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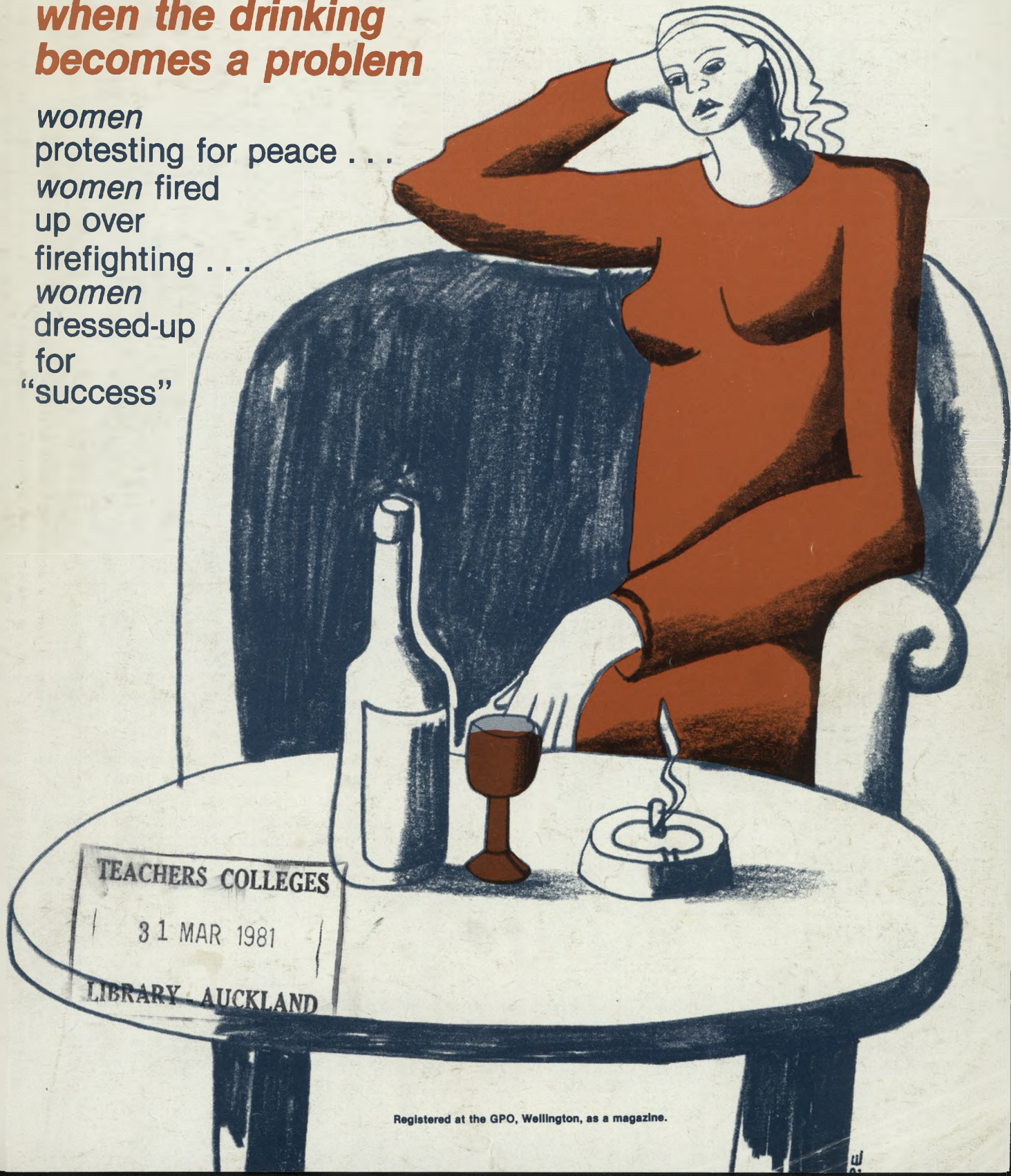
DISPLAY

broadsheet

new zealand's feminist magazine april 1981 no 88 \$1.20

when the drinking becomes a problem

women
protesting for peace . . .
women fired
up over
firefighting . . .
women
dressed-up
for
"success"



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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:
PO Box 5799, Wellesley St,
Auckland, New Zealand.

DEADLINES FOR FUTURE ISSUES:

Deadline for June issue: April 10
Deadline for July/August issue:
May 10
Deadline for September issue: July
10
Display adverts, classified adverts,
small announcements and news can
reach us up to three weeks after
these dates. Ads still being received
for May issue.

ENVELOPING

Enveloping of the May issue will be
at the Broadsheet office, on Sunday
May 3rd, at 10 am. All women and
children welcome.

BROADSHEET SEMINAR

Plans are well under way for the
Broadsheet Do-It-Yourself Seminar
to be held at Auckland Secondary
Teachers College On Saturday May
2. See advert on page 21 for full
details. See you there!

REGULAR WORKERS WANTED

We are trying to develop a roster of
women who are prepared to commit
themselves to one day a week to help
run our book-shop, help with en-
quiries from visitors and phone
calls, and work in our library. This
is a voluntary position and the hours
we want covered are 9 or 10 in the
morning to three in the afternoon. It
would suit a woman with children at
school, or a woman who is retired.
If you are interested call in or ring
794-751.

ADVERTISING/PR JOB

We are still looking for a person to
be our advertising and publicity per-
son. This is a part-time position and
the wages are not brilliant but the
job will be very exciting and pro-
vides the opportunity to work in a
feminist workplace. Write with
details of experience to Broadsheet,
PO Box 5799, Auckland. Or ring
for further details.



Part three of the series of articles on
women's studies by Claire-Louise
McCurdy, which was meant to be in
this issue, has been delayed until the
May issue.

BROADSHEET SHOP

We are making a great deal of pro-
gress with the shop of feminist
books etc which we are developing
in the Broadsheet office. We cur-
rently have many books, badges,
tee-shirts, bags and a few posters.
Coming are overseas feminist
magazines, more posters, postcards
and specially ordered books from
feminist presses. Call in any time
during office hours (see above), and
look at the advert on page 37 for in-
formation about some of the books
we have in stock.

POETRY/ARTICLES/ REVIEWS ETC.

We do like receiving your contribu-
tions to Broadsheet, however, we
need to remind you again that some
prior work at your end helps save us
work. All work submitted should be:

- Typed, double-spacing, one side
of paper only (hand write if
desperate, but neatly);
- Enclose stamped, self-addressed
envelope for reply;
- Make sure your name is on the
work itself, not just accompa-
nying letter;
- Allow a couple of weeks for a
reply as copy is circulated
among a number of women for
an opinion. If your submission
is poetry, specify whether you
want critical comments or just a
straight acceptance or refusal;
- Write number of words on arti-
cle.

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THE BROADSHEET COLLECTIVE

Sarah Calvert, Sandra Coney, Sandi Hall, Sally Hollis-McLeod, Miriam Jackson,
Anne McFarlane, Heather McLeish, Jenny Rankine.

THESE WOMEN

Worked on this issue: Sandra Farquhar, Peggy Ashton, Jasmine Hubbers, Elizabeth Leyland,
Trish Manning, Jenny Rankine, Lesley Smith, Doreen Suddens, Anne du Temple, Ros.
Jill Ranstead, Leonie and the enveloping women.

Cover Illustration: Claudia Pond Eyley

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LETTERS

Women's Studies

Dear Broadsheet,

I was excited to hear of the work of WEA and the Womin Studies Association collective, in the article on Womin's Studies by Ms Mc-Curdy. I would, however, wish to point out a few trends I have noticed within my own research on Womin's Studies in New Zealand. This is the analysis of a consumer survey/questionnaire, undertaken by NZUSA Womin's Rights Action Committee, of womin who have attended university, university extension, technical institute, WEA, YMCA, school, church and womin's groups, womin studies courses. The sample was 261, 82 of whom responded from all over NZ. I feel from these results Ms Mc-Curdy is being slightly optimistic about who is actually doing womin's studies. While I accept the limitations of postal questionnaire and the immediate bias of who answers these, and those who chuck them in the bin, I feel it has highlighted some interesting trends.

Of 82 respondents, 81 were heterosexual, 1 lesbian; 81 were white, 1 New Zealand-born Chinese woman; over half had university degrees or part degrees. As compared to NZ labour participation figures — there was a higher than average participation of womin in professional male-dominated areas (these included psychologists, lawyers, accountants and managerial positions), and household

incomes concentrated over \$15,000. I am afraid that while there are a few womin from lower income homes, a few Maori and Island womin, a few lesbians, and possibly even a buddhist — it is *still* possible to generalise — the womin who do womin's studies are predominantly white middle class and educated.'

I feel, as womin committed to the ideals of feminism, we have a responsibility to accept this and offer courses of more relevance to womin outside this class — as Technical Institute's "New Outlook for Womin's studies have not been particularly effective at reaching womin at home with little educational qualifications and mostly no introduction to feminism.

It is not enough to raise consciousnesses and show the reality and history of the oppression of womin — and while womin gain personal confidence and skills from attending womin's studies courses, it must be possible for them to become actively involved in social and political change as well. Womin studies have not developed this — in the survey mentioned only 10 womin joined womin's political groups after completing a course — mostly WEL, Federation of University Womin — 2 actively joined womin's resource centres, 1 WONAAC and 1 a Rape Crisis Centre.

Yours in sisterhood
Sue Bond

The feminist reviewer

Dear Broadsheet,

Sandi Hall takes me to task for comments made in my review of Stephanie Beth's film about Maggie Eyre, *In Joy*. Sandi has seen in my criticisms of the film, criticisms of Maggie herself. She writes: "The comment that Maggie lacks a political feminist perspective I must hasten to correct."

In setting out to review the film I was not attempting a critique of Maggie's politics, nor of her actual group work, but of Maggie's views, politics and work as presented in the film, and of the film created by Stephanie Beth. A film review reviews a film, not a person. Thus a film review must examine both the form and content of the film.

Maggie's political stance is, I know, as strong as Sandi describes it, but as a reviewer I must look at what I see and hear in front of me and not draw on my personal knowledge of the subject of the film. The thousands of people who will see this film on television will not know Maggie Eyre as a person or her politics. They will only know what they see on the film. In reviewing the film I tried to put myself in the position of a person viewing the film "cold" and went from there. I was critical of the politics depicted in the film as I outlined in my review. I feel I gave *In Joy* a fair review.

I want to move for a moment away from *In Joy* to discuss briefly the problems of the feminist reviewer. A feminist reviewer must, in my view, bring to the work

being evaluated both her feminist politics and her critical capabilities. If she is to feel any integrity in her work then neither can be suspended. Many feminist reviewers, myself included, have sometimes over the years soft peddled their criticisms where they have personally known those involved in some artistic enterprise. It's hard to express honestly your response when you know you might come face-to-face with people involved in the critique at the next feminist event. Sometimes a sentimentally protective sort of sisterhood has caused some reviewers to soft peddle criticisms of any woman's artistic work. But as poet Denise Levertov says, "One doesn't serve a cause well by providing it with inferior art." Honest criticism can help an artist to evaluate her own work and thus develop as an artist.

Sandra Coney

Sexual Harassment

Dear Broadsheet,

Over the summer months I 'temp' in offices. I am in my mid-thirties and have never been in what might be called the 'dollybird' scene. I have never had a boss run his hand down my back, supposedly to feel my bra, until this year and I was quite taken *aback!* The first time it happened I just sat very rigid, stared straight ahead and answered the questions I was put in a censoring tone. When the performance was repeated next day and 'suggestions' made when I was caught alone in the file room I began to consider some counter-

action. A friend suggested walking into his office to ask a question and running a finger down his fly — the practicalities of this with an executive desk between us, and the possibilities of being misunderstood made the advice rather amusing than helpful. I resorted to a steely look and a timely 'cut-it-out' and found it effective. Fortunately age is on my side and I later took up an invitation to lunch and was able to explain to this boss just how offensive he had been. In this particular office secretaries were regarded as status symbols and part of the property of the executive during office hours.

I am pleased to be able to report a success story in this case. My successor in the job is, evidently, upholding the feminist tradition. My harassment was minor but the attitude it symbolised was disappointing.
Name Supplied

Equality Bill

Dear Broadsheet,
In reference to Jenny Rankine's article "Lesbians Denied Human Rights" (March 1980) and in particular her discussion of the "Equality Bill" being currently promoted by a group of professional and business men. I have no argument with moves to legalise male homosexuality, I am however extremely angered by the proposed "Equality Bill."

As Jenny quite correctly points out the "bill" aims to remove any distinctions between homo - hetero sexuality, but it ignores rape within marriage or in de facto relationships and extends the de-

inition of sexual intercourse to include introduction of the penis into mouth, anus as well as vagina.

I do not agree with her statement however that this proposed "bill" seems like an ideal opportunity to press for inclusion of a feminist perspective i.e. feminist rape laws.

The "bill" in my view needs a complete re-write... by women. Instead of looking at what the men wrote and adding our feminist perspective to it we should be asking ourselves why:

1. The definition of sexual intercourse has been made to apply to women i.e. he/she who commits...;
2. Rape within marriage or de facto relationships has not been recognised;
3. The penalty for rape has been reduced from 14 to 10 years.

The "Equality Bill" may begood news for homosexual males, but is merely a piece of bad news for women.
Sandi Beatie

Put the Boot In

Dear Broadsheet,
I want to write an article about the history of women's football (rugby) in New Zealand and understand you may be able to supply information. The first record I've been able to locate is that of the first touring women's football team which travelled round New Zealand in 1891, the promoter and manager of which was Miss Nita Webb. Would anyone be able to help with information on this subject?

Kay Belk
4/45 Glade Ave,
Avonside, Christchurch.

Stop Strapping

Dear Broadsheet,
The Campaign Against Violence in Education has been established to:

- Develop awareness of how schools reinforce violence in our society;
- Abolish corporal punishment, first in secondary schools, then in primary and intermediate;
- Disseminate details of successful non-violent discipline systems;
- Work actively towards eliminating ALL violence from the school system;
- Focus attention on this issue and bring together all people who share our concern.

Under Section 59 of the Crimes Act parents and teachers have the right to use physical methods of controlling children's behaviour. However, this does not mean that parents have to accept this situation without question. A responsible parent might feel that any problems which could bring your child physical correction, deserve to be brought to the parents' attention immediately. To make certain that this is done, the following letter can be sent to the school after your child has enrolled:

Name of School
Dear School Principal,

I wish to express my feelings on a matter of great concern to me... the well-being of my child. By that I mean the physical and mental well-being essential to the learning process which takes place at school.

It is with special regard to corporal punishment that I am writing to you.

I do not believe that deliberately inflicted pain, or the threat of it, is desirable or necessary to the educational process. My child is not physically punished at home and it is my wish that he/she not be physically punished at school. There are better means of communication available; and I am hopeful that my efforts to rear my child in an atmosphere of reasonableness, patience and mutual trust can be continued under your supervision at school.

In the event that a problem arises with regard to my child's scholastic progress or conduct, please do not hesitate to contact me. You may be assured of my full co-operation.

.....
Signature of Parent or
Legal Guardian.

.....
Name of child.

A duplicate copy should be sent to the controlling authority of the school, which is with primary and intermediate schools, the local Education Board. Secondary schools have a controlling Board of Governors.

If your child receives some form of corporal punishment which you consider has breached your request it is recommended that you discuss the circumstances with the school, or contact CAVE if your request for discussion is refused or has been unsatisfactory.

Gay Simpkin
for CAVE,
P.O. Box 61-081, Otara.

Quote of the Month

A liberated woman is not possible; the only possibility is liberated women.

Harriet Perl and Gay Abarbanell "Guidelines to Feminist Consciousness-Raising"

AN OPEN LETTER TO MARILYN WARING

Late last year the letter below was received by **Broadsheet**. Following the letter we publish our reply.

The Editor
Broadsheet
Box 5799
AUCKLAND

Dear Sandi

Your letter of criticism of the **WOMEN ON THE MOVE** Project has been drawn to my attention. I have read it with interest, and noted the criticism of your group and others.

I am often called upon by groups such as yours to lobby on your behalf on a variety of issues, and so I am concerned that the information tendered to me on those occasions can withstand examination on a factual and ideological basis. I am concerned with the credibility of some of the information received, and for my reassurance, and so that I might respond to your representations in the future, I would be pleased to have your response to the following questions:

1. Did you know that this was the UN Half-Decade for Women?
2. How many women were employed as a result of the **WOMEN ON THE MOVE** Project?
3. How many New Zealand women were directly involved?
4. Where did you get your information on the project before writing your letter?
5. How much was spent in real terms in International Womens Year by Government that was not expended on refugees, child care or the abortion debate. Is it more or less than the amount spent in 1980 (in real terms). Did you protest about it?
6. What was the origin of the Peace petition?
7. Who drafted the New

Zealand petition?

8. Did you protest to the Government in 1975 when the delegation supported 'peace' as one of the key themes of the UN Decade for Women?
9. How does your group intend to observe "Peace" as one of those key themes?
10. How many of the World's refugees are women, and how many are refugees as a result of war?
11. Have you read Susan Brownmiller's 'Against Our Will, Men, Women and Rape'? Do you believe her observations on women as rape victims in time of war?
12. What is it intended to do with the petition?
13. Which women's groups in New Zealand were consulted before the project was approved, and what projects did you approach Government to fund to mark the UN Half-Decade on Women? What specific funding have you requested recently, through which channels and with what result?
14. What are the skills and background of those women travelling with **WOMEN ON THE MOVE**?
15. Have any refuges or other projects occurred as a direct result of their visits throughout New Zealand?
16. How does your group propose to involve isolated rural women in the women's movement.
17. Did you consider "Stepping Out" a good programme?
18. Do you think that the exercise advocated in that programme is a form of self-help health?

19. Have you protested in any way in the past 5 years to any body on discrimination in any of the following:
 - a) employment rights—such as women jockeys, pilots, etc.
 - b) sports broadcasts and broadcasters — totally male dominated
 - c) differences in fees and prize money for women sporting professionals?
20. What are "womans issues"?

I will be interested in your replies. A non-response will of course be interpreted by me as an indication that you simply don't know the answers, and that will explain a great deal.

I look forward to hearing from you.

Yours sincerely

Marilyn Waring MP

Dear Ms Waring,

The Broadsheet collective would like to respond to your letter of 25/11/80, regarding the Women on the Move project. We find your letter rather insulting. While, in fact, as a collective and as individuals, we are able to answer all the questions you pose, we do not intend to do so.

The article criticising the women on the Move project was based on information received from the national co-ordinator, Ms A. Person. Our request for further information about the project was never responded to.

Our comments and views about this project reflect

our feminist vision of creating change in society, and have been well put by Sandra Coney in the November **Broadsheet**. We presume from the tenor of your letter that it is your view that criticism of Women on the Move was largely based on an inaccurate understanding of either the project, its aims, or the background to it. We would dispute that. Our criticism was formulated with a factual and ideological understanding of the project, and represents both an ideological and practical objection to it. We see no reason to question the credibility of any information received from the organiser with regard to Women on the Move.

We do not see any reason why our objections to this project should effect any response you might have to **Broadsheet** in the future, nor, in fact, to your response to any other feminist issue. The feminist movement in New Zealand is characterised by a diversity of goals and tactics. **Broadsheet** believes that we are all entitled to assess the goals and tactics of others who see themselves as part of the feminist movement. We are equally entitled to lend or withdraw our support for any individual or project. It would not seem to further the aims of feminism — to end male domination — to refuse to support or listen to the future projects, ideas and representations of women because they at one point criticised a project or idea you supported. **The Broadsheet Collective.**

The Unspoken Reality of Lesbian Motherhood

After attending a much-needed meeting to form a lesbian mothers' support group, I felt an urgent need to express my feelings on this subject. The focus of my concern was the title of a key workshop for a seminar we were planning: "Living with single lesbian women who have same economic and social freedom as men". This title was the subject of intense debate. The main opposition to the wording came from those who thought that because sexist attitudes towards women still exist, lesbian women could not have the same social and economic freedom as males.

While this is true, the economic reality of many lesbian relationships means that the single lesbian as an independent income earner has an objectively superior position in the relationship. Nevertheless, the basic idea behind this statement is a correct one. It highlights the exploitation of lesbian mothers and their feelings of despair.

I for one am grateful that this topic has finally been brought to notice. Lesbian mothers I have spoken with do not have the courage to speak openly of their feelings, for fear of rejection by single lesbians. Lesbian mothers have already rejected a heterosexual life-style, so to be further alienated from their newly found identity as a lesbian is a terrifying experience. This fear has kept lesbian mothers silenced for too long. To be rejected by both worlds, heterosexual and lesbian, leaves a woman suffocating in a vacuum of nothingness.

I feel the solution to many of these problems is consciousness-raising and support by lesbian mothers of those women emerging for the first time into the lesbian world. It is at this point that a woman is most vulnerable. Unlike the single lesbian who clearly understands her identity, the lesbian mother is still coming to terms with hers, whilst still coping with her broken marriage, legal battles, child custody and many other problems. The lesbian woman is in many cases intimidated by single lesbian women doubting her sexuality, and she is frequently forced to defend herself by proving she is indeed a lesbian. After all, she has just left her marriage: "How can we be sure of her credentials?" It is at this point that the lesbian woman clings naively to the belief that no woman will exploit her and her children as happened in her heterosexual relationship. She will certainly be rudely awakened, finding herself totally vulnerable to the prospect of sexual exploitation and chauvinistic-style behaviour.

If the lesbian mother should find a lover she wishes to form a live-in relationship with, she is faced with the formidable task of achieving social and economic equality. The most critical question in this respect is the sharing or otherwise of domestic duties, such as housework and child minding. Economic and social

responsibility in the household must be shared. All too many single lesbians consider that since their lover receives the Domestic Purposes Benefit, they themselves are exempt from the domestic purposes covered by the allowance.

Where such an unequal arrangement occurs, there are multiple consequences for the rest of the relationship. The inequality is most clearly seen in the attitude of the single lesbian woman towards the children. Too frequently children are accepted as appendages to the relationship, no more than a package deal that is simply tolerated and nothing more.

The single lesbian can always argue that she has no legal custody over the children and this can be used as a pretext to desert the lesbian mother whenever she tires of the family arrangement. Put in this unenviable position a few lesbian mothers choose to foster out their children in order to retain, however unsatisfactory, their lesbian relationship. That any lesbian mother at all is forced to succumb to this type of emotional blackmail is scandalous.

I do acknowledge that there are some healthy lesbian relationships with young children which are surviving well. It is instances such as these which give lesbian mothers hope. I am also aware of the resentment that many lesbians feel towards women who use their organisation and resources as a temporary cushion before inevitably leaving the movement and returning to a heterosexual lifestyle. In the case of lesbian mothers, however, a real commitment is involved, since they have less ability to reverse such decisions when they have dependent children.

I hope that with more open communication with single lesbian women the problems I have outlined in this article can be resolved. □

A Lesbian Mothers Live-In Weekend will be held on the weekend of 24-25-26 April in Auckland. For further details contact the Auckland Women's Health Centre, ph. 764-506.

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Mental illness issues — \$2.20

Infections (cystitis, vaginal, herpes) — \$1.00

Menstruation — 85c

Pregnancy and childbirth — \$2.64

Send to Broadsheet, PO Box 5799, Auckland.

More packs available from Broadsheet — send for a full list.

BEHIND THE NEWS

FIRE!

When Anne Barry decided she wanted to be a firefighter she did what any normal person would expect to do — applied for the job. But Anne is a woman, and the trouble started from there. **MEGAN COOK** reports on the latest moves in the controversy.

The Fire Service Commission "encourages women to join its ranks." You haven't noticed? Neither has Auckland's Human Rights Officer Shane Matheson, or Anne Barry, who applied for a job as an operational firefighter in August, 1979.

Anne was working in the central control room at Auckland Fire Station and she's still there.

The first time she applied, to Auckland Central, she was 25mm below a minimum height requirement that had not previously been rigidly applied.

Her next application was to North Shore Fire Station, which did not have a height requirement. This time she had defective vision.

Anne Barry made a complaint to the Human Rights Commission (HRC) after being rejected the first time. Early this year the Commission published its report, which concluded with the statement "... the Fire Service Commission rejected the application of Mrs Anne Barry to become an operational firefighter contrary to the provisions of Section 15 of the Human Rights Commission Act 1977."

Section 15 of the HRC Act makes it illegal to refuse to hire someone because of their sex.

The Fire Service Commission (FSC) had countered Ms Barry's complaint with four arguments. One of them, that there was a lack of on-station facilities for women, was withdrawn. Two HRC officers had inspected the Auckland district's 22 fire stations and found that many of them were easily adaptable.

More so than the opinion of the Principal Medical Officer of the FSC, Dr Treadwell. Anne Barry's eyesight had initially been tested in a room 6 metres longer than required. Three other optometrist's tests show her vision is of a high enough standard. Dr Treadwell "has reviewed subsequent private medical reports sponsored by Mrs Barry and confirms his earlier decision." But his earlier decision was that her eyesight was inadequate, these tests showed the opposite.

An independent eye specialist, Sir Randall Elliot, later evaluated the test results for the FSC. His opinion was that "on the basis of the subsequent eyesight reports (he) considers that Mrs Barry's eyesight appears to meet the required standard." As a result the FSC is willing to withdraw the eyesight argument, though Ms Barry may have to undergo yet another test.

But it still insists that a lack of 25mm (one inch) in height means she is unable to firefight effectively. A dissenting voice comes from the Auckland Brigade's Medical Officer, Dr Jack: "This lady is fit and tough and well able to cope with the duties of an operational firefighter." In the report published last January the HRC said that the height and eyesight arguments were not valid.

The fourth argument is the "all male tradition" of the fire service and the time it will take for these attitudes to change. In a letter to the HRC they say that "... a good relationship and and trust (must) be built up between



PHOTO: AUCKLAND STAR

members involved in a particular station or watch."

Are firemen sexist, set in their ways and incapable of a good working relationship with women?

The FSC seems to think so.

One of the HRC officers who inspected Auckland fire stations, Shane Matheson, had no strong negative responses. Some of the firemen were "quite happy" with the idea of women firefighters. Other reactions were more ambivalent. "One of the stations had a little thing in the kitchen saying 'We welcome women firefighters, they'll be able to do the dishes', and so we left a suitably terse little note at the bottom. But it was more treated in a way to see how we would react to it."

Auckland Regional Commander Allan Bruce: "I don't think at the moment that all the men are opposed to women firefighters. There are strong opinions in equal and opposite directions."

Union reaction has been mixed. When the issue first arose in 1979 one South Island unionist, Mr P.A. Stanley, issued a circular for public and union scrutiny. Some of the opinions expressed in it were so bizarre (see box), that even the normally conservative daily press ridiculed them. ridiculed them.

At present the North Island unions are cautiously accepting the idea. The South Islanders, following Mr Stanley's ludicrous lead, are totally against it.

The FSC has not "resolved the matter of union reaction although it recognises the need for a "major readjustment of attitudes." It has "encouraged the employment of women within the service" but this has "presented special problems."

It must have pleased Ms Barry to know that her application had "given added emphasis to the planning which was already in hand to meet the requirements of the Human Rights Commission Act."

What kind of planning was the FSC doing? It didn't involve resolving union reaction; the Auckland branch of the HRC has not been asked for any help or information and Allan Bruce, when asked what the FSC was doing to encourage women to join said that "the best person available, male or female, was hired." But he was referring to control room work, not fire-fighting.

The FSC expressed an interesting view in a letter to one of the optometrists who tested Ms Barry's eyes: Dr Murdoch. The letter, written by Dr Treadwell, stated "As you will appreciate the decision as to whether or not women are accepted into the Fire Service as permanent operational Firemen is a decision which is made by the Fire Service Commission."

But Firefighting is not an exempted occupation under the terms of the Human Rights Commission Act. Unlike the armed services or police and traffic officers, the FSC is not allowed to discriminate between men and women. So the decision has already been made for it, women are entitled to apply and be judged on the same grounds as men.

Since the HRC report the FSC has been silent. It intends to appeal, but on what grounds is not yet known. The HRC Inquiry has already had one positive effect. Remodelling to provide on-station facilities for women has been started.

This appears to be a situation that will resolve itself eventually. Women are acceptable and active in volunteer brigades. It seems likely that this will lead to their acceptance as full-timers. The FSC can hasten or retard this. It seems set to retard it, giving little more than lip service to the ideal of equal opportunity. □

ALL BURNT UP

Mr P.A. Stanley, president of the Canterbury sub-branch of the Fire Brigades Union is hot under the collar at the thought of female firefighters. These are the reasons he gives:

"Women in the working environment can be very restricting to some men's abilities to express themselves. There is no doubt that a certain amount of sexual activity will take place however much supervision is imposed. This will lead to unrest among the wives and undoubtedly the odd divorce.

"We will also have a situation where a fireman may have been pleasuring his female counterpart and then ceases to be obliging and turns to another causing jealousy and bitterness. I do not think that I overstate the case and consider this to be the biggest problem we will face if we allow women within our ranks.

"Separate quarters would have to be provided and who is to clean these areas and supervise in these areas?"

"As those who have dealt with women will realise they will be harder to discipline and cannot be handled in the normal way (tears, etc.). Women will result in a breakdown in discipline.

"We are going to have to cope with:

- 1. Paganancy and leave for same.*
- 2. Menstrual cycles and associated unpredictable behaviour.*
- 3. Menopause and associated depression and ill health."*

From the **Dominion**, 29/10/79



PHOTO: Ms MAGAZINE

FIREFIGHTER GOES COLD ON JOB

Linda Eaton, the first and only woman firefighter in Iowa City, Iowa, fought a long legal battle against discrimination by her city's officials, but recently succumbed to vicious harassment from her work mates. Linda started firefighting in 1977 and, after the birth of her son, requested permission to breast-feed him during "personal time" portions of her 24-hour shifts. When this was refused she defied the ban and was twice suspended. A sex discrimination complaint was taken to the Iowa Civil Rights Commission, justifying Eaton's request on the basis that male workers received family members in personal time and were not disciplined. In April 1980 the commission found the city's actions to be based on "opposition to the physical act of breast-feeding" and ruled that "singling out an employee for different treatment because of the employee's breast-feeding is discriminating on the basis of sex." Eaton was awarded \$2,000 for emotional distress and the city ordered to pay her lawyer's bill. The Iowa City Council has decided to appeal the ruling; but in the meantime unofficial harassment has beaten Eaton where officialdom could not. Two weeks after the ruling Eaton resigned from her job following a series of "pranks" which included slitting one of her firefighting gloves, an action described by her attorney as "life-threatening". □

Info from Ron Givens in Ms September 1980.

nambassa Wominspace



Feminist women this year took over a space at Nambassa, a three-day extravaganza of mud, music and muesli. Was it worth putting the energy into a mixed-sex festival? VIV MAIDABORN and TRISH HALL think it was. They were part of the group organising Wominspace.

We whistled our way down the road to Nambassa expecting to find the arranged covered dome, loos, water supply, and blackboards for advertising, waiting.

CRASH!

no dome

no blackboards or paints or brushes
no water

no information

no womin.

BUT plenty of prickles and plenty of pricks.

OH FUCK WHAT ARE WE DOING HERE!?

That day necessity bred two anarchists: we quickly "acquired" paint, blackboards, brushes, prickle grubbers, plastic, and chalk — in short everything we needed. By 5 pm Wednesday two tired Amazons had collected about them five more womin. Spirits soared and the Nambassa Wominspace began. Thursday saw the construction of one dome, one parachute, many signs, one banner, and lots of graffiti.

WE WERE VISIBLE! (Acknowledgements to Dulux for the luminous paint).

Workshops and more workshops and every one a winner. Womin exploring being with other womin, often for the first time. One wrote "I wondered why as I walked up the hill I had such a big smile in my head. The only other place I've been for womin-only is the shit house." A womin who came in "to share" **Above Rubies** with us left with them still in her bag and a few ideas in her head. Womin learning about health/sexuality/voice projection/massage/herbs/assertiveness/self-defence. Womin raving — womin reading — womin sleeping — womin tidying up (especially us). Womin defending Wominspace — womin bodypainting — womin being Amazons — Amazons setting out in war paint to confront Nambassa hippies about sexism. Womin getting angry — women feeling good — womin caring for/supporting/loving each other.

WOMIN BEING IN NAMBASSA WOMINSPACE MEN

Men invading Wominspace. Men peering at womin. Men on bureaucratic power trips. Men "letting it all hang out" (down?).

Wominspace evoked reactions from rape/rage/invasion to defensive liberal bullshit talk. Many men tried to penetrate Wominspace, they used every available tactic: "I just wanted a look", "I've got a sexual problem, can you help me?" "It's all right DEAR, I'm an official and am allowed in here."

At speak-outs, men predictably tried to take over — to abuse us. They used myths like — all you need is — "a

good fuck", "some real sex", "you need a man", etc., etc. Just as predictably, the same old lines came up like: "Men are people too", "why don't you teach men about sexism", "Tell us what to do", "My wife's liberated", "Nambassa is for people".

In a nutshell, men at Nambassa were really threatened by assertive womin, angry womin and womin doing something for other womin. They made it painfully obvious to many womin there why Wominspace was necessary.

"WOMIN NEED MEN LIKE PAUAS NEED ASHTRAYS"

MYTHS AND MULTIDEVILS

The impact of Wominspace was astounding considering its conception was a dream between a small number of womin scattered widely around NZ. What occurred was feminist action happening on a whole range of levels — from the individual womin learning about breast examination to groups of 400 men and womin hearing about sexism, debating the reality of womin's oppression and being confronted with their own myths and prejudices about womin, lesbians and feminists. While none of these activities are in themselves unusual, what was exceptional and exciting for us was initiating them all as part of the same project and within the same five days. This concentrated time period allowed us to understand the importance of confronting sexism and oppression from many different angles. This was possible because we did what many feminists originally criticised us for; that is, taking feminist



PHOTOS: JILL CAROLYN

Dressed to Kill

American feminists have recently been involved in nationwide protests against a film called "Dressed to Kill" which shows rape, mutilation and murder of women. The same film was opening in Auckland's Queen Street Civic Theatre as we go to press.

energy to a male-run activity. By creating Wominspace we enabled many women to experience women energy, feminism, and women's support in direct contrast to the male-defined "hippie alternative" not 20 feet away.

This was in itself very threatening to many men. Being in this situation made it very clear how we need women's space and energy to provide fuel and armour for the feminist struggle. Clearly seen too, was how vital women-only space is to understanding our reality as women and creating our own alternatives.

AMAZONIAN INSIGHTS (or this is the political bit.)

There is much suspicion amongst feminists about the worth of taking part in male-run activities. This usually results in co-option, women once again giving their energy to men. But co-option can be replaced with subversion. By creating a Wominspace within a male environment we were able to effectively challenge it.

More importantly many women who would not otherwise have done so, were able to learn about and participate in feminist activities by being with other feminist women. Nambassa Wominspace was a very effective feminist tactic and one which had a powerful impact on many people. □

Feminists in the US have been involved in vigorous protests against a multi-million budget movie, *Dressed to Kill*. Ads for the movie in American papers read: "What happened to Kate in the shower is the latest fashion in murder," and "What happens to Liz in the elevator is the latest fashion in murder." In the film viewers see a woman fantasising as she showers that she is being raped, while the camera flits to her husband's straight-edged razor; a young prostitute tells her psychiatrist that nothing turns her on so much as fantasising the cold blade of a knife against her flesh; a woman is slowly hacked to death in a descending elevator while waiting passengers are shown glimpses of her death as the elevator stops at each floor; in the final scene a young woman caresses herself while standing under the shower, after she has been attacked and slashed it becomes apparent this is her dream.

In San Francisco, Los Angeles, New York City, and Boston feminists coordinated their first national picket against *Dressed to Kill*. Simultaneous pickets were organised in several cities, while in Rochester, NY, the independent Women Against Violence Against Women organised a die-in at two suburban theatres showing the film. Women dressed in torn clothes with red slash marks made with red



Advert for "Dressed to Kill" in "Auckland Star" of March 11. Billed "elegant, sensual, erotic, bloody..." "Dressed to Kill" has an R18 censor's certificate with the warning that "theme and violent content may disturb."

grease pens would scream and lie down as other members threw a blood-like red water over them.

Feminists chose to protest *Dressed to Kill* to get across a feminist viewpoint. Feminists opposed the movies making violence against women appear erotic, the extensive sexist advertising that affected non-movie goers as well, and the enthusiastic response to the film by respectable critics.

Feminists also condemned the movie, says Bridget Wynne of Women Against Pornography (WAP) "because some of the rapes and murders are portrayed as women's fantasies, the film shows a member of a sexual minority (a transvestite) as the murderer, and because the film takes situations in which women are genuinely frightened, such as deserted subways, and makes this fear look glamorous." *Off our backs* points out that this is the third violent film released recently in the US which shows a murderer other than the usual assailant, a heterosexual male. In *Cruising* the killer was a gay male; in *Windows* (the subject of feminist and gay protests last year), a lesbian.

Feminists active in the movement against pornography and violence against women have noted that **Dressed to Kill** is part of an increasing trend towards making films which are brutally violent towards women. One of the early examples of these was **Halloween**, a film about a young man who "goes crazy" after seeing his sister making love to his boyfriend and who kills three young baby sitters. This film was seen in NZ Film Festivals a couple of years ago and then released commercially.

De Palma, the maker of **Dressed to Kill** is seen by film critics as the most popular of four contemporary US film directors who form a "new breed of brutalist directors". Others include Martin Scorsese (**Taxi Driver** and **Mean Streets**), and Walter Hill (**The Warriors**). De Palma has also made **Sisters**, **The Fury** and **Carrie**. According to De Palma: "This movie is basically about a woman's erotic fantasy life and it's got to be shocking on some levels and the fantasy I'm dealing with . . . being forcibly attacked by a faceless stranger, is very prevalent, not something I dreamed up." Dorchen Leidholdt of Women Against Pornography asserts that on the contrary "The film is a gigantic male sexual fantasy, not about women's eroticism."

Meanwhile, the critics have loved it. David Denby in **New York** magazine called it "the first great American movie of the eighties . . . violent, erotic, and wickedly funny . . . the violence of this movie . . . leaves one exhilarated rather than shaken."

But WAP claims that films like **Dressed to Kill** wrongly "assert that women crave physical abuse, that humiliation, pain and brutality are essential to our sexuality." □

Information from Tacie Dejanikus and Dorchen Leidholdt in **off our backs**, November 1980.

IN BRIEF

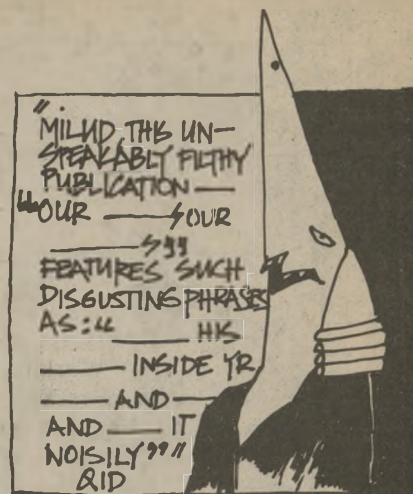
NETWORK GOES ROBINS

The US National Women's Health Network in January filed a lawsuit against the A.H. Robins Company to force an unprecedented recall of the company's IUD, the Dalkon Shield. Robins ceased marketing the device in the US in 1974 after a number of deaths among Shield users, however, the company neglected to recall the device in the US or overseas. The Network's lawsuit is the first-of-a-kind international suit on behalf of the potential 50,000 women in the US still using the device and as many as 500,000 women worldwide. The suit alleges that Robins had actual knowledge of the Shield's defects as early as March '72 but failed to disclose them. The suit also alleges that the material used to make the tail string chemically erodes while it is still in the uterus. This problem becomes progressively more dangerous the longer the Shield is in the uterus by increasing the risk of infection.

The Network's lawsuit asks the court to require A.H. Robins to: undertake a comprehensive recall programme to reach the users of the Shield as well as physicians, and hospitals; contact the distributors, physicians, and users in all countries where Robins marketed the Shield: pay for or reimburse medical costs incurred by women who have the Dalkon Shield removed from their uterus.

ADVERTISING STANDARDS

New standards proposed by the Advertising Watchdog Committee in France include a clause that women shouldn't be photographed or filmed to publicise products they never use. A second woman-related clause says advertisements must not suggest inferiority or subordination of woman to man, or reduce her role purely to domestic tasks.



THE RIGHTEOUS RIGHT

The women's health handbook **Our Bodies Ourselves** is under attack from the Moral Majority in the US. MM has mounted a campaign to get parents to bet **OBO** out of school libraries and classrooms. As examples of the book's "shocking" moral tone the Moral Majority newsletters quote excerpts from the book — though not complete. Unable to read certain words, large passages are blacked through and left to the imagination. Sample "offensive" quotes:

" . . . sometimes I _____ to get away from the tightness and seriousness in myself."

"When I made love with Jack I felt like he was feeding me. I felt full with his _____ inside me . . ."

"We can _____ and _____ our partner's _____ to _____ or as part of lovemaking that later may include intercourse. This is called _____"

With our mouths and tongues we can experiment with ways to delight our partners and ourselves. The _____ can be stimulated with _____."

"Not until we have an economic-social system that puts people before profit will everyone be able to participate."

The Boston Women's Health Book collective publishers of **OBO**, are asking for supporters to fight to prevent censorship of their manual.

WOMEN'S GROUP PIRATED

The Christchurch Working Women's Council urges women to beware of the highly organised group calling itself Working Women's Council Incorporated. This group has made an attempt to pirate the name of the Working Women's Council which is working for the aims and implementation of the Working Women's Charter. The pirate organisation has recently made statements in the **Christchurch Press** (9/3/81) and on radio saying that they "... oppose International Women's Day, because it supported the Working Women's Charter which they believe would result in the breaking up of the family unit and the return of women to slavery." The Canterbury President of this pirate organisation, Jane Nihoniho, also stated that International Women's Day was "separatist, selfish, and divisive." She said that "... in the traditional family women have the protection of husbands and fathers and once women move out of that they are very vulnerable in society." Once again the Christchurch Working Women's Council urges women to beware of this organisation which attacks other women's groups fighting for women's rights, especially those concerned with the areas of sex education, contraception and a women's right to choose safe, legal, abortion. Christchurch Working Women's Council Collective.

WOMEN'S BUILDING BOMBED

The San Francisco Women's Building was twice the victim of attacks in 1980. On Valentine's Day an arsonist caused \$60,000 worth of damage; just as the repairs were completed a pipe

bomb exploded in the building on October 8. Fortunately, no-one was hurt, but \$8,000-12,000 damage was caused to the centre. The Women's Building houses the San Francisco Women's Centre, Women Against Violence and Pornography, and ten other feminist organisations, including options for Women Over Forty. Only a month before, it was named in a telephone bomb threat, along with the Feminist Centre for Therapy and Education. The Police Department failed to send the routine bomb squad to investigate. The Women's Building is determined to continue its work: "We are a very visible part of a larger movement of women and other oppressed people fighting the violence and oppression in society ... Violence against women, whether it is directed towards us or against the individual woman in the street or in her home, is common and accepted behaviour. Until this fact changes our struggle will continue."

Bombing and burning of US women's centres, bookstores and abortion clinics is a persistent tactic of right-wing opponents of women's rights (the Moral Majority?). We shouldn't forget that it has been a tactic in New Zealand also. Arsonists have struck at both the abortion clinic in Auckland, and Sisters Overseas Service, in Auckland, the group which helps send women wanting abortions


to Australia when they are unable to get them in NZ. □
Info from Cecilia Brunazzi writing in **SpareRib**, December, 1980.



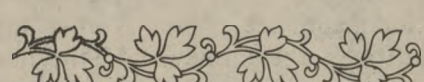
INTERNATIONAL HEALTH MEETING

The third International "Women and Health" Meeting is planned for Geneva 6-8 June this year. Organised by ISIS and the Women's Health Centre of Geneva the meeting includes workshops, films, videos, etc., and discussion with a plenary session at beginning and end. Provisional subjects to be discussed are: women and the medical system, sexuality, contraception, pregnancy and childbirth, breastfeeding, vaginal infections, nutrition, natural medicine and the politics of self-help.

For further information write to: ISIS, PO Box 301, 1227 Carouge/Geneva, Switzerland.



Sappho Womins' Work Collective



Lino-laying and roof painting Ph: 764115
Sun decks and some cabinet-making Ph. 769677
Interior and exterior painting touch-ups Ph: 540693

All telephone numbers are Auckland. Ring during and after business hours.

THE SNORT REPORT

Sally Casswell challenges current images of women and alcohol, takes a look at drinking problems and suggests a programme for getting your drinking under control if it is getting the better of you

There is a widespread belief that alcohol problems have recently dramatically increased among women and that they are currently approaching epidemic proportions. These beliefs are widely held among those treating people with alcohol problems. However, they are not held universally, and this minor controversy, like many other based on "scientific evidence", can best be assessed in terms of the political undertones of the debate as well as the "hard data" available.

Feminists, aware of the numerous ways in which the health and welfare systems fail to meet women's needs, are anxious that the procedures for identifying and treating alcohol problems operate in women's interests. Although concern about women and alcohol is justified in humanitarian terms, it is important that we examine the issue and the extensive publicity it has been given, from a feminist perspective. The moral indignation contained in statements about women and their increased drinking may well be yet another reflection of uneasiness about women's changing role, particularly their economic independence. When women are seen to have the time, the money, and the desire to socialise together and buy their own drinks, and even to buy drinks for men, then this is a clear indication that women's roles are changing.

Claims are being made for increased services for women, but these claims are not based on evidence derived from New Zealand statistics of alcohol-related disabilities or self report surveys, but mainly from the anecdotal evidence of clinicians. This evidence is somewhat tainted by the

predispositions of traditional clinicians, who have been willing to accept less than adequate evidence to "prove" that women's alcoholism has its roots in "role ambiguity". "Role ambiguity" is variously defined as an excess of masculine traits, poor feminine identification, and over-identification with the feminine role. Another related thread running through the literature on this subject is that "alcoholism represents the ransom woman pays for emancipation". These words were written in 1956 but the sentiment remains popular today.

Just what is the evidence for a dramatic increase in women's drinking? Looking back over the past 20 years in New Zealand we can see that the incidence of deaths related to alcohol (cirrhosis, "alcoholism" and alcoholic psychosis) among men and women has increased but is still in proportion to increases in the total amounts of alcohol consumed in New Zealand. Furthermore, the ratio of deaths of men and women has remained much the same throughout these 20 years — around one woman for every three men. Records of recent admissions for treatment also show a steady ratio during the past three years — again, around one woman to every three men. There certainly has been an increase in the proportion of women among people convicted of driving with an excess blood alcohol level (from 1% in 1969 to 3.4% in 1976). However, what this may show is that traffic officers may now be more likely to stop women drivers on suspicion of drinking, as well as the fact that women may be drinking and driving more. If one turns to self-reported use of alcohol among the general

population and looks at the proportions of men and women who admit to the consumption of large amounts of alcohol (say, the equivalent of 12 nips of spirits every day), then again the ratio for 1978 is one woman for every three men. This, then, would appear to be the best estimate of the ratio of men and women experiencing problems with alcohol in New Zealand currently.

However, although this ratio has not changed, it should not obscure the fact that drinking has increased among women — it is increasing among all New Zealanders. In a survey carried out in New Zealand in the late 1960s, the proportion of women saying they never drank was one in five. In 1978 this proportion had dropped to about one in seventeen. Taking further evidence from the 1978 national survey (commissioned by the Alcoholic Liquor Advisory Council) and noting other aspects of women's current social and economic situation we would expect that this increase in the proportion of women who are drinking heavily will continue. The Alcoholic Liquor Advisory Council survey indicated that women who are well-educated and who have (or have had) professional or semi-professional jobs tend to drink more and more often than other women.

*"Women who are well-educated
drink more..."*

Over a third of women who are heavy drinkers who are heavy drinkers have (or have had) jobs as teachers, nurses, scientists, lawyers, journalists and entertainers, for example.

This link between women's drinking and their occupations illustrates the importance a person's social environment plays in allowing or encouraging a certain pattern of drinking. A great deal of evidence suggests that getting into the habit of drinking excessive amounts of alcohol is closely tied to a person's social milieu. In other words, if friends and workmates drink frequently and heavily, then it is more likely that a woman will drink regularly.

Working women, particularly those in professional, semi-professional and managerial occupations, have the money available to buy alcohol, a social environment which permits drinking, and encouragement from the mass

media to do so. A quick historical survey of alcohol advertisements in two New Zealand publications — *The Listener* and the *NZ Woman's Weekly* — shows how the role of woman shown in these advertisements has changed. In the early 1960s woman's exclusive role is as handmaiden of the thirsty male; in the late 1960s she is used as a passive, decorative sex symbol; but recently (making a first appearance in 1980, in fact) women are depicted socialising with other women and actually drinking alcohol. This change is particularly noticeable in the advertising of wine — a major new growth market for the alcohol industry. The way the media presents women with alcohol reflects and also reinforces the changing relationships between women and alcohol and, indeed, between women and the rest of society.

The 1978 survey shows that the proportion of heavy drinkers among younger single women is higher than among married women of the same age group. This probably also reflects differences in social life. The same survey also shows that the highest proportion of heavy drinkers is found among separated, divorced or widowed women aged 18-23 years. This suggests that a high level of stress is likely to increase heavy drinking, especially if a woman is in a social environment which encourages alcohol as a method of reducing tension.

Married women under 45 have a lower proportion of heavy drinkers than either the single or the separated groups. One can speculate that the traditional home-based role of married women has protected them from heavy alcohol use, since there are many other indications of the fact that married women suffer from stress. One of these is the use of chemical tranquillizers which are prescribed for married women at a considerably higher rate than for unmarried women. Prescription drug use is more acceptable for women in a traditional role than alcohol use. The job of child rearer may also be particularly incompatible with heavy drinking. Child rearing demands long and unpredictable hours, and interpersonal interactions, which are impaired by alcohol intoxication, are of crucial importance to the role of child rearer. By contrast, an eight hour day with clearly defined boundaries leaves ample time for drinking and intoxication.

Working in the home with older children and husband out of the house for large periods of time would also seem to be an ideal situation for dependence on alcohol to develop. Interestingly

the survey results show that over the age of 45 the proportion of heavy drinkers is higher among married women than single or separated. Unfortunately, at this stage it is not possible to say anything about women who are currently working in the home.

Heavy drinking has been shown to increase in times of economic recession, along with many other indicators of stress. Given the current economic situation in New Zealand and the special stresses this imposes on women it seems likely that many women will find themselves in psychological circumstances which will increase the risk of them becoming problem drinkers. Combine this with an overall increase in alcohol consumption and social changes which will make alcohol more readily available for more women and we can expect heavy drinking rather than "depression" and prescription tranquillizers to become the chosen escape route.

Despite this pessimistic picture for women in relation to alcohol we must still remain on guard against the way in which concern could end up being directed *against* women. We must examine the solutions which are suggested. A feminist

*"What is the evidence
for a dramatic
increase in women's
drinking?"*

perspective will be aware of the dangers of blaming women — the victim yet again — and look for a social solution not an individualistic one.

A current example of a topic of obvious interest to women which is receiving a lot of media and professional interest is the "foetal alcohol syndrome". Women are being told that their children will be born severely mentally retarded and with a particular abnormal facial configuration as a result of drinking during pregnancy. Yet, it is very difficult to state categorically that any particular amount of alcohol either causes or does not cause such an effect. A frequently made statement is that, women should not drink at all during pregnancy, even though known cases of FAS have been among women consuming large amounts of alcohol. It is undoubtedly true that alcohol may have adverse effects on a foetus, and although the risk will increase with increased dose the absolutely sure way to avoid these is to abstain completely. However, a fear-laden warning to women not

to drink any alcohol during pregnancy ignores the fact that many women do not know that they have conceived for several weeks and also takes no account of the reality of a woman's social situation — it is assumed that it is not at all difficult for any woman to stop drinking. Once again all responsibility is placed upon the woman and she is made to feel guilt for behaving in a way which is simultaneously encouraged by society. It is particularly easy for the establishment to rise up in horror against the chance of defective babies when the only suggested method of prevention is laid securely at the door of the individual woman. One magnificent exception to the usual approach is a campaign called "Pregnant Pause" which is being organised and evaluated by Patricia Healy, a feminist researcher in New South Wales. In this campaign the emphasis is not only on providing information about the possible adverse effects on the foetus of alcohol, tobacco and prescription drugs, but also on the need for support, from family and friends, for the pregnant woman as she cuts down her use of drugs. The responsibility is shared and husband and friends are requested to moderate their own intake too.

What To Do About The Problem

There is a danger in labelling women "alcoholics". The idea that one is, or is becoming, an "alcoholic" — someone who hands responsibility over to alcohol and becomes "dependent" — is a tempting self-fulfilling prophecy. Women's conditioning would seem to make us prime candidates for dependency on the bottle rather than our own strength. Many workers in the alcohol field now feel that this way of describing alcohol problems — as the result of an all-powerful substance which is irresistible for certain addiction-prone personalities — operates as a self-fulfilling prophecy. This is the "disease" theory of alcoholism — a theory which largely ignores the importance of environmental factors in alcohol problems, including such things as how freely available alcohol is and how many stresses a woman's position places upon her. Implicit in the theory is the suggestion that certain women are born abnormal in some way and for them the only solution is abstinence from alcohol.

For some women, especially those who have had a long history of problems with drinking, abstinence may be the best way. But the important thing, it seems to me, is that a choice is made by the woman herself. She must see that the control is in her hands and not in either the alcohol or some disease she carries within herself.



Magazine adverts trace attitudes to women drinking from 1960 to the present day.

Alcohol is a drug which has immediately pleasant effects and it is also readily available to many of us. It is therefore easy to get into the habit of drinking it frequently and in increasing amounts. Thus its use may increase unconsciously, especially if something is going on which makes life particularly difficult to cope with. The problem with this pattern of drinking is that it results in feeling unhealthy. Obesity is one unpleasant side-effect, unless we limit our food intake, in which case nutritional deficiencies reduce energy and well-being. Days are lost through hangovers and social opportunities are missed or messed up because being drunk impairs the ability to relate socially. These sorts of effects often mean that the initial problems from which one was trying to escape become worse and the need to use alcohol increases. A vicious downward spiral is in operation.

At this stage it is important to recognise that numerous women who have episodes of drinking which result in problems of one sort or another do take control of their lives, including their use of alcohol. Rushing women into treatment for "alcoholism" is not the most appropriate way to deal with every woman for whom alcohol is causing problems. Instead we need to share our experiences of taking control over alcohol in the same way as with food, tobacco, sloth and other unhealthy habits. Women who have been caught in the compulsive eating and dieting spiral will probably recognise similar mechanisms in the problem drinking situation. Both problem drinking

and problem eating seem to involve a feeling of lack of control over one's own behaviour in relation to the substance. Coupled with this is a focus on it such that it assumes enormous significance. The compulsive dieter wakes in the morning and her first thought is how to get through the day avoiding dangerous circumstances (when food will be offered and temptation will be great). During an eating binge food is wolfed down as fast as possible. No enjoyment of taste or texture occurs. Compulsive eating behaviour has nothing to do with hedonistic enjoyment of food.

The problem drinker likewise seems to gain little of the pleasure of moderate drinking (when the drinker is in control and knows she will stop whenever stopping will maximize the pleasure of the drinking experience). There may be a feeling of loss of control and also an exaggerated focus on drinking. Social events are designed around drinking rather than the drinking being an incidental part. An invitation to see a film may be refused in favour of a situation where drinking is more likely.

The similarities between problem drinking and problem eating suggest that it is possible to take control over drinking, as it is over eating, and many of the same methods are useful.

Monitoring

The first stage in taking control of any aspect of one's behaviour with which one is unhappy is to observe what is going on. Making no attempt to change anything you simply note down how much you drink and when. On a piece of card,

which is taken with you everywhere, the amount drunk, the place, the people you are with are noted. At the end of two or three weeks you will have a good idea of what situations are most likely to encourage your drinking and what situations are least likely. You may well find that some drinking seems to be "habit" — being around people who drink a lot and just keeping up. Other drinking may be more clearly for tension relief — drinking when with people who make you nervous, drinking to "recover", or escape from a stressful day.

Setting Goals

The next step is to decide by how much you want to cut down. It's a good idea to set a realistic goal — one that will fit in with your social life as well as improve your health and state of mind. If you have lost touch with what is an appropriate amount to drink it might be as well to ask around (not just among your drinking mates) and find out how much other women are drinking. Women's bodies can't cope with as much alcohol as men's so it is not a good idea to set your limits by their drinking.

Reaching Your Goals

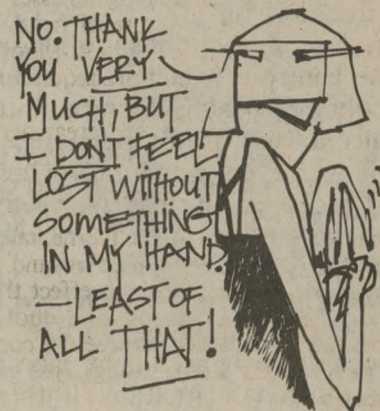
It is crucial to realize that we never do "nothing". If you are going to reduce drinking, either by having fewer drinking occasions, by drinking less alcohol during an occasion, or both, you will need to do something else instead. If you are trying for fewer drinking occasions find things you enjoy doing which do not involve drinking — films, visiting non-drinking friends, long walks. You won't have to spend the rest of your life doing only these things but it will help to avoid drinking situations as much as possible at first.

Cutting down the amount consumed is easier if you have non-alcoholic drink available, and there is almost always a tap. Switching to water at some stage in the evening is a great preventive for hangovers too.

Keeping The Right Company

It really helps to steer clear of heavy drinkers for a while. Watch the way other people drink. Moderate drinkers tend to sip and heavy drinkers gulp. Pace yourself by people who seem to drink about the right amount. If your life inevitably brings you into contact with heavy drinkers and they query you, explain assertively that you are cutting down.

Becoming a moderate drinker (or a non-drinker) is a habit like being a heavy drinker. It builds up gradually but surely; as long as you persist it gets easier and easier and the rewards in terms of physical and mental well-being, not to mention money saved, are great.



“From the earliest days the Maori people have eased the pain of acculturation with alcohol.” says

DONNA AWATERE in this article which looks at the reasons for Maori women's heavy drinking and problems this causes.

For my first draft of an article on Maori women and alcohol I had interviewed three Maori women who no longer abused alcohol and who could see with pinpoint clarity the damage alcohol had done to them and their families. But when I reread this paper, I saw very clearly that there was an attitude of victim-blaming — an attitude that saw alcohol abuse only as a personal problem to be conquered by personal catharsis. This view looks only at the personal trauma created by drinking, and thus focusses attention on only one aspect of the whole range of reasons why we drink and abuse alcohol. While this viewpoint is vitally important, when used alone it contains an individualistic “I am in control of my own destiny” connotation which can encourage a self-righteous attitude towards oneself and one's past, and towards those for whom alcohol abuse is still a daily ritual.

From birth to death Maori women have a myriad of reasons for seeking to “alter our state of consciousness” which is, after all, what alcohol abuse boils down to. These reasons, which I have discussed in detail previously (*Broadsheet*, January 1980), include:

- Failure to achieve status and economic independence through education — 92% of all Maori girls now leaving school haven't a single pass in a school certificate paper.
- Unemployment among Maori youth was estimated at 20,000 last year. Maori girls' unemployment rate is upwards of eleven times the unemployment rate for white girls. Poor educational qualifications and anti-Maori prejudice from employers have combined to exclude many Maori women from the workforce. Where women do get jobs these same factors have ensured that the work is the least paid and the least desirable.
- Stress-related diseases for Maori women are sadly high. Hypertension is twice the white women's rate. Our deaths from heart disease are the highest in the world. Year in, year out, Maori women's deaths from lung cancer continue to be the highest in the world.

Poor access to health care has led to Maori women having twice to three times, and up to ten times, the rate of a variety of debilitating illnesses than white women. Alcohol gives temporary relief from sick feelings and can make the world glow. For most Maori women who drink, this glow is a necessary pre-requisite for coping with the stresses of acculturation.

Acculturation explains a great deal about why Maori women as well as men drink with a strong wish to change their head-space. They drink to get drunk. Last year at a seminar on Maoris and Alcohol, Phillipa Howden Chapman from the Wolfe Home, talked about how in the last century alcohol was used by land agents, with the tacit agreement of the courts, to effect the transfer of Maori land to European hands. She quoted from one report from the 1880s which showed the convergence of the sale of rum with the Court sittings, loss of land and European diseases.

From the earliest days the Maori people have eased the pain of acculturation with alcohol. All our role models since then have shown drinking as a way of coping with the stresses of being colonised.

Last year at a conference on Aborigines and Alcohol in Brisbane, Australia, I heard a similar story about the use of alcohol with Aborigines. In fact, one speaker accused the Australian government of still playing an active role in encouraging alcohol abuse among Aborigines.

One Maori woman's comments sum up the feeling common to most Maori heavy drinkers:

“I had a yearning inside of me, that I was better than what I was doing. I had a feeling that my potential wasn't being reached. I felt I was capable of better things, but I never had the chances, and I would never get those chances. When I drank I could fantasise about all the things I wanted to be: important, an intellectual. Without booze, I was just myself. And I was too frightened to be myself.”

This lack of feeling good about oneself is something which every piece of research on Maori self-esteem in the past 20 years has confirmed. The low self-esteem of young Maori girls grows into the lack of self-confidence of young Maori women who can achieve the rosy glow of bravado through heavy drinking.

Stresses on Maori girls, our low self-esteem, have been reflected in self-mutilation and, more recently, in razor blade cutting of arms. Until 1968, the Maori suicide rate was non-existent, but now, with increased stresses, it has increased seven-fold in young people 15-25 years.

Each year the devastating effect of alcohol abuse increases for Maori people. More Maoris die from alcohol-related traffic accidents than from any other single cause. There has been no research on Maori drinking, no doubt because it is not in the interests of the breweries, but we do know that our deaths from alcohol cirrhosis of the liver is three times higher than the white rate. There's also been no research done on alcohol-related child abuse, women-beating, incest, and the number of women and children killed in accidents caused by drunken men.

Pubs were the traditional drinking places of Maori men and women, but this is slowly changing for Maori women as older women who are heavy drinkers don't go into pubs as much as they used to. Pubs are now geared towards the young with bands and loud music and older women feel out of place there. This can mean a change in the drinking pattern, extending the drinking time from night to day. Many Maori women drink in small groups in neighbourhood circles in the afternoon, unlike the men who tend to drink more in pubs.

Younger Maori women have a strong tendency towards poly-drug abuse, that is, anything and everything goes. This development will increase as long as the education, justice and health systems, and media of this country actively work against Maori women achieving a healthy life and economic independence. □

IN THE NAME OF FEMINISM...

An increasingly visible strand of feminism concentrates on women making it in the system and gaining success in personal terms. This is presented as part and parcel of the liberation of women. In America this meant an emphasis on networking — a kind of old girls' network — and networking, without the American name, is already being seen in New Zealand. New US magazines which have recognised that the "new woman" represents a new market are available in NZ bookstores.

Earlier this year there was an unusual advertisement in the *New York Times*. The five-column, full-length fashion ad promoting this spring's selection from Macy's was unlike any I had ever seen before.

Macy's wasn't only offering apparel and accessories. To go along with the clothes that make the woman — in this case the business woman — it was sponsoring a seminar entitled, "Women Mean Business."

At the seminar, female corporate executives who had known "what it's like to be 'low man on the totem pole'" in the business world were scheduled to give pointers to other women who hoped to climb to the top in their new Macy's wardrobes.

This striking ad was followed by another surprise. In my mail recently was an announcement for a "brand new concept in clothing stores" called Streets and Co. This new Manhattan boutique even outdoes Macy's — all its clothes are specially designed for the working woman and it claims to "represent the first major commitment in New York to answer the special clothing and service needs of today's business and professional woman."

Clearly something new is happening. Working women — not secretaries or factory workers, but women with money to spend and ambitions to nourish — are becoming a big new market.

And clothing store owners aren't the only people trying to exploit it. Several feminist writers and editors have started a magazine called *Savvy*, for the executive woman. The magazine offers tips on everything from dealing with male chauvinism on the job to organizing your bedroom closet.

Glamour and *Mademoiselle* are filled with articles on the problems of business and professional women. *Mademoiselle's* recent issue tells women how to "turn jobs into careers," while *Glamour* presents a new series of "success exercises" for the career-minded. Readers who master all eight steps of these exercises are assured of advancement. Physical exercises and special dieting are also recommended.

Learning how to get grabby

What women fail to learn about making it from seminars at Macy's or articles in *Glamour* can be gleaned from the latest offering of the

New School for Social Research in New York. Like many other courses of the same stripe, taught by women in positions of power, "Political Power and Women" replaces the courses that applied assertiveness training to personal interchange or political organizing.

In this course, New York City Council President Carol Bellamy and New York State Public Service Commissioner Karen Burstein, among others, teach women lawyers and accountants about power.

Women are advised to shed their hang-ups about playing power games and to enter the fray with enthusiasm. A woman should thus be able to vie for first place in line with any male executive in any corporation. Women should "smarten up" as one young lawyer says, and "become more calculating in ways men are about their careers, and get less ambivalent about power."

Something is wrong with this picture. Feminism, after all, used to condemn male power games; now it's becoming the rationale for emulating them. Worse, feminism itself is becoming the basis for a new marketing trend — the marketing of the business and professional woman.

Merchandisers of material goods and psychological services have finally caught on to the fact that millions of middle class women now consider work an ongoing part of their lives.

These women have either benefited from the options the feminist movement has made available to them, or they have recognized some hard economic verities. Although some women may still view work as a prelude to marriage, they are increasingly unlikely to abandon their careers once they're wed. They know that in today's economy it often takes a working man and a working woman to support a family. They also know that marriages don't always last and that they may have to support themselves and their children after a divorce. The stage is therefore set for the merchandising of apparel and attitudes.

Advertisers, of course, have always latched on to any gimmick that will encourage people to consume. What is disturbing and striking is that this new trend both packages the working woman in a particular outfit and directs her to a very specific goal.

The title of Macy's seminar, "Women Mean Business" is coyly ambiguous. It says, Women are finally serious about their work and are a force to contend with. It also says, Women are a lucrative new market to be exploited. And it says, Women, a formerly dissatisfied and potentially dangerous group that challenged America's economic and political priorities, can now become participants in the business of America, which is still business.

Business, that is, as usual, with all its overtones of human and environmental devastation. So beyond the trivia the marketers spew forth, this marketing trend had serious repercussions both for feminism and for progressive political change.

The merchandisers do not merely feed women silly slogans and brand-new outfits. They are peddling a version of the traditional success ethic, now reissued in a special female edition, complete with tales of virtue and stick-to-it-iveness



ILLUSTRATIONS: DONNA HOYLE

rewarded, as the three-piece suited woman climbs towards her goal.

And that goal is a success defined exactly as it has been for the past two hundred years.

Success, writes Richard M. Huber in his lengthy study, *The American Idea of Success*, has always been "a reward for performance on the job . . . It recorded change in rank, the upgrading of a person in relation to others by the *unequal* distribution of money, and power, prestige, and fame" (my italics).

The myth of success implies to the lowly that these finer things are available to anyone, and are gotten by dint of effort. The formulation is designed to mask the very substantial inequalities which no amount of applied will power can erase.

The implication that there's enough money and power for everyone is contradicted by the very definition of success as a scarce commodity. The reward ethic spurs those at the bottom to perform their tasks willingly in the hope of advancement, while those at the top assure themselves that where there's a will there's a way. Which means that if there is no way, there must be no will; which in turn means people get what they deserve. Thus does capitalism justify its economic hierarchy and motivate its workforce.

The contemporary female success ethic is a faithful hieress to its male predecessor. First and foremost, success is still defined as more money, more power and more prestige.

We've only to glance at the models we're supposed to admire out there. There's nothing revolutionary about the bank officers, middle-level corporate managers, federal and municipal bureaucrats, public relations consultants, publishing executives or film stars that we're offered.

The message is quite clear: sisterhood is powerful, but something else is more so — rank, wealth and fame.

Female, like male, success is still defined in individual terms and individual victory is supposed to imply victory for all. Seen in this light, a variety of otherwise astonishing statements make sense. When Susan Sontag, a self-described feminist, described her concept of feminism's victory, she explained that women will have "won" when they take their places as congressmen, presidents of large corporations, and generals, as well as muggers.

This meant, according to Sontag, that "Margaret Thatcher's election as prime minister of England would be a victory for the women of England." This definition explains as well the self-congratulatory tone of many "feminist" success publications and articles. We've all won, they imply, because some of us have won.

This means that the obstacles are out of the way; any woman who fails to achieve has only herself to blame! And any woman who looks toward a different sort of achievement is, well, out of fashion.

Although the vast majority of women are still in dead-end, low-paying jobs such as stenographer, operator, and dime-store clerk (and that trend is unrelenting), it still makes marketing sense to bombard them with success exercises, courses in assertiveness training, and lessons on how to play power games — in the outfield of course.

If they demand some immediate gratification, what better than to give them the opportunity to purchase the paraphernalia of success, which, they are told, will lead to the real thing?

How are we to respond to this? Some of us, in years past, contended that because women as a class were oppressed, any woman's achievement was a victory for all women.

Perhaps naively, we declared that femininity was almost genetic protection against the temptation to misuse power. Even today Doris Lessing in an interview in the *New York Times Book Review* said, "Whenever women make imaginary female kingdoms (sic) in literature, they are always very permissive . . . and easy and generous and self-indulgent . . . This is the female way of going along when there are no men about . . . whereas the natural male way of going about things is this pompous discipline and lack of subtlety in relations."

In other words, "female power" is inherently benevolent, while male power is inherently malevolent.

The reality behind this idealization of the female temperament was our job history as a gender. We have traditionally cared for the young, the sick, the old. We have supported and comforted, and when we had to we worked at tedious and low-paid jobs. An we did it all in the name of love.

Our values could revolutionize the system

So feminism, along with its obvious goals as a movement to advance women, seemed to represent a unique opportunity for the humanization of social and workplace institutions. Feminism shared with radical politics a scorn for ruthless competition, power games and elitism. Our values, our concerns for individual life, could revolutionize "the system."

Now women are inside the system, some of them on the way to the top. And the system is accommodating us in the only way it



knows — by turning our difficulties into marketing strategies. "Build networks," our magazines tell us, "that will support you and help you fend off male chauvinism." But if you're going to organize, organize your closet, not your fellow workers.

Of course, not all of these stated goals are pernicious. It is essential to build workplace networks, to fight sexism, to ask for what you're worth, to be assertive, to seek fulfillment. The trouble is, though, that this new assertiveness and fulfillment is directed towards a kind of success which compromises all of the goals that motivated the women's movement.

The denial of economic reality that underlies the belief in individual success, the idolization of the powerful that the success ethic assumes, assure that the distribution of wealth and power remains unequal.

The deterioration of commitment into costumes marks a debasement of feminism, and with it the destruction of an opportunity for even broader social change.

Certainly it's not our fault that American capitalism is so good at co-opting social movements, but we must shoulder some of the blame for the success of the marketing strategy.

The moment we embrace these old definitions of success, the moment we allow ourselves to be marketed and market in return, we limit our options and power as a movement.

Individual success is not collective victory

Women in positions of power can recognize that their success is exactly what it seems — individual success, not collective victory, and that change involves not only doing formerly male jobs, but challenging the priorities of our economic system.

Women in subordinate positions can arm themselves against the seductions of the market with the knowledge that things have not changed much for them and won't change at all if all they do is dabble in self-help and consumption.

If we want to improve ourselves, we might consider improvements in wages and working conditions. These will only come about when women engage in unionization drives and campaigns for equal pay and for greater control of their working lives.

The feminist movement is, after all, part of a larger movement for social change. To return to our radical roots, we must recognize our vulnerability to being marketed, to admit that it's the system, not the sex, that determines the uses and abuses of power.

As women as individuals succeed in a system motivated by profit, they will have difficulty remaining faithful to their political principles.

A woman may try to treat her "subordinates" as equals, but when there is an efficiency drive, she will have no choice but to push them. If we let our "special needs" be defined as "clothing and services" we will never get the equal pay, adequate daycare, or the working hours that are necessary for women — and men — whose values extend beyond the success ethic. □

Working Papers for a New Society,
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BROADSHEET DO IT YOURSELF SEMINAR

ON SATURDAY MAY 2ND

9.30 AM — 4.30 PM

AT

AWKLAND SECONDARY TEACHERS COLLEGE - 60 EPSOM AVE

SPEAKER SONJA DAVIES

WHAT? DO IT MYSELF?
WHAT WOULD BARRY SAY?
WHAT? \$5
WHAT? TOOLS?
WHAT? CAR REPAIRS AND BUSHCRAFT AND HELP SELF HEALTH

FOLLOWED BY WORKSHOPS AIMED AT PUTTING THE TOOLS OF CHANGE INTO WOMEN'S OWN HANDS

AND BASIC CARPENTRY AND PUBLIC SPEAKING

AND NON-VIOLENT POLITICAL

ACTIVISM

AND

SELF DEFENCE

AND

MASTURBATION

AND

GETTING INVOLVED

IN YOUR UNION

AND

COMING OUT

AND

AGGRESSIVENESS TRAINING

AND

DEALING WITH

GOVERNMENT

DEPARTMENTS

AND PLUMBING & ELECTRICAL

AND

GETTING OUT OF MARRIAGE

AND

COMPLAINING ABOUT ADVERTISING

AND

MAKING A POSTER AND RUNNING A MEETING

WRITING A PAMPHLET AND STREET THEATRE

AND POLITICAL ACTIVISM

”



EVERY PARTICIPANT WILL HAVE THE OPPORTUNITY TO ATTEND 3 WORKSHOPS LUNCH IS PROVIDED & COFFEE WILL BE AVAILABLE AT THE START & THE END.

The Women on the Move public relations stunt, with its milk and water peace petition, completely bypassed most of the women who have been working hard for peace and social justice in New Zealand in recent years.

Make Peace Not War

Generations of New Zealand women have worked for peace — Christine Dann interviewed four in the latest line of female peace activists to find out what they are thinking and doing. To show what is really going on and how we can be part of a sustained and serious struggle for peace instead of a nine days wonder.

“If people react as I do we have a certain amount of power to effect change. I believe that,” said Cate as we sat on my bed talking about her role as a female peace activist.

Where does this sense of effectiveness come from and what does it involve? Cate Ansdattir is currently researching childcare needs in Wellington city. Since high school days she has been active on social and political issues. Three years of working with intellectually handicapped people in Canada made her very conscious of environmental issues, especially nuclear radiation and other potentially harmful prenatal influences. In Canada she also made contact with Greenpeace, the international peace and conservation organisation. But North America was so huge, materialistic and strongly capitalist — it was hard to find a community and to grow politically there. In London, in the “state of Freestonia” (a squat

which expanded into a real community) she found a small society with a feeling of power and resistance which was exciting.

She came back to New Zealand in 1978 to find that American nuclear warships had begun visiting our ports — there was plenty of peace work to do. So she began her current involvement with the peace movement here.

She finds she meets a lot of women and not many men in the peace movement. She feels happy about confronting the sexist men she encounters in the movement, as a member of a strong group of women in Wellington doing just that. She feels it's a pity that the peace movement won't endorse the feminist belief that assaults on women are parts of assaults on humankind. Society is violent and violence against women is one of the first things we should be aware of and change through counteracting

sexism. There are problems in the fact that movement men are slow to see this link, and are not sensitive about using non-sexist language.

But she points out that women are making their mark — of the six New Zealand delegates who went to the Nuclear Free Conference in Hawaii in May 1980 five were women. That conference set out a blueprint for a nuclear free Pacific campaign and also set up a Pacific Resources Forum. A major focus of the conference was linking the struggles for native peoples' liberation and nuclear-free campaigns around the Pacific.

Cate prefers to work at grass roots level in New Zealand — she believes that principles and practices get watered down as the organisations which are supposed to implement them get bigger. It is also important to provide something that ordinary people can relate to directly and feel effective doing, since the issue of peace and war is so big and



Cate Ansdattir



Rachel Bloomfield

PHOTOS: JANET BAILEY

difficult that people can easily feel alienated and powerless. For this reason she supports the Home Base Campaign, which brings nuclear issues down to a practical level.

"I'm anti-nuclear, full stop," she says. "Anti-nuclear anything, including families!" She's quite prepared to take a drop in her material standard of living in the interests of a safe, humane environment. She feels we can all do something, as individuals as well as collectively. As she said emphatically — "the meek bloody need their earth!"

Katie spreads the word

Katie Boanas and I met in a stationery warehouse, where her husband nursed the baby between stacks of shelves while Katie and I talked in the tea room. Katie is a member of the Christchurch Peace Collective, which is a coalition representing peace groups in Christchurch. Of the dozen people on the collective, eight are women. In 1981 a collective of women who

are working for peace is planned, to spread the word about peace to women's groups. Three women, calling themselves the "Fallout Follies", perform street theatre on peace issues. So women are very active in peace work in Christchurch.

What does Katie do?

Her special interest is peace education. She goes into secondary schools and tertiary institutions with 'The War Game', a film which simulates the outbreak of a nuclear war in Great Britain, and photos of the aftermath of the nuclear bombing of Hiroshima and Nagasaki. She



PHOTO: PAUL MINIFIE

Fallout Follies

offers information on the arms race and where it is taking the world, in nuclear testing in the Pacific and the effect it is having on Pacific Islanders, on the ANZUS pact, and other topical issues. A lot of material she offers can be slotted into regular lessons on a variety of subjects, ranging from science to music. She finds the response to her material very good. She steers clear of party politics and concentrates on getting the students to ask their own questions.

In addition to educational institutions she speaks to churches and political organisations. Katie has begun the work of talking to women's groups which the planned women's collective will carry on. She showed a group of kindergarten mothers a filmstrip on the effects of nuclear radiation made by nuclear scientist Helen Caldecott entitled **I have three children too**. From an initial standpoint of ignorance the women moved to feeling horror as they learnt what is going on.

It can be easy to feel fatalistic when one finds out how hideous and huge the arms race is. But things can be done about it. The Home Base Campaign is one example. Katie is also documenting a history of non-violent actions in New Zealand, from Te Whiti's resistance against British imperialism at Parihaka in the nineteenth century to the latest example — the resistance to American militarism posed by the Peace Squadron.

Like many other peace activists, Katie was disappointed by Women on the Move as a peace education exercise. The Christchurch Peace Collective had to inform the local organisers of Women on the Move of its existence, and eventually the Collective provided the only peace input offered in Christchurch. The women of the Collective even ended up organising banners and music for a display in the Square, an event which did not receive the media coverage which peace activities in Christchurch usually get. The Collective women also thought that the petition women were being asked to sign was innocuous and wrote across the top that they would only consider their signatures valid if the New Zealand petition endorsed and was accompanied by the original Nordic women's petition on which the Women on the Move petition was apparently based — a suggestion which came from the women's meeting organised as part of Women on the Move activities.

Peace work is almost a full-time job for Katie. In addition to all the speaking and organising she does she works on preparing and distributing publications — on ANZUS, the Peace Squadron, nuclear testing, the Trident submarine . . .

So much to find out, so much to stop before it stops us all . . . Katie is doing her best.

Rachel takes action

Rachel Bloomfield will be well-known to feminists who have attended her non-violent action training workshops.

Rachel can remember being interested in social issues from an early age. Born in England, she can recall wanting to go on one of the great Aldermaston ("Ban the Bomb") marches at the age of six. At school and university she read about the civil rights struggles in the United States and identified strongly with it. After involvement in anti-nuclear and anti-apartheid actions in New Zealand she went to the States, where she lived with activists of the Movement for a New Society in Philadelphia for nine months. She did their training programme, which built her confidence and helped her evolution as a feminist. She saw the possibilities of being a full-time activist instead of having a "straight" job.

Moving to London, she worked with the Campaign Against the Arms Trade, and then was part of a feminist anti-nuclear group in Leeds. She was also part of a non-violent activist resource group, which ran workshops on non-violent action. She came back to New Zealand late in 1978 to start running these workshops here.

During 1979 and 1980 Rachel established the worth of these workshops for political activists who need to develop co-operative work techniques and conflict handling skills. She runs them for all sorts of activists — anti-apartheid groups, women, environmentalists, and so on. The aim of the workshops is to equip activists with the skills for their work. Personal level skills such as public speaking, setting goals, conflict resolution and self confidence; group level skills such as practising consensus decision making, listening properly, running groups in a non-hierarchical way and sharing out the talking in a group fairly; and political level skills such as building a campaign and taking direct action. Rachel tailors the specific content of her workshop (situations role-played, etc.) to the particular interests of the group she is running it for.

Rachel herself is involved in direct action, particularly the Home Base Pacific Pilgrimage anti-nuclear campaign. This campaign enables people to make a personal protest against nuclear weapons by declaring their own property a nuclear weapons free zone. An attempt to make New Zealand nuclear free from the bottom up rather than the top down. The Home Base Campaign, as its full title suggests, is also very concerned with the struggles of Pacific peoples for freedom from colonial domination, since the colonial powers France and the US are testing or have tested nuclear weapons in their Pacific territories. Rachel stresses that peace and justice must be linked — you can't have peace without justice.

Another linkage which is important to Rachel is the tie up between militarism and sexism. She tries to get this point across in New Zealand peace publications. When I asked her to explain her philosophy she said, "We need to be clear on the difference between women's energies being co-opted and the alternative of women being involved in the anti-nuclear struggle with a radical feminist analysis. So often women take volunteer roles in activist groups and this is also true in

the peace movement. We do the donkey work while often it's men who do the direct action. There is often a lack of consultation with women's groups about specific projects and they are not related to women's needs.

"At the moment in New Zealand I feel there is an incredible need for feminists to become involved in the peace struggle. We need to decide whether we want to work with men in this struggle, or with women's groups. I feel there's a need for both. There are inspiring overseas examples of radical feminist anti-nuclear groups. But we need to be sure that our point of view is heard by men in the movement, and not ignored because we are in a separate group. A third model is for us to work in a mixed group but to caucus as women to work through a clear feminist analysis on militarism, and look at strategies for confronting sexism within our mixed group."

I asked Rachel what she saw in her future. She replied that she'd keep working on incorporating her activism into a sustainable lifestyle.

Alison identifies the enemy

"The enemy is the people who control the institutions, who dish out the ideology, who control money and labour," said Alison Green, another woman in search of peace and social justice.

Her activist career began with the Maori groups Te Matakite and Te Reo Maori. She is also part of a black women's group in Wellington. From thinking that everyone should make Maori issues their top priority she has moved to stressing the need for a united front among all those who oppose the present system which keeps most of us down. However, each group in opposition must analyse its own situation and develop its own counter ideology.

Alison is critical of groups like Mana Motuhake which work within the accepted structure of the system.

If Mana Motuhake gets into Parliament, she says, it will have to swear allegiance to the Crown as "Her Majesty's loyal opposition"! Where's the progress in that? Or in taking the Treaty of Waitangi to England to request ratification by yet another Pommy Queen who probably cares as little as the one who allowed it to be signed in the first place?

Alison is also scathing about other supposed initiatives for change, such as Women on the Move, which ended up legitimating the system they ostensibly oppose.

Alison translated a Women on the Move pamphlet into Maori — but she altered the content to make it more relevant to Maori women.

Someone trying to bring up three kids on a social welfare benefit and struggling to keep contact with the remnants of her Maori family and culture isn't likely to be too rapt in the suggestion that she dash off to the local library and get stuck into Katherine Mansfield. (Which was one useless suggestion made by the original Women on the Move pamphlet.) Alison's version recommended that Maori women did things connected with the position of Maori women in society, such as lobbying for more Maori language programmes, joining a black women's group, raising the issue of Maori unemployment, and so on. She stressed the need to recognise that the liberation of Maori women within Maori society is necessary for the liberation of Maori people as a whole.

Interested in Maori, women's and peace issues, Alison sees herself as a go-between between the various groups, sharing the consensus of each of these sections of the "extra-parliamentary opposition" with the others. It's all part of the united front work which she feels is vital if we are to change New Zealand for the better.

Cate, Katie, Rachel and Alison — just four of the many women who are working for peace in a practical way in New Zealand today. Our hope for a future? □

Putting the Squeeze on Sponges

In reaction to the much-publicised risks of wearing manufactured tampons, women have been turning to sea-sponge tampons, seeing in them a 'natural' alternative.

But how much do we know about sea sponges? And are they safer?

FRAN MOIRA

addressed these questions in a recent issue of the US publication

Off Our Backs.

Some feminist and counterculture health activists have been advocating the use of sea sponges instead of tampons during menstruation for some time now and increasingly with the discovery that commercial tampons are associated with toxic shock syndrome. According to women at feminist health clinics and Food and Drug Administration officials, the use of menstrual sponges has been going up all over the country as women seek alternatives to tampons. Many to the publication's we get at the oob office have stories promoting sponges as a natural way to soak up menstrual blood that presents no danger to women and deprives the tampon industry of some of its billions in profits.

toxic tampons

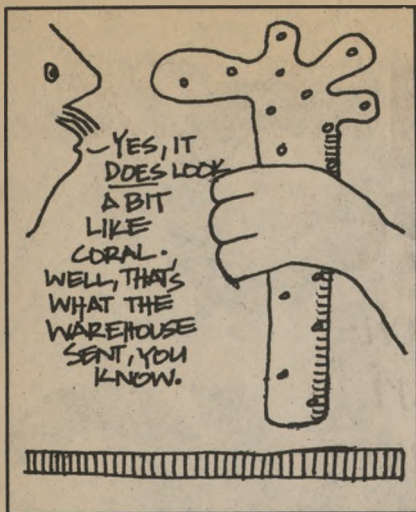
All tampons have been shown to cause vaginal ulcerations and drying (see oob March 1980), and all tampons, especially Rely, have been linked to toxic shock syndrome, the newly publicized, sometimes fatal disease that strikes tampon-using

menstruating women almost exclusively. It has been theorized that the tampons and the clogged-up blood serve as a culture medium for an especially virulent strain of the bacteria *Staphylococcus aureus*, which releases a toxin that enters the blood stream and causes the fever, vomiting, diarrhea, and drop in blood pressure that characterize toxic shock (see oob November 1980). Some people advise that tampons be changed frequently so that the blood does not have a chance to accumulate, but frequent changing has not been shown to reduce the risk of toxic shock in the studies thus far carried out by the Center for Disease Control. Frequent changing can also add to the trauma that causes the drying and ulcerations, which have been proposed as the means of toxin entry into the body.

sponges soak up more than blood

The fact that tampons are dangerous does not make sea sponges safe. Since sponges, like tampons, are put into the vagina to soak up blood, the same mechanism that causes toxic shock in tampons users may cause toxic shock in sponge users — and a case of toxic shock has been documented in at least one woman who used sponges exclusively during menstruation.

The fact that sea sponges are a "natural" product does not make them "pure." Studies done at the University of Iowa and the Center for Disease Control show that sea sponges sold for menstrual use are anything but sterile. According to a CDC epidemiologist who undertook laboratory analysis of sea sponges, the sponges are teeming with bacteria, including *Staph aureus*; they also contain sand and coral bits, and, most alarming, whatever chemical pollutants happen to be contaminating the waters from



which they are retrieved. Sponges distributed for menstrual use in the United States come mostly from waters off the Bahama and Florida coasts and the Mediterranean. They absorb the chemicals dumped into those waters; they are there to soak up the oil slicks.

Information on who gathers the sponges and what is done to them before they are packaged and sold is not immediately accessible, but the various bleaching processes the sponges are put through obviously does nothing to remove even sand or coral, much less bacteria and chemicals. Since sponges have never undergone Food and Drug Administration clearance procedures for use as menstrual devices, there are neither uniform processing standards nor means to enforce them. Some feminist health activists had attempted to find out the composition of sponges before the news about toxic shock hit the headlines, but got no help from the authorities to which they turned for resources; others have included as much information as they could in sponge packages, along with instructions on how to use the sponges and cleaning methods. But none of these measures eliminate the potential dangers harbored in sponges.

personal patterns

Women who use the sponge can become attached to it. One woman who has used a sponge for several years, and whose group distributes about 12,000 sponges nationwide

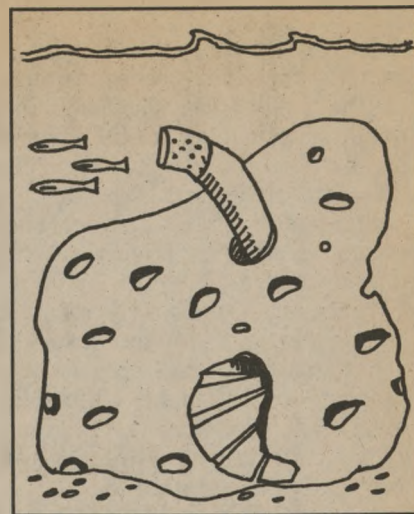
over a 6-month period, spoke of her sponge as a personal friend. Unlike Tampax or Rely, each sponge is different — different sizes, shapes, consistencies, colours, patterns of holes. It can be molded by the woman to her own comfort; it's placed inside by fingers, not cardboard or plastic tubes; it's not discarded but taken care of and used over and over, sometimes for years. Not only is it a personalized and inexpensive item, it seems to be perfectly safe — like tampons, until proven otherwise.

According to this woman, sponges generally require more frequent changing than tampons, even those with fewer and smaller holes. During her heavier bleeding times she removes and rinses her sponge about every hour. She cleanses it in vinegar overnight after her period ends and lets it air dry until the following month. Some women boil their sponges after each period, she said, which probably gets them cleaner and also wears them out faster. In all her months of sponge use, she said, she has never had any problems; nor have the many women she knows who also use them. The one situation in which sponges seem to be unwise is when a woman has a vaginal infection — the sponges seem to aggravate that, she said. Tampons would probably aggravate vaginal infection, too.

It was this woman's group that, over a year ago before toxic shock was ever heard of, decided to try to find out the composition of sponges. They sent samples to their state health authority and to the FDA asking for a laboratory analysis. Their requests were completely ignored, she said. Now, however, in the wake of toxic shock, the FDA is trying to halt the distribution of sponges, she said, although it is leaving most brands of tampons on the market.

Some women, like this one, do not want to stop using sponges and consider FDA interference unfair and discriminatory.

Other women have taken measures themselves to stop the distribution of sponges.



emma goes spongeless

The Emma Goldman Clinic, in Iowa City, put toxic shock warning notices on sponges on sale at the clinic when it learned in October that a sponge user had come down with toxic shock. The warnings did not stop women from continuing to buy the sponges, said Dr Adele Franks, who works at the clinic. She estimated that the clinic sold about 4,000 sponges a year, that sales had increased over the last two years and had been especially high following the first reports of the tampon/toxic shock cases.

Two weeks later, the clinic stopped selling sponges entirely when it learned of the results of an analysis conducted at the University of Iowa laboratories by microbiologist Mary Gilchrist. Dr Gilchrist had read that sponges were being used as alternatives to tampons and decided to find out what was in them. She purchased a package from the Emma Goldman Clinic and subjected the sponges to several weeks worth of analysis. Some she rinsed six times, as per the package instructions that six rinsings were advisable before use; others she rinsed fewer times, and some she didn't rinse at all. The rinsing got rid of some sand, coral bits, and cellular debris. But all the sponges, rinsed and unrinsed, contained bacteria, fungi, hydrocarbons and other chemical pollutants.

Dr Franks said the finding of bacteria did not bother her as much as the finding of chemicals that might cause cancer. Good processing methods and an autoclave could take care of bacteria, she said, but contaminants like hydrocarbons posed greater difficulties and unknown hazards.

The clinic immediately removed all sponges and sent out letters to other women's clinics where sponges are available informing them that the Emma Goldman Clinic had stopped using sponges and no longer endorsed them.

menstrual regulation

Even if the FDA manages to stop the distributors and sellers of sponges for menstrual use, she said, there is nothing to stop the sale of sponges for cosmetic purposes or to wash dishes and cars, and these sponges can always be used during menstruation.

The government has provided very little information on the composition and dangers of brand-name tampons and doesn't seem to be doing much in that area, and now women are slapped with a choice between two unknown, risky methods, she said.

According to the CDC epidemiologist who analyzed sponges, the CDC has also analyzed hundreds of tampons and found them free of contaminants and bacteria, except for some "very benign bacteria commonly found in the environment" in a few samples. Tampons had to go through years of premarket testing before they were put on the market, and they have to be manufactured according to uniform FDA-regulated standards to stay on the market, he said.

Obviously, however, these uniform manufacturing standards did not prevent the association between tampons and toxic shock. The FDA has taken some actions designed to protect and inform women: Rely tampons, most frequently associated with toxic shock, have been removed from the market, and

Continued on page 34

bop wvc

**Tauranga Women's Centre
provides a focal point for
women in the Bay of Plenty.**

**DEIDRE KENT has been
involved from the beginning —
she describes the setting up
and functions of the Centre.**

The story of the beginnings of a Women's Centre in Tauranga are not very dramatic. It happened very easily and naturally. I guess it was the culmination of ten years of the women's movement in New Zealand, or such aspects of it as have affected a city the size of Tauranga.

During 1978 and 1979 there was not much feminist activity in our town. The impetus of IWY had died down, SOS, WEL and ALRANZ had dwindled to a handful of faithfuls and REPEAL had come and gone. But after the 1979 Women's Convention two consciousness-raising groups began meeting regularly and in September, 1979, the idea of a Women's Centre was mooted. It was something practical and novel to do; we needed a new focus for feminist activity in the town.

After a visit from a Hamilton woman involved with getting their Women's Centre off the ground, we drafted a constitution based on that of the Wellington Women's Resource Centre, and sent it away with an application to become an

Incorporated Society. Around the same time we started looking for a room and were attracted to a centrally situated sunny first floor room nearly opposite the Post Office. It was small, being only 12 feet by 18, but it had tea-making facilities, good toilet facilities and a good feel about it. Much to our delight, a \$500 grant from COW arrived last February. When on March 31st we opened a letter from the man at Government Life Buildings telling us we could rent the room as from April 1st, sheet panic set in. We had no volunteers, no furniture and only a vague idea of what the room would do or be.

The next month was spent at auction marts and arranging for the urgent installation of a phone. We dragged a carpet up the stairs, bought a hot water jug, desk, cabinet, heater. We borrowed curtains, typewriter and bought minimal office equipment. Throughout this time we had been putting out a regular newsletter to an ever increasing mailing list and having regular flea markets to raise funds.



From Left: Sharon Lauria, Anne Cobby, Deidre Kent and Phyl Shearer — four members of the Centre's first core group.

In the early period, the group was quite small. The mere renting of the rooms was the major step of faith. We argued that having the rooms would increase feminist activity — and hoped we were being logical! All the time we reassured ourselves “Well, if it doesn't work there is nothing lost, we can close any day.”

Our first piece of real publicity was on May 6th, the day we opened. “It was a room” we stated in blind good faith, “for women to use as they wanted. Its function would develop as we went along, within the boundaries of our feminist constitution.” Every subsequent piece of publicity has brought more willing helpers. We now have twelve volunteers on a roster system and the room is open three days a week, 10am - 4pm.

Functions

Our Centre has developed over the past months into quite a place. It has several functions — as a drop-in centre, a resource centre and activities centre, a store for old clothes for our flea markets, a meeting room, a creche, and most recently, a crisis centre. As you can imagine, not all of these functions are compatible and some day we will have to expand.

As a resource centre we are in a fledgling state. We are developing a library, all books so far being

donated. Three copies of *The Hite Report* and two copies of Adrienne Rich's *Of Woman Born* were among the first to arrive. One day when we felt flush we bought ourselves a copy of *The Bleeding Heart*. Files about rape, domestic violence, employment, education, health etc., are gradually building up. Both the Samaritans and the Citizens Advice Bureau have used us as a source of information. The CAB suggested we keep copies of books like *How to Get out of Your Marriage Alive*, as they can't handle money and have no library system. Women and school girls are beginning to use our centre for writing speeches and for projects.

As an activities centre we have built up quickly. We have run a consciousness-raising group, an assertiveness group and a woodwork class for women. A group for newly separated women was mooted a month ago and is already full. A women's studies course is also advertised. Once when a woman came in saying she was looking for a vocational goal, we encouraged her to use the room for a vocational planning discussion for women in the same situation as herself. Discussion groups on a Friday night have been on politics, religion and child care. Out of a discussion group for mothers with young children emerged a wealth of information about what is available

locally in the way of babysitting clubs, child care centres and so on. This information has been collated in a folder which is kept at the centre. We want consciousness-raising groups to be a central part of our activities.

Several unexpected results have come from the setting up of the Women's Centre. Since it used volunteers, there has been opportunity among the women themselves to make significant educational, vocational and personal decisions in their lives. Many women in the town have been put in touch with each other in a way never before so possible.

Finance

Financially we are seeking further funding; from our own women there is a continual flow of subscriptions and donations. We are selling badges and menstrual sponges, and each library book hired brings in 20 cents. Women pay 10 cents for a cup of tea or coffee. A garage sale has brought in \$200, and another is planned.

The word is rapidly being spread that we are here and women new to the district are making this often their first port of call. We now have sixty members and a hundred on our mailing list. We recently had an afternoon where the room had in it two volunteers, one collective member being interviewed by two social work trainees doing a project, one woman in distress, one Herstory diary researcher conferring with a woman artist on photos of early women of the district, one newcomer to the district who had offered her services as a typist and was reading in a corner, and four preschool children. It was so hectic that three of us afterwards went right out and started enquiring about bigger rooms!

What started six months ago as a rather tentative experiment is proving a project that cannot fail; it is developing into a much talked about, much needed part of our inner city community. □

The Tauranga Women's Centre is at 42 Grey St, Tauranga, ph: 83530, PO Box 368, Tauranga.

HEALTHY WOMEN

Venereal Disease Part 2

Syphilis

Less common than gonorrhea but much more serious in its consequences, syphilis is common among an older age group. It is also prevalent among both lesbians and homosexuals. Prevention appears the only hope of controlling/reducing the disease. Syphilis is the most serious of the sexually transmitted diseases because it destroys the infected person physically and psychologically long before it kills them. It has major effects on children exposed to it in utero, if they survive. There are estimated to be 50 million cases of the disease worldwide.

Syphilis is caused by small bacteria, *treponema pallidum*, shaped like corkscrews. They thrive in the warm, moist linings of the genital region and can live in concentrated sites (sores) on the skin surface but they die quickly away from the human body. They are, therefore, usually spread by direct physical contact, usually sexual. It is possible to spread syphilis by close non-sexual contact but not from inanimate objects. An infected mother can spread the disease to her fetus, the result usually being a stillbirth. If the child survives it will usually be physically or mentally deformed. You have a 100% chance of developing syphilis if you are in contact with a first stage sore or cancer.

Symptoms

The incubation time for syphilis is nine days to three months but the symptoms commonly occur at about three weeks. There are four stages to the infection.

Primary stage: The first symptom is the development of a painless sore which oozes a colourless liquid. The sore is round or oval and firm, usually about ½ inch across. These can appear on the fingers, anus, mouth, lips or breast, as well as the genital region. About a week later you get a swelling of the glands in the groin. At this stage there is no feeling

of illness. If you have a sore that doesn't heal have it checked out immediately.

Secondary stage: This occurs when the bacteria have spread through the body and may occur immediately after the first stage but more commonly takes three weeks to develop. The person feels unwell, loses their appetite, experiences aches and pains, vomiting, fever, breaks in the skin, flu symptoms may occur, the hair may fall out, sometimes a dark rash covers the body, sores break out and glands are swollen. All these symptoms disappear in three weeks to nine months. This stage is recurrent and occasionally the genital region will become sore and puffy with the infection. Some people have very mild symptoms at this stage.

Latent/Third stage: This stage may last months or years. The person has no symptoms but the presence of syphilis can be shown in the blood stream. After about two years the person ceases to be infectious to others but women who are infected can still pass the disease on to their children.

Tertiary/Fourth stage: This stage occurs in one-third of all those not treated at an earlier stage. It causes permanent damage as the disease becomes concentrated. It attacks the nervous system, the heart and the blood vessels. It is also common to find lesions or ulcers on the body. People may display symptoms of mental illness, or become chronically physically ill.

You are most infectious to others during the first two stages.

Tests for syphilis: There are two main tests for syphilis.

The dark ground microscope test: this involves testing the serum, squeezed from the sores of an infected person, for the presence of the syphilis bacterium.

VDRL/RDL Tests: these are tests which look for anti-bodies in the blood. They are not accurate until about three weeks after initial infec-

tion. All tests are positive when the infection reaches the second stage.

All tests should be repeated at least once if you think you have had an exposure to syphilis. Everyone should have a VDRL test every year if they have sexual contact with more than one person.

Treatment:

The usual treatment is penicillin. In this case Bicillin — 2.4 million units by injection during the primary/secondary stages. If this is administered at these stages it cures completely in most cases. In the latent or tertiary stages it is possible to stop the progress of the disease but not to repair previous damage to the body.

A blood test needs to be repeated every three months for two years to be certain of a cure. Remember you are most infectious during the first two stages. Less than one-third of all infected persons get treated.

Other sexually transmitted diseases:

Soft Chancre (Chancroid): This is caused by a bacterium and contracted by sexual intercourse. Three to five days after intercourse a soft ulcer is produced usually on the genitals. Swollen glands also occur. The treatment is anti-biotics.

Lymphogranuloma venereum: Again caused by a bacterium but it can be caught off clothing as well as from sexual intercourse. 5-21 days after contact, blisters or ulcers appear on the genitals. This disease also causes internal complications if not treated promptly. Again anti-biotics are used for treatment.

Granuloma inguinale: Another bacterium passed on by sexual contact. There is a one to three week incubation period resulting in bright red, painless genital sores. The treatment is anti-biotics.

Non-specific urethritis (NSU): This is the most common sexual disease in men. The symptoms in women are hard to diagnose, or are insignificant but the rate among women is probably higher than presently suggested. NSU is not only transmitted by sexual contact but by close personal contact and contact with

objects. The cause of NSU is uncertain but it may be due to a number of unidentified organisms. Some research has suggested that NSU is due to an allergic reaction between vagina and penis.

Symptoms: A discharge, stinging, irritation and discomfort in men. There may be a thin grey liquid discharge from the penis. These symptoms may be recurrent. The disease spreads to the rest of the body and may cause damage to the eyes. NSU has been associated with a type of arthritis called Reiter's Syndrome which is hard to treat. If a woman is infected at conception, or during pregnancy NSU can cause the death of the fetus. NSU has a tendency to re-occur years later in a multiple form. Re-occurrence usually occurs after intercourse. NSU is on the increase everywhere and it has a remarkable incidence pattern with sporadic unconnected outbursts.

There are a number of other so-called venereal diseases. Among them are trichomoniasis (see Broadsheet No. 47, March, 1977); monilia (see Broadsheet No. 47), scabies, warts, lice and genital herpes (see Broadsheet No. 77, March 1980).

Scabies: This is an infestation of mites (microscopic animals), which burrow into the skin and form tunnels. The presence of the mites causes the skin to itch, especially at night, when the body is warm. The mites are transmitted by sexual or close personal contact as well as through contact with infected clothing, bedding, towels and even pets. Scabies is diagnosed by the rash it produces, small red bumps appear in the warm, moist areas of the body. Scrapings from these bumps are examined under a microscope for evidence of the mites. There are, however, no really reliable tests for scabies so awareness of possible contact is essential in many cases. Treatment is by medication given on prescription applied to the skin and left on. All clothing, bedding etc should be washed in hot soapy water or dry cleaned.

Lice: Often called crabs, these may be found in the pubic hair, where they live by sucking blood from the skin. They are easily passed on by

sexual contact and from contact with infected materials such as clothing. They look like tiny white crabs (hence the name) and can be treated by careful washing with solutions available from the chemists or through your doctor.

Warts: These, like warts in other parts of the body, are caused by a virus. They appear to be passed on by sexual contact and are felt as hard lumps on the skin surface. They may become very sore and irritated. Treatment is either with a prescription drug (from the doctor) or having the warts burned off. Herbal remedies, such as the sap of dandelions, may work but they need to be used with great care in the genital area.

Points to note: The treatment for gonorrhoea needs to be 100% effective if the bacteria is not to become resistant to penicillin. Already the doses of penicillin and its associated drugs have been dramatically increased to meet this need. This is not so for syphilis which has not been so active in developing resistant strains. The five major sites of gonorrhoea (in the body) all have slightly different methods of treatment.

Side effects of drugs: It is important to be aware of the side effects of the major drugs used in treatment of VD. Some may be harmful to your health.

Penicillin: Allergic reaction — a rash, fever or blisters occur within 14 days. More seriously a major loss of blood pressure (anaphylactic shock) occurs within an hour.

Tetracycline: Irritation of the digestive system, pain, vomiting, heart burn, diarrhea and fever. Sometimes there is a skin rash. *Pregnant women should not take tetracycline.*

If you have any of the above symptoms contact your doctor immediately.

Prevention:

There is no immunity or vaccine for VD. In fact there is no other way to avoid it than total abstinence from close physical contact with other human beings. Once infected it is always possible to get a reoccurrence. However it is possible to exercise some preventative action.

1. Avoid a casual choice of sexual partners.
2. Use a condom in heterosexual activity, preferably before close sexual activity begins.
3. Use other barrier methods of contraception such as the diaphragm, foam, jellies and creams.
4. Urinate and wash carefully before and after intercourse.
5. Have frequent tests for VD.
6. Inspect the penis for evidence of sores and a discharge. To do this roll back the foreskin and squeeze gently and observe for a liquid discharge.
7. If you are infected and get all your sexual (and close physical) contacts examined.

Not recommended: Some medical people have suggested the use of a morning after anti-biotic for sexually active people. Since this encourages the build up of resistant strains of the disease it is not a good idea. Nor is the prolonged use of such drugs recommended.

If you have an infection make sure you get properly cured, with adequate testing and proper medical intervention. Return for a repeat set of tests, ask for these if they are not offered. Avoid all sexual contact until you are sure you are completely cured. Make sure you use the full dose of any drugs prescribed (this is always important for the penicillin type of drug whatever the illness).

Find a doctor with whom you feel at ease. Most areas do have a VD clinic and a specialist to whom you can be referred. It is crucial that a full sexual history is taken, as well as a full physical examination, with swabs, smears, blood tests and urine tests.

The median age for women to contract VD is 17, and it is 19 for men. VD is found in every social class and group, among all ages. In order to challenge its spread we need to establish the actual occurrence of these diseases and their distribution in the population. We need to make testing and screening easier, to make more public the reality of VD in everyday life. We also need to remember that it is an individual responsibility as well as a social problem. □

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Brainstorms

Of Self Defense And The Deaths Of Five Dear Friends

Eileen Bresnahan

Reprinted from Big Mama Rag Vol 8 No 11

I didn't put on black when they elected Reagan. Didn't rerag in black for the Republican Congress. I didn't even do it when they started talking about resurrecting the Senate and House Committees on Internal Security, i.e. 'Un-American Activities' (or as the news media put it, the "Commie hunters"). Or when they cut off the funds for busing. But yesterday finally did it — yesterday I got scared.

Yesterday, November 17, an all-white jury, 6 men, 6 women, found 4 Ku Klux Klansmen and 2 American Nazis not guilty by reason of self defense in the deaths of 5 members of the Communist Workers Party (CWP) in Greensboro, North Carolina.

They found this even though the Klansmen and the Nazis had gone to the CWP 'Death to the Klan' rally, where the shootings occurred, armed and looking for trouble. Even though the Klan and Nazis make no secret of their hatred of Communists. Even though there was a videotape of the shootings.

After the verdict, a CWP spokesperson said the verdict is "a green light to the Klan and the Nazis to ride the streets and shoot people down."

And I believe he's right, too, at least as long as the Klan and the Nazis don't change their tastes (too rapidly) as to whom they shoot at. Communists, of course, are fair game, as are blacks and homosexuals. Jew and Catholic bagging would probably cause them more trouble these days, but then times change and so must the Klan (at least until farther down the road).

The verdict illustrates current American attitudes on the subject of self defense:

When Dessie Woods, a black woman, kills an armed white man who's trying to rape her and her friend, that's murder requiring 22 years punishment in prison. When Sandy Hagen, a poor white lesbian, being beaten in her own apartment, picks up the attacker's gun and blows him away, that's first degree manslaughter, good for seven years behind bars. When Juanita Thomas, a black woman, beaten brutally over five years, finally can stand no more and stabs her boyfriend to death, that's murder one — life in prison. When Rita Silk Nauni, a Native American woman, scared out her mind because two cops investigating a littering complaint, are roughing her up and trying to handcuff her 10-year-old son, grabs one of the cop's gun and kills the other, that's manslaughter in the first degree and shooting with the intent to kill, earning her 150 years, two lifetimes, locked away.

But when the Klan shoots a commie, or a shopkeeper shoots a robber, or a rich man shoots a burglar in his house, or the police shoot just about anybody, that's self defense.

Self defense in America has less to do with the circumstances of the event, than with who is defending against whom, who is believed, who the jury can 'identify' with. So any woman who kills a man (unless she's white and he's of colour) is in deep trouble, regardless of the circumstances of the killing.

She'd better find a good lawyer (sure to cost a fortune) and keep her fingers crossed, because she has flown in the face of a time honoured tradition, i.e. men kill women, not the other way around. If she's a woman of colour or poor, she'd as well forget about self defense and cop a plea, especially if the corpse is white.

To find self defense, a jury must believe that the use of force is justifiable under the circumstances. And there are damn few circumstances under which an American jury is going to believe a woman is justified in killing a man. Such an act threatens societal power structure, as manifested in the sensibilities of most jurors. And it's not just jurors — it's police, district attorneys, judges: everyone down the line — none of them will believe it's self defense if this belief is inconsistent with their concepts of what's 'true' about the world.

In the Greensboro case, the jury apparently was easily able to side with the good Christians and family men, neighbours all, who killed a few dirty reds — they were only doing what they thought was right, to protect their families and, of course, the revered 'American way.' The jury believed the Communists got what was coming to them — execution for thinking 'different' and having the courage to act.

The Communist Workers Party is far from my favourite leftist group. Indeed feminists attending a rally held in Denver by the CWP after the Greensboro murders were told that they shouldn't be there if they weren't in support of the CWP. CWP members said that the issue was not murder by the Klan, but the singling out of the CWP for Klan retaliation. So, these women were told not to rally unless they were there in support of the CWP, rather than opposition to the Klan. This is certainly a sectarian and divisive stance, and left feminists who attended with a very bad taste in their mouths. But we must not let their (CWP) errors excuse our's. In these frightening and repressive times we must keep in mind who is our enemy and who, therefore, are our friends.

Leftist groups such as the CWP, however bad they may be in official policy on the 'woman question' or however personally piggy their male members come off, are our friends. This is not to say that they don't have a serious responsibility to get their own act together and get their male supremacist politics and practices off of women's backs — the tacitly male supremacist stand of many leftist groups is one of the major factors currently keeping people's movements small and divided.

But feminists must not forget either that our common enemy is this country's ruling class, who maintain their control through an ideology of power and dominance that manifests itself as patriarchy and the patriarchy's current most advantageous (to the ruling class) economic form: capitalism.

All leftists must see that wiping away capitalism is not enough, for patriarchy will always spawn yet another repressive

economic system, as long as the ideals of power that are patriarchy are allowed to continue.

All feminists must see that economic oppression is a foot on the windpipe of most of the world's people, an oppression as devastating psychologically and emotionally as that of sexism, with the attendant lifetime's ghosts. And with an added burden of material deprivation, too often resulting in an existence of misery: poor nutrition, ill health, lack of hope for relief or for even a moment when life is easy. Things are hard for any woman — but the poorer the woman, the harder things are. Most feminists are not starving, we can turn our attention to other matters. If we were starving, you can bet that ending our hunger would become our first priority.

I'm certainly not agreeing here with those who characterize feminism as an issue only for sleek, well-fed, middle class Western women — feminism, because it seeks to end the original oppression (exploitation), that of women by men, is the only politic with a chance of changing things, for real and forever. But I am saying that we must express solidarity with all the world's oppressed and must realize that all men are not our enemies, at least not in the sense that I use the word here — those who care not at all for us or our lives, but want to exploit us, even to the ultimate, for their own gain. Certainly some men fit this definition: big businessmen, multi-nationalists, politicians, murderers, rapists. And other men (and some women) work, directly for those who do: soldiers, cops, business's flunkys. But the vast majority of men fall somewhere in between, in a vast grey area. They exploit us, for sure — this is the privilege, male, given to them by the ruling class in order to buy their allegiance to the ideal of power and dominance on which all current social structure rests. This male privilege is, however, in no true sense power that belongs to the ruling class male. It is power that belongs to the ruling patriarchs, which they allow the working class male to exercise because it gives him a stake in keeping things as they are. The ruling class, through male supremacy, attempts to give every male a stake in the system of exploitation which is society. If everyone is to be free, how may a man have a wife, a personal servant dedicated to his and, ultimately, capitalism's service (since what she does for him helps him to be a better worker)? This is why leftist males are quick to attack capitalism, but slow to attack its father, patriarchy. They objectively have no stake in capitalism (if they're working class), but they do have a stake in patriarchy — they are co-opted. It is up to these men to acknowledge their co-optation and turn the leadership of all people's movements over to those who have the least to gain from either system — working class women. Until this happens (and I'm not holding my breath) the independent women's movement will be a vital necessity, for only woman may be trusted to advance women's concerns — this is a lesson of history, both ancient and recent. Working class women, especially women of colour, have the least stake in either system, and, therefore, are the most reliable as leaders of movements that seek to free all people.

Despite all this, I mourn today the deaths of five dear friends — and burn with rage over the sham trial that let their murderers go free. We may forget their names, may not like all of their politics, but they stood up against the Klan and the Nazis — and gave up their lives in that stand.

In Germany, when Hitler was rising and his thugs roamed the streets, practically all of German society either approved of knuckled under out of fear. One of the few groups to openly oppose the fascist murders then was the Communists — and many people turned away, afraid to act, as they were cut down in the streets.

Another time, another place — but barely 50 years later, we

have not come so far that history could not do one of its renowned repeating acts. The verdict in Greensboro was a license to murder any of us: communists, leftists, feminists, blacks, chicanos, dykes, faggots, 'hippies,' 'punks,' poor people — all who stand up to change the world or who happen to be on America's shit list.

The murderers must not go free!

Now, more than ever, is a time for solidarity among all of us who stand against the tide of American-fascism. Our differences are great, and ideologically important, but our enemies are the same. 'Death to the Klan' is a slogan that must be on all our lips and on all our minds in the times to come. If we spend our energy hating each other, our common cause of justice is truly lost. □

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warning labels have been proposed for all other tampon products. In addition, an outside advisory committee on obstetric & gynecologic devices has recommended that the FDA change its classification of tampons so that they fall into the category of the most strictly regulated devices. Instead of only having to conform to uniform manufacturing standards, tampons should also have to meet strict tests of safety and efficacy to stay on the market, the committee said. What this means, according to Lillian Yin, the committee's executive secretary, is that tampon manufacturers would be given 30 months to test their products for safety and efficacy and present the results to the FDA. If their proof fell short of FDA criteria, the products would have to be taken off the market. The committee made this recommendation in early October, but the FDA has not yet accepted or rejected it.

As far as Dr Yin was concerned, women have every right to demand that FDA and tampon manufacturers provide complete, accurate information and safe, effective products. She was miffed that women do not seem to apply the same expectations to sponges. No manufacturer has proposed sponsoring the needed trials to market menstrual sponges legally, she said.

As far as the FDA is concerned, the distribution and sale of sponges for menstrual use is a violation of food and drug law, since the sponges have never been approved for that purpose. That means that any seller or advertiser of menstrual sponges is subject to prosecution. The FDA is in the process of tracking down sponge distributors. An FDA spokesman said that that means going through likely alternative newspapers looking for ads for mail order menstrual sponges and writing those people informing them that advertising and selling sponges for that purpose is against the law; or randomly checking the counters and shelves of health food stores for sponges labeled for

menstrual use and telling the proprietors to remove them. The FDA would have no jurisdiction over sponges sitting anonymously on a shelf or in basket, he said.

your pad or mine?

For women who want an internal method of stopping blood from dripping down thighs and onto clothing, but do not want to subject themselves to possibly serious risks, there is little comfort that the FDA may require tampon manufacturers to do studies (on women) to prove safety and efficacy of a product that is associated with a serious, sometimes fatal, disease, the incidence of which is forever being revised upward as more and more cases are reported. There is also little comfort that the FDA will go nosing around health food stores and harassing people who advertise

products and costing 65c to \$1.25 in small circulation newspapers. Maybe, in their efforts to protect the consumer, the FDA inspectors will follow sponge buyers home to see if the product winds up on the kitchen or the bathroom sink.

Personally, I would not use sponges, and I got rid of tampons two periods ago. Pads are not nearly so cumbersome as I remember them from my early teens, and they no longer require harnesses to stay in place. They suit me fine. I suppose I could fashion a homemade reusable pad for myself, but I'm a bit too lazy and uncaring for that. All I know is I don't want to make life easier for a new brand of bacteria that apparently thrives in warm, bloody, airtight places. □
fran moira

Reprinted from off our backs, December 1980



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Statement by Hugh Harris, executive director of Social Credit in British Columbia, Canada: "Social Credit's practical fiscal policy is no mystery. It is a simple honest approach that can be understood by any housewife in the country."

NZ Herald Feb 6 81 — Sent in by Janet Roborgh, New Plymouth



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Dasun Hairdesigners, advertising in Taupo Times Sept 9 80 — Sent in by Carole Condé-Acheson

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KEEP HER AS A PET
AND EAT AT
THE SILVER SPOON**

**Restaurant menu,
Nelson — Sent in by
Jan Titus, Nelson**

Andre Previn: "Whatever flaws Mia has in other areas, they disappear when her maternal instincts surface."

**Picture caption, Aust
Women's Weekly Mar
9 '77 — Sent in by
Ros Derby**

Sexy dish sells NZ meat

LONDON, Monday. — "If you want to catch a butcher's eye, show him a pretty girl," is the philosophy behind an item in the New Zealand Meat Producers' Board's free sheet for butchers, which it circulates to those buying New Zealand meat.

Under a picture of a sexy blonde dressed in a one-shoulder swimsuit, the copy reads: "Unfortunately not all the younger housewives are such tasty dishes as this, but they are a big proportion of the market, and we aim to get them back to the butcher."

While the picture and its caption may have caught the eye of butchers, it also caught the eye of one of the readers of the Guardian newspaper.

Richard Bristow of Middlesex sent the item to the Guardian's "Naked Ape," a column devoted to searching out and exposing sexist comments in the media and advertising.

However, the board's UK manager, Mr Derek Dickinson, remained unrepentant in the face of such publicity. "We're trying to appeal to a fairly racey section of the community," he said cheerfully. "Show them a pretty girl and they'll stop and look." — NZPA.

Auck Star Mar 3 81



Poster — Sent in by Sandra Legge, Christchurch



Kiwi Listing Jan 19-Feb 1 81 — Sent in by Mrs G. Wells, Rotorua

The Feminist Eye

film review

Goodbye Pork Pie, Dir: Geoff Murphy

One would like to think that in the post Women's Liberation Movement part of the twentieth century a woman could join a crazy expedition begun by two men and be treated as "one of the fellas" instead of "one of the fucks". Although this may not have seemed realistic to the director of **Goodbye Pork Pie** one would hope that there have been sufficient mixed-sex mountaineering expeditions, canoe trips, polar study projects, car rallies, guerilla armies and so on to suggest that sexual equality in adventure is possible if not yet the norm. That casting women as cunts in feature movies may in fact be as unrealistic as those TV ads that still show only the female of the species washing dishes. No?

The sexual encounters between Shirl and Jerry in **Goodbye Pork Pie** progress from being casual and promiscuous to being sincere and meaningful (that's as in "truly sincere and meaningful" with a California accent, baby.) This is presumably intended to make us feel better about both of them and it succeeds to the extent that one can credit such a development being possible for a person with as many childish yobbo characteristics as Jerry. It's hard to credit. I found myself wondering whether one retained one's sympathies for Jerry, despite his being a bit of a bastard, to the extent to which one thought he was a bit of a good-looking bastard. Perhaps Shirl was of the same opinion.

As for Shirl's non-sexual contributions to the plot — she is shown as a liability (delaying escape by wanting to visit the ladies, missing the train) or a bit of a (sex-role indoctrinated) loony (stealing thousands of dollars worth of furnishings to decorate a railway wagon like a high class harlot's home). Whatever new departures in Kiwi movie-making **Goodbye Pork Pie** may herald, a portrayal of the changing roles of the sexes is not one of them.

However, apart from this glaringly obvious deficiency, **Goodbye Pork Pie** is an enjoyable movie, with some underlying attitudes which one can only be glad are reaching New Zealand screens at this



PHOTO: SHIRLEY GRUAR



Shirl (Claire Oberman) above; Sue (Shirley Gruar) below — no new departures in the portrayal of the sexes in "Pork Pie".

time.

It's election year, and that tattered triennial dame Laura Norder is already being trotted out and pirouetted on the political stage. If there is one thing the heroes of this movie show complete contempt for it's law and order. What's more, the Kiwis in the film are shown as sharing this contempt, assisting and applauding the Blondini Gang and laughing at police humiliations. The police are presented as bumbling and gullible, straw men who take their beatings with a stiff upper lip. In reality the New Zealand police are more competent and less kind but it doesn't hurt to have a change of perspective and show a bit of disrespect.

The Blondini Gang also holds conventional life in contempt. As unemploy-

ment and inflation escalate, and people have to scrimp and save for necessities, while school leavers desperate for jobs see the army as a major employment and security hope, and things look gloomy all round — perhaps I'm not the only person who thinks it would be bloody neat to be able to race from one end of the country to the other, thumbing one's nose at cops and convention on the way. If you get caught up in the film, the craziness of the Blondini Gang seems preferable to normality. They have fun and thrills, which is more than can be said for most of us.

With the small-minded, small business, small world, small beer and small hope attitudes of Social Credit currently gaining ground among young and old alike, and the only major alternative being touted being the gross and unhealthy gigantism of the other set of Tories — it is refreshing to see a film with so many anti-Establishment values. I had thought they were quite passe these days, but by the positive ways big audiences are responding to the film maybe there's hope yet.

But a film is only a film . . . ? Whatever that is. If you can forgive the director for consigning Shirl and the other female characters to sad sack stereotyped roles and not making Shirl a real "hero" like Jerry and John; and if you can identify instead with the adventures of the male characters and put yourself in their exciting seats (as most females have been doing since Noddy and Rupert days), then **Goodbye Pork Pie** should provide a good crop of vicarious thrills and a useful opportunity to engage in a few not too strenuous reflections about what New Zealand is like these days and where it's going. | |

C. Dann

book review

The Coming Out Stories,
Ed. Julia Penelope Stanley
and Susan J. Wolfe,
Persephone Press,
Massachusetts, 1980.

The **Coming Out Stories** are some of the most self- and women-affirming testimonies I have read. They are the stories of how 42 American women came to recognise and take pride in their lesbianism.

The women all fought the same struggle to name themselves as women-loving in a women-hating society. There are patterns and similarities in their stories. But the individuality of their struggles and successes pulls me back to read them again and again.

Some were "tomboys" as children, as the stereotype goes. Many loved women in high school, only to have their lovers end the affair abruptly without explanation, or leave them for a man. "The will to have female friends had long since been exorcised as I watched best friends dissolve into nearby males".

Some women married and thought themselves frigid, or not "real" women. Others loved women and men, but chose women. Most took years to give their love of women an important place in their lives, while a few women declared themselves lesbian and proud from early adolescence. Almost all the writers stress coming out as a process of continuing self-definition, rather than a single act.

The writers are mainly white, middle class women. The woman who made the connections between lesbianism and other oppressions most clearly for me was a Chicana, Cherrie Moraga Lawrence. "What I am saying is that the joys of looking like a white girl haven't been so great since I realized I could be beaten on the street for being a dyke. If my sister's beaten because she's black, it's pretty much the same principle . . . In this country, lesbianism is a poverty, as is being brown, as is being a woman, as is being just plain poor. The danger lies in ranking the oppressions."

The poverty of an outlawed group is in these stories, but they are above all about the joy of putting women first in your life. Most of the lesbians in this book looked back at their lives after they had come out to themselves and saw a commitment to women which from their earliest years had been continually denied any validity. Their feelings were excused as "going through a stage" or "practising for the real thing" (ie men).

The Coming Out Stories are a complete denial of that heterosexist attitude. Once a woman has found her identity, she has found her strength. A beautiful example of this is the gentle laugh poked at the lesbian stereotype in a story called *This Is About How Lesbians Capture Straight Women and Have Their Way with Them*. (Some subtle perfume, a big butterfly net and lots of back rubs, of course.)

This book speaks to the lover of women in every one of us.

Jenny Rankine

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Miles Franklin has emerged from obscurity as a witty and strongly feminist writer from nineteenth century Australia. Her **My Brilliant Career** (\$3.75) written when Franklin was 16, is a stronger feminist statement than presented in the popular film of the same name. The sequel, **My Career Goes Bung** (also \$3.75) is a satirical look at Sydney social life of the period and like the earlier book contains many telling feminist insights. Also republished is Franklin's novel of early Australian life, **All That Swagger** (\$4.95) now being hailed as a great novel of the Australian outback.

The Women's Press (UK) has recently published its first NZ author. Janet Frame's **Faces in the Water** (\$8.5) is a renowned novel of 'madness' and the institutional treatment of the 'mad'. Also new from The Women's Press is Anja Meulenbelt's **The Shame is Over** (\$10.50), a book which is proving as popular with NZ feminists as it was in its home country, Holland, and the UK. Subtitled "A political life history" it traces how Anja's life changes as her commitment to feminism increases.

A new edition of Robin Hyde's **The Godwits Fly** (\$6.95) with new cover by Vanya Lowry, has just been issued by Oxford University Press. Hyde is better known for her poetry but this powerful novel follows her own experiences of childhood in Wellington, unmarried pregnancy and baby born in Australia, unhappy love affairs and flight overseas. Written originally in 1938, Hyde's novel is an important contribution to NZ women's literature and deals with archetypal NZ experiences.

Fiona Kidman's acclaimed novel **A Breed of Women** (\$4.95) is now available in paperback. A lot of NZ women recognised themselves in this story of growing up, marriage and motherhood, sexual awakening and eventual career success.

A couple of recent newcomers from NZ presses: Ingrid and Paul Johnson have written what is probably the first book of homebirth in NZ. **The Paper Midwife — a Guide to Responsible Home-**

birth (\$7.95) is a practical and much illustrated manual for mothers-to-be and lay workers in the field. Bruce Jesson's **The Fletcher Challenge** (\$4.00) analyses the rise of Fetters to NZ business prominence and discusses the implications for NZ.

An opening special is a large paperback **Breasts** (\$3.95). You'll pay up to \$16.95 elsewhere for this book in which authors Daphna Ayala and Isaac J. Weinstock show the endless shapes and varieties of breasts with personal testimonies from their owners. Funny, moving, amazing — this is a book of great comfort to all women who felt their breasts didn't measure up.

Back in stock, Deldre English and Barbara Ehrenreich's classic health books **Complaints and Disorders — the Sexual Politics of Sickness** (\$5.25) and **Witches, Midwives and Nurses** (\$4.00). Two of the best books on menstruation are in stock — Paula Weldeger's **Menstruation and Menopause** (\$4.60) for the facts, and Penelope Shuttle and Peter Redgrove's **The Wise Wound — Menstruation and Everywoman** (\$7.60) a very creative book which looks at menstrual taboos and comes up with some startling theories about menstruation and menstrual pain.

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book reviews

The Fletcher Challenge — Wealth and power in New Zealand, Bruce Jesson, 1980, \$4.

Fletchers make \$44 million takeover bid for Carter Holt, Fletchers have construction contracts in Iraq, Fletchers in \$100 million forestry farm deal with BP, Fletchers doubles profit, Fletchers seeking experts in liquid fuels, Fletcher initiates second smelter consortium, Fletcher defends power agreement, Fletcher Challenge sends trade mission to Australia . . . one could be forgiven for thinking that there is one company in New Zealand, and that company is Fletchers (now Fletcher Challenge). Nor is Fletcher's activity restricted to New Zealand. The kiwi has learnt to fly — New Zealand's first home-hatched transnational corporation is starting to nest on foreign shores.

With the Fletcher Challenge company holding such a prominent position in the New Zealand economy, and therefore having a big say in decisions which affect us all, a study of how Fletchers grew and what it does today is very timely. Bruce Jesson's book gives a very readable history and critical commentary of the Fletcher phenomenon, which anyone who wishes to increase their understanding of the New Zealand economy would do well to read.

Although dealing with economic matters, Jesson uses no economist's gobbledegook, and although a marxist, his writing is free of that special brand of jargon. Jesson has always stressed that a left-wing or marxist analysis of New Zealand society must be based on a thorough knowledge of New Zealand reality, and he uses this historical study to get across some more general theoretical points about modern capitalism in New Zealand, which most of us can grasp more readily if we are given concrete examples rather than high-flown abstractions.

So if the current state of the New Zealand economy puzzles and distresses you, "The Fletcher Challenge" will give you a fair idea of what's going on with this and similar business empires.

C. Dann.

The Paradise Papers, Merlin Stone, Virago, 1979, \$9.00 approx.

This book has had a very affirming effect on me. I do not now find it necessary to thrash around trying to prove my feminist case to *myself* in order to prove it to men and to non-feminist women. The book is based on ten years' research on archeological FACT in all parts of the world. Merlin Stone traces evidence found in the latest archeological sites of Nuzi (Assyria), Nippur (Sumeria), Annu (Egypt), Catal Hüyük (Anatolia) and Ugarit (Israel) dating from the historical period 8,000 BC — 1,000 BC. She compares the findings of all the authorities, often highlighting quite "obscure" facts which they seemed to ignore but which point unerringly towards the Goddess culture. She also uses linguistic evidence to show that the ideas about a "male God" were imposed on the Mediterranean peoples by Aryan invaders — aggressive warriors accompanied by a priestly caste of high standing (the Levites of the Old Testament for example). Linguistic evidence shows that these aggressors came from the Caucasian region and extended their influence through Assyria and Iran and on down into India, influencing the peaceful Mediterranean Goddess-worshipping peoples, and thence ourselves, on the way.

The religion of "The Queen of Heaven" pre-dates all religions which worship a male deity i.e. all religions in existence today. The religion which She inspired produced the first agriculture, architecture, medicine, written language, laws and government. The skills of producing ceramics, textiles, metallurgy and

wheeled vehicles flourished under Her. In the religion of The Queen of Heaven access to the divine was through the Queen — sacred sexual union with the High Priestess gave the male consort a privileged position. The Goddess religion did *not* exclude the male side of the godhead. Always alongside Herself the Queen of Heaven included a male consort, only slightly lower than Her in power and authority. In a complete reversal of "our" ideas of sexuality the religion of the Queen of Heaven regarded sexuality as sacred. The word "prostitute", which has been used to translate the name for the women who served in the temple of the Goddess, is a completely biased translation. By contrast, the correct translation should be "sacred woman" or "the undefiled".

In the Goddess religion descent was matrilineal i.e. daughters inherited from mothers. The real, political reason for the use of every possible form of violence against the Goddess religion was the desire of men for patrilineal control over their children. Merlin Stone makes a convincing case for the view that the Levites imposed their patriarchal "God" propaganda on the Semitic tribes. In order to impose these ideas it was necessary to have some "divinely-inspired" authority to "prove" the inferiority of women — hence the myth of Adam and Eve. It appears that this was written down only in 1,000 BC-600 BC, as were all the stringent laws against women in Deuteronomy and Leviticus which find their echoes in our own laws and customs. We women need to internalise all the positive, corrective viewpoints of this book for ourselves and find in them the strengths we need.

Noreen Penny Keightley

*A controversial book about New Zealand's most
controversial company.*

THE FLETCHER CHALLENGE — WEALTH AND POWER IN NEW ZEALAND

Bruce Jesson has produced a detailed and unsympathetic account of the companies and people behind the Fletcher Challenge Corporation, and provided an insight into the closed circle at the top levels of New Zealand business. Available from Republican Press, P.O. Box 8, Pokeno. Price \$4.00.

Other titles from Republican Press

Concrete: Tim Shadbolt. (Do-it-yourself concreting.) \$2.00.

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Children of the Storm: David Parkyn. (Political Poetry.) \$5.00.

Apartheid is not a Game: Tom Newnham. \$2.00.

Bastion Point: Hoe Hawke. \$2.00.

Matakite Calendar: Barney Pikari. \$2.00.

Growth to Freedom: Jim Cairns. \$3.50.

**Walk to the End of the World,
Suzy McKee Charnas,
Gollancz, 1979.**

More and more of the most inventive and interesting science fiction is being written by women. Within the last ten years a group of women writers has changed the face of science fiction. Even more interestingly these women have often written about sex/gender and its relationship to this and other societies, for example, Ursula Le Guin, Joanna Russ and Anne McCaffery. This book is another in this tradition. Even if you don't like science fiction, as a feminist, this book will make fascinating reading.

Charnas writes about a world after the holocaust (called "The Wasting") in which a few survivors have established a colony on the planet's surface. These survivors existed in fallout shelters for generations before creating the "Holdfast" and during this time they developed an elaborate mythology about "The Wasting." According to this myth the holocaust was caused by the "FEMs" or women and the "Unmen", a term which refers to animals and all those people not of the Caucasian race. This myth has become the reason for the

stratified society which exists — a society in which women are no more than breeding machines and slaves, where men are segregated according to age and where homage is paid to capitalism (however unreal in the circumstances). Children are separated from their mothers at birth (no child knows who its father is), the males to go to the Boyshouse, an establishment of great brutality and stratification designed to produce the emotional cripples deemed strong men by this society. Female children are placed in pits where only those who are strong will survive. In this world men see women as filthy unintelligent beasts who have caused all the destruction of the world. If all of this sounds faintly familiar you will find the book fascinating because it is about the attempts of four people, three men, all of whom are out of place in this society, and a female slave, to change this narrow world.

Sarah Calvert

NEXT ISSUE!

We had planned to print a review of **Women in New Zealand Society** in this issue. However, for space reasons, we have had to hold the review over till the next issue.

**The Women's Gallery
Programme 1981**

Mothers exhibition is on till March 7 then travelling round NZ — watch for it in Hastings, Gisborne, Rotorua, Auckland, Nelson, Christchurch, Palmerston North.

Maori Women's exhibition between March 23 and April 18.

Women's political posters between April 22 and May 9. NZ and overseas posters.

Self-image between May 12 and June 13.

Sexuality between June 23 and July 25.

Spirituality between August 4 and August 29.

Write for further information on any of these exhibitions. Contributions are always welcomed.

The Gallery has also put out a **Mothers** publication, with colour illustrations, articles examining images of mothers in art and an extensive resource list. Costs \$3.75 from the gallery; less to groups. Also available — Mothers postcards — 7 colour postcards for \$3 or 45c each.

The Women's Gallery.
Box 9600, Courtenay Place,
Wellington.



WOMEN IN NEW ZEALAND SOCIETY

Edited by Phillida Bunkle and Beryl Hughes

Published: Allen & Unwin (Australia) **\$9.95** paperback
\$19.50 hardback

This book challenges the myth that women in New Zealand have been inactive outside the domestic sphere.

The editors, both tutors at Victoria University, show that women have had an impact on the arts, politics, business and many other areas which is totally at odds with the traditional view that New Zealand is a male-dominated society.

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We are two women travelling around New Zealand with two children aged 2 and 5 for the next 6 months or so. We expect to be in the South Island between February and April. We would like to hear from any women who could provide us with a place to camp for a couple of nights and a hot bath perhaps. We are keen to work wherever we stay and look forward to exchanging ideas, skills, etc as we go. Please write to: Nicola and Jan, c/o Holman, Matatoki Rd, RD 1, Thames.

**CLACKETY
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MATRIARCHY WORKSHOP

Rediscovering our past as women, exploring the goddess, our spirituality and power. Sunday 7 April 10.30 a.m. — 4 p.m. at Women's Health Centre, 63 Ponsonby Road, Auckland. Bring food for collective lunch. Phone Mary 452-886 for more information.

AUCKLAND WOMEN'S HEALTH CENTRE

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Ph. 764-506

**APRIL 12
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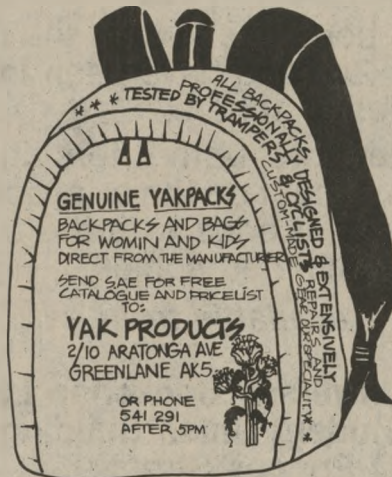
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Images of Men.

Outreach 2 p.m.,
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ABORTION RIGHTS GROUP

The newly formed Action Council for Women's Abortion Rights (acWAR) wants to hear from anyone interested in receiving their free newsheet, and helping with their activities.

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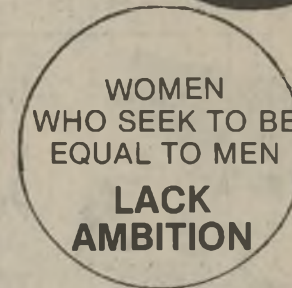


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Council for the Single Mother and her Child, PO Box 47-090, Ponsonby. Ph. 760-476.

Family Planning Assn, Nat. Office, PO Box 68-200, Auckland.

Feminists for the Environment, C/- Kathleen Ryan, Ph 868-399, Juliet Batten, Ph 696-123.

Feminist Lawyers (Nationwide), C/- Linda Daly-Peoples, Ph. 794-104.

Feminist Teachers, P.O. Box 47-095, Auckland.
International Feminist Network (ISIS) 663B Te Atatu rd, Auckland 8, ph HSN 46-629.

Halfway House, PO Box 47-157, Ponsonby. Ph. 767-635.

Jigsaw, PO Box 9228, Newmarket. Ph. 543-460.

Media Women, C/- Vanya Hogg, 64 Clarence St. Ak.2.

NOW, P.O. Box 2946, Auckland.

NOW, Eastern Suburbs, C/- Pat Dury, 14 Kesteven Ave, Glendowie, 5.

Rape Crisis, Ph. 764-404.

SOS, PO Box 47-090, Auckland. Ph. 766-386.

WEL, 33 Ferryhill Rd, Auckland 3.

Women's Community Video, c/o 30 Bellwood Ave. Ak.3.

Women's Health Centre, 63 Ponsonby Rd. Ph 764-506.

Women's Studies Association NZ, PO Box 5067, Auckland.

WONAAC, PO Box 68-388. Ph. 764-027.

Working Women's Council, PO Box 68-480. Ph. 763-098.

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Christchurch Rape Crisis Group, Doreen Green, Ph. 858-088 (home) 62-116 (work),

Coalition Against Violence on Women, Penny Owen, PO Box 884, Ph. 794-491.

NOW, PO Box 2720, Ph. 881-030.

SOS, Box 884, Ph. 796-970.

University Womens Group, Student Union Building, Private Bag, Christchurch.

WEL, PO Box 67, Christchurch.

Women's Refuge Centre, PO Box 7299, Ph. 69-187.

Women's Union, PO Box 2258, Christchurch.

Battered Womens' Support Group, PO Box 2720 CPO Christchurch.

WONAAC, 154 Colombo St, Ph. 35-254.

Working Women's Council, C/- Kirsty Campbell, PO Box 13206 Armagh, Ph. 68-262.

DUNEDIN

ALRANZ, PO Box 1289, Dunedin.

Community Childcare Centre and Family Day Care Programme, 97 Forth St, Dunedin.

HERA (support group for gay women), PO Box 11-009, Musselburgh, Dunedin.

Dunedin Collective for Women, PO Box 446, Ph. C/-Daybreak Bookshop, PO Box 5424, Ph. 775-899

Dunedin Women's Refuge, P.O. Box 8044, Ph 771-229

SOS PO Box 446. Ph 775-502 or 36-284 after hours

WONAAC, PO Box 446, Ph 775-502

Working Women's Alliance, 52 Montague St, Dunedin

Working Women's Council, C/- Ann Rodger, Ph. 777-275.

GISBORNE

Lesbian Women's Group, PO Box 1398, Ph. 4285.

NOW, 3 Dickson St, Gisborne.

SOS, 37 Wairere Rd, Box 1398. Ph. 4285.

WEL, 122 Fox St, Gisborne.

Working Women's Council, C/- Benny Kape, Childers Rd, Ph. 82-640.

GORE

Working Women's Council, C/- Sue Crawford, 1 Viking Place, Gore, Ph. 5370.

GREYMOUTH

ALRANZ, PO Box 421, Greymouth.

WEL, 7 Domain Tce, Karoro, Greymouth.

HAMILTON

Cambridge Feminist Group, C/- Wendy Ennis, 33 Shakespeare Rd, Cambridge.

Hamilton Feminists, PO Box 751, Ph. 83-381.

Hamilton Feminist Teachers, C/- Shirley Smith, 92 McFarlane St, Hamilton. Ph. 67-491.

Hamilton Women's Centre, PO Box 7025, Claudelands, Hamilton.

NZ Women's Health Network Newsletter, C/- Sarah Calvert, 155 Galloway St, Hamilton.

SOS, 155 Galloway St. Ph. 65-474.

WEL, PO Box 9581, Hamilton North.

Women's Studies Resource Centre, University of Waikato, Hamilton.

Working Women's Council, C/- Barbara Ware, P.O. Box 80 Hamilton.

HUNTLY

Huntly Women's Group, C/o Judy Wilson, River Rd, Huntly.

INVERCARGILL

SOS, Ph 88-145. PO Box 676 Invercargill

WEL, PO Box 676, Invercargill.

LOWER HUTT

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

Media Women, 4 Godley St, Lower Hutt.

MARLBOROUGH/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.

Women's Electoral Lobby, PO Box 90, Taradale.

NELSON/MOTUEKA/GOLDEN BAY

ALRANZ, PO Box 476, Nelson.

Onekaka Feminist Front, C/- Val Shapel, 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/- Verna Sutherland, 18 Dorset St, Richmond, Nelson, Ph: Rd 6434.

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, (Taranaki) 112 Pioneer Rd.

Virago Women's Action Group 71 Bayly Rd.

Women's Action Group, PO Box 4030, Ph. 80-168, 83-354.

Women's Centre, 66 Brougham St, New Plymouth, Ph. 79-532.

Virago Women's Action Group, C/- 71 Bayly Road, New Plymouth.

PALMERSTON NORTH

ALRANZ, PO Box 639. P.N.

P.N. Women's Liberation, 38 Kimberley Grove, P.N.

SOS, 93 Monrad St, P.N. Ph. 75-460.

WEL (Manawatu), PO Box 200, P.N.

WEL (Kapiti), PO Box 66, Waikanae.

WEL (Levin), 68a Queen St, Levin, Ph. 89-713.

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. Alyn Thompson, 1/23 Grey St, Rotorua. Ph. 85-407 or KHA 597.

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 Thackrey 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.

Committee on Women, C/- The Treasury, Private Bag.

Committee on Women & Education, Education Department.

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 Group, PO Box 16079.

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

WISE (Women in Schools in Education), PO Box 11-724, Wellington.

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.

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.

Wellington Federation of University Women, PO Box 2006, Wellington.

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