

.41205  
O

# BROADSHEET

SPRING/KOANGA 1996 \$7.50 ISSUE 211

**FAMILY LAW**  
**WHO KEEPS**  
**THE KIDS ?**

**FALSE ECONOMY**  
**LESBIANS &**  
**THE LAW**

**PROMISING TIMES**  
**THE ELECTION**

**SMOKING**  
**A WOMEN'S**  
**HEALTH ISSUE**

Property of Auckland  
College of Education. Library

Please do not remove  
from library.



***Breaking Up***  
***is HARD to do...***

NEW ZEALAND'S FEMINIST MAGAZINE FOR TWENTY FOUR YEARS



# BROADSHEET RESOURCE KITS



Collections of articles from the magazine have been grouped together under general headings. There are new topics, updated favourites and historical classics. More detail about the content of each kit is available on request.

- 1. **Reproductive Technologies \$10**  
*The techniques available and the issues covering their use; surrogacy and attendant issues*
- 2. **Abortion \$6**  
*Historical action; update on the issues; RU486 controversy.*
- 3. **Environment \$8**  
*Dioxin (245T); Coromandel; nuclear pollution; fluoride*
- 4. **Drugs and Women \$8**  
*Smoking; alcohol; tranquillisers; heroin*
- 5. **Violence / Sexual Abuse \$8**  
*Rape; incest; violence between women; Refuge*
- 6. **Gynaecological Health \$14**  
*Mastectomy; breast examination; cervical cancer; premenstrual syndrome; endometriosis; osteoporosis*
- 7. **Motherhood / Childrearing \$12**  
*Single mothers; lesbian mothers; sex; childbirth; boys; personal experiences*
- 8. **AIDS and Women \$10**  
*Facts; issues; safer sex*
- 9. **Eating Disorders \$6**  
*Bulimia; laxatives; fat phobia; dieting*
- 10. **Disabilities \$6**  
*Blindness; cerebral palsy; chemical poisoning; disabled women speak out*
- 11. **Contraception \$12**  
*VD; the pill; depo provera; dalkon shield; condoms; IUDs; RU486*
- 12. **Lesbian Lives \$14**  
*Positive young lesbians speak; coming out as a lesbian; lesbian issues*
- 13. **Sexuality \$8**  
*Feminist heterosexuality; bisexuality; the politics of sex*
- 14. **Language, Education and Sexism \$10**  
*Sexist language; sexism in children's books; effects of schooling on girls; mature students*
- 15. **Media Images \$6**  
*Sexism; videos; TV; magazines*
- 16. **Women Writers \$16**  
*Including - Keri Hulme, Nadine Gordimer, Joy Crowley, Fiona Kidman, Fay Weldon, Dale Spender, Andrea Dworkin, Juliet Batten, Rita Angus, Jacqueline Fahey, Olivia Bower*
- 17. **Women Artists \$14**  
*Photographers; weavers; painters; playwrights; musicians*
- 18. **Peace Studies \$6**  
*Nuclear pollution; ANZUS; NFIP; peace movement; Helen Caldicott; Pacific anti-nuclear struggles*
- 19. **Anti-racism \$12**  
*Treaty of Waitangi*
- 20. **Maori Women \$14**  
*Health; feminism; women's issues*
- 21. **Maori Sovereignty \$6**  
*Donna Awatere's articles that became the basis of her book.*
- 22. **Women in Non-traditional Roles \$8**  
*Taranaki women; woodwork; women in sport; sheep shearers; fisherwomen*
- 23. **Women and Work, Equal Pay and Conditions \$12**  
*Employment equity; reasons for unequal pay; changes in work for women; unemployment*

**Please send me kit number/s:** .....

**I enclose payment of** .....  
(plus \$2 p&p)

**Post kits to:**  
(name) .....  
(address) .....  
.....

*Cut out or photocopy this order form and post with payment to: Resource Kits, WomanFile Inc, PO Box 56-147, Auckland.*

Job  
vacancy !



**Broadsheet  
needs a good  
feminist  
with office  
and  
accounts  
skills**

One day's  
paid work  
per week

If you can offer  
commitment and  
continuity,  
phone Lisa  
(09) 834 3472



## COVER ART

design Kate Millington  
with inspiration from  
*Better Homes  
and Gardens* April 1953

# collective comment

regular

We are pleased to report that the Collective has put on weight over winter. The participation of Fritha Parkes, Barbara Bennett and Amy Ross on the Collective has given us longer-standing members renewed energy and enthusiasm for future issues.

Much fun was had in approving and proofing the diverse copy for this 'relationship' issue. Our designer Kate Millington has taken on the awesome task of handling advertising, and is on a mission to generate enough advertising revenue to allow us to upgrade the paper quality of the magazine.

We now just have to convince past and potential subscribers that *Broadsheet* did not 'bow out' in 1991 - we just went quarterly to provide bigger, fuller, richer and more exciting, well thought out issues. Do pass our subs form on to a friend!

Deborah Mann & Fritha Parkes  
For the *Broadsheet* Collective



Do YOU use the

# f word ?

Get involved with NZ' best "f" magazine.

The *Broadsheet* collective welcomes your contributions of *feminist* articles, reviews, original graphics and cartoons.

Next issue is Summer 1996. Due on sale early December. Editorial deadline is September 24. The theme is "Where are feminists now?" Women's Centres, feminist organisations like Rape Crisis and Refuge, women's health groups, Shakti. An upbeat look at how we're organising rather than at the issues we face. Send contributions to PO Box 56-147.



# *Breaking Up* *is HARD to do...*

## contents

### FEATURES

#### BREAKING UP IS HARD TO DO...

- 10 Barbara Vague reviews...  
**UNJUST FAMILY LAWS**
- 12 Allison Adams dispels...  
**THE MYTH OF THE CLEAN BREAK**
- 14 Clare Ryan brings it all together in...  
**A CALL TO CODIFY FAMILY LAWS**



- 16 **AVOIDING STDS -  
SEXUALLY TRANSMITTED DEBTS**  
Alex Woodley & Linda Hill look at the root of much  
evil in relationships.



- 20 **WHAT ABOUT THE MOTHERS?**  
Alex Woodley asks who gets to keep the kids and  
who decides?

- 24 **BREAKING THE TIES THAT BIND**  
Jude Meikle analyses the making and breaking  
of relationships

- 30 **TONGUE 'N CHEEK**  
A light hearted look at lesbian loves  
by Lisa Howard-Smith



- 36 **WOMEN'S UNEMPLOYMENT:  
AN ELECTION ISSUE**  
by Sue Bradford from the Auckland Unemployed  
Workers Rights Centre

- SMOKING - A WOMEN'S HEALTH ISSUE**
- 38 **WHY DO YOUNG WOMEN SMOKE?**  
by Iona Macdonald
- 41 **NEW TOBACCO POLICY FAILS**  
**MAORI WOMEN** by Marewa Glover
- 44 **SMOKING IN SILENCE** by Belinda McLean
- 48 **A MOST RECIDIVIST REMEDY**  
Samatha Miles is getting better every day
- 51 **MOTHER NATURE**  
When is a mother not a mother? The biology debate continues in the pages of Sojourner

## REGULAR

- 1 **COLLECTIVE COMMENT**  
4 **HERSPECTIVE**  
by Christy Hartlage in her Wonderbra
- 5 **YOURWRITE**  
6 **BROADCAST**  
28 **A SPORTING CHANCE:**  
**CLIMB THE HIGHEST MOUNTAIN**  
**A PROFILE OF FREDA DU FAUR**  
by Anne Woodley
- 33 **CHRISTCHURCH COMMENT**  
by Pat Rosier
- 34 **LONDON'S BURNING**  
News from London by Lisa Sabbage
- 46 **GRIPES OF ROTH**  
by Margot Roth

## STROKES AND ART ATTACKS

- 54 **LESBIANS AND THE LAW**  
A resource reviewed by Lisa Howard-Smith
- 56 **FALSE ECONOMY**  
reviewed by Claire-Louise McCurdy
- 58 **FACING THE FALSE ECONOMY...OR ELSE?**  
Anne Else talks to Margot Roth
- 61 **RADICALLY SPEAKING: FEMINISM**  
**RECLAIMED**  
reviewed Fritha Parkes

## f FRONTING UP

### EDITORIAL DECISIONS

Barbara Bennett  
Linda Hill  
Deborah Mann  
Claire-Louise McCurdy  
Kate Millington  
Fritha Parkes  
Amy Ross  
Alex Woodley

### CO-ORDINATION

The Collective

### EDITING

Linda Hill  
Lisa Howard-Smith

### DESIGN

Kate Millington  
**THANK YOU**

Edith Gorringe  
Juliet Leigh

**NEXT ISSUE** is Summer 1996. Due on sale early December. Editorial deadline is 24 September. The theme is "Where we feminists now"-Women's Centres, feminist organisations like Rape Crisis and Refuge, women's health groups, Shakti. An upbeat look at how we're organising, rather than at the issues we face.

**CONTRIBUTIONS:** Women are welcome to send articles, photos, letters, and cartoons. We appreciate writers sending graphics with their articles. Always include a contact phone number and your address so we can contact you regarding editorial decisions. If sending a disk please label document name and word processor system name. We welcome Mac 4 or higher, IBM Word 2 or higher, and WordPerfect. If you have interviewed people, please send their signatures on your article to show that they have checked the piece. Material should be sent with a SSAE to PO Box 56-147, Auckland. Writer's Guidelines are available on request.

**LETTERS:** The Womanfile Collective may not agree with views expressed in letters. Some letters may be edited for length or clarity. We do not publish personal attacks. Letters from men are published at the discretion of the Collective. If you do not wish a letter to be published, please mark 'Not for Publication'.

**ADVERTISING** is now being handled by Kate Millington (09) 360 2401.

**RETAIL AND WHOLESALE** are co-ordinated by Anne Hunt (09) 817 4349. *Broadsheet* is on file at the Women's Collection Special Department, North Western University Library, Evanston, Illinois 60201, USA. ISSN01-10-8603. Registered at the GPO as a magazine. Published by *Womanfile Inc.* POBox 56-147, Auckland, NZ. Printed by Printcorp. Tauranga.

# Herspective

## The Parable of the Wonderbra

I bought a wonderbra. Little did I know that this event would significantly alter my perspective on life.

The wonderbra - that harness of patriarchy, that symbol of the ways in which women and women's bodies are manipulated by patriarchy. How many times have I said, with self-righteousness and scorn, 'I do not want to wear any item of clothing that is not comfortable.' Or, 'I am perfectly happy with the way my body looks.'

But I was curious about what it would feel like to have a cleavage. I walked into a lingerie shop, lured by rows of coloured silk and lace. All of my serious, high-minded, feminist ideals went flying right out the window as I tried on The Wonderbra. It was like presenting my tits on a platter like hors d'oeuvres. I bought the bra. What else could I do? The woman in the shop said to me, 'They'll eat their hearts out, honey.'

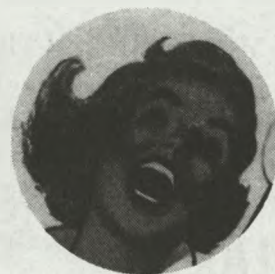
I'll bet she says that to all the girls.

I got home and, after the initial euphoria subsided, my feminist conscience started up. What had I done? Is it impossible for me to be happy with myself as I am? Why do I feel the need to manipulate my body into an impossible shape

defined by girly magazines, Barbie dolls and some men's twisted fantasies? But how can something that looks so good be so bad? I like the way I look with cleavage, I admitted to myself with sadomasochistic blend of horror and pleasure. What does this mean? What if I've started something I won't be able to stop? What if I'm doomed to an endless cycle of lettuce diets and big hairdos?

Considering myself a (usually) well adjusted feminist, I decided that The Wonderbra was a catalyst for a turning point in my life. Well, I had to rationalise it somehow, didn't I? Obviously, I needed to buy the Wonderbra to gain some kind of insight.

A few days after I became the proud (?) owner of The Wonderbra, I was leafing through a copy of *MS* magazine. One of the regular features of *MS* is a page called 'No Comment'. In this they gather together the most disgusting examples of sexist, misogynist advertising for readers to view with horror, to give us the opportunity to complain to the advertisers if we feel so moved. This issue of *MS* had dedicated the entire 'No Comment' page to Wonderbra ads. There were several pictures of women looking incredibly pleased to be wearing their Wonderbras. (Actually, wearing this device is terrifically



uncomfortable after the first 20 minutes.) The pictures were embellished with captions like 'Double Major', 'Mind if I bring a couple of friends?' and 'Your Dad's worst nightmare'. What had I done?

The Wonderbra as a metaphor reveals the tension between being constantly bombarded with idealised images of magazine models with beautifully sculptured bodies (and finding pleasure in those images) and the knowledge that those same pleasurable images represent ways that women's desires can be disciplined and manipulated by the phallogocentric dominant order. The Wonderbra manipulates my body into an image that can't be accommodated without the structure of the lingerie. And it looks great! Seeing my body sculpted into an image that I had never before considered possible is a pleasurable experience. And it is precisely my pleasure in the experience that worries me.

Christy Hartlage ♀

# Yourwrite



Dear Sisters,

I have been a very long time subscriber to *Broad-sheet* and member and participant in a number of well-known women's groups. I have shared in conference and workshops with collective members and on occasion I have also written to and for *Broadsheet*.

Prior to becoming an MP I participated in groups that talked of support for women MPs and sharing of information. I can say, locally, that support has continued and thank the 'wonderful Waikato women'.

I am surprised, therefore, at the scanty coverage you have given in your current *Broad-sheet* to policy. I found your tone about Labour policy, in particular, somewhat dismissive.

Of course Labour sent you a good deal of material. We have had women's policy for several elections, we have had women MPs and Cabinet Ministers and we established the Ministry of Women's Affairs. We have 13 members of Parliament at present and 50% of our party list candidates are women. (National have 27% and the

Alliance 37%). I think these facts deserve recognition.

I have sent you previously also copies of my press releases and my Private Member's Bill on Human Assisted Reproductive Technology. This bill was drawn out of the ballot (after 18 months!) at the end of June and will, hopefully, be voted on and sent to the Select Committee [in early August]. This is a major milestone for women. It has the support of the Labour Caucus and sufficient other individual MPs, I believe, to be successful. I trust you will give the bill coverage and would be pleased to be interviewed.

Yours sincerely,  
Dianne Yates

MP for Hamilton East

Labour Spokesperson on Women's Affairs

*Good work, Diannel! Yes, we certainly want to have an article about the new Bill in a forthcoming issue. (Eds)*

♀

## Women's Studies Journal • New Zealand

• the *latest* in feminist theory and philosophy

• Women on and in *literature* • Reviews of NZ *books*, films and performance

• *Exciting* recent research • *Contemplative*, analytical and *provocative* articles

• *Interviews*, news and *views* with an *Aotearoa/Pacific* emphasis

by *New Zealand women*

**Yes, I would like a year's subscription to the Women's Studies Journal**

Individuals \$36.00 • Unwaged \$30.00 • Institutions \$40.00 • Single copy \$19.95

Enclosed please find a cheque for \$..... made payable to the University of Otago

Name.....

Address.....

Send this form with your cheque to University of Otago Press, PO Box 56, Dunedin, New Zealand. Tel (03) 479 8807 Fax (03) 479 8385

# Broadcast



## IS IT DEAD OR MERELY IN HIBERNATION.....

The Human Rights Commission had to initiate court action to kick start the Complaints Review Tribunal into delivering long-awaited decisions. The Tribunal holds hearings on cases which the Human Rights Commission is unable to settle. It had been taking up to TWO YEARS to deliver its decisions.

The Commission argued that delays breached the principles of natural justice set down by the Bill of Rights.

The threat of court action appears to have rattled the Tribunal's dogs. Decisions on the five cases in question have suddenly been released.

## HARASSMENT COMMON IN THE POLICE

Why not? The Human Rights Complaints Review breaches human rights - and the police break sexual harassment laws by harassing their own.

Up to one in five former policewomen say that sexual harassment by male colleagues was a reason for their leaving the police force.

Wanganui police district commissioner, Superintendent Alex Waugh surveyed all policewomen who left from 1987 to 1992. He found that harassment ranged from 'close to forced intercourse' to more minor incidents.

Waugh said that male

## When NO means NO

A radio station made the world a much more exciting place when they rang Justice Morris of the High Court. Justice Morris, in his summation of a recent New Plymouth rape trial, had said "If every man throughout history stopped the first time a woman said no, the world would be a much less exciting place."

The radio station asked if they could interview him about the case. He said no. So they rang back and asked again ... and again .... and again ....

Are you sure no means no, Justice Morris?

chauvinism had to be eliminated from the police. The women had been sceptical that the system would help them deal with the offenders.

*Herald 22 July 1996*

## WOMEN'S STUDIES ASSOCIATION CONFERENCE

The Women's Studies Association Conference is being held at Massey University, 7-9 February 1997. The theme is 'Women in the 90s and Beyond.'

There will be keynote addresses, workshops, panel discussions, multimedia presentations and individual papers.

Offers of papers, workshops and presentations are welcome.

For more information, or to register contact Books for Women, PO Box 509 Palmerston North and you will be sent a registration form.

## TEST TUBE BABY BILL

Dianne Yates' Private Members bill on reproductive technology is being introduced into Parliament. Medical technology has been out-

stripping ethical considerations. The Hamilton East MP says "My bill will bring in long overdue legislation on reproductive issues. It seeks to license clinics, keep centralised records, prevent cloning of babies, and outlaw the sale of babies and body parts, tissues and fluids."

The bill is based on Canadian legislation which was passed recently.

## WOMEN AS MOTHERS

A major submission has been made to the Human Rights Commission by Women as Mothers (WAM) on the substantive inequality caused overwhelmingly to women because of the lack of recognition of their unpaid work.

WAM focuses on eleven major areas of discrimination under the Human Rights Commission Act. Specific complaints include:

\* discrimination caused by disparate outcomes for women under the Matrimonial Property Act.



\* lack of official recognition, economic valuing and protection of conditions, of work carried out by women in the family.

\* discrimination in women's unpaid work, in relation to ACC.

\* discrimination caused by a superannuation system which doesn't take into account the value of women's unpaid work.

WAM is looking forward to constructive investigation of their submission by the Commission and subsequent action by the New Zealand Government to establish equality for the women of New Zealand.

For further information contact WAM, PO Box 52 079, Kingsland, Auckland.

## A MINISTER FOR VIOLENCE PREVENTION

The Educating Beyond Violence Coalition consists of over 180 organisations and individuals involved in preventing violence through education.

The coalition is lobbying to have:  
\* a senior member of cabinet appointed as the Minister for Violence Prevention to lead and coordinate violence prevention work in all relevant Ministries

and government agencies;

\* all appropriate Ministries eg Justice, Health, Police, Education, Social Welfare, Youth Affairs, Sport etc. adopt and fund the goal of violence prevention.

The coalition believes that these aims are achievable

are obtainable from EBVC, Box 74040, Auckland. Suggested donation \$2 per 10 cards.

## KNOW YOUR RIGHTS

The Auckland Working Women's Resource Centre is running a legal seminar on Consumer Rights (Topic 1) and the Privacy Act (Topic 2) on Saturday 3rd November. For details contact centre co-ordinator Alison Enright on (09) 379 7906.

## LESBIANS AND THE LAW

A New Zealand video and booklet about areas of the law which may affect lesbians is now available from the Wellington Community Law Centre. The video is a fourteen minute drama which explores issues such as discrimination, cohabitation agreements, donor insemination, custody and access rights, immigration law and the importance of wills. The booklet is in easy-to-read question and answer style interspersed with case studies.

For more information or to order copies of these resources contact the Wellington Community Law Centre, PO Box 24-005 Wellington, phone (04) 499-2928.

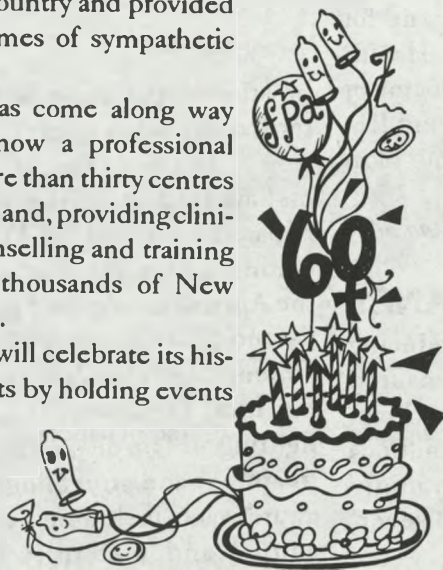
## Happy Birthday FAMILY PLANNING!

The Family Planning Association (FPA) is celebrating its sixtieth birthday this year. FPA began when a group of women, including Elsie Locke, founded the Hygiene and Birth Regulation Society in 1936.

During the 1930s many women were desperate for information about birth control and many GPs either lacked the knowledge or refused to provide it. The Society answered letters and queries from women all over the country and provided women with the names of sympathetic doctors.

The FPA has come along way since then. It is now a professional organisation with more than thirty centres throughout New Zealand, providing clinical, educational, counselling and training services to tens of thousands of New Zealanders each year.

Each region will celebrate its history and achievements by holding events in September.



graphic Kate Millington

and is urging anyone who supports them to write to the Prime Minister, MPs, candidates, the Ministers of Justice, Health, Social Welfare etc to make their views known. Special postcards

## GOVERNMENT FUNDED CARE FOR THE ELDERLY

Many older people with failing health prefer to live at home. This can place strain on family members, usually women, caring for them. There are a wide range of Government funded services available to assist, including home help, personal care, carer support, district nursing and home alterations. The elderly can be provided with help dressing, bathing, eating, cleaning, shopping, laundry, nursing care and food preparation. Many of the services are free, others are subsidised.

The system is aimed at making it easier for older people to get the help they need to stay in their own homes.

To find out what you are eligible for, the first step is to ask for a needs assessment, paid for by your local Regional Health Authority. Ask your Doctor or contact the Assessment and Rehabilitation Service at your local public hospital.

*Consumer June 1996, no.349.*

## BOBBIT INSURANCE

A Los Angeles studio producing pornographic films has insured its top male star, Steven Croix, for \$US1 million (\$1.47 million) against 'accidental bodily injury which results in physical severance of his genitalia'.

## FIRST OFFICIAL UNION FOR THE WORLD'S OLDEST PROFESSION

Australia has become the first country to unionise the world's oldest profession, promising

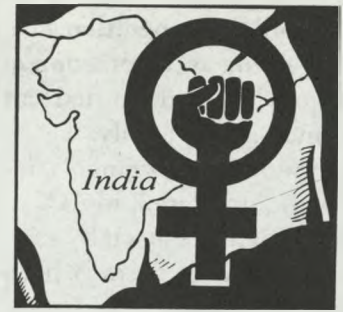
## FEMALE UNTOUCHABLES FIGHT BACK

Gangrape, torture and mass murder are commonplace atrocities committed by India's ruling landowners against lower-caste women. Fear is constant for women in the underclass in Bihar, India's poorest state. While the practice of untouchability was outlawed decades ago, religious custom still demands that the so-called impure do not contaminate the upper ranks. Since lower caste women are considered to have no modesty, rape is commonplace.

Now, after centuries of abuse, these women are arming themselves to join the caste war. An army of radicals founded to fight the injustices perpetrated by high-caste landowners, has targeted around 3 600 untouchable women for weapons training. Recently, forty village women were able to fight off 300 upper-caste men bent on punishing them for owning weapons.

The women report that this emancipation is having an effect on their own relationships, with men starting to treat them with respect.

*Marie Claire January 1996*



graphic Kate Millington

prostitutes the same rights afforded any other worker.

In a world first, sex workers have formed their own union, registered with the ACTU. Operating under the umbrella of the Australian Liquor, Hospitality and Miscellaneous Workers' Union, sex workers are negotiating their demands. They are fighting unfair dismissals, mistreatment and struggling for an award wage, including sickness, annual and maternity leave, health and safety provisions and meal breaks. These are all work conditions, unionists say, Australians take for granted.

At present the union can only represent prostitutes who work in legal brothels in the ACT, Victoria and NSW. Sex

workers say it is only a matter of time until the industry is decriminalised across Australia and union coverage is extended.

*Marie Claire January 1996*

## A WEB OF PERVERSION

Child sex pervers are using the Internet as a sordid travel guide for molesting young girls.

Paedophiles who travel the world abusing children are describing their experiences on the World Wide Web, according to Donna Hughes, a lecturer in Women's Studies at Bradford University in Britain.

Men wanting sex with a child had only to tap into the Internet to find details of the best brothels and where to get different kinds of sex. One re-

searcher tapped in and found she was the 64 411th visitor to the site.

*New Zealand Herald, 4 July 1996*

## RAPE AS A WEAPON OF WAR

The United Nations war crimes tribunal has been told how Bosnian Serb soldiers were ordered to rape and sexually assault Muslim women as part of a brutal 'ethnic cleansing' campaign during the Bosnian war.

The tribunal heard evidence of women aged 13 raped in brothels run by Serb police, women in their 60s, raped in public, threatened with guns and burned by cigarettes. In a ruthless quest for ethnic purity, Bosnian Serbs raped Muslims, forcing them to bear Serbian children.

The hearing is a watershed in international law as it is the first time that the tribunal has publicly addressed the issue of rape as a weapon of war.

*New Zealand Herald, 4 July 1996*

## NEW LAW AGAINST DOMESTIC VIOLENCE

On 1 July 1996 a new, stronger Domestic Violence Act was enacted, covering a wider range of relationships.

- ★ Physical, sexual and psychological abuse are all grounds for a protection order.
- ★ Different kinds of close personal relationships are covered - married, de facto and same sex couples, children, relatives and flatmates.
- ★ An application for a protection order can be made for someone. It can cover associates of the applicant or of the offender.
- ★ Offenders must surrender any weapons or gun licences within 24 hours of the order being served, or when police demand them.
- ★ Breach of a protection order carries a fine of up to \$5,000 or six months in prison.
- ★ A parent can lose custody rights to children or be refused unsupervised access where there is proven violence.
- ★ The victim's safety is to be the paramount consideration in any bail application.
- ★ Victims can apply to attend courses to help them recover from the consequences of domestic violence.
- ★ The \$50 contribution towards legal aid will be waived for domestic violence proceedings and no repayment will be sought.

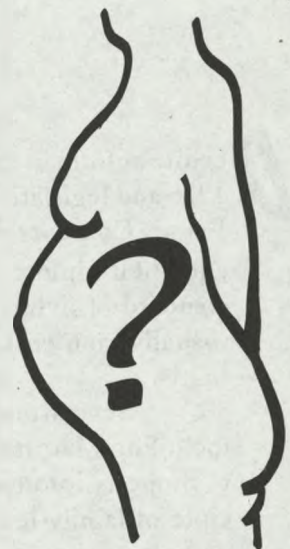
## AND THE SAD FACTS OF LIFE ARE...

According to the World Health Organisation in 1992 over 100 million acts of sexual intercourse take place every day. These result in 910 000 conceptions and 356 000 sexually transmitted bacterial and viral infections. About 50% of the conceptions are unplanned and about 25% are unwanted. About 150 000 unwanted pregnancies are terminated every day by induced abortions. One third of these are performed under unsafe conditions in an adverse social and legal climate resulting in 500 deaths every day.

Every day 1 370 women die in the course of pregnancy and childbirth. Some 25 000 infants and 14 000 children aged 1-4 years die each day. One in 12 infants born this year will not see their first birthday and one in eight will not see their fifth birthday.

*On the Level Vol.4, no.1.*

graphic Kate Millington ♀



# Breaking Up is HARD to do ...

Lawyers Barbara Vague, Allison Adams and Clare Ryan look at the mish-mash of laws affecting family relationships, while *Broadsheet* hears about some women's experiences of family law.



## UNJUST Family Laws

by Barbara Vague

**D**espite reform in the distribution of matrimonial property in 1976 and legislation in the early 1980s setting up a separate Family Court, it remained plain to most lawyers that women and their children experienced a significant fall in their standard of living on separation. On the other hand, the (usually) non-custodial father enjoyed a corresponding rise in his.

Several measures were enacted during the late 1980s, including Matrimonial Property Rules which made access to property information easier. But the 'clean break' principle of family law philosophy continued to disadvantage women.

A further blow came with a new Legal Aid regime in

1991. This restricted women's access to funding for litigation. In most cases where the sole asset was a matrimonial home, women were advised to accept the sale of the property and 'get on with their lives'. In the late 1980s and early 1990s when the property market fell, many women came out of marriages or long relationships with insufficient money to 'get on with their lives'. The benefit cuts in 1991

led to further financial stress for women.

Lawyers, social workers and some politicians realised that women's experience of the justice system was negative. Under Doug Graham the Ministry of Justice began initiatives to deal with the growing clamour for reform. Lawyers working in the area of domestic violence knew that the 1982 Act provided no real protection for women and children from violent partners. The domestic violence statistics showed no fall off, and the cost to Legal Aid was extremely high. Essentially, nobody believed in the ability of the 1982 Act to either protect women and children, or to curb violent behaviour.

A new Domestic Violence Act came into force in July 1996 (see Broadcast page 9). This provides a wider net of protection and increases the penalties for violence. It also places restrictions on the access a violent parent may have to the children.

A new Child Support regime introduced in 1991 was meant to provide for recovery of child maintenance costs at a more economic level. The reality has been that, while the number of recoveries may be higher, the amount paid by liable parents is in many cases lower than that originally negotiated in informal agreements. Clamours for a return to the 1991 Child Support Act could be heard almost before the ink was dry on the Royal assent.

A recent initiative of the Law Commission has been a project to report on women's access to justice. This has been underway for 18 months and a report is expected before the end of 1997. Research being undertaken includes studies of civil legal aid, access to legal information, the obligation of lawyers to provide information about fees and to provide free legal advice, and the education of lawyers about gender issues.

It is notable among these that the Commission is not examining whether our present family laws are providing women with justice and fairness to sustain their daily lives. One would have thought that the cornerstone of women's access to justice is 'the law', and it is up to the law makers to ensure that laws are passed which do exactly that.

Following recently publicised cases, however, women have been promised 'de facto' marital property law which will address their financial disadvantage following the breakdown of 'de facto' relationships.

We have also been promised reform to the Matrimonial Property Act itself, but this, like the De Facto Property Bill has been deferred by Cabinet.

With the first MMP election months away, we can only hope that the coalition of the day, if no party gains an outright majority, will be sensitive to the need of all New

**"Actually, he's drawing up a matrimonial property agreement as we speak. This threw me. I said to my lawyer, we have no marital property. She said, "Yes, but he's a wealthy tax lawyer and you're a poxy social worker. And his lawyer will have advised him that you could claim future earnings. There's a precedent for it."**

Zealand women and children. The concern is that a coalition may come from the right.

Women lawyers applaud the acknowledgement of gender bias in our legal system. In 1997 our judges will attend a two day seminar to help them deal appropriately with gender issues in our courts. But the reality is that as long as gender bias is alive among our law makers, women's experience of the law will continue to be negative.

♀

# The Myth of *The Clean Break*

by Allison Adams

In applying the 1976 Matrimonial Property Act on marriage break-up, the Courts generally ensure that each marriage partner gets their capital out of the marriage as soon as possible. The Courts apply the principle that the parties should get on with their own lives - the 'clean break' principle.

The Act allows departure from that principle if it is in the best interests of the children. Orders for occupation of the family home to the exclusion of the other partner can be made where required by the children's interests. The rationale is that stability in the children's lives should be maintained

Applying the clean break principle, the Courts have been reluctant to grant occupation of the matrimonial home for any significant period. Quite clearly, this conflicts with the need of the non-custodial parent to obtain capital out of the house as soon as possible to re-establish elsewhere. Before the Act was introduced, it was common for an occupation order to be granted enabling children to remain in the former matrimonial home until the youngest child turned 16. Given that it has been demonstrated that custodial parents are impoverished compared to non-custodial parents, the myth of the 'clean break' must be questioned. It is surely not a clean break for a woman left with three children, facing the prospect of years of renting accommodation, possibly with only a state benefit and unable to get out of the property trap.

A possibility for reform is an assumption that the custodial parent should remain in occupation of the family home with the children. It is then up to the non-custodial parent to make application to vary that position. The focus of the clean break principle will then be on the remaining property (if any) and not on the family home. The home would be for the children, where they would reside unless there is good reason to the contrary. An amendment to the Child Support Act reducing a non-custodial parent's child support liability in return for provision of the roof over the children's heads should also be considered.

The principle of equal sharing of matrimonial property enshrined in the Act was lauded as a significant breakthrough for women. Previously, women had to prove their contribution to a particular asset in order to share in it. In contrast, the Act started from a presumption of equal sharing.

Twenty years on, it has become obvious the 50/50 division of assets under the Matrimonial Property Act may not result in an equal financial position following the marriage break-up. In *The Divorce Revolution* (1985) Lenore Wiezman analysed California no-fault divorce law, showing that divorced women and their children suf-

**"My ex now lives in Australia.  
What we have is an informal  
agreement that he pays \$200  
a month towards the two kids.  
But the trouble is, he pays it  
when he feels like it.  
So he maintains power and control  
while I maintain an overdraft"**

## feature

ferred an immediate 73% drop in their standard of living, while their ex-husbands enjoyed a 42% rise in theirs. A focus on an equal division of assets has not produced a very fair result for women literally left holding the baby.

In many marriages, a woman's career takes a back seat to bringing up the children. The major assets of the marriage may be the income earning ability of the husband. Maintenance is rarely granted to the non-earning spouse and only covered the spouse's reasonable needs for a limited period. Many older women are left dependent on state benefits. There is currently no provision for long term support from their ex-husband.

Until very recently, the courts determined that there could be no claim to the future earning capacity of a spouse, although he may be reaping the benefits of a career which the wife has helped to build. The Family Court has now decided that there may be discretion to include future earning potential in matrimonial property division. At the time of writing a test case on this issue is under appeal and the final outcome is far from certain. Lobbying is being done to have future earning capacity properly included under the Matrimonial Property Act. A clean break can only be achieved for both partners when they are on a level financial footing on marriage break-up. Clearly, the clean break must apply to both ex-partners to the relationship.

Allison Adams  
is a senior staff solicitor with  
Jackson Russell, specialising  
in Family Law

## "The child support is a joke.

We had what is termed a voluntary agreement - that is, I went to the lawyer and paid large sums to have a maintenance and paternity agreement drawn up. He did sign, after some minor resistance, and I had something I could legally enforce - should he renege yet again.

When the new Act came in in 1991, I was again on the Benefit, and although I wasn't actually receiving the amount agreed myself, we both wanted the agreement to stand as it was. Each of us wrote separately to the Child Support Agency stating this. But it seemed that as a beneficiary I couldn't possibly manage my own affairs or make choices to benefit my circumstances.

The first thing that pissed me off was that the amount he was paying was reduced. Then once I came off the benefit I had no legal redress. Recently he decided to go back overseas. When I became aware of this, I tried to contact 'my' case workers to find out what the situation would be with continuing payments.

Because the thing is, you - the custodial parent - don't actually receive the child support payments until two months after they've been paid. That means there's a hell of a lot of money sitting in government bank accounts getting a tidy amount of interest.

Anyway, I was told nothing would be done until he was in arrears. At which point, I informed them, he would be gone. It was so incredibly frustrating. Talk about your hands being tied.

The upshot is that, yes, he's gone and the payments have been even further reduced to only \$10 a week!. Do you know how infuriating it is to receive postcards from Bali and Thailand from someone the Child Support Agency have deemed can only afford to pay \$10 towards the well-being of his child. A significant part of my weekly income was taken away without any consultation or warning. I don't know who the Agency is supposed to support but it's certainly not the child!"

# A Call to *Codify Family Law*

by Clare Ryan

In these times of legislative reform, it is surprising that there have been few calls for a codification of family law. 'Codification' means the collection of laws and regulations in a certain area of law into one Act or code. For example, in New Zealand we have codification of company law in the Companies Act 1993, and of income tax law in the Income Tax Act 1994. However, in family law the legislation has developed in a piecemeal fashion for over 40 years - from the Family Protection and Adoption Acts 1955 through the Guardianship Act 1968, the Matrimonial Property Act 1976, the Family Proceedings Act 1980, the Children and Young Persons and their Families Act 1989, the Child Support Act 1991, the Domestic Violence Act 1995 - to name a few.

When a relationship breaks up, with children involved, there are usually issues of custody and access, child maintenance, property and often spousal maintenance. Yet these common issues are spread over at least three or four pieces of legislation. What message are we giving society when we codify our commercial law but not our family law?

In Australia the situation is different. One year before New Zealand Parliament passed the Matrimonial Property Act 1976, the Australian Federal Parliament passed the Family Law Act 1975, a comprehensive code, accompanied by regulations and rules. It covers counselling, reconciliation, the constitution of the Family Court, dissolution and nullity of marriage, parentage/paternity, maintenance of children, custody and access to children, matrimonial property, spousal maintenance, maintenance agreements, and the Australian Institute of Family Studies (more on that later).

Of course, even such a code must be amended from time to time to meet society's changing needs. However, one Act or one code facilitates access to justice.

Australian law makers also seem more aware of the need to make available information and ready access to the law for those who cannot afford legal advice and who may not qualify for legal aid. The Family Courts in Australia, as well as the equivalent of the Legal Services Commission, and many legal firms provide information packs to enable

people to make applications to the Court without a lawyer where the issues are not too complex. The Family Court also holds 'information sessions' before mediation conferences.

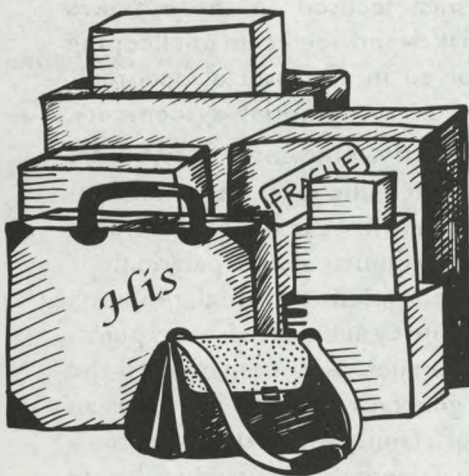
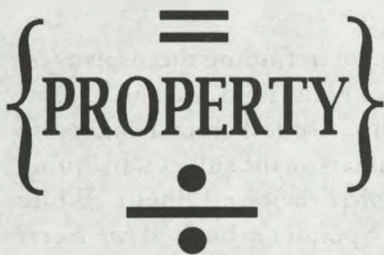
These are conferences where the parties and their lawyers meet with a judge to settle the matter, if possible, before going to a court hearing. The Court staff take the parties through the steps of a mediation conference so that they have some awareness of what will happen when the real mediation conference takes place.

Finally, there is the Australian Institute of Family Studies, established by the 1975 Act. The function of this is 'to promote by the conduct, encouragement and co-ordination of research and other appropriate means, the identification of and development of understanding of the factors affecting marital and family stability in Australia'. The object of the Institute - which may appear somewhat antiquated twenty years later - is to promote the protection of the family as the 'natural and fundamental group unit in society'.

Whether one agrees with that principle or not, the Institute provides up to date and useful statistics and reports on many aspects of marriage and



families in Australia - including the number of dissolutions, the extent of reported domestic violence, and the striking disparities between incomes of custodial spouses as compared with non-custodial spouses following the break-up of marriage. It would be of vital assistance to the Family Court in New Zealand if similar work could be adequately funded, staffed and supported.



graphic Kate Millington

## Divorce Equity - LOBBYING TO IMPROVE THE WOMEN'S LIVES AFTER DIVORCE

Every week 175 New Zealand couples divorce. We are all touched by divorce, say members of Divorce Equity. We either experience it ourselves or see the effect it has on family members and friends.

Divorce Equity is a lobby group working to change the laws on divorce which currently disadvantage women. They believe that it is women and children who are bearing the long-term economic and social costs of divorce, and that this is not what the law intended.

Changes they would like to see are:

- ★ Compensation in the divorce settlement for women (or men) who lose their employment skills while caring for the family at home.
- ★ Access to affordable child-care so that women can be economically independent through full-time employment.
- ★ Strong incentives for partners to disclose all the matrimonial assets and settle property issues within a strict time frame.
- ★ Elimination of lengthy custody disputes by awarding custody to the main caregiver during the marriage.
- ★ Independent monitoring of court decisions and outcomes.
- ★ Specialist training for Family Law judges and lawyers.
- ★ An effective complaints procedure.

The group's policy development coordinator, Lynne Dempsey, asks *Broadsheet* readers to please consider joining Divorce Equity, either to join in lobbying MPs and ministries, or just to support the group's work and credibility. "It only costs \$5 and it greatly helps us to keep the numbers of this lobby group up."

Divorce Equity has a newsletter, can supply information for lobbying and is currently working on an extensive position paper on divorce issues. Contact Divorce Equity at PO Box 7010, Te Ngae, Rotorua; or send your sub to the Treasurer: Cara Penny, 38 Okura River Rd, RD 2, Albany, Auckland.

*Avoiding*

# STDS

SEXUALLY  
TRANSMITTED  
DEBTS

by Alex Woodley & Linda Hill



**MANY WOMEN CONSIDER IT UNROMANTIC, OR EVEN UNFEMININE, TO DISCUSS MONEY. BUT NOTHING KILLS ROMANCE LIKE A SEXUALLY TRANSMITTED DEBT.**

Love and marriage, far from bringing security, have been the ruin of many a poor girl. In these times of independent, wage-earning women, the surprise is that so many women have tales of financial trust and betrayal. Sometimes it's a slow abdication of financial responsibility within traditional gender roles. Or maybe it's the less defined way that relationships now evolve. Sex, living together and economic mergers no longer happen all on one June day in a pavlova frock. Even when it starts out all clarity and commitment, the merger can still become a take-over. Or a raid.

Nineties girls need to take a prophylactic approach to money as well as sex - protect yourself!

### *When the relationship ends*

Many of the stories we hear - some quoted here - are about when marriages or de facto relationships break up. The difficulty that widows and other women left 'on their own' face in dealing with finances they have perhaps not taken responsibility

for before, or in finding themselves on a much lower household income, is now commonly discussed. Women bankers are running seminars on the subject. In Spring 1995 *Broadsheet* reviewed Shelby White and Lynne Spender's book *What Every Woman Should Know About Her Partner's Money*, which focused on the mistakes women make - and regret - in not keeping fully involved in all financial decisions. They discuss pre-nuptial agreements, marital property, knowing what you are signing, divorce, the mess afterwards, superannuation, wills, the rights of children - and what to do first after separation.

In considering marital property, Lynne Dempsey of Divorce Equity points out that the major asset of a marriage is the ability to generate income. She gives an example of a family where the father has a professional degree. The first decades are often the career establishment years for

him and the child bearing years for her. There may be few assets, fairly low income and high mortgage payments, perhaps student loan repayments. After the separation and the property settlement, his prospects are likely to rise. A doctor husband on \$100,000 a year can quickly rebuild his financial position, while she's on the DPB, trying to get some training herself or worrying about the effective marginal tax rate of a part-time job. The opportunity costs of being responsible for the kids might not be compensated for by giving her all the marital assets - and chance would be a fine thing!

Of course in these days of so-called economic recovery, some households have few assets to divide and fathers as well as mothers may have few prospects. The fights may be over debt repayments rather than assets, though 'great expectations' can lead to as many debts as unemployment. And debts from joint credit cards or guaranteeing his business loans can linger long after the relationship sours.

### *Start as you mean to go on*

It seems to us that some of the financial hazards in breaking up have their seeds sown in the way finances are arranged during the relationship's good old days. Instead of drifting together in hazy romance, the tensions

inherent in togetherness, independence and money need to be faced and worked through at the beginning of any serious relationship. The ideal or illusion that loving is total sharing may be temporary or one sided. You may find that what's yours is his and what's his is his own. (Or her own - it has been known).

Pooling incomes is not as common as many people assume. Research by Robin Fleming and Susi Easting, based on similar research overseas, showed a variety of arrangements, which they grouped as:

- pooling all income
- most money pooled, with each partner retaining some personal money
- main income earner (male) gives woman allowance for household expenses
- one person, man or woman, manages the total family income
- separate finances with each paying an agreed section of household expenditure
- incomes added together and then divided between the partners
- combinations of the above

These kinds of arrangement need to be thought through carefully, and may need to be renegotiated when circumstances change. What feels best for you? What is a fair partnership? What about if you are not earning when the children are small? They are your partner's kids, too, and any more than 50% of the child care and housework is in fact working for him. How will decisions be made

*"He looked after all our major financial transactions, loans, etc. I had two children, was working fulltime and was just too busy and too tired to bother keeping track. I ended up on the DPB trying to pay off all his spending on our joint credit card."*

about spending, large and small? How will you ensure that you are fully involved and therefore fully informed about everything that affects your financial security?

### *Entitled to a say*

Robin and Susi's research was on Pakeha couples with older children (ie parents free to work). Drawing on British research findings, a careful distinction was made between responsibility for paying the bills or making ends meet, and control over major spending decisions. A key finding was that in Pakeha couples, the woman's power of involvement in financial decision making was proportional to the contribution she made to household income. The behaviour and comments of both men and women reflected this understanding.

Parallel studies were done on Maori and Pacific Island households, showing different patterns. In Maori households women more than men were involved in the management and control of money because women

were involved in the day to day provision of food and the care of children. (The very reason women are often less available to earn money which among Pakeha women reduces their control over money.) There was a tendency, however, for the woman's needs to be conflated with those of the household. As when one Maori husband gave himself a trip to Australia because he had bought his wife a deep freeze.

In the Pacific Island households, the women generally had more say over family finances, despite a traditional acknowledgement of a male head of household. All were extended families of some form, involving wider financial obligations but also greater access to the income of others. Getting a bill paid was seen as more important than who paid it, and all money was 'for the family first'. However, unemployed women in the study did not consider themselves without income and felt definitely entitled to use the husband's or family's income for personal items.

Pakeha women who are not earning often feel they should not be spending family money on themselves. If we are not paying fully our way, we don't feel entitled to have our say and our share of control over the finances. And nor does he.

We don't feel entitled. This one needs thinking about. Over their lifetimes, the vast majority of women in couples personally generate enough in-

come to support themselves and contribute to their children's support, not to mention the mortgage. We only take a few years off these days when the kids are small. And that's because it's us that earn less. And that's because the average boss thinks women's work is worth on average 25% less a week than men's. When we tried to prove them wrong, Jim and Bill changed the law - at the very moment Ruth was out Rogering the lot of them!

*a* time use study in Australia showed that women do twice as much unpaid work around the house as men - in fact, the burden goes up 60% when a woman takes on a male partner. (The Ministry of Women's Affairs never got the money to do a similar study here). The United Nations takes a global view of it - women own 1% of the wealth, earn 10% of the income and do 90% of the unpaid work. It certainly seems to us that women should feel fully entitled to a lot more than we usually get.

After twenty years of the Matrimonial Property Act, there is no research that we know of to see whether women are really getting fair shares. A great deal of anecdotal information suggests that they are not. Recent research establishing a 'poverty line' has revealed that those households below it are disproportionately solo parent families. And the population statistics show that most single parents are women in their thirties and forties whose marriage or relationship has ended.

"The arrangement was that I paid all the bills - rent, food, electricity, the lot - and he made the repayments on our (very expensive) car. Despite earning twice as much as I did, he never seemed to have any money, so I paid when we went out as well. Of course, when we separated, the car (now paid off) was in his name. I left with nothing. We'd agreed it was a joint asset at the time but when push came to shove he just said, Tough."

*t*he message for the modern girl is, True Love is .....what? Wonderful? But don't ever let romance blur your financial vision. Even the perfect partner can fall under a bus. And as these quotes from our friends suggest, even the perfect partner can turn into a perfect arsehole.



## *how to*

# AVOID TEARS AND RIPOFFS...

- ★ Negotiate coupledness, don't slide into it.
  - ★ Get it in writing.
  - ★ A pre-cohabitation agreement makes sense, especially if you already have assets or heirs.
  - ★ Clear negotiation on household expenses. If you pay food/electricity and he/she pays mortgage, get this trade-off in writing
  - ★ Clarify if you (or he/she) are paying rent or contributing to mortgage payments, and who gets what equity in the house.
- 
- ★ Clarify who gets to use and who really owns assets, and make sure any joint assets are in both names (cars, house, even the stereo and the sofa).
  - ★ Don't even think about joint credit cards!
  - ★ Don't sign or guarantee loans for partners that you won't want to pay off on your own.
  - ★ Remember it's 50:50 on marital debts as well as marital assets.
  - ★ Get valuations done as soon as you separate, before property gets 'lost' or rundown.
  - ★ Don't be a sleeping partner in any marital finances. Know about the insurance, the investments, the superannuation, the automatic payments, the debts.
  - ★ Remember money and assets can be siphoned off by whoever controls the chequebook and papers during a bitter breakup.
  - ★ Start as you mean to go on....and never support a man through Med School!.

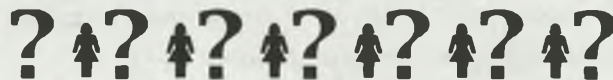
"I was just saying to my friend,  
look how well we are doing now. Both of us  
separated about two years ago. We've both upskilled,  
we own our houses, we're happy on our own -  
we're really getting it together."



# What about the mothers?

Alex Woodley

Children's best interests are supposed to be at the centre of custody disputes. However, mothers matter too. It may be time to radically rethink our approach to custody and access.



**B**reak ups can be acrimonious. Problems settling property matters may seem bad enough ... but what about the kids.

It is apparent that many New Zealand children are casualties in the separation process. Gabrielle Maxwell, from the Office of the Commissioner for Children, says that kids can experience considerable upheaval when parents separate. One parent leaves, the family may have to move house, familiar furniture may disappear and the children themselves may have to move between houses. Sorting out custody arrangements can add to the confusion. There may be intense and continuing hostility between parents, exposing

the kids to conflict, or the kids may have to live their lives with conflicting rules and value systems. Where there has been violence or abuse, the safety of the children is also an issue.

What may not be so apparent, however, is that mothers can be casualties of the custody process too.

In her book *Mothers on Trial*, Phyllis Chesler argues that the court process and custody battles discriminate against women.

Chesler interviewed three hundred mothers, fathers, children and custody experts in the United States, Canada and sixty five countries around the world.

Her findings suggest that

films like *Kramer vs Kramer*, in which after seven years of 'single mothering' Ms Kramer abandons her long-absent husband and young son, only to return eighteen months later to win courtroom custody, are simply Hollywood fantasies.

The reality is that after years of absent parenting, it is fathers, not mothers, who are winning visitation and custody rights.

According to Chesler, our standards for good mothering and fathering differ sharply. We take custodial mothers for granted but 'heroize' custodial fathers. An ideal father is expected to legally acknowledge and financially support his children. 'Fathers who do anything



(more) for their children are often seen as 'better' than mothers who are, after all, supposed to do everything.'

Given these double standards in parenting, Chesler decided to investigate how often those mothers society would consider 'good mothers', in that they embodied the ideals of cooking, cleaning and caring for their children, lost custody to absent or abusive fathers.

She found that, when challenged for the custody of their children, seventy percent of the 'good mothers' lost.

The double standards in parenting, she argues, mean that all mothers are custodially vulnerable because they are women. All fathers, including violent, absent or passive fathers can win custody, not because they are truly 'equal' parents but because fathers are men.

So what's happening here in New Zealand?

The situation is difficult to gauge. Neither the Family Court nor the Ministry of Justice keep statistics on which parent is awarded custody.

A number of lawyers interviewed for this article, however, hastened to assure me that the situation outlined by Chesler would be unlikely to happen in New Zealand. Interestingly, at least some New Zealand mothers beg to differ.

The mothers interviewed for this article felt that Chesler's study quite accurately reflected their battle for custody.

It would certainly appear that New Zealand mothers are being increasingly challenged for custody. According to Auckland University law lecturer, Pauline Tapp, the gossip around town has been that lawyers have noticed a marked increase in fathers fighting for custody. It would seem that the stakes in custody disputes have been raised since the clampdown on maintenance payments following the enforcement of the Child Support Act. In some cases this sudden interest by fathers in their children has appeared years after virtual abandonment.

**W**e also know that the New Zealand court process disadvantages women.

Maxwell says that she has watched women express their feelings about the potential loss of their children in the Family Court and has recognised the disadvantage to their case compared to a relatively impassive impression created by their male partners.

Similarly legal costs disadvantage the partner with the least resources - usually women. It is possible to apply for legal aid - in fact in 1990 \$27.7 million, or half the legal aid budget was

spent on Family Court cases. However, legal aid can be recovered, for example from the sale of assets or from matrimonial property. This too disadvantages the partner with less money or fewer assets.

Jacqui Fill, from the Women's Centre in Auckland, says "As men are working, they tend to have more experience in dealing with lawyers. For many women, it's the first time they've been to a lawyer. It's an unfamiliar process at a time that they are running on raw adrenalin and desperate for their kids. They want their kids now, not six months down the track.

"Women may feel pressured into settling cases out of court. How many women are coerced into agreeing to custody arrangements as they can't afford lawyers or the costs of long, drawn out custody disputes? How many are bullied by accusations of poor mothering and the thought that they could lose even more access if decisions are left up to a court?"

There appears to be reasonably widespread dissatisfaction amongst both mothers and fathers with the resolution of custody and access disputes in New Zealand. Studies indicate that parents are concerned with delays in court decisions, legal costs and that arrangements are meeting the needs of their children.



Judges too, have voiced concerns about deciding disputed cases.

To overcome the difficulties in settling custody and access disputes, there have been proposals for new ways at arriving at access arrangements which would be more advantageous to women.

**A**lthough there are a variety of approaches to conciliation, mediation and different models of care dispute resolution from Australia, the United States and the United Kingdom, Maxwell argues that a Family Care Conference may be a more user friendly approach to resolving custody disputes.

While acknowledging that the family dynamics may be replicated in a family conference, her research on youth justice suggests that family group conferences are places where women's voices are heard and less of the traditional disadvantages are experienced by women.

Where issues of abuse or violence are present she advocates indirect mediation or shuttle diplomacy.

A vital issue she identifies is whether children would have a voice in these conferences. It is important that children are given an effective role in decisions about their fu-

ture and any changes in the process do not disadvantage them.

Maxwell argues research on youth justice suggests that although young people were often reluctant to participate in the family group conferences, the contrast with the courtroom was clear. Young people were more likely to feel that they had a role in the decisions and be satisfied with the outcomes than when the decision was made in a courtroom. Although the com-

***we must find ways which do not disadvantage children or women to resolve custody arrangements***

parisons are not necessarily appropriate as the matters being decided are very different, she argues that participation in the initial process and participation in the negotiations may help some children to manage discussions with their parents.

It is clear that there are seldom ideal outcomes in cus-

tody disputes. However as Chesler argues, we must find ways which do not disadvantage children or women to resolve custody arrangements.

**A**nd if you are going through a custody dispute, as an interviewee of Chesler's said;

" You'll need people to hold your hand, to hold you, to take care of your kids, to cook a meal, to say 'I care'. You'll need people to keep telling you that you're sane and that you have rights. Find those people now."

*1. Maxwell G.M. Arrangements for the Children After Separation. Women's Law Conference papers, 1993.*



**ANIMAL RESEARCH TAKES LIVES  
HUMANS AND ANIMALS BOTH SUFFER**  
A formidable and compelling book which systematically destroys every unsubstantial claim put forward by the vivisectors in exhaustive detail. An excellent AV reference source. If you buy only one reference book this year make it this one!  
To the Anti Vivisection Society  
PO Box 2065 Wellington  
I enclose \$.... for ....books at \$25 postage paid  
Name .....  
Address.....



## **PROTECT yourself**

In the meantime there are ways to protect yourself from even more unnecessary heartbreak.

A common mistake is to base arrangements on trust.

Whether you go through the Family Court process or not, make sure that any agreements you and your partner make are in writing and checked by a lawyer. They should clearly spell out the arrangements and the intentions of both parties.

When Leah Clarke and her partner separated it was extremely acrimonious. However Leah wanted to do what was best for their two pre-school children.

"Rob had very little to do with the day to day care of the kids. He often left for work before the kids got up and worked late or went to the pub after work so the kids were in bed by the time he got home. It was really hard, but I wanted to play fair. I wanted the kids to have access to their father so I agreed that we should share the custody between us. However nothing was written down.

"Then my youngest daughter got sick. A cold turned into pneumonia and I ended up having to take her to hospital in the middle of the night. Rob found out and was furious - he blamed me for letting her get so ill. When we got home from hospital at 1am, he came around and started banging on the door. I didn't want him to wake the kids so I let him in. He snatched her out of bed and kidnapped her. It was pouring with rain. His last words were "You'll never see her again."

"I went straight down to the police station. However, the police said they couldn't do anything. Neither of us had custody so as far as they were concerned he could take her any time he wanted to day or night. I couldn't find her, I had no idea where he'd gone, or where he'd taken her. In the end a friend brought her back."

Leah got her daughter back. Jessie Denholme wasn't so lucky.

She, her husband and their two daughters emigrated to New Zealand. While here they separated and she came out as a lesbian.

"We were both still living here, when my ex husband asked if he could take the kids back to Scotland for a holiday. I wasn't that keen but thought it would be a good opportunity for them to visit their family. He took the children and simply didn't bring them back. He didn't even let me know where they were living." Although not earning much, Jess was able to get enough money together to go to Scotland and find them. She finally managed to track her children down and brought them back to New Zealand.

"However he followed me back to New Zealand and took me to Court. He argued for the return of the children to Scotland under the Hague Convention. Under this convention the court can be asked to return children to their country of residence. Although I argued that New Zealand was their country of residence and that I had only agreed that the kids visit Scotland, the court ruled that it was their place of residence. The kids were returned to Scotland."

Jess and her partner went back to Scotland to fight for the custody of her kids.

"Scottish courts are so conservative and homophobic I not only lost custody, but access. The court ruled it would be better for the non custodial parent me to disappear into obscurity."

♀

A therapist's view of relationships

# Breaking

THE TIES THAT

# Bind



making and *breaking* relationships

by Jude Meikle

**R**elationships are such a hot topic - who's going with who, who's just broken up with whom, who's into who and who's not paying! Where would we be without gossip?! But for all the talk, the endless analysis, the breaking up and making up, do we really understand the process of this thing called a 'Relationship'? How are we to make sense of the reality that we repeatedly get into relationships that don't work: that are possessive, or smothering, or violent, or painful? Even when we know all these things it STILL takes us months and even years to get out of them. And then we look back and can't understand what took us so long, when it was so OBVIOUS!! In order to appreciate the process of coming apart we have to understand the process involved in getting together, and then - PERHAPS - we just might

be able to make the endings that we need to make, when we need to make them.

When we meet someone we connect at many levels of our psyche, some of them conscious, many more of them unconscious. It is true of both romantic and non-romantic relationships. However, non-romantic relationships don't carry quite the same charge around 'breaking up' that romantic relationships do, and so this article will apply itself to the latter.

In our society, which is largely based on European white patriarchal culture, there is a huge emphasis on physical attractiveness and sexual availability. Those of us whose roots go back into that civilisation will be very heavily conditioned by these attitudes and, to varying degrees, by the feminist reactions to it. Those of us whose roots go back

into other cultures will have additional input as well, but given that in this country this is the dominant culture, it will be overlaid with the same values.



## **MAKING** *the ties that bind*

Engagement at the Lust level This is where the main medium of contact is sexual attraction and gratification. The relationship is tempestuous, exciting, consuming, obsessive and mainly centred around sexual passion here, there and everywhere, and actual personal interrelating is low. Involvement in each other's lives

is minimal. Endings are sudden and painful, and usually happen when one partner becomes sexually attracted to another person. Personal needs of acceptance, love, caring and support are subsumed into the chemistry of sexual desire, and so are not satisfactorily met at anything but a physical level. Relationships tend to be brief, passionate, sometimes physically violent, and almost always with no gap between partners.

#### Engagement at the Personal Need level

This is where the attraction is towards someone who is caring and nurturing, and where there is a sense of considerable security and acceptance with the other person. The connection is then eroticised in the initial stages. There is often a great deal of affectionate contact, but sex tends to be problematic because the primary ground of the association is emotional and based on need rather than on the mutual reality of love, and since the need is rooted in the mother-child relationship there is an unconscious incest taboo operating. Hence these relationships tend to be long drawn-out affairs, with long periods of no sexual contact in them. They are often on-again/off-again, with trial separations and affairs on the side, and can be emotionally consuming and exhausting. Endings are tortuous processes, as the needs fight for continuation of care and nurturance against the obvious evidence that

the relationship between these two people is not working and they need to separate. For the needy, separation is the worst terror.

#### Engagement at the Mental level

The attraction here is one of like minds; the other is seen as attractive in her ability to be witty, intelligent, sparky, idealistic and so on. The meetings of minds is experienced as profoundly affirming and intellectually seductive and the relationship that may form is exciting in a creative way. This then, as before, is eroticised and sexual energy is used to cement the connection into a relationship. Often there are unseen or unacknowledged personal needs behind the mental creativity, which begin to come in and upset the applecart once the honeymoon period is over. Such relationships go through creative highs, and turgid emotional lows, as the unknown needs assert themselves and are not understood or responded to in the desired manner. These relationships can drag on for a very long time because the creative connections are so riveting and reassuring. It can take years to realise that there is a level of non-communication and miscommunication that is not being resolved and, in many cases, cannot be resolved because the capacity to truly care for an Other simply isn't there.

#### Engagement at the Spiritual level

Of all the possible connections, this is the most beguiling and the most dangerous. Here, the sense of meeting of minds is extended to the meeting of souls, which is even more convincing! The relationship then takes on cosmic proportions, even extending into past lifetimes and so on. The 'rightness' and sense of it somehow being 'ordained' takes it out of the realm of personal choice into the certainty of divine intervention. Very secure-making. Personal needs and creative mind needs are even more hidden and unacknowledged, and hence erupt into the relationship in very distorted ways. Whoever can pull the greater spiritual authority for their actions, wins. Sex can be extremely passionate in the first few encounters but then can run into trouble as 'spirituality' and sex are so often seen to be mutually exclusive at some deep more-or-less unconscious level. These relationships may be either brief, like bright stars across the firmament - i.e. lust masquerading as soul connection, in which case one person will often experience the amount of 'soul' as overwhelming and withdraw - or extremely drawn-out with a lot of turbulent emotional exchanges and endless soul-searching as the original 'soul-connection' is desperately sought to re-establish stability. Endings usually finally occur when one or other partner meets someone with whom they have

an even stronger and more brilliant soul connection than before - and go off and have sex with them.

### Engagement at the Self level

This is a rare event. When someone has done their own 'inner work' and taken full responsibility for who they are at every physical, emotional, mental and spiritual level, then they are ready to engage another person as a whole Self also; as a Being of uniqueness, a Life of engaging beauty and delight. In such a relationship all levels of need are included and attended to, not without difficulty admittedly, but in the understanding that everything has a place. Differences are respected and individual freedom attended to. It is bloody hard work. Such relationships tend to be very enduring, often lasting to the death of one partner. There is a sense of seeing and been seen that transcends personal needs and boundaries, a sense of the Relationship as a living being in its own right, with a life and vibrancy beyond compare. The relationship as a whole is treasured and nurtured, not just the individual needs within. Should break-up occur in such cases, it only does so after much genuine soul-searching and negotiation, and the partners may well retain a friendship once the pain of separation is overcome.



## CUTTING the ties that bind

---

---

Imagine two psyches coming together and connecting in one or more of the ways described above. If we could see it for real, we would see a myriad of little circuits building busily between each person. Each level has its own depth into the psyche, oddly enough - for all the publicity it gets - sex is the most superficial; but because it is so immediately gratifying it is a very persuasive connection in the short term.

Connections at the other three levels - emotional, mental and spiritual - tends to go quite deep, but into the layers of the psyche holding past injuries and unmet child needs, rather than layers of Self. Various aspects of Mother get projected onto the partner and these serve to imbue the relationship with significance. So the connections have depth but lack reality - the partner is not the Mother.

At the level of Self meeting Other, the connections go very deep indeed, on all levels, because the relationship is based on the current day-to-day reality between two people. Significant experiences are created between them which build real Self and Soul being.

Separating in any of these situations requires discon-

nection of these circuits. This may be achieved by simple hatchet jobs - rows, fights, walking out and so on, or by the complex hatchet jobs involving the very destructive games of intrigue, lying and betrayal. The only thing that is achieved is the separation; the likelihood of repeating the same patterns and the same injuries, the same damage and the same damage-control, is enormous. There is little increase in self-knowledge and self-responsibility, little improvement in capacity to respect and care unconditionally for an Other.

A more effective disconnection is achieved by distangling the mutual circuits, and this is done only by the self-scrutiny of one's behaviours and some understanding of the origins of those behaviours in past history. This may well sound like a plug for therapy, and in many cases therapy - either alone or as a couple or both - can be very helpful. But many people manage perfectly adequately to examine their life circumstances and make the necessary changes. Most of us are responsibly intelligent and can recognise a repeating pattern when it hits us across the face for the third or fourth time!

When past injuries and needs are taken care of in a constructive self-caring way, the lines of communication open up and the reality of any relationship can be seen in much greater clarity. Most often there tends to be one person doing the leaving and one being left (aban-

doned/rejected). The one doing the leaving has power on her side - if she has done her homework she will be clear about the reality of the relationship she is leaving and will already be disengaging from it. The harder task is left to the one who is being left, who will have all sorts of rejection issues to deal with and whose first line of defence will be to hang on at all costs. It takes a long time - months or even years - to fully disengage from such a separation. To let go the many situations and circumstances of connection - familiar places, memories, shared moments, music, friends in common, families and so on. The aching return to singularity may be even harder if the partner, as so often happens, goes of happily with someone else. The dangerous temptation at this time is to obliterate the painful reality in the arms of another - and so we hurtle from relationship to relationship.

The whole process of separation follows Kubler-Ross's 5 stages of acceptance of dying, which is very appropriate when you think about it. First there is the period of numbness and shock, characterised by disbelief as the psyche tries to come to terms with the actual fact of the break-up. As the reality dawns there is a reaction of remorse or bargaining - "if only I had..." or "if I do this or change that will she come back or at least be friends or ... or". This indicates that the event of break-up is being registered but not ac-

cepted. There is little progress that can be made at this time and changes in perspective or in circumstances cannot be realistically expected; the person needs time to recover their sense of themselves as an individual before significant changes can be made. Nevertheless, a person at this time will often have all sorts of plans for change in mind, as a protection against the pain they are experiencing, but should not be encouraged to follow them through. With acceptance of the fact of the irreversible nature of the break-up, there can come anger, blaming and revenge, as the hurt emerges more fully into the emotions. Unpleasant though it may be to outsiders, the person should be encouraged to express these emotions as this is the only way, at this time, that they have of trying to regain some sense of dignity and power in a situation that has left them feeling anything but! Once these emotions are expressed and healed, the person can move onto real acceptance - this break-up has happened and I am left with this situation (whatever it is). There will undoubtedly be some resignation in there, but at this point it is true that 'time heals'. Gradually the individual life returns, new things begin to emerge, the pain lessens and some sense of self-worth and zest for life begins to emerge. Eventually the event and lessons learned will be absorbed and integrated, a sense of having grown through the break-up will become appar-

ent and the full sense of Selfhood at a new level of being will be established. Many people are content to leave it there and go on to the next phase of their life in a renewed sense of vigour. For the few who pursue their inner growth to completion, there is a final stage. The event or break-up is ultimately placed in the context of their overall spiritual growth and development, and the full purpose and meaning of having suffered through such an event is revealed. This leads to a greater sense of connection with the ultimate purposefulness of Life and an appreciation of the event as a significantly necessary occurrence in the person's life, so that they now move on with a sense of profound gratitude and awe.

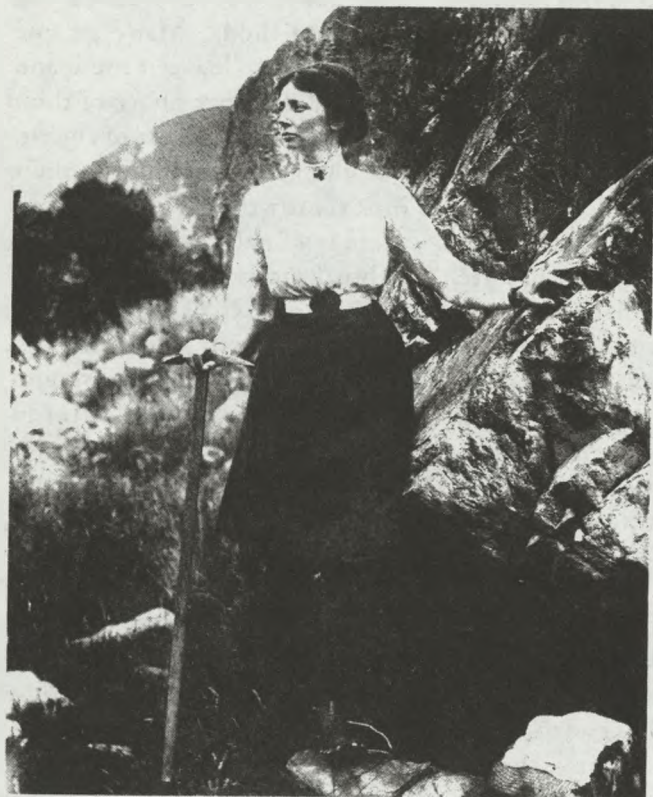
**R**ecovery from the trauma of break-up may involve one or all of these stages. The more completely a person enters into a relationship, the more anguishing the break-up will be. But the more one can enter into the completion of the recovery process, the more profound the recovery is and the more substantial the sense of Self at the end of it.



regular

# A Sporting Chance

by Anne Woodley



## CLIMB THE HIGHEST MOUNTAIN A PROFILE OF FREDA DU FAUR

"From the moment my eyes rested on the snow clad Alps I worshipped their beauty and was filled with a passionate longing to touch those shining snows, climb to their height of silence and solitude and to feel myself at one with the mighty forces around me."

So said Freda du Faur who, despite (or maybe to spite) the suffocating social conventions of the time, became the first woman to scale Mount Cook.

She is a significant woman in New Zealand history for more than just her feminist flare. It was Freda du Faur who stretched the limits of what could be achieved by amateurs on guided walks and was in fact one of the greatest, if not the greatest amateur climber of the time.

Born in Sydney in 1896, Freda had the good fortune to be

brought up near what is now Kuringai National Park. Roaming through the hills with her dog Possie, she learned to scramble and climb. It was a background of, if not privilege, then certainly comfort. Through life she had a private income and so the means to do as she wished.

Freda tried nursing for a while, but it appeared she didn't quite have what it took. "Mental strain on sensitive highly-strung nature had been too great." Having given that away as a bad deal, it is surprising then to think she

took on the highly stressful sport of mountaineering. It demands a great deal of personal and mental fortitude to overcome snow, altitude and cold. Freda also had to fight the public attitude of the time, that her reputation could be ruined.

Although she had frequently visited New Zealand on holiday, it was not until 1906 that she made her way to the South Island and fell in love with the Southern Alps. Mount Cook inspired her to return. She had done some low level walks and

## regular

decided she wanted to come back one day to climb Mount Cook. It was on this holiday that she met Peter Graham, the chief guide at the park. He became her teacher and mentor, introducing her to basic rope work and skills. She did some walks that holiday but family matters called her home.

She was not to return until 1908. By then it was clear to all that her intention was to do the most challenging of climbs. The disapproving women at the Hermitage rattled the bone china with gossip. Here was a single woman who intended going out on walks alone with a single male companion.

Says Freda, "They assured me, in all seriousness, that if I were to go out alone with a guide I would lose my reputation. The fact that the guide in question was Peter Graham, whose reputation as a man was one at which the most rigid moralist could not cavil, made no difference. If my reputation were so fragile a thing that it would not bear such a test, then I would be very well rid of a useless article."

And so she flouted convention with little compromise. She hired a second guide. It appears that he was not quite competent in the mountains and ended up dangling on the end of her rope at times. She didn't share a tent with her guides - a cold option in the ice and snow, and a heavy burden as they had to lug around an extra tent. She also dressed in what Graham referred to as her 'frill'. It was a short skirt that she wore over

trousers and knee length puttees. She would take off her modesty 'frill', though, on difficult climbs.

For the next two seasons she gained more experience in the New Zealand mountains, venturing on to greater and more technically challenging climbs.

### "Feeling very little, very lonely and much inclined to cry."

In February 1910 it became known that she was to attempt Mount Cook. 'Madness', 'Unjustifiable risk', came the supportive responses. It was a failure. Weather turned them back and, with the climbing season over, Freda returned to Sydney temporarily bowed but mentally undaunted. Over the winter she worked out at a local physical academy to keep fit. It was there she met trainer Muriel Cadogen, who was to become her life long companion.

At the end of 1910, fit and fired up, Freda returned to New Zealand. With Peter Graham as her guide (and shockingly sharing a tent with him) she became the first woman to climb Mount Cook. 'Feeling very little, very lonely and much inclined to cry', Freda stood atop the highest peak in New Zealand. She and Graham had managed to climb the mountain, and in record time as well.

For the next four sea-

sons Freda du Faur explored the Southern Alps, but 1913 was to be her last season in New Zealand. Her companion and one-time trainer Muriel Cadogen moved to England in 1914 and Freda followed.

Freda's sensitivity, so absent from her public life during her climbing days, came out in her tragic end. Muriel Cadogen died in 1929. Alone and bereft, Freda returned to Sydney. She was unable to re-establish her life and in 1935 she committed suicide.

Freda du Faur is one of New Zealand's best known female climbers and her legacy remains in the Southern Alps. She named three mountains during her climbing sojourns here. Mt Freda, Mt Cadogen and Mt Nazomi. Perhaps more importantly than names on a map, she created new heights and standards in climbing for men and women. ♀



**edible  
woman  
label**  
available  
at

**WHO  
SLAPPED  
JOHNNY**

474  
Queen  
Street  
Auckland  
09 3023279

# Tongue 'n Cheek

---

## the making of lesbian loves!



Lisa Howard - Smith takes a light hearted look at Lesbian Lovin' and Living, with some assistance from **Shelley Roberts** author of *Roberts' Rules of Lesbian Living* (Spinsters Ink, 1996).

**W**hile it is recognised that lesbians are as diverse as any other species on this earth there are some 'givens' that are globally accepted, such as the situation that k.d. referred to at her recent concert. You know: how we have a propensity to turn up on the second date with a U-haul trailer in tow, brimming with all our worldly possessions!

It is never a good idea to ask someone to marry you before the first date.

What is it about the first whiff of lesbian love, or lust, that makes us want to pledge life long devotion, half shares in your k.d. collection and sometimes even a mortgage in the 'burbs? How many times have you thought at the beginning of the latest liaison, 'Is all the hurt and pain going to be worth it?' and have answered with a resounding, 'Yes!'

Sex changes everything.

Sometimes we can be our own worst enemies. Is it any wonder we are in need of sage wisdom from the *Lesbians and The Law* resources. If every dyke

takes the advice contained in these, law could prove a very profitable career move!

It is much cheaper to say - " No thank you, I have to milk the bison this weekend " - now than it is to break up later.

It is not, however, easier.

Why is it that those rose-tinteds seem to fog the grey matter with a cloying lavender mist that all too frequently has us seeing red, going blue in the face, green round the gills and uttering black oaths at the other end? And you wondered about the origin of the rainbow flag. Sometimes it can seem like we're chasing the pot of gold - metaphorically speaking.

Half of the people at your commitment ceremony will be uncomfortable.

Not counting your partner.

So there you are, happily content and committed, shopping for purple sheets and hers 'n hers nail clippers, plus deciding on the off-spring - canine or felinc, female of course. And trying to accom-



## feature

moderate two house-loads of furniture and appliances under one roof. Even a large and drafty Grey Lynn villa can seem cramped!

Every lesbian brings a 1. toaster, 2. steam iron, 3. computer, to each new relationship.

While experience may not have made us less hasty, it has taught us just how expensive breaking up can be when we have to replace all those appliances - even though this time you know it's for real. Besides there are some things you just can't give away, like that exquisite Judy Darragh piece you pestered your last lover to buy. And then there's all the emotional baggage that we often have difficulty divesting ourselves of.

You will always solve the problems of the last relationship in the current one.  
It will not, however, help.

Of course, there are some who do become more cautious and decide to live apart for at least three months before they try the commitment 'thang'. But somehow the expense of running two households or, in extreme cases, the cost of airfares between Auckland and Wellington (not to mention the toll bill!) always pushes the issue into touch. Redundancy can also lend a helping hand.



Long distance relationships never reflect what the relationship will look like in the same house.

Besides you invariably end up with half your clothes, your good boots, significant appliances and the KY at her place. Which is fine on the nights you're there but problematic when you decide it's time to have at least one night at your place. It can become an organisational nightmare! Sometimes it's just easier to combine everything, or buy in lots of two.

After one year all lesbian couples will be wearing at least one matching item.

So, you've survived up to your first anniversary, often celebrated by lesbians in months rather than years - outlasting the shelf-life of corn chips can be the acid test for many a relationship! And as the bond continues to endure you start making plans for the future. It's human nature. Should you combine your finances? Put her name on your insurance policy? Will she care for you at home after you've had to have the hip replacement operation or will you instead move into the olde dykes home together?

Only one member of each couple will be truly thrilled to have lesbian and gay marriage legalised. Which one will vary from day to day.

All too often we look to our partners to make our world complete, to provide what we perceive is lacking in ourselves and/or our lives. It can appear as an overwhelming responsibility - 'joined at the hip' can take on a whole new meaning!

"I love you" is not a question.

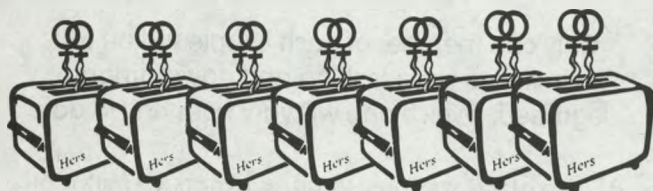
Just what issues cause that secure bond to fray, when the nit-picking starts the unpicking, can vary from couple to couple and each relationship. But beware becoming involved with someone whose palate is delicate when yours craves the immolate effect of Hyderabad Chilli Chicken from Diva on Dominion Road.

Taking food off your lover's plate is not considered grounds for divorce. For the first three years it's considered fair trade.

Why is it that when the going gets tough even the most active tongues become dormant. While we're wonderful at mediating everyone else's problems, define the principles of co-dependency with ease and can process an issue better than Tasman Pulp & Paper, lesbians often have difficulty with clear open dialogue - hurling insults notwithstanding. Is it any wonder that lesbian therapy is a booming market these days?

No' is a complete sentence.

As lesbians we have always had to make it up as we go along. There's not a tried and true example of how to have a successful relationship, regardless of what the heterosexuals say! If you agree that the personal is indeed political then it can present a challenge. Do we crave the security of a (exclusive) relationship because that's a basic human need, or because we are - understandably - conditioned to believe this is what we desire. Some brave women have lead by example: come back Sharon, all is forgiven.



Serial monogamy is swell until you get tired of the same old serial every morning.

So it's come to this, a parting of the ways. However, an impeding factor to a quick break might be a severe attack of 'toxic niceness', an intrinsic trait of women in general. Together you have woven a herstory between yourselves, albeit only table mat size perhaps, but you value it all the same. You still care and want to support each other through this sad transition. There ensues long sessions of intense discussion about how it went wrong and what could have been done differently, after which you just may be tempted to 'try again'.

It is possible to spend more time breaking up than you actually spent being together.

However, at some point one of you may lose patience, or find another. It's amazing how either of these things can really speed up the process. Previous virtues quickly become qualities to be vilified. And pity the poor host who inadvertently invites both of you to the same party. In time reason will prevail, you can't afford to remain at odds with ex-lovers - the community is just too small!

There's no such thing as lesbian divorce. There is only thermonuclear war. And then best friends.

So you've sworn off relationships for life, become a radical celibate - that is, until the rather dashing butch in black levis and a fitting white t-shirt flashes you a smile. And isn't it charming the way her fringe falls into her eyes.

The average interval between lesbian relationships is a minus three point seven minutes.

However, caution tempers your flight of fancy. A vivid sappho-drama of the recently demised relationship plays before your eyes. Can you allow another to get so close again, indulge in the sweet spoils of sexual intimacy with someone else so soon? Before you surrender up your soft and vulnerable lips you need to consider the risks carefully. Hmmmm, why not!

The real test of a lesbian is not starting the first relationship.  
It's starting the second.

Well, if at first you don't succeed ... take it from the top. Play it again Sam.

♀

Lesbians, for the most part, are an extraordinarily optimistic group.

# Christchurch C o m m e n t



by Pat Rosier

As I write, more or less in the middle of a cold, wet winter, it is six months since my daughter Helen died and I am beginning to know the awful permanence of her death. We do not, at least in our privileged western world, expect our children to die before us, so there is a dislocation, an altering of reality in this loss. It brings, also, a resolve to live more, to be more in myself and in the world.

I wrote in my last column of promoting my freelance work. Thank you to those who responded with contacts and information. The whole process of generating work has proceeded more slowly than I planned. Glenda and I have ended - are ending, as the separating of emotional, financial and property ties continues - our relationship, and that of course takes huge amounts of energy. And I have had this winter's dreadful 'flu' and followed that with an ear infection. I don't remember having an ear infection before, even as a child, and was a bit slow recognising what was happening and ended up with what I can only describe as a terrible toothache in my ear and two courses of antibiotics, and over a month later am only just restored to my usual state of good health.

Somewhere in there I applied for two full-time jobs, neither of which I got (so it's back to promoting the freelance work) but which led me to think about the whole business of work and life and how many 'professional' women seem to be either underemployed (in terms of paid work) or overemployed (ie, being in full-time jobs that demand well over 40 hours a week in time and super-performance to stay in the same place). Then I read Australian Eva Cox's just-released book *Leading Women: tactics for making the difference*. She writes, among other things, about how women as well as men prevent women taking up leadership roles. She argues that women who would be leaders are subjected to, often unconscious, stereotypes by both women and men.

For example (and I think particularly about Helen Clark here) a woman leader who does not behave in overtly 'feminine' ways is damned for not being a real woman and, of course, she patiently isn't a man. She's not a 'real woman' with kids and all (in an odd sort of way Jenny Shipley kind of achieves this) and she's not a 'real man' so we feel awkward about her.

This got me thinking about the elections coming up and the opportunity provided by MMP to support a woman leader. I am a wavering Labour supporter, one of the many disillusioned by the party's support of Rogernomics, and I don't always favour the Labour candidate in my electorate. Eva Cox's book got me thinking that I can support Helen Clark as party leader by giving Labour my party vote and make my decision on my electorate vote separately. Helen Clark was, after all, a good Minister of Housing and of Health, she can function in parliament and, I hear time and time again, runs caucus better than anyone else in decades. She is at least aware that there are issues for women in all the economic and social areas. So what if her TV appeal is low. So what if she looks crabby sometimes on public occasions, this is an election for a government, not for a queen.

So I'm on a bit of a crusade, suggesting to women voters that we support Helen Clark (and thus the Labour party, rather than the other way around) in this election. I am suggesting we support her on the basis of her track record in politics, not out of 'sisterhood', and because her presence as a leader puts one woman's perspective on the national, and possibly international, scene. Of course she won't speak for us all and I expect to disagree with her from time to time. Eva Cox's point on this is that we need 'a variety of perspectives from women as well as from men'.

There's much more of interest in *Leading Women*. It's worth reading.

♀

# London's *Burning*

by Lisa Sabbage

The northern summer has brought lightning to Buckingham Palace and an outbreak of Mad Cow Disease in the British Labour Party.

graphic Kate Millington



Well, it's been an eventful summer in Britain, what with Nelson Mandela's whirlwind visit, the crumbling peace in Northern Ireland, a pair of royal divorces, and a series of strikes that paralysed London's underground transport system and the postal service.

Then there was the shocking strike at one of the Queen's Buckingham Palace garden parties when nature demonstrated its industrial might by aiming a lightning bolt at an unsuspecting guest sheltering under a tree. You can't argue with that kind of power. Rumour has it that the Queen suspects Divine Intervention and is now considering voting Labour at the next election.

Stranger things have been known to happen.

Jason Donovan, for instance. Donovan, you'll remember, sued *Face* magazine a few years ago for publishing an article that implied he was gay. Well, a lot has happened to Jason's career since then - or

rather hasn't happened - and Jase recently swallowed his huge heterosexual pride to act as compere for the Mr Gay UK contest.

But even that about-face pales in comparison to the manoeuvring of the leader of the British Labour Party. Faster than a political U-turn, more transparent than an election promise, he is Tony Blur, sorry Blair.

As Blair and his party ready themselves for next year's general election (tipped to take place in May), there is horrible familiarity about this government-in-waiting.

Nicknamed Bambi for his doe eyes and gleaming orthodontic display, Blair is doing what his New Zealand counterparts did a decade ago. He is moving his party so far to the right that he has almost pitched his tent in John Major's garden. Having jettisoned many traditional Labour policies, Blair is making an out-and-out play for the middle-class Tory voter. He is distancing Labour from the

unions, promises not to raise taxes, advocates a workfare scheme in which the unemployed pick up litter and paint fences for their keep, and is considering the abolition of child benefit for 16 and 17 year olds.

This is not the Labour Party of Olde. Indeed, Blair and his inner circle make a point of talking and writing about 'New Labour' at every opportunity. Sound familiar?

Not surprisingly, many Labour supporters are more than a little upset. Bard-with-an-attitude, Billy Bragg, has torn up his party card and opted for Arthur Scargill (hero of the mining strikes in the 1980s), who, like Jim Anderton before him, has formed his own political party based on traditional Labour values.

However, the difference between New Zealand and Britain is that in Britain (where the two-party system rules and proportional representation is seen as something akin to Mad Cow

regular

Disease), Scargill's Socialist Labour Party is unlikely to do more than badly. If he's lucky.

For women, the news is grim.

One disillusioned Labourite spoke for thousands when she put this ad in the lonely hearts column of the aptly-named Labour-aligned magazine, *The New Statesman*: "Shy but never boring female, 39, Labour Party member, seeks similar man, sensitive to women, who shares my politics, for friendship and to moan about Tony Blair."

There is much to moan about. A successful legal challenge from disgruntled party men has seen Labour abandon its policy of using affirmative action to select women candidates for safe electoral seats.

MP Clare Short, one of

the few remaining voices from the left of the party, has been demoted from a high profile position as shadow minister of transport to overseas development.

It is a move most observers agree is a rap over the knuckles for her dissension with some of Tony Blair's increasingly autocratic decisions. The message is that Blair's self-proclaimed party of inclusion only includes you if you bring a crate of his favourite champagne.

Blair seems to be operating on the theory that Labour doesn't have to worry about its traditional supporters because they have no other party to vote for.

His guess is that, having fought hard and long for the right to vote, women and workers

won't fail to exercise their vote at the next election, and risk letting the Tories get in yet again.

What he is not taking into account is that voting implies a choice. For choice to operate, one requires difference. If Labour becomes simply a pale blue reflection of the Tory party, as New Zealand's Rogergnome-influenced Labour Party came to simply mirror National, Blair may find the voters stay away in droves.

I am reminded of the prophetic words of the New Zealand philosopher Fred Dagg. Undoubtedly referring to the merits of proportional representation, Dagg hit the nail on the head when he cried: "You don't know how lucky you are, mate."

♀

# INDIGO CAFE

12 PONSONBY RD


PH. 3600613

MELTS, FALAFEL, SUSHI,  
MUFFINS

COFFEES, DRINKS ETC.

BIG BREKKYS

TAKE YOUR  
LIFE IN YOUR  
HANDS!



Primitive  
Prints  
N.Z.

T shirts from \$12.95  
10% discount for *Broadsheet* readers  
(with this ad), for cash purchases  
5% for credit cards

**VICTORIA PARK MARKET**

# WOMEN'S UNEMPLOYMENT

---

## AN ELECTION ISSUE

---

by Sue Bradford

of the Auckland Unemployment Workers' Rights Centre  
reminds politicians that the most important issue is jobs for women  
- not jobs for the boys

**T**he thing which scares me most about the coming elections is the way in which unemployment and the unemployed are being dismissed as irrelevant by politicians of all parties.

It feels as if there is a conspiracy among all major parties which denies what is still a reality of life for hundreds of thousands of people who want to work or would like to work more. Unemployment and under-employment have become a fact of life which won't go away as long as people from all parties pretend it's not happening.

Women and children have disproportionately borne the brunt of the structural adjustment programme inflicted on Aotearoa over the last ten years. All studies continue to expose the disparity between men's and women's earnings, and the heavier impact of the benefit cuts on us and our children.

While workforce figures continue to show an increase in

women's participation in paid employment, what these statistics disguise is women's overrepresentation in part time, temporary and low wage work. For example, a survey in 1993 by the Service Workers Union showed that 40% of women members had suffered a drop in income since 1991.

The effects of Government health, housing and education policy changes have only served to deepen the gap between rich and poor, which was hastened by the 1991 Employment Contracts Act and the welfare cutbacks. The NZ Poverty Measurement project recently released figures showing, among other things, that:

★ 18.5 % of households are below the poverty threshold

★ 32.6% of all children in our country live below the poverty line

★ 60% of poor households are those with children

★ Single parent households with children are by far the largest

household type living in poverty, with 73% of single parent families living below the poverty line

★ The incidence of poverty is more than two and a half times greater among Maori, and more than three and a half times greater among Pacific Island families.

**A**longside this, governments and business leaders of the last ten years have consciously created and sustained a high unemployment economy which keeps the wages and conditions of paid workers down, while profits are pushed up.

Our governments have become experts at playing games with the unemployment statistics. There are a number of different measures used, but here is an example of the confusion they deliberately cause.

The Household Labour Force Survey (HLFS) is now the measure of unemployment most commonly used by Government.

In December 1995 this survey said that 108,000 people were out of work (6.1%). This is the figure used by Government in all its public relations work, and is the basis for its high ranking among OECD countries as a 'low unemployment' developed nation.

The December 1995 survey also said that 185,000 people were 'jobless' (10%).

(The HLFS counts as 'jobless' those who are out of work and want to work but can't start work that day because of childcare problems etc, or people who 'only' look for work in the newspaper. People who are in paid work for one hour a week or more are also counted as being in employment.)

In the same month, December 1995, 161,476 people were registered as unemployed with the NZ Employment Service, and there were 4,988 notified job vacancies that month - 32 registered unemployed people for every one job notified.

Does this sound like unemployment is a problem which has been solved?

Our unemployed group believes that the Government is underestimating true unemployment by at least 80,000 people. On top of this, many people, particularly women on benefits, and younger and older people, are not registered as seeking work but would really like a job if they could get one.

I would like to ask readers of *Broadsheet* to think about what is really happening here in Aotearoa when you participate in the electoral process over the next few weeks.

Even if you are not unemployed yourself, think of those who are, and about those who are living in poverty, whatever their circumstances.

## Our governments are experts at playing games with unemployment statistics.

We should not let the politicians of National, Labour, NZ First or the Alliance get away with pretending unemployment is a problem which no longer exists. Even representatives of Labour and the Alliance seem very keen to focus on 'safer' issues like health, housing and law and order rather than bringing out what is happening to unemployed people and beneficiaries and their children.

It is not that these other issues are not important. But I believe that until we all have access to work at real wages, to training and education which is affordable and accessible, and to income support which can help us and our kids survive with dignity, I don't believe Aotearoa

will be a place in which we women can truly play a full role in economic, social and political life.

We need to be advocating forward-looking policies which will in the end break the politicians out of their old patterns. Let's start talking about bringing in a system of Universal Basic Income (UBI) which values - and rewards with money - all the work women have traditionally done for nothing, and does away with the whole blaming apparatus of our current dysfunctional welfare system. (See Leonie Morris's article in the last *Broadsheet*).

Let's look at new ways of measuring what counts in our society and economy, listening to what people like Marilyn Waring and the Greens have to say about this.

Let's feed our ideas - about community-based job creation, better health and education models, succouring the environment and constitutional reform - to the politicians, before and after the elections.

A lot of us worked for proportional representation, but unless we are active in the political process, working to get the politicians listening to what is really going on, MMP will change nothing for those who are not part of the elite.

9

# smoking a women's health issue.

In July, the Ministry of Health launched its National Drug Policy Part One: Tobacco and Alcohol along with an announcement that they would be spending \$3 million, over three years, to reduce the number of new smokers. In August a Select Committee of Parliament recommended 18 as the minimum legal age to buy tobacco, with instant fines of \$40, or up to \$400 in court. However, only four retailers have ever in fact been prosecuted for their role in selling tobacco to underage smokers.

*Broadsheet* has been thinking about smoking too, and is pleased to present the views of three women working in the field of smoking and women's health.

Iona MacDonald

draws on her research for a Masters in Psychology to ask

## Why do young women start smoking?

Although the adverse risks and consequences of cigarette smoking have been well documented and publicised, adolescent girls are continuing to take up smoking in higher numbers than adolescent boys. This is a worldwide trend in developed countries. New Zealand is no exception.

It seems that girls inhabit a social world that influences them to perceive female smoking as desirable. The research on adolescent cigarette smoking has not been able to tell us why smoking is more prevalent among teenage girls than boys.

Hoping to identify answers to this, I set out to explore the social world of adolescent girls, interviewing eleven 13



and 14 year old girls - smokers and non-smokers - on issues around smoking. The questions focused on smoking and identity, and the effects of health education on the girls' position and attitudes towards smoking. I present here some of the results of those interviews.

### Smoking and identity

#### Cool

It was of great importance to the smokers to be perceived as cool. They spoke of non-smokers as: *"geek, weeny, goody-goody, plain person, rude."*

Clearly, being a non-smoker is not cool.

The smokers struggled not to identify with addiction. None of them talked about being personally addicted, arguing instead that having to smoke does not equate to being addicted, smokers just *want to*:

*"Um, cos like, when you are smoking, like, you don't really want to, and then, when you try and stop, you have to. It's not like you're addicted, it's just you want to."*

Notice how this speaker distinguishes her smoking from that of an addict. If it is uncool to be thought of as addicted, then health educators could possibly undermine the cool discourse, by delivering the message that it is only the weak who allow themselves to become addicted.

#### Individual

Smokers did not want to be seen as influenced by others in their decision to smoke. For instance,

one smoker denigrated those people who start smoking because of peer pressure:

*"It really depends on how [smokers] started smoking. Like if their friends pressured them, then they're not very strong-willed, sort of thing. But if you just feel, I just want a smoke, then it doesn't really make a difference."*

Clearly, to be seen as autonomous is desirable and cool; to be seen as influenced by others was not. An assertion of individuality was of high value for each of the informants. Non-smokers also wanted to be seen as individuals, as people who have strong willpower, and who do not care what others think of them for being non-smokers:

*I'd rather have a wine gum. It was just always my choice not to [smoke].*

The desire to be seen as autonomous suggests that this is where school health education loses out - when it seeks compliance with healthy lifestyle choices. My informants did not want to be seen to be responding to school health education, which would present them as conforming to authority:

*"[Health education is] usually with, um, Form Two it was with the whole Form. Yeah! So you're like sitting there and you've got like, 60 to*



*80 kids, and you're like shame!"*

### The effects of health education

#### Invulnerability

The smokers actively employed the theme of invulnerability when discussing their smoking habits in relation to the long-term smoking-related health effects:

*"There's always the scare tactic things, you know. They show people smokers' lungs and stuff like that... But you sort of think, hey I've only been smoking for two years, I'm not gonna be like that yet."*

*"By the time I get sick from*

## A symbol of toughness, maturity or independence for low achievers

*smoking there'll be a cure for it!*

*"Ah, I think [smoking is] pretty gross, really. But like I think most people like, just think, when they smoke, they think oh, they don't really think of the health things, cos they think, like everyone does it, like, heaps, well like, you know, well heaps of people do it, like not heaps of people die."*

*"You're gonna die anyway! Maybe a couple of months earlier, but never mind!"*

### Health effects

The smokers had to mobilise arguments to challenge the health education messages, to overcome the inconsistency between their shared belief that health is everything, and the fact that they smoke:

*"If I had been told when I was young, and you know, I would probably never have started."*

*"You need [health videos] that are up to date, and it's got like people your age."*

The double bind for health educators is evident in the following:

*"They don't really make it, like, if you smoke now, you can die, sort of thing. It's like, if you*

*smoke for more than 10 years you can develop lung cancer. So that's not saying anything about young people who start smoking."*

So, it's not much emphasis on your age group?

*"No. Other than just skunger stories. Breath smells, and all those things and your hair goes yuk, but I don't find any of that happens. Like, my hands, I've probably been smoking on and off for two years, maybe. They say your hands get stained, but mine aren't."*

Noticing that they have not experienced some of smoking's health effects might lead young smokers to suspect that the other cited health effects are exaggerated, and enable them to ignore health education's appeal to the immediate effects of smoking.

### Smoking versus health education

What are these young women being offered by health education? The rewards of smoking are immediate, with positive connotations such as the bonding of friends and siblings, risk-taking, and passing the time. These are inadvertently reinforced by the school environment, enhancing the status of pupils who engage

in daring behaviour such as smoking:

*"The group of friends I was in that were the smokers, in the school, we were sort of thought of as, 'Wow! They're pretty cool!'"*

These positive associations suggest why health education's images are losing out. By implication, what is so great about the nonsmoking world? It seems to be a boring world. The smokers talked of smoking when they feel bored, or when they want something to do. Cessation programmes that help adolescents respond to these internal cues with more constructive behaviour, and that help them understand what is stressing them, would very likely be worthwhile.

### Health education teaching

In interviews with both smokers and non-smokers, there was evidence that health education does not connect, and there was evidence of the health effects of smoking being trivialised and dismissed:

*"When you've done it for so long, as if one thing that's saying 'smoking kills you' when you already know that it kills you. When you get tar in your lungs, and that sort of stuff."*

The challenge for health

**"By the time I get sick from smoking there'll be a cure for it!"**

educators is to make nonsmoking cool, so that adolescents do not dismiss this option. The antismoking health campaigns have to be as real as the adolescents' discourse, which is constantly adapting to cool.

### Some Answers

I was unable to determine any one reason why more adolescent girls than boys smoke, but the talk around 'cool' and 'individual' shares similarities with other research findings. For instance, female adolescent smokers achieve lower grades overall than non-smokers. This is not to say that smoking leads to lower grade achievement, but rather smoking cigarettes may be used as a symbol of toughness, maturity, or independence from authority by low grade achievers in an attempt to enhance their self image. In addition, adolescent girls are said to use cigarettes to symbolise self confidence, social sophistication, extraversion, rebelliousness and give a form of emotional and social support. These findings were apparent for the smokers I interviewed.

♀

# New tobacco policy ***FAILS*** **MAORI WOMEN**

Marewa Glover considers what the new National Drug Policy means for Maori women who already smoke.

As one of the few Maori working full-time on the reduction of Maori smoking, I should be thrilled about an extra \$3 million to be spent on reducing smoking. I am not. The new money is to be spent on an advertising campaign targeting young people with a 'don't start' message.

Most of Vote Health currently spent on Tobacco Control goes into stopping young people from starting. The Health Sponsorship Council spends up to \$6 million on *Lifespan Smokefree* sponsored events, primarily to influence this same target group. Most of the few health promotion workers throughout the country who still promote smokefree, do so mainly in schools.

Meanwhile, morbidity and mortality statistics show that smoking is still the main cause of serious illness and death among Maori, with tobacco smoking alone accounting for as many as 650 Maori deaths each year. Maori women still have the highest rate of lung cancer recorded in OECD countries around the world and Maori women have three times the rate of cervical cancer of non-Maori women. An extraordinary 67% of pregnant Maori women continue to smoke throughout their pregnancy.

The National Drug Policy supposedly focuses on the reduction of harm. However, for the smoker, harm from tobacco usually occurs at later stages of use. Recent British research has confirmed that one in two long-term smokers will die from a smoking related disease. However, the same research shows that the ill-effects of smoking can be reversed if long-term smokers stop before the onset of disease. As the research participants were all men, and smoking has extra disadvantages for women, e.g. cervical cancer, early onset of menopause, increased risk of osteoporosis and increased risk of breast cancer, the one in two formula may underestimate the risk to women.

Many long-term smokers have believed 'it's too late to stop'. This

is a myth that health education, promotion and treatment efforts need to dispel.

Smoking during pregnancy has immediate and permanent effects on the developing foetus. These too can be minimised with the promotion of smokefree pregnancy and the provision of cessation support to pregnant women.

But nothing is being done to reduce smoking among long-term smokers and virtually nothing is being done to assist women to stop smoking during pregnancy.

There are only three smoking cessation methods specifically designed for Maori. A *Noho Marae* programme run occasionally by Taranaki Maori health workers and Korowai Aroha in Rotorua, and the Aotearoa Smokefree Trust *Kiwi Stop Smoking* programme.

The Government is not interested in funding smoking cessation programmes. There is one programme working at changing smoking behaviour among pregnant women in Christchurch. The Smokechange programme is a research project funded by the Health Research Council.

### **Maori needs differ from Pakeha**

There are no programmes specifically designed and subsidised to provide for smoking cessation among low socio-economic groups. Health promotion strategies need to move smokers through the stages of change, from a regular addicted smoker

**"... the ill-effects of smoking can be reversed if long-term smokers stop before the onset of disease."**

to a reluctant smoker, and from a reluctant smoker to a non-smoker.

Pakeha priorities are focused, almost exclusively, on stopping youth from taking up smoking. After all, only one quarter (25%) of Pakeha adults still smoke. But Pakeha smokers have had the benefit of multi-media campaigns, smoking cessation campaigns and they have been influenced by price increases, the banning of tobacco product advertising and the introduction of the Smokefree Environments Act 1992.

At an international level New Zealand is held up as one of the success stories in 'the war against the Tobacco Industry'. The rates of smoking among Maori, however, are among the worst in the world, along with other colonised indigenous peoples such as Native Americans, Australian Aborigines, Kanaks, First Nations people in Canada and Hawai'ians.

The Smokefree campaigns to date have not reduced the number of Maori smoking, though the increasing price has slightly reduced the amount of tobacco consumed. Young Maori grow up in a social environment where smoking has been the norm. In contrast, Pakeha youth grow up in and will move into a predominantly non-smoking adult world. The spontaneous

quit rates among young Pakeha smokers are going to be higher because there is far less incentive and support for them to keep smoking.

**Parental smoking** has been shown to be an accurate predictor of uptake of smoking in children. Uptake of smoking among Maori children is not going to be reduced until smoking among parents and whanau is reduced. It is of the utmost priority that Maori role-models (kaiako, Maori health workers, kaumatua and kuia, and Maori leaders) are offered smoking cessation support. We must get the number of Maori matua and kaumatua smoking down. The goal should be to achieve a critical mass of non-smokers, similar to what has been achieved for non-Maori.

Maori tamariki and rangatahi already know smoking is a bad thing. Maori adults have also got the message. What we haven't had yet is the next step in intervention - the provision of smoking cessation support.

**Maori priorities for reducing smoking** are to reduce smoking among Maori parents, kuia and kaumatua, teachers and other role models. Of utmost importance is the provision of cessation support to our pregnant women and extending that

## " Most Maori dying from smoking are kaumatua."

support to their whanau, so that babies come into and grow up in a smokefree environment.

Most Maori dying from smoking are kaumatua. Assisting them to stop smoking and prolonging their lives has important and urgent benefits for Maori society and development. Their avoidable premature deaths undermines our struggle to resurrect te reo Maori and to strengthen whanau, hapu and iwi structures.

Educational programmes to prevent uptake of smoking are not enough on their own. For \$3 million we will be lucky to get one television advertisement per year! This is likely to be a 'generic' ad, that is supposed to work for everyone. Maori might get some specifically designed radio advertisements to be played on Maori radio stations.

Meanwhile, we badly need more workers at the flax-roots level, working kanohi ki te kanohi (face to face), the most effective health promotion delivery mechanism for working with Maori, according to the Ministry of Health. For half the money (\$1.5 million) we could employ at least 10 full-time regional Maori Smokefree workers for 3 years.

### Tino rangatiratanga

The Government's new policy acknowledges that strategies designed for the general population have had limited effect in reducing harm among Maori. 'Allowing' Maori to develop and deliver services to Maori is a posi-

tive step towards, but it is not tino rangatiratanga.

The Government does not allow us to define the problem for ourselves and establish our own priorities for action according to our values and our different needs. Yes, we are consulted, we even have Maori Policy Analysts advising the Crown, but at the end of the day, our opinions and analyses are subsumed into the overall picture, reinterpreted or discarded as 'biased.' The unspoken truth is that funds would have to be redistributed from Pakeha services to Maori services and that is an unacceptable option.

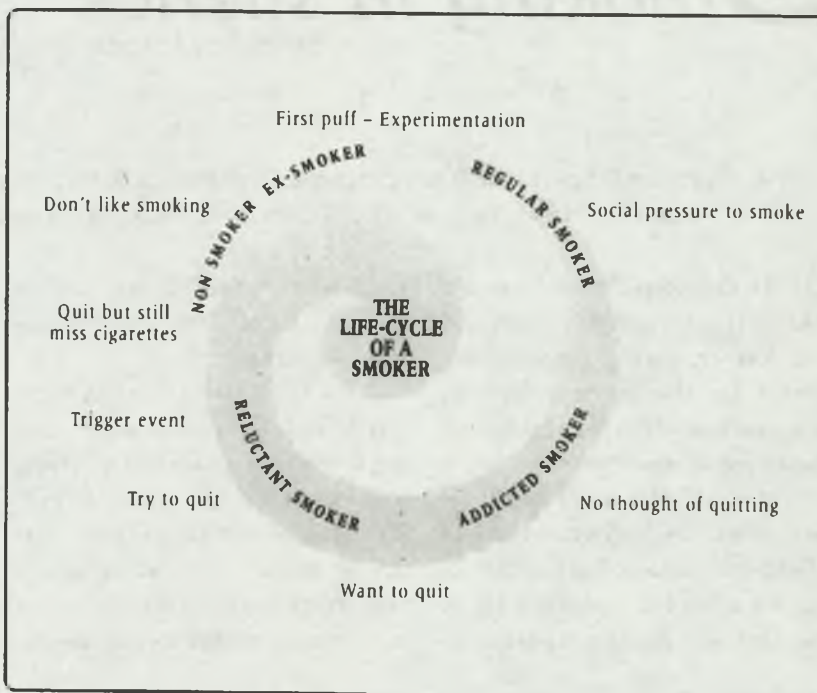
The final decisions about what services will be purchased to improve Maori health are still made by Pakeha offi-

cial, academics and politicians who believe they know what's best for us.

Assimilation may not be a stated policy of Government, but it is still the intention and likely outcome of ignoring the disproportionately high rates of death among Maori elders.

The tobacco industry is not the enemy. Though they are despicable, they are merely arms dealers. It is governments that permit ongoing trade in what is effectively, a slow and insidious chemical weapon. What is happening to Maori in Aotearoa is mirrored on a larger scale around the world. Indigenous people, ethnic minorities, women and poor people are left to smoke themselves to death.

9



The Government's Mental Health Strategy

has two key goals:

- (i) to decrease the prevalence of mental health problems, including dependence on tobacco and alcohol
- (ii) to reduce their impact on those with problems and others around them.

A special committee of Cabinet Ministers and a monitoring group is going to be established to oversee the implementation of the National Drug Policy. The primary focus of the members of these groups, however, will be alcohol. Copies of the new Drug policies can be requested from the Minister of Health, Parliament Buildings, Wellington (no stamp required).

What you can do to help

Write to your local MP, or the Minister of Health, or the Prime Minister, asking for specific details about the assistance the Government plans to give to:

- ★ older long-term smokers at risk of disease
- ★ pregnant women, particularly pregnant Maori women; and
- ★ low income smokers.
- ★ Sponsor a Maori friend or whanau member who wants to give up smoking.

If you smoke and want to give up, demand treatment for nicotine dependency from your local CHE or drug addiction services.

*Marewa (of Nga Puhi) is studying Maori smoking cessation methods for her doctorate with the support of a Health Research Council Postgraduate Scholarship. For references or further information contact her at the Department of Psychiatry and Behavioural Science, Auckland School of Medicine, Private Bag 92019, Auckland.*

# Smoking in silence

Belinda McLean



The Cancer Society also emphasises the need for smoking cessation programmes, ranking them higher than breast checks as a women's health issue.

Of all the steps women could take to improve their health and live longer, giving up smoking would be the most effective. Why has one of the biggest health issues for women so often been overlooked? Popular health advice usually includes eating more whole-grains, fruit and vegetable, regular exercise, reducing fat in the diet, and having regular cer-

vical smears and breast examinations. It seldom emphasises non-smoking.

In the past this has been attributed to the media kowtowing to the tobacco industry, which might withdraw advertising. Tobacco advertising is now outlawed, but all too often there is still low key or no advice given in women's media to stop smok-

ing and too little written about the huge medical costs of smoking.

### Women's lung cancer deaths rising

While men's deaths from lung cancer are falling, women's are rising. We will see big increases in the next 20 years.

For the five years to 1996, the Public Health Commission

predicted 5220 male deaths and 2950 female deaths from lung cancer. Twenty years on, in the five year block to 2016, male deaths from lung cancer are predicted to peak at 6470, then decline. But female deaths will have risen to 8126 and will continue to rise.

These trends reflect the different patterns of smoking in men and women. Since 1970 men have been stopping or reducing their smoking, while the number of women smokers has risen.

### **Low concern**

Women themselves don't rate smoking highly as a health concern. In one recent survey, it lagged well behind a balanced diet and fitness in importance as a health issue. Although concern about breast cancer had risen markedly over the last three years, women were no more worried about smoking than in 1993. Nor had there been any drop in the number of women smoking since 1991.

Although breast cancer currently causes more women's deaths, that will change in the next 20 years. By 2016 lung cancer deaths will exceed breast cancer deaths by more than 2000. Breast cancer is not a preventable disease, though early detection can mean a better outcome.

Lung cancer, however, is the most preventable of all cancers. A woman smoker who stops at age 35 stands to extend her life expectancy substantially and even at age seventy is likely to gain extra years of life.

### **High risks**

The health consequences of smoking are profound. Apart from lung cancer, there are other health consequences specific to women.

▲ Users of oral contraceptive pills who smoke are at increased risk of stroke, and in the case of women over 35, of heart attack.

▲ Smoking is linked with an increased risk of miscarriage.

▲ Smokers have an increased risk of osteoporosis

▲ Women who have smoked for more than 30 years may have a higher risk of breast cancer.

### **More Government action on cessation programmes**

Although legislation has given us smoke-free workplaces and media free of tobacco advertising, clearly a more active approach is required to stop women smoking.

The Cancer Society says commitment and funding is needed to tackle this problem. "We'd like the Government to put cigarette prices up, and generate a levy which could pay for programmes. As well as educating teenagers not to start smoking, there's a need for quitting campaigns to help those who want to give up," says Cancer Society Smokefree coordinator Helen Glasgow.

"Large sums are being spent to curb smoking in many countries, but in New Zealand this is the first government action in five years. In Victoria, Australia, \$2.2 million a year is being spent on campaigns and programmes to stem smoking."

# **Women's deaths from lung cancer are rising.**

A health tax on tobacco funds the Victoria campaigns and this is how funding is generated in a number of states of Australia and the United States.

In New Zealand, the Cancer Society has been running a television advertising campaign directed at children and is measuring its effectiveness on fifth formers.

"But in an era of scarce resources when many health education programmes require sponsorship to pay for expensive television exposure, anti-smoking campaigns lack glamour," says Helen Glasgow.

With the new National Policy on Alcohol and Tobacco perhaps that will begin to change.



# Gripes of Roth

by Margot Roth



Okay. Think SPRING. Some of you will naturally have a vision of little woolly lambs bounding about, the pretty peep of flowering bulbs as they unfold and a general renewal of mind and body. Others will recall unpredictable wintry weather from time to time, the spots and fevers that hit children and the failure of the appallingly expensive bulbs, most of which never recovered from being dug up by the cat and next door's pre-schooler (such an enquiring mind, his mother says, a top scientist in the making). For both the optimists and the pessimists, we (editorially speaking) have a project that should raise the spirits of both those whose fantasies have come to nothing and the grim doom-sayers who have found the reality to be just as bad as - if not worse than - their expectations.

The exciting alternative to Grumpy Girls dragging the angry black clouds from outside to inside is - wait for it - a new board game. Now, before you all start rolling your eyes heavenward, muttering imprecations and throwing *Broadsheet* (for shame!) across the room, just stop and listen and ponder.

We all know that most Right Thinking souls today are concerned about the decline of community standards which lead inevitably to an increasing number of divorces, sole mothers, unmarried couples calling each other 'my partner' even when they're of the same s\*x! and scores of poor fatherless mites or, inexcusable though it might seem, some motherless youngsters, and 'house' husbands short-sighted enough to permit disobedient wives to be

career women. (A man wearing an apron in a manly manner as the Head of the House may be all right at a barbecue, but elsewhere NOT.) For those of us trying to cling to standards, one sad development in this changing world - even when marriage is planned - is the drawing-up of prenuptial agreements which are all about the ownership of property and money and never mention love, as though marriage is just an economic arrangement! For goodness sake, what's the matter with the old way of the breadwinner giving his wife an allowance and, in a kindly but firm way, ensuring that she doesn't overspend?

I sense a certain restiveness here - loud cheering at the mention of some s\*x partners, while the reference to those scandalous sole mothers threw up some comment about there being only one man between you and the DPB. Do you mind? Some respect here, please. I am paying no attention to words like violence and s\*xu\*al abuse and battered women, as girls of all ages tease and provoke Right Thinking men and then make up false accusations against them. It's up to the female of the species to do what comes naturally and, by example, set the proper tone in a household. And that's what this board game is about.

The idea is that you progress from start (birth) to finish (a Certain Age) meeting the hazards and rewards that accompany so many of us ladies through life. Lesser magazines than this might think they had to lure you into trying this new activity by sticking the board on to a page the way they do with a coffee sachet or hair conditioner. Although I haven't consulted them directly, I'm sure I speak for everyone involved in *Broadsheet* when I say that we assess our readers as tremendously creative, each doing it-herself like crazy. (I have learned my indirect method of consultation from government, both local and



national, who do what they've already decided is most profitable for business interests.)

Anyway, you will all be anxious to make your own boards, numbered from one to however long you think the whole exercise will take. And of course my outline of what I believe to be key points in life is just an indication of how you can structure this game yourself, to give the message to daughters that Caring-and-Sharing is the most feminine trait they can develop. If you are going to play with littlies, let them colour in the squares. Or if you don't have suitable counters from other games and some kiddies are old enough to handles knives safely - maybe even Senior Citizens could be encouraged! - get them to design neo-counters using their skill on stuff like carrots, pars-nips or celery, perhaps even potatoes. Much healthier than sitting at a computer or watching television for hours at a time. All ready, settled down and sitting comfortably? Here we go, then, remembering that it's up to you to decide where to place the numbers.

**Start:** Girl's birth. If first child, advance 3 spaces. If second or third daughter without a brother yet, miss a turn, screaming loudly to divert The Mother from The Father's comment of 'Never mind, Mum, better luck next time.'

Other highlights include: go back 3 for objecting loudly at being dropped off at pre-school and having to Share. Go back 6 for coming home from school at lunchtime and telling The Mother that you've decided not to go to school any more and intend to go back to kindy. Go back to the start for asking The Mother what a 'lebisan' is and being told it's a Lebanese from Lebanon until The Mother sees what you're reading. Keep being sent back by the The Father during teens and completely overboard when you announce you're going flatting with two other young women and, in answer to his objections, say okay, you'll get some men instead. Miss 4 turns in late teens when you have to break it to The Mother that what she agonised over as possible bulimia is actually ordinary old morning sickness. Move off this board entirely in early twenties when you are a sole mother with a lovely partner (m. or f.), a sweet kid and not inclined to pay attention to other people's expectations, because you are In Control.

*LET THE PLAY BEGIN.*

♀

## Check it out!

Please write your cheques  
for *Broadsheet* subscriptions,  
resource kits and donations  
to *Womanfile Inc.*

*Thankyou!*



# A MOST *Re**cidivist* *Remedy*

Samantha Miles

**O**n 23 December 1992, while most people hurried about buying last minute Christmas presents for relatives they had just remembered inviting to Christmas lunch, I lay in a narrow hospital bed on the nineteenth floor of St Vincent's hospital receiving a bone marrow transplant.

The transplant was the last attempt to stop me from falling completely into the hands of Acute Promyelocytic Leukaemia. My Leukaemia and I had been playmates for six months and it was time for one of us to go. So I had my transplant and made a new acquaintance called 'Recovery'. Recovery was often slow and hard to understand. Most of the time we argued. Until I realised that, unlike my first friend, Recovery was here to stay.

Are you quite recovered now? I am often asked, and of

course I reply, yes, I am fully recovered, thank you. Because that is what they want to hear. That is what is expected. In many ways this is the truth. And in many ways it is not.

A serious illness is a strange thing, it can do strange things to you. Not only does it take your body for a big night out, it invites your mind along as well.

Your body becomes the centre of everyone's attention, including yours. Every new pain signals some dramatic consequence. Or it doesn't. You just never know. That's the way it is with Leukaemia. It can turn the bravest, most resolute patient into a full scale hypochondriac. Those of us with a lower threshold of pain are already there. And while your body rules, your mind plays possum. Or so you'd like to think.

No one likes to talk about the power a serious illness can give you over other people. Over your family. No one. The reason is obvious, really. Because that would make you - the acutely sick person - a first class bitch.

This disturbing article was sent to us from Australia. Samantha survived leukaemia to write a book, *At Least It's Not Contagious* (Allen & Unwin, 1995) and make "lots of cheerful, inspiring speeches" to people concerned about cancer. But, she writes, she didn't believe a word of them.

That would mean you are being insidiously manipulative. It may appear that you are shamelessly taking advantage of your situation. And none of that applies to you really. You're just sick. Poor darling.

And sometimes you do need the whole lounge chair to lie down on when you are sick. And sometimes you do need the last lemonade ice block to soothe your chemotherapy induced ulcerated throat. And sometimes it is unavoidable that you become the topic of every conversation within your vicinity.

But of course you must want to get better? Who on earth would want to be throwing up twelve times a day? Wondering every morning what terrible thing your sly Leukaemic body might have in store for you? And it was terrible, there is no doubt about that at all.

However, recovery means that all your sick person privileges take on a different form. They are no longer 'perks' of your illness but reminders of how things used to be. They are

symbols of your difference from everybody else. You are the only Leukaemic you know. The only one your friends and family know. Now you are a recovered Leukaemic. No more may you stay in bed all day watching your specially rented 48 inch screen television. No longer may you avoid talking to people you dislike on the telephone because you are too 'tired'. No longer may you create pandemonium within your family the minute you open your mouth.

**T**here was a time, while you were sick, when your mere existence was a good enough reason to celebrate. And that's how it should be. In an idealised world. A world where compulsive worry and a touch of paranoia do not form the basis of one's nature. No more of that now. It's back to the material world, where one is judged and one judges one's self according to the things you have achieved in life. To where people seem to only accept you without question if you fit in a certain definite category, such as that of job/no job, boyfriend/no boyfriend, money/no money. And while having Leukaemia is a good enough excuse for a time to avoid being positioned in one of these categories, the novelty value soon wears off.

Of course, no one officially tells you that this is the way things are now. You come to that conclusion yourself. And that's when the realisation hits

that being recovered is not as much fun as you thought it would be. It, in fact, a lot harder than being ill. So much harder that sometimes (just sometimes) a person who had been sick for a while may sort of wish to be sick again. Sort of.

And are you recovered now? they ask. Completely, you say.

**W**hen you were sick, there was a purpose in life. To get better. Everyone agreed that was the most important thing. To get better, so you could go out and rule the world. Or run a florist shop. Whatever took your fancy.

To get better you took yellow tablets on Monday and green ones on Thursday. You saw the doctor every week and your latest blood test results were handed around the dinner table. People told you that they loved you. Just for being alive. You were not allowed to pat your dogs but you could eat as many lemonade ice blocks as you liked. Your penchant for being a hermit acquired a medical legitimacy. Your life took on a structure that, while not comfortable, was comforting in its predictability. You followed a set treatment pattern of a week of chemotherapy followed by four weeks recuperation. That took you nearly a year. That's what you did to get better.

Getting better can be quite a scary thing, given all the expectation that goes along with

*" Back to the material world.... To where people seem to only accept you without question if you fit in a certain definite category."*

it. Once you get better there seems to be no excuse for not entering that adult world of career and relationships. For not achieving as much as you possibly can. For not being the best at everything you choose to do.

**A**nd of course you must relinquish your power. Relinquish it before it is taken from you. Perhaps by some irritated, fed-up person informing you that you are no longer sick, you know. Only when you come to this realisation do you understand the extent to which you have fallen prey to that power's seductive charms. Of being special. Of being special just because you are alive.

It is not all about the loss of that power, though. Conflict with recovery comes also from the knowledge hidden deep deep deep that maybe you were not really worth the trouble to

fix in the first place. There is the fear that when you are better, you will have to revert to your normal self. Go without your mantle of 'difference'. Every one will then find out what you are really like. The self-assurance that came from your Leukaemic 'specialness', cocooning you like a duvet while you were sick, is suddenly no longer there.

Your sick body becomes well and immediately less fascinating. As do you. You think. Which is a perfectly natural view to take having had so much attention focused on the body. On the exterior. Having had every whim and fancy for the past year and a half fulfilled. And which is why you find yourself examining your skin for unexplained bruising with a secret thrill of terror.

**S**o you are quite recovered now, they say and you say, yes, thank you. But you begin to wonder.

This goes on for a while before you realise what you are really up to. When you do, it doesn't much help your general feeling of self worth. Fancy wish-

ing to be sick again. What is wrong with you? Maybe the chemotherapy affected your brain as well as your body. Anyway, it just proves your theory about the sort of person you are. Doesn't it.

It appears that you are now stuck with recovery, and you're stumped if you know what kind of deal can be worked out between the two of you. Being recovered means you are no longer different and 'special'. Being recovered means you have to face all the expectations and pressures of life which other people seem to be able to cope with, but fill your soul with an icy, numbing dread. Being recovered sees the return of the immutable apprehension that you will be rejected because you do not fit neatly into one or all of those defining categories.

They ask if you are quite recovered now and sometimes you don't say anything at all. So the deal that is eventually worked out is this. If you work hard hard to be successful at all that you do, maybe people won't notice who you really are. What you are really like. Given that most everybody's attention is focused on the exterior anyway. That you have witnessed for

*There is  
the fear  
that when  
you are better,  
you will have  
to revert  
to your  
normal self.*

yourself. And maybe - just maybe - while you are preoccupied with the business of achieving and succeeding, you won't notice what you are really like either.

**A**nd perhaps there will be a day when the things you have achieved will compensate for those roles that you can't seem to fill. On that day, maybe then you will be able to accept your recovery. For what it really is.

And are you fully recovered, they inquire, and you say you are getting there. Getting there.

9

# Mother Nature

---

This article by  
**Laura Morrissey**

reviews the current legal situation in the  
United States on custody rights  
for lesbian couples.

It questions assumptions about  
who the real mother is  
in lesbian families.

**F**ive years ago, Ellen and Kate decided to have a baby. They had been together for close to eight years, felt really in love and were doing well. After exploring their options, they decided Kate would have the child through artificial insemination, using sperm from an anonymous donor. Kate and Ellen thought things through: they worked out a schedule for child care and planned to share economic responsibilities equally.

After the baby was born, Ellen was very involved in the child's care, their son called both Ellen and Kate 'Mom'. When their son was four, Ellen broke up with Kate. Hurt and angry, Kate denied Ellen access to their child. Ellen was shocked. Four years she had been a mother; now she couldn't even see her child. She consulted a lawyer but discovered there was little she could do.

Many lesbians over the last decade have decided to create families, adopting children or conceiving through artificial insemination. In most cases, there is a mutual understanding that the couple will co-parent the child, regardless of who is the biological mother or, in the case of adoption, the legal adoptive parent. But what happens when these couples separate? How do lesbian mothers, who suffer

discrimination in the legal system as well as in the culture at large, handle the difficult problems that so often tear apart divorced heterosexual families? What rights do non-biological/non-adoptive parents have? What can lesbians who are planning families do to prevent the trauma involved in this type of separation and how can they create more stable families for their children?

## Do Co-parents Have Rights?

Many non-biological/non-adoptive mothers are shocked to find out after separation that though they have acted as a parent for years, they are not recognised as having any legal relationship to their child.

Non-biological/non-adoptive lesbian mothers have tried to use the courts to argue for their visitation rights; however, in the vast majority of cases they are denied legal standing and don't get a hearing. When non-biological mothers do manage to get to court, the legal argument that the attorneys of the biological mother use is that this person is the biological mother, end of discussion. In other words, in most cases, the courts refuse to recognise the relationship of non-biological/non-adoptive mothers to their children.

Many of the obstacles that prevent non-biological mothers from obtaining custody and visitation have to do with the legal system's bias towards heterosexuality. In custody disputes in-

volving heterosexual marriage, a non-biological /non-adoptive father is recognised as having a relationship with the child simply because he is married to the child's mother. Moreover, though the child's 'natural' parent is inevitably favoured in the court, heterosexual non-biological parents can protect their rights by adopting the biological child of their partner. [In the US] Lesbian relationships don't have the legal protection of marriage, nor can lesbian co-parents legally adopt the biological or adopted children of their partners.

In other words, they lack all the grounds on which heterosexuals claim parental rights: legal marriage, biological connection, or adoption. Consequently, lesbian mothers who are denied custody are left with only one legal option. Unlike married or heterosexual couples, lesbians must attack the fitness of their ex-partners, their children's other parent, as the single means of obtaining custody or visitation of their children.

Such an accusation is not a viable option for most lesbian co-parents, not only because of the trauma that would be inflicted on the whole family, but also because the cost of such a court case is beyond many lesbians' economic means.

However, in 1994 two [US] courts ruled in separate cases that non-biological mothers have a standing to assert rights to visitation and decided that visitation would be awarded according to the child's best interest over the objections of the 'natural' mother. These decisions relied upon notions of psychological parenthood and intent-based parenthood, arguing that the non-biological mother had intended to be a parent and had, in fact, held a parent relationship to the child.

These cases deserve to be celebrated because they represent two instances of courts legitimising lesbian



Patricia Nuzzola and her nonbiological son, Tyler, whom she plans to adopt

families and protecting the relationship between non-biological lesbian mothers and their children. There is, however, also a danger here. In protecting the non-biological parent's rights, these court decisions overrule the rights of the biological lesbian mother. In the past, rulings in favour of the 'natural' mother have protected lesbian parents who have been challenged as 'unfit' simply because of their sexual orientation.

Another positive trend is the legalisation of co-parent adoptions, also known as 'second-parent' or 'same-sex' adoptions. In a co-parent adoption a lesbian can legally adopt the child of her partner, giving her parental status under the law. This is the best way for lesbians to protect their parental rights and the rights of their children. However, these second-parent adoptions are granted according to judicial discretion, meaning that depending on which district a couple lives in and what the biases of the judge are, the second parent may or may not be able to adopt.

## Who's the 'Real' Mother?

**N**on-biological/non-adoptive lesbian mothers must constantly contend with the cultural assumption that the biological mother of her child is the child's 'real' mother. Few social or cultural institutions, whether schools, courts or extended families, recognise lesbian coparents are equal in their relationship with their children.

Patricia Nuzzola, a non-biological mother who shares custody equally with her former partner, describes the latent nature of these assumptions: "In the guise of supportive comment, people will tell me how lucky I am. Which, by implication, means how lucky I am that she's sharing. Now, I've said this to myself, but it's the idea behind it, that it's above and beyond ... that she's permissive. The underlying assumption is that he is hers, as if he's anybody's." The assumption that the biological mother has a more immediate, more primary, relation to the couple's children diminishes the role of the non-biological parent.

When lesbian couples separate, the non-biological/non-adoptive parent often feels a profound sense of powerlessness. One non-biological parent refers to her emotional experience of gradually losing access to her child as one of 'psychological powerlessness', of feeling 'vulnerable,' 'silenced,' and 'always in a one-down spot' in relation to the biological mother. Although some divorcing lesbian families work closely together to establish visitation agreements that satisfy everyone's needs, some non-biological mothers feel they must acquiesce to what-

Lesbian mothers  
are not immune  
to cultural messages  
that tell them that  
biological mothers  
are 'real' mothers

ever the biological mother wants. They fear that confrontation could lead to losing their access to their children entirely. A lesbian mother who trusted that her former partner would not deny her visitation describes how she still felt herself to be subject to the whims of her former partner: "There was a period of a good year when I always felt I was walking on eggshells and my former partner called the shots ... I felt powerless in the sense that I kind of knew I had to take what she gave me."

Lesbian mothers are not immune to cultural messages that tell them that biological mothers are 'real' mothers. Some biological mothers feel that their relationship with their child is privileged. This can create difficult power dynamics within lesbian families. One non-biological mother asks, "What is the meaning when we do not have, and will never have, equal power in relation to our child?" If lesbian mothers want more equal, honest and stable relationships, in which they share the responsibilities of parenting, they will need to examine what cultural assumptions they have absorbed with regard to the primacy of biological motherhood.

♀

Abridged from *Sojourner:  
The Women's Forum*, June 1996

# strokes & Art Attacks

resource kit review

## LESBIANS & THE LAW

Lesbians do have legal rights

What will happen if Ange does get carted off to Hamilton?

Do her parents really wipe the floor with Treena?

Will it be a home birth for Aroha and Rae?

Does Julia get it on paper this time round?

If you think this is an upcoming episode of *City Life*, think again. It's our own true life situations up there on the tele, and it certainly is uplifting to see 'Lesbian' in such large letters on the screen. This video 'drama' - well, that's what the cover calls it - is one of the *Lesbians & The Law* resources that have been produced by the Lesbians & The Law Group with assistance from the Wellington South Community Law Centre. The other is an extremely informative 50 page booklet. The purpose of these resources is to provide practical help to lesbians and to make the law better known in our communities.

With a script that has been penned by Lorac Parry, the video presents three separate scenarios that more than a few dykes have found themselves facing, often without the positive outcomes that these story lines portray. The success of this production lies not only in the important information it provides but also in the extremely plausible, readily identifiable, characters who have been so authentically given life by the actors. Particular mention must go to young Phylli Jason Smith who delivered her part as 'Kirsty' with perfect ease. Thankfully this video has not suffered the fate of similar 'docu-dramas' that often appear wooden and stilted in their delivery.

Like the video, the booklet - also called *Lesbians & The*



right Aroha Grace Hoete  
left Rae Liz Baldwin

*Law* - uses a question and answer format to present the information. It is much more comprehensive than the video and while not as engaging, the text is supported by anecdotal pieces throughout. It is clearly set out, readily accessible and possibly presents as many questions as it does answers.

This is not a reflection on the booklet but rather on what it contains, the law as it is written. As is stated in the foreword, 'the law is not always just' and as a lesbian I was acutely aware that



some areas of the law appearing in this booklet have been written with consideration to heterosexual situations - with all the inherent assumptions. In particular, issues regarding custody and access of children seem to focus on a lesbian mother negotiating these areas with a heterosexual father. How would the law be applied when both parents are lesbian? What would be the situation if Aroha and Rae (in the video) parted company? The sperm donor obtaining custody might not be the issue after all.

I was also dismayed to read that while you can make your partner a testamentary guardian in your will, to ensure she receives custody, this can be challenged by your par-

Julia  
Madeline Mcnamara




ent, guardian or near relative. I'll feel a lot happier when there are more, visible, dykes on the bench - an Honour that you know

will honour your wishes!

What is apparent when reading this booklet, as many of us are only too well aware, is that because our relationships are still not recognised and legitimised (in this respect marriage does have merit), we do need to be on the ball, informed and using the law to support our individual situations. Unlike heterosexuals we are not automatically accorded the same rights and protection in respect of our relationships, so we need to make it happen for ourselves. The Lesbians and The Law video and booklet are two very constructive ways of assisting us to do just that.

Lisa Howard-Smith  
♀



**SUBLIMATE**

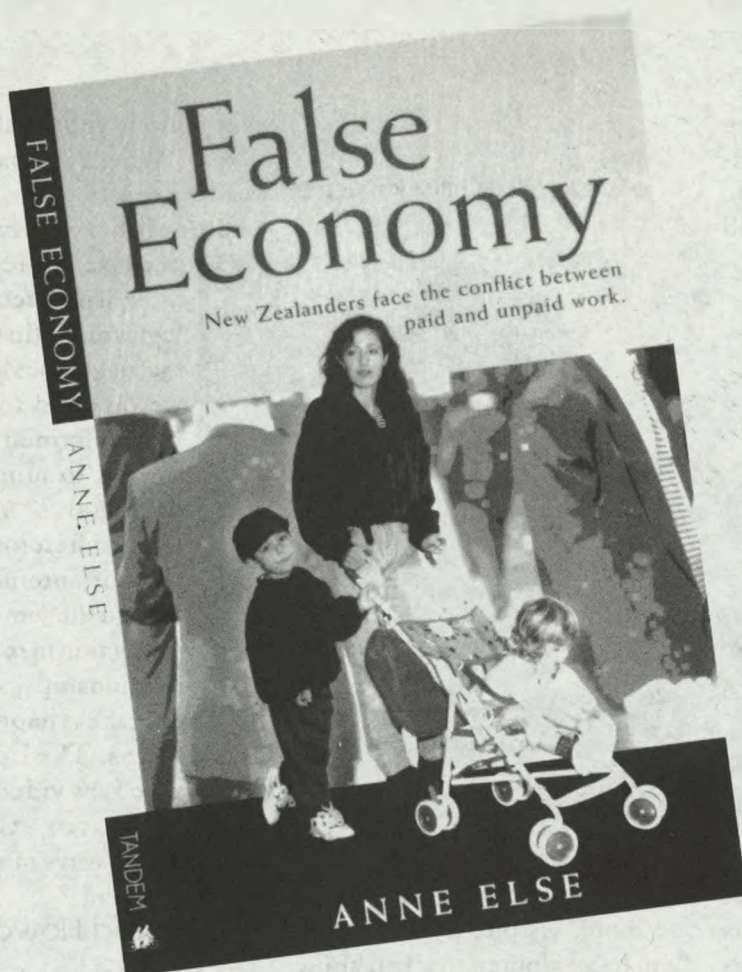
**LICENSED CAFE & BAR**  
OPEN EARLY SEVEN DAYS  
OPEN LATE TUES-FRI  
CLOSE 8PM SAT & MON  
OPPOSITE GREY LYNN FOODTOWN  
ph 3780604

**PLAN & PRINT**

**COPY**

**CENTRE**

2 GILLIES AVENUE NEWMARKET  
P.O. BOX 9887 AUCKLAND  
TELEPHONE (09) 523 1023  
FACSIMILIE (09) 523 3114



## False Economy

New Zealanders face the conflict between paid and unpaid work  
by Anne Else.  
Tandem Press, \$29.95

Dale Spender has said she had to write the books she wanted to read. I've been wanting to read something like *False Economy* for some time. The women I know lead such frantic lives, timetabled to the minute, and with so little time for those things women are supposed to be good at, like friendship. I lead a frantic life, and I don't even have children. So I've wanted a book that put the personal next to the political (in its party/government sense) and gave me the facts and figures on what is happening to women in

New Zealand, as 'political' has been reduced to 'economic' (in its Treasury / Business Roundtable sense). As I wasn't going to write the book myself, I'm very pleased that Anne Else has done so, and done it in a way that gives me so much more than I was asking for.

From its opening image, of advertising agency ignorance of the mortal consequences for a baby of being backpacked by a runner, to the closing image of a childless and therefore futureless world, the writing is succinct, vivid and very accessible. I read the book like a good novel; my level of engagement was as high. But the tone is entirely reasonable and doesn't need to be

anything else. The information, laid out in facts and figures, in expert commentary and detailed accounts of peoples' lives, is sufficiently inciting in itself.

What Anne Else has done is to bring wide-ranging material from very different sources together to focus on the relationship between paid and unpaid work. She is not the first to document the dependence of the former on the latter. 'Unpaid work makes it possible for paid workers to produce and earn, and for children to grow and learn', as she says. But she documents the changes that have occurred in both paid and unpaid work, particularly in the last decade.

We know that paid work

has changed. Higher pay and personal packages for those few with individual bargaining power, less than nothing for those struggling to achieve a living income from several part-time jobs. And all of us, whatever the pay, working harder for longer and unpredictable hours across all the days of the week. Anne Else documents this in detail, but most importantly, she documents the changing nature of unpaid work. As the State withdraws from welfare, as Government support diminishes for community services, it is women (in general) who pick up this work, women who are continuing to do the equally unfunded domestic work and childcare and likely to be in paid work as well.

The consequent conflict between unpaid and paid work is personalised in interviews with women and men from very diverse social and economic backgrounds. One from a well-known solo mother and another with a well-known couple, all of whom would be popularly regarded as 'successful', demonstrate that having the money to employ others to do the 'unpaid' work doesn't alleviate the conflict. Their time-and-energy-demanding paid

work puts a huge strain on them and their families too.

One of the chapters I found most illuminating (because it was a new way of seeing for me) describes the struggle between 'market time' and 'family time for control of our lives'. Time is money and with the aid of electronics and computers, 'market time is speeding up'. Paid workers are expected to do more and more in fewer and fewer hours. But unlike David Attenborough's *Life of Plants*, with most human life, the 'facts of life' can't be speeded up. In fact, family time is slowing down and taking longer. 'As the demands of adult life grow, children need more time, not less, to prepare for it.' 'As people live longer, they need more help.' And so the demands on women's time increase. Policy makers and business leaders, in failing to recognise the relationship between paid and unpaid work, have equally refused to acknowledge the impact of the changes they have imposed on paid and unpaid work. But as the conflict between the two intensifies, and human needs are met less and less adequately, none of us are spared the consequences.

Having documented the current situation, Anne Else looks to the future, and the possible abolition of millions of jobs as technology develops. Nineteenth century seers envisioned a utopia where machines did all the work. But on contemporary trends we will be living a dystopia, a living hell, not the leisured luxury of the nineteenth century visionar-

ies. But Anne Else does not leave us with this. She identifies some of the changes that would make life more human - and humane. Some of the steps towards 'family-friendly' workplaces are very simple, as simple as reserved car parks for staff to use in family emergencies. Job-sharing and teleworking can reduce the conflict between paid and unpaid work. And a universal basic income would give us all the flexibility and choice to negotiate our own relationship between paid and unpaid work. We just need the will - and the time - to campaign for them. *False economy: New Zealanders face the conflict between paid and unpaid work* goes a long way towards developing that will.

Claire-Louise McCurdy

♀

# Facing the False Economy.... or Else?

Anne Else talks to Margot Roth

Wellingtonian Anne Else is a writer, an editor, a broadcaster, a public speaker and one of the founders of *Broadsheet*. She has written *A Question of Adoption* (published in 1991), edited *Women Together*, a record of women's organisations in New Zealand and one of the books that appeared in 1993 to mark the women's suffrage centenary. Her latest, *False Economy: New Zealanders face the conflict between paid and unpaid work* was published in August. Whatever she says, writes or edits reflects meticulous research, a discriminating way with words and the ability to combine theory and practice in an easily understood form.

*In the introduction to False Economy you say that you started it properly last September. An August finish seems very fast.*

Yes. I finished it about the end of May. It has to be fast because it's a topical book and unless you do it quickly you might as well not do it at all. I used a lot of contemporary references to newspaper articles and current issues. All along, the plan was to have it out ahead of the main campaigning for the October general election.

*In the introduction you mention four women friends who provided feedback and generally acted like an informal review board.*

This arrangement really worked. Thinking out loud about ideas is something New Zealand women find very difficult to do. When you do a book like this, it's quite hard to get government grants, partly because it's critical and also because it's so contemporary. It's interesting to note that in the Montana book awards there is no category into which these sorts of books would fit. The non-fiction books are - a bit safer, shall I say? In that they're history or natural history or the environment or similar topics. If it hadn't been for my husband Harvey's financial backing, I just couldn't have written it unless I'd saved up for ages in order to keep myself.

It isn't just the money that makes a difference. Having done the adoption book at the Stout Centre, I realised what a huge role this institutional support played where I worked in a community of like-minded people I could talk to, I had an office to go to and so on. I didn't have any of that this time. Staying at home to write means you get very isolated, so my friend Alison Carew

suggested that one thing I could have was a review board. She, Beryl Hughes, Lynn Jowett and Anne Meade very kindly gave up some time to read my draft and see me regularly. It's the regularity that's important. I'm very good at meeting deadlines and outside obligations, but I have to know that somebody is going to notice if I don't, and this way I knew I had to produce virtually a chapter each month. It was such a help knowing I could count on feedback from women with a range of different backgrounds and perspectives who reviewed my book as I wrote it - particularly about the structure, whether it was too long or too short, whether it was flowing well and whether I was getting the ideas across.

The four would also do what so many New Zealanders are inclined not to, and would tell me which parts they liked as well as what they didn't like. This is very encouraging because as Sandra Coney and I agreed recently, even the most experienced authors, especially if they're coming up with social analysis, tend to think what they're writing is no good and need someone to tell them it's okay, it's working. So getting regular feedback is a tremendous help.

*Could you explain the False Economy title?*

I decided on this particular title because it packs a lot in, since it could have several meanings. Firstly it implied the central idea of the book, that the way the economic principles we're using are the way the country is going about things are false. They simply do not relate to the reality of how in our society the economy actually works. Much social and economic theory depends on a particular view of what human beings are like and how

they operate. And neo-classic economic principles are based on an assumption that human beings will behave in certain ways - and it's simply wrong. It's not entirely and utterly wrong, but it's such an incredibly narrow and demeaning view. People who don't conform find themselves in a society which is unlike that.

But the title also contains a principle familiar to women. Most of us understand that false economy is when you penny-pinch in ways that, further down the track, will lead to greater costs. This is what seems to be happening right across the board in nearly all areas of social policy, and the book is full of examples. But since I finished it, examples seem to be appearing in the papers every day.

For instance, children in South Auckland were said to be coming to secondary school with too low a standard of reading and writing. If you look at the chronology you can see why. These children were reaching the upper levels of primary school just at the time of the benefit cuts and the

## It's hard to choose between health care and food.

Employment Contracts Act and the reshaping of the Housing Corporation and the health system, all of which resulted in deprivation and misery among lots of those children. So their schooling, say from standard one to form two, had been under those regimes. At a period when they were supposed to be consolidating and developing their literacy skills, they were struggling with not having enough to eat and living 13 people to a house and with their parents out of work or working all sorts of hours. This is false economy because down the track it leads to horrendous social costs. The trend seems to be that the government has recognised the concept of false economy, but only in an individual context. It said, 'Well, parents should spend money on their children's health care.' That's all very well to say, but it's hard to choose between health care and food, which is more likely to be bread and butter than McDonald's. The model for choice is consumer choice as though you're choosing between this or that object. The theory of choice underlying

economic thinking is extremely banal and simplistic. Quite a lot of choices are not being offered. A substantial majority of New Zealanders assert that they would chose to pay higher taxes for proper health and education, but we're told we need lower taxes but will individually pay more for health and education.

Women's choice is so constrained, particularly by their position in the caring economy where they are actually looking after other people. It's not their own needs they're basing decisions on. It's the whole family ecology and the community ecology they're working with.

Changes in paid work have been widely discussed but not in unpaid work. There's this eternal image of the woman wearing an apron and staying somewhere in the background, carrying on regardless of what's happening in society. And that's just rubbish because unpaid work is changing just as much as paid work is, and it's become a lot more managerial. There's still a lot of manual labour involved, but more mental labour as well, dealing with all the outside agencies and so on. It's really important to recognise the increasing demands that unpaid labour is now faced with.

*At the beginning of the book you had accounts of the working lives of a wide range of women, then at the end you had solo mother Kim Hill, with a well paid professional job, and a married couple, Suzanne Snively and Ian Fraser, who are in professional occupations too. What struck me was that these women were all overworked.*

That's what Marilyn Waring said in *Counting for Nothing*. She said statistics couldn't capture women's work because there was just too much of it.

*What was it like interviewing such an experienced interviewer as Kim Hill?*

Sometimes it takes a little time to get people like



her to talk, especially about themselves, because they're the ones accustomed to asking questions. But Kim agreed to the interview and I was very pleased because once she started talking she was marvellous - because she speaks as clearly as she thinks and that's very clearly indeed. I think she enjoyed talking about her own life because for once she could express her own thoughts in the context of child-rearing today, and the problems for men who, she suggested, had got the plot but didn't like it.

## The fact is that paid work couldn't be done without unpaid work

*She talks about a gender war - but perhaps it's not so much a battle as huge misunderstandings. Suzanne Snively makes that point too. In fact, with the diverse group of women you interviewed, their conclusions are much the same.*

People will have different experiences that affect their lives, but with all these women their main concerns were work and pressure and what comes across from them all is that they're short of money or leisure or both. The trouble is that what we think of as a full time job was designed for someone who has someone else at home to do all the rest, but this someone else isn't there and isn't going to be there. This isn't really a viable system and it's got to change.

The workplace is changing willy-nilly, not necessarily for the benefit of families and children and the community. At the moment everyone who isn't in paid employment is devalued. And for that matter everyone who is in paid employment with low pay is devalued too. It seems that the further you are from the paid workforce, the less worth you have. This even applies to children who find it very difficult to find a place in the scheme of things - especially since childhood has been extended to the age of 25 by deliberate

government policy and it's really hard to enter adulthood at all. The fact is that paid work couldn't be done without unpaid work. It's not an either/or situation as the two are closely connected. What's happening now is with paid work we're in the middle of a massive shift that may turn out to be as important as the industrial revolution.

One of the things I've tried to get across is that we're all in this together. That's why the people I interviewed are so diverse, because the problems aren't confined to money or who has jobs and who hasn't. Actually, they threaten our whole social fabric and we need a complete re-think of the way we approach the topic of work and what it is to be human and how we live together. The interdependence is complete. You cannot have a large section of the population who can't get decent health care. To be pragmatic, they will catch things which will spread to everybody else. There's no such thing as individual security any more than there's individual choice or complete independence. That's what social security means. It means that your health care and your education and your well-being are important to me because if you don't have those things, ultimately I can't have them either.

As Kim Hill points out, this is a very small society. If we can't grasp that, can't get along together and look after one another, then who on earth is going to? I believe that New Zealanders have a strong sense of a fair go and that there are basic needs like health and education that everyone should have access to, and if they don't, then it's not a fair go. Men and women are in this together, just as their children are and it's absolutely essential that all these problems get sorted out as a joint effort. That's why the emphasis is on changing the workplace and better child care and all that, because women have been juggling and trying to fit and trying to make things work by the changes they make, for a very long time. But it's simply not possible for women to solve these problems by themselves.

9

This book may not be the definitive examination of radical feminism (could there ever be such a thing?), but it is certainly exhaustive enough for me. Containing over 50 articles, it boasts 70 contributors and makes every attempt to be global in scope. It is broken down into five sections and authors include Robin Morgan, Celia Kitzinger, Marcia Ann Gillespie (editor of *Ms* magazine), Andrea Dworkin and Mary Daly.



# RADICALLY SPEAKING: Feminism Reclaimed

Diane Bell and Renate Klein (eds) Spinifex Press, 1996

These are the feminists from the 1960s, 1970s and 1980s who led the third wave of feminism. There are also a whole lot of feminists who I haven't heard of.

The playful foreword by the editors names the book's purpose:

*'Radically Speaking* is a collection of radical feminist voices distinguished by their continuity through time, global reach, politics of engagement and passionate determination to create a better world for women.'

This is not a cover-to-cover read but a dip-into-when-you-want-to-read. The average article is only ten pages long and there is some wonderful poetry besides. Oh yes, and some damn good jokes. *Radically Speaking* contains four articles by Aotearoa/NZ women: Sandra Coney ('The Last Post for Feminism'), Ngahuia Te Awekotuku ('Maori-Lesbian-Feminist Radical'), Powhiri Rika-Heke ('Common Language- Different Cultures: True or False?'), and Cathie Dunsford, Beryl Fletcher and Susan Sayer ('Surfing the Edge of the Alphabet').

'Maori-Lesbian-Feminist Radical' is an elegant essay, articulating the paradoxes and dilemmas that living in Aotearoa/NZ poses for a Maori lesbian radical feminist. Te Awekotuku describes her appropriation of patriarchal Pakcha badges (in this case a Doctorate in Social Sciences), which she uses as a gift to her people. In a 1995 postscript to this piece, she notes that only three Maori women 'tribally nurtured and identified' hold such a degree. She also wryly notes that her phrase 'post-colonial Aotearoa' in an earlier piece of writing, is in hindsight an overly

optimistic anticipation of the end of an oppressive era. Yeah, and I'll be a post-feminist in post-patriarchy. Her conclusion to this piece is, however, a positive one:

'So much has happened  
So much more will, I am sure.  
And I look forward to it.  
Oh yes, I do.'

**I**n an altogether different vein, Sandra Coney also explores this post phenomena. In a short and very witty essay, she cuts through the semantic bullshit to tell it, not necessarily how it is (we are post-modern after all!), but how she sees it. And the news is all good:

'I'm glad we've arrived at post-feminism. I'm relieved we're in the post part now.

Think of all the things feminists can stop doing.'

From lobbying Parliament to working for Rape Crisis, our work is now over. We can all party instead. Underneath Coney's acerbic surface is a serious core. Post-feminism is at best a semantic nonsense dreamed up by some populist literary theo-

rist who believes that 'post' attached to any word automatically gives it chic. At worst it is highly misleading and makes dangerous assumptions about the world we live in.

In 'Common Language-Different Cultures: True or False?', Powhiri Rika-Heke teams up with German Sigrid Markmann to explore similarities and differences between their lived experiences. Powhiri observes the devastating impact that colonisation has had on her people, and notes also the class distinctions which may separate the Pakeha feminist from her Maori sister. Conferences on post-modern feminist theory have little relevance to a woman behind in her rent and in an abusive relationship.

The last article from Aotearoa/NZ is a joint effort by Cathie Dunsford, Beryl Fletcher and Susan Sayer: 'Surfing the Edge of the Alphabet'. Cyberphobes take heart, this is not anything about the Internet. Rather, it discusses how a group of feminist writers 'talk about our feminist politics and how we deal with patriarchal reactions and subsequent issues that have emerged from our collective

work'. United, these three women provide a strong challenge to the old system of divide and rule:

'...the fragmented communication between writers and editors and publishers . . . I see all our collaborative work as the crossing of borders, cultural, physical, metaphorical'.

If there is a unifying theme in all the works in this book, it is about pushing boundaries and claiming feminism anew:

'Your Way -  
Take the Word,  
Make it Fit You  
Make it Yours.'

It is true that feminism has come in for some bad press lately. But should we be surprised? Did we really expect patriarchy to hand over power on a plate and then offer to clean the toilet? And what about the 'radical' bit? Is that a bit too ummm radical for you? As one of my current bumper stickers points out: '*Feminism is the Radical Notion that Women are People.*'

Buy this book, read it, pass it on, and live it. Every day.

Fritha Parkes



## WOMEN'S STUDIES PROGRAMME

*a commitment to excellence in teaching, flexible courses and a friendly environment*

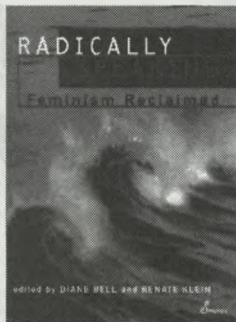
Women's Studies at Massey University offers 24 courses at undergraduate level, a BA major and entry to the Graduate Diploma, M.A, M.Phil and Ph.D study. Courses are available in both internal and extramural modes. For further information : The Secretary, Women's Studies, Massey University, Private Bag 11-222 Palmerston North. Tel. (06) 350.4938 Fax (06) 350.5627.



**MASSEY  
UNIVERSITY**



# SPINIFEX PRESS



## RADICALLY SPEAKING:

*Feminism reclaimed*  
 Edited by Diane Bell  
 and Renate Klein

The definitive book for feminists everywhere in the 90's. Seventy writers from every continent discuss their ideas and practice of contemporary feminism.

ISBN: 1 875559 38 8

**\$39.95**



## The Silicone Tongue

Beryl Fletcher  
 New Zealander and Commonwealth Award Winner Beryl Fletcher brings an extraordinary history to life through oral history, kinship and cyberspace. ..."powerful and intriguing" - *The Waikato Times*.

ISBN 1 875559493 **\$24.95**

**For catalogues or to go on our mailing list, write to  
 PO Box 78 224, Grey Lynn  
 Auckland.**

\*WELLINGTON

**UNITY BOOKS**

the most interesting bookshop!

119 123 WILLIS ST, WELLINGTON  
 PHONE TILLY 385 6110

## the WOMEN'S BOOKSHOP

Books by, for and about women

228 DOMINION RD, MT EDEN,  
**AUCKLAND 3**

At the Valley Road lights

Phone / Fax (09) 630 7162

## BOOKS of WOMEN

Square Edge, Church Street,  
**Palmerston North.**

P.O. Box 509

Phone (06) 358 2644

## WOMEN'S BOOKSHOPS SUPPORT WOMEN

## SUPPORT YOUR WOMEN'S BOOKSHOP



Women's Bookshop Ltd.  
 266 Victoria Street  
 P.O. Box 19041  
**Hamilton**

Phone (07) 838 0656

## KATE SHEPPARD

Women's Bookshop

145 Manchester Street,  
**Christchurch**

Phone (03) 379 0784  
 Fax (03) 379 1769

## Tamaki Makaurau LESBIAN NEWSLETTER

*a monthly  
 newsletter by and  
 for lesbians*

\* news \* views

\* events \* ads

Annual subscriptions  
 are \$15.

Post to PO Box 44-056,  
 Point Chevalier,  
 Auckland.

## ANIMAL RESEARCH TAKES LIVES BY NZ AUTHOR BETTE OVERALL

An expose on the evils of vivisection and the corruption associated with it. Frightening, horrifying, sad but true. Available from the Anti Vivisection Society, PO BOX 2965, Wellington. \$25

*good reading!*

**GROUPS - SUPPORT**

**LESBIAN SUPPORT  
COMING OUT GROUPS**  
PH. (09) 528 5119  
PO BOX 3833 AUCKLAND

**LESBIAN LINE TELEPHONE  
COUNSELLING FOR SUPPORT  
AND COUNSELLING**  
BY LESBIANS FOR LESBIANS,  
THEIR FAMILY AND FRIENDS  
HOURS 10AM - 10PM  
PH. (09) 303 3584

**WOMANLINE A CONFIDEN-  
TIAL NON JUDGEMENTAL  
LISTENING AND INFORMATION  
PHONE LINE (09) 376 5173**

**WOMEN'S HOMESTAY**

Pam & Alison invite you to stay  
in their spacious, sunny home  
in Greytown Wairarapa. Twin  
and double rooms. Seperate  
guest living room. Cooked  
breakfast. Dinner by arrange-  
ment PH(06) 3048454 or write  
9 Mole St, Greytown.

**HOLIDAY ACCOMODATION  
BED AND BREAKFAST  
AT CAMELOT**

Cheap . Clean . Comfortable .  
& Quiet Location  
double \$40 single \$25  
rates include continental breakfast.  
20 Highland Drive Hamilton  
ph ( 07 ) 8496747

♀  
*Classifieds*  
.....



*check it out !*  
.....

The new regulations for  
banking cheques are creat-  
ing a bit of a problem  
for us. Many people write  
their cheques to **Broad-  
sheet** when making a  
payment for subscrip-  
tions, resource kits, etc.  
However the legal entity  
that publishes the maga-  
zine is actually **WOMAN  
FILE INCORPORATED**.  
Please write your cheques  
to **Woman File Inc.**  
Thankyou! ♀

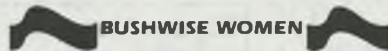
**COLOURFUL, QUALITY 100%  
COTTON WASHABLE  
MENSTRUAL PADS AND  
RESOURCES.**

**FREE CATALOGUE, 40 CENT  
STAMP 'MOONTIME'**  
PO BOX 836 NELSON.  
ALSO IN HEALTH FOOD  
SHOPS.

**Naturally Different Holidays**



**Rainforest...Sea Coast...Mountains...  
Lakes... Walking...Canoeing...  
2-7 Day Guided Trips from our  
stunning Westland Lodge, South  
Island. Ph/fax or write for brochure  
.. Cynthia Roberts & Roz Heinz**



**BUSHWISE WOMEN**

Box 12054, Christchurch Ph/fax (03) 332 4952

Does your bookshop or local store stock  
**Broadsheet**? The retail distribution and wholesale  
of **Broadsheet** is co-ordinated by Anne Hunt  
ph (09) 8174349

**CLASSIFIED ADVERTISING BOOKING FORM**

**TO ADVERTISE IN  
BROADSHEET:**

Send your advert to Classifieds,  
PO Box 56-147, Auckland.  
Underline any words you wish to  
appear in CAPITALS.

**Classified rates**

50 cents per word + GST. There is a  
10% discount off all ads pre-booked  
in two issues or 20% discount off ads  
pre-booked in four issues. You may  
pre-pay, or an invoice will be sent to  
you after publication. For other  
advert sizes;

**Phone Kate Millington (09) 3602401**

**name** .....

**address** .....

**number of insertions** .....

**advertisement** .....





# BROADSHEET RESOURCE KITS



Collections of articles from the magazine have been grouped together under general headings. There are new topics, updated favourites and historical classics. More detail about the content of each kit is available on request.

- 1. **Reproductive Technologies \$10**  
*The techniques available and the issues covering their use; surrogacy and attendant issues*
- 2. **Abortion \$6**  
*Historical action; update on the issues; RU486 controversy.*
- 3. **Environment \$8**  
*Dioxin (245T); Coromandel; nuclear pollution; fluoride*
- 4. **Drugs and Women \$8**  
*Smoking; alcohol; tranquillisers; heroin*
- 5. **Violence / Sexual Abuse \$8**  
*Rape; incest; violence between women; Refuge*
- 6. **Gynaecological Health \$14**  
*Mastectomy; breast examination; cervical cancer; premenstrual syndrome; endometriosis; osteoporosis*
- 7. **Motherhood / Childrearing \$12**  
*Single mothers; lesbian mothers; sex; childbirth; boys; personal experiences*
- 8. **AIDS and Women \$10**  
*Facts; issues; safer sex*
- 9. **Eating Disorders \$6**  
*Bulimia; laxatives; fat phobia; dieting*
- 10. **Disabilities \$6**  
*Blindness; cerebral palsy; chemical poisoning; disabled women speak out*
- 11. **Contraception \$12**  
*VD; the pill; depo provera; dalkon shield; condoms; IUDs; RU486*
- 12. **Lesbian Lives \$14**  
*Positive young lesbians speak; coming out as a lesbian; lesbian issues*
- 13. **Sexuality \$8**  
*Feminist heterosexuality; bisexuality; the politics of sex*
- 14. **Language, Education and Sexism \$10**  
*Sexist language; sexism in children's books; effects of schooling on girls; mature students*
- 15. **Media Images \$6**  
*Sexism; videos; TV; magazines*
- 16. **Women Writers \$16**  
*Including - Keri Hulme, Nadine Gordimer, Joy Crowley, Fiona Kidman, Fay Weldon, Dale Spender, Andrea Dworkin, Juliet Batten, Rita Angus, Jacqueline Fahey, Olivia Bower*
- 17. **Women Artists \$14**  
*Photographers; weavers; painters; playwrights; musicians*
- 18. **Peace Studies \$6**  
*Nuclear pollution; ANZUS; NFIP; peace movement; Helen Caldicott; Pacific anti-nuclear struggles*
- 19. **Anti-racism \$12**  
*Treaty of Waitangi*
- 20. **Maori Women \$14**  
*Health; feminism; women's issues*
- 21. **Maori Sovereignty \$6**  
*Donna Awatere's articles that became the basis of her book.*
- 22. **Women in Non-traditional Roles \$8**  
*Taranaki women; woodwork; women in sport; sheep shearers; fisherwomen*
- 23. **Women and Work, Equal Pay and Conditions \$12**  
*Employment equity; reasons for unequal pay; changes in work for women; unemployment*

**Please send me kit number/s:** .....

.....

**I enclose payment of** .....

(plus \$2 p&p)

**Post kits to:**

(name) .....

(address) .....

.....

*Cut out or photocopy this order form and post with payment to: Resource Kits, WomanFile Inc, PO Box 56-147, Auckland.*

Subscribe to **Broadsheet**

**THE THINKING WOMEN'S MAGAZINE**

New Zealand's own feminist magazine  
Now the longest running magazine of the 'Second Wave'



Subscription - \$27.50 (quarterly)  
Surface (anywhere) \$NZ40.00  
Airmail  
Australia & South Pacific \$NZ45.00  
US/Asia \$NZ56.00  
Europe \$NZ60.00

Name: .....

Address: .....

.....

.....

If you are already a subscriber, why not treat a friend?