I can't ask to be better paid.
The people at the top have rarely offered something more
Until the people underneath were walking out the door.



Australian Traditional Song

The Housewives' Lament

Verse

one day I was walk-ing, I heard a com-plain-ing, And saw an old
 wom-an, the pic-ture of gloom. She gazed at the mud on her
 door-step (twas rain-ing) And this was her song as she wien-ded her broom.

CHORUS

Oh, life is a toil, — and love is a trou-ble, — Beau-ty will
 fade — and rich-es will flee. Plea-sures, they dwin-dle and pri-ces they
 dou-ble, And noth-ing is as I would wish it to be.

Verses

2. "There's too much of worriment goes to a bonnet,
 There's too much of ironing goes to a shirt,
 There's nothing that pays for the time you waste on it,
 There's nothing that lasts us but trouble and dirt."

Chorus

3. "In March it is mud, it is slush in December,
 The midsummer breezes are loaded with dust,
 In fall the leaves litter, in muddy September,
 The wallpaper rots and the candlesticks rust."

Chorus

4. "There are worms on the cherries and slugs on the roses,
 And ants in the sugar and mice in the pies.
 The rubbish of spiders no mortal supposes,
 And ravaging roaches and damaging flies."

Chorus

5. "It's sweeping at six and it's dusting at seven,
 It's victuals at eight and it's dishes at nine.
 It's potting and panning from ten to eleven,
 We scarce break our fast till we plan how we dine."

Chorus



6. "With grease and with grime from corner to centre,
 Forever at war and forever alert.
 No rest for a day lest the enemy enter,
 I spend my whole life in the struggle with dirt."

Chorus

7. "Last night in my dreams I was stationed forever,
 On a far little rock in the midst of the sea,
 My once chance of life was a ceaseless endeavour,
 To sweep off the waves as they swept over me."

Chorus

8. "Alas! Twas no dream — ahead I behold it,
 I see I am helpless my fate to avert."
 She lay down her broom, her apron she folded.
 She lay down and died and was buried in dirt."

Chorus

I'm tired of Fuckers Fuckin' Over Me

when I'm walk·ing down the street, and ev'-ry man I meet says ba-by ain't you
sweet, I could scream, but al-though those guys are sick and think on-ly of their
prick, it ain't sweet I feel, I just feel good and mean. They whist-le
for me like a dog, and make noi-ses like a hog, hea-ven knows they sure got
problems I a-gree — But their prob-lems I can't solve 'cos my sam-i-ty's in
volved, and I'm tired of fuck-ers fuck-in ev-er me.

Verses

2. When I'm tryin' to take a walk
And some guy says he wants to talk
And my way proceeds to block
I get real sore.
'Cos although I talk real fine
That ain't what is on his mind
I'm just a pretty piece he's trying to score.
3. When I'm on my way to work
And I'm confronted by some jerk
Who's got some obscuric quirk
He must display
Though I know that guy is ill
I can't help but want to kill
Every other man who's standing in my way.
4. So I sing this song in hope
That you won't think its a joke
'Cos it's time we all awoke
To take a stand
We've been victims all our lives
Now it's time we organised
To fight we're gonna need each other's hand.

Bev Grant (c)



Hey, You Fuckers

guitar riff,
play all the time
except when chords
are written in.

Am G Dm E Am G

Had a rev-e-la-tion the oth-er day — Now is the time to

F E

get up and say Baa daa dum daa da.. da.. daa daa dum..

CHORUS Am G F E Am G F E

1. Hey you fuckers get off - my back. What you're doing is just so slack I

2 My father

Am Dm E

got no time to muck a round we've got to get this rev-e-lu-tion off - the ground.

Verses

2. My father and his father before him said
If you don't get yourself in a wedding bed
If you've got no man, there ain't no hope
Now is the time, you heard me spoke! Chorus
3. We leaflet, we pamphlet, we pull out our hair
Most times it seems like we're getting nowhere
So when the politicians say "You can't have no more"
Forget it boys, you're gonna hear us roar... Chorus
4. I've got my sisters standing by my side
The road ahead is a hundred miles wide
With each new day I'm feeling more strong
And that's why you've gotta join in this song. Chorus
5. I had a revelation the other day
Now is the time to get up and say ...
(Now is the time to get up and say ...
Now is the time to get up and say ...) Chorus

Deborah Filler (c)



This lift-out supplement was prepared by Mary Celeste, Dilys Grant, Dale Hunter and Julie Thompson.
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To Our Subscribers — Present and Future
Broadsheet needs donations, subscriptions, help.
Can you help?

Dear Subscribers,

We want to tell you just how important you are to our survival — because we don't think you realise it. We have been getting more and more worried because many feminists aren't renewing their subscriptions. When we meet you and ask "Is there any special reason?" usually the reason is that you've forgotten. Unfortunately, our survival depends on having a solid core of subscribers whom we can rely on for our financial stability. We really appreciate those people who have supported us from the beginning and continue to support us by subscribing. Not only does your subscription ensure you get *Broadsheet* every month, but also it enables us to keep going and reach out to other women with the feminist message.

You can help *Broadsheet* in other ways too:

1) **We welcome donations** — however small. Last year we just broke even. This year we face greatly increased costs because of increased printing costs, typesetting bills, an extra salary, bigger telephone rental, etc. For the last few months we have been running at a loss. This is why we are having social evenings in Auckland to raise a bit of extra money. We haven't asked for donations from readers for a long time as we realise you all have many calls on your purse, and less money to go around. But, if you could give *Broadsheet* some money now you could help ensure our future survival.

2) **You can renew your subscription promptly**, encourage others to subscribe and take out gift subscriptions for family and friends.

3) **You can talk to your local *Broadsheet* stockist** (stationer, bookshop) about *Broadsheet*. Often people running bookshops are not aware of what *Broadsheet* is about. We have found that if these people are sympathetic to the issues we are raising (equal pay, abortion) they will display *Broadsheet* more prominently, put up our posters and suggest to their customers that they buy it. Of course, you won't always get a sympathetic response, but often you will and it will help draw attention to the magazine.

These are the way that you can help *Broadsheet*. We hope you can see some way that you can help.

In Sisterhood,
The *Broadsheet* Collective.

***Help Broadsheet help
the feminist movement***



These films are about the way women feel
Continued from page 18.

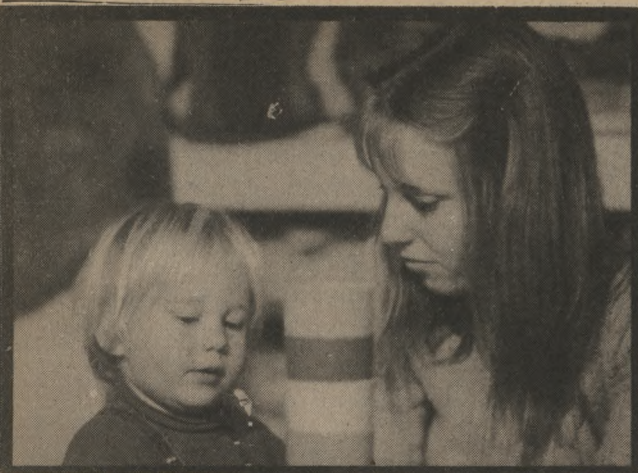


Photo: Margaret Moth

I felt very disillusioned right from the beginning, in fact, we all did."

While working on the last film, the collective process broke down completely. Carole resigned when pressured by the producer to make editing decisions which over-rode decisions previously made by the group as was usual. Shortly afterwards a second crew member also resigned. By this stage the rest of the crew had been attached to other units.

Carole: "I think the whole group would have cracked up earlier, because there were a lot of criticisms of how things were working, but we

couldn't really bring them forward because we were under attack from outside. Our loyalty was to our group because we were a group of women making films for women and we didn't want the series to be canned. If we'd come out in the open and said we're having trouble among ourselves they'd probably have put in a male director, which they were talking about doing after the first film flopped and had to be abandoned.

When I left a male editor was brought in to finish the sexuality film. So we've no idea what it'll look like when it's shown."

Carole and Julie also feel angry and somewhat sad because the films are not being presented as films made by a women's film collective but instead, the separate functions of the crew appear at the close of the films as in conventional television films.

Julie: "There was always the conflict between the way a feminist would do something and the way of someone who knows only the system's way of working."

Carole: "The system demands that you work a certain way. If you want to remain in the system you work that way."

Did the film crew feel any conflict between being feminists and being the media?

Julie: "We spent long, agonising hours talking with the women we filmed and got totally

Women's Documentary Series — TV1 Monday 29 August, 9.40 p.m. and then weekly

When the Honeymoon is Over — Violence Against Women examines why husbands use violence against their wives; four women from different backgrounds describe their experience, their attempts to prevent violence, their dilemma about leaving a marriage with children to support; we also expose the lack of assistance provided by outside agencies, doctors, police, lawyers and discover that a feminist-run halfway house can provide practical and emotional support and at the same time restore a woman's own capacity to think out and decide on her own future without the constant fear of harassment.

When Did You Last See Yourself on T.V. is a vivid protest from women viewers and some women who work in the media, a protest about being bombarded by unreal images of women on our screens. A model, a television news editor and an advertising executive give us their experience of battling against a tide of male authority and perpetuation of stereotypes.

Is Marriage a Health Hazard? exposes the fact that married women in New Zealand are the largest percentage of first admissions to psychiatric hospitals suffering "depression" and the largest group consuming tranquillizers and sleeping pills. New Zealand women describe how they actually felt during this period of their lives. Two women working in the psychiatric health

system, a psychologist and a psychiatric social worker question the use of drugs and shock treatment to "cure" what they believe is a healthy protest, not an illness.

Maori Women in a Pakeha World — "Maori women are pushed down in 3 ways . . . they are oppressed by race, class, and sex . . . they're at the bottom of the economic heap." Maori women themselves describe problems of housing, education, low-paid jobs, health and the difficulties of being in a Westernised world. But Maori women are on the move, tackling these problems and asserting their rights as women and as Maoris.

Who Cares About Child Care — In this film an adoptive mother, a solo father, a couple and a solo-mother-by-choice are brought together by their children in the warm and caring community of Te Kainga, a small community based day care centre in Wellington co-operatively run.

The Woman in Your Life is You (women's sexuality) presents women's viewpoint as to what goes wrong with sexual relationships and what might be done to develop satisfying contact with our partners. Understanding our bodies, our sexuality, our sensuality, overcoming ignorance and wariness and inherited shame are key factors for women coming to know themselves as sexual beings with a right to sexual pleasure.



Jan Smith — from “Marriage: Is it a Health Hazard?”

Photo: Deirdre McCartin

involved in the women's lives. When we went to film one particular woman she thought she was going mad. We got caught up experiencing her and her husband in another phase of their separation. We were totally absorbed in these women's lives and yet you had to push back now and then for the cameras. That was the ghastly part. You were there to make a film about this woman and her suffering and her pain.”

Julienne — Marital Violence programme

“I’m the only one who really knows what it was like, and I had to leave to survive — one is just disintegrated, made into nothing in the situation, and you take it for as long as you can and then you think, well, what am I? Am I going to die? That might sound extreme, but it isn’t.”

Julie: “When filming one woman broke down and cried. I found it hard to cope with. My first thought was to get up and put my arms around her but I didn’t know what to do as the camera was right behind me. One competent, professional woman — we were talking about her isolation and depression at home with the kids before she went back to work and she just — well, we couldn’t get through it. She just burst into tears and that was it — she was

so upset. We had a two-week shooting schedule but we had no human schedule. We had TV I with their budget and we had to get that stuff on film.”

Carole: “I was often very aware in editing that we were prying into other people’s lives and that that person was very vulnerable. I think the media system is inherently exploitative. You get what you want from people and then you drop them. I think it would have been different if we were a group of feminists working on our own doing exactly what we pleased.”

How does it feel now with the films about to go to air?

Julie: “It’s really going to be frightening what the TV reviewers do — to us personally. They can destroy something about those films just by their negative reviews — and they will be threatened.”

Carole: “I think women’s personal experience is too strong — they are not so concerned with the critics. The male media emphasises technique the way you make the film and not the content. To us content was the main thing. They’re going to slam us for sure but I don’t think they can detract from the actual content of the films.”

*Chris Murphy, “The Shadow Box” in *Quest*, Vol. 3, No. 2, Fall 1976, p.62.

SANDRA CONEY reports on the background to the sex **Family Planning victim**

Letters from all over New Zealand have been arriving at Parliament lately protesting at the showing of certain sex education films in schools. The letters display an intimate knowledge of the content of these films which is funny because they've never been shown in schools outside Auckland. But it's not so funny when you realise that the June 15 issue of "Tablet", the Catholic weekly, published their version of the contents of the films.

The well-publicised outcry against the films is part of an organised attack on the Family Planning Association who show the films and the controversial nature of the issue masks the true purpose for the onslaught.

The two films in the limelight are "It Couldn't Happen to Me" produced for the Department of Education of Ontario and "About Sex" with American Sol Gordon as consultant. In the absence of any organised courses in sex education as part of the school curriculum, the Family Planning Association has for the past six years, been going into schools at the invitation of the schools to give courses on human relationships.

Why the fuss?

The FPA in Auckland has about twenty films, and the vice-president of the Association, Jenny Gibbs, told me they don't show the two films in question very often. "They're rather American; we would prefer films made in New Zealand but as these don't exist we have to use films from overseas. 'It Couldn't Happen to Me' and 'About Sex' are only shown to sixth formers. It's interesting that the fuss has started now when we've actually been using the films for several years".

The fuss has started as a result of a featured article in the "Tablet" headlined "The Ultimate Teenage Rip-off". The article describes how "the planners and manipulators for the new order; the humanist ideology" having "conceived their idea of what is good for people" manipulate "the great 'unawares' - the majority of New Zealanders" to "bring about the new society" by changing sexual attitudes. According to the "Tablet" sex education . . . is the main agent of social change." Ranged up against the ideologists are "the committed Christians" who are against

social change and who cling desperately to the traditional "virtues" of chastity before marriage and procreation after it.

The timing of the "Tablet" article is crucial to understanding what is going on, since, as Jenny Gibbs pointed out, the films have been around for a few years.

The part of the Royal Commission they didn't like

The Royal Commission Report which was released in mid-April contained much to please the Catholic, anti-abortion faction. Thus it would be to their advantage to praise the Report and push for its implementation. But there was one part of the Report they didn't like; the Commission's recommendations on human relationship courses in schools. To rationalise proposed restrictive legislation on abortion the Commission had to recommend measures which would seem to mitigate against women getting pregnant in the first place. The Report is therefore comparatively strong on contraception, sterilisation and sex education courses in schools. As one noted SPUC campaigner puts it "You have the choice nine months earlier". The Catholic anti-abortion lobby is against any sex education programmes in schools except its own. The "Tablet" states: "There is nothing wrong with Christian sex education . . ." The Church has its own courses ready for use in schools and has offered these to the Department of Education. The only problem? To discredit or immobilise Family Planning which, given that they are conducting courses already to a limited degree, would be the obvious organisation to fulfill this function.

Most people would agree that sex education in schools should ideally be the responsibility of the school as part of its curriculum and a comprehensive report on this subject - the Ross Committee Report on Human Development - was prepared for government some years ago. But action on this Report's recommendations has been successfully thwarted by a small but effective lobby.

In the few months since the Royal Commission's Report we have seen such right-wing groups as the Society for the Promotion of Community Standards, Concerned Parents' Association and Save Our Homes (which all seem to have the

education films controversy of hate campaign

same membership) touring overseas "experts" on sex education through New Zealand. All these experts have the same message: "Human relationship courses pervert children — keep them out of your schools".

The Tablet article suggests that since FPA receives an annual grant from the government, the government should then monitor and control Family Planning activities. The Editor writes: "The Tablet calls on Mr Gandar (Minister of Education) to see this film and to take action to prevent its further screening in schools. Better still, we challenge him to have it screened before the full National party caucus. After all, the tax payer contributes thousands of dollars a year to the group which has brought it into the country — the Family Planning Association". The argument that government can control FPA because it gives grants to it was also the focus of a TV news item in August in which MP for Waitemata, Dail Jones, criticised the films as being contrary to traditional morality. This argument is ironical in the light of the vast financial assistance the Catholic Church gets from the government to run its schools and indoctrinate the children in them. It might also be argued that the Catholic church robs the taxpayer by itself paying no taxes into the public coffers.

Jenny Gibbs told me that "the only money FPA receives from government is for approved clinical staff at health department rates. We receive none for our education programme or publicity. Our programme in the schools is voluntary. The films in question were actually brought with the proceeds of jumble sales".

Caucus bows to minority pressure

But however unjustified, the "Tablet" call for caucus to view the films bore fruits. FPA was called to Wellington to christen the Beehive theatre and show the films to National MP's. It is a measure of how effective the Catholic voice is that it could effect this move on the basis of a couple of articles in a minority interest magazine and by an obviously spurious letter campaign. "Can you imagine them doing this if Broadsheet had asked?" Jenny said to me. We can't.

At the projected first showing of the film FPA found that the media had been asked without consultation with FPA. The film was finally shown on July 28 and it would seem that the



MPs were fairly unimpressed, since no action has so far been taken. Minister of Social Welfare, Bert Walker, commented after seeing the film that he thought the criticisms "unjustified". And if he said that

As well as this campaign's timing with relationship to the release of the Royal Commission's Report it is also significant that at the May Annual Conference of FPA the Association, for the first time, adopted a policy on abortion which said that within the first twelve weeks of pregnancy abortion should be outside the Crimes Act. The FPA have previously not had a policy on abortion at all. This new policy would of course make FPA a prime target for anti-abortionists; and the groups who fight variously to stop sex education in schools, prohibit abortion and impose a narrow religious morality on this country are all the same people. It has always been part of their strategy to form numerous organisations to disguise the true motivation for their activities. Feminists for Life, SPUC, Women for Life, Society for the Protection of Community Standards, Family 75, Concerned Parents, the Family Rights Association: all these organisations owe their birth to the same anti-woman, anti-humanity, basically religious philosophy.

If these groups can discredit FPA with their lies they could effect Family Planning's financial stability and the high regard with which Family Planning is held within the community. Schools and parents will be less likely to welcome FPA into their schools either because they have swallowed the lies, or, in the case of schools, because of their timid fear of parent reaction.

Yet this whole smear campaign is an attempt by the Catholic Church to see implemented the regressive recommendations of the Royal Commission on abortion while seizing control of any future sex education programmes in schools and must be exposed for what it is and not accepted for what it purports to be.

"I put everyone before me"



In our June issue we presented Part One of an article on depression and married women. In this issue we conclude the article with a look at the situation of Sandra, who was given drugs to help her cope with being a mother and housewife.

Sandra Williams is 29, married at 21, to Robert, an accountant. They have three children, - Susan (6), Simon (4½), and Peter (19 months) and they live in a State Housing area in Glendowie, an Auckland suburb. Sandra talks about her life to Broadsheet.

The Daily Round

B/S : Do you go out much socially ?

S : We sometimes go to the pictures together. My mother is always happy to babysit for us. But we don't go out to socials much. I was really looking forward to the kindergarten social last weekend. My husband didn't want to go. I really had to talk him into it. He said he had a squash "do". I said I was sure that I was

more important than a squash "do". Eventually he gave in. And I think that might be because he wants to go away fishing this weekend, and he realised he ought not to go away two weekends in a row.

B/S : Would you have gone to the "do" on your own ?

S : No, no way. I wanted him to take me. I thought it would be good to go to the social and mix in with some others, but we didn't really know anyone. I wish I could have been down with the other groups which were all laughing and talking and seemed to be having a whale of a time.

B/S : Why didn't you join them ?

S : I don't know - I just couldn't. If somebody else had said, "Let's go down" or one

of them had said, "Would you like to join us?" I would've done.

B/S : They might have been feeling like you.

B/S : Did any of your neighbours go?

S : I don't know any of the neighbours. We've been here 7 years. I know quite a lot about their lives, but I haven't met many of them. I spend a lot of time looking out of the window. If I'm feeling lost or lonely or bored, I'll sit there and look - watching people walking down the street, watching children playing. I can tell you where everyone lives, I know who belongs to who and how many kids they've got. But I don't know their names. I've never spoken to them except the woman in the green house. Susan plays with her little boy. It's only since Susan has been playing with John that I pass the time of day with the mother. I don't have very much contact with the others except the woman behind me and we chat away about the weather and things. She invited me to a tupperware party once, but I didn't want to go. I know what tupperware parties are like and I'd end up buying stuff that I didn't really want. I'm so used to being at home - I've got into the habit and I don't really want to go out which is a lot of the trouble. Also a lot of the trouble is that since the children were born I've run my life around them, and then after them, my husband.

B/S : What about you?

S : I put everyone before me.

B/S : Why?

S : I don't know really. I always have. Just try to make other people happy.

Does he care about you?

B/S : Do you get enough affection from Robert?

S : Oh, he shows a bit of affection. He's just changed his job and he's quite tired, though as I point out to him, he's not too tired to go out with the boys and play cards till 3 in the morning. I go mad once in a while. I say I'd like more affection. But if I cook up a nice meal that he enjoys, then he will comment on it and tell me, "That was nice", or "That was a nice bit of meat", or something like that which makes me feel good.

I get a bit bored and fed up and then suddenly I'll burst out and it's usually Robert who gets it all. He'll say "You haven't said anything about me going out for ages, why now?" I say, "I've bottled it all up and now I can't take it anymore without letting you know how I feel." But nothing changes. It just goes on.

Dependent on him for money

I can always get money if I want something - if I really want it - as long as it's useful - he doesn't mind buying it for me.

B/S : Do you have an allowance from him for yourself?

S : He gives me a cheque every fortnight and out of that I give him some for his allowance, some for my groceries, and some for my own allowance.

B/S : What about the children?

S : Well, I spend most of my allowance on them, but I also get the child allowance. Sometimes that has to go into the house too for groceries especially if there are specials and I want to stock up. But it works out fine. On the whole I'm very happy.

His Pleasures

B/S : What are Robert's interests?

S : He's out a couple of nights a week playing badminton, and some nights playing cards, and fishing on the weekends. I take so much and then I blow my top.

B/S : What would that mean? You talk to him?

S : I bellow and cry and rave on about it.

B/S : What do you do if he ignores you, or hits you?

S : Well, he does sometimes hit me, and I can't stop him. I can't talk him out of going anywhere if he's made up his mind.

B/S : How does that make you feel?

S : Mad, wild. He's had more education than I've had and sometimes I try to talk to him and it comes out all wrong. I feel shy and shy with him and with other people. I left school when I was 15. I did millinery, then I did shop work. I worked at George Courts in Karangahape Road.

Her Pills

B/S : You've been married for 8 years. Have you ever taken any tranquillisers or drugs like that while you've been married?

S : I've been taking nerve pills for 19 months since Peter was born.

B/S : Why do you take them?

S : Well, they help me to sleep. One day this week I forgot to take one, and boy, I tossed and turned for hours and couldn't sleep. If I take one I am alright.

B/S : What are you taking?

S : I wouldn't know the name.

B/S : Is it written on the bottle?

S : Well, if you can read that! I can't.

B/S : "Surmontil, 50 mg. One a day at 6.00 pm"

S : It's just a type of nerve pill. Next time I go I'll get a weaker one but I still need them.

B/S : Do you think it's made any changes other than making you sleep?

S : I don't get upset as much as I used to. I don't get as upset at my husband or worried when he doesn't come home, but I am scared stiff that once I'm off these - I know I've got to come

The words used on the illustrations on these pages are taken from drug adverts in medical journals.

off them sometime, but when ? I've proved this week that I'm not ready to come off them. I'm just picking up confidence. Before I was on these I just couldn't be bothered doing the housework. I just let the house go. I wouldn't do any baking - well, I hate housework. I hate it full stop. I do as little as possible anyway, much to my mother's disgust. But since I've been taking these it's easier to face.

B/S : Did you know these drugs can cause changes in your central nervous system if you

take them over a long period of time ?

S : Well, I said to the doctor before - hopefully I didn't want to be on them for too long because I didn't want to become an addict. And he said "No way". I've known this doctor since I was 2. He's more of a friend than a doctor. I don't think he'd put me wrong. I don't want to take them for years. I thought I might try to take them every other night. But I'll need them this week with Robert being away.

Like thousands of women in N.Z., Sandra finally felt so unhappy in her married life that she went to a doctor for help, and was "treated for depression". He gave her tranquillisers ("nerve pills", or anti-depressants as they are also called) to be taken in the evening. The doctor recommended that they be taken in the evening so that any side effects would have worn off by morning and Sandra would be fresh and bright to get her husband off to work, cope with the children, and do the housework again. The doctor "helped" Sandra by treating her as though she were a sick person who needed to be made well again. This doctor did not talk to Sandra about the fact that marriage itself is often the cause of women's mental "illnesses".

He did not talk to her about how she felt about always having to serve her husband, and look after her children before being able to do things for herself, about always having to compromise, about not being listened to and treated as a non-person. He did not encourage her *not* to feel guilt at wanting to live life for herself. But as things are today if he *had* talked to her about this guilt, he would probably have tried to get her to work through it and forget her thoughts of doing anything other than serving a family.

For Sandra, employment outside the home is not an attractive alternative to looking after the children, which she enjoys. She looks around her and can not really see any place for her except marriage. And marriage does not feel the way they said it would.

Some married women do try to change their situation and risk physical and psychological violence to do it: They do take time for themselves, leave the children with their husbands and go out alone or with other people - only to be accused of not being a "good wife and mother". Some women try to leave their marriages, but it is difficult. We have been brought up to need men emotionally. We fear facing life alone or with other women. Often the only escape is in the arms of another man. But there is no reason to suspect that a new marriage will be any different from the first since it is not individual men who are to blame but the situation that men have created and which men support and perpetuate because it gives them so much. Men do not want us to leave them - we make their lives too comfortable. Most women do not try to leave. Rather, either they or their husbands (or parents/parents-in-law/neighbours etc) decide that they are "sick". They are not "coping" with the housework (i.e. they do not like doing it), or the children,

and maybe they sit crying for much of the day.

People around feel "helpless", but do not know what to do. The woman is told that her family will suffer if she does not seek "help". This society has done everything to prevent women leading lives outside marriage, and it has also invested a lot of money and time in setting up "helping" agencies for desperate women. The community worker, and the social worker may visit a couple of times a week to make things a little easier to bear. They may encourage her to take up some "interest", or some voluntary work - "There are many worse off than you. You've got a lovely husband and children. Poor Mrs Jones is married to a brute of a man. Think yourself lucky". "You need to get out of yourself for a while. It doesn't do to be thinking about yourself all the time."

This does not help women for two reasons. First, the kind of "tea and scones" clubs and organisations that exist for women to join, seem to offer relatively few women real satisfaction. Both Ritchie and Ritchie (1975) and Thompson (1976) found that between 70% and 80% of married women do not belong to any organisation. Thompson found that many women had once attended traditional women's groups and found nothing to hold their interest.

Secondly, telling a person not to think about themselves, because other people are worse off, can effectively prevent a person from discovering *why* she is feeling the way she is, and, perhaps, from talking to other women. If she does talk to other women, often she finds that many or most women in a similar married situation are feeling the same strains. Instead of feeling a personal failure, she can come to realise that the way society expects her to live when married *causes* her a lot of problems.

Why a daily dose of anti-depressant is best taken nightly. Often obviates the need for nightly sedatives.

(amitriptyline) is taken

will get the maximum night's sleep. which

Side-effects go unnoticed

side-effects (drowsiness maintain sound sleep.

pass unnoticed through

rested, refreshed, and

may confront her.

avoided. Saroten's

continues through the

is greatly reduced.

The one dose just before bed patient to remember.

When a single daily dose of Saroten

at bedtime the depressed patient

Sedative effect and a good

is a great way to start the day.

in the night. Two amitriptyline

and fatigue) can only help

And if others occur, they'll

the night. So she'll wake

ready to face whatever

Diurnal fluctuations are

anti-depressant effect

day, when its sedative effect

Easier dosage maintenance.

is easy for the depressed

Saroten amitriptyline

anti-depressant

at night, it's

the best start to the next

day. Saroten. The bedtime

anti-depressant.

Recommended dose.

Adults: commence

with 75 mg.

Tranquilliser - taken last thing

at night, it's

the best start to the next

day. Saroten. The bedtime

anti-depressant.

Recommended dose.

Adults: commence

with 75 mg.

Tranquilliser - taken last thing

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anti-depressant.

Recommended dose.

Adults: commence

with 75 mg.

Tranquilliser - taken last thing

at night, it's

the best start to the next

day. Saroten. The bedtime

anti-depressant.

It is currently fashionable to suggest a job, but none of these activities must be allowed to interfere with her main task in life - the welfare of the children and husband. So, any activity must take place between 9 am and 3 pm when the children come home from school, or if the children are older activities must not interfere with the preparation of the husband's meal. If this does not work, then the woman is likely to be referred to the doctor and/or psychiatrist. He will "help her to cope" with her life. He will not help her change it. He will probably not give her any understanding as to why she feels as bad as she does. He will not tell her that she need not stay married, that maybe she needs to care about herself more, needs to explore herself and develop herself for a while without having to always consider other people. Instead he helps her to cope by dulling the pain with drugs, and even the housework is not so bad, or he puts her into "therapy". Therapists - (the rapists) will talk her out of her discontent, or allow her to talk and talk until it "feels

better", encourage her not to have guilty feelings about her marriage - "it's just a phase". If this doesn't "work" (i.e. if she does not now accept her role and duties happily) then he may give her shock treatment (E.C.T. - electroconvulsive therapy) to really dull it all.

For this reason we need to closely examine the "helping" professions - the psychiatrists, the psychologists, the community workers, the social workers - the vast brigade of people who are "helping" people to cope with a life which is causing problems to so many thousands of women (and men). New Zealanders have just given \$2 million to the Mental Health Foundation so that the medical profession can continue to oppress women in this way. Why is there not a vast army of "helpers" helping us get away from the idea that there is only one form of mental health - the ideal model of wife and mother? Why does it not suit the society we live in to encourage us to choose independent life styles?

Julie Thompson

The Feminist Eye

BOOKS

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The Paradise Papers — *Merlin Stone*. Subtitled the suppression of women's rites the book is an absorbing study of the ancient matriarchal religions and how they fell. With Gould Davis's "The First Sex" rediscovers for us women's prehistory and history. Now in paperback\$6.55

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Private Gardens. An anthology of N.Z. Women Poets. Edited by Riemke Ensing with an afterword by Vincent O'Sullivan. Caveman Press, Dunedin.

Published with the support of the Committee on Women and the New Zealand Literary Fund.

New Zealand has been a late starter with feminist publications. Britain and the United States have feminist presses galleries, art groups and magazines. New Zealand so far has one feminist press, Herstory; one feminist arts magazine, Spiral; and as far as I know, two feminist art groups in Wellington and Christchurch. But last year, after the impetus of I.W.Y., many more women poets had books published than ever before. (One male poet reviewed nine of them for "The Listener". He had a field day.) With the publication of this anthology, still more women poets have the opportunity to be heard and seen.

The size is good, and the layout, with photographs interspersed and contributors' biographies and photographs in the back, is attractive. The cover is adequate: neither particularly appropriate nor elucidating; the (not so many?) gardens seemed to me less prosaically ordered and closer to the eye than the photographer allows. I was delighted and surprised at the number of poets, the number of 'unknown' names and the general quality of the poetry. In her introduction Riemke Ensing acknowledges the difficulty she had finding many of the poets. Not surprising with the previous lack of demand for their talents. She also points out the continuing prejudice of male poets toward their feminine counterparts, and the condescension of male reviewers. This is of course traditional, stretching back past Victorian male reaction to Elizabeth Browning's "Aurora Leigh".

In his afterword to the poems, Vincent O'Sullivan (did the project need a male blessing?) comments: "There are comparatively few which find . . . a paradigm from the storehouse of myth or poetic tradition . . ." Possibly because Greek patriarchal myths have such

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negative attitudes to women — and in Christian patriarchal myths perhaps only the figure of Jesus is real or virile enough to appeal to literary women.

Mr O'Sullivan quotes approvingly the "Death of Procris", with its "uneasy pattern" we must move in. Men kill, women love — a reminder of Byron's view of love as "woman's whole existence". (Woman as victim again.) Not so to the literary heroine. I note the weight of an Aurora Leigh tradition which chooses the world to write of, and note too the number of extracts from long poems, instancing no lack of ambition or endurance.

I agree with Mr O'Sullivan's judgement of the number of images which lead to "cave or tomb or concealing embrace where disparities are forgotten, where coherence is reached at the cost of consciousness". The images of search, an infinity which without vigorous imagining becomes nullity, seem to lie behind the edges of many poems.



• Edited by
Riemke Ensing,
Afterword by
Vincent O'Sullivan

• Over 30 N.Z.
Women Poets

• A milestone in
Poetry Publishing
in New Zealand.

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Reading more closely I find lovingly observed landforms and flowers, sensuous moments, tension and precariousness in relationships, disturbance below the surface as in Hilaire Kirkland's "Song for my Love", "Song from my Love". There are few false notes, though a Maori poet's "curly watermelon smile" has somewhat racist connotations.

There are no Polynesian poets represented yet.

Sharp, tight poems tend to stay in the memory — those of Rachel McAlpine Jan Kemp or Elizabeth Smither, with familiar sharp images "the lambs have died", "the islanders come/in black"; yet the easy, moving intelligence of the more mellifluous writers is not to be passed over.

Overall, a fairly traditionally oriented selection, a fine beginning. Thank you Ms Ensing. And as most of the poems are four or more years old, the next anthology of women poets must include more feminist questioning, a greater variety of responses.

Heather McPherson

Womanvision exhibition

We now have all the photographs from the photo exhibition back here at the office. We are posting these back to out-of-towners but it would save us postage if Aucklanders came and picked their photographs up. Could you ring us and tell us if you can, or can't?

"I shall lie

Helpless, in the inlets of your life."
"The way I came by is obliterated.
The way ahead is lost along the
stones."

"A nothingness, a non-relatedness, this
unknowing into which we are sliding
now together":

"They cannot speak who have no
words to say".

I think of the Australian women's
anthology, "Mother I'm Rooted", be-
sides which most poets in this volume
seem softer, more withdrawn, more
'finished'. To this landscape of "empti-
ness, pain or fear" Mr O'Sullivan attrib-
utes a common muse, Hecate. This
seems to me a misunderstanding of
Hecate, "almost the chief of all the
gods" (Hesoid) with the power of be-
stowing or withholding any desired
gift from mortals (Graves), who gov-
erns "the aspects of strong women
who desire the exercise of choice and
individuality." (Hecate magazine).
Emptiness is more properly the domain
of Hades. Only the Christian tradition
banished Hecate to the underworld.
Riemke Ensing has revived her, "alive
and well/and living in Mangere", at
least her terrifying aspect, in this
strong poem. And the poems them-
selves . . . Lines leap out as I thumb
through:

Elizabeth Spencer's "Jocasta knew a
bliss ambiguous as this."

Marilyn Duckworth's "Is anybody driv-
ing this machine?"

Fleur Adcock's "A snail is climbing up
the windowsill".

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'Whatever's For Us'

Women Songwriters and Singers

Wherever you go — male music. Cock rock, the Stones, thumping, aggressive. But a lot of feminists are turning on to women's music and finding that there are many fine women singers and song writers: they're just not very well known. Some are feminists, others are not — all are sensitive to what it means to be a woman. This month, we begin the first in a series on women singers.

Next month: Cris Williamson, Holly Near, Kay Gardner.

Buffy St. Marie

Buffy Sainte-Marie's records are listed in the advertisement on this page.

It was the power of Buffy Sainte-Marie's voice that attracted me to this woman and her music. The sort of power that comes from a woman who has music in her bones and who has the courage to express it. It is also the sort of power that comes from the clarity and strength that commitment gives. She has given a lot of time and energy to the American Indian Move-

ment and it is in those songs from, and for this Movement that the power is mostly found. 'America My Home' surges with the love and the feeling Buffy has for her native homeland — the America she knew 'before the people came, and razed her forests and fouled the air'. And 'Starwalker' speaks directly of the pride of the Indian people.

I respond to her music simply because of this power — I am not an American Indian, but the vibrance and the emotion that comes through can move me in my gut.

She draws on the mythical, too, with its spiritual imagery, in her music, and with such images she expresses herself, a woman. 'Changing Woman' is a song with this haunting quality — an eagle man, a snow-woman climbing the wind, life-lovers splinting the world; and changing woman, dance on the weather; lightning and feathers mark her trail.

But she does not sing of changing women, politically, and sadly there is a naivety in her music that comes from one who has not thought through the fundamental power relationship



buffy
st. marie

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Moonshot	VSD-79312, VSQ-40003
She Used To Wanna Be A Ballerina	VSD-79311
Illuminations	VSD-79300
I'm Gonna Be A Country Girl Again	VSD-79280
Fire & Fleet & Candlelight	VSD-79250
Little Wheel, Spin and Spin	VSD-79211
Many A Mile	VSD-79171
The Best Of Buffy Sainte-Marie, Vol. II	VSD-33/34
The Best Of Buffy Sainte-Marie	VSD-3/4



there is between men and women. She leaves me cold when she sings of her heart being lost to the man, of how his love has taken her all around the world, of being made to want him. It's a superficial and imposed sentimentality which does not give the full story of what happens between men and women, so for me the impact is lost. Yet she expresses with honesty the vulnerability and the openness of women, and this expression can still stand clear from such sentimentality. She is a complex woman and a versatile musician; sometimes the two come together.

Jill Ranstead.

Joan Armatrading

Joan Armatrading's records are:
Whatever's for us.

Back to the Night
Joan Armatrading

I have gleaned some information about Joan Armatrading, from an article about her in *Spare Rib* (December, 1976). She is a West Indian who migrated to Birmingham, England in 1958, at the age of eight, to join her large impoverished family.

At sixteen, she discovered music as a powerful emotive force, and began to teach herself guitar. She began singing and playing guitar around Birmingham clubs. Her dominant musical influence was Bob Dylan. Her first LP, *Whatever's for Us*, in which she collaborated with a Guyanese friend, Pam Nester, was released in 1972. Three years later *Back to the Night* was released. All but three of the songs on this album were written by Joan Armatrading.

The first time I heard her music was in the home of friends who play exclusively female music, which I often find maudlin and gutless. I sat up at the sound of this unfamiliar voice, so emotionally rich and powerful. The LP was Joan Armatrading, her third release and first commercial success.

I have become addicted to her music. The intensely introspective quality of her songs, make it soul music in a very contemporary sense. She has the talent to express as powerful art, her deepest feelings. She is a loner, as strongly-realised individuals often are. Like most women, she is preoccupied with love, often in her case, the problems and pain of relating. She has the perception and strength to sing about her naked self.

She has a wide following among Feminists and gay people, but her lyrics do not align her with either group. The desires and fears she sings about are those of all sensitive people.

She is an excellent musician who plays the piano and acoustic and 12-string guitars. I am incapable of describing her unique voice. Listen to it for yourself. My favourite of her songs is "Dry Land" on *Back to the Night*. This is not the banal, mystifying cliché of conventional love songs, but the love that springs from a total awareness of human loneliness.

"Let me sail to the depths of your Soul,
Let me anchor as near as I can be to your shore.
I'm coming in to dry land

been a long time at sea,
and the season of loving has long awaited me.

Tides and waves have kept me, kept me going.

I'm no longer for the calm, I'm heading for the pastures

I can see

on your dry land

that the sea that once did take me brings me back safe to your door.

For I long to touch the dry land of your shore.

Clear back to land,

Clear the decks, let me touch your soul.

Baby, I'll bring you back the gift of love,
and I promise you so much more."

Rhonda Bosworth



Photo of Buffy St. Marie by Sharyn Cederman



Janis Ian

Janis Ian's records are:

Janis Ian

Between the Lines

Aftertones

Miracle Row

On cold wet days when my depression settles around me like a fog it is always Janis Ian who plays songs which reflect my mood. Her words play back to me over and over of the reality of relationships, both with ourselves and with others. Her songs are about being a woman and while her words sometimes make me angry for their lack of feminist awareness, they always delight me for their woman reality. Her music is some of the most evocative I've heard; lyrical, peaceful, gentle and strong — all mixed up together and always perfectly suited to the words. Most of us have been in the same place as Janis Ian and some of us are still in some of those places. Her music helps.

Her first album, *Janis Ian*, made when she was fifteen, contains angry social comment with some good lyrics and strong music. She tells about the teenage female experience:

"Don't go out on the town . . . turn on your mickey mouse light then make it with your mind.

Now that I am 21 I feel my life over and done
and I watch my child and wonder if she'll be so wild."

But for me the best album is *Between the Lines*:

"I learnt the truth at 17,
that love was meant for beauty queens

.....

We play the game and when we dare,
we cheat ourselves at solitaire
Inventing lovers on the phone . . . "

Songs of the woman's life, of loneliness and fears of growing old, of that mind-fogging depression we have all known so well.

"And in the winter extra blankets for the cold

fix the heater, getting cold.
I am wiser now, you know,
and still as bigger fool concerning you"

The music always carefully reflects the reality of the words and the many levels of their meaning to those of us who have been there too. These are not party records, but records to listen to, to wrap yourself in. *Aftertones*, her latest album, is soft and harsh.

"Sometimes it's all too much to say
aloud
the sound's a shroud, the meanings
crowd . . . "

Songs about the ends of dreams, the uses of dreams to make our lives more bearable when the world seems too vast to change. Mostly this album is about trying to be a woman alone, self-sufficient and real. To owe no-one (no man?) anything, not even our depressions, is the hardest step to take.

"You live and you die
and I'll probably throw it away

but in the end it's mine
Nobody has the right to say
Go down lightly,
Go down silently,
I'll go down screaming
Give it back
It belongs to me . . . "

And yet having made that affirmation there is that awful pull of the security of 'love' and romance and the world we know. We seesaw between the two. Ian's great failing is that she doesn't see the political implications of her words, or the possibility that there might be more than the individual solutions that are often destructive. If only she could see that there might be a larger solution she might not write:

"Can I call on you for help,
Do I have to help myself?"

Sarah Calvert.



BroadSheet on the Arts

One woman's life

Sterilisation may not be the final answer

Twenty-seven months ago I was sterilised by the laproscopy method, and four days ago I was told I was pregnant. I think it's important for every woman who's had this operation, or is considering it, to know that it is not as "once and for all" as it is cracked up to be. The failure rate i.e. the number of women getting pregnant afterwards, is 1 in 250.

I had two delightfully worry-free years. I preached the joys of sterilisation to friends and acquaintances.

Then I gradually became aware during April that I'd missed a period. I couldn't be sure, because, after all, when you're perfectly safe you don't take any notice of dates. By May, I was sure I must have missed two.

I developed some classic symptoms: I lost my waist-line; my breasts were very sore; I had continual nausea; and the thought of my usual evening sherry made me really sick. My milk consumption trebled.

If I were the naive sort, with an

ility to do it, but, of course, that probably won't be how they'll see it. If they refuse I'll go to Auckland, at my own expense, of course.

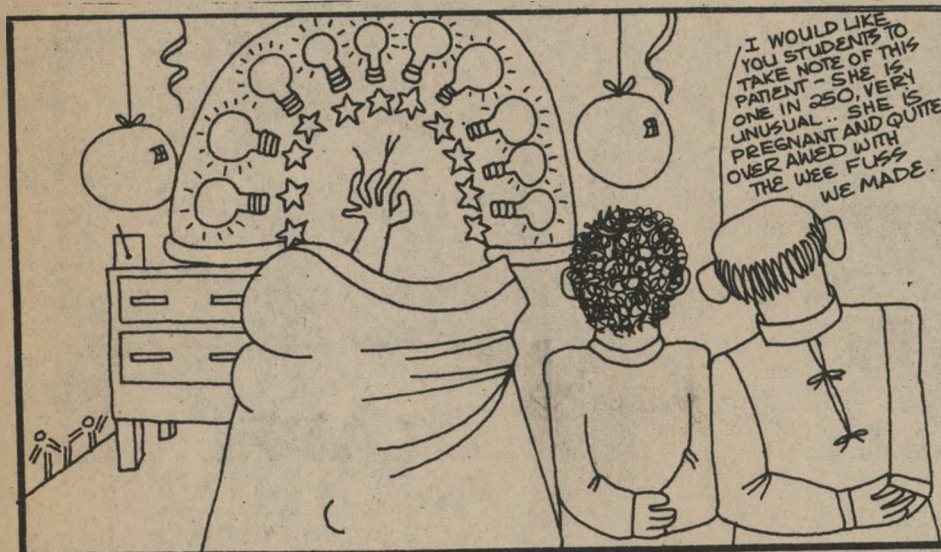
And afterwards, my contraceptive problems will begin all over again. It's nightmarish. My doctor has no idea, at this stage, why the sterilisation failed - we may not ever know, unless I consent to being cut open again. Do I go back to the methods I rejected two years ago? Go on to the pill for the next twenty-five years? Do I have another laproscopy and will I ever have peace of mind again? Or will I ask my lover to have a vasectomy and only ever sleep with him? I'll let you know if I ever discover any of the answers.

Now, I don't want to start a panic. 1 in 250 is still a very small failure rate compared with all other means of contraception - 0.4% in fact. But most people I know, including me up to last week, are not even aware that such an operation has any failure rate at all. And even such a statistically small percentage could mean you. Pregnancy is possible.

Keep some track of your periods so that you'd at least be aware when you missed one. And, certainly by the time you've missed two, get to your doctor for a check. If you leave it later than this, let it drift on past three months, you're likely to find you've no choice at all about continuing with the pregnancy. Watch for signs - listen to your body, especially if you've missed a period. I thank God the clinic is still operating. It may not be soon and the alternatives to pregnancy may be more limited and expensive and dangerous. But after four months you'll have no choice at all.

Jane Westaway

THE ORIGINAL NEW ZEALAND WOMEN'S STARS AND SHADOW BAND NEEDS \$5,000 to make a record of our original music. We would like donations, but if you would rather lend us money interest will be at a flat rate of 5% per annum. We anticipate needing it for a year. Cheques should be made out to "The Stars and Shadow Band" Box 47-093, Ponsonby, Auckland.



Of course, I didn't know this beforehand. I asked my own gynaecologist, as well as the two young house surgeons who examined me, what the failure rate of the operation was. They seemed surprised I asked. Apparently no-one had before. So I explained in words of one syllable that the only reason I was having the operation was to solve my contraceptive problem. I wanted all doubt removed.

I asked them if they would give me an abortion should I subsequently become pregnant. This really threw them. The best answer I could extract, after some hedging and flippant remarks, was "Well, we'd consider it." Then I allowed myself to be soothed with comments like "It'll be all right", and "Don't worry." At no time was the 1 in 250 figure mentioned. Probably because they didn't know - but they should have.

untarnished faith in the medical profession and its techniques, I may not have gone to the doctor for another couple of months. The thought makes me go cold - a baby would have been inevitable. Too late for a real choice at that stage. But I had a strong curiosity to find out what was making my body misbehave in this way.

I was totally shocked when the gynaecologist calmly announced I was eight to nine weeks pregnant. I knew I would have an abortion, all along, I think, but this was the first time in my life I had been pregnant to a man I loved and my ambivalent feelings just about ripped me apart.

It's still not over. I'm waiting for the doctor to let me know whether the local hospital will do the abortion. I consider they have a moral responsibility



Eta in
Family
Circle

Send your contributions for the
Hogwash pages to Broadsheet,
P.O. Box 47261, Auckland.

hogwash

THE WOMAN

WHEN SHE'S 20 SHE'S LIKE AFRICA - HALF UNEXPLORED.
AT 30 SHE'S LIKE INDIA, WARM, LUXURIANT AND MYSTERIOUS.
AT 40 SHE'S LIKE AMERICA - TECHNICALLY PERFECT.
AT 50 SHE'S LIKE EUROPE - ALL OF A RUIN.
AT 60 SHE'S LIKE SIBERIA - EVERYONE KNOWS WHERE IT IS,
BUT NOBODY WANTS TO GO THERE.

GOOD TIME JUNIOR PRIZES FOR ETA NUT 1001 COLOURING CONTEST
Send your finished entry to Auntie Jay, P.O. Box 73-062 Northcote Point, before Friday, May 13th, 1977, with your NAME, ADDRESS and AGE.

 FIRST PRIZE FOR GIRLS DOLL'S CRADLE (8 to 9 years)	 FIRST PRIZE FOR BOYS ARTICULATED TOY TRUCK
 FIRST PRIZE FOR GIRLS DOLL'S HOUSE (9 to 13 years)	 FIRST PRIZE FOR BOYS STUDY TABLE
 2nd PRIZE FOR BOTH AGE GROUPS BLACKBOARD PICTURE	 3rd PRIZE FOR BOTH AGE GROUPS ETA TREASURE CHEST

Contributors:

Elizabeth Myles, Shelagh Cave
Andrea Shoebridge, Diana Hall

COMMITTEE ON WOMEN
CARE OF CABINET OFFICE, PARLIAMENT HOUSE, WELLINGTON



COMMITTEE ON WOMEN
The Treasury,
P.O. Box 5010, Wellington
telephones 720 030 ext. 77

WITH THE COMPLIMENTS OF THE CHAIRMAN

Love is...



... putting down
the newspaper to
help her with the
dishes.

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Pharmaceutical Journal
June 1977

Evening Post 12/7/77

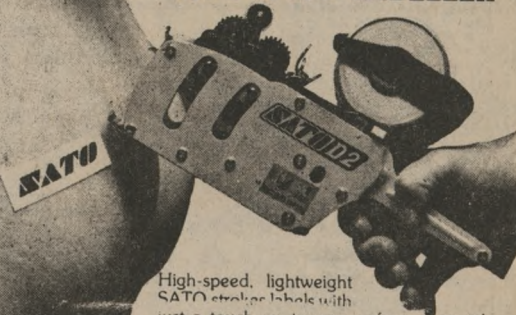
BEAUTIFUL JURY IN RAPE CASE

LONDON, July 11. — An attractive panel of 12 women, some in their early 20s, were sworn in today to try a man on a rape charge. It is believed to be the first time that such a case has taken place with an all-female jury.

The jurors were sworn in at the Old Bailey.

The defence counsel indicated that he wanted women to try his client and objected to five men who were called for jury service. — NZPA.

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Grapevine

Last month JILL RANSTEAD described some of the main organisations fighting for women's rights in New Zealand. This month she continues with information about the groups which exist in each area of the country.

Auckland

Halfway House: Provides temporary accommodation for women and children who have decided to leave violent domestic situations. The contact number is 769635.

Council for the Single Mother and her Child: This is an organisation for single and solo mothers, with information on housing, social security benefits, counselling and so on.

Box 47090, Ponsonby, Auckland, Ph 760476

Jigsaw Inc: An organisation concerned with adopted children, and adoptive and birth parents. There is a register through which adopted people may be able to trace their birth mother. Jigsaw is also working for changes in the adoption law and practice. They can be contacted at 16 New St where they share premises with the Council for the Single Mother and her Child. Ph 760001.

Rape Crisis Centre: The Centre provides sympathetic counselling and advice for all rape victims. It also works through the media toward changing public attitudes to rape, with changes in the rape laws as a long term objective. Contact: Karen, Ph 769404.

Hamilton

Hamilton Feminists: Provide shelter and legal advice for women in domestic problems and disputes. There is also a health and contraceptive advice service, and a lesbian women's group. Contacts are Jan, Ph 81673; Helen, Ph 434053; Karen, Ph 437986, and Angela, Ph 52727.

Te Awamutu has a group of women which gives sympathy, advice and practical help to any woman in any situation. They also work on submissions to Parliament on relevant issues.

It's a flexible organisation, largely run by co-operation and enthusiasm. Contact is Carol Jeffcoat, 111 Hazelmere Cres, Te Awamutu, Ph 4320.

New Plymouth

New Plymouth Women's Centre: Acts as a meeting place for all women wanting to establish friendships away from the isolation of the suburbs. The Centre also provides a referral service for child care, marital problems, legal rights, health problems, etc. Its address is 62 Vivian St, New Plymouth Ph 79532. (Weekdays 10 am - 3 pm) After hours: Margaret Scott, Ph 34014; Jeanette Lilburn, Ph 75964.

Napier

Women's Emergency Centre: Provides emergency accommodation and guidance for women with children. Contact: Kay Holder, Ph 436465, Shirley Brown, Ph 434056; Mary Benseman, Ph 56263; Leigh Muller, Ph 449268.

Napier/Hastings Abortion Law Reform Association & Family Planning Association: Will offer support and advice on matters relating to problem pregnancies and contraception. Contact is Mary Thomas, Ph 68816.

Wellington

She & Circle: An organisation for lesbian women, which meets weekly. A magazine is published by this group, and there is also a lesbian social club. Contact: Marilyn Johnson, Ph 851540, P.O. Box 427, Wellington.

Herstory Press: A feminist printing press - a press run by women, for women. "In what we do, we want to present strong women images," and to this end many of their books, posters and stickers are produced. Contact: P.O. Box 3871, Wellington, Ph 847583.

Kidsarus: A women's collective which produces non-sexist children's books. Contact: P.O. Box 3871, Ph 847583, 728250.

Christchurch

Women's Refuge Centre: Offers temporary accommodation, support and advice for women and children who wish to leave violent domestic relationships. Its address is Box 2331, Christchurch, and the women to contact are Diane Roberts, Ph 554746; Rosemary Reid, Ph 558546; Caroline Murray, Ph 559965.

Christchurch Feminists: A radical feminist organisation which is at present setting up a Womanshouse, as a meeting place, drop-in and referral centre for women involved, or interested in feminism. The contact address is 51 Browns Rd, Christchurch.

Women's Union: This group organises a play group for mothers, study groups of Marxist classics and hold meetings, often with guest speakers and films. They have links with the Working Women's Alliance and work with them against rising prices. Other areas they are concerned with are solo parents, and other Government attacks on social welfare and unions. Contact is Jill Basher, P.O. Box 2258, Christchurch.

Dunedin

Lesbian Women's Group: Meets for weekly discussions and social gatherings. Angela Preece, Ph 78201, can be contacted by women interested in this group.

Women's Refuge: Has been set up to help women and children leave violent, domestic situations, and to offer support and security to these women. The address is Women's Refuge Inc, Box 8044, Dunedin, and the phone number, at present, is Emergency Advice, 88088.

Our ad rates are:

2 column pages \$1.65 per cm.

3 column pages \$1.10 per cm.

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

The following issues are available at 40 cents each:

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- 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.

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- 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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