

broadsheet

new zealand's feminist magazine

june 1979

no. 70

90 cents

TEACHERS COLLEGES

4 SEP 1980

UNITED WOMEN'S
CONVENTION

Special 6-page report

PLUS! Interview with
Charlotte Bunch

Feminist
student
president
fronts up to
macho
engineers.

4,5-T —
leadly
chemical or
safe enough
to put on
your
porridge?

What causes
postpartum
depression

Registered at the GPO, Wellington, as a magazine

Charlotte Bunch and Martine Levy at the United Women's Convention

Fronting Up

Broadsheet office

is at:
1st floor, Colebrooks Bldg,
93 Anzac Ave,
Auckland.
Office hours: 9-3, Mon-Fri.
Our phone number is: 794-751
Our box number is:
P.O. Box 5799, Wellesley St,
Auckland, New Zealand.

Enveloping Day

Enveloping of the July issue of
Broadsheet will be:
Saturday, June 30th
from approximately 10 a.m. to 3
p.m. at the office address above.
Even an hour's work from you will
help us. Children welcome.

Graphic artists illustrators photographers

We would still like to hear from any
women who would like to help us in
these capacities. We make a small
payment for materials but cannot
pay for time spent on the job. Any-
one interested please contact Pris-
cilla 794-751.

Deadlines

No August issue
September issue — July 10
October issue — August 10
Short news items, coming events
and adverts can come in later.

Banner

We feel Broadsheet should have a
banner for use on marches,
bookstalls, etc. However, we ha-
ven't the time to do this. Is there
anyone with some spare time (and
preferably knowledge of how to
make one) who would like to help us
with this? Ring Broadsheet to vol-
unteer your services.

OVERSEAS FEMINIST MAGAZINES

We ordered some overseas feminist magazines for the United
Women's Convention. We still have a few of these left. Some of the
U.S. magazines did not arrive in time for the convention so we have
good supplies of these.

It is **essential** that you sent with your order a large stamped addressed
envelope for mailing back of your order or return of your money if we have
sold out. 11c stamp for one magazine, 14c stamp for two, 22c stamp for
three. **Aucklanders** can visit the office between office hours and look at the
selection.

Magazines currently available:

QUEST: a feminist quarterly — Vol. 4, No. 1 — Kaleidoscope 2 — contains
Barbara Deming on "Remembering Who We Are," May Schneidt on
"Challenging Assertiveness-training," plus articles on health centres, or-
ganising, prostitution.

Vol. 4, No. 2 — International Feminism — contains Elizabeth Reid on
"Women, Economic Development and the U.N.," Devaki Jain on "Can
Feminism be a Global Ideology?", plus articles on the political economy of
domestic labour, women in Gineea-Bisseau, Cuba, Japan.

Vol. 4, No. 3 — The Body Politic — contains Lorraine Rothman on
"Menstrual Extraction", also sociobiology, the breast, death as a feminist
issue, the split between spirituality and politics.

Vol. 4, No. 4 — Women in thier Communities — articles on class and
feminism, the process/product debate, women in Latin communities, or-
gansing rural women.

All QUESTS \$3.50

HERESIES No. 6 — On Women and Violence — articles about rape, why
the women's movement cannot be non-violent, battered women,
psychosurgery, genital mutilation, wolf whistles and warnings, biological
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OFF OUR BACKS — Vol. 9, No. 2 — women of colour, sterilisation,
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\$1.

WOMANSPEAK (Australia) — Vol. 4 No. 3 — articles on China, deserting
wives, rape, Margaret Mead, poetry and fiction, reviews. 80c.

SIBYL (Australia) Vol. 5, No. 3 — Feminism and uranium, vaginitis,
monilia, rape, poetry, etc. 70c.

Please order your magazines by filling out this form and mailing to
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Address

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Off Our Backs Vol. 9, No. 2	\$1.00	☐
Womanspeak Vol. 4, No. 3	.80	☐
Sibyl Vol. 5, No. 3	.70	☐

Contents

- 2 Letters**
- 4 Behind the News**
Kindergarten teachers struggle for better working conditions.
- 5 Legislating for innocence — the CS&A Act.**
- 6 Women of Iran — Part 2.**
- 8 Overseas women.**
- 9 In Brief**
- 10 2,4,5-T: Deadly chemical or safe enough to put on your porridge?**
- 14 Roth takes on Racist Engineers**
An interview with Janet Roth
- 17 A Conversation with Charlotte Bunch**
- 20 After the Convention's Over**
A Broadsheet report on the United Women's Convention.
- 28 Healthy Women**
Postpartum depression.
- 30 Hogwash**
- 32 The Feminist Eye — Broadsheet on the Arts**
Fear into Anger — Py Bateman
Health Books
Records — Kay Gardner's "Emerging" and Holly Near's "Imagine My Surprise".
Poetry.
- 38 Grapevine**
Activity resulting from the UWC
- 40 Classified Adverts.**



Photo: Marti Friedlander

Women

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These women worked on this issue: Sandra Coney, Christine Dann, Fino, Anne Macfarlane, Val Mansill, Joan Oswin, Anne Parsons, Priscilla Pitts, Jill Ranstead, Doreen Suddens, Jean Volkerling.

Cover Photo: Marti Friedlander.

Illustrations: Helen Courtney, page 5
Vanya Lowry, page 9
Joy Wright, page 7

LETTERS

Not just a sexual preference

Dear Broadsheet,

I would like to express my support for the sentiments expressed in Sarah Calvert's letter (April issue).

Christine Dann in her reply (May issue) has apparently chosen to miss the point and instead reduced Sarah's letter to nothing more than a personal attack on herself and the other women working in the collective.

Lesbian feminist politics are an important milestone in our history and should never be dismissed as just a sexual preference.

Christine, take the shutters off, you may then be able to see that the development of lesbian feminist theory gives an analysis of WHY we have such ghastly abortion laws, along with every other piece of anti-woman legislation.

Based on the premise that you cannot or will not try to understand these politics and the very real significance that they hold, you wrongly assume that other women are not interested either.

Sandi Beatie.

An angry New Zealander

Dear Broadsheet,

I felt very angry after reading Sarah Calvert's impressions of feminism in America in the March issue. Angry because it sounded like the self-congratulations that New Zealanders often indulge in after trips overseas. I do not believe that America has all the answers, by any means, but I think there are a lot of interesting things (particularly politically) that have

happened there, that some recognition should be given to.

For example, Mr McLay has just been appointed the government's spokesman (!?!!) ON WOMEN — President Carter's new special assistant on women's affairs is Sarah Weddington, who was seconded from the United States Department of Agriculture where she worked as their General Counsel. She also happens to be the lawyer who argued the case before the Supreme Court that resulted in the original overturning of America's anti-abortion laws. I think that it is also interesting to see that Chicago — long regarded as the ultimate chauvinist democratic electoral machine — has just elected a woman, Jane Byrne, as its mayor. Just for the record, San Francisco, San Antonio and (I believe) Austin, Texas, also have women mayors. (There probably are countless other smaller cities with women as mayors or at least substantially represented on city councils.) I wouldn't be prepared to argue that these cities are markedly better run than those cities which are male dominated, but my point is that more women are running for and gaining

political office in the United States than in New Zealand. (According to a recent "Listener" article, the figures are, I think, 20% composition of local bodies — and I don't know of any elected women mayors in that figure.)

There is also the Equal Opportunity legislation in America. Employers are obliged by law to meet certain hiring quotas for women and minority groups — in fact many job advertisements carry the slogan "We are an Equal Opportunity Employer". I think most New Zealand companies and government departments would be too embarrassed by the concept, to even dream of including it in their advertising. The Human Rights legislation in New Zealand has eliminated discrimination in job advertising, but seems to have very little muscle to fight discrimination in hiring practices.

One last thing — I resented the put-down implication of the photo of Roslyn Carter, Betty Ford and Lady Bird Johnson at the 1977 American National Women's Conference. Thea Muldoon and Ruth Kirk (for example) haven't exactly been strong supporters of feminism in New

Zealand, nor are they prepared to speak out on important women's issues.

Sarah Calvert's interest and expertise is women's health, as she herself admits, so it follows that her best impressions would be of the women's health groups she visited. I only wish she could have seen a few more positive things in other areas of feminism in America. Without becoming like men, I think it is important that more women in New Zealand gain political power, on all levels. I don't believe all the women in politics in the United States are feminists — but their participation is a sign of growing awareness on both a personal and political level — and that is what New Zealand women would do well to consider.

Best wishes,

Barbara Lee.

P.S. No, I am not an American!!!

An unhappy Amerikan

Dear Sarah Calvert,

I feel compelled to respond to your article in March Broadsheet, for I think you got a one-sided view of U.S. feminism on your visit as I did of New Zealand feminism on my recent trip to New Zealand.

You don't say whether you were actually in attendance at the National NOW conference in Washington last October; you say you "looked briefly" at it. At first view, the conference probably did look expensive for poor women. However, there was alternative cheap and even free housing available and NOW conference fees range from \$0 to the maximum, based on one's ability to pay.

The enclosed article from the April National NOW



Times explains why the majority of delegates supported the Minority Women Committee's position **against** the Department of HEW guidelines of a 30 day waiting period and a minimum age requirement of 21 for women seeking sterilisation. You, of all people, should realise that a feminist organisation cannot support governmental controls on a woman's right to control her own reproduction. Informed consent — yes; punishment of those who would force sterilisation of the poor — yes; but **no** punishment of the woman who chooses sterilisation by making her wait the arbitrary 30 days. I fail to understand your reasoning that NOW in the U.S.A. is preoccupied with white, liberal, middle-class concerns, when the majority of delegates voted along **with** the recommendation of the Minority Women Committee that NOW **oppose** the HEW guideline. The position of the committee (made up of blacks, Chicanos, Indians) was made very clear in the sterilisation workshop which I participated in. By the way, the HEW guidelines are now in effect and who do you think they will benefit? — the doctor who abuses the system or the black woman who has to get off work and travel 40 miles back to a clinic for her tubal ligation that she made up her mind to have 30 days previously? I agree with you that some Americans are insular (so are some New Zealanders), but I certainly feel we **all** have a lot to learn from each other. One would have to be a very jaded traveller indeed, not to marvel at the intense feeling of sisterhood one experiences when meeting and talking with feminists from other countries. I enjoyed very much talking with the women at Auckland's Halfway House and a couple of other groups while I was in New

Zealand. I regret very much that I arrived at Broadsheet's office too late in the day to find anyone there and that no-one bothered to return my call.
Yours in Sisterhood,
Carol Creech.
*This letter has been abridged.

Ouch!

Dear Broadsheet,

In "Can Marriage Survive Feminism?" (Broadsheet, May 1979) Anne Else has trodden on my corns.

She suggests that many feminists today "cannot face the prospect of relating intimately to men even on a sexual level," but is this true? Most heterosexual feminists do have intimate contact with men on some level or other and some of these levels appear much better than the traditional marriage that Anne is concerned with.

Anne goes on to imply that these "feminists" are lesbians because, and she quotes McBride, "when there is so much fear, distance and distrust between the sexes, it is easy to understand loving 'your own'." This makes me feel angry to imply that lesbianism stems from such fear and distrust. This may be so for a handful of 'political' lesbians but not for the majority of feminist lesbians who experience their loving and lusting after a woman as a gut level feeling. This type of implication is a replica of the negativism that lesbians have experienced for centuries — that homosexual relationships are second best.

And how patronising of Anne to suggest that "it's also nice to prove that women can do without men altogether." Does she think that lesbians take on a double oppression because "it's also nice" — I would like to think that we are not all masochists.

Miriam Jackson.

Was March rubbishy?

Dear Broadsheet,

March's issue was, to my mind, another plug for lesbianism. It contained good material in Calvert's letter and article was very good. The Women's Sewing Coop sounded real. Against this the black marks were . . . silly cover with man's nipples painted red . . . Zusster's and "What am I really doing here" were rubbish, as was a woman marrying herself.

When the lesson we have learned from the politics of 77-78 is that above all we need unity in action against the enemy that is reaction and religious prejudice in a male dominated society, your put down of Erin Pizzey sets us against one another. We must accept women as they are, at all stages of consciousness and help them forward. Pizzey did a good job, she brought out publically an evil and she brought forward people willing to listen and help. In the women's movement there is a great need for understanding, compassion and solidarity. Those of us who live with husbands, sons, brothers and lovers know men need liberating

too. And the best of luck to them if they show any shame about their beer bellies. "Pigs might fly" is just lesbian twaddle and does not go down with the majority of your readers (of whom I am a loyal and long member).

The good review by Christine Dann of Felix Donnelly's book showed an attitude that we need, understanding. We are all victims of an inhumane system.

New Zealand needs Broadsheet, its strength must lie in its helping women, in educating, in showing tolerance. No-one cares about the private life style of some of our sisters, we have no quarrel with them, we accept them. But Broadsheet will not live if it is strident and shrill and now is the time to point this out and to ask that there is less, "Look at me" and a more friendly and calmer approach.

Please publish this.
With all good wishes,
Mary Thomas.

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BEHIND THE NEWS

Kindy Teachers — Sent to Coventry

The Kindergarten Teachers Association recently took action to reduce staffing ratios in kindergartens. So the Minister of Education stopped speaking to the teachers. **CHRISTINE DANN** asked Rosslyn Noonan, general secretary of K.T.A., just what was happening.

“... what are little girls made of? Sugar and spice and all things nice, that's what little girls are made of ...” and so is the Minister of Education, Mr M. Wellington — or so he keeps protesting. He was so nice to the Kindergarten Teachers Association. He visited kindies, listened to what the ladies had to say ... and what did they do? Told him that they would take the reduction of staffing ratios into their own hands if he and his department didn't do something about it soon. What naughty little girls! How does one treat naughty little girls? Why, send them to Coventry, of course. Really, the behaviour of our Minister of Education could be described as more juvenile than that of the children in the kindergartens he is supposed to be concerned about.

What could possibly have made him behave in such a pettish manner?

For years kindergarten teachers have been dissatisfied with staffing ratios. A Grade 1 kindergarten (the most common kind) has only two full-time teachers to cope with 80 children — 40 at the morning session and 40 at the afternoon session. What happens when the phonerings (as it often does), when an accident occurs or when nature calls? Why, 40 children are left without supervision. Tea breaks? You must be joking. Lunch breaks? By the time the late departures leave around noon, the rooms are cleared and set up for the next session, and the early arrivals start straggling in before the set time of 12.45, a kindy teacher might just have time to ask “What lunch break?” Then there are the children

with special needs — an average of nine to each kindergarten. These kids need individual attention and their teachers know what needs to be done — but how can they find the time? So the children go off to school with problems that **could have been solved.**

All these frustrations and more have been simmering for years. Kindergarten teachers dream of the day when there will be a ratio of one teacher to 20 children — but in the meantime one to 30 would be a vast improvement. At their annual conference last year they voted for action. The K.T.A. sent a questionnaire to all teachers asking them if they approved of taking the reduction of ratios into their own hands. 90% returned the questionnaire and 80% said yes.

So on April 1 the Minister of Education was informed that if steps to reduce the ratio from 40/40 to 30/30 were not taken before the beginning of the second term, kindergarten teachers would accept no more pupils in the second term until the 30/30 ration was reached. The K.T.A. chose this form of action because it seemed the least harmful course. It would not affect children already at kindergarten and would delay entry for those waiting by six weeks at the most. As expected, the majority of parents and even one third of the Kindergarten Associations (the teachers' employers) have been sympathetic and supportive. The action was perfectly legal, relatively mild, and ample notice was given. Yet the Minister refused to speak to the K.T.A. on this or any other matter. To make matters worse, he forbade the Department of Education to have dealings with the K.T.A. — even on totally unrelated business. Thus negotiations on a national appointments scheme which had been underway for three years and were nearly complete were cancelled. The K.T.A. was even unable to make representations on behalf of individual teachers.

The K.T.A. made three attempts



Photo: Sharyn Black

They're only little — but would you like to cope alone with 40 of them at once?

to open negotiations, and was rebuffed each time. Meanwhile, the Minister led the press and the public to believe that negotiations were already underway when K.T.A. made its "unreasonable threat" — but K.T.A. secretary Ros Noonan is adamant that this was not the case.

Shortly after the third rebuff, the K.T.A. Executive decided to withdraw the proposed action on the understanding that the Minister would make a positive response. He obliged by making a statement that he was committed to reviewing staffing ratios. Since then K.T.A. representatives have met with the Minister and he has said that he is prepared to seek implementation of staffing improvements. Urgent negotiations between the Minister, the Department of Education and the K.T.A. are now underway.

Since the action was proposed the Minister has received thousands of telegrams from parents and concerned citizens who support the K.T.A., and the employing authorities (the Kindergarten Unions) have also expressed support for the teachers' claims. He is now aware of how much support the K.T.A. has and how united its members are. Further support for the teachers' cause has come from National Party backbench MP's, who have undertaken to pursue the matter in the National Party caucus. So discussion are underway at last. However, cautions Ros Noonan, past experience of negotiations on staffing matters with the Department of Education would indicate that there are few grounds for optimism. The proposed action is still a possibility, since members will be voting on whether it is still desirable or not when they return to work for the second term. The results of this poll are expected in mid-June — by then the goodwill of the Minister and the Department will have been assessed.

Let us hope that the Minister displays a somewhat more mature and reasonable attitude. In the event that he does not, don't forget that you can tell him what he ought to be doing, and that you can let your local kindergarten know that you support the teachers' claims.

LEGISLATING FOR INNOCENCE

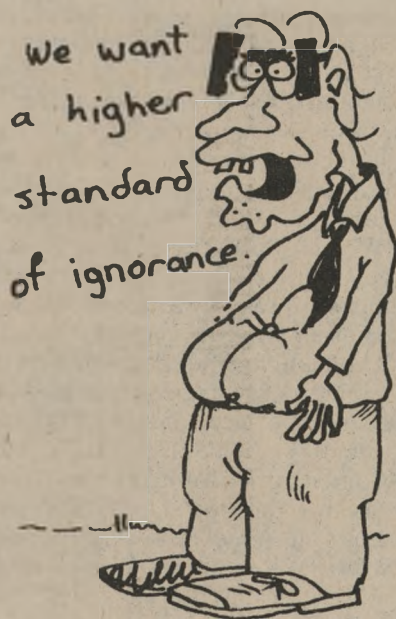
That most patriarchal of laws, the Contraception, Sterilisation and Abortion Act, had a sting hidden in its trouser leg. I'm referring to Section 3 of the Act which states that a person is committing an offence who "sells, gives or otherwise supplies instruction in the use of any contraceptive" to under 16-year-olds. (Exceptions are made for parents, doctors, FPA and a few other persons.) A year's experience of this Act in force shows that this section of the Act is crippling attempts to educate young people about contraception and that in the process of "protecting" under-16s, over-16s are being also deprived of this vital information. For the law is being interpreted to mean that no contraceptive information can be displayed anywhere an under-16 might pick it up. So this is what is happening in New Zealand in 1979: school guidance counsellors, who appear to have been exempted under the Act, have been advised by their union, the Post Primary Teachers' Association, not to talk about contraception with any under-16s; new



school textbooks in production have had removed all but the most fleeting mention of the existence of contraception; school librarians feel they cannot lend sex education books to even over-16s for fear they might fall into the hands of a younger brother or sister; public libraries must keep such books off their shelves; booksellers cannot display sex education or marriage manuals; nurses can't discuss contraception with even a newly delivered 13-year-old; a radio talkback show with Jane Cousins, author of the sex manual "Make It Happy" had to be scheduled to finish before 3 o'clock to make sure the under-16s were safely out of earshot.

The Supervisory Committee, overseer of the Act, was instructed to review the working of the Act at the end of the first year and report back to Parliament. The Booksellers' and Publishers' Association has stated its intention of asking Parliament to amend the legislation. It's up to us as individuals or through the groups we work in (nursing associations, teacher organisations, civil liberties groups, librarians' associations, feminist groups, other women's groups like Plunket, NCW and Committee on Women) to let the Supervisory Committee and Parliament know that we do not want our children brought up under Vatican rule.

Sandra Coney.



"In the dawn of freedom there is an absence of freedom!"

WOMEN OF IRAN ~ STRUGGLE FOR FREEDOM

Iranian women had few freedoms and rights under the government of the Shah. Will they be any better off under the "Islamic Republic" of the Ayatollah Khomeini? In the second part of a two-part article on Iranian women, CHRISTINE DANN looks at the recent feminist protests in Iran.

Less than two months after the revolution which deposed the Shah and returned the powerful religious leader Ayatollah Khomeini to Iran, hundreds of thousands of Iranian women were shouting this slogan in the streets. They had not fought and suffered for freedom from oppression by the Shah to be oppressed by another patriarch.

Iranian women were active in the struggle against the Shah. Amnesty International, the international organisation which works for the release of political prisoners, has carefully collected information on the women and men imprisoned and tortured under the Shah. Vida Hadjebi Tabrizi, for example, was a sociologist investigating living conditions in rural areas. She was arrested in 1972 and tried in secret a year later. The charge against her was not made public and her detention was presumably the result of her criticisms of the Shah's regime. Azam Taleghani, daughter of the influential Ayatollah Taleghai (who has been critical of aspects of Khomeini's rule) was arrested, tortured, and sentenced to life imprisonment on a trumped-up charge.

Once the Shah was gone, however, and the Ayatollah Khomeini was holding the reins, women became concerned that Khomeini's much touted "Islamic Republic" was going to mean more of the same old male domination, and perhaps even the loss of some of the few gains they had made under the Shah. Although he initially promised to

secure political representation for women, subsequent anti-woman statements by Khomeini and his supporters angered women and were the cause of the militant demonstrations in March. Most upsetting was his suggestion that the Family Protection Act be repealed. This Act gives Iranian women divorce and custody rights which they did not have before (although they still do not have equal rights with men). Without the slight protection which this Act affords, Iranian women would once more become merely chattels of their husbands and fathers. Therefore there was a strong outcry at Khomeini's suggestion to repeal the Act, and he has said no more about it. Equally unpopular were the moves to exclude women from the Armed Forces, and to bring an end to coeducation. Next came an attack on women's right to dress as they please, for on March 7 Khomeini declared that women employed in government ministries "must be clothed according to Islamic standards". (Women do not appear to be welcome in Islamic administrations — this was probably a roundabout way of attempting to get rid of them.) Khomeini had not bargained on the strength of women's feelings, however. The next day was International Women's Day, and 20,000 women turned up at Tehran University for the day's activities. Students at some girls' high schools went on strike. The women marched from the University to the office of Prime Minister Mehdi

Bazargan, shouting "We shall fight the veil!" and 15,000 women held a sit-in at Bazargan's headquarters. Khomeini backed down, claiming that he had merely said that wearing the *chador* was an "Islamic duty" not an "order". However, the unrest continued, and on March 10, tens of thousands of women went on strike. Seven thousand women held a sit-in in the Ministry of Justice chanting "Freedom for women is neither Western nor Eastern!" A list of eight demands was read. They included the right to choose the attire that best suited women and the country's customs, equal civil rights with men, no discrimination regarding political, social and economic rights, and a guarantee of full security for women's legal rights and liberties.

Meanwhile, the sexist director of the country's national radio and television network, Sadegh Gotbzadeh, blacked out news coverage of the women's protests (which didn't stop them from spreading), refused to allow unveiled women to appear on television, and organised a counter demonstration of veiled women and hostile men, who attacked the feminist demonstrators. However, not all Iranian men oppose feminist demands, and some formed a human chain to protect the women demonstrating from attacks by right wing men. Gotbzadeh himself was attacked by armed women while being driven to work. His car was extensively damaged. Women blame him for much of the anti-woman propaganda which became more prevalent after Khomeini returned, and one of their cries while demonstrating was "Death to Gotbzadeh!"

On March 12 there was another huge demonstration, which stressed women's right to work, and eventually the Labour Ministry declared that women workers were entitled to equal rights on the job, and the right to participate in Trade Union elections and hold office in Trade Unions.

After the marches ceased, women of all sorts continued to hold meetings on the theme of "the unfinished revolution for men and women". Behaviour and regulations which discriminated against women were discussed.

Where now? At the end of March, Iran became an "Islamic Republic", after a referendum which many would hesitate to call truly democratic — there were only two restrictive choices on the ballot paper and the ballot was not secret. It is becoming obvious that Prime Minister Bazargan in Tehran (who seems to have comparatively liberal views), is largely a front for the more conservative Khomeini and his supporters, who are really running the show from the religious city of Qum. Opposition to Khomeini has come from several quarters, including the influential Ayatollah Taleghani, who went into seclusion in April in protest against denials of freedom in Iran. The outside world has also heard very little about the activities of the leading left wing groups and parties in Iran, which are more sympathetic to women's rights than the conservative Moslems running the country. Members of these groups are largely of the view that Khomeini was a means of deposing the Shah, not an end in himself.

Enormous upheavals are thus occurring in a country where 53% of the women are still illiterate and most depend on marriage as their only means of survival. The fervour with which Iranian women have grasped this opportunity to make their country's political coup into a true revolution, and the degree to which they succeed in making real changes and preventing reaction, will be regarded with great interest by women in other countries.

Christine Dann.



One woman beats an institution

Photo: New Women's Times



The woman in the above photo, Hazel Varner, charged one of the eight richest universities in the U.S. with sex discrimination and won. She sued the University of Rochester, New York, for \$1.3 million charging that it had discriminated against her on the grounds of sex in salary, promotion and access to equipment (Varney was a member of the Physical Education Faculty) and had retaliated against both herself and her husband Kenneth, a Registrar at the university, once she had started to complain. Varner began fighting at Rochester in 1971, choosing to struggle within the university system for justice rather than seeking redress through a government agency. It was not until 1975 that she filed the present action by which time the University had come to see her as a "negative influence" for fighting for equality, had promoted two males over her and had dismissed Kenneth Varner from the job he had held for 10 years.

Although the Court upheld Varner's charges and awarded her \$7800 in backpay she now faces a legal bill of \$125,000. However, Hazel Varner saw the victory as "a personal moral victory and a vindication of Kenneth Varner". For Hazel's husband had committed suicide 14 days before his job at Rochester was to be terminated.

Rochester's feminist paper "New

Women's Times" also noted sadly that in the end the women of Rochester University did not publicly support Hazel Varner.

Varner's lawyer, Emmelyn Logan-Baldwin, was enthusiastic about the wider implications of the case for similar educational institutions. "It's almost an understatement to call this verdict a success. The university was banking on the tradition that men's sports are more important than women's sports. Coaches and teachers will now have a model with which to remedy practices."

Dessie Woods — in need of our support



Dessie Woods is a black American woman who successfully defended herself and her companion against an attack by an armed white rapist. In the struggle Dessie shot and killed the man with his own gun.

Dessie's 1976 trial was held in Hawkinsville, a small rural town in Georgia, in the heart of Ku Klux Klan country. Slavery might have been abolished but the plantation system still operates in Hawkinsville and the white plantation owners still depend on a pliant and intimidated black population to provide the cheap labour necessary to keep their profits up.

As Dessie's Defence Committee points out, "the local white power structure . . . needed the conviction of Woods and Todd lest other African men and women become encouraged to shoot white rapists and

otherwise disturb the traditional political relations." This on top of entrenched Southern racism and a tradition of overpunishing blacks who commit crimes against whites, ensured that Dessie Woods would get a severe sentence. On February 2, 1976, Judge O'Connor committed her to 12 years in the Georgia Women's Institute of Correction. There, it seems, she has been subjected to forced drugging, nude solitary confinement and beatings. The Dessie Woods Support Coalition reports that the attacks on Dessie are escalating. "Early in December, Dessie was transferred to the mental institution in Milledgeville, where she was forced to take prolixin, the most powerful psychiatric mind-control drug. This drug causes permanent physical damage, stiff muscles, tremors, blurred vision and makes you extremely lethargic and barely able to think. After a massive phone campaign to the mental institution, initiated by the National Committee to Defend Dessie Woods, Dessie was returned to the Georgia Institute of Correction, where she has been held prisoner for three years."

The International Feminist Network (IFN — see Broadsheet No. 55) is calling for international feminist action to help free Dessie Woods. It was through IFN publicity that Noreen Winchester (the Irish woman who shot her father after he had been molesting her for years) was freed from prison.

Here is what you can do:

1. Write letters to Gov. George Busbee, Capitol Building, Atlanta, GA 30314, and to President James Earl Carter, White House, Washington, D.C.
2. Write Dessie Woods telling her of your support. Write to Dessie Woods, (A78927), GWIC, Hardwick, GA 30134, U.S.A.
3. Write K. Linahan, Head Warder at Georgia Women's Institute of Correction, demanding that he guarantee the safety of Dessie Woods. Send it care of GWIC Hardwick, GA 30134, U.S.A.

IN BRIEF

SPUCING THINGS UP

On April 27 the Society for the Protection of the Unborn Child called a public meeting to protest the "liberality" of the Certifying Consultants and operating doctors approving and performing abortions at Wellington Hospital. However, not all of the public seemed to believe this claim. SPUC supporters had to be bussed to the Town Hall — even so they barely numbered 500. About 100 pro-choice supporters arrived under their own steam and held an enthusiastic "welcoming" picket for the SPUC supporters as they arrived.

The contrast between pro and anti supporters was interesting — those favouring a woman's right to choose tending to be women and men aged 18-40, or those most likely to be affected by anti-abortion laws, while those who want to deny women this right tend to be well-off older women and men (fur coats and briefcases much in evidence) and those who could be said to have no choice in what side they are on — nuns and children from Catholic schools.

The meeting itself was extremely lively. Ex-SPUC President Des Dalgety demanded a "fair go" for the speakers — this was not taken particularly seriously by those present who knew that Dalgety and his ilk are not the least interested in giving women a "fair go" — on the contrary, they seek to deny them a basic and fundamental liberty. Dalgety asked for police assistance on several occasions, but the police were obviously not so upset by the interjections as he was.

On the whole the meeting was encouraging for the pro-choice side — it showed that SPUC's numerical public support is weak, even though some supporters were obviously influential people.

However, the abortion situation in Wellington has worsened with the resignation of three

operating doctors, and SPUC heavying must be counteracted. On the blurb sheet dished out at the meeting, SPUC included the addresses of the President, N.Z. Medical Association, 26 The Terrace, Wellington, and the Chairman, Wellington Hospital Board, Dalmuir House, 114 The Terrace, Wellington. Presumably SPUC members are being exhorted to write to and pressure these people. Thanks for the addresses boys — we'll make sure they know what the majority thinks too.

Watch your school committee.



School Committee elections have just been held. We've heard that right-wing, anti-women and religiously motivated groups like Concerned Parents put up a lot of candidates at the elections to try and stack committees and force through the recommendations of the Johnson Report which paves the way for the reintroduction of religious instruction in schools under the guise of "spiritual guidance". Parents, you can keep an eye on your school committee; talk to your child's teacher (I found last year that my child was getting religious instruction regularly at his primary school without my knowledge or consent), read the Johnson Report and our criticism of it in the December 1978 Broadsheet and keep abreast of the activities of those who want God back in schools by joining the Committee for the Defence of Secular Education, Box 17081, Karori, Wellington 5 (membership \$1).

FIENDS ON WHEELS

The March/April issue of "Auto Age" (AA magazine) reports that a five year study of serious motor-ing offenders in New Zealand shows that there is a correlation between serious traffic offenders and criminal or anti-social acts and that many serious accidents are not accidents at all but violence. In fact, the Department of Justice Report is called "Violence on the Roads". All the accidents studied involved injury or death and nearly half the offenders had previous convictions for criminal or anti-social offences, many including assaults and violence. It comes as no surprise that the offender is also overwhelmingly male (95%). Which leads one to ask whether many other "accidents" involving damage to vehicles but not death and injury are also caused by male aggression and if this is the case whether women should get insurance rebates (as older people do in recognition of their lower accident rate) for making fewer claims. Certainly the Department of Transport in the U.K. reports that women are less prone to have accidents and a survey of insurance companies in that country, printed in the U.K. AA magazine 'Drive' showed that many insurance companies offer women drivers a greater discount than men. Anyone willing to start a campaign in this country to get an earned rebate in car insurance premiums for women?



2,4,5-T

2,4,5-T — is it so safe you can put it on your porridge — or so deadly that even the tiniest dose is dangerous? The controversy has been raging in New Zealand for eight years now. In the meantime the spraying continues and the health and happiness of women and their children may be in jeopardy. CHRISTINE DANN looks at the arguments for and against the chemical, and discusses the actions of the interested parties in the dispute.

There is no doubt whatsoever that the agricultural chemical and particularly its habitual contaminant dioxin (TCDD) is extremely poisonous. Dioxin is one of the most poisonous substances known. Laboratory animal experiments have demonstrated that incredibly tiny amounts of dioxin in the diet can cause cancer, damage to chromosomes, foetal malformation and miscarriage. Field studies have shown that dioxin is a stable chemical — about 50% of the amount applied to the soil remains there after one year has passed. It has also been found to accumulate in animal body tissues both in the laboratory and in the wild. This is an important finding, because although each "dose" of dioxin received at any one time may be extremely small, if the chemical remains in the body then further small doses, whether from spraying or from eating flesh which contains dioxin, could accumulate to dangerous levels.

Deadly dioxin

There is plenty of evidence that dioxin damages human beings as well as animals. Manufacturing accidents involving dioxin have caused death and severe damage to health. The most tragic and well-documented of these accidents was at Seveso in Northern Italy, where in 1976 an explosion at a manufacturing plant caused a cloud containing two kilograms of dioxin to spread across the surrounding area. The inhabitants of the area are still suffering from the effects. Evidence of damage to human health from dioxin also came from Vietnam in the 1960s. The Vietnamese complained that spraying of the defoliant "Agent Orange" (2,4,5-T heavily contaminated with

dioxin) was damaging human health and causing birth deformities. Thus alerted to the dangers of 2,4,5-T, the U.S.A. stopped dropping Agent Orange on the Vietnamese and in 1970 severely restricted the use of 2,4,5-T in the U.S.A. itself. In the 70s Sweden also decided that the possible risks of 2,4,5-T outweighed its benefits and placed heavy restrictions on its use.

Not even the most ardent defender of 2,4,5-T could dispute these facts. So what is the fuss about? Why is 2,4,5-T still being sprayed from the air in New Zealand? The arguments for and against 2,4,5-T are these:

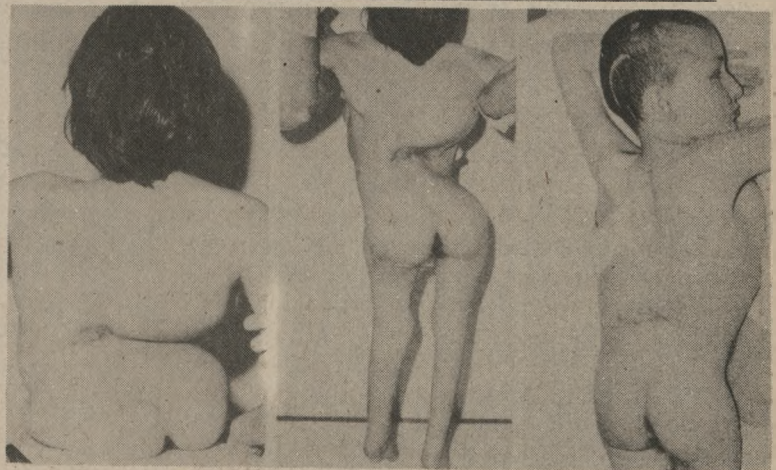
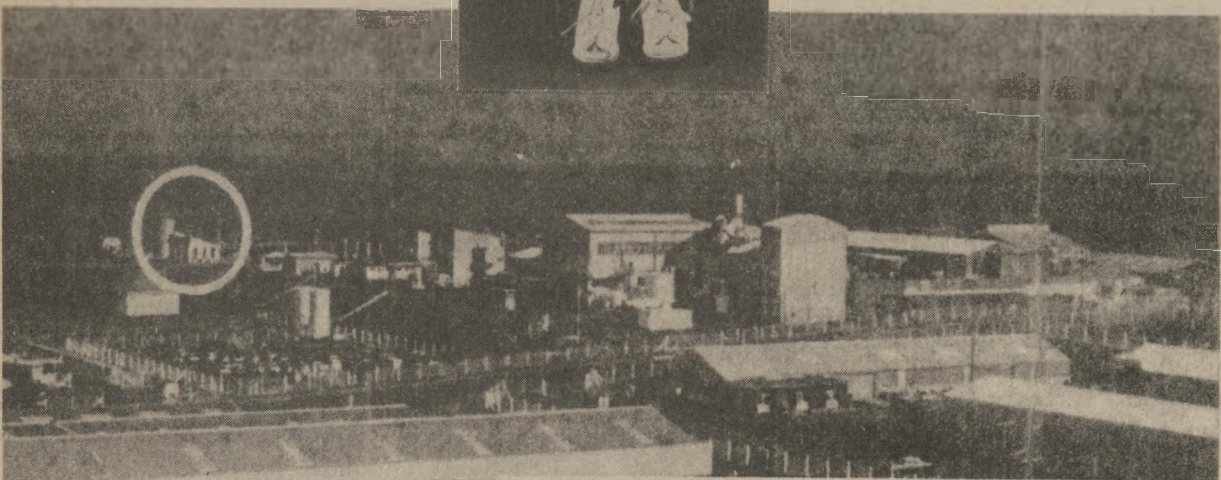
Those who consider that 2,4,5-T is too dangerous to human health to be sprayed indiscriminately, point to the ample human and animal evidence of the toxicity of dioxin. They also cite evidence (from animal experiments) to show that even **pure** 2,4,5-T (with minimal dioxin contamination) is very dangerous. They point to studies, such as the Oregon study conducted by the U.S. Environmental Protection Agency (see box) which strongly suggest a link between the spraying of 2,4,5-T and damage to human health. Although such studies do not prove conclusively that 2,4,5-T is to blame, the opponents of 2,4,5-T argue that with a chemical known to be so dangerous surely the onus is on the manufacturers and sprayers to prove that it is **not** guilty before they apply it so freely. Finally, the "antis" reject the claim by the defenders of 2,4,5-T that there is a "safe" dose of dioxin. Although the level of dioxin in 2,4,5-T manufactured in New Zealand has been reduced to 0.01 parts per million, there is no way (short of feeding 2,4,5-T to human guinea pigs) of proving that this is any safer than, say, 0.55ppm, or less safe than 0.001 ppm.



2,4,5-T

The Money Makers — and the Losers

Part of the Ivon Watkins Dow plant at Port Taranaki where all NZ's 2,4,5-T is produced. Circled is an incinerator for burning dioxin.



Ron Bollen, managing director of I.W.D. — "It looks like we're fighting motherhood."

Curiously enough, it is on this lack of direct evidence of damage that the defenders of 2,4,5-T rest their case. It may be impossible to prove that 2,4,5-T is completely safe, they say — but they would like to see better evidence that it is so unsafe that it should be banned. Since experimenting on human beings is unethical, the only evidence available to suggest that 2,4,5-T is a danger to human health is circumstantial — the EPA Oregon study, for example. Although circumstantial evidence can seem highly compelling, the defenders of 2,4,5-T correctly argue that it is not **proof**. Against the possible but unproven dangers of 2,4,5-T the supporters of the chemical cite its usefulness and cheapness as a weedkiller, and are adamant that the economic pros outweigh any hypothetical health cons.

Is there any way that we are going to get at the real facts? What factors should a wise decision on the substance take into account? A look at the history of 2,4,5-T controversy in New Zealand raises some interesting points.

The history of the controversy

In 1971 Professor R. B. Elliot, a pediatrician at the University of Auckland Medical School, and Dr L. R. B. Mann, a University of Auckland biochemist, publicised the results of U.S. animal experiments which disclosed the toxic effects of 2,4,5-T.

Thus alerted to the dangers of 2,4,5-T, the Environmental Defence Society (a coalition of lawyers, scientists and members of the public who are attempting to protect the environment by legal means) petitioned the Agricultural Chemicals Board*, requesting that the aerial spraying of 2,4,5-T be temporarily banned while a review of the registration of the chemical was conducted. EDS argued that since direct proof of damage to human health from 2,4,5-T was impossible and unethical to obtain, then direct proof of damage to several animal species would have to suffice. This sort of proof has been accepted in the U.S.A. for years, where the Delaney clause of the Food and Drug Act prohibits the addition to any food or drug of substances shown by appropriate animal experiments to be carcinogenic. Fortunately or unfortunately, New Zealand has never had any similar protective provision. In any case, EDS was denied legal standing to present its case (it was told it had no right to take the Agricultural Chemicals Board into court) — however, the Board did decide to act in accordance with World Health Organisation regulations and require that warning labels be placed on cans of 2,4,5-T. The new labels stated that the chemical should not be allowed to come into contact with pregnant women.

The urgency of the EDS action was underlined in the same year when two doctors in Te Awamutu reported cases of birth deformities which they believed were caused by contact with 2,4,5-T. A special sub-committee of the Agricultural Chemicals Board held an investigation. The committee was unable to prove or disprove a connection between the deformities

and 2,4,5-T. However, some doubts must have lingered in members' minds; since they recommended that 2,4,5-T should not be sprayed in water catchment areas, that the "homepack" of 2,4,5-T should be withdrawn from sale, that packs of 2,4,5-T should carry labels warning women of childbearing age that they should not be exposed to it, and that the level of dioxin in 2,4,5-T be reduced from one part per million to 0.01ppm. These recommendations were all implemented. However, a further recommendation, that all aerial spraying of 2,4,5-T be discouraged and that spraying within one mile of human habitation be totally banned, was rejected by the Agricultural Chemicals Board. At the moment only vineyards are officially protected from the aerial spraying of 2,4,5-T.

For four years after this report interest in the subject lapsed. We may ask why the Health Department did not take the opportunity to conduct a thorough study (as requested by the Agricultural Chemical Board's sub-committee) in an attempt to discover if there was a connection between 2,4,5-T spraying and birth deformities, seeing that the Te Awamutu investigation was inconclusive. In the light of the known dangers of the chemical, this would seem to be a reasonable course of action — but we will see that this is not the only instance where our "public watchdog", the Health Department which we pay for, appeared to slumber peacefully, oblivious to danger.

It was left to individual doctors and concerned women to reactivate the issue. In 1976 attention was drawn to a cluster of babies with birth deformities born in the Waikato Hospital area. In one month there were eight cases of severe deformities — eight times the expected normal average. Doctors wondered if there could be a connection with agricultural spraying.

In February 1977 a "Dateline Monday" programme looked at the incidences of deformities reported in the Waikato, Taranaki and Northland. The programme discovered some disturbing facts — not the least among them was the inadequacy of Health Department statistics regarding birth deformities. Although the Health Department was asked in 1972 to collect full statistics on birth deformities, to use those statistics to make a full study of any patterns of high or low incidence of deformities that emerged, and to specifically investigate all cases of deformities where a link with spina bifida was alleged, five years later Whangarei Hospital was found to have recorded seven spina bifida births in 1976, while Health Department records showed only one.

Getting 2,4,5-T "off the hook"

After the "Dateline Monday" programme stirred up some interest the Health Department was moved to action. It set up an investigatory committee and in June 1977 published a report entitled "2,4,5-T and Human Birth Defects". Before considering the contents of this report, it is instructive to look at the composition of the committee. It included E. G.

This is the study which led to the temporary ban on 2,4,5-T spraying in the U.S.A. What does it say?

After eight women living in the Alsea basin area in Oregon wrote to the EPA (which is a US government agency) spraying of 2,4,5-T, the Agency set up an investigatory study. When this proved to be inconclusive, it carried out a much larger study, in which it investigated hospital and G.P. records in sprayed areas and non-sprayed areas in Oregon. The researchers were looking particularly at miscarriages which occurred before 20 weeks gestation. They were careful to obtain the maximum amount of information from medical records, and to pinpoint each woman's place of esidence at the time of conception. When all this data was subjected to exhaustive statistical analysis and compared with spraying schedules, it was possible to plot this graph!

When this information was compared with graph lines plotted for the non-sprayed control areas, it could be seen that the miscarriage rate in the sprayed area was significantly higher than that in the control areas, and that there was a seasonal variation in the rate of miscarriages, with a peaking in the summer months — the time at which 2,4,5-T spraying is at its height.

The researchers therefore concluded that there was a strong circumstantial case against 2,4,5-T. However, they stressed that their study is a correlational analysis, and correlation does not necessarily imply causation. This means that while it has now been proven that 2,4,5-T spraying and miscarriages are correlated (when one occurs the other does too), it has not yet been proven that 2,4,5-T **causes** the miscarriages. There may be some other factor which we are currently unaware of which could be the real cause.

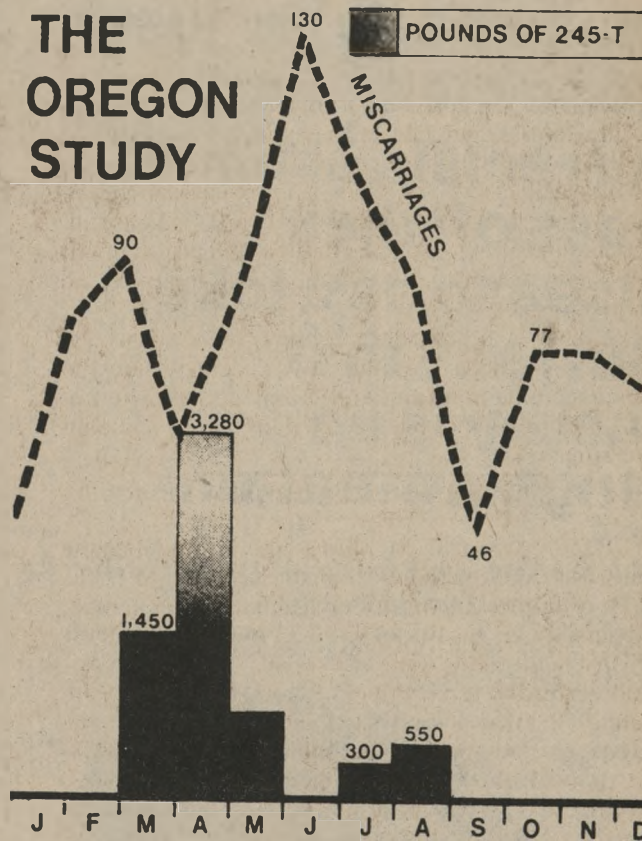
However, to most people the correlation is strong enough to be persuasive — it certainly convinced the EPA that a temporary ban was in order.

McQueen, Professor of Clinical Pathology at the University of Otago Medical School and consultant to the Department of Health in Toxicology. Professor McQueen was also a director of the National Poisons Centre and a member of the Agricultural Chemicals Board sub-committee which made the Te Awamutu investigation in 1972. He is perhaps New Zealand's leading academic proponent of 2,4,5-T. In 1972 he was reported as saying that statements expressing concern about the weedkillers 2,4,5-T and Malathion were "quite irresponsible, just a storm in a teacup. There is no reason at all for concern." In 1973 he told a conference of noxious weeds inspectors that 2,4,5-T was now so safe that "you can put it on your porridge or anything else you like".

Another member of the Committee was Mr M. N. Bates, Senior Toxicologist of the Department of Health. Mr Bates is also a member of the Agricultural Chemicals Board, which is hardly a disin-

The Environmental Protection Agency's Oregon Study

THE OREGON STUDY



The shaded area shows the amount of 2,4,5-T sprayed in the Alsea Basin area month by month between 1972 and 1977. The dotted line shows the pattern for the number of miscarriages over the same period. Note that the line leaps two months after the highest application of the herbicide.

terested party in the 2,4,5-T issue. Interestingly, although Professor Elliot, a respected critic of 2,4,5-T, was originally asked to be part of the committee, it subsequently chose to proceed without him. The committee thus had one well-known strong defendant of 2,4,5-T and no known critic. It later came out that the selection of this particular committee was the result of a political decision. Director of Public Health, Dr Maxwell Collins, later admitted that the acting Minister of Health had turned down a suggested high-powered committee of inquiry in favour of a low-key committee of regular Health Department consultants. Dr Collins said he believed that the Minister felt that creating a high powered committee was "tantamount to suggesting that 2,4,5-T was a major hazard" and that therefore the Health Department "had to put all our big guns in to get it off the hook." This is an interesting admission.

Continued on Page 36

"The engineers claim that their 'haka party' is 'just good clean fun'. All racists at times pass off their disease as a joke. But I say that racism is no laughing matter."

JANET ROTH, socialist president of the Auckland University Students' Association, takes on racist engineers.



One of the traditional features of Auckland University's capping activities has been the Engineering School's Haka Party.* Dressed in makeshift piupius (traditional Maori grass skirts) and daubed with lipsticked Maori tattoos, the engineers rampage around the campus and city "having fun" while, their critics would argue, mocking traditional Maori culture. This year a group of Maori activists broke up a Haka Party rehearsal, the ensuing violence resulted in some engineers ending up in hospital and assault charges have been laid against several of the protesters. While argument raged, within and outside the campus, as to the "rights" and "wrongs" of the incident, Auckland University's student president, JANET ROTH, issued a statement supporting the stand against the racist Haka Party and cataloguing the sins of the Engineering School against Maoris and women over the years.

Janet then organised a forum, at which anybody could take the microphone and express their views. The debate raged for several hours, finally resulting in the disbandment of the Haka Party and a public apology from the engineers to Maoris on campus.

An old girl herself of Auckland University and no fan of the engineers, Sandra Coney was impressed with Janet's brave and uncompromising stand and arranged an interview with her.

Broadsheet: *I wanted to ask you why you wanted to be President. What appealed to you about being President?*

Janet Roth: I didn't run to be President. I had no expectation that I would be elected. I ran to put forward my political ideas. Election time seemed to be a good opportunity to get students to discuss what a students' association should be doing. I feel that students' associations should not just be concerned with making sure the caf. pies are OK or administration but should be political organisations which take up the interests of their members — an obvious one which all students' associations do take up is the issue of bursaries. But I also think minority groups at university have a right to be represented by their association using the principle of positive discrimination. For example, women are a minority so Students' Association should pay special attention to their interests and that includes issues like abortion.

* For overseas readers — the haka is a traditional Maori "posture dance" performed "in connection with a multitude of subjects" — to ventilate a wrong, as a welcome, on going into battle, or as part of mourning ceremonies. (Quotes from Elsdon Best.)

You believe that students' associations should be aware of issues in the community and act on them?

Very strongly so. The university reflects what's going on in the outside world — it can't separate itself. You can see that in the composition of the university; the fact that women make up only about a third of students. I think there are only about 500 Maoris on campus out of 11,000 students — way below their proportion in the population.

When I was at Auckland University in the sixties there was a political awareness among students over issues like the Vietnam war and sporting contacts with South Africa, but now they seem to be totally, not just apathetic, but actually antagonistic towards any political issue. At one of the Forums I attended earlier this year they were preparing for a demonstration against demonstrations. Do you feel students are less political now?

I missed a lot of the radicalism of the early seventies. I didn't get to university till 1973 but in the seventies campuses were the centre of politics nationally. But I think it's wrong to say that students are all apolitical or even all right-wing. I think what we've got now is greater polarisation on campus. I think students are still interested in politics and also left-wing politics. It's just that the right-wing is probably more vocal than it was before. But this forum held to discuss the Haka Party was absolutely amazing for the length of time it lasted and the number of students it attracted. Some people who'd been round in the anti-war days said they hadn't seen a forum like it.

Do you think it took an issue that was actually in their own nest, to get them off their bums?

I think so. Obviously the fact that it was an internal campus issue did perhaps have more of a motivating effect for some people, but over Bastion Point* there were really large student meetings over the Students' Association role on that issue.

I admired your recent stand over the Haka Party, having suffered the engineers myself when I was there. I remember when a big meeting was held to discuss feminist protest at a proposed strip tease show on the campus and every woman who got up to speak was howled down with chanting of "Take it off. Take it off." Why did you decide to take the actions you did in this situation?

I'm not there to be President for a year and then go into some nice professional job which I got because of my experience as President. I'm there because of my policies and an integral part of those policies was a strong stand against racism. I felt it an important enough issue to state clearly where I stood. The Executive censured me in the morning for the statement I had handed out on campus and next there was to be an Association General Meeting to try and throw me out on the basis that I did not represent the view of the majority of students. But basically the people doing this are the people who don't agree the issue is one of racism and who are trying to use the constitution to get me. They're trying to avoid the real issue — to turn it into something else. The executive is running away from the whole issue.

They find it too frightening to face?

In the morning they moved the censure motion against me — in the afternoon while the biggest student forum we'd ever had was going on, they went to the Exec. meeting which had been scheduled — really ran away from the forum. They even passed a motion congratulating me for organising it.

Do you think they were running away from it because they are basically conservative people who aren't used to being thrown into the middle of a political turmoil? Or were some of them worried about their careers too?

Yes, I think it all ties up. They don't want the Exec. to be associated with me, so that if there were any moves to remove me . . .

They wouldn't go down with you?

It's a bit unfair to say it's the whole Exec. The Women's Rights Officer was clearly on my side.

How do you think the students as a body feel about the issue? Is there any way to tell?

At the forum the mood changed from one of complete hostility. The people who shouted the loudest were those who were hostile to me and my ideas, so they were hostile to anyone who expressed those ideas. But they had to listen for three-and-a-half hours to the arguments; they couldn't disrupt it in their normal fashion.

Why didn't they? They usually manage that pretty well.

Well, the Engineers had called off the Haka Party, which was obviously a very good thing. Instead they were going to hold a silent march against violence. Before the forum, tempers were really heated; in fact, one engineer hit somebody. There was a feeling that they were out for somebody's blood but they couldn't do it violently so

* Bastion Point was a Maori land rights issue. See Broad-sheet September 1978.

they were caught in a bit of a bind.

I've heard criticism that the violence was fairly excessive and that some of the engineers ended up in hospital. What do you think about the people who actually did it? Were they university people or black activist groups from outside who saw it as a symbol of racism?

None of those arrested were students. People see it as a one-off incident — some thugs who went and beat up some students. They ignore the fact that virtually ever since the Haka Party started there have been objections to it within the university — delegations to Council, letters and so on. They couldn't see any other alternative.

Would they have been aware of this history of protest — the people who in the end took them on?

I think the past history was the motivating force. I think they couldn't see how else it could be stopped. My understanding was that they didn't go in to beat them up; they went to remove their skirts as the most obvious manifestation of racism. Then I don't know what happened. People stereotype Maoris as thugs, therefore they don't look at the political issues behind it. It could quite as easily have been a group of feminists going in, non-student women who had felt the same anger and frustration towards these people because of their sexism. I think it's hypocritical for the engineers to turn pacifist and scream about violence.

They're so coercive in their behaviour — they always hunt in packs.

In my election campaign I always had to take people with me when I went to speak at Engineering School because of their intimidation. I've had condoms waved in front of me and people screaming out "Does lesbian sex taste nice?". And they always make comments about my breasts — always. As soon as you start talking they yell you down, throw chalk . . .

Just like children really . . . How do you see the place of the Engineering School in the whole university? The engineers seem to see themselves as a unit, a separate body. Some would say that it's because once the school was miles away at Ardmore, quite separate, and thus they've built up their traditions, and a sort of corporate identity which they have transferred with them to the main campus. They even have their own faculty Tee-shirt with a beer bottle on it. I don't think from my experience that any of the other faculties see themselves as separate in that way.

They haven't got the traditions behind them. I think the main factors are that the engineers are still physically separated and they're virtually all white male. But it's a mistake to think that only the engineers would support the Haka Party because it's been drawing a lot of support from other faculties. It would also be a mistake to brand all engineers together. Some are very upset by what goes on there but there's great pressure over there on anyone who steps out of line.

What's been their response to you as President? I believe there's a lot of fairly revolting graffiti around the campus about you. Was this happening before the Haka Party?

Yes, it mainly appeared around capping time. They'd put graffiti boards around the campus and there were a lot of slogans like "Janet Roth has penis envy" — "Fuck Janet Roth" and "Pull her legs off". I heard the male toilets were very bad. I try not to worry but it does affect me. I was quite worried what they'd do to me over capping — what the Haka Party would do. I know they'd never touched a woman in the past.

But they've never had a woman President in the past who's also been a lesbian.

I think they chloroformed last year's President and shaved him from head to foot. I didn't particularly fancy being chloroformed by some engineers.

No! Christ, no!

So you see I was feeling quite nervous.

Then all this blew up on top of it. Do you feel that the objections are to you because you are a woman, a socialist or because you're a lesbian? Or is it all these? Is it just all too much for them?

I think a lot of it is the right-wing disrupting anything which is the least left-wing whether it's feminist, socialist or anti-racist.

What do you think about feminists using the issue of the Haka Party as an opportunity to make a general protest against the sexism of the engineers?

I think it's really good. As I said before, it could just as easily have been women who went in because they feel the same anger. The engineers carry out a general intimidation against women as well as against Maoris.

What sort of support have you had from Maori and Polynesian people on the campus?

A helluva lot of support. Obviously not all of them are in agreement but there's been an encouraging amount of support because basically it is their issue. My being President brings me into it but I think it is their issue and the issue of women on campus.

What do you mean?

Remember International Women's Day when we tried to have a lunchtime forum in the Quad. The first difficulty was trying to get women who would speak. They said "What's the point? You just get shouted down." That's the sort of atmosphere that has been built up — intimidation so we can't speak. We did get some speakers and held a forum and there was absolute chaos, heckling and so on . . .

Do you think they have genuinely seen that what they did was racist or were they just going with the mood?

Some of them I think were genuinely shocked when they heard the Maori speakers get up and explain how they felt. The Maori Club did a traditional welcome and I'm sure that it was the first time many of them had seen anything like that. For some it was a genuine apology but I still think many could not see the racism — to them the violence was the really important thing, it got them really fired up. They couldn't see that the sexism, the racism, that got people fired up was as important. For them it was just having fun.

And that's a form of violence too.

Yes, they couldn't see that violence can occur in so many different ways.

U.S. lesbian feminist CHARLOTTE BUNCH'S address at the United Women's Convention was clearly one of the highlights of that occasion. Broadsheet talked to her about the convention and about the problems of leadership arising from it.

BUNCH meets broadsheet

Photo: Marti Friedlander

Charlotte: I think there were a lot of good things about the convention: it's a national focus, an attempt at diversity, I liked the theme areas, I liked the feel of the ones I got into. What wasn't present was a more political focus of the entire movement and of the convention as a reflection of the movement. There was no place in

the schedule for more substantial feedback — for everyone present to know more of what happened in each area. I think that would have led to some more sharply focussed political strategies. Where a group did come up with some good strategies there wasn't any opportunity to engage other women in supporting it. I



think that cuts the edge of the political effectiveness.

Broadsheet: There was no mechanism whereby that mass of women could say what they wanted the convention to do. Even the most moderate women there wanted it to come out with something more political than it did.

Charlotte: Did more political content come out of the previous conventions?

Broadsheet: The 73 one had many recommendations and remits but people were pretty jaundiced about the value of doing that because nothing much happened afterwards. The Christchurch convention came out with just a few. It seems to me almost criminal not to have come out with something on abortion — that 2500 women here support the repeal of the abortion law and a woman's right to choose. That would have gone through like a shot. And we do nothing. As it was the convention mainly functions as a consciousness-raising event.

Charlotte: Consciousness-raising without a sharper political focus just encourages women

to do their own thing. I believe in diversity but I also like to see that diversity struggling over the notion that the women's movement should have a programme. I think the theme area thing plays into a laissez faire attitude — anyone can do anything and call it feminism and it's feminism. I don't want to see a tightly organised and controlled feminism but I do want a little more struggle over what is a feminist programme and what are the politics of being feminist. I would hate to see the convention turn into a place where we pass 50,000 meaningless resolutions on everything in the world, but the process of coming up with some clear cut actions would have helped the women who were just coming for consciousness-raising get hold of a political sense.

Broadsheet: I think that although the convention committee got rid of the media it was still being controlled by the media in that the women wanted the convention to be seen to be united and they were worried about what people out there would see if there was any conflict. I think

Charlotte Bunch at the convention with Donna Awatere (left) and UWC committee member Sarah Calvert (right).



Photo: Marti Friedlander

"I've observed in the U.S. — it's happening to me here — that the movement allows a few people to be above us. And I mean literally above us in the sense that they get set up as spokespeople or stars and of course the rest of us are supposed to stay where we are."

we can also point to the difficulty of having a politician from a conservative government involved in women's movement activities. Marilyn Waring was seen by the media and the people of New Zealand as the leader of the convention committee because she was so identifiable, so that for the convention to come out strongly on issues where government has been really repressive like abortion and kindergarten teachers, could have been embarrassing. I think it suits the government to have one of its politicians being seen to be involved in the mass grassroots women's movement.

Charlotte: What I see as part of the problem with women in politics is that we tend to allow them — and it's certainly true here of Marilyn Waring — to become seen as the leaders of the women's movement. I have no problem with women being in politics and standing for women's issues that we can push and use but the problem becomes, and this conference is a perfect example of it, that they're publicly visible and other women aren't. They're not seen as women in parliament who are responsive to the women's movement, they become seen as leaders of the movement. I think that becomes a very dangerous position for anyone involved in party politics.

Broadsheet: Do you think it's a function of the anti-leadership ethic in the women's movement that allows them to create our leaders?

Charlotte: Absolutely — that's what I think. I believe in leadership very strongly. We need to acknowledge it and build new structures for it — build on the basis of its existing rather than eliminating it. Because if we don't have our own leaders, government women and women who write books will be seen as the leaders. It's inevitable because they are public figures.

Broadsheet: You do feel there should be public figures.

Charlotte: Absolutely. I think there will be public figures and if they don't come out of the movement with more accountability they will come out of traditional routes — which is politics and writing.

Broadsheet: I liked what Charlotte said at the

convention of how leadership is just another skill and what's happened is that because it is so charismatic in our society — such a form of status — we've reacted against it. We've put power and leadership together and they don't have to go together. Leadership's a skill and people who are natural leaders are crying out to be used. People with natural leadership skills can get squashed in collective structures so that although we have worried so much about the people who lack confidence and skills and who need encouraging, we actually deny the people who already have those things.

Charlotte: I think we have to learn to use power. To bear in mind our analysis of it, but the avoidance of it is really what's killing the movement too. Maybe this is part of getting older — as you get more in touch with your own sense of power, your own skills etc., and you have to exist in a movement which continues to want to keep you down, you get into a conflict whereby if you live by the movement ethos you really can't do anything. I've observed in the U.S. — it's happened to me here — that the movement allows a few people to be above us. And I mean literally above us in the sense that they get set up as spokespeople or stars and of course the rest of us are supposed to stay where we are. Usually I've been in the inbetween zone which is the real disaster zone because when you come out of the movement and movement projects no-one wants to let you move ahead. In the U.S. they'd rather bring in Jane Fonda or someone who hasn't had any movement experience at all and suddenly set her up as a leader.

Broadsheet: Just like we brought you in.

Charlotte: Right. The irony is that because I come out of the movement in the U.S. I know that syndrome but in a sense I've seen how it works being brought in — it's ok for me to say certain things that somebody here couldn't say.

A lot of women who are capable and competent and useful to feminism drop out of the movement because they feel that there's nowhere that they can go to grow and develop who they are.

Continued on Page 37

JULIET SEULE: *"I came away feeling high, lost in a fantasy that the world consisted of 3000 women."*

Frustrations: Arriving on Friday with work for a women's art environment that never happened; the allocated room a disaster, its replacement out on a limb, stranded four floors up, away from the action.

Frustrations: Trying to hear Riemke Ensing's poem of invocation and not being able to absorb one line; trying to hear Martine Levy through the language barrier, the technological barrier of the microphone, and worst of all, through the intolerance barrier of a lesbian group who talked, clapped and created diversions throughout.

Frustrations: Going to my small group discussion straight after the showgrounds opening, and finding the door locked, passive groups of women sitting in the corridors. Was anyone getting a key? No-one knew. I found an organiser, who found the after-hours custodian. Aware of the irony, I followed this man through a building full of women, where he opened the doors for us. .

Yet I came away feeling high, lost in a fantasy that the world consisted of 3000 women. From a convention that passed no remits, organised no action, I came away primed for action. Despite the tensions and frustrations of that weekend, I felt recharged.

For there were counterbalances: Charlotte Bunch's brilliant address, the second half of the mass concert on Sunday night, the play, **The Waiting Room**, the displays, the workshops, and the women. The convention lacked obvious unity but abounded in energy and variety. Things were happening — everywhere. I got dizzy on womanpower, crazed with trying to make impossible choices.

I got high on small group discussions with women I'd never seen before. When we did finally get that door unlocked, a small group, formed according to registration numbers, gathered around a table.

There was no leader, but women's experiences with leaderless groups made itself felt. There were enough women present who could make active suggestions, ask leading questions and display their own listening skills, for the group dynamics to work.

Then the workshops began. Women wandered around in distress, trying to balance priorities. Some arrived after a workshop had begun, surging in every ten minutes, disrupting the flow. Each group had to make its own decisions about how to cope with the problem. The workshop on anger limited its numbers to 70, as advertised, and closed the doors as soon as it was full. We could then give the subject our total commitment for the next three hours.

This was a well-run workshop. After a brief introduction, we were divided into groups of seven to discuss our anger, and how we dealt with it, first on a personal level, and then political. Each group had an information sheet containing useful guidelines, such as "be responsible for your own talking time," and "talk about yourself," "avoid theories and speculation".

Later we gathered together again and a spokeswoman from each group reported back, threads were drawn together, feedback requested. Barbara Smith emphasised that she wasn't there as an "expert" to teach us about anger; we were the workshop — **our experiences, our ideas**. She offered xeroxed sheets on organising similar seminars for those who were interested. I liked the politics of her approach.

Finally some of us stayed back for a group scream, beginning with a hum as we knelt in a circle on the floor. Women's anger: shared, exorcised — for the moment.

Comparing notes with friends, I heard of Kathleen's frustration with the timid level on which the lesbian workshop had operated

Broadsheet asked four women of the convention. All of them v When it came to actually sorting seeing it in some kind of analytical way, we are still too close to opened and others did not. Part of the tight control of the convention so that we did not know what areas, or on the convention of women except through rumour the convention will continue in

"AFTER CONVENTION OVER"

Reports on the Convention

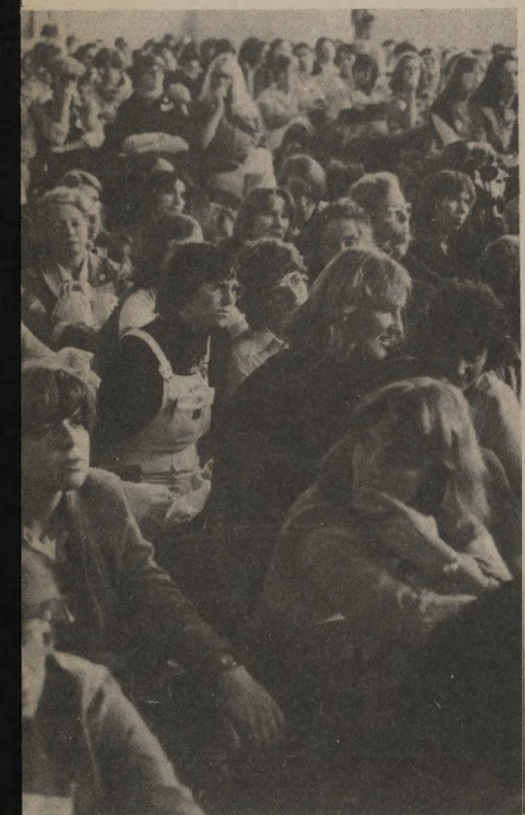


Photo: Marti Friedlander

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d gossip. We hope discussion of
next few issues.

R THE TION'S R...»

United Women's
on 1979



(the only one of these open to non-lesbians). Her group of 10 skirted around the personal issues, held back by those who were afraid to come to grips with lesbianism in their own lives. She couldn't get them to push further and wished there had been a facilitator to help.

Sue also was frustrated. "I didn't think I was a very radical feminist, but now I'm beginning to change my mind. There are so many women here who aren't even feminists," she said, puzzled.

The problem of level announced itself loud and clear the next morning, in the workshop "Towards non-sexist language", where the co-ordinator herself had not advanced far beyond the sexism of personal pronouns. In the workshop were women who had thought deeply about sexist language; some had access to research. Here was a potentially difficult conflict situation.

It was resolved, fortunately, by the co-ordinator's readiness to step aside and let the workshop find its own level. Those with special knowledge led the group by offering their ideas and questions. So finally, what could have been frustrating became stimulating and satisfying. Later I discovered that other workshop co-ordinators had shown similar flexibility when faced with the same problem.

No such difficulty appeared at the self-defence workshop, where we all seemed to be novices. Sue Lytollis and her three aides kept it to a few simple techniques that might stick in the memory. "When you start to feel confident about your power to defend yourself, your very confidence helps to protect you," said Sue. We learned how to punch and kick, then lined up and tried groin kicks while Sue bravely held the cushions. "Harder! He's going to rape you! Into the groin! Harder!" she egged us on. We studied the life-sized outline of a man on the wall, with the weak points marked. "Two thumbs in his eyes, press them hard, and he'll be blinded

for 15 seconds."

I came away feeling that my body was a weapon rather than a helpless target for attack. This was good, practical stuff.

On the last day, the problem of level was discussed in our small discussion group. Diane spoke of the Christchurch convention, where workshops had been divided into learning groups and action groups, enabling both levels to operate at the same time. It seemed such a good idea, we all wondered why it hadn't been done this time.

Some disliked the free-flow system — the overflow of rooms, the constant interruptions. Women wished they'd had a chance to absorb the programme beforehand; they might have brought poetry, or factual information if they'd known what was happening in advance.

We discussed the lack of action. Many felt their workshops had failed them in this respect. "But it's got to happen at the regional level," said one woman. "When we got to our regional meetings later, that's when we'll get organised." (But I and others later found our regional meetings disappointing).

Lesbians were clearly visible at the convention; the creative energy of one group the dominant force behind the best half of the mass concert, the misdirected anger of another group a destructive force that angered and oppressed me. When Charlotte Bunch in her opening address spoke of heterosexism and said "No woman is free to choose anything until she is also free to choose to be a lesbian," the audience reacted positively. Women seemed open to the concept of lesbianism, an openness that didn't match up with the way a small lesbian group behaved like a persecuted gang.

Late on the second day I finally discovered the lesbian area, hoping to see the lesbian room. I didn't get further than the small corridor that led to it. Graffiti was everywhere, the walls defaced and attacked. The same violent anger had been present



Juliet Seule

at the open forum which was taken over by a lesbian group that lunch-time.

What was the anger about? I had no idea. All I knew was that it was directed against other women, jeopardising other conventions. I was reminded how oppression can twist people; the lesbians in this group were arrogant rather than proud, insecure and frightened rather than confident, hurtful and intolerant towards their sisters rather than woman-loving. I had come to the convention wanting to get in touch with the lesbian inside my own skin; I left feeling oppressed and alienated, with the closet door firmly shut.

At the final session, Polynesian women protested against the racist nature of the convention. Their anger was uncompromising yet dignified, and right on target. I felt ashamed of my ignorance of their cause. While my attention had been diverted by lesbian vandalism, I had neglected the genuine oppressed minority group of the convention.

Juliet Seule.



NANCY PETERSEN: "Was the UWC a non-event?"

Martine Levy felt the Convention wasn't socialist enough. Charlotte Bunch felt that the U.S. movement was peaceful compared, at present, to the N.Z. one and handed the microphone to Rebecca Evans, who objected to the white middle-class domination. The Convention was declared closed.

Everywhere groups formed, broke up, reformed as women gathered talking. Is this all? Do we just say goodbye and go home? I stood bewildered. What happened, a woman nearby asked me, dazed, troubled. Another face approached, a Slavic face, an older woman. Hello, she said, I wanted to say how much I liked your workshop. I brightened. Thanks. Nearby my flatmate was talking to an old friend she had run into. Well, the friend said, I washed off all that graffiti. If it could be put on the walls as a private protest, she said, then I decided that I could wash it off as a private protest. Women were starting to stack seats. I could see the floor now. Many women had left. We packed up video equipment. We exchanged names and addresses. We said goodbye to some new friends that we mightn't see again for a couple of years and to some old friends that we would be seeing again in just a few hours.

The showgrounds were almost empty. The microphone stood solitary on the timber platform. Behind it, the Convention banner seemed to sag. The 1979 United Women's Convention sparked, spluttered and fizzled slowly away on the crisp Waikato air, hopefully to filter down the gossip-vine.

All the way home, we talked. What happened? was the basic question. Why was the 4th biennial Women's Convention a non-event? Why was the second radical women's convention so non-radical? Experiences and rumours were exchanged. The post-mortem had begun.

And it continues. Already a post-convention meeting has been held in

the YWCA, some several hundred women attending. There has been talk of forming theory groups, of planning mini-conventions to make up for the one that didn't happen in Hamilton . . . of anything . . . something.

In conventional politics dissent is repressed. It is rarely to the benefit of those with power to allow the issues to be clarified. Their control over us depends on our not taking control of ourselves, of our lives. As long as we are bewildered and do not understand what is involved, we can be manipulated. Thus the muddled mystification of the typical politician's speech. In a two party system, we have two parties trying to mystify us. They call each other names and drag up irrelevant slander. Careers are ruined. We sit and watch. Is this circus meant to be relevant to us, to our lives? We try to convince ourselves that it is.

Here, in the N.Z. feminist movement, we have never analysed power. Middle class women like myself have been brought up to feel that confrontation, with its display of violent anger and long suppressed resentments is not nice and not an appropriate way to deal with conflict. Appropriate, however, is one of those words that usually means that someone doesn't want to have to deal with knowing how we feel.

The co-ordinating committee at this convention wanted, for whatever reasons, to repress dissent, wanted a surface niceness and unity at the expense of dialogue. There was something very conventional about the organisation of this 'radical' feminist convention. Without the presence of the media, we should have been able to freely express our differences, to have explored some of the old ones, to have discovered new ones.

We have never analysed power, how it's used, how to use it, but with all those who desperately need change and truly welcome it there is a gut demand for confrontation. Confront is defined by the Oxford Dictionary as **meet face to face** (with one's accusers or to face in hostility or defiance) or **to make comparison**

Nancy Petersen

of; hence confrontation. Confrontation, if used for its own sake, simply to coerce or dominate, becomes aggression. As a tactic, however, confrontation is used when issues have been repressed or obscured. To identify and define issues is the first step in fighting back. But anyone who uses confrontation should be clear about the issues they want explored.

CR as a strategy has never developed here to the extent that it has in the U.S. What we have developed instead is the United Women's Convention tradition. On a national basis, this is NZ's CR movement. As such, they are important events. These conventions give us a base that is woman affirming, a total woman environment, which is a consciousness-raising experience by itself.

As a CR event, the UWC was successful. As a political arena, where our differences could be explored and confronted, it was a failure.

Nancy Peterson.

Over the next few months we would like to see discussed in **Broadsheet** issues which arise from the United Women's Convention which can give future direction to the women's movement in New Zealand and specifically the format of future conventions. The following questions could act as a starting point for discussion.

1. **Should another UWC be held?** Is it too big? What is the value of it? If it is a major consciousness-raising exercise for women who have not been involved in the movement, how does this affect planning of the UWC? What then would be the role of women who have been involved in the movement for some time?
2. **Should the UWC be more political?** Should we have passed remits etc. or at least made a public statement about major issues confronting New Zealand women — e.g. abortion? Can we plan strategies for future action with women at many different stages of awareness and with many political differences?
3. **What should the role of the organising committee be** once the convention has started? Does the convention still belong to it or should control have been handed over to the participants? Did the convention committee have the right to prevent groups at the convention having the opportunity to address the convention as a whole?
4. **Was the exclusion of the media a good tactic?** Was media coverage of the convention better than previously because the organising committee controlled what and who had access to the press?

These are some of the issues that we can discuss — other women may be concerned about other issues. Please share your comments and criticisms with others by writing to **Broadsheet**, P.O. Box 5799, Auckland.

Photo: Marti Friedlander



Photo: Robin McKimlay



Photo: Marti Friedlander

REBECCA EVANS for the *Maori and Pacific Peoples Revolutionary Front*: "If the movement purports to represent united women, Maori and Pacific Island women must be there and fully participating."

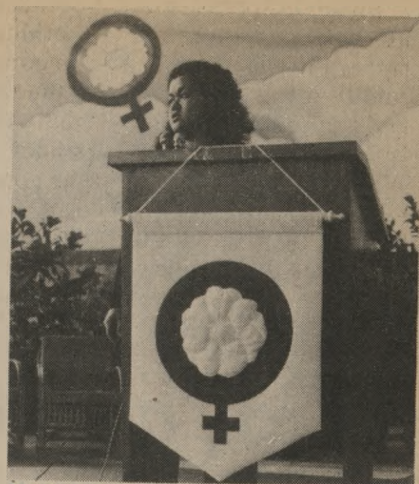
The statement needs to be made again, that the United Women's Convention should not have been a white female replica of a white racist male convention. The convention actively excluded Maori and Pacific Island women from full and equal participation by slotting us into "an aspect of the Women's Movement". Maori and Pacific Island women are everywhere and everywhere are oppressed by race, class and sex. The government sees fit to slot all women into "Women's Affairs" and have a man as its head and everywhere men as its decision-makers. Maori and Pacific Island women are handled in the same way — bureaucratically. What came out of the convention was important and significant in that white women took responsibility for their own racism — for they still benefit and accept from their primary status of being white. The analogous situation in terms of sexism is that men too must take responsibility for their own sexism.

The convention collective's reply to the issue of a Maori woman speaking (and the collective denied a demand for such before and during the convention) was that we must have

a separate convention for Maori and Pacific Island women. This is just not good enough — to say to us to go away and organise our own convention is indeed what we can and have done — but in a convention, and more importantly in a movement purporting to represent United Women, Maori and Pacific Island women must be there and fully participating. We have horrific statistics on health — one of the highest rates of lung cancer in the world directly attributable to cigarette smoking with a correlation to heart disease, which is of high incidence also.

These statistics and the overall horror story on Maori and Pacific Island women must be published and white women must accept their responsibility to change the white institutions and white attitudes that prevail everywhere.

To see anti-racism and racism as a black problem is not true for the same reason that feminism is not "a woman's problem". Racism is an institution and attitude that we work against to create an anti-racist society. Feminism is not a woman's problem but the process by which we create an anti-sexist society.



Rebecca Evans

Photo: Marti Friedlander

Therefore racism and sexism are the institutions and attitudes from which flow all our problems.

The most oppressed women in New Zealand are Maori women. Until the feminist movement comes to terms with this, Maori and Pacific Island women will feel and act as alienated women. To see the issue as purely anti-sexist is to deny what we are being the other 23 hours a day — cooks, cleaners, workers, mothers — ad infinitum. We must look at the destruction of patriarchy in terms of all the other institutions it has created and props up. Therefore our attacks as feminists must be diverse — we must attack sexism and racism and capitalism and all that is created by them.

In doing so we will create a society in which to say "I am black" — "I am anti-capitalist" — "I am lesbian" — is easy.

Rebecca Evans.

DEIDRE ROWLANDS:

"We were at the campus from early morning to late at night."

"I first became interested in feminism when Germaine Greer visited New Zealand. I went to some NOW meetings but they were bogged down in the controversy over abortion. Although I was interested in the women's movement I wasn't inspired to do anything in it partly through lack of time and also because I didn't come across any people directly involved in it.



Photo: Marti Friedlander

I went to the convention because at that time I needed something stimulating in my life — someone said to me 'why don't you come?' and it seemed a good opportunity to get away from everything I knew. We felt quite cynical about the convention before we went but we thought that if it was too boring or the ladies got too heavy we could just sit in our motel room and read books.

I loved the whole thing. The marvellous physical setting put me in a good mood right from the start; it was like a city of the future.

The highlight for me was the women and health area. I had been to two workshops on relationships with men and guilt but didn't get anything from them because they were too basic. I stumbled on the health area by accident when looking for the menopause workshop. I liked the idea of setting up health centres and that medical knowledge shouldn't be solely in the hands of doctors. I felt challenged and extended by the broad range of views in that area.

The talk by the Canadian High Commissioner in New Zealand about women in the public service in Canada gave me concrete facts about women in employment; that gave me ammunition I've been able to shoot back at people since being back in Auckland. By Monday I was really in the swing of it all — I would have liked it to go on another two days. We were at the campus from early morning to late at night. It was inspiring to see so many women working for other things besides their own survival.

I'd never been with so many neat women all together. Now I'd like to be more involved in work that has social importance rather than just furnishing my own pocket. The convention also clarified my views on abortion. Before I had been hesitant to have firm views but I was forced to think the issue through and align myself with the pro-abortion side.

I'm determined now to get more involved in political thought. But to keep one's enthusiasm going it will need more than bi-annual conventions."

JOSS SHAWYER: *"Although at the time it did seem to me that there was a sinister plot afoot . . . in retrospect I wonder if it was not just a gigantic ballsup."*

Well what did happen at the 1979 United Women's Convention? I know that lots of other women had a really good time but I came away depressed. The Auckland feminist community now has about it an air of repressed confusion. An unusual situation if I may say so. Usually the air is filled with voluble and energetic, if not amicable, discussion; this uneasy calm is getting on my nerves. Apparently, lesbian women have broken into two distinct camps: those who fraternise with (dare I say it) heterosexual women, and those who do not want to have anything more to do with the enemy. I must say this news surprised me, as I was under the distinct impression that the enemy was the patriarchy, so recently personified in the form of the UWC committee, and a few randomly selected buildings, not to mention a foolhardy lecturer who tumbled into the rumble by accident.

What did happen at the UWC?

Although at the time it did seem to me that there was a sinister plot afoot, and that we were all being rigidly controlled by an out-of-control, power-hungry, non-functioning collective, which was itself under the control of its supposedly nonexistent leaders, in retrospect I wonder if it was not just a gigantic ballsup. I was one of a group which made a pointless effort to communicate with the committee. We found out that ours was only one of apparently dozens of like-minded groups, all seething at the treatment we received when we made our requests for microphone or media time so that we could make our important announcements. At the time it seemed feasible that we were being blocked so that Marilyn Waring would not, at a later date, be put in the embarrassing position of having to support any recommendations coming out of our conference.

And what was the purpose of the kidnapping of the microphone



Deidre Rowlands



Joss Shawyer

at the 'open forum' on Sunday afternoon? It does seem a little illogical for the group which was apparently complaining the loudest at our lack of power, to take over and refuse to share the only means of communication any of us had access to. It was a great show of muscle but I must confess that I didn't understand a word you fellas were on about. Later, after I had taken part in that fruitless journey to communicate with our democratic 'collective' — the guy or guys running the show — I was inclined to sympathise with the women who had made the protest. When our group was blocked from making a statement at a press conference, or at the closing ceremony, I was so frustrated that I could happily have kicked down a few doors myself. Because it was a women's conference I hadn't had the foresight (unlike others) to include decorating material in my luggage. Which leads me to the obvious question: were the paranoid actions of the committee a direct response to a threat of disruption which was planned before the convention? If so, certain actions could not have been the spontaneous outbursts they appeared at the time. Was the committee actually provoking the very disruption they were appearing to be 'handling', or were they justified in inviting police officers to be present at both our opening and closing ceremonies? A nasty little show of force, that.

And why couldn't a delegate from each of the groups have

given a statement at the non-event which was passed off as a closing ceremony? Especially as we were all there and anxious to have some communication with one another, through our respective groups. If the committee was trying to protect us, or themselves, from any opinions then I am alarmed and offended. As adult women, we surely have the right to hear and either accept or reject the views of other women. If we were all being 'protected' from possible damage to the women's movement, i.e. we mustn't know what is going on at our own conference, then I am even more offended. When any group seizes power over other people, it takes responsibility for them and that includes all the naughty things they do.

That none of us had the right to speak, nor the right to vote, at our own conference, indicates to me that there is something badly wrong with the structure of the feminist movement. I came home from that convention questioning the structure of collectives. The one which ran that fiasco certainly wasn't answerable (read accountable) to any of us for any of its actions, as I discovered when our group could get no satisfactory explanation for its refusal of our request to make our statement. It made itself inaccessible to any of us; all committee meetings were

held at a secret location. The three committee members we did get to meet (by walking into their meeting room) made it clear that although they felt our request was justified, they were powerless to act as they had no influence over their own committee. Nor, because they were a collective, did they have a vote. And the way in which they obeyed when they were hauled over the coals for even bothering to listen to our request (which by this time had become a demand) and the way in which they scuttled back into the caucus room when ordered to do so, certainly gave me food for thought.

I doubt that I will ever want to work on another collective. I think in future I'll settle for something in between a traditional committee and a feminist collective. Certainly the chair should not have a casting vote, but neither should the 'tyranny of structurelessness' be allowed to rampage over our rights and lives. Is the UWC committee accountable? If so, I'd like an explanation. Are the women who took over 'open forum' accountable? If so, perhaps they'd like to tell us why they used ye olde male threat of violence to stop the rest of us from communicating with one another. In case they hadn't noticed, we are women too.

Joss Shawyer.



Photo: Marti Friedlander

LOOKING FOR BOOKS?

This is an advertisement, actually, but it's mainly to say how delightful it was to be permitted to sell books at the United Women's Convention.

Author Alison Gray and I had immediate reactions from many of the hundreds of women who bought books. "I read **The Marriage Maze** all night, and I thought . . ." (Usually good, amusing, constructive thoughts, too).

Because that's what I think **The Marriage Maze** is — though more moving than amusing, I'd say. It's very much a contemporary novel and one that says something important to girls and their mothers, and anyone else locked in that particular maze. \$6.75. Do ask for it.

And at UWC we sold lots of Jane Ritchie's **Chance to be Equal**, the important book for anyone with or dealing with pre-schoolers. It's \$4.95

And women bought lots of the 'short story in a workshop situation' collection, the satirically titled **Shirley Temple is a Wife and Mother**. \$5.95. "I've heard of it, never seen it," was the usual remark.

Please tell your bookshop Cape Catley books are distributed by the Oxford University Press. Or send me a postcard to Box 199, Picton. And — all of you at UWC — thanks.

Christine Cole Catley,
Cape Catley.

WOMEN IN PRISON

Monica Schlosser (East Germany) — 4½ years for repeated applications to emigrate. **Zita Kirsnauskaite** (USSR) — Psychiatric treatment for reporting unethical medical practices. **Harini** (Indonesia) — 14 years for belonging to a youth movement. **Fu Yueha** (Peoples Republic of China) — imprisoned for calling for free speech.

These women represent some of the cases for whom New Zealand members of Amnesty International are working. Thousands of women throughout the world are imprisoned because of their religious or political beliefs or their ethnic origin. Many have not been tried or charged and some have been tortured. If you are interested in becoming a member of Amnesty and in fighting human rights violations throughout the world, contact us now:

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NEW ZEALAND STUDENTS ARTS COUNCIL PRESENTS

SEEING RED

A WOMANS FILM FESTIVAL

Public Screenings

CHRISTCHURCH

Museum Theatre

Friday 8 June

DUNEDIN

Museum Auditorium

Sunday 10 June

WELLINGTON

Museum Theatre

Thursday 14 June

NELSON

Saturday 16 June

HAMILTON

Wednesday 20 June

AUCKLAND

Outreach Gallery

Friday 22 June

NEW PLYMOUTH

Baptist Centre

Wednesday 27 June

PALMERSTON NORTH

Manawatu Art Gallery

Friday 29 June

MASTERTON

Art Centre

Wednesday 4 July

Campus Screenings

Canterbury University

Christchurch Teachers

Wednesday 6 June

College

Lincoln College

Thursday 7 June (lunchtime)

Christchurch Technical

Thursday 7 June

Institute

Dunedin Teachers College

Friday 8 June (lunchtime)

Otago University

Monday 11 June (lunchtime)

Wellington Polytechnic

Monday 11 June

Victoria University

Wednesday 13 June (lunchtime)

Wellington Teachers

Wednesday 13 June

College

Waikato University

Friday 15 June

Auckland University

Thursday 21 June

Carrington Technical

Saturday, Sunday, 23, 24 June

Institute

Monday 25 June

Auckland Technical

Tuesday 26 June

Institute

Palmerston North

Monday 2 July (lunchtime)

Teachers College

Monday 2 July

Massey University

HEALTHY WOMEN

"I couldn't cope with her, she was so helpless."

POSTPARTUM DEPRESSION

A woman looks forward to the birth of her baby — after the birth she is plunged into the depths of depression. What has happened? SARAH CALVERT looks at possible reasons for postpartum depression and suggests some ways in which it can be averted.

Childbirth is unique among expected life events in its psychological and physiological impact on the individual woman. The woman who chooses to be a mother (or who has the role thrust upon her) must make a significant emotional/psychological/social/economic adjustment to her role and to her personal conception of herself. In particular she must cope with a nine month period during which the future child exists as a part of her body, cope with the trauma of birth, and then make a shift and identify herself as separate from the child. For many women this postpartum (after-birth) phase is characterised by worry, fear, elation and in many cases the development of a more severe depressive episode. This is commonly called postpartum depression, postpartum psychosis or postpuerperal psychosis. However it is extremely difficult to find out very much about the causes or the treatment of this condition. Despite its crucial importance in the lives of many women, childbirth, pregnancy and subsequent reactions to early childrearing have been largely ignored in academic research. As one authority noted postpartum depression is controversial in definition and elusive in etiology (causes of the disease).

Most women suffer to some extent from varying moods immediately after birth and many women experience some feelings of acute depression. Some studies have shown that for some women this period of acute



depression leads to long-term psychological problems that are never resolved.

There are generally two opposing views on the reasons behind postpartum depression. One view holds that postpartum depression is caused by the hormonal changes that occur immediately after birth. This viewpoint argues that during pregnancy the female body is flooded with hormones. At birth, particularly after the placenta has come away, these hormones are reduced drastically and this results in depression. Katherine Dalton, an expert on pre-menstrual tension, found that women who suffered from postpartum depression were more likely to have pre-menstrual syndrome and she believes that in both cases a progesterone deficiency is responsible. However apart from Dalton's research there exists no clear evidence to implicate hormones in the development of postpartum depression. There would appear to be some hormonal effect in the 2nd/3rd day "baby blues" experienced by many women but not in the longer term depression.

The other viewpoint suggests that postpartum depression is a reaction to the demands of the mothering role. Specifically, this point of view regards pregnancy and motherhood as developmental tasks, that women have to adapt to becoming mothers. This is increasingly difficult in contemporary society because of the changing nature of the

family and women's role. Women increasingly lack contact with mothering, they receive a great deal of their knowledge about this task via the media and studied learning situations such as ante-natal classes. They also gather up social myths and expectations about this role that may hinder their own ability to be mothers.

Much of this research has also focused on the loss of self control and individual freedom that women experience in becoming mothers. Becoming a mother normally means taking on a 24-hour-a-day job that to a greater or lesser extent will control your life for about 16 years. The responsibility of this and the actual demands are not aspects of motherhood that we normally stress in our society. Many women report a feeling of helplessness, a feeling that they will be unable to fulfil all that is required of them, some women feel intimidated by the new baby.

Other research has focused specifically on stress. The early days of mothering are a very stressful period. There is a major adjustment in lifestyle for the whole family, the development for the woman of a new role as mother, the stress of trying to cope and learn new tasks associated with the baby. Some women feel resentful about the demands being made on them, about having to dramatically change their lives to fit around this new being, others feel intimidated by the baby, its crying and its vulnerability. Women also feel stressed at this time because of fatigue. Lack of sleep and the constant requirements of a child create a very stressful situation and depression is a natural reaction to this.

Some research has demonstrated that depression is more likely to occur when the pregnancy was unwanted, especially if it is one of a number of unwanted pregnancies. Women faced with an unwanted pregnancy experience a severe form of loss of control over their lives, and it is a loss of control that will have long-term repercussions.

Finally research has also shown that women who have disturbed social relationships, who find it hard to

form friendships, are also more likely to suffer from postpartum depression. These women are more likely to feel isolated and alone, to be unable to ask for help or advice (or to have anyone to ask) and many of them also have unrealistic ideas about how they should behave as mothers.

EFFECT OF PREGNANCY AND CHILDBIRTH

Although the research suggests that some of the symptoms of postpartum depression may appear during the pregnancy there is not usually anything that occurs in pregnancy that would suggest that postpartum depression is going to happen. Labour and delivery are a different matter. Danae Brooks suggests that women who are well prepared for childbirth are less likely to suffer from postpartum depression. Women who are able to effectively control the birth process feel less stressed in dealing with the new baby. On the other hand women whose labour and birth was a traumatic experience which didn't go as they wanted it to, or which felt out of their control, often feel a rage at their body for its part and a sense of failure on their own part; they find it hard to begin the coping process. Other recent research has looked at the thorny question of bonding. There seems little doubt that during the birth process and in the first few hours afterwards a special interaction is possible between the infant and significant others: pa-

rents and siblings. When this interaction is disturbed, or doesn't take place, it may be that both the others and the child suffer. Some research has found that women who don't get this early interaction with their child do get more depressed. Such findings suggest once again that we need to look at our hospital procedures rather than at individual women.

THE PICTURE OF POSTPARTUM DEPRESSION

Postpartum depression is held to occur in 1:400 — 1:1200 women depending on the study. It usually occurs in women aged 22-28 years having their first pregnancy but the chances of it happening in subsequent pregnancies may be as high as 50%. Over 50% of all women who give birth suffer from some sort of depressive reaction, usually the "baby blues" and tears and many women report having vivid and frightening dreams and fantasies as well. However the type of depression usually labelled postpartum is more serious. Most experts believe that it occurs within the first six weeks of birth — the period commonly assigned by obstetricians as the obstetrics postpartum. However observers of postpartum depression itself note that it can occur up to 24 months after the birth — half of all ppd reactions do occur within 2 weeks, and two-thirds within 3 months but many women do not seem to suffer until the end of the first year. Previous mental his-

Helpful Suggestions for New Parents

Our Bodies Ourselves Pg. 308

The responsibilities of motherhood are learned: GET INFORMED

- Get help from your mate and from dependable friends.
- Get to know other couples who are experienced in childrearing.
- Don't get overloaded with unimportant tasks.
- Don't move house soon after the baby is born.
- Don't become overconcerned at keeping up appearances.
- Get plenty of rest and sleep.
- Don't nurse or care for relatives or friends.
- Confer with and consult your mate/friends/family, discuss your plans, worries and fears.
- Don't give up outside interests, cut down on your responsibilities and rearrange your schedules.
- Arrange for baby sitters.
- Get a good doctor.

tory is of no value in predicting the likelihood of postpartum depression occurring, in fact some researchers are now trying to point out that ppd is not a "mental illness", nor is it a single and well-defined reaction. Rather it is a series of reactions all of which have a temporal relationship with childbirth and childrearing. Some of the differences in the reactions experienced by women can be explained by the influence of environmental factors, the differing demands of the child, financial resources, attitudes of mate and family etc.

NEW ZEALAND DATA

There is no authoritative New Zealand data on postpartum depression. However research done recently suggests that we are very similar to other western cultures; that the number of women who suffer from postpartum depression is far greater than we realise, and that in many cases it is the stresses and strains on young mothers that are responsible for their depression. Perhaps as many as 20% of women admitted to psychiatric institutions are suffering in part, at least, from the effects of postpartum depression.

sion. Many of these women felt they couldn't cope with the responsibility, that they lacked support and help in caring for a young child. Many of them felt unable to prevent further pregnancies. Little seems to be done in mental institutions for those women, some of whom end up as long-term patients.

WHO IS MOST AT RISK?

Two groups of women seem most at risk of suffering from postpartum depression: those who find the mothering role difficult (usually because of the loss of self-control and the stress) and women who have had unfortunate life experiences and who find themselves, as a result, less able to cope with this experience. Gordon & Gordon have defined 14 factors that may identify a woman at risk, these are by no means absolute but they are generally applicable:

1. Having a first baby.
2. No relatives to help with baby care.
3. Complications of pregnancy in family history.
4. Husband's father dead.
5. Wife's mother dead.

6. Wife ill for duration or part of pregnancy.
7. Wife ill apart from pregnancy.
8. Wife's education incomplete.
9. Wife's education higher than parents.
10. Husband's education higher than parents.
11. Husband's occupation higher than parents.
12. Husband's occupation higher than wife's parents.
13. Husband often away from home.
14. Wife has had no experience with babies.

COPING WITH POSTPARTUM DEPRESSION

Coping with postpartum depression begins when we understand that parenthood is a stressful situation, that we as women do have to make major adjustments in our lives and that these mean, in part at least, a loss of control over aspects of our lives. The social expectations on women demand even greater changes; that we cease employment and conform to a stereotype. Few of us are able to express the mixed feelings we have towards our child/children so we bottle these up and feel bad about thinking or feeling antagonistic, unloving, tired, stressed etc.

Medication or counselling may help some women but often what we need more is to feel supported. To be able to understand what is happening to us we need to feel that our experience will be validated by those around us, rather than feeling apologetic for our reaction.

There are no answers in this society (easy answers) for women who are, or choose to be, mothers. Depression after birth, because it is so often a sensible response to a real situation, can only be dealt with adequately if we look at why it occurs and try to deal with that. Begin to do that by expressing your reactions/feelings, then try to change or alter anything that seems to you to be creating unnecessary stress. Recognise that much of what will happen to you is out of your control.

Sarah Calvert © 1979.



A joyful experience — how then can it turn into intense depression which can linger for months or years?



ARE YOU A No.1 MAN YET? APPLICATION FORM



*My mother thinks
just because I have my
own cheque book,
I'm never going to get
married...*

Red book

hogwash

...at either Singapore, Bangkok
...next trip to Europe.
...you arrive in Zurich, you are at the
...Europe.
...ing on? Swissair gives you immediate
...connections to any major city in Europe.
Add it all up.
And the answer for New Zealand businessmen
going to Europe?
Swissair!

We can also help with accommodation, bus tours for
delegates and wives, social functions and conference
folders. Palmerston North's attractive Pavilion in
...on the island for ...

A tribute to great deeds

...he was an autocratic murder-
derer. Perhaps he, too, was both.
...We are all men, and can be great
and glorious in one situation and
mean and craven in another. There
are things I am proud to have done
and things I hate myself for, like
you, and like great men and others.
But I still believe that though

Valerie Davies
N.Z.H.

REMINDERS FOR PERSONS AND FIRMS EXTENDING CREDIT

Auckland Dept Collecting Co. Ltd. Philippe Starbrid.

1. GET THE CUSTOMER'S FULL NAME CORRECTLY SPELT (ASK HIM TO CONFIRM IT). THIS INCLUDES BOTH FIRST NAMES AND SURNAME.
2. GET THE CORRECT STREET ADDRESS INCLUDING STREET NUMBER.
3. GET THE CUSTOMER'S OCCUPATION AND WHERE HE WORKS.
4. IF YOU ARE A GARAGE GET HIS MOTOR CAR REGISTRATION NUM-

The Marine Corps, the toughest bunch of them all, treats their women with white gloves, girdles and wigs. In a course called Image Development, the girls prepare for a different battle—survival in a man's world—with lessons in wardrobe planning and organizing a tea. And despite the independence and cynicism of American youth, hundreds of young girls are

I HAD TO SLEEP WITH EVERY GUY IN TOWN

I had to prove I wasn't a Lesbian — and there's only one way to do that . . . right?

The Feminist Eye

book review

Fear Into Anger: A Manual of Self Defense for Women, Py Bateman, Nelson-Hall 1979

This book differs from other manuals/books on the subject of self-defence in two interesting ways. One is that the author is not only a black-belt karate expert but also a feminist: this obviously influences the way she writes her book. The other difference lies in its approach to teaching self-defence to women — the main idea behind its approach is not to teach women set responses to model situations but rather to teach them how to analyse an assault situation and select the most appropriate responses from a repertoire of techniques explained in the book.

Ms Bateman provides quite a comprehensive and well-organised programme on self-defence for women. Some of the more important self-defence "fools" explained in the book are: karate punches; kicks and blocks; how to break out of holds as well as counter-attack; take-downs; defence from weapons like knives or clubs; the use of impromptu weapons; special situations like defence from beds, cars, stairs or on the ground. At the end of



Py Bateman

each chapter the reader is confronted with problems (which have guideline answers) involving various assault situations and the reader has to decide for herself the most effective strategy to use under each of these situations. In addition, her programme also includes exercises for developing the strength, flexibility and endurance of our bodies — which she considers to be essential to effective self-defence.

Except for a few techniques which are quite complicated, I find that on the whole the techniques explained in the book are not only effective but also simple enough for women to teach themselves and each other. Generally she does a good job of providing simple and clear explanations of the techniques. The photographs in the book help to make the explanations clearer, however their usefulness as teaching aids is somewhat reduced by the fact that they are not clearly linked to the relevant explanatory paragraphs.

Ms Bateman places much emphasis on the psychological and political aspects of self-defence for women. She believes that society has trained women to be the perfect rape victim — "Passive, fearful and dependent on male support." Thus, according to her, "women must develop the self-respect, confidence and strength which are necessary for the will to defend themselves. In other words, women must start responding to any assault on them — whether rape, wolf-whistles, cat-calls or uninvited touches — with "self-respect, indignation and anger" instead of with fear, guilt or embarrassment. By looking at self-defence for women in its political and social context, Ms Bateman, in her book, comes closer to meeting the special self-defence needs of women than any male writer.

However, the most that the book does for women is to provide them with some basic knowledge in self-defence. To further develop these basic skills and to be really effective in defending themselves, women need to train under a good instructor. For women, like me, who are already attending formal karate classes, the book will be an important supplement to our formal training. For women who are contemplating taking up self-defence courses, the book will provide them with a better idea of what they want to gain from such courses and in that way they will avoid training under instructors who do not meet their needs.

Heah Lee Lee.



I Ask of You Poems by Miriam Jackson

Just out, this collection of 30 includes "Bottoms", "Looking in the Night Life", and "Together Feet" read at International Women's Day last year; "Umbilical Cord" and "That Would Please" which have previously appeared in Broadsheet.

To Broadsheet Magazine
P.O.Box 5799,
Wellesley Street,
Auckland.

Please send me..... signed copy/
copies of **I Ask of You** by Miriam
Jackson.

I enclose cheque for \$2.75. per
copy (post free).

Name.....
Address.....
.....

health books

Woman's Body: An Owner's Manual, **The Diagram Group,** **Corgi Books, New York, 1979.**

Woman's Body is a followup to **Man's Body**, a book that is readily available in the U.S. Like most of these books, it was prompted by **Our Bodies Ourselves** but in my opinion doesn't come up to the standard set by that book. However it is better than many of the others of this type.

A major feature of the book is the many diagrams and drawings. As well as the straight biological diagrams which are really excellent, there are pictures of a range of women, old and young (but without a real racial mix), which is unusual for this type of book. The book is clearly set out with a good index at the back and a diagram of the female body with cross-references for sections and pages in the main text which have relevance for each part of the body. The information supplied is simple and brief (and occasionally wrong — for example, most experts see cervical cancer on the increase rather than the decrease) and thus may not satisfy many women.

Woman's Body contains some sections not normally found in this type of book; these range through cosmetics, hair care, nutrition and dieting to an excellent section on rape. The book is a bit cramped because it's small, but for its price (\$3.95) it is a good standard text, not as good as **Our Bodies Ourselves** but of definite value.

Sarah Calvert.

The New Women's Health Handbook, **Edited by Nancy Mackelth,** **Virago, London, 1978.**

There has been a proliferation of women's health books since "Our Bodies, Our Selves", was produced. This indicates to me the real interest women have in learning about their bodies, learning information denied to them by the medical profession and society as a whole. Many of these books are not feminist in their outlook, relying once again on the medical profession to provide the information. Such books demonstrate the ease with which the ideas of feminism are used by the system for its own ends (in this case to make money).

The New Women's Health Handbook is a

feminist book, based firmly on the principles of self help and self education. It aims at women (and consumer) control of health services. It is a compact and well designed book (although I would have liked a few more photographs and illustrations) and has a number of excellent and clear diagrams. Topics covered in the book range through self help, self examination and the menstrual cycle to contraception (there is an extensive section on this topic) and nutrition.

For my taste some of the areas covered are dealt with too briefly (for example there is no information on childbirth) but this reflects the availability of other resources within the UK (for example the "U and I" club for cystitis sufferers). The book also tends to emphasise problems women might experience rather than to discuss healthy bodies and staying healthy. It is oriented fairly specifically to the UK experience so naturally all the groups listed as dealing with specific problems refer only to the British area and would be of limited use to New Zealand readers.

I don't think any book on women's health can replicate the standard, depth and breadth of "Our Bodies Our Selves", but this book is a valuable guide to the basic information available.

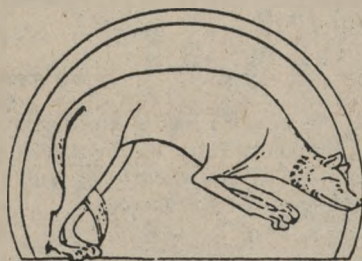
Sarah Calvert

Language, Sexuality & Subversion 208 pp. \$5.26*

Taking a critical distance from freudo-marxism, the essays in this book question the politics of the recent move by sexual radicals back towards the "Party" and the "Analysis", and imply a critique of radical engagement with two major institutions of transmission, the media and pedagogical bodies.

Ideology and Consciousness No. 5 144 pp. \$3.20*

Drawing in part on the work of Michel Foucault, this British journal includes articles on the genealogy of British psychology, IQ apparatuses and eugenics. Donzelot writes on the poverty of political culture. Also a review of Donzelot's book, *La police des familles*, accompanied by a note on juvenile justice, applying parts of Donzelot's analysis to recent British legislation and the relation between the judicial and welfare apparatuses.



m/f No. 2 96 pp. \$3.75*

A feminist journal from Britain, this issue examines some implications of psychoanalysis for feminism and its practices, in particular the role of various "therapies" such as c-r in the "personal is political" doctrine. Also looks at connections between marxism and feminism, and the beginning of a socialist feminist strand in Women's Liberation, independently of interventions by male-dominated socialist parties.

Michel Foucault: Power, Truth, Strategy 192 pp. \$5.26*

A dossier of translations, bibliographies and essays on recent work by French philosopher Michel Foucault, who attempts to locate the relations of power, truth and knowledge functioning within strategies of contemporary culture. Dominant philosophical themes — marxism, semiology, theories of the subject — are questioned: "The history which bears and determines us is war-like, not language-like; relations of power, not relations of sense".

Orders should be accompanied by prepayment, including 80 cents per book for postage and handling. Payment by bank draft only. Books will be forwarded by surface mail.

* Wholesale rates for five or more available on request.

FERAL PUBLICATIONS

Box 83 Wentworth Building
Sydney University 2006 Australia

SARAH CALVERT reviews two new feminist records: Holly Near's "Imagine My Surprise" and Kay Gardner's "Emerging".

**Emerging,
Kay Gardner,
Urana Records, Wise Women.**

Good classically orientated instrumental music that is based on women's consciousness just doesn't seem to be developing as fast or as strongly as the rest of women's music. Kay Gardner, who was first heard with Alex Dobkin on **Lavender Jane Loves Women**, is helping to fill the gap. Her first LP, **Moon Circles**, remains one of my favourite records; the breadth of the music and the lovely and haunting flute work are especially endearing to me. Now there is a new Kay Gardner record called **Emerging**. Again the emphasis is on soft, haunting melody, very classical in basis, with some interesting experimental ideas being developed. There are eight pieces on the record, seven of them composed by Kay Gardner and mostly the music is performed by a flute, guitar, cello, violin and piano. Each piece is quite different, some having themes that are easy to hear, as in the first track, the 'Cauldron of Cerridwyn' where the Celtic influence is clearly heard in the music, or as in a piece called 'Mermaids' where the sounds of the sea, water lapping rocks, fits beautifully into the music. Some of the tracks are very complex musically and need to be listened to carefully a number of times before you really hear all the tones and weavings in the music. If you aren't keen on classical or instrumental type music try to listen to one of Kay Gardner's records, you might be in for a pleasant surprise about this kind of music.

Sarah Calvert



Kay Gardner

**Imagine My Surprise,
Holly Near,
Redwood Records.**

A while ago when I needed cheering up the mail brought me a new record, ordered from Australia. Holly Near has long been one of my especially favourite women singers. I love her way with music; her voice echoes in my mind long after the record is over. While I was in the US there was mention of her involvement with Meg Christian, of the new lesbian-identified Holly Near and of the record soon to be released. I was excited as Holly Near has always been feminist in her approach to women in her music and her songs have always been extremely political in content. What would these major changes in her personal life do to her music? **Imagine my Surprise** is everything that the old Holly Near ever was: lyrical, moving, sad, funny and wonderful to listen to. It is also different; the words speak more of women and their personal and individual experiences, especially as these relate to other women, lesbian women. Occasionally the record sounds like Meg Christian's **Face the Music**, and these arrangements suit Holly Near's voice very much.

The old themes are still prominent; madness and the control of women, for example, is dealt with in a lovely and moving song called 'Put Away':

'Now you're put away
Locked up in a prison
Now you're put away
In a safely padded room
Now you're put away
They say that you went crazy
But we're coming, coming for you'

The environment and the patriarchy's disregard for people's lives are dealt with in the song 'Mountain Song/Kentucky Woman' (also heard on **Face the Music**). politics in the third world is the subject of 'Hay una mujer desaparecida', a really haunting song about the women presumed killed by the junta in Chile. But on this record Holly Near is really exploring women relating to women in new ways.

'Image my surprise! I love that I
have found you

But I ache all over wanting to know
your every dream

'Imagine my surprise! to find out that
I love you

Feeling warm all over knowing that
you've been alive.'

The record also takes up some of the themes of feminism today; rape and violence against women is dealt with in a very strong song called 'Fight Back', which really makes you want to do just that. It is an angry, stroppy song and it sounds good.

Musically this record, which was produced entirely by women, is polished and professional. It is put out by a collective called Redwood Records which Holly Near is part of. The collective distribute and record women's music. Although the Holly Near who stares out at you from the record cover could be a housewife from Phoenix, Arizona the music is definitely part of the stream of really fine women's political music becoming available to us. You don't get bored with this kind of music. It is a pity that more women haven't got access to Holly Near. Readings Records are probably the nearest stockist and it cost me \$8.90 for the record and \$3.50 for the air mail postage.

Sarah Calvert



Holly Near

Both the above records are available from: Readings Records, 366 Lygon St, Carlton 3053, Victoria, Australia. Write for a catalogue and postage costs.

poetry

PHONE CALL COLLECT

Sweating at the end of the line
I talk gently
And she to me
I close the door
Leading to the kitchen
I can touch your voice
But not your skin
Time to go
There's an expensive silence
That tells us what we need to know
Goodbye
I palm off a Slippery Receiver

BLOODY LONG TIME.

Doing Time
Bleeding for it
Its periodic detention
Reporting once a month
They found you with blood on your hands
Caught you bleeding in the street

They locked you up
With the sentence
FREED AT MENOPAUSE.

LOST THE ONLY THING I EVER LOVED

I assaulted the soil
My only sin I might add
For I ate cucumbers in the wintery - spring
Grew garden forks
At the end of my arms
And dared not shake hands with my neighbours

I lived only for the fear of the death of my plants

Finally - the season that I raised learnt to fly
It left me nothing but bruised soil

Now I sit on my porch
In the summery - winter
Unable to write to my friends

PICNIC

So she packed the bread,
sausage and lettuce head,
all the goods in the tucker box,
children ready, and swimming gear,
the change for the little ones,
lotions, sticking plaster and cream
we take off for the sand,
sandflies, the sun, sunburn and sea,
a sea-sore picnic.

All that bustle for a blister
and what did the mister
do but pack it all
in the boot
hoot for the wife
let out the clutch
and drive;
skin burns skin deep
not so resentment
burning holes thru.

Sieve-like woman
packs up the kids
and a barbeque
hoots for the cat to get out of the way
that is another day.

Miriam Jackson

poems by Jools Topp

2,4,5-T

Continued from Page 13

Why should the Minister and the Department charged with protecting our health be more interested in getting an agricultural chemical "off the hook" than in conducting a thorough investigation to get New Zealanders "off the hook" of anxiety about their health?

The report itself was as good (or as bad) as one could expect under the circumstances. Only mothers who claimed a link between their badly deformed babies and 2,4,5-T spraying were investigated. Not even all of these cases were investigated, or investigated thoroughly. Thus no effort was made to do a properly scientific study. For example, no effort was made to thoroughly search medical records in areas affected by spraying, and to compare these with "control groups" in non-sprayed areas. As we have already seen, Health Department record keeping on birth defects has been so sloppy that this would have been difficult — but still not impossible. In fact, over the past two years an independent team of suitably qualified individuals has been slowly and painfully collecting and analysing data on spraying patterns and incidences of birth defects in Northland. This has been a part-time labour of love which the Health Department has only recently expressed an interest in.

Since the investigation conducted in 1977 had all the previously mentioned defects, the conclusion of the June 1977 report could perhaps be easily predicted — "there is no evidence to implicate 2,4,5-T as a causal factor in human birth defects." Given the extremely limited nature of the investigation this is a laughable conclusion which can only be described as a whitewash attempt. However, the timing could not have been better — for the manufacturers of 2,4,5-T. One month earlier the Agricultural Chemicals Board had finally succumbed to pressure from the manufacturers and permitted the removal of warning labels from containers of 2,4,5-G. (Remember that since these labels were recommended in 1972 there had been no fresh evidence to show that 2,4,5-T was safe.) The Environmental Defence Society is still attempting to get the labels restored — but at the moment the Agricultural Chemicals Board can point to the 1977 Health Department report as evidence of "safety".

With its conscience presumably clear, the Health Department enjoyed a rest after the publication of its June 1977 report. But 2,4,5-T is an issue that won't go away. In March 1979 the Department and the public were jolted by the news that the U.S.A. had temporarily banned aerial spraying of 2,4,5-T pending a complete review of the situation. The reasons for the ban are given in the box accompanying this article.

Once more the Health Department had to address itself to the issue. Dr Collins sent copies of the U.S. study to a team of "independent experts" (is one of

them Professor McQueen?) but prejudiced the report of this group by saying that the Health Department found "severe inadequacies" in the American study. However, the Health Department will not act (if it acts at all) until it receives these second opinions. At the time of writing these opinions are still unknown. However, in speculating what the outcome of this round of the debate will be, we need to take a closer look at an important party which has not yet been considered — the manufacturer of 2,4,5-T. What role has Ivon Watkins-Dow, sole New Zealand manufacturer of 2,4,5-T, played in the controversy?

Who makes money from 2,4,5-T?

Ivon Watkins Ltd began as a family firm in 1944. In 1964 the Dow Chemical Company, the fourth largest manufacturer of chemicals in the U.S.A., became a 50% shareholder. Today it holds 51% of the shares. Warwick Roger, writing in the *Auckland Star* (April 7, 1979) says . . . "I understand that around three-quarters of IWD output in dollar terms is 2,4,5-T and related products." 2,4,5-T is therefore very important to the economy of Ivon Watkins-Dow.

It also plays a part in the New Zealand economy. Farmers receive a 75% subsidy on 2,4,5-T. The government subsidises 2,4,5-T because it is already one of the cheapest weedkillers available — and of course the subsidy makes it cheaper still to the farmer. The subsidy is of course helpful to Ivon Watkins-Dow, since it helps secure market. It seems likely that the company would lose heavily if 2,4,5-T spraying were to be banned or even restricted. Company directors are certainly taking the possibility seriously — the company is perfecting the soft-sell public relations approach. It has been offering established journalists free trips to New Plymouth and tours of the plant — but has refused to answer "sticky" questions in writing from at least one freelance journalist.

In the U.S.A. the Dow Chemical Company is pulling up its big guns to fight the government ban. It is also contesting damage suits lodged by Vietnam veterans, who claim that they are suffering from cancers and other symptoms caused by coming into contact with "Agent Orange", which the veterans maintain that the Dow Chemical Company knew at the time to be harmful.

In New Zealand Mr Daniel Watkins, chairman of Ivon Watkins-Dow, speaking at the company conference last year, warned that there were "powerful elements" in modern society which sought not just to control the growth of technology, but also to abolish chemical technology. Mr Watkins declined to name names — but somehow the imagination suffers from overstretching when one tries to see the mothers of spina bifida children and a few independent scientists as "powerful elements" out to abolish chemical technology. Mr Watkins also said that it was important to note that the allegations against 2,4,5-T "were not raised in scientific papers, nor did they originate from scientists with training

and experience in toxicology, physiology, environmental chemistry and pediatric medicine." Information given elsewhere in this article has of course already disproved this statement. Independent scientists from a variety of disciplines, in New Zealand and overseas, have been extremely vocal in warning against 2,4,5-T.

Blackberry vs babies: who decides?

Does Mr Watkins protest too much? A ban on 2,4,5-T would certainly affect the economy of New Zealand — but would the effects be as drastic as supporters of 2,4,5-T claim? There are those who believe that the alternatives, including allowing marginal farmland to revert to gorse (which can then serve as a cover for native tree regeneration) would be preferable for economic as well as safety reasons. A set of peculiar circumstances have led to New Zealand being a leading user of aerial sprays of all kinds — there are already indications that the days of this sort of farming may be numbered. How can we weigh up such complex factors? Perhaps at this point we can only carefully consider the point made by Dr Mann on the 1977 "Dateline Monday" programme: "Now that involves weighing up the economic benefit of 2,4,5-T killing this amount of gorse or that amount of blackberry or whatever, against the ad-

mittedly vaguely known human health hazard with certain risks of malformed babies which may well cost a half a million dollars each during their lifetimes just to take care of. Now who is an expert in weighing up human crippling against so much gorse? There is no such thing as an expert in doing that. It has to be worked out in the most democratic and open forum; and that has not occurred."

Christine Dann.

*The Agricultural Chemicals Board was set up under the Agricultural Chemical Act 1959 and it is appointed by the Minister of Agriculture. It has 11 members who represent scientific, agricultural and horticultural interests — and the interests of agricultural chemical manufacturers and users. The Health Department has two representatives on the Board. The Board does not release minutes of its meetings. The presence of manufacturing interests on the Board has given rise to criticisms alleging bias, and submissions by various environmental groups on the Pesticides Bill currently before Parliament suggest that either partisan interests should be excluded from the Board, or that industry interests should be balanced by representatives advocating environmental and public interests.

Bunch talks to Broadsheet Continued from Page 19

They go into some private field, some area where they're allowed to develop and maybe, if they succeed, the movement will allow them to be seen as experts in their field, whereas if they stayed in the movement they wouldn't be able to. It's totally bizarre. We treat our own people the worst. Coming here has really made me see that syndrome clearly.

Broadsheet: There's also the whole ethic here, which is reinforced by the way that New Zealand people are, that to succeed is somehow to be totally suspect — Everybody's looking for the warts — whereas to fail is to have a certain degree of purity; you must have been doing it "the right way" if you went down the dunny. Think of all the women's projects which have failed and nobody asks why did this project fail? Why did all this energy go into nothing? However, if it succeeds then it gets attacked for continuing to exist.

Charlotte: One of the reasons why I didn't know how I'd feel about Marilyn Waring when I got here was related to that. I wasn't sure whether she was being attacked because she was successful or because of her politics.

Broadsheet: It's a combination really.

Charlotte: It is a combination and that's why I began to sort it out in terms of: what is her role,

what can we legitimately expect of that role, when can we legitimately criticise her for not doing that role and when can we disagree with her politics. For instance, her position on the SIS Bill (Security Intelligence Service Amendment Bill passed by the National Government widened the powers of the S.I.S.) is totally a political difference. We can't support a woman supporting a Bill like that. But some of the attack on her has clearly been an anti-leadership thing, that's what is so difficult for those of us who support leadership to cope with when we see those people being attacked.

Broadsheet: There are ways of criticising too. Like we really rip people apart in the movement when we criticise them.

Charlotte: That's through attacking their being and their motivation rather than their politics.

Broadsheet: Instead of saying, look I really disagree with you but I like you fine . . .

Charlotte: Or even, I don't like you, I disagree with you, but that's because we have a different political perspective and not because you're a schmuck and not a good person. Our tendency when someone disagrees with us to moralise and to consider that therefore they are bad people.

Next month: Charlotte Bunch on Lesbian Feminist politics.

NEW WOMEN'S GROUPS

In the wake of the United Women's Convention a number of regional and interest groups are being formed throughout New Zealand. Broadsheet welcomes news from these groups and information about aims, meeting times, etc. We can also include your group in our regular listings of women's groups in New Zealand. You can reach other groups and new members, share your successes and failures with others through Broadsheet.

The Learning Web

At the Hamilton Women's Convention this Easter many women felt the lack of direction in the women's movement in New Zealand; the purposelessness of a gathering of women, no matter how warm, if there was to be no development after the event. Charlotte Bunch's humorous and forceful speech received applause all through and evidently appealed to the majority of her audience. She said that all political issues are feminist issues; that we should involve ourselves with such questions as nuclear power, defence spending and national economy. She went on to urge unity in the movement and pointed out that until a woman is free to be a lesbian she is not free at all; also that lesbians should continue to join with other women in the struggle to achieve other feminist goals.

In an Action workshop attention was focused on poor communication amongst New Zealand feminists, exemplified by the lack of communication at the convention, and their desire to take part in action programmes to fight for women's demands. As a result a leaflet was produced and circulated to the regional meetings. As this happened at the end of the convention not all the women there may be aware of what happened.

The leaflet specified the need for two aims:

1. That women's groups should extend their activities into political action based on feminist principles so that feminism may become a political force and its aims have more chance of realisation.
2. That a New Zealand Women's Learning Web should be set up to collect information from regional groups, libraries and all possible resources. Information could be sent out on request and/or in regular newsletters. The Learning Web could be run by two workers. These would be financed by member groups, we hope by all New Zealand feminists and other users.

A Learning Web would provide essential communication for New Zealand women and a regular news sheet sent to groups would be able to co-ordinate political activity should the need arise.

SUMMARY

We have aims — we want to implement them — so we must be active — to be successful we must co-ordinate our activities on a nationwide scale — so we need effective communications.

AIMS

1. Abortion — a woman's right to choose.
2. 24-hour child care.
3. Abolition of sex-role stereotyping.
4. Developing non-hierarchical systems.
5. The right to define one's own sexuality.
6. The right to work — equal pay and equal opportunity.

POLITICAL ACTION

Means taking action to achieve your aims.

Examples:

- Leafletting your neighbourhood to give information or invite people to a meeting.
- Holding a public meeting for discussion on issues which are topical.
- Going to union meetings and putting motions on feminist issues.
- Trying to destructure the organisation you belong to so that decisions are made by everyone involved.

The Learning Web has already started with a volunteer worker and donations from convention women. Send news of your group and a donation to: Myra Kitchenman, "Rosswood", Kibblewhite Road, R.D.8, Masterton.

Pam Pugsley
Jean Hyland
Myra Kitchenman

Auckland

After the convention is over — over 200 women meet in Auckland to talk about it and plan future action. Lists are circulated and women can sign up for involvement with groups such as consciousness raising, Halfway House, feminist theory and Rape Crisis.

There is a general feeling of excitement and let's-take-it-from-here. Deidre Milne, who convened the meeting, apologises for the cramped surroundings, she had no idea so many women would turn up. Because we are so many we peel off into smaller interest groups to discuss women and the environment, women and health, women and

feminist theory and make plans to set up action and workshop groups.

That still leaves a large number of us who want to discuss the United Women's Convention, what we got out of it, what we didn't get out of it and what we are going to do about it. We very nearly got nowhere. Angry separatist women attack any of us who are brave enough to open our mouths, and after you see the strong reduced to tears, then you begin to feel less brave. The message is clear — the only feminist is a lesbian separatist and they're not going to carry on a dialogue with anyone but themselves. So the holding of a lesbian weekend is projected.

Another weekend slowly emerges; this one is going to be for everybody. There is far too much at stake for the future of the women's movement in Auckland for discussion and action to be dampened down by a few, even if they are sisters.

Such an event as the UWC which has energised so many of us has to have a political outcome. After each of the three previous conventions we have settled back into two years of lethargy. But now it looks as though at long last the women's movement is going to gather momentum; we shan't be deterred and we shall overcome.

Anne Macfarlane.

Wellington

"Come on, speak up! Haven't you done your assertiveness training?" (Laughter.) "Let's hear it."

Women's voices were heard from all round the crowded hall as some of the 110 women packed into the Mt Victoria Community Centre on Sunday April 22 urged members of the Hecate Women's Health Collective to give them the lowdown on the group's activities.

An explanation of the aims and methods of the Hecate Collective was halfway down on a substantial organising agenda which Ruth took us through at a cracking pace. The meeting was called to finalise the organisational details of setting up the Wellington Women's Resource Centre. The Centre Collective has found premises (6 Boulcott St), has raised \$4000 (via grants, pledges,

fundraising events and donations) and by the time you read this will be open and busy. Between the time of writing and the official opening of the Centre at the end of June, dozens of women will have cleaned, painted, furnished, prepared files, established a core library, held a celebration party, produced leaflets and displays, womanned fundraising stalls and done all the other 1001 things needed to establish and support a women's centre.

It was very encouraging and exciting to see so many women eager to get involved. The Centre Collective has carefully prepared a programme for the Women's Resource Centre. The first stage is to get the Centre established — at this point building up resource files and finding resource women in the areas of law, health, education, financial institutions, services, political activities and the arts will be given top priority. The Centre will also be used for meetings of all kinds, a library will be established and the Hecate Collective will begin to develop and offer its services to women. Stage Two involves expansion — reaching out with the information and activities already established to women who have not yet made contact with the Centre, improving the Centre's financial base, and offering more services and facilities. Finally comes the third stage of consolidating what has been set up, coordinating and initiating women's pressure group activities, and generally acting as a feminist 'hot point'. At this stage it is hoped to be able to pay full-time staff.

If enthusiasm and energy levels remain as high as they were at the April meeting, then the Wellington Women's Resource Centre seems destined for great success. However, more women are welcome to come and help make things even better. Wellington readers who would like to get involved should contact Ruth (849-758) if you can give time and energy to setting up the Centre in practical ways; Jenny (849-949) if you can give or pledge money; Lyn (688-477) if you know of or can offer a resource contact or activity which women might need; and Kathryn (768-504) if you can give books or information to establish a library.

An Open Day will be held at the end of June to publicise the new pre-

mises and make women aware of the activities and services available — if you can help with this please phone Christine at 850-696. Actresses, singers, graphic artists, photographers and workshop leaders are especially needed, but everyone can help in some way.

See you at the Centre!

Feminist Teachers

As a result of the United Women's Convention, a group of Auckland secondary teachers decided to hold a meeting for feminist teachers to give them contact with each other and to define issues on which future effective action could be taken. A meeting is to be held on the 26th May at Bayfield School and a second meeting is planned for the 28th July.

We decided the best way to contact interested people was to ring someone we knew in every secondary school who would then tell other women on the staff. If anyone reading this would like to know more about the group, contact one of the following: Helen Watson, 62 Lemington Rd, Westmere, Auckland, phone 769-126; Lenore Webster, phone 761-986; Janelle Ingham, phone 764-993; Shona Hearn, phone 763-195; Gay Simpkin, phone 761-828.

So far we have contacts for these new groups:

Feminist Journalists, Jenny Rankin, phone 80-559 New Plymouth.

Feminist Journalists, Val Ussher, phone 779-255 Auckland.

Feminists for the Environment, Adele, phone 761-426 Auckland.

Feminist Lawyers (Nationwide), Linda Daly-Peoples, phone 794-104 Auckland; Flat 3, Eden Hall, Eden Cres., Auckland.

An Auckland feminist theory group is being started. The first meeting was to be held on 27 May. Anyone interested in this group should contact Candy, phone 799-501.

A Lesbian-Feminist seminar open to all women is mooted. Watch out for details in future issues.

Classified Ads

NEW ZEALAND WOMEN'S HEALTH NETWORK NEWSLETTER

Bi-monthly, \$2.00 per annum. Newsletter aims to promote women's health issues; to provide contacts, N.Z. and overseas information.

May issue looks at issue of Menstrual Extraction and analyses it as a feminist issue. (25c including postage). Also speculums available, \$2.50.

Write: N.Z.W.H.N., "Gondolin", RD4, Hamilton.

Single feminist mothers of schoolage boys!

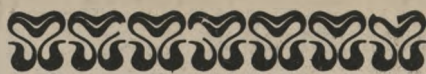
If any Auckland women are interested in forming a group for support, discussion of problems, etc., please ring: Jenefer 655-726 after 3 p.m., Mag 578-927 evenings.

Invitation to all who are planning a festival of any kind in the coming year: I am now beginning production on a book of photos, poems and raves on the subject of N.Z. Festivals of 1979-80. I need to know your plans so I can put you on my calendar. Please write me, Bill Harby, at P.O. Box 113, Waihi, as soon as possible so we can get to know one another.

WOMEN PHOTOGRAPHERS.

The New Zealand University Students' Association is holding a photographic exhibition on the theme of "Women in New Zealand" which is open to all women, not just university women. The chosen prints will tour New Zealand universities between July and October. The prize winner will win \$100.

Send black and white mounted photographs (white card not exceeding 16" x 20") to NZUSA, P.O. Box 9047, Courtenay Place, Wellington, by Friday 29 June.

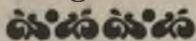


AUCKLAND FEMINISTS WEEKEND

**Radical theory and
action**

Speak — out

Coming soon . . .



Contacts: Jenny Robertson
ph. 764-115

Rosemary Ireland
ph. 761-348

Susan St Clair
ph. 764-506 (work)



Accommodation Wanted

Two clean-living, non-smoking, adorable feminists are looking for a house in Ponsonby or some space in a feminist flat in Ponsonby or environs. If you know of a house or need some flatmates, please phone Sue 576-690.

CONSCIOUSNESS-RAISING

Following the Convention a lot of women are becoming interested in consciousness raising. Broadsheet has got together a pack of reprints of articles about consciousness raising to help new groups organise themselves. CR is not just about sharing problems but performs a political function — "to get to the most radical truths about the situation of women in order to take radical action."

You can sent for the CR pack by sending \$3 to: Broadsheet, P.O. Box 5799, Wellesley St, Auckland. Name

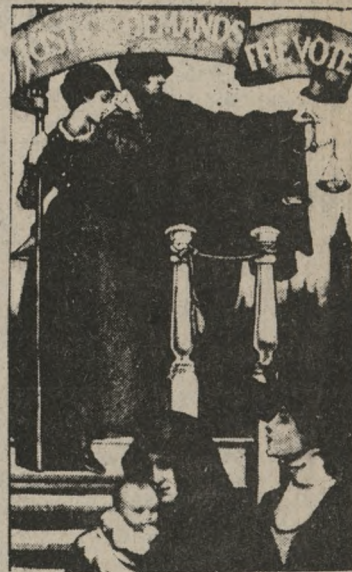
Address

3-Day Women's Multimedia Therapy Group

A 3-day residential therapy group is planned for Auckland women, starting 7 p.m. Thursday 21st June and ending 5 p.m. Sunday 24th June. Therapeutic media include paint, clay, movement, psychodrama, gestalt, encounter and Reichian bodywork. Therapist: Katerina Seligman. Cost \$40 — negotiable in cases of genuine hardship. Phone Katerina, 768-245 for information and bookings. Katerina is also available for individual counselling and therapy by appointment.

South Auckland Contacts

Married South Auckland Feminist wishes to make friends with others in the area. Committed Feminists only please help me by giving me a call at Ak 263-8885, Judy.



SUFFRAGE POSTER

We still have a few copies of this full colour "Spare Rib" poster available from us at \$4 per copy. Please fill out the form below and send with your payment to Broadsheet, P.O. Box 5799, Wellesley St, Auckland. Name

Address

AUCKLAND

ALRANZ, PO Box 47-169, Ponsonby.
Broadsheet, PO Box 5799, Wellesley St. Ph. 794-751.
Council for the Single Mother and her Child, PO Box 47-090, Ponsonby. Ph. 760-476.
Halfway House, PO Box 47-157, Ponsonby. Ph. 767-635.
Jigsaw, PO Box 47-132, Ponsonby. Ph. 760-001.
NOW, PO Box 2946, Greenlane.
WEL, 33 Ferryhill Rd, Auckland 3.
Womens Community Video, c/o 30 Bellwood Ave, Auckland 3.
WONAAC, PO Box 68-388. Ph. 764-027
Working Womens Council, PO Box 68-480. Ph. 763-098.
BAY OF ISLANDS
WEL, c/o P.M. Halkett, Guys Rd, Kaikohe.

CHRISTCHURCH

ALRANZ, PO Box 13-129, Armagh St.
Christchurch Rape Crisis Group, Doreen Green, Ph. 858-088 (home), 62-116 (work), Jennie Hamilton, Ph. 44-254 (home), 790-940 (work).
NOW, PO Box 2720, Ph. 881-030
University Womens Group, Student Union Building, Private Bag, Christchurch.
WEL, PO Box 67, Christchurch
Chch Women's Refuge Centre, phone 69-189.
Ph. 328-286; 41-669; 287-121; 515-772; 598-441.
Womens Union, PO Box 2258, Christchurch.
WONAAC, 154 Colombo St, Ph. 35-254.

DUNEDIN

ALRANZ, PO Box 1289, Dunedin.
Dunedin Collective for Women, P.O. Box 446, phone C/o Daybreak Bookshop. 775-899.
Dunedin Lesbian Group, PO Box 6105, Dunedin Nth. Ph. 52-944
Dunedin Womens Refuge, PO Box 8044, Ph. 52-223
SOS Knowhow, P.O. Box 446, phone 775-020.
WONAAC, PO Box 446, Ph. 65-103.
Working Womens Alliance, 20 Gillespie St, Dunedin
GISBORNE
NOW, 3 Dickson St, Gisborne.
WEL, 122 Fox St, Gisborne.
Lesbian Womens Group, PO Box 1398, Ph. 4285.

GREYMOUTH

ALRANZ, PO Box 421, Greymouth.
WEL, 7 Domain Tce, Karoro Greymouth.

HAMILTON

Abortion Rights Campaign, PO Box 265, Hamilton Ph. 85-716; 84-355.
ALRANZ, PO Box 1248, Hamilton.
Cambridge Feminists, 42 Queen St., Ph. 4350, 5998.
Hamilton Feminists, PO Box 751, Ph. 83-381.

NOW, PO Box 350, Hamilton.
WEL, PO Box 9581, Hamilton North.
WONAAC, PO Box 7106, Hamilton.
Womens Studies Assn, PO Box 13-023 Waikato University.

INVERCARGILL

WEL, PO Box 676, Invercargill.

LOWER HUTT

Hutt Valley Feminists, 3 Taka Grove, Normandale. Lower Hutt.

Media Women, 4 Godley St, Lower Hutt.

MARLBOROUGH

NOW, P.O. Box 607, Blenheim.
SOS, Ph. 87-561;
WONAAC, 1A Stuart St, Blenheim.

MASTERTON

WEL, PO Box 201, Masterton.

MOTUEKA

WEL, PO Box 145, Motueka.

NAPIER

SOS, PO Box 735, Napier, Ph. 438-484 (Napier); Ph. 798-943 (Hastings, Flaxmere). Ph. 68-642
(Hastings). Ph. 775-586 (Havelock Nth). Ph. 437-488 (Taradale).
NOW/ALRANZ, PO Box 1222, Hastings.

NELSON

ALRANZ, PO Box 476, Nelson.

WEL, c/o Patsi McGrath, Todds Valley, Nelson RD1.

SOS, PO Box 717, Nelson.

Womens Emergency Centre, ph. 88-605.

WONAAC, 7 Queens Rd, Ph. 83-025.

Working Womens Alliance, 15 Mt Pleasant Ave, Ph. 88-061.

NEW PLYMOUTH

ALRANZ, PO Box 72, New Plymouth, Ph. 79-304.
WEL, 42 Pendarves St, New Plymouth, Ph. 88-549
Womens Action Group, PO Box 4030, Ph. 88-654; 34-660.
Womens Centre, 66 Brougham St, NP, Ph. 79-532.
WONAAC, PO Box 4030, NP, Ph. 80-168.

PALMERSTON NORTH

ALRANZ, PO Box 639, P.N.
Gay Womens Group, PO Box 1482, P.N.
PN Womens Liberation, 38 Kimberley Grove, P.N.
WEL (Manawatu), PO Box 200, P.N.
WEL (Kapiti), PO Box 66, Waikanae.
WEL (Levin), 68a Queen St, Levin. Ph. 89-713.

Womens Health Group, PO Box 1608, Palmerston North. Ph. 86-384.

P.N. Womens Centre, 338 Broadway Ave, PO Box 1608, Palmerston North, Ph. 72-756.

PORIRUA

WEL, c/o Raroa Place, Pukerua Bay.

ROTORUA

WEL, PO Box 2011, Rotorua.
Womens Resource and Education Collective, 23 Grey St, Rotorua. Ph. 89-483.

TAURANGA

WEL, 103 Grange Rd, Tauranga. Ph. 63-260.

TE AWAMUTU

Te Awamutu Feminists, 111 Hazelmere Cres, Ph. 4320. c/o Res 23, Tokanui Hospital, Private Bag, T.A. Ph. 7894.

TOKOROA

ALRANZ, PO Box 380, Tokoroa.
WEL, PO Box 699, Tokoroa.

UPPER HUTT

NOW, 18 Cruikshank Rd, Upper Hutt.
Upper Hutt Feminists, 9 Thackerey St. Ph. 84-614.

WANGANUI

WONAAC, 56 Parsons St, WG. Ph. 42-291 or 44-939

WHAKATANE

SOS, phone Ohope 348, 351 or 757, Whakatane 6250.

Whakatane Womens Collective, PO Box 3049, Ohope.

WHANGAREI

Gay Womens Group, PO Box 5083, Whangarei.
NOW and WEL, P.O. Box 4294 Kamo, Whangarei.

WELLINGTON

Abortion Rights C'ttee, PO Box 12-076, WN Nth.
ALRANZ, PO Box 19-052, WN, Ph. 758-450.
Circle, PO Box 427, WN.
Herstory Press, PO Box 3871, WN. Ph. 847-583.
Kidsarus 2, PO Box 9600, WN.
Rape Crisis Centre, PO Box 3871, Ph. 898-288.
WEL, PO Box 11-285, WN. Ph. 739-321.
Wellington Lesbians, PO Box 427, WN. Ph. 851-540
Wellington Feminist Collective, PO Box 3871, WN.
WONAAC, PO Box 2669, Ph. 877-703; 848-541.
Working Womens Alliance, PO Box 9012, WN.
Working Womens Alliance, North City Branch, 6 Halswell St, Thorndon, WN 1.
Working Womens Alliance, South-east Wellington Branch, 62 Wairiopi St, Berhampore, WN 2.
Values Womens Network, Ph. 797-611.

Back issues of Broadsheet

Set of all available back issues: \$20

The following issues are available at 40 cents each

No. 22 September 1977: Women in the arts in NZ, women writers, Robin White, Sue Holmes, Katherine Mansfield and others.

No. 23 October 1974: Women in advertising, models, airline advertising, working in the freezing works, Toffler interview.

No. 24 November 1974: Aging and older women, interview with Freda Cook, Juliet Mitchell, psychiatric hospitals, turning thirty.

No. 30 June 1975: Payment for housework, consciousness-raising, IWY, Vietnamese women, Ruth Butterworth on Margaret Thatcher.

No. 31 July 1975: Women's Centres, how Broadsheet operates, abortion counselling, Greer, Reid on IWY, Sue Kedgley on NZ.

No. 32 September 1975: Mastectomies, female offenders, report on the Select Committee on Womens Rights, UWC 1977.

No. 33 October 1975: Rape, the morality of abortion, women and politics, sexism on TV, some women photographers.

No. 34 November 1975: Solo mothers, mothers' benefit, demystifying parliament, separatism revisited, more women photographers.

No. 35 December 1975: Home delivery, Bobigny abortion trial in France, baby wage, hating housework, sex-education books.

The following issues are available at 60 cents each

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No. 42 September 1976: A midwife looks back, Halfway House, National's performance on women, British equal pay act.

No. 43 October 1976: Abortion practices in NZ's past, women on boards, conditioning or repression, morning-after pill.

No. 44 November 1976: Marilyn Waring, nursing, Maori women, Tongan women, historical perspective on abortion.

No. 45 December 1976: Beginning of herstory series, cystitis, clerical workers union, the pros and antis in the abortion struggle.

No. 46 January 1977: Day care, your rights if you are arrested, radical feminism, woman speaks in synagogue.

No. 47 March 1977: Moon madness, male-designed cities, vaginal infections, sexist vocational guidance pamphlets.

No. 48 April 1977: The politics of childbirth, feminist mothers bringing up sons, herbs, pioneering health workers.

No. 49 May 1977: Walker's witchhunt on solo mothers, women in WWI, herbs part 2, interview with a midwife, Helen Marieskind.

No. 50 June 1977: The Catholic Church and abortion, the Royal Commission on Contraception, Sterilisation and Abortion, women in the shearing industry, kindergarten teachers mobilise, equal pay and how the bosses cheat, depression in marriage.

No. 51 July 1977: Sex and violence — the new pornography, interview with Helen Marieskind, lesbian mothers and custody, women in the depression, DPB cuts, 2.4.5-T, UWC report, telethon.

No. 53 October 1977: Rural women, lesbianism and mental health, natural birth control, what's wrong with the women's movement?

No. 54 November 1977: High school women, the SIS Bill, Depo Provera, consciousness raising, social welfare department, Joni Mitchell, Teresa Trull, feminist musicians.

No. 55 December 1977: Assertiveness-training, rape, music supplement, non-sexist children's books, Anna and Kate McGarrigle, Alix Dobkin, natural sponge tampons.

No. 56 January 1978: Visions of the future, feminists abroad, birth books, interview with Marilyn French, Silly Sisters and Bett Midler.

No. 57 March 1978: New findings on the pill and IUD, 1978 WLM Congress, the politics of physical strength, abortion tactics, books for teenage women, menopause part 1.

No. 58 April 1978: Shock treatment and women, Sisters Overseas Service, more feminist news from abroad, menopause part 2, Wendy Waldman and Maria Muldaur, "The Women's Room" — review.

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