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broadsheet

new zealand's feminist magazine

June 1980

TEACHERS COLLEGES

SEP 1980

**Minding their own business —
seven self-employed women**

After 60 — an older feminist speaks out

Women on the dole — the invisible problem



**Sally Mills
of Trend Travel**

FRONTING UP

Broadsheet Office

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

Enveloping

Enveloping of the July/August issue will be on Saturday 31st of June at the Broadsheet offices between approx 10am and 2pm. We had a magnificent turnout of women and children at the last enveloping and finished our work at the unprecedented time of 1pm. Please keep it up, it makes enveloping that much shorter and gives everybody more of their weekend for fun.

Lost Mail

Our PO Box was inadvertently left open on Thursday 24th April (the Thursday before Anzac day) and any mail that might have been put in the box during that day apparently stolen. Anyone who sent money, or copy for publishing immediately before that date is asked to contact us if they have not heard back from us.

Comment Column

For the last few months we have been publishing a comment column where women comment on an issue about which they have a particular view. So far most of the people who have written for this column have been regular writers for Broadsheet. We want this column to be used by anybody who has strong views on any subject which concerns women. Please try and keep your "Comment" short — say 400-800 words. If you have something you really want to say about something that's burning you up, write to:

Comment,
P.O. Box 5799,
Auckland.

Hot Plate

The workers in the Broadsheet office wonder if there is any reader with a small stove or hot plate that they could let us have for heating soup and making toast in the winter. If you can oblige ring the office number and tell us.

Help Me

examine the problems of women using alcohol and/or drugs "to get you through the night" for a Broadsheet article. Be anonymous if you wish. Sandi Hall c/- Broadsheet.

THE LISTENER ADVERT

We have so far received approx \$60 in response to our appeal for donations to go towards a good sized ad publicising Broadsheet to go in *The Listener*. Our thanks to all those readers who have so far donated to this fund.

But we need more!!

If you haven't helped already and think it's a good idea send your \$\$\$\$\$\$ to:

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HOW TO LIVE AS A FEMINIST AND NOT GO MAD!!

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Saturday, July 26

A seminar that looks not so much at issues, as at ourselves.

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How do you get a male mate to share the dishes, childcare and paying the bills?

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What do you say to the smart-ass at work who baits you about "women's lib"?

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Tentative workshop topics: being a feminist in the system (how does it affect career, promotion, credibility); alternatives to working in the system (opting out and problems thereof); The problems of black women; your sexuality and children (women not with children's biological father — lesbian mothers); how to change your life; difficulties of being a feminist at high school; bringing up unsteretyped children; changing relationships into egalitarian ones; being a lesbian when the rest of world disapproves; trying not to be in a couple (celibate and non-monogamous women); and many more.

Final details in July/August issue.

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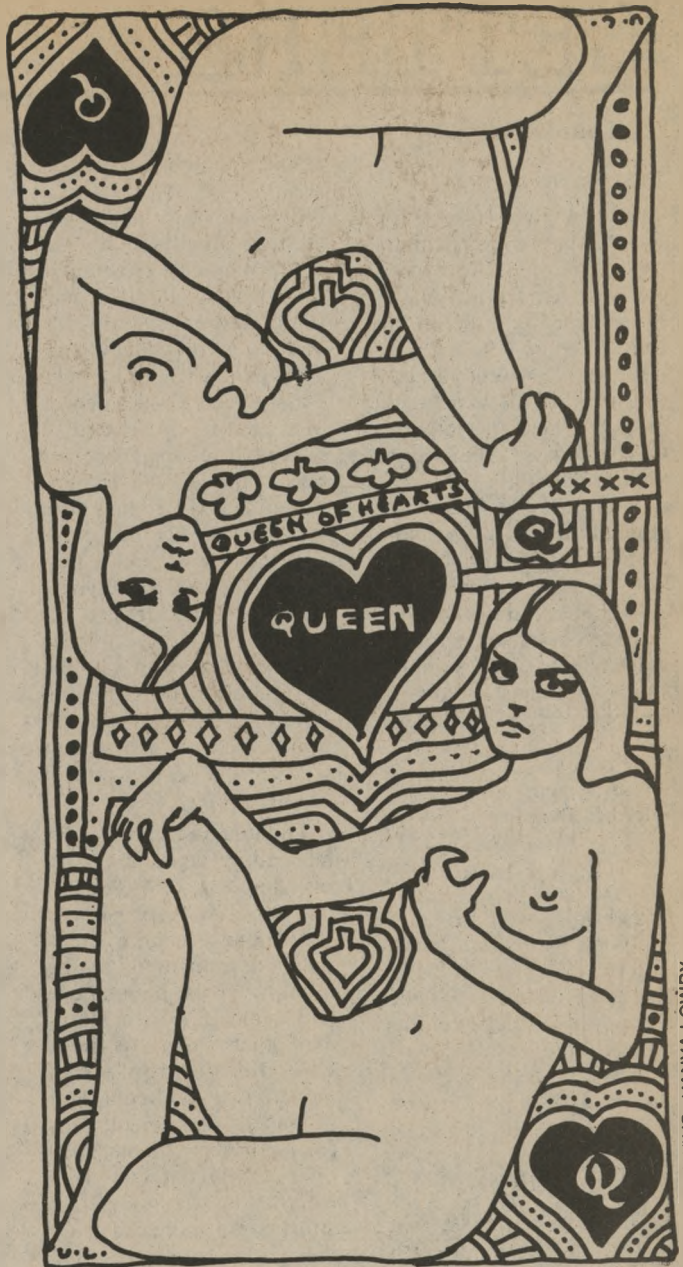
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DRAWING: VANYA LOWRY

The Broadsheet Collective: Sarah Calvert, Sandra Coney, Sandi Hall, Miriam Jackson, Anne Macfarlane, Jenny Rankine.

These women also worked on this issue: Heather Clark, Anne du Temple, Jean Gosling, Donna Hoyle, Byrdie Mann, Joyce Porter, Lesley Smith, Doreen Suddens, Lynn Roberts Alyn Thompson, Jean Volkerling and the enveloping women.

Cover photo: Shirley Guar

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LETTERS

Thanks for help

Dear Broadsheet,

Thank you very much for Ros Noonan's excellent article on the Maternity Leave and Employment Protection Bill, "A Bill for the Bosses". You might be interested and encouraged to learn that this article not only provided the impetus for us to make submissions but also that the information was used as a basis for our submissions. We congratulate you for publishing before the submissions closing date, and look forward to guidelines in future Broadsheets when submissions on issues of importance to women are needed.

In sisterhood,
Wendy Vivian
WEL (Waikato)

On our heads

Dear Ladies,

I note with alarm that, with the exception of the illustration on page 24, the entire May Broadsheet has been printed upside down!

Don't you think that's carrying the Feminist Perspective a Bit Too Far? Love,

Hazel Hangilder

Ed note: We suggest that Hazel come down to earth and take another look at the May issue. If she did she'd see that the mistake was ours and we do apologise.

Sterilisation

Dear Broadsheet,

It is apparent that women must take a more critical role and question the most well-meaning statements, and scrutinise the most well-respected studies, when they affect women in particular.

I refer to a recent survey reported in the New Zealand Medical Journal by

Drs. P. Jackson and L. Lander¹ which presents the results of a five-year follow-up study of the 831 women sterilised at National Women's Hospital in the 1972-73. It gives particular emphasis to "failure" (i.e. pregnancy) rate (one per cent), those who experienced a major degree of regret to the extent of seeking a reversal (one per cent), those who experienced heavy bleeding after sterilisation (24 per cent) and those who had a hysterectomy within five years (7.5 per cent). It also reports a very disturbing number of women who experienced a decrease in libido (interest in sex): 10 per cent of European women and 45 per cent of Maori women!

These conclusions are misleading since they are based on the serious defect of a very low response rate to the questionnaire. Less than half replied. Given the mobility of the population, and Jackson's own statement that "many of those who did not reply had moved away and could not be traced", no conclusions can be drawn with any confidence. It is never clear whether his figures reflect information gathered from the respondents, the total sample, or other sources (case records at National

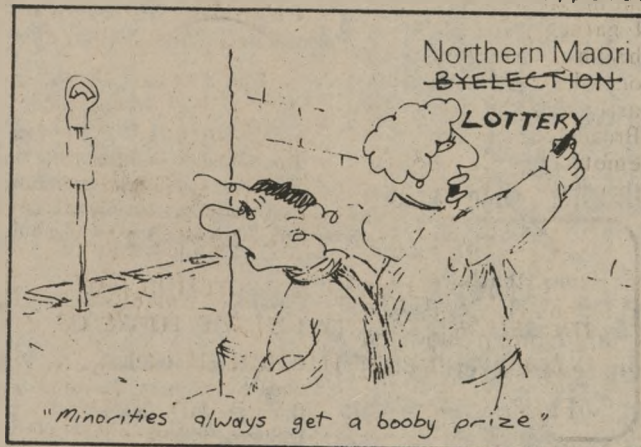
Women's).

This has particular relevance to his stated heavy bleeding rate and follow-up hysterectomy rate. In these the percentages may well be too low: after all, half of the women who replied reported heavier bleeding. For Jackson to conclude that only 24 per cent of women had problems, assumes that none of the non-respondents had problems with heavier bleeding. Hardly likely. Similarly stated follow-up dilation and curettage and hysterectomy rates are suspicious.

For a woman contemplating a sterilisation, I would suggest that she refer to a previous Broadsheet article on Sterilisation² rather than put much confidence in the results of this survey. Far from shedding any light on the real extent of the effects of sterilisation, this study, on closer inspection, represents a disservice to women, since there is a persistent bias towards minimising the reported detrimental effects.

Ruth Bonita

1. Jackson, P. and Lander, J.L. **Female Sterilisation: A Five-Year Follow-Up in Auckland**, N.Z. Med. J. 1980; 91: 140-3
2. Calvert, Sarah, **Sterilisation**, Broadsheet, No. 67, Mar. 1979, pp 34-37



CARTOON: HELEN COURTENAY

Depo Provera and Mental Patients

Dear Sisters,

Although Ms Calvert's letter in the May Broadsheet raises a number of objections to the Campaign Against Depo Provera, I will limit my discussion to her fifth "question" dealing with women who are mentally ill. Ms Calvert points out the special problems presented by these women; one major one is that they are unable to give their informed consent to receiving Depo Provera. Why is it necessary to put them on Depo Provera? Could it possibly be to remove another problem, menstruation?

Approximately 95% of women given Depo Provera experience a great reduction in, or loss of, their periods. Unnatural as this may seem, there is no denying that this does eliminate what is seen as a problem for staff.

After working more than 10 years in hospitals for the mentally handicapped and a short period in a psychiatric hospital, I have come to the conclusion that menstruation is not a problem to be "cured" by medical intervention. I am sure the difficulties that menstruation poses for staff could be overcome without resorting to a drug as harmful as Depo Provera. In fact, my experience in Australia proves that they can.

I have recently returned to New Zealand from Australia, where I worked in two hospitals, one for the mentally ill, the other for the intellectually handicapped. Depo Provera is only used there for exceptionally unusual cases. In just under two years, I only knew of two women given this drug. The combined population of both hospitals totalled

1,700. Yet we still had the difficulties posed by women menstruating and being unable to care for themselves. In those hospitals, there were practical solutions to the problems, appropriate clothing, occupational therapy, education and so on. There are no barriers that I can see to the institution of these solutions in New Zealand hospitals. Moving on to discuss the possibility of some women becoming pregnant, I do not believe that we should allow this to be seen out of proportion. Even if this is a problem, surely women should not be made to pay for the integration of female/male wards. One possible solution may be to educate the men involved and offer condoms if there is a need. Another possible solution would be to weigh up the effects of the Pill and IUDs, and if it is agreed that it is necessary to protect women, then these other contraceptives may be necessary.

Two side-effects of Depo Provera make it particularly inappropriate for mental health patients. The first is excessive weight gain which some users experience. Much of this gain becomes permanent, caused by the build-up of protein in muscular tissue. Add to this another problem, weight gain caused by institutional cooking which has a high content of starch. Many women know that institutional cooking is a source of weight gain e.g. nurses' homes, camps, general hospitals. Surely a woman suffering this increased weight is subject to further health problems, increased blood pressure, heart problems, depression.

The second side-effect is depression — Depo Provera contains progestogen which is a well-known and common depressive drug. A woman admitted to a psychiatric hospital suffering depression should

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not be subjected to a drug known to cause depression — such treatment could hardly be called curative. These two side-effects can only compound existing problems.

Sisters, we all need to work together to remove all forms of oppression either passive/active towards women; I see Depo Provera as one form of passive oppression used under the guise of a contraceptive very necessary in New Zealand. Evaluated by whom? Men of course.

Heather Clark

Collective member Campaign Against Depo Provera.

Depo Provera

Dear Broadsheet,

I would like to make a statement with regard to the contraceptive Depo Provera as there seems to be some confusion on our motives in fighting this drug.

As a feminist, my main interest is in helping to uplift the status of *all* women. I gather information on health and pass it on to anyone who is interested. If my article in the December Broadsheet appeared to be emotive to E. Kjestrup, then it may be because I am

angry. I make no apology for that, because I live with and talk to the women — many of whom do not have the confidence or courage to fight the system. They ring me and write to me and I have no right to urge them to fight back unless I stand up and speak out myself. I feel compassion for the housewives with their range of nasty side-effects — and then I feel anger at our society which condones bad contraception, but not legal abortion. I fear that, as long as we have a most effective fertility control drug like DP, then there is no impetus within the systems to repeal our laws on abortion or work at giving us better contraceptives. I fight ignorance of the side-effects of the Pill or IUDs too, but Depo, once given, is there for the next three months — there is no antidote — that is why DP is unique in the contraceptive range. Don't underestimate the side-effects, just because there aren't lots of bodies lying around — do we have to have martyrs to this drug before anyone will listen???

Animal tests have shown up cancers — I have articles and testimony that tell me that the animal tests are reliable — I also have articles

that tell me otherwise — as long as there is doubt, I must protest at the indiscriminate use of this drug in New Zealand. I am not a doctor — I don't charge for what I do or make appointments and I am available 24 hours a day. It's not my job it's my *life* and I would not have it any other way. I am not in the business or judging or patronising, I leave that up to the doctors who say we need this drug for poor and supposedly dumb women — I talk to those same women and they aren't dumb at all. All women are my sisters and have a right to the information and opportunities I have. I cannot turn my back and allow a defective drug to be used on them because they have low socio-economic status and I may not be able to do something personally about that at the moment.

I can find you plenty of women who are on DP and will sing its praises. I can also find you other women who felt the same way until they tried to come off it. Do you realise that we may have to set up support groups for women who no longer need contraception and want to come off DP? There are often bleeding problems, mastitis and stomach cramps in the short-term — goodness knows what in the long-term! We are only just finding this out. How the heck can Dr McDaniel be so sure of his facts. The fact is that Dr McDaniel is totally biased and unreliable as is evidenced by this quote from an article in the **Malaysia Monthly Review**: "Dr McDaniel implies that whatever dangers Depo Provera might hold for women in the West, they do not hold true for women in the East: 'We must also differentiate between women in the West and in the East — here (in Thailand), whether for reasons of diet or racial difference, there is

QUOTE OF THE MONTH

"Doing feminist research is like measuring the size of the turds as they're being thrown at you."

Florence Kennedy, black feminist lawyer

negligible incidence of breast cancer and thrombosis, two of the most feared side-effects in the West.'

"This is a very dangerous argument which implies the possibility of inherently different susceptibilities to cancer, of women in the West and in the East. This is wildly speculative and has no scientific basis whatsoever."

Similarly, the WHO and IPPF are in the business of population control, not care for the individual. The Women's Movement puts women first, and that is why it is there, and why I am a part of it.

For those that advocate the use of DP in mental institutions on the grounds that DP stops menstruation — do you want to stop the women from defecating too? Our menstrual blood is not bad or dirty — I would rather change a sanitary napkin than clean up vomit! Women in institutions need

our love and support and, until they find their voice within the system, we should strain to hear what they feel. Lastly, may I say that there is a creeping shame coming to women — shame at the loss of blood called menstruation. It is becoming unclean, dirty, and unacceptable to bleed heavily or experience cramps. Should we not learn more about our cycle, even learn to live with and like our personal pattern of bleeding and ovulation, rather than negate it by artificial means. We should surely be looking for gentle and natural ways to alleviate discomfort.

I am woman — I bleed, make love, conceive, give birth, suckle and rejoice in my fertility. I like being a mother — it is part of my womanness at this stage in my life. Society — male dominated — does not really like mothers of our fertility/power — our children could be a threat —

sterilise us — sterilise Thailand — who cares if the women wither, rot and die in twenty or thirty years time — they were probably commies anyway! Think about it!

Sue Neal

Dear Broadsheet,

Sarah Calvert in her letter (May, 1980) has raised a number of objections to one of the aims of the Campaign Against Depo Provera — the banning of Depo Provera. Sarah concludes that because we disagree with her on this aim, we have not given thought "to the long-term consequences or effects of a ban." I can assure her that we have. Our stand is consistent with that taken by health workers in other parts of the world where there are also campaigns against DP. Our NZ Campaign aims are modelled on those of the British Campaign Against Depo Provera. Our long-term aim is the availability of safe, effective methods of contraception. The banning of an experimental drug, of strongly suggested carcinogenicity is consistent with this long-term aim. Sarah also questions the banning of Depo Provera on the grounds that "it may also curtail the spread of Depo to third world women, and to the US". American women do not want it! At the moment Depo is only approved for limited usage in the US and US health workers want it to stay that way. Because of the efforts of these health workers DP has not been approved by the US Federal Drug Administration (FDA) for general use in that country, or exported to other countries despite all the pressure from Upjohn, manufacturers of the drug.

Much of the "developed" world is free of Depo; New Zealand is one of the few countries to use it extensively. With regard to third world women, Sarah

must be aware of the horrific history of contraceptive abuse of these women — experimentation without consent, use of placebos instead of contraceptives, forced sterilisation, dumping of dangerous contraceptives rejected in the US. Why should these women, and this goes for poor and black women in New Zealand too, be expected to use contraceptives that we, white, educated, "aware" feminists wouldn't touch with a barge pole? Anita Johnson of the Nader Health Research Group called Depo "a drug for second-class citizens". Of course the drug companies and population controllers don't care about that, but feminists do, and should oppose the perpetuation of that attitude. What is not good enough for me, is not good enough for other women. A Thai woman who bleeds continuously on DP must *feel* exactly as I would feel were it to happen to me.

Sarah argues that with informed consent it is alright for women to use Depo. In my experience informed consent to the administration of this drug is virtually impossible. Because DP is not used overseas to any extent there is very little informational literature on it. For example, the women's health handbook, **Our Bodies, Ourselves**, hardly mentions Depo in its discussion of the various forms of contraception. Doctors are, on the whole, uninformed on the issue; usually the *only* literature they have seen is material from the drug's manufacturer, Upjohn, which is, not unexpectedly, biased in favour of minimising the problems. How then are women to give informed consent? Our own efforts at getting publicity on the facts on Depo have, on one occasion at least, been strenuously stifled by the combined weight of Upjohn and those members of the



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(opposite Shortland Street car-park)**

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Phone: 31-189 or 793-594**

medical profession who see it as "God's gift to women". We intend printing informational leaflets, but although we may be "middle-class", contrary to Sarah's expectations, we are not monied. "Middle-class" women aren't always rich.

Sarah states that women should have "the right to choose" to use Depo. It is not easy for feminists to refute that slogan because it has such emotional content for us. But it is a slogan devised for another campaign — abortion: the right to control our own bodies. Transferred to another issue, it must be re-examined to determine its appropriateness. I would argue that "the right to choose" is not an appropriate slogan to use on the issue of Depo Provera, a potentially carcinogenic and certainly harmful experimental synthetic drug.

Women do not *now* have freedom of choice when it comes to contraceptives. Several oral contraceptives containing the same hormone as DP were removed from the market after the beagle trials showed malignant tumours. Depo was not removed because it is *big money*. Other sequential contraceptives have been removed in the past: so have several IUDs, including the Dalkon Shield and the Majzlin Ring. Should we argue that all these should be available so women truly have "freedom of choice"? Would we stand back and allow a woman to use a knitting needle on herself, even if she knew the risk, or would we not, as feminists, rip it out of her hand?

I am alarmed at Sarah's suggestion that mental patients' menstruation is "a very real problem for hospital staff" and that therefore it's alright to use DP to stop it. At a time when the feminist movement is trying to "reclaim" our periods as a healthy woman function;

to give women a new, more honest attitude to what has been seen in the past as dirty, shameful, and a burden, I find it contradictory for a feminist to see periods as "a problem". Women in mental institutions could be any of us were we to be brain-damaged by illness or accident, or suffer from a mental illness (probably produced by the patriarchy). I have met women, now on the outside, who are unable to conceive following DP "therapy" while in a mental institution. I do not believe feminists should condone this.

One of the strongest reasons for fighting for a ban against Depo Provera is that it is more open to abuse than any other form of contraception. It can be given under the guise of other medical treatment, or at the time of birth, without the woman's knowledge. Unlike any other forms of contraception it can be administered to women on the spot and many women find it hard to stand up to an over-zealous, or authoritarian doctor (who assumes that the woman agrees her periods are "a problem" and that she will be glad to get rid of them). An appointment for an IUD fitting can be missed, Pills not taken. A woman can be persuaded to have Depo by not telling her all the facts and, once administered, one shot can take as long as 18 months to leave a woman's system.

Depo Provera is not safe in the hands of a medical profession which is often sexist, racist and makes unfounded assumptions about the intelligence and fitness for motherhood of women patients. For this reason, among all the others, it should not be available for use.

Sandra Coney
Collective member Campaign Against Depo Provera.
P.O. Box 47-090,
Auckland.

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BEHIND THE NEWS

THE SILICON CHIP AND WOMEN WORKERS IN NZ

In April the Federation of Labour and the Combined State Unions organised a conference of union representatives to formulate a common policy on the introduction of new technology into the work place. Background papers prepared for the conference showed how the female-intensive occupations were prime targets for the new technology. Hundreds of New Zealand women have

already been replaced by electronic machines of various sorts. Thousands more will lose their jobs to machines over the next few years.

ROS NOONAN attended the conference as the Kindergarten Teachers Association representative. In this article, she summarises for Broadsheet readers the material presented to the conference.

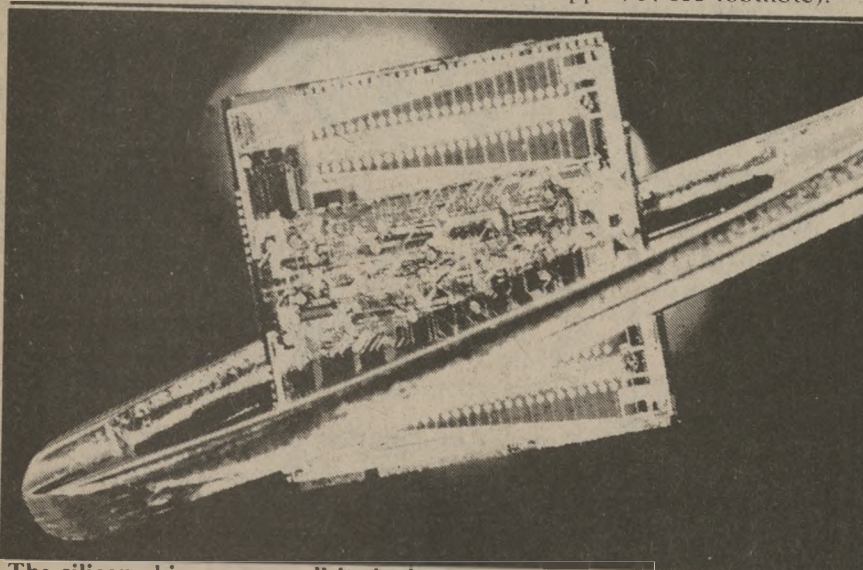
New Zealand's current economic situation has already hit women hard. But economic mismanagement is only one threat to employment opportunities. In the 1980s, microprocessor-based technology will destroy thousands of jobs — and initially at least, most of the jobs lost will have been done by women.

What is the new technology?

The new technology is based on the silicon chip. All the functions of a large computer are now possible through one little piece of silicon. These chips are the controlling element in many new machines, like

the word processor, the electronic typewriter, the digital watch, computerised machine tools and many others (*The Crunch*, p.2, see footnote). There are three main reasons why this new technology presents such a threat to our jobs:

- it is designed specifically to promote automation — that is, to replace human labour by machinery;
- it is being introduced at a period of economic recession and high unemployment;
- it is becoming cheap enough for even small employers to afford (*Harris* pp 2, 3, see footnote).



The silicon chip — so small it sits in the eye of a needle.

Which jobs are threatened?

• In the retail trade, the biggest single threat at the moment centres on the cashier or check-out operator. Already the electronic cash register processes a sale in one-half to two-thirds of the time of the old registers.

Harris describes how the cash register becomes the point-of-sale terminal (POS) linked to a mini or microcomputer, in which is stored the prices, types of goods and any other relevant information on all items in the store. The items are marked by a code which the terminal recognises. Universal Product Coding (UPC) is an American system which the Grocery Industry Council hopes to see introduced into NZ. By using UPC, store owners can avoid individually pricing each item — hence fewer workers are needed in the shop. And because an operator can work faster, she can handle more customers — so again, fewer workers are needed.

• In retail and banking, jobs will be lost if an Electronic Funds Transfer system is introduced. This requires the POS terminal to be linked to banking computers and to be able to credit the retailer and debit the bank with the cost of items bought.

• In the communications industry, electronic mail is just one of several uses of the new technology. Electronic mail transmits information via machinery instead of by paper — it will mean less jobs for office and postal workers.

• In the clothing and footwear industries, automatic machines can now do sewing, fabric cutting, tape stitching and pattern cutting. Skilled workers like pattern cutters and sewers will find themselves redundant.

• Typing and clerical jobs will disappear as word processors and related developments replace typists, files and typewriters.

As well as eliminating jobs, the new technology has the effect of

de-skilling much other work, and reducing contact and interaction amongst workers. There is also considerable debate at the moment about the safety and impact on health of the Visual Display Units (VDUs) which are an integral component of many electronic devices.

Prime Minister Muldoon has said that "there has been a lot of scaremongering about the effects of this new technology which I believe is ill-informed."

The facts are these:

Overseas

- An Australian government department recently calculated that by 1983 in South Australia alone 4-7,000 typing and secretarial jobs would be destroyed by new technology and only 10% of this total would be replaced by new jobs.

- One British local body has used word processors to reduce its office staff from 44 to 22 while increasing productivity by 19%. A British management consultant reduced staff from 80 to 39 and increased workload by 25%.

- A French government report predicts that by 1990 30% of banking and insurance jobs and 800,000 secretarial jobs will disappear.

- In the USA, it is estimated that with electronic mail, 95% of present mail can be handled by 25% of the present postal staff.

In New Zealand

- Professor Duncan of the Commission of the Future has calculated that over the next 20 years between 337,000 and 595,000 jobs will be displaced in New Zealand, in five industries alone: financial institutions, insurance, manufacturing, communications, transport/storage. Each of these is a major employer of women.

- With the switch to STD, 2,500 telephone operators are losing their jobs. The Post Office Union has negotiated a retraining and redeployment agreement for the operators, but in many small communities there will be few alternative job opportunities.

- In one insurance firm, 55 typists have been replaced by 17 word processor operators, in another 35

typists have been replaced by 11 operators and 2 ancillary workers.

What can we do?

On April 9 and 10th this year, 131 delegates representing over 60 different trade unions met in Wellington to discuss the impact of microprocessor-based and other technologies in terms of their potential to destroy jobs de-skill work and reduce workers control over their jobs. Some of the wider economic and social implications were also discussed.

The conference adopted a set of principles and proposals which are recommended to trade unions as a basis on which to negotiate the introduction of new technology. The major recommendation of those principles is that *no new technology be introduced into the workplace without the agreement of the union or the unions concerned on all the implications of its introduction* — specifically on job levels, job skills, health, safety, training, retraining, re-deployment, relocation and the general conditions of employment.

It is up to individual union members to ensure that:

- her union adopts the principles as policy and then implements them effectively;
- her union is informed immediately that there is any suggestion of the new technology being introduced into her workplace — it's too late once it's there!

The Inter-Union Working Party on New Technology is collecting information about technological changes which occur in the workplace. If technology has been introduced into your workplace it would be helpful if you sent in brief details about it, listing the change introduced, present or future jobs lost through it, the resulting change in job satisfaction, whether the union was informed at any time before, during or after the change, and any other comments you consider relevant. This information should be sent to: Paul Duignan, Research Worker, NZFOL, Box 6645, Wgtn.

Women should also carefully examine the principles adopted by the inter-union conference and develop strategies for implementing

those that will do the most benefit for women. For example, it is recommended that "in order to create jobs, the productivity gains of new technology must be used to reduce the amount of hours worked, of weeks worked and of years worked. There should also be an increase in the extent of paid leave." A related recommendation suggests retirement "at a progressively decreasing age."

Women must help develop the concept of shorter working hours and more extensive leave provisions into a top priority, practical programme. However, we need to examine very warily the concept of decreasing retirement age, which has many negative aspects for women (and also for men, if only they could recognise it). We should be working to change the attitude of our unions to early retirement.

Another weakness in the principles is the absence of any commitment to fight for permanent status of employment/job security and improved rates and conditions of work for part-time workers.

The provision which allows for re-deployment or relocation within the firm for workers whose jobs are destroyed by the new technology is of dubious value to many women who could not expect their families to move, particularly when their earnings are lower than that of their spouse or partner.

So while women workers will find much to support in the principles adopted by the inter-union conference, they also reveal the importance of having involved at all levels feminist unionists who can analyse and recognise the implications for women workers. ■

All women working in areas affected by new technology should read: **The Crunch: the effects of the new technology in the workplace**, a booklet prepared by the Inter-Union Working Party on Technology and the Wellington Trades Council Publicity Officer; and an excellent paper by Paul Harris, research officer with the PSA, titled "New Technology and the Employment of Women." They should be available through your own union or by writing to the FOL, Box 6645 Wgtn. This article is in part a summary of those two publications.

Equal Rights for Equal Suffering

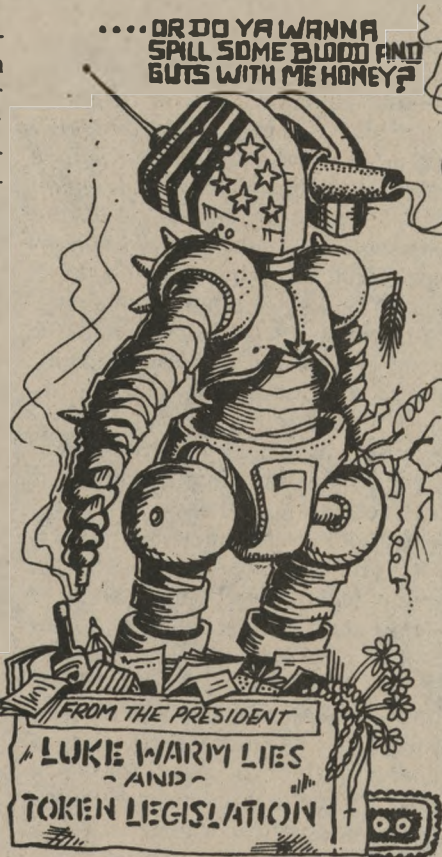
What does equality mean? American women are nearer attaining it than their New Zealand sisters but the struggle is bringing in its wake some horrifying counter moves by the male ruling class as JULIE THOMPSON reports from New York.

The idea of equality and "liberation" for women is a popular one in America today — more popular than it is in New Zealand. Equality is simply assumed, seldom questioned, and, once assumed, is sometimes used as an argument against the passing of legislation designed to prevent discrimination — as in "We don't need the Equal Rights Amendment — women have equality". The Equal Rights Amendment (ERA), if passed, would be a constitutional (read inviolable) guarantee that discrimination on the basis of gender is illegal in the USA.

But despite a protracted fight, there is no ERA; no guarantee of equality for women. There are laws. Laws giving equal opportunity to women; and there are affirmative action guidelines which have made headline news; but guidelines are not always met, and laws can always be changed as we have found in New Zealand. A right guaranteed under the constitution, however, cannot easily be touched by a group of law makers wishing to change the law or revoke this right.

Which would be a nice safety valve against such misogynist legislators as New Zealanders might elect from time to time.

For example, abortion is legal in the United States, but in 1977 the Hyde Amendment barred the use of federal funds to pay for abortions except in certain very restricted circumstances — where men have committed incest or raped a woman, or when her life is in physical danger. In 1977, before the Hyde



Amendment, 300,000 women obtained abortions paid for by the government. In 1978, fewer than 3,000 had their expenses paid for, and there is documented evidence that women have died as a result of not being able to afford abortions.

In January 1980, the Hyde Amendment was declared to be unconstitutional because it violated the liberty and religious freedom of women, and there are also arguments that it violated the equal protection clause of the 14th Amend-

ment because it treated poor women on welfare in need of an abortion differently from women in need of their medical services since medicaid (government funds) pays for these.

This process of judicial review brought in cases taken to court is possible because legislative changes are judged in the light of constitutional principles, not the views and beliefs of an individual or religious group, except in so far as the interpretation brought to these principles is affected by personal views and judgments.

It is for this reason that the women of America need the ERA. As Eleanor Smeal, President of the National Organisation of Women (NOW) has declared, "We are one unratified country! We are going into the twenty-first century denying equal rights to half the citizens of America — women!"

The elaborate and complex system of checks to monitor the progressively equal place of women in America is giving American women a whole lot more in comparison with their New Zealand counterparts, but the collective assumption of equality for women remains a smokescreen behind which men conceal their real determination to forbid the passage of constitutionally guaranteed equality. Almost everywhere Americans look, strategically placed "token" women are visible — in the professions, in the services, in government, in science, in the arts, and in broadcasting — so that it is not im-

mediately obvious to most people that opportunity is not yet equal, despite legislation for Equal Employment Opportunity.

Today, women in America earn only 59 cents for every dollar a man earns. By the end of the 70s 68% of all banking employees were women, while only 24% of these were officials or managers. Women made up 82% of the library profession, yet held only 32% of library management positions. Women were 70% of the classroom teachers, yet held 10% of top administrative jobs in schools.

President Carter, attempting to "catch the women's vote" for his re-election, announced that he has done better for women than his predecessors did — his appointments to high positions have been ONLY 87% white and 86% male. Of the 632 federal judges, 31 are women, and of President Carter's judicial appointments 28 have been women. He also fired Bella Abzug from her position as Co-chair of his National Advisory Committee for Women after that committee urged him to reconsider his cuts in the budgets of social programmes. He replaced her with Lynda Bird Johnson and little has been heard from the committee since.

In radio and television, Equal Employment Opportunity (EEO) regulations have resulted in a slight increase in the number of women filling managerial and technical positions between 1973 and 1977. However, the US Commission on Civil Rights suspects that station managers have reclassified secretarial/support jobs to loftier sounding titles without changing the tasks involved, the degree of responsibility, or the salary awarded with the job, in order to appear to be conforming to EEO regulations.²

Attempts to deny women's legitimate claim for constitutional and legal guarantees continue to use standard tricks of re-defining reality, or, as Mary Daly calls it, "reversing" the truth.³

Holly Near and Robin Morgan have noted that by the end of the 70s men were remembering the 60s as alive and exciting; the 70s as dull

and boring; and looking to the 80s as a repeat of the 60s. The 70s was the decade of women! In the 70s we built the Women's Movement, established women's presses, rape crisis centres, and support systems; published magazines, and newspapers; spoke out; created music and made it available to millions of women on recordings made by women; we exposed some of women's history, began to ask for equality with men in "the system", created alternative organisations and a new awareness. We grew into collective identity. Now men are saying that nothing of significance or excitement



happened in the 70s. If they say it often enough will women come to believe it?

The Women's Movement has widely concerned itself and made public for the first time domestic violence against women. Something about which the medical profession had known and kept very quiet. We realised how widespread father-child incest was, and how brutalised female children can be by their more powerful fathers. But by the end of

the 70s the male professions had reversed this concern. Now they are talking of the violence by the less powerful women to the male, and male doctors are writing in *Science News* that child incest victims may benefit from this enforced sexual attention from men.⁴

As the following quote on abortion funding illustrates, there is no end to the kinds of reversals men can make if the power stake is high enough: "In the case of Defence Department appropriations . . . the likely outcome . . . will be that anti-abortion forces will give in to the Senate and the military which both want abortion funding to be restored. Because the anti-abortion bloc generally tends to be conservative and pro-military, it may well yield to the wishes of the Pentagon on this matter."⁵

These are a few indications that US — ERA, or even, US — Equal Say, is a long way from realisation. So it has been curious and horrifying to watch President Carter use the fact of equality of women as his reason for asking Congress for legislation to permit the registration and drafting of young women for war.

If the Congress agrees to the President's request, women's attempts to obtain equal rights, freedoms and protections that men enjoy is going to cost them their lives in a war they had no part in bringing about. As Bella Abzug told women in Baltimore recently, "We won't get equality in a society that will spend billions on arms and not enough on what we need.

Equality is not just wanting what men have. We're not interested in heading corporations that underpay minorities, dump deadly chemicals in the ground, or operate nuclear plants that leak wastes into the air. Equality for women doesn't mean the right to botch things up the way men have."⁶

Right now women don't have the power to decide. In a heads I win, tails you lose, situation, some women have been conned into wanting the draft as an opportunity to prove that they are "worthy" of the real equality they are seeking; and President Carter proposed drafting women because "they

enjoy equal benefits in America" and so should share "the burden of defending the USA", while apparently fully aware that Congress would never allow women to be drafted because of the very same attitude towards women which is preventing the passage of the ERA.

It is as if the Carter proposal was intended as violence towards women — punishment for the actions of those who dared step out of their assigned place. Or was it an attempt to be seen to be doing the right thing in terms of equal treatment of women?

"Stone walls do not a prison make, nor iron bars a jail: but 'til the ERA is won, we're only out on bail."

From cover of *Spokeswoman*, November, 1979

The equality that many women wanted was the equal right to determine the kind of world we live in, not simply the right to ape the world men have created. Women in America have by no means won that right, though they are light years ahead of women in New Zealand, and until Congress formally decides on the President's request, there is still the possibility that young women will pay the price of the fight for equality with their lives — this time in a war zone.

Bella Abzug, totally supported by the Women's Movement, continues her campaign for women — "No draft until we get the ERA. You give us Equal Rights; we'll give you equal suffering" while also making clear her opposition to military involvement for either sex. ■

Julie Thompson
New York

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PAM GETS PAID POST

JENNY RANKINE talked to PAM NUTTALL, newly appointed by the Labour Party as executive officer on women's affairs.

The job of women's coordinator was established last December, the culmination of 11 years of lobbying by Labour Party women. "There was a lot of chauvinism in the delay in getting the appointment," Pam said, "but the reluctance was also financial." Her salary represents a strong monetary commitment for a party in straightened circumstances which has only about 10 nationally supported staff. Her job description also includes a strong whiff of if-we-ignore-women-voters-we-won't-get-in-in-1981 sentiment.

"One quarter of the job is that it actually exists," Pam said. "Women must make the compromises necessary to live in the patriarchy, and feminists can be suspicious of working through existing organisations. Just having me there is a step in convincing them it is possible."

Her job is executive officer to the

Labour Women's Council, which is elected annually by party women and is responsible to the party's National Council.

So far Pam, a former English teacher at Auckland's Green Bay High School, has collated a kit on local body politics for distribution to Labour Party women round the country, established six women's policy study groups in different electorates (on topics like rape legislation, detailed maternity leave provisions and employment opportunities), written submissions on the Maternity Leave and Employment Protection Bill, and spoken in support of the Working Women's Charter and abortion rights remits at several regional party conferences.

To fulfill the three major elements in her brief — more women policy-makers, liaising with trade unions and women's organisations, and equal participation of women at all levels in the party — Pam's main tactic is to establish a contact network of women in each electorate. These groups will form a nucleus for policy making and support for women candidates. "There's a lot more to it than just having enough women in the House," she said. "That will follow from women's grass roots involvement. Women with kids are the ones that rarely stand for public office. If they know there will be women available to look after the kids and do the ironing, say, then they'll stand."

Part of her job is also to encourage more women to join the party, and to this end she publicises the party's maternity and paternity leave policy (which she says is in line with that demanded by Ros Noonan in *Broadsheet* 77), and remits like the one demanding the repeal of the 1977 Contraception, Sterilisation and Abortion Act, which are working their way towards the agenda of the National Council.

Pam Nuttall has no achievement deadlines for the end of her two-year contract, but she hopes that the impact of more women in policy making will be strongly felt throughout the party. ■



IN BRIEF

ONLY WOMEN CONCEIVE

Sisters Overseas Service (SOS) in Christchurch is concerned at the recent appointment of a man to the position of abortion counsellor at Christchurch Women's Hospital. SOS is critical on two counts. Firstly, the manner of the new counsellor, Bob Adams', appointment. The North Canterbury Hospital Board (NCHB) insists that Mr Adams was "the most suitable of a number of applicants who appeared before a panel of experienced social workers." SOS, however, maintains that "none of the bona fide applicants for the job received an interview of any kind" and furthermore, that Bob Adams took up his appointment on the day after applications closed for the job.

It seems that the NCHB was anxious to employ a senior social worker but had been unable to fill a full-time vacancy that exists. Jobs for senior social workers do not exist on a part-time basis but SOS claims the Board used the vacancy for an abortion counsellor to get a senior social worker into their employ. Bob Adams is a senior social worker and was on the lookout for a part-time job.

The second area of concern is in employing a man to counsel women seeking abortions. Workers in this field (and feminists would agree with them) feel that it is undesirable for a man to counsel a woman seeking an abortion. Most women are unable to freely express feelings about abortion, their bodies, menstruation, sexuality, conception and motherhood with a man who has no personal knowledge of these experiences; they also feel that it is nearly impossible for a man to understand a woman's feelings on these matters and empathise with her. There is also the difficulty that women have relating to men on an equal basis, trained as we are to see men as authority figures. The abortion area is one where men oppress women

most acutely, from lawmakers to doctors with their sexist and God-like attitudes. It is hard to see how an equal relationship can exist between a man and a woman in this area.

Christchurch SOS points out also, that in hard economic times as we are experiencing now, men are only too ready to move into the few job areas they do not already dominate. It feels that the NCHB's appointment establishes a precedent that other men will follow with alacrity.

Concerned readers can write expressing their views on this appointment to the North Canterbury Hospital Board, Private Bag, Christchurch, and to the Abortion Supervisory Committee, Private Bag, Postal Centre, Wellington, to rescind immediately the inappropriate appointment of Bob Adams as abortion counsellor at Christchurch Women's Hospital.

NORTHLAND HERSTORY

Elizabeth Vaneveld, ex-director of Campus Arts North, has recently been appointed as an executive officer to the Whangarei Community Arts Council. As part of her work, Elizabeth intends mounting a multi-media presentation to be called "A History of Women's Work in Northland". She has called it "women's work" because, as she writes, women have tended to see themselves outside the male-dominated mainstream of "art" but they have always been involved in making things "that have combined beauty and function." "It is to be hoped that during the course of the project and finally, as a lasting effect, that the word 'art' will be demystified, that it will be seen to mean something more than a word that embraces one absolute standard of excellence that has become the domain of a small minority." The project will consist of examples of individual women's work with in-

formation to be displayed with each article about why it was made, how and what happened to it once it was made. Also on display will be photographs, film, video and tape recordings showing individual women's stories, memories and family histories.

Elizabeth expects the "exhibition" to last for about a month during February/March 1981 and hopes that women's groups and individual women will join together to produce the project and learn the skills necessary to achieve this.

Elizabeth Vaneveld can be contacted at Whangarei Community Arts Council, P.O. Box 1369, Whangarei.

WOMEN'S STUDIES ASSOCIATION SEMINARS — 1980

The Auckland Women's Studies Association, which was formed in 1979, has this year been holding a series of Sunday seminars at the Auckland Secondary Teachers' College in Epsom. The three themes so far have been "Women and the Law" (March 2), "Women and Psychology" (March 30) and "Women and the Environment" (May 4); yet to be held are "Herstory" (June 29), "Women and Education" (November 2) and "Women and Art" (November 30). Auckland is also the host this year for the national conference of the New Zealand Women's Studies Association (August 29-31). Since a number of feminist groups throughout Auckland hold seminars, the WSA has tried hard to avoid too much duplication of topics; having a full day on each separate issue seems to have achieved this, and the seminars so far have been very successful. Women from a wide range of ages and backgrounds have attended, and for some it was the first time that they had been to a feminist occasion.

MINDING THEIR OWN BUSINESS

Seven self-employed women

All of us who have to clock in at work in the morning; who have to struggle to get a bite at the boss's profits; who have to endure chauvinist comments from workmates and employers, must have dreamed at some time of being our own bosses. Oh, the freedom in being able to organise our workplaces to suit ourselves and earn in accordance with how hard we work.

But it is hard work, as our Broadsheet reporters discovered when they went out and talked to six women who do mind their own business. Our seventh woman in business wrote about herself.





ANNE MCKAY: Creative genius behind Recent Works

A kaleidoscope of colours gleams against the white walls of Anne McKay's central Auckland workshop. Cones and cones of wool in hues from sombre ochre and grey to brilliant cornflower blue and silver are stacked on every available surface. The wool is the raw stuff of the stunning and original knitwear Anne markets under her Recent Works label — comfortable chunky jackets, light-as-air mohair hand-knits and jumpers patterned with anything from roses to whimsical scotch terriers.

Anne came to New Zealand after a three-year fashion design course at a London art school to do television costume design at Avalon. But, after a short stay there, she decided to go into business on her own, something she'd always wanted to do. From her TV work she knew that well-designed knitwear was scarce in New Zealand so she decided to use her talents to fill that gap in the market. "I only had a few hundred dollars and with that I bought a knitting machine. I went through months of agony learning to use it as I'm not a mechanically minded person. You can spend hours on a piece then make one mistake and it all just drops on the floor."

Anne's still not especially in love with knitting, rather she sees it "as a means to an end. It enables me to be independent. I've always wanted to work for myself."

From the early days working from the spare bedroom in her

SETTING UP YOUR OWN BUSINESS?

Where to go for help.

The Small Business Agency is aware of the need for information and advice to assist women who are thinking of setting up their own business. Lani Morris, a Wellington woman with her own tie-dyed silk business, has recently been helping the Agency to draw up some guidelines for people who wish to combine running a business with caring for a family. As Russell Cockburn, the Wellington SBA Area Manager, says, "Although we've deliberately kept the guidelines neutral, we realise that most people who want to do this will be women, and we've tried to cover all the issues and problems that could arise, so that they can be carefully considered and possible pitfalls avoided from the start." The guidelines are still in draft form but the Agency hopes to have them available soon. It would be glad of comments from Broadsheet readers in connection with these.

Already available from the Small Business Agency are a number of booklets aimed at helping you set up your own business. "Getting Off the Ground? Establishing Yourself in business", "Financial Management for the Smaller Business" and "Running a Small Business" all give practical advice to existing or would-be business people.

Where to find the Small Business Agency:

Auckland: Mainline Bldg, 58 Symonds St, Ph. 32-581.

Hamilton: 8th floor, National Mutual Centre, 312-314 Victoria St, Ph 84-075.

Tauranga: 4th floor, South British Bldg, Grey St, Ph 83-808.

Palmerston North: 1st floor, Burroughs Bldg, 105 Princess St, Ph. 68-272.

Wellington: 5th floor, Development Finance Centre, 1-13 Grey St, Ph 723-141.

Christchurch: 2nd floor, Latimer View House, 215 Gloucester St, Ph 797-578.

Dunedin: 1st floor, Tile Centre Bldg, 101 Gt King St, Ph 741-830.

Sydney as well as having recently opened her own shop in Auckland's Swanson St.

"Most of my outlets I've got through people I've met. The business just expands. I was amazed at how easy it was to sell in Sydney, I thought they would have such fantastic things. I still worry about my finances and wonder if I did the right thing leaving a secure job. But I am very confident of my designing ability and feel that it will carry me through and ensure that my clothes will sell."

Initially Anne did all the knitting herself but as the orders increased she began to employ outworkers. She works out how much to pay her women outworkers by timing how long it takes her to complete the first garment of a new design and paying for that length of time at \$3.25 an hour for each garment finished of that design. "But," says Anne "many of the women are real experts and can complete the garments much more quickly than I can make the first one. Some are making up to \$180 a week. With the hand-knitting I can't pay a decent hourly rate because the final cost of the garments would be prohibitive. So I make sure the patterns are simple so the women can be doing other things like reading or watching TV. I had one worker last year who was at University and she knitted while she did her swot."

Anne's experienced no problems with being a woman in business. She pointed out that the rag trade is a place where women have always been prominent so the fact that the creative genius behind Recent Works is a woman causes no raised eyebrows. "I'm mainly dealing with women as most of my outlets are run by women so it's a sympathetic situation. A lot more women could do what I'm doing but it does take a lot of energy, not just in hours, but in concentration — it is exhausting and I wonder whether women with children would have the time. I haven't any family responsibilities. People look at me and say aren't I lucky, but it's of my own making. I've chosen to do this instead of having a family existence."

Anne's recently opened shop contains a happy blend of her latest knitwear and old clothes, including, on the day I visited, the most amazing gold tinsel fifties evening coat. Anne told me she'd always wanted her own retail outlet. "I've felt dissatisfied with just supplying others with clothes that fit in with their image. Shops tend to order basic colours so having my own shop enables me to try out the more unusual col-

ours I like myself — and find they sell! I've always liked old clothes — that's part of my own image so it seems a good combination."

Opening the shop also fulfills Anne's need for change, for what she calls "progression". "I get bored doing the same thing," she says. Being her own boss means Anne can ring those sort of changes. ■

Sandra Coney

SUSAN FORD: always room for signwriters



PHOTO: SHIRLEY GRUAR

When Susan Ford went into business for herself as an Auckland signwriter in 1972, she didn't think she would continue without a break for six years. "During my first year in business there was one month where hardly anything came in and I just sat around and bit my fingernails." But after that "the work kept flowing in so that mostly I had enough for two people."

Susan arrived at signwriting in a roundabout way. "I've had no contact with apprenticeships for signwriting. Ever since I was at school I wanted to do window dressing and I started at John Courts, a Queen St department store. I picked up ticket writing while I was in the display department there and then moved to Barker and Pollock, a fabric store, doing the ticket writing for their 14 branches."

"There was pressure and offers from friends and workmates to do it

freelance, so in 72 I went out on my own. My husband and I started the business together, and he did the books and built the signs. He gave me good encouragement. Now I'm on my own I've learnt to do the books myself. I've got a good accountant because I couldn't be bothered working out the tax for myself."

"The first year was a struggle. We had some pamphlets printed and put them under shop doorways one weekend. That was my only advertising — word of mouth was the best way. I didn't do outside signwriting to start with — I wasn't confident enough. But the money is there so after a while I started saying yes if I was asked to do it. When I started I was doing maybe five to ten percent of my work for outside, but now it's about fifty-fifty. Most of the inside work I do is used once and thrown

away. With outside signs, I get them to give me the board and do it in my studio."

"During those first six years I put a lot of time into the business. It was just about my whole life. A male assumed once that I went out sunbathing all day, but you work a lot harder for yourself than for somebody else. You can't switch off at 5pm. I often worked weekends and sometimes at night I'd take work home. You can please yourself about some of the hours and have lunch for two hours if you want, but it doesn't happen very often. I had no breaks for years until I sold the business and travelled for a year in 1978."

"Since I've been back and started up again there's plenty of work but people are much slower at paying for it than they were. One of the disadvantages of working for yourself is that there's no pay packet every week. It took me a while to get used to that."

"I know a few other women ticket writers, but no other female signwriters." Ninety percent of Susan's customers are men, but she said she hasn't had many sexist remarks from customers or other tradesmen.

Susan did not think her path to signwriting would exist for much longer. "There are no department stores anymore for people to start learning ticket writing. It's being replaced by screen printing and machine printed signs. In England (where she worked in early 1979) there are no ticket writers because the retail companies are big and have everything machine printed. It's the same in supermarkets here. Ticket writing is a dying art. Some outside sign are being replaced by cheaper lighted ones, but there'll always be room for signwriters."

Susan's ambition is to do a mural. But the idea has to be sold to someone with the right wallspace, and she's in no hurry. Although she never expected to develop into a fully-fledged signwriter, Susan "never regretted a day of it because every day is different and every job a challenge." ■

Jenny Rankine

LANI MORRIS: Tie-dyer extraordinaire

Lani Morris lives in Wellington and tie-dyes, turning plain white silk into infinitely varied scarves, fabrics and clothes. She began her working life as a radio journalist. "I'd always been passionately interested in crafts of all kinds but I knew I was too dreamy and airy-fairy to go straight into working in that area. I decided I would be better off doing a BA and getting into a conventional career first, so as to learn about the world and become more practical." Journalism was an excellent choice — it forced her to make demands on herself and learn fast about a broad range of things. She kept herself at university by making and selling things, including tie-dyed scarves. The first ones went to friends, then shops started taking them. After four years with radio, she had saved up enough money to live for a year, travelling the country, approaching shops, getting and filling orders. By the end of 1973 she had learned a lot and made a living too. "I knew I had a good product, which was quick to make — that suited my temperament, as I need quick results — and since it was a luxury item, I could charge enough for it to make a living wage. So I had the ingredients to set up a proper business."

Going overseas showed Lani there was already a ready market in Australia and Britain. She moved into fabrics, and sold some of her work to a top English fashion designer. Not everyone liked her style — "I was very cast down when Libertys rejected it, and I dropped it for two months. Then I realised that it was simply a different taste, and

anyway I loved dying and **couldn't** stop, so it would be no trouble to work hard." This is an important factor in any business, Lani notes, as it may take years to get established.

She had a daughter, Carla, in London and stopped dyeing for a year, but spent a lot of time looking at textiles, talking to designers, taking courses in batik and graphics. "I was really doing, informally, the arts course I've never taken." After four years overseas she was supplying a large private market, three or four shops, craft fairs, and had started making clothes from her fabrics. She returned to New Zealand in 1978, and feels she's now running a business seriously. "Carla is older and things are easier. New Zealand doesn't have a broad range of original textiles, and there are more women in better paid jobs who want and can afford original clothes. There's a much bigger potential market now. Far more people are doing scarves, but mine still hold their own. I'm exporting back to Britain and Australia, and Germany looks a possibility." She has family there to help with the contacts. She imports silk too. "Importing and exporting are very simple once you go into them — there's no mystery. I know I can handle everything — I just get on with whatever is necessary. I have an accountant (who was impressed when I tripled my turnover last year) and I've raised my first loan. But I'll make sure it all stays on a scale I'm happy with. The whole world of money and finance fascinates me, and women **must** un-



PHOTO: LESLIE HAINES

derstand it in order to become effective, have the freedom to create alternatives. I employ women as seamstresses and I pay them well because their skills are equal to mine — that's why the made-up clothes are expensive. I like being able to give employment, and enable other women to be independent. Making money is exhilarating. If I want more all I have to do is dye more silk. Then there's the creative side — I could stress that more, and use my work as an art form, but I don't have to drop the business side to do that. I like to think that my clothes themselves will last twenty or thirty years, and be handed down from one generation of women to another. They're not fashionable or unfashionable — they're just beautiful clothes which people should always be happy to wear."

"The main thing about your own business is the freedom it gives you to follow your own development; you never know where you may end up. But you need to be truly professional; that means knowing your product, building on its strengths and overcoming its weaknesses, being honest about them, learning new skills so you can make what people want — for example, I may hate orange, but if someone wants an orange scarf I make it, and get it to them on time, or earlier. One of the hardest things for women to learn is that they must charge reasonable prices to make a living. Presenting and selling properly are still my weakest areas. But women can also turn their so-called weaknesses into advantages. For instance, as you are not expected to know much you can find out a lot just by asking questions. There's less pressure for quick success and growth — you can take your time and build up slowly learning as you go. Your private family life is an important aspect which you can use to balance your business life — you can create a different more complete way of living, developing your skills and inner resources in the process, so that you are successful in your terms, as well as conventional ones." ■

Anne Else

DOROTHY BUTLER: Children's book champion



PHOTO: AUCKLAND STAR

Once upon a time there were four Play Centre mothers. Three of them went to an evening lecture but the fourth couldn't go. She had a child's birthday party the next day and had to make the cake. However she was going to dash over to Dorothy Butler's to buy a book as a birthday present.

At 11 o'clock, driving home from the lecture the three pcm were astounded to see Elaine's car still outside Dorothy's. That shows how infectious Dorothy Butler's enthusiasm for children's books can be. When she spoke at meetings about children's books, this same enthusiasm inspired parents to want to buy them.

Dorothy Butler, ex-secondary school English teacher, Play Centre mother and lecturer on the subject dear to her heart, recalled David Mackie, Collins publisher once saying to her, "You know, Dorothy, you can always come into the showroom and select books from us". She replied, "I couldn't do that David. People in the audience always want to buy the books. If I

take them from a bookseller I can sell them. I can't sell direct from a publisher. I'd have to sell them for the retail price and I'd be making money". David answered "Well there's nothing actually unclean about making money". And that's how, 15 years ago, her children's bookshop started. Operating from a little study-sitting room off her bedroom. At that point Dorothy's eight children were all at school. The business took every penny for three years and husband Roy's income supported the family. Later the book business kept the family, with Roy and other members of the family working in it too.

Dorothy Butler's Children's Bookshop is a very unusual kind of bookshop. An enormous shop devoted totally to children's literature. She even organizes and teaches a remedial reading programme and has recently joined forces with Ray Richards to form the Butler Richards Agency which acts for authors and illustrators of books for children and young people.

Dorothy is herself an author (*Babies Need Books, Reading Begins at Home, Cushla and Her Books*) and has just been presented in London with the prestigious Eleanor Farjeon Award for services to children's literature, the first New Zealander to win it.

When Broadsheet asked her for an interview in the busy weeks before she flew to England she said, "I just keep saying I'll do more and more" and that fairly sums up Dorothy's success.

What were the hurdles, if any, that she faced because of being a woman. Alone on the 15 strong male Booksellers' Association Council she protested, once, "The first time the minutes were published, six years ago, the others were listed R. Goddard, R. Parsons and so on and when they came to me they had Mrs D. Butler. So at the next meeting, with a cheerful smile — because I've always thought that you catch more flies with honey than you do with vinegar — I said 'I'd really rather be D. Butler or Dorothy Butler if you like,' and they all looked faintly surprised and one of them who is elderly and chivalrous said 'We were just being polite' and I said 'It's a form of politeness women are no longer interested in'. And its never happened since."

More tellingly though, "In one way I've had a harder row to hoe than men. I'm totally committed to my family — husband, children and grandchildren. I have their goodwill at heart. This makes things more difficult for me. Its much more difficult for me to find time than it is for my male colleagues."

A bookseller to the end, Dorothy recommends Barbara Willard "who shows very, very spirited women" as just about her favourite author". Even though feminists in America condemned it because the heroine married in the end. "The Witch of Blackbird Pond by Speare, with its rousing medal-winning tale of a very energetic and spunky girl against an early American background, is a book I will go on recommending". ■

Anne Macfarlane

SALLY MILLS: Teacher into travel agent



PHOTO: SHIRLEY GRUAR

Sally Mills' office doesn't look like a travel agency. Black and gold Egyptian birds chase each other on a frieze around the walls, and a snug pot-bellied stove in the corner is flanked by antique furniture. But inside the discreetly named 'W.C.' a rack of travel pamphlets has been astutely sited at eye level for a seated person.

Sally Mills came to professional travel arranging via amateur status. The spur was a stint in London, teaching sex education and other subjects for three years. Her disenchantment with the education system when she returned to Auckland, and the oppressive hierarchy of the staff room made her start to look elsewhere for a living.

In 1968 she started a travel club, called the British Isles, Canada United States and Australia Relatives and Friends Association (BICUSA), angled towards homesick Poms travelling back to see relatives. The club "grew like Topsy", taking advantage of a special airfare then available for clubs, until it had 3000 members all over the North Island.

After two years of BICUSA she found a lot of the children of club members coming to her for advice about travel so she formed Trend Travel in 1970. That was when she finally stopped teaching. "I was 30, which seems to be a traditional age for women to change jobs."

"I went to London, set up offices and found cheap places for my young people to stay. I started off naive, honest and trusting everybody. God I got a shock; I had a hellish time. For example, someone in England set up a company identical to mine and met my kids off the plane, taking them to the wrong accommodation. I had to make a special trip to London and my lawyer eventually stopped the other company. From those experiences and others I learnt to get a contract in writing when someone offers me a good deal, and not just take everything on face value.

"When I started Trend Travel I was attached to another company and was paid the same salary as I had been earning as a teacher for doing all the promotion and the initial contact with customers, while the other company was making a lot of money doing the travel arrangements. So I learnt how to read the world directory of air flights and work out itineraries, and set out on my own after 18 months, forming my own company.

"I have to feel right about the kind of travel a customer wants, otherwise I turn it down. One person wanted to visit 75 countries in three months after he had retired, but I wouldn't do it because that would be too much to assimilate. Those bus tours of Europe for old people — I reckon they're out to kill people. I'm absolutely revolted by the use of the Selwyn Toogoods and All Blacks to promote tours. People trust the ads and think they're being led all the way by the famous names and they're not."

Sally's relationship with the rest of the New Zealand travel industry has not been smooth. "The men have been awful except for two or three good mates. They can like me as a person, and hate my principles, but they copy my ideas. I didn't go to their boozeups unless the promotions were educational. For all the 10 years I've been operating I've been totally unaware of what the rest of the travel industry is doing. I was quite a threat to them."

Sally has arranged the Auckland Sisters Overseas Service bookings to abortion clinics in Sydney for the

last two years. "We use Pan American because there's a head of SPUC on the board of Air New Zealand, and Air NZ wasn't prepared to offer any special services. Pan American rostered feminists on duty at the airports for their regular special Friday night flight, and kept the women away from cameras and the press." Sally also helped start New Zealand Women in Travel, to make it known that over half of the industry is women. The organisation brought out Dr Pamela Butler from San Francisco, to give public and travel industry workshops on assertiveness training. "A few members formed their own businesses. I get quite a few calls from young women travel agents with male chauvinist bosses."

Ninety percent of her first enquiries are women; "Women initiate travel arrangements mostly." Seventy percent of her clients are women and she employs women as policy. "We work together a lot better. We all have our biorhythms charted each year, so we're able to plot the days when there's complete understanding in the office. I encourage both my agents to express how they feel after a client has gone. That would be impossible to do with men."

Sally has found being in business for herself takes a heavy toll of her private life. "For the first few years it plagued my weight and my life. I was using food as comfort. I spend an awful lot of time giving advice; I used to try and pass the mundane queries on to staff. Sometimes I take the phone off the book at home, and go to see clients in their own homes. But clients still ring home and ask how to fill out passport forms, so it's still part of my life."

After discussing her special group trips at the end of the interview ("I don't do Moscow or Oberramagau because every Tom, Dick and Harry does"), Sally accompanied me out the door. "Nineteen-ninety-nine when I turn 60 will be my swansong," she said. "New Zealand will be the first place to see the new century. I'm going to bring all these people in to see it." She paused. "But I'll never retire." ■
Jenny Rankine

FRAN FISHER: Ms Manager of Cafe 161

FRAN 'TREAT ME SWEET'
FISHER: Ms Manager of Cafe 161

The Eats of Eden are only served for two, of course; the pepper steak is titled Hugh Heffer sings Sgt Pepper's Lonely . . . and Ma Chere, which is caviar on ice, is described as To Whet or To Woo . . . I am in Cafe 161, a late night Auckland restaurant with live entertainment that is run by Frances Fisher, who describes herself at the bottom of her menu as 'Ms Manager Fran 'Treat Me Sweet' Fisher'.

When I first met Fran, she and I shared the banalities of copywriting at one of this country's largest advertising agencies. We also shared jokes about other staff members, raves about music and poetry. I found her wacky sense of humour a blessing in the tedium of those days. Now, six years later, she is the major owner of a thriving restaurant which was the first eating place, apart from the nightclubs and takeaway bars, to acknowledge that there is life after ten at night.

When I asked her if I could interview her for this article, which we were doing on women who had the courage to go into business for themselves, she laughed and said "Courage — don't you mean craziness?" I knew she'd had a lot of struggles in the early days, because I saw her from time to time and even, one day, helped pound dust out of the ceiling and drag old pieces of linoleum out of the huge loft that she eventually painted pink and green and cream, filled with plants and posters and called Cafe 161.

"I had no idea of the details involved. I thought it would be a lot



easier, partly because I thought it would be an instant success and so money wouldn't be the hassle it has been." When she started the restaurant, she had a working capital of \$7,000, which soon proved to be woefully little. A recent audit showed that the business has long been profitable in the gross index, but that undercapitalising has meant that the majority of her cash has had to be turned back into the business to pay off accumulated debts. Not a good way to progress.

She started the Cafe because she wanted to do something that would use her own ideas (which are multitudinous) and to channel them into a variety of areas. Fran is a good pianist — and the Cafe regularly features a range of very good musical acts; She also writes poetry and has been in the theatre in London (she's not yet 30), and has an eye for the best design. All of these aspects of her personality are reflected at Cafe 161, as well as her own ideas about money. As the daughter of one of the country's successful industrialists, she has been accustomed to money since her earliest days. She used to have long arguments with her father about money and its use, disagreeing strongly with him that its best investment was in the safe areas of land and blue chip stock. Putting it to work was always Fran's principle and she's certainly done that.

But the demands that the use of money makes on the user were harsh on her. Though accustomed to the benefits of money, she hadn't previously had to use it as a business tool. She juggled with her income, paying the have-to's immediately and letting the rest wait;

she found it difficult to hire staff who were interested in the job and did it well, because she couldn't afford to pay good wages. Waiting on tables was often a nightmare, for many times, the people she hired just didn't turn up and she had to cope with doing that herself, making salads and coffee and hostessing at the door. Her darkest day and one which she thought would see the restaurant close was crowned by the removal of the giant palm that had been a feature of 161 since the day it opened; she couldn't afford to pay the rental bill for the palm.

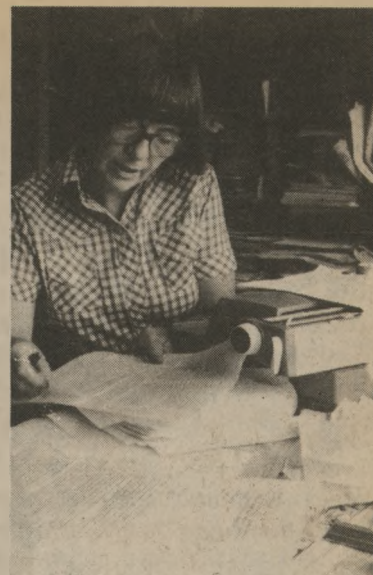
"If I were starting out again, with what I know now, I'd be a million per cent better at it. I was very impatient to get going, and didn't try to think of alternative ways of doing things. As a result, I ended up with an inadequately equipped kitchen and the need for increased hygienic facilities, which I couldn't afford but which had to be done."

Cafe 161 has been open now for 15 months, and is at last the stable success that Fran thought it would be within weeks of opening. "The best thing I could say to anyone else who contemplates going into business is to make sure you do plenty of homework. Think, plan and pay a lot of attention to detail, because once you're in it, doing it, you haven't time to think".

Because of her financial position, Fran couldn't advertise the restaurant, even though she knew advertising was important. She relied on word of mouth, which, though slow, is eventually effective. She consistently gives the mouths something to talk about. Like the punnish menu (and superb food); or the variety of old teapots and cups available, should you choose to have tea. At the moment, it's a full size leopard, a beautiful thing. Fran put it under the piano, but the pianist asked her to put it elsewhere, because she didn't want to be upstaged! So Ms Manager obliged cheerfully; the leopard now peers out from between cardboard banana leaves, a pair of legs writhing behind it. Well, it is an eating house, after all. ■

Sandi Hall

CHRISTINE COLE CATLEY: Picton's book publisher



Christine Cole Catley, managing director of the publishing firm, Cape Catley:

The trouble with my small publishing business is that it hasn't been sufficiently businesslike. It's given me a great deal of fun and satisfaction, but one needs money to pay the printer and to gear up for the next book, let alone draw a small wage or director's fee, so I'll try to set down something of what I've learned, and what I'm now trying to do.

I began Cape Catley on a whim, \$200 capital and a boat moored in the Marlborough Sounds. All were inadequate (though I repeat I've had fun). My experience had been in editing and promotion; none whatsoever in business. I assumed I could learn as I went along. I have, but at considerable cost. If my husband hadn't literally built a roof over my head, the business couldn't have survived.

I work at home by myself. That means I alone choose the manuscripts I want to publish: New Zealand fiction mostly like *The Marriage Maze* by Alison Gray, or the short stories by 22 writers from workshops I've run, *Shirley Temple Is a Wife and Mother*; or what I call social justice books, for instance, *Chance To Be Equal*, by Jane Ritchie.

Quotations are sought from vari-

ous printers, and I employ freelance designers. Whenever possible — I live in an isolated area — I draw on local women to do extra typing, or sometimes to do preliminary editing. The books are sold and distributed by AH & AW Reed. (At first I did this myself, till orders overwhelmed me.)

Problems . . . The business side of publishing doesn't interest me enough. That's an admission in a series on businesswomen, but let it serve as a warning for anyone thinking about setting up a business at home, on her own. (I'm assuming anyone who has to pay rent for premises would be more businesslike from the beginning — though alas, that doesn't always follow.) Anyone who wants to make and market anything from jewellery to Granny's Special Jam simply must take some courses in basic accounting and business practice first. Or find a sound business partner. Otherwise almost certainly disaster — or limping along as I have done.

I know now that I would always rather make that jewellery, that jam or that book than try to sell it or keep the accounts. So perhaps this short piece has been leading up to the virtues of the partnership or co-operative in which individual abilities are pooled — each to her own. Meantime I try to establish long distance partnerships, which may vary book to book ■

now she lay down . . . folding her knees up to her chest, fingers clutching the thin cardigan about her . . . lay down and looked to the sky now soft as though some woman she had known always was there on the horizon, beyond the hills, tossing slowly bolts of blue, grey muslin over the going home night . . . ever-changing, these lights kept her eyes moving; her mind wondering at the brilliance of so many colours interwoven; the pink salmon of the gown she had worn that night so long ago when she was a bride . . . the blue of the rosemary blossoms that flowered outside her kitchen door . . . the grey of his eyes, when she had lain holding eternity in her arms. Watching the changing colours of the early dawn, the stars cut off with the flick of some heavenly night-watchman's heavy wrist, she felt a strange peace flow through her, the frantic running was over, no longer any wish to be found but to stay amongst the silent canopied trees, upon the soft dew-teared grass. she might almost have prayed at this time but there seemed no need . . . this mere acceptance in itself was a holy act and her sacrament the offering of herself to the light . . . to the woman gently folding her muslin beyond the hills; the woman she knew as well as herself. she was now arriving . . . she was ready and the waiting soon over.



untitled . . . by Kate Bernstein

walking towards the lonely bach that day she had first felt the stirrings . . . alone on an island cut off from all that was familiar. a holiday. armed with an old brown suitcase filled with books, a few clothes, her china tea-cup and saucer folded between the soft white nightdress she always wore in winter and a mackintosh that he had suggested she definitely carry because of the weather forecast . . . goodness! slowly walking up the rise to the bach, solitary in its beaten, saddened place beneath a stretched and ancient macrocarpa tree . . . the sea, blue and un-ironed under the moist sky whispered a welcome . . . she smiled then.

that was the beginning of the throwing of knives . . . as the wind ripped through the billowing boards and the voices of all her constant phantoms roared that they would not be escaped . . . that was the beginning of her love affair with knives. wandering through the darkened rooms that first night she spoke to them . . . asking their names. 'i am not afraid' she thought. . . . 'i am brave . . . i am stoic . . . i am judith ready to do battle' . . . and the voices laughed and danced about her until she staggered against the foetid stench of their living death. clutching the filleting knife she flailed at nothingness. tossing it high it struck the wall and pierced the queen through her breast . . . and then she laughed and took up the dance.



a child crouched in a corner crying softly . . . 'yes' she said . . . 'i remember you. you were the one that fell under the knives . . . you were placed in a red plastic bucket and we never celebrated your birthday . . . come back child. i fight the battle of the knives in your name.' no answer came but the sighing of the walls as they moved in sea-sick motion and the ocean crashing and tearing far below on the jagged black rocks. she sat upon the wooden swaying floor, holding tight her love; crooning . . . 'this is no lullaby for you my love' . . . and that was the first night . . .

later as she began the solitary business of dying she no longer threw knives but held them gently; admiring their brightness catching the sun as she polished them soft with the white cotton nightgown. she caught drops of blood in the china tea-cup with the roses on it, and she kept counsel with the phantoms who had accepted a truce. and the days passed and the nights . . . she stayed listening to the sounds of no sounds and heard scriabin playing in the twilight as she sat under the tree . . . she the lonely sentinel of the beginning of the ending . . . there under the sky, above the sea . . . on an island cut off from all that was familiar.



DRAWINGS: VANYA LOWRY

when they came to get her she raged, but was taken back to the mainland and home. he was crying. she wondered why; and smiled . . . they laid her on a table and she imagined the wires to be cutty-grass and the light the sun . . . the young man with the brown curly hair held her arms with his rough red hands and said she would soon be her old self. she awoke burned with a rod thrust through her head and the bones removed from her legs so that she could not walk. she waited. sat and swallowed, drank and waited. slept and wakened each dawn and waited. she knew that one only had to be patient . . . and smiled looking about for her tea cup . . . longing for knives.

a bird cut the terrible silence and she looked up through a mist that had fallen about her . . . she smiled and nodded her head just once as the bright silver glistened in the running red grasses . . . she was home and the woman beyond the hills held open her yawning burning arms.

WOMEN ON THE DOLE

Most people when they think about the unemployed tend to see them as male — the 'man on the dole' rather than the 'woman on the dole'. But unemployment probably hits women hardest, while, paradoxically, women are least likely to show up on official statistics of the unemployed.

MAIRE DWYER looks at why.



PHOTO: COLIN SIMPSON

It is estimated that official unemployment figures only include 10-11% of the real figure for females. Unemployed women outside the Labour Department in Wellington.

The continued growth of unemployment in New Zealand frequently makes headlines. Young people, disproportionately represented in the figures for registered unemployed (49% under 21 in Feb 1980) are especially vulnerable. Women are too, but this fact is hidden by the methods used in measuring the problem. Women are probably the most disadvantaged group of all. They find it more difficult to obtain work than men, are less likely to be registered as unemployed and are often ineligible for the Unemployment Benefit.

To be eligible to register as unemployed, a person must be able to work full-time. Lack of adequate child care facilities ensures that this is not possible for many women. Part-time workers, 80% of whom are women (112,368 in April 1979), are excluded from the statistics if they have no job.

Married women, in particular, rarely register as unemployed, even when they are able to work a full week. In a recent Labour Department survey, "Women's Unemployment in New Zealand today", only 4.3% of all registered women were married, compared with 26.8% of the men. An "unemployed" married woman can adopt the more acceptable label of "housewife" and she is often encouraged to do so. Registering as unemployed requires a conscious decision. It is an assertion of the belief in a right to a job. Many women do not feel so confident about their place in the workforce. When redundancy threatens, for example, they are less likely to inform their union than men.

More importantly, since married women are rarely entitled to any Unemployment Benefit, they have nothing to gain by registering. The Human Rights Commission Act was designed, so we are told, to prevent discrimination on the grounds of sex, religion or marital status. Clause 92.2 reads:

"Except as expressly provided in this Act, nothing in this Act shall limit or affect the provisions of any other Act . . ."

The ineffectiveness of this Act in altering the status quo is ensured by the Act itself! Certainly, the Social Welfare Department still discriminates between married and single people in the payment of benefits. Where the only "breadwinner" of a marriage is unemployed a benefit of \$94.70, twice the single rate, is payable. In the case where one partner is unemployed the amount of the benefit s/he can claim depends on the income of the other and the number of children. The provisions are not generous. For example, if the employed partner of a childless

marriage earns more than \$150 gross a week, no benefit is payable. Social Welfare policy no longer discriminates overtly on the grounds of sex — has the HRC Act had some effect? — however, women are not usually the only income earner in a marriage. Of the 81,000 people who received the Unemployment Benefit at some time during 1978, only 400 were married women. No doubt few of them obtained the full benefits!

What logic is at work here? Many families are in financial strife because they need two incomes to live. The concept of independent finances within a marriage has not even been considered. The official view is that a marriage or de facto relationship involves joint finances. A quaint idea tainted by an expectation of prostitution.

The statistics for registered unemployment grossly understate the problem. In the 1976 census more than 30,000 people described themselves as unemployed. In April of the same year the official unemployment figures (including those on special work) was 9460. An economist at Auckland University, Dr Carl Walsh, recently studied the NZ method of measuring unemployment. He estimated that the statistics only included about half of the real male unemployment and a mere 10-11% of the real figure for females.

An analysis of the Youth Unemployment hints at the severity of the problem for women. According to the Labour Department survey already mentioned:

“Women in all age groups under 25 were more likely to have some qualifications than their male counterparts.” Despite this fact, young women are almost twice as likely to be unemployed as young men. About 60% of the unemployed under 20 are female. Do employers prefer unqualified males to qualified females? Whilst young women have their best employment opportunities. The Walsh study indicated that, overall, the female unemployment rate is three times the rate for men.

Whatever the intentions of the Human Rights Commission Act, discrimination against women is still widespread in the job market. The traditional excuses are well known . . . a woman may become pregnant, have to look after sick children, is more likely to be thinking about the dinner menu than her work, doesn't need a job as much as men do . . . The assumption is that looking after children and the home is the primary function of women not men. Paid employment is a luxury only to be expected when the demand for labour is high.

Older women, returning to the work force with

minimal qualifications and experience are particularly vulnerable to discrimination on the grounds of age. This is legal and widespread. Insistence that an older person has an extensive work history obviously makes the employment search difficult for those women who have spent years caring for their families.

Young women are almost twice as likely to be unemployed as young men.

As women forge their way into some of the better paid, professional areas of employment, the “need” to maintain a balance between the sexes is the new excuse to keep them out. For example, because there are more women than men seeking work in journalism, they find it more difficult to get jobs as many newspapers are reluctant to upset the “sex balance”. The reasons given for this are tenuous, and hypocritical in an area where the predominance of male employees has been unquestioned for decades. “Balancing the sexes” has never been an issue in the typing pool or packing shed either! Historically, however, a large movement of women into an occupation has tended to depress the wage rate, so perhaps this is a real fear. It is just one indication of the lesser value that is placed on women's work compared with men's work. The tendency for women to be concentrated in fewer, and generally different, occupations than men is a key factor in the severity of female unemployment.

Registering as unemployed requires a conscious decision. It is an assertion of the belief in a right to a job. Many women do not feel so confident about their place in the workforce.

As well as the discrimination that occurs at the job application level, the fact that women are the vast majority of workers in clerical positions which are threatened by the computer takeover means that future prospects for women in the work force are dim. The need for women to diversify their occupations has often been stated but with little effect — so it seems. About 30% of male school leavers enter apprenticeships, compared with 2% of female school leavers (98 in hairdressing).

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ON BEING OLDER

by May Davis

Life begins at sixty," said one lively 65-year-old, and she meant it. I think this is more true for women than for men. Even women who have had jobs and careers have more often than not also carried domestic responsibilities, husband, parents, children, home. Around retirement age a man is all too often left facing a blank page, whereas a woman in the same position can experience a lifting of responsibilities. The woman with interests outside the family is, often for the first time in her life, able to pursue them at her own speed and in her own way.

Sometimes there are other rewards. Being a grandmother has its charms and children, especially daughters, whom you have nursed through childhood, worried over during their teens, and lost, apparently, as young adults, mature and understand you. You become companions on an equal footing.

The problems of being older are alas, more obvious than the rewards. Margaret Mead writes: "A society that segregates any group of men or women in such a way that they are prevented from having or caring for children, is greatly endangered." Because in the past society did not change very much from one generation to another there was continuity in values and in lifestyle; the generation gap had not been invented — old people were seen as a source of wisdom and support. But now, even though there are many young mothers desperately needing help, the old are not seen to have any usefulness and are conveniently disposed of in a home.

Then, too, there are the problems of failing health and failing abilities. We all have to come to terms with these in our own way. Another problem is inflexibility. The inflexibility of our joints is mirrored in the rigidity of our dress, our habits and our minds.

"I have reached the age," I said to the optician as I rejected a pair of gig-lamps, "when I no longer need to follow fashion." "A bad sign," he replied. "No," I said, "Fashion is a stupid com-

mercial racket, and I am old enough to know my own mind, and strong enough not to need to dance to the tune of some commercial money-maker." Who was right, I wondered afterwards? We all know old ladies whose clothes have fossilized at a certain year. This is of no great importance, except that it is often the outward sign of an inner rigidity. The world moves on, ideas come and go, and any person, or society, which is rigid and cannot adapt is doomed to extinction. The old who are inflexible are beginning to die. This inflexibility can express itself in a fanatical insistence on no changes in the home, every article must be in its place. Things even come before people. Rather have no young visitors than have "order" disturbed. It manifests itself in rigidity of the mind; new ideas are rejected without adequate grounds, without adequate consideration. Rigidity of habit sets in too; things must be done at certain times. Yet growth involves change; where there is no change there is no growth; there is at best stagnation and at worst an atrophying of mind and body. We can all be aware of the dangers of this rigidity, of how it cuts us off from our fellows and from society; we can all watch for signs of it in ourselves so that we can avoid its insidious effects.

We are all well aware of the evils of sexism and racism, but there is also agism. This is the pigeon-holing of people solely on the grounds of age, of suspecting them of senility without proof. As an older person I am very conscious of the attitudes of the young. Some approach you openly, waiting to see what you are like, where you stand. Others convey very clearly by the way they look at you that they will be civil but that they want no further contact. They are guilty of agism. To them I would say that they themselves are suffering from the besetting sin of the old — rigidity, pre-conceived, fixed ideas. Not all old people are fuddy-duddies, steeped in conservatism. **Find out** before you judge. Some older people have patience, understanding and experience and can be very supportive.

In society at large you certainly have agism. You must retire at a certain age regardless of your abilities (unless you are a politician. They make their own rules, and in any case, rigidity and pre-conceived ideas are their stock in trade). Women especially are battered and bombarded on every side by ads underlining the fact that youth, beauty and (a poor third) motherhood are all that society expects of them.

"Society reproaches the woman for her aging

much earlier in her life than the man . . . her assets as a 'woman object' rely almost entirely on her only capital of youth and beauty or her maternal role . . . Rapidly less sought after than the man and, what is worse, accepting readily the idea of her depreciation, the aging woman is convinced of her uselessness more often and sooner than man."

"State of the World's Women" from the *New Internationalist*

The needs of the old are not always understood. They are: to maintain some involvement with society, to be of some value to society, to preserve possessions and to have contact with children. Involvement with society has to be prepared for in advance by the individual, but the responsibility for opportunities for involvement and the chance to be of service lie with society. If old people receive an adequate pension they can be offered voluntary occupations, they can act as foster grandparents, visit other less mobile old people, act as tutors to school children, be "listeners" and play many other roles.

To change society is a long-term job, we can only chip away at it but there are endless opportunities for doing this. When your male friend thinks he is complimenting you by saying you "think like a man" don't let it pass. When you are complimented on your looks, what do you say? (Perhaps readers could offer some suggestions?) "Nothing to do with me, tell my parents." . . . "So what, you are pretty handsome yourself." . . . "I hope that's not all you see in me." . . . "Oh, go jump in the lake." What do you say? Every time you smile and look pleased you are hurting your sister who is bright but ugly, you are hurting older women because you are reinforcing the idea that for women looks are important.

I am 66, no doubt my hair is grey, but I don't know because I use a colour rinse. I am ashamed but I keep on doing it. I said I would stop when my first grandchild was born, I now have three and I still do it. I know why I keep on doing it; it is because others, not my close friends who know me, but casual acquaintances and strangers, are influenced by what they think is my age. They tell me I don't look 66, and they expect me to be pleased. Damn it, I am not pleased, I hate them for caring how old I am, but they mean well and it is unkind to hurt them . . . what does one say?

What of the older woman in the Women's Movement. I sincerely believe that having older women in all areas of the Women's Movement is

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Knowledge is Power

Reasons for the Women's Health Movement

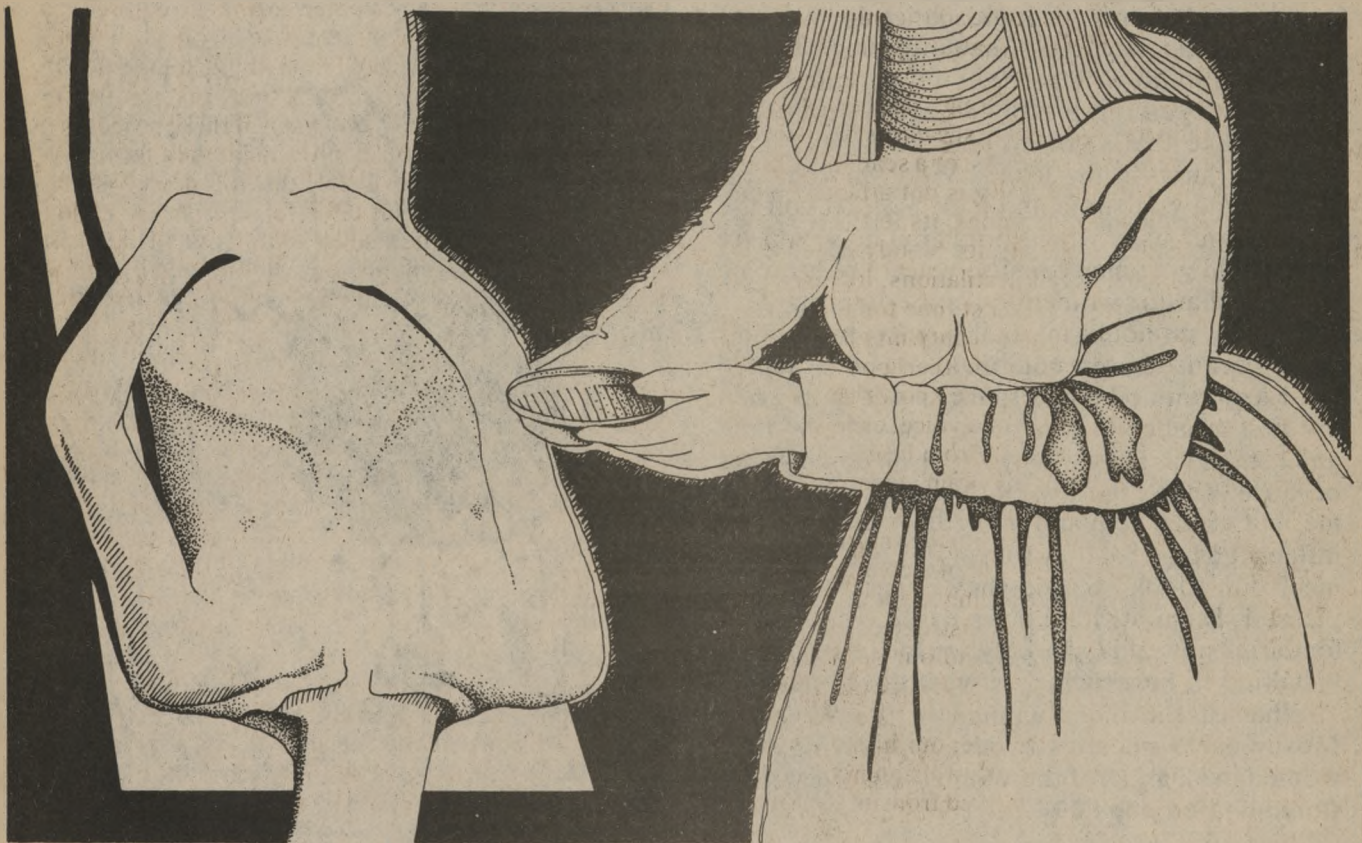
Women have long been critical of the care they receive from the established medical profession. In New Zealand's past women like Grace Neill, Agnes Bennett, Hester Maclean and Emily Siedeberg fought for better health care for women. Today modern women carry on that tradition although their attention is largely directed at providing alternatives to the established system of health care. In this article SARAH CALVERT looks at the reasons for the women's health movement.

"Knowledge is power: to get control of your own life and destiny is the first and most important task. But it begins with getting control of your body everywhere in your life."

Our Bodies, Ourselves

Margaret Sanger, an earlier pioneer of the fight to

reclaim the right to our bodies, said "Woman, while enslaving herself, has enslaved the world. A free race cannot be born of slave mothers. No woman can call herself free who does not own and control her own body." The Women's Health Movement aims to provide women with the means to control and own their



DRAWINGS: ROBYN CONWAY

own bodies and thus begin to be free to own and control their own lives.

Why is this necessary?

Throughout our long history of oppression, the patriarchy (the system of sexism, female oppression and male dominance) has used our bodies as a focus for control. Women were the first physicians; medical arts were first learned and developed by women as a natural outgrowth of their everyday experiences. Women naturally became involved in preserving the life which came from their bodies. They learned and developed the arts of natural healing, herb craft and nutrition. In the beginning men were in awe of women's power to produce and nurture life and their talent for healing. However as this awe turned to envy, men began to control and dominate women's lives and to deny them their power of healing. Today we find it hard to obtain knowledge of the early history of women as healers and most women have confused, alienated feelings about their bodies. Yet our bodies are our land, they are our most basic and precious resource. Adrienne Rich, a feminist poet, has expressed the relationship of women to their bodies in an extremely moving and poetic way. The following is a quote from her recent book *Of Women Born*:

"In arguing that we have by no means yet explored or understood our biological grounding, the miracle and paradox of the female body and its spiritual and political meaning, I am really asking whether women cannot begin, at last, to think through the body, to connect what has been so cruelly disorganised — our great mental capacities, hardly used; a highly developed tactile sense; our genius for close observations; our complicated, pain-enduring, multi-pleasured physicality.

I know no woman — virgin, mother, lesbian, married, celibate — whether she earns her keep as housewife, a cocktail waitress, or a scanner of brain waves — for whom her body is not a fundamental problem: its clouded meanings, its fertility, its desire, its so-called frigidity, its bloody speech, its silences, its changes and mutilations, its rapes and ripenings. There is for the first time today, a possibility of converting our physicality into both knowledge and power. Physical motherhood is merely one dimension of our being. We know that the sight of a certain face, the sound of a voice, can stir waves of tenderness in the uterus. From brain to clitoris, from fingertip to clitoris to brain, from nipples to brain and into uterus, we are strung with invisible messages of an urgency and restlessness which indeed cannot be appeased, and of a cognitive potentiality that we are only beginning to guess at. We are neither 'inner' nor 'outer' constructed; our skin is alive with signals; our lives and our deaths are inseparable from the release or blockage of our thinking bodies."

Women are a colonised people; our history, values and culture have been taken from us and our bodies have been made alien and removed from us. Today we

tend to lack basic knowledge of our own body processes, and we need to reclaim our bodies. It is women who have been the primary target for the takeover by medical technology and medical professionals. In our society the existing health services do not function to allow individual responsibility and liberty; instead control is exercised by a small group of people. This system reinforces the traditional definition of our role as women: we are different from men because our reproductive role sets us apart. It is the medical profession's desire to exercise control over the "medical aspects" of reproduction that has led so many women into conflict with them. Much of what is normal functioning for us has become the province of the medical system, controlled and defined for us by males. We are often treated as sick when we simply need healthy care. Menstruation, menopause, contraception, abortion, childbirth, reactions to the imposed demands of the rigid female role, all these are labelled as medical "problems" which need "treatment." To many doctors, being female seems to equal being ill.

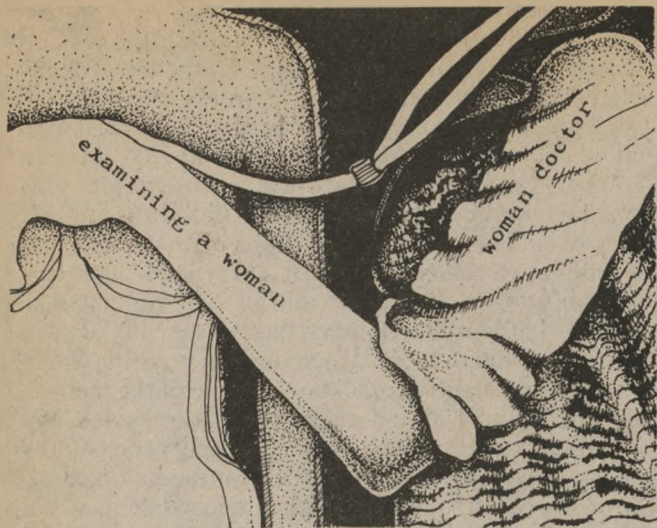
In four crucial areas of our lives we can see this trend toward medical and technological intrusion. These four areas are fertility control, childbirth, mental health and death.

Childbirth

For most mothers the birth of their children is a major life experience. Originally birth took place in the home and the community; the woman giving birth retained control. In our society we have seen birth taken over by largely male professionals, with increasing use of technology. Women are now required to give birth in hospitals and large base hospitals at that. Recent innovations in birth technology include foetal monitors; more caesarean sections; routine episiotomy and routine shaving. All of these processes turn the experience of birth into a nightmare for many women and there is no evidence that this new technology in fact makes birth safer for mother or child. Indeed, some evidence suggests all that it does is impair the relationship between mother and child by destroying the bonding which should occur at birth.

Fertility Control

In New Zealand the majority of women are dependent on the medical profession for access to contraceptive devices, sterilisation, and a legal termination. Yet the area of fertility control is something that affects all women for a large part of their lives; ultimately it is a personal and private matter. The consequences of lack of access to fertility control are horrendous for women and include long term mental ill health. However, not only has the medical profession ensured that it keeps the keys to effective fertility control, it has also made sure that women are denied information and they are not allowed to make informed decisions about the use of contraceptives. More recently we have seen the general attitude expressed that the contraceptives now available are per-



fectly adequate and safe for the majority of women, despite all the evidence to the contrary.

Mental Health

To assess the reasons for women becoming mentally ill we must look at the relationship between mental health and our social structure. Those who decide what mental health or illness is have little understanding of how the majority of women in our society live and indeed, take the view that women are intrinsically less mentally healthy than men anyway. The technology for curing mental illness is once again in the hands of medical professionals. Recent research suggests that it is the social roles imposed on women and the resulting demands made on them that are the reasons for the high level of mental ill health among women in our society. This relationship between mental illness and women's social role has been recognised by such bodies as the Royal Commission on Abortion, Contraception and Sterilisation and the Parliamentary Select Committee on Women's Rights in New Zealand. But the medical profession continues to regard women who come to them as depressed and treat them with drugs and occasionally ECT, rather than looking at how they are forced to live.

Death

Because women live longer and are more likely to have to cope with the death of others, especially their children and husbands, death is an issue that is likely to affect women in a close and personal way. It is the final area in which the medical profession has taken over what used to be a community and personal experience and smothered it with technology and terminology beyond the comprehension of most people. Recent attempts to review the way death is treated in our society, particularly in the medical area, have met with ridicule and a general lack of interest. Death ought to be a personal, private affair. Something that is experienced by the family and the community, but it is not. In our society people tend to die in large hospitals surrounded by the trappings of technology. For

the family, and particularly for the women, this can be a frightening and alienating experience.

How did this situation come about?

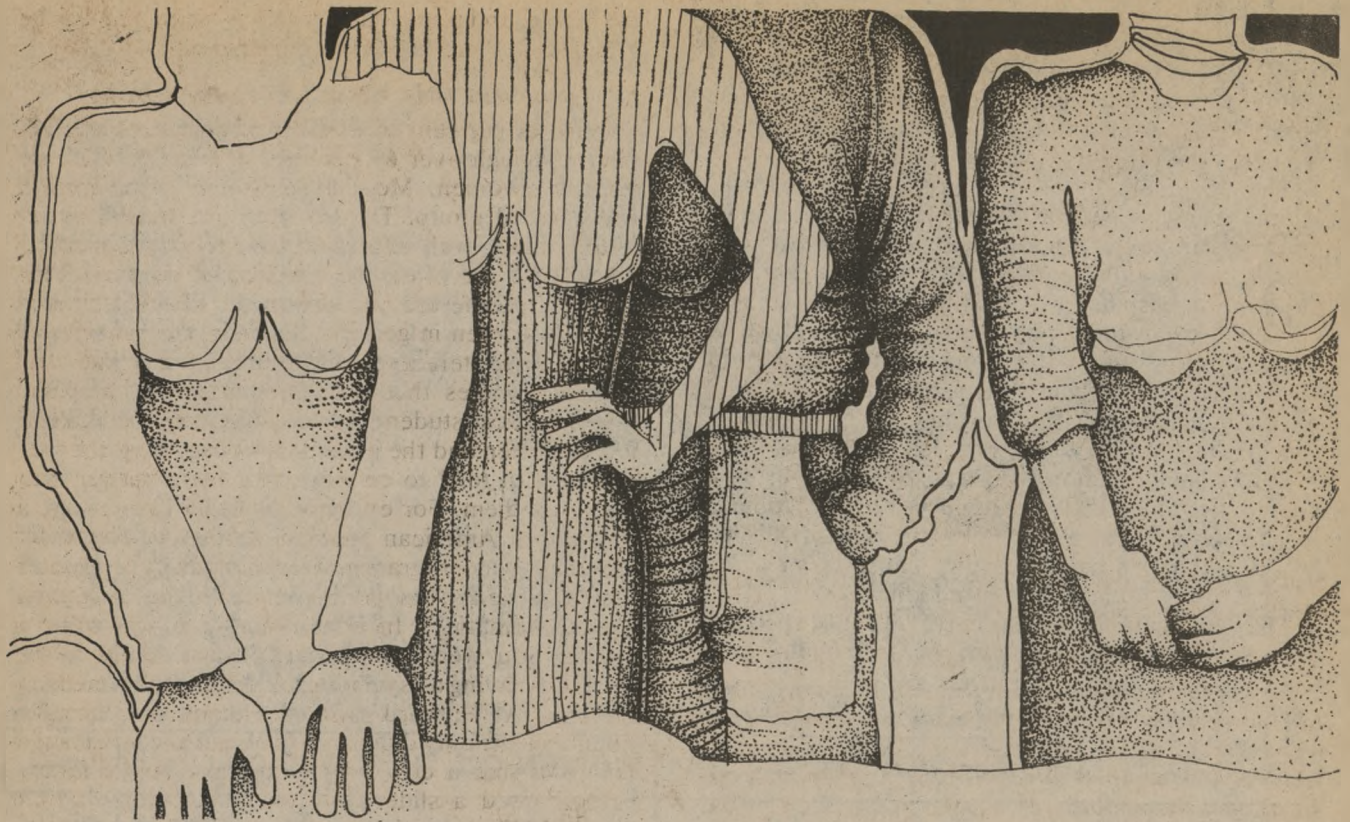
Only six per cent of medical practitioners are women; although over 60 per cent of visits to GPs are made by women. Most doctors also come from a select social group. That is, they are largely upper middle class, well educated, able to afford medical school and are often the children of doctors. This group of people are not known for liberal attitudes towards women in general. As men, the majority of doctors have stereotyped attitudes about women and women's bodies that are not particularly positive. When medical students go to University the attitude about women and the images of women they are presented with tend to confirm their ideas rather than challenge them. For example, at Duke University, a prestigious American medical school, a diagnostic computer was programmed automatically to give all female patients ten points towards the diagnosis "psychosomatic". In other words, if you were a female, you were automatically more likely to be judged as having a psychological rather than a medical problem. At Harvard Medical School, one lecturer noted that the only difference between a woman and a cow was that a cow had more taps, and a fellow lecturer used a slide show on gynaecology which included Playboy pinups. He said, "I show these slides because men need to learn to look down on women." One obstetric and gynaecology textbook lists the following as wholly or partly psychological in origin:

Menstrual discomfort, pelvic pain, infertility, habitual miscarriage, toxemia of pregnancy and complications of labour.

Rachel Cowan, a feminist worker in Ecuador, said of the medical personnel involved in fertility control programmes: "They see women as wombs to be deactivated rather than as lives to be fulfilled." The attitudes to women held by doctors are epitomized in this quote by Dr C. R. Scott: — "If the gynaecologist is kind, then his kindness and concern for his patient will provide her with a glimpse of God's image."

Thursday magazine's medical forum received over 6,000 letters in three years, most of which began with the words "Don't tell me to see my doctor". What was clear from this correspondence (which was mainly about areas of health care specific to women) was the ignorance of women about their body functions.

The Women's Health Movement is being developed in order to confront and challenge the oppression of women by the health services. It grew out of the second wave of feminism, with its emphasis on small, consciousness-raising groups. A consciousness-raising group aims to unite women in an understanding of the commonality of their oppression, and to provide them with a chance to develop change-oriented mechanisms in their own and other women's lives. The Women's Health Movement aims to reclaim our



birthright by relearning old healing skills; it also aims to alter and improve the health system for all people. The long term goals of the Women's Health Movement can be seen as:

- To gain control of our lives, our bodies, and our reproductive processes;
- To make the health system fully representative and responsive to the needs of women (and of all people);
- To make fundamental changes in a social system which creates inequality between people;
- To educate all women so that they can demand their consumer rights in medicine;
- To ensure that knowledge, experience and good health care are always available to women.

The Women's Health Movement has a definite ideology — that is, a guiding set of principles that govern its everyday practice. These are:

- That women have the right to control their own bodies in every way. This means that each woman must be given all possible information and that all decisions must be made by that woman on the basis of informed consent.
- That the conventional doctor/patient relationship, existing as it does within a framework of professional, male, technologically-oriented health care, exploits and oppresses women. Therefore, alternative structures must be developed which do not revolve around patriarchal structures.
- That women themselves must develop and operate these alternative systems of health care in order to meet their own needs.

The Women's Health Movement did not arise in a

vacuum. It is a response to the intolerable deficiencies of current practices, especially where they apply to women. It has grown out of the movement to gain equality for women in all areas of our lives. The Women's Health Movement is a political activity — its aim is to change the distribution of power in our society. In particular, its aim is to return decision making in health care to those who are supposedly the beneficiaries of the present system but more frequently are its victims. The Movement has a threefold focus; to change our consciousness; to provide women oriented services; and to challenge the established health services. In developing its focus, the Movement has created a complex view of women's oppression of our bodies and the mental oppression that exists in a sexist society. The Movement has also noted the need to draw women together, to remind us of our commonality. The Women's Health Movement has concentrated on six major areas:

- The development of a body of literature representing both academic and non-academic research. This body of literature to be readily accessible to all women. Examples of this might be the best selling book *Our Bodies Ourselves* published by the Boston Women's Health Book Collective, and a huge number of smaller publications, magazines, books, journals and pamphlets developed by the Women's Health Movement to spread information about women and women's bodies.
- The development of feminist women's health centres or clinics, to return control of health services to the consumers, in this case, women.

- The development of the self-help group, an out-growth of the consciousness-raising movement, whereby women get together in small groups to develop ideas in understanding women's health and women's oppression.
- The development of women's health networks, within countries such as America and New Zealand and internationally. A network is an exchange area for health information, both world wide and within a country. It provides a collective focus for areas of particular need, for action, research and political activity. It allows us to share our information and our experiences and to gain support.
- The development of consumer action groups in specialised areas. A good example of this is the world wide consumer action on Depo Provera currently under way. This has been activated through Women's Health Networks as a result of work done in self-help groups, women's health centres and in terms of exchange of literature and information.
- The development of birth centres. That is, specialist centres to provide women with access to quality medical care when they give birth.

Within New Zealand the scope of the Women's

Health Movement has been smaller; the Movement here is new and lacks access to resources. However, large numbers of self-help groups have been established, and women's health seminars and workshops have been held. There are now two women's health centres, the Auckland Women's Health Centre and Hecate Women's Health Centre in Wellington. A large number of newsletters and pamphlets are produced by women in New Zealand. The New Zealand Women's Health Movement keeps up international contacts and takes part in consumer action, exchange of literature and information, and the development of research. The Women's Health Movement can perhaps best be characterized by the following quote from Christabel Pankhurst:

"Do not appeal,
Do not beg,
Do not grovel,
Take courage,
Join hands,
Stand beside us,
Fight with us . . ."

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ON BEING OLDER Cont from page 25

of real value. The older woman has a different perspective and her own special contribution to make. Also the presence of the older woman helps the public image. The sceptic is not able to say, "They are crack-pots, they will settle down as they get older." The older woman is usually seen (often erroneously) as "respectable". The police, happy to roughly handle women in their twenties, were, I found, embarrassed at having to cope with a woman who reminded them of their mothers.

It is not easy for the young woman with her own problems and challenges to concern herself with the problems of those in their 50s and 60s, but, just as there are young women caught by our sexist male-dominated society who need help to extricate themselves, so there are countless widows and older women caught by agism and in need of help. They are still our sisters, and it is here that older women in the Women's Movement could direct some of their energies.

We are all of us limited to different degrees, and in different ways. As we get older the limitations tend to increase, but the limitations society places upon us by reason of our sex are transcended by the limitations we place on ourselves (What me? I couldn't do that). We must be willing to fail, for that is the way we learn. We must be willing to try and to refuse to use our sex or our age or any other excuse for leaving the job for someone else. ■

WOMEN ON THE DOLE Cont from page 23

One incredible trend is that the number of girls who learn typing at school is actually increasing! Haven't vocational guidance heard of word processors? In 1974 just over 30% of girls in third and fourth forms took typing; in 1978 the figure was almost 50%. Mary Garlick, the Education Department's education officer for women stated:

"Girls should be broadening their career options at the junior school stage, not narrowing them. Many simply don't think beyond the six main broad categories of female employment — teaching, nursing, typing, clerical, sales and clothing."

The movement of women into more occupations will decrease their vulnerability to unemployment if one of the "female" occupations becomes depressed. Also, discrimination in employment on the grounds of sex would become more difficult if the division between "men's work" and "women's work" was less distinct.

Two pieces of legislation have been passed in recent years which should have improved the position of women in employment: the Equal Pay Act and the Human Rights Commission Act. But despite these, we have a long way to go before women can obtain employment, and be protected from unemployment, on an equal basis to men. ■



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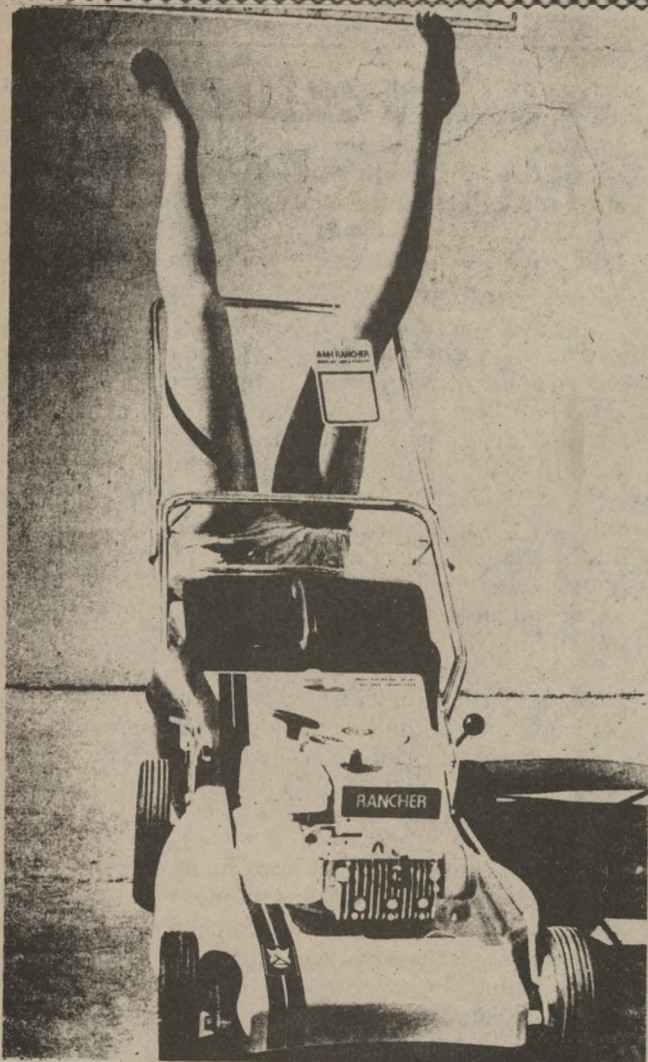
hogwash

Save a mouse
Eat a pussy

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Contributors:
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WHICH EVER WAY YOU LOOK AT IT
RANCHER IS STILL No. 1!
"LOWEST PRICE NEW MOWERS YOU CHECK UP"

"Girls learn to talk earlier, read sooner, learn foreign languages more easily, and because of greater skin sensitivity are more proficient in fine work (motor performance). Boys show earlier visual superiority, are clumsier regarding fine manipulations but are better at activities calling for total body co-ordination. These and other differences result in differences in the occupations and professions followed by men and women.

Thus the fact that women have better short-term memories for a series of unrelated facts that have no personal impact on them, coupled with their greater facility with typing makes them more suited to be secretaries than men."

From the April 1980 issue of the Concerned Parents' Association newsletter.

Industrial Equipment News-Jan 80

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COMMENT

Should feminists support gay men?

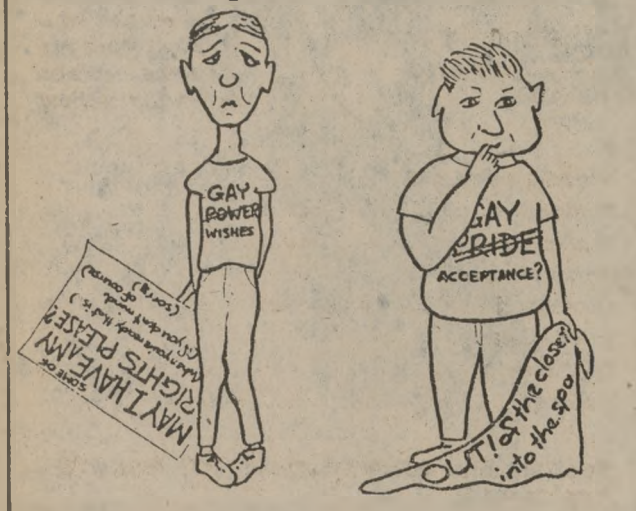
Recently gay men in Gay Liberation groups in Auckland have been criticised for their sexism; because of this some lesbian feminists organised a dykecott of the Gay Task Force march in Auckland. Their reasons for such an action revolved around the lack of militant action planned for the march and the use of lesbian power for what are essentially the male ideals of male homosexual law reform. (See box)

But do angry demonstrations achieve more than "carnival parades"? For those of us who are working on changing public attitudes, a peaceful parade may have more merit than a brick through a window. No magistrate will change his views of "lesbians as unfit mothers" when all he reads about is our bricks. The

DYKECOTT

Lesbians are withdrawing from this march because:

1. The stated aims of this march are to attract closet male gays.
2. Contrary to pre-advertising, the organisers are not "angry" and do not intend to be "offensive".
3. The organisers are only prepared to use lesbian power, not to promote lesbian issues.
4. Gay men want to relegate lesbians to the background as "supporters" of their issues.
5. Carnival parades will do nothing towards achieving "Gay Rights".
6. Lesbians are no longer prepared to dissipate their energies on limited goals such as "Law Reform" while the *real* issues — lesbian custody, sexism, heterosexism and patriarchal oppression remain to be fought.



American Stonewall riots of June, 1969, in which gays fought the police over police harassment at a homosexual dance bar in Greenwich Village, did lead to the foundation of the Gay Liberation Front in the US, but the riots in themselves did not change public attitudes. Admittedly they did lead to a growing solidarity among homosexuals; and gay liberation consciousness-raising groups sprang up. However, as in New Zealand, there were more lesbians aligned with the Women's Movement than with Gay Liberation which was dominated by men and has remained so.

Nevertheless, some lesbians have continued to work beside gay men in their fight against the oppression of gays, but it has always been difficult for lesbians with a radical feminist perspective to do so. As early as 1972, lesbian groups in San Francisco accused the North American Conference of Homophile Organisations of sexism and called for separatism. Del Martin (co-author with Phyllis Lyons of *Lesbian Women*) supported this position when I spoke to her in Denver in 1979, and pointed out that Daughters of Bilitis, which she helped found in 1955, had always been a women-only group.

The Gay Movement has continued to attract lesbians, some of whom wish to fight the oppression of gays but there are periodic walkouts by lesbians because of male chauvinism and sexism. In *Our Right to Love* Barbara Gittings and Kay Tobin write:

"... the majority of lesbians who come around to any gay group are not looking for analysis or warfare reconstruction. They come for the plain reason that motivated the early movement women. They want to meet and mix with other gay women in the legitimate pursuit of friendships and love."

In their article they include testimony from a dozen lesbians who continue to work with gay men. Most of them believe that a mixed group has the biggest impact when changing public attitudes and that viewpoint certainly has some credence.

However, in working with gay men, we must question what attitudes are being supported. Unless gay men adopt a feminist political perspective and work to change heterosexist attitudes, any attempt at homosexual law reform will be doomed. For it is heterosexism that binds us in our sex roles, that is, the assumption that men and women must be in pairs, preferably married and reproducing. Even if the sexuality of gay men is legally accepted, they will find that they will be discriminated against in much the same way as lesbians are when it comes to job opportunity and custody disputes. Therefore it would seem fruitful for feminists to work in the gay movement to inject a

by Miriam Jackson

more viable political stance, but many gay men are opposed to feminist politics since they sense they may lose the power they have so far gained — power gained at women's expense. As U.S. lesbian feminist Sally Gearhart states:

“By officially registering in the Old Boy's Club, gay men continue to oppress people of colour and other non-dominant groups instead of joining in the struggle to overturn our fundamentally racist and physicalist system.

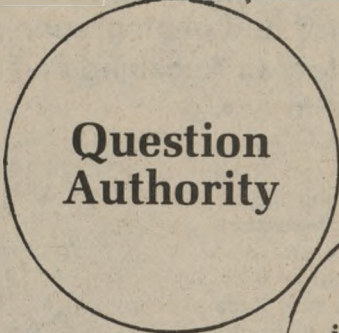
I will of course continue to defend my gay brother's right to his sexuality, even though many of its dimensions frankly embarrass and frighten me. But I am frustrated and angry that not only do many gay men refuse to work actively for women's issues but remain totally oblivious to the effect on women of their objectification of each other, their obsession with youth and beauty, their camped up consumerism and their demands for freer, more open sexual expression. Certainly I don't mean to accuse all gay men at this point. I'm trying to make clear the atmosphere of fundamentally anti-women activity that associates with the word 'gay'.”

Another pertinent issue for feminists which has not been aired in overseas writings is the plight of our sisters who are married to homosexuals. Surely they are entitled to a full emotional and sexual relationship from a totally committed person rather than a marriage where both partners are not full participants. Recently in an Auckland bar a young gay man expressed his desire to get married and wondered why he was confronted by lesbian feminists who opposed the idea. After much discussion they all departed good friends and he appeared somewhat wiser. Gay men callously using women in this way to present a respectable front will remain a problem while the law, and the attitudes that support that law are upheld. So far we have done little to change the homophobic attitudes of our society as a recent survey of Auckland medical students showed — 60 per cent supported the present law against homosexuality. Feminists certainly need to support Gay Liberation but they will find it difficult to do so while gay men oppress women.

The women who went on the Gay Task Force march in spite of the dykecott did so for a variety of reasons. These are related to how they saw their personal lives, such as those who were marching for gay rights for the very first time — they did not want or need militant action that night. Others marched in support of their gay relatives and friends; freedom for women married to gay men; to express their lesbianism; and to help show Auckland that it has a gay community which may in time grow into the not-to-be-ignored gay vote that exists in San Francisco. ■


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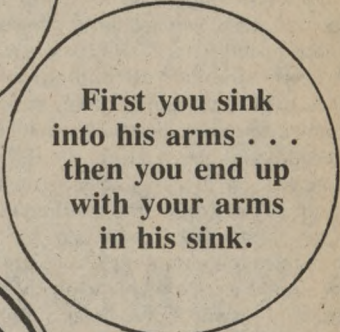


**Question
Authority**

Button A
a subtle button
with lots of clout
— black lettering
on cream



Button B
an undomesticated
button — black on
liberated pink



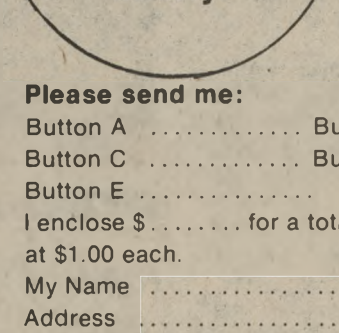
**First you sink
into his arms . . .
then you end up
with your arms
in his sink.**

Button C
for fiery women —
radical red on
white

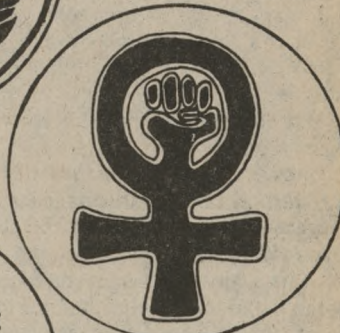


**UPPITY
WOMEN
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Button D
the classic —
punchy black on
white



**We don't want
more of the cake
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The Feminist Eye

love·light·space·colour ~ZUSTERS!

Jane Zusters, painter and photographer, recently exhibited her latest photographic work at Snaps Gallery in Auckland and PhotoForum Gallery in Wellington.

SANDI HALL talked to her.

Sometimes there are benefits to having astigmatism — it gives you a perfect excuse for getting close to something, so you can see it. I walked around the walls of Snaps gallery where Jane Zusters was having her exhibition of photographs, my nose probably not more than a foot from them, eyes soaking up the radiant colours. I could feel the texture of the palm's shadows on the peeling vinyl chair; my hand curved around the fat dimpling bum of the nursing baby; my whole skin braced to receive the enfolding kiss of the water; my cheeks were drawn into an involuntary smile in answer to the smile of the arms-around-each-other children. The photographs drew me with lambent light, intriguing angles and beckoning honesty, right into their own space.

In many of the photographs you learn about the relationship between people from how their bodies are relating to one another. This relationship is heightened by the cropping of the shot so that the heads are not shown. Zusters says: "If all the face is there, the photograph is inevitably the portrait of a particular person. The expression on the face will dictate your response to the body. Here, the people become symbols — I want you to respond to the feel of the bodies and not the particular people." And I did exactly that: I felt the rigidity of an older couple's bodies, the fluidity of the children, the intense caring and protective possessiveness in two women hugging. The statements made are universal and need no personalising to validate.

"My work is concerned with love-light-space-colour," Zusters says in the PR sheet which accompanied the show to Wellington after the exhibition in Auckland. "In retrospect, I can see I have had this theme since I took my first photographs." Her first photographs were taken in Christchurch, at the prompting of another photographer, Rhonda Bosworth. "Photography really crept up on me from behind," said Jane. "I really thought, initially, that it was a boring and expensive medium. But I find that it fills a need for me which is entirely different from that filled by my drawings and etchings. In them, I'm



Jane Zusters — "I want you to respond to the feel of the bodies and not the particular people."

showing what's happening in my own head. In my photographs I'm showing what's happening outside me, out there in the community."

For the past two months, I have had one of Zusters drawings 'staying' at my house; it was bought by a friend at Zusters' last exhibition of her drawings and etchings, and I'm looking after it until my friend is settled in her new home in Wellington. So I have had the experience of living with a Zusters drawing, and I find that my pleasure in the work increases with time. When I went to talk to Jane about this photographic exhibition, the topic inevitably turned to her drawings.

"My drawings seem to stir up something many people can't cope with — and it makes them either hate my guts or quite like me," says Jane calmly. She knew very early in her life that she 'saw' things differently from other children: "I knew I had strong eidetic imagery at a time when most kids are losing theirs; I was ten. My mind was out of synch with my peers, which made my life a little strange. Fortunately, my parents have always been supportive, encouraging me to develop in my own way."

It couldn't have been easy, even so. She recalls a time when a visiting mother hurriedly swept her daughter out of Jane's room where they were playing because of the pictures on the walls: "I was into agony pictures, concentration camps, things like that. It just freaked her out." For a long time, Jane moved more rapidly into that state of being where all experiences are exceptionally vivid — and painful. Society calls it madness. "The women's movement is responsible for liberating my creativity. For a long time, I thought I had to be in a state of madness to be creative. The women I met through my activities in the movement in Christchurch showed me that what I was feeling, doing, was something they could relate to." Jane is now able to write on her bedroom wall "My creativity is my best friend!"

I haven't yet bought one of Zusters' drawings, though I have wanted to. But I bought one of the photographs on exhibition, and am a little impatient for it finally to hang in my home, after the exhibition is concluded. The bulk of the work was made possible by a QE II grant. I sincerely hope that if she needs another grant to continue her photographic exploration of the community, the QE II Arts Council will once again recognise and support this unusually talented woman. ■

Sandi Hall

FAMILIAR • FAMILIAR REFRAINS • REFRAINS



PHOTO: SHIRLEY GRUAR

Bryony Phillips – composing music from her personal experiences.

It was an ordinary time in an ordinary pregnancy and she was to go for tests at the local hospital. She was, they said, a couple of days overdue. Present yourself at the specified time, they said, and don't have breakfast. So she did as they said, being a woman new to pregnancy and the birthing system.

The tests took a long time and she was very hungry; she fainted a couple of times, mainly from hunger, which frightened them. But they wouldn't listen when she said she was just hungry, and they decided to keep her in hospital and induce the birth. She didn't want to be induced, but thought perhaps they knew best.

She'd had drips and medication now for five hours, made bearable by the presence of her husband, who loved her and was totally sympathetic and supportive. He eagerly awaited the birth of his first child. She needed her husband's every possible support, especially when the medic decided to push her labour forward by stretching her cervix, because the drips and medications hadn't worked. That pain was just a prelude to the crescendo of pain she experienced before, some ten hours later, her daughter was born. With a manually stretched cervix being pressured by a baby in a body unsignalled by nature to

give birth, the pain was "ever throbbing and mobbing interminably, everywhere all about no escape screaming monsterish jabbing blackness enveloping PAIN. PAIN. PAIN." And there was no anaesthetic in the whole of this up-to-date English hospital to give her an epidural.

After fifteen hours, the birth team decided to deliver the child with forceps and, because husbands had been known to faint at this procedure, her one and only support system was now taken from her. She was "strung up for the forceps delivery. But before they got underway, I delivered Tessa naturally, so I escaped that experience. But my husband missed the one thing he'd been looking forward to, the moment of her birth." She now underwent an episiotomy — done by the same medic who had induced her fifteen hours before. "His eyes needed toothpicks to hold them open. I can hardly blame him for the botched up job he made of it."

The woman was Bryony Phillips, classical composer and librettist. Though her birthing experience traumatised her for three years, she eventually exorcised it by writing words and music to 'Birth Mass', a 25-minute choral work that she feels will probably never be performed. The work uses choirs, prerecorded tapes, percus-

sion, organ and narrator and its composition deliberately marries the mother's labour pain to the traditional expression of the crucifixion agony.

Bryony has also written "Abortion Debate", a seven-minute composition for double choir, tenor solo and three soprano solos. This work was also inspired by her childbirth experience: "I thought of a woman who was unwillingly pregnant being denied an abortion — and then having the kind of birth experience I had. To me, that would be just as likely to kill her as aborting would kill her foetus." This work has one choir giving the anti-abortion stance, the other the pro-abortion one, and is counterpointed with the running question "Should we, should we?" Regrettably, it also seems unlikely that this work will be performed.

In her professional career, Bryony is a copious composer. Her output since 1967 includes over 90 works completed, 22 of which have been performed. She has an unfinished symphony sitting in her bottom drawer. I asked her why many symphonies seem to be unfinished: "Because it's such a chore to write up the score," she replied ruefully.

Though she claims to be no feminist, Bryony has determinedly gone her own way. When an undergraduate at Cambridge, she asked about grants or subsidies for librettist/composers. "You don't want to do that," she was told, "you're going to get married and have children." But she kept on — and she remembers that her major encourager was a woman, a teacher "who listened for hours to me, and told me to keep on doing what I wanted to do; she was wonderful!" While she was at Cambridge, Bryony had several of her compositions performed there "because I organised the concerts!"

Bryony now lives in Auckland, coming here six years ago with husband Richard and daughter Tessa. She composes constantly; her latest performed works are "Night Hours", a song cycle for mezzo soprano and treble recorder; and the first canticle (titled *Delusive Trance*) from the larger work 'Vala', three canticles for voice and harp, with the words from William Blake's poem of the same name.

While the violence of the trauma of Tessa's birth has now subsided, Bryony has reason to believe that the gynaecological problems she is now consulting the medical industry about stem from the treatment she received during confinement. She had constant difficulties with contraceptive measures, and has tried several variations of the pill with frightening side effects, blurred vision, dizziness, nausea and fainting. She has finally returned to the condom as the contraceptive with the least effect on her body.

Since with Bryony, the "personal is the musical", the future may see her compose a 'contraceptive cantata' for contralto and clarinet!

Sandi Hall

Videotapes to tour

Candace Compton, feminist, lesbian and videomaker, toured this country last year, screening and discussing tapes she had been involved in producing at the Los Angeles Women's Video Centre, of which she was a founding member. As a result of her visit an exhibition of tapes is being brought out by the National Gallery in Wellington in conjunction with the Women's Community Video to be screened in the main centres during June and July. There are 33 tapes in all, covering a wide spectrum of issues and experiences concerning women. The tapes were made on budgets which varied from \$5-6,000, but most were made within the \$100-500 range. Most of the women paid for making them themselves using borrowed or hired equipment.

The Auckland City Art Gallery has undertaken to show the tapes continuously through the day during the period 6-27 June, and Women's Community Video is organising evening screenings in the Women's Common Room at Auckland University. There will be two women-only screenings on Thursday 12 and Saturday 14 June at 7.30 pm and a general screening on Wednesday 18 June at 7.30 pm.

The tapes will also be shown at the National Gallery in Wellington as part of an exhibition called "Women in Communication" which explores the concept of women artists communicating through the visual arts. The works comprise a selection of prints and photographs by New Zealand women artists and tapes from the Los Angeles Centre. Dates for this exhibition are 10 July-31 August; it is also proposed to hold a weekend of discussion between 26-27 July. Ring the Gallery for further details: 859-703.

Following this it is hoped to show the tapes in Christchurch and Dunedin.



"A Different Line" — videotape — Helen Demicheil

WOMEN IN THE ARTS

A multi-media exhibition

The main objective of the exhibition was to show the large number of women working on a smaller scale than recognised women artists. These women are unable to produce the quantity of work required for a one-woman show, yet they are still committed to their art and their involvement in it.

The exhibition's approach is a multi-media one and shows painting, sculpture, printmaking, drawing and photography.

Thirty-seven women artists were chosen to represent Auckland women artists from over 100 who submitted work. Some are well-known, others relative "newcomers".

The three Wellington selectors — Janne Land (dir: Galerie Legard), Barbara Strathdee (painter), Vivian Lynn (printmaker) — commented on the intuitive use of colour, the emotive element in content, the honesty in the use of tools and materials, and the pure joy coming from involvement in the work.

WOMEN IN THE ARTS

At Outreach,
Auckland City Cultural
Centre for the Visual and
Performing Arts,
1 Ponsonby Rd, Auckland.
for three weeks from June 23
The exhibition will then be
going to Whangarei where it
will be shown at Forum
North.

film review

Kramer vs. Kramer, Director and scriptwriter: Robert Benton, Starring: Meryl Streep and Dustin Hoffman.

If Families Need Fathers had commissioned the Disney studios to make a propaganda film, they would have come up with a film like **Kramer vs. Kramer**. For, at the core of this schmaltzy hymn to male parenting there is a very alarming message; a message clearly articulated by Ted Kramer (Dustin Hoffman) when he gets into the witness box to fight his wife for custody of their son. He says something like this: "You used to tell me, Joanna, that what you wanted was equality of ambition and I didn't understand you. Now I do agree with you; but if you want equality of ambition, you must also agree to equality in parenting. Fathers have just as much right to custody of their children as mothers do."

As we move into the second decade of feminism this male backlash reasoning is becoming more insistent. In Behind the News in this issue, Julie Thompson discusses how it has recently manifested itself in Carter's threat to draft American women. Long before women have anything like equality, we are being stripped of the very few privileges we have, including our children, for love of whom we have been expected to give up our place out there in the world.

The odds are stacked against Joanna Kramer from the start. We just don't believe in her as a mother. Because we have an image of mothers as homely, self-sacrificing, loving creatures, usually smeared with flour from making bread, we just don't believe that this creature, as



Kramer vs. Kramer — a hymn to male parenting.

elegant and cool as a model from Vogue, could *feel* like mothers really do. Added to this, she walks out on her child, leaves him softly sleeping in his bed to wake in the morning to the trauma of desertion. Would a "real" mother do this? And for a reason as trivial, as inexplicable (as presented in the film) as "finding herself"? Later, we discover that in her time away, "finding herself", while Ted battled on with baby Billy alone, she's had a series of lovers — "somewhere between three and thirty-three", she admits. In eighteen months! Oh, Joanna!

"Was your husband ever violent with you?", Ted's lawyer demands to know. Did he beat Billy? Did he have an alcohol problem? Was he unable to provide for you properly?" "No" answers Joanna lamely. "And yet you said it was an unhappy marriage!" sneers the lawyer. And the audience at the 5 o'clock session I went to audibly sneered with him. In the conventional mind, Joanna just doesn't measure up.

Ted, on the other hand, is everything a parent should be: tender, patient, emotional, caring and responsible. (Typical man, huh?) Everything, in fact, a **mother** usually is. What a match! Cookie Bear vs. the Ice Maiden. This distortion of reality to build Families Need Fathers' case is lost on a naive and gullible audience only too willing to laugh and cry to order at Hoffman's fatherly high-jinks and hiss at selfish Streep. Thus when Joanna is granted custody we clearly feel that it is by virtue of her sex alone, and that it is wrong.

Solo parenthood, in this film, is glamorised beyond recognition. The practical difficulties — money, exhaustion, babysitters — never rear their ugly heads here. Billy appears only mildly upset by his mother's departure and since Ted had been an absentee and workaholic father before Joanna shot through, this is rather surprising. Billy and Ted experience nothing more traumatic than a bit of a squabble about some ice-cream. In real life many children have quite some difficulty adjusting to the loss of a parent and their feelings often manifest themselves in some form of aberrant behaviour — bedwetting, stealing, bullying other children, withdrawal, pyromania. But there's nothing lovely about bedwetting (or washing the sheets) and **Kramer vs. Kramer** is a determinedly "lovely" film.

It would be nice to be able to dismiss **Kramer vs. Kramer** as simply a rather superficial tear-jerker. But in its way it's quite a malicious little movie. We need to think carefully about the implications of films like this and not just wallow in the heavy sentimentality.
Sandra Coney

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book reviews

Dreamers and Dealers: An intimate appraisal of the women's movement, Leah Fritz, Beacon Press, Boston, 1979.

At a seminar organised by Broadsheet, a feminist called some of the women present the "hacks of the women's movement". She was referring to the continued involvement of a small group of women who have worked within the movement almost from its beginnings. Although many hundreds of women have at times been part of the feminist movement many have drifted away or become burned out to be replaced by new women. For these new women there are few accounts of the beginnings of the movement, its major ideas, splits or division. This book, although written primarily from the USA perspective, bridges that gap. It is both a personal account of the development of the women's movement and an analysis of the major issues that have surfaced in this decade of activism.

Leah Fritz has been both a soldier in the ranks and an observer. It is therefore an account from the middle ground. She talks about the basic concepts of feminism and the early days of this movement with the emotions of a survivor. In her clearly organised outline of this phase we learn of the herstorical antecedents of the lesbian-heterosexual split and the marxist-feminist division.

I found the analysis of the issues of structure and leadership in the movement excellent. Leah Fritz comments that if we want to change the world that must be equally applied to changing our own structures. This belief which has led to the questioning of leadership. Fritz says that

in order to look at how we deal with this issue we need to assess the work of Ti-Grace Atkinson and "The Feminists". This group, whose work seems unknown to many New Zealand women, challenged many of the concepts of the feminist movement; they looked at the class issue (although as Leah Fritz notes they failed to really come to terms with it), they analysed heterosexuality (and initiated a quota system for their own group whereby only 1/3 of its members could be participants in a relationship with a man).

There are other formidable problems in structure as this author notes; women are a powerless group, we are easily organised and bought off by male society. We fail to deal with the male-type issues that surface, perhaps because we do not wish to admit that they exist in our movement. We have not looked at the development of elites, we have not developed a network structure of our own making. As Leah Fritz points out, these are critical issues for our movement if we are not only to survive but to actually challenge the power of patriarchy. We do need different approaches that will allow us our revolution without subversion to the male norm.

There is an excellent chapter on lesbianism where Leah Fritz asserts the political significance of lesbianism both to the movement (placed within a historical context) and to women in a wider sense. Leah Fritz labels her vision of the post-patriarchal world, the world of Lilith and Eve. The discussion of the relationship between lesbianism and the Left looks at the issues raised by the women who have publically left the Left amid great controversy, especially Jane Alpert. Leah Fritz argues that it is here that we can also see the male game of co-optation at work in an insidious and damaging manner. For it is the threat that these women pose to the male Left that is the reason for the campaigns

against them. Once again we see ideas being "burnt", and women at the stake.

The second part of this book is called *Women and Class* and is an attempt to point out the relationship between all women. This section is an attempt to begin an analysis that answers the marxist economic vision. Nowhere do economic systems serve women. Although a few women may appear to be upper class, and many appear to be middle class, we are all defined by our actual relationships with men (or lack of them). Fritz points out that this is the reality of female slavery; that we have a class structure within our own division, that some of us are free slaves (with access to money), some of us are overseers (apologists for the male oppressors) and some of us are the bottom line slaves. This subsystem of class functions to prevent women uniting. This section is really valuable. We have few actual analyses of economic structures and few that can actually look at the reality of our lives. It is easy to read and does look at the commonality of all women in terms of our place in the male world.

I really enjoyed this book. It was easy to read and full of interesting material. I felt it would be immensely valuable for women new to the movement who wanted a sense of history as well as a good introduction to many of its major issues. The second section breaks new ground and as such is worthwhile all on its own. It is nice to see that a woman can survive within the movement and retain her composure and humour as well as her love for women and their movement.

Sarah Calvert

More Women of Wonder, Science Fiction Short Stories, edited by Pamela Sargent, Penquin, 1979, \$3.30.

I like science fiction because I'm an optimist. Science fiction nourishes my optimism, and the novels and short stories written by women in this genre nourish it even more. I believe we will get past our own stupidities and, somehow, evolve a more equitable world. I believe women will be the prime architects of that world. But sometimes, when the leech that lives in my fearplace awakes and starts to suck, I struggle against its power and grope wildly for a weapon to put it back to sleep; science fiction is the best weapon I've discovered.

There's an exciting upsurge of science fiction written by women, amply demonstrated in the *Women of Wonder* series. This second book, *More Women of Wonder*, edited by Pamela Sargent who is

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herself a noted writer in this field, spans the years from 1933 to 1974. It's a satisfying feast.

First up is C. L. Moore's *Jirel of Joiry*, an excerpt from a stunning series of stories first published in the 1930's. Not only is the heroine full of courage, wisdom and fire, "a slim, straight lady, keen as a blade, her red hair a flame to match the flame in her yellow eyes," but her antagonist is Jarisme, black witch queen, "generously curved, sleepy eyed. Black hair bound her head sleekly . . . her girdle was a snake of something like purple glass." Jirel seeks the cowardly wizard named Giraud, who is Jarisme's lap-dog pawn. Eventually, Jarisme and Jirel match strengths and powers in a thrillingly tense struggle, unmarred by anything as crude as a fist or gun!

Leigh Brackett published *The Lake of the Gone Forever* in 1949; the theme of this tale is (dually) the liberation of women from traditional roles and the farce of material gain. After the still violet air in Jarisme's queendom, the icy blasts of Brackett's Iskar, the winter planet, whirled my imagination into top gear.

The most chilling story in the book is *The Funeral* from Kate Wilhelm. She draws a future society in which girl children choose which life they'll lead. They can be Lady (an entertainer/prostitute), Teacher, Professional (doctor or electronic technician) or Woman (childbearer). Men in this world are designated as The Males, and have kept much of the power to themselves. The story revolves around the death of a Teacher and the discovery by the girl Carla of some of the maggots in her rotting society. The lingering thoughts of the dead teacher, picked up by Carla, provide a nice touch and bolsters the rising tension of the sadistically charged climax.

Of course there's a love story — *Tin Soldier* by Joan Vinge, in which women not only have reached the stars, but claimed them as their own — men are too unstable to go into outer space!

And finally, like saving the toffee-chocolate to be eaten last, the incomparable Ursula Le Guin. She gives us *The Day Before the Revolution*, a story written as carefully as one would facet an unflawed emerald. Her heroine is Odo, a testy old woman fulsomely honoured by her people for the seeds of revolution she sowed and brought to fruition. "How brave of you to go on, to work, to write, in prison, after such a defeat for the Movement, after your partner's death!" people had used to say. Damn fools. What else had there been to do? And a little further on, as Odo mentally goes back and forth from her youthful struggling to achieve a new world to living in that world nearly achieved: "She liked

the young . . . but she was tired of being on view. She learned from them, but they didn't learn from her; they had learnt all she had to teach long ago, from her books, from the Movement. They just came to look, as if she were the Great Tower in Rodarred . . . she snarled at them: Think your own thoughts!"

I enjoyed this book, so much so that I instantly went out and bought it. For those women who haven't yet discovered the real delight of science fiction, this book is a wonderful place to start. Excellent short stories that show you what women of wonder can do.

Sandi Hall

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INVERCARGILL

SOS, Marama North Ave, Otarara R.D.9. Ph. 86-750.
WEL, PO Box 676, Invercargill.

LOWER HUTT

Hutt Valley Feminists, 3 Taka Grove, Normandale, Lower Hutt.
Media Women, 4 Godley St, Lower Hutt.

MARLBOROUGH/BLENHEIM

NOW, PO Box 607 Blenheim.
SOS, 13 Linton St, Box 607. Ph. 87-561.
Women's Refuge, C/- NOW, PO Box 607 Blenheim, Ph. 84-099.
WONAAC, 1A Stuart St, Blenheim.

MASTERTON

WEL, PO Box 201, Masterton.

NAPIER/HASTINGS

SOS, 28 Bristol St. Napier. Ph. 438-484; 600 Gordon St, Hastings. Ph. 68-642.
NOW/ALRANZ, PO Box 1222, Hastings.
Women's Electoral Lobby, PO Box 90, Taradale.

NELSON/MOTUEKA/GOLDEN BAY

ALRANZ, PO Box 476, Nelson.
Onekaka Feminist Front, C/- Val Chapel, Onekaka, RD2 Takaka.
SOS, 5 Victoria Heights Ph 83-025.

WEL, PO Box 145, Motueka.

WEL, C/- Patsi McGrath, Todds Valley, Nelson RD1.

Women's Emergency Centre, Ph. 88-605.

Working Women's Alliance, 15 Mt Pleasant Ave, Ph. 88-061.

Working Women's Council, C/- Wynnis Beveridge, 587 Rocks Rd, Nelson, Ph. 85-333.

WIN, Newsletter of the Women's Movement in Nelson, C/- Community Education, Community House, Trafalgar Square, Nelson.

NEW PLYMOUTH

ALRANZ, PO Box 72, New Plymouth, Ph. 79-304.
SOS, 9 Te Mara Place. Ph. 84-937.
WEL, 42 Pendarves St, New Plymouth. Ph. 88-549.
Women's Action Group, PO Box 4030, Ph. 80-168, 83-354.
Women's Centre, 66 Brougham St, New Plymouth, Ph. 79-532.

PALMERSTON NORTH

ALRANZ, PO Box 639, P.N.
P.N. Women's Liberation, 38 Kimberley Grove, P.N. SOS, 93 Monrad, St. Ph. 87-743.
P.N. Women's Centre, 338 Broadway Ave, PO Box 1608, P.N. Ph. 72-756.
WEL (Manawatu), PO Box 200, P.N.
WEL (Kapiti), PO Box 66, Waikanae.
WEL (Levin), 68a Queen St, Levin, Ph. 89-713.
Women's Health Group, PO Box 1608, P.N. Ph. 74-643.

PORIRUA

WEL, C/- Raroa Place, Pukerua Bay.

ROTORUA

SOS, Box 4036. Ph. 88-763.
WEL, PO Box 2011, Rotorua.
Women's Resource and Education Collective, 23 Grey St, Rotorua, Ph. 89-483

TAUPO

SOS, 8 Taupo View Rd

TAURANGA

SOS, 20 Oban Rd, Box 368, Ph. 89-698.
WEL, 103 Grange Rd, Tauranga, Ph. 63-260.

Tauranga Women's Centre, PO Box 368, Tauranga; 42 Grey St, (in Govt. Life Bldg). Ph. 83-530.

TE AWAMUTU

Te Awamutu Feminists, 111 Hazelmere Cres, Ph. 4320, C/o Res. 23 Tokanui Hospital, Private Bag, TA. 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, Wanganui. Ph. 42-291, 44-939.

WHAKATANE

SOS, Box 3049, Ohope Beach. Ph. 757 or 348 Ohope.
Whakatane Women's Collective, PO Box 3049, Ohope.

Whakatane Women's Health Group, 281 Pohutukawa Ave, Ohope, Ph. Whakatane 7850, Ohope 550.

WHANGAREI

Gay Women's Group, PO Box 5083, Whangarei.
NOW and WEL, PO Box 4294, Kamo, Whangarei.

WELLINGTON

Abortion Rights Committee, PO Box 12-076, WN Nth.

ALRANZ, PO Box 19-052, Wellington, Ph. 758-450.
Circle Magazine, PO Box 427, Wellington.

Hecate Women's Health Collective, 6 Boulcott St (rm 14), PO Box 11-675, Wellington, Ph. 721-804.

Herstory Press, PO Box 3871, Wellington, Ph. 847-583.

Kidsarus 2, PO Box 9600, Wellington.

NZ Working Women's Council, PO Box 27-215, WN.

Rape Crisis Centre, P.O. Box 2059, GPO Wellington, Ph 898-288

Society for Research on Women in NZ Inc., PO Box 13-078 Johnsonville.

SOS, Box 28-099, Ph. 856-670.

WEL, PO Box 11-285, Wellington, Ph. 739-321.

Wellington Feminist Collective, PO Box 3871, WN.

Wellington Lesbians, PO Box 427, WN, Ph. 851-540.

Wellington Women's Refuge, PO Box 9792 Courtenay Place, Ph. 728-222.

Wellington Women's Resource Centre, 6 Boulcott St (rm 13, 22), Ph. 721-970.

Women's Action Group, C/- Victoria University.

Women's Gallery, 26 Harris St, Box 9600.

Women's Rights Action Committee, New Zealand Students' Association, P.O. Box 9047, Courtney Place.

WONAAC, PO Box 2669, Ph. 877-703, 848-541.

Working Women's Alliance, PO Box 9012, Wellington.

Working Women's Alliance, North City Branch, 6 Halswell St, Thorndon, Wellington 1.

Working Womens Alliance, South-East Wellington Branch, 62 Waripori St, Berhampore, Wellington 2.

Working Women's Council, C/- Sharon Rogers, 7 Koromiko Rd, Highbury, Ph. 847-424.

Working Women's Council (National Office), PO Box 27-215, Upper Willis St, Wellington.

Values Women's Network, Ph. 797-611.

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