

broadsheet

NEW ZEALAND'S FEMINIST MAGAZINE
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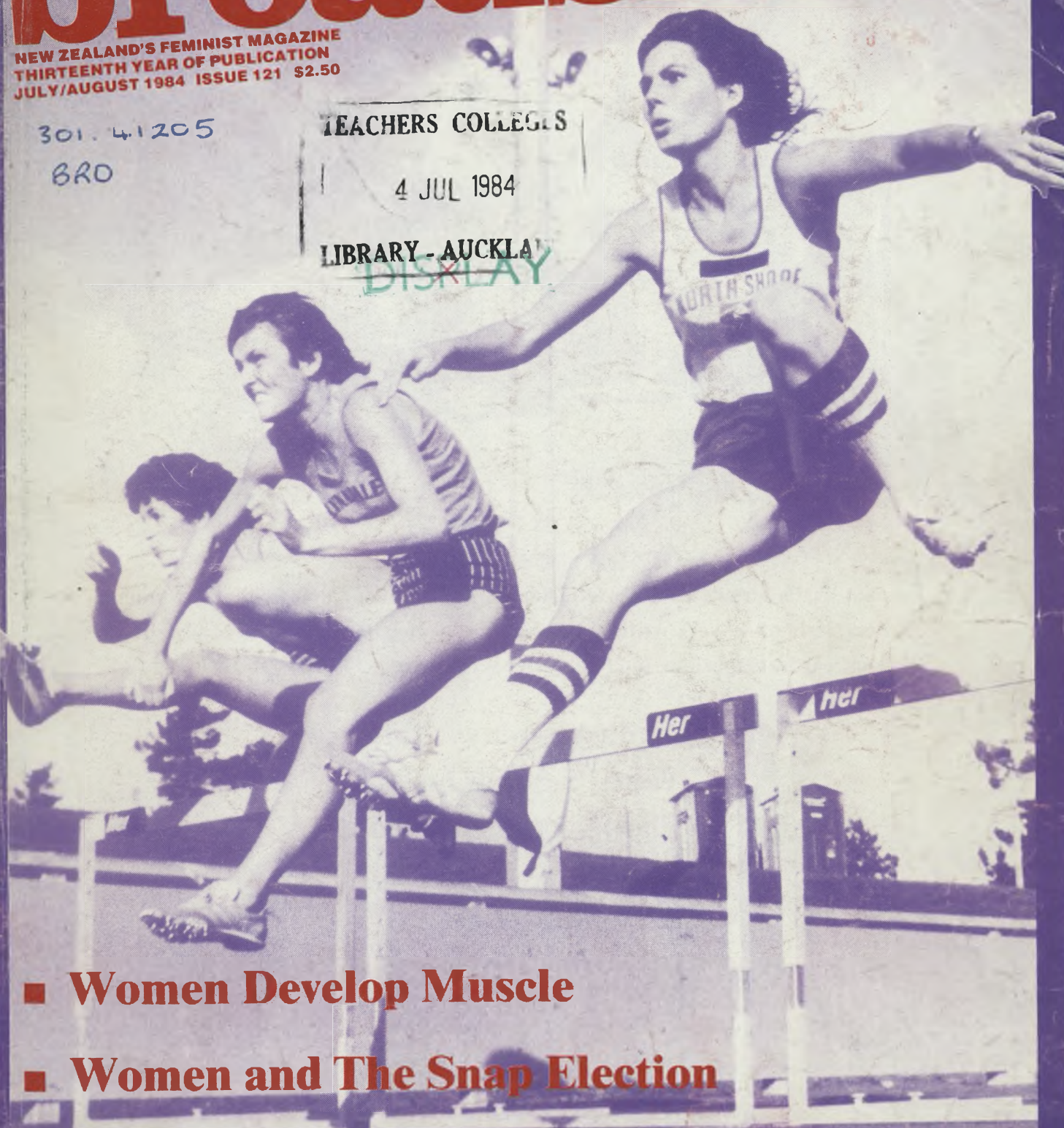
BRD

TEACHERS COLLEGES

4 JUL 1984

LIBRARY - AUCKLAND

DISPLAY



- Women Develop Muscle
- Women and The Snap Election
- Keri Hulme Talks About the bone people
- Bombs Don't Discriminate: Men Do



**broadsheet's birthday — lucky for some
non-sexist children's books, wide selection of fiction and non-fiction by women
writers, lesbians novels, writings by women of colour, poetry, t-shirts, jewellery,
badges, cards, magazines and mail-order service. See ON THE SHELF page 34.**

9am – 5pm Mondays – Thursdays

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broadsheet bookshop

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THIS SPECIAL FEATURE "WOMEN AND THE SNAP ELECTION" REPLACES OTHER REGULAR ARTS REVIEWS. THESE WILL BE PRINTED IN FUTURE ISSUES AND WE APOLOGISE TO CONTRIBUTORS	

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COVER (front) From Left: Kim Petersen, Cassandra Kelly (the winner) and Jane Mitchell in the 100m hurdles at the opening of the East Coast Bays stadium, 18 March 1984, courtesy **NZ Herald**, and (back) Double bicycle, Cromwell, Central Otago, courtesy Hocken Library.

FRONTISPIECE Pramazons perform in Auckland's Albert Park on International Women's Day, 24 May 1984, photographed by Gil Hanly.

THE BROADSHEET COLLECTIVE Sarah Calvert, Sandra Coney, Lyn Crossley, Bernadette Doolan, Sandi Hall, Heather McLeish, Claire-Louise McCurdy, Diane Quin, Jenny Rankine and Renee.

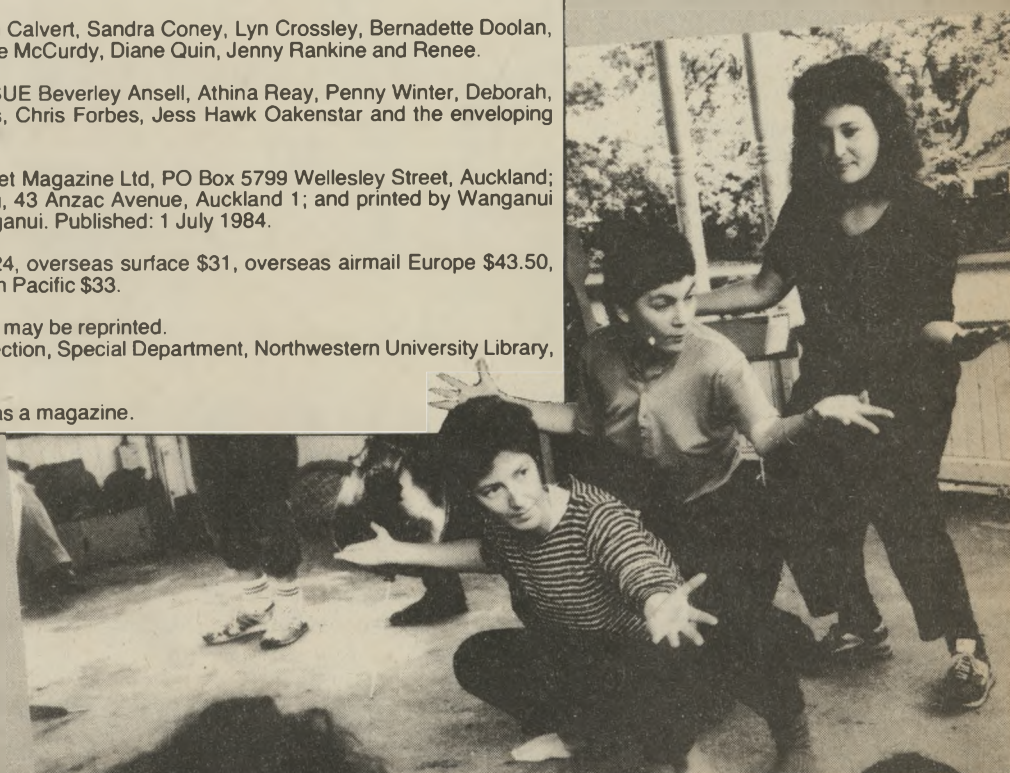
THESE WOMEN WORKED ON THIS ISSUE Beverley Ansell, Athina Reay, Penny Winter, Deborah, Lesley Smith, Leonie Child, Anne Waters, Chris Forbes, Jess Hawk Oakenstar and the enveloping women.

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Affirmative Action – AA	National	Labour	Social Credit
COMPOSITION OF PARTY	No women in cabinet; 2 women MPs; Dominion Council of 51 has 12 women 2 Maori.	6 women MPs 4 Maori MP; 16 of 95 candidates women. 2 women of 9 on executive; 3 on policy council. Margaret Wilson junior vice-pres. Women's Council; paid Women's Coordinator.	No women or Maori MP's; of 92 candidates: 9 women, 6 Maori; all white male male policy-making body; no womens policy committee.
VIOLENCE AGAINST WOMEN	\$190,000 to share between 27 women's refuges; Caucus had agreed to remove spousal immunity from Rape Reform Bill; now Bill is in limbo we'll have to wait and see.	Review current rape and domestic violence legislation; financial support for women-staffed crisis centres; education programmes esp. for men and boys. Support 1 independent refuge per 10,000.	No policy on: violence against women, education or funding for rape crisis groups or refuges; will amend rape law to make definition of rape include any situation where woman is forced.
WELFARE BENEFITS	Taxed Super, and dole (if no kids); plays I Spy on DPB beneficiaries. Maintains benefits at subsistence level; continues humiliating procedures for applicants.	Urgent reform to prune anomalies; Royal Commission to review social welfare benefits; basic Super structure to stay. In short term, urgent review of benefit levels, abatement levels, rates rebates. Married women full worker's rights.	Oppose state socialism; no tax on benefits; self help not welfare dependence; establish rehabilitation division in DSW for disabled, charitable trusts/homes for elderly; no policy on: extending ACC coverage or stopping means tests for married women.
HEALTH	Polytech bridging courses for Pac. Is. trained staff. Education in preventive health process to be "evolutionary and voluntary, not forced." Homebirth less desirable for babies than hospital high tech. Bulk of funding: high tech, aged, psychiatric. No increase GMS.	Increased GMS, ensure doctor's fees then kept to minimum. Emphasis on primary care, preventative, community supports. High tech not favoured. 19-point policy for disabled. Expand domiciliary midwife service. Sympathetic to "humanizing" doctors.	Emphasis on prevention; will upgrade GMS; open cottage-type maternity hospitals; recognise alternative health specialists and gradually phase out psych hospitals: decentralise to 5 regional health authorities.
FERTILITY	In vitro fertilisation: no policy. Abortion: Conscience vote. Approve Depo-provera; won't implement Johnson report. Free vasectomies? Arrrrh!	Women's right to control fertility; provide male/female sterilisation; schools sex ed, prob. Johnson Report. Review abortion grounds, consultant system; publicly funded abortion countrywide.	Abortion: conscience vote. No other policy available.
HOUSING	Mortgage money reduced; minimal building state housing; rental houses reduced quota; scant emergency housing.	Low income families priority. Encourage sharing. Enable custodial parent to buy other parent's share. Incomplete policy.	Low rate of interest for housing finance; into private home ownership; no long term state housing; govt not a landlord.
CHILDCARE	Minimal support/funding; capitation \$12, \$15 or \$18 depending on: if solo parents, income, no. children. Worker's case ignored.	Support all kinds, after school/holiday; wage subsidies; equipment/establishment grants; direct support poor; fair pay for workers	Encourage day nurseries or creches at places of work or study.
EDUCATION	Wellington rules, OK!	Review tertiary grants, restore community work scheme and adult ed, improve access to computer ed, look again at core curriculum. Taha Maori "pervade" system; Maori language optional. 1 teacher to 20 in primary. Support private school integration.	Decentralise; access to schools for disabled people; playcentre grants same as kindys; bursaries indexed to cost of study.
TAHA MAORI	Continues to "celebrate" Waitangi; land rights continue to wait. Refused to meet the Hikoi or accept taha Maori in core curriculum changes. Has retained Maori seats.	Want a national day but look at "manner" Feb 6 marked. Expand Waitangi Tribunal, can look at claims to 1840, not given force of law. Encourage bilingual schools.	Will look at "cultural adjustments"; non-retrospective ratification of Treaty but not crown purchases; do away with Maori seats; drop Minister and Dept of Maori Affairs.
CONTACT WITH SOUTH AFRICA	Yes; welcomes Springboks to NZ; provided extra money for policing tour.	No teams to NZ, SA consulate or govt investments. Won't stop passports.	No specific policy.

New Zealand Party	NZ Women's Political Party	Values	Mana Motuhake
22% women, 18% Maori/Samoan/Indian (Auck). National council: 1 woman, 7 men. No women's/Maori policy - "We're all New Zealanders".	Propose 1 woman 1 man rep/electorate; equal representation of women by women at all levels in govt and elsewhere; work on consensus basis with Maori/Polyneesian candidates	7 women out of 15 candidates so far; all candidates pakeha. 2 co-leaders, 1 a woman. Whole party (at least 50% women) makes policy at conferences. Has a spokeswoman on women's affairs.	All Maori, 5 women of 10 on Policy Council; 2 of 6 candidates. Mana Wahine decides women's policy reps on council.
Will outlaw rape in marriage.	Propose Rape Trauma Units catering to women's emotional spirit/phys needs; same evidence requirements for sexual assault and non-sexual; remove sex assault/rape trials to eg. Rape Crisis	Members have helped found rape crisis groups. Support self defence for women, education about rape. Would transfer funding from police to neighbourhood support groups.	Assist voluntary groups with funding and training; school courses in human relationships. Rape a capital offence; standard maximum court penalty, no right of appeal. No policy on rape in marriage.
Will cut welfare spending; no dole, other benefits short-term only. Benefits untaxed; up to you to prove you need it. Will make it a crime for breadwinners to fail to support their families. Super paid from 65.	Pay every adult not in paid work a basic wage; extra income for solo parents not in paid work; Can earn extra \$50 pegged to current value of \$; average wage to be adjusted to inflation.	Almost all benefits replaced by guaranteed minimum income, not taxed or means tested. Extra benefits for families with handicapped members.	Increase benefits in line with cost of living; means tested super; married women treated as individuals. Extend Accident Compensation to include Maori needs eg tangi.
Will up health funding, esp. prevention. Start private health insurance scheme (govt pays poor people's premiums, means tested); interim increase to GMS. Translators in hospitals blah; homebirth blah; disabled people blah; sexist/racist doctors blah.	Health preservation not treating illness; holistic hospitals/natural health centres; enforce existing patients' Code of Rights; Rape Crisis Centres fully funded; euthanasia a choice; info on fertility accessible to all.	Decentralise health services to community health teams. Emphasis on prevention. Phase out private hospitals. Free choice of homebirth. Funding for translators in hospitals. Health care available on basis of need, rather than ability to pay.	Return to free health care; community, family and individual based system, not high tech. Translators in all state services; doctors' racism etc disciplinary matter with public exposure, complain too to HRC and Ombudsman. Home birth a right.
Abortion: conscience vote. Funding for FPA. No policy yet on Depo Provera, in vitro fertilisation.	Abortion: woman's right to choose; ban Depo-Provera; legislate for full unbiased publication of all info on contraception/sterilisation/abortion; fertility info accessible to all.	Would repeal CS&A Act: abortion decision is woman's alone; free abortions available with counselling. Contraception, free to all regardless of age. Don't support use of Depo Provera.	Support Johnson report; more abortion rights to woman, loosen law, "we're liberal". Watch repro tech for genetic engineering but favour parents' right to reproduce whatever way.
Sell state housing. Low interest state mortgage to 90% of home cost for first 5 years. Reform "iniquitous excesses" Mat. Prop. Act.	Incomplete as yet.	Would up funding and boost Housing Corp. Make cheap loans available up to 90% of house cost.	Highest priority; 3000 units per year. Control non-essential commercial building.
No policy yet.	Free 24hr centres on street basis; attendance birth-12yrs; no bar to access; home care workers provided.	Support quality community-funded childcare centres, partly user-paid. Childcare under Education dept.	Assist parent-initiated programmes; women minding in homes; especially Kohanga Reo and marae-based care.
Up spending. Abolish bursaries, studies work max 12 hrs/wk instead. Higher teacher/pupil ratio. Decentralise - policy-making by parent and community councils. Private school fees tax deductible. School leaving age up to 16.	Up spending; decentralise; teacher wage parity; smaller classes - more jobs plus specialists; phase out exams; eliminate sex-bias from teaching materials; increase bursaries; legislate sexual/emotional devel. classes; job retraining; ban corp punishment.	Communities decide what's taught in schools. All groups able to use their native language at school. Kohanga Reo funded the same as other pre-school programmes. Tertiary bursaries replaced by minimum income. Smaller classes.	Exams out, internal assessment; smaller classes. Compulsory taha Maori and Maori language at all levels; Kohanga Reo funded from education vote. Over-60s free entry to uni, teachers colleges and techs to include wisdom of elders.
Abolish Maori seats in parliament, and Maori Affairs Department. No special treatment - "We're all New Zealanders".	Treaty of Waitangi a fraud. Would appoint Bill of Rights working group, representative of culture, gender, class, age and sexual orientation, decisions by consensus.	No more land taken from Maori control. Values worked with Te Atiawa on submission about Motonui; Waitangi Tribunal to be given more clout. Maori people to decide on Waitangi.	No Treaty celebrations, restore land taken under 67 Maori Affairs Amend Act at price paid plus int. Teeth to Waitangi Tribunal; act retrospectively to 1901 first, then to 1840. Up Maori seats to 10-12.
Yes to sporting and trade contacts.	None till apartheid abolished and indigenous people hold power.	No to all contacts.	No relations coming or going.

	National	Labour	Social Credit
IMMIGRATION	Ignored Samoan feeling on Samoan Citizenship Bill. Like "people who will fit into our (European) culture".	Treat Pacific people same as others for visitor/work permits. Quotas for Fiji, Tonga like Samoa. Keep Samoan Cit Act.	Abolish occupational priority list; sponsor work permit programmes with Fiji, Tonga, Samoa; set up Migrants Advisory council.
AFFIRMATIVE ACTION	Appointed man as spokesperson on women's affairs.	Woman Minister and Ministry Women's Affairs with resources to promote AA, fund projects, scrutinise bills, etc. Use Appointment File: target 50% women on boards etc. Extensive AA in education, public/private employment. Assess HRC, include "family responsibility".	No policy
UN CONVENTION ON WOMEN	Conscience vote	Ratify probably without paid maternity leave and frontline soldiers.	Ratify
LAURA NORDA	Legal aid fees reviewed at end of wage freeze. Have retained Privy Council; ignored parliament and governed by regulation; increased police powers; Domestic Protection Act 1982 gives victims some protection.	Pass Bill of Rights/restraining executive. Up and extend legal aid. May give home leave, travel cost to N Is women prisoners. Set up independent Examiner of Police Practices. Retain Privy Council for time being.	Increase police force; decentralise police stations; introduce Bill of Rights to limit Govt; overhaul legal aid.
HOMOSEXUAL LAW REFORM	Conscience vote	Conscience vote.	Repeal existing law. Research through "Sociological Centres".
ANTI-NUCLEAR ANZUS	Panders to French tests in South Pacific for economic reasons. Says yes to nuclear ships, planes, ANZUS.	No nuclear ships, use UN for nuclear-free Pacific; support S Pacific colonies which desire independence. Renegotiate ANZUS with NZ anti-nuclear, without weakening defence arrangements.	Out of ANZUS; no visits nuclear ships/planes; committed to anti-nuclear stand; armed neutrality.
WORK	Over 28,000 women unemployed; no effort to ascertain hidden no. of unemployed. Married women have to have means test to get benefit. Stated hostility of leader to women in workforce. Conditions at Labour Dept humiliating. Young Maori women most disadvantaged group.	Stop PEP standdown. Help local bodies fund Development/Recreation Officers for women. Protect outworkers, home computer workers. Extensive AA for equal pay/retraining/non-tradition jobs/flexible hours/work schemes. Parental leave, for sickness too; unpaid 5 yrs leave with reentry right.	Shorter work week; job sharing; participation by workers in share capital; renewed economic growth = more jobs.
ECONOMIC DEVELOPMENT	Record internal and external deficit. Will not devalue for at least 3 months.	"New investment strategy" to expand people-intensive production esp tourism. hort. Some multinational involvement; Think Big profitably "Kupe Scholarships" push Maori and P Is in tourism/trade. Won't devalue.	Discourage multinationals where not in NZ interest; coops not monopolies; establish NZ Credit Authority; use alternative technology to best advantage.
TAXES	Low income earners pay more, fat cats pay less, multinationals pay none.	Reform personal income tax, help low, middle income households with tax/services. Review dole tax	Limit govt income from taxes; keep price controls; no tax up to level of basic SW benefit then flat rate.
UNIONS	Conducted public campaign of hostility towards unions resulting in voluntary unionism, no wage bargaining. Has suggested plant-based unions which would break down national award structure.	Repeal repressive legislation/change Industrial Relations Act to free unions; support "unqualified preference"; strengthen arbitration/mediation. National Awards for vulnerable groups.	Pro voluntary unionism but would reorganise for greater worker participation; pro plant-based unions; Didn't see conflict between bosses and workers - "all engaged in building a better nation".

New Zealand Party	NZ Women's Political Party	Values	Mana Motuhake
Yes to immigration from non-traditional sources; criteria for entry - skills and capital.	Open immigration policy with priority for Pacific neighbours.	Less European immigration, more from Third World neighbours. Zero population policy. Repeal Samoan Cit. Act.	Moratorium in short term, then priority to South Pacific, refugees, people with needed skills. Follow Samoan people on Cit. Act.
None - "We're all New Zealanders".	Overall policy is affirmative action for women to achieve equal power in decision-making in all facets of NZ life. All policies made with goal in mind.	Positive discrimination for women and indigenous people in parliament and govt. bodies. Affirmative action for women & Maori people to compensate for inequalities at work.	Oppose assimilation; action in every area especially education to include taha Maori and redress imbalance for women. Mandatory move towards 50% women on boards etc; change Electoral Act to ensure 50% MPs women.
No policy yet.	Ratify.	Ratify.	Ratify.
Will up police numbers and funding for legal aid. Paid work and training in prisons. Will write constitution and scrap appeals to Privy Council. May decriminalise marijuana possession for own use.	Will review and assess all existing legislation from point of view of discrimination against women. Full informed public consent in replacing disadvantageous laws.	Reduce powers. More power to local authorities and community ctees. Up legal Aid. No corporal punishment. Scrap appeal to Privy Council. Many social problems related to male power in nuclear family.	Employment, housing, will cut crime. Public Defender not police prosecutor. Court interpreters. Involve Maori/Pacific communities in justice. Decriminalise minor offences. Retain Privy Council, safeguard for Maori.
Yes. Will decriminalise all "victimless crimes".	Remove legal restrictions on individual's sexual preferences.	Yes. Include sexual preference in Human Rights Commission Act.	Conscience vote.
Armed neutrality; NZ and South Pacific nuclear free. No to ANZUS; will keep US bases. No to French nuclear tests, and US nuclear ships. Blah on independent Pacific.	Yes to nuclear free world; "peace-positive" stance to all countries; disband defence forces; dismantle armaments/channel personnel and non combative equip to defined national aid organisation.	Non-aligned NZ, out of ANZUS, no US bases or warship visits. Yes to nuclear free and independent Pacific, cut trade with France over tests. Disband armed forces, except for fisheries protection.	No to nuclear ships, nuclear biological tests; sanctions against France. Pro independent Pacific; non-alignment but peace-keeping teams with Aussie & S Pacific; scale down armed forces.
Stimulating business will create jobs. Wages by agreement between bosses and workers only. No to wage freeze and govt work schemes; yes to job sharing. Repeal laws against prostitution.	Recognise threat of technology to workers. Redefine length of working week, job sharing. Establish Ministry of Future to integrate technology into work without detriment to workers.	Implement working women's charter. Guaranteed minimum income for every adult. Work is everything of benefit to the community. Support part-time work, job sharing, cooperatives. Scrap wage freeze.	Wage freeze "absurd"; work with FOL for full employment, increased productivity. Unemployed can capitalise benefits to start coops; review work schemes, include art/culture.
No wage, interest rate or price controls. Devaluation to an "honest exchange rate". Protect manufacturing only from competition based on cheap labour.	Calls for complete fully published audit of NZ's financial position, nationally and internationally, inc info on long term exploitation of NZ resources by other countries.	Change multinationals to worker owned and run co-ops. Worker participation at every level. Renewable resources rather than non-renewable. Economic development only if it develops and liberates people.	Against multinationals. Review Think Big to redress social loss. Favour greater worker participation, coops. Watch govt expenditure. Find new markets. Against using Maori artefacts to sell NZ.
No tax under \$10,000, then 30%; no capital tax. Tax incentives for agricultural/manufacturing/tourism development.	No taxation for women without representation.	No tax under a minimum level, then graded scale up to max income, taxed 100%. Inherited wealth tax	None before \$15,000 per annum.
Yes to voluntary unionism; compulsory secret ballots on strikes. State servants wages same as private sector.	Incomplete policy as yet. Committed to consensus decision-making at all levels.	Abolish voluntary unionism. Unions have access to files and accounts of employers. Promote full participation of women. State servants' pay and conditions to lead the way.	Support FOL and be guided by it; same for state servants. Reduce number of unions.

And now from the Government which..

☐ Taxed unemployment benefits
☐ Increased the overseas debt from 2 to 17 billion
☐ Dropped NZ to 21st out of 24 OECD countries on balance of payments
☐ Believes in a free market but froze wages, prices, pegged interest rates
☐ Started Stink Big er Think Big er Sink Pig
☐ Proposed to force Marsden Point strikers back to work or no dole for 4 months
☐ Dismembered union powers
☐ Has 62,827 unemployed and 39,280 on work schemes
☐ 20% of unemployed now long-term unemployed
☐ Eroded state services bargaining power
☐ Brought out the Royals to distract us
☐ Wouldn't meet the Hikoi
☐ Brought Spingboks, batons and barbed wire in 1981
☐ Bled Maori parents of \$6 million annually to fund Kohanga Reo
☐ Disbanded National Advisory Committee on Women and Education, removed Women's Advisor.
☐ Has 1600 unemployed teachers, empty classrooms, but won't lower class sizes.
☐ Laundered the Core Curriculum Review Report
☐ Introduced compulsory flag-raising in schools
☐ Shelved the Johnson Report
☐ Set up policing teams for beneficiaries
☐ Closed small maternity hospitals

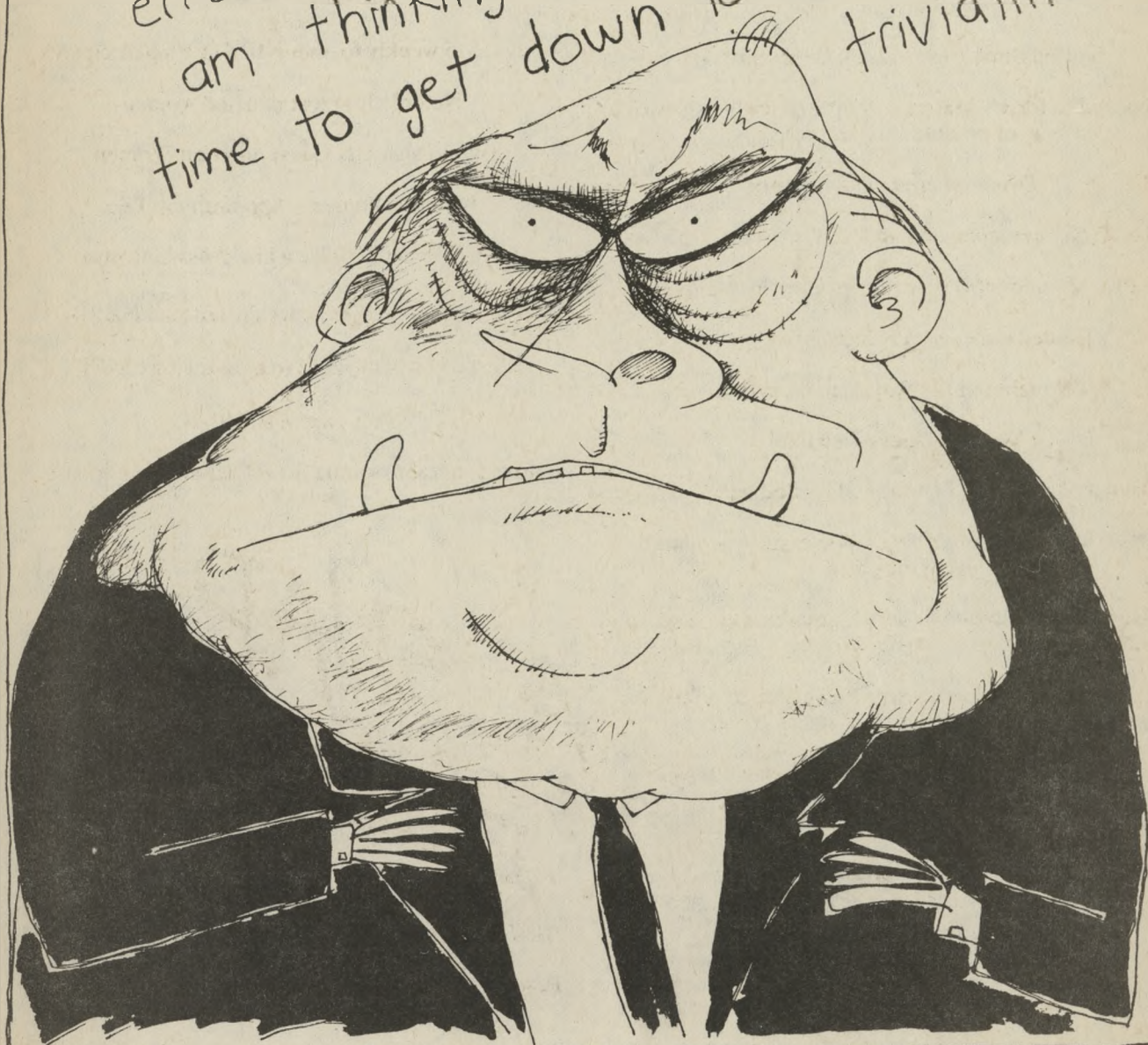
☐ Funded test-tube babies
☐ Allows uneven, punitive abortion services
☐ Would block Prebble's anti-nuclear bill but allow Kidd's anti-abortion one.
☐ Gives warnings on Efamol but approves Depo-Provera
☐ Shot Paul Chase
☐ Subverted the Privy Council to pass the Samoan Citizenship Act
☐ Gave \$8 a week to workers; wanted extra \$10,000 pa for Governor-General
☐ Gives \$15 weekly to under-16 STEPS participants
☐ No dole for most married women
☐ Won't sign UN Convention on Women
☐ Ignored Women's Appointment File
☐ Was pleased to have a kiwi Miss Universe
☐ Supports US military presence in NZ
☐ Last country in world to manufacture 245T
☐ Takes part in RIMPAC
☐ Spends millions annually on Catholic and private schools.

A SNAP ELECTION

☐ Before the effect of the price freeze thaw has hit us
☐ Before the electoral rolls were completed
☐ Before the Budget and what it might have had to say

homo electus

I don't want to
dwell on past blunders,
errors and miscalculations. I
am thinking of future ones. It's
time to get down to the real
trivialities



©COURTNEY

IN BRIEF

DEFROSTING OPERATION DEEP FREEZE

Operation Deep Freeze is the US Navy/Air Force Antarctic Support Base at Christchurch International Airport, Harewood. The Antarctic research is a front for NZ's oldest, biggest and most entrenched foreign military base.

Nuke flights: More than 200 military aircraft go through Harewood each year. None are inspected for weapons or weapons components and the Government has stated it has no intention of inspecting. Half of the aircraft – which receive annual blanket diplomatic clearance from the government – are USAF Starlifters, used throughout the US military to ferry stockpiles of nuclear weapons and components. The Starlifters stopover at Harewood on dogleg flights from Hawaii and Australia. They stay overnight, twice a week on average. Cargoes are not usually unloaded. The USAF sends its Starlifters down here to get in extra flying hours to maintain maximum operational capability, i.e. as close as possible to wartime conditions.

NZ Sovereignty: The US Embassy has declared the base and military aircraft sovereign US territory and therefore outside NZ laws, inspection and control. NZers have been refused permission to inspect parts of the base, including a suspicious Naval Communications Unit. NZers working on the base have for 16 years been denied the right to join a union and receive award wages. All base external security is provided by the NZ police and security personnel. The NZ taxpayer is paying to preserve the secrecy of a foreign military base. □

Further Info: Citizens for the Defence of Harewood, Box 2547, Christchurch.

NEW ACTION ON BABY FOODS

"The baby foods campaign is not over," was the clear message to emerge from an international conference held in Mexico City from 2-5 February.

Organised by the International Nestle Boycott Committee (INBC) and the International Baby Food Action Network (IBFAN), the conference called for lawsuits

or reparation campaigns against companies whose inappropriate marketing of baby foods leads to the unnecessary illness or death of infants. This was part of an overall strategy to put pressure on baby food companies to abide by the International Code of Marketing of Breast-milk Substitutes which was adopted by the World Health Organization in 1981.

These recommendations came in the wake of a decision by the conference to suspend a six and a half year-long consumer boycott of Nestle, the world's largest manufacturer of baby milks. Nestle reached an agreement late last month with the INBC, in which the company stated that it was now prepared to substantially comply with the provisions of the International Code.

As from the beginning of February, the international boycott of Nestle is to be suspended for six months, not ended; intensive monitoring over the next six months will test Nestle's good faith and measure the concrete changes this major producer has promised. If the results are positive, the boycott will be formally ended, if Nestle ignores its promises and the International Code then the boycott may be re-activated and further means of pressure exerted. □

NON-SEXIST KIDS BOOKS

Letterbox Library is a UK mail order bookclub which specialises in non-sexist children's books. The bookclub was started by Iven and Gillian after a year of research in libraries and bookshops plus a course for people wanting to acquire basic business skills.

Two of the now seven-women group work full-time for the bookclub but all important decisions, like what books to sell, are made by the whole group. All books are tested by children and adults before being taken into stock.

Members of Letterbox Library pay a joining fee and make a commitment to buy three books in the first year. A quarterly catalogue supplies details of recent additions to their lists and the newsletter which comes with it has extra information about new books and a column of news and requests from members.

Letterbox Library is computerised. The group has received friendly, practical and free help from a local computer company. As they grow they'll pay for this service. Learning how to key in information and orders has brought confidence and demystified the computer

processes as well as cutting down on endless hours of paperwork, choosing books and producing catalogues.

Their address is 5A Bradbury Street, London N16 8JN England. **Renée**

MRS BIG: 3 WEST YORKS POLICE: NIL

On 22nd February Connie O'Donovan was found innocent on three charges in Leeds Crown Court exactly 11 months after she was arrested. The charges related to an arson attack on the Eros Sex Cinema and were two counts of conspiracy and one of aiding and abetting criminal damage. She was kept for seven days in police custody during which time she was forced to sign fake statements which incriminated her and were the only police evidence against her. This was part of the police's fruitless search for the "Mrs Big" behind Angry Women (A group calling themselves Angry Women have been active in taking direct action against porn and sex shops in the Leeds area).

During the month before she came to trial she appeared in court nine times under a variety of bail restrictions. When the verdict of innocent on all counts was heard, all the women in the gallery, which was packed, women on the picket outside spent the rest of the day celebrating!

The defence barrister, Marguerite Russell, decided to put evidence of police harassment and irregularities before the judge in the absence of the jury. The police were shown up as liars and fools in the witness box.

Detective Chief Inspector Sadey, in charge of the case admitted that Connie had been refused access to her solicitor for 44 hours in order to get her to talk and sign statements.

The judge, who seemed amused, and preoccupied by the term Angry Women, was eventually forced to concede that the police had breached the judge's rules. These are guidelines as to how people in custody should be treated.

Even though the judge was reluctant to come down on the side of the defence, he was left with no choice but to disallow the police evidence, and therefore their case against Connie collapsed.

The Leeds Women's Defence Campaign who have been supporting Connie, have affiliated to the Campaign Against the Police Bill. Although Connie was innocent, she was acquitted on a legal technicality because the police had abused their present powers.

If the Police Bill goes through their powers will be extended and eg false statements made under duress would be acceptable. This would particularly affect women. □

Leeds Women's Defence Group from *Outwrite*

UK POLICE POWERS

For women in England and Wales, the new Police and Criminal Evidence Bill will mean an increased possibility of the use of force against them by policemen – on the streets, in their homes and in police stations.

Under the bill police will be able:

- To stop and search you on the streets using "reasonable force if necessary" for an "offensive weapon" or "equipment" for stealing. Offensive weapons will include everyday items like bunches of keys, hairbrushes and nail scissors if the police believe you would use them to defend yourself if attacked.
- To search your home on a magistrate's warrant for evidence, even though you are not suspected of any offence, and to use "reasonable" force in doing so. Such raids may be carried out in the middle of the night without warning and may result in homes being wrecked and property destroyed.
- To strip search you by force in the police station.
- To carry out "intimate body searches" by force in the police station, if the police believe you have any implement for causing harm to yourself or other person.
- "Intimate body searches" (probing into vaginas) may be carried out by a woman police officer or a doctor.
- To take from suspects detained in the police stations some body samples.

The report also explains that the bill gives police new powers to hold a suspect for questioning for up to 96 hours, and to delay informing a friend or relative of that person within 24 hours. It makes no provision for any woman thus detained, although she may have dependent children at home, or aged or disabled relatives for whom she is responsible. □

From *Outwrite*

WOMEN DEMONSTRATE AT HOLY LOCH

On Saturday 21 January, 21 women were arrested during an anti-nuclear demonstration at the US naval base at Holy Loch in Scotland.

The base was set up in 1961 by a



See caption on page 13

private agreement between the UK and US governments, and is now the home for 10 Poseidon nuclear powered and armed submarines (soon to be replaced by Tridents). It also provides servicing for submarines carrying sea-launched Cruise missiles.

Over 300 women from all over the UK took part in the demonstration in freezing cold sub-zero conditions! It started with singing and Scottish dancing in front of the Ardnadam pier, used by 2,000 Navy personnel. During the day women took part in a blockade of the pier and a "die-in" on the road in front of the base, after which figures were painted on the road.

Police dragged women off by their arms instead of carrying them, which is their "normal" procedure for dealing with non-violent protestors. At least one had her clothes pulled up around her neck. Another was dragged up a flight of steps by the hair and called "cunt", "bitch" and other abusive names by the policemen arresting her. Another was strip-searched.

Most of the women were kept in cells at Dunoon police station for five to seven hours and then released, but five were held until Sunday, and three until Monday morning, when they had to appear before the local Procurator Fiscal. None of the women held were given anything to eat - which is a complete breach of prisoner's legal rights. It is also alleged that the police lied to friends of the women who were waiting outside the station.

The treatment of demonstrators on Saturday is not an isolated incident but part of the growing "legal" attack (backed by the government) on all women peace protestors. □

From *Outwrite*

NATIVE AMERICAN WOMEN WIN HISTORIC CASE

"Land is sacred to the Western Shoshone," declares Carrie Dann. "We get all that we need from Mother Earth, for our life. Our religion and our life are tied together, we cannot separate them." These feelings for the land and for Shoshone traditions have sustained Carrie Dann and her sister Mary Dann during a 10-year battle with the United States government.

The women have been the leaders of the Western Shoshone assertion that the United States never legally took their homeland - 24 million acres - and that it remains Western Shoshone territory. In recent years, however, the government attempted to gain the Shoshone land through a forced payment by the Indian Claims Commission (ICC). The traditionals in the tribe refused to accept the ICC judgement award knowing that it would mean a loss of rights to their land.

As Carrie Dann explains, "We have been against accepting money for our land for all these years. It is against our religion to sell the land which the Creator gave us." Mary and Carrie, 60 and 50-years-old respectively, were born in sagebrush houses near their present home, a 180 acre homestead.

Ten years ago, the women were herding cattle when a Bureau of Land Management ranger approached them and asked to see their grazing permit. The Dann sisters replied that this land was Western Shoshone. They showed the ranger the treaty supporting their statement and refused to pay the grazing fee.

A trespass action was brought to court against the Dann sisters. The women argued that the land

was legally theirs, since the Western Shoshone never gave up title. They challenged the government to prove its right to their homeland. The government has not proved its case.

Carrie Dann comments: "We won all the legal questions that were brought by the United States in this case. This is a victory for the Western Shoshone people. Now our future generations will not be landless and homeless - a people without a country." □

From *Matrix*.

DEPO "HARMFUL" FOR MEN

The appeals court in Michigan is to decide whether Roger Gauntlett, will be chemically "castrated" by injections of the progesterone contraceptive Depo Provera. Gauntlett had agreed to the Depo treatment after plea bargaining about charges of sexual misconduct involving his 14-year-old stepdaughter and her 12-year-old brother. Gauntlett pleaded no contest to a sex charge with the girl and the other charges were dropped. Gauntlett was sentenced to five years probation, the first to be spent in jail, and "to submit to castration by chemical means" as a condition of the probation.

Gauntlett is the 42-year-old heir to the Upjohn Co. fortune, makers of Depo. Gauntlett's appeal cited concern that Depo might harm his health. Meanwhile a San Antonio Rapist who was sentenced to "chemical castration" for 10 years while on probation is pleased with the treatment. "It totally lowers your sex drive. That's what got me in trouble. I hated the person I was." Side-effects are fatigue, a terrible appetite and a tendency to bleed easily. □ Info *San Francisco Chronicle* (29/2/84) and *Auckland Star* (9/12/83)

MORE PILL PROBLEMS

First women over 30 were discouraged from using oral contraceptives because of the increased risk of heart attack and strokes in that age group. Now a study reported in the British *Lancet* shows women under 25 without children who use high potency progesterone oral contraceptives run a higher risk of breast cancer. No association was found between pills used by older women and breast cancer. The medical director of Christchurch Family Planning Clinic says about half the oral contraceptives prescribed at that clinic contain less progesterone than the risk level suggested in the study. Presumably that means half were taking pills containing more. And what of the tens of thousands of women who have had up to 25 years pill-taking and are only now finding out the risk they were taking? □

S.C.

SURVIVING INCEST

In Fairfield, California, USA, a 12-year-old girl was held in solitary confinement for nine days after refusing to testify as to whether she had been sexually molested by her stepfather.

The Municipal Court Judge ordered the girl to be confined to a small cell in Fairfield Juvenile Hall, with no visits from her mother or lawyer, when she would not take the oath to testify as to whether her stepfather, a military physician, had molested her.

The prosecutor said: "She is a member of society. She is not being beaten or tortured. She has been told to go to her room, as society requires of her, until she tells the truth."

The girl and her mother had gone for counselling about her report that she had been molested. The counsellor then told her mother that she had to report the charge to authorities, under Californian law. When the girl refused to testify, the judge ordered her to a foster home for detention. Two days later the charges against the stepfather were dropped for lack of evidence.

There is much concern by lawyers in California that the case will discourage other girls or women from seeking counselling, for fear that they, too, could end up in jail.

The stepfather's lawyer said, concerning his refusal to plead guilty either to the charge or other lesser ones, that the stepfather's medical licence was at stake. "And that is very hard to give up." □

Off Our Backs

BEHIND THE NEWS

NOT SO GREEN

**KAREN MANGALL talked to West German peace worker
PETRA KELLY**

Tootling down to the press conference I wonder if she'll be another one day wonder like Helen Caldicott, ignorant about Aotearoa and the Pacific. When I meet her at the gate, I overhear her Values Party woman escort comment: "That's got to be the **Broadsheet** woman." I'd heard she didn't want to talk to anyone except from alternative or feminist journals. But there they all were – **Herald**, Radio New Zealand, the **Listener** and all the peacies hiding down the back. But she sure could talk. . . poor old journalists, only one token question about the Russians but there's not much stirring to be had from a woman who probably knows more about Aotearoa's "defence" than David Thomson. I think the expression is "eating out of her hand".

Formal introductions . . . Petra Karin Kelly, born in Bavaria, lived in the United States with her mother and step-father Colonel Kelly from the age of 14, studied at the School of International Service, worked on Robert Kennedy's presidential campaign. She returned to West Germany and took up a job as EEC administrator for social and health policy, investigating carcinogens in factories, but in 1976 began work to found the Greens. The start of seven years of moonlighting without pay, sleeping maybe four hours a night, demos, rallies, arrests, and finally the day in March, 1983 when the Greens took one million votes and 27 seats in the West German Parliament. Today at 37, Petra has lost that gaunt, pale sleepless look, the shadow of her collapse from overwork last year. She still protects herself by suddenly cutting off at public meetings, leaving queues of admirers waiting for a word, but when she talks she really goes . . .

"It becomes clear that if you want to have resistance to war and to the use of nuclear weapons you must also have resistance to sexism, racism, imperialism and to violence.

"You must also have resistance every-day to the little war being made against us as the weaker, as the women, the children and the so-called weaker as they try to portray us, against minorities, against the socially weak, the economically weak.

"I think there is a profound relationship between the big war being fought between the super powers against small countries and the little war fought against women who are attacked, who cannot walk the streets safely at night, against children,

against old people, against the handicapped, against minorities."

The European peace movement is finding it very hard to understand her insistence that indigenous and Pacific issues are equally important as Cruise and Pershing deployments.

"Our campaigns could be successful and remove certain missiles but then they would just be pointing in a different direction; the USSR's missiles at China, Cruise missiles on US, U-boats in the Pacific or Pershings stationed in Japan or South Korea."

"We are using the Pacific as the backyard for our own testing, like the French at Moruroa Atoll, waste dumping and treating people here as expendable or as guinea pigs."

So when the NZ Government proposes a Pacific nuclear free zone which all the nuclear powers will respect, she's got to laugh. "Impossible! A zone which nuclear vessels can pass through anyway! Not a very credible way for building up a nuclear free zone. New Zealand could make itself nuclear free right away but the New Zealand Government sees itself right in ANZUS for economic concessions."

And all Labour parties or Social Democratic parties seem to equivocate and leave all doors open. "They are very good at stirring up in opposition and when they get in government they turn very conservative. Mitterand is now fighting harder than Reagan for the European deployment. Labour parties betray their past, traditions and values . . . I feel the same is perhaps happening with your David Lange on a nuclear free New Zealand."

"It is very important to see that the Pentagon sees ANZUS as it sees NATO, for significantly furthering US objectives. You are playing, as we are, the role of a hired US gun."

Petra reels off an incredible list of this country's roles in US global nuclear networks, amazing for a woman who has only been two and a half days in Aotearoa. I don't suppose the media, or the audience that packed into the university auditorium, really grasped the complexity of the links she was able to make. She speaks so quickly, a legacy no doubt of the German parliamentary rule which limits her speaking time to about five minutes each time because the Greens only got five percent of the vote.

"In Germany we have been making sure that many many people all over become experts over their own lives, become experts over their own security.

"We have said very clearly that we are going to dismantle the blocs ourselves, and we will meddle in the affairs of all states and we will meddle in the affairs of all military blocs."

The Greens are mainly a grassroots movement. They work in unions, providing alternative employment ideas for workers in the arms industry – seeing how the parts of a tank can be put to better use, working at local legislative levels, using theatre and music to get the German people active rather than depressed by the bombs. Giving people choices they never had before.

"The Greens are not wanting to go back to pre-industrial agrarian society but we are questioning very critically the real uses of new technology. Like women are working a lot now with VDUs and they are completely finished after working eight hours a day. Many women are being put into jobs with VDUs.

"West Germany is also now doing a lot with genetic technology. We are just keeping up internationally and not thinking what is needed and what is counterproductive."

Unfortunately the unions aren't much help. They would rather strike to get more risk money to work with dangerous substances, or refuse to help migrant labourers bussed into nuclear power plants to clean out radioactive wastes, than strike to stop production of dangerous materials. The links between the nuclear planning and sexism are clear in West Germany too.

"The West German government is putting pressure on working women to leave the workforce, saying that while they're working the children are suffering. At the same time young women cannot get the skills training they need in the open workforce. Now the German defence minister wants to draft women into the army and is offering them the skills training they cannot get on the open labour force.

"This hypocrisy we are discussing openly in Parliament. The other parties are getting a bit of a shock at what we consider appropriate topics for parliamentary debate."

"At the same time we don't want the same rights as men, we want our own values. Women will be subservient in the army. Arms and force are not our values. Exclusion from the army should make us more creatively anti-militaristic."

In spite of its sweeping manifesto, the Greens party in practice finds it hard to live up to its feminist principles. "Women are



often very much put back and criticised by Greens men. Men will discuss their own problems of being war resisters but not the problems of women joining the army. As soon as the women get competent there is a very strong run by the men to make sure this gets pulled back into make structures. If I get any criticism it's usually from men."

"Feminism and non-violence are two basic beliefs of ecologists (and I also hope of all male ecologists) which express the belief that the world we know is not as it should be and this must be changed. We try to do this through non-violent change and through civil disobedience.

"Not to be passively trying to disarm but also actively preparing to take the risk of punishment and also the risk of going to gaol – one way of trying to demilitarise on our own."

There is so much more, not so much the exact words but the way in which ideas are linked together. But she dipped out slightly in one area. The reply to a Maori woman asking Petra's views on land rights and the nuclear free and independent Pacific movement: "We have to learn from indigenous land rights movements. Any ecology movement has to be a strong spiritual movement and we can only learn that from you . . ."

That is co-opting indigenous spirituality while stopping short of supporting indigenous Pacific peoples' land struggles as a way to get rid of the nuclear colonial powers. She earlier cited an analogy from West Germany which exports a lot of sensitive nuclear technology to South Africa. "West Germany has perhaps made South Africa capable of exploding atomic bombs, unfor-

tunately." A country which so recently allowed gas chambers for genocide now helps a white supremacist state to build weapons of genocide.

Petra's final comments have lessons which are being avoided by many active members of the New Zealand white peace movement working on national and political levels.

"If a Greens movement would like to have success I do believe it should try to go on two strategies: It must never betray its grassroots movement, never betray non-violent groups it has been working with, getting its strength from, deriving its source of energy and inspiration.

"At the same time it must become a radical form of parliamentary party that sees the Parliament only as another place, a place in which also to do non-violent action. I hope that the Green party will never come to the point of seeing power sharing in the old sense as the most important issue.

"For I think that power is quite somewhere else. It's not in the parliament. It's only ending in the parliament."

Which made the consistent bandwaggoning of the Values Party rather offensive, by comparison, particularly when comparing the two parties attitudes to grassroots movements. A lot could be also be said about the hypocrisy of the pakeha audience that evening – the audible but stifled groans and hisses when the Maori woman stood to welcome the guests and put her question. And then applauding Petra's reply enthusiastically as if she'd just handled a tricky question pretty well, 10 points. The ignorance and arrogance of two male questioners looking to overseas guests to tell them what needs to be done in Aotearoa. The Values Party co-leaders co-opting and massacring the Maori language – kee oarah and tinacoco – using taha Maori for their cause, claiming that the visit would be a "shot in the arm for Values". What's wrong with making it on your own merit? This country has a habit of importing gurus, willing or (in this case) unwilling, and consequently never looking at what changes are needed right here . . . As Petra told the media: "The media always treat overseas guests very well when they don't treat local people very well." It's not just the media that likes having its conscience massaged.□

THE POLITICS OF PAP SMEARS

PIPPA GORDON reported in *Mother Jones* on one way women die in black South Africa.

"Killer Sex Disease Sweeps Country," screamed the headline in a recent issue of the Cape Town *City Press*. The article re-

ported an epidemic of cervical cancer among black South African women, attributing the rampant disease to "too much sex too early with too many partners."

As lurid as the account was, it did draw attention to a frightening problem. According to Dr Gladwyn Leiman of the South African Institute for Medical Research, Soweto, a township of more than one million black residents, has the second-highest incidence of cervical cancer in the world. "Black women in Soweto have all the prerequisites for contracting this disease," Leiman reports. "They live in poverty conditions. There are enormous numbers of single men – since so many are prohibited from living with their families – and therefore there are high rates of promiscuity and pelvic inflammatory disease, which is associated with high cervical cancer rates." The strict apartheid laws limiting the number of blacks in "white" cities and the forced relocation of millions of blacks to rural reservations have wrenched families apart, preventing blacks in urban areas from establishing long-term sexual relationships.

Professor Charles Isaacson of Johannes-

burg's University of the Witwatersrand says, "The incidence is probably over 40 (black women) per 100,000 per year, and this figure is a conservative one." The rate for whites is 8.08 women for 100,000 per year. "It's really appalling," says a South African community organizer. "But with so much else wrong – people being deprived of their homes and having nothing to eat – it's treated as relatively unimportant. Just as Hitler wasn't concerned about cervical cancer among those whom he assigned to the extermination camps, this also is not one of the concerns uppermost in the minds of the government."

What makes the situation truly abhorrent is that cervical cancer can be detected so simply and inexpensively by periodic Pap smears. And it is easily curable in early stages. Leiman, who established "Operation Screen Soweto" in an attempt to respond to the problem, laments the country's two-tier health-care system: "We are dealing with a situation where the low-risk group (white women) have excellent health care, getting Pap smears at least annually, while the high-risk group (black women) are receiving none." □

from other Maori colleagues, the Maori teacher is likely to find it easier to take on protective "colouration" by adopting or pretending to adopt her Pakeha colleagues' views and attitudes towards students in general and Maoris in particular. In this situation, Maori teachers now exert far too little influence upon their colleagues, such as in the PPTA or NZEI. Even committees set up to look at Maori "problems" are probably stacked with middle class Pakeha for whom it's all just another academic exercise.

That Maori language teacher may see the school actually working not to save Maori language or Maoritanga but to preserve them in the same way as Latin and Greek are preserved – as academic studies that do no one any harm because they can challenge no one's thinking and self, because they are treated as irrelevant to real life.

To sum up, then, the Maori language teacher is likely to be feeling frustrated by being a member of a system she seems to be able to do very little to change. And even where the school has a *taha* Maori, it's probably merely a Maori Club or timetables periods for language and arts and crafts. But the school is most unlikely to have changed itself so that it actually FEELS good to Maoris and actually works to give them an equal chance. Not an equal chance at Pakeha education only, but the same chance that Pakeha students get for *their* culture for their *own* culture.

The Maori language teacher every day faces the victims of the system. I want to talk especially about the Maori girls. These are the saddest victims. It's often said that the worst sins in New Zealand society today are to be young, to be Maori, to be female, and to be the child of working class parents. I see these girls coming into high school with their selves battered and bruised after eight years in the system I've just described to you. They have little confidence. Their behaviour often reflects their inner pain and confusion. And all the school does is to yell at them, to punish them, to expel them. However, it is also true that some, a few, of these girls, are even at the third form level starting to work it out for themselves who they are, who they want to be. And to be proud. These are the girls who get on well with others, these are the elder sisters, the helpers, the hostesses. This is not necessarily to say that they are the students the teachers like. Their inner confidence may lead them to reject the school and its inherent racism. But these girls, too, are easily knocked down. And they have a huge variety of strategies to cope with rejection, boredom, confusion, ranging from inattention to dropping out. And, of course some girls succeed in using the system to their advantage. I'm one of them. And you have to be

THE FRUSTRATIONS OF A MAORI LANGUAGE TEACHER

MAIKI MARKS gave this talk at the Maori Education Hui at Turangawaewae Marae, Ngaruawahia, in March.

The frustrations of being a Maori language teacher are the same as being a Maori in our education system. To show you what I mean, when I was first hired as a high school teacher, I was not given a Maori language class. I was given a class of shattered youngsters to care for.

There are two big problems facing any Maori teacher who see their *taha* Maori as absolutely crucial to their students' development. The first is that schools are designed to teach Pakehas, and middle class ones at that. Bringing the system across half the globe hasn't altered that. So a Maori teacher and a Maori student is compulsorily part of a system designed to treat her as if she is Pakeha. And if she shows signs of forgetting that, to treat her as someone requiring to be made Pakeha, to be assimilated. The system wants Maoris to forget that they are Maoris while they're in school. And when they leave school, too.

The second big problem facing a Maori teacher – or any teacher who wants to make changes – is that schools are divided up into 30 students with one teacher, each in their own room. For teachers to cooperate, plan together, evaluate to-

gether, plot revolution together is utterly exhaustingly hard work. Furthermore, what the teacher is, is what the students get. The teacher's limitations are passed onto the students, circumscribe what the kids learn. If the teacher is monocultural – and almost all of them are – then so is the class's work.

Now the situation facing a teacher specifically hired to be a Maori language teacher is even worse. This teacher is expected to teach Maori language as if it were dead. That is, to teach it academically, to prepare their students for the exams of SC and UE.

If the teacher is given any extra role in the school by the principal, that role is likely to be to hand on gimmicks and tricks to her Pakeha colleagues on how to control Maori kids.

The Maori language teacher is in a very delicate situation which makes it easy for that teacher to be sucked into keeping the system going. The Maori teacher is a highly visible part of the staff. The school's public relations and the head's "mana" in part depends on the school's success in the inter-school Maori and Polynesian contests. Furthermore, isolated as she usually is



[Left] (Maori and Pacific Island students from more than 100 schools in Aotearoa boycotted secondary school classes on 1 June. Five schools from the Auckland area gathered in Otara. They talked about implementing Taha Maori in schools, the reasons for the high Maori truancy rate, the lack of consultation about changes in the core curriculum and forming student representative councils.

After the Maori Education Hui at Waahi Marae in April, Maori students felt they needed time to discuss their own experiences away from teachers and principals. They want to set up active student representative councils, including Maori students and women, in all schools. They are planning their own hui later this year and hope to set up a national body representing all student councils, so students will be consulted about their education. Any interested students contact Te Hemara Maipi at 12 Taniwharau Street, Huntly.

[Below] Kohanga Reo from Kokiri ki Rahuitanga turn out in support. Photograph by Gil Hanly. □



agents" or sponsors who receive considerable fees and allowances. A private sector sponsor receives \$47 per week, per trainee. In the private sector the trainees are work-based and usually on their own. The public sector programmes are provided by established organisations, such as the Auckland Regional Authority, Salvation Army, Baptist Church and YWCA, which act as managing agents and provide a variety of training modules run by "supervisors". They may also provide work based experience. For example, the Presbyterian Social Services (PSSA) provides a module in retailing, utilising their own shops. Managing agents, who run several training modules, also receive equipment grants and all supervisors are paid wages significantly higher than the trainees.

The average module period is three weeks. Trainees may remain on one scheme, moving amongst the modules, or transfer to other schemes. They are expected to work close to a 40 hour week as possible. Attendance records are kept and forwarded to the Department of Labour. The alleged aim of these programmes is to make the trainees "work ready". While the Minister of Labour and his department have made many vague statements about the success of trainee job placement, they have yet to issue any comprehensive statistics to back up their claims.

The Department of Labour claims that it applies stringent criteria to any person or organisation, to ensure that the requirements of the trainees are met and that they are treated fairly. However, an examination of STEPS shows this is not so and the department is in fact carrying out a cynical political policy designed to cover up unemployment.

Because the Department of Labour is chronically understaffed and does not have the resources to monitor the schemes, it hands over total control to the managing agent or employer. Even though the department has a statutory responsibility to ensure the premises meet the requirements of the Factories Act, it permitted the Auckland YWCA to run its scheme in grossly substandard premises.

hell of a strong to do that. The frustrations of being a teacher of Maori language are just the same as those of being a Maori in New Zealand society. They are summed

up in the feeling that the education system has invited you to be a mourner at the tangihanga of your culture, your language – and yourself. □

KEEPING THEM OFF THE STREETS

Three ex-STEPS supervisors look at the scheme.

On the 18 May, the Minister of Labour, Mr Bolger, announced that the funding for STEPS would be trebled to \$16.5 million.

The School Leavers Training and Employment Preparation Scheme was set up in 1983 for 15 and 16-year-old school leavers. Young people on STEPS receive a training allowance from the Department of

Labour – 15 year-olds get \$15 and 16-year-olds get \$60, plus a small travelling allowance. They can receive no additional money from the sale of goods or work. The young unemployed are directed onto schemes by the Department of Labour vocational guidance staff.

The schemes are run by "managing

Many of the managing agents are church groups who already have poor records as employees on this and other subsidised schemes. It is questionable whether they are interested in the needs of the trainees or whether they are intent on increasing their own resources.

STEPS reinforces a pupil-teacher role for a group of young people who have already been "failed" by a biased education system. Most of STEPS supervisors and administrators are middle class pakeha, despite the large proportion of trainees being Maori and Pacific Island women. As well as being racist, many of the modules reinforce sexist roles – the young women learn cooking and sewing, the young men make kitset radios.

The schemes perpetuate exploitative employer-employee relationships. Trainees and supervisors have no union coverage and no award. Trainees can be refused entry onto a scheme by the Department of Labour or the managing agent and can be removed if they are deemed unsuitable. If removed, 15-year-olds are ineligible for the dole and 16-year-olds may be stood down.

Employers can make specifications over which the trainees have no control. There have been complaints of repetitive work, such as washing cars, and one private sector employer insists that female trainees wear dresses.

STEPS is a band aid. The setting up of this programme was opposed by many groups, including the FOL. STEPS is largely irrelevant to eventual job placement. It is a free ride for public sector do-gooders, and a National government reshuffling of the unemployed, designed to keep "them off the streets."□

The YWCA Programme

From its inception the YWCA STEPS programme was controversial. Reservations expressed in a **Broadsheet** article in October 1983 and in letters to the YWCA were shared by some of the supervisors and trainees from the outset.

We originally set out to cater for young women, in particular Maori and Pacific Island women, avoiding the problems we'd seen in other STEPS programmes. But the scheme rapidly became the very thing it set out to fight.

Despite the initial good intentions of some of the planners, the reasons for the scheme's eventual failure were already present in the attitudes and organisational structure of the YWCA and in the attitudes of some of the women they employed on the programme.

Many incidents highlighted the overt and institutional racism, classism and sexism inherent in the programme – Maori language and culture was to be taught by correspondence, plans to participate in the

Hikoi to Waitangi were blocked, complaints of sexual harassment were insensitively handled, and behaviour was measured in pakeha and middle-class terms.

Instead of recognising cultural and class differences, the YWCA and some supervisors denied them. When a group of supervisors and some of the original planners challenged this they were labelled "radical lesbians". Trainees who questioned decisions were dismissed as being under their influence.

Those good old right wing standbys – attacking personalities instead of dealing with issues, authoritarian threats (docking wages, dismissal, closing the programme), disbanding of forums for open communication – successfully divided a group of 40 women workers.

After five months, the trainees and half the supervisors presented a list of their grievances. The YWCA gave verbal assurances that they would look at and rectify these matters. But they were already in the process of closing the programme.

Ironically, support for the unique aims of this particular scheme came from organisations who had originally opposed STEPS. The executives of the FOL and CSU made representations to the Minister of Labour and his department. The Auckland Trades Council and the PSA negotiated on our behalf. They and the

supervisor and trainee delegates asked the Auckland Labour Department and the Minister to continue the scheme under a different and more suitable managing agent.

It became clear during negotiations that the Labour Department had held discussions with the YWCA and consequently held untrue and disparaging views of some of the women involved. While acting on this information, they did not check its validity with the delegation.

Despite considerable community support for a new and better scheme and assurances of a positive approach by the Minister, all efforts to set up a new scheme were blocked. The actions of the department in supporting the YWCA clearly demonstrate that its interest in the unemployed extends only as far as the statistics.

Youth work is an important part of the YWCA's international philosophy. The New Zealand YWCA, and in particular the Auckland branch, has been sadly lacking in this respect.□

Angela Boyes-Barnes
Helen Boyes-Barnes
Sandy Hall

At a Special General Meeting of the Auckland YWCA held on 21 November 1983, the following alteration to its constitution was proposed: – that officers "be representative of age, occupations and ethnic group". It was narrowly passed – 12 for, 10 against, 2 abstentions.

DON'T BANK ON IT

Women in banking have a long way to go before they're treated equally.
JENNY RANKINE reports.

In March, the 16,000 member New Zealand Bank Officers Union (BOU) released its study of men and women's achievements in banking, based on questionnaires completed by nearly 1000 bank staff. The study showed that women in banking with the same career plans, mobility, study background and expressed wish for promotion as men had made much less career progress. It concluded that sex was a factor in promotion in banking.

It also concluded that since the banks knew of the difference in career progress between similarly qualified men and women, their actions add up to a wilful evasion of the Human Rights Commission Act, which outlaws sex as a basis for job selection.

The union drew up a list of steps to put matters right and wrote to the banks about them. They included using a senior manager in each bank to promote an equal opportunity policy, intensive training for branch managers about promotions, a study of parental leave options, a union/management working party to implement and review progress every year, and an informal procedure for hearing staff complaints about career progress.

Banking is one of the few white collar industries where employers have a public policy of equal opportunity. The banks have claimed that promotion is based on merit, aspiration, mobility, experience and study. This is the first survey to test this claim.

When the study was published the Bankers Association chairman Mr Peter Gilbert said it was "bound to be slanted from the union point of view". Individual banks repeated that promotion was on ability. The union has had no formal reply from any of the banks to their list of changes needed to give women equal opportunity.

The BOU said that real change will only begin when it is required by the Human Rights Commission, but it has been critical of the Commission's past performance. "While useful corrective action has been taken in a few cases of employment practice," said BOU president Angela Foulkes, "there has been a tendency to focus on extreme or bizarre individual cases, while the real structure of inequality in employment across the face of business and commerce has been preserved largely intact."



The union made a complaint about a Westpac document setting out different recruitment and career guidelines for men to the Human Rights Commission in October 1982, and asked for an investigation of recruitment and promotion in all banks. The report by ex-commissioner Pat Downey is being edited and updated by new commissioner Professor Margaret Clark, of the commerce faculty at Victoria University. It

is due to be released in July.

The union has been concerned about the delay in publication of the Commission's report. "In the meantime practices of inequality continue, and women cease to believe that the law has meaning," said Ms Foulkes. The BOU hopes that the HRC report will lead to dialogue with the banks, and changes based on the findings of the union's study. □

ACTING FOR EQUALITY

JENNY RANKINE Looks at the Australian Sex Discrimination Act.

After three years of controversy, rewrites and backtracking, an Australian bill outlawing discrimination against women has been passed by Commonwealth parliament and is due to become law in the next month. The Sex Discrimination Act will make discrimination on the grounds of sex, marital status and pregnancy in employment, housing, education, the provision of goods and services, the disposal of land, the activities of clubs and the administration of Commonwealth laws and programmes illegal in all states. It will have most effect in the four states which do not have any similar anti-discrimination laws.

The bill was first introduced into the upper house of the Commonwealth parliament in 1981 by Senator Susan Ryan, now a labour cabinet minister. It was intended to promote equality between the sexes, eliminate sexual harassment in the workplace and places of education, and fulfill some obligations under the UN Convention on the Elimination of Discrimination against Women, which Australia signed in 1979. (New Zealand has not yet signed – see **Broadsheet** June 1984.)

The Australian Women's Electoral Lobby, which Ryan helped to found, has

been campaigning for this kind of law since 1972. The 1981 bill provided for affirmative action in public and private employment. At the time, Ryan said "It is not enough simply to render certain forms of discrimination illegal, without taking positive steps to provide for equal employment opportunity for women".

But in 1983 some ministers were worried about opposition from employers and sections of the public service, and the affirmative action part of the bill was dropped. The government said it was still committed to affirmative action and produced a long-awaited discussion paper about it earlier this year.

The bill was strongly opposed by right-wing groups, headed by the National Party, which objected to the whole idea of the bill. Women Who Want to be Women, an anti-feminist group, has been campaigning actively against the idea of equality for women since Australia adopted the UN Convention on Women. They have made exaggerated claims about the impact of the bill, saying it will lead to the disintegration of marriage and the traditional one-income family unit. They arranged for a tour by US Professor Michael Levin, who

[Left]
The Neighbourhood Support Group (NSG) kit was launched in Auckland on 13 June. Two thousand copies have been printed and sent to all libraries, Citizens Advice Bureaux and councils in the country. The organisers have opted for commercial sponsorship because they didn't want to draw off funding that would otherwise go to rape crisis groups and refuges. They are negotiating with an overall sponsor to print another edition of the kit, more brochures (the original 25,000 have all been distributed), and stickers. The sponsor will be distributing the kit from 65 branches round New Zealand.

The organisers, members of Auckland inner city NSGs, hope to travel to other major centres to share their ideas on setting up NSGs with women's groups and CABS. One of the coordinators went on national radio the day before the launch and the St Mary's Bay NSG received 200 letters in two days from women all over the country wanting to take action about violence. The kit is available for \$1 (the price of postage) from PO Box 47370, Ponsonby. Donations are welcome.

Pictured at the launch is Adrian Ngahiti Faulkner (left) employed under a PEP scheme to help research and collate the kit.

(Photograph by Gilt Hanly.) □
Jenny Rankine

also toured New Zealand recently. He spoke in Australia on the evils of affirmative action, and the "thought control" involved in eliminating sexism from schoolbooks. Right wing groups didn't have the numbers to stop the bill, but the atmosphere of crisis they create about anti-sexist moves may defeat any new affirmative action proposals.

The bill has many loopholes. Discrimination or sexual harassment in employment by State institutions or employees is not illegal. Church schools are allowed to discriminate against women as long as it is "in good faith to avoid injury to the religious susceptibilities of adherents to that religion". Superannuation schemes are exempt, as are sporting activities where "strength, stamina or physique are relevant". The findings of the Human Rights Commission, which will enforce the act, are not binding or conclusive, although the Commission may use the Federal Courts to enforce its decisions.

Under the act, attention will be on individual acts of discrimination, rather than, for instance, the way in which women's complete responsibility for childcare limits our lives and choices. The act sets up an unwieldy process of hearings and appeals which could drag a case on for years. It appears to guarantee women redress if they are not treated equally, but the time and energy needed to prove it would be more than most women could afford. It assures women equal treatment under the present white-dominated capitalist system, rather than questioning the assumptions on which the system rests.

However, legal acknowledgement that women as a group are discriminated against is worth having as a lever. In a few years time, the gap between the oppression that women still face and what was promised with this act could be used to push for more radical changes. □

SANDI HALL and KERI HULME talk about the bone people.

Easter weekend is really Easter week this year, and ANZAC day falls on a Wednesday. All this means time, time for my own life, as opposed to the life that earns the rent money. I waver about going to see Keri Hulme, thinking of manuscripts that need attention, furniture in the house that needs moving, people that I feel I should have re-met long before now, since I've been home from Wellington for nearly two months.

But I want to interview her for **Broadsheet**, and the time is now. I have written to her and asked if she wants the interview, and, on receiving her welcoming reply, ring to see if she would have me as a house-guest for the long weekend of the Easter week. Again, she is welcoming, telling me that there will another house-guest, but assuring me that that will not present any barriers to the interview.

Getting to her is an adventure. The 6.30 plane from Auckland to Christchurch which I miss because I have left my handbag in the pub; catching the 8.30 plane and arriving in Christchurch, to meet old friends.

Next morning, catching the plane to Hokitika, where I've not been before. Flying over mountains more covered with fine dust than any other substance, though some patches of the snow remain, looking like old white paint. Hokitika is small and, surprisingly to me, flat, though with an air of residential pride that is good to feel. I am befriended by Belinda, a young nurse who has lived in Hokitika all her life, and has that air of gentle friendliness that is often mistaken for country witlessness. In the two hours wait before the bus arrives, we have drinks at the pub, play a round of pool. I buy a bottle of liqueur to take as a gift.

The bus is, as Keri told me it would be, driven by Bill, who is very definite about me not smoking on the bus. I get an insight into the meaning of "rural delivery" as Bill periodically hurls rolled newspapers from his window. We dive deeper into the mountains, passing through a lush valley and into an almost wintery area. Here, there is an air of naivety about the trees, their limbs thrown upward in frozen surprise. Round the edge of a calm grey lake, and Bill pulls the bus to a halt. A yellow AA finger says Okarito. I put my suitcase on the side of the road, and wait. Keri had said she'd be along about 4.30. It's sunny and the sky is clear blue. A bell bird sounds. Faintly I hear a deep sound, but so faintly I don't even think to wonder what it is.

A rattle and shudder of metal, and an old grey commervan, rusting gently along various seams, pulls up. Keri. She looks anxious and begins to apologise for "being late". She says she was reading, and forgot about the time until she heard the news on the radio. We must go into Franz Josef, she declares, and hopes that won't be inconvenient.

The following afternoon, with the absence of the other guest, we begin to talk. The conversation flows immediately, since both of us knew, as we were making the coffee, getting things settled, that this was the time.

Sandi: I suppose for me, the most difficult parts of the bone people are the child beating scenes . . .

Keri: Hmmn – they were incredibly nasty to write, too. In fact, the original plan was to kill off Simon and work it out from there – and it turned out that it wouldn't work – he still had to be around somewhere. In the mail that's been coming in, a number of people say they find it a very difficult

book to read, and the most obvious kick-you-in-the-stomach scenes are when Joe goes to town – but there's other things too. I've been interested in the three non-family member Maori reactions – they have found the scene of Hana's ghost and the death of the kaumatua more affecting.

There are so many elements in the book which really get inside me – which is my only criterion for a good book . . .

That's exactly mine too – how involved do you become.

So – Simon – the examination of the way adults relate to children, and the perceptions of children . . .

Hmmn – which have fascinated me ever since I stopped being a child, yeah.

And with the last part of the book, where Joe meets the old man and all of that happens . . .

Yeah – where each character goes off and does their own thing . . .

It's the spirituality aspect of it that really spellbinds me . .

Uhh – while as I suggest, odd things don't happen as far as I'm concerned and I mean odd as things that are normally labelled supernatural – I find what is loosely called Maori spirituality very congenial – a kind of instinctive response to the environment.

But there are so many – the way the old man finally realises that all of the things he's been told he's waiting for are actually happening – it has such a ring of truth about it!

His belief was in his grandmother who was this incredibly gifted and enormously strong dominating woman who had a fixed idea – which was the salvation of the soul of the country.

Was she also psychic?

Well, I think she must have been, inasmuch as she didn't pick her husband or her kids very well because they died off before she did. But she knew who to pick, which was the old man, and to pass on enough information to make it worth his while waiting. Of course, she had a deplorable sense of humour – the fact that he only woke up (and in Maori terms this is a kind of a joke) to the fact that the grandmother had said "You eat a piece of me before you bury me", that it was an awful joke that she had for him.

Could you explain it?

Not easily! One friend said "I wonder what she would have tasted like" – he's accepted that it was a joke. I kept wondering what piece of her had the grandmother directed that he eat? Wherein the core of the joke would lie.

I took that to mean "you will assimilate my spirit".

Hmmn – it used to be, in the old days, you could assimilate the mana, which is really the personal fire of a person. It can dim, it can go out, it can burn with such a powerful light that it renders everything around it diminished – but for that, you would eat a piece of arm muscle – or the liver. There were specific parts. I think the old girl would have been quite capable of saying "you eat my ear, because that's what you need!" The ear is also bloody close to being inedible.

In the years of my being in New Zealand, I sank down into the culture – my first couple of years, I was like a fly on top of the water in summer . . .

Ah, I see – the dancer . . .

But you get down . . .

On the evening pools – and then a fish got you . . .

And I was digested and spat out. I was very strongly

CONVERSATION AT OKARITO



Keri Hulme. aware of that all during the Springbok tour marches, and the following year, I went with a group to Waitangi to stand in protest against Waitangi – and it seems to me that the end of your book – again, I interpreted – seemed to me to be a really fine depiction of that sense of loss of soul of Aotearoa.

I think that Maori spirituality, the way we perceive the world, has been under threat for so long – I mean, the immediate threat was Christianity. Now there really are ways that Maori Christian people are different from pakeha Christian-people; it's a cultural given, for instance, that Christian virtues have an extra dimension – so the way Maori reacts is culturally different from most pakehas, as far as spiritual matters are concerned. However, there has been this feeling that what we believe isn't that important – that the real truth has come along, that New Zealand has been enlightened – and it's taken a very long time, nearly two centuries, for Maori spiritual attitudes to regain their

former standing, to regain their mana. Because of that – we all know the deplorable statistics – the gross disproportion of Maori in jail, other institution-type places. Pakeha people are taking more notice of things that indicate people are in considerable pain. The amount of rape, wife and child assault, drinking, committal for various mental read spiritual diseases, among Maori people, and also, of course, others transplanted to this country. I wanted to suggest that everybody has lost out by Maori people not being spiritually fully alive . . .

And not honoured at the time of colonisation – I mean, we've lost so much . . .

Hmm – well, I have a feeling we lost it before . . .

Ah, Keri . . .

My feeling is that things became imbalanced. We were a people who were very widely separated, very strong communally, but far enough apart so that war didn't become a dominant feature of life. At that stage, it is my feeling the

Maori was flourishing in New Zealand, everything was going according to plan. But things sort of deteriorated. You'll know – you'll know? – that the Takatimu canoe was probably one of the last canoes that came to New Zealand. It brought new religious teaching. Kai Tahu tribal traditions, like Takatimu canoe, from whom we spring – or one of the ribs from whom we spring – are slightly different. I feel that the Maori had already retreated, beforehand.

Reasons?

Because Maori life had gone from being – uh, I don't want to sound anthropologically naive – I'm fairly aware of the work that has been done showing that this really was inevitable once the population got to a certain level – but the emphasis had changed from just living and being with the land and exploring, if you like, your heads. Acknowledging that it was a very short and a rather hard life, but it had gone from that sort of living in sympathy with the land to being still in sympathy with the land but having lost the pivot of your human relationships. Commerce had been replaced by war.

There were incredible trade trails around New Zealand. One of my relations, one of my ancestors, nei, was responsible for making a portage trail that led roughly from Kaiapoi up to Picton area. These old trails, they're more or less known about, can't follow them exactly any more, but they go all over the island, and of course from south to north.

And commerce – pre-European commerce – prestaged war, did it? Because of surplus.

No, what I meant was that before the European, contact between Maori and Maori was a largely commercial one, and the balance seems to have swung from being contacts through that and contact between runaway wives and husbands, which was a very common one, from the trading of obsidian and greenstone to an ever more damaging set of reprisals and raid, which generated more reprisals, and so on and so forth. The contact had swung to being a warlike one.

Well, the archaeological evidence is that people had more difficulty in growing kumara, for instance, things had got colder – and allied to that, there was a much larger population. The two things fit together – a population explosion, plus more difficulty in doing things – it was easier to raid than spend. It did intrigue me though, that my colleague on the Spiral collective, Irihapeti Ramsden, felt the same thing, that the pakeha only hastened something that had already begun. But there is no doubt whatever that once the Brits got here, things went down with a helluva whop.

The book took you a long time to write . . .

It actually took longer than I've said – it really started off being a story, which I actually typed on a typewriter my mother gave me – this little portable, it's done thousands of words. It was the first time I'd worked away from home. I'd just left home, I'd just left school and all the talk was that I'd go to university, that was what one was supposed to do. Hope of the clan and all that. And I got this job tobacco picking! It was an incredible experience, really – it was the first time I ever heard the word fuck – people had said it before, but I'd never heard it! And it was also the first time I'd been involved in a seasonal set up like that. Very lively and very interesting . . .

Did you have a full family life – like, your mum had nine

and six of you made it – were you close together?

I would say we were like glue – you know – you pull us apart and there's all these strands, we're still attached. Family is very important to us all. All the big emotion-filled moments as far as I'm concerned have been family ones. Anyway, when I was tobacco picking in Motueka, mum turned up with this typewriter for my birthday. My mother was widowed when she was 31 and I was 11, and I was the oldest of the six children. She had been really seriously ill herself during the same year that my father died, she'd had a hysterectomy and got septicemia, and was literally saved by one of the wonder drugs. I think the closeness in the family definitely comes from that kind of situation. We clung together very very closely of necessity.

Your siblings are?

Diane is next to me, she is a nurse and midwife; John is next, he's nightshift foreman of a dye works. Mary's next, she was the one who was given to my grandmother to bring up, she's a nurse, Andrew is the hunter and carpenter, and Katherine is a nurse – and married a nurse.

How did Mary come to be the one to be given to another home?

I think because she was the end one of a family – my mother hadn't planned on having any more children after Mary. Mary would be number five. She then had another two miscarriages, and then had Andrew, and having had Andrew then decided very quickly to have another one, cause he showed signs of being spoilt rotten! So had Katherine. Mary also got on very well with my uncle Bill – I think my uncle Bill takes the place of my father as far as she's concerned. And when she had been ill, at four-years-old, it was when we were visiting them – he stayed on, recovering, and they formed an attachment.

Have you ever had at first hand the kind of violence that Simon experiences?

No.

Or met children you've worried about?

Not within personal contact. Obviously, given the time we were brought up, it wasn't an uncommon thing – I can remember physically fighting with my father before he died – and for a ten-year-old kid that might sound rather dreadful, but I weighed nearly 10 stone when I was 10 – I was big and very stropy. What I'm saying is, like all kids of that generation, you weren't unaccustomed to getting hit if you did something wrong, and it's also a continuing family habit. Someone steps out of place, you're instant reaction is to knock him one rather than let us talk. I did four terms at Canterbury as a law student and about the same time as I started there was a notorious case in Christchurch where a bloke picked up his four-year-old son and swung him by his heels and swung his head against the wall. The kid wound up a total vegetable and the bloke was sentenced to something really grotesque, like six months in jail, it was something that really caught people on the hop. Now at the same time as that, one of my schoolmates was sent to jail for embezzlement – for three years. I can remember thinking, there's really something very strange going on here, and did some research into the sentences that were given to people for crimes of violence against a person, as opposed to sentences that were given to people who'd defrauded, or embezzled, theft as a servant, this kind of victimless crime – really what you're trying to do is beat the system. With very few exceptions indeed, by far the heavier penalties came



Keri Hulme (right) launching the bone people (photograph courtesy the Evening Post), and (inset) her home at Okarito.

down if you were a thief.

The suffragettes found that, didn't they, once they started throwing things at buildings, destroying. . .

Property, yes! And that of course still does exist. So, I was hopefully creating characters that people could get involved with. Joe is not all nasty – he has some extraordinarily good points – it just happens that his reactions to his son when he steps out of line are totally out of proportion. One of the things that I've discovered is that everybody, and I do mean everybody, has a capacity for violence, and the most unlikely people will have strange reactions to some kinds of situations. I'm thinking of my Nana who was notorious – the only time in her life she'd ever sworn was at me –

Stroppy girl, were you!

I would have been a fair bastard to be with – I was very solitary . . .

And very bright, which would have been hard. . .

And very short-sighted, which wasn't picked up until I was seven. I discovered things like the Port Hills around Christchurch! I knew when you turned switches on, light came on, but I discovered things like lightbulbs – lightbulbs don't really mean anything if you can't see them . . . and there was something which will be a dead giveaway – I also had nervous eczema – I had it very badly as a child. It is a disgusting skin disease to look at – you got very early on a knowledge of how people were. If people were nervous because of this, or found it disgusting or whatever, you had a set of insights at a very early age that you wouldn't necessarily get otherwise. Combine that with being fairly large, having a bad temper, being the oldest – you know, I would not like to have dealt with me – even being myself! Anyway, I drove my poor Nana to blasphemy and swearing, which my Nana just wouldn't do. And the other thing that struck me was the almost convulsive motion of her hand to find something that obviously she could lash out with – and this is my gentle Nana. Everybody has this capacity for violence and almost everybody indulges in it in one way or another.

The characters who came up in the story at Motueka – Simon Peter's Shell – showed no signs of going away, and when I started writing it down, sort of discovering the characters, I did then do some more research into child assault in New Zealand, obtaining for instance, the very well-known knowledge that almost all people who assault children have been assaulted themselves as children – it's a learned way of coping with a situation. The precipitating factors in assaults on children is often alcohol – I wanted to have a factually correct background, particularly on Simon. Kerewin I can cope with easily because in a lot of ways she's wish fulfilment – oh to have Kerewin's money . . .

Oh to have Kerewin's tower!

Especially the Aiehe II, which is her boat – it's very very briefly in the background, but my god I spent a lot of time thinking about that boat! That is my perfect boat! Hmm. I wanted to have a perfect background so the characters could grow straight.

You can't escape the fact, given your heritage, given that this is a New Zealand book, and it's the most New Zealand book I've ever read – I'm positive of that. When I say that, I mean a New Zealand book, not an Aotearoan book or an English book – that Simon is white and Joe is Maori.

For me, I could see the conflicts being worked out, the love-hate relationship, the channels of anger, the frustration . . .

One of the interesting developments for me was the way Joe started to grow – in the first story, for several years, he was just a background figure – one of the reasons the boy was so wild was he had this bad-tempered father in the background – but he'd always been Maori, curiously enough. And I always knew right from the beginning he was a widower.

And Simon?

Was always pakeha, with presumably Irish extraction – Simon's blood father is one of the nastier characters going – there's not very much about him there but – bad news all around.

Why does Joe behave like this – OK – let's find out some of the reasons people can behave like this. Then Joe was a character study – the fact that he'd had polio as a child, that he was brought up by his grandmother – (Grandmothers, incidentally, are there in the background in a very strong way. They're pivots – background pivots, whether they're Marama Tanui or Joe's grandmother or the old man's grandmother) – which led to such things as why he was good at darts! He turned out to be a frustrated carver as well as a frustrated patriarch. At one stage, **the bone people** was nearly 900 pages, there were a lot of little incidents and bits that got pruned out quite severely, 'cause it was just me indulging. The original short story, Simon Peter's Shell, got written in Motueka in 1966 – it was a very bad story – it doesn't exist any more, I made sure I destroyed it – but the characters wouldn't go away, so you started writing it again, writing about the bits and pieces. I've lead a fairly irregular kind of life, different jobs at funny times, and growing up as I was writing it. So when I was in Christchurch working as a postie, on cold mornings you started thinking about fires, so in turn went home in the afternoon and wrote about Kerewin making them. When I came to Otago University, I dragged this vast heap down and realised all these things weren't really doing anything for the story – they were just lovely abstractions. Food for instance – you might think there's a lot about food in now, but there were whole recipes!

I really loved the food and the food preparation, because that is so much a part of our lives – and there are so many books that ignore that we eat and send it out the other ends. . .

This used to annoy me as a kid. A lot of the stories were fascinating but they seemed to have no contact with reality – you didn't have people blowing their nose, they didn't spit, they never had colds – it was an unreal world. And because I have a very strong streak of practicality, I have a strong sense of what is real. I love food, it's part of any big family event, so let's put it in.

It also added markedly to the nurturing nourishing aspect that Kerewin has about her, and Simon is continually seeking. . .

There is the other side of Kerewin too, she really isn't a nurturing sort of person . . .

But in spite of herself, she is!

Hmm – yes, at one stage very early on, she rationalise: her instinct towards hospitality to this bloody brat who's turned up, who she wants to get rid of very very quickly – her rationalisation of it is, you might be in the same position sometime, therefore do this. She does have an instinct to hospitality (she has sat on it for a very long time) to nourish and to care for, and that of course is one of the things she

has learned by the end of the book, that she is a leader and she does have responsibility.

Kerewin's development is interesting too, as far as Simon goes, because not only are you shown her reaction to the child being in her space and her saying, I'm not going to take responsibility for you, even though you are a bedraggled derelict – but you are shown her desire for a friend coming to the fore, which opens further when she meets Joe. I want a connection, a human connection.

No more mummified games of chess – she is looking for that, obviously, and that's because she's cut off from her family, and she's become extraordinarily lonely, she's become isolated. She's a bloody bumptious person in a lot of ways, you know . . . but Joe is lonely too, he has exactly the same needs.

I was also absolutely riveted by the scene in which Kerewin gives Joe a taste of his own medicine!

You may have noticed I've got a lot of books on Japanese martial arts, because it interested me as a combining of mind and body. That fight scene came together very nicely, simply because it was one of the few scenes where I deliberately used an emotional position. Said, hey what would happen if you got angry and you know enough from reading Aikido what moves are possible. What would happen, what would you do? And it was sort of like watching a scene in your head – oh, this, this, that. So that wasn't hard. It was also very satisfying. Kerewin is a lethal woman, she has a talent for fighting and she's trained in a skill that could be deadly. Nice to have a character who could cope with male violence like that, eh? Me, I'd probably use a knife or a hunk of four by two . . . Anyway that wasn't hard, but there were incidents and chapters that were appallingly hard. For instance, chapter eight. I lost chapter eight three times – lost it on the train in Wellington, I lost it in the post, I mislaid it. I didn't want to do it.

What did you ultimately do, rewrite it?

Yeah – I'd just left Playschool, and I'd gone to Moeraki 'cause I was in financial shit that was not funny and I thought I will hide away and work on **the bone people** instead of playing at it. And one of the chapters that was obviously ready to come out at that stage did, it was chapter eight, it just went zuut! Left me with the feeling at the end of the afternoon of – bone-tiredness and exhilaration – I couldn't even sit down . . .

Yeah, that emptiness – and exhilaration the next time you read it?

Yeah, in that I knew it was going to work. That chapter and the prologue were what I sent as my application to the Robert Burns Committee, so it paid its passage, enabled me to do the final rewrite of the book – or one of the final rewrites.

How many times did you?

Th – well . . .

Three!

•Hm! When I finished it, as I thought finished it at Otago, I came back here (Okarito), and got in touch with David Elworthy of Collins. His readers said great, great, great, but it is mammothly overlong. At that stage it was 498 foolscap typed pages. So I looked at it again – and my mother did a really neat thing, she came over from Christchurch on a long weekend, and she said, I will read it, and I will indicate what I think is superfluous. She's a very experienced reader. I thought, great, because I have great faith in

what she thinks. She picked up things like: in the scene where Simon throws away his tea because he's going to get his hair cut, the line now reads "Kerewin looked at him, not saying anything". And when I first wrote it, I used this string of about six different adjectives like "Kerewin looked at him without any kind of involvement, attachment, no disparagement . . ." this long long list. So Mother wrote down beside it another list of about twenty words! Making it very dramatically obvious that yeah, that was overwriting! She acted as an eye for three of the chapters and I was then able to go back and realise well, a lot of this is sheer indulgence. I then rewrote it in the garage and got 498 down to 367 pages. Now that was the version that was rejected – Collins still rejected it. That was pretty close to the final version.

Collins still rejected it – they're mad! Well, more fools them . . .

Well, David Elworthy was very supportive – he made the lovely comparison, he said, "I keep on dipping into the book, it's like sipping fine claret". I thought, hmmn, yes, that appeals, but then, because it was so long and different he had to get the go-ahead from the people in London. And it took them nearly four months to write back a letter that said: "New Zealand Collins may be right, but we simply don't understand what you're writing about". When the ICI made 1982 a much nicer year than it otherwise was going to be, I did look at two bits that I was unhappy with, so that was the final final rewrite. But they were very small bits. One was right at the end of Kerewin's chapter, the last chapter in the book, when she is writing in her diary more or less what has happened – or, it's not so much her diary as her whimper book, it's so self indulgent. In the first version, she simply packed it away. Then I had this idea no, much better idea to get rid of it altogether, so she burns it very carefully.

How did Spiral come in to it?

Ah! I was invited to exhibit at the opening of the Women's Gallery, which surprised the hell out of me because I wasn't aware that people were aware that I painted or drew very much – certainly not people in Wellington!

The women's community had found you!

Must have been a pretty good grapevine, yes. So one way or another, over the next two years, Marian Evans initially and then other people as well discovered about the state of **the bone people**. Because at that stage I was pissed off, I didn't want anything more to do with it. And I still have, sitting there in the cupboard as an awful warning five cans of embedding resin which was enough to swallow the manuscript. That was what was going to happen to it.

Keri!

No, no – can you imagine – I still think it would make a bloody neat chunk – can you imagine a better kind of door stop? So Spiral decided that it was worth publishing. Marian Evans very cunningly gave it to Irihapeti, who got hooked by the fact that there was some kai tahu oriented spirituality and as she said herself as soon as she read about the Mauri, there was no way she would see it not published. Miriama Evans, incidentally, also has Kai Tahu links. In fact, I'm beginning to suspect that there's a Kai Tahu mafia around! We know about each other!□

Sandi Hall is author of **The Godmothers**. The Women's Press, UK. Her book **The Cosmic Botanist** will be published by The Women's Press later this year. A second edition of Keri Hulme's **the bone people** is to be published soon by Spiral.

Women's reticence to move into physical activity and physical independence is in contrast to our movement towards social independence. Jill Abigail in her research (**Broadsheet**, February 1984), showed that women who limit their involvement in physical activity also limit their employment opportunities. Personal prejudices which say that women are not interested in physical activity; that women injure easily – their breasts and ovaries being particularly susceptible; that those who take part in physical activity aren't "feminine"; and that only activities which show grace and beauty are relevant to women. This prejudice affects both recreation choice and paid occupations which supposedly require strength; fire fighting, scrub cutting, truck driving, road ganging, sailing, sport in general, rugby in particular.

Sex-stereotyped activities which exclude strength, power, speed and endurance develop limited concepts of self and ability and therefore potential. Opportunities for risk-taking, or choice-making under stress are denied. If women have these experiences with a "playful" context, they are more likely to try them in other settings.

Sport is the institutionalised version of play and should be used as a testing ground to provide certain experiences; co-operation, mutual support, power over self and others. Early sport experiences for many women are without sensitivity to their needs and encourage achievement as individuals in gymnastics, swimming and dance; and to compete against each other in fencing, volleyball, squash and tennis. Sport for males presupposes they will learn leadership and team spirit; such experiences for females have not been encouraged. In our schools and communities,



women are actively discouraged and at times prevented from participating in contact sports and intensive physical activity. Fears of lack of stamina in women athletes has led the international olympic committee to "protect" women from the olympic marathon until this year and women still have no race between the 3000 metres and the marathon.

WOMEN DEVELOP MUSCLE

The male analysis of sports performance; of highest, best and fastest, has been applied to women in sport when terms like exhilaration, enjoyment and sensuality may well be more appropriate if we are considering women's recreational activity rather than elite performance.

We need to closely examine the relationships between our supposed physical dependence on men and the state. We need to examine role definitions within family structures and within paid employment structures. Physical dependence might well be another form of social control. Elizabeth Darlinson recently explored this in **Physical Activity and Culture — A Critical Connection**.^{*} She sees physical activity as an important element of culture which reinforces dominant ideas and values, but which also can act as a liberating force to challenge those dominant ideas and claim personal and social power.

Sport and physical reaction have much to offer. Women develop feelings of mutual support and co-operation. These qualities are extremely important to the feminist movement. We can use physical activity to explore our potential for action, both individually and collectively. □

^{*}Copies from Diana Jones, Victoria University, Wgtn.

WOMEN WALK

In 1982 Pauline Cara and Alison Mary began providing outdoor experiences for women of all ages and fitness levels. They aim to help women gain confidence in their abilities, learn about the environment and gain skills in tramping and camping. Here they write about their ideas and motivations.

We believe that women often reach adult-

the space?)

Women who do attempt some outdoor activities report that their efforts are often discouraged by unnecessarily unpleasant experiences and unnecessary risks such as sleeping out inadequately protected.

"I just spent all my time trying to keep up."

"I'd only just got to the resting place and everyone would get up and move off again."

"I was frightened but no-one helped me."

"They said it was easy but it wasn't for me."

"I didn't think it was safe to cross the river but they did anyway."

There is a clearly expressed difference of opinion between women and men's reality. Men appear to see the end product as the important thing. The goal and doing it well (as fast and as skilfully as possible) is the reward for them. Women enjoy far more the processes involved in arriving. They enjoy the company and the shared talk and experience. The stated destination is less important.

There are good things: Women's joy is infectious. Women can:

- do anything
- learn to give themselves permission to have fun
- be helped to gain and regain physical competence
- learn to value and enjoy each other's company
- have their own reality and learn to recognise it
- have a strong appreciation of the spiritual values of the natural world
- be resourceful and capable outdoor companions

Stoppers – Ploys to put and keep you indoors.

Ridicule – "You're not going to wear shorts."

Derision – "Look at her trying to swim/ski/jog/row."

Rudeness – "Can't you keep up for goodness sake?"

Aspersions – "What will you do if something goes wrong?" "You'll never make it."

Guilt Inducers – "I suppose you'll be too tired to get dinner." (Too right!)

Laughter – "All girls together huh?" "You man haters or something?"

Trivialising – "Really? We did it in two hours." "That's a really easy climb."

hood with poorly developed physical abilities. Girls are taught to stay clean, stay indoors, stay close to adults. Girls are fed ideas of being weak and less capable. Conversely boys are admired for being dirtier, rougher, stronger and more capable. (Check this out by looking at kindergarten or school playgrounds – who is using all the outdoor equipment and taking up most of

Its fun to be with women.

There are difficulties:

- an acknowledged lack of fitness
- feelings of incompetency from never having learnt outdoor skills
- negative perceptions of themselves with endless gratuitous reinforcement from their children and male partners
- a prickly bunch of fears which give a pic-



ture of women stuck all over with little pin flags with word labels – looking stupid, I can't, no skills, too slow, failure, nervous, getting lost, unfit, hopeless, no proper equipment, too fat.

There are many ways women can gain competency in the outdoors. Some of the ways we choose to do this are by skills teaching. These include map use and reading, river crossing (and when not to), basic rock climbing, route finding, scree descents, safety techniques, weather observations and weather awareness, photography, plant bird and animal identification.

There can also be positive experiences such as praise and recognition of achievement, mental and physical support over difficult patches, acceptance of fears, fostering of trust and caring attitudes and just having fun skinny dipping, yahooing down a slope, group massages, letting one's child out.

There is great value in seeing women as leaders and co-workers as well as sharing the skills and knowledge of a group and being involved in group planning and decisions. Just knowing that you've got the correct equipment and clothing and nutritious and tasty food for the venture adds to security and confidence. Our aim is to help women cover themselves with positive labels – I did it, Yahoo, I coped, new skills, achievement, I made it, strength, confidence, I know how, success, I feel great.

Increased awareness of spiritual and environmental values strengthens women's confidence in our own reality and in our ability to make changes in this nuclear threatened world.

“... to have added one tiny spark to the ever-growing beacon lighted by the women of this generation to help their fellow-travellers climb out of the dark woods and

One easy way to become physically stronger is to train with weights. Weight-training is an activity which is easy to learn and it isn't time consuming. But there have been at least two unfortunate outcomes for women with the recent commercial developments of health and fitness centres. The first is that weight-training is being marketed to women on the premise and promise of a better looking body, presumably for someone else to enjoy, rather than being marketed from a personal health perspective.

Secondly, many women interested in improving their strength are being met by poorly trained and ill-informed staff who have a false base-assumption of the innate weakness of women. So, behind the “individual programme” proposed it is accepted that because the individual is female, she is weak. Women's domestic experience, including lifting and carrying children, and occupational activity in handling merchandise, or food or hospital patients, is discounted. Automatically women are given fewer exercises and lower beginning weights than those given to men. The result of this is that many women do not experience and increase in their fitness and strength because their “individual” programme is not challenging them.

Normally, decisions for lower beginning weights should be based on past exercise experience, including domestic labour. If the women has not been involved in physical activity for some time, it is preferable for her to first learn the basic exercise techniques correctly before moving onto weights which will begin to help her develop strength. In most instances, that would take one or two sessions.

One of the first and considerable advantages weight training has for women, is that it requires an assertive physical stance. Your body is always symmetrical with your weight evenly distributed over both feet. If capitalised on, this can give the individual an immediate sense of confidence and control because of the simple nature of the exercises, using only one group of complementary muscles at a time physical confidence and competence are easily attained. In a well-devised programme, noticeable increases in strength and flexibility are evident after two or three weeks, enhancing feelings of competency.

One of the many myths surrounding women and exercise is the fear of becoming larger by the development of bulky muscles. Many men take up weight-training for precisely that reason, in order to make themselves bigger, and stronger, particularly in the upper body – and therefore more dominant? However, women do not have sufficient amounts of the hormone testosterone to develop muscular bulk and should be reassured that their increase in strength from weight-training will not mean a larger body. If a women has not been involved in physical activity for some time before taking up weight-training, there may be some increase in muscle development as the muscle reaches its normal size. Beyond that, none. □

Diana Jones.

[Left] Snow fun on Mt Oxford. [Above] Lois and Judith at the Motunau River. [Below] Jo, Jeanette and Al crossing the Fox River. Photographs from Women Walk.



valleys of conventional tradition and gain the fresh, invigorating air and wider viewpoint of the mountain tops." [Freda du Faur 1915]

Whaia e koe te iti Kahurangi

Ki te tuohu koe

me maunga teitei

Seek the treasures of your heart – if you do bow your head, let it be to a lofty mountain. □

THE COPLAND PASS

Ali, Jay, Cynthia, Ros, Morag, Alison and Pauline of the Watersong group crossed the Copland Pass on 28 - 31 December 1983. They describe their adventure.

The Copland Pass is the best known alpine crossing of the Southern Alps. The pass crosses at 2,150m (7,050 ft) between Canterbury and Westland. The usual route lies up the Hooker River Valley from the Hermitage, over the pass and out to the West Coast, 30 miles south of Fox township, via the Copland and Karangahua Rivers. The trip usually takes four days.*

The climb to the Copland Pass involves a steep 3+ hours climb up a narrow rock ridge to the Copland Shelter Hut. Freda du Faur, the first woman to ascend Mt Cook (1910) and never one to exaggerate her achievements, describes it as "A long steep rock ridge*which presents no difficulties, only a steady grind for 3000 feet". Of another occasion she writes of "several strenuous hours toiling up the Copland Ridge". The rock merges into a steep, snow slope. Permanent snow of varying steepness and condition is then encountered. It is on this section that inexperienced parties need a mountain guide as climbing on a rope and using an ice axe are necessary safety procedures. There is a short, steep, sometimes icy descent down

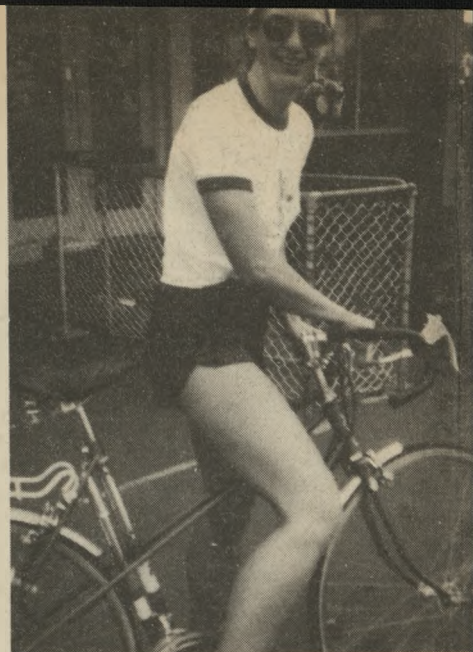
from the Copland ridge, where a belay may be necessary before the enjoyment of the wide snow basins and glissading on the more gradual western slopes to the top of the zig zag descent to the Copland River.

Parties are strongly advised to discuss their intentions with the staff of the Mt Cook National Park at Park Headquarters. Guide books state clearly that attempting the Copland is always a serious business and that the Copland Pass itself is for experienced climbers only.

Our idea of "Let's do the Copland" crystallized during a pot luck dinner meeting where open discussion aired the fear and anxieties of the non-mountaineering, inexperienced members of the party. The concept of responsibility for oneself and the role of the experienced mountaineers were clarified. Methods of climbing with ice-axe and ropes were explained and the best matching of people's strengths and abilities on the climbing "ropes" were worked out.

A month later eight of us journey in a van to Mt Cook National Park. An introductory session gives everyone a chance to talk about themselves and discuss their expectations and concerns about the forthcoming trip. The next one and a half days are spent relaxing, waiting for the weather to clear (it's always wise to allow extra days for trans Alpine crossings). The second afternoon it's "packs up" to follow a gently climbing track among the alpine splendours of the Hooker River and Glacier to the overnighing Hooker Hut, 27 people in a hut built to accommodate 12. It is a bit like being at a cocktail party crush, with everyone in drag. People cook their dinner in relays and the rising smell of drying woollen socks is enough to send one to bed early even if the anticipation of the 5-6 am start is not. Our trip is blessed by the mountain goddess when, later in the evening, the snow ceases, the clouds roll back and Aorangi in its grandeur is displayed, less than two kilometres across the valley. Cameras click before we retire, still in daylight, to sleep with varying luck or skill in tents or double bunks.

It's hard to construe muesli sitting up in your sleeping bag at 5.30 am but hot tea helps and we are away by 6 am. "I am calm and centred and have the energy I need to climb this next section. I am calm and centred . . ." The mantra helps me many times in the next hours as the long steady grind continues. There may be no technical difficulties on the climb but for people unsure of their strength and abilities and for whom the mountain environment is not home the climb is physically strenuous and stressful. Adrenalin holds one firmly to the

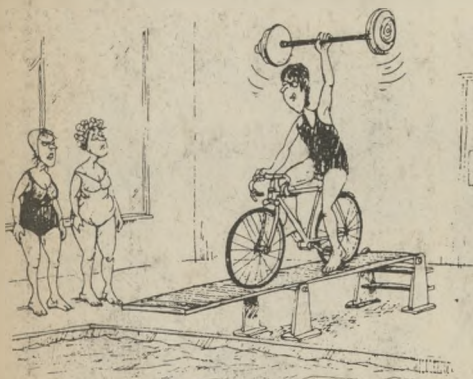


slope. I rate it as "the most continually stressful day of my life" but others find it exhilarating.

A great snow field bursts upon our upward sight. Small black dots near the rock ridge on the left are roped climbers. Soon we too shall be labouring up in the soft snow steps. Well, let's get roped up and attack the challenge. It's hot work and takes over an hour to the top where the traditional can of pineapple, opened with an ice axe, is enjoyed by all. An icy wind blows through and round the jagged parapets of the pass and we have women-hugs and women-circles for warmth as we wait our turn on belay down the steep, icy slope. Ali, for whom the mountains are a familiar place, holds us firmly, confident in her ability and strength. Crampons for most of us are unfamiliar but reassuring as they bite into the ice and we practise crabbing down and front pointing an icy descent for fifty metres. At last the comparative warmth of a large snow basin and time to look at the twin spires of Mt Sefton and marvel again at those who climb them – for pleasure!

"Again at sundown I have watched the tussock, glow and fade to pallor, merge with darkness, where rain-hewn rocks, ice-chiselled bastions, bleed to death in cataracts of stones." [Mary Ursula Bethel, **Looking down on Mesopotamia**, 1937.]

A relaxed trudge across soft snow, some giggly yahooing as we bum-slide a few slopes and at last a flat area where we can plonk down for a late lunch. Drink, scroggin, oranges, cucumber and Christmas cake make strange combinations - we are all eager to share and lessen our pack weight. Discussion brings a general agreement that nobody wants to rush through



Typical of her, she has to do everything at once.

*Day 1 – about three hours to the Hooker Hut, 10km; Day 2 – over the Copland Pass to Douglas Rock Hut, 8 – 10 hours, 11km; Day 3 – to Welcome Flats Hut, 3 hours, 8km; Day 4 – out to Highway 83, 5 hours, 18km.

For information about the route see Phillip Temple's **The Copland Pass**.



such magnificent scenery to spend the night in a crowded hut. With fine weather we decide to fly camp and sleep out. Now there is no apparent danger, only the care for every footstep that must be safe. Cameras appear more frequently. Dramatic mountains surround us, small mountain speargrass appears poking through new snow, waterfalls thunder from ice caves, beauty is admired out loud. We sit to rest again and slow up, reluctant now to lose height and the special feelings of being high amongst the peaks. At the foot of the zig zag we lie in happy humps, under our tent flies, actually across the track which is the only level ground. Wekas poke curiously in one end, out the other, keas fall about in the shrubs and squawk at us for invading their territory. Tall, starkly white mountain buttercups nod at head and foot. Breezes shake the hoherias and finally the stars glisten as we say to ourselves "We did it. I did it. We MADE it. I made it. For each one of us, leader or learner: I coped. I achieved and now I sleep under the stars."

How hugely we enjoy ourselves two days later at the Fox Glacier New Year's celebration. We had made it and were safe; the celebration is both personal and communal. Lustily we shout and sing; boldly we stamp our feet in the Bavarian sing along. Joyously we dance the polka and "Zorba" in sandshoes, woolen socks and slightly smelly bush shirts. Farewell '83, welcome '84. Let's plan another mountain trip - in joyful company of women. □

■ TRIATHELETES

Caroline Bree gains strength and confidence as a triathlete.

When Artemis, the goddess of the crescent

moon, was three years old her father Zeus took her on his knee and asked her what gifts she would like. Her answer - "a saffron hunting tunic with a red hem and bow and arrows, all the mountains in the world, 60 ocean nymphs to accompany her wherever she went, and to be guardian of the roads and harbours". When I was a little girl, my best friend Jan and I built huts, swam, cycled, ran, skipped, shot my Junior Lady's "Bow and arrows, went for Junior Judo belts etc. But puberty and Palmerston North convention overtook me. I had to wear "girls togs" with a top which felt restricting - my body became heavier and awkward - and at just 11 I had a shameful secret to hide - menstruation.

I became obsessed with how my body looked - trying to camouflage my faults. I spent the next 15 years doing very little - except becoming anorexic. At 27 I came out with a woman who was intensely physical, competitive, always looking for new challenges - and she opened a door back to the rest of me - I began teaching self-defence classes, sampled a variety of martial arts, learned to roll, kick, fall and punch.

Like many other women I began running to keep fit and lose weight, and found that after the initial struggle to overcome asthma, I loved the feeling of calm it gave my whole day. As I ran longer distances I experienced a feeling of euphoria and self-confidence.

In May 1983 I joined the YMCA and enjoyed the friendly Sunday morning group runs as a contrast to my peaceful "thinking time" weekday early morning runs.

I ran my first marathon in October 1983, in the Complan Tauranga Women's Marathon, and it was one of the best days of my life! It was a very hot day and many women pulled out so I had a great sense of accomplishment to finish, however slowly!

Running gives a woman better physical conditioning, increased aerobic capacity and makes her feel healthier, more energetic and alert. Running made me appreciate my body, what it can do, what I can expect from it. It made me confident that if I could run all those kilometres, then I can do almost anything. It also makes my dog's day to get out and stretch her legs with me.

I first heard about the triathlon from Dr Hilary Weeks who took two years to train for the World of Fitness Ironwoman and had to learn to swim. The triathlon is a total fitness sport incorporating swimming, which strengthens the upper body, and running and cycling which strengthen the legs, and all three condition the heart and lungs. The triathlon is publicised as an event for the elite athlete and some like the Hawaii Ironwoman (2.4 mile ocean swim, 112 mile cycle, marathon run 26.2 miles) certainly are! But I'm talking to and about ordinary women not elite athletes. Almost anyone can finish a triathlon with less strain and more fun than running a marathon. Now that I could do the running the idea certainly appealed to me.

As a child I lived in the water, swam a mile when I was nine and was backstroke champion at Primary School. But when the coach wanted us to weight train over the winter my mother was afraid I would become "unfeminine" and stopped me competing. So it was not surprising that when I went to the Glen Innes Pool and swam six lengths I was exhausted! However, going back twice a week I gradually improved, got stuck at 20 lengths, then one day did 30 - a kilometre! and after three months I could swim a mile quite easily.

Now I knew I could do the swimming section of event and I was running 15 kilometres with the Y every Sunday so that was no problem. I cycle to work, eight



Sue Price



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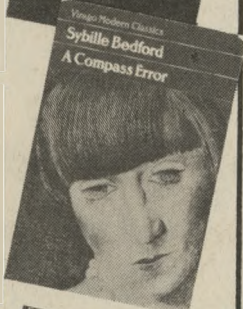
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kilometres each way every day so I'd been relying on that to get me through the cycling section. Then one day – panic! The flat waterfront ride of the previous year was changed to the hilliest possible course through Parnell and Orakei, *four times!* Suddenly everyone was out on weekend and mid week mornings slogging round those hills and I began to meet other women competitors.

My triathlon buildup for the World of Fitness Ironwo/man in November took six months.

Swim (Pool twice a week – build up to a mile),

Cycle (2 x 8km four times a week plus one longer run fo 20-30km),

Run (50km a week including a longer run of 15km),

Weight,

Train (One hour a week),

Jazzercise/Jazzergetic once a week to keep supple.

A month before you should try some combinations of run/bike/swim. The week before force yourself to slow down and rest. This will be hard.

There are two other factors to getting strong, diet and weight training. It's important to have a well-balanced diet consisting mostly of complex carbohydrates, fresh fruits and vegetables, grains, with not too much protein or dairy foods. Good runners are very light whereas triathletes have stronger bodies with well-developed shoulders. I didn't have to starve myself to be a triathlete!

Strength gives you a great feeling of confidence and makes all practical jobs easier. Women are incredibly strong, stronger than we think. Lower weights with higher repetitions build strength and muscular endurance. You can work out at a gym if you live in a city making sure there are separate but equal training areas for women and men, at the Women's Recreation Club, or at home with your own weights. Buy at least 5kg dumb bells, avoid the "ladies" 2.5 kg ones you will be offered. There are useful charts of workouts in many magazines and books – look for the serious approach using a fit-looking model, rather than glamour and no substance.

I remember standing among 180 muscled athletes looking at the cold greasy water of Mechanics Bay. I should have felt apprehension but I was just eager to begin. The starter pointed out the buoys marking our course; I couldn't see a thing without my glasses. I had to keep up with the mob to know where to go. I enjoyed the swim and came out of the water two thirds back. Trisha was waiting with my bike and a buc-

ket of water to throw over me. Other cyclists swooshed past me at a suicidal pace; I wouldn't be beaten by that Shore Road Hill and my legs tightened painfully with each circuit. Every time I passed the finish line friends from the Y clapped and cheered and called my name and I felt wonderful.

Beginning to run was hard, my energy was low. Ann asked me if I wanted company. I said no but she intuitively ran with me anyway and I was grateful to be distracted by conversation. After the turn around I had a great surprise, I wasn't last! Coming into the finish was almost an anticlimax. I felt dazed and very proud. It had been easier than I feared and I wanted to do another soon. I competed in and enjoyed the North Shore Challenge Triathlon in February. Entering an event is a challenge to myself and completing the course gives me a great satisfaction but most important are the benefits of total fitness and my increased self-confidence.

The triathlon has reclaimed the Artemis (Diana the Maiden of the Silver Bow, Lady of the Wild Things) in me. □

Sue Price wins a bet in the Auckland Ironwo/man Contest.

There I was – pleasant surroundings, convivial company, three glasses of wine and hey presto! Yes of course I'll enter the Auckland Iron Wo/man Contest!

Next morning realisation sets in. I could run (although no record breaker), had been a good swimmer and biked to school occasionally 15 years ago. Now I didn't have a bike! But, a bet is a bet!

First stop was the bike shop. It was easy buying the bike but not so easy getting on it and getting used to the gears. My only previous experience had been on a real old boneshaker.

Then I started – up at 6 am, either bike or run for an hour, breakfast, shower and off to work. Evenings I would swim, bike or run. Saturdays and Sundays, long bike rides, long runs, long swims, sometimes a combination of all three. Hell, the sea-water was cold in mid-winter. After a while it became fun and I eagerly anticipated that date in November.

It was exhilarating lining up at Mechanics Bay. Then into the sea, trying to make headway in a maelstrom of bodies, and finally into the clear with room to swim.

Out of the water and onto the bike. Half-way up Gladstone Road a tangle with another cyclist and down we went. De-pair. The bike battered and me not much



Christine Wiri (left) of Fielding and Marina Burt, Featherston, competitors in the Golden Shears Intermediate Semi-finals, March 1983 [NZ Herald]

better. Luckily my support team were close behind with a spare bike. After four laps (35km) over quite a hilly circuit I still felt good. Then it was off the bike and into the running shoes and away to St Heliers and back to Les Mills to find I was 14th woman. I had won the bet and my challenger (male) hadn't even started.

Triathloning grows on you. It has such a balanced programme of exercise with one sport complementing the other. It hurts a little at first but you get strong, gain confidence, and have a lot of fun. Try it! □

■ "GUN" SHEARERS

Jean Rhodes talks about the women who can handle a blade with the best of them.

I wrote this article after seeing the interview with the famous Godfrey Bowen in the **NZ Herald**. It talked about the hard work that shearers do and said that "he is a rugged chap".

Many women are working in the sheds and they have learned how to shear and so advance from being shed hands (also known as "rousies"). These hardworking women are shearing better than men and are breaking records. Mr Bowen is proud of doing over 400 sheep but so can women a lot younger and with less experience than he had when he first broke the record.

The job is rough, sweaty, harsh, as are the living conditions. Washing hangs on the fence to dry for up to three weeks in the high country of Otago. Some of the women I know sleep with a knife under their pillows. It's the great male world. "A bitch in the bed and a crate of beer under it", is the

shearers dream.

Adrienne Shaw in the North Auckland area, Daphne Marsh in the King Country and J. Burley of Fielding have made their mark. In the South Island the sheep are often the huge, wrinkly merinos but the women handle them easily.

Glenda Betts, from the Waikato, works this area and is the "gun" in her gang. The Gun is the one who sets the pace and has the highest tally for the season which lasts approximately eight months. She also holds the Three Stand Record (NZ) with Margaret McAuley and Maureen Hyett. This record was made in adverse conditions. The women were determined to show that three women can work as a team, but were let down by men who promised to help with the shedding during the attempt.

On the day when the women arrived, nothing had been done, and bystanders had to help. The sheep, chosen to be an even lot, ran out during the day, and the three women ended up by breaking the record using all sorts of rough sheep no man would have expected to use for a record. Glenda said that her absolute fury made her determined she'd "show up those men".

Once the record fell, guess who lined up to be in the photographs and speak to the reporters?

Glenda Betts is probably the only woman who both machine and blade shears. She loves the high snow and tussock McKenzie country. Blade shearing is not done in the North Island where electricity is available but a lot is still done down South on the huge stations where the gangs can still disappear up the gullies and mountains for two to three weeks. Setting

and sharpening the hand shears involves a high degree of skill not learned overnight. Glenda attended a special school at Burnham Military Camp, embarrassing those concerned by being the only woman among 200 men to enrol. Where will she sleep? Special permission was obtained to use the army women's quarters and she had to live under army rules.

These hardworking women ask for no concessions and get none. They are shearers and I pay tribute to them. They get a pretty hard time but do so much for feminism amongst these "rugged chaps".

As Glenda says, "When we start in a new gang, we sure get the shit, but you don't have to say a word, you just beat them and they go dead silent. Back to the old male ego once again."

Another woman shearers said, "We sweat the same, but we do a better job, and, as well, my sheep are 'old sweeties'." That makes a big difference, it's the same with the woman in the cowshed or the woman with horses. Animals respond to the female voice and touch, as country women know.

The few women I know have bought small amounts of land, or hope to eventually, although some women shearers are married and have families, like Daphne Marsh of Te Kuiti.

Please forgive me for mentioning just a few names, but I know the conditions will apply to all the rugged women with guts and determination who work really hard in a tough climate for the money they make. Pity Godfrey Bowen couldn't give credit where it's due. Maureen Hyett at the age of 24, has done 522 sheep in full wool, as well as 569 lambs in nine hour days. □

■
Backus, Sharron, Inside Softball for Women, Contemporary.
Balaskas, Arthur and Stirk, John, Soft Exercise, Allen and Unwin.
Cooper, Mildred and Kenneth, Aerobics for Women, Bantam.
Dyer, KF, Challenging the Men - Women in Sport, University of Queensland.
Edwards, Sally, Triathlon, A Triple Fitness Sport, Contemporary.
Fonda, Jane, Jane Fonda's Workout Book, Allen Lane.
Government Printers, Outdoor Education Series, 10BX Fitness Exercises.
Kaskie, Shirli, A Women's Golf Game, Contemporary.
Leen, Edie, Strength Training for Beauty, Anderson World Books.
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Feminists have been called man-haters for hundreds of years and it is still one of the worst thought-crimes women can commit. We are accused of "berating" men in our plays, Warwick Roger bleated in Auckland's Metro about how miserable it is to be a white affluent man because of our hostility, and the latest More magazine comment called for an end to man-hating. To answer the same accusations, Montreal's feminist magazine La Vie En Rose published this editorial in their June 1982 issue.

Do We Hate Men?

Since we started publishing **La Vie En Rose**, and actually, long before that, ever since a number of women began calling themselves feminists, we have been asked repeatedly: Do you hate men? All of us together and each of us individually have been asked this question, from distributors of the magazine, from the man in the corner store, from people in bars, at family dinners, at parties, by telephone and by letter.

The question is posed in various ways, from the subtle and oblique, to the directly offensive. Why do you not accept men to work on **La Vie En Rose**? Are there some among you who refuse to talk to men? Are there more lesbians than heteros? Why do you hate men?

Initially, the question seemed to us simply stupid. Eventually, however, because this question seemed to somehow trip us up, to tie our hands, and because it made some of us feel decidedly ill at ease, we began to understand that it was not, in fact, harmless, and that it should be looked at with a critical eye in order to put a stop to it at once. The question is a false one, but at the same time, it is fundamental.

First of all, which men? Reagan, Jean-Paul II, Trudeau? The postman, the next-door neighbour, hit-and-run drivers, the police, officials, rapists, bosses, our fathers, our brothers, each of our male subscribers? All together, or one by one? On the bus, when having a heart to heart talk, in a photograph, or in bed? With ketchup, or mustard?

It is a false question because a feminist presented publicly with the question is expected to respond with a definite and enthusiastic No, or a reassuring smile, as if at last we were given the chance to exonerate ourselves. To be sure, we at **La Vie En Rose** are regarded as suspect. A feminist magazine, OK, but don't carry things too far, eh? Are we serious, reasonable, intelligent, normal women, and do we have good sense? Good sense, reasonableness, seriousness and intelligence, for a feminist, is to love men, they imply. Or are we, alternatively, completely hysterical, demented, and aggressive – radical lesbians who hate men?

You doubt? Make this test.

They ask you: "But just the same, you do like men, don't you?"

You answer: "No, to tell the truth, I don't like men. I much prefer women." Or: "You know, to be perfectly honest, I'd have to say I'm rather indifferent to men."

Observe the reaction! Yes, this is very instructive. And it is precisely here that the question becomes fundamental.

Women do not love men by choice. In general, one *must* love men. It goes without saying. It's normal. It is men, men in general, who rape us, beat us, abuse and exploit us by pornography, men who refuse to hire us because we are women, men who have us laid off because we refuse to serve coffee, who hold us in contempt, men who ignore us, men who give us their children to raise and

their jockey shorts to wash, and men who, despite all this, systematically exclude us from the spheres of money and power. We *must* love them, for they are not all the same, because they are not all individually responsible, and because, above all, one must not generalize. But why then must we say that we love men *in general*?

And why is loving women so poorly regarded? Why did they teach us to keep clear of women *in general*? Why was it so frequently and variously repeated to us that it would be a man, and not a woman, who would be the Love of our Life. Why was it not left to us to choose? And why do we so quickly forget that we weren't given this choice? Because some of us manage to pair up with a man we might actually want? Because those of us who are more daring, or more strategically placed, manage to choose the men we wish to associate with? This ideal is brought about by chance, not choice.

The First Brain-Washing

Heterosexuality is not a choice. It is a way of life. Obligatory. An institution inherently defended – refined – because it leaves us the illusion of our liberty. But how can we pretend to have chosen heterosexuality when we were brainwashed for it from our earliest infancy? How do we know what we might have chosen if, for instance, we had been raised by two or three lesbians? If we had always known that women could love other women, love to make love with other women, find other women passionately attractive? And if the whole world accepted this love between and among women?

But heterosexuality is the dominant life-style and whatever else exists becomes *marginal*, that which must be tolerated, that which might as well be accepted, or at least, not discriminated against too much. After all, we live in a liberal society, don't we? This marginal existence, *homosexuality*, gathers both men and women

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together under the same roof, as if there were no fundamental difference between homosexual men and lesbians, as if everything can be explained under the umbrella of the word gay.

An Instrument of Power

As feminists we think that there is a difference between a heterosexual man and a heterosexual woman. Even though both men and women practise seduction, make love, marry, live with someone, have children, raise them, grow old, it is never the same reality. For women, heterosexuality is a well-worn path which leads them to housework, for this is the traditional form that women's love for men takes. If you really love them, you make a home for them.

It is here where our heterosexual feminist existence or our lesbian feminist existence becomes more than defiance, more than something marginal; as for male homosexuals, this is a veritable rupture with our roles as defined by the institution of heterosexuality. This is why at **La Vie En Rose** we believe it is so important to affirm a pro-lesbian position, and not simply one that is anti-discriminatory or anti-heterosexist. Lesbianism is a refusal to obey, a fundamental rebellion against the order: we have to love men, and as such, it is an outright refusal of a life which is predetermined, pre-ordained, and obligatory.

The question is not whether it is necessary to be a lesbian to love women, or to be a feminist. Obviously, all women could be feminists, regardless of who they sleep with. But the existence of lesbians gives to all women the possibility of living their heterosexuality with greater freedom and fewer obligations, and it offers them the possibility of choice. Lesbianism is therefore an instrument of power which is important for all women, in the same way that feminist groups within, for example, leftist political organizations brought greater freedom for all women by affording them an alternative: the choice of where to put their energy.

The Ways of Deviance

There are many ways to refuse the constraints of heterosexuality. First, one can refuse the illusion that heterosexuality is a choice. One can refuse to marry, refuse to bear children, refuse to be available *a priori* for men, refuse to work for free in the name of love of a man, refuse to interrupt an absorbing conversation with a woman when a man approaches.

Above all, one can affirm actively that relations are not only possible with other women, but something to be energetically worked toward on all levels: political, social, or sexual, at work, in friendship, and in love. This rupture can be highly subversive, if we are careful to avoid continuously undermining ourselves by repeating: Yes, I love men. For, what purpose is served if after ripping up the strait-jacket, we are the ones who go back and sew it up again?

If men are afraid to find themselves alone in their bed, or in their lives, they will be moved to be more attentive, to pay more attention. And if we have the possibility to go elsewhere, we will only be freer, and stronger, because, in the words of Adrienne Rich: "It seems more possible that men really fear, not that they will have women's sexual appetites forced on them, or that women want to smother and devour them, but that women could be indifferent to them altogether, that men could be allowed sexual and emotional – therefore economic – access to women *only* on women's terms, otherwise being left on the periphery of the matrix."*□

This is an edited reprint from **Broadside**, a Canadian feminist magazine, translated from the French by Marlene Wildeman.

* Adrienne Rich. **Signs**, Journal of Women in Culture and Society, Summer 1980, Vol 5, No 4.

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Angie Nell talks about the problems of sexuality.

For Young (Heterosexual) Women

As our older sisters look at the influence of the sexual revolution on their lives, while unwrapping their sex-worn bodies from the arms of men, we younger women are also questioning the parts we play in the sexual arena. Have the rules changed over the past decade, we ask? Will we deplore our role in the "sexual revolution" when we hit thirty? How much further ahead are we in making the loosened sexual attitudes work for us instead of against us?

My thoughts travel back to the beginning of my own sexual journey as a naive nineteen-year old (old compared to many). A journey dominated by a fear of pregnancy. Only in recent days have I met with other young women and heard their stories.

Pills carefully hidden in drawers or purse, the secret visit to the clinic to have an IUD put in, the haemorrhaging soaked up by an extra supply of tampons because the loop was misplaced. Like refugees we discuss our experience together. We talk of the ways we first learnt about sex; from our sisters, brothers or parents, from the "gutter", or snippets we gathered from school. We share the uncertainties we had about contraception. Were our sources of information reliable? Some of us now know they were not. The local doctor or the Family Planning Clinic would have provided us with factual information but our fear of being found out, or accused of promiscuity (the double standard is alive and well), too often prevented us from seeking the truth.

Accessibility to such clinics was also a problem for many of us. In one provincial city for instance, the Family Planning Clinic is open one night a week between the hours of 4.30-6pm and is on the bottom floor of the maternity hospital on the outskirts of the city. For women in this city the choice is either to see their local

"I am becoming increasingly less convinced, even wary and antagonistic as each time I hold out the hand of friendship to men . . . the arm is jumped on, chewed up and spat out. So I retract, grow, extend again, repeat . . . I think it is time to grow strong with women, fan the flickering flame to a bonfire so that men are either warmed or burnt by it, but do not extinguish my little flame . . ." (Letter from Jennifer)

doctor which for many young women may be a hard option, especially where the doctor is the family doctor, or to organize their lives around the limited clinic hours.

For those of us brave or determined enough at that age to gather the facts, we were faced with the inevitable decision about the type of contraceptive to use. Some of us chose the method we were most familiar with, perhaps the one our sisters or friends used or the one the doctor emphasized. Or we chose the most convenient and reliable method. A pill certainly sounded less messy than creams or a condom but would I remember to take it? Thirdly we

asked what would it do to our bodies? This remains of particular concern to older women who have been taking high dose hormonal pills for a good part of their lives and who now reap the consequences. Reports of a university study looking at the relationship between oral contraceptive use, smoking and heart disease (Dominion, December 12, 1983) confirm our apprehensions. Despite continued use of Depo Provera and the IUD we cannot be assured of their safety.

However the sexual journey does not end at prevention of pregnancy. In fact it is quickly becoming clearer to young heterosexual women as it has to women before us, that the issue of contraceptive choice is only the beginning. We are starting to realize contraceptives are not an unspoken writ to say "yes" every time. We are learning to live with our choice and discovering how it affects our sexuality.

The birth control technology puts the responsibility and control over women's bodies back into their own hands. In the past it was the men who had to take some responsibility for contraception since condoms and withdrawal methods were most frequently used. Yet despite the apparent control women have over their bodies due to more sophisticated birth control methods, we are still constrained by the limitations placed on innovation within the birth control industry by male-dominated business concerns. We are both freed from a set of archaic assumptions that sees women as having a primary role as mothers, and captive to another set of assumptions that encourages an image of women as sex objects.

"The technology of birth control, like all technology, is in itself value free: people must impute the meaning to it; people deter-



mine the uses to which it will be put and the consequences of those uses. This is why women must enter actively into the process of defining the values that surround birth control technology. Will new developments simply make us more efficient sex machines in a world of unchanged sexist domination?"

When we went on the pill, who told us that we would find it harder to withstand the pressures from our lovers to have sex? Who told us that our sisters who chose to remain virgins until they were twenty or twenty-five or thirty would be rejected because we gave so freely? Who told us that the acceptable excuses we used as sixteen-year-olds would be irrelevant now? Who told us that once women were freer from the worries of pregnancy their sexuality would still be constrained by double standards. "Dirty Sally's" would prevail while men would continue to sow their oats from a bag full of assumptions.

Our heads were a mass of frustrating thoughts: "He assumes I'm on the pill, he assumes I want to make love with him now and because I want sex then I'm on the pill . . . He assumes I've had sex before and I'm experienced. (But hell I'm only eighteen!) He assumes I want sex more than I want to cuddle or hold him, or laugh or talk or feel relaxed with him . . . He assumes that sex means intercourse . . . He assumes that he has the right to assume! Why the hell doesn't he ask me, why don't I tell him? When I say 'No I don't feel like making love tonight', why does he continue to touch me? Don't my words mean anything to him?"

Such assumptions are frequent in both casual and more lasting relationships particularly for young women who have not learnt how to bed-talk! It is hard to learn that responsibility for our bodies stems from our heads as well as our contraceptive packets. Responsibility means being assertive about turns us on and what turns us off. Responsibility means opening the often closed channels of communication.

Certain methods of contraceptives may influence the ease with which we can discuss sexuality with our lovers. Condoms, diaphragms, creams, rhythm methods, while less reliable statistically than hormonal or IUD methods, are important because they make it harder for men to ignore the issue. The intimate relationship between contraception and sexuality becomes obvious since contraceptive responsibility becomes part of sex itself and is not distanced by time. Barrier methods are not only spermicides, they are in some sense a barrier to the assumptions and expectations that have arisen as birth control technology has pushed responsibility further into the hands of women and allowed men to get off scott free. While we celebrate that we can control our physical bodies, we are only just beginning to realize how easy it has become for men to act out their sexual fantasies at our expense. It is all too easy to stumble into a magical passionate alcohol-induced frenzy only to find it harder the next morning to rescue our dignity from the ashes of yet another vacant lover.

Listening to the demands of our bodies and the thoughts in our heads goes beyond the technical details involved in choosing and successfully using contraceptives. Listening to our anger, frustrations and fears is part of the process of preserving our human dignity. Learning self-control, recognising the effects of alcohol, not allowing ourselves to feel guilty when we refuse to have sex, being unassuming and speaking honestly about our feelings, is part of the way we learn to love ourselves again. □

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A POEM BY A. LEIDER

Song of a Cynical Woman

No dear, I won't talk of love,
that thirsty mirage. Nor what
bright moons compel the race
for life, for lust. Just don't rock
the boat that's stranded in the sea,
our fallen bodies struggling in the dark.

I've seen the pretty girls with dark
faces set hard in the dance for love,
that flailing limbswept frothy sea
of its dance; dance for what
seems to matter; really, clutching at a rock
for fear of the nauseous spinning race.

A matter of gastric principles, this race,
of keeping back the vomit before the dark
oblivion hits you in the face; then the rock
comes in handy. What's that you say? Ah love,
that's one prize. In the end, what
really matters is not drowning in the sea.

Come dear, let's bathe in that mucky sea
before it dries up and there's no danger in the race
left to dazzle and wallow in; for what
use is a reclaimed danger when the dark
pulses want adrenalin, when mutual love
is founded on saltwater mud and a lonesome rock.

I've seen the bottles emptied into rock-
hard mouths, into each softly rotting sea,
"out of sight, out of mind", like love,
whispered about like some illicit race
where the bets are always placed on dark
horses, and faces politely mouth: "what?"

Sure, we all think we know what's what,
like the bloke who built the house on a rock,
and it's healthy to keep truth in the dark
and kids silent. Brings us back to the sea,
where swimming/drowning are only part of the race,
part of the choice, not the first prize. That's love.

So I say love can conquer what
the race dictates. All you need's a rock
or a piece of seaweed, to fondle in the dark.

THE ANNEXE

FICTION BY LORA MOUNTJOY

Jo lay still for a while, listening to the clinking of trolleys, the chirruping of nurses, feeling the blood saturate the bulky pads between her legs then spread out to form a sticky pool on the plastic backed sheet.

Why did they wake you up so early? It was still dark, couldn't be much after six. Already Jo could hear the clacking footsteps approaching, that damned squeaky door.

"Good morning ladies!" Well, she was cheery enough, shiny white front, thermometers at the ready. Perhaps, Jo thought, perhaps if I just shut my eyes they'll leave me, come back later. But she knew there was no real chance of that. At least she'd be able to get that mess under her bottom cleaned up.

"Hullo nurse, I'm afraid I've had a bit of a flood here."

"OK, dear, we'll fix that up soon. Temperature," the glass tube was thrust into her mouth, "Pulse" her wrist held. It was contact, but more like the touch of a finger on a phone dial than person to person. Imagining a friendly hand holding hers, Jo almost started the day with tears.

"Did you sleep well, dear?" Brought up to be polite, Jo started to mumble an answer, but the thermometer intruded and she sank into silence.

Pete would be getting up now, going out to milk the cow before the girls woke up. At the thought of his warm bulk, her hand reached out and met the slippery white sheet. Tears started again, she blinked and swallowed. Get a grip on yourself, she chided silently, breathing fast and deep. The nurse was back now, to take the thermometer, to change her. Like I'm a baby too, Jo thought, but was too tired, too sore, to offer to do it herself.

"Oh you are a mess down here, dear. Do these stitches hurt?"

"Yes." Of course you fool, she added under her breath, but out loud only "He was breech."

"Yes, we all heard you. Still, its over now. And have you heard the news?"

"No, how could I? I've been trying to sleep."

"Well, you are just so lucky. Your little boy was born on the same day as the new Prince. Fancy that!"

"Yes, fancy that," and I bet they don't wake his mum up in the middle of the night to stick disinfectant thermometers in her mouth.

"Where is my baby, can I have him now?"

"No babies in the ward till after breakfast dear. Then we'll show you how to have a shower." Big deal. Will they show her how to use the toilet too? She sat up gingerly. It hurt a lot, there was no way she could get comfortable.

The woman in the bed opposite was rearranging the cards on her bedside table. There were so many they threatened to topple over on all sides. She had lots of flowers too, a screen of them behind which she bounced around, pink and self satisfied. Jo watched her with irrational and uncharacteristic dislike.

"Did I hear Nurse Aston say the Princess has had her baby?"

"Yes, yesterday,"

Same day as you. Oh you are lucky. I had been rather hoping . . ." Her voice trailed off, then she gave a little laugh, "Never mind, I've got a dear wee girl. Aren't the staff just lovely? I feel so lucky. Mind you, I didn't know it would hurt so much, and they weren't very sympathetic. I think they're a bit stingy with the drugs here, but that's my only complaint. Of course she was eight pounds, her father's a big man, mind you. I am looking forward to being home, then he can do some of the getting up at night. They wake you up here, you know, to feed the baby at night. At home Jim can get up and bring her to me."

You'll be lucky, thought Jo, but aloud she asked,

"Your first, is it?"

"Yes. Yours too?"

"My fifth."

"Really!" She started rearranging her flowers. Jo felt censured, as if having five children was excessive, beyond the pale.

She hadn't been too struck on the idea herself. For the first time she had tried to ignore the fact that she was pregnant, as much as she could anyway, with her back slipping out all the time like a delinquent daughter, her bladder so squashed that an unexpected cough would make piss spurt down her leg, and the vein on her calf throbbing and sore by the end of the day. At least that lot was over.

There was a baby crying in the nursery next door. Jo knew it was hers, and rang for the nurse.

"My baby is crying, can I have him please?"

"No babies in the ward till after breakfast, dear. Anyway, it isn't yours."

"How do you know," muttered Jo at the retreating back. Slowly, gingerly, she inched out of bed. What the hell did they do to her last night? She felt so sore. After an eternity suspended between the high bed and the floor, her feet made contact with the lino. Slowly she shuffled out the door, found the nursery, made her way to the noise. Baby McDonald, said the card on the end of the see-through plastic crib. It was her baby. She picked him up. So big, he'd felt inside her, kicking and punching all night. So tiny and helpless now, eyes closed, mouth working. Reminded her of a nest of mice she'd dup up once, when getting in the kumara. She shuffled up to a chair with a rubber ring on it, an obscene thing like a soft toilet seat. At least she could sit down though. She opened up her dressing gown and pressed the mouth to her nipple, the head so small it seemed dwarfed by her swollen breast. She tickled gently under his chin and he sucked, just a little, just enough.

Jo stroked the spiky black hair. First baby she'd ever had with hair.

"Hullo boy," she murmured, "you and I've got to get to know each other." Bending down, she kissed him. Why did babies smell like that? Such a beautiful baby smell. He had his eyes open now, deep blue baby eyes. She rearranged him a bit and he started sucking again.

"Only five minutes on each side." The voice boomed over her shoulder, the speaker, when she looked, was young, not over twenty with thicksoled white shoes and spotty face. Jo decided to ignore her completely. "Only five minutes each side or you'll get sore nipples." Jo sat still, baby nuzzling. "Well, don't blame us if you get sore nipples. Anyway, breakfast will be coming soon."

"Good, I'm starving." She changed the baby and wrapped him again in the many layers of hospital cloths, then tucked him in. He lay still, so small and fragile she felt her heart lurch, literally lurch with love.

Two days later Jo still felt sore, still found it agony to get in and out of bed. There were ice packs for "between your legs" as they put it, but to get them she had to climb down the cliff to the floor and shuffle along the corridor to the linen room, and then back again. At least she had the baby in a crib by her bed during the day, and could get him out without too much difficulty. Mrs Cards and Flowers had gone home to her newly papered baby's room, and a warm natured young woman had taken her place. It was Pat's second baby, now she had two under two and herself only nineteen.

Jo desperately wanted to go home, but when Pete came in with the kids, and Jilly bounced and bounced and shouted, she just knew it would be too much for her, too much to expect of Pete too. Different if they had friends and family around. What was it the sister had said, looking at her records? "What's this, a baby in every port?" Well, it

had been their life, she and Peter, shifting around and she had enjoyed it really. But just sometimes, like now, she wished she had some real old friends around, friends who thought it worth the twenty mile drive to the hospital to see you. Of course, Pete came when he could, but it was hard, with the animals to look after, and the kids. Jo envied Mrs Hammond, the one whose baby had been born in the car on the way here. Her husband came every night, brought their kids and fish and chips and they all sat in the lounge, watching TV and eating tea together.

Visiting time was the hardest thing to bear. Next was that bloody Royal baby.

"Are you going to call him William?"

"No, why?"

"After the little Prince, of course."

"Call him Royal. I've got a cousin called Royal. Royal T. Potiki."

"Have you seen the paper? The Princess looks so radiant." I'd look radiant too, with all that attention. Or maybe not so much attention, more just getting what she wanted.

"Come on Mrs McDonald, we've got to make this bed."

"But I'm trying to rest."

"Make the ward tidy, the doctors come round in half an hour." Hell I'd get more rest at home. Suddenly Jo made a decision, went to the phone and rang the Harpers, leaving a message for Peter to ring her.

He came through on the nurses phone by mistake.

"Hurry up please, Mrs McDonald, just don't take too long. This is a staff phone."

"Hullo love, what's wrong."

"I want to come home." The nurses behind the desk pretended to be busy.

"Well, love, if you want to come home I'll try and borrow Jack's car and come tonight for you."

"What's wrong with ours?" rising voice, sinking feeling.

"Nothing much, it'll be ready at the end of the week."

"Make it the end of the week then love." She felt she was giving up too easily. "Are you all OK?"

"Yes, we miss you."

"Me too, I mean I miss you." Jo knew she sounded distant, wished she could explain, but it was so hard with those up themselves nurses sitting just there. She went back to bed and cried a little. Pat was crying too. After a while she felt she could trust her voice to come out properly.

"Hey, Pat are you alright?"

"Yeah, really, there's nothing wrong. How about you Jo?"

"Yeah, nothing wrong, just crying."

They compared red eyes and giggled a bit. Silently Jo blessed Pat. At least she never talked about the Royal baby. □

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No. 76 Jan/Feb 1980: Depo Provera trials, Maori & Pacific Island women, computer revolution, women's movement history part 5, Topp twins, Winnie Verspagen.

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.

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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.

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No. 87 March 1981: Teenage feminist, 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's 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.

No. 91 July/Aug 1981: Working Women's Charter, disabled women, US anti-abortion movement, lesbian mothers questionnaire, contraceptive failure.

No. 92 September 1981: Kate Sheppard and women's suffrage, alliances, women against the tour, Yorkshire ripper, cervical caps, political priorities.

No. 93 October 1981: Rural women, feminist teachers, feminism in developing countries, women's art in North America.

No. 94 November 1981: Springbok tour protests, Amnesty International and International Feminist Network, Sonja Davies on ILO, painful periods, feminism and environment.

No. 95 December 1981: Motherhood and feminism, mothers without children, patient's health rights, feminism and religion, fitness feature.

No. 96 Jan/Feb 1982: What do school-girls want: new women MPs in the house, Andrea Dworkin on pornography, interview with Simone de Beauvoir, feminists on motherhood.

No. 97 March 1982: Women in non-traditional jobs, an Indian marriage, radical feminism, feminism in China, rugby, Alexandra Kollantai, the trouble with feminism is...

No. 98 April 1982: Co-ops, Pacific nuclear testing, women and NZ theatre, Alexandra Kollantai part 2, endometriosis.

These issues are available at cover price.

No. 99 May 1982 (\$1.60): Sonja Davies' life story, Mautini Prison, sexual harassment, women on the frozen continent, Nuclear-free Devonport, lesbian invisibility in the media.

No. 100 June 1982: (\$2.50 - photocopy only). Non-titling report on breasts, Sonja Davies' life part 2, Fay Weldon, Maori women's work co-op, Teacher Career and Promotion Study, Maori Sovereignty part 1.

No. 101 July/August 1982 ANNIVERSARY ISSUE \$3.50: A decade of defiance - Broadsheet looks back

The following issues are available at \$1.80

No. 102 September 1982: Education cuts, Sonja Davies' life story part 3, Health Conference, Boston Women's Health Collective, self defence and sexual harassment, Black women work on diabetes, a case of rape.

No. 103 October 1982: (\$2.50 - Photocopy only) Rebecca Evans on her life, Maori Sovereignty part 2, Sonja Davies' life story part 4, Polish women

and revolution, Broadsheet's roadshow.

No. 104 November 1982: Women's Health Conference reports and responses, Norma Svenson, rape and the law, Rape symposium, Nga Whaea O Te Moana - Fiona Clark's calendar, Women's Political Party, Sonja Davies' life story part 5.

No. 105 December 1982: Hui on Pacific land rights, freedom fighting in the Philippines, US nuclear policy, women for peace in New York and Greenham Common, Indonesia in East Timor and political prisoners.

No. 106 Jan/Feb 1983: Maori Sovereignty part 3, film maker Merata Mita, Ruth Beaglehole and preschool politics, N.Z. feminist bookshops, Human Rights Commission, smoking, Olivier Spencer Bower.

No. 107 March 1983: Feminism and the political economy of NZ, interview with Uma, women's employment and unemployment, racism and sexism in children's books.

No. 108 April 1983: wife murder, Rita Angus, collectives - Health Alternatives/Whakatane/Dunedin.

No. 109 May 1983: VISUAL ISSUE, interview with Helen Caldwell, murals, Maori women weave, Rohyn Kahukiwa.

No. 110 June 1983: running away from home, Pakeha women respond to Maori sovereignty, NZ feminist artists.

No. 111 July/Aug 1983: Women march for peace, interview with Merata Mita, incest survivors speak out, Broadsheet Roadshow.

No. 112 September 1983: Suffrage anniversary issue, Indian struggles, lesbian rights Maori struggles, abortion rights, racist sport.

No. 113 October 1983: Education issue-sexism in schools, teaching Maori language, politics and early childhood education, feminist teachers.

No. 114 November 1983: "change of life", working on white racism, lesbians come out to their doctors, Mira Szasz and the Maori Women's Welfare League, the Pakeha university, Broad-sheet indexing

No. 115 December 1983: women and the anti-union bill, interview with Stanley Roche, Matarena's story, mothers matter too, the invisible working class feminist, Indian land rights.

No. 116 Jan/Feb 1984: Sonja Davies on Industrial Law Reform Act, Merata Mita on Waitangi, Jill Abigail on sexism in schools, physed, lesbian mothers, Philippines feminism, endometriosis, Catherine Mackinnon on sex, violence and the law

No. 117 March 1984: Te Hikoi ki Waitangi, murder - the ultimate discrimination, rape law reform bill, repetition injury, interviews with Jacqueline Fahey and Fiona Kidman, sexism in secondary schools' science and technical subjects.

No. 118 April 1984: reproductive technology, sex, love and feminism, voluntary unionism part 1, Hawaiian, Kanak and Aboriginal women on Pacific land matters, health risks of visual display terminals.

No. 119 May 1984: rape fight back, neighbourhood support groups, voluntary unionism part 2, weaving of Te Atiawa, premenstrual syndrome, interview with Sheila Kitzinger, women's sexuality.

Order form on page 39 ▶

NOT JUST THE CLAP

ERICA COX works in an Australian VD clinic. In this article she argues that diseases which threaten women's lives and fertility should be clearly identified as venereal diseases. Then women would know how to protect themselves.

At the recent Australian and New Zealand Society for Research on Epidemiology and Community Health (ANSERCH) Conference, University of Waikato researcher Vicki Grace reported on her study which showed that women most at risk of cervical cancer – older women and Maori women – are least likely to be checked for cervical cancer. Maori women have twice the European rate of invasive cancer, yet are less likely to be offered a smear by their doctor.

NSU AND CHLAMYDIA

There is one venereal disease about which very little is known, both by the general public and the medical profession. It affects men only (but is clearly venereally transmitted) and is a much milder disease than gonorrhoea. Even its name invites us to regard it as benign – non-specific urethritis.

Nothing could be more misleading. Recent evidence points to very serious consequences for women.

Non-specific urethritis, or NSU, produces in men an irritating discharge and burning on urination about two weeks after sex with a woman who is a carrier. It is the most common venereal disease seen at the clinic and at any one time over 50% of the men in our waiting room are suffering from it. We give them antibiotics for 12 days and tell them to come back if that doesn't clear it up. It usually doesn't.

The normal course of the disease is a chronic relapsing one. It lasts for a variable period from several weeks to several months and relapses even after apparent cure are common. Treatment, with

broad spectrum antibiotics, will suppress it, but usually will not cure it.

The cause of NSU is unknown. It is a collection of symptoms, rather than a single disease. One organism which has been associated with it certainly is chlamydia, but this does not occur in all cases. As the cause is not known, there are no laboratory tests for it and diagnosis is made purely on what we see in the clinic.

Women merely carry it without suffering any ill effects. Or so it was thought. It is now clear that the same chronic relapsing inflammation may also occur in the female genital tract, and in particular in the fallopian tubes. One organism clearly associated with infection, fol-

lowed by scarring and blockage of fallopian tubes, is chlamydia. We can begin to think more clearly about pelvic inflammatory disease when the above facts are taken into account.

second most common cancer among women. If diagnosed in the early stages it is curable, basically by destroying the tissue in which it is growing in some way. Theoretically it is entirely preventable in the first place.

The current theories of what causes it are:

- Smegma (secretion under foreskin) – this one is no longer favoured by most authorities;
- Some component of spermatozoal DNA;
- Herpes virus;
- Venereal warts virus.

It's easy to see how you get these substances on your cervix.

It may well be that ultimately something entirely different will be shown to be the

can be a husband as well as any other man.

Every woman who has ever had unprotected intercourse, even if only once in her life, needs to have a PAP smear every two years. Early diagnosis can make a great difference to the outcome of treatment. Women at particular risk should have one every year, and this is the current recommendation here for women with evidence of herpes virus or papillomavirus (warts virus) on a previous PAP smear.

Many cancers for which a causative agent has been identified have a very long incubation period and cancer of the cervix is probably no exception. In other words we need to continue to have PAP

Cancer of the cervix is a venereal disease. Early diagnosis can make a great difference to . . . treatment.

lowed by scarring and blockage of fallopian tubes, is chlamydia. We can begin to think more clearly about pelvic inflammatory disease when the above facts are taken into account.

One of the truly unpleasant experiences at a VD clinic is to have a 20-year-old woman sitting in front of you telling you she doesn't need the well meant advice on contraception you are trying to force on her; she hasn't been using any for over a year in spite of almost daily intercourse and she knows that something is wrong ever since her boyfriend had NSU two years ago and she had stomach pains. There is little you can say to comfort her.

Cancer of the cervix is the

cause. Many cancers have been shown to require at least two agents or events, an initiator and promoter acting in sequence, and it may turn out that cancer of the cervix also is caused by more than one agent. However the evidence strongly suggests that at least one of them is sexually transmitted.

It we use the correct descriptive term, namely venereal disease, to describe this illness we can then begin to think clearly about how to prevent it. How do we protect ourselves against every other venereal disease?

It is not only our own sexual past that matters but also that of our partners. Sex with only one man can transmit the agent if he is carrying it and he

smears for life.

I sometimes hear people say about condoms – "They are not much good, are they" – a view being put about by men who don't like to use them. They give excellent protection, not only against VD but against pregnancy. (A local massage parlour forbade the girls to use them, then half the workers had to leave because they got herpes and now their use is compulsory).

We need to make informed decisions about our sexual behaviour. Because we are the reproductive sex we possess the more extensive and complicated reproductive apparatus. It is more susceptible to serious effects of infection than that of the male. We had better know it. □



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2-17

'Star'
30/5/84
'Evening
Post'
13/6/84 →

The New Right has enlisted powerful allies, God and Nature, in its bid to send women back to the kitchen sink. "Quite frankly," said former Social Services Secretary Patrick Jenkin, "I don't think mothers have the same right to work as fathers. If the Lord had intended us to have equal rights to go to work, he wouldn't have created men and women.

(from the 'New Internationalist'
March '84.)

sent by Stella
Woodham ↓
May, 1984 Issue.

"I could speak bits and pieces of Maori through my involvement with the culture group but when my daughter knew more than me I decided it was time to learn properly," Mr Ludden said.

'Dominion' 21/5/84

↑ sent by
Victoria Main

sent by Olivia
Hamidy ↓

AMUSEMENTS

HEAR HELEN CLARK MP
AND CHARMAIN POUTNEY

Speak on the UN Declaration on Discrimination Against Women.
Tuesday, May 22, 8 pm, Maungawhau School, Ellerton Road, Mt Eden. All women warmly invited.
Sponsored by New Zealand Labour Party.

'NZ Herald' 19/5/84

sent by
Flavia
Westermann,
Auck.

By-election on July 18

Levin Weekly News 6-6-84
Levin Borough residents will go to the polls on July 18 to decide who will fill the vacancy left by the resignation of former councillor, Mr Lloyd Davies.

The issue was complicated further when Cr R.H. Campbell said he was in favour of appointing a person from the community -- someone with experience or perhaps a woman.

Thanks to other contributors.



WHAT'S NEW?

COURSES

WEA July/August/September, 21 Princes Street, Auckland. Phone 732-000 for further details. *Communications*, a week-long workshop for Maori women on writing, printing, speaking skills for radio, newspapers, TV and video, 2-6 July, \$25 waged, \$15 unwaged. Merata Mita, Ripeka Evans. *Women and the Law* - How the law in NZ affects women, 7 July, 11am - 4 pm, Epsom Community House, 202 Gillies Ave, Epsom. Linda Kaye. Phone 687-444. *The Emerging Pacific* in relation to the colonisation, militarisation and nuclearisation of the Pacific, late July, 7.30pm - 10.30 pm, \$5 waged, \$3 unwaged, Ripeka Evans and others. *Understanding Current Events in the Middle East* - 10 sessions, video & slides. (Course outline available from WEA), starting 2 August, 7.30pm - 9.30pm \$25 waged, \$14 unwaged, Willi Frey. *Ratana* - Part of the "Thinkers for Today" series, the spiritual and political insights and influence of the Ratana movement in Aotearoa, 7 August, 7.30 - 9.30pm, \$4 waged, \$2 unwaged, Ngaire Te Hira. *Anarchism* - discussion on the philosophy behind Anarchism, 29 August, 7.30 - 9.30 pm, \$4 waged, \$2 unwaged, Gina Murray. *Feminism* - some of the different perspectives that come under this general heading, 5 September, 7.30 - 9.30pm, \$4 waged, \$2 unwaged. *Making Changes - Self Esteem For Women*, 8-week course designed to develop self-confidence and assertion in women, 17 September, 7.30 - 9.30 pm, \$20 waged, \$11 unwaged. Claire-Louise McCurdy, course limited to 12 women.

Women's Studies Assn (Auck) Seminar 8 July, 9am - 4pm Kohia Teachers Centre, Kohia Tce (off Gillies Ave) Epsom. *Creative Unemployment - How to Survive on a Benefit* budgeting, nutrition, op-shop sleuthing, political postering. Share your skills and expertise with other women. Soup, bread and coffee provided: bring extras if you feel affluent. Members \$3, non-members \$4, unwaged \$2. All women welcome.

Centre for Continuing Education Victoria University of Wellington, Saturday seminars. 28 July, *Women in a High Technology Future*: Active participants or passive consumers? 9.30 - 12.30 pm, Myra Harpham, \$6, Rm K301, Kirk Bldg, Victoria University. Further details phone 721-000 ext 683 Wellington.

Rural Women Stepping Out Exploring strengths and ap-

titudes, computers and farm accounting, preparation of personal histories, 6 & 7 July at Lincoln College, Christchurch, phone 252-811.

YWCA Courses, unless otherwise stated are at 397 Queen Street, phone 778-763. *Photography* - The workings of a camera and improving your photographic skills. 7 July, 10am, please bring camera if you have one. *Car mechanics* What makes your car run and why doesn't it sometimes? Theory workshop 7 July, 10am, part 2, 8 July, 10am at Herne Bay Service Station, you may bring your car. *Massage* Learn how to ease tension and stress bring one large and one small towel, 14 July, 10am. *Women and the Law* - how the law and the legal system affect women, 21 July 10am. *Home Handy Woman* would you like to know how to do general repairs around the house and what tools are required for this? 28 July, 10am. *Lawn Mower Repairs* at Richmond Mower & Garden Centre, 481 Richmond Road. Bring along your lawnmower, 4 August, 10am. *Car Mechanics* 11/12 August, same details as outlined above. *Alternative Health* How women can begin to take responsibility for their own health, 18 July, 10am. *Co-operative Gardens*, the basics of organic gardening, compost making, and the French intensive system using raised beds, Kelmarna Gardens, 25 August, 10am.

Woodworking Courses We are trying to organise women-only carpentry/woodworking skills courses. Some of these would probably have a male tutor. We need to have some idea how many women would be interested. If you are, could you please send the following information to: Nancy, 15 Keppell Street, Grey Lynn, Auckland 2, or phone Deborah 762-935. We'd like your name, address, phone number, (2) your particular interest (basic hand tool skills, furniture craft, carpentry), (3) Preferred times, (evenings, weekend workshops, 1-2 week block courses during school holidays), (4) Level of skill you already have, (none, basic hand tools such as hammer, saw, plane, power tools, hand or shop machines) (5) Do you have your own tools?

RALLIES

Unemployed Workers Union, New Lynn, 12 July, 11.30am, New Lynn Community Centre, Memorial Square, New Lynn.

PUBLICATIONS

Womens Song Book - we are a non-profit making collective that is compiling a book of songs with

music about the experiences of women in NZ. The book will be distributed as widely as possible at cost price. Because of this we are unable to pay for songs, but we will acknowledge authorship. For more information, write to "Women's Song Book", PO Box 466, Wellington.

Lesbian Bibliography - Winter reading for lesbians. Miriam Saphira has compiled a bibliography of over 300 books with main lesbian characters which are in the Auckland Public Library. The list is partially annotated and is based on Barbara Grier's *The Lesbian in Literature* third edition. \$2 from Broadsheet or from Papers Inc, PO Box 47-398, Ponsonby, Auckland.

Adele Bertei as Isobel in the film Born in Flames (see p 46).



Problems and Prospects for Women on Farms edited by Mary Sparrow and Barbara Young, contains the papers and a discussion of the issues raised in workshops from a seminar attended by 200 farm women.

MEETINGS

Lesbian Drop-in every first Tuesday of the Month 7.30pm onwards, Dunedin Women's Resource Centre, Rm 10, 2nd floor Regent Chambers, the Octagon, Dunedin. **Dunedin Lesbian Line** 778765 Mondays 7 - 10pm.

Lesbian Alcohol and Drug Abuse Support Group has been set up at the Women's Health Centre, 63 Ponsonby Road, Mondays 5.30-7pm. There may be opportunity for small groups to meet at other

times. The support group can be additional to other clinics you may be attending. For users who wish to cut down as well as users who wish to stop completely. Non-judgemental, confidential, all lesbian, with shared facilitating. Assistance will be available from the Lesbian Psychologists Group.

New Zealand Women's Political Party Auckland branch meets every Monday at 7pm. Details, phone 695-443 Auckland.

Lesbian Mother's Gatherings Auckland, for details phone Frankie 268-239 or Jan 498-527. Childcare can be arranged by phoning Claire or Michelle 763-133 Auckland.

SEMINAR

Women and Backlash organised by Women's Studies Assn., Wel-

lington, Saturday 7 July, Crossways, (Cnr Elizabeth & Brougham Sts) Mt Victoria, 9.30-4.30pm. The seminar will concentrate on women's employment and the unions. All women welcome.

GAY/LESBIAN WELFARE GROUP

Telephone Counselling & Information Service, phone 33-584 Auckland. Coffee evenings are held weekly.

WOMEN'S APPOINTMENT FILE

Federation of University Women have the chair for June/July & call for more women willing to serve on statutory boards. Please forward names to: Women's Appointment File, Box 10-351, Wellington.

ON THE SHELF



Maya Angelou

I KNOW WHY THE CAGED BIRD SINGS

Maya Angelou

A moving biography about a black woman growing up in the southern USA in the 1920s. On TV soon. Virago non-fiction, \$12.95



Barbara Smith

HOME GIRLS

Barbara Smith (ed)

A Black Feminist Anthology. Thirty-four contributors write about myths and realities. Kitchen Table - Women of Colour Press, \$19.25

SASSAFRASS

Ntozake Shange

From the author of the theatre piece *for coloured girls who have considered suicide/when the rainbow is enuff*. Shameless Hussy Press, \$2.95. Also her new book of poetry, *A Daughter's Geography* from St Martins Press, \$17.50 hdbk



Ntozake Shange

FINE LINES

Edited and with an introduction by Ruth Sullivan. The best of Ms fiction. Charles Scribner's Sons, \$11.95

IN SEARCH OF OUR MOTHER'S GARDENS

Womanist prose by Alice Walker. The first collection of non-fiction from the author of *The Colour Purple*. Limited stock. Harcourt Brace Jovanovich, \$26.25 hdbk. Also by Alice Walker, *Meridian* \$12.50 and *You can't Keep a Good Woman Down* \$10.50 both published by The Women's Press.

A FEMINIST TAROT

Sally Gearhart, Susan Rennie. Revised and expanded edition of this popular work. Peresphone Press, \$9.25

MOTHERPEACE

Vicki Noble

A way to the Goddess through Myth, Art & Tarot. Harper & Row, \$22.25

MASK

Fumiko Enchi

First of her novels to be translated into English. Relationships between an older woman, her widowed daughter-in-law and the two men in love with her. Aventura, \$10.95

CHINESE WOMEN WRITERS

Ru Zhyuan et al.

A selection of stories and articles by seven contemporary women writers. Panda, \$5.50



Zhang Kanglang

GAINING GROUND

Joan Barfoot

Abra leaves her husband, children and suburban security to live as a hermit. The Women's Press, \$13.95

LIGHT A PENNY CANDLE

Maeve Binchy

The story of 20 turbulent years in the lives of two women. Coronet Books, \$7.95

LOOK ME IN THE EYE

Barbara Macdonald with Cynthia Rich

Old women, aging and ageism. Reviewed May *Broadsheet*. Spinsters Ink, \$10.50



SAPPHISTRY

Pat Califia (illus. Tee Corrine)

The book of lesbian sexuality - revised edition. Naiad Press, \$13.95

THE PRICE OF SALT

Claire Morgan

A reprint of the 1952 lesbian classic. Reviewed in this issue. Naiad Press, \$13.95

THE NOTEBOOKS OF LENI CLARKE

Sandy Boucher

"Stories you will want to read, re-read and lend to your friends." Jane Rule. The Crossing Press, \$12.25

AGAINST THE SEASON

Jane Rule

How the cycles of birth, growth and death affect every character. Naiad Press, \$13.95

THE MIRROR DANCE

Susan Kreiger

78 interviews in this study of identity in a lesbian community. Temple University Press, \$15.75

DAUGHTERS OF A CORAL DAWN

Katherine V Forrest

"By the time they observe that there has been an astonishing number of births of baby girls, it will be much too late." Science fiction from the author of *Curious Wine*. Reviewed in this issue. Naiad Press, \$13.95



Joan Barfoot

OUT FROM UNDER

Jean Swallow (ed)

Sober Dykes and our friends. Reviewed May *Broadsheet*. Spinsters Ink, \$15.75



Anne Leaton

GOOD FRIENDS, JUST

Anne Leaton

Maddy is in love with Gergina's neck and shoulders but thinks the rest of her leaves a lot to be desired, especially her penchant for the opposite sex. Chatto & Windus, \$8.95

JUST ARRIVED FROM RADICAL ROSE RECORDINGS USA

Cassettes by and for lesbians. \$17.75 ea

Talking About Myself... Flying Thundercloud Radical Dyke of Colour; We Were All Outlaws... Lesbina and Herstory by K Krepps; I'm in Love with Lesbians... Interview with Maxine Feldman; Dyke Pioneers... Lesbian songs by Sidney Spinster; Dykes Resist! First hand accounts of lesbians fighting male violence; The Lesbian Frequency No 1 - Two cassettes of songs, humour, political action, \$35.90 (the pair); The Lesbian Frequency No 2 - Two cassettes as above, \$35.90 (the pair); Jewish Lesbian Culture and Anti-Semitism in the Lesbian Community - a presentation by Minneapolis, Minnesota Jewish Lesbians recorded live at a Women's coffeehouse. Two cassettes, \$35.90 (the pair).

OVERSEAS PERIODICALS

THE BLATANT IMAGE

Women's photographs which convey many insights about our lives. The Blatant Image, \$14.50

FEMINIST STUDIES

Vol 10 No 1 Spring 1984; with a variety of contributions that focus on women's experience. Feminist Studies, \$8.95

OVERSEAS MAGAZINES

Manushi - Women and Society in India \$3.75 ea or may be ordered direct. See details on page 48; *Kinesis* - Canadian Feminist Newspaper \$1.40; *Girls Own* - Sydney Feminist Newspaper \$1.40; *Off Our Backs* - USA Women's Journal \$2.00; *Womanspirit* - Spring 1984, quarterly \$5.25; *Spare Rib* - British Feminist Magazine \$2.60.

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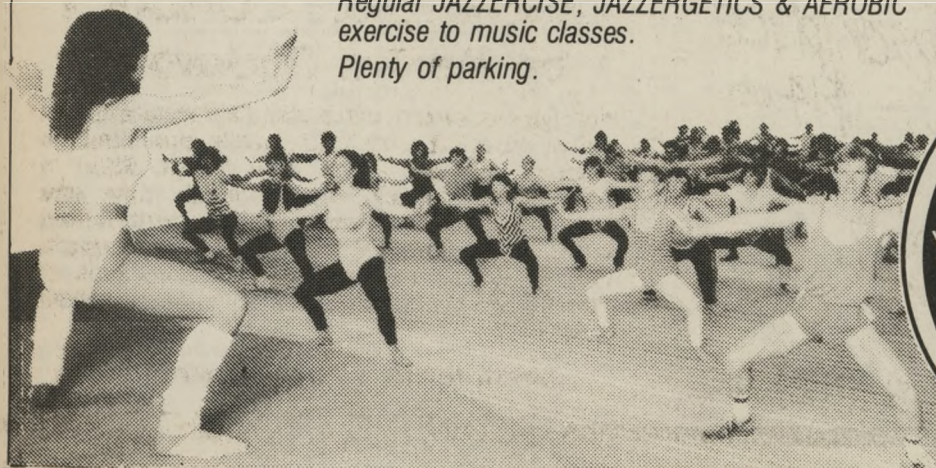
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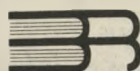
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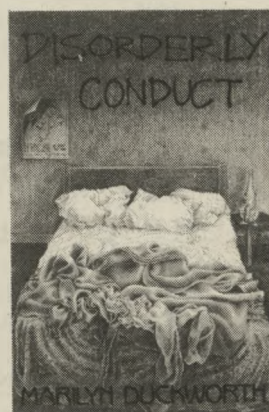
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Bombs Don't Discriminate:

Do women have a "special" interest in nuclear war? No, says the American Radical Feminist Organising Committee, a nuclear disaster would be the most equal event in the history of the world. So why are women and feminists flocking to the peace movement in droves?

From Greenham Common, England, Seneca, NY, the Pentagon, and from many other places and perspectives, large numbers of women are massing together to oppose the weaponry and ideology of a system which they claim is based on the "masculine" values of violence and aggression. The threat of nuclear annihilation is, according to them, as much a feminist issue as rape or abortion. Some groups even contend that the peace movement should take top priority in women's organizing. What astounds us as radical feminists is that they are waving the banner of feminism while they organize.

Two points are at issue here. First, the women's peace movement claims that women have a special interest as *women* in preserving the life of the earth and in ensuring the future for the benefit of their children. Secondly, it claims that women are specially suited for this task by virtue of their nurturing and sensitive awareness of life. We are supposedly more peace-loving by nature than men are.

We believe that a substantive critique of these two points is important since they relate directly to the notion of biological determinism, which states that women's nature is defined by innate biological features. We also intend to address the strategies for change employed by the women's peace movement, their effectiveness, and their implications.

In Whose Interest?

How can women have a "special" interest in nuclear war? A nuclear disaster would be the most equal event in the history of the world. Bombs don't discriminate. (An exception would be the neutron bomb which will leave buildings intact.) Women would be neither more or less affected than any other group. The real point of this argument is the premise that women are somehow *responsible* for life on earth. This line of reasoning states that since women possess the capacity to bear children, the continued existence of the world and the fate of its inhabitants are of a greater concern to these producers of life, these women, than to men. Whether this argument is used to glorify their power to affect world events or to pin the responsibility for world events upon them, the basic idea is the same. Simply stated, women's fate and women's interest is defined by the capacity and duty to bear children.

As radical feminists, we reject this notion that women are defined by their reproductive capacity. This idea was one of the basic tenets of the early women's liberation movement. And as Ti-Grace Atkinson has pointed out, the ability to bear children is a capacity which individual women may or *may not* choose to exercise. Radical feminists should object to the equating of motherhood with womanhood. Women as human beings share an interest with other human beings (men) in the preservation of life on earth. Setting women

and men in opposition over an issue of *human* concern only reinforces the artificial constructs of gender which form the basis of women's oppression. Simone de Beauvoir spoke to these issues when she answered a question about women in West Germany calling for peace in the name of feminism. She replied, "that's absurd. Absurd – because women should desire peace as human beings, not as women! That whole line is completely irrational . . . And if they're being encouraged to be pacifists in the name of motherhood, that's just a ruse by men who are trying to lead women back to the womb. Besides, it's quite obvious that once they're in power, women are exactly like men."¹

Women Better Than Men?

A prevalent defense of the women's peace movement lies in the appeal to the superior quality of women's "nature." An understanding of the reliance on and celebration of women's "special qualities" is important to any criticism of the women's peace movement, since so much of its theory and strategy rests on this way of thinking. Qualities such as nurturing, sensitivity and, in fact, peacefulness are said to belong either inherently or as a result of social conditioning primarily to women. This line of argument basically states that if only men would give up their aggressive, violent, "masculine" values, injustice would disappear and peace would reign.

To our way of thinking, the notion that "women's qualities" are somehow better than "mens qualities" is in basic opposition to the theory of feminism. Feminist theory states that the potential for all qualities – from aggressiveness to nurturing – exists within each person. But under a system of male supremacy, certain traits are deemed "masculine" and others, "feminine". Since gender is not innate but is socially constructed, the goal of feminism is to eradicate the categories of "masculine" and "feminine". An appeal to women's distinctive characteristics only reinforces these categories. Moreover, this position does nothing to change the essential conditions between women and men; it merely seeks to reverse the qualities that dominate. The inability to effect basic change which characterizes the ideology of the women's peace movement stems in part from an excessive preoccupation with psychological factors. Focusing as it does on men's and women's character traits, the movement ignores the structural aspects of male supremacy.²

There is another reason for feminists to reject the celebration of women's personality characteristics. Historically, the notion of women's difference has been one source of our oppression and, in the current context, extolling it traps us once again in the male supremacist system. As Ellen Willis so succinctly put it, "the claim that women are superior to men is nothing new; when men make it, it's called 'putting women on a pedestal'. Men will gladly concede our superiority so long as they get to keep their power".³

Before moving on, it should be noted that Seneca, which was the site of a women's peace march last summer, is close to Seneca Falls, where the first wave of feminism originated. Susan B. Anthony and Elizabeth Cady Stanton fought against equating womanhood with a special women's perspective. How ironic that today

Men Do

the town is used to undercut their vision of feminism.

Women & Imperialism

The women in the peace movement claim a special affinity with other oppressed people both within and without the United States. It is their view that as victims of everyday male violence they have special insight into its manifestations overseas. As they put it, "We came to this action as women and as feminists, connecting crimes against us in our daily lives with the world-wide violence of the military machine".⁴ But violence against women is not the same as imperialism, and direct, constant, everyday oppression is not the same as the fear of possible nuclear disaster. One of the strongest statements of the supposed link between feminism and imperialism comes from a group called the Continental Front of Women. The group states that "it's a common front of women from all over the Americas against intervention in Central America. It is based on the idea that women, more than anyone, know the value of peace and the need for peace".

Imperialism is "the policy, practice or advocacy of extending the power and dominion of a nation". We feel certain that any Nicaraguan woman could tell you that the people of the United States as represented (however inaccurately) by their government are an imperialistic power and a direct threat to her safety as a human being. She would not and should not exempt from responsibility those women who spend a hard day weaving webs at the Pentagon. The fact is that every citizen of the United States benefits materially from the imperialistic and exploitative power of the government of the United States. It is therefore inescapable, if unpleasant, fact that every citizen of the United States, male or female, bears a share in the responsibility for the actions of the government. If the women's peace movement were seriously concerned with the imperialism of the government, it would be working to change or overthrow that government. Instead it chooses to identify itself with the victims of imperialism and thus escape its inherent responsibility for it.

Tactics of Persuasion

The women's peace movement often presents the view that men are inherently, some say biologically, motivated towards violence. "... We do not want that dominance which is exploitative and murderous in international relations and so dangerous to women and children at home - we do not that sickness transferred by the violent society through the fathers to the sons".⁶ However, after espousing the view that men are inherently violent and evil, it bases its entire campaign for peace on a heavily symbolic appeal to men's "better nature". Surely, if men are as bad as these women say they are, they can hardly be expected to change their violent ways by being exposed to a group of women protesting in loving harmony. Making such an appeal to the oppressor is a move rooted in hopelessness and despair. It says, in effect, that men hold complete power, that men will always hold complete power, so that the best that women can do is ask for concessions. But we refuse to accept this assessment of the situation. The dominance of men over

women is not absolute or inevitable; it derives not from biology but from a system of male supremacy. Furthermore, it is our conviction that men are neither innately evil nor incorrigible. As radical feminists, we believe that men can change.

If the tactics of persuasion are rooted in pessimism, what were the women doing in Seneca? The answer to this question is linked to the unique quality of women's oppression. The most striking and difficult aspect of that oppression is the *ordinariness* of it all. It has to do with our everyday relations with men, it has to do with everyday violence. (If we did a survey and asked women from all walks of life what hampered their day-to-day activities more, the threat of nuclear war or the fear of being attacked or raped by a man, the latter response would undoubtedly be the prevalent one.) But the violence and exploitation which make up the fabric of our oppression are rarely dramatic or overt. Women's oppression is everywhere we turn, and yet it rarely appears in a form which we can grasp and confront dramatically or immediately.

In contrast to women in ordinary life situations with men, the women at Seneca are able to confront the military dramatically and concretely. And there is a heroic aspect to the activities of the women at Seneca. They courageously leap the chain link fence into the very arms (literally) of the enemy. They weave webs in front the entrances to their targeted installations. It seems obvious to us and must be to them that these activities have never had one concrete result, have never disarmed even one bomb. But then that is not the point. It is more rewarding, perhaps, to deal with an issue like nuclear disaster than to confront the difficult and elusive issues of everyday life in male-dominated society. Nuclear disarmament has a further appeal. It is monolithic enough to fire the imagination. Furthermore, participation in the peace movement is socially acceptable and never requires you to step out of your role as a woman. Finally, it is a cause that no sane person would oppose. Even Ronald Reagan claims to support it.

What is the Greater Danger?

One of the most common arguments associated with the women's peace movement deals with the pressing and immediate nature of the threat. This line of reasoning states that every group of people on earth is threatened in a tangible and immediate way by nuclear power, and that therefore we should all set aside our petty concerns and work to end this worldwide threat. This argument is, of course, almost a tradition in the history of women's liberation. In the 19th century, suffragists in the US were asked to step aside for the black man. Women who have participated in various socialist revolutions around the world have received promises of liberation which were never kept. But the nuclear argument does seem to carry more weight, at first glance, since no one could argue that if the plant were destroyed, women's liberation would be of pressing concern. So, the argument goes, women should put the preservation of the planet first.

Now, none of us denies that nuclear destruction is a life and death issue, but then so is women's liberation. It seems clear to us that the chances of a woman being hurt or killed



Waiheke Women Walk for Life on Earth, leaving Auckland on 24 May, expect to arrive in Wellington early July, photographed by Gil Hanly.

in some random act of violence tomorrow are many times greater than her chances of being killed in a nuclear explosion. It amazes us that a woman should be asked to set aside the question of her right to control her body in favor of a campaign to preserve the human race. While we live in a world that denies us the opportunity to achieve our full potential as human beings, how can anyone expect us to sacrifice what we have for the good of mankind?

Pacifism is Not Integral to Feminism

In contrast to the women's peace movement, we would argue that pacifism is not integral to feminism. One can be a feminist without being a pacifist. One's opposition to war should be based on political and personal reasons which have nothing to do with being a woman.

Let's keep the issue of violence in perspective. Women

have had no choice but to be non-violent and men have always counted on the fact that women don't fight back with physical force.

Although violence is used by men to exert power over women, violence is not inherently male. It is a tool that can be used by women against women, women against men, and men against each other. Moreover, women have sometimes been actively involved in warfare. A current example is the women of Nicaragua. (Interestingly, these women do not have the right to abortion. Some feminists have excused the Sandinista government for this, since they have more urgent matters to deal with.) To label women's relative lack of participation in recent wars as the result of an essentially peace-loving nature makes about as much sense as attributing women's relative lack of participation in the work force in the 1950's to an essentially home-loving nature. Women serve willingly in the armed forces of many nations. There are a lot of women in the US who support governmental

policy on nuclear weapons. Many men and women oppose these policies, but these are political differences. Pacifist men still oppress women; Phyllis Schlafly and Jeanne Kirkpatrick are still oppressed as *women*.

We do not believe that feminism equals pacifism or that war is the bedrock of male supremacy. Male supremacy is about the relationship of power between men and women. We could have complete peace and men would still oppress women in countless ways.

How Men Benefit: the Military

The women's peace movement has an analysis of militarism which we do not think is a valid one. In addition, this analysis says nothing about the sexism of a social institution which benefits men in several important ways. Without denying that men suffer and die in the armed services, a sound feminist analysis of the military should look at what men gain from participating in it.

Military service brings several advantages to men. They learn how to use aggression in a systematic way. They also experience an intensified form of male bonding. And basic training, according to spokesman for the military, teaches you to be a MAN. Being a man includes dominating women and other men. (Meanwhile, on the home-front, women enable men to go to war by giving them emotional support and by working in the factory and the home.)

Then there are the tangible gains that come to veterans. Since the end of the World War II, over 200 billion dollars have been spent on the country's 30 million veterans. Among the benefits are the following: unemployment compensation; training and education under the GI Bill; hiring preferences for government jobs; low-interest mortgages; and health care.⁷

Not only do women in the peace movement ignore these benefits, they also misdirect their energy by organizing women against the military. Since it is men who participate in it and suffer because of it (despite the benefits), they are the logical ones to organize it. This would also give men a vantage point for criticising male supremacy.

How the Women's Peace Movement Hurts Feminism

It is hard to blame new women coming into the movement for joining the women's peace movement. They are eager to do something, and for several years now there have not been any groups which are vigorously working for women's liberation on a broad front. So the women's peace movement fills a vacuum. In addition, the peace marches and encampments give women a group to identify with and a place to belong.

Although it would be nice to say that women in the peace movement should go ahead and do their own thing while we do ours, feminists do not have that luxury. Every year, the basic tenets of women's liberation become more and more diluted. This has occurred for several reasons. First, we have been asked to subordinate our struggle to more "pressing" concerns, such as getting rid of Reagan or fighting imperialism. This has diverted our energies and hurt us as a movement. Secondly, there has grown up within the women's movement the notion that there is a women's perspective on everything. According to this view, feminists should work on a wide range of issues in order to humanize society; they should bring women's values to bear on a variety of social problems at home and abroad. This approach to feminism has diverted us from the goals of

women's liberation . . . the ending of male supremacy. Not only that. It has also diluted the meaning of feminism. If everything is feminist, as the women's peace movement and other elements in the women's movement would have us believe, then nothing is feminist. Furthermore, feminism cannot be expected to have the answer to every injustice in the world. No one ever put that burden on the black liberation movement. (And you certainly don't see exclusively black groups fighting nuclear power from their special perspective.) Feminism is not a total world-view. It is about the oppression of women. To try to turn it into a world-view is theoretically unwise and ultimately self-defeating. (It is ironic that just as some socialists are denying Marxism, or any other "ism", can be a total theory, some feminists are arguing that feminism is just such a theory.)

Feminists have to recognize that there will always be, as there have been in the past, other important and competing struggles. And these struggles will be considered by many to be more important than women's liberation. In the light of this, it is unfortunate that large numbers of women, of feminists, do not take themselves seriously enough to fight for their own interests first. It is also expected that women unselfishly put others first, whether it be the children, the disadvantaged, or the fate of the earth. Lest we seem to be blaming women for this situation, we should note that, historically, men have had more influence on social norms and roles than women have had; that men have defined us as unselfish and morally superior from the late 18th century on. And this legacy is still with us.

The legacy of altruism and moral superiority hurts us as women and as a movement. One of the ways it harms us is in our relationship to men as a group. What do men feel when they see hundreds of women marching for peace as mothers, lesbians, or feminists? They surely don't feel threatened. We have not noticed any liberal men complaining about these all-women gatherings. In fact, men would prefer us to focus on the pentagon rather than on their behaviour. Certainly men would rather see women climbing fences than disturbing male privilege.

Conclusion

As radical feminists, we question both the assumptions, and the consequences of the women's peace movement. It has encouraged women to celebrate the very features that mark our oppression. Exalting the qualities which men have assigned to us and which keep us in our place in no way weakens male supremacy or brings our own liberation closer. Let us return to the principles of women's liberation as they apply to women in the 1980's. It is time we put ourselves first. No one else will. □

This is a position paper of the Radical Feminist Organizing Committee. We are indebted to the work of Brooke and Ellen Willis in connection with this paper. We also want to thank Ninia Kamberos for her ideas. Reprinted from *Off Our Backs*.

¹ Interview with Simone de Beauvoir, *Ms.* August 1983.

² In a recent essay, Alice Echols discusses this theoretical weakness with regard to cultural feminism, whose most prominent proponents are Mary Daly, Andrea Dworkin, Robin Morgan, and Adrienne Rich. She also analyzes cultural feminists' belief in the essentially different natures of men and women. As opposed to radical feminists, cultural feminists think that the liberation of women, as well as the solution to many of the world's problems, will come through the growth and spread of female values. Alice Echols, "The New Feminism of Yin and Yang," in Ann Snitow, Christine Stanselle, and Sharon Thompson (eds), *Powers of Desire: The Politics of Sexuality* (New York; 1983) pp 439-59.

³ Ellen Willis, *The Village Voice*, 23 June, 1980, p28.

⁴ WPA C-D Statement *O.O.B.*, 12/81.

⁵ Interview with Margaret Randall, *Kinesis*, November 1983.

⁶ "WPA Statement of Unity" 11/81.

⁷ *The Village Voice*, 8 November 1983, p14.

REVIEWS

DEPRESSION LIVES ON STAGE

Renee's fifth play **Wednesday to Come** will be staged by Downstage Theatre from 17 August to 22 September.

The play is set during the depression. Renee was born in 1929, she grew up during the Depression, and for her New Zealand in 1984 parallels 1934. That was the year her father shot himself and her mother faced the desperate struggle of bringing up three children as a woman alone. "My family was very, very poor, there was no widow's pension then. I saw how women were the ones who always had to manage, but you never read about it in history books". In researching **Wednesday to Come** Renee looked for writing by women about the Depression and discovered that apart from Mary Findlays **Tooth and Claw** and Robin Hyde's **The Godwits Fly** women's experience of the Depression is undocumented.

"It was nearly always the women who stood in queues, often with their children. They had to ask for food chits for meat that might be rotten, or for shoes for their kids." Renee really noticed the difference between the poor and those not hard hit by the Depression when she went to school: "You could tell by who had lunches, and who didn't."

Today, says Renee, women still get the rotten end of the recession, they're still most likely to be unemployed. "The only difference now is it is less visible. We don't queue, we get our benefit cheques through the post. But women still can't afford to send their kids to the doctor." Another difference: Renee remembers the rotten blackened teeth marking children fed on lots of cheap starch foods. New Zealand's free school dental service has removed that visible consequence of poverty.

Renee wrote the play early this year, with a concentrated burst in January. One of her difficulties was catching the way people spoke in the 1930s. "We don't realise the cultural effect of American slang on our speech. My family, like a lot of others, didn't have a radio 'till 1938 and we didn't go to films. It was sixpence to go in and we didn't have it. But I have a good memory for what speech sounded like."

By the time Renee finished writing the play she felt happy with most of the play. It was selected from nearly 80 other entries to be workshopped during the New Zealand Playwrights' Workshop in Auckland during

May, and responses to that confirmed that nothing much should change. "Most comments were to make it longer. One woman said she wanted to spend more time with the characters, so I expanded the play slightly."

Workshop director was George Webby and Renee is pleased he will be the producer for the play's debut. "George had a great empathy for the play and I liked what he did with it. He, too, grew up during the Depression. He was one of 10."

The action of the play takes place in a house between Palmerston North and Wellington on the day a march of unemployed goes past from Gisborne. "This march did take place – the marchers were met by police with guns in Palmerston North. There were four women on the march and in the play one woman comes into the house? There are four generations of women in the house – one woman is waiting for her husband's body to come from a relief camp. The play examines reactions to why he killed himself, but Renee's major intention is to "show how little things have changed from then to now." □

Sandra Coney.

SEEING THE LIGHT – A feminist son et lumiére this year at Wellington Film Festival

If anyone should doubt that the role of feminist film makers is a less important one than that of other feminist activities, they haven't felt the huge wave of relief, excitement and anticipation that I felt on getting the list of films from such film-makers to be at the Wellington Film Festival. How gratifying to have our dreams, aspirations, ideas and beliefs up there on the big screen!

First up is **On Guard**, a film by the producer of **Witches, Faggots, Dykes and Poofers** – Digby Duncan. She's a Sydney film-maker with total commitment to lesbian visibility, and the film is a fast paced lesbian science fiction story, about four women who undertake to sabotage a multinational firm engaged in reproductive engineering. This film is a must for those readers who have been following the ethical debate on biotechnology as a potential threat to women and our rights to self-determination. Directed and co-scripted by Susan Lambert, with associate producer Sarah Gibson also sharing the scriptwriting.

Born in Flames is an American film from director Lizzie Borden

who wanted to make a film that "contains gay women yet isn't a gay film per se," and from the reviews of this film she has succeeded in doing not only that, but in achieving a low budget, highly visual film that accents the views of a variety of women. Her vehicle is two private radio stations, one run by white women, the other by black women, and thrown in for good measure, is a racially mixed Women's Army and a Party newspaper edited by white intellectual women. "I made the film out of distress at the splits in the women's movement – and out of distress with the left; women come second even there."

Labour of Love brings us another film from the deft hand of Margarethe von Trotta, who has given us films such as **The German Sisters** and **Marianne and Julianne** in previous film festivals. This film demonstrates von Trotta's increasing absorption with the ways in which women can harm each other. Olga and Ruth are heterosexual friends, and when Ruth attempts suicide, it is Olga who saves her, thus taking responsibility for her life. But Olga has needs of her own that threaten ultimately to destroy their friendship, and Ruth's life. Jill Forbes, in the Monthly Film bulletin, says: "The film has an amazing capacity to reveal both the horrifying destructiveness of human beings and their ability to love. It is because German women film-makers are not afraid of emotion that they are light years ahead of the rest of the field." Extraordinary performances from Hanna Schygulla and Angela Winkler as Olga and Ruth respectively.

From France, and the director Chantal Akerman, comes **Les Annees 80**, eighty minutes of comedy and satire that address the female experience of losing your man. Seemingly an old-hat subject, Akerman manages to lambast women's dependence on romance while retaining our sympathy for the women themselves. Akerman's film is comprised not just of episodes where women get their hearts broken, but literally of the rehearsals of such scenes. "Each saccharine line," says Marcia Pally in Film Review, "with some awkward bit of blocking, each silly song with even sillier lyrics (all Akerman's own invention) and each vapid dance routine is performed over and over by some 64 actors, so that when Akerman puts them together, one sees the final product with the benefit of one's reaction to all its ridiculous parts. Rarely is doggerel used to such wise effect."

From a collective of four women, Megan McMurchy, Mar-

got Nash (who lived in Auckland for a time) Margot Oliver and Jeni Thornley, comes **For Love or Money**, an Australian compilation film that tells the story of women's working lives throughout Australia's history. The film draws on the material in over 200 films produced in Australia between 1906 and 1983. The idea for the film was first discussed in 1977, and in the years between, the filmmakers spent years tracking down the material which includes photographs, letters, diaries, autobiographies of Aboriginal women, and feminist historians. Taut, exhilarating and superbly crafted.

In the pro-ecology, anti-war genre comes the **Secret Agent**, by American director Jacki Ochs. This film is the first comprehensive look at dioxin, the contaminant of the herbicide 245-T, which we are very familiar with here in New Zealand. Dioxin is also the main ingredient of the defoliant named Agent Orange, more than 11 million gallons of which were sprayed over Vietnam in the country's awful war. The film documents the history of chemical warfare, the damage to the environment, and the plight of the people exposed to Agent Orange in Vietnam.

For those of us who are dedicated to protecting ourselves from the effects of a nuclear future, **Dark Circle** is mandatory viewing. An American film produced by Judy Irving, Ruth Landy and Chris Beaver, and co-directed by Judy Irving and Chris Beaver, **Dark Circle** tells of a life in the nuclear age by those who live in the vicinity of a nuclear power plant. Shot on location at the Rocky Flats Nuclear Weapons Facility near Denver, Colorado and two other locations, one in California and one in Japan, the film releases recently declassified footage of the secret world in which the nuclear bombs are manufactured. A film about the cost of nuclear weapons even in the absence of nuclear war. □

Sandi Hall



On Guard.

LETTERS

BOUQUET

Dear Broadsheet,
I am enclosing a cheque to bring my sustaining subscription up to \$35 as well as a bit extra to help you with price increases.

Broadsheet is very important to me and I usually read it from cover to cover as I get the opportunity.

Thank you for keeping me informed about things which concern women in Aotearoa.

Dawn Patterson
Papatoetoe

YES TO EXTREMES

Dear Broadsheet,
I'm still with you – a died-in-the-wool feminist until I die. In spite of ups and downs – in spite of bad publicity, in spite of old age creeping on – and in spite of the old income dwindling. It enrages me the way women who have made it in the business world say they don't believe in the feminists who demonstrate and fight for their rights – one this morning on radio said she didn't approve of extremes (a cool English lady). I longed to ask her how she'd have risen to her present prominent position if the suffragettes and women like the Pankhursts hadn't tied themselves to railings and gone to prison to suffer the horrors of force feeding. We didn't get where we are today by being ladylike and passive.

Good wishes to you all – in fact, loving thought and keep the flag flying (not the Merv Wellington sort!)

(Mrs) Julia Bradley.
Paihia

MORE ON STEPS

Dear Broadsheet,
I wish to point out the inaccuracies in Sandra Coney's report of the YWCA STEPS scheme in the May 1984 issue of Broadsheet.

The omission of the two groups, the Auckland Unemployed Workers Union and the Auckland Trades Council, who did a major part of the work on behalf of the STEPS women is very strange indeed. Why was this?

It was the PSA who approached the AUWU to help the women, and through this union's participation the Trades Council became involved. It was AUWU and Trades Council who approached the YWCA and not the PSA. Although the PSA was later involved with the AUWU and Trades Council in negotiations with the Labour Department.

The YW scheme failed, not only because the Y "tried to impose a hierarchical structure", but

also because the Y deviated from the original aims of the scheme which was, amongst other things, to recognise the pervasiveness of sexism and racism in society and to work on ways to combat it. The Y later proved itself to be racist by wanting to start an outside module to machine tool Maori souvenirs.

Also the PSA were never going to be part of the "Trust" set up to run the scheme, but the AUWU was.

If Broadsheet readers want more information about the Y STEPS dismissals they should write for a free copy of the unions newspaper, **Out of Work**. The address is AUWU, Private Bag 5, Newton, Auckland.

Doreen Suddens
for Auckland Unemployed Workers Union

THE FIGHTBACK DEBATE

Dear Broadsheet,
I think, in theory, that the best form of violence is non-violence – passive resistance – for example, the civil rights movement led by Martin Luther King, and the actions of Ghandi, Te Whiti etc.



From the film *For Love or Money*.

History also has shown that when the oppression is too great, when the wealthy and those in power won't listen to the people then violence erupts. And it has been shown many times that reforms occur purely due to the action of this violence. And some would say that if those in power are so short-sighted, or that they deliberately turn their gaze away from oppression then they deserve any violence which is directed at them.

However, in practice, the above doesn't help me much. I think,

that if I was raped, I would want to kill my rapist. I'm not sure I could channel my anger into positive forms. So I cannot condemn the women who tied an accused rapist to a tree.

I like Sue Lytollis's theory of self-defence. Let us change the atmosphere of fear to one of assertion. (If you need to, put your blow in and then take off and get out of trouble.)

A last point – rapists won't decrease until the new generation has positive role models to follow.

Pat Ocean
Christchurch
I thought the article on PMS was excellent – Thank you.

CHOOSING OUR WORDS

Dear Broadsheet,
You've boobed! Your description of symptoms of PMS in last month's issue listed among words like depression, misery, gloominess, etc – "blackness". So what's "blackness"? Your reader can only assume that it is related to the former unhappy states of being.

Whilst we quite rightly agitate to have sexist terms eliminated and replaced by neutral language,

we should also be aware of how language can serve to shape racist attitudes. Look for loaded words in your kids books – "primitive", "savage", "lazy", "superstitious", "incurable", "backward" – often reinforce racial stereotypes. And "blackness", "black moods/looks/outlook", "the dark side of life", "jewish" (as in stingy) – there are dozens more, all promote negative images. Watch those words – they're dangerous.

Barbara Lambourn
Whakatane

FRONTING UP

The Broadsheet Office is on the first floor of the Gane Building, 43 Anzac Avenue, Auckland. Office and Bookshop hours 9am – 5pm Monday to Thursday, 9am – 5.30pm Friday, Saturday 10am – 1pm for the bookshop. Our box number is PO Box 5799 Wellesley Street, Auckland, New Zealand. Phone 794-751.

DEADLINES FOR FUTURE ISSUES

Deadline for September – July 10, October – August 10. Small items, 'What's New?' and advertisements can reach us up to two weeks after this date.

STUFFING

Stuffing of the September issue will be on Saturday 1 September at the Broadsheet office from 10am. We would welcome more women to help us with this time-consuming job. The more hands we have the less time it takes, and its one way to learn a little about our geography. All women and children welcome.

FILES

We have take up the offer from one woman to paste cuttings onto paper for us. Is there anyone else who would have the time (and the inclination) to do some more of this work? We'll post or deliver the materials to you.

APOLOGIES

To Karen Mangnall and Melanie Read whose names were misspelt in the June issue, and to Chris Forbes whose name was left out of the acknowledgements on the contents page of both May and June.

ADVERTISING RATES

We are increasing our advertising rates and following is a list of costs. However, items for What's New? will still be published free and some classified advertising space is still available to feminist (non-profit making groups).

Classified \$3.80 per column
Quarter page \$73.00
Half-page \$140
Third page \$97.20
Full page \$260.00
Inside covers (two colours) \$360.00
Outside back cover \$720.00
Please contact Renee or Diane.

SEPTEMBER ISSUE

This issue will see the return of "Feminist Fanny" – watch for her words of wisdom... also we'll be starting a TV commentary in the arts section...

WOMEN AND BACKLASH

A seminar organised by Women's Studies Association Wellington Saturday 7 July, Crossways (Cnr Elizabeth and Brougham Streets, Mt Victoria), 9.30am - 4.30pm. Seminar will concentrate on women's employment and the unions. All women welcome.

THE WOMEN'S PLACE

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ADULTS

RECORDING FRIENDSHIPS

We are a group of women who are interested in recording women's friendships. We would like to contact women who have had close friendships over a number of years with other women. This may involve owning a house in common. We have a particular interest in hearing about older women's lives together as this is an area that has been largely ignored.

If you are interested in assisting us with this project, you may choose either to write down an account of your friendship and send it to us or to contact us and arrange a meeting. Confidentiality will be respected.

Paula, Miriama, Pat, Peta,
Tanya, Stephanie, Hilary c/- 13
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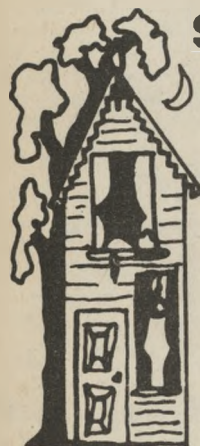
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BORN IN FLAMES

Dir: Lizzie Borden "... a comic fantasy of a female rebellion in the not-too-distant future. BORN IN FLAMES is a funny, gutsy break through in independent feminist filmmaking ... an inspiration to smile and imagine a different future." [Martha Nelson]

LABOUR OF LOVE

Dir: Margarethe von Trotta "... perhaps because German women filmmakers are not afraid of emotion, they are light years ahead of the rest of the field. With LABOUR OF LOVE, not least because of the stunning performances turned in by Hanna Scygulla and Angella Winkler, von Trotta is firmly established at the head of this excellent group." [Jill Forbes, Monthly Film Bulletin]

THE GOLDEN EIGHTIES

Dir: Chantel Akerman "... a wicked satire on the folly of *l'amour*, both in life and in theatre, all the more pointed for its seeming lightheartedness." [Marcia Pally, Film Comment]

FOR LOVE OR MONEY

A film by Megan McMurchy, Margot Nash, Margot Olover and Jeni Thornley. "Not since the ironies of THE ATOMIC CAFE have we had a documentary so powerfully illuminating and critical of history and the myths that have kept people blindfolded from their own realities." [Anna-Marcia Dell'Oso, Sydney Morning Herald]

ON GUARD

Dir: Susan Lambert. "ON GUARD maintains a dark and relentless seat-gripping pace. With a chillingly beautiful music score written and played by the Stray Dogs, ON GUARD is thought-provoking, urgent and witty ... a masterly first feature and certainly one of the most innovative Australian movies showing in this timid local year." [Anna Maria Dell'Oso, Sydney Morning Herald]

DARK CIRCLE

Dir: Judy Irving and Chris Beaver. A film about the cost of nuclear weapons, even in the absence of nuclear war. "A useful and technically highly-crafted protest document." [Chris Auty, Monthly Film Bulletin]

**WELLINGTON
FILM**(Also screening at Festivals
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