

ANSWERS TO YOUR QUESTIONS ABOUT WOMEN AND AIDS

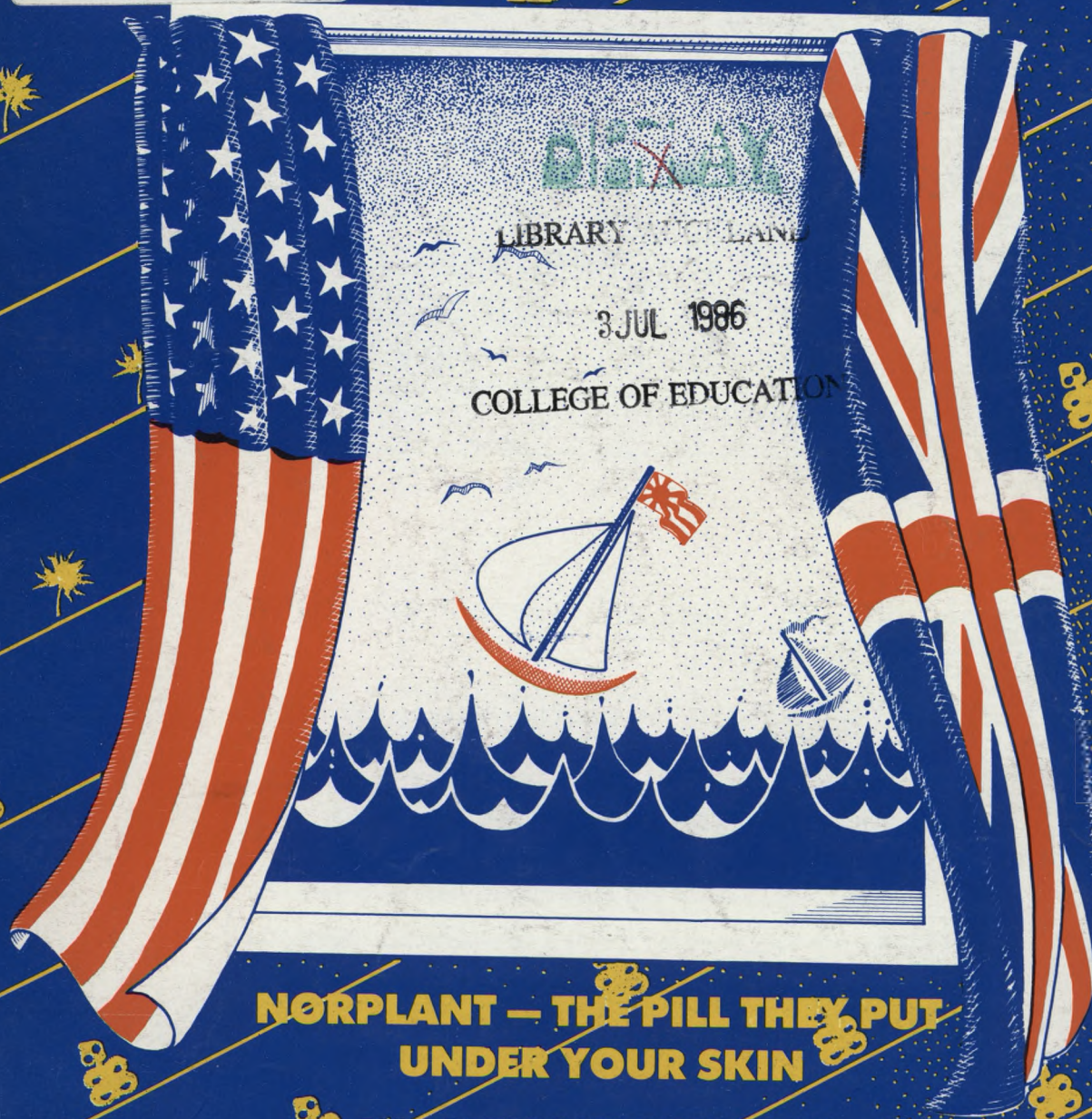
BROADSHEET

NEW ZEALAND'S FEMINIST MAGAZINE
FOURTEENTH YEAR OF PUBLICATION
JULY/AUGUST 1986 ISSUE 141 \$3

LOOKING BACK AT TOURISTS
— ROTORUA
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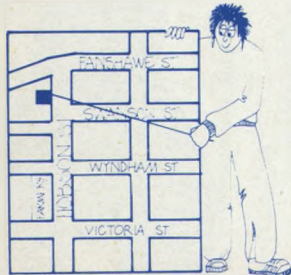
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Looking Back At Tourists.
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TALK
STOP AIDS
WITH ME

LETTERS



CENSORSHIP NO ANSWER

Dear Broadsheet,
I was pleased to see the pornography and censorship debate aired once more by Athina Tsoulis, (April 1986) and giving a close look at the assumptions made about pornography.

I would agree with the ideas expressed — it being dangerous to adopt the argument that women are weak and in need of protection. I feel my personal power and self-determination is undermined by censorship and that by treating the symptoms of oppression the illness simply manifests elsewhere.

I find it strange that the same arguments used to promote the Homosexual Law Reform Bill (making gay sex illegal drives people underground and makes safe sex difficult to promote) are turned around and used to promote sexual repression. Women suffer as a result — women in the industry as Athina points out, prostitutes, every woman who is exploited.

I strive every day for lesbian visibility, to expose prejudice, to expose hatred and violence to the healing light of love. We need to have everything out in the open — yes everything, for we would be naive to think we could have total control over censorship so that we are exempt (particularly lesbian and minority women). "Control" over different groups doesn't seem to be the answer.

I would like to encourage women to channel their valuable energy into the positive creation of high self esteem and to perhaps recognise pornography as a reflection of the inner violence inside ourselves that we have yet to resolve.

Rosanna M. Orange.
Wellington

PORNOGRAPHY OPPRESSES

Dear Broadsheet,
As Christchurch Women Against Pornography, (WAP) we are concerned about state-

ments made in Athina Tsoulis' "Pornography and Censorship" article, especially as these are used as arguments for her contention that "... it is a waste of time campaigning against it (hard core porn)..."

We do not consider that pornography is valuable in its capacity to encourage men to daydream. Why should men be allowed to fantasize at the expense of the mental and physical well being of women? WAP recognises that pornography is about power and violence. We do not equate pornography with sexuality. Pornography controls, manipulates and exploits women. It consolidates male power at the expense of women's freedom. As such pornography cannot be depicted as a means to liberation for men but as a contributing factor to women's oppression.

Secondly, the article states that we are making judgements about what "correct" sexuality should be like. Feminist anti-pornography activists make no such judgements. Rather we are struggling to free ourselves from the judgements pornography makes about us. We are refusing to star in their rape fantasies; we are untying and healing our bound and mutilated bodies and we are stepping down off their billboards because in the words of Andrea Dworkin "As long as pornography exists, we must understand that we are the women in it."

For these reasons and many others, Christchurch WAP together with other WAP groups acknowledges the centrality of the anti-pornography struggle in the feminist movement and will continue its determined fight against pornography.

Yours in struggle,
Christchurch WAP

INVISIBILITY IN THE WOMEN'S MINISTRY

Dear Broadsheet,
I read with much interest *Making a Ministry* (Broadsheet May 1986). It is indeed an

event to have established a Women's Ministry and it would never have happened without the grass roots feminist movement. This is to acknowledge the work of many women from many walks of life.

I thus read with great interest who was selected as paid workers, what the selection process was, and what perspectives they brought to their job — all important feminist issues, principles and process. It seems we have a broad range of pakeha women; married, solo mother, single; rural, city, small town; young, middle-aged and older women (though no grey-panthers or pensioners among them); academics, community workers, committee members and volunteer workers; heterosexuals — but no one who is lesbian.

I read through the personal descriptions again. I feel angry that either no lesbians were selected or no one was acknowledging this aspect of who they are. We are in the year when the homosexual law may be reformed. Already we have lost the right to equal treatment in terms of jobs, housing and treatment under the Human Rights Code. Lesbians have been the backbone of the women's movement, yet our perspective is not openly represented in the Women's Ministry.

This was a chance — missed — for the Women's Ministry to support the struggle for lesbians' rights. As the slogan goes "We have to be seen to be believed".

Those of us who have paid jobs, who are working in feminist environments and more liberal institutions can best afford to say who we are. I'm saddened that that chance was lost.
Gillian Marie
Hamilton

MISCARRIAGE

Dear Broadsheet,
I am writing about the miscarriage questionnaire published in April 1985. I am very interested to hear of any prog-

ress to date on the book *Coping With Miscarriage* mentioned in the questionnaire. (It is due for release mid to late 1987, by Reed Methuen. Ed).

I have already undergone testing for a radical new immunological treatment for miscarriage. (I have had four.) This treatment has been used at St Mary's Hospital, London with a high success rate on women where no cause has been found for miscarriage. It involves injecting the women with white blood cells from her partner, but is only suitable if the two have very similar blood and tissue types.

Unfortunately the tests showed I was not a candidate for this treatment, but I would encourage other women suffering the same problem to approach your doctor or specialist. I researched this problem in the Otago Medical Library. The best article to read in more depth is in *The Lancet*, 27 April 1985 pages 941-943. (It can be inter-loaned through your public library.) It took approximately six months from seeing my doctor, who was quite helpful, to convince the local specialist that this treatment would be worth a go, if applicable. What I'm saying is, if all other tests have shown nothing, hassle for this treatment. It can be done in New Zealand, the big problem, as always, is lack of money. I offered to pay the costs involved myself — a price of \$500 was mentioned, a small price to pay for the chance of a successful pregnancy.

If *Coping With Miscarriage* is still on the drawing board I can recommend *Miscarriage*, by Ann Oakley, Ann McPherson and Helen Roberts, published by FonyFontana, in the meantime.
Kate Ryan
Dunedin

DUBIOUS PLAY IN SCHOOLS

Dear Broadsheet,
Women in the South Island should be alerted to the dangerous material being

toured to primary schools by Christchurch's Court Theatre. A Theatre-in-Education company of three actors from Court Theatre are currently touring a play entitled *Mad Jokers, Bikers and Fighters* by Michael-Anne Forster.

Presumably people at the Court Theatre, and the author herself, are unaware of the true nature of the material in this play and its possible implications.

It would be possible to list a number of disturbing qualities about the play, such as the colonial attitudes represented by the main character Miss Finklebottom, and the fact that much of the material and many of the characters are patronising to children.

But most disturbing is the sequence in which a female actor plays a young girl being a dog because her father treats her like one. It's all good hearty fun! Feminists watching this play may find themselves asking, as I did, what Daddy's next instruction will be.

Treat women as dogs is one

obvious message, but more insidious is the implication of incest. I have pointed out in a letter to Court Theatre that for one quarter of the girls who see this play the real problem for Miss Finklebottom to solve is how to stop Daddy or some other adult male from sexually abusing them.

The Court Theatre must be made accountable for the material they are taking into South Island primary schools.

I have asked them to have the courage to withdraw this particular play. I hope other women will do the same, or take some other action, such as withdrawing their children from performances, or stopping the play from being allowed into their local primary school. Perhaps a group of parents could suggest a preview? Carole Beu Barrington
Auckland

PURE FOOD FOR HEALTH

Dear Broadsheet,
How can people maintain good health when the chemical companies are permitted to use their harmful products

on all our foods?

Also, over the years the quality of retailed fruit has markedly deteriorated since the Apple and Pear Marketing Board took over. Very rarely is fruit crisp, juicy and sweet like the fruit from the orchards' bins.

Why are we paying high prices for a commodity that was originally on the planet for free? Good food should be subsidised by the government and not included in the goods and service tax, as it is an essential.

It's about time the authorities in control started to really care about people's health.

Arilev Clark
Auckland

"ADVERSARY", NOT "VICTIM"

Dear Broadsheet,
I was raped in my house by a man known to me who smashed in my front door. However, I was incensed to read myself described as a victim in the newspaper. I under-

stand magistrates and judges as well as reporters use this terminology. This is strictly accurate in terms of the dictionary definition: "person etc destroyed or injured that an object may be attained or a passion gratified, or as an incidental result of some event."

However, the word "victim" carries the connotation of sacrifice which is also included in the dictionary definition. I do not think it is in the interests of raped women to be included in this context.

I propose that the description of women so attacked be changed to "adversary"! which, with its meaning of both antagonist and enemy subtly changes the context within which raped women are viewed. It is a matter of self regard.

I also wish to say that as this man does not have any money I will not be suing him for personal damages. However, I will be claiming restitution of the \$300 it is costing me to secure my house.

Janne Hewitson
Auckland

FRONTING UP

WHERE WE ARE

The magazine and the bookshop are at 485 Karangahape Rd, Auckland. We are open from 10am to 5.30pm Monday to Friday and Thursday until 8 pm. Saturday morning opening is from 10 to 1. The magazine's phone number is 794-751 and the bookshop's is 398-895. Our box number is 68-026, Newton, Auckland.

HELP! WOMAN POWER NEEDED

We need volunteers who are prepared to learn one or more of our systems (they're not hard) and come in on a regular or occasional basis to help with:

The bookshop, particularly Wednesdays 3.30 — 5.30, Saturday mornings and Mondays.

Writing invoices, typing address labels and similar clerical work.

Typing — it's best if you can come and do it here, on one of

our two rather awful typewriters. Especially needed around editorial deadline time, which is usually early in the month. Sorting and filing magazines, photos and clippings. (Library skills very welcome.)

Stuffing, every month.

Taking books to sell at schools, seminars etc. Would suit two women, one with a car. Some weekdays, some weekend days.

STUFFING

Stuffing of the September issue will be on 23 August. Join us for a shared lunch and good company, and help get the magazine ready for posting.

BOOKSHOP AND BOOKSTALLS

The shop continues to offer an extensive selection of books by and for women, and we have a large collection of badges, t-shirts, jewellery, posters and cards. We now have some secondhand feminist books and some lovely silver jewellery. Call in and browse. We offer 10% discount to students and beneficiaries on new books.

We welcome the opportunity to show what we stock in

the bookshop, and of course it also helps us. If you are having a seminar workshop or meeting, please get in touch with us.

BACK ISSUES

Bundles of back issues up to December 1983 are available in the bookshop for \$30. Complete sets of available back issues are \$50 — it's a solid cubic foot of feminist herstory and ideas.

PRICES AND GST

We have had to front up to GST starting on 1 October and have just discovered that we should have been charging GST on part of all subs since November last year. If your renewal is from July/August it will be \$29 plus \$2.32 GST; if it is from September it will be \$29 plus \$2.61 GST, and from October all subs will be \$29 plus \$2.90 GST. If you are a sustaining subscriber you will pay GST only on the basic sub. (That's because donations are not subject to GST.) We hate being tax collectors.

APOLOGIES

From the Core Komiti of Wahine Toa

The Core Komiti of Wahine Toa would like to apologise to women not acknowledged in the Issue May 1986 for the mahi their Tautoko their awhiawhi.

Tiahine Kingi: Organiser of Concert and Entertainment
Cathleen Morrison: Lighting
Whaitiri Mikaere: Lighting
Ngatai Huata: Recording for He Matakimataki mo nga Kakahu hou.

From Broadsheet

To Gil Hanly for not crediting the two photos on page eight. To all the readers who have tried to use the contents page of the June issue. We made some changes to the order of the articles, had the contents page corrected, and used the uncorrected version, by mistake.

DEADLINES

Deadline for September is 24 July and for October is 24 August.

ADVERTISING

Our advertising rates are very competitive. Display ads are \$80 a quarter page, \$160 a half page, \$320 a full page, inside covers more, and more for all ads that are not camera ready. Special rates for regular advertisers on request.

BEHIND THE NEWS



UNDERMINING THE NAVAJO

Elizabeth Pritchett looks into the forced relocation of Navajo and Hopi Indians in Arizona.

July 8 1986 is the deadline for the forced relocation of 10-14,000 native Dine (or Navajo) and 100 Hopi Indians from 1.8 million acres of traditional homelands in the south-west of America. The Indians live on Arizona land rich with coal, uranium, petroleum and other minerals which energy companies are eager to mine.

The massive relocation programme has been plagued by fraud, mismanagement and an increase in estimated costs from \$37 million to \$1.5, to \$2 billion. The forced removal of the indigenous people constitutes genocide because it will destroy their society.

Not only were the inhabitants of the Joint Use Area, or Big Mountain as it is more commonly known, not consulted about the Navajo-Hopi Settlement Act (P.L. 93-531), but 250,000 acres of substitute land near the present Navajo reservation was not provided as promised.

David Aberle, who was commissioned to report on the relocation effort, gave damning testimony before the Senate Select Committee on Indian Affairs in 1981. The act "requires hundreds of millions of dollars to relocate a very large number of American Indians, mostly Navajo, to non-existent places to do non-existent things. It is a recipe for violence and certainly for grief and poverty."

P.L. 531 was passed by Congress in 1974 on the pretext of a land dispute between Hopi and Navajo Indians. The two peoples were split into areas separated by barbed wire, livestock herds were reduced by 90% and no new buildings or improvements to property were allowed.

Traditional Navajo elder Roberta Blackgoat on the



"conflict" "The Navajos and the Hopi are fighting, as it's so-called. And yet the Hopis and the Navajos aren't fighting. I can say for sure it's not that way. It's just the reason that the government is doing, trying to move both tribes off the reservation."

A mock range war between Hopi and Navajo was staged by a public relations firm hired by the Hopi Tribal Council. The HTC is in favour of P.L. 93-531 but is not representative of Hopi people. Traditional leaders had this to say about the council in a letter to the governors of two states: "As Initiated Hopi, members of Vuwuchim and Zachina Religious

Order knowing our ancient spiritual instructions, warnings and prophecies we see this as merely a political conflict between Hopi and Navajo Chairmen that was instigated and promoted by the Bureau of Indian Affairs after they quickly set up the so-called Hopi Tribal Council and placing them in the hands of the secretary of the Interior who in turn use them as a tool to begin mineral resource development with the aid of the Multinational Corporation. The BIA pressured the so-called Hopi Tribal Council ... to bring about the leasing of Hopi and Navajo homelands for mineral resource development. It is for

this reason that the P.L. 93-531 was passed in Congress of the United States which requires the relocation of both the Hopi and the Navajo from their ancestral homeland."

Some of P.L. 93-531's supporters now stand to gain from energy development. Harrison Loesch pushed for P.L. 93-531 in his position as Assistant Secretary for Land Management of the Department of Interior. Now he works in a vice-presidential position for Peabody Coal, a major contender for lease contracts for strip-mining around Big Mountain.

Jerry Verkler also promoted the Land Act as Staff Director of the Senate Interior Committee. He is a vice-president at Texas Eastern Transmission Company which is in the fray for energy contracts. Democratic Senator for Utah in 1974 was Wayne Owens. He put forward the bill and is now with the John Boyden Law Firm, who act as legal counsel for the Hopi Tribal Company.

An estimated 700 of over 3200 families have been relocated since 1977. In nearby Flagstaff, 50% of relocated families have lost their homes to real estate and loan companies. Many speak no English, are unused to European money dealings and have been victims of fraud.

In 1982, the executive director of the Relocation Commission, Leon Berger, resigned saying it was "an unprecedented disaster, and would not work." Two months later one of the three Relocation Commissioners, Roger Lewis, resigned saying the commission was "as bad as the people who ran the concentration camps in World War Two."

Roberta Blackgoat spoke of the plight of relocatees: "After they have been relocated and moved to the border town, in-

stead of living in a nice place with having TV and lights and a washroom and a kitchen and all the heaters goin', they lost everything. They got their money that has been offered, \$5,000, it's all gone and so they sold out their houses and their trucks, whatever they had. Some ... had a feeling to go back and get help. Some got divorces and then there are the alcoholics. A lot of things cause (them to) shut themselves (off) from themselves. And so they just walk home to the reservations like that."

Attorney for Big Mountain Defence Committee of Flagstaff Lee Gurwitz was highly critical of relocation. "They clearly cannot maintain off the reservation. They have no language skills, no job skills and no ability or desire to live the modern American lifestyle."

Angrily, Roberta said "They want us to live white man's laws, the white man's way of life. We don't even go by the clock. I don't walk around looking at my wrist all day to see what time it is. I just look up at the sun and I know when it's time to bring in the sheep, haul the water and bring in the wood."

There is no doubt that dispersal of the Indian nations would destroy their society. The Navajo took the United States of America to an International Court in November 1980. The Fourth Russell Tribunal declared that the USA was guilty of genocide because the Navajo's rights to territorial integrity, religious practice, access to sacred sites and control over their economic resources were being violated.

But resistance to relocation is growing. In the Navajo tongue, as Pauline Whitesinger, resident of Big Mountain says "there is no word for relocation. To move away means to disappear and never be seen again." For the Navajo and Hopi, land has a deep spiritual meaning. Traditional Hopi leaders sent a letter to President Nixon which explained their relationship to the land as stewards through Massau'u, the Great Spirit. "The white man, through his insensitivity to the way of Nature, has desecrated the face of Mother Earth. The white man's advanced technological capacity has occurred as a result of his lack of regard for the spiritual

path and the way of all things ... The Great Spirit said not to take from the Earth — not to destroy living things. The Great Spirit, Massau'u, said that man was to live in Harmony and maintain a good clean land for all children to come."

Roberta Blackgoat: "They're really hurting this Mother Earth if her precious (minerals) is to be on top of her she'll be in pain. For instance, there's four sacred mountains that we're really serious (about) and they're really sacred to us. And right in the middle is supposed to be a 'Jokun' (sacred offering place) ruin. And yet all those scenes start going and then hurting our Mother Earth. So she's in real pain as far as I know. It's like what Jesus had said, 'Goin' up on the mountain and pray.' It's just the same with us, too; we had a place to offer, and this, our altar."

She was asked whether the great respect shown to women in her culture was linked to their feeling for the land. "the whole thing is connected with our notion that women has to be holy in the holy family, by how she has raised her kids. Also the Mother Earth is raising us right there. And so that is the whole type in one. It doesn't matter how many different tongues that it's been round the world,

but still we're all in one. And so the women always have to be in front of everything and she's really the boss of the family in the home."

At stake is the sovereignty of the land. The Indians' occupation pre-dates European settlement and they maintain a natural balance with the land. "Right now, because they occupy the land, they are protecting the land. But that's why these people are being rounded up and forced away," says Gurwitz. Although estimates vary considerably, the Navajo say there are 1776 families (nearly 8000 people) remaining to be relocated. Several thousand who tried to relocate failed and want to return.

Jay Mason pointed out a similarity between issues at Big Mountain and South Africa. "There's a lot of correlation. Where did South Africa learn about apartheid in the first place. It wasn't that long ago, in the late 1920's, early 1930's that the South African Government came to Canada to study the Indian act and the reservation system (and they'd done the same thing in the US) and went back and instituted Bantustans and the Department of Coloured Peoples Affairs, and numbers for them and all the rest of it... they've been relocating people in South Africa. I even heard

where they were trying to expel certain black people. They were saying that they were illegal. Now what gives these blue-eyed border lords the right to tell black people that they're illegal aliens?"

Mae Wilson Tso, a Navajo woman with nine children spoke of the disruption caused by relocation. "Some people have hurt themselves with the liquor. They are pitiful, and we mourn for them. This is the way it has become for us. I worry about it, and I can't sleep because of it. I have become sick. Some have lost hope completely. There is such cause for depression. Only when I think firmly that I will remain here am I well in my mind. If I was beaten unconscious or put to sleep, then maybe I would be taken to the place where we are supposed to move to. But it would not be of my own will, and as soon as I was awake I would get up and come back, and come back to this place."

You can help with donations by writing to this address:

**Big Mountain Legal Defence Offense Committee
(Big Mountain — JUA)
2501 North 4th Street
Flagstaff, Arizona
86001 USA**

Indigenous people from Aotearoa are travelling to the USA to support the Indian people □

WOMEN'S STUDIES CENTRE AT WAIKATO OPENS

**Pat Rosier went to the opening of the centre
and compiled this report with help from
Claire-Louise McCurdy**

Women's studies at Waikato University began in 1974. Some papers became interdisciplinary (that is, drawing on more than one university department), from 1979. A permanent committee administers the inter-departmental courses. Staffing to teach the courses has always been tenuous — a reflection of the marginal position of

many women teaching in universities.

During the weekend of 9-11 May celebrations were organised at the university to open a Women's Studies Centre. The centre is not a place — it does not have its own rooms, as the title implies — more a commitment on the university's part to the idea of it. The women involved are

certainly lobbying for space.

Celebrations began with a lunch for invited guests, put on by the university. The vice chancellor spoke, without actually promising anything much, and suggested that women's studies will have reached real maturity when men teach and take part in it!

Ann Hercus, Minister of Police, Social Welfare and

Women's Affairs, was there, too. She spoke of the opening as a real cause for celebration, and said things about nothing ever being given, every achievement being fought for and how real change and progress never comes easily. She also pointed out that all issues are women's issues and that feminism has enriched every discipline of study. Her speech was, as always admirably pitched to the audience. I would love to share her optimism, it just seems to take more than hard work to get real change.

Jane Ritchie, director of the centre, paid tribute to the work and dedication of the other women involved. After lunch she presented a paper, "Women's Studies in the University Context" in which she discussed the way there have always been studious women, and so women who have challenged the status quo. Drawing on Dale Spender's work, she talked of the invisible women of the past. And she demonstrated the fallibility of men's science with an historical analysis of how they have tried (very hard, and quite unsuccessfully) to establish the intellectual limitations of women because of physical factors. She outlined the history of women's studies at Waikato with reference to the "marginality and vulnerability" of staff. Present staffing is three half-time appointments (two untenured), so teaching will continue to depend on women staff taking on extra work. Jane spoke of some of the contradictions and tensions in being within the university, and in assessment procedures.

Ngahua Te Awakotuku (the first Maori woman to achieve a doctoral degree in a New Zealand University) also presented a paper. She said she agreed to talk because she has been aware of the dearth of material about Maori women in the universities and the journals. Women are the leaders of the contemporary Maori world, she said, yet how can this be when the ethnographic literature, and Maori society says that women should be sympathetic and supportive to, not competitive with, men. As a Maori scholar she challenged the literature and maintained that there have been Maori women's voices — they have not been heard.

She focussed most of her presentation on Makeriti (Maggie Papakura). Makeriti, one of the most famous tourist guides, has always been described as a beautiful, picture-postcard Maori woman. "I lament that. It outrages me. It diminishes her." For Makeriti was highly intelligent, an astute political fighter and a scholar. At the time of her death in England Makeriti was working on a thesis about Maori life. This was published as a book called *The Old Time Maori* after her death and is being reprinted by New Women's Press. It is due for release in June or July with the same title, authored by Makeriti, with an introduction written by Ngahua.

Two women, Dorothy Stafford and Phyllis Guthardt, were presented with honorary degrees to mark the occasion of the opening and they later gave public lectures.

Saturday was given over to women's groups, who were, "... invited to share their needs, directions and strategies for the 1990s." In many ways this was the highlight of the weekend. Jill Abigail and Miriama Evans from the Ministry of Women's Affairs talked about the Ministry. Miriama queried why no honorary degree was awarded to a Maori woman. Women from many groups around the region spoke of their work, their successes, their problems. Comments on the day included: "It was like a slice of an entire region in a day. It made me feel secure about what's going on

in the women's movement in New Zealand." And, "There are all these groups working away all over the place, and we don't hear about them. The Coalition of Concerned Citizens is always claiming to represent the 'silent majority', I think these women working for women are more of a silenced majority". There was a group of rural women who have been meeting since the 1979 convention, a number of groups working against violence towards women, a lesbian mothers group asking for support in the light of what was happening with the Homosexual Law Reform Bill (HLRB) and attacks being made on lesbian mothers in Waikato newspapers, (One heading read "Lesbians Criminal", and the writer claimed that lesbians should not have their children, nor access to them.), and many more.

Sunday was the day for women working in women's studies. Early on there was a discussion about the implications of the failure of the human rights section of the HLRB. Some possible resolutions for women to take back to their employers were worked out and distributed: "This institution/organisation affirms that it will in no way discriminate against lesbians or homosexual men as employees or students, so that it will act as if Part Two of the Homosexual Law Reform Bill had been passed." Or, "This institution/organisation affirms that it is an equal opportunity employer and will in

no way discriminate against any employee or student on the ground of race, sex, religion or sexual orientation."

It was a somewhat unsatisfactory day, possibly because it seemed to lack a focus or purpose. What was good about it was talking with other women working in a wide variety of ways — in no way is the work confined within the universities — in the education and empowerment of women. The university women were the most vocal and articulate — but then, the setting was theirs. After the event, it occurs to me that what I would have found really valuable was discussion with the women working outside the universities about ways of telling each other about the work we are doing. There was some discussion about the work, but without the same busy women having to do yet more writing, typing, copying and mailing out, I would love there to be more exchanges. There is the *Womens' Studies Newsletter*, which does actively solicit material, but again, who has the time to provide it? We are all so under-resourced.

Strength and power to you, Waikato women. You have achieved more than at any other New Zealand University. And strength and power to all the women out there working for women in their towns and communities. The Women's Studies Centre can be contacted through Waikato University, Private Bag, Hamilton. □

ERODING HEALTH CARE

About 80 people squeezed into the Auckland YWCA in May to hear Dr Karen Poutasi, medical superintendent of Auckland's Middlemore Hospital, speak on public and private health care. Kris Bennett reports.

Karen Poutasi's speech came at a good time — the government had just announced its massive restructuring of the public service; hospital board elections will be held later this year, and community health coalitions in Auckland and Wellington have been bringing to our attention just how much the rot has set in in the public health care system.

"We should not dismantle a

system which is underpinned by the assumption that health care is a right — I urge that we put our efforts into insisting that our system work better," she said. Dr Poutasi has just returned from Boston where she studied for nearly a year at the Harvard School of Public Health. "I was dismayed at the provision of health care in the States, and was even more dismayed when on my return to

New Zealand in August last year, I found a move afoot to increase private medicine here. America had the potential for the creation of a comprehensive system accessible to all in the sixties, but it was blocked by the medical profession. The entrenched interests of the medical societies formed too powerful a lobby, and the opportunity for a reliable safety net was lost." Dr

Poutasi said she wasn't against private enterprise per se, but didn't want to see it grow at the expense of the public system.

"Those who want a major increase in the private sector should be honest and state that what they want is a system for the rich that will undermine the facilities we now have for all. The liberty of the individual — especially the rich — must not undermine our sense of civic obligation... an increasing private emphasis would tip the scales so that we have one system for the rich and another for the poor. The rich should be free 'to get' (they are at the moment) but not at the expense of the poor's freedom 'to be' (and this would occur with an increase in the private sector)."

Dr Poutasi discussed how private medical insurance undermines the public health care system. "Private health insurance is fine if you are employed — except that it erodes public care, and if you lose your job, you lose your access to private health care." She said we are close to the point where the amount of private care begins to erode the amount of public care. Tax payers' money goes to subsidising private hospitals and private specialist services, which could be better used in the public system. "I'm not against a small private sector... but the private sector shouldn't be subsidised by tax payers' money."

"The public sector must have enough resources and be managed well enough so that it provides comprehensive services for all regardless of the ability of the ill to pay. One service for the rich and another for the poor *always* leaves the poor with inadequate health care, and sometimes leaves even the rich without some services — for example without a quality, critical care service, because the private sector is not interested in non-profitable services, and critical care tends to be non-profitable."

What we should be doing, said Dr Poutasi, is making sure we get a public service for non-acute illnesses and non-acute surgery. "You shouldn't have to wait two years or longer in pain for a hip replacement."

She asked us all to lobby for a more effective public service and not lose what we've got in

"grabbing for an illusion". Community health coalitions, unions and women's health

groups are doing just that. We must remember these goals when we go to elect new hos-

pital boards at the October local body elections. □

COALITION FOR HEALTH

Jenny Rankine reports on a workers' initiative.

The Auckland Hospital Board elections on 11 October will be contested by a group of community-based candidates committed to an accountable health administration and a free comprehensive health system.

The candidates will be fielded by the Community Health Coalition, which formed early this year. More than 40 people came to the first meeting, which was organised by members of the Combined Health Employees Committee to widen support for a more accountable health administration. The coalition is made up of hospital employees, and unions that represent them, Labour Party members, women's health workers, Maori groups and other interested people. Its

policy includes:

- Vigorous pressure on central government for enough funds for a comprehensive free health system;
- Reorganisation into Area Health Boards;
- Full childcare facilities for all board employees;
- Health staffing that reflects the racial and cultural make up of the community;
- Greater emphasis on preventative care and community based health services;
- Regular consultation with employee groups, and employee representation on Hospital Management Committees;
- Opposition to public services being let out to private organisations;
- Business conducted in public session, except for negotia-

tions or personal privacy issues.

The Hotel and Hospital Workers Union is sending information to all its delegates in the board area on how to register for the Parliamentary Electoral Roll, so that union members can vote for candidates.

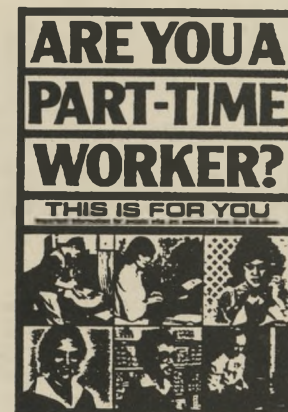
The coalition has written to many Maori groups in Tamaki Makaurau offering 50% of the candidacies. Thirteen people are willing to stand for the board already, so there will be no shortage of prospective candidates.

To contact the coalition, ring Paul Chalmers in Auckland, 398-890, or write to Community Health Coalition, Private Bag 5, Auckland 1. Donations are welcome. □

THE FUTURE OF PART-TIME WORK

The New Zealand Planning Council released a report on part-time work by Alison Clark in May. It analyses literature on part-time work and identifies concerns and attitudes surrounding part-time work from informal discussions with unions, employers, academics and government departments. The need for further research is apparent, particularly into the employment status and aims of married women who are often statistically invisible because they don't register as unemployed.

The report highlights the need for greater protection of part-time workers in areas like job security, conditions of employment, and career and training opportunities, if a dual labour market with sharp divi-



sions between full-time and part-time work is to be avoided. Child-rearing responsibilities and problems obtaining childcare are identified as a major inhibitor of women's career aspirations, and a com-

mon reason for women opting to work part-time.

The 1981 census shows that 84% of part-time workers are female, of which eight out of ten are married. The largest amount of part-time work occurs in female sex-typed occupations like the service sector, clerical work, and sales. Where an occupation becomes "feminised" (contains large numbers of women) child-rearing concerns lead to provision of part-time work. For many women part-time work is a means of combining paid employment and family responsibilities. The next largest groups of people working part-time are students and people moving into retirement.

Mothers work part-time for

many reasons: to supplement an inadequate income, retain skills, to have an independent income and for the social contact. Some women want to spend most of their time with their children and have a part-time job for outside stimulation. Some prefer to work full-time but can't afford or find childcare. Social and managerial attitudes can also hinder mothers looking for work. As women on average get less than two thirds of the average male wage, heterosexual couples often find it economically advantageous for the man to work full-time and the woman to raise the children and work part-time.

Some women prefer to work full-time at raising their children but need more money than the state or a partner provides. Some women work at night in order to solve childcare problems, a situation carrying a lot of stress for the mother. The study quoted research which found that 90% of nightworkers said they did so to look after their children during the day.

Mothers tend to have different work patterns depending on their race. Pakeha mothers are more likely to work part-time than full-time, while Maori and Pacific Island mothers tend to work full-time rather than part-time, and are also more likely to be unemployed. Women from other ethnic groups are equally likely to work either full-time or not at all.

Part-time work has grown massively over the last fifteen years. Between 1966 and 1981 it grew by 198% as compared to full-time work which grew by 26%. Labour shortages in the 1950s and 1960s led to more women being drawn into the work force. The service sector was also expanding. Roughly two-thirds of the increase in women's employment was in the white-collar sector and by 1981 50% of white collar workers were women. The report refers to a study which says service sector jobs use traditionally female skills of helping and require little career continuity, a feature allowing women to shift between child-rearing and paid employment.

The report expresses concern that the largely female part-time workforce faces inferior conditions to full-time workers. There is usually little change of promotion, or union protection and pay rates are

low. Employers save money by using a labour force which can be targeted at peak times or unsocial hours without paying for full-time workers or overtime. Part-time work is frequently repetitive and the introduction of new technology into feminised occupations has resulted in task specialisation and simplification which has been described as "deskilling". Labour management of this kind is found in the retail sector and banking and is becoming increasingly common in the clerical and service sectors. For example, the employment of VDU operators on a shift or part-time basis is becoming preferred to use of multi-skilled full-time workers.

Research by the International Labour Organisation suggests that greater task specialisation through new technology leads to work becoming more manual than intellectual, resulting in the job becoming feminised.

There is a growing tendency for work to be contracted out to specialists. Alongside this are homeworkers whose conditions of work and union protection are harder to maintain. The report foresees more widespread use of remote terminals which could increase health problems if safe-guards provided in centralised workplaces aren't extended to the home worksite.

Part-time workers have few

legal rights. Most union awards don't mention part-time work and of those that do only a small amount provide cover comparable to the protection given to full-time workers. A 1983 Department of Labour study found that only one-fifth of the awards it examined have a part-time clause. Less than one-tenth extend full-time provisions to part-time work, and most of the part-time clauses only mention hours, pay, union notification and sometimes sick leave.

Unions are starting to look at issues of women's employment. Feminised occupations are characterised by low pay and part-timers are difficult to represent, particularly in the service area where they work in small numbers in scattered workplaces. While there is a push for improved conditions for female workers, some fear that the growth of part-time work will weaken union efforts to reduce the working week.

Employers are reluctant to train or promote part-time workers because of widely held attitudes that part-time work is inferior to full-time and that part-time workers have less commitment. Part-time workers often bring skills to their jobs, for instance traditionally learned household skills or skills acquired before childrearing. Negative attitudes of part-time workers' commitment isn't borne out

by research. A 1980 Department of Labour report concluded that part-time workers showed as much commitment and were willing to extend their employment opportunities.

An initiative to free up opportunities for part-timers in the banking industry is called "streams and bridges". The employee selects a stream appropriate to her needs, for example to fit in with childrearing, then crosses bridges of training and counselling when she wants to shift into a different stream.

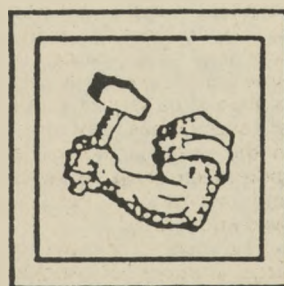
At issue is whether a dual-labour market is developing in New Zealand. This theory sees part-time workers as "shock absorbers" in periods of economic expansion and contraction. It predicts rigidities between full and part-time work with little movement between the two, and lack of promotion and security in the secondary labour force. This seems to be the case in the NZPC's report with the qualification that women have a different employment experience to men. There is a danger that women will continue to be marginalised in a secondary labour force through lack of promotion opportunities, the deskilling effect of new technology and social attitudes which expect women to take care of child-rearing. □

Elizabeth Pritchett.

FEDERATION OF LABOUR CONFERENCE

A report from Denise Roche, organiser for the Northern Theatrical Workers Union.

The 49th Annual Federation of Labour (FOL) Conference was held in Wellington from 6 May to 9 May. Nearly 400 delegates attended, of whom about 70 were women. The number of women delegates attending this year was down from previous years so it was not surprising that female voices were rarely heard over the four days. Apparently this is quite normal for FOL confer-



ences.

This was the first conference that I have attended, however, I was told by more experienced trade unionists that this one was sure to be interesting because of the discussion that would be held over the proposed amalgamation of the FOL and the Combined State Unions (CSU) to form the New Zealand Council of Trade Unions (CTU).

As predicted there was a long discussion on this topic. One whole day was devoted to allowing 32, mainly male, speakers have their say about the pros and cons of a combined Council of Trade Unions. Those for the CTU were in favour of it as a more modern, efficient and effective governing body of all trade unions. They put forward the supposition that the CTU would be better financed and so have more resources for education and assistance, and since the organisation would take in a greater and more diverse sector of workers, would be a more widespread and stronger governing body.

Those opposed to the idea expressed fears of white collar workers taking over the control of the organisation and thus not representing the interests of the blue collar workers. It was also suggested that with more unions involved in the amalgam more bureaucracy would result.

The proposal that the FOL should join with the CSU to form the NZ Council of Trade Unions was eventually put to the vote. It was passed on a card vote with 318 for the amalgamation and 99 votes against. The main opposition to the CTU — the Cooks and Stewards Union, the Watersiders Union, Seamen's Union, and the National Union of Railwaymen — left the conference once the results were announced to voice their dissatisfaction.

It is interesting to note that those opposed to the CTU were mainly the larger male-dominated unions, and their main opposition appeared to be that they thought they would not be fairly represented. The representation of women workers and Maori and Pacific workers by the CTU was not touched on; this may have been due to the fact that these workers are still regarded as unimportant, and are still under-represented within the FOL. However, there are advantages for women workers and "special interest" groups of workers to joining the CTU.

At present those workers employed under the State Services Commission have better maternity and domestic leave provisions than a lot of FOL affiliated unions. Some state unions also have sexual harassment procedures. It is possible that women workers

in FOL affiliated unions will gain these same benefits once the CTU is formed. With one governing body uniformity of work conditions will be easier to achieve. The States Services Conditions of Employment Act also allows parity of wages to workers in similar occupations based on the workers' skills, training and education. This would come in handy for the New Zealand Clerical Workers Union which is presently seeking parity with male-dominated occupations under the Equal Pay Act. As well as these benefits, combining women workers in both the state services sector and the private sector could lead to a stronger women's voice in trade union matters.

Could this mean better representation? This is not the case at the moment. I was appalled at the manner in which

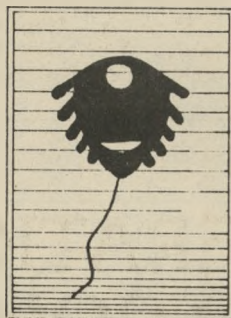
issues of importance for Maori trade unionists and women's issues were hurried through the conference, and given no status or importance during the proceedings.

However, some achievements were made. A resolution was passed by conference that before each conference women delegates will be given the opportunity to get together separately to discuss union matters that directly affect us as workers. And the last remit passed before the conference finished, put forward by the New Zealand Clerical Workers Union, now allows for two observers each from the Women's Advisory Committee and the Maori Trade Union executive meetings, with one member from each to have speaking rights; This remit was not endorsed by the natio-

nal executive, but was passed by the conference by a narrow margin.

Trade unions are still a very male-dominated area. One woman I spoke with likened the conference to a cockfight — roosters squabbling to retain their pride; and there was a lot of male pride evident. Still, good things are happening. The women's caucus and the Women's Advisory Committee are getting more vocal and hopefully more women will have their say at the next conference. For me the women's social on the first night of the conference was very heartening. There are lots of strong women out there working for our rights as women and workers. Meeting some of them made up for a lot of the bullshit that we were subjected to. □

THE LATEST ON DALKON SHIELDS



April 30th was the deadline for filing claims for Dalkon Shield damages in the U.S. courts. By this time Fertility Action had sent 258 such cases from New Zealand.

Fifty-two of these were from the South Island and 206 from the North Island. Auckland produced 110 cases. The American lawyer says this is probably the largest number of cases he has from any city in the world including Baltimore where Davis the inventor and promotor of the shield lived and worked.

The reason for the very large number of Auckland cases may be related to Natio-

nal Women's Hospital's slowness in acknowledging the existence of a problem with the shield. As late as 1985 Mr. Ron Jones (whose studies at National Women's in the early 1970's were important in supporting the belief that the shields were safe) was suggesting that the Dalkon Shield posed no greater risk than other IUDs and that it was the women's sexual behaviour that was in question. It may be that the idea that woman rather than the IUD was the source of the problem accounts for the apparently high number of serious problems in Auckland.

Not all eligible women have forwarded their claims to the U.S.A. Some cannot face going over these deeply traumatic events again, especially if they have been made to feel that their behaviour was the source of the problem.

For others crucial records have been destroyed and they are unable to establish what happened. Fertility Action is particularly concerned about cases where notes appeared to exist on initial enquiry but have subsequently vanished.

Some of the women who have not pursued their claims have however been discouraged by doctors who will not

co-operate or who have said they do not believe the women have a case or a right to claim. Fertility Action is concerned that doctors have offered such legal advice.

Specialized legal advice is needed to evaluate claims. New Zealand doctors do not have the legal expertise to be competent to give such advice.

The American lawyers are accepting a very high proportion of cases forwarded by Fertility Action. Of the cases rejected the largest number have been because the cause was not the shield but poor medical treatment by New

Zealand doctors. Some other cases have been rejected because of inaccessible or inconclusive records.

Fertility Action is very concerned about those women who took the advice circulated widely by Mrs Hercus and the Health Department to register directly with the court by writing to Box 444, Richmond, Virginia. It is not clear if women understood that this advice came from Robbins. These women will find it difficult to build and support their case on their own. Already a number of husbands who were eligible to sue have missed out.

Fertility Action fears that without a lawyer these women will find it very hard to get their medical record. Canterbury Hospital Board and National Women's Hospital, for example, will only release records to lawyers. In addition these women will have to pay the fees some doctors are charging to report their records. One was told recently that her doctor would peruse his records and write a report if she paid him \$100 an hour. Other doctors are charging hundreds of dollars for such reports. Fertility Action thinks that it is wrong that doctors who made money putting

these devices in, then made money patching up the injuries, should now make more money telling the women what they did. □



PEOPLE'S COURT FOR WOMEN

Jesvier Singh reports.

India's government has set up its first court specialising in the "murder and torture of brides" who have not brought enough dowry to their marriage. The Lok Adalat, or People's Court for Women was "set up after Prime Minister Rajiv Gandhi expressed displeasure at (the) growing number and length of time cases had to wait before getting into court." In other words, the government has been forced to make a conciliatory gesture to quell criticism of its failure to check the escalating violence against

women over dowry payments, and the indifferent and corrupt bureaucracy, in this case the courts and police.

Anti-dowry laws have recently been amended so the death of a woman within six months of marriage will be treated as "foul play." The onus is on the husband to prove it was not murder. The death sentence can be handed down, however one judge's attempt to do so was reversed by the Supreme Court. Police commissioner Ved Marwah complained. "We

never get enough evidence against the dowry hunters to hang them." In fact, bribes are so lucrative the police refuse to intervene or register cases. The police force has developed a reputation for flouting laws, harassing innocent people to extract money and actively conspiring with criminals. Such inefficiency and corruption effectively silence people involved. So for every case reported many more remain unreported.

The Lok Adalat and amendments to anti-dowry laws have

been hailed as a check to "the increasing menace of dowry deaths." In fact, they are simply a political stratagem. Dowry violence is unlikely to be affected because the roots of its emergence remain unchallenged. Economically dependent upon men, a woman's worth is so little that a man must be paid to take her off her father's hands. Her value is measured by money and property. A legal system designed to protect money and property is therefore unlikely to offer any solution. □

FOR A PEOPLE'S BUDGET

People's Budget Action Alliance in Auckland is meeting regularly to work on a strategy for an alternative to Roger Douglas' current economic policies.

The group is made up of people representing different political views — including members of the Labour Party, the union movement and the more radical "left" of the political spectrum — all concerned with the effects of economic policies operating to meet the needs of finance capital rather than people. They are planning a national conference for

November.

Proposals for a people's budget circulated at the first Auckland meeting included:

- No GST except on luxury goods
- Progressive income tax — 15% for the minimum wage of \$208 for a single person, rising to at least 66% over \$50,000
- Tax on company profits, dividends and capital gains of at least 66%
- No benefits to subsidise wages. The cost of families should be met by employers

with an untaxed living family wage

- All beneficiaries to be paid the same amount at the level of the living wage, indexed to inflation and untaxed
- Immediate creation of a pool of high-standard, affordable, state-owned rental housing, designed to fit various lifestyles at rents no more than 20% of the living wage

There were many other proposals about unemployment, health and education. A spokeswoman for the group, Georgina Murray, commented that economics generally

scars women, and she feels that this is unnecessary. She is planning to help produce some written material about economics in language that women can relate to.

Contact the People's Budget Action Alliance at PO Box 633, Auckland 1, phone 399-482 or 866-005. A Christchurch-based group, Committee for a Workers' Front, is also working on a campaign against Rogernomics. Contact them on PO Box 13-653, Armagh, Christchurch, phone 519-881 or 64050. □

Celine Kearney



HOGWASH

THANKS TO ALL CONTRIBUTORS
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- Wanganui
Newspapers
Weekender,
March '86

- sent in by
Liz Wilson,
Wanganui



TRAMPUS FEMINA (V. PSEUDOMASCULINUS): This species is very easily recognised by its robust frame, and by the look of grim determination on its face. Its call, which seems to be a mimicry of that of the famous American bird Annie Oakley, is "Anything-youcandolcandobetter".

TRAMPUS FEMINA (V. BARDOTUS): This variety has a much more petite form than the above variety. It is well known for its ability to attach itself to the male of the species, which it manages to inveigle into carrying its burden. Its call is a very seductive "Darling". (No recorded sample available, as species rarely stays in one place for any length of time. Adept at dropping loads on unsuspecting species).

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MATAMATA FEMINIST WOMEN'S SUPPORT GROUP

Berry Heffer wrote about this long-running rural group



Photo: Matamata Chronicle

It all started as a result of the electorate meetings at the close of the 1979 Womens' Convention in Hamilton. There were 12 of us then, from very different backgrounds and experience and from a wide age range. We decided to adopt the five or six affirmations of feminist principles set out by the convention committee as a base line, showing where we all stood and what we were agreed on. These included working to end stereotyping, 24 hr child care as of right, equal pay, available

abortion and the right to choose.

A few months later we opened a womens' drop in centre in a room behind the Matamata Citizens Advice Bureau (CAB). It was slow going and we found it difficult to always have someone there because we were still such a small group. Some local women did come hesitantly, to read our books and pamphlets, but in general we were viewed with suspicion; even some CAB workers found us threatening. We did, however,

hold courses and discussion groups regularly, and these were well attended by some really neat women, who have continued to come to courses whenever we hold them.

An introductory course in womens' studies was initiated by Linda Sissons from Waikato University Continuing Education Dept, and was held at the womens centre each week. Jane Ritchie helped us too in developing our skills to run the studies ourselves. It was most exciting and rewarding in those early days, doors

were opening for us all the time, intellectually and emotionally. We knew the comfort and closeness in expressing our views and feelings freely, knowing we shared trust, acceptance and respect.

In the winter of 1981 we held our first live-in weekend for women at a home in Walton, on feminism and health issues led by Sarah Calvert, and about 20 women came. We continue to hold one each July now, sometimes with the help of Waikato University Continuing Education, and

this year is no exception, with the theme women and spirituality.

We helped Sarah Calvert set up the questionnaire for her Women's Mental Health Project, using samples from Welcome Bay urban women and from rural women in Walton. A lot of willing women helpers came forward from both communities to take the questions out to women in their homes.

A refuge for women escaping from violence at home has been an important part of our group work, but now, after years of operation, women tend to prefer to get right away from their own neighbourhood. So we help them get to refuges in Hamilton, Tauranga or Thames. The Matamata CAB uses our group as a resource when women need to talk, or want information on abortion, rape or separation.

We've done our bit of protesting of course, the first time was for the repeal of the abortion laws in 1979. The local Matamata council only gave permission so long as we stood still outside the post office — no marching. We were all shaking so much like lumps of jelly we probably couldn't have moved anyway! It's hard to do this in a small rural town, but several women joined us and have been with us ever since.

We held banners outside the local cinema where the film *Centrespread* was showing, in 1983 and for the first time got our photos in the local paper. We did this after hearing from Women Against Pornography about the film, and we continue to greatly value the communication we have with the women in Wellington WAP.

We have marched for peace and the Homosexual Law Reform Bill, and our entire group was part of the anti-rugby tour march in Matamata on that dreadful night last year.

Feminism is hardly the flavour of the month — any month — in Matamata. It is a most conservative community, so we are largely ignored. They hope we'll go away. But we won't. This group of women is very special to each of us — we share real bonds of affection and support one another when needed. Although we are involved in other activities and interests, our feminism is central in our lives and as vital as breathing.

So we'll continue to support

women in our community, continue to raise issues, write letters and speak out when

necessary, and each time we know there are a few more

women out there who support what we do. □

WOODWORKING WOMEN



Top: Louise Heaps Bottom: Gill Franklin, Sandy Jones, Louise Heaps, Angela Baker at the Carrington Workshops Photos: Gil Hanly



Eight women recently completed the first women-only woodworking course held in Auckland. Some of them, like Angela Baker, had wanted to add to their skills, and others had never picked up a woodworking tool in their lives. "It was really challenging," she said. "I was overcoming mental blocks that said I couldn't do this. I know if I put my mind to it I can be meticulous and careful." Mary McNamara felt it was a very important course. "It's such a male-dominated scene; being in an all women group has been really sup-

portive for all of us."

Women-only courses are being organised each term at Carrington Technical Institute for the rest of the year. They will continue as long as enough women are interested. Any women who are not working in the paid workforce can do the course; they don't have to be on the dole to qualify, just registered as unemployed. All they have to do is put their names down at their Labour Department office. The course runs for 12 weeks full time and is funded by the Training Assistance Prog-

ramme (TAPS), formerly the Young Persons Training Programme (YPTP). Participants receive \$113 a week training allowance, travel expenses, and an accommodation benefit if appropriate, to bring their pay to the level of the benefit they were previously entitled to.

The women learnt joinery (different ways of attaching pieces of wood to each other), the use of hand and machine tools, and construction skills. They made saw horses, barbecue chairs, a barbecue table, a large adventure playground structure for a playcentre, dovetailed tool boxes and tool cabinets, a transportable bench, and designed and built shelving units. Most of the group want to learn more about carpentry. They are trying to set up a further training scheme through the Labour Department.

Apart from apprenticeships or labouring jobs, courses like this provide the only opportunities for women to train in non-traditional skills. Apprenticeships mean women are completely isolated in a traditionally male-dominated area. "It's hell doing it that way," said Sandy Jones, part-time course tutor, who gained her carpentry skills doing the equivalent of an apprenticeship in England. "It's not an effective way of getting women into non-traditional work," said Gill Franklin. "It's just luck if you get a supportive work situation."

The course got off to a shaky start because of poor co-ordination between the Labour Department and Carrington Tech. Women Woodworkers Inc., an Auckland group, had lobbied both organisations for almost two years to get this kind of course off the ground, but when the first women turned

up on the first day, Carrington didn't know it was happening. At first they were going to split the mostly male carpentry enrolments into three groups, and put the women in with the men. There was no equipment ready, nothing organised for the women to do, and neither the administrative staff nor the tutors appeared prepared for these courses.

The women held out for women-only courses, so after a frustrating first day, Carrington sent them home for two weeks and told them to get some more women. The group organised their own posters and found four more women. Neither the tech nor the Labour Department did any further advertising.

After the 13 women came back and started again, they

found a more positive attitude. They had trouble with one male tutor, who they felt was unsuitable to teach women because he didn't think women should be doing carpentry. They asked for him to be replaced, because women were threatening to leave and if things continued the way they were, the course would collapse.

That's when Sandy Jones was offered two days a week. The tutors for the Labour Department-funded courses have no job security and are only on part-time contracts. The male tutors were surprised at first by the women's keenness and speed, because they had low expectations of YPTP workers and women. Apart from Sandy, the tutors were all men and all Pakeha. Except for the women's group, the YPTP

workers were predominantly Maori and Pacific Island men.

As part of their half day a week lifeskills session, the women made a video about themselves. It showed them at work, and talking about their backgrounds, what they want to go on doing, and how they felt about the course. It will be shown at Carrington, and they hope it will be used for publicity and to lobby for more women's training. □

Jenny Rankine

- Courses for women in construction, small motors and expanding job opportunities (for those re-entering the workforce) have been held in many centres under the TAPS scheme, funded by the Labour Department. The re-entry courses can include introduction to trades like en-

gineering, metalwork, welding, and computer operating. Participating techs include Christchurch Polytech, Nelson Polytech, Wairiki Community College, Wellington Polytech, Petone Polytech, Waikato Technical Institute, Manukau Technical Institute and Carrington. Contact your Labour Department, technical institute or community college about courses in your area.

- The woodworking course video is available from Rhiannon Herrick, at Carrington Tech, Carrington Rd, Mt Albert, Auckland 3, ph 869-106.

- Contact Women Woodworkers Inc. at 15 Keppell St, Auckland 2, or ring Sandy or Deborah, Ak. 762-935. □

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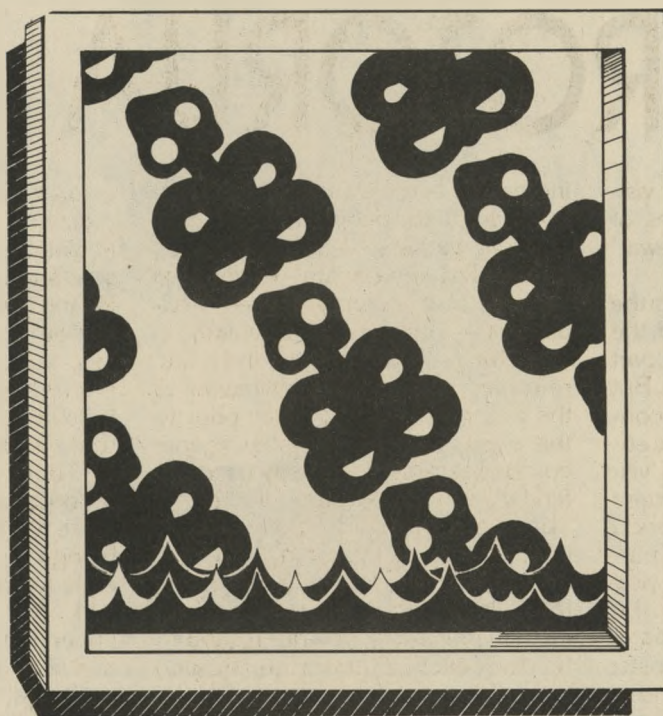


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LOOKING BACK AT



Tourism, (Pakehas coming to have a look) was under way in the volcanic regions around Rotorua by the 1870s. The history of the area is different from that of regions where land was suitable for farming. "Apart from the earliest appearance of trader and missionary, until the opening of the town site, and communications, Rotorua was the region of the traveller artist, and pleasure seeker, but not the settler and landhungry colonist.

"Even in the time of initial contact, however, the entrepreneurial future of Rotomahana was perceived by some, and their ownership disputed, and established. The ensuing decades witnessed a growing tourist activity, and

increasing sophistication in visitor facilities and overland communication. Despite the factors of communal proprietorship, interfamily jealousies and pakeha landsharking, Maori entrepreneurship was evident and successful. Te Arawa until the 1890s retained a significant control and



"WHAT USED TO GET THE CHILDREN'S BACKS UP WAS THE WAY THEY WERE ORDERED AROUND — LIKE, STICK YOUR TONGUE OUT, ROLL YOUR EYES, DO A HAKA, DO THAT..."

sovereignty of their spectacular assets. By this time the most spectacular had been destroyed (by the Tarawera eruption), and other areas had been leased to the Crown," (pages 108, 109)

Tribal groups from Maketu to Ton-

gariro were drawn into the tourist industry. A chief from the Lake Taupo area was moved to deplore,

"Tourists who howl and shout over our once eloquently silent country, who unsettle things of old, and cause depravity among our people," (page 109)

"By this time, too, the Government had become predictably entrenched in developing a strong travel industry. Ownership, or subsequent control of the thermal real estate was creeping into their hands by various means and manipulations. They nevertheless recognised the necessity of Maori participation, but preferred it on their terms; presenting it in their promotional literature. With some of their land resources thus alienated, Te Arawa still retained a strong tradition of artisanship, dance and hospitality, as well as a uniquely exotic lifestyle which was their own to share with, or carefully shelter from, Pakeha strangers. For as the second decade of the new century began, tourism, and the visitor presence, had become a lucra-

From a doctoral thesis, *"The Sociocultural Impact of Tourism on the Te Arawa People of Rotorua"*, 1981 by

Ngahua Te Awakotuku

Ko Whaitiri i te Rangi

Ko Te Arawa i te whenua

A lot of the information in the thesis was obtained by talking to Te Arawa People involved in tourism.

THE TOURISTS

ROTORUA

tive, unavoidable, and constantly visible aspect of life in the villages of Ohinemutu and Whakarewarewa." (pages 109, 110)

As the century progressed, so the influx of tourists continued and the people whose papakainga were part of the tourist attractions adapted. But "... The people of Te Arawa consciously support tourism — or the social and economic presence of a 'visitor population' — only to the extent that tribal control of certain factors is retained. One such factor for two participating hapu, Ngati Whakaue, and Ngati Tuhourangi, is control of the kainga, or village situation." (page 131) Both hapu accepted tourists, but with resignation and some ambivalence:

"We accepted the tourists, knowing that the thermal area attracted them, but it jarred when it came to their use of cameras. They had complete disregard for the personal niceties. And what used to get the children's backs up was the way they were ordered around, as if they were there for the tourists right — like, stick your tongue out, roll your eyes, do this, do a haka, do that..." (page 135)

"As Maori communities in a progressive multicultural country, Ohinemutu and Whakarewarewa share problems common to many other kainga around Aotearoa — of adapting traditional forms, of changing protocol, of erratic leadership, and of factionalism. Tourism may have intensified one or two elements, but it is not the sole cause of such irrevocable change. And... tourism is held by many to be a means of successfully conserving and embellishing some cultural activities and forms." (page 142)

"Most of the residents of the kainga discuss tourists and tourism with a thinly veiled uneasiness — tourists are around, they are noticed, they are

increasing and they are talked about. In Ohinemutu, people have erected physical barriers — fences, locked doors, and reproachful stares. For certain tribal ceremonies — weddings and tangihanga particularly — roadblocks may be set up, and traffic re-routed, on written application to the Rotorua District Council prior to the event. The two complete marae complexes most frequently used are fenced off, and securely locked — Tunohopu and Te Roro o te Rangi... Despite tourist concerts and ubiquitous buses, and frequent abuse, this is still the place where the more illustrious or our dead are brought to be farewelled. Tourists are hustled away, the signs are removed, and the rites are observed. A few days later, concert advertising reappears, the house is again filled with auditorium seating, and commercial practices resume. And for those involved, it does not seem even slightly inconsistent. As I continued this line of enquiry with my elders and informants, I was told that my questioning was morbid... Everyone I spent time with, however, agreed with the remark of one elder,

"In our pa, the pakeha will never see us as our real selves. Because we don't want them to."

And thus a sense of control — however tenuous in reality — is sustained." (page 147)

Maori performance — waiata, haka, poi — is an integral part of the tourist's expectations. "Tourist dance, while maintaining a semblance of the older forms, has risked losing some of its precision of meaning and performance. The persistent curiosity of, and commercial appeal to the non Maori audience caused a noticeable slackening in standards, even as early as the late nineteenth century...

"To experience the beauty of highly drilled Maori ensemble dance, one must be present at a tribal function, or

cultural festival, with a critical but appreciative and predominantly Maori audience. Even the dancers themselves are aware of the difference — for the Maori they present one thing, for the tourist another, with no conflict, conscience or confusion. The tourist stage is work; the marae stage is tribal pride, and the latter is immeasurably more important.

"The situation may be described as a continuum which began with the more traditional and tribally based offerings of the late nineteenth and early twentieth century, through the 'old style' programmes which continued until a decade ago, to the various slick presentations on the modern stage.

"Such trends are also evident in the varying business styles — an evolution from amicable relations, good natured bickering, and nightly touting expeditions, to the more competitive entrepreneurship styles, and advanced business strategy of the later twentieth century.

"Underlying those changes has been the factor of kinship, whanaungatanga. The nineteenth century presentations, and the old style concerts, were based within the hapu structure, even as the more commercial enterprises and interests emerged. In most of the modern groups, the performers do not all share a common ancestor only five or six generations past, and they are primarily employees, not members of a tribal party of specialists... Much of the current entrepreneurial zeal originates among non Te Arawa, but Maori, migrants to the district. A number of these newcomers match the Te Arawa in talent and expertise, and although their success has been resented, it has eventually been accommodated... the progression until 1970 was very slow indeed, reflecting the maintained and desired pace set early by Te Arawa.



MAGGIE IN HER WHARE.

"Style, content and the overall genre of commercial tourist dance has, however changed rapidly and relentlessly in the last ten years. My guess is that it will continue to do so, until a more visible and acute polarity is evolved and acknowledged — that which is staged for tourist consumption only, and that which is presented as privately, and particularly, Te Arawa. (pages 198-200)

It is true of most areas of the world that, "About women and tourism hardly a word is written."

In the traditional tribal view of Te Arawa and Tuhoe, "Women are prohibited speaking rights in marae ritual, because it is like war, and women, as whare rangatira — bearers of future chiefs — must not risk such injury and death. Verbal weaponry can indeed be potent. Yet ironically, those most denied whaikorero are women well beyond child bearing age."

It is possible to reinterpret the pre-contact ethnography, oral history and

chant sources, "Beginning with the stories of strong women", and possibly "Women may not have had such an oppressed time — in the feminist sense — after all; because they always had the company of other women, and a strong bonding and certainty with each other. A form of sisterhood." (page 244)

The women of Te Arawa did not feature in pakeha records until "the escalation in tourism and commerce". The men remained the public leaders, and women retained responsibility for receiving visitors hospitably. "As traffic to the Pink and White Terraces increased, the women of Te Arawa responded well in the role of gracious hostess and guide, and by 1870 certain colourful and strong personalities emerged, and guiding as a female occupation was established. Some of the most famous guides of these years were Te Kirimatao, Sophia, Kate and the sisters Maggie and Bella Thom.

"One day a tourist asked Maggie if

she had a Maori Christian name. Maggie said it was Makeriti, the equivalent of Margaret. The tourist then asked what her surname was in Maori. Maggie figured that the tourist must be satisfied at all costs. She glanced around for inspiration and saw the geyser Papakura bubbling away nearby., 'My surname is Papakura', she replied straight-faced."

Makeriti, at the time of her death, was in England working on a thesis on Maori life. It was published after her death by a friend and colleague T.K. Penniman with the title *The Old-Time Maori*. (It is to be reprinted in the near future by New Women's Press.)

The profession of guiding has been almost exclusively female since the 1890s. The most obvious reason for this was the parallel development of forestry.

"Women took up guiding here because the growth of the tourist business coincided with the opening of the forestry. All the men worked there, planting trees and clearing land, and there was no one else around to guide. Especially on such a casual system. There were steady incomes in forestry, all year round, but guiding was just for a limited time of the year. So that is what women did, though a lot worked in forestry too."

After 1910 guides became licensed but retained a lot of control over their work. The summer months, from December to February were the busiest with cruise ships berthed at Auckland contributing to up to a thousand tourists a day arriving at Whakarewarewa. "There were many attempts to systematize the guides' employment, but they had little success. The women were ultimately their own bosses, and capably supervised themselves during their fifty years of operating." Major change came in 1965 with "the advent of mass tourism and air travel, which coincided with the change of administration of the thermal park in 1965." (page 255)

Probably the most famous of all the guides, Rangitiaria Dennan (Guide Rangi), has said,

"I began to see that most of the visitors were interested in Maoris as well as the geysers and the mud. It seemed my career was... right here among my own people. A guide

could become an ambassador, serving by example to show visitors the true worth of our race... Here was a good chance to do something to improve the Maori image and make a worthwhile career at the same time. Where else could one meet and talk with so many foreign people, whose impressions of their brief glimpse of Maoridom would be taken to the four corners of the world."

Rangi continued to guide until a few years before her death in 1970.

"In 1965, the New Zealand Maori Arts and Crafts Institute took over administration of the guides, imposing a much more structured and less flexible working day on the women, and establishing a new payment system." (page 260)

Now guiding is, "No longer in the immediate control of Tuhourangi women. (It) has become systemised and its older image is being slowly but certainly displaced... a new, ostensibly 'modern' but actually 'pakeha' approach has replaced the previous one." (page 264)

"How was the role of the hardy female entrepreneurs most often presented to the world? In what manner and style was their work interpreted?"

In 1864:

"This settlement had always been famed,... for the beauty of the women... We saw a few girls with complexions like southern gypsies, just fair enough to let the warm colour show through clear olive skin, and large dark lustrous eyes, with great ever changing expression, and beautiful, snow white, regular teeth."

In 1900:

"Calm, shining eyes; a gentle half smile framed by copious waves of rich black hair, she appears gracefully at ease. Her shoulders are softly contoured, one half covered by a cloak, fine dark thrums forming a fringed diagonal across her breast. A slightly darker shade of flawless skin, one nipple, peeks unselfconsciously over the line of finely plaited flax."

In 1939:

"Guide, Glamour Girl, Her Frock Made from a Lily Plant, She is One whose Race has been described as Earth's Most Splendid Savage! Watch her Make Obeisance to the Ancestral Gods, Plait a Flax Skirt, and Cook Her Dinner in a Boiling



"MAORI WOMEN HAVE BEEN A PROMOTIONAL INSTRUMENT IN TOURISM OVER THE LAST HUNDRED YEARS, WHETHER THEY HAVE REALISED IT OR NOT"



SOPHIA

Pool... and bend lush and bare breasted to scoop warm grey water from a turgid mineral waterfall of sour graphite to her sweetly smiling lips. Meet her in the Thermal Wonderland of New Zealand."

In 1970:

"Gleaming black hair draped about bare light olive shoulders, she leans against one arm, tucking smooth legs neatly beneath the supple patterns of her piupiu. With the other hand, she extends her

hand, dangling minced meat over the clear, dazzling pool. The trout leap and cavort, hungry and excited, splashing icy water on her shapely push up tapestry top, from which her breasts rise invitingly..." (page 265)

"One recurring image of the Pacific is Woman — Hawai'ian, Tahitian, Maori. She features in pictorial publicity material dating back to the turn of the century — postcards, calendars, magazine illustrations, record covers, posters, even tea towels. And the picture persists — the appealing, youthful, smiling, brightly costumed maiden whose brown eyes beckon... She represents relentless lure. In the Maori context, she reflects both the assumed expectations of the tourists and the extent of Maori participation on this aspect of ethnic tourism." (page 266)

The image was always to meet the dreams of the tourist. "The prevalent image is very much the Western aesthetic ideal; the Maori ideal — large, graceful, buxom women — has been completely eclipsed. As one of the leading elders of Ngati Whakaue observed, when pondering the rebirth of a tribally based cultural group and concert party.

"Leave all the skinny women in the tourist shows. Our front rows will all be big women, really big, and graceful."

But these days, fineness and fairness make the front row, along with an affected delicacy of movement and presentation. Younger women are no longer trained in the more forceful dance styles, unless they ask, and on the concert stage many women assume a dainty stance...

"On the tourist stage, even the use of comic obesity and robust female eroticism have declined, as the audience taste has changed. In the Maori context... this humour has nevertheless persisted, and it is not confined to just the older generations. Anecdote and tribal legend recount the grace and beauty of the carriage, the movements and the simple presence of larger women." (page 268-9)

"Maori women have been a promotional instrument in tourism over the last hundred years, whether they have realised it or not. Seemingly shrewd and more enlightened personalities — Sophia, Maggie, Bella, and in recent years Rangitiria, dignified and also used the image; articulate, gracious and attractive, without being

necessarily sensuous or exotic, although Maggie herself was occasionally thus slighted. What is important is that despite the photographic image, and the spurious writing of colonial travellers, the Maori women themselves were largely unaware of how they were being projected... They were probably exploited by the turn of the century recorders and image makers, who strove to capture a deliberately ambiguous image.

"At the time of writing, there appears to be little evidence of organized sexual commerce between Maori and tourists in Waiariki... Should there be prostitution on the part of local Maori women, no one from the two communities with which I have been intimately involved seem to know about it." (page 272)

Tourism was imposed on the Maori. Maori women became "not only the mediators, but the main players, for the Maori side.

"They undertook this role with very little conflict in values. Some... dealt proficiently with the pakeha... retaining a basically Maori view of the world. Arts and crafts, dance and music, flourished not only for their income, but also for their own intrinsic worth. At every level, even the most brazenly commercial, the guides retained some subjective, intangible quality that was Maori...

"Their exemplary involvement in the origins of tourism prompted the next two generations to regard guiding and entertainment as an established part of a woman's life in Whakarewarewa, and something of a tradition. It was also a seasonally lucrative and interesting activity that could be fitted around her family life and relationships without difficulty. Only in very recent times has this attitude changed, and the occupation been removed from direct Tuhourangi input and control.



THE FUTURE IS UNCERTAIN AS CONTROL MOVES MORE AND MORE OUT OF THE HANDS OF TE ARAWA PEOPLE

"One pleasant irony lies in Te Arawa being so strongly male oriented and misogynistic, and yet in Te Arawa themselves projecting the strongest and most unforgettable image of Maori identity — the female guide, the ornately costumed host to the tourists." (pages 280-1)

The story of Te Arawa people and tourism is "a celebration of resilience... of how Te Arawa coped with colonisation, then the neocolonization of tourism, and finally modern entrepreneurial tourism, and coped well."

Two factors were of prime importance for Te Arawa in adapting to the "rapacious onslaught of Western civilisation". The first was the confident, articulate and capable leadership of the early years. These leaders set the terms for the opening and development of their region. The second was the type of pakeha they had to deal with. The people of Waikato, Ngati Whatua and Taranaki had to deal with "hordes of voracious land grabbers — aspiring farmers who demanded vast acreages, and stopped at nothing to get them... Takiwa Waiariki was then quite obviously unsuitable for agriculture... Only a few pakeha — the entrepreneurial adventurer, the nouveau riche colonial, the business elite — were interested, and with so small a number, a Te Arawa emerged competently competitive with this other variety of nevertheless still greedy alien. Tourism

is about helping people have a good time (mauri ora) rather than commerce which sooner or later kills the golden goose (mauri mate).

"Timing was also significant. They began arriving en masse in the latter part of the nineteenth century, after the Te Arawa leadership had acquired considerable literacy and poise in encounters with their kind." (page 284)

"The contradiction of tourism is that its success depends on resources — at least in the Pacific and New Zealand destination areas — that are as irreplaceable as they are fragile. Sione Tupounuia:

"Tourists arrive at their destination as they expect it to be, and as it is advertised. But by their very presence and in their high rate of expectations, they are changing these conditions. In fact, this is the dilemma of the tourist industry — that is, by its existence it tends to destroy what it wishes to see preserved." (page 287-8)

The future is uncertain as control moves more and more out of the hands of Te Arawa people.

"Women — as entrepreneurs, guides, cultural brokers, innovators — have been essential to the understanding, and experience, of tourism by Te Arawa. Women's female leadership, as a drastic innovation in Te Arawa terms, also directly mirrored the intense transition created by the colonial process. They coped and they coped well. Their role can never be understated, and their success is yet to be measured." □

The full thesis is lodged at Waikato university, Hamilton, and on microfiche at the Auckland University library and possibly other university libraries. (It is not necessary to be a student at the university to use microfiche-reading facilities.) The article, compiled by Pat Rosier, used material mainly from the Chapters "Touristic Emergence", "Entertainment" "Women and Tourism" and the conclusion. □

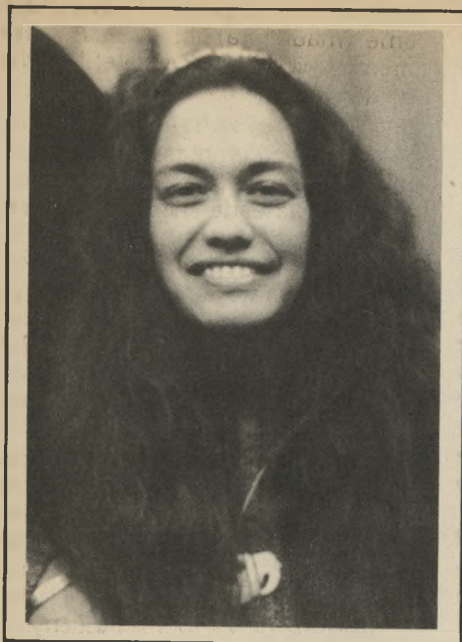
HAWAI'I

Every time America goes to war they take more native land in Hawai'i. It's a clear path from 1893 — when our government was overthrown with the aid of US military forces — right down to 1985: more and more land is taken by the military.



THE NUCLEARISATION OF THE PACIFIC IS BEING DIRECTED FROM HAWAI'I

In the area where I live, which is the largest Hawai'ian community on O'ahu, there's a huge military reservation called Bellows Air Force Field. That field was taken in 1917 by executive order of the President of the United States. In 1941, the island of



Haunani-Kay Trask is an indigenous Hawai'ian. She talked to Karen Mangnall about the effects of tourism, and the American military presence, on her people.

Photo: Gil Hanly



Kaho'olawe was taken, after the bombing of Pearl Harbour. The entire island is now a bombing range. In the second world war 600,000 acres of land were taken for military purposes during the seven years we were under martial law.

It's very important for New Zealanders to know that the nuclearisation of the Pacific is being directed from Hawai'i. Whatever happens in the Pacific has been blueprinted in Hawai'i. It's painful for us, the native people, but that's the truth. Hawai'i is the forward-basing point for the American military to protect American interests in the Pacific. And of course, "American interests" are just a euphemism for making sure the Soviets don't get a foothold, making sure that American nuclear submarines can circulate throughout the Pacific, and making sure that the Pacific becomes an American swimming pool instead of a Soviet or other "enemy" swimming pool.

Hawai'i is not something Americans worry about. They worry about people in the south, like Aotearoa, and about people very far away from them, like people in Asia. Americans have already secured their foothold in Hawai'i. They have so many military installations in our native land. There's a movement against it, but it reminds me of pebbles in a large ocean. People are put in jail for three

years for trying to prevent nuclear ship visits. Any kind of public information activity — slide shows or demonstrations — is looked upon as treasonous. There is an enormous over-reaction to peace activity and the effect is that people become afraid to demonstrate. They still do it, but they're afraid.

The other thing most people don't know is that Camp H.M. Smith, which is on O'ahu, is the control centre for the Pacific. About 60% of the earth's surface is controlled (in terms of American military strategy) from camp H.M. Smith. If there is going to be a mistake or an intentional nuclear exchange in the Pacific, that's where they're going to make the decision. That's really frightening. I don't think most people know that in Hawai'i and if they do they just try to black it out, they don't feel they can do anything about it.

So if you look at the history of America's involvement in wars you will understand why so much land in Hawai'i is controlled by the American military. In terms of percentage of land, we have the most land dedicated to military installations of any American state.

And what the military can't handle, the tourist industry will. Both of these are touted by the politicians and the establishment in Hawai'i as the answer to Hawai'i's economic problems. As sugar and pineapple have declined every year in the last 15 years there has been an increased call for

hotels and for larger resort complexes. Now, tourism is the biggest industry, then the military, and then sugar and pineapple. Since the beginning of the Hawai'ian movement, the economic switch around has been pretty complete from tourism being on the bottom to being on the top. As tourism began to oppress the people, taking the land and commercialising the culture, the Hawai'ian movement began to get off the ground, with our people saying: "This is our land, we have rights to it and this cultural stuff you see in Waikiki is not our culture. It's a manufactured culture."

The culture of tourism is that Hawai'i is a warm beautiful place with warm beautiful people and if you come here, ie the tourist from wherever in the world, some of that will rub off on you. That's why people come to Hawai'i, because it's warm all year round and because, at least a long time ago, the people were very warm and generous. What's happened is that we have been used to such an extent our Hawai'ian culture is now a deformation of the original thing. There has been a complete remaking and commercialisation of core parts of our culture.

Take the phrase "the aloha spirit". Aloha is the Hawai'ian word (as aroha would be in Maori) which talks about love and respect between human beings. Now it's become a commercialised selling point for bringing tourists in. There isn't any "Aloha

spirit" as the tourist industry and the politicians define it. For example, half the state is supposedly held in trust by the federal government to "rehabilitate" Hawai'ians, which means putting them back on the land. That land is not being used for us and if there's any sense of real aloha, then the native people should be taken care of first, before the five million tourists now flooding our islands annually.

The clever thing about tourism and capitalist industries as a whole is that they are very subtle and creative and



**THE CLEVER THING ABOUT
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IT TO THEIR ADVANTAGE**

innovative about taking something that exists and turning it to their advantage. With the revival of interest in pre-haole (Pakeha) Hawai'ian culture (which includes a revival in the language) has come a new commercialised, ever-more-authentic use of Hawai'ian culture. Now the two local airlines that fly between the islands — Aloha Airlines and Hawai'ian Airlines — have commercials almost entirely in the Hawai'ian language. All of a sudden terms Hawai'ians have revived are being used to bring more people to Hawai'i. Aloha 'aina means love of the land, and is an indigenous, pre-haole value. So, commercials now talk about the 'aina of Hawai'i and the noble Polynesians who were here. And along with the Hawai'ian language in these commercials you see Japanese or part-Asian people dressed up to be a sort of commercialised Hawai'ian. This has a devastating effect on my own people because so many of us grow up thinking that being Hawai'ian is what we see in the hotels and on the television and hear on the radio and look at in the magazines and newspapers.

It's repulsive. All this commercialisation of aloha has nothing to do with Hawai'ian infant mortality, maternal mortality, the highest cancer rates, the prisons full of Hawai'ians. That's the real truth.

One of the things that the Maori have that we don't is a much clearer sense of what is really Maori and what is commercialised Maori. Many, many Hawai'ians don't have that sense. Right now the Hawai'i Visitors' Bureau has an advertisement called "The More You Give, The More You Get", which is about as capitalist and American and individualist as anything around. That little phrase is repeated over a background visual of alleged Hawai'ians greeting tourists, giving them lies. It is a constant barrage of almost a "1984" kind of atmosphere that tourism is essential for Hawai'i. There are very, very subtle and expensive ads on radio and TV. There are tourist kits in schools so our children can understand what tourism is. Every major hotel adopts a high school and brings the classes into the hotel to show them the advantages of tourism, the kinds of jobs they can get. It is a very crass, but unfortunately very effective method of social control. By the time students take my class at the university they are so pro-tourism that I might get one or



two out of a class of 30 or 40 who are actually questioning it.

Returning to the original point I made about what the tourist industry is based on — warm weather and warm, beautiful people — women probably represent the warmest, softest, most alluring, seductive part of that attraction for tourists. Polynesian women are incredibly beautiful in their natural, un-made-up state. And the tourist industry has preyed on that. Between the natural attraction of the beauty and warmth of Hawai'i and, on the other side, the terrible repression of Asian and Western cultures, is the sensuous Hawai'ian woman.

To the Asians and haoles she is the symbol of sexual freedom — the alluring, seductive, absolutely sin-free way of relating to the body, and specifically to women. So if a tourist is coming with all this in mind, even if unconsciously, what cleverer thing to do than for the tourist industry to have a beautiful Hawai'ian woman (or increasingly a Samoan or Filipino woman) waiting at the gate as soon as he walks out of United Airlines' Friendship flight. As they get off the plane after they've been pumped full of Hawai'ian muzak, and stewardesses with flowers, and food with orchids, there she is! Scantly dressed, dark as can be, smiling, giving them a lei (increasingly made of plastic), standing there for a picture with these gross, disgusting, distorted white bodies. Finally, the haole man is standing in Hawai'i, smiling, at the side of a beautiful woman, whatever ethnicity she may be. And that to him is Paradise.

Never mind that the airport they're in looks like Los Angeles, that the traffic looks like New York, that the buildings look like Detroit. The Hawai'ians are treated either as the black underclass or the rural slum dwellers. Never mind all that, their dream has been fulfilled. And it was the absolute genius of the tourist industry to push that dream over and over again.

So now Hawai'ian women model in the early teens and try to affect that way of being alluring and sexual for the tourists. It's repulsive because so many of our women grow up thinking that's what it is to be a woman: to be a poster girl. People think we Hawai'ian women look like posters because they forget that it's the poster that looks like us. And it has been the cultural and political movement of



THE HULA ITSELF IS HAWAIIAN BUT THE VERSION YOU SEE IN HOTELS, IS NOT

Hawai'ians that has said "bullshit" to this manufactured, commercialised picture. Being Hawai'ian is being culturally Hawai'ian, not being a commercialised Hawai'ian.

For our people that distinction is very difficult because of the confusion surrounding the economic and the cultural realities of Hawai'i. The jobs are there, although they're very badly paid and they're degrading and oppressive. The jobs are there for the welcomers at the airport, and for Polynesian dancers and waitresses.



Hawai'ians make up all the entertainment in the hotels, with an occasional Tongan or Samoan thrown in, because that's what everyone comes to see.

Nobody comes to see Japanese dance or folk dance from the mid-West. They come to see Hawai'ian dance, and that means Hawai'ians can get a job.

The hula itself is Hawai'ian but the version you see in hotels is not. If you take a look at the hula of the 1950s, it is so repulsive you wouldn't even know that it was at all related to real Hawai'ian dance. Then, in the 1960s, the sexual revolution hit America so the Samoan fire dance and Tahitian

dancing were added to hotel entertainment. If the times are a little more open then the dances are more open. If the times are more repressive, the dances are more repressive. Now, in the 1980s, tourists want sexuality out on the dance stage, in the open, so they can watch it like voyeurs. But they don't want any real sexual interaction. It's all very repressed and ornamental, like a kind of cultural strip show.

Increasingly now, there is an effort to sort of slant the dancer's eyes, because Hawai'ians have great big huge eyes. I guess it's so that the Asians who come as tourists won't feel so uncomfortable. When my sister (who dances traditional dance) went to look for a job they wanted her to dye her hair because it is very light and they wanted it dark. They wanted her to put on a little more weight because she was kind of thin. They wanted a fulsome body but not a heavy one (and since Hawai'ians tend to be big, stout people, that doesn't fit). You've got to be in the thinner range but not so thin there's nothing there. There's this size 10 image. You've got to be a certain size, have certain colour hair, a certain shaped face and your lips can't be too big but then again they don't want them really thin.

So it is profoundly regulated ornamentalisation of Hawai'ians. It is like the American myth of assimilation and equality. Assimilation is forced but it's always segregated. Yes we have blacks ... there's one there and one there ... and in Hawai'i they do the same thing with the Hawai'ians in the hotels. Yes, we want you to dance, but your function is ornamental, to increase the sale of drinks and food and the enjoyment of the guests, but we don't want you polluting the grounds, so you've got to get out of the hotel right after work.

There is also a profound segregation of functions in the hotels. Of course. Who entertains? — the Polynesians, mainly Hawai'ians, but also Tongans and Samoans. Who waits on tables? — the Filipinos. Who manages? — the Japanese and the haoles. The guests are increasingly haole and Japanese.

In 1978 the state constitutional convention called for the recognition of Hawai'ian as the second language of the state, and legislative measures and funding to support the teaching of the Hawai'ian language, history and



WE HAVE BEEN USED TO SUCH AN EXTENT BY TOURISM THAT OUR HAWAIIAN CULTURE IS NOW A DEFORMATION OF THE ORIGINAL THING

CONTINUED ON PAGE 31

WOMEN AND AIDS

■ JENNY RANKINE
COLLATED THE
LATEST
INFORMATION.



For women, expressing our sexuality has been associated with punishment for a long, long time. For heterosexual women there has been the possibility of unwanted pregnancy, damage to our reputations, or sexually transmitted diseases. Lesbians face invisibility, harassment, discrimination and sometimes violence for expressing our sexuality. For all of us, AIDS (Acquired Immune Deficiency Syndrome) can seem the latest in a long line of dangers.

It's a Jerry Falwell dream — it's more likely to be caught from anal intercourse, and from casual sex with high risk people. Right wing groups see AIDS as just punishment for both, and gleefully use it to pressure everyone into the monogamous heterosexual unit. Even *Playboy* in a recent opinion article has printed that "it's a good idea to forget about anonymous sex".

There's been a lot of scaremongering and homophobia in the media about AIDS. Articles explaining how difficult it is to catch alternate with headlines designed to scare you out of lust for good. And there's still a lot we don't know about the disease. The time spent on intensive research —

about six years — is as long as the virus' known incubation period, and most of the research has been on men.

Women are involved with AIDS because we can catch it, because we usually look after people who are ill, and because the disease is still surrounded with a pall of homophobia.

■ *Some media stories create the impression that a positive antibody test is a death sentence. On current knowledge, this is rubbish.*

In the US and Australia, around 7% of adults registered as having AIDS are women; in East Africa just over 50% of people with AIDS are thought to be women. In Aotearoa at the time of writing, three women are known to have AIDS antibodies in their blood, which means they have come into contact with the virus.

Many of the symptoms of AIDS occur also with colds, flu, bronchitis and diarrhoea. They include unexplained tiredness, night sweats, fevers or chills, recurring infections, unexplained weight loss, headaches, persistent diarrhoea, a persistent

cough and pink to purple blotches or bumps that don't go away (not common in women). What distinguishes AIDS is the persistence of these symptoms along with increasing general illness.

Some media stories create the impression that a positive antibody test is a death sentence. On current knowledge, this is rubbish. To date, for half the people studied in Australia, the AIDS virus (HTLV-3) has caused no noticeable effect. In other people it causes the glandular fever or influenza-like symptoms of Aids Related Condition (ARC), from which people can recover. In others it causes brain damage, skin cancer or AIDS itself. AIDS proper means that the person's immune system, which usually fights disease, is unable to fight it any longer. The person usually becomes ill and can die from other infections at this stage. There is no cure or vaccine for AIDS at the moment.

A recent *Off Our Backs* article suggests that the US statistics possibly don't include all the women with AIDS proper. "Only three percent of women with AIDS get Kaposi's sarcoma, the opportunistic cancer which affects large numbers of gay men with AIDS. Women tend to get the more quickly fatal opportunistic

infections such as pneumocystis carinii pneumonia and other difficult to diagnose conditions such as organic brain syndrome and other neurological afflictions... Other cases may be going undiagnosed because doctors do not associate the condition with AIDS."

People with a damaged immune system, from hepatitis, malnutrition, previous sexually transmitted diseases, regular drug use or other causes, seem to be more likely to get AIDS if they come into contact with the virus. The healthier you are, the less likely you are to get AIDS. Trying to reduce stress, eat well, get enough rest and not use a lot of legal or illegal drugs will help build your resistance.

The AIDS HTLV-3 virus is carried by the blood and by semen, and women can get infected if blood or semen from an infected person gets into their bloodstream. The main ways this can happen is if they have unprotected sexual contact with a man who carries the virus, and if they are drug users who share infected needles and syringes. The HTLV-3 virus has been cultured in vaginal and cervical secretions, but it is a very difficult procedure, and so far there is no evidence that these fluids can transmit the virus.

The high risk groups in Aotearoa are gay and bisexual men, intravenous drug users and users of imported blood products, like haemophiliacs. In Aotearoa, sexual partners of people known to carry the virus should follow the safe sex guidelines (see later). As well, all women who are sexually active with partners who may have been infected over the last six years should stick to safe sex.

This, of course, is more difficult than it sounds. Many women find it hard enough to ask a partner to wear a condom, or to stop and put in a diaphragm, without having to ask for his detailed sexual history before they go to bed. The majority of women in one San Francisco study who were having sexual relationships with high risk men said they were afraid of bringing up the question of safe sex for fear of being rejected, or of the men being unreceptive. Some women may be revealing secrets if they acknowledge that they're in danger of contacting AIDS — that they inject drugs, telling other lesbians they've slept with men, discovering that their man has relationships with men too.

Because of this country's repressive anti-gay law, up to half the gay

men in Aotearoa could be married and in the closet. Many will not have told their wives or girlfriends, some of whom could have come into contact with the virus. AIDS is a good reason for sexual partners to be honest with each other about their sexual histories and drug taking habits. "People have been talking to each other about these things more," said Jenny Pamplin, coordinator of Auckland's Aids Support Network. "They're taking more responsibility for what they do, caring for each other more."

No safe sex guidelines specifically for lesbians, and few for heterosexual women have been widely publicised in Aotearoa or the US. The basic guideline for all people wanting to have safe sex is not to allow blood, semen, urine or faeces from a partner to enter your body through your mouth, vagina, or open cuts or sores. For heterosexual women:

- Make sure your partners use rubber condoms effectively, if there is a possibility they have been in contact with the virus. Men can catch the virus from vaginal intercourse with a woman who has it, so the condom benefits them too.
- Use contraceptive jellies and foams which contain non-oxynol-9, because in laboratory conditions, these kill the HTLV-3 virus instantly. Brand names that I could find include Durex pessaries, Ortho-Creme and Delfen foam. Ask your doctor or chemist for others. Condoms *must* be used with these spermicides. (Some people are allergic to non-oxynol-9 so test them on your wrist first.)
- Use water soluble lubricants with rubber condoms for anal sex to avoid skin damage and the condom breaking. The anal wall is weaker than the vagina and tears more easily.
- For oral (women on men) sex, use rubber condoms (they're going to have to bring in the good-tasting condoms they make overseas) and a good-tasting lubricant (Silke, our own kiwifruit brand, is going down a treat in the US). Any broken skin on your body or your partner's body increases the risk.
- Traces of the virus have been found in saliva, so passionate kissing with a person with the virus could be slightly risky.

Women have a very low risk of catching any sexually transmitted disease (STD) from lesbian partners. In the US only nuns have less incidence of STDs than lesbians. To date, there is only one case in the US (not yet offi-

cially confirmed) of AIDS transmission between lesbians, and this is thought to involve intravenous drug use. This is the biggest risk factor for lesbians. We don't know how many lesbians use injectable drugs, and we haven't talked about it much in our communities.

There is a possibility that some lesbians who have got pregnant in the last few years through self-insemination with sperm from a gay donor could have come into contact with the AIDS virus. Women who want to get pregnant this way need to get a full medical and sexual history from a possible donor. The least risky is a man who has been in a monogamous relationship for at least three years. Testing of sperm or donor for the virus does not absolutely guarantee safety, because the AIDS antibody test is not completely reliable.

Lesbians who think their partners could have had contact with the virus need to maintain current safe sex practices. Keep your fingernails short and be gentle so as not to tear or damage your partner's skin. Take care not to make love with cracked lips or cut hands. If you use a vibrator, don't share it. Gay men in the US are advised not to brush their teeth before making love because this can create small cuts in the gums. Safe sex guidelines issued by the Women's AIDS Network in San Francisco suggest using doctors' thin latex or rubber gloves if you have cuts or long nails and you want to make love with your hands.

The AIDS antibody test can result in occasional false negatives, when the infection is too recently contracted to show up, and false positives. Women may show more false positives than men because we have more antibodies, or because after pregnancy our immune system is suppressed.

Infected pregnant women are likely to pass the virus on to the baby they are carrying. Pregnancy also stresses an infected mother's immune system, which could speed up the development of the disease. For these reasons, women with the AIDS virus are advised not to have children. If women want to get pregnant with a male partner, of course they can't follow safe sex guidelines. If it is possible that either partner has been in contact with the virus, it may be a good idea for both to be tested for antibodies, with appropriate counselling, before starting a pregnancy.

■ *The AIDS virus is very fragile... It doesn't drift around in the air, or live in food or damp places.*

CARING FOR PEOPLE WITH AIDS

Women's role includes caring for the sick, as health workers, unpaid volunteers and family members, and many more women will be caring for people with AIDS in the next few years.

Two years ago, laboratory and health workers were among those who panicked about catching AIDS at work. The risk is actually very low. The AIDS virus is very fragile. It will die in minutes in open air and is destroyed by ordinary household chlorine bleach. It doesn't drift around in the air, or live in food or damp places. The sterilisation procedures standard for doctors, dentists, nurses and lab technicians will kill the virus. The only other danger is accidentally injecting yourself with virus-infected syringes, or from fluids containing the virus entering the body through cuts.

There is no risk from casual or ordinary social contact with patients or family members who have AIDS. The AIDS Support Networks and the AIDS Foundation will provide practical and emotional support for people with AIDS and those caring for them.

HOMOPHOBIA

A previous article in *Broadsheet* (No. 129, May 1985) described the homophobia surrounding AIDS so far. Despite the relative silence of the anti-gay groups since the Homosexual Law Reform Bill reached parliament, this hasn't gone away. Many people, like the headlines, still lump lesbians and gay men together about the danger of AIDS. In the US a judge denied a lesbian mother access to her children, because he feared she'd pass AIDS on to them. This kind of anti-gay reaction in Aotearoa has not been as strong as in the US and Australia, where there are many more people with AIDS, but we can expect it to escalate here. AIDS is another excuse to label us as "sick", and it's going to be harder for gay men and lesbians to come out in the face of other people's fear. AIDS continues to be associated with perversion and moral laxity in many heterosexual people's minds and this prejudices them against *all* people with AIDS. It can't be said too often: AIDS is transmitted by sex and needles, but that

doesn't mean having sex created the disease, any more than breathing created influenza. *Every* person with AIDS is as innocent as three-year-old Eve Van Grafhorst.

AIDS can be used to reinforce other ancient prejudices. One AIDS worker said that when health officials talk about women with AIDS, the first group to be mentioned is prostitutes. "It seems that any particular group that the powers that be feel like throwing some mud at get listed as potential risk groups," he said. A prostitutes collective in Sydney is using state government money to spread information about AIDS among the prostitutes who work in the city.

Since prevention is the only way to stop AIDS at the moment, the AIDS Foundation from the start has worked on educating the gay and heterosexual communities about safe sex. Their pamphlet about women and AIDS will be out soon, and advertising based on the pamphlet will run in *Broadsheet* and the *Women's Weekly*. "Stop AIDS" discussion groups are running in many centres. Until recently they were aimed at gay men, to enable them to discuss what safe sex is and their fears about AIDS. They will also shortly be run for teenagers, lesbians, heterosexual men and women. Stop AIDS training is coordinated by AIDS support networks and the foundation. Ring the hotline if you want to start one where you live, or to find out about the nearest group to you.

The AIDS Support Network in Auckland is the biggest of all the voluntary networks. Nineteen of the 70 members are women. It is organised into a practical support group, which transports, cooks, gardens and does housework for people with AIDS; an emotional support group which arranges "buddies" for people with AIDS, their partners, friends or family; an education group which talks to schools and community groups and hands out pamphlets in shopping centres; a telephone group which staffs the 24-hour national AIDS hotline; and a fundraising group.

The AIDS Foundation has eight full-time paid staff (seven in Auckland, one in Wellington) and is advertising for a counsellor in Christchurch. All the workers are men except for the office manager. Their jobs involve prevention, coordinating support services, biomedical research, counselling and administration. They will arrange support for anyone who is

worried about AIDS or who thinks they may have the virus. "Nobody, no matter where they live, would be left on their own unless they wanted it," said Jenny Pamplin. "But we only provide help and support if we're asked. We don't go in there and say you must clean your sink with janola tomorrow." □

Contacts and resources

AIDS Foundation, Burnett Clinic, Wallace Block, Auckland Hospital (by the Domain gates) PO Box 6663, Wellesley St, Auckland 1, ph 33124.
National AIDS Hotline (toll-free and confidential) (09) 395-560.

AIDS Support Networks:

Auckland: PO Box 5362, Wellesley St, Auckland 1, or ring the hotline.

Hamilton: PO Box 1456.

Palmerston North: PO Box 846.

Wellington: PO Box 11-695, Manners St

Nelson: PO Box 4022, Nelson South
Christchurch: PO Box 21-285, Edge-ware

Other gay groups: (from *Pink Triangle*):

Tauranga Contact Group, PO Box 2409, ph (075) 63416

Gisborne Gay Task Force, PO Box 269, Gisborne, ph Chris or Trevor (079) 83112.

Taranaki Gay Group, PO Box 374, New Plymouth

Hawkes Bay Gay Society, PO Box 138, Napier, ph Bill 55874

Wanganui Gay Rights Group, PO Box 889, Wanganui

Blenheim Gay/Lesbian Support Group, PO Box 62, Blenheim

Timaru Lesbian Line, PO Box 450, Timaru ph 84409, Thursday 7-10pm

Invercargill Gayline, ph 66243, evenings and weekends

Leaflets and posters on AIDS available from the AIDS Foundation, district offices of the Department of Health, and VD (sexually transmitted disease) clinics.

Blenheim Gay-Lesbian Support Group, PO Box 62, Blenheim

AIDS in New Zealand: The Risk by Dr Paul Goldwater, Penguin, 1986, \$15.95.

AIDS: The Deadly Epidemic by Graham Hancock and Enver Carim, Gollancz.

AIDS and The New Puritanism by Denis Attman, Pluto Press.

On Death and Dying and other books by Elizabeth Kübler-Ross.

WHAT'S NEW

AUCKLAND

PUBLIC EXPERIENCE HUI at Whaiora Marae, Otara, 2-3 August, and at Hoani Waititi Marae, Glen Eden, 11-12 August. For more information contact: Office of the Race Relations Conciliator, ph 779129.

LESBIAN SUPPORT GROUP meets once a fortnight in South Auckland. Contact: Dianne, PO Box 1020 Papakura.

TE KANIKANI O TE RANGATAHI: Dance of the modern youth. Performances by this new, exciting dance group will be held 2-3 July at the Performance Cafe, Auckland, and 18 July at Captaine Bouganville Theatre, Forum North, Whangarei. Lunchtime busking: Auckland City Art Gallery, 1-3 July.

SUZANNE OUNEI, Woman Kanak activist will talk on the situation in New Caledonia at Samoa House, Auckland on Thursday 17 July at 7.30.

ACCIDENTS AND BALANCE

11 A performance combining dance mime and comedy. It will be performed by Barbara Doherty at the Little Maidment Theatre 1-6 July.

WOMAN LINE Collective is looking for more women to join our volunteer telephone listening, information and referral service. Our next training programme begins on the weekend of 12th/13th July. For further details contact WOMANLINE 765-173.

HAMILTON

The University of Waikato is holding the following seminars and workshops. For details contact: Gillian marie, Centre for Continuing Education, University of Waikato, Private Bag, Hamilton. Ph 62-889, ex. 4706.

UNDERSTANDING ECONOMIC ISSUES that affect women, a four-session course

WOMEN AND LOCAL GOVERNMENT, a seminar to encourage prospective Waikato women candidates in local body elections. Date: 12 July.

LUNCH-TIME SERIES (12.10 to 1.10 p.m.) on issues of concern to working women, including roles at work and home, sexual harassment and body image. Begins July 2. Venue: Hamilton City Council Reception area.

SCRIPTWRITING FOR FILM AND VIDEO: 19-20 July.

LESBIANS AND HOMOSEXUAL MEN, their families and friends are invited to attend a seminar to discuss the fears, anxieties, joys and strengths of being gay. Date: 4-5 July at the University of Waikato.

PALMERSTON NORTH
CORRECT ADDRESSES and phone numbers for womens groups:

Rape Crisis: PO box 673. Ph 65868

Womens Health Collective: PO Box 4253. Ph 70314.

Womens Resource Centre: PO Box 4253. Ph 77426

Street address for all three groups: 165B Broadway Ave; Palmerston North.

WELLINGTON

YWCA. Office now at 35 Vivian Street — better facilities,

sessional creche. Women and Health workshop in August. For information about this and other activities for women phone YWCA 850-505.

LESBIAN CLUB. Social night every Friday. Ring Lesbian Line, 898-082, for venue and information.

WOMEN'S STUDIES ASSOCIATION, Wellington branch. Contact Anne Else, 759-958, about meetings.

WOMEN AGAINST PORNOGRAPHY, 50 Courtenay Place, PO Box 475, Wellington. Contacts: Jennie Fulton, 856-030, evening; Ruth Charters, 856-635 (hm). WAP have formed a lesbian caucus which meets on alternate weeks to the general meeting. Phone above numbers for information. WAP National Day of Action, 19 September.

WONAAC. West Coast crisis — we need women to put pressure on Government to get them to intervene to make boards supply services. Watch out for hospital board elections later this year. Please help — come to fortnightly meetings. Information from Di, Wellington 861-851, or Helen, 848-541.

WOMEN'S REFUGES. Wellington contact: 847-103.

RAPE CRISIS CENTRE. Phone Wgtn 730-110.

THE MINISTRY OF WOMEN'S AFFAIRS, Te Ohu Whakaturu (Maori Women's Secretariat), 3rd floor, Commerce House, 126 Wakefield St, Wellington (opposite the old Town Hall), 734-112. Details of Ministry Project Fund available.

WOMEN'S BOOKSHOP, Wellington. 58 Courtenay Place, ph. 851-802.

MOTHERS AND THE POLITICS OF CUSTODY, 10-12 October. This seminar will explore the effect on women of the changed matrimonial laws relating to property division and custody. Anyone who would like to make a presentation at the seminar is asked to contact Beverly Morris, Centre for Continuing Education, Victoria University, Private Bag, Wellington.

MEDIA WOMEN, Wellington. Contact Diane Gilliam-Knight, 666-969 (work) for information.

MAORI WOMEN — for information about Maori women's events, etc. contact Anaria, Wgtn 887-842.

WOMAN ZONE, Wellington's feminist radio programme. Access Radio, 783 kHz, Sunday mornings at 10, followed by the Lesbian programme at 11. The Woman Zone collective needs new members, so phone the Access office, 721-777, if you're interested in being involved. No previous radio experience necessary, just lots of pro-women interest and energy.

SOUTH ISLAND

WOMEN WALK. For women who enjoy walking in congenial company. Contact: 21 Toleddo Place, Christchurch 8. Ph 841921.

INTERNATIONAL

GREENHAM WOMEN'S PEACE CAMPS are in desperate need of women to visit or stay. Two camps have folded altogether and the remaining six camps have only a handful of tired and depressed women at each. If you are visiting England, please plan to go there. If you know women in England, write to urge them to go to Greenham. Keep the peace beacon alight.

perfect food . . .



plain TOFU with condiments

Imagine a food that's perfect for your diet and lifestyle. A food so versatile it lends itself to an extraordinary range of flavours and textures — savoury dips and sandwich fillings; hearty casseroles and stir fries, low calorie quiches and desserts.

TOFU is an ancient food that's just right for today's changing diet. **TOFU** is made from whole untreated soybeans and is delicately processed to form soft cheese-like cakes. Easy to digest **Bean Supreme TOFU** contains no additives, salt or preservatives — just pure goodness, ready for your culinary magic.

Enjoy the goodness your health deserves. Look for the **Bean Supreme TOFU** pack at your supermarket or health food store.

For **FREE** information and **TOFU** recipes post a self-addressed envelope to P.O. Box 78-084, Auckland 2.



PLANTING THE PILL UNDER YOUR SKIN

CONTRACEPTIVE IMPLANTS ARE CAPSULES OF PREGNANCY-PREVENTING HORMONES THAT ARE SURGICALLY INSERTED UNDER A WOMAN'S SKIN AND STAY THERE FOR FIVE YEARS OR MORE. FAMILY PLANNING IN NEW ZEALAND IS AWARE OF THEM AND THEY ARE BEING INVESTIGATED AND EVALUATED, BUT NOT YET IN USE HERE. THIS ARTICLE, BY MARGE BERER, IS REPRINTED FROM THE JAN-MARCH 1986 PUBLICATION OF WOMEN'S GLOBAL NETWORK ON REPRODUCTIVE RIGHTS.

Work on contraceptive implants first began in the 1960s. The idea was to find a way to put hormones into some kind of capsule that would gradually release them into the body to prevent pregnancy. A number of different hormones were tested for this purpose, as well as different types of capsules. Different sites on the body were tested as potential places for them to be implanted.

Norplant is the brand of implant likely to come on

the market first. It was developed by the Population Council in New York, and is manufactured in Finland by Leiras Pharmaceuticals.

Other implants similar to Norplant are likely to follow. The differences between these implants is likely to be in where they are implanted, in the size and number of capsules (also called rods) that are used, the type and quantity of hormone they contain, the length of time they are effective, and the relative

incidence of adverse effects. Because of such variations, it cannot be assumed that what is true of Norplant will also be true of other future brands. Two other brands currently being developed are: Norplant 2, which has only 2 capsules containing the same progestogen as Norplant, and Capronor which has only one capsule, again with the same progestogen as Norplant, but only lasting 18 months.

The information below is

culled from a number of pre-marketing studies on Norplant, reported in a variety of journals. They involve a total of several thousand women using the method from one to five years in the USA, Chile, Finland, Dominican Republic, Brazil, Jamaica, Egypt, Colombia, Denmark, Sweden, Thailand, Ecuador, and Indonesia. Trials have also been done in China and India. In 1985, "pre-introductory" trials of Norplant began in 17 countries.

WHAT IS NORPLANT

Norplant consists of 6 capsules, each 34mm long and 2.4mm in diameter. The capsules are made of Silastic, a type of silicone rubber, which is used for many artificial devices, such as heart valves, IUD's, and clips for female sterilisation, because it is well tolerated by the body. Each capsule contains 34mg of levonorgestrel, a progestogen which is used in a number of oestrogen-progestogen and progestogen-only pills. Each capsule is sealed with a medical adhesive. The progestogen permeates the walls of the capsules gradually, releasing about 80mg per day initially, going down gradually to 30mg per day after 6-18 months and re-

maintaining at that level for several years. (30mg per day is comparable to the daily dose of the progestogen-only pill.) About 10% of the contents of each capsule enters the body each year that the implants are in place. The capsules are not biodegradable, and they can be removed at any time.

INSERTION AND REMOVAL

The capsules are implanted subdermally (under the skin) in the inside of the upper arm or forearm. They are sterilised when packaged and need to remain so until inserted. At insertion, the skin should be painted with an antiseptic and a local anaesthetic should be applied. Then a

NORPLANT WORKS BY MAKING THE CERVICAL MUCUS LESS PENETRABLE BY SPERM, AND THE LINING OF THE UTERUS LESS ABLE TO ACCEPT A FERTILISED EGG.

5mm incision is made and capsules are inserted through the incision with a trocar, a large hypodermic needle. They are placed in a fan-shaped pattern. For a skilled practitioner, this takes between 5 and 15 minutes. The incision is then bandaged and heals by itself. Removal of the capsules is by a similar procedure but takes about 20 minutes for a skilled person.

Antiseptic and local anaesthetic should again be used. The same size incision is made, the capsules are separated with a scalpel from any tissue surrounding them, and removed with small forceps. Doctors, nurses and other paramedical family planning staff have been trained to insert and remove Norplant. All studies have shown that training is crucial if problems are to be avoided.

Norplant is effective about 24 hours after insertion. Insertion should be done within a week of the first day of a woman's period, to avoid the possibility that she is already pregnant. A World Health Organisation consultative meeting on Norplant has

said that insertion can also be done immediately after abortion and in non-breastfeeding women right after childbirth. However, given that there is an increased risk of heavy/prolonged menstrual bleeding with women given Depo Provera (also a progestogen) immediately after pregnancy, it is likely the same risk exists with Norplant, though the studies have not yet been done that prove this. The same WHO meeting acknowledged that because studies have not been done on effects on breastfed children of women on Norplant, they could not recommend use in breastfeeding women.

EFFICACY

As with all progestogens, Norplant works by making the cervical mucus less penetrable by sperm, and the lining of the uterus less able to accept a fertilised egg. Studies have shown that women do not ovulate in up to 80% of cycles in the first year of use, and on average in about half of cycles in subsequent years of use. This helps considerably in making this method so effective, but there is no way to predict which women will continue to ovulate or how often.

All studies show an extremely low failure rate in the first five years of use, about one woman per 200. This is comparable to Depo Provera and better than the pill and IUDs.

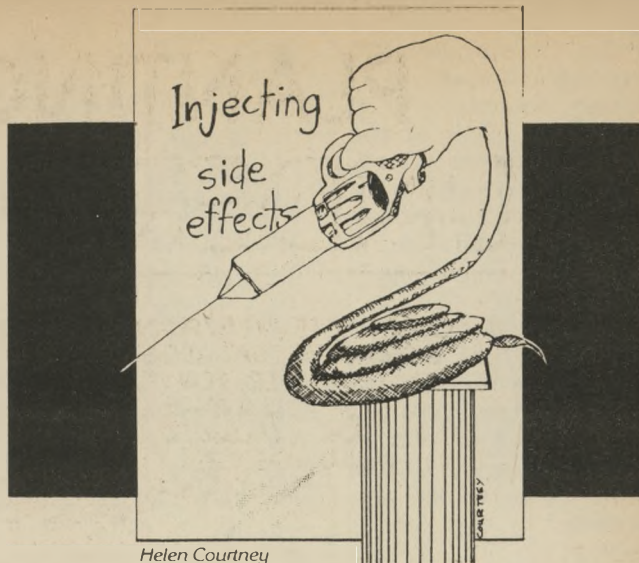
Studies to date show no permanent adverse effect on fertility. Within a week after the capsules are removed, the levels of levonorgestrel in the blood are practically nil. In women who had the capsules removed in order to get pregnant, on average 40% were pregnant within 3 months, 76% by one year and 90% by two years, which is similar to natural fertility rates.

Continuation rates in most studies were very high. About 80-85% of women continued use beyond one year and about half were still using it at four years. Discontinuation within the first year or so was almost always because of adverse effects, but after that the reasons given were wanting to get pregnant, other personal reasons or moving away from the clinic area, rather than complaints about the method itself.

Norplant will probably be recommended as an alternative to sterilisation for women who want no more children but prefer a reversible or non-surgical method. It will also be recommended for those who do not want to get pregnant for a number of years. Because of the low failure rate it can be expected to compete with injectable contraceptives on the grounds that it requires even less clinic time.

EFFECTS ON MENSTRUAL BLEEDING

Up to 2/3rds of women using Norplant experienced some effects on menstrual bleeding. Some had heavy bleeding or prolonged bleeding (more than 10 days per cycle). In one study of 104 women, 25% had prolonged bleeding in the first year of use. The majority of women had frequent or infrequent irregular bleeding or spotting or no bleeding at all. Studies showed that the number of bleeding or spotting days tended to increase, but that actual blood loss was not higher than before use of the method. Other studies showed actual blood loss decreasing with length of use. Women who continued the method beyond a year tended to start getting more regular bleeding patterns if they had be-



come irregular initially. But the variations in bleeding patterns from one month to another for individual women and the differences in patterns between women were big. The main reason that women discontinued the method within the first year was that these effects were unacceptable to them.

OTHER ADVERSE EFFECTS

Other adverse effects reported by women included: headaches, dizziness, nausea, depression, loss of appetite, weight loss or gain, nervousness, fatigue/weakness, lower abdominal pain, pain at implant site or under the arm, acne and other skin problems. From one to nine percent of women reported any one of these effects in different studies, with differences in the severity and frequency of the complaint. For example, one study reported that 4% of women got headaches while another that 9% did. Headaches were sometimes frequent and/or severe. In one study the women who continued the method after one year said the headaches became less frequent and less bad after that. Where weight changes occurred, more women lost weight than gained it (10 times more in

one study, though this was unusual). Cases of women losing or gaining more than 10kg were reported in one study. These effects were the second most common reason for discontinuation.

One study states that 57% of women using the method felt they had to rest after insertion and an unstated number of these were unable to resume a full workload for an average of a week. No other study mentions this problem.

A small number of women got infection at the implant site, which can occur because of unsterile conditions at insertion or before the incision heals. The same can occur at removal. If an abscess from infection develops, or if the capsules are inserted too close to the surface of the skin, they can be expelled, but in these studies this rarely happened and when it did, only one capsule came out. On the other hand, if capsules are inserted too deeply, they are more difficult to remove. In one study, removal was difficult in 12% of cases because of this.

In a few instances capsules migrated slightly in the arm, and in rare cases X-ray had to be used to find them. One study reported that capsules had been broken in 3 cases at inser-

on or removal; no resulting complications were said to have occurred.

Up to 25% of women said they had moderate to severe pain at insertion and slightly more had pain at removal. About half experienced little or no pain at either.

At least one third of women said the implants were noticeable, not only by them but by others, and they were sometimes asked what they had in their arms. Some women were bothered or embarrassed by this.

Another effect, which is barely mentioned, if at all, is the presence of ovarian cysts in some of the women using Norplant. Ovarian cysts occur when something goes wrong at ovulation and the egg fails to mature and instead becomes a cyst. This may cause the ovary to swell and be painful. The few studies which mention the appearance of cysts state that they seemed to appear and disappear and were temporary. Watching the cysts was recommended rather than surgical treatment. It is important that they are not misdiagnosed as ectopic pregnancy as well. The few women observed with cysts had the implants removed, but more information about this problem is needed, including long-term implications for fertility. Ovarian cysts have also recently been observed in women using the progestogen-only pill.

The incidence of pregnancy is very low in the studies, but at least one of the pregnancies in each study where they occurred had already started before the capsules were inserted. Progestogens in high doses are known to be associated with fetal heart defects and other congenital abnormalities. A lot of care will need to be taken when the method is on the mar-

THE CAPSULES HAVE TO BE SURGICALLY REMOVED — THE REMOVAL RATE WOULD HAVE BEEN HIGHER IF IT HAD BEEN EASIER TO DO.

ket to ensure that no women are pregnant before they start to use it. Several pregnancies which occurred were ectopic, and one study suggested that the risk of ectopic pregnancy was increased with Norplant, about the same as with the IUD. Given the common menstrual irregularity on Norplant, and the fact that a woman may or may not ovulate in each cycle, it will be difficult for her to know if she is pregnant, even if it highly unlikely.

Norplant has been shown to affect the function of the thyroid and adrenal glands, lipid and lipoprotein metabolism, phosphorus level, blood sugar level and two blood coagulation factors during three years of use. The WHO meeting states that although changes in each of these were recorded, they remained within "normal" range for almost all the women studied, and that similar changes were more marked in women using the pill.

Several women died during these studies. The cause of death was stated as unknown. We therefore do not know if they were method-related or not. This is highly irresponsible. Causes of any deaths must be found out and included in studies, in case they are indeed method-related.

Norplant has not been in use for a long enough time by a large enough number of women for epidemiological studies of longterm safety to be done. In other words, there is still a lot to learn about Norplant.

DISADVANTAGES PARTICULAR TO THIS METHOD.

Skill, or lack of it, will probably affect ease of insertion and removal, infection rates and other related factors once Norplant comes on the market. Until training in insertion and removal technique has become widespread, women who move away from the clinic that inserted the capsules will find it difficult to get them removed. These problems also occurred with IUDs in the 1960s and it is said that these will be transient problems.

One problem which will not go away is that this method is bound to be offered to women living in areas where there is no clinic near them, specifically because clinic attendance for new supplies is needed so rarely. If women in this position have problems, they cannot stop using the method without attending the clinic, as is also true with IUDs.

There has been a report from a women's group in Ecuador that women have asked for the capsules to be removed and been refused. This is one of the main potential abuses of this method. At least one woman in this situation cut the capsules out of her own arm because she had no other choice, and it is possible that other women will do the same.

This same report from Ecuador stated that it was only poor women being used in Norplant trials, and that the doctors had told women nothing about the method. The women complained that they got headaches, which were worst during their periods, vomiting, depression and heavy bleeding from Norplant use.

The published study about the use of Norplant in Ecuador (it is unclear whether it was the same

trial or the same women as mentioned above) says: "In our view, it would be wrong to be content with the low termination rate due to menstrual problems. We believe that the rate would have been much higher if it had been easier to remove the implants. In other words, there is a balance between distress caused by the menstrual problems and the fear of the removal procedure." (Marangoni, p. 180) Fear of removal of the capsules is not even mentioned in any of the other studies, yet it is an important disadvantage of this method.

What if women do not have the implants removed at all? After 5 years of use the risk of pregnancy increases each year. Even after 10 years, however, there is still progestogen left in the capsules and small amounts of it are still released into the body. No one seems to be sure how long it takes for the capsules to empty out totally. In the meantime, if a woman does get pregnant, there is a risk that the progestogen will affect the fetus. In the trials, the few women who were already pregnant or got pregnant on Norplant were recommended to have abortions. But what if abortion is illegal? And will clinics contact every woman they give Norplant to, after 5 years, to remind them to have the capsules removed?

A women's group in Rio in Brazil have written to say that the private organisation conducting the trials there, again only on poor women, has organised talks for women in the poor communities on contraception and are telling women Norplant is the best method. Feminists there have consequently set up alternatives talks, to counter what they describe as this propaganda. □



culture. But after three or four years nothing has been done in schools. Now there is a backlash. Recently the head of a legislative committee said that teaching the Hawai'ian language is a waste of taxpayers' money. His feeling is that Hawai'ian should only be taught if it can be shown to benefit the tourist industry.

That statement was made by a 100 per cent Japanese citizen of Hawai'i. The department of education is 99% Japanese staffed. There is only one position for Hawai'ian studies. The outgrowth of this is that Hawai'ians have begun their own language schools. Hawai'ian people have come here to study Kohanga Reo so that we can have an alternative. That's something we're looking at with the help of our Maori cousins.

The first wave of colonisation in Hawai'i was the haoles (whites). When they got the land (as the Hawai'ian population died off) they needed plantation labourers so they went to Asia. The first labourers were Chinese, the second wave was Japanese and the third wave was Filipino. The Japanese inundation was the largest. Something like 120,000 people in the space of ten years. I personally think of it as a second wave of colonisation.

It was an enormous inundation of foreigners who didn't speak our language and who had no attachment to the land. It is those immigrants whose children have risen to a position of enormous political power in Hawai'i in the last 30 years. Part of the reason for this dominance is that the Japanese have the same values as the haoles. The Japanese will work morning noon and night for money, possessions and status. In America, that's valued more than anything else. If you are a capitalist and you have a beautiful house, clothes, cars, and send your children to first-rate schools, that's considered successful.

But if you put that kind of value sys-

tem on top of an island Polynesian system — Hawai'ian, Tahitian or Maori — you have an eternal conflict because it is not one of our cultural values to make money and work from seven in the morning until ten o'clock at night. It's very difficult to get that across to people because the responses are either "that's too bad, there's nothing we can do about it", or, "This is the way Hawai'i is", or "that's ridiculous and backward-looking and you'd better change your culture."

We value family, we value deep feelings between people (that's aloha) and we value using money (when we have it) to enhance those feelings. We don't value putting money in banks, gaining interest and working children and our relatives to death so that they can have fancy houses, fancy clothes and all the rest. That's still true for Hawai'ians today. There are many many assimilated middle-class Hawai'ians obviously, as a result of almost 200 years of colonisation.

But there are many Hawai'ians who still don't want to assimilate, who still

want to take most of their food from the ocean and the land, who would still like to be left alone, who would still like to have a way of life that values people and feelings and affection more than money and possessions and status.

You'd have to kill every Hawai'ian or send every Hawai'ian away in order to eradicate these values, because as oppressed as we are and assimilated as many of our people are, we still feel an attachment to the land, and we suffer terrible damage when we watch the land being swallowed up.

Not all Hawai'ians can sell out to tourism or burn out on its war games. Some Hawai'ians, increasingly large numbers because of the cultural revival and the political land struggles, don't want to be tourist-oriented. Don't want to sell their culture. Don't want to be middle class. These are the Hawai'ians that lead the movement, fight at every council meeting, every state legislative hearing, and against every eviction and every new hotel development, to save the land. It's exhausting, but there is no other way.

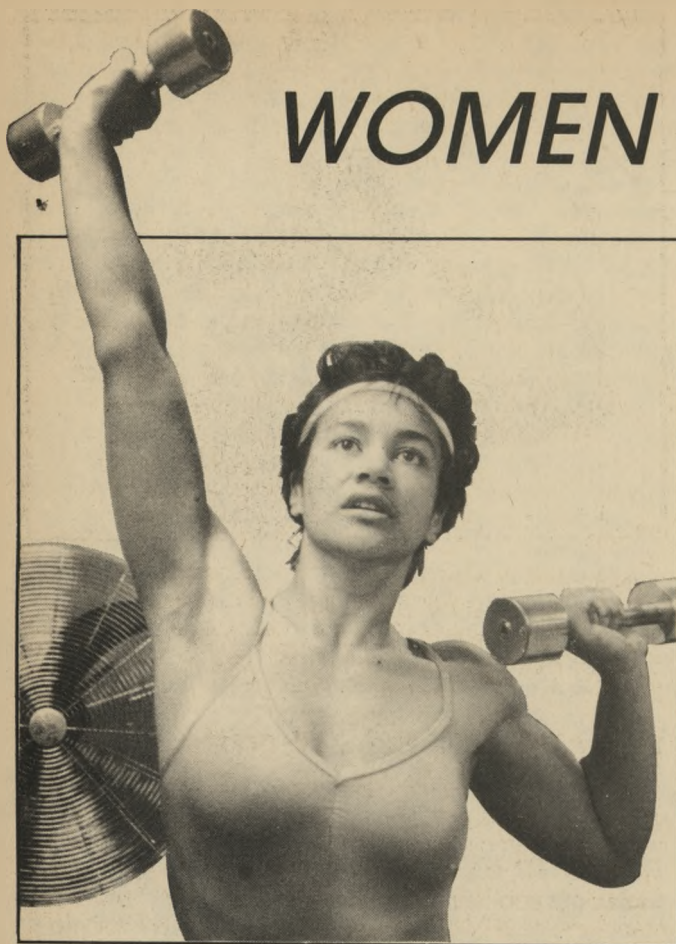
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Weightlifter Billie Rewini

As fitness becomes more and more popular, one method of getting fit which is growing quickly is weight training. New gyms open around the country all the time, and the existing gyms get more and more crowded as people realize the advantages of training with weights. And this trend is by no means limited to men. Many women have become involved in all areas of pumping iron. Of course, you don't have to pump iron to be strong. Many jobs that women do — farmwork, childcare, cleaning, factory work — strengthen our muscles and keep us strong.

People who do train with weights can be divided into three groups — body builders, powerlifters, and those training with weights for general fitness. Most casual weight trainers fit into the latter group.

Most women know very little about weight training when they first venture into a gym. They may have heard a friend going on about how much fun it is, or they may have seen advertising for it. But starting out can be hard because there are many misconceptions and biases surrounding weights and women.

WEIGHT TRAINING FOR GENERAL FITNESS

It is recognised that to be truly fit, building strength is not enough. It is also important to do cardiovascular training

WOMEN LIFT WEIGHTS

Jill Segedin, who likes to pump iron, writes about the exercises and the myths.

— such as running, swimming or cycling — and to be flexible. Many sportspeople will concentrate hard on one aspect and neglect the others. For example, many rugby players will be strong and cardiovascularly fit, but will not be at all supple.

Weight training can train you to test yourself physically to a greater extent, and it can build up confidence and self esteem. If you are trying to get fit for the first time or trying to get back into shape, then working with weights is one good way to begin. Starting off with a short workout with light weights gets the muscles accustomed to work. As your muscles strengthen you get used to making them work. This can prepare you for cardiovascular training. The first run is always hard, but if you are used to keeping on going till you can feel your muscles working as you have done with weights, it is not nearly so hard.

Training with weights can also help boost confidence. Suddenly finding that you can be physically strong and can get stronger gives you strength in yourself. When I am strong, I always feel much more confident and good about my body. Women have become stronger mentally by adopting feminist ideas and ideals. We have always been taught through our conditioning that it is not important or desirable for women to be muscular or physically capable, but women can only benefit from getting stronger.

STARTING A PROGRAMME

When you first start weight training, your programme should be very general, quite short and with no heavy weights. When using equipment you haven't used before, always get the instructor to show you how to use it properly. The first time you do a programme of weights, you will probably find you are very stiff afterwards, but it is recommended for people doing a general programme to work out about three times a week. It does not take long before you no longer feel stiffness after each workout. Find a weight which you can lift about ten times, and keep increasing it when it gets too easy. It is best to do two sets of ten with a short rest between them and then go on to the next exercise.

If you work out every second day, the muscles have a day to recover. It is tempting to work out every day in the hope that you will improve more quickly, but over-training can be detrimental. Muscles need a day for recovery, otherwise they will not improve. Joints, too, are very delicate, and overtraining can damage them. Wrists, elbows and knees are especially vulnerable.

If you are more serious, it is good to concentrate on

Photos: Gil Hanly

Illustrations: Megan Oliver

one muscle group, doing three or four sets on each exercise. You will want to do more than one exercise for each muscle group. Find a weight which really makes you work. Aim for sets of eight or ten repetitions, even if you have to be helped by a partner or "spotter" for the last two. This method will build your muscles up in size. You can also do high repetitions on lower weights, which tend to produce better muscle definition, rather than just size.

Many people change to a split programme concentrating on specific muscle groups on different days. For instance, the trainer may work her legs on one day and upper body the next. This enables her to work out every day, because when she is working on her legs her upper body is resting, and vice versa. The trainer may choose to split it further, and work on, say, the quadriceps and the biceps and triceps on the first day, the deltoids, the calves and the biceps femoris on the second day, and the back and stomach on the third day. This way the muscles have two days to recover which is not over-resting. Over-resting or under-training is easy to do, and will result in stagnation and decline in muscle development, and you will be stiff after workouts.

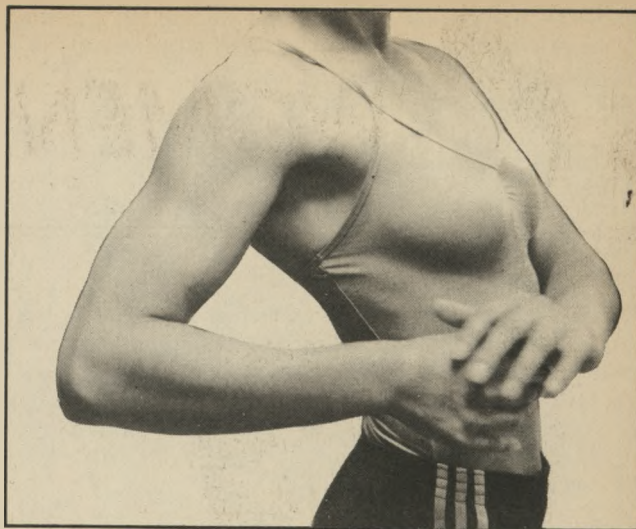
MYTHS AND REALITIES

The main myth is that if women train with weights they will get muscular and will therefore look masculine and be undesirable. This puts off a lot of women who would benefit greatly by working out casually. The myth has grown out of beliefs from the past on how women should look, and what femininity is and is not, but it has also stemmed from the publicity surrounding professional women body builders. These women are full time body builders who spend hours every day working out, and in America especially they are full of steroids to increase their muscle size. They also half starve themselves, so they have very little fat, to give better muscle definition. They are photographed during competitions where they are flexing in special poses, so they seem very developed. If you saw them when they were relaxed in an everyday situation, however, they would not seem over muscular or masculine, just athletic.

The casual weight trainer would find it extremely difficult to become as muscular as that, although it does vary from person to person. Some people have the capability to develop larger muscles than others. Casual workouts will tone the muscles and increase their size, but never to the extent that they look unnatural.

Another myth is that being fit means being skinny. This myth is perpetuated in most gyms by the posters on the walls with slogans like "slim is in", and pictures of petite women, and by the instructors' assumption that flat stomachs and small waists are what women should aim for, and that most women lift weights to get thinner. The fashion designers are to blame as well. The leotards which are fashionable at the moment are made for small, slim women. Big women do not "look the way they are meant to" in them, and therefore do not feel good in them. It is very encouraging to see other women working out in tracksuits or shorts and singlets.

Weight training can make you strong, not skinny. It is a myth to think that you will lose the fat off your body if you push a few weights. What will happen is the muscles you already have will firm and if you train hard they will increase in size. You may lose some fat if you start working



out after being inactive, simply because you are doing something active. If you are developing your muscles, you won't lose weight. In fact, you will probably get heavier, because muscle weighs more than fat, but you will not look fatter.

WHAT TO LOOK FOR IN A GYM

Now that there are a large number of weight training gyms around the country, it is important to join one that meets your needs. There are still supervisors around who believe in the misconceptions and think women should not concentrate on weights. There are, however, many who are very good, both women and men. It is often better to choose a gym with at least one woman supervisor. Her presence is good because it alone encourages other women. It proves that women can succeed in this field.

In most gyms there is a division among the men and women over what equipment is used. Most women use predominantly machines, and in many cases all machines, whereas a lot of men will use machines where necessary and free weights where possible. I feel that free weights are much more beneficial as they work the muscles to a greater extent. Machines tend to do some of the work for you. Many gyms are arranged so that the machines are on one side and the free weights on the other. This means that one side becomes a male dominated area. This can put women off because men can be intimidating and will often stare at women and monopolise equipment.

Women can also be put off because the weights that most women lift are lower than what most men lift and it is easy to feel that women's efforts are inferior. It is important to see this on an individual basis. If your exercises are making you work, they are positive for you. It would be best to join a gym which has free weights interspersed with the machines. However, a lot of gyms are not arranged like that, so it is important to feel positive about what you are doing and how much you are lifting.

I get a lot out of weight training. I enjoy escaping down to the gym and applying myself physically. I like the gym as I feel that it is an environment conducive to pushing myself, because all you can do there is work with the weights. What I like most is the way you can see the results of hard work. There is a real sense of achievement to be

able to bump up the weights, to find you can bench press 45 kilograms when last week you were still pressing 40 kilograms. And it is great to suddenly find that you do have triceps because you can see them.

BASIC MUSCLE GROUPS AND THEIR FUNCTIONS

MUSCLES OF THE TORSO

THE PECTORALS

The pectorals are the muscles which are attached to the upper arm, the clavicle, the ribs and the sternum. Their basic action is to draw the arm backwards and forwards. We use this movement a lot in everyday life, but usually it is not necessary to be strong in this area. For example, we don't use this movement for lifting. Therefore they are often underdeveloped.

To strengthen this muscle the main exercises are bench presses, pectoral flies and a machine commonly known as a pec dec. for a bench press you lie on your back and lift a loaded bar from your chest to the extension of your arms. This can also be done at a bench press machine. Pectoral flies are again done lying on your back, but this time holding dumbbells in both hands with extended arms. Then you move them outwards and down till they are horizontal but slightly bent. Pec dec is a machine at which you sit with your arms bent on two vertical boards which you draw in and back.

LATISSIMUS DORSI

The latissimus dorsi is attached to the spine and to the top of the upper arm. It moves the arm backwards and inwards. It is the big muscle you can feel on your side when you lift your arm. To strengthen this muscle the main exercises are the latissimal pulldown machine and seated rowing. The former is pulling a bar from extended arms down to the neck. Seated rowing pulling a bar from extended arms to the chest.

TRAPEZIUS

The trapezoidal muscle is the large triangular muscle in the back which is attached to the shoulders, the clavicle, and the neck, and extends down to the lower back. It unbends the neck, lifts the shoulders and rotates the shoulder blades. The latissimal pulldown also strengthens

the trapezius. Another exercise is shrugs — you hold dumbbells in both hands and lift your shoulders. Upright rowing also strengthens this muscle. For this you stand and lift a loaded bar up to your chin with your hands about ten centimetres apart.

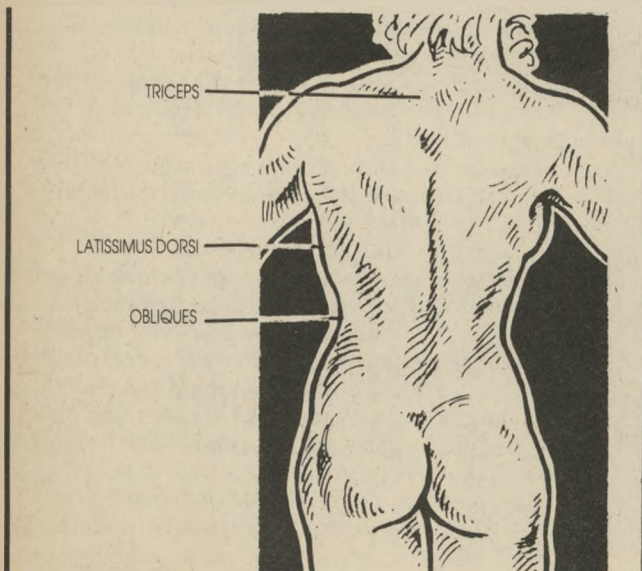
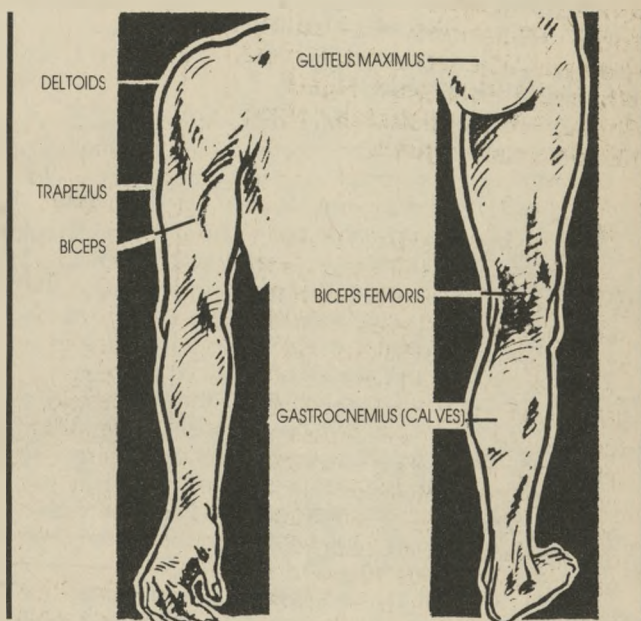
OBLIQUES

The obliques are the muscles on your side below the latissimus. They are attached to the ribs and each one pulls the ribcage to its side or twists the torso around. The best way to strengthen these muscles is to do sidebends or twists.

MUSCLES OF THE ARMS

DELTOIDS

The deltoids are the shoulder muscle. They raise the arm upwards and away from the body and also play a part in moving the arm backwards and forwards. When you do exercises to strengthen the latissimal and trapezoidal muscles, you are doing a certain amount for



your deltoids too. Other exercises which isolate the deltoids are the shoulder press (or military press) and dumb bell raises.

The shoulder press involves lifting a loaded bar from your shoulders behind your neck up to the extension of your arms. There are many things you can do with dumbbells which strengthen the deltoids — Raise them at the side or at the front of your body or lift them one at a time from your shoulders to the extension of your arm.

BICEPS AND TRICEPS.

Biceps and triceps are complementary muscles — the bicep bends the arm and the tricep unbends it. To strengthen the bicep the best exercises are curls, which bend the arms with loaded bar or dumbbells. Triceps can be strengthened with many exercises. The two most common ones using weights are an exercise on a tricep push down machine and a curl exercise.

CONTINUED ON PAGE 43

KARANGA KARANGA

THE EXHIBITION OF CONTEMPORARY WORK BY MAORI WOMEN SHOWING AT THE FISHER GALLERY, AUCKLAND, DURING MAY WAS ONE PART OF A THREE-VENUE EXHIBITION. THE OTHER VENUES WERE THE GISBORNE MUSEUM AND ART CENTRE AND THE WELLINGTON CITY ART GALLERY. KATERINA MATAIRA AND ARAPERA BLANK SPOKE OF THE AUCKLAND EXHIBITION.

ARAPERA BLANK

Tribal affiliation: Whanau-a-Hunaara, Whanau-a-Takimoana, Whanau-a-Hine-pare. Ngati Porou, Ron gowhakaata, Ngati Konohe, Kahungunu.

Toi Maihi got a call to select about two of us to go to Wellington to join forces with the Maori group there called te Haeata in producing exhibitions simultaneously. Toi and I went to Wellington at their invitation, they funded our fares, to discuss the possibility of setting up these exhibitions, hopefully one in the South Island, one in Wellington, one here and one in Gisborne. The one in the South Island never eventuated. I have been involved with just two, the one in Gisborne and the one here, I didn't have time to do the Wellington one. I opened the Gisborne one, they had their own style, I think the Auckland group is the biggest one, naturally, because there are more Maoris here. Although we had some people from outside the region, like Cath Brown, who's from the South Island and Ngapine Allen who's actually from the Gisborne lot. She was the organiser of the Gisborne show, but she exhibited here too. And Toi exhibited in all three.

To get the exhibition going in Auckland, first we had to form the group — get the people together. I didn't know who the artists were, they just weren't exhibiting. We knew about Kura Rewiri-Thorsen



Pots by Te Whanau o Maungarongo

Photo: Gil Hanly

and Emily Karaka Pace, because they had exhibited before, but they were the only two women. We knew some Maori women artists and they knew others and so it grew. It was mostly through people knowing other people that we got the group together.

We all knew about Katerina Mataira, of course. In my opinion she's one of the foremost, she's one of the first multi-media artists Maori people have had. She was a teacher of art. She's always been good at language. Such a diversity — from painting to weaving to singing to book making — the woman's incredible.

What I like about the exhibition was that these women have come out into a world that has been dominated by male artists. Also that we were invited to exhibit. It

isn't as though we went along and drummed on the door, they invited us to the Fisher Gallery. People say, why the Fisher Gallery, out in Pakuranga, well it was because Maori women were asked to exhibit there. The director of the gallery rang the director of the Wellington City Gallery, who is a woman, to let her know that they wanted to exhibit Maori women's work. When I was asked why we weren't exhibiting at the Auckland City Gallery I said, "Because we haven't been asked. Simple."

The Fisher is a lovely gallery, and I love the cultural centre next door. It's a beautiful gallery, nice and large and it's got plenty of light. The directors are very nice young people.

For me, I'm not a painter, but I know these women are sitting

around with all this talent. When it came to the exhibition what I could offer was my poems. To exhibit as a group is the best way because it's a bit hard when you're on your own and everybody's sort of looking at your work and it's just you, and not everybody appreciates you. Whereas with works in lots of media you get this cross section of people moving round and about and their tastes might become multi-media by the end of it.

One thing about the exhibition is that there are pieces that will really rack your brain and pieces which are very peaceful, that's the lovely thing about it, you can take your pick. If you want to spend an argumentative ten or 15 minutes you go to a particular piece, if you want peace you go to another one. Waiata Koa is a group that has been formed by some women that were involved in the exhibition. We copied the Wellington group te Haeata, the group that did the Haeata Herstory Diary in 1985. They described themselves as a loosely knit group. When Toi asked them about finances, they said "Oh well, we just ring around each other and decide that we're going to do this and that with our money." We have appointed a treasurer in our group, Erena Barrett.

When we went to Wellington I saw where Robin Kahukiwa paints, in her son's bedroom, and we looked at the video of the display of water and clay. The men's studios were out of this world, beautiful buildings with rows where they could stick up their pots and the women laughed when they saw it — most of them work squeezed up in half a garage or no garage at all, but in the sitting room. Toi works in her sitting room.

She's like a lot of artists — you're sitting there and you get this idea and a whole lot of other ideas trigger off from that, like dropping a pebble into a pool. I went to Toi's house and I saw all these things and I thought, "When is this woman going to paint?" But that's just me. She's done a lot of painting, and she just wanted to do something different and she's going crazy with flax.

I suppose they're all like that.

Freda Kawharu, who did the tukutuku panel told me when I asked if she was painting that she was growing flax all round her house. She said, "I don't paint any more, I'll soon branch out into writing." They're a multi-talented lot. I can't do that because I'm not good with my hands. You see, Toi's got some haiku poetry, which one day she'll get published. They're lovely pieces.

Some of the women in the exhibition had never exhibited before. One woman said she hadn't slept all week because it was so beautiful. They were thrilled to bits. The whole show has been marvellous, it really has. And I thoroughly enjoyed the Gisborne one.

We had to have someone to do the welcome so we got a school involved. We had Edgewater College. They're setting up a marae at the college and the marae committee did the catering. Okay they'll get something out of it and it's exciting for them because it leads to all kind of things.

There were a lot of people at the opening. But then, we had 300 at the opening in Gisborne and that's only a small place. My kids at school said to me "You're always going away." But I wasn't going to miss the opening at Gisborne for the world. It was a real privilege. As far as I was concerned I was only playing a minor part in the whole thing. Mind, that's where I come from, but there's hundreds of other women come from the same area.

KATERINA MATAIRA
Tribal affiliation: Whanau-a-Takimoana, Te Whanau-a-Rakairoa, Te Whanau-a-iri-Te-Kura.

The exhibition for me is just a manifestation of the release of Maori women from the constraints that have been placed upon them, traditionally as Maori women, but universally as women. Karanga Karanga is almost symbolic of their realisation that they have strengths and talents which for too long have been hidden. These women now have the confi-

dence and the joint awareness that they have a unique contribution to make in this day and age.

That contribution has for some of them grown out of their traditional experiences as Maori women but also their experiences as women reaching for their rightful place alongside men.

If you look at the traditional question it is perfectly acceptable, even desirable that they be experts at weaving, experts at waiata, but not really free to explore any other traditional media like carving, since that particular art form has traditionally been designated as the prerogative of men. Some women do carve, some do a lot of bone work.

One of the things that really angered me in respect of the Te Maori exhibition was the exclusion of the traditional women's art forms. There was no weaving at all in the Te Maori exhibition — no cloaks or any other of the art forms that traditionally belong to Maori women. I was particularly angered by the comments of some of the people I discussed this issue with, who intimated that weaving was a craft and not an art form and didn't measure up to art forms like carving.

The work in the exhibition that really excited me was Maureen Lander's installation and Kura Thorsen's paintings. Both of these women really express for me this notion I have of release from the binds of tradition. The other work I accept as being a part of the growing up stage, a part of the search, a part of reaching back to one's identity, a part of attempting to satisfy both the traditional and social expectations of what art is about. Some of them were beautiful — the taaniko and the tukutuku, they really were beautiful, and I see them as part of that reaching back into one's identity to find a way of expression. My hope is, that those people will ultimately grow out of that, and while they are still drawing from it, create anew.

There are of course people like Te Aue Davis, who is an acknowledged weaver, and very very important to Maori women for her total devotion to traditional form. She will probably not move from

that and yet she's terribly important as an artist — and I use that word unreservedly — who is necessary for the new generations in terms of establishing the links and the basis of their uniqueness as Maori women, with a very real commitment to the arts of our predecessors.

So, in totality I think the exhibition expressed, for me anyway, three things. Firstly, the solidarity, and commitment of the traditional women artists. Secondly, the striking of new frontiers and the exploration of new forms of expression of some of our more confident and boldly assertive women. And thirdly, the search of those who are still exploring, still reaching for some kind of expression that ultimately should lead them towards unique statements in the arts about themselves, about their past and about their future.

For me it's terribly healthy that we have this variety. Very often art circles become very elitist. You either belong to some very special group or you sit outside of it. You either have achieved a certain status, or you haven't.

A nice thing about *Karanga Karanga* is that all the works were given a place, a dignity, that they all deserve. This expresses for me one of the Maori values that I hold very dear, which is essentially a sharing of one's skills, one's knowledge, one's search in the whole process of life. Like most group shows it is a little uneven, work going from absolutely stunning to ordinary.

What it exemplifies is what can happen when women gather together and support each other's endeavours. The resultant taonga, treasures, art works, crafts — call them what you will — have arisen out of the creative endeavours of individuals, stimulated by group support.

Amy Brown reviewed *Karanga Karanga* for the New Zealand Herald.

This is a shortened version of that review.

If there is one thing that the exhibition shows it is that there are major differences in thought, ways of seeing, art forms, style and so on. Maori people are different from Pakeha people. This should be no surprise. Perhaps the supremely beautiful tukutuku panel in the



Wall hanging by Maude Cook

Photo: Gil Hanly

foyer, *Te Korimako*, by Hinemoa Harrison, shows this best. I know of no other culture that weaves in this particular way. You can find koru and kowhaiwhai forms in American Indian and pre-Columbian pottery and weaving, but tukutuku exists in a world of its own.

This particular panel is not without humour. Based on the symbol of the korimako for the orator and the audience, the subtle difference in shading and pattern on the right side of the panel suggests that what is heard by the audience is often different to what is said by the orator. The other beautiful tukutuku panel, *Punga O Te Ao* is the work of Freda V. Kawharu. Also in the foyer is the deceptively simple eight-stranded rope weaving of New Zealand native fibres completed by the women just before the opening. Look carefully at this offering. It has a lot to say, not only about the entwining of lives and feelings, but almost a ritual karakia or prayer of thankfulness, accompanied as it was by a waiata composed by Katerina te Hei Koko Mataira.

The feather cloak or kakahu, and kete whakairo by Puti Hineapounamu Rare are extraordinarily beautiful and again accentuate the differences between the cultures that abide in New Zealand. This kind of work may be learnt by non-Maori, but in the learning, the very nature of the weaving changes and becomes cross-cultural and invested with new meaning. I am not against cross-culturalism.

Merania Paora's three rock-drawing paintings are a modern depiction, rendered most faithfully, of the most ancient rock art in New Zealand, much of it in caves now swallowed by water. They're very good.

Toi Te Rito Maihi is a talented artist who can work in many mediums. From her simple shell jewellery, with its plaited and knotted muka fibres, to her rimurapa or kelp-knotted sculptures, she shows an affinity with the materials of nature. Her two kites, based on a manuscript of traditional designs, are quite beautiful and her painting *Harakete III*, based on the inter leaving of flax in delicate shades of pink and green is a fine example of her artistry.

I think the work of Maureen Lander most appealed to me. Her installation of flax fibre, flax seed, scoria and plastic strips is highly contemporary. The luxuriousness of the flax seed and the starkness of the scoria is quite startling. One of her other wonderful contributions is *Nga Kete O Te Wananga* — the three baskets of knowledge.

There are many other exhibits, all interesting to see, some challenging, especially the burnished pottery of Hiraina Polson and Paparangi Reid.

There are indications in this exhibition of the rich and fertile stories of Maori Philosophy and creation, a philosophy not often spoken of or written about. There is much to learn here about Maori, much to be proud of. □

ON THE SHELF



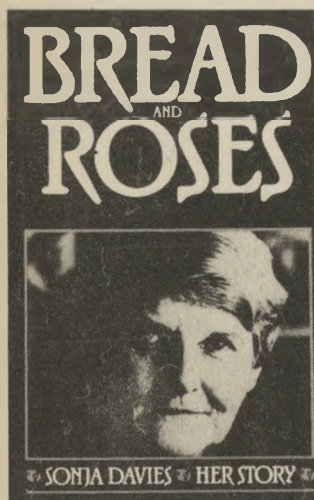
NEW ZEALAND

COLONIAL TEARS & SWEAT

Julia Millen

Colonial Tears and Sweat tells the story of New Zealand's colonial working class, whose labour was vital to the prosperity of others. The conditions of single women, domestic servants and children are emphasised, for it was they who, along with the less respectable class of immigrant — the vagabonds, dance girls, prostitutes and hotel workers — suffered most. Their stories offer a vivid new perspective of life "down under."

Reed Methuen, hbk, \$24.95



BREAD AND ROSES

Sonja Davies

This is the frank, fascinating autobiography of one of the most remarkable New Zealand women this century. Sonja Davies recovered from setbacks and personal disasters that would have crushed most people to record impressive achievements in many fields. Sonja Davies' story-telling ability, coupled with her retentive memory and the famous names that dot her narrative, make this book compelling reading. Fraser Books, pbk, \$19.95

KATHERINE MANSFIELD the memories of LM

Ida Baker (LM) met Katherine

Mansfield at Queen's College, London in 1903. Their relationship survived almost unbroken until Katherine's death in 1923. LM was there through Katherine's love affairs, her disastrous first marriage, her troubled relationship with John Middleton Murry, her wanderings abroad in search of peace and health, her ever present struggle for self-expression. Helpmate and ally, she was, wrote Katherine, "about the nearest thing to 'eternal' that I could ever imagine."

Virago, pbk, \$14.95

MAGAZINES

MANUSHI

A valuable journal examining working conditions and politics of Indian women. To help Manushi survive secure your copy through Broadsheet. Single issues and annual subscriptions are available. Published in English and Hindi.

KINESIS

The feminist voice for women working actively for social change, specifically by combatting sexism, racism, homophobia and imperialism. Kinesis is published by the Vancouver Status of Women. Single issues, \$3.00. Back issues available.

OFF OUR BACKS

In its fifteenth year of publication OOB covers a wide range of feminist issues. Valuable for its analysis and resource material. Single issues, \$2.20. Back issues available.

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The first issue of this New Zealand magazine of film television and theatre criticism is now available. Published quarterly it provides thoughtful and provocative writing. Single issues, \$3.00

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— The Tofu Primer, Juel Anderson and Sigrid Andersen, \$9.95

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HEALTH

THE WHOLE BIRTH CATALOG

Janet Isaacs Ashford

This is the first comprehensive guide to pregnancy, birth and the early months of parenting. Reviews of over 1,000 books, pamphlets, magazines and

newspapers are included, as well as descriptions of products, resources and organisations. It is readable and accessible and a valuable reference for all those concerned with women's health issues and for prospective parents. The Crossing Press, hbk, \$15.95.



UNDERSTANDING ABORTION

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prehensively describes the medical, legal and practical aspects of abortion together with the political and historical context. Women who have terminated their pregnancies speak out about their decisions and their conflicting feelings. Information provided includes contraception, pregnancy testing, counselling, abortion charities and campaign groups. This is essential reading for any woman who is considering having, or has had, an abortion — as well as for health and social workers and abortion counsellors. The Women's Press, pbk \$16.95

COPING WITH COT DEATH

Merren Parker

This book is timely and covers many aspects of cot death, providing information and comfort. Medically, little is known about cot death and parents often need reassurance that the cot death was not their fault. Merren Parker writes movingly on grief and the uniqueness of each person's experience and needs for comfort.

Reed Methuen, pbk, \$12.95

DOWN THERE: AN ILLUSTRATED GUIDE TO SELF-EXAM

Sophie Laws

Learning to do self-exam with a speculum is an important part of the process of women beginning to take control of and responsibility for our own bodies. Looking at your cervix regularly enables you to spot changes, early signs of infections, pregnancy and cellular changes which might indicate problems. It is also an important emotional experience. Examining our external and internal genitals helps us to face up to and start to change the fear and hatred of our female bodies which this male-dominated culture has taught us. Onlywomen Press, pbk \$4.00

DECIDING AND CHOOSING

Family Planning Association
Deciding and Choosing is a resource for teenagers and those who work with them. Its aim is to give students the opportunity to practice communication and decision making skills, information on the choices and decisions people may make on sexual-

ity, community viewpoints and the resources and agencies available on sexuality. It is a valuable and informative book for education and communication on sexuality. Family Planning Association, pbk, \$21.00

NON FICTION

BEGINNING IN THE MIDDLE

Caroline Bailey

Why do people think that middle age is the beginning of the end? *Beginning in the Middle* explodes that myth in relation to women and shows that life changes during the middle years. Written on the basis of interviews with a wide range of women, the book examines turning-points in their lives. "The aim is to boost the female ego and to encourage women to consider that the impossible is rarely as absolute and unalterable as it can sometimes seem."

Quartet Books, pbk, \$27.00

INITIATION

J S LaFontaine

This book shows the importance of rituals in maintaining crucial social boundaries. The elements of these ceremonies — secrecy, oath-taking and physical ordeals — are vital to the symbolic transformation of the individual, legitimizing status and power and, simultaneously, reinforcing traditional authority. Whilst concentrating on one kind of ritual, the implications of *Initiations* are much wider and suggest a way of interpreting collective religious behaviour

Penguin, pbk, \$12.95.

WOMEN WORKING: PROSTITUTION NOW

Eileen McLeod

The relative poverty in which many women live is seen as the cause of prostitution, in that sex is their most saleable commodity and can bring substantial financial rewards. The author examines how the financial benefits are offset by the attitudes prostitutes encounter from men, and public morality which condemns prostitutes as a corrupting influence in society. Prostitutes' campaigns are struggling with these issues and feminist efforts to improve conditions in which women exist and work. Croom Helm, pbk, \$16.00

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What Is LABOUR MARKET FLEXIBILITY

And Why Are They Saying All Those Bad Things About It?

*In this, the first of three articles, Mary Slater, a Wellington public sector union official, looks at **Labour Market Flexibility**, the push of employers to lower the costs of employing workers. In subsequent articles she will look at the commercialisation of the public sector, and at taxation.*

"Flexibility" has an attractive ring about it for many women in paid employment. Women often have to balance competing demands on their time — to earn money, to look after their children and other dependants, to manage a household and to set aside a few minutes each day for a quiet cup of tea and a few deep breaths.

Flexibility in paid employment is often the only way they can manage all those demands — through part-time work, evening and night work and so on.

But when employers talk about labour market flexibility they have something else in mind. To understand this, we

need to examine how the labour market is structured now, how the employers want to change it, and how working people in their organisations, unions, want to change it.

WHAT IS A "LABOUR MARKET"?

If a woman decides to enter paid employment, we can say that she is entering the labour market. In its crudest sense, a marketplace implies that an employer and a worker will meet, and the employer will attempt to get the worker to work for him at the best (i.e. lowest) price he can. Similarly, the worker will try to get work at the best (i.e. highest) wages she can. A bit like what happens at the fruit and vegetable markets!!

Except that workers are not cabbages or turnips — they're people. The crudity of the marketplace doesn't bother cabbages or turnips — but it bothers people, with political consequences for the government of the country where the "labour market place" exists.

The sort of marketplace I have described is the situation that prevailed in New Zealand in the second half of last century. And that did have political consequences. Workers began to organise into unions, particularly in the maritime, mining and labouring industries. The history of the union/labour movement at the end of the nineteenth century and for the first 40 years of the twentieth is complex and can't be adequately dealt with here. In brief, the result of the battles between labour, capital, and the various governments was the development of legal structures in the labour market which severely limited the operation of the "free" labour market which had previously existed.

HOW IS THE 'LABOUR MARKET' RESTRAINED?

Most importantly, the legal structures which were established meant individual workers didn't have to negotiate their wages and conditions when they started a job, and they prevented employers bidding down wages of workers when there were too many workers in a particular industry. Changes have occurred in the system since the 1930s, but those changes have not altered the essential nature of the structures.

Let's look at how they work, using the cleaning industry as an example, since that is an industry dominated by women (as workers, not as employers!!!)

Jim Smith decides to set up an office cleaning contract company. He sets about hiring cleaners. He must operate within the structures established by the 1973 Industrial Relations Act and its amendments.

That means:

REGISTRATION

The cleaners he employs will only be able to join the Cleaners' Union. He will not be able to establish a tame "company union" in the workplace. The workers will



therefore share the organisational strength which the union has built up over the years.

That is because of the registration provisions of the Industrial Relations Act.

AWARD COVERAGE

The cleaners he employs will have to be paid the minimum wages and allowances spelt out in the award, and will have to be provided with the minimum working conditions in the award.

The award is a legal document drawn up after negotiations between the appropriate union and representative employers in the industry. It doesn't matter that Jim Smith wasn't at the award negotiations — he is bound by it by the provisions of the Industrial Relations Act.

ARBITRATION

If the cleaners as a group, or on an individual basis, have a dispute with Jim Smith, they have access to conciliation, mediation, and arbitration services outside, and independent of their workplace to resolve the dispute.

As things stand, Jim Smith's freedom to employ cleaners is constrained by the law, and more importantly is constrained by the existence of union organisation, so he can't pay less than the award.

WHAT ABOUT "FLEXIBILITY"?

Where does Labour Market Flexibility fit in? Employers say that the legislative structures I have briefly outlined are too rigid. They say that those rigidities inhibit their productivity, and hence the growth of employment in New Zealand. They also say that their "ability to pay" cannot be taken into account by the so-called rigidities.

Employers' pressure has led to a major review of the Industrial Relations legislation being mounted by Government, known as the Green Paper. The Green Paper invited interested people to submit to the Minister of Labour their views on industrial relations laws and how they should be changed.

Employers want to return us to a situation similar to last century, where employers are free to engage workers according to the industry's needs, and pay them according to industry's ability to pay. In the 85/86 renegotiation of awards, employers began this process by attempting to dilute or remove award provisions which make it more expensive to employ workers on shifts, or in unsocial hours, and by attempting to extend and consolidate their ability to employ workers on a casual basis as required, for as little as one or two hours a day. In one industry (child-care) they even sought to abolish the weekend, renaming it a weekly holiday!

By and large they were unsuccessful. In their Green Paper submissions they have gone further in seeking to undermine the organisations or workers. They are seeking to restrict the applicability of awards, and to restrict unions to one per site or workplace. In our "Jim Smith" example this would mean that the worker would enter the workplace largely unprotected.

WHAT WOULD HAPPEN TO CLEANERS WITH LABOUR MARKET FLEXIBILITY?

They would not have an award, so their only entitlements would be to wages provided by the Minimum Wages Act (currently \$4.25 per hour compared to \$6.83 per hour provided by the Cleaners Award), and to the statutory and annual holidays provided by the Holidays Act. They would have no entitlement to sick pay, bereavement leave,

domestic leave, service pay, long service leave, clothing and footwear allowances. If they worked in the middle of the night, or in the weekend, they would receive no penalty or overtime payments — just the basic entitlement to the Statutory Minimum Wage.

If they did get well organised and demand improvements that Jim Smith didn't like, he could simply threaten to close down and set up business somewhere else, or with another group of cleaners — knowing that he is not constrained by standard minimum wages, allowances and conditions.

Women workers would suffer terribly under these conditions, just as they did last century when the 1890 Sweating Commission discovered that employers unconstrained by industrial law or union organisation employed children and women in shocking conditions on appalling wages.

WHAT IS THE UNION POSITION?

There are currently many economic issues at work which unions are unable under present laws to negotiate with employers, like:

- redundancy
- child care service provision
- superannuation
- mergers and takeovers and so on.

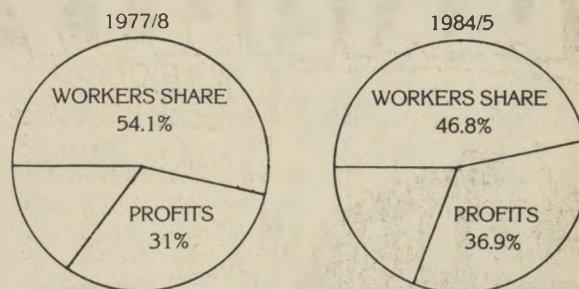
There are unnecessary legal restrictions on which unions can amalgamate, despite the myriad small unions whose size makes it difficult for them to provide the service they'd like to to their members.

And there are many workers outside union coverage and beyond industrial law, like outworkers and so-called labour only contractors, many of whom are women.

Union submissions to the Green Paper have sought improvements in those areas.

THE "NATIONAL CAKE"

Workers Share and Profits Share



IN THE LAST SEVEN YEARS THE "CAKE" HAS GOT BIGGER = 18.4% BUT WORKERS SHARE OF IT HAS FALLEN BY 13.5% WHILE THE SHARE GOING IN BUSINESS PROFITS HAS INCREASED 19%

CONCLUSION

The labour market flexibility advocated by employers is simply a way for them to increase their share of the cake. As you can see from the diagram, they're already getting a bigger share than they used to. How greedy can you get?

Women work in scattered workplaces, often in (so-called) unskilled work, often at night, in the weekends, and part-time. We stand to lose a great deal by re-introduction of Victorian "market place" structures. In the next article I will look at how labour market flexibility is being extended into the public sector, threatening jobs, wages, conditions, unions and the services themselves.

Education and organisation of women around these issues has never been more important! □

NO ONE WAY

Athina Tsoulis answers the letters and continues the debate about pornography.

RECENTLY I examined several issues relating to pornography and censorship (*Broadsheet*, April, 1986). I wrote in response to the debate taking place in North America. A situation had evolved where well-known feminists were publicly opposing one another: Andrea Dworkin, Mary Daly, Robin Morgan and others for censorship and Adrienne Rich, Kate Millet, and Rita Mae Brown, just to name a few, against censorship. The women's movement in North America appeared to me to have become, albeit temporarily, a single issue movement where pornography was dominating debate.

Despite what some feminists would like, this dispute illustrates that there is no *correct* line or consensus within the feminist movement on strategies to combat pornography. For many Andrea Dworkin's view that censorship is the way to fight it, is the only correct feminist line. They have hailed Dworkin as a new messiah who has shown us the light, and the true path to "anti-pornography". I find this self-righteous attitude offensive. It is like a type of religious fervour that requires total acceptance and no questioning. To brand those who do not agree with this strategy as endorsing pornography is to adopt the tactics of the right (i.e. if you are for abortion you must be anti-life, motherhood etc). You must be for pornography if you are anti-censorship. This is nonsense. There are many feminists who have views on pornography — why should they be ignored? Also we need to remind ourselves, as Annette Kuhn quite rightly states in *The Power of the Image*, that "feminism is a political practice... And it is not a monolith; it comes in different varieties, offers a range of analyses and positions of women, and different strategies for social change."

It is necessary to deconstruct pornography, to demystify it if we are to adopt an effective strategy. Far from acting as an apologia for male enjoyment of porn, I attempted to examine some of our assumptions in order to discover why men are attracted to it. For some the issue is cut and dried: that is, women are pure and good/men are base and evil. All men enjoy seeing hard core porn, therefore let's introduce censorship. While it would be wonderfully easy if we could have simple explanations, life is not structured in such a way. My aim is for us to put our energies where they will be most effective — to do this we must examine the nature of pornography and the implications of our demands.

To present the picture of a unified feminist front on fighting porn is misleading. To adopt a self-righteous attitude is downright dangerous. This can best be illustrated by an incident which occurred in 1984. A display of Polytechnic students' work, called *Firedworks*, was held

at Leeds Polytechnic Art Gallery. Five of the sculptures were considered pornographic as they "explicitly portrayed violence against women" (*Spare Rib*, Nov 85). Two of the sculptures, by a woman, were described as showing "black women chained naked and in degrading poses — one with her arms chopped off." A group of women who became incensed by the five sculptures set about destroying them. Their defence in court was that the sculptures provoked this uncontrollable reaction — they "all described their actions as an unpremeditated, angry response to the horrific sculptures" (*Outwrite*, Jan 1986).

To begin destroying works of art raises many questions. As one *Spare Rib* reader observed "artistic representation is often a very effective method of raising consciousness by presenting the subject both in its most outrageous form and out of context" (SR, Jan 1986). What concerns me is that if feminists can justify these acts due to being morally outraged by what they saw, what protection does feminist imagery have against right-wing attack? They can now use the same argument. The lynch-mob mentality I mentioned in my previous article, prevailed here.

The woman whose two sculptures were destroyed was Zena Herbert, a Jewish Algerian woman. Zena said this of her sculptures, "I became tormented by the idea of life-size, ceramic women, powerful and strong. I believed women, who would instantly identify with such figures, would recognize my motivation; men would be confronted with a statement they could not ignore." Well she was wrong — the women who destroyed her work *read* the sculptures totally differently. They saw her sculpture, *The Dancer*, as pornographic because it began at mid-thigh, with no arms. Mutilation of the female torso? No! In Zena's Algerian culture "where the tents are low, women dance on their knees. No arms; I saw no need."

The other offending items were the jewellery that the two sculptures, *The Dancer* and *Heat*, were draped in, particularly the labia rings, which were seen by the protestors as manacles or chains. Zena goes on to say that "it is a shameful paradox that the vulva is seen, even by many women, as something to be simultaneously pursued and reviled. I find wearing labia rings voluntarily helps change that. One adorns a beautiful, worthy part of oneself." Her work was under attack initially by women tutors who said her work was sexist and racist, and without consulting Zena to discuss her work, closed the exhibition. The following day women broke into the gallery and destroyed the sculptures.

"The horror of seeing another woman hammer faces and breasts, even clay ones, is indescribable. I felt sentenced, unheard, by a self-appointed executioner-judge. In the brouahaha, perhaps someone saw the

copper glint and thought it chains, but the shackles described so luridly in court were in the minds of those who saw something that did not exist. There were no manacles, no chains. I made my women free, not slaves. If clay women made from my photographs are obscene then I, by merely being female, must be obscene; and that is ludicrous."

Zena's conclusion: "thousands of us have rejected mens' authority: we do not need a 'master'. We have no need of a 'mistress' either" (SR, May 1986).

I have quoted this case at length to illustrate that we cannot afford to embark on "knee-jerk" reactions because we will ultimately harm ourselves. If feminists can misinterpret another women's work what will censorship do? Furthermore, misinterpretations like these are inevitable due to class, cultural and racial differences.

SOME of the letters written in response to my article attempted to discredit the views I presented as being shallow and confused. The implication is that I am deficient in some way. As I previously stated, like many women, I feel ambivalent about pornography. I welcome real debate and argument that would extend the debate. However, I was often quoted out of context, my ideas distorted and minor points seized on instead of the main argument. What some women have expressed is a contemptuous, patronizing attitude — we have read all there is on pornography, it is quite simple and we have the correct answer, namely censorship, so what are you trying to prove by discussing it? The fact that some people do like to have nice, neat answers and find the views I presented, threatening, confusing, disturbing, and depressing is not due to some flaw of mine. It may be more pertinent for these women to reflect on their reactions and examine why my article affected them in this way. I don't expect to be agreed with, but I resent the attempts to silence me.

To restate my position: pornography is a symptom and not a cause of our oppression. Sure it reinforces sexism, but please let me know what doesn't in a male supremacist society. So where do we start fighting porn? With censorship? I don't believe it is the way. I agree with Kuhn that "porn invites policing... adding to its illicit appeal." All censorship will do is to hurt women. I do not understand why some feminists are so ready to trust male legislature and

judiciary. Laws that have demonstrably, time and time, again, failed women. Laws that put women on trial in rape cases; that allow men to shoot their wives at point-blank range ("it was an accident, your honour") because they commented on the size of that most sacred object, the penis, and then walk away after a few years in gaol; laws that imprison women for six months for throwing eggs at an official British tourist.

Laws designed to "protect" women are ineffectual as is demonstrated by age of consent laws. These are used against so-called "promiscuous" black, working-class young women, who are taken off to homes and injected with depo-provera, or against black, working-class men. We cannot force a change in community attitudes with laws. They will not rid our society of racism nor sexism. Powerless individuals are not protected by laws written by their oppressors. It is time we realized this and tackled the problem where it will have the most effect — that is in the education of our children. (Why do you think the Christian fundamentalists have invaded the education system?) Television is another area that should be targeted as it assaults our homes with unrelenting sexist and violent imagery that is portrayed as the norm, colonizing our children's thoughts. Children are not "empty vessels", but unlike adults, their sexuality and attitudes are still forming. However, we should not ask for censorship, but fight objectional images with a barrage of well-organized activity and re-educate men like Lindsay Perigo out of their sexist view of the world. We need to complain en masse to the media and to advertisers stating that we do not accept their ideas on how women should look, act, feel or perform.

Let us be quite clear that if we add our weight to the censorship lobby it will help institute a more rigid censorship, but one that we will not have control of. The right-wing will have this. Even if women are appointed to censorship boards — apart from reinforcing the myth that men are inherently evil and women pure and incorruptible (somehow along with our vaginas our biological destiny endows us with a spiritual, asexual holiness) — they will not be feminists. At best they will be liberal women tolerated by males in power. At worst they will be the Patricia Bartletts and Connie Purdues of this world. I would have great difficulty in joining in sisterhood with such women on *any* single issue. □

FROM PAGE 34

MUSCLES OF THE LEGS.

QUADRACEPS

The **quadriceps** are the muscle groups in the upper leg. leg. Included in this group are the Vastus muscles which rotate the leg inwards and outwards, and the Rectus Femoris, which straightens the bent leg. These muscles can be worked on by a number of exercises, the main one being squats. For these you stand with a bar on your shoulders and squat down and up again. Other quadracep exercises include the leg press and the leg extension machines. Quadriceps are important muscles for strengthening knees to prevent injuries, and to support injured knees.

BICEPS FEMORIS

This is the complementary muscle of the **rectus femoris**. It bends the leg and can be strengthened by leg curls,

using the same machine as leg extension but by lying on your stomach and bending your legs.

It is also very good for strengthening the hamstring tendon which is easily pulled when playing sport.

GLUTEUS MAXIMUS

The **gluteus maximus** is the muscle in the buttocks. These muscles are strengthened in squats, leg presses and leg curls.

CALVES (GASTROCNEMIUS)

The **inner and outer gastrocnemius** are the calf muscles which bend the foot and raise the body in walking. There are two types of calf raise exercises to strengthen these muscles. The standing method involves standing at a machine under weights on the shoulders and lifting up and down. The other method is seated with the weights on your legs and lifting up and down. □

STROKES AND ART ATTACKS

POTIKI

Patricia Grace

Penguin PB \$15.95

Stories. Roimata's story; Hemi's story; Toklo's story; the carver's story, all different and yet, like the *tuku* panels in the whareniui, interwoven. Sometimes in a simple design, sometimes more complex, dreamlike and prophetic, yet at all times retaining an earthy quality, the pattern dependent upon the turn of events in the lives of the people of the land.

Roimata, woman/teacher/mother/story weaver, is the central character of the stories; it is mainly through her experiences that the stories interweave. Roimata is a "waiter, a patient watcher of the skies..." We read the story of her return home to find a *tangi*, her marriage to Hemi then the birth of their children and adoption of Tokowaru-ite-Marama.

As she and the family age, progress comes to their community in the form of developers who want to create a beach resort area: "... it will mean work, well-paid work... it'll bring people... progress..."

The *tangata whenua* are already aware of the needs of their community and know where their work is. The Pakeha Dolman (Dollarman) sees only the land left unused, the people unemployed, the beach, deep coves, good fishing, easy access, good tourist dollars. What a waste!

Then begins the battle for their land, *urupa* and whareniui *tipuna*. The bulldozers are heard in the hills that were once theirs and the sea turns a strange yellow colour and every day they seem to have to go further out to sea to bring in their fish.

Like the changing patterns on the walls of the whareniui the patterns of the landscape start changing, first in the hills. This results in the flooding of the *urupa*. After this a series of "accidents" occur (all investigated by the police, but with no charges being laid). The *tangata whenua* are drawn closer by tragedy, a new story carved into the pattern on the

mantles of their whareniui. Each event is carved into the community history, the *tangata whenua* gain some restitution but at some cost.

I found I had to keep putting this book down, it raised so many emotions (mostly anger). Despite this I did enjoy Patricia Grace's *Potiki*. I liked the way that it was presented, as stories from different members of the *whanau*, reaffirming Hemi's statement, "We are all in charge." Like the patterns of the *potiki* their stories become animated in the hues of the carvings of their whareniui.

I am going to read this again. □

Shirley Tamihana



STRETCH MARKS

Written by Sarah

Delahunty. Produced

by Stephanie Smith

Theatre Corporate,
Auckland

"To love a man makes you happy, to love a man makes you gay" — perhaps this line from the opening song of *Stretchmarks* is trying to say more than was immediately obvious in the context of the play/performance. Whatever it was, throughout this play — a string of vignettes — on woman in her place as wife and mother-in-the-home we are constantly reminded of (or made aware of) the many unpleasant and difficult aspects of marriage and motherhood. We are reminded also of the

problems still encountered by the modern mother in this age of wholefoods and vegetarianism (and relative freedom?).

It's not only the contemporary mother, but more than likely most women, who will identify in some way with the ordeals of the modern mums in *Stretchmarks*.

There's the wife struggling with daily boredom (but didn't childbearing relieve all that?), the battle with fat (a brilliant collection of songs centred around that ominous chocolate puff), the pressure to be fit and to join the local aerobics class, visit to the psycho-analyst, and pills, pills, pills — ("Did you know your husband when you married?").

A recurring theme is that constant pressure — part of every women's life, whether acknowledged or not — to be something society thinks you should be, whether you are that person or not.

Divorce comes as the climax, the solution to the problem and the beginning of the future. There's the inevitable struggle over who keeps the child ("Draw a line down the middle!"). Divorce is like an awakening, a key to freedom, and opportunity at last to escape those male constraints, free to have hairy legs and eat the chocolate biscuits.

Alternatively there's the chance for the hubby to shape up and swap or share roles, a new found lifestyle still within the bounds of marriage. It would be easy to get depressed about marriage and child-rearing watching this play. It's fortunate that the audience were able to laugh. The play forces the onlooker to acknowledge that there really is a loneliness and a hardship that so many women go through as fulltime mothers, even in today's "liberated" — but not equal — world. It is important not to forget though, that besides the nappies and screams, the bearing of children has many joys and doesn't have to be a bad experience. It's just that society expects too much.

The four actors, Stephanie

Arlidge, Michele Hine, Jennifer Ward-Lealand and Caroline Hutchinson, all strong singers, carried the work off excellently, creating a musical that was witty and poignant and definitely worth seeing. Wallis Barnicoat

RAPE CRISIS HANDBOOK:

Counselling For Sexual

Abuse

Ginette Sullivan

Wellington Rape Crisis

1986. Pb. \$10

This is an update and rewrite of *Rape Crisis: Handbook for those assisting rape victims* first published by Wellington Rape Crisis in 1982. As the only such manual published in New Zealand it was extremely valuable. It provided in a concise and readable form much of the basic information a rape crisis worker needed as well as being empowering reading for a rape survivor.

The new version includes most of the original, and therefore has many of its virtues. It has some new and useful information but also some new approaches which I find dubious and out of place.

It has a more polished organisation and presentation and a fuller table of contents, so it is easier to locate specific topics. Areas covered in both editions are political issues, crisis support, police, medical and court procedures, the effects of rape, and some suggestions for counselling, support and self defence.

New material includes information on the ways in which the new rape legislation, which came into force early this year, differs from the old laws; new sections on child sexual abuse, on Accident Compensation Corporation claims, and on grief counselling. A detailed outline of the way Wellington Rape Crisis is organised and functions replaces the earlier guide to setting up a Rape Crisis Centre.

The information on the new laws is useful and clear. The section on child sexual abuse briefly addresses most of the important issues, though I question the validity of making such clear distinctions between incestuous and non-in-

cestuous abuse.

The Accident Compensation information might have been more clearly dealt with. I'm sure the references to so many different forms only made sense to me because I already knew about them. Other rape crisis centres may have appreciated some information about conditions for being approved as a counselling agency by ACC.

The section on grief counselling is useful information for a rape crisis worker but there's a rather simplistic assumption that rape recovery and grief resolution are exactly the same: This is to diminish the emotional reality of both of them.

A major failing of the handbook is its extreme monoculturalism. There is no mention of Maori women or Polynesian women or their needs, nor of the differences for instance in the ways a Maori womens group may be able to support a Maori rape survivor. The book simply ignores their existence.

I am disappointed in the way some of the changes made to this handbook have moved it in the direction of a more impersonal, detached approach to rape survivors and a softer, more liberal approach to rapists. The terminology changes are significant. The new title changes "assisting" to "counselling", and "rape" to "sexual abuse". Throughout the book the new legal term "sexual violation" is mostly used instead of "rape", and a note in the front explains that now that the legal definitions have changed, the word "rape" is no longer appropriate. There is no discussion of the legal politics of the terminology change. There exists a strong argument for retaining the word "rape" and extending its meaning. It carries far stronger connotations than the milder, more clinical term "sexual violation".

On page 13 the myth of the mentally sick rapist is refuted. But into what is largely a repeat of the original handbook's political discussion of Why Do Men Rape is inserted a paragraph about "developmental disturbances", "deep-seated doubts", "low self-esteem and a tenuous sense of identity". We are told: "These emotional flaws in some men lead them to commit rape, and it is the transference of feelings of aggression and

hostility (arising from the sense of inadequacy) to feelings of sexuality that is at the crux of the maladaptive behaviour" (pp15-16). One more example. The original: "Just as men are trained to be the perfect rapists, women are trained to be the perfect victims". New version: "Just as men are socialised in such a way that predisposes them to be rapists, women are socialised in such a way as to be perfect victims" (page 16).

So much of this handbook is really good value — accurate, helpful and to the point. I wonder what Ginette Sullivan was aiming for with these injections of a more detached moderate? academic? approach, which is so incongruent with the large slabs of verbatim original.

A final point: The 1982 handbook was written by a collective. The 1986 handbook appears over one woman's name, and I could not find her acknowledgements of that collective — who effectively wrote most of the 1986 edition. □

Joy Florence



HEART ATTACK AND OTHER STORIES

by Joy Cowley,

Published by Hodder

& Stoughton, 1985,

\$16.95 pbk

One of the most interesting parts of this collection of Joy Cowley's stories is the prologue. Here she writes about her life as a maker of stories, starting with the times when as a child she would tell long serials to her sisters about "swashbuckling heroines who disguised themselves as boys so they could have adven-

tures." She speaks of the process of writing and although she uses language that is open to charges of sentimentality ("stories must begin with the heart") her generosity is invaluable. She shares her knowledge in a way that is far more self-revealing than, on the whole, her stories are.

The 14 stories in this collection first appeared in the 20 years between 1963 and 1983. To a large extent they describe a pre-feminist world characterised by a preoccupation with the boundaries of the relationships between women and men. Cowley is a meticulous observer of this space and her characters are revealed within it, bathed in curiously flat and non-committal light.

To me, the only story that celebrates the women-unto-herself, a story I can relate back to the ones she told her sisters, is the last one in the book, "The Machinery of Dreams". It is loose and rambling, far less crafted than her earlier stories. Yet it contains utterly recognisable characters and scenes of small town life as well as the (equally recognisable) fumbblings towards maturity of the central character. Our final picture of her is yodelling as she rides along the Himatangi straight on her motorbike at 65 miles an hour.

It's a wonderful image and the closing sentence of the book celebrates it as we can celebrate the work of women like Cowley, who struggle to set down life on paper, "In that moment the road rises under the wheels, the trees fling back their arms and the whole world shouts with laughter."

Felicity Day

THE COLOUR PURPLE... Yet Another Review

When Terri Naakoshie Quaye played here I was asked to do a review (my first ever) for *Broadsheet*. I did one — she hated it — therefore it wasn't published.

Hopefully this won't happen with *The Colour Purple* — partly becoz I don't have too many shitty things to say about it and mostly coz Steven Spielberg doesn't have to check this one before it goes to print.

Anyway, everybody who is anybody must have read Alice Walker's book by now and if not you should borrow a copy, nick a copy or maybe you have the money to buy

one — whatever — knowing these characters makes the movie better, I reckon.

I have no opinion on *Gremlins*, but this man Spielberg had a pretty cushy number with *Colour Purple*. Alice's characters are strong ones — people with stuffing, spirit and good old (tell me about it) guilt. Also the story is a well told, heart-rending one in which the goodies (all women — shock horror!!) sort of win out in the end.

Parts of this movie are set in Africa and this filming, especially when they flash from there to America and back, is really gripping (check out the African ritual scene mixed in with slitting the husband's throat on the porch).

All the music in this film is good — only trouble is there's not enough of it. Every tune, from the opening kidstuff, to the boozy blues, to the men chanting on the railroad, is choice. There is even a church scene (which I don't remember from the book) with a real-live-brings-the-tears-to-your-eyes-and-makes-ya-wanna-sing-up-a-storm-gospel number!!

Well, I was unfortunate enough one Saturday nite to watch *Entertainment Last Week*, on which I caught my first glimpse of this woman Whoopi (what a name to have to live up to) Goldberg who plays the lead. After that typical ask-a-stupid-question ETW interview, I was sure Whoopi was a twit. Now I think she is an extremely accomplished, sensitive and beautiful actor and comedian. And her character becomes really assertive in the end. And she has an all-encompassing smile you can't get enough of. So I say step aside Meryl Streep — and about time too. It's the season for making Whoopi a star.

I'm not gonna tell you anything about Sophia, Shug and Nettie (the other three heroines) except that they too are beautiful, clever and sort of end up on top.

Now... for all you dykes out there who may expect to see the lovely love scene spoken of in the book — forget it. This man Spielberg has fixed it so that if you didn't read the book — had no idea of the lesbian content — you wouldn't even guess that it was a woman (Shug) who helped Celie (Whoopi) to find her clitoris and masturbate and have orgasms — not to mention fall in

love. *This very important fact has been omitted from an otherwise captivating story. This pisses me off. The line that went something like: "Shug, she like honey and I is just like a bee", though very descriptive, is simply not enough to indicate this women's absolute joy of coming for the first time in her life. Why? Why this omission?* Maybe this Spielberg character didn't think he could sell it to a *Gremlins* (let's throw a box office smash) crowd if it had women making love to each other in it. Maybe the only close encounters he knows are those of the Het kind. Maybe Whoopi wouldn't have it on, or maybe no-one but me, Jean and Betty Nurd (who I watched it with) *knew* that two dressed women unpassionately kissing twice on a bed meant an extremely significant lesbian experience. Or maybe (and this is what I like to believe) there is a really romantic love scene in the original movie but the New Zealand censors snipped it out of spite and political affiliations with Keith Hay and the Department of Social Welfare". Who cares? The point is that the best part of the story is *undeniably* — missing.

Moreover, the men who shat on these women all the way thru the movie were let off the hook in the end — sort of like real life, eh? There was no real revenge and some of the audience probably went out thinking that they weren't such bad blokes after all eg: Man rapes woman, then does some puny good deed and it's forgive and forget all round — until the next time anyway.

This movie is about 2½ hours long and thousands of miles wide and it carries you off for all that time. And the horrible bits are really horrible (women for chattels, incest victims, rape of wife, oppression of poor black women in a rich white world and generally the breaking and degrading of originally strong, happy, opinionated women). There are some real funny (haha) lines, looks and happy bits, but it's also sensible to take a couple of snotrags if you're prone to relating to the plights of others. Us lot nearly drowned in a pool of tears. Like Alice (Wonderland, not Walker).

This movie is worth watching if you're lucky enough to be a woman and other people

should get something from it too. Even if it's just a small stab of envy cos they're only men.

And there are no shorts about trains before the film.

And all the seats in Cinema One are purple.

And it's just under five bucks to get in.

And the colour purple is now my second favourite colour.

Except for black. □

Karin Kahurangi Gorter

UNDERSTANDING

ABORTION

Mary Pipes

The Womens Press

Handbook Series

Pb. \$16.95

This handbook is well set out with sections covering all aspects of unplanned pregnancies. The section headings give a good idea of what is covered: Deciding to have an abortion; Having an abortion; Post-abortion feelings; Repeating the decision; Last words. The book ends with a short history of abortion.

It makes an honest attempt to inform women about the emotional, medical, legal and practical aspects involved in abortion in an effort to dispel the myths and prejudices which surround the subject, and in this regard is one of the best I have read. The personal accounts of thirty women form the basis for the book and quotes from these are interspersed throughout the various sections. They are a valuable contribution to the book text, making the whole book extremely readable.

I appreciated the way Mary Pipes avoids making generalisations about women's reactions to abortion and instead has let their experiences speak for themselves.

The middle section of the book, on the law, is relevant only to Britain. New Zealand women need to know that the law here differs in certain aspects. An appendix outlines the situation both in Australia and New Zealand and also lists addresses of women's centres and support groups.

Understanding Abortion is written from a feminist perspective and clearly supports the view that women should decide when and with whom they want children, and not political, religious or medical institutions.

The book is well referenced

and makes the point that abortion is not necessarily a negative experience. By confronting the issues it raises, many women have been able to make positive changes in their lives which have brought them greater confidence and fulfilment.

This book succeeds in its content, presentation accuracy and readability and in my opinion should be readily available in schools and libraries as well as bookshops. □

Yvonne Wilkie

WINNER IN YOUR

Patti La Belle

MCA Records

Distributors WEA

A huge voice which can hold a note to ransom gets a great workout on this record. The single *On My Own*, already No. 1 in the US, sung with Michael McDonald (ex Doobie Brothers) is no woman-victim number. This creamy duet has both acknowledging sadness and pain but is above all hopeful — not for some sichmaltzy reconciliation but for their individual futures. There's wonderful strength and power in *Something Special* and *You're Mine Tonight* — big exuberant assertive songs. She's tender but not indulgent, sad without being plaintive or maudlin on the gentler tracks. The arrangements fit Patti's flamboyance, they're lush and rich. Celebrate with this record!

Winer in You is set to give Patti LaBelle the superstar status she's been wanting for 24 years. She began at 16 singing rhythm and blues at a time when that was all there was for black women to sing, in black clubs for a black audience. Patti LaBelle and the Bluebells played places that wouldn't serve them — she routinely carried around a survival-kit can of sardines in her bag in those days. Though their earnings were sometimes precarious, the Bluebells had a hit with *I Sold My Heart to the Junkman* and in the late 60s met Vicki Wickham, producer of Top of the Pops. Wickham transformed them into the stunning 70s glam rock LaBelle. No record company knew how to promote them so they attracted their own attention. KISS stole their space costumes, they turned to feathers, had a hit with *Lady Mar-*

malade and a strong cult following. The split came at the end of the 70s and Patti finally began her solo career. Success was slow, she says as much due to her choice of material as the way she was promoted, and she chose her backing musicians more carefully. Her big break came with a part as a blues singer in the movie *A Soldier's Story* and her smash single *New Attitude* on the soundtrack of *Beverly Hills Cop*. Last year she sang in the Live Aid concert and had her own TV Special with guest and big fan Cyndi Lauper. □

Jane McKenzie.



PART OF MY SOUL

Winnie Mandela

Penguin PB \$9.95

"In the earlier years I was just a carbon copy of Nelson... If I said something it was 'Nelson's wife' who said so... After Nelson was gone, that was utter hell. Solitude, loneliness, is worse than fear — the most wretchedly painful illness the body and mind could be subject to. When you suddenly realise that you are stripped of a shadow, you find yourself absolutely naked."

Through conversations and letters Winne (Namzamo) Mandela powerfully recaptures the pain and struggle of adjusting to life alone with two young children under the constant harassment and detention of the South African security police.

Zindiswa and Zenani were continually expelled from schools because they were the daughters of Mandela, and Winnie was prevented from working because the security police intimidated employers. All this plus banning orders and detention prevented Winnie from providing her chil-

dren with any stability. "Many times, when the girls came home from school, they found the house locked and had to look in the newspaper to see if I was detained... That is very hard for a mother."

The horror of detention begins with blinding torches, your door kicked open. "It means your seizure at dawn, dragged away from little children screaming and clinging... imploring the white man dragging Mummy away to leave her alone."

The appalling conditions of solitary confinement are calculated to destroy you morally and physically. I cannot even begin to imagine the horror of seventeen months of solitary confinement, the interrogations, uncooked porridge full of birdshit served on unlined sanitary buckets, strip searches twice a day, no baths, sleeping with lights and the silence. Days and nights in a tiny cell with nothing to do. Winnie says, "I started ripping one of those blankets, pulling out the threads and making little ropes. I spent days making them and undoing them. Then I undid the hem of my dress... After that there was nothing else to do."

After suffering humiliations at the hands of the security police and prison authorities it has become impossible to intimidate Winnie Mandela, "My soul has been more purified by prison than anything else... the whole country is a prison for the black... and when you are inside, you know why you are there, and the people who put you there also know."

Banished to Brandfort in Orange Free State in 1977, Winnie's presence politicised both the blacks and whites. They were forced to confront apartheid as an issue when Winnie went into shops no black entered and used white entrances. The blacks gained confidence and began to realise their economic worth. White farmers could no longer expect their lorries to be "full in five minutes with twenty or thirty 'Bantu' because people are unemployed."

Living conditions for blacks in Brandfort were appalling with an extremely high mortality rate and severe malnutrition. Qualified as a social worker, Winnie helped organise a creche, mobile health facilities and soup kitchens. Despite destitute conditions, high unemployment and no

welfare the local people are mobilising to become more self-sufficient. Yet, Winnie points out the psychological and social damage is enormous. The black's oppressive conditions manifest themselves in juvenile delinquency, broken families and alcoholism. We know of course that such symptoms of colonisation are very familiar to black communities around the world.

Winnie is committed to and confident of her people's liberation. She has ceased a long time ago to exist as an individual. Winnie's political ideas and goals are those of her people.

Conversations with Winnie's friends are included. They portray her strength, courage and commitment. But their conversations lack an appraisal of her vulnerabilities and the pain, loneliness and despair of her exile and separation from Nelson. Winnie's conversations are much more revealing giving a sense of the hardships he has had to cope with. Winnie and Nelson were granted their first "contact visit" in 1974. They last touched in 1962. "Can you imagine!... That the system

could have been so cruel as to deny us that right for the last twenty-two years! Why deny that right to a man who is jailed for life?"

Constant harassment and detention, and Nelson's inspiration helped shape and articulate Winnie's political ideals. The white regime's systematic rape of black culture and human dignity have failed to destroy Winnie's pride in her identity. Instead it has taught her to test the quality of her ideals and to defend her principles.

Winnie Mandela believes the chapter of dialogue is finally closed. Since the imprisonment of the black leaders the situation for the black people has progressively deteriorated. However, the increasing vulnerability of the Afrikaners has been exposed, particularly the ideological split evidenced recently between the far right, superficial government reforms and anti-apartheid protests by white students. It is only a matter of time! In Winnie's words, "We are determined to fight to the bitter end for the liberation of our people." □

Jesvier Singh

JUST PUBLISHED

BEYOND EXPECTATIONS

Edited by Margaret Clark

The achievements of the fourteen women who write here are at once exceptional and ordinary. These women are doctors and poets, politicians and bankers, academics and painters. They are also mothers, wives and single women. Some are widely recognised in public life, others are better known by specialists in their field. The stories they tell mix laughter, effort, chance, grief, and energy. Writing about their lives, they speak to women — and men — of all ages as they confront the choices of the 1980s.

Paperback \$19.95

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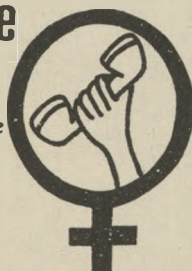
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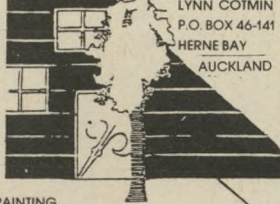
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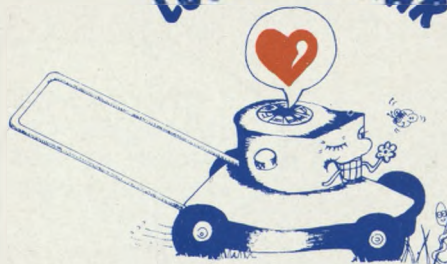


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