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broadsheet

new zealand's feminist magazine

june 1978 no. 60

90 cents

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**“WOMEN HAVE NOTHING TO DO WITH WARS”
— A REPORT ON THE MEANING OF ANZAC DAY**

Registered at the GPO, Wellington, as a magazine

Fronting up

Office

Office hours for Broadsheet are:

Mon – Thurs: 9.00am – 3.00pm.

Friday: 9.00am – 12 noon.

It is best to ring first to check that someone will be there, as we are sometimes out and about. It is also possible that someone will be there after 3.00 pm.

Phone: 794-751

Address: 65 Victoria St West, City.
(Just above Albert Street).

Please note our new phone number. It is in the Auckland phone book under Broadsheet Magazine in case you forget.

Price Increase

Well, this is the month the price goes up. To \$8 for a one year subscription, or 90 cents off the newsstand. In last month's Fronting Up we explained why the price rise was necessary, and reassured readers who have already taken out a \$6 subscription that they will continue to receive *Broadsheet* at the old price until their subscription expires. However, if any readers are able to send us the balance (20 cents per copy) we would naturally be very grateful.

The new rates are:

90 cents per copy

\$8 for a one year subscription (10 issues).

\$10.50 for an overseas, surface mail subscription (Airmail extra by arrangement).

Broadsheet's Birthday

Next month Broadsheet will be six years old. In many ways it seems incredible that we're still here, when "big" magazines like *Thursday* have folded and countless "alternative" magazines and papers, some of which seemed much more likely to succeed (e.g. *The Week*) have come and gone. But here we are. It will be business as usual next month, but in honour of the occasion we're planning an article on "Six years of the Women's Liberation Movement in New Zealand" We're asking for contributions from

you, whether you've been reading *Broadsheet* and been involved in feminist activities from the beginning or just this year. We'd like ideas on what you think the Movement has achieved, what your part in it has been, what it should be doing now, where it has failed, what it has meant to you, what you think it has meant to New Zealand women, what you think is happening to/within it now, what you would like to see happen . . . Because we'd like to hear from as many women as possible, please try and be as concise as possible (around 300-500 words). Perhaps you'd rather send an illustration or poem – it's up to you. Because we go to the printers on the 21st of June you'll have to be quick – contributions should reach us before June 11. We're looking forward to the "birthday presents" of your ideas.

Don't forget

That *Broadsheet* needs your help. Although *Broadsheet* appears month after month with a shiny cover and forty full pages, it is not really a "professionally run" magazine. Even the three women who are paid for their work are only paid for twenty hours each (although they usually do more). Apart from their contribution the magazine is produced by *voluntary* labour, so the more helpers there are the better for us all, and for the magazine. There are lots of things you can do to help.

(1) *Recycling*. If you live in Auckland you can help us recycle envelopes for mailing out the magazine. You can drop in at any time during office hours and work at it here, or take away a bundle and do them at home. Out of town readers can help by sending us envelopes for recycling, or envelopes which are already recycled.

(2) *Back issues*. A good way of publicising *Broadsheet* is to leave back issues in waiting rooms, staff rooms, offices, etc. If you have somewhere you can distribute

back issues, please write in for a bundle.

(3) *Advertising*. Make use of our classified advertisements section to reach other women. If you have a business or research proposal, need a flatmate or a flat, or are holding a function remember that *Broadsheet* reaches a very receptive audience.

Our ad. rates are very cheap – only \$1.10 per column centimetre. (Roughly 5 cents per word.) Just send the ad in – we will bill you. For guaranteed inclusion in the next issue, ads. should reach us by the 10th of each month, e.g. ads for the July issue should reach us by June 10 at the latest. But it is still worth trying us later than that to see if we can squeeze it in – we just can't promise that we will be able to.

(4) *Car stickers/posters*. These are good ways to advertise *Broadsheet*. (The poster is also decorative.) Stickers are free and the posters are \$1 – please write in for them.

(5) *Gift subscriptions*. *Broadsheet* makes a great gift for a woman friend or relation because it lasts the whole year and always has something to give. It's so easy to give, too – just send the money and the address of the recipient to Broadsheet and we'll do the rest. We will also send a *Broadsheet* card saying who the gift was from, if you request it.

(6) *Donations*. These are always welcome. Donations from those who have a little more help us to keep the price down for those who have less, and we really appreciate this.

New Box Number

Broadsheet also has a new box number – P.O. Box 5799, Auckland.

Don't forget --
P.O. Box 5799, Auckland.

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Broadsheet is published by The Broadsheet Magazine Collective, P.O. Box 5799, Auckland and printed by Wanganui Newspapers Ltd., 20 Drews Avenue, Wanganui.

Permission must be sought before articles may be reprinted.

Published by Broadsheet Magazine Ltd, Registered Office: 65 Victoria St West, Auckland, 1. June 1st 1978.

Broadsheet is on file at the Women's Collection, Special Collections Department, Northwestern University Library Evanston, Illinois 60201, U.S.A.

These women worked on this issue: Val Cole, Sandra Coney, Rosemary Curl, Christine Dann, Marianne Doczi, Rachala Landon-Lane, Anne Parsons, Jill Ranstead, Rosemary Ronald, Annie Tuck, Jean Volkerling, Anne Woodley, and the enveloping women.

Cover Photo: Rosemary Curl

Illustrations:

Vanya Lowry p1, 14, 15

Sharon Alston p21, 28, 29, 36, 39

Letters

Calling all women using "She-Link".

Dear Broadsheet,

I am writing to you in hope through your magazine I can contact women who have used a herbal contraceptive supposedly from China called "She-Link". This was distributed by two Canadian people who claimed to be authorities on herbs, in the Auckland area and at the Nambassa Festival. This contraceptive was to be effective for a period of six months, with no side-effects. Information they passed out indicated extensive testing in China and Hong Kong.

I am personally aware of three women who have become pregnant while using it, in the Auckland area alone, and evidence indicates miscarriages in others. Breakthrough bleeding and quite irregular periods have occurred. It seems to disrupt the natural ovulation cycle, but not to eliminate it, and it is *definitely* unsafe to depend on rhythm or ovulation (mucus/temperature) techniques as a backup method of birth control.

I would suggest that women using She-Link use a mechanical method (i.e. diaphragm) at least until the six-month period is up. Unfortunately we don't know what, if any long-term side-effects will occur.

I am not opposed to the idea of experimentation with alternative methods of birth control, but as long as we have a government and a medical system that will not provide support if our experiments fail, we are best leaving this to women in other countries with more humane abortion laws.

I am quite concerned for the women who are not aware of these recent failures. Would you please publish this letter in your next issue.

Gretchen Lawlor,
P.O. Box 47-114,
Ponsonby.

A Real Lift

Dear Broadsheet,

I've just had two copies of Broadsheet to read and find a real lift in them. In the little backwoods area here we find kindred souls hard to muster, and as a couple of spirits who attended the United Women's Convention you give us fresh heart.

Yours in joy
Delcie Palmer,
Pleasant Point.

Putting herself first

Dear Broadsheet,

At last I've got round to writing — often I've agreed or disagreed with something I've read in Broadsheet and wanted to write it down and send it, but have lacked the self-confidence. However, I get such a lot from reading other women's feelings on matters relating to women, that I feel good about sharing mine now. I think women traditionally lack the self-confidence to say or write what they feel and it's great to hear women's voices loud and assertive in Broadsheet, because it does take confidence to say "my experience, my thoughts, my visions, I am worth your attention, what I say is important". I also like to see women disagreeing with something they've read in Broadsheet as it shows they're thinking for themselves, and know what they think is important too.

Although as I said I get a lot from Broadsheet, and I still think it one of the few worthwhile magazines in N.Z., because it is by women, for women and about women, I was a little disappointed with the January issue. The 'Feminist Visions for the Future' were inspiring and very enjoyable but I found much of the other content not women-identified or relevant to feminism. However, as there certainly is a wide range of women in the feminist movement I realise you can't cater for every reader

in every issue, especially when you probably haven't heard from the silent majority of Broadsheet readers (myself included).

There has been quite a lot in recent Broadsheets about the new conservative respectable 'feminism' many women are following. It seems the in-thing to say "I'm in the Women's Movement" whereas until recently that would have been an unpopular, dangerous thing to say, especially in front of men. It is not safer to say because the Women's Liberation Movement is accepted, but because too many women see the Women's Movement (they drop the word Liberation) as a cosy sisterhood alone, no longer working for feminist issues, for changes in the system, for the liberation of women still needed. Perhaps the women don't have any hope for real liberation and are resigned to their lot, or perhaps they 'tried' but ran out of energy. I know myself it is easier and safer (but so unfulfilling) to be non-committed, even if I believe in a cause very strongly *in my head*. Perhaps this safe Women's Movement is *hoping* women's position in this patriarchal society will improve without women making the changes themselves. I know it is unusual for women to fight for what they want, and it is such a fight to get anything because men hold too much power over women's lives. But we have to be radical, demanding and that sometimes means offensive and not many women like to be that, but it's not going to get you anywhere being polite, submissive, lady-like. I was in a trap for years of depending on the 'Women's Liberation Movement' (whoever they were) to miraculously make the changes necessary so that I would no longer feel oppressed as a woman. PUTTING UP WITH (yet hating) sexism, males' power, feeling inferior because I'm a woman was as harmful and anti-feminist as accepting and encouraging it openly (which many women still do).

When I first became involved in feminism, radical feminists really scared me, I felt 'wishy-washy', horribly inactive and hypocritical. Although I saw many others like myself advocating feminism, but letting an over-worked few take action and responsibility, I couldn't fool myself that that was o.k. for me. I knew all the talking and consciousness raising in the world were useless without any action. So the realisation and guilt accompanying it of wanting and believing in Women's Liberation but not doing anything for it, started me thinking, reading, questioning my life-style and behaviour.

It is a long process of revaluing myself, realising my own and other women's potential.

I don't waste so much time and energy on things which aren't important to me e.g. seeking males' approval, playing 'games' with people, clothes, money, appearances. I find living feminism instead of just thinking it can be quite exhausting and certainly not the way to make everyone my friend, yet I get so much strength from many women in my life and find strength in myself I never knew when I was personally controlled and drained by men. Now I know more of what I want in life I put that first — I regret the long time I spent trying to accept and be accepted and it doesn't matter to me now if I don't conform to many other standards, whether men, Christians, parents, straight friends (the list could go on ad nauseam). It is important to be true to myself before I can be useful to those I care about.

I don't want to give the false impression that my life's a happy, planned-out paradise. I am very aware of obstacles in my life which are in any woman's life while society is male-favoured and male-powered: obstacles as a feminist, obstacles as a lesbian (society is extremely heterosexist as well) etc., etc., stopping me from fulfilling my ideals. But they seem small and surmountable compared to those I knew as a role-playing, accepting, unhappy heterosexual. I feel that many male-identified women are dissatisfied with their 'ruled' status as women, but

scared to stop depending on their rulers, the men, and depend on themselves. The majority of women I know don't realise their own strength, beauty, value — they not only have been used to women underestimating themselves, but they pour so much energy into men and caring for them, getting little in return for themselves that they don't appreciate and develop the person who should be most important to each woman — herself.

Many wonderful changes would take place in society if every woman put herself first and asserted herself as an important individual. It shouldn't be so abnormal to be proud of being a woman, of identifying and sharing with women in all areas of life, to love women.

Sometimes I have done too much criticising — I meant rather to challenge you who read this. Feminism is personal as well as political, and it is essential that each woman who is aware of the limits on her freedom finds answers to her own personal oppression, finds her own strengths and the life-style she wants.

Jacqui Wyles,
Wellington.

Party policies on abortion

Dear Broadsheet,

By now it is a matter of record that the proposal put by the Buller Women's Collective (BS April 1978) for a vote of 'no confidence' by women in the forthcoming general elections, was defeated at the recent WONAAC Abortion Conference held in Auckland. However, for those women who didn't attend . . .

At risk of being condemned for 'electioneering' (and possibly not having this letter published) could I quite simply state that the New Zealand Values Party believes (and has always stated) that the woman concerned should have complete freedom of choice in the matter of abortion, completely supports the women's movement, and has always been active in it.

The inability or unwillingness on the part of such women as the B.W.C. to recognise that there are in fact FOUR



major political parties in New Zealand today, presumably gives rise to such sentiments as expressed by one speaker at the Conference — ... *when* there is a political party which *has* a policy on abortion then we might...."

I am sick and tired of prominent women in both National and Labour parties urging support for their own candidacy or whatever, yet remaining blind (or evasive) about the fact that neither party has the gumption to have a policy about abortion. Isolated "liberals" seeking piecemeal reform from within the safety of the established patriarchal power structure will never have MY vote.

In sisterhood,
Diana Hoole.

— a letter from Broadsheet to our readers.

Although the General Election is still seven months away, the parties have already begun campaigning and Broadsheet has begun to receive letters about them. We are always pleased to receive letters, on this as well as any other topic, but we have no interest in or space for "party plugs". We *are* interested in hearing about policies to watch out for, whether positive or negative. Diana Hoole's letter in this issue is a case in point — she tells us that the Values party, unlike the Labour and National parties, does have an abortion policy, and that it is a liberal one. This sort of information, on just what women can expect from the existing parties, is valuable. The Broadsheet workers examine all the parties with a critical eye, asking just what are they doing for women, and we expect our readers generally take this approach too, and

will prefer to write and read letters with a critical and informative slant. So we hope to hear from you in this vein.

International women's health resource publication

Dear Sisters,

A resource publication is being planned which will present a women's perspective on women and health internationally. The proposed publication, to be coordinated jointly by ISIS and the Boston Women's Health Book Collective, will include material from as many countries as possible, and will appear in English and Spanish.

During the preparation period over the next five or six months, we will be working with many groups and individuals to make the finished publication as useful as possible. We are now soliciting information and suggestions from you. Our working definition of women and health includes the following topics as part of an overall relationship between women and health:

- women as paid and unpaid health workers
- women's health and medical care issues
 - abortion
 - birth control
 - childbirth
 - menopause
 - sexuality
 - venereal disease
 - sterilisation
 - unnecessary surgery
 - women and drugs
- analysis of social, political and economic forces affecting the relationship between women and health
- organizing efforts, alternatives and research to improve health and medical care, as developed by women.

Provisional plans call for several different types of basic materials to be included in this publication, as follows:

- annotations and reviews of available books, films, periodicals, pamphlets and bibliographies
- essays and reports on selected

aspects of the relationship between women and health, as defined above (annotations would be useful here, also)

- a directory of information and referral resources listing all groups which wish to be so listed, by self-description.

We are writing to ask if you will participate in this publication by sending any of the following:

- a description of your group/your work for listing in the directory, with or without address
- any publications (books, periodicals, pamphlets, etc., including information about films, video-tapes) which should be listed
- analyses, reports and essays about any aspects of women and health listed above
- your comments, suggestions, criticisms and feedback.

We would also appreciate your notifying other groups you may know about. Each group contributing to the publication will receive one free copy.

Replies may be sent in English, French, German, Italian or Spanish. We're looking forward to hearing from you. Thanks for your interest.

Sincerely,

Norma Swenson, for the Collective.
Marilee Karl, for ISIS.

Replies from U.S.A., Italy and New Zealand should be sent to:

BWHBC, Box 192, West Somerville,
MA 02144, U.S.A.

SOS Contacts

Dear Sisters,

I am writing to bring the Hawkes Bay S.O.S. contact list up to date. At the beginning of 1978 we held a public meeting in Clive midway between Napier and Hastings. A branch was formally constituted and officers and executive officers were elected.

Since then we have received up to eight requests per week. Not every woman of course, decides to go overseas. We have however sent on average between two to five each week. The majority of doctors are very helpful and the women appear to have

little bother in obtaining their tests and prescriptions. Finance is a perennial trouble but it never ceases to amaze how the women manage to raise the necessary amount.

In May we are making available statistical tables of our cases, but the confidentiality of the women will be protected.

As we work over two large cities and their environs the telephone contacts have been changed to cover this area. All the S.O.S. committee and some of the members of the C.H.B. S.O.S. are to attend a telephone counselling course at the H.B. Community College at the end of April. We have enlisted sympathetic doctors, counsellors and lawyers to help with this course. It will of course give us more visibility when we publicise to the press.

Fund raising is a continual grind. However, at last we can consider loans and we now plan to work towards a trust fund.

Our address is: BOX 735, NAPIER.

The telephone contacts:

Napier area	438-484
Hastings, Flaxmore	798-943
Havelock North	775-586
Taradale area	437-488

Yours in the cause.

Josephine A. Baker,
Secretary.

WONAAC Defended

Dear Broadsheet,

We are replying on behalf of Auckland WONAAC to Christine Dann's editorial in April Broadsheet. WONAAC agrees with Christine when she recognises strength lies in numbers and that the abortion campaign must aim to involve as many as possible in fighting for abortion, a woman's right to choose. She then goes on to accuse WONAAC of being led by women from the Socialist Action League, failing to broaden its base, and of limiting its style to public demonstrations. First of all, any woman who supports the aims and perspective of WONAAC is welcome to join and participate in decision making, regardless of other affiliations, political,

continued on page 17

Behind the News

Guns, bloodshed, carnage — now it's paper poppies, dawn parades, flags, bugles and fanfares. For what, and for whom? This year, the Auckland Women's Action Group made their comment on Anzac Day in the form of a protest during the wreath-laying ceremony at the War Memorial Museum. The following are reports, photographs and thoughts from the women involved.

THE MEANING OF ANZAC DAY

WOMEN'S ACTION GROUP
PRESS RELEASE — ANZAC DAY, TUESDAY 25 APRIL 1978

IN MEMORIAM

WE REMEMBER

ALL THE FORGOTTEN WOMEN

ALL THOSE WHO DIED IN BATTLE

THOSE RAPED AND MUTILATED

OUR SISTERS WHO HAVE HAD THEIR

LIVES DESTROYED BY THE WARS OF

THIS CENTURY.

In war women do not count; women are never remembered as activists or victims in war. The Womens' Liberation Movement remembers them today, Anzac Day, and asks the people of New Zealand to remember.

Tuesday April 25, 1978: Seven women, fully dressed in black, stand with their faces covered with veils, to the side of the Cenotaph, Auckland War Memorial Museum. A group of radical feminists representing Women's Liberation, they were publicising the dual role of women in war — as activists and victims, the forgotten women.

The action had been conceived of as a piece of theatre. This form of protest attracts more attention and evokes stronger responses from watchers. A decision had also been taken to act within the law and respect the rights of other participants. Consequently the group didn't 'act' until the end of the ceremony when it was time for the public to lay their wreaths. The group's wreath was a large women's symbol covered with red and black flowers.

The action had only been put to the group the Saturday before, hence little time for rehearsals — attention was focussed on the actual act of lay-

ing the wreath to the detriment of the time both before and after. This made the group 'dithery' during the ceremony and vulnerable to outside interference. For the wreath laying, the group formed a column, one woman in front holding the wreath; behind her, three couples, arms linked.

To make the reason behind the action clearer to the public an 'In Memoriam' card was designed to accompany the wreath. It almost didn't make it. Prior to the wreath laying a policeman approached the group, stating his opposition to the protest by announcing that "you'd better not put that card with the wreath, you'll upset a lot of people, lady". In fact, it was not those 'other people' we were upsetting, it was him! Here the lack of planning showed, for instead of ignoring him and hiding the card various members of the group talked to him and at one stage he actually held the card. Fortunately it was snatched back. This



shows the importance of any action group having planned their 'act' for all the time they are 'on show', and the need to be a cohesive group immune to outside stimuli.

Further attempts were made to interfere with the action. The group walked down the museum steps, laid the wreath, stood for a few minutes and walked down to the lawn below. A minute later attention was drawn back to the cenotaph — the same policeman had taken the card off the wreath, quite blatantly, for there were many still laying wreaths and paying their respects. The artist, who had designed the card,



Rhonda Bosworth

snatched it back and relaid it. Then a member of the public removed it again. Not to be defeated, the same message was rewritten and pinned on the wreath. It seems from this that every piece involved in an action must be as immune to counterattack as possible — cement weights v yooohoo!

On reflection the group felt they should have remained to one side of the cenotaph, keeping an eye on the wreath and creating another focus for the public. Perhaps a leaflet explaining our actions should have been prepared for handing out. Then at least the people present would have had an accurate explanation of the action.

Relying on the male controlled press for genuine coverage is like signing a Repeal petition — an act of faith. An eight column article in the next day's NZ Herald devoted seven eighths of its space to describing a subsequent incident involving a member of the press and the policeman mentioned above. Wider publicity payoffs are thus limited. However benefits accrued in other areas. The women involved reported feeling much stronger and capable of planning and taking part in future actions — a powerful voice considering the number of times a Women's Liberation perspective ought to be heard and isn't. In fact you might say that a pleasant morning was enjoyed by all.

Before and after the action, the group discussed the politics of the day. It was seen to be a celebration of male "power and glory" regardless of how sombre and tragic it appeared on the surface. It is also a display of the collective guilt held by those who survived on behalf of those who were 'sacrificed', although it is not seen as a passive act, since it is believed that men give rather than have their lives taken by war.

The cenotaph represents a giant, erect phallus, around which crowns are placed in the form of wreaths. It personifies the power of men: as individuals, as a class — as soldiers, as the war machine.

"This is my weapon,
this is my gun,
This is for business,
this is for fun."

— Drill Sergeant's Ditty

So why involve women in this patriarchal charade? Although the group wanted attention drawn and respect paid to the woman energy distinguished by war and its effects, they didn't want the deaths and mutilations glorified as heroic sacrifices for the father's land. War must be seen as an obscene corrupt act co-opting women's energy. Primarily, women have been pawns in the game, their kin taken at will, protests forbidden; their bodies and minds violated in acts of rape — the spoils of war, freely parcelled out to winner and loser alike.

However, in terms of herstory, there have been women warriors, both celebrated and anonymous, activists in revolutionary struggle. It will be important when paying tribute to these women that we don't create false legends or meaningless ceremony — insignia of a reactionary rather than revolutionary movement. Conflict is important for the future it can create, not the past it can tie us to.

Anzac Day is the most sacred event in the New Zealand calendar. Christmas and Easter services do not have as holy an aura as this most holy of days — they seem light and jolly in comparison.

Have you heard the bugle sound at dawn? Have you seen the glorious colours of the flags and flowers in the full morning light before the cenotaph? Have you seen the array of uniforms as service men and women, bandsmen and women, stand stiffly in straight rows; and have you heard the cries of the bagpipes and the shouts of the brass band instruments as they lead the march of men?

If you have been to an Anzac service you must have been impressed by the sincere involvement of the men and women present. Of course we are New Zealanders, with a phlegmatic rather than fiery temperament, and so we tend to mumble over the prayers and quaver out the hymns, but the feeling is there. Such a strong feeling of sacredness that it sets up a correspondingly strong tension inside me even as I draw near to the outskirts of



The law is upset by the women's action, and confrontation follows.

such a gathering. It is like stumbling upon a strange tribe engaged in solemn worship while out for an ordinary and secular stroll. What is it all about? Why does it mean so much?

Anzac Day is many things. It was begun to commemorate those who died in World War One, and especially those who were massacred in that "glorious defeat" at Gallipoli. Why do we want to commemorate and make sacred the idiocy of New Zealand politicians who sent the young men to possible destruction in Turkey, and the incompetency of the commanders who sealed their fate? Why do we want to remember W.W.I. at all? Unlike World War Two, it was a largely European affair, where New Zealanders died (in proportionately greater numbers) for what was obviously the defence of Britain and not New Zealand. Is it to try and convince ourselves that they didn't die in vain? To say to the dead that the whole thing wasn't a ghastly and foolish mistake after all?

("The glorious dead", my eight-year-old companion read from the Auckland cenotaph. He then asked, "What is glorious about being dead?")

On we go, with W.W.II., the Korean War, the Malayan "war", the Vietnam war — who's next? The men make the wars, the men fight the wars, the men die in battle, the men mourn the men who died in battle, the men breed sons who . . .

Yes, the men, as the man at the Auckland cenotaph said when he saw the women's wreath, "Women have nothing to do with wars." How right — and how wrong.

Men make wars . . .

Women certainly don't make wars, since they are not in a position to do so, being conspicuously absent from the highest state and military councils. Those who do reach the top, such as Golda Meir, get there by being good at playing the man's game in the man's way. Men have traditionally run states, so *they* have set up the rules by which states are run. One women can't change these rules — she can either obey them or get out of the game. Only masses of women (preferably supported by masses of men) will be able to bring about a more peaceable, less aggressive approach to international relations and affairs of state. Until that time — men make wars.

Men fight wars, men die in battle . . .

Well, the ones we're used to, anyway. One of the "privileges" of making wars is getting to fight in them. When

women are thought too weak and inferior to make political and military decisions, they are also considered too weak and inferior to fight. In countries where women are *not* considered too weak and inferior to make such decisions, they also get to fight. In Vietnam, for example, women made up nearly 50% of the forces of the Provisional Revolutionary Government, and the southern forces were led by a woman general. We were never told this interesting fact while the war was on — it was humiliating enough being defeated by "little yellow men", let alone "little yellow women!"**

The "privilege" of fighting may seem a doubtful one, but perhaps it is preferable (since decision-making goes along with it) to having to work one's guts out to sustain the war effort at home, while being subjected to bombing raids, etc. Women in most parts of the world may not die in battle, but they certainly die in wars. In their millions. They are also wounded and raped. Wars are particularly horrible for women, since the "nice boys" on both sides seem to feel no compunction about raping the women on the "other side". After all, aren't women one of the spoils of war? In recent times we have the harrowing examples of the use of rape as a deliberate terrorist and torture tactic in Bangla Desh and



Vietnam, causing untold misery to countless women. Things (men?) don't seem to have changed much since the "Dark Ages", when the barbarians sacked Rome — it's still "loot, rape and burn".

The men mourn the men who died in battles, the men breed sons who ...

But so do the women. They mourn, and they do the greater part of the work which is necessary to keep a country going during a war and put it back on its feet again afterwards, while manpower is reduced. But when the men have got all the work out of the women that they need, and want the women's jobs for themselves, then the women get pushed out of the workforce and back into the houses, to breed some for the next war.

That's what women have to do with wars. That's the story of the twentieth century. Next time Anzac Day comes round, ask yourself — what has it got to do with women?

Christine Dann

*An excellent account of the relationship between women and war can be found in "Women of Vietnam" by Arlene Eisen. Vietnamese women were both victims and fighters of the longest war of the twentieth century, so their experience encompasses every facet of war.



The crowd watches as the women walk to the cenotaph.

Update On The Abortion Issue

Muldoon wanted to wrap up the abortion issue for Christmas — so that the men on the hill could get on with “real” politics in 1978. Well, he may be trying to kill us — but we’re sure as hell not going to lie down. What’s happening on the abortion issue right now — a Broadsheet update.

What is happening to the law?

Parliament begins its 1978 session on May 11, and three amendments to the present Contraception, Sterilisation and Abortion Act have been mooted. Two of these amendments merely make things easier for the doctors involved — they give the operating doctor a say in the decision and allow the certifying consultants to see the women who want abortions. The third proposed amendment will delete the “by any other means” clause — at present the law says that abortion is only permissible if there is serious danger to the woman’s life or health which cannot be averted by any other means.

These amendments were all recommended by the Abortion Supervisory Committee, in the interests of making the law more “workable”. They are far from good enough. What has been the reaction to the law and the proposed amendments among public and politicians?

Pro-choice groups are of course totally dissatisfied with this state of affairs, and are still pressing for complete repeal of the C, S and A Act. Feminist pro-choice groups want a repeal of *all* abortion laws. The Repeal petition has over 250,000 signatures, and will

be presented to Parliament when it opens in May. This is a very good response to a petition which has been going for only a comparatively brief amount of time (two months). It will be interesting to see if any notice is taken of it by M.P.’s.

Although political activists have completely rejected the idea of trying to make the law work, it seems that some doctors have not given up hope. Certifying consultants are not supposed to hold extreme views on abortion, but many of them do. (See the report on abortion tactics from Christchurch in this issue.) A Dunedin couple have also brought a court case against a Dunedin certifying consultants who regularly places anti-abortion, anti-women advertisements in the local papers. The Supervisory Committee has not yet done anything to ensure that the consultants really are non-extreme, or to get rid of those who are. Most liberal doctors have refused to become certifying consultants under such a repressive law, but a few have taken the opportunity in the hope of doing some good. However, at present there seems to be a tendency for these doctors to over-estimate just how much good they can do. A case in point is the opening of the St Margaret’s Clinic in Auckland under the supervision of Dr Wilcox. This clinic is under the control of the Auckland Hospital Board. Dr Wilcox believes that if the law is amended then up to 30 abortions a week could be performed at this clinic. Feminists

with experience in the abortion field believe that not only is this wildly optimistic, it is also quite unsatisfactory because it would leave control of the abortion decision firmly in the hands of the doctors. Women would be dependent on the liberality or otherwise of the doctors employed at the clinic. It also disregards the political situation — it is highly likely that the authorities will allow a little liberality now, so as to defuse abortion as an election issue, and then toughen up again after the election is over. It would be better for women to continue to raise money for S.O.S., so that every woman who needs an abortion can get one in Australia, while working for the repeal of all abortion laws here. Otherwise energy will be wasted in trying to keep yet another clinic going under totally unsatisfactory laws.

Meanwhile, SPUC is not resting on its laurels. On the contrary, it is playing a variety of cunning games with the media and the public. It has held a big demonstration outside the TV complex in Avalon (on a Sunday — anyone want a long lift home after church?) protesting the “pro-abortion” bias of the news media. Des Dalgety has resigned and his job as president has been taken by Marilyn Pryor, who has already made a statement saying that the removal of the “by any other means” clause is not acceptable. The influence of SPUC within the two main political parties is still being felt, though this will probably do the parties more harm than good.

Unfortunately this is such a hot issue at present that any “up-date” is soon out-of-date. Broadsheet goes to press in the week when Parliament is likely to consider abortion again — the Minister of Justice’s amendments and a private member’s bill calling for repeal which John Kirk says he will introduce. By July we may have a whole new story to report — see you then.

continued over page .

What is happening to women?

S.O.S. is doing what it can to get women the abortions they need, whether in Australia or New Zealand. But what sort of success is it having?

S.O.S. doesn't suggest that women try the New Zealand "inquisition" unless there seems to be a good chance of success. Nevertheless, the women workers have cases on record of sixteen-year-old girls being turned down by some consultants because they were "too old" and being told that if they were fourteen, now, it might be a different story . . . yet fourteen year old girls who have also tried to get an abortion in New Zealand are apparently not young enough for some consultants! This is just one of the many examples S.O.S. has collected of inconsistencies between consultants.

One of the worst examples concerns a mentally abnormal teenager who is severely affected by a physical defect as well. She has undergone numerous operations for this defect, and when the surgeons who performed these operations were contacted by the certifying consultant reviewing her case, they advised that she should not go through with a pregnancy. Despite this advice, the certifying consultant concerned refused to grant this woman an abortion. Her mother was then faced with the financial and physical hardships entailed in a trip to Australia, which would have involved raising the money for two airfares, since the pregnant woman is incapable of travelling alone. Fortunately, the woman came to S.O.S. in Auckland instead (after this failure to get an abortion in the rural area where they lived) and after referral to an Auckland consultant an Auckland abortion was arranged.

Then there was the heroin addict who had been under psychiatric care for



Photo: Time Magazine

eighteen months – she was turned down here and had to go to Australia. And the severely disturbed woman who hates women and girls, is under the care of government services for neglecting her present baby, and swears she will kill a girl baby if she has one. She means it – but the certifying consultant doesn't believe her. He thought she was a prime candidate for the "joys of motherhood" and refused an abortion.

Lack of space prevents us from detailing all the injustices and miseries women are suffering under the new law – but these examples will give you an idea of the sort of horrors which are occurring. S.O.S. workers have found that the sort of service women get depends very much on where they live, with some areas, e.g. Whangarei, Manurewa, being "disaster" areas for women. There are only 12 certifying consultants for the whole of Auckland, and a number of these are retired or not in general practice. One G.P. was forced to ring S.O.S. before he could

find a certifying consultant in his area. Which was a bit more helpful than the G.P. who decided that his patient, in his opinion, had legal grounds for an abortion, but couldn't find a handy certifying consultant. So he gave his patient a list of all the certifying consultants in New Zealand and told her that it was now up to her to find one for herself. Even if she does track down one of these needles in a haystack, and receives their seal of approval, will she get one, since the only doctor currently performing abortions in New Zealand is about to go overseas. Meanwhile many women going to Australia are having to delay their abortions to the dangerous post-twelve weeks stage. These women know that they want an abortion as soon as they find themselves pregnant, but it takes them time to earn or raise the money needed. So they must face the difficulties and dangers of a late abortion in a strange country. What is happening to women? Their worse fears.

Christine Dann

BEAUX' STRATAGEM

A play about marriage, its failure and success.

Written by George Farquhar, directed by Mervyn Thompson.

June 10 – 24 8.15 pm

Matinee: June 15 1.00 pm

Kenneth Maidment Theatre, Auckland University.

Bookings at the Corner.

Tactics In The Struggle

Making our ideas and feelings on the abortion laws known — how do we go about it? In this report, women from the Christchurch Women's Liberation Collective describe the tactics they used.

The Christchurch Women's Liberation Collective decided on April 15 to picket certifying consultants who were known to be unsympathetic towards women seeking abortion.

A member of the Collective spoke to SOS and people working within the Health Services who had dealt with women who were formerly patients of the consultants. It was decided to picket three certifying consultants. (See Press Release below.) Although Mr Louisson, the Medical Superintendent of Christchurch Women's Hospital, has an anti-women record, it was felt that at present he is working to rectify the situation so his name was put on the short list for the time being.

As Thursday was very wet, only Mr Svensen was picketed by about a dozen women carrying such slogans as "Svensen abuses women, bring a witness with you", "Svensen believes a woman's choice ends when she conceives", etc. I noticed two professional (beautifully suited) men jerk with shock when they read these placards. We also attracted the inevitable male Christians, (probably SPUCies). One demanded that I tell him what was the difference between an eight-week-old foetus and a baby. I told him the difference and he left.

We received very good news coverage from Radio NZ which broadcast bulletins on the picket throughout the day, and the evening paper had a small section about the picket on the front page. It was decided to picket the other two certifying consultants later.

This tactic, which urges women to boycott certain consultants because of their anti-women views, puts pressure on specific doctors, and will be effective if it causes these doctors to lose some of their patients. Although mass demonstrations can be successful, tactics like this one, against specific targets, can also put pressure on the Medical Establishment. Doctors don't like losing patients; they don't like their God-like position being attacked. It is about time it was attacked, and it is being attacked. Doctors have to learn to serve the people, not judge them.

Here is the press statement we gave to the media and to passersby, along with a WL pamphlet.

BOYCOTT OF CERTIFYING CONSULTANTS

It is time New Zealand women had control of their bodies, and their health services. New Zealand women are tired of being treated contemptuously by the Medical Establishment.

Christchurch women will picket three obstetricians and gynaecologists beginning on Thursday 20 April at 11 am. The women want all other women to boycott these doctors in protest at the way they treat women who need abortions. These doctors seek to impose their moral values on women, and are exploiting the authority the new abortion law has given them as certifying consultants. Almost all New Zealand doctors have boycotted the repressive system set up by the new law. But the extremely conservative

doctors in Christchurch who, because of their beliefs are entirely unsuited to help women who need abortions, have applied for, and been granted, status as certifying consultants. This is an attempt to make the new law seem workable. However, ten times as many women go to Australia, as use the Christchurch Public Hospital system.

Many Christchurch women have complained of the treatment they have received from Mr Drayton, Mr McCrostie, and Mr Svensen.

Mr McCrostie's rooms at 62 Bealey Ave will be picketed because he demands that women consent to be sterilised before he performs an abortion.

Mr Drayton's rooms at 110 Bealey Ave will be picketed because he has been president of SPUC; because he will sterilise only married women, and because he believes a woman's "right to choose" ends when she conceives.

Mr Svensen, at the Tower Building will also be picketed, as he is abusive and extremely rude to women who seek abortions. Any woman who does consult him is strongly advised to take along a witness for protection. Like Mr Drayton, Mr Svensen has a very restrictive view of Women's Rights.

An unexpected benefit of the new abortion law is that women are being forced to learn how to bring about changes. Women are learning to change the conditions of their lives.

A MULTI-MEDIA WOMENS SHOW

is to be held at the Little Theatre, Maidment Arts Centre

July 22 and 23

Proceeds to Broadsheet. Any women wanting to take part, please phone Glenda: 685-924

RAPE TRIAL IN FRANCE

A few years ago it was the Bobigny Affair — now another important test case is being held in France. In 1974, two women were brutally raped, but the law court reduced the charges they brought against the men from rape to assault and battery. Four years later, the women are still appealing against this court decision, and this report outlines their story.



Araceli Castellano and Anne Tonglet

Photo: Ms Magazine

In May a very important rape trial was held in France. Anne Tonglet and Araceli Castellano, who were raped by three men in 1974, finally obtained a retrial of their case, which had been reduced from rape to assault and battery at the first trial.

The two women were represented at this second trial by Gisele Halimi, and the trial was financed by Choisir. Halimi and Choisir are noted for their previous success with the Bobigny trial,

which brought about an alteration in the French abortion law. They hoped to make a similar test case of this rape trial.

The case was heard in Marseilles, which became a focus for feminist activity. Women could hardly fail to respond in the face of such outrageous brutality, followed by such a miscarriage of justice. This account of the events leading up to the retrial comes from the Belgian feminist magazine, "Les Cahiers de Grif", December 1976.

This trial is exceedingly important as it is one of the first opportunities where women will be able to argue the *politics* of rape and demonstrate their belief that the male-dominated society which produces rapists is the same society which condones those rapists and victimises their victims when cases are brought to court. In a subsequent issue of Broadsheet we will report on the outcome of the trial.

On the night of 21st August 1974 on the edge of a camping site near Marseilles, two young women — Anne Tonglet and Araceli Castellano, were attacked and raped by three men. They put up a violent struggle, even using hammers. They shouted for help. Some of the campers heard them, but only showed up the following day at the police station. They should have called "fire" they were told. That night was a nightmare. In the face of threats of death, being cut up into little pieces and thrown in the sea, they were so paralysed with fear and exhausted from struggling that they "gave in" and suffered appalling outrages.

"From the moment we stopped resisting, this was interpreted by the judge — a woman! — as consent. The rest doesn't count. Our charges of rape were thus reduced to assault and battery. This is a common procedure in rape cases. It is up to the woman to give material proof of having been a victim — the best of which is to be dead!"

In order to prove rape, you have to have done the following:—

- shouted for help at least once
- offered resistance the whole time
- been found unable to defend yourself (hands and feet tied)
- have a witness.

"The fact of being alive is already proof of consent. Such outrages as blows, insults, violent attack on other parts of the body, are not accepted as proof of rape. And yet we were raped — an experience which goes way beyond violent penetration by the male sex organ."

Immediately afterwards, at 6 o'clock in the morning, Anne and Araceli went to the police station to lodge charges. From there they were sent to a hospital and were only given a bed after two-and-a-half hours. The doctor, who was giving a demonstration to a group of students, noted that they were not virgins and concluded that their experience "was not very important".

"Luckily three women doctors arrived. They did a pap smear within the 5 hours' limit (above which sperm are no longer detectable). But this is not sufficient proof. One of us became pregnant and had to have an abortion, but even this is not sufficient proof."

The next day the victims met with the judge, who asked them many trick questions such as "Are you happy to be alive?" The reply: "I preferred to submit to physical outrages than to take the risk of losing my life", was taken as proof of consent. "In addition the fact that we were lesbians was interpreted by the judge as being provocative and an insult to the virility of the three aggressors."

In the waiting room before they went into the judge — the father of one of the rapists tried to buy them off. He also tried in vain to intimidate them by saying that their defence council, Maitre Floriot, was a friend of the family.

"In September 1975 — more than a year after the attack, our appeal against the disqualification of rape in favour of assault and battery was heard — on the grounds of incompetence of the court. Our lawyers refused to defend us since rape had not been recognised. Three weeks later, the tribunal, presided over by a woman, pronounced the incompetence of the court and the case was sent to the Assize court.

"This was a great victory since it is rarely obtained, and was due to the solidarity of women from many countries, both in Europe and elsewhere who sent telegrams, signed petitions and were present at all of the trials up to now.

"What can we learn from our experience? Firstly, a woman is held responsible for any aggression she suffers, simply because she's a woman. We have realised that it is a perfectly normal and frequent event for a woman to be raped at certain times in certain places. Public places only belong to men, not to women, especially if they are free and alone. Rape is a daily occurrence which takes place in every part of a woman's life — at work, in the office, on a walk, in the woods, while travelling. Next, men who rape are ordinary men. The three men who raped us were aged 24, 25 and 30. The oldest has five children. Two were French, one Italian. They are the kinds of men you meet everywhere.

"For the next trial which will be "political" we need massive support from you wherever you are. It is through cases like ours that we — you and us — can fight together and show the strength and solidarity of women.

"We are fighting for principles, to change the laws, to change attitudes. We want to give the maximum publicity to this rape, publishing the names of the men in all the newspapers. We don't demand long sentences. That's not our aim — it is men who invented prison, and they must be responsible

for it. Every rape case must be reported in the press — with the names of the rapists. We must demand the maximum injury compensation and use this money to create organisations for battered and raped women, to help them see their cases through to the end."

YOUR LEGAL RIGHTS

The Neighbourhood Law Office in Grey Lynn is undertaking a project designed to bring the Law closer to the community by holding weekly gatherings in the Grey Lynn Citizens Advice Bureau.

The theme of these meetings is "Your Legal Rights" and each Thursday night from 7p.m. — 9p.m. a person skilled in the law will be speaking on topics of which they have a special knowledge.

Topics that may be of interest to women are as follows:—

"FAMILY LAW" — SINGLE MOTHERS with Barry McLean Thursday June 15th.

"CHILDREN'S RIGHTS" with a panel of people including Barry McLean an Auckland lawyer, Dr Oliver Sutherland ACORD, a representative from the Childrens Board and a Probation Officer. Thursday June 22nd.

"WOMEN'S RIGHTS" with Margaret Wilson. Thursday July 20th.

"NATIONAL RIGHTS" with Margaret Wilson Thursday July 27th.

Come along and listen, comment, question and find out what your legal rights are.

For more information please ring the Neighbourhood Law Office Ph. 769-085 or 768-509.

FREE AND OPEN TO EVERYONE!

Editorial

Is cultural feminism a tool to change society, or merely a reflection of it? CHRISTINE DANN discusses this aspect of the Women's Liberation Movement, and argues that cultural change is not possible without political change.

Cultural feminism seems to be a tricky subject to discuss at present, with both the "pros" and the "antis" having difficulty in making their views clear. There is no hard and fast boundary between the two sides, so that even "pro" and "anti" blur and definitions are bandied around without sticking. Why bother with it at all? If feminists are creating a women's culture, doing it well and enjoying it, isn't that enough? Isn't that what we want? Isn't that the way to liberate ourselves from male domination?

Only if you think that being creative with other women, enjoying that creativity, and producing a women's culture is the prime object of the Women's Liberation Movement. Many women do not. For instance, I think that the prime object of the Women's Liberation Movement is putting an end

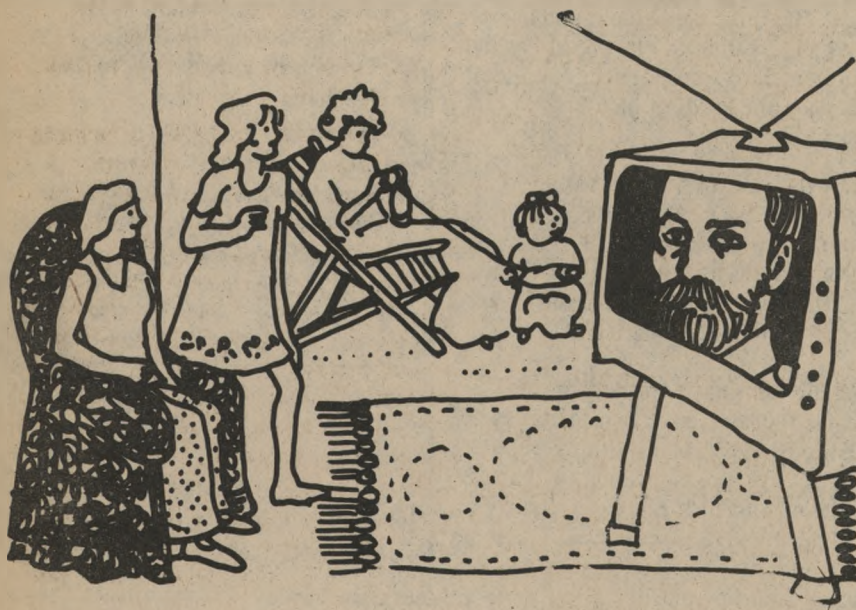
to male supremacy and domination. For those with this point of view, cultural feminism must be assessed as a means, not as an end in itself, and its worth must be evaluated accordingly. Then the debate becomes not "Is cultural feminism valuable?" but "How valuable is cultural feminism?" Even those who would consider themselves to be cultural feminists would generally agree that change in cultural spheres is not sufficient in itself for the liberation of women and that there must be direct political activity as well. In this editorial I offer some thoughts on the role of culture as it affects the liberation of women, and argue that not only is cultural change insufficient in itself to bring about liberation, but that it merely reflects and does not initiate political change.

Mass culture is male culture

Twentieth century culture is very different from the cultures of previous centuries. It is "mass" culture –

millions of people watch the same TV programmes, read the same bestsellers, wear the same fashions, listen to the same music, live in the same sorts of houses, and so on. Up until the Industrial Revolution, most cultures in the world could best be described as folk cultures. They were localised and distinct. With the growth of nationalism and industrialism in the nineteenth century, this state of affairs slowly changed, but even today we can still see remnants of it in the colourful costumes which European villagers wear on special occasions, with their distinctive differences which identify particular regions. Yet although such regional differences still remain, for every day there is the mass culture. This is especially obvious in New Zealand, which does not have a long pakeha cultural tradition, and where a move from Invercargill to Whangarei necessitates adjusting only to climate, not culture. It is also obvious in our rather amusing (or perhaps pathetic) attempts to emphasise what few cultural differences there are (such as the "Scottish" nature of Dunedin, etc.)

Folk cultures are not only a lot more numerous, varied and distinct than mass culture, but they also have strong male and female strands. Both men and women have dances, songs and other activities which are closed to the opposite sex, so that women in these societies have a culture of their own. However, within a patriarchal tradition, the women's culture, though strong and vigorous, takes second place to the male culture. Maori culture provides a good example of this. Maori women play an indispensable role in receiving visitors, since only they are entitled to call the visitors on to the marae. This is pointed out (generally by Maori men) as an example of the important status of Maori women. But once on the marae, who gets to make the speeches? In most tribes, only the men, though this is changing as modern Maori women begin to step outside their traditional cultural role, despite



dire threats (from Maori men) about the destruction of Maoritanga.

In New Zealand today, we may have mass culture instead of folk culture, but we still have a patriarchal society. The dominance of male culture over female culture is less obvious, because mass culture is less personal than folk culture, but it is there none-the-less. In fact, mass culture *is* male culture, because men are largely responsible for running the TV stations, making the films, designing the fashions, editing the papers, composing the music, building the houses and generally creating the cultural environment which we all live in. Why and how do they do this?

They do it because they are in a position to do it, and women are not. Two important factors put them into this position and keep them there. Men control mass culture by virtue of their inheritance and their wealth. After the Industrial Revolution culture changed from folk to mass, but the patriarchal structure of society did not change. Men in mass culture inherited male domination from folk culture. From their fathers in the folk cultures they inherited the wealth necessary to create and control mass culture. Most branches of cultural activity today are highly industrialised – film, radio, TV, publishing, clothing, building and so on are all engaged in for profit, and the joy of creativity is often only incidental. Men understand and control the technologies of mass culture – they finance culture, consume it and profit from it. “He who pays the piper calls the tune” – since men buy, finance and create mass culture, they get what *they* want to see and hear. Women’s culture in such a system goes underground, it is done “on the cheap” and it is done in a home, the place where men prefer women to be. Thus we have the phenomenon of women embroidering, knitting, icing cakes, painting watercolours, weaving, producing small plays for schools and churches, singing round a piano and gardening in order to find creative outlets. None of these activities are part of the mass culture, and they are not seen by the men who control mass culture as being culture with a capital C, nor as being valuable. Women, in their turn, generally do not have the



training, wealth or opportunity to reach positions of control within the mass culture, and even if they do succeed they are usually outnumbered by male colleagues who ensure that the male view is presented. Thus it becomes difficult to inject any female (let alone feminist) content into male mass culture.

Thus, for lack of anything better, we must all continue to consume this unbalanced culture, which is created by only half of us, and which provides appalling examples of the depths which such an imbalance leads us to with such creations as “snuff” movies (violent pornography), advertisements which degrade women (see our Hogwash page), beauty contests, sexist pop songs, fashions such as tight skirts and six inch heels, and violent TV programmes for children.

Correcting the imbalance

It is fairly obvious that this imbalance must be corrected for the good of us all, and that indeed one of the ways of measuring how successful feminist agitation has been will be by how far women have progressed towards a fair share of input into mass culture. But

how will this happen? Cultural feminists suggest that women must create their own superior culture as an alternative to mass culture, and that the creation of such a culture is both an act of liberation and a goal of liberation. Is this a sufficient and realistic solution to the problem of male dominance? I think not – for two reasons. Firstly, our oppression is not merely cultural – it is merely expressed culturally. Men control mass culture as they control the rest of society. The TV studio is an adjunct to Parliament and to the boardroom; publishers publish what their stereotyped categories of men and women “want”... For example, “The Hite Report”, surely a book for women if there ever was one, has been marketed by European publishers as a sex book for *men*. The examples are endless. Trying to change culture is putting the cart before the horse – culture changes as society changes, and it changes as a result of changes in the power structure. The change from folk culture to mass culture is an excellent example of how changes in the power structure and in economic relationships brought about cultural changes. The people did not say “We would rather read the news from mass circulation dailies than hear it from the town crier”. When technology, capital and the possibility of profit from publishing came together, the town crier went, whether he liked it or not. When women begin to acquire some of the power that men have, then mass culture will change to reflect our views. Whether men like it or not.

For these reasons, developing a “women’s culture” is not sufficient for liberation. It is a reflection of other changes, not a moving force. As ideas and times change, these changes find cultural expression. Some of the dramatic productions by women we have seen in New Zealand recently would have been unthinkable even ten years ago. The new books, plays, films and other art forms are a reaction to the new times, the new politics. In their turn, cultural works and activities validate and spread the new ideas, the new ways of being – *but they do not arise independently of them, they express but do not create them.*

Female cultural workers, such as Virginia Woolf and Doris Lessing, have been expressing feminist ideas in their novels since the beginning of the twentieth century. Poets, painters, filmmakers, photographers and other creative artists have also given expression to feminist and pro-women views in their work. But it was not until the end of the 1960s, until after the rise of the Women's Liberation Movement, that most of these artists began to enjoy the popularity they deserve. Lessing discusses this phenomenon of the times catching up with her in her preface to the second edition of "The Golden Notebook", which came out ten years after the first edition, to satisfy the wider audience for women writing about women which the Women's Liberation Movement had created. It is interesting that even so direct and obvious a cultural expression of feminism, the book "The Second Sex" which was written by the French author and philosopher Simone de Beauvoir and published in 1949, had to wait almost twenty years until it came into its own.

From these examples and plenty of others we can see that to concentrate on cultural activity as a route to liberation is to mistake both the key aspect of our domination and our liberation. As our domination is expressed culturally, so will our liberation be expressed culturally — that is inevitable. But how can we set in motion the fundamental changes which in their turn will produce a cultural as well as political and economic revolution?

Cultural alternatives?

Not, I suggest, by concentrating on developing a "women's culture". Any such culture, without a change in the power imbalance which causes men to control mass culture, will necessarily be "alternative". The 1960s and 70s are the era of the "counter culture", of "dropping out and tuning in", of "back to the land" movements, of alternative schools and urban and rural communes, of countless attempts to sever connections with the industrial, capitalist, exploitative and oppressive society of the West.

Countless attempts which have come — and gone — without altering the basic oppressive structure one jot. Instead of attacking the system head on, the counter culturists tried to sidestep it with "alternatives". Alternatives for whom? For those who could afford the alternatives — which was no solution at all for the majority who suffered most from the system — the blacks, women and workers to whom "back to Africa" movements, lesbian separatist communes and country hideaways were and are nothing more than a pipe dream. Many of these people have become understandably bitter about "alternatives" and the people who promote them. Far from providing an impetus for the system to alter, alternatives merely take out of the system the people who are most likely to bring about change within it. The people who choose alternatives are usually middle-class (alternatives cost money) and these are precisely the people who have the skills and resources most likely to be able to bring change within the system.

Most alternatives are only alternatives for those who already have some advantages. The energy put into alternatives is energy taken away from direct struggle with the system, and if energy is directed exclusively at establishing and maintaining alternatives then nothing really changes. The system continues to oppress the majority, while those in control are even able to point to successful alternatives as examples of the sort of "liberty" the system allows to individuals who don't like the system.

None of the above is to deny the real value which alternatives do have as possible models for new ways of being and doing, nor their temporary value as refuges from the system, but it is to call into question the practice (which is currently being defended in feminist circles) of concentrating on developing alternatives rather than devising means of attacking the system directly. An analysis of the success of education alternatives (see "alternative schools") in New Zealand over the past ten years shows that they have affected the primary system not at all, and the secondary system to the extent that the State now finances two

very small schools, totalling 200 pupils at the most, while in the State system it's business as usual. As a teacher I have used alternative schools as places to develop new ways of relating to young people, and as a refuge from the State system, but as a realist who is desperately concerned with change in the State system, I am forced to admit that alternatives are a lousy way of bringing about change. The education system will change when enough radicals — teachers, pupils, parents, and anyone else who cares — start pushing from within and without — instead of remaining apathetic or putting their energy elsewhere, including into alternatives.

The need for political change

I believe that the same applies to cultural alternatives. In fact, the sort of cultural changes which I see as being most significant have little to do with the sorts of cultural activities feminists are now engaging in. The woman controller of TV programming who removes violent programmes from children's viewing may never have painted a picture, composed a song, or even produced a programme in her life, yet she will have more cultural impact than countless painters, composers and other artists who reach only small and specialised audiences. To get to the position of power where she can make that decision, she will have to be supported by large numbers of people, principally women but also men, who may be as ignorant about "culture" in a creative sense as she is, but who do know they want to live in a less violent society, with a peaceful culture.

As feminist ideas spread and grow more powerful with the support of numbers, culture will change. Cultural means (plays, films, songs, etc.) may often be excellent ways of spreading the message. But they can never be a substitute for the development of clear political ideas and direct political activities. Cultural workers may reflect political ideas and inspire political action, but their greater visibility perhaps leads some people into mistaking their role and according them a greater importance which is really due to the "back-room girls". The work of artists

is essential and admirable, but no cultural worker can work in a vacuum. Even the best of ideas, expressed by excellent writers such as de Beauvoir, must sometimes wait for their time to come; and even the best of songs may fall on deaf ears if the time is not right.

What am I saying? By all means let us continue with our cultural activities, but let us put them within the context of what we are trying to achieve, and assess their value accordingly. Are we primarily artists (or even just women who want to create) who are open to the expression of feminist ideas; or are we primarily feminists who use cultural means along with others in our efforts to win liberation, but who never forget the major and leading role of developing political ideas and engaging in direct political actions? My preference should be obvious from the slant of this editorial, and I have tried to show why I believe it will lead us to liberation faster than a concentration on cultural activities. But the choice is yours. Please think carefully about the implications.



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

Letters continued from page 4
religious or otherwise. Secondly, Auckland WONAAC is growing with many enthusiastic women joining the abortion campaign this year. Thirdly, YES, public demonstrations are an important part of our activity. At the moment we are planning to march in the MAY DAY Rally, and are organising a lunchtime rally on May 11th to coincide with the opening of Parliament. Along with leafletting to promote the abortion issue generally and the May 11th Rally, we are also well aware it is election year and will be seeking every opportunity for activities to bring the issue to the attention of the politicians and public. These will include picketing the Members of Parliament and the raising of questions at election meetings.

Despite the fact that New Zealand has seen its largest pro-abortion demonstrations (Auckland, Dec 16-5000, Wellington, March 8-1000) in the last four months and there is every reason to believe the numbers will grow, Christine thinks that marches are failing to reach the masses and would rather see a letter-writing campaign. As one of their tactics, ALRANZ has been lobbying for four years, which is basically what Christine is advocating. She also says that a march demanding reform is more militant but less radical than an extensive letter-writing-campaign demanding complete repeal of all abortion laws. Since marches are organised around the demands - Repeal All The Abortion Laws, Abortion, A Woman's Right To Choose, this is not reform. Also we fail to see how numbers of people demonstrating publicly on the streets for women's rights and gaining strength and solidarity by being together are less radical than isolated individuals in their isolated homes writing directly to male MPs.

Christine has seen the need for a mass campaign and mentions the huge demonstrations against the Vietnam war but then fails to show any faith in the strength of women to unite and organise such a mobilisation. On the other hand, the women who attended the Women's Abortion Rights Conference in March wholeheartedly supported a call for a nationwide mobilisation on

Friday, September 15th. This is only one of the actions contained in the proposal adopted by the conference. WONAAC supports the proposal and will be campaigning hard to make 1978 Abortion Action Year.

If any women are interested in more information about WONAAC or the Conference proposal, or are interested in joining WONAAC, write to WONAAC, PO Box 68-388, Auckland, or phone 764-027, 765-924.

Sisterly,
Diane Rainey, and eighteen others.

Christine Replies

1. I did not "accuse" WONAAC of being led by Socialist Action women - that is an unemotive fact.
2. 1500 is not a large demonstration (Compare 15,000 at a Vietnam demonstration in Christchurch - population 300,000 - in the early Seventies).
3. I did *not* say that I would rather see a letter-writing campaign as a preferred tactic - I merely pointed out that as a tactic, *with mass involvement*, it could be more successful than rallies which are poorly attended. I *do not* advocate ALRANZ-style Parliamentary lobbying, and I said so in my editorial, with reasons why. I was trying to separate form from content, to show how radical content need not necessarily take a militant form, and that militant action is not necessarily radical in content. WONAAC still misses my point.
4. I do not have any lack of faith in the ability of women to mobilise - *given the right conditions and correct organisation*. I questioned whether both of these exist at present. I am more interested in facts than faith.

NEW PHONE NUMBER FOR BROADSHEET

Our phone number has changed. It is now:
794-751

In our May issue we began a series on organising the women's movement. This month we continue our discussion of communicating with other women, and start looking at the "services" feminists provide.

GETTING ORGANISED

Print is another important medium of communication. The effectiveness of a picket or demonstration is greatly enhanced if the women involved have leaflets explaining their position to give out to passers-by who don't have time to stop and talk. Christchurch feminists prepared an excellent, comprehensive pamphlet on Women's Liberation for distributing to women at work and on the street as part of their 1978 International Women's Day activities. Pick the time, the place and the pamphlet correctly and you can have a big impact. In 1972 members of Christchurch Women's Liberation distributed the New Zealand University Student's Association pamphlet "Living with Sex" to secondary pupils, in an attempt to challenge the law against giving contraceptive advice to those under 16, as well as to provide the teenagers with information. I still remember my little spat with the headmistress of Christchurch Girl's High — she was rather nonplussed when I answered her threat to call the police by saying, please do, we are trying to provoke a prosecution. She then tried to confiscate the copies I had given to the girls, which only created more interest.

By leafletting places where there are large numbers of women, such as schools and factories, we can perhaps reach the greatest number of women — women who can't or won't come to a feminist meeting, or buy a feminist magazine. It is possibly the only way they will get to learn of our ideas in their pure form, not distorted and trivialised by the mass media. There are plenty of places where we can give out leaflets, and plenty of people who would like to read them.

Leaflets and the like don't happen spontaneously. Someone or ones must write them, get quotes from the

printers (or type and duplicate them) lay them out and pay for them. But it's not that hard. Why doesn't anyone seem to be doing it anymore? Is getting a clear message out and involving more women not seen as important? Groups of women researching, writing and distributing pamphlets which explain Women's Liberation ideas as clearly as possible, counteracting media lies and encouraging women to get personally involved, would seem to me to be essential. Rejecting the male-owned media is not enough — we have to provide alternatives if our ideas are to spread.

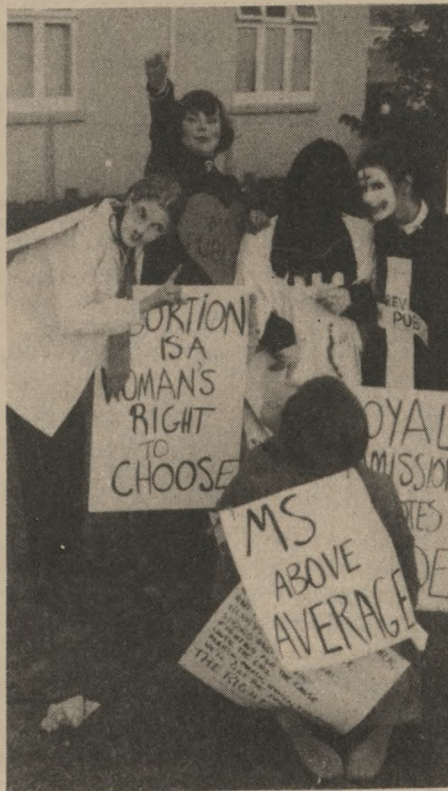
These are all good ways of communicating. Plenty of women who never dreamt they could act have played

successful roles when they found they had something to say — a feminist message being sent out in everything from the simplest skit to a full length production. Plenty of women who never knew they could *write* plays have done brilliantly working with other women.

Instead of talking to a group, you might consider acting out your message. Sandra and I provoked considerable response when we re-enacted the true tale of the boorish treatment a woman friend received at the hands of a local gynaecologist. We presented our playlet to first-year doctors as part of a seminar on "Women as Patients", and from the discussion afterwards it was apparent that their sympathies wavered between the patient and the doctor, and even as they watched some of them were condemning the doctor and considering how he could behave better. This dramatic approach seemed to work better than a straight talk, which would have been pretty critical and liable to dismissal by the doctors as just a grizzle from bitter and not "normal" women.

Drama and films are generally seen as entertainment and thus may attract women who would be frightened or repelled by more obvious political gatherings, such as rallies and meetings. If well done, their greater emotional impact may affect women more strongly than a speech or discussion, and be a valuable motivating or strengthening force.

Films are more difficult and expensive to produce than plays, but they have the advantage of being portable and permanent. Again, there are lots of feminists in New Zealand who knew nothing about cameras and such like several years ago, but who have produced films and videotapes which



Whakatane Women's Theatre Group.

have been appreciated by thousands of women. In Australia there are women's film-making collectives which have produced dozens of short films, which they distribute widely and also show at special weekends.

Guerilla or street theatre is different again. Loud voices, powerful masks and colourful costumes often count more than conventional acting skills. Guerilla theatre is perhaps used most effectively in conjunction with another event, such as a picket, a petition to be signed, a stall distributing literature, or a speaker. Or if the street theatre is in the form of a procession, leaflets could be distributed explaining the event.

Street theatre takes many forms, and prospective "guerilla actresses" would be advised to consult the guides available and perhaps browse through feminist magazines for ideas. The April, 1978 *Broadsheet* contains an account of a successful street theatre performance in Los Angeles. New Zealand women have also created effective street theatre — we need more!

Mass Media

The mass media may seem out of place in a discussion of how feminists can communicate with women, given that the mass media have generally shown more interest in sensationalising and trivialising the WLM for the sake of a "good story" than in taking us seriously. However, since the mass media reach the mass of women, who may never be reached by alternatives I have suggested, we will sometimes want to use them, and they us. Successive United Women's Conventions and other feminist gatherings have agonised over the media question and the problem continues. There are two main problems: whether to invite the media or not, and how to use the media if they do come.

It seems to me that whether one wants the media or not is dependent on the nature of the activity. What are we trying to communicate, and who are we trying to communicate it to? CR groups are obviously for participants only, while news of demonstrations

should reach as many people as possible. But there are fuzzy areas, such as conferences, where reaching both the public and the participants is important. In such cases it seems advisable to work out a strategy for dealing with the media beforehand, and to inform potential participants of the strategy, so that conference time is not wasted discussing what to do about the media. Appointing a spokeswoman or women, or making press statements are two ways of getting publicity without having to have the media present, although sometimes TV cameras may be wanted. Organisers should clearly formulate their policy (preferably giving reasons for it) well in advance, so that women will realise what sort of event they are attending, and will hopefully either have the sense to stay away if they disagree with the policy, or the initiative to try and change it beforehand, or the courtesy to abide by it when present, rather than 'wasting time wrangling at the event.

If the media are required, then thought should be given to using them effectively. The more dramatic form a protest takes, the more publicity it is likely to get. Any striking actions, legal or illegal, should be accompanied by a press statement explaining why they are being carried out. Individual reporters and interviewers should be assessed first, if possible, to see whether they are going to be serious or silly.

Although the WLM received a lot of bad publicity in the early days, perhaps this shows that we were both active and a threat then. Once bitten, we have perhaps become too shy, and we have tended to withdraw from the mass media altogether, rather than carefully considering what can and cannot be done with them, and sharing this knowledge. (The report on abortion protest tactics in *Church* in this issue is a good example of how an effective protest gained effective media coverage.) At present we often have the rather ridiculous situation where only conservative or liberal women's views reach the media because the radicals have not yet worked out just what their relationship with the media should be. We should develop clear guidelines — and the sooner the better.

"Service" projects

I have put the title "Services" in inverted commas because the last thing the women's Liberation Movement sees itself as doing is providing charity or "do-gooding". Any more than it is charity to help your own sister for in so doing you help yourself, since no woman is free until every woman is free. The services which the WLM provides are intended to be as much, if not more, political and educational as well as helpful. Thus a Rape Crisis Centre not only counsels and assists rape victims, it also collects data on rape, aims to educate the people about the nature of rape, and to engage in political action to stop rape.

"Service" projects are important from three main points of view. Firstly, they can alleviate some suffering and help some women in the short term — women who may then go on to help other women. Secondly, they can introduce more women to feminist ideas and activities. Thirdly, information collected from service projects is grist to the feminist mill. It will take a long time to wear down the myths about rape victims and battered wives, for instance, and replace them with the truth, but every hard fact we can collect and publicise helps a little.

Unlike our Australian sisters, New Zealand women do not seem to have organised effectively around rape. A Rape Crisis Centre usually involves a "hot line" which women can ring for advice or assistance; women who are willing to help rape victims as the need arises (sometimes with counselling, sometimes with legal advice, sometimes as a "go-between" between the woman and her family and/or friends); and activities which are aimed at promoting rape as a political issue. This may involve anything from keeping a watch on the media and responding to remarks, pictures, etc. which condone rape and picketing rape trials, to holding torchlit "Reclaiming the Night" marches, as German and English feminists have done recently.

Why is New Zealand lagging behind the rest of the world on this extremely important issue?

Women's "self help" health groups flourished in New Zealand after the visit of the American feminist and health worker Lorraine Rothman in 1972. Then things went quiet for a while, but there was a revival recently and there are currently 30-40 women's health groups meetings in New Zealand. The Women's Health Network has a newsletter (available from Sarah

Calvert, Gondolin, R.D.4., Newstead, Hamilton) to keep women up-to-date with what other groups are doing and provide the latest in health information. Women's health groups provide both essential information on the way our bodies work, and insights into the way in which male power affects even the most intricate parts of our lives. Elsewhere in the world women's

health groups have founded women's clinics, which are proving valuable both for providing cheap, non-sexist and sympathetic health care, and for collating essential information about our bodies which has so far "escaped" the "wisdom" of the male medical profession. Health groups are easy to set up (just find half a dozen interested women) and if you need speculums, advice on reading matter, and/or names of contact women then write to Sarah (address above) and she can help.

A Christchurch feminist talks about the activities and issues involved in organisation.

Women's Liberation (WL) in Christchurch is flourishing with an evergrowing number of women getting involved in small groups and the existence of two central groups, the Christchurch Women's Liberation Collective and the Feminist Resource Centre, to bring women together in large group activities, political and social.

The Collective was set up after International Women's Day. A group of about 40 women met twice during February to organise activities for March 18th, and at the second meeting we decided to get together again after that and discuss setting up some kind of permanent collective structure to keep up the enthusiasm and energy that so many women were feeling and try to prevent it slipping away as has happened so often in the past. At that meeting we discussed collectivism in some detail, talked about problems inherent in "structurelessness", clarified our aims and the functions we see the Collective as fulfilling.

Basically we see the Collective as being a focus for communication and political action. It's a large group comprising women from small project groups, consciousness-raising (CR) groups, women who've been active in WL for a number of years, women who're just beginning to get involved. As such its main functions are: the sharing of information and experiences from small groups; the exchange of political ideas; a group where women new to WL ideas can meet and talk with other women, and form more CR or interest groups; a group where we can give/gain support for the ideas and actions of other women.

In the area of political action we feel that as a large group we can act as an effective force in such publicly political actions as attending election meetings (asking questions and walking out en masse when candidates are anti-women, anti-abortion etc), picketting, pamphletting etc. By having an organised structure which meets regularly and is involved in the communication and processing of WL ideas we have a large core group to call on when we need it. Although there are differing political viewpoints within the Collective (ranging from women involved in political party work to radical lesbian feminists) we do all have a common concern about our oppression as women and can act as a strong force on issues we recognise as basic to this, e.g. rape, abortion.

We have discussed the importance of listening to each other and hearing what is being said, respecting each woman's right to her own ideas and the expression of those ideas, while at the same time being able to challenge each other in a constructive way — fine in theory but in practice probably the hardest thing to do.

There are groups meeting on a variety of areas — CR, lesbian feminism, feminist theory, health, a group working on setting up a mobile Women's Liberation display which could be taken to shopping centres or meetings along with pamphlets explaining WL (like the one produced by a small group here for International Women's Day), another group concerned with discussing and coordinating political actions that the Collective can carry out as a large group, and looking at the effectiveness of the actions we do take. Spiral Collective (the New Zealand Women's arts magazine) has enlarged

and is working on a new issue due out some time this winter. Women are also meeting together for yoga, meditation, dance, music and we have regular meal nights (every 4-6 weeks) and occasional parties and dances. Early in April we had a women's weekend at a farm 30 miles from Christchurch. About 50 women came for varying lengths of time and while it was unstructured we did have two profitable large group discussions, one on action and the other on separatism and the implications of feminism for women's lifestyles.

The Feminist Resource Centre was set up by a small group of women at the same time as the Collective was beginning to form. At the moment its main function is to provide a central meeting place for women to find out what is going on in Christchurch. There is a large noticeboard with a diary where women write meeting dates, events etc., and women wanting to start small groups or wanting information about groups can leave notices there. Essentially it's a place for contact and works as an extension of the Collective providing day-to-day communication. We are building up a library of books, WL magazines, pamphlets and hope to eventually establish a good filing system and catalogues so that the information we have is easily accessible to all women.

It's really exciting to be here and feel all the growth and energy that's happening — feel hopeful that we can in fact build a strong WL movement.

Ruth Lawley.

Next issue: Women's Refuges and Halfway Houses

One Woman's Life

An unpleasant hospital experience

"That night," said Janet, "the foetus stopped moving. I discharged myself from the hospital the next day and flew to Dunedin to consult a friend, a professor of gynaecology. He examined me and heard no foetal heartbeat. I returned to Auckland and delivered a dead baby."

Janet came to Broadsheet to tell us of the unsatisfactory treatment she received at New Zealand's largest women's hospital, and the lack of consideration and courtesy she faced when she attempted to complain about her treatment.

Janet is a softly-spoken, gentle woman with a good education. She has a close relative who is a doctor who was looking after her when she became pregnant for the seventh time. She had had six miscarriages — the first in a Greek hospital. She found that the main difference between Greek and New Zealand women's hospitals is that in Greece they don't pretend to care — one woman less is neither here nor there to them. In New Zealand the male chauvinism is more subtle, better disguised — and consequently more difficult to combat, as she found when she tried to confront it.

Under pressure from hospital doctors, who said she (and especially the baby) would be better off in hospital, despite having a doctor at home to care for her, Janet entered National Women's when she was 7½ months pregnant. She was suffering from hypertension and her foetus was very small.

When she went for a foetal X-ray, she was very unhappy with her treatment. The radiographer was excessively rough, she swore at Janet, and she caused her so much pain that at one stage Janet said she nearly fainted. On



the evening of the day of the X-ray the foetus stopped moving.

After delivering the dead baby ten days later, Janet rang the hospital to complain and was told to take it up with the Head of the Radiography Department. Six weeks later she saw the doctor in charge of this department, and was not satisfied with her reception. She felt that the doctor inferred that she was "deranged" as a result of her unhappy experience, and he was not prepared to take the matter up with the radiographer concerned. Broadsheet draws no inferences, makes no accusations, from this story — alone. Janet seemed to us to be a very self-controlled and sensible woman, not at all "deranged" and certainly not malicious. Perhaps her baby was doomed anyway, and even gentle treatment would not have saved it. Even if it had lived, surely the roughness and swearing were grounds for complaint in themselves? Why was her complaint not taken seriously?

Janet saw other examples of treatment which she considered unsatisfactory while she was in hospital — patronising and subtly racist treatment of Islanders, for example, and an internal examination on a woman who might have been a piece of meat as far as the doctor was concerned — he was discussing the races with someone else.

Every woman has her "hospital horror story" it seems. But not many women take their complaints to those in authority — perhaps they anticipate

receptions like Janet's. But unless women are prepared to complain, and to get together to demand better treatment, we will continue to be dissatisfied with what happens to us in hospital. If you have made a complaint, or have something to complain about, if you would like to get involved in a group aimed at improving hospitals for women, please get in touch with Broadsheet.

BOOKS

Books of interest to feminists can be hard to find, especially if you live miles from town and the few bookshops that stock them.

You can order the following books through us:
Tick Boxes

The Women's Room, Marilyn French \$10.95 ☐

Stay at the dinner party, Rachel McAlpine, poetry \$3.25 ☐

1978 Herstory Diary \$3.95 ☐

Private Gardens, ed Riemke Ensing. The first anthology of New Zealand women's poetry \$7.20 ☐

Methods of Natural Birth Control, detailed information prepared by Sarah Calvert to supplement her article on this subject in the October 77 Broadsheet 75 cents ☐

Name

Address

.....
.....

The history books tell us that it is men who make music — JULIA MILLEN looks at the forgotten contributions of some women composers.

SONG WITH ITS STORY

"I don't see that there is any specifically feminine music any more than there is homosexual music. Music is distinguished in the end only as good or bad." Elisabeth Lutyens — 1963.

Singers — yes; pianists — sometimes; composers — impossible. Women in music summarised and dismissed. Yet according to one authority there had been 250 women composers by the beginning of this century. Many came from musical families, like Francesca Caccini, daughter of a composer. Others were performers who also tried composition: pianists Clara Schumann and Cecile Chaminade.

History has done many women a disservice and women composers are no exception. Today everyone has heard of Robert Schumann the composer, yet in the nineteenth-century, Clara Schuman was far more famous than her husband. Few people realise that Fanny

Mendelssohn, sister of Felix, was also a talented composer.

Social position restricted most of the early women composers to writing songs and salon pieces for piano, works described as 'pleasing' or 'suitable for ladies'. The hypocrisy of this attitude is shown in a remark by Saint-Saens in 1885 after he heard a performance of a symphonic poem composed by Augusta Holmes. He criticised "the excessive virility — a frequent fault with women composers". One of the first English women to take up composing as a career was Ethel Smyth who was criticised because her work "lacked feminine charm".

Born in 1858, Ethel Smyth was the daughter of a general. At 18 when she announced to her family that she was not going to be 'presented' but was going to Leipzig to study music, her father was furious and said that he would sooner see her dead. The battle raged for weeks, but in the end Ethel got her way.

Smyth spent several years studying in Germany and it was there that her first 3 operas were premiered — like so many artists she suffered from lack of recognition in her own country. She never married and this fact plus her many intimate friendships ('passions' she called them) with women, had given rise to speculation that Smyth was a lesbian. But her greatest 'passion' was Henry Brewster, a married man and librettist for two of her operas. After Brewster's wife died, the relationship became more intimate though she refused all his offers of marriage.

The Empress Eugenie, neighbour and friend of the Smyth's, was influential in bringing about the premiere of one of Smyth's major works the *Mass in D*. The performance at the Albert Hall in 1893 was given extra glamour by the Empress' presence when she broke a personal rule — never again to appear in public. Critics praised especially the rich and colourful orchestration, but again commented on 'lack of feminine qualities'. A noted musician described the *Mass* as 'God-intoxicated music'.



Photo: Shoulder to Shoulder

The Mass was not performed again for 30 years. Most of Smyth's fame is for her six operas, staged in Eastern Germany, Prague, London and New York and from this point of view alone her achievement was amazing. The third opera "The Wreckers", is considered her masterpiece, first performed with a German libretto in Leipzig and Prague in 1906. Her fourth, "The Boat-swain's Mate", proved most popular of all her works.

In 1910 Ethel Smyth announced her intention to give up music for two years and devote herself to the Suffragette Movement. Her conscience had been finally aroused by a letter from Lady Constance Lytton, the titled woman who cut off her hair and disguised herself as Jane Warton in order to show up the discriminatory practices of prison authorities.

SHOULDER TO SHOULDER

Remember the theme of the TV programme? Ethel Smyth wrote the "March of the Women" and two other songs collectively called "Songs of Sunrise". The Pankhursts were thrilled with the march which became their Marseillaise. Ethel Smyth was a militant suffragist and hurled a stone through the window of a cabinet minister. She was imprisoned in Holloway Gaol and when Sir Thomas Beecham visited her there he found the women in the courtyard lustily singing the "March" while the composer beat time with a toothbrush from an upstairs window.

As a conductor, Smyth also aroused much admiration. Sir Henry Wood, an eminent English conductor, wrote— "Turning to composer-conductors, one name stands out head and shoulders above the rest. I allude to Ethel Smyth..." Unfortunately Smyth suffered from deafness in her later years. In 1934 a Festival of her compositions was held in the Albert Hall as a tribute to her 75th year. Dame Ethel was too deaf to hear it.

Silent in the church

According to most histories of Western music women did not exist until the Baroque era, mainly because until then music history is that of the Christian church. Women were not (officially) tolerated in the monasteries – the main centres of learning – and *Mulier tacet in ecclesia* – women are silent in the church.

The only women to receive any education were the ladies of the aristocracy and it appears that

some wrote poems and songs. In twelfth-century France, popular songwriters were the troubadours – male and female – who wrote songs of illicit passion and unrequited love.

Francesca — the favourite

Emerging stars of the Baroque courts were the women singers. One of the earliest known women composers, Francesca Caccini, was a virtuoso singer in the court of Florence. Called La Cecchina, Francesca was born in 1581, daughter of Giulio Caccini, resident musician of the Medici court. Her artistry is testified by Monteverdi: "At Florence (I heard) Signor Giulio Romano's daughter sing very well and play the lute, the guitar and the harpsichord".

Francesca married another musician and during



Shout, shout, up with your song. Cry with the wind for the dawn is breaking.
March, march, bring you along, wide blow our banner and hope is waking.

Song with its story, dreams with its glory, Lo! they call and glad is their word. Hark, hark, how it swells.
Thunder of freedom, the voice of the Lord.

MARCH OF THE WOMEN

Shout, shout – up with your song.
Cry with the wind for the dawn is breaking.
March, march, swing you along.
Wide blows our banner and hope is waking.
Song with its story, dreams with their glory.
Lo! they call and glad is their word.
Hark, hark, how it swells.
Thunder of freedom, the voice of the Lord.

Words by Cicely Hamilton

the years she was employed as a court musician, she not only sang in musical entertainments, but composed much of the music and was recognised as a composer with the famous Florentine Camerata.

In 1624 the Archduchess commissioned Francesca to write the principal work for a celebratory 'festa'. For this Francesca wrote her chief work "La Liberazione di Ruggiero da L'isola d'Alcine", a 'balletto' usually now called an opera. It was lavishly produced even including Spanish riding horses wearing gold and silver harnesses.

The opera is important in music history as its plot has no hero and deals with a subject outside classical mythology. The work also shows a departure from works of the Camerata group in emphasizing the music rather than the poetry. The score of the opera and other works by La Cecchina were published during her lifetime.

With "La Liberazione di Ruggiero. . ." Francesca Caccini became the first woman to compose an opera, and the first composer to write an opera taking a subject not from classical antiquity.



Ethel Smyth conducting the police band

Mendelssohn's sister

Born in 1805, Fanny Mendelssohn was four years older than her famous brother and also showed a gift for composition at an early age. Her parents, however, did not wish their daughter to display her talents and she composed in private. Emotionally and intellectually the two young Mendelssohns were very close, family friends used to joke about how Fanny's forthcoming marriage would affect Felix, who scarcely wrote a note that was not first approved by Fanny. When she married, Felix found the separation almost intolerable.

By this time Fanny was a fine composer, but when the question arose of publishing some of her works the senior Mendelssohns and her brother were violently opposed. Felix eventually agreed to publish her works **UNDER HIS NAME!** Her works thus published were settings of Goethe songs in opus 8 and 10— "Heimweh", "Italien", "Suleika and Haten", "Wehnsucht", "Verhust" and "Nonne".

Later this proved embarrassing for Felix Mendelssohn. At an audience with Queen Victoria she asked him to play the song "Italien" and (to do him justice) he admitted that it was composed by his sister. When Fanny died, Felix became ill and melancholy, lost the will to work and (at the age of 38) was dead within six months.

Clara Wieck Schumann

"Is your husband musical too?" asked an admirer after one of Clara Schumann's celebrated concerts, a remark overheard by Robert Schumann.

Friedrich Wieck, teacher and musician taught his daughter to play the piano and soon recognised her exceptional talent. She gave her first public performance at the age of nine. Two years later she was performing variations of her own on an original theme and at age 13, in 1831, she published a set of four polonaises (op. 1). With a brilliant career ahead, her father opposed her marrying Robert Schumann, whom he considered unstable but eventually the couple were married.

During the 14 years of her marriage, Clara bore eight children and between pregnancies her concerts contributed largely to the family income as well as helping to further Robert's career by her performance of his works. When Robert was committed to a mental institution (where he died), Clara, at age 35, resumed her

career as a concert pianist and teacher in order to provide for her seven surviving children.

A superb artist, Clara was feted by public and musicians alike. For Chopin she was "the only woman in Germany who can play my music". She gave her last concert tour at the age of 69.

Clara Schumann's compositions are not numerous (her opus numbers 23) but are characterised by freshness and delicacy. The best of her works is considered to be the Trio in G major, op, 17, for piano, violin and cello.

Two legends

Nadia Boulanger, born in Paris in 1887, is one of the pre-eminent teachers of composition of this century – a legend. At the Paris Conservatoire she obtained first prize in harmony, counterpoint, fugue, organ and accompaniment and in 1902 received the second Prix de Rome.

Her younger sister Lili was also exceptionally talented and though she suffered from poor health, studied with Nadia and later at the Conservatoire. In 1912, Lili Boulanger won the Grand Prix de Rome for her dramatic cantata "Faust et Helene" – the first woman to receive the prize for music. With it came instant fame at the age of nineteen. She died of tuberculosis only five years later. Regarded as the greatest French woman composer, Lili Boulanger's best work is found in her settings of three psalms: "Du fond de l'abime", "Soir sur la plaine" and "Hymne au soleil". In these is exhibited: "the streak of sturdy masculinity inexplicably at variance with the composer's character and temperament".

"Faust et Helene" for contralto, tenor, baritone and orchestra was performed at the concert, "A Celebration of Women Composers" in New York in 1975. At this concert also was performed the Andante movement of a work by American composer, Ruth Crawford Seeger (1901-1953). Written in 1941, Ruth Crawford's "Quartet for strings" was technically advanced for its time being based on a type of non-tonal harmonic system.

As a teacher and composer, Nadia Boulanger always maintained a special interest in women composers. An ex-pupil, Thea Musgrave, is one of today's most eminent composers. Nadia Boulanger is also a conductor and in 1937 conducted a full programme of the Royal Philharmonic Society while in 1962 she became the first woman to conduct a full programme of the New York Philharmonic.

Segregated music

In the nineteenth-century the Royal College of Music, London, had separate entrances for male and female students. Practising with a student of the opposite sex without permission was a serious offence. Women of Smyth's vintage and younger could not obtain the musical education that fell to men 'as a matter of course' and women instrumentalists were refused positions in good orchestras. As late as 1933, the B.B.C. orchestra, one of the more liberal, still did not allow women players in the cello section!

In the 1920s when Elisabeth Lutyens and Elizabeth Maconchy were pupils at the Royal College, the Director remarked to Maconchy: "If we give you the Mendelssohn Scholarship you will only get married and never write another note." Today at 70, Maconchy is still composing and three of her short operas were recently performed in London.

continued over page



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Composer Thea Musgrave at piano with score of her opera *The Voice of Ariadne*

Thea Musgrave

Photo: Time Magazine

Musical pioneer

Elisabeth Lutyens was a pioneer of contemporary, 12-note music in England in the 1930s and 1940s, a role which inspired little but antagonism for her serious music. She says, "one has hardly ever performed, one was jeered at by the players . . . considered a freak". By the time 12-note or 'serial' music finally became the vogue in the 1950s, Lutyens was no longer 'young' or 'new' and found herself once again cast aside as musicians scrambled to join the avant garde. With true artistic integrity she continued to write the music in which she believed.

Though initially fortunate in having a private income, Lutyens later had to supplement her income by writing film music. Unlike Smyth, she refused to give up marriage and motherhood for the sake of her career and during the 1940s was married for the second time. As her second husband was much older than herself and no longer commanded a steady income, she was the financial mainstay in the family — four children including twins. Finding herself pregnant again she was forced by economic necessity to have an abortion.

A human art

In America the position of women composers is changing only gradually, but it is changing. In 1975 Juilliard School in Manhattan for the first time awarded a Doctorate of composition to a woman.

After receiving the Rome Prize in 1969, Barbara Kolb became composer in residence at the American Academy in Rome. Born in 1939, Kolb says: "Composing a piece of music is very feminine. It is sensitive, emotional, contemplative. By comparison doing housework is positively masculine." Kolb's orchestral piece "Soundings" has been performed in Rome and New York.

Thea Musgrave, mentioned earlier as a pupil of Nadia Boulanger, is a Scottish composer now resident in California. Last year her third opera "The Voice of Ariadne", was performed by the New York Opera Company — the first grand opera by a woman composer seen in New York since Ethel Smyth's "Der Wald" (The Forest) was performed there in 1903. As well as writing operas and conducting, Musgrave has written several major orchestral works: Clarinet concerto (1967), Concerto for horn and orchestra (1971), Night Music (1969), Viola Concerto (1973). These are commercially recorded and widely performed. As she says, "Music is a human art, not a sexual one".

Eternal Vigilance

In a record review ("Gramophone" January 1978) of the R.C.A. recording "French Flute Concertos" which includes a piece by Cecile Chaminade, a French woman pianist and composer born in 1857, I found the following: "For me the highlight here is the Concerto by Chaminade, mainly known for *his* genre piece "Automne"." Clearly the battle of the women composers has barely begun.

Select Discography of Women's Compositions

- | | |
|--|--|
| Elisabeth Lutyens | — Birthday Recital, Pearl, SHE 537. |
| Thea Musgrave | — Horn Concerto (conducted by Thea Musgrave).
Concerto for orchestra (clarinet) Decca Head 8. |
| Clara Wieck Schumann | — Chamber Music, Oryx, 1819. |
| Ethel Smyth | — Overture— The Wreckers, On Music of the four countries, STZ 944. |
| Ruth Crawford Seeger | — String Quartet (1931), On Modern U.S. Music, Transatlantic/Nonesuch, H 7 1280. |
| Cecile Chaminade | — Automne op. 35 for piano solo, On piano solos by John Ogden, HQS 1287.
— Concerto for flute and orchestra op. 107. On French flute concertos. RK 25109. |
| Woman's Work, Works by Famous Women Composers, Gemini Hall, RAP 1010.
Includes Works by Caccini, Fanny Mendelssohn, Clara Schumann, Viardot, Chaminade, Lili Boulanger, Germaine Tailleferre. | |

'A collection of man-haters' — the image of the Women's Liberation Movement that has long been branded onto the public mind. JILL RANSTEAD looks at this image and suggests that it is nothing more than the twisted vision of a male supremacist world and a trivialisation of our struggle for real liberation.

ON HATING MEN



Man-hating and the Women's Liberation Movement: there is an uneasy and confused connection between these two things. Women's Liberationists have defined man as the oppressor, saying that a social class made up of men is responsible for the oppression of another social class made up of women. That the work of the Women's Liberation Movement is to liberate the oppressed class of women from the oppressor. But somewhere in the process, these definitions seem to have become screwed up and twisted beyond recognition. The popular description of a women's liberationist has come to be summed up by the words, 'man-hater'; or, as a variation on that theme, 'a bitter and twisted frustrated female who needs a good fuck'. Neither of these descriptions are at all to the point. In fact they are merely names that have been imposed on us by a male supremacist world.

That statement needs to be explained more clearly. Firstly, the word 'hatred' — that is something closely related to fear. Fear which produces a gap, a division, and splits what was once whole into two, placing them at a distance from each other, as subject and object. To be hated is to be seen as an object outside of, and separate from the subject, the one who hates. It is to be placed in a position somewhere out of range so that the hater cannot be touched; and it is to be kept in that position through many subtle ways. Thus the fear that caused all this in the first place is neatly packaged and parcelled; safely tucked away and forgotten.

I see a strong connection between this relationship of hater to the hated, and that of male supremacy to woman's oppression. The subject, man, controlling the object, woman. It is thus a gross misunderstanding to say that it is women who hate men. I do not see that it is possible to hate, unless there is power to act on and enforce that hatred. If an object is to be hated, then it has to be kept at a distance away from the hater, kept subjugated and suppressed. Women, as a social class, do not have that power. If anything,

the relationship works the other way around: what else but a society organised and controlled by woman-haters could have passed the abortion laws we now have? Without having to so much as pause to listen to what we, the women concerned, wanted. It is more accurate to say that we feel anger, or rebellion, or violent reaction to this hatred, but we are not in a position where we can hate. Nor do we seek to achieve such a position. We are not struggling for this revolution simply so that we can make men the objects of *our* hatred. That is only a twist on the age old system, and a diversion from working towards complete change.

But today we seem to have a peculiar situation where it is we who are named 'man-haters'. Such confusion. Part of the reason for this, I think, lies in the fact that the Women's Liberation Movement is working to eliminate male supremacy, and there is a very obvious link between this force and men: male supremacy could not have started without men to bring it into existence; nor could it continue without a system devised and controlled by men to perpetuate it. But just as it is incorrect to say that women's liberationists hate men, so it is incorrect to equate the elimination of male supremacy with the elimination of men.

Tracing the divisions

To show more clearly what I mean, it is necessary to pause here and go further back in our herstory, touching, however briefly, on those places where the system of male supremacy began. Because I do not think that our oppression was caused merely by the *existence* of men, but by the divisions which have been *made* between men and women and which are based on our different biological functions.

The ability of women to bear children, for example, must have meant her restricted participation in the productive life of those early primitive tribes and nomads which first walked the earth. Bonded to the reproductive workings

of her body, she would have been effectively excluded from the hunting and fishing expeditions, and cut off from much of the activity that developed the tribes into more complicated forms of social organisation.

Women were the child-bearers, the child-rearers, and they would have thus spent more of their time and energy in the domestic world. They knew the soils and the plants, the sources of good life and nourishment, whereas men would have come to know the 'outside world'. And I think it is this first division of work and life that has laid the foundations of the oppression we now experience. It would not have been possible for men to go hunting if it had not been for the work done by women. For him to be able to explore the world he lived in, and thus to exploit and develop its resources, he first needed the reproductive and subsistence labour of women. For him to establish his position as a social creature, it must have been necessary to establish woman's as a domestic one. If man was to keep his ascendancy secure, then woman had to be kept in this situation, and it seems that this was done, quite obviously and even more effectively, through the possession and control of woman and her sexuality.

Womanhood became synonymous with maternity, marriage and motherhood, as man sought to deepen his control over life. Male children became



an important commodity, the inheritors of that control, and thus the establishment of property relations. Cattle, for example, became used as payment for women, and if, after a woman had given birth, she were then to die, the child/children would remain in the hands of the man who paid the cattle price. The means by which man could ensure his continued life on earth, both natural and economic life, became linked with the means by which women were controlled and dominated. Thus the outlawing of lesbianism. Heterosexuality became the only legitimate act of sexual expression allowed by man in the need to define women as a maternal and reproducing being. So the human acts of work and love were restricted and divided according to the demands of man as he made his world; and to act, to perform in that world, he subsisted on the labour and the lives of women. It is here, I think, that the social relations between men and women were formed, creating the oppressive system of patriarchy that we now know. It was Karl Marx who said that a division of labour only became oppressive when it made a division between the material and the mental. When those who worked were denied control and supervision over what they produced. But I would take this further back and say that I think it began when the outward, external activity of human society became the work of men; separated from the underlying maintenance and subsistence work woman had to do. When man took control of our sexuality, our children and our work. I think that it is this division that formed the first subject/object relationship, splitting one half of the human race from the other, and creating the alienation that continues to force us apart.

Alienation and division, the mystification of woman – these have produced the ambivalent feelings of hate and fear that are now deeply rooted in the collective subconscious of man and his world. Male supremacy is thus kept alive. To be seen as someone and something other than 'mankind', to be outside of the mainstream of productive life, to be excluded from the onward and outward activity that has built this world, to be confined to the daily maintenance of that activity, while not actually participating in it – these, I think, describe the first power relationship which was formed between human beings, and which enabled all others to develop. The difference between then and now is that the system is more sophisticated, more subtle: to the patriarchal family of man has been born two

powerful heirs, capitalism and racism; and a labyrinthine network of bureaucracies, institutions, governments and industries now serves to maintain that system.

The struggle for change

I hope that what I have just said has made it more clear that women have not formed a Women's Liberation Movement simply for the sake of conducting a man-hating campaign. As things are, there are divisions between us, yes, and gaps that continue to cause estrangement and conflict between men and women. But it needs to be seen that our struggle for change goes far deeper than a war between the sexes. Because the divisions I have talked about are unnecessary and superficial ones; more superficial, at least, than the things we have in common. When I think of the word 'common' I think of its Latin root, 'communis'. It has two meanings, both linked. One is used on the personal level, and is the union, the intimate and free association between two people. The other works on a social level, and means the organisation of the shared labour and resources by many people to produce the things by which we need to exist. To me, these basic needs – the need to work, to be fully involved in useful and productive activity, the need for companionship and love – are things which are common to both men and women, common to all races and societies.

It is the reality of the conditions under which we all live that adds another dimension to this commonality, and makes it difficult for us to see that it does exist. It is this reality that the Women's Liberation Movement seeks to change. The system we have now is one based on the division of work, love and life between women and men, and brought about by men to enforce their supremacy; the system we are working for is one based on the sharing of these things, and it will have to be brought about by women to maintain collectivity and co-operation. Perhaps it is also the confusions surrounding this, the feminist revolution, that bring the accusations of 'man-hating' down on women's liberationists. Or, alternatively, the term, 'female chauvinism'. But to me, liberation is when the relationship between oppressor and oppressed, subject and object, hater and hated, no longer exists; when the balance of power between the two things is radically shaken and re-shaped. I do not see how anyone, man or woman, can be liberated from the system I have described in this



article without the liberation of women. That liberation is something that can only be brought about by us, and on our terms. Men have had their revolutions, and I have yet to hear of any one of them that has brought about the long-term and lasting changes that *we* want. Human history has seen many changes, both dramatic and gradual, in the economic life of different societies; little, if anything, has been changed in the sexual and reproductive life since those first days. It is this we want to change, and it is this that needs to be changed before anything else will be radically changed.

Thus we need to create our own ways of organising and working for liberation, and thus we exclude men from our meetings and discussions. We cannot afford to be tied to the old structures. Perhaps it has something to do with the infinitely fragile male ego, but few men are able to understand this and are willing to step back. Witness the episode last April, during the visit of Shere Hite, author of *The Hite Report*, a book on female sexuality. When she arrived at the Ellen Melville Hall to speak to a mixed audience, the women present asked the men to leave – our sexuality has been under the control of the patriarchy for so long, and the need to reclaim that part of ourselves, for ourselves, is urgent. So the men were asked to leave. It took over an hour with three separate and heated sessions before they did, and it seems to me that if they had been as sympathetic to our cause as they said they were, they would have got out the minute they were asked. They had to be forced out.

Until man and his world has been changed, there will continue to be conflict between men and women. However, our energy for this conflict springs not from hate, but from the love and desire for liberation. There is a world of difference between the two.



A refugee from New York to
New Zealand's sunny and peaceful
clime finds that rape and violence are not
the prerogatives of big bad cities.

 Fear and Loathing
in Godzone

After living in New York City for ten years, I felt lucky to escape from the place without suffering any bodily injury. Our car had been broken into four times but that didn't worry me. That was under par for the course. What did worry me was the possibility of physical assault on me or my family.

Even though we were living in a "good" neighbourhood, it wasn't enough to protect us from the threat of prowling baddies. News of their deeds always spread quickly. Our baby-sitter's best friend was raped and strangled on a roof-top on our block. One of our downstairs neighbours was mugged right in front of our building. Another's apartment was robbed by a couple of junkies while we were busy in our own on the floor above. The five-year-old boy of a family across the street was permanently disfigured and blinded by a teenage creep who threw acid in his face. He thought the little boy was making too much noise.

Whenever we went home to the country for the holidays my mother invariably greeted me with the same question: "How much longer are you going to live in that horrible place? I don't see how you can stand it."

Eventually there came a time when we could no longer stand it and decided to get out. We left New York for New Zealand. Through tears streaming down her face, I remember my mother's parting words: "I hate to have you go

so far away but at least I know you'll be safe in New Zealand".

* * * * *

A couple of weeks ago a friend called to say she would like to catch the next plane to Dunedin if I didn't mind putting up two house-guests. Her husband had gone to a four-day conference leaving her and her eight-year-old daughter on their own. They'd bought a farmhouse in a little country town, and although neighbours lived close by, she felt anxious staying on her own. This surprised me because she'd always seemed so independent and self-confident, and anyway, what was there in the quiet, peaceful farming community she lived in to feel anxious about? Over the next few days I was to find out.

I waited until all the children were asleep the night Margie arrived before asking the question uppermost in my mind. What had happened that now made her feel unsafe in her own house?

Except for a few heavy sighs, I listened to her story without interruption.

One weekend night several months ago her husband, Phil, had gone to visit some friends in the next town. Margie, her daughter Kim, and one of Kim's school friends who was staying the night, decided to play a game of monopoly before going to bed. They finished the game and went to bed about 9 o'clock. After reading for a short time, Margie fell asleep leaving the hall and kitchen lights on for Phil when he returned later that evening.

"I don't know how long I'd been sleeping, not

very long, when I woke to hear the dog barking. It seemed unusual since she never barked at Phil, but I was only half awake so I didn't think much of it. I assumed it was Phil teasing her again. I turned over, hoping to drift back to sleep. But the dog kept on barking. I was beginning to get annoyed at Phil's thoughtlessness.

"Even though my head was still a bit thick with sleep, it occurred to me that I hadn't heard the sound of Phil's cane on the floor. You know he's been walking with a cane ever since he broke his leg last year, but I'm still not used to hearing the thud, thud it makes when he walks. It wakes everytime. Except this time, I hadn't heard any thuds. So what was the dog still barking at?"

"At about the same time as I was asking myself this question, I suddenly became aware of the sound of a voice in the few seconds of silence between the dog's barks. I was sure it was a male voice, sorta' murmuring, nearly inaudible. I couldn't hear any particular words. It seemed to be coming from across the hall. From Kim's room. And it wasn't Phil. Christ!

"I don't think I've ever moved so fast in all my life. Practically naked, I shot out of my bedroom and over to Kim's. Her light was out but as I opened the door, the light from the hall shone in on a figure, lying on Kim's bed, bending over her, murmuring softly, one hand over her mouth.

"I shrieked, 'Get out of this house! Get out of this house!' I must have looked and sounded like a madwoman. I took him completely by surprise because he jumped up from the bed, reeled round and ran from the room, giving me a hard push as he passed. I ran after him, still screaming, 'Get out! Get out!' as loudly and threateningly as I could. As he ran into the kitchen, he pulled over a bookcase which came crashing down with everything on it spilling all over the place. God, what a mess.

"He ran out the kitchen door and into the entrance hall which had two doors, one leading outside and one leading to the toilet. And wouldn't you know, the bastard went through the one to the toilet!"

"Christ, I thought, what if he panics and tries to get back into the kitchen?"

"By this time, Kim was beside me. I slammed the door shut, and held on with all my strength.

I was still screaming, 'Get out of here! Get out of here!'

"He must have found his way out pretty quickly because after a few seconds, I couldn't hear him anymore."

"I knew they didn't have a phone where Phil was visiting so I called one of my neighbours who came down like a shot. She could've put John Walker to shame that night. As soon as she came in the door, all my bravery disappeared and I collapsed into a sobbing wreck.

"She called the police who turned out to be practically useless. They arrested him that night but they also insisted they needed to question Kim if we wanted to press charges. I wouldn't let them. After all, I found the guy, I saw him on her bed. That should have been enough. It seemed like they wanted to hear all the gory details again from Kim. There was no way I would drag her into a courtroom to be questioned because some creep had tried to assault her. She's only eight, for God's sake."

* * * * *

As the days passed, Margie told me more and more about the guy. He had been committed to a psychiatric hospital after being convicted on charges of raping a woman at knifepoint. He was allowed to visit his parents on weekends and it was during one of his home visits that he had broken into Margie's place. Following that attack, he was recommitted. Margie hadn't seen him since . . . until a couple of weeks ago. And there he was again, shooting pool in the local pub.

All her old feelings of panic, fear and loathing came flooding over her. She said she wanted to rush up to him and yell, "How many eight-year-old girls have you raped lately?" and then step back and let his mates take care of him. She didn't dare for fear of possible repercussions.

She made several inquiries and found, to her horror, that although he had originally been

continued on page 40

The Feminist Eye

TV REVIEW: A Week Of It.

An excellent homegrown example of the way in which mass culture is created and controlled by men and directed at men is currently showing on our T.V. screens in the form of "A Week of It".

"A Week of It" is probably the best local attempt at wit and satire we have yet seen on our screens. Its quality varies from week to week, but both critics and the public seem to find it amusing. It is also written by men, directed by men, and acted by men, with the exception of one actress, who plays all the stereotyped females roles the men write for her. Male control is obvious in the content of the programme. "What is funny?" becomes "What do we think is funny?" which in its turn becomes "What does the Average Kiwi Joker think is funny?" Now the Average Kiwi Joker (AKJ) finds these things funny: homosexuals, women (especially those who nag, have big breasts and/or are earnest about what they believe in) eccentrics, intellectuals, artists, politicians, and anybody who is not an AKJ. Thus we have Wayne of the Gluepot Tavern installed as a fallguy, the butt of the "humour" of his AKJ mates. Wayne is funny because he does not fulfill the requirements necessary for being a Real Kiwi Joker. For example, he is unable to think of fancy ways of describing the process of getting boozed (or anything else "naughty") he just can't "chat up a bird" (in fact, he generally seems to have "No luck with the sheilas") he doesn't understand what's going on in Parliament, he is not "quick on the uptake" (or the fiddle), he probably prefers tiddly-winks to rugby, though he wouldn't dare admit it, he doesn't swear . . . Jeez, Wayne . . . whadareya?

Now the Average Kiwi Woman isn't necessarily amused by all this. She watches T.V. and she laughs when the men do, but in her heart of hearts she wonders. There was a beautiful example of this on the 22nd of April, when after a rather unfunny "Special Report" on duckshooting the camera closed in on the audience and isolated one woman. She was pokerfaced, obviously not amused at all, though the men around

her were laughing heartily. Perhaps she was getting as bored as I was with the juvenile male humour being displayed that night — we were expected to laugh when a character playing T.V. One's Stu pointed to Annie Whittle's breasts and said "That's a nice one, and that's a nice one!" But it was worth waiting to hear Ken Ellis say ". . . and now over to the Gluepot Tavern, where the conversation is also on birds and booze — and what could be closer to the Kiwi heart than birds and booze?" (No comment — but at least they can't accuse me of being a humourless and hysterical feminist who is making all this up.)

At the Gluepot that night they were also getting stuck into homosexuals, mocking them by dragging up the usual hackneyed stereotypes. As humour this sort of stuff is very poor, not only because it is offensive, but also because it relies on ready-made responses, on boringly traditional jokes ideas about what is funny. Children can (and do) continue to find the same old jokes and situations funny (watch them watching endless pratfalls on the afternoon cartoons sometime) but to me a sign of maturity in humour is the search for more difficult but more rewarding laughs. The funniest programmes are those which depart entirely from everyday cliches and enter the realm of the absurd. "The Goons" and "Monty Python", for example (although not entirely free of sexist

attitudes and assumptions) are still infinitely more amusing than most of what passes for comedy on our screens and radio receivers because they depart drastically from the usual comedian's standbys and enter (often literally) new realms. Gary and George of the Gluepot, however, have yet to graduate from thinking that men wearing flowers must belong to "the limpwristed brigade" (ha soggy ha).

Producing weekly political satire is, of course, rather different from having an "anything goes" humour show — but political satire is actually "A Week of It's" strong point. It is when it departs from parliamentary politics and goes into more general fields that it deteriorates in quality. On April 29, for example, it reached rock bottom with an exceptionally tasteless and offensive "Special Report" on Bastion Point and Maori land claims generally. You can add Maoris to the "not AKJs" list. Just about every racist stereotype about Maoris was dragged out and expected to amuse!

Remember what I said about the programme being made by men. Add to that pakeha men, and add to that, middle class men. I was puzzled as to why the writers of "A Week of It" find sport funny, when the AKJ takes it very seriously. Sharon Alston suggested to me that this is due to their class bias — the middle class man, with access to skiing, yachting and a classier line of



The men who make the funnies: Ken Ellis and David McPhail

Photo: The Listener

sport generally, can afford to sneer at the muddled AKJ oafs on the ball.

Now, I will probably be accused of taking humour too seriously, or worse (horror of horrors!) of having no sense of humour. (Typical feminist, eh?) I don't think I need to apologise for making a serious analysis of humour, for it provides an excellent insight into the workings of a culture, and I am trying to understand our male-dominated New Zealand culture. As for my sense of humour, it is in fine working order. The sexist and racist passages of "A Week of It" do not fail to make me laugh because I have no sense of humour, they fail to make me laugh because they are not funny. The best satirical humour is not based on poking fun at absolutely everything and everybody, it is based on taking a sympathetic stand with the "little people" and then showing up the idiocies and cruelties of the "big people". Good humour must have an anchor point, a baseline by which we can judge whether something is funny or not. If everything is equally funny, how do we know what is funny at all? (A good example of just how much funnier humorists with an "anchor point" are than those without can be found by contrasting Tom Scott and Rosemary McLeod of *The Listener*. McLeod slates all and sundry with equal viciousness, women as well as male chauvinists, whereas Scott only goes for those who really deserve it.)

"A Week of It" generally follows the McLeod rather than the Scott line. When it takes the side of the "little people", as it does when it sends up the noxious T.V. ads the "big people" inflict on us, it can be hilarious. But when it tries to find humour in the pain of our existence — the theft of our land, the way in which most of us are forced into housewife/sex object roles, in the miseries of not being an AKJ — then it ceases to be funny. Jokes about handicapped people and Jews are no longer acceptable because most of us can see that humour at the expense of people who are suffering is not funny at all. Roll on the day when those who create "culture" for us realise that there is nothing inherently funny in having breasts, being brown, or digging ditches for a living. It's bad enough getting less pay, less education, fewer holidays, inferior health care, and no right to exercise complete control over

our bodies, our land or our workplaces; but then to have jokes made about us and our "quaint" ways, and to be told that if we do not laugh at them we have "no sense of humour" is the ultimate in oppression. What can we do about it? It would be nice if the white middle class pakeha men who make our T.V. programmes exercised a little sensitivity for a start, but the only real solution is to get female people, brown people and working people making programmes too. Then we'll see some really funny programmes, with fun being poked only at those who deserve to have fun poked at them, and not at those who have enough trouble being accepted already, without being the victims of cheap sneers.

Christine Dann.

BOOK REVIEW

**Woman's Body, Woman's Mind,
Linda Gordon,
Grossman Publishers,
New York, 1976.**

This is an academic and documented account of the movement in America for the right to fertility control. It was written by a marxist feminist and it is full of detail about the sociological background to the fertility control movement. As such it will prove a valuable background book for anyone interested in the history of this movement.

Linda Gordon begins with a general overview of the historical trends in birth control, going back in pre-history to establish the thesis that infanticide, abortion and birth control have always been part of our history, but that actual knowledge in this area has been limited, and has often remained in the hands of a powerful (and often male) elite. She outlines the efforts of those in power to control this knowledge, and especially their efforts to prevent it from becoming part of the knowledge of women. These efforts were particularly strong during the growth of the Christian church, with its virulent misogyny. Gordon then looks at those who broke the law to give women access to birth control. This leads her to the beginnings of the birth control movement in the U.S.



Photo: The Listener

Annie Whittle: stereotype-casting.

It is this part of the book which tends to be tedious, in the manner of most academic texts. Full of facts it may be, but it is also hard to read. Some of this may be due to our distance from the American experience. For example, the Comstock laws — which are a central part of the movement to control birth control — are never really explained and this is essential to history. Perhaps it is the marxist analysis that makes the book a little dry to the ordinary reader. This is a pity, for I picked this book up with enthusiasm, hoping to learn a lot about this area and especially about the U.S. experience, where so much of the work has been done. In fact, I found the book hard to finish. But should I want to find out anything about the history of the birth control movement in the U.S. I will know where to go and this is the final value of any book, I suppose.

Sarah Calvert

Rachel McAlpine's new
book of poetry
**STAY AT THE
DINNER PARTY**
is available direct from
Broadsheet.

Send \$3.25 to P.O. Box 47-261
Auckland.

BroadSheet on the Arts

**Amy and the Cloud Basket,
Ellen Pratt and Lisa Russell,
Lollipop Power Inc, 1975.**

Amy and the Cloud Basket was written and illustrated by feminists today, but it presents a promising picture of what life could be in tomorrowland. The story is delightfully imaginative, especially today when there seems to be such a dearth of fantasy in children's literature. It tells of life in the village of Pan where the people twice daily spoon clouds onto the sun or moon, thus creating night and day.

Amy, the main character is black which immediately makes this book unusual even in the non-sexist book field. However, that fact is only the first of many which make this story so extraordinary.

The population of Pan includes several races, an apparently equal number of both sexes, some of whom are old, young, or handicapped, as well as several unrestrained animals contentedly wandering the streets. All the people seem to have equally important roles and there are no stereo-types of any sort.

Infant-care is obviously not seen as detrimental to one's ability to work as quite a few babies are strapped to workers' backs (male and female). There is no mention of mums or dads or any other evidence of nuclear families.

Children are not segregated from adult life except in school. And the Pan Public School is exceptional too. The children are learning something of almost immediate use to them — the essentials of sun and moon covering which are taught not only in theory but also with lots of practice.

At the age of ten the children join the main workforce of crowd gatherers and spooners (all of whom appear pretty happy — I suppose because they consider their work important and seem to have collective control over it). The conflict in the story arises on Amy's tenth birthday when she asks to have a basket to catch the clouds, the part of sun covering which traditionally is done by the men of Pan.

In their reaction to Amy, the people of Pan show themselves once again to be different. A child questions the normal adult way and then protests angrily and stubbornly when her point is not considered. The initial response of adult agner is predictable but it is shortlived! The need to get on with the day's work predominates and not only is Amy not punished for challenging authority, but she is allowed to use a basket for the day and the matter is to be discussed later. After a morning's use of the basket in

which Amy does as well as any first-timer, the populace recognise the validity of her point and open up both work roles to men and women. An old man asks Amy if he would be able to spoon clouds and confides that he's wanted to do it for a long time. (Note: Amy did not have to perform better than a man to be accepted, she is not treated in a patronising manner at any time, and a man acknowledges and admires her achievement as one he wished he'd done himself and asks her advice!)

And so at least in the village of Pan we see yet another triumph for feminists — the recognition by both women and men that as women work to liberate women the lot of everyone improves in the process. *Amy and the Cloud Basket* packs a powerful message into its thirty-eight pages.

Martha Smela Wagoner

This book is available from Lollipop Power Inc., P.O. Box 1171, Chapel Hill, North Carolina, 27514, U.S.A.

**Parveen
Anne Mehdevi
Peacock Book [Penguin] 1977
\$1.75**

At the risk of sounding patronising, I recommend this new paperback to teenage readers.

Sixteen year old Parveen lives in Chicago with her divorced mother. She goes for a visit to her Persian father in northern Persia, where she discovers why her parents separated — mother couldn't provide a male heir. The suffocating existence of women in the Middle East is brought to life when seen through Parveen's eyes.

This book seems authentic, and I enjoyed it (aged 31) but the end drove me mad. Having spent the entire book railing against Persian prejudice, Parveen marries a rich "enlightened" Persian, who closely resembles her father.

L. Schnauer



Please tick boxes

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Andrea Dworkin \$6.00 ☐
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We are compiling a list of non-sexist childrens books which will be mailed to those interested. If you want to be sent this, please let us know.

Name:.....

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**Daybreak Book Shop
P.O. Box 5424
Dunedin.**



Send your contributions for the
Hogwash pages to Broadsheet,
P.O. Box 5799 Auckland.

hogwash

NZ Herald

From an article
in the Chch
Star

Export opportunity?



This being New Zealand Export Year — when every avenue must be explored in the search for new products and markets — we take the liberty of knowing what might be done.

One leading New Zealand politician was last week quoted as saying "Inventive devices should be encouraged as the most useful use of our brains."

And that is what Ivan Tait, of Dunedin in northern England, has done. He has developed a device which, when used, will make a man's back as strong as a pig's back.

And recently he has built up a thriving business in the medical and anti-urinary devices, such as the one I am showing you.

Cy Chandler, in the picture, "It is known as a 'pig'," says Ivan.

A member of a local pop group asked me to make a device for his Swedish friend — who was full of fun.

Now orders have come in from Sweden, Spain, Denmark and America," he says.

Woman's View Request Turned Down

The Auckland City Council last night rejected an appeal for a woman on its town-planning committee.

A council member, Mrs S. M. Horton, said the 11-man committee needed at least one woman's point of view, but the rest of the council disagreed.

Said Mr J. R. Firth: "We are being asked to discriminate in favour of the female sex."

"The committee is functioning very well as it is, but any member of the council who wants to is welcome to come along to our meetings."

meanwhile, refused demands for the spraying of 2, 4, D and 2, 4, 5, T to be suspended during the investigation, and the use of the herbicides has been defended by their Perth manufacturing company (Kwinana) Pty. Ltd.

The company's chief executive (Mr Robert Telford) said: "Women spend so much time these days stuffing themselves with contraceptive pills and sitting on knitting needles to stop having children, and every time they get a bellyache they look around for someone to blame."

"And the doctor, not knowing what's wrong with them, quite often blames 2, 4, 5, T."

Chch Medical School 7

STAFF STUDENT

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i.e. Southland Bitter - Speights

Wine

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FOOD

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Evening Post → FNZ Mercantile Gazette



Contributors: Annette Mortensen,
Anne - Marie Arts, Jacqueline Steincamp,
Pat Wilkinson, L.M. Webley

Healthy Women

MENSTRUATION part 2



In the second part of this article SARAH CALVERT looks at emotional factors surrounding menstruation, what to do with the blood and suggests ways we can cope with cramps and other problems which may arise during our periods.

The emotional factors

Dalton suggests that anywhere from 25–100% of all women suffer from some sort of premenstrual tension. There is some evidence to suggest that women do suffer from very real depression during the luteal phase of the cycle. Indeed, some studies suggest that women are more likely to commit suicide during this phase. Pre-menstrual tension was first identified as a clinical entity by Frank in 1931, and today the term is widely used to describe all and any physical and emotional changes experienced by many women during the 10 days prior to menstruation. Women commonly experience irritability, depression, anxiety, water retention, abdominal discomfort and headaches. These symptoms are all

relieved by the menstrual flow.

Generally biological explanations have dominated this area, with most doctors holding to the idea of hormonal imbalance, physical stress, glandular malfunction or just “the vagaries of the female system”. (!) However, support for the biological hypothesis has been equivocal at best. Research recently has pointed out that it is rare for the biological and social/cognitive factors to have been studied together, moreover the range of behaviours now included under this heading is implausible and has further impeded research. Some research suggests that the problem is due rather to a combination of social/biological factors and that

women tend to attribute negative factors to the menstrual cycle when they may be due to other factors, this being especially true immediately before the onset of the period.

Karen Paige in an article called ‘Women Learn to Sing the Menstrual Blues’ (1973) argues strongly that much of the depression and tension women feel during their menstrual cycle is due to the social and cultural mores surrounding menstruation and women. Her own research has shown that women brought up in the traditional role and holding to it are more likely to have problems during their cycle. Paula Weideger reports research which suggests that women do feel spontaneously good at ovulation and depressed at the onset of menstruation. She suggests that the magnitude of these peaks and valleys will differ for each woman. For some of us they will be debilitating and an endless drain on our ongoing lives, but for others of us they will have little effect. What is certain is that the cyclic rhythm of our lives grants us a unique perception, of ourselves, of others, and of the world. While we see this cycle as negative and undesirable we deny ourselves the positive aspects.

As yet we don’t know why the variations occur both on the general and the specific level. One result of the existing level of work in the area is that it is suggested that women should not have major operations during the luteal phase of their period. For some reason women appear more susceptible to complications if they have an operation at this time. Other research has suggested women need more sleep and rest during this phase. Dalton’s work suggested that our

abilities were impaired slightly at this time and that we may carry out our tasks more clumsily than normally.

We cannot be sure what the relationship is between the cultural taboos concerning menstruation and the reality of our physical experience. Menstruation has always been viewed with intense emotion by patriarchal societies. Stephens found that in cultures where male fear was highest the restrictions on the menstruating woman were most severe, and such cultural attitudes must have a lasting effect on a young woman and her view of herself. In our culture male attitudes are masked but are part of general attitudes about women. Comments made by men about menstruation and the attitudes of schools and parents all affect our view of this event. Clearly the lack of research into this area and the denigration of our experiences as women leave us all at a disadvantage in understanding this aspect of our lives.

What to do with your blood

Tampons

Tampons are commonly used these days — they are convenient and the instructions on the package usually give adequate information. You can use a tampon if you are a virgin (i.e. have not had penetration by a male) but it will probably be painful the first time — many women who have not had penetration by a male break the hymen the first time they use a tampon. Using a tampon does give a degree of experience in terms of your body process. Perhaps you might find it useful to use a mirror to see what is happening (a speculum is even better). Some women use a jelly or lubricant when using a tampon to ease insertion.

Tampons are hard and although they are supposed to fluff-up (try putting them in a glass of water and you can see how they're supposed to go) they don't do so to any significant degree. I have found that the use of these hard things in the vagina, especially when they are pushed up against the cervix, does lead to some traumatising of the

cervix (heterosexual penetrative intercourse can also cause this). The use of a speculum can enable you to see this and to make sure it doesn't get out of hand.

Over recent years manufacturers have experimented with alternative types of tampons and there have been allegations made that chemicals have been impregnated into the materials used.

Pads

Factory-made pads are also very common. Many women do find them very uncomfortable and ill-fitting but for some women they are excellent. They don't have any effect on the cervix but again to feel comfortable you need practice to use them.

Natural sponges

(see Broadsheet Dec, '77). Many women are now using natural sponges. These can be bought from any chemist shop. They are cheap (average cost 40–60c for a sponge that lasts 2–4 months), comfortable and easy to use. They can be washed out and re-used. They do become discoloured but still work OK and they are very soft since you rinse them in water before insertion (squeeze off excess water before insertion). They do not affect the cervix. Remember not to use bleach on them as this will stay in the sponge and could hurt your vagina.

Others

Some women have begun to make their own packs out of old rags. These can be re-washed for further use. In this way many women around the world cope with their flow.

Diaphragms and tassaway cups

These containers (of plastic or rubber) can hold the menstrual flow (the tassaway cup is made just to do this). Some women report that they are very messy to use (i.e. to get out when full) but other women find them really good. I don't think tassaway cups are available in NZ as yet.

Menstrual extraction

This is an experimental technique pioneered by feminist health groups which removes the menstrual flow from the uterus by way of a small cannula or plastic tube and suction provided by a syringe. Under the new abortion legislation this technique is probably illegal even if you are not pregnant (so is pennyroyal tea, etc., since they can cause a miscarriage) because it could cause you to miscarry and can be used to abort a woman. This is still a very experimental technique and the women using it normally do so in small groups after becoming thoroughly familiar with their own bodies and with gynaecological health care. Although it has been suggested that all women could learn to do this technique in their own homes I personally feel this suggestion is very irresponsible. We have no idea what the long-term effects of this technique are, it does require considerable skill to avoid causing serious and lasting damage (i.e. from perforation of the uterus) and many women (especially those who have not had any children) find it acutely painful. It is interesting to see the 'liberal' male doctors and exploiters out in force touting this technique developed by women for women. Once again women are fodder for making money.

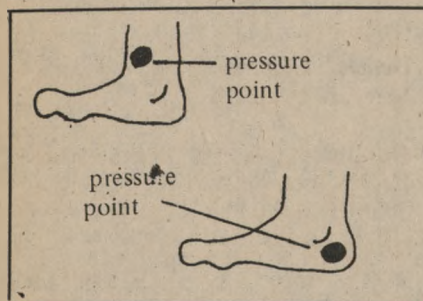
How to help yourself

There is a great deal we can do for ourselves if we experience menstrual problems. Briefly these are diet, massage and alternative medical care. The following remedies are gathered from many sources. Some will work for you and others won't — experiment until you find something that helps you. Remember that the drugs commonly used to help cramps and depression will usually affect our whole body, they don't just deal with the cramps and depression.

Exercise, relaxation and massage

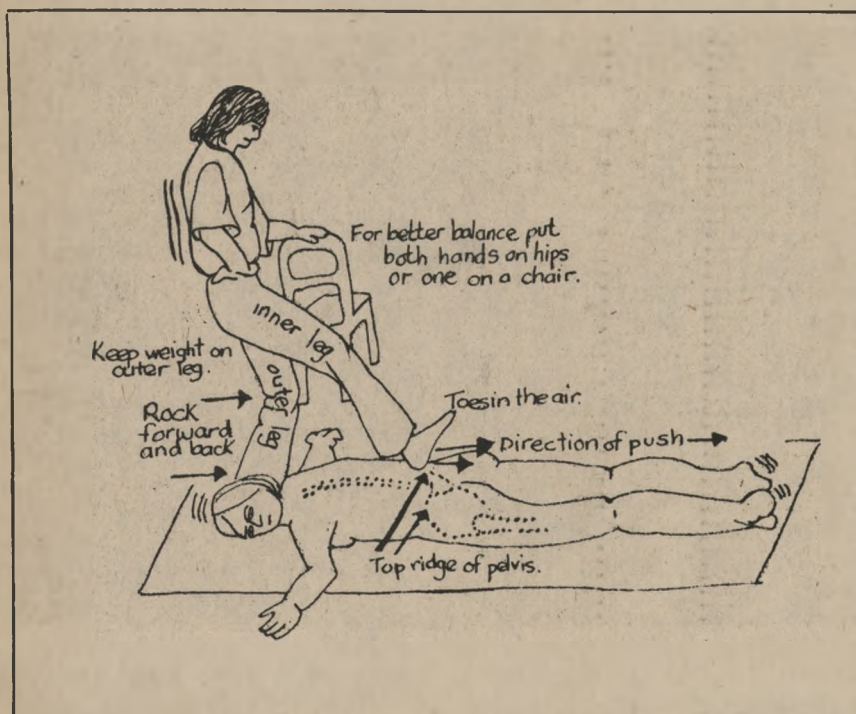
The Boston Women's Health Book Collective has produced a good

menstrual massage (diagram and instructions shown). It is very effective and any woman can do it to another. Orgasm, alone or with someone else, is also very effective in reducing tension and strain found during menstruation. Acupressure can help with cramps and pain, the points to apply pressure to are shown below.



The outer ankle bone is specific for the ovaries and the inner ankle bone is for the uterus. I have found it good to use both of them, ovaries first and the uterine point second. Other techniques such as yoga breathing are also good.

Above all, exercise all through your cycle will help. A brisk walk is often very good for cramps, as is swimming. Good relaxation techniques also help a lot — learning to relax your stomach muscles and your pelvic muscles will help.



Menstrual massage for two people to relieve cramps

Woman with the cramps

- * Lie flat on your stomach, with or without clothes.
 - Use a blanket under you for extra comfort.
 - Have your arms straight out or slightly bent at the elbows.
 - Point your toes inward if possible.
- * Tell the other person what feels good and what doesn't.
 - It should feel good.

Person giving the massage

Basic Movement:

- * Remove your shoes.
- * Stand, placing your outer leg next to the head and above the shoulder of the person on the floor.
- * Put the *heel* of your inner foot against the edge of the top ridge of the pelvis (same side you are standing on). See diagram.
- * "Hook" your heel as much under the bone as you can.
 - If you are not sure where this pelvic ridge is, feel for it first with your fingers. It may be higher up on the back than you think.

- * Keep both legs in slightly bent positions.
- * Gently push away from you, toward the feet, at regular intervals of once or twice a second.
 - Rock your whole body together by bending *only* at the *knee* and *ankle* of the *outer* leg (one you are standing on).
 - Move forward and back. Avoid a circular motion.
 - When you are pushing firmly enough the whole body of the woman getting the massage will rock too.
 - Try not to push towards the floor with the inner foot. Keep the toes pointing upward to prevent this.
 - Keep your heel in contact with the pelvic bone so the woman getting the massage won't feel bruised.
- * Increase the frequency and length of the push as long as the person with the cramps says it is comfortable.
 - You will probably need to work more vigorously than you first imagined.

When you feel comfortable with the basic movement:

- * Move the location of your heel from side to side to push at different spots along the ridge of the pelvis.
 - Do this all along the side you are standing near.
 - Avoid the spine.
- * Do this for a few minutes.

To finish the massage:

- * Move to the other side of her body.
- * Change feet. Inner and outer legs switch now.
- * Repeat the basic movement, etc.
- * Change sides as often as you want. Continue with the massage until the other woman's cramps diminish or go away.

2/17/76 c 1976 Boston Women's Health Book Collective.

Diet

Our diet is highly important in keeping us healthy. Many women find it good to eat more whole grains, flours and

brewers yeast and less salt (see below) sugar and caffeine. Some women do suffer from mild deficiencies (i.e. vegetarians from mild protein deficiencies) and especially from calcium and iron deficiency. These will make menstruation more of a strain. Calcium is particularly important for the nerve muscles response, and iron helps the blood supply. Remember that the amount and type of food and fluid needs to be adjusted to your individual biochemistry. Try to find a level of intake that suits you.

Some women find that diet supplements help them significantly with menstrual and cycle problems. The following are some of the supplements women have found of value.

Calcium and Magnesium: these should be taken for seven days before you expect your period. Start with 500 mgs of calcium and 250 mg of magnesium. It may take a few months to be fully effective. Dolomite Calcium contains magnesium so if you use this don't take the magnesium as well. Some women also find it helps to take calcium (dolomite or with magnesium) on the first two days of their period.

Some work has suggested that a potassium sodium imbalance may cause pre-menstrual syndrome. You can try decreasing the sodium levels by taking less salt and increasing the potassium levels by eating ripe bananas, orange juice and peanuts.

Iron Tablets may help you if you often feel tired and listless.

Vitamins are becoming increasingly important in our diet. Research by women's groups suggest that the use of vitamin therapy may be helpful for some menstrual problems. Vits C and D are generally good for toning up the body. Vit A is good for the premenstrual syndrome — take it for the 15 days prior to your period for 3/4 months. Vit K is good for prolonged flow and severe clotting — you should take 25mg of Vit K over a 5-day period beginning on the first day of your flow. Vit B complex is good for the premenstrual syndrome and cramps. Vit B (niacin) is a specific for cramps — take 100mg twice a day for two to four days before your

period and 100mg every 2–3 hours during your cramps. Vit B6 is especially good for depression — take 100mg four times a day.

Herbs

The following is a list of herbs known to help with menstruation. It is not exhaustive, and some herbs will suit some women and not others, so you will need to experiment for yourself. Normally you should take a tea or tincture (½ a tsp of tincture per day, or a cup of tea morning and night). One really good general tea is catnip, hops, skullcap and peppermint, one ounce of each in boiling water.

To stop excessive flow: Holly, marjoram, shepherds purse, yarrow, pilewort, sorrel, uva ursi, witch hazel, ginger (use it with care as it can stop menstruation completely).

To regulate flow: Savory, wormwood.

To start or restore suppressed menstruation: Angelica, balm (melissa), fennel, gentian, lavender, mugwort, parsley, pennyroyal, rue, aloes (½ tsp of the juice, use with care), small quantities of ginger mixed with any of the above.

For uterine congestion/pain: Balm, cannabis, jasmine, lavender, marjoram, motherwort, pennyroyal, periwinkle, red raspberries, rue, ginger, sage, St Johns wort (called hypericum), comfrey.

For depression: Balm, red raspberries, comfrey.

For backache: Pennyroyal, raspberry (red).

General: Comfrey, tansy, red raspberry, periwinkle.

Our Bodies Ourselves, Boston Women's Health Book Collective, Simon & Schuster, p.38-39.

Books to Read:

Maddux, Hilary, Menstruation, Dell, New York, 1975.

Weideger, P, Menstruation and Menopause, The Physiology and Psychology, the Myth and the Reality, Knopf, New York, 1976.

Dalton, K, The Menstrual Cycle, Penguin Books, 1969.

Boston Women's Health Book Collective, Our Bodies Ourselves, Simon & Schuster, 1976.



CLASSIFIED ADVERTISEMENTS

SOS Services

If you need an abortion contact your local SOS (Sisters Overseas Service) group for information about getting to Australia or what your chances are of an abortion through the system in New Zealand.

SOS Auckland – ph 766-386 – 9-5, Mon-Fri.

SOS Hamilton – ph 82-063.

Tauranga – see classified ad, local newspaper.

Napier – ph 446-414.

New Plymouth – ph 84-937.

Gisborne – ph 5920.

Wanganui – ph 42-291.

Palmerston North – ph 87-743.

Wellington – ph 724-709.

Nelson – ph 31-834, 83-025, 88-082, 81-574.

Christchurch – ph 796-970.

Dunedin – contact Edith, 165 Maitland St, Dunedin.

Flatmate Wanted

Wanted: Flatmate to share house in Ellerslie, Auckland.

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Two cats, 10,000 bees and three men would like two non-smoking women flatmates to share Ponsonby house and garden. Rent \$9 per week. Ph: 763-632.

Women's Studies Bibliography

"Women's Studies in New Zealand: A Pilot-Bibliography" by Rosemary Seymour, is now available. Send \$7 to The Bursar, University of Waikato, Private Bag, Hamilton. It is planned to update the bibliography annually.

sits. vac.

Are you a feminist with a talent for soliciting advertisements, keeping accounts, organising mail outs, paying bills, handling subscriptions, organising the recycling of envelopes, and generally looking after the business side of a magazine? Could you develop such skills? Rosemary is leaving her job on *Broadsheet* in July, and we would like to hear from feminists who would be interested in the job. Unfortunately, the pay is poor and the hours, although officially 20 hours per week, must stretch when there is extra work to be done. *Broadsheet* is certainly a "labour of love" and not "just a job". But if you're still interested, please get in touch with us soon.

Clogs For Sale

Clogs, Danish imported. Wooden soles, Brown leather uppers. Length 9¾" \$18. Ph. 548-059 Evenings.

Fear and Loathing: continued from page 31

committed to the psychiatric hospital for a period of years, the sentence had been reduced to a number of months and he was now free.

But to make the situation even more intolerable, he lives down the road from Margie and Kim.

* * * * *

Margie now lives in fear for herself and her daughter. She stays behind locked doors and windows whenever Phil is out. She continues to work in her garden when home alone though often gets the "creepy feeling that someone is watching me".

Margie recalled her feelings just after the attack.

"I was afraid to fall asleep at night in case he came back. After a couple of months, I got so run down from tension and lack of sleep my body just collapsed, and I was very ill.

"Every time I passed Kim's room the whole scene flashed through my head. We changed the furniture in her room around but that didn't help.

"Even now there are still things that frighten me, that give me that heavy, sick feeling in the pit of my stomach. Like the dog barking. And I never

take a bath when I'm home alone. But you know, one of the worst things is to come home after dark to an empty house. It's horrible. I always search every room, check in all the closets and turn on every light in the house. It sounds silly, I know. You'd never believe that I used to live alone and never felt frightened at all."

"Sometimes I feel we have to move, that I just can't stand to be afraid all the time", Margie continued. "But we've only had the house a short time and besides, I like the area. Phil spoke to the police. They said they couldn't do anything about it unless he tries to do something again. So where does that leave us? Scared. On guard. Waiting for the creep's next attack and hoping to God it won't come."

* * * * *

I had a nightmare a few days after Margie left. I couldn't find my daughters anywhere, and no matter how hard I tried to scream for help, no one paid any attention. They couldn't hear me screaming. No sound came out of my mouth. But they should have seen my tears.

Effin Older.

AUCKLAND

Halfway House (Auckland),
P.O. Box 47-157,
Auckland.
Ph: 767 635

NOW,
P.O. Box 2946,
Auckland.

WEL,
P.O. Box 17021,
Greenlane.

The Council for the Single
Mother and her Child,
P.O. Box 47 090,
Ponsonby.
Ph: 760 476

ALRANZ,
P.O. Box 47-169,
Ponsonby.

Broadsheet
P.O. Box 5799
Auckland.
Ph: 794-751.

Wages for Housework,
P.O. Box 72035,
Northcote Pt.

WONAAC
P.O. Box 68-266,
Newton,
Auckland.

Jigsaw,
P.O. Box 47090,
Ponsonby,
Ph: 760-001

CHRISTCHURCH

Women's Union,
Box 2258,
Christchurch.

Womens Refuge Centre
P.O. Box 7299
Sydenham. Contact Ph:
328-286, 41-669, 287-121
515-772, 598-441, 33-289

WEL,
P.O. Box 1798,
Christchurch.
Ph: 389-527

NOW,
P.O. Box 2720,
Christchurch.
Ph: 841-728

Canterbury University Feminists,
Student Union Building,
Private Bag,
Christchurch.

Christchurch Feminists,
51 Browns Road,
Christchurch,
Ph: 554-746

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P.O. Box 13-129,
Armagh St,
Christchurch.

WONAAC
P.O. Box 1770
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Dunedin Collective for Women,
P.O. Box 446,
Ph: 37-490

Working Women's Alliance,
20 Gillespie Street,
Dunedin.

Dunedin Lesbian Group,
P.O. Box 6105,
Dunedin North.
Ph: 52-944.

WONAAC,
P.O. Box 446,
Dunedin.

ALRANZ,
P.O. Box 1289,
Dunedin.

GISBORNE

NOW,
3 Dickson Street,
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WONAAC,
P.O. Box 4026,
Gisborne.

WEL,
c/- Penny Isherwood (Secretary),
22 Elm Street,
Gisborne. Ph: 84-670

Gisborne
The Lesbian Women's Group
P.O. Box 1398

Gisborne.
Ph: 4285.

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P.O. Box 421,
Greymouth.
WEL.

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Karoro,
Greymouth.

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Hamilton.

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P.O. Box 751,
Hamilton.
Ph: 83381

ALRANZ,
P.O. Box 1248,
Hamilton.

WEL (Waikato),
P.O. Box 9581,
Hamilton North. Ph: 59-333
Waikato Abortion
Action Committee,
P.O. Box 7106,
Hamilton. Ph: 84-355

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

LOWER HUTT

Hutt Valley Feminists,
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Motueka

NAPIER

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Hastings.

NELSON

ALRANZ,
P.O. Box 476,
Nelson.

WEL Nelson,
Ph: Nelson 87410
Women's Emergency Centre,
(Refuge House)
Ph: Nelson 88605

NEW PLYMOUTH

Women's Centre,
68 Brougham Street,
New Plymouth.
Ph: 79-532,
or
P.O. Box 4030
New Plymouth
Hours 10 am - 3 pm weekdays

Working Women's Alliance,
c/- P.O. Box 4030, N.P.
Margaret Medley - 83354
Elaine Gill - 84584
Gail Potroz - Eltham 8612

Women's Action Group
P.O. Box 4030 N.P.
Carol McLachlan - 88654

WEL Taranaki,
c/- Jann Iworth,
37 Ropha St,
New Plymouth, Ph: 82-802

ALRANZ,
P.O. Box 5006,
Westown,
New Plymouth.

PALMERSTON NORTH

Gay Women's Group,
P.O. Box 1482,
Palmerston North.

Palmerston North Women's
Liberation,
38 Kimberly Grove,
Palmerston North.

ALRANZ,
P.O. Box 639,
Palmerston North.

ROTORUA

WEL,
91a Eruera Street,
Rotorua.

TAURANGA

WEL,
103 Grange Rd,
Tauranga.
Ph: 63260

TE AWAMUTU

Te Awamutu Feminists,
111 Hazelmere Cres,
Te Awamutu,
or Phone Carol Jeffcoat 4320
Jill O'Dwir 7249
Jenny Mossier 6334

TOKOROA

WEL Tokoroa,
P.O. Box 699,
Tokoroa.

ALRANZ,
P.O. Box 380,
Tokoroa

UPPER HUTT

NOW,
18 Cruickshank Road,
Upper Hutt.

Upper Hutt Feminists
c/- 10 McHattie Lane,
Upper Hutt.

WELLINGTON

Race Crisis Centre,
P.O. Box 3871 G.P.O.,
Telephone: 898-288

Wellington Lesbians
P.O. Box 427
Wellington.
Ph: 851-540

ALRANZ,
P.O. Box 19052,
Wellington.

WEL,
Room 2, 2nd floor,
Majestic Theatre Building,
Willis Street, Wellington.
Box 11-285,
Manners Street.
Ph: 739-321,
(Weekdays 10 am - 2 pm)

WHANGAREI

NOW,
P.O. Box 1313,
Whangarei

CIRCLE

A lesbian/feminist magazine
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P.O. Box 3871,
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WONAAC,
P.O. Box 2669,
Wellington.

Kidsarus,
P.O. Box 3871,
Ph: 847-583, 728-250

WEL Kapiti,
c/- 31 Callendar Terrace,
Paraparaumu Beach.

Media Women's Action Group,
Hilary Sinclair,
22 Warwick St,
Wellington.

WHAKATANE

WONAAC (Whakatane),
47 Lord Cobham Ave,
Whakatane.

Whakatane Women's Collective
P.O. Box 3049,
Ohope.

Whakatane S.O.S.
Ph: Ohope 566
Whakatane 7118
Kawerau 7845

WANGANUI

Wanganui Abortion Action Group
Ph 34-130,
Wanganui.

