

DISPLAY

broadsheet

TEACHERS COLLEGES

8 JUL 1981

LIBRARY - AUCKLAND

NEW ZEALAND'S FEMINIST MAGAZINE

JULY/AUGUST 1981 NO 91 \$1.20

301.41205

BRD

Moments from a disabled woman's life
A day in the dole queue



HAPPY BIRTHDAY
BROADSHEET!

Liftout section: The Working
Women's Charter explained



Why contraceptives fail

The war on Choice: a powerful
article on the US anti-abortion
movement



Registered at the GPO as a magazine

FRONTING UP

BROADSHEET OFFICE

is at: 1st Floor, Gane Building,
43 Anzac Ave, Auckland.
Office hours: 9-4, Mon-Fri.
Phone number: 794-751.
Our box number is:
PO Box 5799, Wellesley St,
Auckland, New Zealand.

DEADLINES FOR FUTURE ISSUES

Deadline for September issue: July 20
Deadline for October issue: August 10
Deadline for November issue: September 10
Display ads, classified adverts, small announcements and news can reach us up to two weeks after these dates.

WHAT'S NEW?

We would like to develop a What's New? column in the magazine. The column would give very brief listings of coming events — seminars, meetings, conferences, exhibitions, concerts, films, workshops, rallies, protests, plays, courses starting up etc — in all parts of New Zealand. It will also list newly published booklets, pamphlets etc of interest to women's groups. To make this a success we will be relying on you to send us news from your group and from your area. This is a free service and is designed to give readers an idea of what's happening in their area each month. Please send info to: "What's New?" C/o Broadsheet. We would also like to make contact with women in all parts of New Zealand who are prepared to act as a regular contact person in that area and feed us news and information.

PULL-OUT LEAFLET

The centrefold of **Broadsheet** this month is a slightly altered version of a Working Women's Council pamphlet explaining in detail the Working Women's Charter. Please spread this around — you can write for more copies to WWC, Box 27-215, Wellington. Send \$1 per 100 pamphlets. Ideal to give to workmates, friends and relatives. Explains the arguments behind the controversial Charter.

A NEW HOME FOR BROADSHEET

By the time you receive this **Broadsheet**, we will have moved our offices to new premises at 43 Anzac Ave. We were forced to move from our previous home in Colebrooks Building further up Anzac Avenue after being faced with huge rent increases. The new premises are not far from our old offices; they are further down Anzac Ave on the same side of the road, so should not be too hard for visitors to find. Once again they are on the first floor facing the street; the building is called Ganes Building. Now that we have our new home we will be starting organising the shop in earnest. We now have hundreds of books, posters from Australia and the UK, postcards, cards, tee-shirts, sponges, bags and a good selection of overseas feminist magazines. We invite you to call on us at 43 Anzac Ave, have a look at our new home and share a cup of coffee and birthday cake with the Broadsheet workers between 1pm and 4pm on Saturday 25 July. Put that date in your diary and come along and have a good time. All readers and supporters of **Broadsheet** welcome.

ENVELOPING

Stuffing of the September issue will be at 10am on Saturday 29 August at 43 Anzac Ave. All women and children welcome.

WRITERS PLEASE NOTE

We are currently planning a feature on rural women for an issue later this year. We would like to hear from women who live and work in rural areas either on farms, or as teachers, shop keepers, nurses etc. We are inviting you to write up to 1000 words about how you feel about your life, what's it like to be a woman living on the land — the good and the bad — and some details of what you actually do. Please send to **Broadsheet** before July 30. One of our writers is planning an article on women working on crafts at home. She would like to get in touch with women who make articles to sell at home, be they pottery or weaving, crochet or cooking. Please write to Sandra Coney at **Broadsheet**.



Coffee and Cake

To celebrate our ninth birthday and the move to our new offices and shop we are inviting all readers of **Broadsheet** to visit us and have coffee and cake.

Saturday 25 July 1pm — 4pm
1st floor, Gane Building,
43 Anzac Ave, Auckland.

CONTENTS

FEATURES

The War on Choice	12
Young, Female and Unemployed	20
The Working Women's Charter	23
Lesbian Mothers Questionnaire	27
Willing but Unable	28
Fragments from a Journal	30
Anne Ballin interview	32
Tutor Training in Women's Studies	34

POETRY

Two poems on Daughters	37
------------------------	----

THE ARTS

Birthday cartoons	10
Standard operating procedure by Fools Gallery Theatre Co	42
Book Reviews — Learning to lose: Sexism and education/	43
Lesbian Peoples/materials for a dictionary/Teacher/	
China Men, The Woman Warrior	

Letters	2
Comment	4
Behind the News — COW reconstituted/Abortion injunctions/	6
In Brief	9
Healthy Women: Why Contraceptives Fail	38
What's New?	41
Hogwash	47
Classified Ads	48

THE BROADSHEET COLLECTIVE

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

THESE WOMEN

Worked on this issue: Andrea, Peggy Ashton, Edna Butterworth, Ros Derby, Anne Du Temple, Jasmine Hubbers, Trish Manning, Jenny Rankine, Lesley Smith, Doreen Suddens, Ros Thompson, Jean Volkerling,

Cover illustration: Sally Hollis-McLeod

Broadsheet is published by Broadsheet Magazine Ltd, P.O. Box 5799, Auckland; Registered Office: 1st Floor, Colebrooks Building, 43 Anzac Avenue, Auckland 1; and printed by Wanganui Newspapers Ltd, 20 Drews Avenue, Wanganui. Published July 1, 1981.

Permission must be sought before articles may be reprinted.

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

ISSN 01 10-8603 Registered at the GPO as a magazine



LETTERS

Not just "by women, for women".

Dear Broadsheet,

Kathleen Ryan correctly says that feminist publications should be for women and by women. However, while this may be part of the necessary description of a feminist magazine, it is obviously not sufficient. For as it stands, this description could just as well apply to the *Woman's Weekly* or any other magazine whose readers and writers are mainly women.

No, what distinguishes a feminist magazine from other women's magazines is not *who* it is written by and for, but *what* it is written for.

Broadsheet began as a newsletter of the Auckland Women's Liberation Movement. The Women's Liberation Movement had direct political goals such as equal pay and opportunity for women, 24-hour child care, and free contraception and abortion. These political goals were the *raison d'être* of the movement. In this way WLM differed from the many other "by women and for women" organisations already existing, such as the National Council of Women, the Soroptimists, the Country Women's Institute, the NZ Federation of University Women, the Maori Women's Welfare League, and so on.

What distinguished the WLM from these organisations was not its emphasis on *women*, but its emphasis on *liberation*. Women united not just on the basis of common sex, but also on the basis of common political goals for that sex, which were neglected by the other women's organisations.

Since those days we have seen an expansion of the movement, and indeed what appears to be an



Illustration Gwen Gawith

expansion of the term feminist, or "women's liberation" itself. These words are no longer used to apply to direct political activity, but have come to cover a wide range of activities and concepts practised and believed by women, which have only the most tenuous links with the original direct goals of the WLM. For example — assertiveness training, women's religions, women's bookshops and other women-run businesses, women's art galleries, women's social clubs, women's therapy, women's music festivals, and so on. Not to mention the various "women and other issues" groups which have sprung up — women with feminist perspectives concerning themselves with peace, the environment, unions, etc.

While all these activities may be very worthwhile in themselves, for any number of reasons, it is plain that only by stretching the concept of "direct political action" into an unrecognisable shape can we claim that

any of them directly foster the specific aims of Women's Liberation. Meanwhile those original goals still seem as far off as they did ten years ago, and those of us who were attracted to the movement by its "liberation" banner are getting impatient with the "by women and for women and who cares where we're going" line of some sectors of the wider movement.

We want to get on with achieving those liberation aims, and we will use any means which does not compromise those aims. If a man has the information we need to further those goals we will take it. I do not believe we should wait another five or fifteen years (or forever) until a woman has the extensive knowledge of New Zealand's biggest company that Bruce Jesson has, merely because we imagine that that information proceeding from a female head is somehow more "feminist" than if it comes from a man. Jesson was writing about economics, a subject on which neither

men nor women can claim to have special expertise by virtue of their gender. An aim of Women's Liberation is to provide women with the same opportunities and encouragement needed to become expert on economic matters as men have — but if we are to deny ourselves access to useful information on economic matters until we reach that happy state of affairs, then we are cutting off our noses to spite our faces. And assuming we do reach this felicitous state, when men and women contribute equally on all topics — why then we will have the dilemma of selecting for quality rather than gender — and although I realise it is not fashionable to admit that some men may sometimes talk more sense on political matters than women, at the risk of bucking the trends I will say that I hope that in such a situation *Broadsheet* or any other feminist paper would choose the contribution which contributed most to the understanding of society which is a necessary prerequisite of revolutionary activity, and not an inferior contribution, even if it were written by a person of the "correct" sex.

Such a circumstance, as the *Broadsheet* Collective points out, already happens very rarely. In most cases women can provide us with what we need to know, and of course a feminist magazine gives them every opportunity to get their ideas into print. But I wish Ms Ryan and others would remember what people do (or should) write for a partisan political magazine for. Not to further their own careers, nor to bolster their personal identity (though these may be spin-offs) but to share ideas, facts and feelings which they believe will further the cause of Women's Liberation, in the

case of **Broadsheet**.

Although I do not agree with all the decisions made by the **Broadsheet** Collective I believe that it has this aim in mind when it makes decisions. We may disagree over whether it always achieves this aim, but in this instance I believe it stands more than vindicated.

At any rate, whatever the rights or wrongs of this or any other particular case, I am sure we would all benefit from taking a more sophisticated view of the role of political magazines. They do not exist to satisfy perfectly the ideological niceties of each and every reader, but to provide information and provoke debate on the issues which the editors see as important to the political community they publish for. I think the fact that **Broadsheet** is still in print after nine years shows that it serves this function, even if it makes some of us cross all the time, and all of us cross some of the time . . .

Love and strength,
Christine Dann,
Wellington.

The quick path to . . .

Dear **Broadsheet**,

I was intrigued to read the article "In the name of feminism . . ." in your April issue — and even more intrigued to read your reply to Kathleen Ryan's letter in the May issue, which included the words: "... there are very, very few radical feminist women who are knowledgeable about economics and business . . . we believe that an understanding of these subjects is crucially important for women . . .".

Whatever your views on the business community, it remains a fact that the quickest (though not necessarily the easiest) way to gain a knowledge of

economics and business is to enter into that world.

Not all women can be, or want to be, fire-fighters, publishers, community workers, doctors, unionists, lawyers, artists, teachers, librarians etc. There are some women, including myself, who feel that yes, it is important for women to have an understanding of economics and business, and to this end have entered into business.

"Networking", insofar as it exists among/between women has sprung, not from a conscious decision to "collect" influential contacts, but as a continuation and growth of groups of women friends. As Mary Daly writes in her book **Gyn/Ecology**, "... radical friendship . . . means loving our own freedom, loving/encouraging the freedom of the other, the friend . . .".

Self-affirming, self-defining people need freedom to find their own way. Again, Daly writes, "... nearly every aspect of our situation . . . is contaminated by doublethink/doublefree/doubledream . . . the more we understand . . . the more anger is generated/awakened within us and the greater the danger that this will misfire in the direction of Sister Journeymen."

In this time we must move together; "together" does not mean in lockstep or simultaneously, but each according to her own Lifetime!

Nanette McDonald,
Wellington.

Lesbian Mothers Weekend

Dear **Broadsheet**,

As one of the wimmin on the collective who helped arrange and who attended the Lesbian Mothers weekend, I have been asked by several wimmin if the week-

end was successful. How do we decide if something is a success? What was a satisfactory experience for one wommin, may not have been for others.

During the weekend wimmin were housed, fed, children were looked after during discussions, the weather was fine and all accounts were paid. But this doesn't make the weekend successful, it doesn't guarantee that each wommin went away with her problems solved, her needs met, new friendships made, in fact she may have left the discussions even more confused and upset than when she started. She may have listened to ideas she didn't agree with, experiences she hasn't had, she may not have been able to express her own ideas and opinions, but does this equal an unsuccessful weekend?

At any feminist workshop, weekend, or discussion you put in and take away all kinds of ideas, thoughts, feelings, sometimes it's weeks later that you realise your ideas changed slightly or that you remeet someone from the workshop and it is during that conversation you realise your attitudes and feelings have changed.

For me some of the most important discussions were around the kitchen table after workshops, and conversations after the weekend with friends when I had time to play back other wimmin's ideas and experiences. Now that several weeks have passed I can stand back and see the difference the weekend made to my personal love relationship, and the changes friends have implemented in their lives because of weekend discussions. Was the weekend for Lesbian Mothers a success?

I don't know, I for one was glad it was held.

In sisterhood,
Anna Muir

Slashed

Dear Madam,

The Social Studies Department wishes to discontinue its annual subscription to your magazine. Our department budget has been slashed and we are being forced to economise. Teachers in the department are just not using the publication partly it would seem because there is little of particular value to them for direct use in fourth form Social Studies classes. I personally have read most of the **Broadsheets** as they have arrived and have been unhappy with the constant reference to topics associated with lesbianism etc.

Your faithfully,
G. K. Nobbs.

Head of Department Social Studies,
Waitakere College,
Henderson.

Broadsheet reply

Broadsheet has tried hard over the years to get **Broadsheet** into school libraries thus allowing teachers and students access to the views of the feminist movement and to examples of girls and women who are breaking free of traditional roles. We are concerned that this is sometimes prevented by teachers who find some of the topics we cover uncomfortable. In America **Ms** magazine has on occasions been banned from school libraries, and currently the US Moral Majority is trying to get **Our Bodies Ourselves** out of school libraries. It seems there is only freedom of speech where it doesn't rock the patriarchal boat.

QUOTE OF THE MONTH

“

True emancipation begins neither at the polls nor in the courts. It begins in woman's soul.

”

Emma Goldman 1911

International help

Dear Broadsheet,

The International Feminist Network (IFN) asked back in February if we could organise regular processions of protest on behalf of the "Foolish Mothers of the Plaza de Mayo". Since then I read that Videla has been replaced and I thought perhaps there was no need for protest, but more recently I read that the new President was one of Videla's men. Therefore it is certainly still necessary for women around the world to show their solidarity with these poor, agonised women of Argentina.

The call came from the women of Amsterdam, Holland, who last year began a regular Thursday afternoon procession ending in front of the Argentinian Embassy once a month, calling attention to the scandal of the citizens of that country who have been imprisoned and never heard of again.

The "Foolish Mothers of the Plaza de Mayo" used to parade each Thursday around a square in Buenos Aires (see *Broadsheet* No. 73), calling despairingly for news of their missing children. Then Videla's government forbade their protest, so the women of Amsterdam took up the challenge, and ask women in other countries to do the same.

I would like to organise such a protest, and wish to hear from anyone who would like to join me in this in Auckland. Perhaps women in other centres could do the same, particularly in Wellington where there is an embassy.

Anyone who read the Amnesty International article in *NZ Monthly Review* last year must be as revolted as I am with the Videla regime and their treatment of political prisoners.

Please ring HSN 46-629 (evenings or weekends) if you would like to help in this protest.

In sisterhood,

Dora Sutcliffe,

International Feminist

Network 663b Te Atatu Rd, Auckland 8.

New WEL group

Dear Broadsheet,

We want to inform all interested women that the Women's Electoral Lobby is reforming in Canterbury. I am one of a small group which intends to re-activate the branch, and work for women's rights through involvement in politics.

We intend to be extremely active this year, lobbying candidates for the General Election, and constantly bringing before the public eye the overwhelming need for legislation giving women social, legal, political and economic equality of status in New Zealand. To do this, we need support, and we welcome all women who feel that this would be a worthy avenue for their expression of feminist philosophy, and who are willing to contribute some time and energy, particularly this year.

Anyone who is interested should write c/- 82 Hinau Street, Christchurch 4, or c/- 6 Wadely Road, Christchurch 4, or ring 45-412 or 585-193.

Paddy Austin.

The bin brigade

Dear Broadsheet,

A small group of women met in Auckland recently with a common interest in alternatives to the orthodox treatments available to women in New Zealand mental hospitals. We are especially interested in forming a deputation to visit hospitals throughout New Zealand in order to check out the frequency and use of Depo Provera, ECT (shock treatment), psychosurgery, vitamin and nutritional supplements and alternatives.

Any women or groups of women with a genuine interest in checking out the present conditions for women in psychiatric hospitals and wards please contact either Janet Moore (450-057), or Leisa Collins (760-374), Auckland.

We are especially interested in women with the courage to join our deputation.

Yours in sisterhood,

Janet A Moore,

Auckland.

COMMENT

BY SUSAN ST. CLAIR

ATTEMPTED CLONING IN THE NEW ZEALAND WOMEN'S MOVEMENT

Over the last few years that I've been involved in the feminist movement the thing that got closest to tearing me apart, other than male, power struggles and all its associated diseases, was the cruel and merciless bitching that I have seen and personally experienced within the movement. Most women can tell you how it has hurt to be hated or ridiculed by men. . . but more and more often I have experienced and heard how much it hurts to be hated by other women. With the exception of rape and violence against women many of us with a feminist awareness have learnt to deal with male shit and can come away from abuse from the brotherhood with our self-respect and sanity still intact . . . but our defences are down with our "sisters" and constant personalised trashing cuts you to the bone. The most upsetting part of it is that if you pay too much attention to it (which I have in the past) you can actually get into such a state of emotional paranoia, as you desperately attempt to gain approval from those who never give it, that you do not have enough energy or positiveness left to be able to work on changing our society or even listen to others who are suffering from patriarchal battle fatigue.

Of course many of the shots that gun you down are neither direct or honest. You just get people turning their backs on you at a social gathering; you hear malicious rumours about you on the grapevine; or you get *very* heavy vibes as you walk into a room. Occasionally you get the direct approach like I did at one women's party where a woman approached me with total hatred on her face and spat the question "Are you still living with a man?". When I "Yes, do you want to talk about it?", she spat out a negative and stomped off, no doubt feeling totally justified in despising me. That's when it became clear what my major sin is . . . my blatant and unforgivable heterosexuality. For a long time I felt very guilty about that one.

Other women have been persecuted for sinning in other ways: for choosing to work within the system; for being a heterosexual mother or, even worse, a lesbian mother and choosing to *keep* your children; for loving and/or visiting a father, a brother or a manfriend, for loving *your own* male child; for singing to a "mixed" audience of lesbian and heterosexual women; for being seen talking to a male . . . the list goes on and on.

One of the principles of feminism is, to me, having the freedom to choose your lifestyle and having the right to individuality. Setting a rigid set of rules and regulations for other people's behaviour based

on your own personal decisions, piling untold emotional (and even physical) pressure on them in order to get them to conform and, if they don't, using them as scapegoats for your own personal shit, is exactly what the male peer group pressure system does, and we all know what that has resulted in. It is very easy to be a shit thrower. You have to be a lot tougher to have shit thrown at you at close range and still hold on to what you see as right for you . . . if you take my wording literally, my meaning is very easy to understand!!

It seems to me that personal insecurity, feelings of powerlessness, lack of individual thinking, or an inability to follow one's own feelings despite others' opinions is at the heart of most shit throwing. Some are so afraid of not being accepted by "peers" that they play it safe by joining in the backstabbing of selected non-conformists and really stick the boot in. Often they simply never express their real feelings on an issue for fear of rejection . . . the same old mindless witch hunt, eh? A "Coronation Street" of the feminist movement would be lively viewing at times with lots of blood and gore and the occasional trip to the bin for those hardest hit (I know of two near misses and one direct hit). It really blew my mind one day to meet a woman for the *first time* only to find out that she hated my guts after having listened to and believed in some untrue rumour about me. When I told her it was a load of bullshit she was in a state of shock, as she had just accepted the lies without finding out *for herself* whether I was really worth hating or not!!

As feminists, whether or not we decide to totally separate ourselves from men, we are often angered at the blatant injustices that surround us. This anger can be put into various constructive or destructive channels. It seems to me that a few women, instead of finding personally and politically effective ways of throwing the shit back at the patriarchy and acting on our oppression, find it much easier to vent hatred on those less threatening and more vulnerable than the brotherhood . . . that is, other women or "sisters" as I believe they were called before they became the new enemy.

When you have individual insecurity and paranoia the "group mentality" reigns where everybody huddles in their own clique to discuss those who don't belong.

Personal insecurity and desire for peer approval are the very qualities behind handing over of personal power to those who wish to feel powerful (to compensate for their own feeling of insecurity) and who set themselves up as "the politically pure" — the judges in the High Court who take it upon themselves to bring what they see as political misfits back into line. Sound familiar? Of course one day these misfits will see the light as they did . . . and start thinking just like them, after they get their heads fixed, that is.

Before placing the final judgement, I think people should take time to remember: remember how we thought and acted before getting some form of feminist awareness; remember that *we* didn't change overnight and we shouldn't expect it of others; accept that everybody cannot be a little clone of ourselves. Total condemnation of those who don't share identical ideas and behaviour does not make for newly awakened feminists; it does, however, create a load of guilt and feelings of unacceptance in many women who may have a lot to offer the movement. I am not saying everyone should agree with one another: that would be ludicrous. What I am saying is that there's a big difference between healthy criticism and telling others how to run their lives.

Working alone as a feminist with little true support is no fun, but current paranoia, insecurity and mistrust breeds isolation. Once bitten twice shy and only a fool goes back for more. Relative isolation is for some women the only way of coping with the situation. I feel we could also remember that we often don't see each other working on a daily basis and are therefore in no position to be able to judge how much a woman does/doesn't do for the feminist movement. We shouldn't be judging anyway, as every feminist is different and finds her own approach and level of participation and commitment in the area that suits her.

I know that I am not the only person who has been informed sometimes very abusively of her own politically "filthy" habits eg sleeping with the enemy, as I was once so coldly told. I know of many lesbian and heterosexual friends who have gone through incredible emotional pain for not making the grade, or being "politically pure" enough in other areas of their lives, a few of which I have previously mentioned.

It must make some women feel very strong and powerful to be able to look down on us poor political misfits. Isn't that just how so many men feel when they look down their noses at women-kind. That sort of power trip is based on personal weakness, not personal strength.

I, along with others, am sick of being patronised and judged subtly and not so subtly by a few women who have the gall to think that we don't have the intelligence to work out our own lives, our relationships and our political thinking and action. I can figure out for myself whom I want to sleep with and how I want to act, think and dress, thanks very much . . . and I salute every woman, lesbian or heterosexual, who has enough guts to stop anybody else, male or female, from running *her* life. Personal strength comes from *not* being afraid to have *your own* opinions and *not* conforming to somebody else's idea of how you should think or act. To me, a strong woman is a slave to no man, no woman, no system or ideology . . . she is her own person. □

BEHIND THE NEWS

RECONSTITUTED MILKING OF COW

The Committee on Women is to get a facelift. SANDRA CONEY examines what we might expect from the new Committee.

Jim McLay's announcement on May 26 that the Government was to "reconstitute" the Committee on Women came as no surprise to feminists. McLay, the unlikely Spokesman on Women to the country's ruling National Government, stated that the revamped Committee was to be named the Advisory Committee on Women's Affairs with a reduced membership of six.

For almost all its short history the position of the Committee on Women has been uncertain and precarious. The Committee was formed by the Labour Government in 1974 in preparation for the UN-designated International Women's Year, 1975, but even before that year had run out Muldoon was making ominous noises about the future of the Committee. This may have merely been a bullying tactic to induce a degree of insecurity in the Committee which would ensure its docility, but it may also have reflected Government grumpiness at being saddled with a Committee it didn't know how to retire. For some time the Government has simply not replaced members as they resigned so that by the time McLay made his press statement the Committee

membership had conveniently dwindled to half.

The Committee on Women has had a lot of criticism over the years from feminists and especially in the early years as activists waited to see how it performed. Fears were expressed that COW would coopt the role of spokesperson for the feminist movement, diluting and moderating the messages of the movement in the process. But, on the whole, the Committee has not done this, partly because the movement itself is too widespread and noisy to be coopted, but partly, presumably, because the Committee chose not to adopt that role.

Despite the conservative leadership of Miriam Dell, the Committee has managed to carry out a limited number of functions which have been useful to women and women's groups. It has acted as an information and resource centre and periodically disseminates information, about upcoming events nationally and internationally, and projected legislation affecting women (although in this function the women MPs are often more assiduous). Some use useful bibliographies and monographs have also been published by the Committee. The Committee has been willing to pick up on feminist issues, even uncomfortable ones like battered wives and sexual harassment.

Certainly the most significant value of the Committee to many feminists has been as a possible source of funding for projects which would otherwise be difficult to fund. Feminist groups are typically woefully short of money and numerous seminars, publications, films and projects have been given a helping hand by a grant from COW. The money the Committee has had to distribute has been ridiculously small, about \$25,000 a year, but nevertheless, it has often afforded groups something where otherwise there would have been nothing.

However, the view is widely held in feminist circles that COW's effectiveness in these areas reflects more the commitment and expertise of the Secretariat than of the Committee itself. For the Committee has on the whole been composed of women who were "safe" and their reluctance to criticise or even comment on government policies and practices which adversely affect women drove off the few committee members who had hoped for a more assertive role for the Committee. Of latter years activity of the Committee in an advisory capacity seems to have been confined to commenting on impending legislation rather than scrutinising and assessing activities and policies of the many Government departments.

COW's painfully won credibility with the feminist movement took a severe knock in mid-June when, right in the midst of the moves to reorganise it, the Committee advised the Government not to support the Working Women's Charter, recommending instead that the wishy-washy OECD guidelines be adopted by Government. Of course the Government would have been extremely embarrassed had the Committee done anything else since the Charter has been adopted by the Labour Party and asserts a woman's right to abortion and day care, neither of which are Government policy. But the Committee would have been better advised to remain silent rather than publicly selling the women's movement out as it has on this matter, for it has by this action clearly demonstrated that it sees its constituency as the Government, not women.

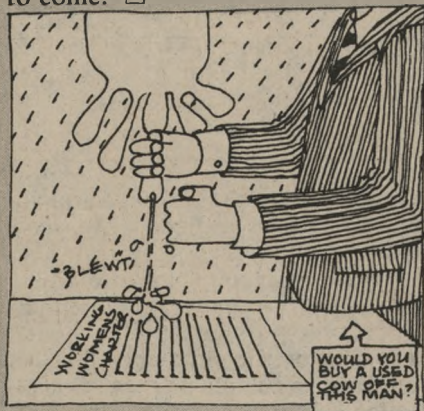
The revamped Committee is being asked to act more in an advisory capacity than it has in the past. The Committee's terms of reference have been widened to include briefs to:

- evaluate Government policies for their effect on women in New Zealand:

● generate appropriate policies on the basis of identified needs of women in New Zealand.

How energetically and effectively the Committee pursues these objectives will depend on how committed Government departments will be to sharing policy making with the Committee at an early stage of planning, and listening to the Committee's views, but, ultimately, on who is appointed to the new Committee. McLay invited women and women's groups to submit names of suitable women to him in his 26 May press release. However, as far as we know this was released only to the straight media; **Broadsheet**, for instance, didn't learn of the request until a notice was received from the Committee on Women. Just how in touch is McLay with the group he claims to represent (women) when he can ignore a national feminist magazine of nine years' standing which is in constant contact with women and groups working for the liberation of women? Was it just ignorance that made him give less than three weeks for the names to be submitted to him? Many women's groups meet only fortnightly or monthly and most organisations would expect their choice of candidates to be democratically approved at a meeting. Some groups in Auckland abandoned the attempt as the deadline for nominations closed in. Why the haste now after the years of Government inaction in appointing new members?

Mr McLay's "reconstitution" is presumably aimed at making the Committee more effective. Whether feminists will like the Committee in its new "effective" role remains to be seen. Let's hope COW's dying swipe at the Working Women's Charter isn't a harbinger of things to come. □



COMPULSORY PREGNANCY

New Zealand's abortion law is repressive indeed, but not repressive enough for some. **SANDRA CONEY** comments on new moves on the abortion front line.

Feminists throughout New Zealand were outraged recently when Mr Justice Hardie Boyes granted an interim injunction in the Christchurch High Court to prevent a teenaged woman from having an abortion. A man who claimed to be the father of the woman's foetus asked the court to stop the woman having an abortion. An interim injunction was granted and the decision on whether an injunction would be made by the Court deferred for two days so that notice could be given to the doctors and the woman involved in the case. Fortunately, the abortion was performed an hour before the injunction was granted.

Although this is a new tactic for anti-abortionists in New Zealand, there have been a number of similar cases overseas in recent years in Britain, USA and Canada. For example, in late 1979 an anti-abortion group, Nova Scotians for Life, was appointed by a Canadian Court guardian of a foetus whose mother was an 18-year-old woman. This legal guardian of the foetus had the right to determine the woman's lifestyle and whether it was "detrimental to the health of the foetus." The woman had also to endure periodic "check-up" visits by

the guardian. The woman was unaware the court case had taken place until after the decision was handed down and she was contacted by a local radio station for comment. After this decision the abortion team at the Victoria General Hospital in Halifax refused to perform the abortion. The woman, who was separated from her husband and on welfare and already mother of a 19-month-old baby, was then forced to continue with the pregnancy and bear the child.

In other cases in America anti-abortion activists and groups have been granted guardianship of foetuses but as far as **Broadsheet** knows these decisions have been later overturned on the basis that a foetus is not a person and therefore can't have a guardian.

In Auckland, New Zealand, a young man who was father of the foetus of a woman attending the AMAC Hospital for an abortion attempted in every possible way to prevent the abortion. With support from the anti-abortion movement he sent letters to the doctors concerned and laid a complaint with the Abortion Supervisory Committee. When **Broadsheet** rang the Abortion Supervisory Committee to see what action it had taken the secretary declined to say anything other than that the Committee had communicated to the man concerned that it was satisfied that the counselling service provided by AMAC was satisfactory. AMAC confirmed to **Broadsheet** that two members of the Abortion Supervisory Committee's counselling subcommittee had flown from Wellington to Auckland to investigate the complaint.

Although it seems unlikely that New Zealand law allows any rights to the father of a foetus over the foetus, or that guardianship can be vested in a person other than the biological mother, the tactics used recently in Christchurch and previously in the AMAC case are effective ways of harassing pregnant women and those providing abortion services.

They could prevent a woman having an abortion through the delays that can ensue and from the fear of reprisals such actions can induce in the doctors involved. Compulsory pregnancy takes on a new and frightening aspect. □

IN BRIEF



Photo Auckland Star

ANNE MACFARLANE went to hear Professor Linda Gordon Howard, a black professor of law and former White House Aide (with the Carter admin) speak while she was in Auckland, on sex discrimination in America. She filed this report.

The invitation from the Human Rights Commission read: "All who would be interested are invited to attend." And attend they did. One hundred and fifty women and a handful of men packed the Moata at Samoa House to hear Linda Howard speak. Professor Howard, 31, spoke about the US Civil Rights Act of 1964, about discrimination, privilege, and the affirmative action programme which operates. This latter gives places in schools, colleges and work places to those who are disadvantaged — minority racial groups, and women. She used the telling analogy of a captain loading his ship at the wharf and noticing that all the cargo was being put on one side so that the ship was developing a list. He devised a solution; all the cargo still on the wharf was to be divided and half was to go equally on either side of the ship.

For women, she sees four areas of extraordinary concern. Firstly, employment. Women should be able to get jobs, and in the areas that they choose. Secondly, repro-

ductive freedom. Abortion is a right in the US but welfare payments cannot be used for it, which means it is out of the reach of many women. Then there is the question social roles or "who does what". Margaret Mead has pointed out that there is "men's work" and "women's work", and that society's value of the work depends on who does it, man or woman, rather than any intrinsic value. So these roles have to be broken down for women to make gains. Finally, there's politics, political power and political representation, with women having a very long way to go to achieve equality in this area.

The men in the audience were uncomfortable. Two sitting close by had swinging feet — the primitive urge to run. At question time a couple of men made their presence felt, demonstrating an inability to not grab part of the action. But it had been Professor Howard's evening in spite of male insensitivity to women. □

LESSER LIVES

To an increasing catalogue of misogynist murder trials we can add the trial of 20-year-old naval rating Walter Mainwaring in the murder of 16-year-old Jacqueline Blunden. Mainwaring bludgeoned Blunden to death with her wooden shoe after she rejected his efforts to pick her up in a Takapuna street in the early hours of a morning last August.

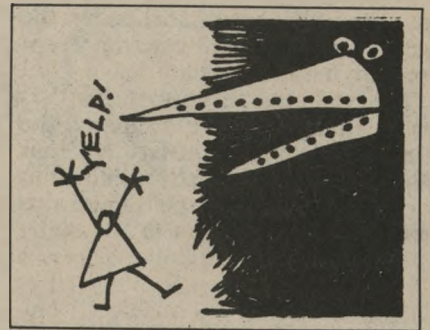
As in other recent trials involving murders of women, the defence counsel spoke of the "tragic destruction of two young lives" and claimed that "It would be natural for him (Mainwaring), seeing an unattached girl at 2.30 am, to have some hopes of a sexual liason." Mainwaring repeatedly attempted to get Ms Blunden to come home with him, even racing round the block to intercept her again.

In his summing up, the prosecution counsel, Mr S. Grieve, attempted to redress the view of Jacqueline Blunden which had been presented during the trial. According to the *NZ Herald* (13/5/81) "Mr Grieve said the deceased was a girl, 'struggling with the process of

growing up'. Mention had been made of her independence, frequenting of hotels, being drunk and carrying contraceptive pills. But at the time of the incident, he said, 'she was lonely and crying'."

Despite the attempt to present Mainwaring's initial actions as "natural" and impune his victim's "virtue", Mainwaring was convicted of murder and sentenced to 11 years. His counsel have appealed against the sentence.

And in New York a man was recently convicted of murdering violinist Helen Hagnes. The discovery of Hagnes' naked, bound and gagged body in an airshaft at the Metropolitan Opera House late last year, was treated by press as an occasion to trivialise and exploit her death. Headlines and press releases in magazines like *Time* compared the case to the fictional Phantom of the Opera but, as it turns out, there was nothing so exotic or dramatic about Hagnes' death. She was simply a victim of ordinary male, sexual violence. Her killer was a stagehand who made sexual advances to her; when she rejected them he responded by murdering her and kicking her body down the airshaft.



SOLO MOTHER PECKED BY LEGAL EAGLE

Last year a solo mother, who had left her de facto husband when their child was 6-months-old and worked at a night shift job for two months while someone babysat the child, decided she wanted to stay home and care for the child herself. She therefore applied for a Social Welfare benefit, which she was

granted, and sued the father for maintenance (as one is required to do). The father contested the order, but the magistrate found that not only was it desirable for mothers to stay home with their infants if they chose to do so, in this case it was also necessary.

But Judge Holland disagreed. When the case was referred to him he decided that this mother, by going out to work successfully before, had shown that she did not have to stay home to care for her child. She had only stopped work so as to live off the benefit.

The learned judge (who probably never spent a day changing and washing nappies and a night serving fried chicken as the defendant had been doing), therefore held that the child was easily cared for by other people who were voluntarily doing this work for the mother and that the mother did not stop work because she had to care for the child, but because she could receive a benefit without working. Therefore there was "no jurisdiction to make the maintenance order in favour of the respondent". Or in plain English — the father was not required to pay the mother any money for caring for the child. She is expected to do the paid and the unpaid work necessary to bring up the baby by herself.

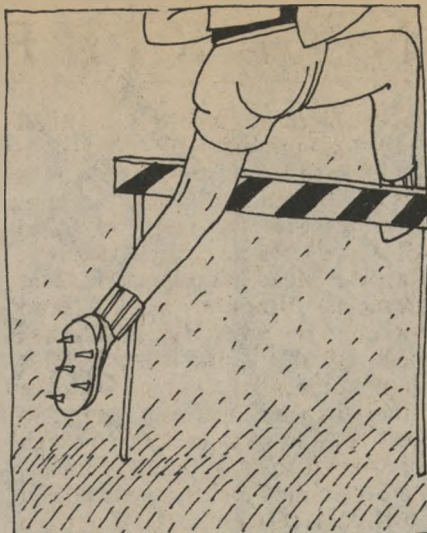
This decision has very unpleasant implications. Solo mothers would seem well advised to apply for a benefit immediately on leaving the child's father, because if they try and support themselves first, and then decide they would rather look after the child themselves they may be told that they can't have that choice, as the woman in the above case was.

C. Dann

(Reference: Recent Law Vol. 7 No. 3 April 1981, p.80)

WOMEN AND RECREATION

The New Zealand Council for Recreation and Sport is required to foster and promote the total well-being of all New Zealanders and it is concerned that women meet barriers to their participation in the recreational activities of their choice. It is holding a conference on "Women and Recreation" at Victoria University in Wellington's Student Union



Building, from Monday 31 August to Thursday 3 September 1981.

It hopes that the conference will:

- provide a forum for discussion on women, their participation in, and attitudes towards leisure, recreation and sport;
- heighten the awareness of the community of women's need for recreation, and of women's special needs, such as childcare;
- promote research into women and leisure;
- identify the barriers women face in participating in many recreational activities and ways of overcoming the barriers;
- devise recommendations towards ensuring that women can participate in the recreational activity of their choice and have access to all community facilities.

FOL ON WOMEN WORKERS

Timed to coincide with the FOL Conference, the May issue of the Federation of Labour **Bulletin** is devoted to women workers. The newspaper features editorials on women workers, night workers and sexual harassment, and long interviews with Sonja Davies and Clerical Workers Union Wellington education organiser Therese O'Connell. The centrefold is a large poster featuring a photo of a working woman and the slogan "When you've spent the day causing inflation and unemployment, it's hard to think of what to cook for dinner." Ask for a spare copy by writing to FOL, Box 6161, Wellington.

WHEN AN ALLY PAYS A VISIT

At a recent disarmament seminar at Alice Springs, West Australian delegate, Diane Snooks, described the problems faced in her State from regular visits from US nuclear submarines. Women in particular suffered when the "mini-invasion" of 6,000 US navy men descended. Dial-a-sailor services have been installed and prostitution and street violence have increased. (*Anti-War Action Newsletter*, Sydney, April 1981, Page 6).

Note: When George Gair MP (Govt, North Shore) addressed a large meeting convened by NOW at Devonport, Auckland last December 15 on the use of wharves by nuclear ships, he said the sailors merely sought "rest and recreation — the Queen Street lights and the Pink Pussycat in Karangahape Road".

LESBIAN NEWSLETTER

A monthly national lesbian newsletter will be created as a result of a recent lesbian activist weekend held in Wellington. The weekend was organised by the Wellington Lesbian Centre, as an internal discussion of strategies and tactics lesbians have and will be using in political organising. About 35 lesbians attended, from Auckland, Whakatane, New Plymouth, Wanganui, the Manawatu and Wellington. Issues discussed included alliances with heterosexual women and gay men, lesbian separatism, how to fit your life into your political activism, organising around the Working Women's Charter, anti-racist struggles and the Equality Bill. Most women left with more information and tactics with which to lessen lesbian invisibility and fight out common oppression.

The newsletter will be rotated between different centres every three months, starting with Wellington. It will rely on contributions from lesbians round the country for its funding and national content. It will be for lesbians only and will be sent to contact women in all major towns. If you want your area to get a copy, write to the Wellington Lesbian Centre, P.O. Box 1774, Wellington. **Jenny Rankine**

Illustration Yanya Lowry

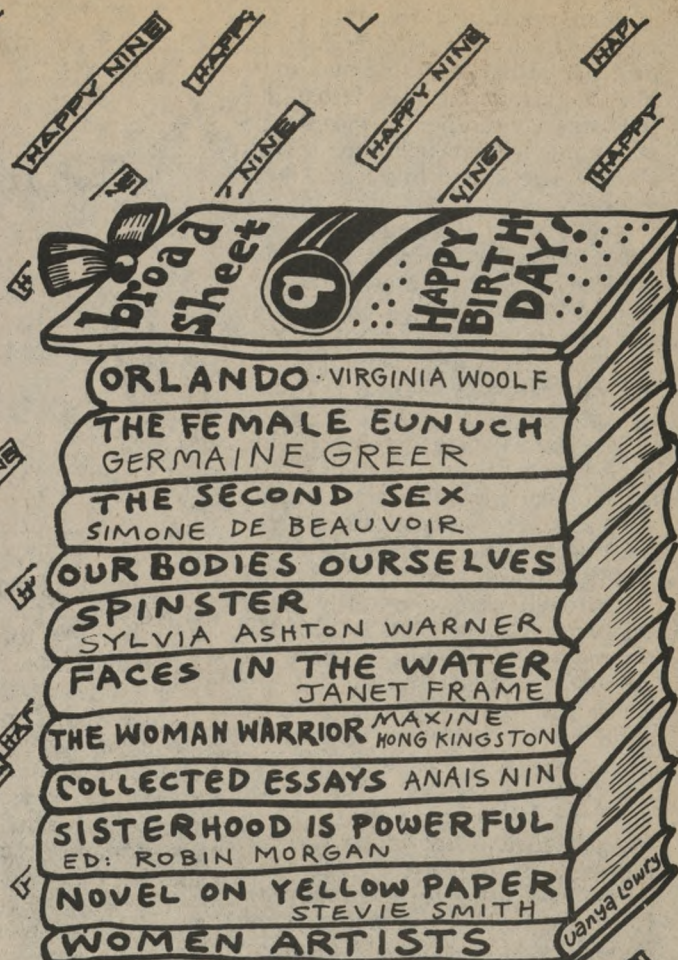


Illustration Harriette Lee

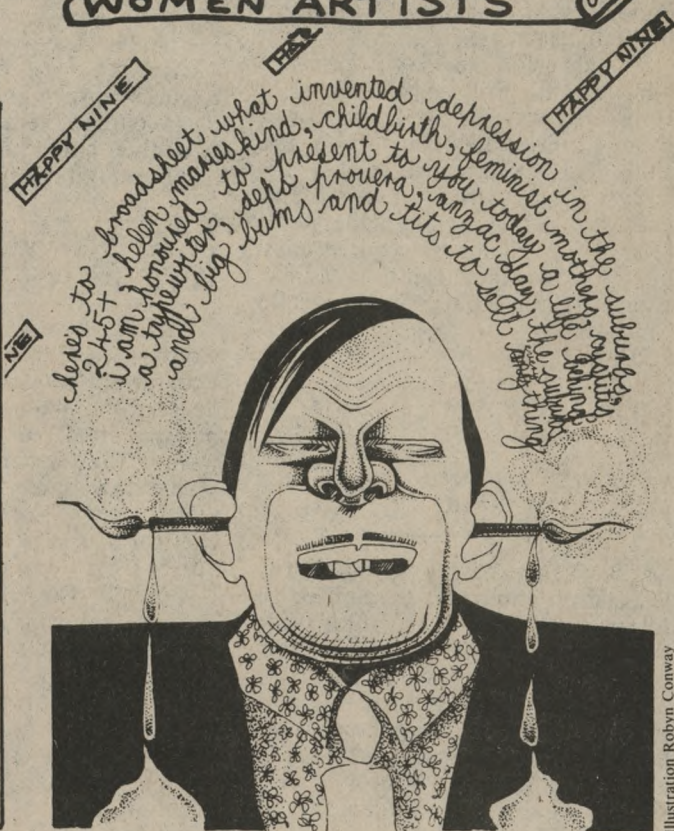
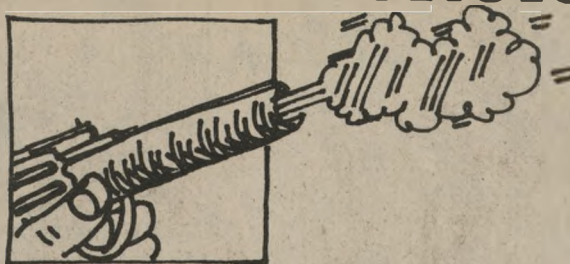


Illustration Robyn Conway



The War on Choice.



Inside the US anti-abortion movement.

Feminism has always had its foes but, as we move into the 80s, the conflict is escalating. Abortion is the focus for the struggle. In this article, reprinted from the US magazine "Mother Jones", *Deidre English* looks at the American anti-abortion movement, its motives and its methods, and discusses why women are forming the ground troops of the New Right. But the war on women is global and English's comments could equally be directed at New Zealand.

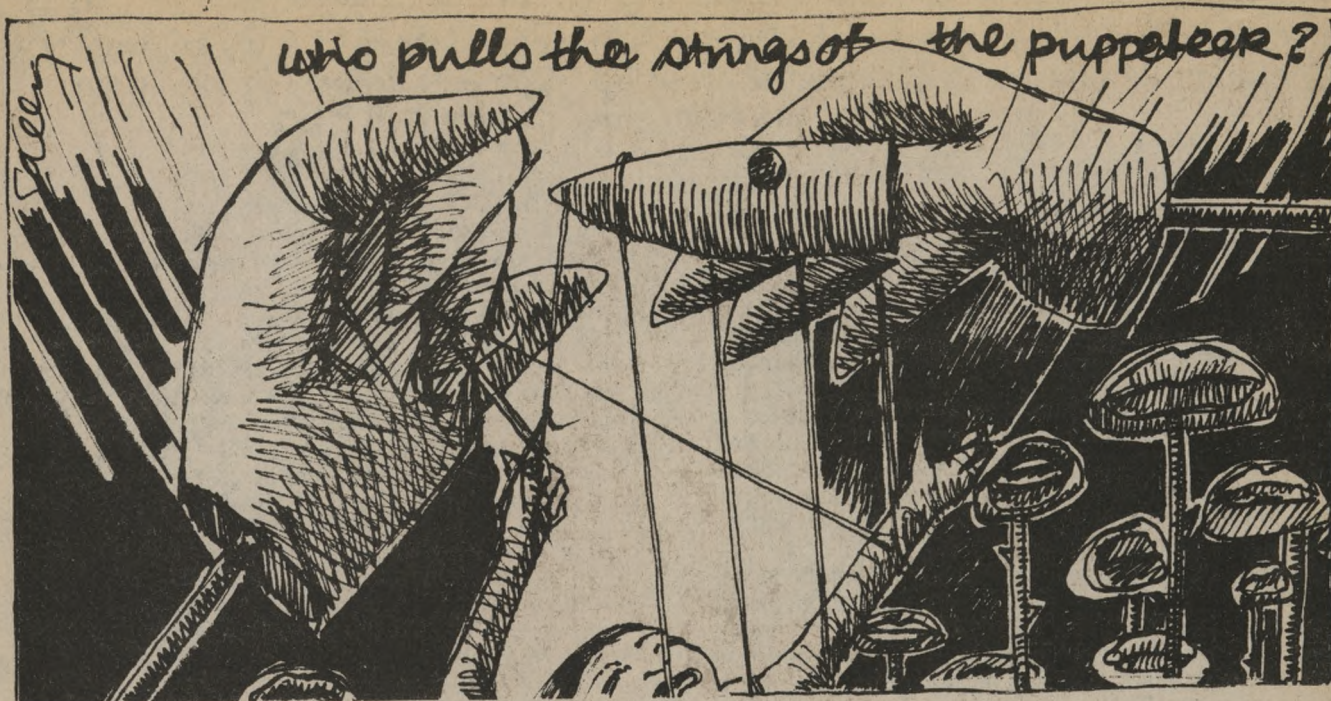
On the morning the 1980 convention of the National Right to Life Committee opened, I left the Disneyland Hotel and threaded my way through the go-carts and the vacationing veterans of Iwo Jima. Leaving the Matterhorn behind, I began the long trek across the sun-baked parking lots to the huge spaceship-shaped Anaheim Convention Center. I had bought new clothes for the convention: a white cotton skirt plastered with big blue and green flowers and a slightly frilly white top. I wore high heels and costume jewellery and carried a big pocket-book swinging from a small handle, all of which made me feel and, I rather hoped, look like an oversized Minnie Mouse. I expected culture shock and I thought I was prepared.

But I was not. Could anyone, even on the fringes of Disneyland, be prepared to encounter prolife nuns pushing baby carriages in the midst of a prochoice rally, while men held crosses up to the demonstrating feminists as if warding off witches? Inside the convention were hundreds of apparently happy housewives, the women organizers of a powerful antiwoman movement. I had not anticipated the extent of their organization: the panorama of booths, the cornucopia of glossy brochures, the books, the videotapes, the movies, the tape cassettes, the computer print-outs, the stacks of organizers' workbooks. I did not know how frightening it would be to find

myself in an immense auditorium filled with people who bowed their heads at one point and prayed the Lord would "send the enemy to the pit of destruction," a congregation that enthusiastically applauded indirect references to vandalism and arson at abortion clinics. (Since 1975, there have been seven arson attacks in the U.S. on abortion clinics.)

The very existence of such a movement represents a deep crisis in the community of women. The female subculture has actually divided into two camps: feminist and antifeminist. It is the worst nightmare of the women's movement come true: a significant number of housewives, feeling betrayed by "women's lib," are lining up on the other side. It is as if, at the height of the civil rights movement, a large percentage of blacks had suddenly organized to say: "Wait a minute. We don't want equal rights. We like things just the way they are."

The women who staff the right-to-life movement are, by numerous observations, mostly married and middle class — including lower-middle, middle-middle and upper-middle. Many are older home-makers whose children are grown and gone, whose lack of job training gives them few employment options, but who expect their husbands' salaries — at whatever income — to protect them from being put at the mercy of the job market. In a twist that perhaps only someone who has been a full-time housewife can totally



appreciate, the antiabortion movement accomplishes two things at once for these women: it defends their role as women in the home, and it gets them out of the house. Ironically, it offers them opportunities that, once, were greatly the province of the feminist movement: the experience of effectively organizing for political power and the experience of being embraced in a collective self-affirming sisterhood.

But while the constituency of the movement is mostly women, many of the officers are men — as were most of the speakers at the convention. Opening night featured approximately ten speakers, of whom one was a woman. The evening began (after a prayer, the pledge of allegiance and a rendition of "Those Magnificent Men in their Flying Machines" and a few other songs by the All-American Boys Chorus, led by Father Richard Coughlin) with an announcement from Dr J.C. Willke, the new president of the National Right to Life Committee (NRLC). Willke reported that he had just returned from a private meeting with Ronald Reagan, who had personally sent the convention a message that he would "go beyond" his campaign promises to curtail abortion once in office.

Then the crowd was presented with the spectacle of Dr Bernard Nathanson, formerly an abortion rights advocate and once the director of the largest abortion clinic in New York state; a one-time liberal who has "crossed over," he stood before the mostly Catholic audience, denounced Betty Friedan and his former proabortion allies and confessed to "presiding over the deaths of 60,000 children."

And then came Carl Karcher. Karcher, a portly businessman boasting 27 grandchildren, was introduced to the crowd as the owner of Carl's Jr., a fast-food chain with outlets all over the Anaheim area and the rest of the West. He is a heavy financial donor to the NRLC cause and, as such, nabbed his turn at the mike to decry a woman's right to choose, calling it contrary to the American way of life. But that wasn't what astounded me.

As I left the convention, my eyes locked onto a Carl's Jr. billboard. It was an immense photo of four Carl's sandwiches, along with the slogan "Freedom of Choice." That was Karcher's advertising campaign at the time. I switched on the radio and the jingle jumped out: "At Carrrrrrrrrr-el's Jr., you've got choice!" — the choice between a Famous Star, a Super Star or an Old Time Star burger or a Californian roast beef sandwich. Then I understood. This is a movement capable of total, seamless doublethink.

In the interlocking coalition of anti-abortion groups, the National Right to Life Committee is far and away the largest and the most effective. As Willke contradictorily put it at a general session: "We're not competitive with other prolife groups. But I do think we are the leader . . . Or I think we should be."

The NRLC welcomes other denominations in its ranks (opening night, again: "Thirteen and a half million Baptists are with you tonight"), but it is undeniably and overwhelmingly Catholic. (Bernard Nathanson, the apostate abortionist, is both its token Jew and its token atheist.)

The antiabortion movement has been organizing across the country since before 1973, when the Supreme Court first legalized abortion. At this convention, it still pictured itself as an outcast but tenacious minority with a long-term goal: to pass the Human Life Amendment by 1990.

The Human Life Amendment (HLA) would declare the fetus a legal person and could make women who have abortions murderers. Out of the 34 states needed, 19 have already passed resolutions to convene a constitutional convention on the HLA. If the Right continues its sweep in the 1982 congressional elections, cutting away more of the remaining liberals or frightening moderates into a rightward drift, the HLA

"It is the worst nightmare of the Women's movement come true: a significant number of housewives, feeling betrayed by "Women's lib", are lining up on the other side."

stands a good chance of becoming law in 1983 — and it could happen even sooner. Eight months after its convention, the NRLC can with fairness be said to be seven years ahead of schedule. Since the election of Ronald Reagan, one thing is certain: the Human Life Amendment stands a much better chance than the ERA, which is effectually finished.

The abortion issue has become the conscience of conservatism. It is the only issue in which the New Right can claim the cloak of altruism. It sanctifies a movement which is every other way antialternative, antiminority, antipoor, antiwoman, antigay — and yet calls itself "prolife."

The prolife movement is primarily a Catholic movement, yet Catholic women have as many abortions as any other group of women. Perhaps the explanation for this lies in part in the role of confession in Catholicism. The institution of confession represents, at its best, a religious toleration of human imperfection. But, as many Catholics will attest, it can easily be perverted into a subtle license to evade personal responsibility for one's behaviour, a dependable escape hatch for guilt. Thus, many Catholics have unsanctioned sex, use birth control and have abortions, knowing they can later "work it off on their knees" — that is, confess and repent. Of course for this to work, the penitent must be sincere in both confession and prayer; the confessors, therefore, must really believe they are sinning when they violate Catholic dogma. The resulting conundrum is that the real sin is to deny that sinning is a sin.

What Catholic praxis opposes is not necessarily abortion or contraception per se. What it is really against is a frank and open justification of these sexual freedoms.

To others though, the antiabortion cause itself can become a faith, an inspiration, a mission greater even than religion. Like nothing else except motherhood itself, prolife activism can take an ordinary woman and turn her into a saint. At a workshop on nonviolent direct action, one woman, Anne Gilmartin, spoke with messianic fervor about clinical counseling, or stopping women on their way into the clinics to try to get them to change their minds. She was willing to do anything to "save lives."

Here is how she described her "soft sell" approach to dissuade women from abortions: "I don't believe in signs. I want (women) to think I'm part of the clinic. I want them to think I'm the personnel. Then they keep talking to me. And they're saying, 'gee, she works with the clinic; she doesn't want me to have the abortion,' and so on . . . Sometimes they never reach the clinic — they don't go in."

What tortures Gilmartin is the thought that she is not reaching enough people — that she cannot get to enough clinics and that sometimes she is sick and can-

not go at all. She spoke of voices crying out to her to be there, and, revealingly, she compared her volunteer efforts with the most heroic and prestigious male-identified work: "There is no job in this world — I could be head of ITT, the biggest corporation in the world — I'm not as important as this person at that clinic. (At ITT), they want you there, they pay you; you're needed. And they can always replace you. Here you're not wanted . . . but you're there because of one thing — you feel you must be there. And you'll never be the same person again. Never. It is something. I don't care what battlefield, CIA job or war you've been in or what type of police job, nothing touches this . . . because you're getting the aid from God to face this situation, the horrendous problems these people have. Some of them are in pure hell. But you can get them — and I guarantee it — you can get some of these girls to have their babies."

Clinic counselling is only a small part of the anti-choice activities. What economists refer to as the "reserve army of labor" — housewives — is no trifling resource. The antiabortion movement has access to an indefatigable supply of volunteer energy.

The movement emphasizes such labor-intensive activities as small contribution fundraising (cake sales, banquets, bike-a-thons), canvassing from door to door, clinic picketing and vigils ("It would not be that difficult to shut down all the clinics in the country for one day"), speaking and showing slides of fetuses at schools and community centers, lobbying ("If you won't drive 50 miles once a month to speak to your representative, you don't belong in this movement") and one of the most ambitious and most sophisticated organizing projects in modern American politics — the Voter Identification Program, or VIP.

The NRLC has a well-oiled persuasive vehicle in the church. Demands for action from the pulpit have imitable clout: "The hottest spot in Hell is reserved for he who sees evil and does nothing." Among churchgoers, social exclusion can be the price for lack of participation. As institutional support, churches offer a place to meet, a trusted locus for collecting donations, possibly a public address system or a mimeograph machine or a movie projector for free. The Catholic Church itself puts out cold cash.

The prolife movement has been described as a "grassroots movement," and it is, in the sense that it thrives on locally based, penny-wise, neighbor-to-neighbor, kitchen-table organizing. But it is not a grassroots movement in the ways that the peace movement, the student movement or the women's movement have been. These are relatively uninstitutionalized, bottom-up movements whose political ideas usually tend toward some form of participatory democracy. In contrast, the organizational form of the right-to-life movement, like the rest of the New Right, is distinctly top down.



Of all the jokes told at the conference, the lamest was one delivered by J.C. Willke. It may have been the least funny, but it was the most revealing: "Thank you. Thank you. Now I'd like to introduce my wife. We've been married for 30 years. After that much time, you get used to it!" The line was received with both laughter and warmhearted, appreciative applause. Why, I wondered, were "my wife" jokes so well-received by an audience that appeared to be about 80 percent female? Perhaps the "wives" were pleasantly surprised to be mentioned at all. But more than that, the jokes seemed to reassure them. They told the female members of the audience that, indeed, though out of the house and at a convention, they were still in their place; though they were busy political activists, their men still regarded them approvingly as slightly incompetent burdens. And, therefore, the men didn't plan to leave them. At the heart of Willke's joke was an affirmation of the indissolubility of marriage. Even if the wife was regarded by the husband as a nitwit, a harpie or an albatross, these "good" men would stick around. Marriage is forever.

The overall tenor of the convention indicated a movement that is not merely for motherhood and the family, but also openly — and virtually across the board — in favour of male domination. One pamphlet distributed at the conference referred to it as "God's line of authority in the home." But women — even women who accept this, even women who are organizing an antifeminist movement — should not be regarded in the same way as antifeminist men.

Whereas men in the antiabortion movement stand to gain a measure of male control over women, women in an antifeminist movement are fighting a battle for their own sexual submission. And that's a suspicious sounding thing, because any group of people asking only to submit to a more powerful group must be pretty well-convinced that their very survival is at stake.

What is at work here, and what we need to examine, are the thoughts and fears of the antifeminist woman. After all, she is neither stupid nor incompetent, whatever she may wish her male leaders to believe. Legitimately enough, she has her own self-interest in mind, in a world in which she did not create the options.

First, what does it mean to be not just antiabortion but antichoice? The antichoice woman is not concerned with refusing abortion for herself; she has the power to do that no matter what the laws are. Rather, her objective is to refuse social legitimation for abortions for women other than herself. No one is forcing anyone to have an abortion; no one is circumscribing the freedom to have and to teach ethical or religious beliefs which prohibit abortion. What is solely at question is the other woman's legal right to make this decision for herself.

The antiabortionists are, just as they have been accused, seeking to impose their morality on society. But that, of course, is part of the very definition of moralism: the dictionary defines moralist as "one concerned with regulating the morals of others." The antiabortion movement is a perfect example of a moralistic movement, and it demonstrates a great deal about the functions of moral systems in general.

In opposing the right-to-lifers, prochoice people most frequently argue that a woman has a right to control her own body. The insistence on individual rights is, as it should be, at the foundation of the feminist position. The idea of a woman's right to control her own body encompasses endless new meanings in feminism: from the right to refuse sex (as in marital rape) to the right to exercise a free sexuality; from the right to organize against sexual violence to the right to plan one's own reproductivity. The complete realization of those rights alone would mark a new era for women. For now, the recognition of woman's body

itself as the terra firma of female liberation must be counted as one of the great political accomplishments of our day. But it is still not enough.

After all, this is a society: we are interdependent; individual actions have repercussions. The struggle is not and can never be only over the single issue — the actual act of abortion. The struggle is necessarily over a larger sexual morality — and moral systems do have a bearing on virtually everybody's behaviour. The anti-abortion people have tried to insist on single-issue politics partly because it is much easier for them to attack the keystone of abortion than to defend the system of morality which is tied to compulsory motherhood. It falls to us to identify the moral system that they are in fact upholding and, at the same time, to define our own.

The antifeminist woman is right about one fundamental thing: the other woman's right to have an abortion does affect her. It does something very simple and, to many women, very upsetting: it takes away their ability not to choose. Where abortion is available, the birth of every baby becomes a willed choice, a purposeful act. And that new factor destroys the set of basic assumptions on which many traditional marriages have been based. It breaks the rules and wrecks the game.

Remember the rules of the old game? They began with this: men did not get to have sex with women (at least not women of their own class) unless they would marry them. Then men were morally obligated to provide for the children they had helped to conceive. In other words, sex was supposed to incur a major responsibility for men — as it did for women. Only 30 years ago, the average marrying age in the U.S. was 20 for women and 22 for men; and hundreds of thousands of brides were pregnant on their wedding day.

Men always complained about the terms of the game. "Nature kidded us," said a young Irish Catholic father of two in a short story by Frank O'Connor. "We had our freedom and we didn't value it. Now our lives are run for us by women." But men's regrets, however deeply felt, were still the complaints of the relatively more powerful party. It was women who, for physical and financial reasons, really needed marriage.

In a society which effectively condoned widespread male sexual violence and severely restricted economic opportunities for women outside of marriage, the deck was heavily stacked. If men did not "value their freedom," women had no freedom to value. The one short-lived power women had was the withholding of sex; and even that was only good till marriage — possibly periodically thereafter, with the more understanding husbands. But in general, women had to earn their keep not only with sex but with submissiveness, an acceptance of the male not as an equal partner but as boss. Seen in these terms, the marriage game seems a little more like extortion under the threat of abandonment.

The "protection racket" is an underworld scam in which gangsters extort heavy "insurance" payments

from local storeowners to "prevent fires." For many women, marriage is just such a racket: no price is too high to pay to have a husband stand as a buffer between a woman, her children and the rest of a "man's world" — a world where a woman has no standing at all if she is not one man's sole sexual property, where without male protection she fears she just might go up in flames.

But to point this out is not to play the game. The essential thing about the game — like moral systems in general — is that everyone must play by the same rules. In the past, the community of women has often been hard on those who "give away" for free — or for money — what the rest trade for love and marriage. Then came birth control, the sexual revolution and legalized abortion. It was the availability of relatively reliable contraception that provided the first escape clause to the old marital Russian roulette, both for men and for women. The "99 percent effective" pill sparked the sexual revolution of the '60s and '70s and permitted women for the first time in history to decisively separate intercourse from reproduction. (Only after that historic schism could the modern woman's new fascination with female sexuality begin to emerge.)

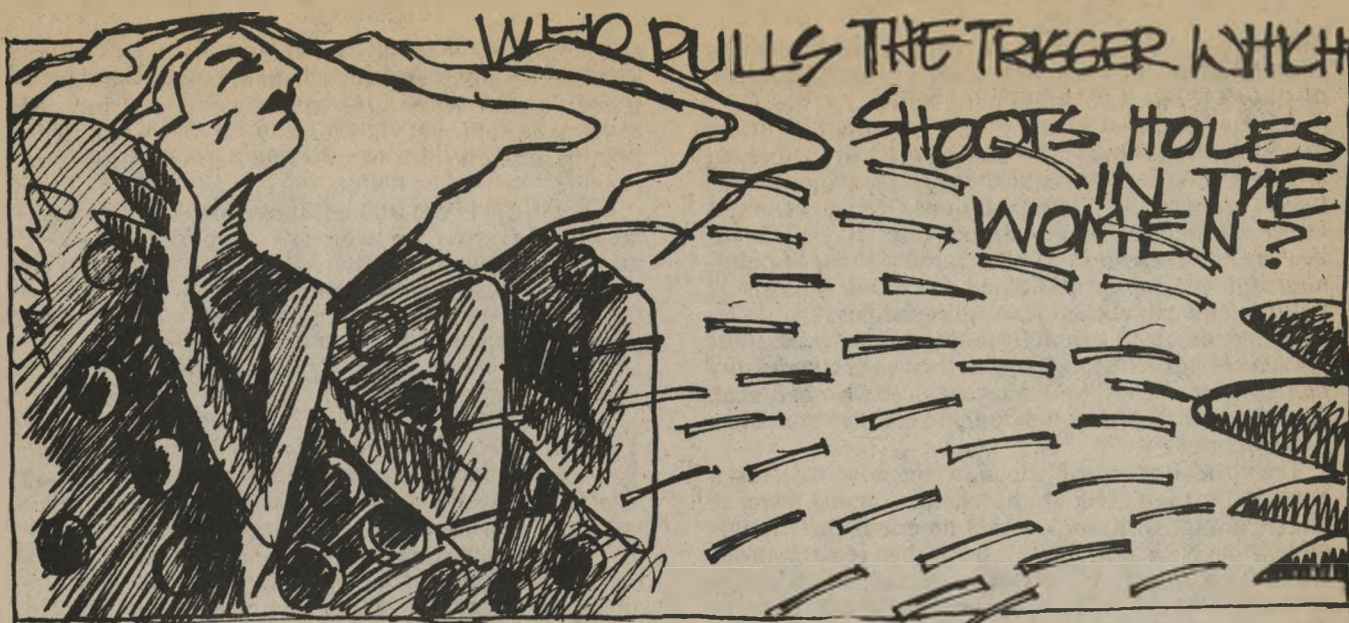
For the most part, women of all classes and religions welcomed the advent of reliable contraception enthusiastically. True, it did have the effect of releasing men from some responsibility for their sexual acts, but the gains for women seemed much greater. Sexual liberation and birth control brought women new-found sexual pleasure, helped do away with the double standard, allowed women to plan their pregnancies — and therefore participate in the work world on new terms — and in general seemed to tend to equalize the sexes. Other things, unfortunately, did not change so fast.

Especially not the economy.

For one thing, most women who want to have children still cannot make it, financially, without a man. In an era of widespread sexual separation — as single, separated or divorced men and women go back to their corners — the socioeconomic difference between men and women — a class difference, really — becomes increasingly, painfully obvious. (According to 1978 Bureau of Labor statistics, only some seven percent of women make more than \$15,000 per year, while more than 46 percent of men do.) Marriage is still the major means of upward mobility for women.

In this sense men have reaped more than their share of benefits from women's liberation. Woman's meager economic independence, a result of her new-found presence in the job market, and her sexual liberation have allowed men to garner great new freedoms.

Because there is no "trick of nature" to make the link between sex and fatherhood, and little social stigma on he who loves and leaves, women face the abdication of any male responsibility for pregnancy — let alone for any ensuing children. If a woman gets pregnant, the man who 20 years ago might have married her may feel today that he is gallant if he splits the cost of an abortion. The man who might have remained in a dead-end marriage out of a sense of duty finds increasingly that he faces no great social dis-



approval if he walks out on his family, even if his kids are still in diapers. Divorce leaves women putting a higher percentage of both their incomes and their time into child care. Nationwide, more than 50 percent of men default, in whole or in part, on their child-support payments — not alimony, child support — within one year after divorce. Under these circumstances, the fear has awakened that feminism will free men first — and might never get around to freeing women.

It is revealing that the antifeminist backlash, and even the anti-sexual-liberation backlash, took so long to develop the momentum that it has today. It is the period of unrelenting economic decline that has brought it on, the nightfall on economic prospects for women. It is as though women reserved judgment during 20 years of experimentation with sexual politics, so long as economic conditions permitted it. In a climate of affluence, women had more hope of successfully freeing themselves from patriarchal relationships. But as the screws have tightened, a greater number of women seem to be fearfully concluding: the feminist revolution may not succeed.

Giving up marriage and children for a glamorous career may be one thing (although this is an either/or choice that men rarely face), but it may not be a decent trade for a dead-end job in the pink-collar ghetto. If men can no longer support families on a single paycheck, women sure can't. For the less-than-ardent feminist who is not prepared to pay any price at all for independence, the future looks bleak.

In short, the antifeminist woman is, like all other women, grappling with the weight of her oppression. She is responding to social circumstances — a worsening economy, a lack of aid and commitment from men — which feminists did not create and from which feminists also feel the consequences. The issues that she faces are the issues that face us too: her fears are nothing less than our fears.

The difference lies in our strategies for dealing with all this. Her strategy is defensive: reactionary in the sense of reacting to change with the desire to return to the supposedly simple solutions of the past. Like going to war or being born again, it signifies an end to complexity, compromise and ambivalence, and it has an

enormous appeal to the leaders as well as the followers of the movement. Bernard Nathanson explained his own dramatic reversal in much the same black-and-white terms. He said he had begun with the certainty that abortion was morally right, and that had led him only to doubts; the doubts, he said, delivered him to a new certainty: that abortion was morally wrong. At the conference, he vowed that his new position was "irrevocable."

It is a strange kind of idealism — nostalgic idealism, the glorification of a lost past rather than the striving for an undiscovered future. To most of the advocates of the right-to-life movement, the ideal is ready-made and well-polished. It is the American family of the 1950s: dad in the den with his pipe, mom in her sunny kitchen with cafe curtains; the girls dressed in pink and the boys in blue. Safety, security — and Disneyland.

At 4.30 p.m. on April 9, 1970, the New York state legislature began its slow roll call on the first bill to come before it to legalize abortion. Assembly member George Michaels, a Democrat from a Catholic district, was racked with anxiety and guilt. In the weeks before the vote, his whole family had strongly expressed their prochoice feelings to him. His daughter-in-law had warned him that if he didn't vote for the measure, "thousands of women will be butchered in underworld abortions." Yet to vote for the measure meant his own political death. Even the New York State Medical Society opposed it, and antiabortion lobbyists packed the floor of the assembly. Hoping the measure would pass despite him, Michaels voted no. The roll call continued, and defeat of the bill began to seem certain. The count was closing in on a 74-74 tie. Just seconds before the clerk could announce the tally, Michaels rose to his feet. Lights and TV cameras swung toward him. In an emotional speech in which he apologized to his law firm and released the Senate speaker from any political obligations to him, Michaels switched his vote to yes and then broke down in tears.

The state abortion bill had been passed into law.

In the first weeks and months after the legislation passed, thousands of women crowded into New York

state seeking legal abortions. On July 1 alone, the first day the new law went into effect, 2,000 women registered for abortions. Bernard Nathanson describes those days this way: "The situation in private offices and gynecologic clinics in New York City exceeded chaos. The scenes resembled those seen in wartime photographs of civilian populations fleeing before invading armies. Women were arriving from all areas east of the Mississippi . . . they came without appointments, their baggage still clutched in their hands . . . They simply camped in our waiting rooms."

In the clinic and hospital waiting rooms, women of all ages regarded each other with nervous sympathy and curiosity. They were like convicts who had been held in solitary confinement only to suddenly receive a group reprieve.

Even the leaders of the movement were "taken aback" by the speed of the change, says Lawrence Lader, author of a book which describes the struggle to pass the New York law. It had taken less than four years from the formation of a legislatively oriented movement to the passage of the new legislation. The measure passed in New York in part because of the disturbing number of women who were having dangerous illegal abortions, the pressure for population control and "the influence of women's liberation," as even Governor Nelson Rockefeller remarked as he signed the bill. In 1973, for many of those reasons, the U.S. Supreme Court declared all restrictive abortion laws unconstitutional.

But the victory, it turns out, took place before the battle.

Despite the best efforts of feminists and others in the late '60s, there had not been enough discussion, enough public awareness and debate, about something which really is part of a revolutionary change. There was a simple, sad, human consequence of this lack of public discussion: the painful stories of many of the women who had been denied safe and legal abortions remained untold.

And they were stories that should have been heard: stories of desperate teen-agers, pregnant before they knew what was happening; of married mothers, pregnant after they thought it was all over; of children brought into the world by unwilling parents; and of women damaged and dying after being forced into the hands of incompetent abortionists. (The authoritative Alan Guttmacher Institute reports that in 1969, in New York City alone, some 6,500 women were admitted to municipal hospitals for treatment of incomplete spontaneous or illegally induced abortions. By 1975, that number had fallen to 2,700 and essentially represented spontaneous abortions, or miscarriages.) A California nurse told me that when she thinks of the women she has witnessed in emergency wards suffering from septicemia, peritonitis, perforated or infected uteruses and the other common complications of back-alley abortions, she still gets so angry she cannot speak.

These stories needed to be brought into the light of day. It was important that men hear them. It was important that the real trade-off between maternal health and happiness and the fate of an accidental pregnancy be fully and publicly explored. Few who have listened to a group of women discuss their experiences with contraceptive failure, with sexual ignorance, with forced sex, with economic insecurity and emotional

abandonment, with all the things that lead to unwanted pregnancies, can remain unmoved by a woman's need to be able to make this decision. To have made sure that the stories were told would have been part of a healing process and part of a process of change.

Instead, for most women, those with no consciousness-raising group or women's support network to turn to, the abortion issue remained a totally private one. We allowed another generation of women to pass by in silence — another generation of women whose pain was pushed away.

For the most part, those women are still afraid to speak out. After all, more than eight million legal abortions have been performed nationally since 1973. But figures reveal that almost as many as that — perhaps six million — were performed in the ten years before legalization. (The Guttmacher Institute estimates 70,000 illegal abortions per year in New York state prior to 1970.) It has not only been ourselves and our sisters who have had abortions but our mothers and grandmothers. (As for our great-and-great-grandmothers, abortion was legal in all the states before 1928.)

With such numbers, why have the prochoice forces recently been so invisible in defending abortion rights? Aryeh Neier, the former head of the American Civil Liberties Union, has suggested in an unpublished paper that a pervasive prejudice against women seeking abortions isolates them and inhibits them from exerting their influence to secure their rights. The period during which they need help "is too brief to permit them to exert influence over the representative branches of government while their own interests are at stake. Moreover, those least able to plan their pregnancies and most victimized by their inability to obtain abortions tend to be very young and very poor women. They are also the least influential politically." Neier has argued that the social stigma against women seeking abortions is such that they should be legally classified as a "discreet and insular minority" deserving of special judicial protection of their rights.

But what women seeking abortions should be entitled to — privacy, for instance — may no longer be the point. Rhonda Copelon, one of the lawyers who argued for abortion rights before the Supreme Court, says that the women's movement should be self-critical of its own shortsightedness in having relied on judicial protection for so long. The court proved fickle in the climate of shifting political fashions, and feminists were left unprepared.

Because the issue was not sufficiently worked out publicly before or after the 1973 Supreme Court decision, the real fears of the nonfeminist woman were not addressed and a feminist vision of reproductive rights never came fully into focus. In the vacuum, the moral initiative went into the hands of the opposition. Now it has turned out that there is no substitute for mass-based organizing to protect abortion rights. Feminists will have to fight on the same turf as the anti-abortionists and the New Right — the federal and state legislatures.

But who will do the organizing this time?

The generation that crusaded for abortion rights the first time around cannot believe that it has to fight for them all over again; the younger generation takes the rights for granted and cannot believe it has to fight for them at all.

To a rather astonishing degree, the feminist movement of the 1970s was carried to its zenith by a particular generation of women which came of age in the late 1960s. It was a time in their lives when freedom from forced reproduction was one of their greatest needs. Those women are in their mid- to late 30s today and are not as enthusiastic about leading a pro-abortion struggle. Two things stall them. First, by now many have full-time careers — feminism simply does not have access to the volunteer womanpower that is available to the antichoice forces. Second, although they still depend on having the right to have an abortion, in personal and political terms they are now far more concerned with having children.

Many of them are approaching the end of their prime child-bearing years and must finally face the decision of whether or not to have a child. This has resulted in, among other things, a minor baby boom among older women. Many others have made the decision not to reproduce with a feeling of great regret, regret that neither the women's movement nor their personal lives nor society provides them with the support they would need to have a child. Abortion rates are lowest among married women with affluent incomes; there can be no denying that there are women today who would like to have babies but cannot, because they do not or will not "fit in" with conventional family life or because they are "too young," "too old," "too isolated" or "too poor."

Few have yet tried to come to grips with this very real problem — how to make it possible for a woman who is not privileged with "the man or the money" to have a baby if she chooses — and to keep it. (The pro-life movement strongly urges women who have babies out of wedlock to give them up for adoption, and Phyllis Schlafly, of anti-ERA notoriety, vociferously recommends the legalization of baby selling.)

A complete feminist reproductive politics must be a social and moral blueprint. It cannot end with the guarantee of the right to terminate a pregnancy: it must go on to include the right to have children, without supporting each child's existence at the sole expense of his or her mother. And that right cannot be separated from the rest of the feminist program of total equality. Reproductive rights must mean financial equality, so that women can raise children without being impoverished. There must be practical child-care support for working mothers and a complete turn-about in male responsibility for parenthood. Yet the individual right to have an abortion must remain at the heart of the feminist position. In the coming months we will have to break through obstacles and find new ways to organize to defend that right.

The individual decision to have an abortion remains a sobering one; it puts a woman face to face with her prospects and her hopes and with the sometimes startling fact that she is choosing not to be a passive victim but an active shaper of her existence. It is almost always a woman's decision to reject the helplessness, powerlessness or dependency she would face if she bore the child. The difficulties she will encounter as

she continues to try to create her own destiny will call again for that same determination — repeatedly. But at least, she will not be alone. Millions of women have decided to make room for themselves and each other in society and to create a new sexual order of equality, a world worthy of the next generation. Few who have seen the vision of that new world want to turn back.

Research assistance for this article was provided by Davida Talcove and Margaret Talbot. Special thanks, too, to Ann Snitow and Alice Wolfson.

Reprinted with permission from **Mother Jones**, Feb/March 1981.



Reading Matters

- U.S. Books at U.S. list prices
- New titles catalog available by subscription
- Out of print search

Write: Laurel Stavls and Nancy Rosen
Reading Matters

30 Brattle Street
Cambridge, MA 02138 U.S.A.

Cable Address SERAPH Cambridge, MA

WOMEN'S STUDIES ASSOCIATION NEW ZEALAND (INC)

FOURTH ANNUAL CONFERENCE

FRIDAY SEPTEMBER 4 — 6 SUNDAY 1981

VICTORIA UNIVERSITY
WELLINGTON

The conference is built around four themes: politics, arts, health and employment, from women's point of view. Participation of all members is the main feature, achieved through workshops and group discussions around papers.

Accommodation can be arranged. Creche facilities available.

ENROLLMENT FORM

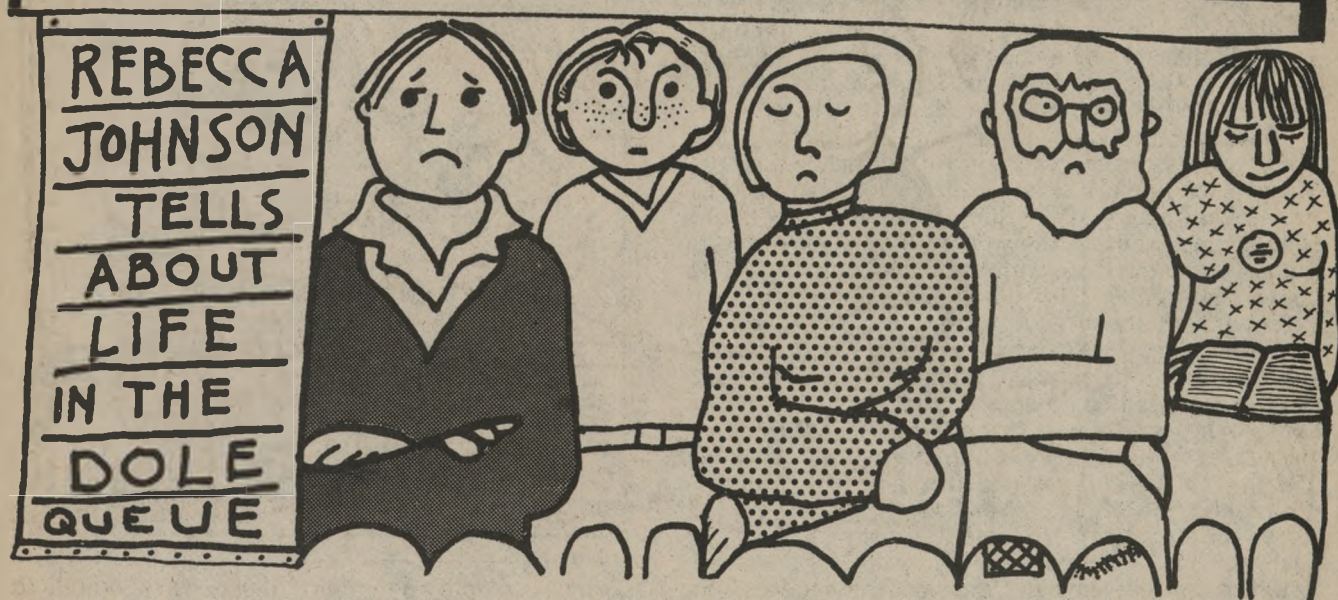
To be sent in by July 17, 1981

Name

Address

FEES: WSA members \$17; non-members \$20; Saturday night dinner \$12; performance Sunday night \$5.
Please send to: WSA Conference, PO Box 9561, Courtenay Place, Wellington.

YOUNG, FEMALE & UNEMPLOYED



The queue took the form of a row about twelve vinyl chairs long. Arranged so they faced the door. Each chair was silently occupied. Some, embarrassed by the enforced eye contact with people passing outside, stared at the floor.

Others scrutinised those who came through the door, and wandered around vaguely till a chair became vacant.

Walking through the door and seeing those chairs like twelve formidable judges, was like passing through a force-field. One that stripped you of any personal characteristics and turned you into just one in the mass of unemployed.

Being in a queue usually gives me a feeling of excitement; waiting before a concert, toying with the idea of not getting in. Or even waiting to go into the pictures and feeling the electric cord of impatience in everyone around me. I think that's what I noticed first when I walked into the Labour Exchange; the familiarity between that queue and waiting to see the dentist. No-one is naive enough to give up her place, but no-one wants to go up to the interview desk from whence waft the nasal tones of the interviewer:

"Well, John, you haven't had a job for six months, and you're — how old did you say?"

It was funny how you never heard the interviewee's reply, but the interviewer was always kind enough to repeat it for us: "Twenty-three, did you say, John?"

You can pretend you're not listening to the interviewer, but everyone knows that everyone else is; listening in case it could give some possible advantage to your own interview.

At this point some of the braver people began to scrutinise the situations vacant columns, although we all knew secretly that no jobs were left by eleven o'clock in the morning. Some of the weaker ones even smoked. Hadn't they considered the interviewer's prominent signs of "No Smoking". Now the interviewers would hide all the possible jobs for a nervous wreck at the back of the leather files.

God! I began to search my own mind for some screamingly obvious blotch. I knew my hair was a mess, my trousers too casual. I'd even forgotten to put on a double dose of deodorant that morning, so I'd reek before I made it through those eleven other chairs. I wondered if they have some secret criteria for judging you worthy of employment. "Anyone under five foot six must be disregarded on the basis of having an inferiority complex." "Anyone over six foot three doesn't need help to get a job — they could be anything from a basketball player to a policeman." Maybe if you looked right, if you were between eighteen and thirty, were between five foot six and six foot two (to be on the safe side), had a muscular or trim physique, excelled at rugby or kept an autographed photo of John Walker next to your bed, you'd be considered as material for being employed.



Where did that leave me, at seventeen and five foot three? I even liked soccer better than rugby, and last But not least of my faults, a Paul McCartney poster is all that's by my bed. It was a wonder, when you think about it, that I was actually allowed to sit in the row.

It was painful in the short term to think like this, but better in the long run, for if I didn't get a job it would be because my outer appearance had rubbed the interviewer up the wrong way. I didn't get the "Sorry, luv, we've just taken someone on" job because they did not like short or freckled or blue-eyed people Not actually me, they didn't dislike the me; the real me; they didn't have the chance.

I took a look at the man next to me. He was an average looking man. Brown hair, brown eyes, nothing particularly distinguishing about him. No reason why he shouldn't get a job. He was quite old I suppose to be on the dole, or just unemployed. Most men my father's age seem to be pretty firmly entangled in their firm's best interests, even to the point of refusing to bow out gracefully at the regulation age of sixty-five. Still, it must be easier when you're older, you have had the experience, you're more confident in your capabilities, you can handle it better emotionally. As if to prove my thoughts, the man about my father's age turned and laughed about the performance of changing seats in the queue. It was as if an invisible string pulled all of our faces into a comical grimace each time we had the inconvenience of standing up, moving to the left a pace, and sitting down again.

Then something unfair happened. Something definitely unfair and highly unacceptable to the brittle frame of mind we in the queue collectively shared. Someone stepped straight through the doorway, passed the surveillance barrier, ignored the brown vinyl seats and sat straight in the interviewee seat.

The man next to me half rose in protest, then sat down realising that the fuss caused wouldn't be worth it. Some of us had waited a whole frustrating hour, but it would only mean a few minutes longer to wait. It didn't really matter . . . or so I thought.

The man about my father's age shifted in his chair, his face showed all the self-doubt and fear unemployment brings. "You bastard!" he murmured to the air.

Then it hit me. Being unemployed isn't an embarrassing game. It's ruthless. Me against you, and for Christ's sake let me win. Being unemployed is something more than feeling humiliated at waiting in rows, having to fill out uncompromising forms about your qualifications or lack of them, having to lie about your age. It's a gut feeling about your own worth. Those worthy of respect, position and financial reward have jobs. So what does that make me?

I did eventually make it up to the desk, but I think the mole on my left arm put them off because that leather file would not part with a job for me, and I left with a feeling of relief to be out of the queue. I decided to wear high shoes next time. □

MOTHER JONES MAKES NEW WAVES.

Our investigations have uncovered the dumping of hazardous products on foreign markets, a dangerous IUD, the deadly Pinto, Nestle's disastrous marketing of infant formula, and other scandals.

MOTHER JONES gets results: legislation, recalls, and compensation for victims. We set a record for winning National Magazine Awards—three in our first four years of publishing.

(That's the Pulitzer Prize of the magazine industry.)

MOTHER JONES MAKES ENEMIES.

Some of the fattest cats in America have demanded everything from the revocation of our National Magazine Awards to denial of our mailing rights. We get under their skin—and they yell. We've been called "irresponsible, scabrous" (by an Agency for International Development official), a publisher of "lies, half-truths and distortions" (by a top Ford executive, about our article which made him recall two million Pintos), and "sleazy" (by Ronald Reagan's chief foreign policy advisor).

We've never been called "dull."

MOTHER JONES MAKES SENSE.

Whether our writers are taking on corporations, doctors, or Hollywood, you can expect MOTHER JONES to hit the target. Hard. Look at some recent stories: "Eating Our Hearts Out," on the politics of fat; "Running in Reverse," the report on a Ford transmission blunder which proved so severe that ten people died in the five months we were working on the story; "Filthy Lucre," the inside view of America's porn industry; "The Bendectin Cover-Up," a special investigation into the shocking history and government approval of a dangerous drug which has been taken by more than 30 million women. MOTHER JONES gives you special reports on up-to-the-minute topics like: medical malpractice and the alarming rise in Caesarean sections; the nuclear arms build-up and our race for extinction; the coming civil war in South Africa and the uneasy death of apartheid; the controversy raging over sex, violence and the meaning of pornography.

MOTHER JONES MAKES YOU AN OFFER.



I CAN'T REFUSE!

Send me a free copy of **Mother Jones**. If I like it, I will pay you \$12 (33% off the regular subscription price) for a full year—nine more issues.

☐ Payment enclosed ☐ Bill me later

Name

Address

City State Zip

DRRP

GUARANTEE: If you're ever dissatisfied for any reason, tell us and we'll refund your subscription for any and all unmailed copies. That's how sure we are that you'll like MOTHER JONES.

ADD \$2 per year Canada; \$4 per year foreign
MOTHER JONES Subscription Department, 1886 Haymarket Square, Marion, OH 43305

WORKING WOMEN'S CHARTER



At home and at work, all women need . . .
THE WORKING WOMEN'S CHARTER

The Working Women's Charter is a Bill of Rights for working women.

Women in Australia, Britain and Ireland have endorsed similar charters. In 1977 the N.Z. Working Women's Council convened a gathering of 400 women, who came from all over New Zealand and who represented women at home as well as women in the paid workforce. This convention debated and approved the Working Women's Charter. The Charter was later endorsed by two Annual General Meetings of the Working Women's Councils. Then the Charter was presented to the union movement for discussion. After two years of education and discussion it was endorsed by the 1980 Federation of Labour Annual conference.

The Charter represents a step forward for New Zealand women. Both working women and working men strongly support it.

1 Choice One: The Right to Work

If you want a job, you should have a job. No one who is qualified to do a job should be turned away because they are female, or Maori, or married, or a parent — or have anything else about them which has nothing to do with how well they can do the job.

2 Choice Two: Freedom from Discrimination

We have a Human Rights Commission which is supposed to monitor and discourage discrimination. But a Commission can't prevent discrimination — it can only take the worst cases to court. To end discrimination against women and all other groups which have traditionally been discriminated against we all have to get involved, making people more aware of their rights and how they can use them.

3 Choice Three: Equal Pay

Yes, there is an Equal Pay Act — but did you know that women still earn on average only 75% of what men earn? The Labour Department is still concerned that the Act is not being properly enforced, but in most cases these lower wages are due to women being stuck in jobs which are poorly paid. Which is why we need . . .

4 Choice Four: Equal Opportunities

Picture a typist. You pictured a woman? Yes — because 99% of typists are women. Picture an engineer. You pictured a man? Yes — because over 95% of engineers are men. There are so many, many jobs which are almost entirely men only or women only. This sort of sexual separation represents a frustrating and expensive waste of talents, since both women and men have the same sorts of skills and intelligence. While for women it often means being stuck in jobs with low pay and low status. But what else can they do? They need . . .

5 Choice Five: Equal Educational Opportunities

If women are to have well paid, interesting jobs, they need the right training, the right attitudes and the right assistance. Starting from kindergarten they need to be offered the same chances as boys. To play with building blocks at age 5 and build houses at 50, as well as playing with tea sets at age 5 and keeping house at 50. Girls need to be encouraged to study sciences and mathematics as well as commerce and cooking. In fact they need to be encouraged to stay at school! There are just as many bright girls as boys but only one third of

university students are female. A good education is the key to so many life and work opportunities — boys and girls should be given the same options and encouragement right from the start.

6 Choice Six: Union Meetings in Work Time

Not only are all women working women — most women have two jobs. The unpaid work they do at home and the paid work they do outside. Many women (and more men, as they realise that the home and family is their responsibility too) come home to a "second shift" of household duties. House workers are often too tired or too busy to put the time into union affairs that they should, if their union is to be truly democratic and representative. Both women and unions would be happier and healthier if union business could be dealt with in work time.

7 Choice Seven: Equal Guidance and Training

Even if you get the sort of schooling talked about in Clause 5 of the Charter, you may find you need more education to get on well in your job. Research among teachers has shown that the women don't get as much access to training as the men do. Other women workers report the same problem. Women should be encouraged and assisted to receive as much training and study leave as men do.

8 Choice Eight: Shorter Working Hours

Male and female workers who have home and family responsibilities need more flexible working hours and a shorter working week. Working fewer hours will ease the unemployment situation as more workers are hired to make up the extra hours. More permanent part-time work (where workers have the same protection and benefits as full-time workers) will allow parents to share breadwinning and child care responsibilities more equally, making for more satisfied parents and happier, closer families.

9 Choice Nine: Improved Working Conditions

If work is too dirty, dangerous or unhealthy for women then it is too dirty, dangerous or unhealthy for men. Medical studies prove that working late night shifts and broken shifts is bad for all workers, not just women workers. If women are to have the same job opportunities as men then men must have the same protective provisions as women.

10 Choice Ten: Other Equalities

Some bank managers still won't lend money to a woman without a male guarantor, even when she's earning good money of her own. A married woman still isn't entitled to an unemployment benefit, even though she and her family may rely on her income. Some landlords refuse to let their houses to solo parents . . . and so on . . . All this discrimination is based on unthinking prejudice — it's unfair and it's got to go.

11 Hapanui Tekau Ma Tahī: He kaupapa ki nga hiahia o nga wahine, a, ki nga kaimahi hoki o roto i o tatou iwi Maori, iwi mangumangu

Ua fou nei le ganga o le Papalagi ia te oe, o ou matua ma le tou aiga e afe maila o tou vava ai ma o nofoaga ua malulu ma faigata ona fa'amasani i ai, o lou galuega fo'iua eseese lava ma o tou galuega i Samoa, ma ua e le masani tele fo'i i uiga ma tulaga o le olaga Papalagi, o osi tama'ita'i i galuega faleoloa ma oaga e pei lava ua faigafie ma masani uma i nei tulaga o le olaga, ae e pei lava ua e le masani tele i ai . . . e faigata tele ona tatou fa'amasani i le olaga Niu Silo i tulaga faigaluega ma tulaga fa'aletama'itai. Awhinatiamai nga wahine nei kia taea ai e ratou te whai te matauranga ki tu tangata ai ratou i roto i te ao pakeha.

Did you understand that? Did you know what languages it was in? It said, "English is a new language to you, your parents and grandparents are thousands of miles away, the city is cold and confusing, your new job is so different from work back where you came from, you are not familiar with pakeha customs, the other women at work, at the shops and the playground all seem to be able to cope better than you . . . it's hard fitting in as a worker and as a woman in New Zealand society. Women from ethnic communities need special assistance if they are to get equal education and opportunities, and achieve equal success."

* Choice Eleven: Special Attention to the Needs of Workers and Women from Ethnic Communities
Not all New Zealanders come from the white European background most of us take for granted. How would you like to have the problems of the immigrant outlined above? Women and workers from ethnic communities need the right to decide on their own needs and to have those needs met by society as a whole.

12 Choice Twelve: Quality Child Care

Ever tried to find a reliable babysitter just after moving to a new home? Ever wished someone would mind the kids for one or two afternoons a week while you go shopping, go to a class, do part-time work, play a sport or just have some time to yourself? Ever dreaded the school holidays because it



THE WORKING WOMEN'S CHARTER

- 1 The right to work for everyone.
- 2 The elimination of all discrimination on the basis of sex, race, religion, political belief, marital or parental status, sexuality or age.
- 3 Equal pay for work of equal value.
- 4 Equal opportunity of entry into occupations and of promotion regardless of sex, race, religion, political belief, marital or parental status, sexuality or age.
- 5 Equal education opportunity for all.
- 6 Union meetings and special trade union education courses for all unionists to be held with paid time off for participants with special attention to gain more active participation of women unionists.
- 7 Equal access to vocational guidance and training, including on-the-job training, retraining, study, and conference leave for all workers.
- 8 Introduction of a shorter working week with no loss of pay, flexible working hours, and part-time opportunities for all workers by union agreement.
- 9 Improved working conditions for all workers. The retention of beneficial provisions which apply to women and extension of these to men. Other benefits to apply equally to women and men.
- 10 Removal of legal, bureaucratic and other impediments to equality of superannuation, social security benefits, credit, finance, taxation, tenancies, and other related matters.
- 11 Consultation with and special attention to the needs and requirements of all workers from ethnic communities with special attention to those of women.
- 12 Wide availability of quality child care with government, employer and community support for all those who need it, including industrial creches, after-school and school holiday care.
- 13 Introduction of adequate paid parental leave without loss of job security, superannuation or promotion prospects.
- 14 Availability of paid family leave to enable time off to be taken in cases of family need.
- 15 Sex education and birth control advice freely available to all people of appropriate age, and legal, financial, social and medical impediments to safe contraception, sterilisation, and abortion to be removed so as to allow the individual concerned to make their own decision.
- 16 Comprehensive government-funded research into health questions specific to women.

is so hard to find good care for the kids while you're at work? Ever felt trapped at home, needing and wanting a job but unable to find good care for your child?

At some time or other most parents could use quality child care services. Services which are available 24 hours a day, 365 days a year *not* so that kids can be "dumped", but to cover all possibilities. The possibility of both parents working outside the home 35 hours a week, or the possibility of sickness in the family, when you'd like the security of knowing that the children are well cared for while you cope with the crisis. The possibility of a child-free afternoon to go shopping, or the possibility of a night out with no worries about whether the teenage babysitter can cope. Lots of different families, lots of different possibilities . . .

A quality child care centre is a warm and exciting place for a child to be. Loved by its parents, stimulated by the variety of playmates, playthings and adult carers at the centre . . . research now tells us that quality child care is not harmful to children and may be very positive for them. Children as well as parents benefit from quality child care.

13 Choice Thirteen: Parental Leave

Perhaps you'd rather look after your child yourself at home. It should be your choice. But children don't stay small forever and you may be wanting your old job back before too long. That's why the Charter stresses parental leave as a choice for parents. Not just maternity leave, because sometimes fathers will want to be the parent at home while the mother is out at work. Some countries now offer

generous paid short-term parental leave and unpaid long-term parental leave. It gives you security both as a parent and as a worker, and that's a right worth having.

14 Choice Fourteen: Family Leave

Both parents are at work, the kids are at school, when suddenly DISASTER! Young Sally breaks her collarbone. She'll have to be visited in hospital, then nursed at home. It's no use wishing Mum was at home full time to do all the running round. 50% of the female workforce in New Zealand is married and chances are she's out at work, earning the money to feed and clothe young Sally and pay her doctor's bills. So workers need to be able to take time off to deal with emergencies like these — it's a small additional right like the right to take paid sick leave yourself when you yourself are sick.

That is the text — what is the message?

- All women are working women. In homes or in factories, in offices or in classrooms — wherever they work and whatever they earn, all women are working women.
- Housewife or teacher, nurse or mother, lawyer or machinist, cleaner or secretary, driver or librarian . . . whatever work a woman does she should have the same rights and opportunities as other workers.
- The Working Women's Charter seeks to ensure that all people, women as well as men, have the same access to suitable and satisfying work, and the same control over pay, hours and conditions of work.
- All women are not yet treated equally and fairly — the Charter sets out the rights which working women need to gain if we are to live in a truly equal and just society.
- The key message of the Charter is choice. Every clause of the Charter deals with a basic right which will allow working women to choose from the same range of options in life that working men take for granted. When these rights are guaranteed, then whether you choose to use them or not is up to you. But remember — unless we have these basic rights, none of us has a real range of choices.

15 Choice Fifteen: Better Birth Control

Bringing up children is important and sometimes difficult work. It's a job that all parents do as well as their normal paid work. Until recently the unpaid work of child rearing was women's responsibility, but now more and more women want the recognition, stimulation, independence and essential income that goes with paid work, while more and more men want to play a greater part in family life, to see more of their kids while they are young and actively experience the joys and trials of parenthood. So whether to have children, or when to have them, is a vital issue to all workers. Vital to the children too — they have a right to be wanted, loved and well cared for.

For workers and children to be secure, potential parents need easy access to safe and effective birth control. Everyone needs to know how bodies work and how to avoid unwanted pregnancy. For most people that means knowing about and using some form of contraception. The choice

should be yours and yours alone — it's your body. Unfortunately, we don't yet have foolproof sex education, foolproof contraception — or foolproof people! To many people (about 5,000 New Zealand women a year) abortion is an acceptable solution to the problem of unwanted pregnancy. Once again the Charter states that the individual should have the *choice*, unrestricted by laws which represent the views of those who say they would make the opposite choice.

If a woman is to control her working life, she must be able to control her fertility. The choices a woman makes in this area will affect all her other life choices, so the rights outlined in Clause 15 are an essential basis for all other women's rights.

16 Choice Sixteen: Health Research

No one needs to be reminded how much our happiness, as workers and women, depends on our health. It is also obvious that women have special health needs because they bear children. Good quality maternity care,

safe and effective contraception, a good knowledge of how our bodies work, knowledge of how to stay healthy and how to treat minor disorders should all be our right in this day and age. Filling gaps in our knowledge of women's health should be a priority for society — the health and happiness of half its citizens should be seen as vitally important.

These pages are adapted from a pamphlet published by the Wellington Working Women's Council. Further copies may be obtained by sending \$1 per 100 pamphlets to PO Box 27-215, Wellington.

Lesbian

Mothers

Questionnaire

At a recent Lesbian Mother's conference in Auckland Miriam Saphira announced her intention of publishing a book about lesbians with children. She is currently gathering information about the lifestyles of lesbian mothers in an effort to educate the public as well as social workers and government departments. To assist the project she has devised a questionnaire for lesbians with children (ie not necessarily biological mothers) to fill in. She hopes to obtain returns from women from a wide range of ages, social classes, races and politics. Miriam says she does not need your name and address unless you wish to correspond but she would be happy to post additional questionnaires if you know more women and groups who are prepared to assist.

Lesbian Mothers' Questionnaire.

This questionnaire has been numbered for your convenience to enable you to use a piece of paper rather than cut up your **broadsheet**, and still not write out all the questions. Thank you for your assistance and please post to Papers Inc, PO Box 47398, Ponsonby, Auckland.

- 1 Occupation
- 2 Full-/Part-time
- 3 Beneficiary
- 4 Age
- 5 Race
- 6 Education
- 7 How would you describe your sexual orientation: homosexual, gay, lesbian, bisexual?
- 8 How long have you described yourself this way?
- 9 Have you ever been married?
- 10 If so, how long?
- 11 What is your marital status now?
- 12 How many children have you? Their ages, sex, school or work?
- 13 Do your children live with you?
- 14 If not, how often do they stay with you?
- 15 Do you live alone with the children?
- 16 If no, who else?
- 17 Have you talked to your children about your sexual orientation?
- 18 What are their attitudes?
- 19 Do they find school difficult because of this?
- 20 Have you ever had problems with the school which you feel were due to your sexual orientation?
- 21 Have you ever received help from a counselling agency?
- 22 Was it useful?
- 23 Does your occupation extend into outside work hours?
- Other people's reactions,** please state if you think they don't know.
- 24 How do your parents react?
- 25 Neighbours?
- 26 Children's father?
- 27 Your sisters and brothers?
- 28 Your employment?
- 29 Others?
- 30 If the public knew more about lesbians do you think it would make things easier for you?
- 31 Do you currently have a partner?
- 32 If not, when did you last have a partner?
- 33 Her age?
- 34 Her occupation?
- 35 Her children?
- 36 Do you share child-rearing?
- 37 Do you have a joint family home, shared mortgage, shared rent?
- 38 If you live apart how many times a week do you spend together?
- 39 How do you share the household repairs, lawn mowing, house cleaning, cooking, food buying, car/bike repairs?
- 40 Have you ever experienced legal difficulties such as child custody, purchasing a house or household goods?
- 41 Is your partner open about her relationship with you?
- 42 With her family?
- 43 With her friends?
- 44 What is the most difficult aspect of your life?
- 45 What are the good things?
- Interests.** Please name the activity such as netball for a winter sport. How often would you do the following:
Weekly/Once-a-month/Seldom
- 46 Winter sport/s?
- 47 Summer sport?
- 48 Music (listen)?
- 49 Music play/sing?
- 50 Reading?
- 51 Voluntary work?
- 52 Art/craftwork?
- 53 Knitting/sewing?
- 54 T.V./radio?
- 55 Dancing?
- 56 Pub/parties?
- 57 Movies?
- 58 Plays/shows?
- 59 Gardening?
- 60 Visiting friends?
- 61 Club/group?
- 62 Do you go away for annual holidays?
- 63 With your children?
- 64 With your partner?
- 65 With your household?
- 66 What transport do you use?
- 67 If car/bike, make and year, please?
- 68 Do you keep a vegetable garden?
- 69 Do you keep pets?



WILLING BUT UNABLE



Illustration Robyn Conway

JANE PHILLIPS talks about the fears and concerns of the disabled woman

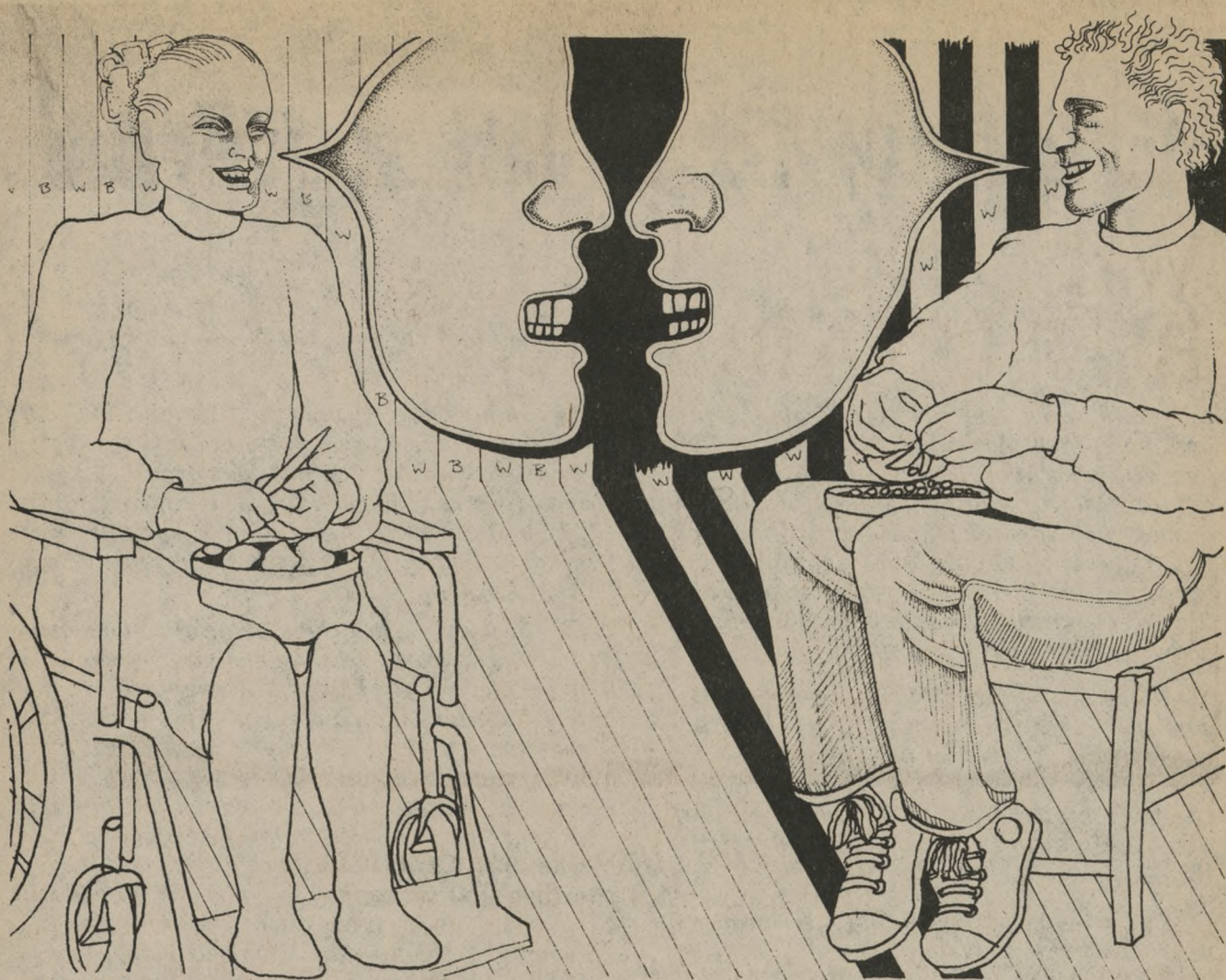
I guess I'm disabled — it's not something that I like to dwell on, rather the realisation is forced on me when I cannot perform tasks that I see other people doing, or that I used to be able to do. An example would be this article; being flat on my back has prevented me from completing it until now. Ever tried to do some serious writing from bed? Don't, it's one way to become extremely frustrated — everything either wobbles, or seems to, so that writing becomes an impossible task, which usually, after a quite determined fight with pencil and table, I'm forced to surrender.

The public does not understand disability for the very simple reason that everybody's disability is different. A great many disabled "groups" may display the same external symptoms but what about their home life? Do men ever give any thought to how the disabled female or wife copes at home, or how she feels? A disabled wife for instance, may feel guilty because she can no longer perform the tasks normally expected of her. Very often disability is the cause of marriage break-down. It's a bit like Goffman's actors presenting one face "on the stage" in public, and another "behind the stage" at home, where they may be fighting like cat and dog, and usually because the

man cannot accept his wife's incapacity.

If a male becomes disabled sorrow, pity, and help are often showered on him, normally from other males who understand what a blow all this has been to his ego. Does anyone ever consider the female ego when the woman becomes disabled? As a male said to me recently, "Women don't have egos so what is there to consider?"

The disabled are limited both externally by the restrictions of the environment, and internally by the way they perceive themselves, which is usually in a derogatory fashion, as a direct result of being an object of avoidance and discrimination over a long period of time. Again I believe, that the males of New Zealand society are responsible for forcing many disabled women to live virtually reclusive lives. The trouble with New Zealand society, as with other Western cultures, is simply conformity: people have to conform to the standards set by our society of achievement, health and physical beauty — any departure from these norms as presented by disabled females leads to discriminatory negative attitudes from those who are lucky enough to be nondisabled. The nondisabled majority frequently finds the disabled disturbing which arouses fear and hostility in them which



in turn leads to rejection of the disabled. Those who possess a visible physical disability are conceived of as "weak" and thus often ignored.

It is perhaps timely, during the International Year of the Disabled Person, that we should remember that a chronic, crippling, disabling disease is just as damaging to the personality as it is to the body. What can be done to strengthen emotions paralysed by worry, anxiety, and often depression? Those who become disabled have to face the sober realization that life is not and never will be the same as it was prior to the onset of illness. It is during this period that the nondisabled community can be very cruel.

Coming to terms with disability can often cause severe depression and various defence mechanisms may be seen trying to ward off the depression. For example, the person may regress to a point of extreme helplessness, or, at the other end of the scale, show pseudo-gaiety about the situation. The disabled are often exceedingly sensitive to the attitudes of others especially when they themselves are plagued with intensely personal questions: How dependent will I be? Who will take care of me? Will my husband be unfaithful to me? Will I be able to participate in marital

relations? It is both meaningless and useless to be reassuringly optimistic about disability and say that everything will be all right, because the truth is that everything will not be all right. It is important at this stage for the disabled female to realize that she is not unique in harbouring disconcerting thoughts. Indeed, we all harbour some at some stage in our lives, and they are common, as is depression at times to most disabled people. Most "normal" people respond to encouragement, so let us not forget that the disabled female is just as likely to respond favourably. Often disabled women feel guilt because they are unable, or at least they think they are, to fulfill the role of wife and mother — in such cases it is up to the husband to be reassuring and perhaps for once learn how to become accomplished in household chores. Naturally, it is unrealistic to expect family members to be sweet and pleasant at all times. It is, in fact, healthy to have a good row between the female and her partner. I should perhaps say that I find this sort of interaction helps both my husband and myself to maintain a stable emotional level and to accept without guilt the fact that sometimes we have angry feelings towards each other. □

Fragments from a journal

“ Pain, pain and more pain; it seems the story of my life.

“ Please tell me, where does the beauty lie in a life, more or less confined to a room or house, and more often than not in pain with blinding headaches that make reading impossible and light difficult to withstand without wearing dark glasses, and with hands that find writing such a painful and painstaking task? I'm afraid I sometimes lose sight of any purpose of such a life except expending needless energy in useless activity. I just want to get on with my life.

“ Work — I wonder if it will ever get done now. Torment, and the strain of trying — the effort of the year is now beginning to tell. I can no longer cover the strain up but must appear terribly confused at times. Equally, there are other times when I cry and cry — why won't the pain go?

“ Life no longer seems to have any beauty, it seems one great nightmare. Please let me sleep forever.

“ I thought I knew what depression and despair were like, but I was so very, very wrong. Such misery is difficult to describe in retrospect. At the time I had no interest in anything material or spiritual. Nothing that was bought for me brought any enjoyment, no amount of money could have lifted it. Thoughts about death and wishes to die seemed uppermost in my mind, they saturated my very being and existence. Somehow death was attractive and nothing to fear, and I thought deeply about the idea that there may come a point in a person's life when to take that life is based on rational, and not irrational, considerations and is often seen as the only sensible alternative. For me, death represents an end to the pain and associated

misery and frustration of the past ten years — the pain that has followed my every step like a shadow.

“ I don't know whether it's tiredness, the heat of the room, boredom of work, but my memory lapses. Something I've just said I can't remember, or I may write half a sentence which I cannot complete. I find it more difficult than usual to find the right words, to be able to say what I'm trying to say.

“ I feel sad when I think about the number of times in the past I tried, sometimes desperately, to ask doctors for help and was ignored. Very few doctors would pay attention to my physical symptoms — they were due to anxiety, yet the only anxiety I felt was really frustration and that was because no-one would tell me, or try to explain why I vomited so much, why I was in pain, why I had blinding headaches, and the weakness which seemed to come and go when it pleased. How such consistent and persistent symptoms could be due to anxiety alone, I bluntly did not understand. But it took years of being shoved from psychiatrist (who thought there was something physically wrong and that I should see a physician) to physician (who thought I was simply “nuts” or “had to be handled with great care”) and back to a frustrated psychiatrist who spent considerable time telling me I was ill and that it was for the physicians to sort it out. Thus the cycles started again like Ptolemy's wheels within wheels.

“ My work — I do so enjoy it, even if I can do just a little it pleases me so much. It provides me with the inspiration to carry on, persevere and succeed, but most of all it is a distraction from the constant pain. I was thrilled. I received my first payment as an “author”.

by Jane Phillips

“Two friends came especially to visit me. I hadn't seen them for a long time, in fact I haven't seen anyone for a long time. No one really, except for my husband, and GP occasionally, and perhaps that shows how isolated a disabled person's life can be, especially when you are new to a country and haven't had the time to make friends. When they arrived I just couldn't see them — I was depressed, very depressed.

“There are times when I have to have help, but equally there are other times when I would love to try myself, but my husband won't let me. If he is not around he cannot see the pain or misery of the illness and he cannot see the depression as I try each day to work but watch myself really doing very little indeed.

“Has my personality altered? This is something I have been pondering on for some time. Consider a person, me or anyone else, in the full vigour of life, attacked by a disease which may or may not prove permanently disabling, even if in somewhat of a spasmodic and yet consistent fashion, who finds the whole course of their career suddenly altered from one of normal ambition and activity to one — no, not of complete invalidism — with severe limitations. Consider the adjustment; the necessary adjustment is really neither small nor is it quickly made. Would it be surprising? I think not — that the personality should undergo some (I'm not sure what sort of) modification.

“Consider this. I had just arrived in New Zealand when I became chronically disabled again, and it was clear that I'd have to give up my job. I just didn't know what to do. It was difficult to believe all this was happening to me. No job, no money, no health — really no me.

“I was told they would conduct a means test. A means test implies assessing the financial resources or means by which a person lives. This seems fair. I had been married two months, had no money and debts up to our ears. I tried desperately to tell this young man that I was even worried how we were going to manage for food. He looked at me as if I were an idiot as I burst into tears and felt thoroughly demoralised. It was so simple to him. The means test was not a means test — all they considered was my husband's nett income. I was now his appendage (which I am not) whether I liked it or not. I am a person in my own right, I can think, and above all I am an individual and expect to be respected for that individuality. I now realise that I am in a country run by men for men — women are useful to have around but that is all. I was faced with becoming a housewife — an abhorrent notion — but somehow I was expected to understand. I don't, and I never will.

“But my life is not all woe and it does have its lighter moments. Tim (the cat) and the District Nurse decided to enter the bedroom at the same time. While the nurse disappeared to get syringes, I had a fight with the cat. Nothing spared — that black hulk was determined to sleep on my clean white cotton blanket. Claws out, teeth attacking my feet as I lifted the pear-shaped lump up and put him in a towel. By the time the nurse reappeared, puss had settled, with a disgruntled look on his face, and watched with amber eyes staring, as the needle jabbed my hindquarters. Probably, in his mind, an ample punishment for having removed his carcass off the bed several times that afternoon. □



The chairperson for the UN-designated Year of the Disabled is a woman in a wheelchair. DOREEN SUDDENS talked to Ann Ballin about being a disabled woman, and about the Year.

Being a feminist means having to learn and having to learn fast. I discovered this early on a Friday morning when I was asked by **Broadsheet** to interview Ann Ballin. Ann is the disabled chairperson and rallying point for New Zealand's contribution to the United Nations Year of the Disabled. I knew very little about Ann Ballin, or disabled people; but by the time of our late afternoon interview I had learnt much on both subjects.

My education began when I spotted an elderly man, who was limping with a crutch, to the bus-stop. I pounced on him, cornered him in the bus-shelter and asked him about his disability and the disabled. He emphatically denied that he would be disabled for life, but he told me all he could about the subject. Next I read **Broadsheet's** file on disabled women and found out Ann Ballin is a psychologist, and a woman determined to live and succeed.

After borrowing a tape-recorder, I left for the interview. My car broke down, and I continued by taxi. Learning that the driver had spent ten years as a patient at the Wilson Home for Crippled Children, I pumped him dry of information on disabled people and arrived full of knowledge and confidence to face Ann.

Ann became disabled and wheel-chair bound because of a problem with her spinal cord at the age of 14. Besides having to cope with the shock of being crippled by the disability, she had to cope with the onset of adolescence. It was a distressful time as Ann recalls, "you're shy, resentful, and you don't function properly at that point. In those days the awareness of peoples' rights to accessible buildings, and accessible education weren't well developed and I had a lot of trouble working through that." It took her until the

age of 28 before she adjusted to, and could cope with, the situation. Her parents helped with her adjustment by not treating her as disabled and institutionalizing her. She had no association with disabled groups and, although it was difficult, had to make her way in the normal world. After taking control of her own future, she succeeded in sailing safely through the gauntlet of doom and gloom merchants, who had doubts about her abilities, to become a psychologist. She is now a student counsellor, in the student health service at the University of Canterbury, and the first woman president of the Psychological Society. It was not easy as Ann recounts: "The struggles I have had have never been as a woman, they have always been as a person in a wheel-chair. Will a person in a wheel-chair be able to be a psychologist? Won't she have hang-ups that make her really unfit to counsel other people? Which to begin with I was a bit afraid might actually be true. But the more I look at my able-bodied colleagues the less I worry about things like that. But I don't think that in my working career I've ever really suffered from being a woman. Maybe women in wheel-chairs aren't women to some people. People may even see me as being asexual. But mainly I think my fight has been with wheel-chairs and the acceptance of that professionally rather than anything else."

Ann became involved in the Year of the Disabled by being invited by the Minister of Social Welfare to become chairperson of the national committee, which controls the policy and the national organizing. She is also chairperson of Rehabilitation International New Zealand, which is the body that will go on after the year is finished and work with other international agencies in promoting interests of disabled people and to develop the work which the year will present.

When asked if many disabled women were feminist she said, "I don't know that I've met any. There are strong groups of gay disabled people, which number women of course, and a lot of people have come forward this year to assist them. I think most women I have encountered are so bowed down with the task of dealing with the disability that they really haven't the energy to look up at the feminist problem. Feminist ideals need to be supported amongst disabled women. I think women are afraid to make demands upon their husbands or their men folk because they are so guilty about sometimes not being able to conduct their role as house-worker and mother and I think that's unfair. Also we require more available sexual counselling than we already have, because the women feel very guilty that they may not be able to fulfil the expectations of their husbands and I'm sure that causes a lot of troubles."

Ann also feels that disabled women are more discriminated against than disabled men because, "a well functioning woman has a very nurturing role in so many aspects of her life and when she is struck with some severe disability she can't carry those out and she loses a lot of her intrinsic value by the old standards."

The Women's Movement, Ann thinks, should show more attention to disabled women. For besides having difficult problems in employment, disabled women frequently have enormous problems if their disabilities are contracted during marriage. A husband finds it harder to accept his wife's disability than a wife does if her husband becomes disabled.

To Ann, money is not what disabled women need, it is support. Support also for women with disabled children, especially when the women get sick, or when they get frazzled and have other children to consider. She thinks it is important that other women in the community see that disabled women know what services are available to them, and what their entitlements are.

Another concern which has to be worked on is the residential needs of disabled people. Disabled people want the choice of whether to live in an institution, if they feel they cannot manage on their own, or else live reasonably independently with outside help. But they can be put into some horrific situations because of their need for care and attention; as Ann says, "there are some sad things like severely disabled people living in private geriatric institutions where \$90 of their weekly income goes into the institution and they have \$5 for their personal use."

Maori and Island groups are also of important interest to Ann, since she has had it made known to her that "these women, and especially their new born infants, are at risk because they don't seek out adequate ante-natal care. There is a very high incidence of still birth and of oxygen lack at birth and a whole lot of things which may cause retardation. And I am very keen that within these groups some interest is developed and some change in their use of medical services brought about, so that their kids have got the same chance as everybody else's. I'm very anxious not to impose white middle-class standards upon them. But it is clear something needs to be done and I've been talking to Donna Awatere and we are hoping to do a bit more later on."

Ann is concerned that all women take care of their bodies. They should know if they are immune to rubella. And they should know what their rights are when they feel in difficulties over things such as genetic disabilities in the family. She does not take any position with the problem of whether or not pregnancy should be terminated, but does feel justified in saying that people should have information so that decisions can be made.

What does Ann Ballin see for disabled people in the future? "A lot of hard work, soul searching, and learning to accept and help each other. Also to encourage other people to allow the disabled to be involved in life as much as possible. Being set apart makes for more problems than simply the disability itself. You fail to learn social skills that ordinary people learn and you become more and more awkward and less and less acceptable." □

TUTOR TRAINING IN WOMEN'S STUDIES

Women want women's studies – but who is to take the classes? In the final in a series of articles on women's studies Claire-Louise McCurdy looks at the problems surrounding this seemingly simple question.

Time passes and the detail is lost. Time passes and the memories fade. Time passes and all is forgotten. As New Zealanders we have regarded our country as too young to have a history, unaware of the inherent racism of that attitude. As women we have perceived our lives as too insignificant to be worth recording, too trivial to be remembered. We have burnt our letters and diaries and photographs, as we have discarded those we have inherited. Women's lives are lost to us. And each woman makes her journey alone, not knowing the women that have been there before.

So part of what I am doing in writing this account of a two-year involvement in tutor-training in Women's Studies is simply putting it on paper. A record will exist, and other women can decide whether it is interesting or useful to them. Since it is my account, the limitations of my own point of view will affect what is recorded, and other women may want to contribute their own remembering.

By 1978, the Workers' Educational Association had realised that the increasing interest in Women's Studies could result in a shortage of tutors. An advertisement in *Broad-sheet* asked interested women to contact Kaye Green, the tutor-organiser. She was rather startled to receive letters from Christchurch, Dunedin and Rotorua, as well as Auckland. They certainly affirmed the nation-wide interest — in *Broad-sheet*, as well as Women's Studies. Kaye Green, Margot Roth and I organised the first meeting, bringing to it our involvement in the WEA and the feminist movement. We shared a belief that pieces of paper (university degrees, diplomas in teaching, etc.) did not necessarily

result in good tutors of adults. We also believed that having met together, the group of women would go on to find their own answers to the questions we found we all had. What is Women's Studies? What is a Women's Studies tutor? Is a Women's Studies tutor any different from any other tutor? Should she be? Are any formal qualifications necessary? Are any areas of experience essential?

About fifteen of us continued to meet. Sunday was more often free for most of us, and by organising the meeting on either side of lunch, which we had together, we didn't seem to lose too much of the day. As we decided the date of the next meeting at the end of the current one, it was always at least six weeks before everyone could be free again. The WEA mailed out the reminders, booked the rooms, and supplied the coffee.

Several women had been tutoring in Women's Studies for up to five years, others had tutoring experience in other subjects and a variety of institutions — universities, schools, technical institutes. Some had no tutoring experience at all, but had been involved in the feminist movement. Priorities gradually became established for the group. The most obvious was our need to develop as tutors by acquiring specific skills and a range of

teaching activities. For most sessions, participants were invited to prepare a 10-minute exercise for which the rest of the group would function as a class. These were most often offered by the women who were experienced Women's Studies tutors, but this was not always so. Skills used in other contexts proved quite adaptable, and activities that one had enjoyed as a student, could apply equally well. After all, introductory exercises for establishing trust and confidence, games for learning names, etc depend more on a belief that people learn best if they feel at ease, than on any knowledge in a subject area.

All of us did want more information in particular areas: women and the law, herstory, women as artists, for instance. We shared articles and book titles, names, addresses and phone numbers of resource people and organisations. We met in a variety of places that could be useful, but with which most of us were unfamiliar: the WEA, the Arney Road Teachers Centre, the YWCA. The last proved so convenient and central we continued to meet there.

We kept returning to the idea of seminars on particular topics. We were aware that many women who had been to introductory Women's Studies courses would also be interested in more detailed information in areas that could only be skimmed over there. But when we thought about organising such seminars we were faced with the costs — of publicity, of photocopying, of coffee, etc. None of could afford to carry a financial loss. So we decided to set up an incorporated society, to provide an organisational and financial framework. The possibility of becoming a branch of the Women's

Studies Association (NZ) based in Hamilton at that time, did occur to us, but that proved to be impossible. That organisation had not yet incorporated, so there wasn't anything to affiliate to, and we were unhappy with its proposed constitution. We decided to write our own. Linda Daly-Peoples' legal qualifications proved invaluable. She provided the necessary framework, the titles of the sections required by law, and we worked on the detail, clause by clause, until we reached a consensus. We invited other women to a public meeting where our draft was further refined. We collected the signatures and the \$20 necessary for application to the Registrar of Societies for incorporation. It was very reassuring to have the constitution accepted with no changes. The Women's Studies Association (Auckland) was now in existence.

But the recurring question had come up again. What did we mean by Women's Studies? We decided to clarify our own ideas by presenting a paper entitled "Women's Studies — towards a definition" to the second Women's Studies conference in Hamilton. Sandra Coney produced a list of headings and sub-headings for discussion and we divided into two groups to look at teaching and research separately. The next problem was to produce a written paper from a group discussion. Taping the discussion and writing it down didn't work. It took too much time, and language that sounded concise and meaningful didn't look the same on paper. So in each group one woman took responsibility for writing up what she felt to be the conclusions of the group, thus giving some coherence of style to each section. The whole group met to discuss these, and four of us presented the final result as a working paper at the conference.

Both the formation of the Women's Studies Association and the writing of the joint paper for the conference indicate our commitment to consensus decision-making and to working as a group. But the actual way that the group was to function was never discussed in any detail that year. Looking back, it is obvious that this was because, in general, we shared a series of assumptions, and transgressions occurred sufficiently infrequently for the anger to be temporary. So

1.7.
Determined to
keep a RECORD from
now on. . and to
search out the
family herstory.
BUT. is it enough?
the sense of worth
that comes from a
herstorical base
needs contact with
other women and
expansion. . Why
not the discussion

we never really clarified for ourselves the assumptions from which most of us were working, or any way of handling transgressions.

These assumptions came from feminism and from consciousness-raising. Each woman was to have a turn to speak and no woman was to be interrupted. There were no acknowledged leaders, although frequency of attendance did define a central group. We didn't ever state that the group had closed at a particular membership, or that any number of attendances were necessary. There were some women who, generally for childcare reasons, found it impossible to come regularly, but when they did come, they were welcomed for their contribution. There were others who absorbed enormous energy and diverted the group from the current activity, because they did not share the same assumptions about behaviour or about Women's Studies and insisted on the repetition of material that had already been covered.

So in the second year, there were changes. The WEA office was finding it difficult to cope with the work load. It was felt that the group could become independent of the WEA, making separate arrangements for meetings and contacting members. There were women who had heard of the group and wanted to join. Two were women who were involved in assertiveness training, and

who wanted to provide a much greater information base to the behavioural changes they were encouraging. When we all met we decided that the Sundays would continue, but they would be organised around a specific topic or skills area. We would function as a group of students for the one or two women presenting the topic, then we would discuss what we had experienced, to identify what was most useful to us as tutors. This worked very well for "The politics of conversation" and Maggie Eyre's movement class, but the system fell apart with the session on video. The class had to be postponed because of illness in the organiser's family. Only one other woman was able to come on the new date, a Friday evening. They were too few to organise the next meeting, and the Women's Studies conference, in Auckland last year, was taking up the energies of most of us. We didn't meet again as a group last year. This was greatly regretted, and this year, the WEA is able, once again, to provide the administration, for a small fee. We'll see what happens.

With the first group becoming independent, the WEA was able to sponsor a new group, there being no decline in interest in Women's Studies. I was to be the tutor for the group, which would be more like other WEA classes in its structure and administration. It was obvious from the previous year, that for women with very little confidence, the gap between not tutoring at all, and entire responsibility for a complete course, was too great. We needed to create opportunities for potential tutors to acquire some experience before taking total responsibility. After discussion with the East Auckland WEA, I invited the women in the new group to work with me to produce a six-week introductory Women's Studies course for the East Auckland WEA. Five women were able to join me, and we spent the first four Thursday evenings of the second term planning the course.

Believing very strongly that people function best when they are feeling confident, I suggested that one of the ways of designing the course would be for each woman to choose a topic with which she was familiar, or in which she would enjoy doing the background work. We wrote the

five topics on the blackboard, rearranged them, wrote "introduction" at the top, and there was our course outline, one topic for each week. I was to take the first session. After this it seemed to be important for us to get to know each other in more detail, to develop some basic trust. It was always intended that I should be at each session of the course, but all the tutors decided that they would like to be there too. Each one would acquire more information and skills, and the woman responsible for the particular evening, would gain from the support of the others. Each tutor was able to spend some individual time with me if she wished, checking out background information and reading, and discussing what she was going to do with her two hours. This was for the clarification of her ideas, not the imposition of mine.

At the end, the WEA sent a short questionnaire to the twelve students, so the course could be evaluated. Overall, the response was very positive, and students from the group have continued to meet together. The participation by all the members of the group, students and tutors, was valued. The friendly atmosphere and openness was appreciated. While a flexibility so great that the initial topic got lost caused some frustration, it was definitely preferred to a tighter structure, where the student could feel alienated from the tutor, and discussion diminished.

There was one basic problem for the tutors doing the six-week course that was shared by the whole group of tutors. It is a recurring problem in feminist groups, and one that we all hesitate to handle. It is the problem of different levels of consciousness. The tutor group that formed in 1979 experienced it, but not often enough to be forced to confront it. The 1980 group experienced it right from its beginning. This was partly because both newspapers mentioned the new group on their women's pages. Unfortunately they emphasised WEA tutors, rather than Women's Studies tutors. Some members of the group had no experience at all in Women's Studies or in the feminist movement. By half-way through the year, other women were leaving because they were tired of all the time spent on consciousness-raising, when they

group... the
pooling of ideas.
There aren't many
books yet... it's
best to come upon
this history through
Women's
Studies groups
after all: that is
the strength. The
exchange of.

had hoped to acquire skills in tutoring.

Why did we take so long to confront the problem? Women have suffered from the hierarchical structures of the society in which we live, and we have been isolated from other women. Consequently the feminist movement has tended to emphasise the womanness that unites us, and reject the elitist structures that divide or discard. No woman should be excluded from any group she wants to join, and all skills and information should be shared. So there are no criteria for entry to the group — any woman can join. And because the feminists in the group in this case, were committed to a non-hierarchical, anti-elitist way of functioning, where every woman shared in defining what the group would do, what happened was that the women who had no such commitment actually took over the group, because they chose the topics that would be discussed. The others worried about putting other women down and being elitist. Although I was responsible for the group, I felt I could not act. I shared the feminist principles. I also felt, at first, that as most women who came to Women's Studies classes would want to cover these same topics, it would be valuable as a part of tutor-training to learn this material. But it all took far too long, and by the end of the second term I realised that the level of frustration meant that we had to do something to rescue the group for the majority.

We spent most of the third term defining the course most of the women would like to have done. Basic to it was the need to create some process whereby the women who joined tutor-training in Women's Studies would come with a basic commitment to feminism. We had to establish for ourselves the justification for insisting on a background in feminism. The six-week course had produced situations where the responses of feminists and non-feminists differed. The feminists were able to look behind any woman's behaviour to the structures in which she functioned, the frustrations she experienced, the limitations imposed upon her. They certainly experienced irritation, shock or anxiety, but they were less likely to attribute the behaviour to personality defects in the women. In any group where women have an opportunity to talk freely, it is inevitable that events of violence, both domestic and institutional, will be revealed. If the tutor is not already aware of this, and if she has no framework for analysis, her problems with her own reactions can create difficulties for the group. She can be judgemental or disbelieving, or too distressed to be useful as a tutor.

A commitment to feminism doesn't guarantee that a woman will become a good Women's Studies tutor. Nor does the absence of that conscious commitment, prevent a good tutor from being so in Women's Studies. But the process of checking out the latter can be a very frustrating experience for a tutor-training group. So this year the WEA advertised a tutor-training class for "feminists interested in tutoring in Women's Studies". And last year's group established a series of statements to be discussed in the first session, to help clarify for the convenor, who, in the group, was ready to pursue skills and activities in Women's Studies tutoring, and who would need more background information and consciousness raising. They also decided that as the convenor was being paid to take responsibility for the course, she should take responsibility for telling each woman into which group she was assigned. As the paid convenor, I concede their point, but I'm not sure how I'll do it. I'll report back at the end of the term. □

Daughter

Marion Jones

Down eight feet among pine branches you jumped
through your shadow you flung
across tidal rocks slicing boundaries
with bold plans to run from home;

but at home you smoothed your clothes
over the bed like your shadow,
gathered gauze and flannels

tape and plasters
splints and bandages

for slinging your arm
for binding your ankle
for hobbling on crutches;

fearing injury, you bound together tomboy and
daughter.

Washed and scrubbed you lay on the bottom of the
tub

the tub a casket
you a corpse
your fine hair flowed like weed
your eyes looked up through the water
your body shone naked and slender

without
a
shroud;

a swimmer with
qualms

untying umbilical bonds
trying the strength of your
breath
testing endurance of bones in
water

without
a sound

fearing loss, you played your fears to face
them.

Knuckle bones you agilely caught in your hand
dump and scatter, fours and twos and ones;
leaden they glowed like bleaching bones

beneath your flesh, and then
you laid out on the floor with bones
on eyes and mouth: I cried, No don't,
to you unversed in coins on eyelids;
fearing the unknown, you formed a face of
death.

Injured, drowned, dead are only games you
played

with patches, crutches, splints and slings
of branch, bed, tub, tide and floor
to help you stand beyond your nine
years.

To my daughter

Rosie Scott

Your heart-beats come strongly through my skin
At this mysterious time, when all around you
Blood & darkness, the terrible beating of my
heart.

My secret, silent child drowned in the dark
Tiny astronaut, weaving & plunging in my inner
space.

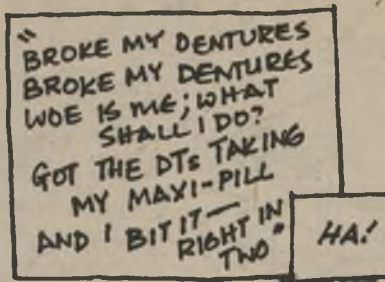
Small, exhausted, elderly, you dream of
unknown lands,
and wait your turn. You sigh and move –
Perhaps you know I love you already.



DRAWING BY CLAUDIA POND EYLEY

WHY CONTRACEPTIVES FAIL

There's many a slip twixt the Pill and the lip. SANDRA CONEY outlines common reasons for contraceptive failure.



Every contraceptive has a failure rate, but most contraceptive failures are, in fact, a failure of the user to use the contraceptive properly or consistently. When you realise that most people have thousands of sexual encounters in their lifetimes, then occasional slip-ups are understandable. Most Pills, for example, require that a woman remembers at the same time of the day, each day and every day, to swallow her Pill. One forgetful day and she is a candidate for a probably unwanted pregnancy.

Many failures of contraception, however, result from ignorance, the woman having been given inadequate or inaccurate information about the contraception she is using.

Doctors don't always give women all the information they need, to be effective users of their chosen method. Some doctors, in fact, have an inadequate knowledge of contraception themselves. Even though a good part of a doctor's practice and time is taken up with advising women on contraception, this subject is only scantily covered in New Zealand medical schools. A study of the *New Zealand Medical Journal* some years ago — sometimes the **only** journal a doctor subscribes to — showed that specifically female concerns had occupied very few NZMJ pages over the years. Thus not a few doctors rely on the latest samples and handouts from drug company reps for up-to-date information about contraceptive methods, but these are hardly unbiased and may underestimate the failure rate of a method in the interests of promoting sales. This was noticeable in recent years in the promotion of the latest intrauterine devices (IUDs). IUDs new on the market are frequently touted as having a very low failure rate, and reduced side-effects over previous models. However experience has often shown a higher failure rate and as many side-effects.

There is a tendency for doctors, particularly those working frequently in the family planning field, to minimise or omit to tell a woman of possible side-effects in the belief that women will "manufacture" side-effects if they are told about them. For instance, a NZ Family Planning instruction sheet for birth control counsellors advises that: "Any explanations (about expected side-effects of hormonal contraception) must

be simple and easy to follow. Avoid putting any worrying ideas into a woman's head." This paternalistic attitude towards women pervades medical care. In the case of contraception, it means that women may be unwittingly taking risks which they might consider unacceptable. It is also true that an uninformed woman is more likely to have contraceptive failures than an informed one.

While some doctors will take the time to educate their patients, especially if asked, others are unwilling or unable to do so. It is a good idea for women to educate themselves and there are many avenues for help. Local women's health centres usually have handouts and information on the different contraceptive methods. **Broadsheet** has published articles on almost all the forms of contraception over the years and these are available from us. Two good books which are easy-to-read and very informative are **Our Bodies Ourselves** by the Boston Women's Healthbook Collective (\$10.45) and **The Birth Control Handbook** by Shapiro (\$6.95). Both books are available from Broadsheet (add 70 cents postage if mailing in).

And now on to: Why Contraception Fails.

The Pill

The combined Pill and sequential Pill (both contain oestrogen and progesterone) have a failure rate of about 1-2%. The Mini Pill (progesterone only) — only brand names in New Zealand, Noriday and Microlut — has a failure rate of 3-4%.

Reasons for failure:

1. **Taking the Pill too late.** All oral contraceptives (OCs) must be taken every 24 hours for 21, 22 or 28 days of the cycle, depending on the brand. When a Pill is taken late, ovulation, which is normally suppressed by the Pill, can occur somewhere in the 14 days after the Pill is actually missed or taken late. Thus if a Pill is missed some other method of contraception (usually a condom) must be used for the 14 days following, as well as continuing taking the Pill.

All Pills have a safety margin, so that taking a Pill a few hours late will be OK. These are the Pills



available on the New Zealand market with their safety margins:

- 2 hours — Microlut, Noriday
 - 6 hours — Brevinor, Restovar, Microgynon 30, Nordette, Norinyl-1
 - 12 hours — Ovostat, Microgynon 50, Ovulen 0.5/50, 0.5, 1, 1/50, Ortho Novin, Lyndiol, Neogynon, Nordiol, Eugynon, Ovral, Gynovlar, Biphasil, Triphasil, Orlest-Norlestrin
2. **Diarrhoea and vomiting.** If you have a stomach upset or too much alcohol and vomit or have diarrhoea, the Pill may not be absorbed into your system. This is the same as missing the Pill and should be treated as such.
 3. **Some drugs impair the efficacy of OCs.** These are: any drugs which cause diarrhoea (e.g. purgatives); anticonvulsant drugs taken for epilepsy such as phenobarbitone, phenytoin and primidone (brand names, Mysoline, Garoin, Gardenal, Dilantin); the antituberculosis drug rifampicin (brand name Rifadin); some anti-bacterial drugs, e.g. ampicillin, tetracycline, neomycin, sulphanomides, chloramphenicol. There are questions also about whether some tranquillizers and analgesics (pain-killers such as aspirin) might affect the Pill. Breakthrough bleeding is a warning sign that a drug is interacting with the Pill. If this occurs use another form of contraception, as well as taking the Pill, for the rest of the month.
 4. **Having "a rest".** When the Pill first became available doctors used to advise women "to have a rest" every three or six months. It is now considered unnecessary to do this.
 5. **Relying on the Pill too soon.** The first 14 pills of the first packet of Pills taken will not give adequate contraceptive protection. Abstain, or use another method as well. Some health workers feel the Pill should not be relied upon for the whole of the first packet.

Depo Provera — 3-monthly injection

DP is a slow-release progesterone preparation. The

failure rate is negligible. The most frequent failure occurs when the woman returns for her shot 3 calendar months, rather than 12 weeks, after the previous shot.

IUDs

Different IUDs have different failure rates but overall the rate is between 3-7%.

Reasons for failure:

1. **The IUD falls out.** This happens in a small percentage of IUD users. The most likely time for this to occur is in the first few months of IUD use and during a menstrual period. It is important to check that the IUD is in place at least once a month, preferably after each period, by feeling for the IUD "tail" (strings) sticking out of the cervix at the top of the vagina. Sometimes these can get tucked behind the cervix, so if at first you don't find them, try again before you panic. Always check as you discard a tampon or towel that the IUD hasn't come out. An IUD can work its way out of the uterus and be sitting on the top of a tampon in the vagina. It is easy to throw it down the lavatory with the tampon unless you check as you change your menstrual protection. If, when you feel for the IUD "tail", you come across a hard piece of plastic sticking out from the cervical os (mouth or opening) this is the IUD on its way out. Get to a doctor to have it removed and do not have intercourse in the meantime.
2. **Taking antibiotics.** Since one of the ways the IUD works is by creating an inflammation or mild infection in the uterus, antibiotics taken to clear up an infection in another part of the body, may well affect your uterus too.
3. **Ectopic pregnancy.** There is a greater incidence of ectopic pregnancy (pregnancy other than in the uterus, usually in the fallopian tubes) among IUD users. Symptoms of an ectopic pregnancy are, in the early stages, the same as those for an intra-uterine pregnancy; from about 8 weeks onwards the woman will also feel abdominal pain, nausea and vomiting, tightness in shoulders and diaphragm.

This requires urgent medical treatment.

4. **The IUD is not in position.** Some IUDs are not correctly inserted in the first place and may fail because they are not positioned to do their work properly. If you experience a lot of discomfort and problems with the IUD, seek medical advice.
5. **The IUD is left in too long.** The older plastic IUDs (Lippes Loop) can be left in indefinitely. The copper IUDs which work both as a foreign body in the uterus, and by the slow dissolving of the copper, have a specific life span. These are as follows:
Copper-T, Copper-7 : 2 years
Copper-250 or Multiload : 3 years

Diaphragm

Although in the past the diaphragm has been regarded by many in the medical profession as a less than satisfactory method of contraception, experience in women's health centres and some family planning clinics is showing that, properly used, the diaphragm has a failure rate as low as 2%. A diaphragm must be used with a spermicidal jelly, cream or foam. The diaphragm by itself cannot prevent sperms from entering the cervical os; the diaphragm acts to hold the spermicide against the os, thus killing any sperms which get around the rim of the diaphragm.

Reasons for failure:

1. **Not using it!** Barrier methods must be used with every single act of intercourse. Since we cannot predict when ovulation occurs (we can if we take

temperatures, check cervical mucus, etc.) and sperms are thought to be able to live up to four days, the diaphragm must be inserted every time.

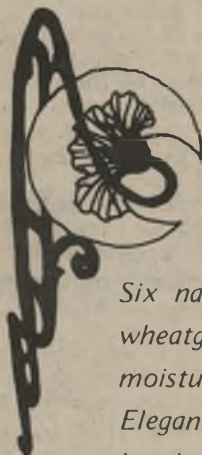
2. **Having it in too long beforehand; not leaving it in long enough afterwards.** A diaphragm may be inserted up to an hour before intercourse occurs; it must be left in for six hours afterwards to kill any lingering sperms. If intercourse takes place more than once, an extra amount of spermicide must be inserted into the vagina.
3. **An ill-fitting diaphragm.** Some doctors don't know how to fit a diaphragm properly and will only take a rough guess at the needed size. Make sure you go to a doctor or clinic who/which is fitting a lot of diaphragms and can teach you properly.
4. **Not having it in position properly.** If you haven't been taught how to fit the diaphragm properly it is possible to think you have it in place, when it is not. Always check after you have inserted the diaphragm that you can feel the hard knob of the cervix **behind** the rubber.
5. **Changes in weight.** A gain or loss of more than 7lbs requires a diaphragm check. You may need a different size.
6. **Pregnancy and abortion.** After childbirth, a miscarriage or abortion the diaphragm should be checked to see that it is still the right size for you.
7. **A hole or perished area in the diaphragm** can let sperms through and makes the diaphragm less effective. Hold it up to the light and stretch the rubber with your fingers. Always keep the unused diaphragm in a dusting of cornflour and out of the sun to prolong its life. A diaphragm has a life of six months or more.
8. **It slipped during intercourse.** Excessively agile or female-on-top intercourse can dislodge the diaphragm. Don't know what to suggest about this one.
9. **Constipation or full bladder.** These can affect the fit of the diaphragm.

Cervical Cap

Since very little research has been done on cap use, it is difficult to say what the failure rate is. It is certainly as effective as the diaphragm, and some say it is more reliable. Of the reasons for failure listed above for the diaphragm all except 5 and 9 apply also to the cap. Spermicide is not as important with the cap as it works by creating a physical barrier to the sperm reaching the cervical os. The cap stays in place with suction and tightly hugs the cervix. The cap can occasionally be dislodged during intercourse due to penile thrusts. An article by Judith Brillman for the Boston Women's Healthbook Collective suggests checking after intercourse that the cap has not been dislodged. You could put in some spermicide if it has. She also states that dislodgement is most likely to happen with a new sexual partner and advises using a condom as well as the cap for the first month or two of intercourse with a

SELENE

AROMATIC BATH OILS



HONEYSUCKLE * ROSE

JASMIN * SANDALWOOD

CHAMOMILE * AVOCADO

Six natural fragrances, blended with wheatgerm and almond oil, to nourish, moisturise and perfume your skin. Elegantly presented in a 100 ml glass bottle.

\$3.80 to Lynn, 15 Tongariro Street, Mt Eden,
Auckland, New Zealand.

new partner to test this out safely.

An article about the cervical cap will appear in **Broadsheet** in the near future.

Condoms

These should be used with a spermicidal cream, jelly or foam, to get maximum efficiency. The failure rate is 2-5%.

Reasons for failure

1. **Condom put on during, not before, intercourse.** The condom must be in place before the penis gets into the vagina, not hastily pulled on before the man ejaculates. There are sperms in some of the fluid that leaks out of the end of the penis before the man ejaculates, and these can impregnate.
2. **Hole in condom.** Condoms in a packet with what Family Planning workers call a "kite" mark are the least likely to puncture. Look on the packet for a symbol like a heart with a squiggle through it and the words "Approved to British Standards", to make sure you're getting pre-tested condoms. If you inadvertently use a condom with a hole, this makes the spermicide really important. It is not unknown for a man to have poked holes in a condom.
3. **Split or burst condom.** This can occur when there has been a hole in the condom, or where pressure caused the condom to break. Unlubricated condoms are more likely to tear than lubricated ones. When putting on the condom the man must make sure than about ½ inch space is left on the tip of the condom to collect the sperm. Most condoms have a "teat" for this. If the condom is a teatless one, just leave ½ inch hanging free.
4. **Condom comes off inside the woman.** This can happen when the man keeps on thrusting as he ejaculates or after he ejaculates. It is wise for the man to hold on to the outer end of the condom at the base of his penis as he climaxes to prevent this happening, and essential to hold on to it as he withdraws his penis from her vagina.
5. **Old, tired condoms.** Condoms have a shelf life, this will be marked on the packet. Don't trust them after that date.

Pessaries, spermicides used alone, and withdrawal all have such high failure rates that you're tempting fate using them.

Male and female sterilisation can both fail. Failures occur where the doctor missed the tube in the first place, or where the tube joins up. Failures are, however, rare. With male sterilisation (vasectomy) the man must have two or three clear sperm counts before the sterilisation can be relied upon.

Natural Family Planning. Because this method of contraception requires the full informed involvement of the woman, and usually her partner, instruction in use tends to be very comprehensive. It is not possible to go into the reasons why conception can still occur in this article □

What's New?

KULTURE

Wellington Women's Gallery, Sexuality exhibition June 23-July 25; **Spirituality** exhibition August 4-August 29. **Doris Lusk Watercolours** at the National Gallery, Wellington, July 1 — August 12. **Flautist Mary Martin** touring NZ during July/August with the NZ Symphony orchestra. Solo recital Sunday 9 August at the Maidment Theatre in Auckland at 7.30 p.m. **Flax weavers of the Far North** at Outreach, Auckland, June 30-July 10. At the Auckland Film Festival Diane Kurys' **Peppermint Soda**, Chantal Akerman's **The Meetings of Anna**, Marta Meszaros' **The Two of Them** 10-23 July; at the Wellington Film Festival Michelle Citron's **Daughter Rite**, Joan Micklin Silver's **Head Over Heels** and Michel Bat-Adams' **Moments** as well as **Peppermint Soda** and **The Two of Them**, 3-18 July. **Birth and Other Endings**, Imprest Theatre touring NZ July/August.

EVENTS

Lesbians With Children, Women's Health Centre, Auckland, July 4. **Women and Social Sciences Seminar**, WSA, Secondary Teachers College, Auckland, August 2. **Self Defence**, Auckland, Sunday July 26 and August 2. Ring Sue Lytollis 778763. **Women and Recreation Conference**, Victoria University, Wellington, Monday 31 August — Thursday 3 September, Ph: 728058. **International Women's Conference** called by Women's Committee of the Soviet Union, Prague, Czechoslovakia, 8-13 October (send stamped self-addressed envelope to **Broadsheet** for more details).

Education for Failure — South Auckland, a Special Case? Feminist Teachers, Thursday 16 July, 4.30 p.m. Arney Rd Teachers Centre. **New Zealand Women's Studies Association Annual Conference**, Victoria University, Wellington, Friday 4 September — Sunday 6 September.

PUBLICATIONS

Pamphlets on Maternity Leave, Training, Employment, Trade Unions, Your Responsibilities, Things You Need to Know published by the Dept of Labour and available from any Dept Offices. Working Wmen's Charter pamphlet. \$1 for 100 copies. Send to Working Women's Council, PO Box 27-215, Wellington. New from Australia **Right To Choose** — a women's health magazine, \$5 for 4 issues, send to: WAAC, 62 Regent St, Chippendale, NSW 2008, Australia; **Girls' Own** — Sydney feminist newspaper, send \$7 for 5 issues to PO Box 188, Wentworth Bldg, Sydney Uni, 2006, Australia.

CAMPAIGNS

Pro-choice Fightback Fund, write Elizabeth Tennet, PO Box 683, Wellington. **Patients Rights Group** was formed in Christchurch last year to work for better patient care in health services. They've just put out their first newsletter. Write PO Box 25154, Christchurch. Meetings 2nd Wednesday of each month, 203 Gloucester Street. All women welcome.

COURSES

Images of Women in Art, Continuing Education, Auckland, starts 8 September.

Readers are urged to send details of any coming events, recent publications etc to **What's New, Broadsheet**, PO Box 5799, Auckland.

FEMINIST EYE



Standard Operating Procedure, Fools' Gallery Theatre Company of Canberra, 1980

"It's for your own good" . . . "just think of England" . . . "il faut souffrir pour etre belle" . . . "no woman is raped against her will" . . . how deep do we need to dig before we can drag out the roots of women's oppression?

How do we communicate that oppression . . . that mind-bursting mix of ways it has worked?

We're telling it in prose, poetry, film and research. And ears are starting to open. But the theatre of women's oppression is not always so successful.

Now Australian experimental producer Carol Woodrow has triumphed with a collectively-devised piece put on by Fools' Gallery Theatre Company of Canberra. *Standard Operating Procedure* is a brilliant succession of images, some brutal, some symbolic.

Drama, poetry, mime overlap . . . are punctuated by strobic flashes of the unspeakable. the action is counterpointed by a chanted commentary on community attitudes and crimes against women.

Standard Operating Procedure (this title is taken from Brownmiller's *Against Our Will* where the Vietnam veteran remarks that rape in war is "pretty much standard operating procedure") deals with horrors like foot-binding, witch-burning, genital mutilation, suttee and rape. It is the first of a four-part work called *Images from the Background*.

The whole series has been created collectively by a group of young unemployed people in Canberra over a period of about eighteen months.

The series deals with the ways we are conditioned by cultural myths which create and continue the destructively separate roles of men and women.

Standard Operating Procedure opens with "Footbound, Mindbound", where the Chinese mother binds the feet of her daughter to ensure her desirability on the marriage market. Here is excellent use of the device of interspersing history with fairy tale and nursery rhyme. The girl becomes Cinderella whose tiny foot was small enough to fit the glass slipper. The Ugly Sisters, yearning to catch the Prince, allow first a big toe, then a heel, to be chopped off. They stagger, smiling through their pain, towards the man of their dreams.

Excruciating moments abound. Perhaps the climax is reached where a young herbalist is on trial for witchcraft. The young "witch", finally driven insane by torture and the incessant accusations of a towering male figure representing the Church, Law and Medicine, confesses to a wild assortment of crimes. these include the maltreatment of

Hansel and Gretel, intercourse with the devil, and the removal of at least 38 male organs.

As her crazed confession runs on, voices begin to chant a litany of the names of women burned during the great witch hunts of Europe.

The other three parts of *Images from the Background* are yet to be staged. They are *Sleeping Beauty*, which deals with the myth of romantic love and draws heavily on fairytales for source material; *Original Sin*, which focusses on the role of the Church in creating the image of "God's police/damned whores"; and *Be-ing*, in which the company re-invents a time when both sexes were equal and whole.

These concepts, given Carol Woodrow's sensitive and intelligent production, and the fine performances of the amateur cast in the first, should make for very arresting theatre. Sets, costumes and properties are minimal. The series would be as appropriate in New Zealand as it is in Canberra.

Any feminist-oriented theatre with the support of sympathetic male actors, and which is prepared for a real production challenge, could do no better than to enquire about the production rights from Fools' Gallery.

Fools' Gallery Theatre Company of Canberra, PO Box 127, Civic Square, ACT 2608, Australia. Phone: (062) 47 1781. **Jacqueline Steincamp**



Learning to Lose — Sexism and Education,

Dale Spender and Elizabeth Sarah (eds), \$11.50*
The Women's Press, 1980

This collection of articles arose from a feminist study group interested in education. In them, the writers analyse current and past educational theory and practice and make an attempt to suggest ways of overcoming present ine-

qualities and conventions. Most of the writers are either teachers or ex-teachers; others are involved in educational research or further education.

The book is divided into five parts under the following headings: Recollections, Feminist Educational Critiques, Women Teachers, Curriculum, The Classroom. The articles within these divisions range from the personal reminiscence of Irene Payne entitled "A Working-Class Girl in a Grammar School" and Lou Buchan's personal account of her teaching career — "It's a good job for a girl (but an awful career for a woman!)" to scholarly articles which refer to research studies, such as Elizabeth Sarah's "Teachers and Students in the Classroom: an Examination of Classroom Interaction" and Dale Spender's "Education or indoctrination?"

Although the personal articles are interesting, the serious ones are more valuable I feel. In the struggle to convince people in education that schools are not helping girls to overcome conditioning which trains them to be happy with a limited role in society, and that, in fact, they work actively to provide that conditioning, we need research and evidence. Personal experience is not enough. Therefore I found many of these articles which gave concrete evidence of the inequalities and conditioning we have discerned by observation extremely satisfying. One good example of this is Marion Scott's article on curriculum which looks very closely at what is taught and what books are used and although it is about English education, it is very applicable to N.Z. schools.

The articles and classroom practice are very valuable and would help teachers to analyse their own classroom behaviour.

I was especially interested in two articles on the value of single-sex schools for girls. I have long believed that a single-sex school helps a girl to be more assertive, self-confident, ambitious and to think better of women than a co-educational one does. Perhaps I feel this because I attended one myself. Also most of the strong assertive women I know went to single-sex schools. I would like to see some research into the nature of the education achieving New Zealand women have received. I am sure it would prove that single-sex girls' schools have had a powerful influence on individual women. Both the articles in the book refer to research on single-sex and co-education. The second, part of a Ph.D. thesis by Jill Lavigneur, puts forward the

interesting argument that co-education never implied equality of opportunity for both sexes in the sense in which it is now understood; and that it is has perpetuated the belief in different roles in life for men and women by offering boys and girls different education within the same school.

The book also contains excellent bibliographies.

I found this book most stimulating because it covers a wide range of subjects and provides new insights into the sexist education system. It is a very good companion for Eileen Byrnes' "Women and Education", (referred to in this book), which gives a most comprehensive account of education for girls in Britain. It should be the subject of discussion in all schools in the country and provide an impetus for reform but that, I fear, is a feminist dream.

Helen Watson

*Available from Broadsheet.



Lesbian Peoples: Materials for a Dictionary,

Monique Wittig and Sande Zeig, Virago, 1980, \$8.95*

From the first early stirrings of my feminism, I have had this feeling, this knowledge almost, of an ancient time when things were not as they are now. Often, when talking to other feminists or reading their books, I see they share such feelings. I have wondered from time to time if it was a race memory, a memory so old, so powerful and so deep that it has become genetically transmitted. When I read Monique Wittig's *Les Guerillieres*, I saw that she had that same backward viewing surety. Looking at the time of the Amazons. A time when we were ourselves, untrammelled by the golden cage disease. Now here she is again, with Sande Zeig, giving us glimpses of our past with such assurance that

you cannot doubt their truth.

These are *Materials for a Dictionary*, a dictionary for use by the **Lesbian Peoples**, who, as those who are members of that peoples know, are a race apart. Here, it is clearly shown how it was when we were Amazons: (under *Amazons*, page 5) "In the beginning, if there ever was such a time, all the companion lovers called themselves amazons. Living together, loving, celebrating one another, playing, in a time when work was still a game, the companion lovers in the terrestrial garden continued to call themselves amazons throughout the entire Golden Age. Then, with the settlement of the first cities, many companion lovers disrupted the original harmony and called themselves mothers. Thereafter, amazon meant, for them, daughter, eternal child, she who does not assume her destiny. Amazons were banished from the cities of the mothers. At that time, they became the violent ones and fought to defend harmony. For them the ancient name amazon retained its full meaning. From now on it signified something more, she who guards the harmony. From then on, there were amazons in every age, on every continent, island, ice bank. To the amazons of all these times, we owe having been able to enter the Glorious Age."

Under *Mother*, page 108, we get a further insight into what happened: "Then came a time when some daughters and some mothers did not like wandering anymore in the terrestrial garden. They began to stay in the cities and most often they watched their abdomens grow. This activity brought them, it is said, great satisfaction. Things went so far in this direction that they refused to have any other interests. In vain, their friends asked them to join them in their travels. They always had a new abdomen to watch. Thus they called themselves mothers . . . From then on, they called the others 'eternal immature daughters, amazons'. They did not welcome them cordially when they came back from their travels. They did not listen to their accounts of discoveries or explorations anymore. The joy of hunting, gathering and wandering had disappeared. At that time, the mothers stopped calling themselves amazons and the mothers and amazons began to live separately."

And under *Lost*, page 99, the simple, poignant statement: "One who did not live with lesbians in the lesbian peoples was said to have been lost."

All through the book, we meet the unknown and known women of our past:

Ida: Celebrated as Ida the Triumphant. Ancient amazon, renowned for her hunting, who lived in Etruria during the Bronze Age. "Ida, huntress with the javelin and archer with light arrows."

Tisiphone: Celebrated as the Formidable Killer. Ancient amazon who lived during the Bronze Age. She belonged to a tribe that was like the Gorgons, a branch of the Libyans and in the course of time received the immortal name of the Furies.

Patience and Sarah: Famous companion lovers from the Large Country (First Continent, Steam Age). They lived on a farm that they built west of the Green Mountain State. They worked in polyculture and did a little breeding. Sarah was a woodcutter and Patience a painter. She painted in particular the episode of the destruction of Gomorrha.

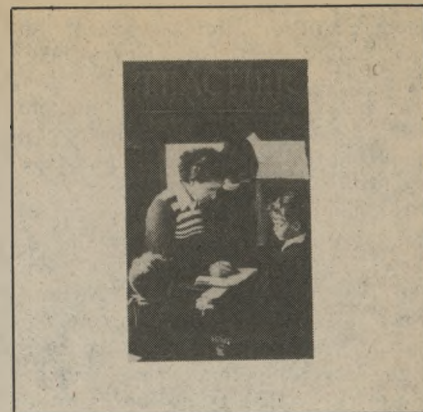
Another delight in this book are the fragments of Sappho's work appearing like firelines in a milky opal, who said of herself that "in beauty I will sing my companions", and of whose life and loving the glimpses are tantalisingly clear: "Anactoria whom we both love, At this,/ remains now in far off Sardin/ but she says that she thinks/ of our days together when she loved you/ equal to a goddess and took such pleasure in your songs./ Now among the Lydians she shines/ like after the sunset/ Selene, the red fingered moon/ overshadowing all the stars,/ shedding her light on the salt sea/ and the fields thick with bloom./ Then dew pours its beauty on the roses,/ the delicate chervil, the flowers of melilot./ But she, endlessly going and wandering,/ remembers the tender At-this and/, dry with desire, her heart is heavy./ Then she calls us and shout that we come/, we can hear it,/ the night with a thousand ears sings it to us across the sea."

With the authoritative importance that dictionaries hold in our culture, Wittig and Zeig's choice of this medium to present their compelling interpretations of our past is a superb tactic. I'll leave you with their definition of Truth: "If an affirmation is repeated two times, on the third it becomes a scientific truth."

We did exist. We did exist. We did exist.

Sandi Hall

*Available from Broadsheet.



Teacher,
Sylvia Ashton-Warner,
Virago, 1980, \$7.95*

If it seems odd that I'm reviewing this book eighteen years after it was first published, it is occasioned by a new paperback edition of *Teacher* from Virago Press. What is odder still is the fact that Sylvia Ashton-Warner had to spend seven years trying to get this work published in New Zealand before she gave up and turned to overseas sources. It is shameful that this exceptional woman received so little recognition in her own country — in fact she records in the pages of *Teacher* that she, as usual, was graded below her husband and the other male teachers by the visiting Inspector.

Today, of course, her ideas on organic learning have received international acclamation. I have to confess that I had not read *Teacher* before this edition and I have found it has sent me back into my English classroom with renewed energy and inspiration. If you want to understand the theory behind good teaching today without reading the more academic research of educators like James Britton, I can thoroughly recommend this lively, personal, yet far-reaching account of her experiences as a teacher in rural New Zealand.

Her approach shares with feminism the valuing of personal experience. She believes in tapping the creative energy within children by beginning from the reality of their own lives. Her vitality and conviction are best illustrated in her own words:

On supplying Maori infants with formal, England-oriented readers:
"I do not like the pond. I do not want to live here."

Has the compiler ever heard of the word 'don't'?

Who in heaven — or in hell, for that matter, — speaks like this?

Cadence! Has no one heard of

the word? Does no one read poetry? Why must reading be made harder for fives by the outlawing of cadence? I do not know, I do not know, I do not, I do not."

On the hoarding of charts and resources in schools:

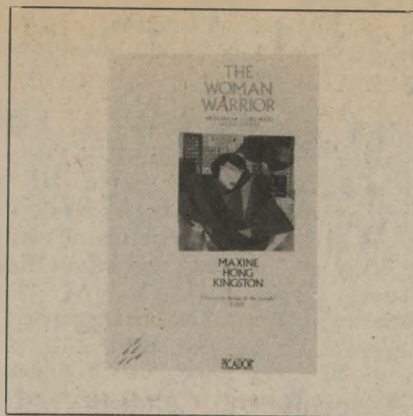
"We don't waste enough in school. We hoard our old ideas on charts to be used again and again like stale bread."

It is interesting in the light of today's debate about mono-cultural education to see her early awareness of the problem and her fight to change it. In the light of all her outstanding qualities, it could appear nit-picking to comment what her vision did not appear to extend to the ways in which girls were disadvantaged within the education system. In accordance with accepted linguistic practice she uses the male pronoun consistently in her discussion of the child and "his" learning. Like so many teachers, even those aware of the problem, she seems to have expended a great deal of her energy on the gutsy little Maori boys, who might otherwise have presented a discipline problem. She shows no resentment of the unequal treatment she herself received. She sees nothing the matter with disciplining reluctant girls into knitting.

These factors jarred me — but not enough to detract from its powerful impact.

Shona Hearn

Available from **Broadsheet**



**China Men,
The Woman Warrior,
Maxine Hong Kingston,
Picador 1981, \$5.95***

I first heard of Maxine Ting Ting Hong five years ago from a flatmate on a Fullbright Scholarship from Hawaii where Hong lives and writes. However, it was several months later before I could get hold of her first book, *The Woman Warrior* (published in 1975). From what my flatmate told me of the book and the woman, I was very excited, for here at last was a writer who writes in a way especially relevant to me. *The Woman Warrior* speaks of the childhood of a Chinese woman living in a predominantly white, Western society from a feminist point of view. As a Chinese feminist in New Zealand, I have frequently felt a sense of loneliness because my feminist friends, all non-Chinese, though they could, did and still do, understand to some extent the Chinese side of me, cannot fully appreci-

ate the experience of being Chinese and feminist. They were not, after all, brought up as Chinese daughters. Hong's first book gave me a focus for it gave me a creative structure to view my Chineseness and my feminism without the one undercutting the other. It made me less lonely. Her "talk-story" gave me access to the confusion, the frustration, the absurdity, the joy, the strength, the funniness of being a Chinese woman, aware of her own cultural and political identity and the discrimination of prejudiced members of a white, male-dominated society.

The Woman Warrior is a fierce, passionate, funny, savage account of Hong's childhood and youth spent in Stockton, California. It draws extensively from Chinese myths which feature female heroes, in particular the semi-legendary life of the woman general Fa Mu-Lan (c. A.D. 600) who saved China from the invasion of the Hsiung-nu or the Huns, and the semi-historical account of China's first great woman poet, Tsai-Yen (c. A.D. 200) who was actually captured by the Hsiung-nu, married their 'barbarian' chieftain, but later ransomed back by the Chinese court. Although these women lived several hundred years apart from each other, Hong's novel mythically melds the two lives, so that they became a containing structure for her mother's, and her own lives. There are few Chinese daughters who grow up ignorant of Mu-Lan and Tsai-Yen's exploits and achievements. These two amazing women also dominated my childhood in stories, told and retold by both my grandmother and mother. Yet being so fortified by such Amazonian

10TH WELLINGTON FILM FESTIVAL

PARAMOUNT THEATRE, JULY 3-18, 1981

FILMS BY WOMEN

Michelle Citron's **DAUGHTER RITE** examines relationships between women and their mothers. Acted material, where two sisters discuss their responses to their mother is intercut with family movies which are discussed as an index to one mother's idea of her role. "Michelle Citron has succeeded in making a film that not only examines the mother-daughter experience, but does so with a great deal of warmth, insight and feeling." — Ruth McCormick, *Cineaste*

Diane Kurys' **DIABOLO MENTHE** (PEPPERMINT SODA) is a reminiscence of her own school days in the early '60s. "It succeeds precisely because it is devoid of high drama and full of exact and rich details of the giddy angst of adolescence." — Katrine Ames, *Newsweek*

Joan Micklin Silver's **HEAD OVER HEELS**. Charles is head over heels in love with Laura

However while he is an ardent Romeo, she is an uncertain Juliet. She likes him, but has just separated from her husband and is confused about who she is and how she wants to spend the rest of her life. All too aware of her own imperfections, she is bugged by his exalted view of her and soon returns to a husband she does not care for. A year later, he remains hopelessly hung up on her... — *Films in Review*. From the director of **BETWEEN THE LINES** and **HESTER ST.**

Ariane Mnouchkine's **MOLIERE** is a biography of the great French playwright: it is also a spectacular portrait of seventeenth century France in all its grandeur and squalor, directed by a woman who is regarded as one of the most important stage directors in France.

Marta Meszaros' **THE TWO OF THEM** (a.k.a. **WOMEN**) is about the friendship between an older and a younger woman. It is also about two kinds of marriage, both of which are on the rocks for opposite reasons: the younger couple because there is too much passion, the

older because there is too little. From the director of **NINE MONTHS** and **ADOPTION**.

Michel Bat-Adam's **MOMENTS** deals with the significance to them of a fleeting lesbian affair between two women who meet when both are looking for emotional support. "What Bat-Adam conveys so effectively is that homosexuality is not always such an absolute but often a matter of degree and circumstance." — Kevin Thomas, *L.A. Times*

FILM ABOUT WOMEN

Pastor Vega's **PORTRAIT OF TERESA** explores the break which occurs in a marriage when a Cuban woman takes on union work and helps organise a factory dance troupe. Her husband feels that she is neglecting her duties as wife and mother. "An artistic and dramatic success, beautifully played. In Daisy Granados' extraordinary performance... we see nothing less than the evolution of the women's movement." — Molly Haskell, *Ms.*

For further details write to Box 9544, Wellington or contact Bill Gosden, Wgton 850-162.

feats, we were also brought up with the women-hating propaganda of the Confucian tenets, bound to counteract the courage and passion of being a woman. Hong's book put into perspective for me the good myths and the bad propaganda.

If in *The Woman Warrior*, Hong shows us the strong, enervating "yin" or female influence upon her girlhood, *China Men* gives us the reality of the yang influence of her male ancestors and relatives. *China Men* starts off with the retelling of the adventure of Tang Ao in the Country of Women, a story first told by Li Ru Zhen in *Flowers In The Mirror*, an 18th Century satire on the absurdities of Chinese social customs. In this story Li, unlike many Chinese male intellectuals, savagely attacked the pernicious custom of female footbinding and other female bondage by inverting the social roles of men and women in the Country of Women. Hong's novel uses this story as its reference point. In America, the Gold Mountain, Chinese men suddenly become like their female counterparts in China. They are powerless, oppressed, frustrated and whiney. Like Tang Ao they have hit upon the Land of Women where all Chinese (Confucian) values are turned topsy turvy. The American Dream is their Nightmare.

Hong's novel commiserates with her China men while indicting them for their unenlightened attitude towards their women, all women. She empathises with their invisibility, their silences, their "abnormal" behaviour in a land where to be Chinese is to be strange and powerless. She attacks them for their woman-hatred, all the more cutting because they come from Chinese mouths and not from the mouths of the white "demons". "Every day we listened to you swear, 'Dog vomit. Your mother's cunt. Your mother's smelly cunt.' You slammed the iron on the shirt while muttering, 'Stink pig. Mother's cunt.' Obscenities. What I want from you is for you to tell me that those curses are only common Chinese sayings. That you did not mean to make me sicken at being female. Those were only sayings, I want you to say to me, 'I didn't mean you or your mother. I didn't mean your sisters or grandmothers or women in general.' I want to be able to rely on you, who inked each piece of our own laundry with the word Center to find out how we landed in a country where we are eccentric people."

China Men is a horrifying, painful, joyous, witty account of the history/fantasy/myth/reality of this discovery. Keng Chua

CLASSIFIED ADS



**WOMEN'S ELECTORAL LOBBY
IS BEING RE-ACTIVATED
IN CHRISTCHURCH
ALL INTERESTED, PLEASE RING
CHCH 45-412, CHCH 585-193
OR WRITE
C/- 82 HINAU ST, C/- 6 WADELY RD,
CHRISTCHURCH 4**



Lesbians with Children Women's Health Centre, Auckland.

July 4 10 a.m. start
Bring your own lunch
\$2 donation

A day of workshops for lesbians with children so we can continue to examine ideas raised at our April weekend.

Workshops include: How does the institution of heterosexual motherhood oppress us? Can our relationships survive our children?

WOMEN & ART

July 9th Juliet Batten
From American Grandmothers to NZ daughters: The impact of the Womens Art Movement on NZ Artists 'New Zealand Daughters — Coming Out.'

July 16th Panel Discussion.
'The Womens Art Movement — Noisy Diversion or Essential Current?'
Juliet Batten, Cheryl Sotheran, Claudia Pond Eyley.
7.30 pm \$1.50
The Auckland Society of Arts, 4 Eden Cres., Auckland 1.

TESTAMENT OF YOUTH ON TV

Vera Brittain's moving account of the heartache and sorrow of a young woman during World War One has been made into a television series which is to be shown on NZ television starting Sunday 19 July at 8 pm. Starring Cheryl Campbell as Vera Brittain, each programme in the 5-part series lasts one hour.

The books on which these programmes are based are all available from **Broadsheet**.

Testament of Youth \$7.95 ☐
Testament of Experience \$7.95 ☐
Testament of Friendship (about her friendship with author and fellow feminist Winifred Holtby) \$10.50 ☐
Add 50 cents per book for postage and packing and send to:
Broadsheet, PO Box 5799, Auckland.

WOMEN AND SOCIAL SCIENCES SEMINAR

WOMEN'S STUDIES ASSOCIATION (AUCKLAND) INC.

Seminars and workshops on women's studies and psychology/sociology/history/anthropology/criminology/Marxism/etc etc
August 2nd (note new date) Secondary Teacher's College, 60 Epsom Ave 9.30-4.30.

Creche available. Bring your contribution to a communal lunch.
Members \$2.50 Non-members \$3.50. Enquiries ph Hilary Haines, 602 019 or Hilary Page 600 569

Woman's Work



A brand new much needed book to fill a gap in New Zealand society.

Karen O'Brien interviews eighteen women who have carved a place for themselves, with distinction, in a male-dominated workforce.

\$6.95 Plus P&p 65c

**kirlian books
MAIL ORDER DISCOUNT**

P.O. BOX 5054 DUNEDIN

Please forward..... copies of

WOMAN'S WORK

\$6.95 plus Postage and Packing. 65c.

Name

Address

I enclose payment of \$..... [cheque, M.O.]

CHARLES UPHAM, born on September 21, 1908, is today, as he has been for many years, a slim man of hollowed cheeks and eyes set deep under a wide brow.

He lives on the farm he secured, without favour and strictly by way of ballot, through the Rehabilitation Department at his triumphant return.

The place on the hills south of Kaikoura and commanding from the homestead magnificent views of the seaward Kaikouras and the Pacific grew to more than 1000 acres.

As the years lengthened, Upham and his wife Molly, having been favoured with no more than twin daughters, accepted that it would be impossible for Charles to keep up so large a property on his own.



HOGWASH

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

NZ Herald
May 20, '81

Part of an ad for a Ch'ch diner in Ch'ch Star 9.5.81.
From M.J. Drennan & Christine McKenzie, Christchurch

WOMEN'S PRISON

Not pointless

IF A SIGN is meant to draw attention, then this one, complete with bright flowers and a red toenail, is certainly eye catching. It has become a local talking point for drivers on Kirk Road and Newtons Road.

Sign to Her Majesty's Women's Prison at Papanui. Ch'ch Press April 27, '81
From Patricia Webb, Ch'ch.

If the wife can't cook, don't growl at her — keep her for a pet and eat at Gobble and Go.

Once upon a time there was a vision of loveliness called Cecily.

Once upon a time there was a vision of loveliness called Cecily. In the fullness of time Cecily married (Albert), and they had a Golden Princess they named Cecily. Well it doesn't matter about the name, because in a few short years, Cecily had five Princesses, two Princes, a dog, two cats, a pookadoo, a budgie and four assorted goldfish.

Alas, poor Cecily is no longer a vision of loveliness. Her hands are rough and red, her neck is bowed. Her shoulders are hunched, her eyes ringed with exhaustion. Her brow is wrinkled and her legs knotted with varicose veins. But Cecily is happy. She loves cleaning and washing and scrubbing and picking up other people's dirty laundry. She loves cooking and baking and making do and going without. She loves staying up late at night sewing and knitting and for all we know mixing concrete. Because Cecily is a mother.

And this year Cecily is happier than ever. This year her family are going to Quirns to buy her a special gift for Mother's Day. A Scarf? A Belt? A Waller? A Handbag? A Shouse? A Sweater? A Sun? A Camisole? A Housecoat? A Nightgown?

— Wait until Mother's Day.
(May 10) Cecily:



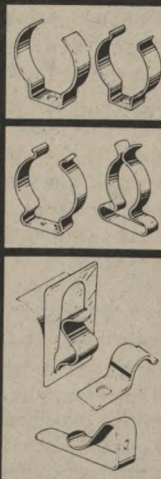
Quirns fashions

LATE NIGHT THURSDAY
OPEN SATURDAY 9.30 - 1 p.m.

196 and 206 Paparui Road Merivale. Phone 557-349 or 554-373

We would like to bring to your attention the advantages of Lewis Spring Clips

They're versatile, with a wide range of shapes, sizes and finishes for holding or retaining a multitude of components in a variety of industries — they grip gently yet very firmly, allowing ease of assembly and maintenance, and they're manufactured in high quality spring steel, with a choice of bright zinc, polythene or nylon coated finishes. Send today for details of our complete range of standard parts, delivery ex stock.



Lewis Springs

Lewis Spring Products Limited,
Quailley Road, Redditch, Wore, B98 7JH
Telephone: Redditch 0527 2515
Grams: Redditch 0527 2515
Telex: 33611

Christchurch Press May 7, '81
Sent in by NOW Ch'ch & another woman.

Engineering Materials & Design Feb'81
Sent in by Ms D.M. Gray, Ch'ch.



STOP STICKERS

\$1 for 20

add 20 cents postage if mail ordering.
Send order with name and address to
Broadsheet, PO Box 5799, Auckland.

OVERSEAS MAGAZINES

FEMINIST

We now have regularly in stock a number of overseas feminist magazines which you can have mailed to you by us.

SpareRib — Britain	\$1.85	☐
off our backs — US	\$1.25	☐
Refractory Girl — Aust	\$5.00	☐
Womanspirit — US	\$3.50	☐
Big Mama Rag — US	\$1.00	☐
Kinesis — Canada	\$1.00	☐
Lip — Australia	\$7.95	☐

Add 30c postage for one or two magazines. Send to Broadsheet, PO Box 5799, Auckland.

My Name _____

Address _____

I enclose \$ _____

NATURAL SEA SPONGES

Large sized sea sponges for tampons — can be cut in two. Send \$3.25 to Broadsheet, PO Box 5799, Auckland.

LAMAZE NATURAL CHILDBIRTH

I am Canadian-trained and taking classes for Women interested in having control of their birth experience. The Lamaze method, which involves a course of eight lessons aimed at a team approach, is widely practiced in Canada, United States and Europe.
For further information phone Tricia, Hamilton 55 412

WOMEN LEISURE AND RECREATION — 1981 CONFERENCE

New Zealand Council for Recreation and Sport are planning a conference on Women, Leisure and Recreation to be held in the Victoria University Student Union building from Monday 31 August — Thursday 3 September 1981. Emphasis is on recreation, in the fullest sense of the word. A programme of papers, discussion groups and active recreation workshops is envisaged. For further information contact: Adrienne Welch, C/- New Zealand Council for Recreation and Sport, P.O. Box 5122, Wellington.

ALL DAY WORKSHOP

How can
Games
teach Theatre skills
teach Self Love
teach masturbation
Get feminists
out on to the streets
?

Phone immediately for
limited enrolments
Margaret Blay 606-774
Maryanne Gardiner 766-608
Sat 25 July 9.30 — 4.30
Venue to be arranged.
AUCKLAND

IMPREST THEATRE

Imprest Theatre will be touring the main Women's Centres in New Zealand with **Birth and Other Endings**; a collection of writing compiled by Zaffa Christian. Due to travel July — August

WALTHAM WOMEN'S SELF CENTRE

Open 10-3 weekdays
Drop in and see us when you are in Christchurch — 34 Thackeray St, Chch
Ph 61 089

AUCKLAND WOMEN'S HEALTH CENTRE

63 Ponsonby Rd,
Ponsonby.
Ph. 764-506

feminist astrologer

Interested in taking classes with women, and in drawing up charts and doing interpretations?

Also any general or specific questions or comments concerning astrology and a feminist perspective on astrology, are very welcome.

Contact: Sand Hall,
P.O. Box 46-118,
Herne Bay, Auckland.
Ph 760 960

Thelma Bracewell

will be in Auckland in July, for health and iridology groups and private consultations.

Phone Anna, 764-115 Auck. after 7pm.
Enquiries also welcome from feminist health groups in the North Island.

IN LOVE

Remember the cartoon strip illustrating the article Identifying as a Lesbian in our January/February issue? We now have these available in poster form from Sheba Press. Send \$2 to Broadsheet, PO Box 5799, Auckland.

SELF DEFENCE COURSES

A series of practical 6-week courses for women. Each course is complete in itself.

These courses are a totally new approach to the teaching of martial arts and are designed to teach western women self defence in a consciousness-raising atmosphere.

Women do not have to be fit to start as all training is individually monitored. Current courses are based in Auckland, but enquiries are welcomed from all centres.

Phone Lesley Robinson 768-336,
or write Action International, P.O. Box 80-037, Auckland.

THE BROADSHEET BOOKSHOP

Books, books and more books arriving every day!

NEW ARRIVALS

Another Janet Frame book has just been put out by The Women's Press — **Living in the Maniototo** costs \$9.95.

The book that raised a storm in the US feminist movement, **Dreamers and Dealers** by Leah Fritz is subtitled "an intimate appraisal of the women's movement". Much controversy has been provoked by Fritz's appraisal — read it and see what you think — costs \$9.95. Sally Gearhart and Susan Rennie's **A Feminist Tarot** is a boon to feminist tarot card readers who find other tarot books sexist and patriarchal (\$5.95). If you want to read the full text of the Russian feminists' *Almanac*, you can by buying **Women and Russia — First Feminist Samizdat** put out by the UK feminist press Sheba for \$6.95. In **The Cancer Journals** (\$6.50) black lesbian feminist poet Audre Lorde talks about having a mastectomy and her refusal to wear a breast prosthesis. According to writer Alice Walker the book "should be read by every woman who has a breast and especially by those women who do not." Two new books on birth control: **The Birth Control Handbook** (\$7.60) by Howard Shapiro is a comprehensive coverage of the topic, **The Billings Method** (\$18.95 hbk) by Dr Evelyn Billings outlines in detail that method. From The Women's Press Nor Hall's **The Moon and the Virgin** (\$13.95) is exciting feminists overseas: "Using the messages of symbol, myth, fairy tales, dreams, and stressing the links between individual and collective experience and consciousness, Nor Hall elucidates the feminine archetypes: 'life energies and forms that structure psychic growth.'" Another new Women's Press title **In Our Own Hands** (\$13.95) by Sheila Ernst and Lucy Goodison is "a book of self-help therapy" offering an alternative to pills and expensive therapy. Critiques all therapy methods from a feminist and socialist viewpoint. John and Doris Church's **Listen to Me Please** (\$4.00) published by the Christchurch Battered Wives Support Group talks about the needs of battered women in New Zealand. Mary Cadogan and Patricia Craig's **Women and Children First** examines women's fiction of the two world wars (\$26.25 hbk). Old favourites back in stock — **Radical Feminism**, the classic anthology by Koedt, Levine and Rapone (\$9.70) and Ingrid Bengis's **Combat in the Erogenous Zone** (\$8.50) which looks at man-hating, lesbianism and love from an intensely personal and always touching and absorbing point-of-view.

LESBIAN BOOKS

Eye to Eye: Portraits of Lesbians, photographs by Jeb, features lesbians, white, black, young, old, naked and clad, at work, play, love and politics — costs \$10.50. Virago have recently published **The Unlit Lamp** by Radclyffe Hall (author of **The Well of Loneliness**) (\$10.50). A booklet called **Considerations in Therapy with Lesbian Clients** is available for \$3.95 and we have more stocks of Del Martin and Phyllis Lyon's **Lesbian/Woman** (\$4.35). New from Virago Monique Wittig (author of **Les Guerilleres**) and Sande Zeig's **Lesbian Peoples — Materials for a Dictionary** for \$8.95 (see review this issue).

VIRAGO BOOKS

Stocks of Virago books have now arrived at the shop. A selection from a wide range of books: **Why Suffer? Periods and Their Problems** — a Virago handbook

(\$5.25); **The Paradise Papers** by Merlin Stone (\$10.50); **Silences** by Tillie Olsen (looks at silences in literature, especially women's silences) (\$12.50); **On Lies, Secrets and Silences**, selected prose from Adrienne Rich 1966-1978 (\$12.50); **Marie Stopes**, a biography of the campaigner for contraception and sexual openness by Ruth Hall (\$12.50); **A Literature of Their Own**, British women novelists from Bronte to Lessing by Elaine Showalter (\$12.50); **Female Sexuality** — new psychoanalytic views by Janine Chasseguet-Smirgel (\$17.50); **Maternity — letters from Working Women** by Margaret Llewelyn Davies (\$8.95); **Eleanor Marx** (daughter of Karl) two volumes of a biography by Yvonne Kapp, **Family Life** (\$13.95) and **The Crowded Years** (her work in the socialist movement) (\$17.50); **Modern Classics Series: Precious Bane** (\$8.95) and **Gone to Earth** (\$8.95) by Mary Webb; **Frost in May** (\$8.95) Antonia White's famous novel of a convent girlhood; Tillie Olsen's novel of poverty in the US in the thirties **Yonnondia** (\$8.95) and **Tell Me a Riddle** recently made into an acclaimed film (\$6.95); if you enjoyed Margaret Atwood's **Surfacing** (\$8.95), try her **The Edible Woman**, an earlier novel at \$8.95. There are many more Virago books and Modern Classics in stock — visit our bookshop and have a look.

EXTRA SPECIAL FOR JULY!

A hardback edition of New Zealand author Joy Cowley's **The Mandrake Root** \$3.50; **The White Chrysanthemum: Changing Images of Australian Motherhood** show how the mother has been portrayed in writing and art from colonial times to the present time. Profusely illustrated in black and white and colour this book is a large format hardback at the never-to-repeated price of \$5.50; **For Better, For Worse: a Feminist Handbook on Marriage and Other Options** by Jennifer Fleming and Carolyn Washburne has chapter headings like "What About Love?", "Who Controls the Pursestrings?", "Is that All there is?" and "Women Loving Women". For a large format paperback \$3.95!

ORDER FORM Please add postage and packing of 50 cents per book.

Please send me the following books:

1. _____
2. _____
3. _____
4. _____
5. _____

Please post to Broadsheet, PO Box 5799, Auckland.

My Name _____

Address _____

I enclose _____

Back Issues of Broadsheet

Set of all available back issues: \$30

The following issues are available at 60 cents each

- No. 30 June 1975:** Payment for housework, consciousness-raising, IWY, Vietnamese women, Ruth Butterworth on Margaret Thatcher.
- No. 32 September 1975:** Mastectomies, female offenders, report on the Select Committee on Womens Rights, UWC 1977.
- No. 44 November 1976:** Marilyn Waring, nursing, Maori women, Tongan women, historical perspective on abortion.
- No. 45 December 1976:** Beginning of herstory series, cystitis, clerical workers union, the pros and antis in the abortion struggle.
- No. 46 January 1977:** Day care, your rights if you are arrested, radical feminism, woman speaks in synagogue.
- No. 47 March 1977:** Moon madness, male-designed cities, vaginal infections, sexist vocational guidance pamphlets.
- No. 48 April 1977:** The politics of childbirth, feminist mothers bringing up sons, herbs, pioneering health workers.
- No. 49 May 1977:** Walker's witchhunt on solo mothers, women in WWI, herbs part 2, interview with a midwife, Helen Marieskind.
- No. 50 June 1977:** The Catholic Church and abortion, the Royal Commission on Contraception, Sterilisation and Abortion, women in the shearing industry, kindergarten teachers mobilise, equal pay and how the bosses cheat, depression in marriage.
- No. 51 July 1977:** Sex and violence — the new pornography, interview with Helen Marieskind, lesbian mothers and custody, women in the depression, DPB cuts, 2,4,5-T, UWC report, telethon.
- No. 54 November 1977:** High school women, the SIS Bill, Depo Provera, consciousness raising, social welfare department, Joni Mitchell, Teresa Trull, feminist musicians.
- No. 58 April 1978:** Shock treatment and women, Sisters Overseas Service, more feminist news from abroad, menopause part 2, Wendy Waldman and Maria Muldaur, "The Women's Room" — review.
- No. 59 May 1978:** Interview with Marie Bell, arson at SOS, getting organised part 1, reporting on Hite, menstruation part 1.

The following issues are 90 cents each

- No. 60 June 1978:** Women composers, fear and loathing in Godzone, on hating men, the meaning of ANZAC Day, getting organised part 2, menstruation part 2, TV review — "A Week of It".
- No. 61 July 1978:** Six years of Womens Liberation, the state of the movement, rape trial in France, a letter from Australia, getting organised part 3, ECT, Sisters in Namibia.
- No. 62 September 1978:** Bastion Point, life behind a typewriter, pregnancy testing, Humanae Vitae, international feminist network.
- No. 63 October 1978:** The pap smear, Charlotte Bunch on self definition, the St Helens fight, more on DPB, borstal games.
- No. 64 November 1978:** Battered wives, Margaret Crozier, Kate Bush and Joni Mitchell, your cervix, abortion and single issue voting.
- No. 65 December 1978:** Johnson report, UWC 1979 — a preview, Erin Pizzey, Human Rights Commission, freedom of information.
- No. 66 January 1979:** Feminist periodicals, DPB again, "Feminists are made not born", daughters of Mother Earth, lesbian health.
- No. 67 March 1979:** Charlotte Bunch interview, womens sewing co-op, the mens conference, sterilisation, Diane Arbus.
- No. 68 April 1979:** Abortion Doctors Guide, women in cinema, marriage, self help health, hysterectomy.
- No. 69 May 1979:** Foetal monitoring, marriage and feminism, Self help health 2, Tessa Jones, unmasking the heterosexual institution, women discuss their bodies.
- No. 70 June 1979:** UWC 1979 — 6 page report, 2,4,5-T, Janet Roth and racist engineers, postpartum depression, Charlotte Bunch.
- No. 72 September 1979:** Problems of working mothers, superior sex — men or women? genital mutilation, sexist advertising, history of the women's movement part 1.
- No. 73 October 1979:** Stripper expose, psychology and oppression, history of women's movement part 2, Broadsheet looks at love.
- No. 74 November 1979:** Incest, mental illness in women, the new mother, women's movement history part 3, kindergarten teachers.
- No. 75 December 1979:** Depo Provera, Values Party, women's movement history part 4, working in the system, Wiki Tawhara, Fiona Kidman.
- No. 76 Jan/Feb 1980:** Depo Provera trials, Maori & Pacific Island women, computer revolution, women's movement history part 5, Topp twins, Winnie Verspagen.

The following issues are available at \$1 each.

- No. 77 March 1980:** Cherry Raymond, Human Rights Commission, herpes, rubella vaccine, looking back at the 70's, maternity leave bill.
- No. 78 April 1980:** Bringing up boys non-violent, Peta Siulepa, Helen Watson, Women's centres, prostitution, iron in diets, child care, women at Waitangi.
- No. 79 May 1980:** Sappho Women's Work Co-op, living alone, Human Rights Commission, Sexual abuse of children, childbirth 2000.
- No. 80 June 1980:** Seven business women, Women on the dole, older women, Women's health movement — the reason.

No. 81 July/August 1980: Broadsheet's birthday special, women in Russia, silicon chip assembly workers, Marilyn French, genital mutilation.

No. 82 September 1980: Fashion analysis, infertility, women local body candidates, the state of feminism, women freezing workers.

The following issues are available at \$1.20 each.

- No. 83 October 1980:** Apprenticeships for girls, nuclear madness, wages for housework, Donna Awatere on mid-decade Copenhagen conference, more on Depo Provera.
- No. 84 November 1980:** 1st national black women's hui, tampons, Anorexia, Leigh Minnitt, reform tool kit, girls school principals.
- No. 85 December 1980:** Tampon controversy, problems as an engineering apprentice, school nurses, 3rd World bottle babies, reform tool kit part 2.
- No. 86 Jan/Feb 1981:** Contraceptive dumping, sexual politics of body language, identifying as a lesbian, feature on fitness, Fletchers merger, Pacific women meet, women's studies, equal opportunity and the law.
- No. 87 March 1981:** Teenage feminists, sexual harassment at work, women's studies part 2, how Indian women live, work and die, venereal disease.
- No. 88 April 1981:** Women and Alcohol, Women Peace Workers, Sponge Tampons, Status Feminism.
- No. 89 May 1981:** The New Right, Virago Press, Russian Feminists, Feminist Librarians.
- No. 90 June 1981:** Occupational health — office, dental and meat workers; Mosgiel restructuring, Apartheid and S.A. women's liberation

Send this form to Broadsheet Magazine,
P.O. Box 5799, Auckland.

Your name

Address

Please send me the following:

Subscription @ \$11.00

Overseas subscriptions \$15.00

Airmail Costs: (Inclusive of subscription)

Australia and South Pacific \$18.60

North America and Asia \$24.00

Europe \$28.00

Broadsheet Special @ 50c

Back issues @ 60c each
Nos.

Back issues @ 90c each
Nos.

Back issues @ \$1.00 each
Nos.

Back issues @ \$1.20 each
Nos.

Total

I would like to become a Broadsheet
SUSTAINING SUBSCRIBER

A sustaining subscriber is a person who wishes to support Broadsheet and help ensure our financial survival by paying a \$20 annual subscription instead of the normal rate. If you already have a subscription at the normal rate and wish to become a sustaining subscriber you can do so by sending the extra amount.

☐ I enclose \$20 for a sustaining subscription.

Mail this form to: Broadsheet Magazine, P.O. Box 5799, Auckland.