

THE BILL OF RIGHTS: HOW IT WON'T WORK FOR WOMEN

301.41205
BRD

BROADSHEET

WOMEN & DEAFNESS

**CHLAMYDIA CAUSES
INFERTILITY**

LESBIAN STORIES

NEW ZEALAND FEMINIST MAGAZINE
FOURTEENTH YEAR OF PUBLICATION
NOVEMBER ISSUE 134 \$2.80

**LESBIAN
PRIDE**

SUPPORT THE
**LAW
REFORM
BILL**

GAY TASK FORCE

KAT RINE MANSFIELD

AUDRE LORDE

GRETA GARBO

CHERRIE MORAGA

MINA WOOLF

**NONE OF US
ARE FREE**

**'TILL ALL OF US
ARE FREE**

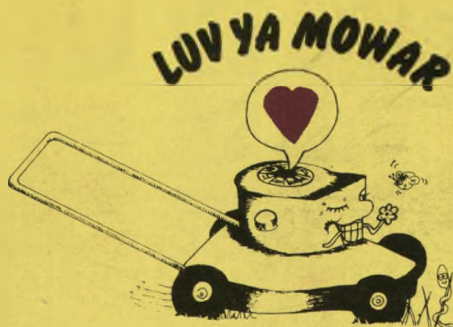
TEACHERS COLLEGE

3 10CT 1985

LIBRARY - AUCKL

DISPLAY





MYRA NICOL
MOWER AND GARDEN CENTRE
479 RICHMOND ROAD,
ph 761-769 AUCKLAND.

Full motor mower sales and service.
Indoor & outdoor plants, fertilisers,
potting mix, seeds & garden tools.
Only woman-owned and operated
Auckland mower service.
Free pickup and delivery service.



Are you interested in Health, Healing and Herbalism?

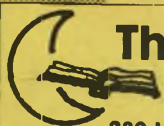
We offer DIPLOMA and GENERAL
INTEREST COURSES in all these areas.

For a FREE BROCHURE outlining our
HOME STUDY COURSES for 1986 write to:

THE AUSTRALASIAN COLLEGE OF HERBAL STUDIES

PO Box 4451, Auckland, N.Z.
or phone 727-927.

your lesbian-feminist bookshops



The Women's Place (Feminist Bookshop)

289 Upper Cuba Street, Wellington.
PO Box 19062 — Ph: 851-802

for records, books, badges,
posters, magazines and crafts,
by women for women.

10% discount for students and beneficiaries
10.30-5.30 Monday to Thursday, 10.30-9pm Friday,
10.30-1.30 Saturday

SNAPDRAGON women's bookshop

Women's books, non-sexist
children's books, posters,
badges, jewellery . . .

10% discount
for students and beneficiaries.
26 Jervois Rd, Ponsonby, Auckland.
Phone 768-978

Opens Wednesday
13th November 6.00pm

*Michele Hine in a
return season of*

WOMEN ALONE

"Dazzling solo Act Rivets Audience"

Auckland Herald

"An artist of extraordinary quality"

Daily Telegraph London

March for Lesbian/Gay Rights
in Auckland, 13 September
Photo by Gil Hanly



CONTENTS

FEATURES

WOMEN WITH DEAFNESS SPEAK	10
WOMEN WITH DISABILITIES	16
ALISON LAURIE — FROM KAMP GIRLS TO POLITICAL DYKES	20
YOKA NEUMAN AND LESBIAN MOTHERS	24
WOMEN IN LOCAL BODY POLITICS	28
BILL OF RIGHTS — MPs OR JUDGES	34
SEXISM IN CHINA	37
CHLAMYDIA	40

ARTS

REVIEWS	Clothesline Conversation/Equality For Girls?/Up From Under: Women and Liberation in NZ, 1970—85/Your Pregnancy — To Haputanga Me To Whakawhanautanga/Women's Studies: A New Zealand Handbook	44
---------	--	----

REGULARS

LETTERS and FRONTING UP	2	
BEHIND THE NEWS	Family Violence Conference/Battered Refuges/Support for the Bill Needed Now/Affirmative Action Sorely Needed/Miss Auckland Contest/Condoms Not a Joke/No Nuclear Dumping	4
WHAT'S NEW		43
ON THE SHELF		19
HOGWASH		42
CLASSIFIED		48

Cover Illustration by Judith.

BROADSHEET COLLECTIVE Lyn Crossley, Heather McLeish, Claire-Louise McCurdy, Athina Tsoulis, Trish Taylor, Jenny Rankine, Judith Ammon, Pat Rosler.

THESE WOMEN WORKED ON THIS ISSUE: Sharon Alston, Leonie Child, Alisha Popevis, Peta Joyce, Gini Parslow.

LAYOUT AND DESIGN: Judith Ammon.

BROADSHEET is published by Broadsheet Magazine Ltd, PO Box 68-026 Newton, Auckland; Registered Office: 485 Karangahapoe Rd. Auckland 1; and printed by Wanganui Newspapers Ltd, 20 Drews Avenue, Wanganui. Published: 1 November 1985

BROADSHEET annual subscription \$NZ27, overseas surface \$33, overseas airmail Europe \$51, America and Asia \$43.50, Australia and South Pacific \$38.

Permission must be sought before articles may be reprinted.
Broadsheet is on file at the Women's Collection, Special Department, Northwestern University Library, Evanston, Illinois 60201, USA.

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

LETTERS



WOMEN POLITICS AND POWER

Dear Broadsheet
I was totally unimpressed by the review of Marilyn Waring's *Women, Politics and Power* in the September *Broadsheet*. I have been hoping that the publication of her book would occasion a real evaluation of her political career and I hoped to find it in *Broadsheet*.

Instead, the reviewer relies completely on Waring's own report of her politics with no reference to her actual record. This is a politician who very early in her career was selected by the media as a woman's movement "leader" — who had, at least at that time, minimal involvement in feminism. Her own writings and interviews with her have constantly stressed the hardships of her chosen career. There has been a complete failure to put these in the perspective of the experiences of committed and inspired feminists who have worked in the feminist movement for years — with no MP's salary and no media accolades. In a highly privileged position, Waring has somehow been able to sell the image of herself as a martyr to the cause.

As a lesbian Waring has, since her resignation from Parliament, claimed in public her pride in being a member of the gay community, that she had, "nothing left to lose". Why then did she not proclaim her pride in her lesbian identity then instead of remaining silent? She had a great deal to lose, and she chose not to lose it. Many lesbians make similar choices and this is their right — but let's not obscure the important personal and political issues involved.

Waring has been a professional feminist, and her book and the seminars she receives income from should be seen in this light. I'd love us all to be paid for our feminist work, and I wish that all the courageous and visionary feminists I have known would receive the benefits Waring has received. We must acknowledge that there are political reasons why this is not the case — and Waring is a

politician.

I'd like to see in *Broadsheet* more profiles of long-term feminist activists — those who don't usually make the headlines — and I'm still waiting for that solid assessment of her career as the "feminist" MP.

Debbie Jones
Wellington

LIFE IN INVERCARGILL

Dear Broadsheet,
In reply to Judith Duncan's letter published in your September edition. "Yes, there is life in Invercargill!"

WEL Southland has recently celebrated 10 years of activities and we warmly welcome visitors and new members.

Our contact is P.O. Box 676 Invercargill.

Pamela Whiteford
Women's Electoral Lobby
Southland

MENTAL HEALTH ACT

Dear Broadsheet,
May I suggest that you make a big fuss about this, as it affects so many women.

The 1969 Mental Health Act is in the process of being revised and altered. The discussion papers for this were written by Dr Basil James, the director of Mental Health, I understand. These discussion papers which will form the basis for the new Act, were circulated privately and comments were asked for and given by various authorities in the field of mental health. There is a list of these names at the back of the discussion papers.

I was surprised to find that not one Women's Group had been asked for information or comments. Seventy-five per cent of the people using this Mental Health Service, are women. I also contacted such Organisations as Rape Crisis, Life-Line, National Council of Women who had no idea that the Mental Health Act was being revised and had never heard of this. There is a suggestion, that a Council of Mental Health be set up, comprising members of such groups as Rape Crisis, Pregnancy Help, Maori Women's Welfare, Life-Line, to meet

regularly and discuss the administration and treatment given in hospitals and in the community, to function also as an avenue where patients could make a statement of complaint or discuss such treatment.

At present, in New Zealand, psychiatric patients have no legal rights, and there is not a person, or group who is legally able to act as a safeguard for patients. Psychological medicine, is in fact, not covered by N.Z. law. It is very important too, that women, have a say in their treatment and the organisation of hospitals which they do not have now.

There is nothing in the new Act about psychiatrists or therapists in private practice and no mention of voluntary groups such as Life-Line. At present in N.Z. a therapist can do or say anything and get away with it, the patient is really helpless. According to the Year Book, 82% of the patients entering our residential psychiatric hospitals are voluntary patients and 75% of these are women suffering from neurotic depression.

The Mental Health Foundation says that much of the new Act appears to be quite unrealistic. Comments can be obtained from the Legal Officer, at the Mental Health Foundation.

Marjorie Morgan
Rotorua

TOP SALARY

Dear Broadsheet,
I hear quite a lot of criticism by women of the salary of the Permanent Head of the Department of Women's Affairs. It is as if some women consider that her salary should be shared amongst us all — that for any woman to receive such a salary (especially, I gather, while working on behalf of the rest of us) is an offence against the principles of feminism.

Now if sisterhood is the principle upon which they base their claims, I personally think that we could do with a little more genuine sisterhood.

How is it that women can be advocates of equal pay, but when a new appointment is made with a salary commen-

surate with a male salary (or in fact generally lower) some women can start to feel put out. It seems that at this point women slip into comparing the Permanent Head's salary with what most women get for their daily work — that is, nothing. Now that seems a very dangerous trap. I am aware that many women work a 15 hour day and a 7 day week for very poor remuneration or none at all. I am simply relieved when I find that a woman working those hours is at least being paid for them.

The new Permanent Head of the Department of Women's Affairs has an important task with a great deal of responsibility. It must be extremely stressful to be in that position. She not only has many men watching her with something, I presume, less than wholehearted support — but she seems to have the same from some women.

Mary O'Regan is a feminist. That in itself is a fact to rejoice in. And I know from personal experience that being a feminist, even at a lowly level in the government isn't much fun. How much more stressful will it be at the top? My guess is that she is well and truly earning every cent of her salary.

So, "Hands off, sisters" I say.
Josephine Lynch
Wellington

FEMINISTS IN MINISTRY

Dear Broadsheet,
Mary O'Regan was appointed as Secretary of the Ministry of Women's Affairs in June. I read the October *Broadsheet* and still there is no celebration, congratulation or even recognition that a committed feminist and long time loyal supporter of *Broadsheet* is in such a position.

Mary and other feminists in the Ministry will need lots of support and encouragement to stick in there, battle the system and use that avenue to bring about changes for women. With Mary, and now Penny Fenwick as Deputy, the Ministry makes a good start by which we, as feminists, should be encouraged.

Danna Glendining
Martinborough

ISRAEL

Dear Broadsheet,
Rebecca Judd's letter (September **Broadsheet**) with its tone of complaint and its drawing attention to "poor little Israel" is typical of the appeal for sympathy so often made by Zionists. Poor little Israel receives more military and economic aid from the United States than any other country in the world. Some of that aid has been used in recent years to invade South Lebanon, to bomb the Iraqi nuclear installation in Basra, to retain the occupied west Bank and Gaza. One might question who it is who is besieged. Violence was implicit in Zionism from the outset — Theodor Hertzl the father of Zionism, believed that Zionists should acquire the land of their choice by armed conquest.

Rebecca Judd says many Zionists support Palestinian claims for human rights. Perhaps some do but it seems a small gesture towards a people who have lost their homeland along with those rights. No doubt the conquerors congratulate themselves for showing some liberal-mindedness towards those they have dispossessed. But let no-one pretend it is more than that. Because Israel exists Palestine does not and no amount of sympathy from Israeli Jews compensates for that loss.

Virginia Edmond
Wellington



COVER MISTAKE

Dear Broadsheet,
I am very upset at how the illustration for the September **Broadsheet** cover turned out. Through an apparent misunderstanding the pupils of the eyes in the original drawing that was submitted were removed or "twinked" out.

The resulting work that was published makes the woman look rather vacant, particularly in view of the seated pose.

My apologies to any reader who thought that the whole thing looked rather odd.

Yours sincerely,
Claudia Pond Eyley

The Broadsheet Collective regrets that this happened.

LESBIANS YEA!

Lesbians have always been, and are a vital part of the feminist movement. Lesbians were involved in the first women's refuges, the first rape crisis centres, and are active in trade unions, health issues, Maori women's groups, and lots more. Lesbians have been made invisible by some feminists and society in general.

Lesbians and gay men do not have legal or social support for their sexual choice; and they are bearing the brunt of right wing hatred and attack. The passing of the Homosexual Law Reform Bill unchanged will give basic human rights to lesbians and gay men in New Zealand for the first time since the arrival of European settlers.

Lesbians have always been and are a vital force in **Broadsheet**. The collective is committed to self determination for lesbians and strongly supports the Homosexual Law Reform Bill unamended. The collective wants an end to all discrimination against lesbians and gay men, and sees the passing of the bill as the first of many necessary legal and social changes.

Judith Ammon
Lyn Crossley
Peta Joyce
Claire-Louise McCurdy
Heather McLeish

Jenny Rankine
Pat Rosier
Trish Taylor
Athina Tsoulis



FRONTING UP

WHERE WE ARE

The magazine and the bookshop are at 485-7 Karangahape Road, Auckland. We are open from 10am to 5.30pm Monday to Friday and Thursday until 9pm. Leonie opens the shop from 10am to 1pm on Saturday. The phone number for the magazine is 794-751 and for the bookshop 398-895. Our box number is 68-026, Newton, Auckland, N.Z.

DEADLINES

Deadline for Jan/Feb is 9 Nov and for March, 9 Dec.

STUFFING

Stuffing of the December issue will be on Saturday 23 November. We really appreciated all the help stuffing the last issue, look forward to seeing you all again.

COLLECTIVE CHANGES

Sandi Hall has left the collective. Sandi did not want us to say anything but we would like to express our thanks for her work for the magazine and in the bookshop. We have appreciated your warmth, energy and enthusiasm. Sandi. We welcome Peta Joyce to the collective. Peta has been helping in the bookshop and writing for the magazine as a volunteer. We look forward to working with you Peta.

SUBSCRIPTIONS

Some of our long-time subscribers cannot afford to renew. Women who are financially better off may like to fund those subs — any women interested please write to us. It helps if readers subscribe, or buy from Broadsheet Bookshop, as we have to sell the magazine to other bookshops at a loss. Women who find \$27 too much to pay at once can subscribe for six months at a time. Another possibility is to share a sub. with a friend.

APOLOGIES

We are tightening up our proofreading system, which last month fell apart. We are very sorry for the mistakes that resulted. Our apologies to

Debra Reweti, Jan Wharekawa, Fran Davy, Ramona Papali'i, Aroaro Hond, Wena Harawira and Aroha Mead, for the transposition of two and a half columns of Debra's article about Polynesian Women in Television. Also to Jan, Moana and Debra for misspelling their names.

The picture on the left of page 25 was incorrectly identified as Mt Eden Normal Primary. It was taken at Grey Lynn Primary School.

Lynne Gifford's teaching history was incorrectly reported. It should have read that she lectured at Waikato University for ten years.

Joan Donley's name was left off her review of *The Captured Womb*, by Ann Oakley.

BEHIND THE NEWS



FAMILY VIOLENCE CONFERENCE

Forty two people working in the area of domestic violence met at the New Zealand Police College at Porirua at the end of September for a four day conference.

They came from the refuge movement, rape crisis and other community agencies, government departments and the police. The conference was coordinated by Rosemary Ash of the National Collective of Independent Women's Refuges and Inspector Vic Hewson of the police. Funding was provided by the Police and Social Welfare Departments. One of the purposes of the conference was to "bring together the various groups and individuals involved in dealing with family violence, so that networks can be established and coordinated strategies developed".

The national collective presented a paper, "Dealing With Domestic Violence" in which they identified domestic violence as the "physical, mental and sexual abuse primarily of women and children, by adult males". Police receive about 15,000 domestic calls for help each year and refuges admitted 4,762 women and 4,952 children in the 16 months ending February 1985. They also helped another 4,288 families. The first refuge was opened in Christchurch in 1973/4 and there are now 40 country wide. "The refuge movement has grown in response to the needs and numbers of women and children being abused," said the paper, "especially as raised public awareness has encouraged women to seek help and trust that they will be helped".

The paper makes the point that the work of refuge, helping abused women and children, deals with only the effects of the problem of male violence. "A focus on the victim/s only, silently condones the violence and supports the abuser". The national collective pressed for an increase in

resources for the network of refuges and early intervention, arrest and referral to treatment of violent men. It emphasised the need for Maori, Pacific and other cultural perspectives, and wide ranging education among support agencies and in the wider community.

Maori women presented their perspective to the conference: Kia maumahara tatou he ahua ano to te iwi Maori (Let us all remember that Maori people have their own way). They supported the national collective's demands but said, "the process of rehabilitation must take into account cultural and social factors.

"Maori people occupy the lowest socio-economic strata in Aotearoa, therefore fines only further impoverish our people. It is the family of the offender that "pays" the fine. Furthermore, the effectiveness of fines as a deterrent is questionable.

"Those of our people who have been subjected to the pakeha judiciary system provide appalling statistics in that area. Racially, we are disproportionately represented in prisons. The high incidence of re-offending among our people is evidence that this system is ineffective as a punitive measure."

They argued for a system for dealing with violent Maori men modelled on the pilot scheme at Hoane Waititi marae in Auckland. "The success of this alternative can be attributed to the most basic of Maori ideology: group accountability. Traditionally our people did not recognise the rights of the individual over the wider social group. Any offence committed by an individual implicated his/her whole tribe. Therefore Maori people must be made ac-

countable to our own people...

"The community group to which an offender would be referred, would themselves be forced to address the whole issue of domestic violence. The acceptability of violence in general amongst our people would also have to be questioned. As an education process the offender would not be the only one to benefit, should the marae/community group model be adopted. The development of the education of our people on domestic violence is Whare Wanganga (house of learning).

"There are Maori people in the community who are familiar with the concept Te Whare O Te Tangata, which encompasses the traditional view of the relationship between men and women. Sonny Waru, a kaumatua from Taranaki has held Whare Wananga on Te Whare O Te Tangata, emphasising the respect accorded women in pre-contact time. Maori people with this knowledge are rare, so it is imperative that resources be made available for the purpose of Whare Wananga dealing specifically with the issue of domestic violence. If the Justice Department is serious about changing the status quo resources must be made available to the Maori community to deal with this issue in our own way."

Rape crisis and related groups are in the process of forming a national collective. Maori and Pacific Island women's groups are forming their own national collectives and the three bodies will coordinate nationally. The rape crisis statement to the conference asked for training of all people (eg social workers, nurses) who come in contact with survivors of sexual abuse.



Section of Cover from book, *Fresh Start*

"This should include the realities of sexual abuse, cultural/racism awareness, examination of personal attitudes and beliefs about sexual abuse — especially power beliefs". They also want, "incest and child sexual abuse survivor homes that affirm and recognise the ability of women's support in rebuilding self-esteem and self worth."

Rape crisis and related groups also called for public education about the causes of rape that includes the provision of support for survivors, preventive education for all children and parents, and self defence classes for all female secondary school students. Their statement concludes, "These needs are greatly overshadowed however, by the necessity for male responsibility for rape and sexual abuse. It is men who rape; it is men who must stop raping."

The police made available to conference members their written training materials. This included a large-format booklet given to policemen, *Child Abuse, Everyone's Problem* and a unit from police extension studies, *Rape and other sexual offences*.

A set of recommendations are being prepared to go to Ann Hercus as Minister of Police and Social Welfare and Women's Affairs. (Three-in-

one!) Those attending the conference had varying levels of optimism or cynicism about how much difference they would make to what actually happens, but there was a lot of positive feeling about being at the conference itself. Some comments were:

"I became aware of the real isolation and frustration and pain of people working in the area, in refuge, rape crisis, government departments. There is no general recognition or understanding of the problem and a terrible lack of resources." "What happened here needs to happen on a regional level — we must have resources to organise this."

"People put their interests aside and got down to working together really quickly." "I was very affected by the Maori women's presentation. It was really consciousness-raising for me." "The men listened, and said 'I'm sorry' when the women picked them up on things." "The police accepted criticism and, the ones there anyway, seemed to really want to change things." "Rosie Ash was a brilliant facilitator. She took everyone seriously and gave everything of herself." "I got close in some way to everyone there".

Raewyn Good chairperson of the national collective said she was "pleased at the level of

understanding and acceptance by those there of the priorities and perspectives advocated by refuge, such as recognition of the real problem as being the violent male and the need to deal with that".

Some progress seems to have been made at this conference. Violence against women is now squarely on the agenda and one minister and some police officers are listening to the experience of survivors and activists. Changing general attitudes and institutions like the police and judiciary is a long hard slog. □

Pat Rosier

The BWSG left the national collective over several issues — allocation of funding, disagreements about having to have the mother's consent to report child abuse, and all decisions having to be made by women, among others. They also felt their view had no more chance of being heard, and members of the group felt intimidated and personally attacked at meetings.

In all groups working against male violence to women, feminist or non-feminist, the role of men has been hotly debated. Feminist groups are usually women-only, so that we can gain new skills, and learn to use the power and provide the leadership which men often keep for themselves. (John Church has been a BWSG spokesman, and written almost all their publications for eight years.) Our society says groups of women together can't do anything, they're ineffectual and always fight. In feminist groups, women can learn the opposite. The BWSG do not see the process of women supporting each other and acting for themselves as part of empowering battered women. Men are involved in feminist refuges, but in a supportive role, helping with childcare and showing a non-violent alternative to the violence of the children's fathers.

The Churches' booklet mines a deep vein of homophobia. They say refuges are being used to recruit women to the radical feminist and lesbian separatist cause. This is another version of the myth about homosexuals "seducing and corrupting" people. They refuse to see that many battered women are lesbians. And that working in the area of male violence to women for any length of time is encouragement enough for some women to turn to other women for support and love.

The Churches are unable to distinguish lesbians from what they call "ordinary women", and overestimate the number of lesbians at meetings. They say that "lesbians fondled each other without regard for the feelings of those who find this kind of behaviour objectionable in public". This assumes that heterosexual refuge workers are not affectionate with each other; and only people who fear and hate lesbians find their expressions of affection objectionable.

BATTERED REFUGES

Jenny Rankine looks behind the split in the women's refuge movement.



In August, the Christchurch Battered Women's Support Group (BWSG) resigned from the National Collective of Independent Women's Refuges, and gained a lot of media publicity. The spokespeople for the group, Doris and John Church, have published a 30 page booklet, *The Future of Refuge in New Zealand*, in which they say why they left and discuss the way they see the refuge movement.

The booklet constantly talks about "separatist" women, who "believe that all men are potential wife bashers who believe that women are everywhere oppressed by men, and who believe that refuges should be actively engaged in the 'struggle against male oppression' ... The distinguishing characteristics of separatist women are their extreme and inflexible political beliefs, their very strong 'anti-men' attitude and their belief that there is no role for men within the refuge movement."

Doris and John Church de-

plore what they call the "takeover of New Zealand refuges by separatist and lesbian separatist women." They write: "Initially established by caring women to protect the victims of domestic violence, the refuges in most English-speaking countries have gradually been taken over by the separatist wing of the feminist movement". This is a particularly nasty way of saying that women working in refuges are neither caring nor providing a service for abused women. It also denies the history of the refuge movement here. Lesbians and heterosexual women with the political views the Churches dislike were active in the first independent women's refuges, Halfway House in Auckland and the Christchurch refuge, which stimulated the formation of others. The book continually implies that "separatists" are never ex-battered women, or "victim-oriented."

Using labels like "separatist" and "moderate" also ignores the differences in feminist philosophy, and the non-feminist women working in the so-called "separatist" refuges.

Throughout the booklet, separatist, radical lesbian and feminist are used as interchangeable terms. In the postscript, confusingly, the BWSG describes itself as feminist. Yet obviously a basic feminist understanding—that men as a group keep power over

women as a group—is not part of their philosophy.

They identify the causes of what they call "violence against wives" as: men lacking control over their violent impulses; society not helping the battered woman to stop the violence; and women failing to "terminate the relationship". But this merely describes what happens, not what causes men to be violent. They never say that men should take responsibility for male violence.

And they say that connecting violence against women to the power men hold in society is simplistic, because if it were true it "fails to explain why only some men beat their wives while the great majority do not". But men as a group benefit from the violence of some men, because it creates fear among women, which helps to maintain male control over women in general.

The Churches see refuge in a very narrow way. They analyse "cost-effectiveness" by working out the "cost per new case" for each refuge. They take no account of education programmes, time spent supporting women who have left the refuge, political action against objectification of women, lobbying for law and police changes, and other activities of refuges. Since they disagree about male power over women, they do not recognise much of this other work as "helping battered women."

The Churches want the government to fund telephone counselling and advocacy services before refugees, reduce the number of feminist refugees to 20, give money for operating expenses rather than salaries, and for the money to be allocated in rough proportion to the number of new cases each service deals with.

Maori and Pacific Island women have made it clear that an emphasis on telephone

counselling is inappropriate for them. The booklet doesn't mention the need to arrange support and counselling from women of the same culture as the abused women, and the BWSG objects to having to educate its workers about racism. The BWSG uses and advocates motel accommodation for battered women, which can isolate them from one another at a time of loneliness and crisis.

The Churches' attack on

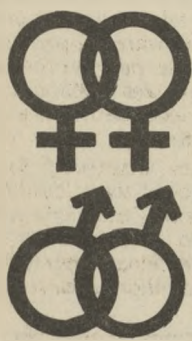
feminists and lesbians in the refuge movement feeds homophobia and gives ammunition to the right wing forces they say they don't want to be associated with. However, no woman should feel intimidated, unable to state an unpopular opinion, or be personally attacked at a feminist gathering. But the Churches' booklet denies the caring and support of feminists and lesbians for battered women. Feminists are going for the

changes in society that would make refuge redundant. They are going beyond a sticking plaster approach. □



SUPPORT FOR BILL NEEDED NOW

Supporters of the Homosexual Law Reform Bill can help it through parliament.



The Homosexual Law Reform Bill is back in parliament for its second reading. Opinions vary about how long it will be before a final vote is taken. As a private members bill it will be heard only on Wednesday afternoons and every member of parliament has the right to speak on it for twenty minutes. If they all claim this, and if there is blocking at the committee stage, it could take months. However, the more optimistic supporters of the bill outside parliament are hoping that the vote will be taken in four to seven weeks.

Auckland Gay Task Force is angry at the way National Party MPs are playing what they call "political games" with the issue and using a private member's bill as a "political football, ignoring the stress on people's lives" of anti-gay propaganda over past months.

The mid-September marches throughout the country in support of lesbian and gay rights provided some affirmation. In Auckland University Gays had made dozens of banners bearing the names and pictures of famous les-

bians and gay men. Nearly everyone in the march ended up carrying something, a balloon, a banner and in one case a large wooden cross. Heterosexuals (Unafraid of Gays (HUG) was there, trade unions, peace groups, christians for homosexual law reform and many hundreds of individual supporters. Auckland's Friday night shoppers lined the footpath and watched the parade go by. As one of the organisers said, "The only down part was that there was no media coverage. And we had at least 10,000 people there!"

It was the same in Wellington, thousands of people, banners, songs, balloons and a gay old time. But no media. Two thousand came out onto the streets in Christchurch and 800 in Dunedin. People were marching for lesbian and gay rights, they were happy, sociable, high-spirited. It was a celebration so the press took no notice. If it had been a punch up they would have been there!

The now famous petition, with its claimed 815,249 signatures, has been presented to parliament. The actual presentation was a full scale evangelical production on the steps of the beehive that evoked some uncomfortable memories of Germany in the 1930s. One of the banners of the pro-bill group that was there read, "2½ million New Zealanders can't be wrong." These are the people who did not sign, in spite of being given every opportunity to do so!

The second part of the bill, that would outlaw discrimina-

tion against anyone on the grounds of their sexual orientation, has had less public attention than the changes to the Crimes Act. At present landlords can refuse as tenants or evict anyone because they think they might be lesbian or gay. And employers can refuse to give someone a job or fire them for that reason alone. Passing the second part of the bill would remove this threat — for everyone. But it would not prevent anyone from arguing or preaching against homosexuality if they wanted to.

The right to work and housing are very basic ones. Lesbians and gay men should have these rights too. Fran Wilde said in parliament at the opening of the debate for the second reading, "Many New Zealanders living quiet and productive lives in the towns and cities of our nation are relying on this House to vote to give them their basic rights in law."

Members of Parliament have all been sent a 55 page book *The Social Effects of Homosexuality in New Zealand*, put out by the Coalition of Concerned Citizens in Christchurch. The book claims that it "says it all. It looks at the arguments for and against legalising homosexual acts." In fact it gives a two and a half page list of some of the arguments for law change, with no discussion or sources. The rest of the book deals with arguments against the bill, in detail, with copious footnotes and references. These are being checked: Wellington Gay Task Force is compiling a

detailed reply. One of the book's points is that if homosexuality is made legal it will result in an increase of numbers — because young men will be "seduced" into it and because there will be an influx from overseas. Three sources of evidence are given for the seduction idea — two of them originate from Paul Cameron and the third from the Irish Catholic Bishops. Paul Cameron's work has been thoroughly discredited — he was expelled from the American Psychologists Association in 1983 for lying about research on sexual behaviour — yet they continue to use his work.

We have seen all the arguments before, in newspapers, advertisements and pamphlets. This presentation is pernicious because it gives the appearance of being reasonable. But they are the same arguments, that arise from a belief that one group has the right to decide what morality is and make everybody behave in the way that they think is right. Sexual morality (in their terms) is more important for opponents to the bill than justice for everybody in, for example, housing and work.

Now is a crucial time for lobbying MPs with handwritten letters and visits. Fran Wilde, and other MPs who have been working for the bill all the way through need continued support. Others, particularly the women and all those in Auckland will be affected by the numbers of visits and letters they get in support of the bill. The next few weeks are crucial. If every bill supporter four letters and visited one MP it would make a difference. □

Pat Rosier

AFFIRMATIVE ACTION SORELY NEEDED

Anne Brown writes about the Labour Department's Positive Action Programme for women in employment.

The positive action for women programme began five years ago when submissions were made to the Minister of Labour on the position of unemployed women in New Zealand. From 1981 census statistics and extensive research it was clear that some form of positive action programme for women in employment should be introduced.

A pilot programme was set up in the Taranaki region, amidst extensive "Think Big" projects and trained and placed many women into non traditional jobs. From the success of this programme four senior employment officers were appointed within the Department of Labour to promote positive action in jobs for women. These officers are: Anne Brown at the Manukau office, responsible for the Auckland region; Alana Edson at the Hamilton office, also deal-

ing with Rotorua and Tauranga; Annaseth Kew, Wellington and surrounding districts; and Alison Kagen, Christchurch.

The Manukau District Positive Action Programme began in January 1985. Its objectives are to:

- Increase the employment potential of women registered as unemployed; Encourage employers to take on more women, especially in non traditional jobs;
- Increase the awareness among employers, parents, women and girls, and the community at large of the need and scope for wider job opportunities to be made available to women and girls.

Labour Department staff have had training and consciousness raising about the need for equal opportunities

and promoting the positive action for women programme. Unemployed women are encouraged to apply for all the vacancies on the job self service board, not only the limited range of options which women usually consider. Training courses in non traditional skills such as builders labouring, metalwork and heavy traffic licences offer further encouragement.

A Try and Trade day at Manukau Technical Institute was an opportunity for young fourth form students to get hands on experience at a trade. This type of awareness is important for young women choosing a career. Careers advisors and teachers are encouraged to tell young women about jobs which are "at risk" when considering career choices and to encourage women to consider all job options. Manukau Technical In-

stitute also ran a course, New Opportunities for Women, for women returning to work, which gave them a look at a wide variety of possibilities.

Employers are a major target for the positive action for women programme. In Manukau their response has been encouraging. Male employers have an underlying code that women are not suitable for certain jobs. However, when they take on women they find it a positive experience and are happy to employ more from that point.

Personally targeting employers and encouraging them to give jobs to women will one day lead to some form of quality for women in the workplace. It is a two-pronged attack — the employers must be made willing to take on women and the women must apply for the jobs. The programme is developing well in Manukau and will be extended to other areas in the future.□

Women interested in non traditional work could contact any of the women referred to above, their local Labour Department Office, or any Vocational Guidance Office.

Danielle Frost tried to get a motor mechanics' apprenticeship. This is her story.

Once upon a time — don't ask me when as I don't know — I decided to become a motor mechanic. I thought this decision would lead to a career, but now it seems it will remain a dream. For I am a woman.

On Wednesday I went to a garage who was offering an apprenticeship. I sat in a chair, facing a man who wore a tie and a false smile.

He told me I was bright. He asked me why I wanted to be a motor mechanic and not a secretary.

I stared at the man with a false smile — and imagined I was strangling him with his tie — and tried to answer politely.

He told me that the foreman might want to talk to me, show me around. He told me to wait in his office while he went to talk to him. When he came back he wore his false smile and laughed nervously.

He explained that the foreman didn't like the idea of me working there. For I am a woman.

He used the example of "strength" and women not

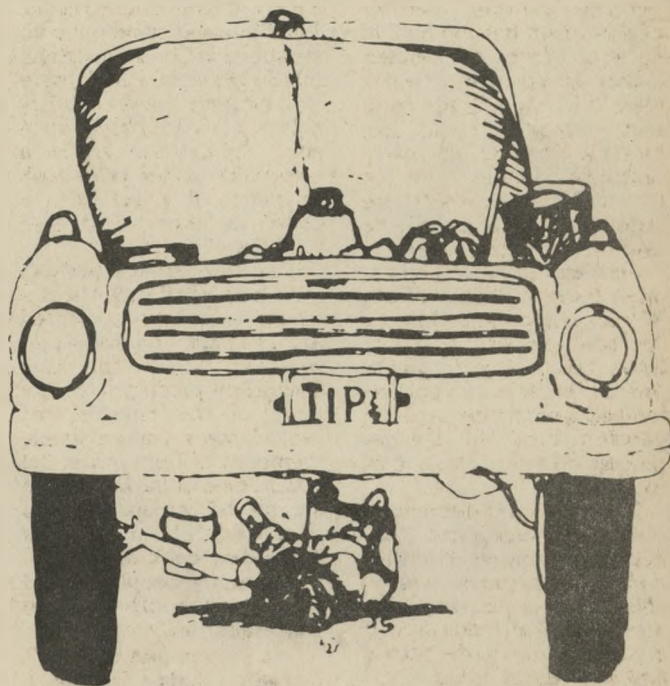
having any. He laughed nervously. A fake smile plastered on his face. I wanted to spit at him.

He was worried; I was the only applicant so far. He told me that if someone else (male) applied, and was qualified, they would get the job. He did not say how qualified. He did not say more qualified than me. For I am a woman.

He thanked me for applying, and told me that if it was up to him he would hire me. His eyes were shifty as he spoke to me. He told me he would ring me back; that they would hold the position open for a few more days, weeks, to see if any one else applied.

He showed me to the door of his office, and I made my own way down the stairs. I searched out the eyes of the man who could have been the foreman. But no-one would look at me. The man who had ignored me when I asked which office to go to was hiding beneath a car. They would not accept my anger. For I am a woman.

Illustration from book, The Greasy Thumb Automechanics Manual for Women



Women Against Pornography picketed outside the Miss Auckland contest on 28 August. As the spectators went in they had to walk past a picket line and a mock competition. "Contestants" — Miss Informed, Miss Abused, Miss Conceived, Miss Represented, and Miss Under-

stood — paraded in the street in look-alike masks and their best dresses. The winner, Misogyny, in an emotional speech said how he was the real winner of all beauty competitions because he got free housekeeping, childcare, higher wages, sex on demand...



CONDOMS NOT A JOKE

Pat Rosier writes about attempts to erase the grubby image of rubbers.

Women who wanted them usually went to the doctor for a prescription — about 7000 condom prescriptions were written last year. Men bought more than three million from chemist shops.

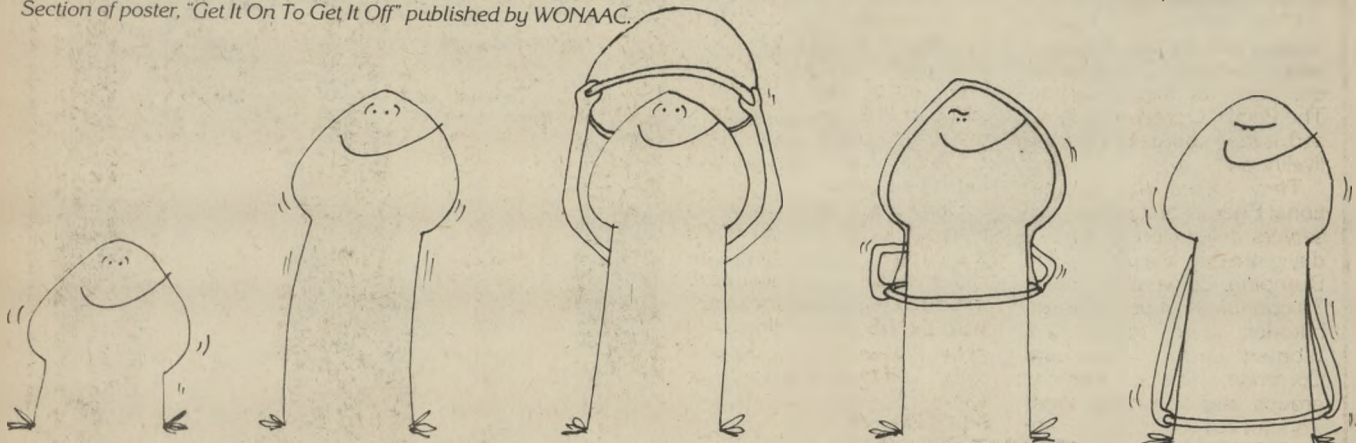
Now condoms are coming out from behind the chemist's counter and on to the self service shelves of grocery stores and supermarkets, with the encouragement of Women's

National Abortion Action Campaign (WONAAC), Family Planning and the Health Department. Dr Margaret Sparrow of Family Planning has said, "We're very pleased that the 'hush-hush' and clinical aspect of the condom is going to be a thing of the past. It should be regarded as a household commodity." Durex, made by the London Rubber Company and mar-

keted by Salmond Industries has monopolised the New Zealand market for years. *Lifestyles*, the one now in supermarkets, is made by Ansell International of Alabama and marketed by Smith and Nephew. Also trying to nudge its way into the market is *Ultimate*, made in Korea by Medical Industrial of Australia and marketed here by Stevens Distributors.

As a contraceptive condoms are 90% — 98% effective, depending on which research study is quoted. Ninety percent is the figure most often referred to if they are used without a spermicide. When combined with a spermicide the effectiveness rises to the higher figure. The present campaign to make condoms more readily available and widely used does not include putting spermicides beside them, unfortunately. Condoms have no effect on a woman's menstrual cycle, blood pressure, body fluid retention or the milk of breastfeeding mothers. They are a safe (that is, free from side ef-

Section of poster, "Get It On To Get It Off" published by WONAAC.



fects) contraceptive.

Another benefit is the opportunity they give for some women to get their partners to share responsibility for contraception and, as a condom has to be put on an erect penis, it creates a situation where the participants need to talk about it. Anything that encourages people to talk about the sex they are having together is positive. Unfortunately some women, particularly if they are young, find it really hard to be assertive with male sexual partners and decide that they don't like either the idea or the reality of using condoms. Taking the pill, having an IUD or even using a diaphragm can be kept quite separate from actual sexual activity. Before women can deal with the process of using condoms they need to have a certain level of confidence in their right to talk about contraception with their male partners and make demands. Open discussion of sexuality, of the rights and responsibilities of everyone, and of all the contraceptive alternatives

would go a long way towards changing attitudes enough for condoms to be less of a joke and more of a real alternative to indirect methods.

A more likely motivation to use condoms is the present fear of AIDS and publicity about the rising incidence of sexually transmitted diseases (STDs). (See the article on chlamydia in this issue of **Broadsheet**.) The risk of catching an STD can be reduced by 70%—90% with the use of condoms. This is not total protection but it certainly improves the odds. Surprisingly, very little is made of this information in AIDS publicity.

Since 16 September when they appeared on supermarket shelves, over three million condoms have been sold — the equivalent of total sales for the last year in three weeks. Reporters have had some trouble writing about this. They seem to be unable to separate the jokes from the marketing coup by the company who got the initial promotion. A recent *New Zealand Times* article, for instance, was

headlined, "First shots in the condom war" (the war being a financial one among rival producers) and had a cartoon where she, pushing a supermarket trolley, is saying to him, "When I said a 'six pack' I didn't mean beer, love". That article also has a list of slang names for condoms and references to the various marketing managers as "prim", "not coy", "very proper", or "rather racier". I guess it's our national prurience and inability to deal with sexuality that makes a contraceptive as up front as condoms the butt of an inevitable outpouring of jokes. What is wrong with that is that the young and easily embarrassed are put off using them.

Smith and Nephew claim of Lifestyle condoms that they are "marketing the product in a restrained and responsible manner". A variety of pictures in the advertising and on the packaging all show a white, heterosexual couple (okay, so lesbians don't need them, but what about homosexual men?) hugging, fully clothed, smiling or laughing, slim, her

with long hair and makeup, him clean cut and very neat, out of focus backgrounds; the whole romantic bit. She's even holding flowers in one. It all reminds me of pantyhose advertising. The test of the company's magazine advertisement makes no reference to sexually transmitted diseases.

It would be great to see some mass promotion that mentioned condoms' effectiveness in preventing STDs and as a contraceptive, as WONAAC's does and portrayed more people than the young and lovely as potential users. Maori and Pacific women are excluded from the advertising yet again. People with disabilities, fat people and old people have all been lost in the nice image.

It used to be the cocksure would-be man about town type that drove around armed with a packet of aging rubbers in his glove box. It's about time condoms were reclaimed as a useful, safe-for-women contraceptive, ready, next to the tissues, to be plucked off the supermarket shelf. □

NO NUCLEAR DUMPING

Two women from the Northern Marianas Citizens Campaign Against Nuclear Waste Dumping (CCANWD) returned from a successful lobbying visit to Britain in September with the news that an international body governing the disposal of toxic wastes at sea had voted for an indefinite moratorium on the dumping of nuclear waste, until it's proved to be safe.

Jacoba Sernan and Maria Pengalinalan, secretary and treasurer respectively, were invited over by the women's network for a nuclear free and independent Pacific (an initiative of Greenham women) to lobby against Japanese plans to dump between 5,000 and 10,000 barrels of nuclear waste a year from their nuclear power industry, 600 miles to the north of their coastline. The Pacific Ocean, they stressed, is their source of food and livelihood.

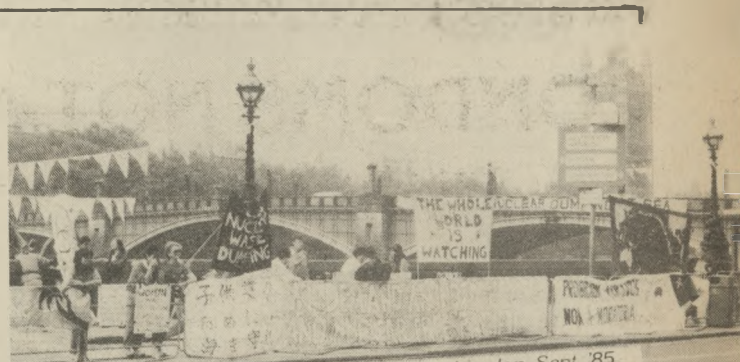
They joined the international Friends of the Earth observers delegation at the five day gathering, the UN London Dumping Convention, where 39 countries out of the 60 signatories were represented. Women from Greenham Common, black womens groups, and the women's network for a nuclear free and in-

dependent Pacific maintained a daily colourful and musical presence on the pavement outside the convention, at the International Maritime Organisation, overlooking the Thames in the heart of London, and talked to some of the delegates outside the entrance.

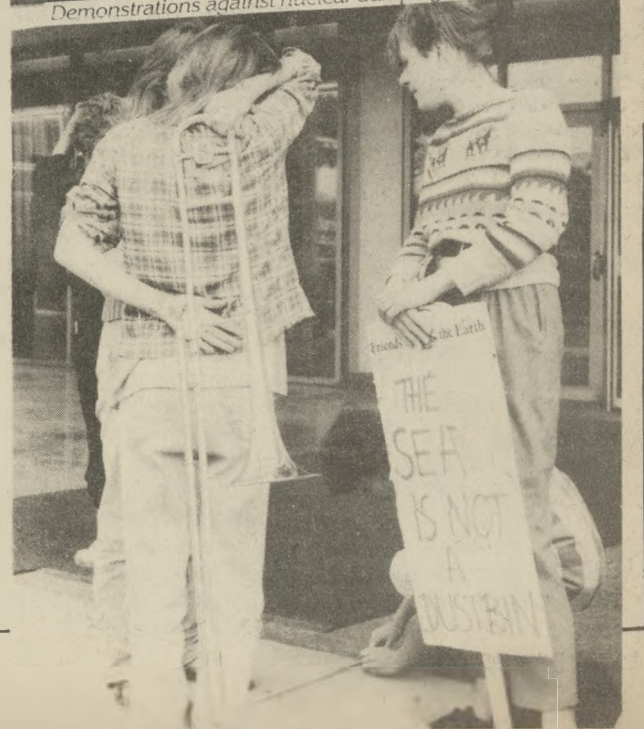
However, Jacoba and Maria are not convinced that their worries are over. The USA and the UK (which was the world's biggest dumper before the present moratorium) were amongst the six nations to vote against the decision while Japan abstained.

Their country, which is almost 100% against nuclear dumping at sea, does not have an independent voice, as their agreement to be a US Commonwealth as part of the break up of the US administered UN strategic Trust Territory of Micronesia, gives the US control of their external and defence matters.

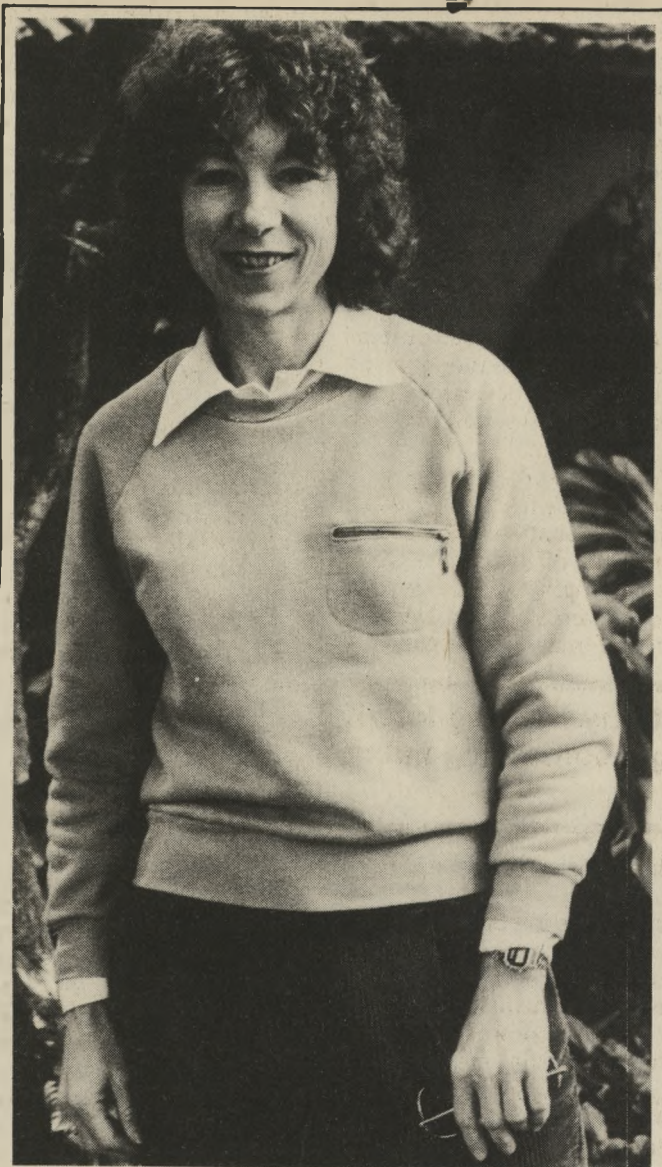
During a visit to Japan in March this year, the CCANWD were told by government officials that they would not dump without a regional consensus. With the US still holding sway in the Western Pacific, Jacoba asks, "Will they listen to us, or to the US?" □
Sigrid Shayer



Demonstrations against nuclear dumping, London, Sept. '85.



Women With Deafness Speak



Audiologist Susan Grimsdell interviewed six women who have close experience of deafness.

Susan Grimsdell. Photo: Gil Hanly.

It's hard to imagine what it would be like to be deaf. We can gain some insight into the problems of blindness by closing our eyes, but there is no way we can experience deafness. Wearing earplugs is not the same, because genuine hearing impairment is not just a simple reduction of sound, but a distortion of sound as well. Speech becomes muffled and unclear because the beginnings and endings of words (the consonants) cannot be heard. The person with hearing loss is aware that someone is speaking but can't make out the words.

Most hearing loss is partial, but a small percentage of people are born profoundly deaf. This is one of the worst of all disabilities. Children born deaf have to be taught language word by word instead of absorbing it naturally the way that most infants do. It is very difficult to teach syntax, slang, abstract concepts, verb tenses and other complex aspects of speech to a child who has never heard language being used in a natural way. Thus people who are deaf almost always have a limited understanding of a language and their ability to communicate is therefore very restricted. Most adults with deafness have a reading age of eight because material written for older age groups uses language structures that are too complex.

A further handicap for people born deaf is poor speech. People with deafness speak the way they hear, and because their hearing is so limited and distorted, their own speech is very difficult for others to understand. From this poor speech ability and poor

grasp of language stems the idea that people with deafness are stupid. For a long time it was believed that a definite relationship existed between hearing impairment and mental retardation. This was disproved long ago, yet the effects of it linger on in public prejudice against people with deafness. This extends to those who are only partially deaf, and to those (like most of us) whose hearing becomes impaired later in life, even though this group has excellent language and speech ability.

To the average member of the public people with hearing loss are slightly stupid, slow to catch on to what's going on, and therefore of limited competence. This attitude is reflected in employment statistics which show that the majority of people with deafness are employed in semiskilled or unskilled occupations.

Most people patronise people with disabilities. The underlying assumption is that they are inferior, not really equipped to take full part in running our society. This thinking is very similar to the prevailing attitude towards women.

It's difficult to separate the effects of being a woman from the effects of being deaf. A recent New Zealand survey compared the wages of hearing and hearing impaired young people. Most of the girls (56%) fell into the low wage category whether they were deaf or not. Only 17% of the boys were low-waged. Women are at the bottom of the heap anyway. The handicap of deafness can't disadvantage them much more.

Heather Brown (not her real name) has otosclerosis. This is a hereditary disease that produces gradually increasing deafness. It can be accelerated by certain circumstances, one of which is pregnancy. (A leading Auckland ear specialist told me that it is not his policy to warn women with otosclerosis of the danger of pregnancy because he doesn't want to exert a negative influence on a woman's decision concerning motherhood.) Before her child was born Heather had only a very mild hearing loss. At the age of 24 she had a baby and three weeks later the hearing dropped in both her ears. Heather became permanently, profoundly deaf.

Did you know that there was a risk of this happening to you?

No. My ear specialist had not warned me about this when I went to see him two years before I became pregnant. If I had known, I wouldn't have taken the risk because neither I nor my husband Trevor were that dead set on having a baby.

Were the people around you supportive?

My husband didn't know how to handle it any more than I did. He was just a young man. I was shattered and depressed and so was he. My mother went off the deep end in a panic. My specialist gave me a pamphlet on the Hearing Association and told me I'd soon learn to lipread. I've tried to learn, but I can't lipread and not many people can.

..men will put up with my hearing loss if they think they can get something out of me..

Did your deafness have anything to do with your marriage breaking up after 13 years?

Absolutely. The enormous difficulties in communication at home put a big burden on my husband. Now that we're apart Trevor says that he feels so free. When I was with him he felt under a lot of pressure because he had to organise my affairs for me because I couldn't communicate with people. I was so depressed that a lot of the time I just went to bed and couldn't force myself to get up and look after things. I think he's lucky to be rid of the whole problem.

He's made several women friends since we've separated. Women come in and do his housework, they invite him out, they find other eligible women for him. I find I get so *jealous* of Trevor. He's in a highly paid job, he has had the house so far, and he has our son. I left David with Trevor because I felt it was better for him to be with his father who can hear, than to be with his deaf mother. I let Trevor stay in the house for David's sake too. Trevor has everything, and he can start a whole new life. Most of all, he has his hearing. As for me, I'm on my own in a cold little flat in a neighbourhood where I don't know anyone and can't get to know people because of my deafness. It's been like this for eight months, but both properties will eventually be sold. I have a clerical job at a basic wage with not much prospect of advancement.

I started to help at the Department of Health on a voluntary basis just to give me something to do and get me out of the house. Then the department employed me in a temporary position under a disabled persons scheme. Recently I applied for and got a permanent job with them. It's very basic clerical work, but at least it's secure.

Has your deafness affected you as a mother?

Definitely. It's the only reason David is not with me now. I've never been able to be a normal mother to him because I couldn't hear what he was saying unless I sat him down and made him speak slowly and loudly. Kids just don't do that. Our relationship is nothing like anyone else's that I know. But I love him and I miss him. I just think Trevor can give him so much more than I can. A lot of people say, "She just took off and left her son. How could she do that!" But I did it for David's sake.

Have you made any male friends?

The way I see it is that men will put up with my hearing loss if they think they can get something out of me, but if they don't get what they want that's the last I see of them. Because I can't converse with them they think, "What else is there to do? What else is there to her?" The only way I can converse is in a quiet place if the person talks loudly. I try and put people at ease, but you can't casually socialise when you're straining to hear. I have on occasion invited men back to my place so I can talk to them and get to know them, but they interpret this as an invitation to go to bed with me.

I joined a women's support group, but I found it hard because when the women were sharing experiences that had been very distressing to them they spoke quietly. They're baring their souls so naturally they don't speak in a loud voice, and I just can't hear them. Married women friends that I used to have don't know quite what to do with me, and kept on good terms with Trevor. Can you blame them? — he's a real asset, but I'm just a burden. I do feel bitter, though, that women I thought were my personal friends have turned out to be more interested in Trevor's company.

I've never been on my own before. I went straight from my parents to my husband. I was caught up in the conventional pattern, of directing my life towards getting a husband, being the dependent woman at home with the strong man to look after me. Then it became a trap because I went deaf, my marriage gradually fell to pieces and I had *no resources to cope on my own*. I had no hobbies, I just went along with Trevor's interests. I saw myself as nothing without Trevor. I even feel that now. I'm nothing without him. I have to push myself every day to go on living. I'm trying to make a life for myself, but now I'm finding that my deafness holds me back at every turn. It's worrying me more now than it ever has before.

Joan Saunders, now aged 55, has been severely deaf since she was about four years old. In school, she was treated as mentally retarded, unable to learn because she was unable to hear. She left when she was 14. In May this year Joan received her masters degree in education from Auckland University.

What made you want to go to university?

I was telling a friend one day that I wished I had some education, and her response was, "Do something about it. Enrol at Massey and do some papers." I was very hesitant. I was so ignorant that I had never even heard of Massey. I had had no education, and didn't know what an essay was — my first one was half a page! But I enrolled and once I'd passed one paper I knew I wasn't the dunce, the idiot I'd been made out to be all those years.

I had some very strange reactions. One lecturer, for example, seated me in a favourable position then ruined it by eating carrots and apples during the seminars so that it



Joan Saunders

Photo by Gill Hanly

was impossible for me to read his lips. Most lecturers made some attempt to help me but they couldn't change their whole style just to help me, so it became very important for me to find a student to write lecture notes for me. This I found very hard. I was very shy, very withdrawn, and it was not easy for me to bring myself to ask someone to help me. Many refused because they thought I was lazy and trying to crib their knowledge. It was quite some weeks sometimes before I found someone who understood my problem and was willing to help. I found university unutterably lonely for a very long time.

What was your husband's reaction to your attendance at university?

All my life I'd been Peter Saunders' wife, an appendage. I was uninteresting. I couldn't hear so I had no conversation ability. My husband had protected me, had made most of my decisions for me, partly because of my deafness and partly because of the climate of the time. It was hard for him to get used to the idea that I wanted to be an independent person. He had to give up the reins on me. At university I met many older women whose marriages had broken up because their husbands couldn't adjust. My relationship with Peter came under a lot of stress and strife, but he has come through it with me and now we are growing and developing together.

After I received my B A I tried for many jobs in government departments but all the doors were tightly closed. I had three strikes against me: I was deaf, I was too old and I was a woman. I have been teaching privately, but now I practise as a stress counsellor using biofeedback.

I can't see many jobs for young deaf women at the moment. There is no help for deaf students at the tertiary level and until there is there will be little chance for them to succeed at university. A deaf woman I know is a teacher now, but she had to overcome enormous obstacles to get there.

I find that some older men of my acquaintance still treat

me with the same patronising air as they have always done. A lot of them haven't come to terms with my deafness even though they've known me for years, and they seem to get a shock when they realise I really haven't understood what they've said. Some men are very patronising, and treat me as though I'm empty-headed. With some older men it's a waste of time trying to change their attitudes.

Deaf men seem to find it harder to accept their handicap. They have usually been out in the community playing a dominant role and they find it hard to change their perception of themselves. They still want to be powerful and to dominate. They feel that to be caring and sharing makes them less of a man. Women accept their loss better and get on with their lives. My women friends and I support one another. Men don't get that from their friends.

How do you feel about yourself? Has your own self-image changed?

I was brought up to think that the only thing that mattered was getting a husband. There was nothing else in sight ever. I felt I was poorly equipped for this because of my deafness. My husband's father didn't want him to marry me because I was "that deaf girl". I had no self-image; to myself I was a nonentity. Now each day as I develop more in my skills I gain confidence and I have a good self-image, but I still find it hard to think of myself as a professional because I was so ordinary for so long. People treat me differently now because I have conversation which I never had before. I read a great deal and have things to talk about. I feel good and I feel I have a lot to contribute; each day is a new beginning.

Helen, aged 29, was born profoundly deaf and as a result her speech is a little difficult to understand. She is one of the few people who were born deaf who went to sixth form. Her success owes much to the dedication of her mother, Diane, who devoted her life to Helen's education.

What help did you receive in school?

I went to the school for the deaf until I was ten, and then a hearing school with a deaf unit. Every day after school my mother would go over my homework with me. We made a dictionary of all the words I didn't know, and my mother explained them to me. I got four subjects in school certificate, and achieved grade A trade board exams in typing.

When you finished school were you able to get a job?

I had an interview with Winstone's. I went into the office with the personnel manager, but as soon as he heard my speech he didn't know what to do. He stood up and pushed me out of the room to where my mother was waiting. He said, "We can't employ her. She's deaf. She can't talk." I was very, very hurt and humiliated. I didn't want to try anywhere else. My mother phoned the Post Office and the man she spoke to said that they'd employed a deaf person before and had problems so they didn't want another deaf person. However, a few days later he phoned back. He must have checked my high school records because he said he was willing to give me a chance after all. I worked there for 15 months, but I didn't like it. Later on I decided I wanted to travel so I left New Zealand. I went by myself, then joined a bus tour in Sydney to go overland to London.

When I came back I had an interview with Air New Zealand. They gave me some tests and said they'd give me a chance. I've been there for seven years, operating com-

puters. I was told that I wouldn't be eligible for promotion to the more complex computers because of my deafness. I think they should give me a chance. How do they know I can't do it until they let me try?

I have been out with hearing men a few times, but it hasn't worked because they're afraid of my deafness. They don't want to get involved. I have had many experiences where I have been rejected. I have been sitting in a pub with a friend, and two men have come over to talk to us, but when they found we were deaf they just walk away.

Do women react in the same way?

No, not at all. I have many women friends with normal hearing. My deafness doesn't worry them.

I met my fiancé last year at a reunion for school for deaf pupils. He has a hearing loss but he is not profoundly deaf. I'm glad, because he has hearing friends as well as deaf friends, so I can join both worlds. I like to know hearing people because they extend me.

Do you see a difference between deaf men and deaf women?

Deaf women have more get up and go. Deaf men feel more embarrassed about their deafness and are not so outgoing. I have many marvellous deaf women friends, but not so many male ones.

How do you feel about yourself?

I have worked very hard. School was so hard, and so much work. I have had times when I've been very down, but now is a very good time of my life. I'm getting married next week and I'm very happy.

Diane, Helen's mother, described what it was like for her to be the mother of a child with deafness.

Did you have much help or support with Helen?

No. The view at the time was that child-rearing was women's work. My husband shared that view. When I discovered that Helen was deaf I cried every night for at least a year. I hid my tears because the attitude was that crying didn't do any good. I couldn't grieve properly. I had to keep it to myself. Few of my friends could understand what it was like. It was a great relief when my parents came to visit us because they would take Helen out for walks and talk to her. Apart from that, I had the responsibility for Helen by myself.

Did you get much help from the Department of Education or other services?

No, not at all. I heard about an American programme for deaf children so I wrote away and received monthly lessons to use with Helen to teach her to lipread. I made Helen my number one priority, perhaps to the detriment of my husband and other daughter. But I knew that Helen couldn't learn anything on her own because of her deafness. Her achievement in life would depend on my efforts. When I took Helen out of the school for deaf because I felt her potential would be better achieved at a normal school the principal told me, "On your own head be it. I think you'll regret it." There was a great burden of responsibility on me and a lot of guilt.

Did you ever feel resentment that you had to abandon all prospect of a physiotherapy career for yourself?

Yes, at times. I would have liked to have been able to share the responsibility, but that wasn't possible so I made my decision to give everything I could to Helen. It's only recently that men have begun to realise there's more to

being a parent than just begetting a child.

Do you see any changes in men's feeling of responsibility towards the daily care of children?

Yes, to some extent. I'm back in the hospital scene now, and I'm happy to see men attending ante-natal classes with their wives. This involvement may make them play more of a role in looking after the children. In my time, men wanted all the pleasures and comforts of married life while retaining the privileges of being single — the freedom to go out with their friends when they wanted, the freedom from responsibility for the work involved in child care.

Photo by Gil Hanly



Michael and Jenny Allen

Jenny Allen became the mother of a child with deafness 30 years after Diane. Her experience is, however, not so very different. Her son Michael is now 21 months old.

What are the special problems of coping with a deaf child?

I think that no one can understand what it's like except another mother of a deaf child. Michael's understanding of language is so much less than my daughter's was at the same age. Kristy only ever had two or three tantrums because when she saw that it didn't get her anywhere she found other ways to express herself — usually verbally, and I could reason with her to some extent. But Michael has no other way to communicate so he has terrible tantrums and there's nothing I can do. There's enormously greater effort and work involved with him than with Kristy. We have an adviser from the Department of Education, but because his caseload is so huge we hardly ever see him. I'm pretty much on my own.

When Michael's deafness was first discovered, the adviser came a few times. I was told I had to spend 20 minutes talking directly to Michael five times a day. There was no way I could do that. For one thing babies don't sit still for periods of time in that way, and for another thing Kristy couldn't be expected to play quietly by herself at the

age of 20 months for five 20-minute periods! I couldn't do it and I went through a lot of guilt. Finally I came to terms with it and accepted that I could only do my best.

Do you get support from your husband?

Yes, as much as he can, but he works long hours and is away from home from 7.30 to 6.15 so I'm on my own all day. Sometimes I wish he could be home at 4.30 when I need him. I just get to the end of my tether, totally exhausted by the end of the day. Once or twice when my husband came home I've just had to leave the house and go for a walk.

"But Michael has no other way to communicate so he has terrible tantrums and there's nothing I can do".

Does your husband understand why you get so exhausted?

He has had the children by himself a few times when I've gone out for the day on a weekend and since then he realised that it can be quite horrific. He has said quite a few times that he's glad he goes to work during the day and doesn't have to spend all day with the children. I could see fathers walking out and I can understand mothers doing that too. There have been times when I've thought that's the only way out, but I could never bring myself to do that. I know that quite often the men just can't handle it.

I have one friend who is also the mother of a deaf child. The times I haven't coped and have been close to a nervous breakdown, if it hadn't been for her I probably would have gone over the edge. Without that friendship I would have given up a long time ago.

Do people recognise the difficulty and the worth of what you're doing?

Yes and no. Close friends can see progress in Michael and realise where it's coming from because a deaf child doesn't learn on his own. My husband's friends whom I don't really know, aren't interested.

If you could choose the support you needed, what would you want?

Someone who understands what I'm going through, who knows all the agencies and services available to me for help. Someone who can give advice when it's needed. Just someone to be there, to say, "I understand. I know it's terrible, I know it's driving you mad. I want to help you."

Anne Marriott is a 28-year-old Maori woman with moderate deafness, and the mother of a child who is partially deaf. Anne was sent to the School for the Deaf as a boarder from the age of four. She left school at 14 and left home at 15. I expected that she would have had some problems in her life.

Did you have any difficulty finding a job when you were 15?

No trouble at all. I've never had any trouble getting a job because I'm a person who's willing to do any job and work very hard. I've picked tomatoes, done gardening and now I'm working as a housemaid in a motel. If you want to get anywhere you have to take what you can get and work hard.

Have you had help and support from your family when you needed it?

I didn't need it. My mother told me I had to leave home

when I was 15, and that was okay with me. I'd been on my own and independent since I was four. I have my friends, but when I have problems I sort them out myself. I hate leaning on people. A lot of people come to me when they're in trouble and I give them advice and try to help them.

I never wanted to get married. After I'd been working for a while I decided to have children, but I didn't want to get married. I saw how my mother had been ground down in her marriage, and I saw so many of my friends getting divorced and being under such pressure. I didn't want that. I had enough money because I had worked for a long time, I had a car and I had a house, and I didn't need anyone to support me.

Has it been hard to be on your own?

It was a lot of work when the children were babies, but Goia is four now and Shona is two, and it's a lot easier. I don't let them walk over me. I have my children as my number one priority, but I also have my job, my friends and myself. I keep my life in balance.

Do you get help from the children's father?

Oh yes. They have different fathers, but they both give me maintenance, and pay money into the girls' bank accounts. The children have never seen their fathers. I see Shona's father around, and I wave to him. He said that if I ever need help I only have to phone. I like him, but he has a drinking problem and I knew if I tried to settle down with him his drinking would ruin our relationship. I've been independent too long. I like to stand on my own feet.

Has your deafness made things difficult for you?

No, not at all. I'm a good lipreader and I'm not scared to tell people I'm hard of hearing so they slow down and speak clearly. I don't think I miss much.

Do you have friends who are deaf?

Yes, and a lot of them have problems. Many of them have broken marriages. Their husbands don't understand their deafness so they leave. If two deaf people get together it works better.

How do you feel about yourself?

I'm okay. I have a good time with my kids. I have men when I want them, on my terms. I am my own person and I do what I want to do.

All of these women have had a hard struggle. Their achievements have come largely through their own efforts, with little help from the men in their lives.

Assistance from outside agencies is little better today than it was 20 or 30 years ago.

My impression in talking to these women was that any disadvantage they experienced was due more to their sex than to deafness.

If women were not confined in stereotyped roles, if responsibility for income-earning and child-rearing were shared equally with men, the lives of these women would be very different.

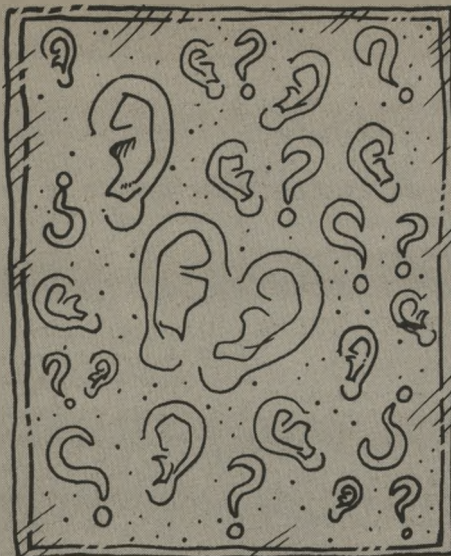
Heather would have developed her own interests and skills and be better equipped to cope with her disability. Joan would have recognised and realised her potential much sooner. Jenny would not be carrying the responsibility for her son's progress all by herself, and Diane may not have had to cry alone all those years ago. Anne and Helen would still have worked very hard, but chances are they would have been a lot better paid.

Nothing will improve for deaf women until change comes for all women. □

SERVICES FOR PEOPLE WITH DEAFNESS

TWENTY YEARS AGO...

- There were no qualified audiologists to fit hearing aids.
- the government subsidy on hearing aids covered the whole cost of the aid
- most attended schools for children with deafness as boarders from the age of five. Today less than 5% have to live at the schools
- there were no services for adults with profound deafness at all
- services offered by the Hearing Association were much more limited
- there was no financial help for parents of children with hearing loss



For children:

GOOD NEWS

- all hearing aid expenses
- a weekly allowance of \$14.50 to help with other expenses involved in caring for a child with a disability
- advisors on children with deafness to guide parents and look after the child's hearing aids
- three schools for children with deafness
- residential courses for parents at these schools
- special classes for children with deafness in ordinary schools
- itinerant teachers or teacher aides for children in ordinary classrooms
- special kindergarten teachers where there are enough children with a hearing loss to warrant it

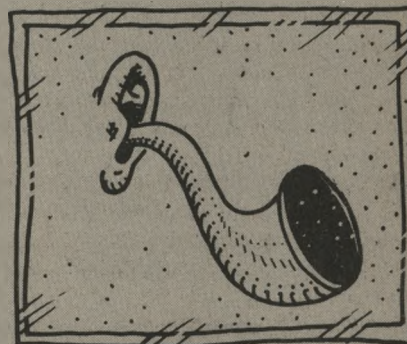
BAD NEWS

- There are 20 advisors for the 2,500 children with hearing loss. With 100 children to see, it is impossible to spend much time with each one. The responsibility for the child's development in the crucial preschool years is largely left to parents (for "parents" read "mothers")
- in school, many children, particularly those in outlying areas, see an itinerant teacher as seldom as once or twice a term
- in areas outside the big cities, it would be rare to find enough children with deafness to warrant a kindergarten teacher

For adults with hearing loss:

GOOD NEWS

- an \$81 subsidy on the cost of hearing aids
- a rehabilitation service through the Hearing Association, whose 35 branches offer lipreading classes and advice on ways of coping with hearing loss
- field officers for people with deafness in Auckland, Wellington and Christchurch. These officers help people with profound deafness with jobs, bank accounts, places to live and other everyday things
- interpreters for people with deafness, using sign language
- Accident Compensation funds for deafness caused by too much noise



BAD NEWS

- hearing aids cost \$200-\$280 in hospital clinics, up to \$800 from retailers; many people need two. There is no help with other expenses — batteries, amplified telephones — and these costs are not tax deductible
- The Hearing Association's membership is 6,000; less than 5% of the 250,000 people with hearing loss
- there are five field officers for over 32,000 people with severe to profound deafness. The Department of Social Welfare pays 75% of their salaries; the balance, and all other expenses have to be met through fundraising. The service has had government funding for only the past couple of years. In areas outside the three main cities, people with profound deafness have no one to help them.
- there were three interpreters in September, 1985. Before that there were none. □



Sharon Alston

NOW...

The government provides for all people with hearing loss...

GOOD NEWS

- audiology clinics in hospitals where hearing can be assessed and hearing aids fitted
- hospital ear, nose and throat clinics for treatment of ear disorders

BAD NEWS

- the waiting list for hearing aids in some areas is as long as two years
- hospital waiting lists for ear, nose and throat departments are probably worse than for any other department. In 1982 there were 2,456 people waiting for ear treatment in Auckland, 674 in Wellington

Women With Disabilities



Clare Dale (left), a voluntary helper for the Ponsonby Care community mental health centre, talks with Carma.

These photographs by Erin Forrest come from the book *Ability Differences Auckland's Awareness*, compiled by Maria Monet and published by the Independent Living Centre (ILC), a voluntary organisation in Auckland. The book describes 96 groups and organisations, both local and national, which provide support and services for people with both visible and hidden disabilities in the Auckland area. It is the most comprehensive current directory of organisations in this field. It covers support, rehabilitation and residential organisations, and the areas of mental health, children, recreation, education, work, funding, transport and lobby groups. The first print run was 1,500, sponsored by Winstone, and the long term plan is to get the book reprinted and distributed around the country free to health workers and other people who need to know more about people with disabilities. The book is a fundraising project and is available for \$2 from the Independent Living Centre, 14 Erson Ave, Royal Oak, or \$3 by mail. Write to P.O. Box 24042, Auckland 3.

Language about people with disabilities is often loaded with negative assumptions. It is important that people without disabilities recognise and change the words we use and the way we think about people with disabilities. The phrases that will replace current clichés and put downs may seem awkward and longwinded at first. Male linguists and writers complained bitterly at the first feminist suggestions about non-sexist language, because they preferred simple men-only words to more complicated phrases that included women too. Able-bodied people may have taken for granted the negative ideas behind the words about people with disabilities, and getting rid of these goes against years of habit. These guidelines for writing and speaking about people with disabilities are not fixed; usage will change and become clearer with time.

Respecting the uniqueness and worth of the whole individual, and because a disabling condition may or may not be handicapping, use the word *disability* rather than the word **handicap**, but refer to the person first. Say *person/individual* with a disability, or *person/individual* who has a disability. When talking about more than one, use people or individuals. Avoid using the word **disabled** as a labelling adjective as in **disabled person**, **person who is disabled** because this implies that the person, as a person, is disabled. Also avoid using **disabled** as a noun (**the disabled**), because it implies a state of separateness or total disability. Some people with disabilities prefer to refer to themselves as *physically challenged*, or *differently abled*.

The person is not the condition, so reference to the person in terms of the condition she or he has is

inaccurate as well as demeaning. Avoid referring to a person as a **post-polio**, a **stroke**, an **epileptic**, a **paraplegic**, and so on. Say, instead, the person who *had/has polio*, *had a stroke*, *has epilepsy*, *whose legs are paralysed*, and so on.

Avoid categories that are only used correctly about technical information — for example **hard of hearing**, **deaf**, **partially sighted** and **blind**. When talking about people with these disabilities, say *person/individual with a partial hearing loss*, *person with a total/severe hearing loss*, *person who has limited/partial vision*, *person with total/severe loss of vision*.

Avoid all negative or judgmental words and labels, and replace them with objective descriptions. Some examples:

- **afflicted by/with** — say the person *has*

- **cripple/crippled/the crippled** — say the person *with a disability*/person *with a disability caused by/people with disabilities*
- **drain/burden** — say *condition needing additional or intensive care*
- **homebound** — say person *whose ability to leave the home is limited*
- **homebound employment** — say *employment in the home*

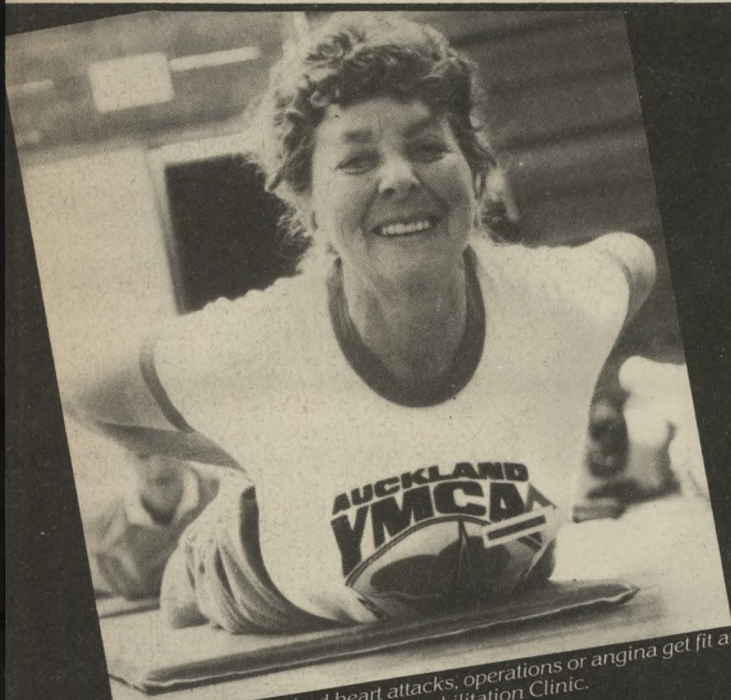
object in error or at fault, such as a defective printout or a defective piece of equipment. Degrading and offensive when used about people. Say *problem/condition*; instead of **birth defect**, use *difference in physical structure at birth*, or *lack of formation of ()*, or *disability present at birth*, or *born with ()*.

- **Diagnose** — accurate only when used in connection with a condi-

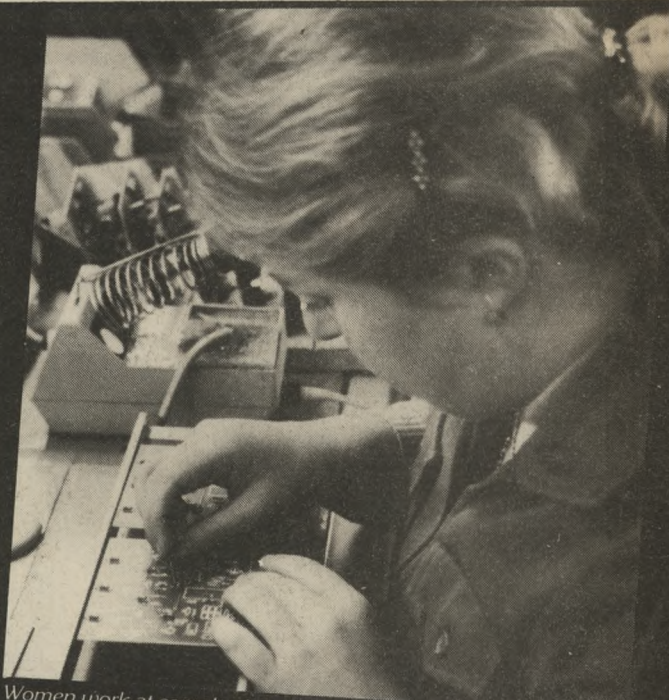
- **patient** — acceptable for individuals under medical care or treatment only. People with disabilities may be *clients* or *consumers* of particular services; none is ever a case.

In overall portrayal, try to

- Emphasise the uniqueness and worth of all people, rather than differences between people.
- Keep the individual in perspective; avoid emphasising the disability



Women who have had heart attacks, operations or angina get fit at the Auckland YMCA Cardiac Rehabilitation Clinic.



Women work at complex industrial jobs at Abilities Ltd. Inc. on Auckland's North Shore.

- **inflicted** — say *caused by*
- **invalid** (literally "Not valid") — say the person who *has a disability resulting from*
- **lame** — say person *with a limp*/person *who has difficulty walking*
- **restricted to/confined to** — say *uses a wheelchair/walks with crutches*
- **wheelchair bound** — say *uses a wheelchair*
- **unfortunate, pitiful, poor**, and other words which are value judgments; **deaf and dumb, blind as a bat, cripple, spastic, freak, deformed**, and other clichés and labels that stereotype and offend — *no replacements*.

Be careful with certain words that can reinforce negative attitudes towards people with disabilities. These include:

- **defect/defective** — describes an

tion or a disease (the condition was diagnosed as osteomyelitis). A person is never diagnosed, but may be *found to have* whatever the condition or disease may be.

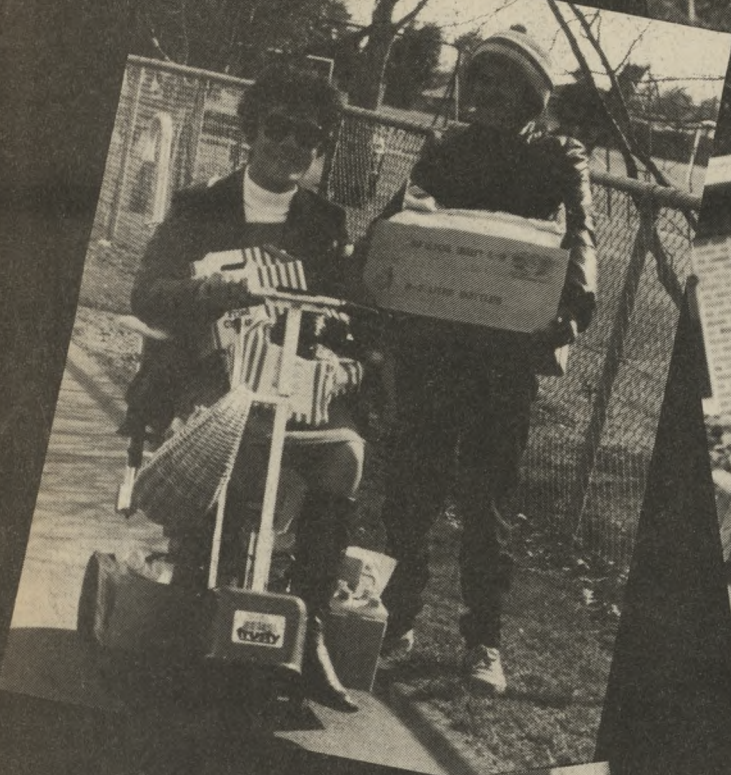
- **disease** — acceptable when classifying some causes of some disabilities (like polio, Parkinson's Disease, meningitis) which are diseases. Misleading and inaccurate to believe or imply that all disabilities are the result of diseases or that all people with disabilities are chronically ill or sick. Although a disability may be caused by a disease, the disability is not the disease itself, and can never be contagious, as is often mistakenly thought.
- **normal** — acceptable for statistical norms and averages. De-meaning when used about people without disabilities. Say *people without disabilities/able-bodied people* instead.

to the exclusion of individual qualities and achievements.

- Show the person with a disability doing something independently or for someone else — as parents, community leaders, teachers, business owners — and as participants and decision makers in their own rehabilitation.
- Show people with disabilities in the least restrictive environment, participating in activities in a way that includes them as part of society. Show them acting with able-bodied people in ways that don't foster the attitude of "one of them" versus "one of us".
- Show the *typical* achiever as well as the *superachiever*. □

This is an adaptation of the National Easter Seal Society guidelines to portraying people with disabilities, originally printed in *Broomstick*, a San Francisco magazine by, for and about women over 40.

Minora Roberts and her daughter head for home with goodies for her daughter's birthday party.



Helena Horswell, from Horizon Gardens in Royal Oak, takes a break from pulling turnips.



Vivien Naylor uses the Levo wheelchair in the demonstration kitchen at the Independent Living Centre in Auckland.



Centres for Mutual Aid (formerly the Civilian Maimed Association) provide caring interaction and social contact for members.



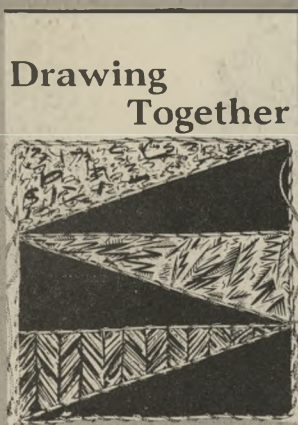
BOOKS for Summer Reading and/or Desirable Gifts FROM New Women's Press

October/November Releases



Herstory 1986

Rural women on women associated with the rural sector. \$11.95



Drawing Together

Poems and Fiction by Marina Bachmann, Janet Clair and Sue Fitchett. A Spiral monograph. \$9.95



Nor the Years Condemn

Robin Hyde's novel about NZ in the 20s and 30s — not to be missed. \$17.95



Recipes My Mother Taught Me

Very nutritious and very delicious recipes. Collected together by Reinza Goldwater, with stories about her mother. \$10.00

Just Published

Women's Studies — A New Zealand Handbook

by Candis Craven with Claire-Louise McCurdy, Pat Rosier, and Margot Roth.

The handbook for community, formal, or self education. Packed with information about women in NZ. \$16.95

Previously published

Deep Breathing

Futuristic novel by Lora Mountjoy. \$14.95

Nest in a Falling Tree

Novel by Joy Cowley. \$12.95

The Love Contract

Novel by Margaret Sutherland. \$12.95

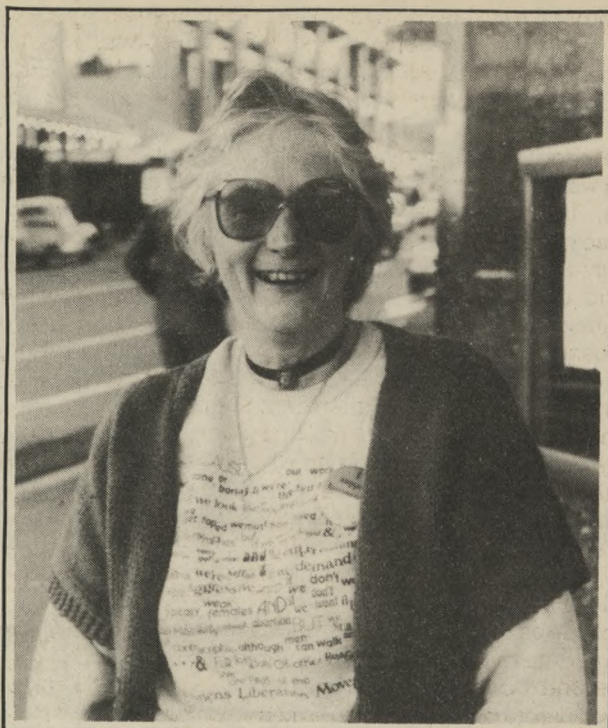
Dragon Rampant

Robin Hyde on/in China, 1938. \$12.95

New Women's Press is an independent feminist book publisher, founded in 1982 to publish books by, for, and about women in New Zealand. We employ women typists, packers, writers, designers, illustrators, editors, copy-editors, proof-readers, lawyers, accountants, typesetters and where possible printers. We are self-supporting, due to the work of a largely voluntary organising collective. We distribute our books nationally and they are available in all women's and good bookshops. If you would like to be on the mailing list for our catalogue, send s.a.e. to the address below. Manuscripts and ideas for books are welcome.

New Women's Press, P.O. Box 47-339, Auckland

YOKA NEUMAN AND LESBIAN MOTHERS



Yoka Neuman

Leah Poulter interviewed Yoka about her five years with the Lesbian Mothers Defence Fund (LMDF).

I spent the first ten years in New Zealand doing my motherly thing, being playcentre secretary, setting up a house. In 1972 I joined the Dunedin Collective for Women. That was like the sunburst in the east for me, everything came together. I was involved in all the early things in 1972. Since then my life has really taken off. My forties were really neat. (I was born in 1928, I'm now 57). I was involved in setting up a refuge for women in Dunedin, and stayed for four years. The children had to give up an awful lot of my time because there were always endless phone calls, picking up battered women, and sometimes women with their children staying at home. The children have been involved in all my feminist activities from the very first moment. The refuge is an experience that has shaped my thinking and made me a perpetually angry woman on behalf of women.

I spent 1978 at highschool getting my sixth form certificate, because I didn't have any highschool at all in Holland. It coincided with 1944 and most of the highschools in the towns we were evacuated to had been bombed away. I really, really enjoyed 1978. That proved to myself and the kids and anyone else that I could do it!

The kids were great that year; they gave me great advice and helped me. And next year when I came back from the United Women's Convention, and said what I always thought I was, was true — I was a lesbian — they said that's wonderful, that's good. Now you know what it feels like, Eric said to me when I was pacing up and down waiting for a telephone call from my lover in Wellington one day. My daughter said at one time, I suppose I'll have to be a lesbian as well. I thought my god, it's even got to her. I had to

explain to her that this was something you felt personally, and had no genetic effects at all.

Unless someone knocks me over the head I'm not going to stop fighting for women because too much needs to be done, and a lot of it by women like myself who are prepared to stand up and say "To hell with you, I'm a lesbian, so what?" I can do that because I'm not reliant on a paid job.

How did the Lesbian Mothers Defence Fund start?

I was angry at a radio announcement in late 1979 about the Guardianship Amendment Bill. They said there was this grave danger of totally the wrong people being given custody of their children. You know, *solo* mothers, particularly *lesbian* mothers, gay fathers. I dashed off a submission under this made-up name, and it got a lot of publicity. What I said was that lesbian mothers and gay fathers don't get custody of their children *because* they are gay or lesbian.

A few years later, when I looked through the submissions, the only one they had found necessary to follow up was ours. They made a request to the parliamentary legal research bunch to find out if there had been any real discrimination against lesbian mothers as such in New Zealand courts. They came up with some cases, a couple of which had been fairly bad, and said considering the situation in Australia, there was room for improvement here in New Zealand. That was really rather nice to find out.

I have a great, enormous bundle of New Zealand background cases about lesbian mothers and custody, with everything I could find on positive custody material. That's very important, because there's some grotty stuff

about. But there is now, and has been for a long time, a lot of really positive material that says it makes stuff-all difference for a child to be brought up in a lesbian household, or a solo mother's household. In fact, the ones in lesbian households are likely to be better adjusted than the ones in solo mother households. All that positive information is available — the only problem is that no-one knows about it.

There are about ten custody cases that stick out, but one of them was particularly horrific, because it was to do with access. The lesbian woman lost custody of her daughter, because of the lesbian relationship she was in. She was only allowed to have the child one day in the weekend and definitely *not* overnight, because of the dreadful influence a lesbian relationship might have on the consciousness of that impressionable poor little child. She did go for further and better access, and she now has the child for the whole weekend; there is no legal reason why she shouldn't have had that in the first place.

There was another case of a woman who was reduced to looking over her shoulder and not going to women's groups anymore. The judge said when giving her custody (because the husband was a disaster anyway), I will review this custody arrangement if you ever live with or meet Miss A, and Miss A was, of course, her lover. That was completely out of line as well. It made her a wreck because she didn't dare go out anywhere, she didn't dare have women to the house, and it ruined her relationship.

...the father's extra-marital heterosexual relationship was dismissed as unimportant by a Supreme Court Judge, while the lesbian relationship between the mother and her partner were condemned with moral indignation...

(from the submission to the Guardianship Amendment Bill)

There was one rather nice success story. A woman who was so good at pleading for herself because she was street wise and a born cynic; she got total custody of the children and the judge even disallowed the husband's move to force her to live in Dunedin because he would have easier access to the children. She was allowed to move to the North Island, which was really good.

In another one, the judge said access arrangements were in no way to be impeded by the husband or the husband's family on the basis of the woman's lover, because it was a steady and normal love relationship. These stories are heartening, but unfortunately the horror stories are in the majority.

Have you noticed any improvement in the attitudes of professionals?

They feel more threatened. They don't like being told there is all this legal information available, because they haven't come across it before. It's different if you get the client to bring it all in, because then they can be patronising about it and quietly read up on it. But if I, from the LMDF, say there is all this positive medical and legal information and it's been written up in America, England and Australia, they don't like it very much.

Have you had much support in your work, or is it largely a one-woman activity?

Unfortunately, it is, because lesbian mothers haven't got

the time because they're engaged in bringing up their children. I've had to do it mostly myself. I'd like it to be much more shared.

It's called the Lesbian Mothers Defence Fund — do you actually have a lot of money?

\$38.68! That comes from the odd time when I get some money for a pamphlet. I haven't had time to do fundraising. And I have a problem; I don't necessarily want to send the pamphlet or the booklist out to just anybody. I got a letter from a Mr O'Neill in Christchurch, saying dear friend, send me your pamphlet, here's money. And I'm not going to, yet. I'm going to write him a letter, saying who are you; I want to know who I'm sending the pamphlet to.

...a lesbian mother was awarded custody of her children — with the provision that she was under no circumstances to live with or even meet her partner...

Have you ever had any substantial funding or grant in the last five years?

No funding. I applied to the Advisory Committee on Women's Affairs for money to print the pamphlet. It's called Children of Lesbians — A Case for Custody. It has practical advice for anybody worried about custody fights, and information about what has happened in New Zealand courts.

What are your plans for the next five years?

To go on doing what I'm doing now; giving out information to lesbian mothers when they want it, and concentrating on lawyers, judges, medical professionals and social welfare workers, to make the concept of lesbian motherhood acceptable, or at least something they have to take into consideration.

I'm very interested in self insemination and the counselling that goes with that. It's important for women in a relationship who want to have children together to know what the pitfalls and the implications are.

What sort of thing would a lesbian couple who went along to a doctor about artificial insemination be faced with?

They would be faced with extreme scepticism. If they were lucky and had a liberal doctor, they would still probably have to face immense hurdles. If two women are in a relationship and one of you wants to have a child, you have to make number of visits to a sympathetic lawyer and sort the whole custody bit out beforehand, with really ironclad arrangements. It's happened in the past that when a woman died, the child was automatically taken over by the woman's parents, and there was no consultation with the lover at all, and she had made the mistake of not going to a lawyer and couldn't do anything about it.

I do know a lot about the way that judges think, and their convoluted ways of activating their prejudice while supposedly giving out liberal and considerate opinions and access arrangements, because they do have to be seen to be impartial. But they're not, they're very much against the concept.

Have you noticed proportionately more lesbian mothers coming out over the last five years?

Yes, a great many. It's wonderful to have the backing of a lesbian community. They've not always been as open with their children as you would like them to be. Once you are open with your children, in my experience, they will accept it. It's mostly older children, young men, who can't cope

with my being a lesbian. Mind you, my boys think it's perfectly normal. My mother said to my son — he was only 15 at the time — when we were all together once, "Do you approve of all those things your mother does with other women?" Which was ridiculous, because I only had one lover. And he sort of looked at her. He said "It's her life. She can choose whoever she wants to and it really hasn't got anything to do with us. We would have run away from home if she had come home with a man." It was marvellous.

What about that friend's child who went to school one day and was being taunted by some kids?

There had been an immense row when the marriage broke up, and the new arrangement with the lover was perfectly okay. The child went to school and someone said to her, "Oh, your mum is a lezzie." And the child said "So what, she doesn't beat me up". Her dad used to. That very definitely squashed any reactions from the kids and she never had any more trouble at school. But you can't expect children to be that quick off the mark normally. A lot of them have had difficult times.

I've had a far out wierdo of a teacher, who took aside the mother of a girlfriend of one of the children and said, "Do you realise that Anne's mother is a lesbian?" And the mother instantly yanked the kid away from staying the weekend, which she normally did, and from any playing at Anne's house. That was a bad teacher experience; when they are bad, they're really bad. That was really depressing for the child, because she was done out of a good friend. *What about the very well-organised right wing element in New Zealand?*

The first time I was well and truly aware of them was when I was asked to be on the programme commemorating ten years of gay rights activity in New Zealand, representing LMDF. The interviewer, trying to be fair to everybody, went to Pat Bartlett asking what she thought about lesbian mothers. That was when she said lesbian mothers were a contradiction in terms. Apparently if you had known the delights of a penis, and children and a family, then you couldn't be a lesbian.

The right wing is very, very strenuously geared against lesbians, because men don't like being deprived of custody or say over their children. They see this dangerous situation of two women who don't need a man, are not even sexually dependent on men, and are actually managing to bring up children. This is why the right wing is so fiercely busy in trying to pare down alternative lifestyles, because they threaten the whole concept of family. All the lesbian mothers who live with children know very well that they are in a family.

Ring wing people write letters to me. The more pathetic ones are quite literally like heavy breathing on paper. When I talked to the ones with the petition, and say you ask my children; they've grown up to be very nice people, they've had a lesbian mother and they haven't missed out on anything, they get very abusive and violent.

The most dangerous plank for lesbian mothers and potential lesbian mothers, is their opposition to lesbians and gay men adopting children. The danger there from a legal point of view, is that if they manage to enshrine in law that lesbians can't adopt children, I'm quite certain they will move on to the fact that lesbians have children anyway, and they'll try to make that illegal as well. So moving against adoption for lesbians is really just the back door for their other plans, which are anti-lesbian, anti-women,

just horrendous.

Were they this active when you started up the LMDF five years ago?

No, it's much easier to cope with Patricia Bartlett than this lot, because they get so much funding. It's the world-wide American right wing that is so very very dangerous, because they not only fund the right wing here, they also give them instructions. They tell them to hold tupperware party-type gatherings, and spread anti-lesbian, anti-women misinformation. All that Jerry Falwell backlash is directed against the radical lesbians, and it is carrying over into the lesbian community at large. Everyone now is jumping on the bandwagon and slinging off madly left right and centre about lesbian activists and separatists who hate men. I get bored with that because I've been telling people that I don't hate men, I just don't think they figure in my life very largely. Furthermore, if you have two large sons, it's a bit difficult to hate them.

...the Supreme Court Judge Ignored several recommendations to grant custody to the mother, said in his summing up that a lesbian could not be a fit mother, and awarded custody to the father...

The only thing is to fight back against the right wing the way we are now — by pamphletting, talking endlessly over and over about the same thing. Monday next I'll be urging people outside the Moray Place post office to write to their MPs about the Homosexual Law Reform Bill. I am old enough to feel a chill of recognition when I see that ceremony on the steps of parliament, with those young fresh-faced kids carrying banners and the national anthem rigmarole. It was really scary, exactly like it was in Holland, with all these marches of the Hitler youth and the pamphletting and the ceremonial, flagwaving and nationalism.

Many of my friends went to the gas chamber, and there was a lesbian woman who was a friend of my best friend's aunt, who wore a pink triangle. She never came back. That really, really horrible facism is here again, thanks to the so-called moral majority.

I keep on trying to get lesbian mothers known and written about. I've been trying for years to get an interview with the *New Zealand Woman's Weekly*, because that lies around for years in doctor's waiting rooms and other places, and has a very wide readership. I had an interview about three years ago with one reporter with photos and everything, but nothing came of that because someone higher up killed it. I got some very interesting letters from the editor of the *Weekly* when I said they'd had an article about gay husbands and fathers and why can't I have my article about lesbian mothers? Basically it was "Your time hasn't come yet." The latest response is that they've been having a lot of bits and pieces about feminism lately, so they want to put it off till next year, so that's probably going to be buried like the other one.

I'm going to try to write something for *Race, Gender and Class*, when and if I have the time. The Advisory Committee on Women's Affairs have been helpful. They have always given me photocopying facilities, and I've carted away endless photocopying whenever I'm in Wellington, or they've sent it back to me. All these small financial holdbacks are really inhibiting. I spend more time on fi-

CHILDREN OF LESBIANS

A Case for Custody



(Lesbian Mothers Defence Fund) L.M.D.F., P.O. Box 11009, Dunedin. We are there to help you.

nancial shortcuts than I should.

The LMDF is mentioned in the new *Our Bodies, Our Selves*, it's in *Out* magazine, *Pink Triangle*, and Auckland's *Lesbians In Print* (LIP), I hope. Women are invited to send for the booklists. I charge money only to lawyers and other people I think can afford it. I don't charge money for anything much to lesbian mothers.

In Dunedin there's a surprising amount of support for lesbian mothers for the simple reason that by jumping up and down a lot, I've made them visible. I've had an interview in the paper; the article was good but the headline said "Children of lesbian mothers need not turn out deviant." Deviant! Not even in inverted commas! I've been into the office of the *Otago Daily Times* editors and spoken to both of them. The head editor had the bloody nerve in a 20 minute debate to say he was entitled to his prejudices, and that lesbians weren't christians, were they? On both occasions I brought in material on lesbian mothers, and on both occasions it was not printed. The only way I can ever manage to get into the paper is in the letters column, and even then they abridge out important bits like the name of the defence fund and the post office box number. It's fairly typical, I suppose.

I have been on a number of talkbacks, as have a lot of others. But only once did I really get a lot of time. You can't just march up to them and say this stuff the right wing is saying about us is not true, because they'll say we had someone on last year or six months ago about that.

There is a lot that can be achieved by just going to visit judges and lawyers on the local level. Even feminist

women lawyers who I've known for years feel intimidated when I keep handing them new material that's really important, because they feel it's a reflection on them not finding it themselves. If I want any really good support, I get it from my kids. They go around at parties saying did you hear my mum on the radio. They're terrific supporters, they rebut all the things that their friends say. It's really nice to know they do that whenever the subject comes up. I couldn't possibly have done what I have done over the years without their support.

I was involved in rape crisis in Dunedin from the beginning. Many, many gay rights meetings and conferences. (About 900 people came to the pink and black Friday gay rights march; for Dunedin that is absolutely unheard of. That was a whole lot more than the number of people who marched against ratification of the UN convention on women.) So many lesbian mothers I've been involved in advising. Lesbian visibility week every year. There is something practically every day of my life, and that's how I want it. I have all these lovely lesbian books, and I haven't read one of them; I lend them out. I sent a whole lot of stuff up to Zoe Catherine Alice in Hamilton for her Lesbian Herstory Archive.

I don't think I could possible live an ordinary life, because I'd die from boredom. Women have given me my life and I like to give my life to women, because it's a cause that never, never loses its impetus. □

Pamphlets and book lists are available from LMDF, P.O. Box 11009, Dunedin



THEATRE CORPORATE

**Opens Wednesday
13th November 6.00pm**

*Michele Hine in a
return season of*

WOMEN ALONE

"Dazzling solo Act Rivets Audience"

Auckland Herald

"An artist of extraordinary quality"

Daily Telegraph London

FROM KAMP GIRLS TO POLITICAL DYKES

**A personal view of 30 years
as a New Zealand lesbian.**

by Alison J. Laurie

PART ONE

I began my unrelenting search for the "others" when I was fifteen. It was 1956, and I had heard the word "lesbian" and identified with it. I had been having kisses, cuddles and crushes on other girls since I was ten.

The first word I had found was "homosexual". In the typical ignorance about sex of the fifties, I had been trying to get a sex education at the Wellington Public Library. I discovered Freud in the Reference Section, and learned that the "others" who were attracted to their own sex were all either in prisons or in mental institutions. This was not hopeful.

There were of course "others" at my all-girls school, among both the teachers and the students. But we were all afraid, and there was no way to discuss this subject.

Coffee bars began in Wellington. They were daring and new, "bohemian". The first one was *The Man Friday*, followed by *The Sorrento*, the *Picasso*, the *Casa Fontana*. Writers, artists, unusual people went to them. I went every night. But there were no "others" there. At every opportunity I asked if anyone had ever met someone "like that". I did not say that I thought I was one.

It was now 1957, and I was a sixth-former. I played hockey every Saturday. In the morning I played for school, and in the afternoons for Old Girls. I was sure that some of the Old Girls were "like that", but I was only sixteen, and they were cool, distant, guarded.

One day someone at the coffee bar talked about a "dreadful woman" who had made a pass at her. I found out the woman's name, and where she worked.

She worked on the pattern counter of the D.I.C. store in Wellington. I went to see her, and wore a tie so that she would realize I was "one". She invited me home. We made love. She lent me a copy of *The Well of Loneliness*. I thought it was a wonderful book. It meant that there were indeed "others", and that they were not in prisons or mental institutions. They wore tweed suits and lived in London. Since they lived in London, perhaps some might live in Auckland? It was a much bigger city than Wellington.....

My new friend didn't know. She wasn't much use at all really. She didn't know any "others" and said that she wasn't "like that". She said she only made love to women sometimes.

School finished. I went to Auckland. I stayed with writers and artists — friends of the bohemian coffee bar crowd in Wellington. I asked them about lesbians, and grew bolder. I now said that "I thought I might be one".

At last I met a man who took me to the *Ca d'Oro*. It was early 1958. The *Ca d'Oro* was full of fluffy young men in chiffon scarves and make-up. I felt that I had come home.

The young men and I went everywhere together. I wore a tie. The streets were dark and dangerous. People often chased us, and tried to beat us up. "Queers!" they would shout. I was a fast runner. I had gone in full drag to a Trades Hall Dance, passed as a boy, and danced with girls. Afterwards I had to run ten blocks to safety, pursued by a gang of milk-bar cowboys.

The young men did not know any other lesbians — except for two who had gone to Sydney. "That's where all the Kamp girls are", they said. I liked being a "Kamp girl". I learnt a new vocabulary. It was called "the palare".

PALARE (used by Kamp boys and girls until the late sixties)

Homi — man

Polone — woman

Homi-Polone — homosexual

Kamp — homosexual, derived from police records abbreviation for Known as Male Prostitute. Used colloquially for both sexes.

Bona — good

Naff — bad

On jon wa — over there

Square — heterosexual

Trade — sex

Tough trade — sex with "squares"

Butch — sexually "active"

Bitch — sexually "passive"

British queens off the Home Boats had brought the Palare to New Zealand. Port cities like Auckland and Wellington had regular influxes of foreign queens, who brought news of "others" in every port in the world. They influenced the New Zealand scene profoundly in those days before general air travel.

But they brought no news of other Kamp girls in New Zealand. Still, I was able to return to Wellington with contacts for the Kamp scene, and to mix with Kamp boys and go to parties. This was a great relief.

I looked everywhere for Kamp girls. Anyone I thought might be, I put on my tie and went to visit. I went to Christchurch, made an appointment to see Ngaio Marsh. She was polite, and we discussed theatre — my stated reason for seeking her out. I was too nervous to bring up the hidden agenda directly.

At last I heard about another Kamp girl. We were introduced at a party. She was from Christchurch, newly

of them meant you got beaten up. I learned to fight — the instruction was very similar to a Sue Lytollis course, except that it was free, informal, and for real...

As "squares" were always trying to bash up Kamps, it was vitally necessary too. Some of the Sydney butches were amazingly good fighters. Dutch Kerry, Motorbike Bobby, Young Jerry were especially good. Tramtracks, Big Jan, French Jackie, Flake were useful, but not as outstanding.

Everyone had "butch names", just as the Kamp boys had their "Kamp names". They were called things like The Countess, Gigi, Big Bertha. My butch name was "New Zealand Bobby."

The police raided the Rex often. I became an expert at eluding them — leave through the front bars before they locked the glass doors at quarter to ten (closing time at ten), or climb the iron fence, run like hell. They charged lesbians usually with consorting — which meant



Sharon Alston

arrived in Wellington. She knew no-one else, either. We began to live together as lovers. I was seventeen.

One day we were out driving by Central Park. We saw two young women walking. They looked "different". We stopped the car, and asked them for the time. We all had dinner together. We moved into a flat in Watson St. together. This flat became a centre for the "funny" parties. Kamp boys came, and bohemians. Some women came sometimes who said they "might be like that." The police raided our parties. We kept on having them.

We heard about two others in Auckland. We immediately jumped in the car and drove there to meet them. Now we were six.

It was November, 1958. We Wellington four decided to go to Sydney, where all those others were. We sailed on the *Monowai*, our friends holding streamers as the boat hooted away with the entire known Wellington lesbian community. We went straight to Kings Cross. The beer-garden behind the Rex hotel was full of lesbians. Some wore ties and suits and others frilly dresses.

"Are you butch or bitch?" asked Young Jerry, tall and tough. It seemed more prestigious to be butch, so I opted for this role socially, and remained bitch in bed. I kept this a secret. It was frowned upon — called "turning". There were a lot of rules in the sub-culture. Breaking any

"habitually consorting with *known* (not convicted) criminals." Nine "consorting bookings", and you could go up for two years. I only ever got four (in South Australia). Otherwise there was always vagrancy (few Kamps could get regular jobs); drunkenness, obscene language, resisting arrest, or even "being in possession of a stolen hotel glass" — after they'd pushed you out the gate with it. They were the Sydney Vice Squad, and they ruled the Cross, hunting homosexuals and prostitutes. Lesbians were seen as prostitutes — (some were) and as *sexual outlaws*, who had broken all the rules, and should be able to be arrested for *something*. They treated us like hunted animals, our visibility angered them, and they wanted us to disappear.

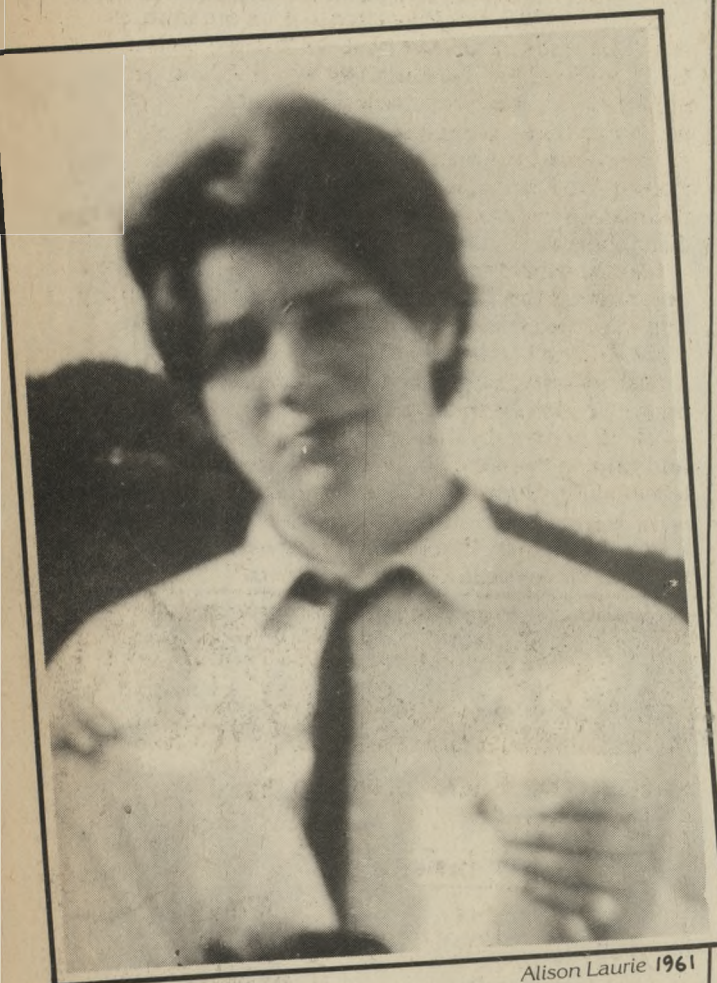
As for us, we saw the police as a natural catastrophe — like floods, fires, earthquakes. There was nothing you could do about these things except to try and escape them. We had no analysis, no understanding that society could be changed. We simply tried to survive, as ourselves, as Kamp girls, natural rebels. We did not feel that the police might not be entitled to hunt us, but accepted them as inevitable.

I was beaten up once, for suggesting that a woman ask for a lawyer. It was seen as a stupid — even dangerous, suggestion. Fighting back with threats of lawyers would only make the police even angrier at us. But part of me felt that what was happening was unfair and unjust,

though I had no idea how things could ever be different.

Melbourne and Adelaide were exactly the same. The public lesbian scene was dangerous and difficult. There were many other New Zealand lesbians around too. In spite of everything, I loved it. The "mateship" was amazing and close, important enough for any risk. And the freedom to be ourselves, to be real, to be queer affirmed us.

There were private, closeted scenes too, but they were hard to find, and cliquy. They were fearful of being



Alison Laurie 1961

"sprung", by Kamps who were too obvious. They were mainly older women. I knew some of them, learnt many things from them — like how to behave in a nice restaurant if you are taken to dinner. But they too had no sense of anything being able to change — except for the one strange woman who danced naked to Beethoven, and lent me de Beauvoir's *The Second Sex*. She sowed some wild ideas, more than a decade too early for them to make any sense.

I returned to New Zealand. There were a few more lesbians around. I had an affair with Anna Hoffman. Anna was a woman constantly harassed by the police. She had hit New Zealand headlines as early as 1956, when as a sixteen year old she had been deported home from Australia, as a social menace. She'd had a lesbian affair with artist Rosaline Norton, billed as "the witch of Kings Cross", sensationalized in the Sydney press. After this both the New Zealand police and press hounded her — including the police actually holding up the Lyttelton

train when we were on it, in order to take us off and find out what the notorious Anna was doing in their Lyttelton!

As for me, I broke up with Anna and went to work for Broadcasting, trying to be more closely by now. The police still raided our parties, so we tried to establish a pub for lesbians. Very important, because drinking was vital — women weren't supposed to, so it was a rebellion and an affirmation of our denial of conventional femininity. We did not identify with square women. There were us Kamps — both "boys" and "girls" — and *them*, all those heterosexuals. If anything, we had more contact with heterosexual men, some of whom were quite friendly to lesbians. Most heterosexual women were uptight and nasty to us — especially the "fruit-flies", the square women who hung around Kamp boys.

Women couldn't drink in public bars in those days of six o'clock closing — in fact, some hotels did not admit women at all. This meant we couldn't drink at the Royal Oak, where the Kamp boys went, unless we managed to sneak in wearing drag. Finally we found The Western Park, a scungy unpopular pub then, which agreed to allow lesbians to drink there. It was 1961, and there were about 15 of us in Wellington, maybe the same number in Auckland, which we visited frequently, driving all Friday night in ancient Fords or Morrisises at 40 mph top speed, to socialize together for a Saturday. We also knew lesbians in Christchurch — about five of them, and we would take the overnight boat to Lyttelton on Friday, returning *Saturday* night as it didn't sail on Sundays. Inter-city relationships were the rage, given our small numbers in each place, and most of our weekly wages were spent on travel.

Some Australian Kamps visited here too, inspired by the large numbers of New Zealanders living over there. Motorbike Bobby and Little Hank made a great impression as they toured in full drag down Queen Street, Lambton Quay and in Cathedral Square. These were great events in our lives.

There were by now quite a lot of rules in our New Zealand sub-culture.

- Don't spring your mates at work or with their families and square friends.
- Always be loyal to all other Kamps, especially your best mate.
- Tell the police nothing.
- Be butch or bitch, and if you do turn, don't admit it.
- Maintain you were 'born this way' if you want to be accepted as a real Kamp.
- Never sleep with men, unless you do it for money.
- Know how to fight, don't ever be a coward.
- Drink a lot, take your shout at the bar, be drunk often.
- Dress with Kamp style, always press your pants and iron your shirt, don't be sloppy.
- Be very clean, shower a lot, and keep your fingernails very short or you'll hurt someone — wear short hair too.
- Learn to dance the latest (It was The Twist).
- Don't break up couples.
- And most importantly, learn to lead a double life, if you want to hold down a job. Dresses at work (pants were totally unacceptable for any

job then) and high heels. Learn to tell lies, to monitor yourself constantly, to always hold back. Lesbians get fired, kicked out of flats — always, if “they” find out.

And so we lived. But I was also a socialist, involved with Campaign for Nuclear Disarmament (CND). The socialists kicked me out, afraid that I was a “security risk” — queers can be blackmailed, you know. CND didn’t seem to mind as much — but they were mostly very much fringe people themselves, then. I read a lot, and began to believe in social change.

I read a book: *The Homosexual in America*, by Donald Webster Cory. A Kamp man had smuggled it in — no such books were available on open sale in NZ then. This book spoke of social acceptance. It also listed the addresses of some American homosexual organizations — One Incorporated, and The Mattachine. I was very excited. I wrote away immediately for their magazines. Through these, I discovered The Daughters of Bilitis — the American lesbian organization started in 1958 by Del Martin and Phyllis Lyon. It was hard to get foreign exchange in 1963 but I was able to change some pounds on the street with a US sailor for American dollars, and to subscribe to Daughters of Bilitis’ publication, *The Ladder* for a few issues. (One and Mattachine had luckily sent their sample magazines free).

Through *The Ladder*, I found out about *The Minorities Research Group*, (MRG), Britain’s first lesbian organization, started 1962. I wrote to them, and subscribed to *Arena Three*, their magazine. I passed it round the crowd, but very few others were interested.

They thought subscribing to such a magazine was really risky, and what was the point, anyway?

By now the crowd was much larger. The Royal Oak had opened The Bistro Bar, and women could drink there. With a greater urban drift, there were now many Maori Kamps who had come to Wellington. I had an important relationship with a Maori woman from Nelson, whose Mormon family, though initially welcoming, finally tried to break the relationship up. But Wellington seemed safer than it had been just three years earlier — there were more of us, and we now had a place to meet.

But I thought it was important that we organize, as they were doing overseas. I put ads in *The Evening Post*, for “The Radclyffe Hall Memorial Society”. I did get replies, and met a few more lesbians — but no-one wanted to start a branch of the MRG in New Zealand.

The Kamp boys were quite numerous by now. They started *The Dorian Society*. We held a meeting with them, but they refused to let women join. We were very disappointed.

I decided that I must go away, to where there was an organization that I could join, and be part of something that might work for some kind of change. So in late 1964 I left for London — and the MRG.

I sailed from Auckland on the *Castel Felice*, and the entire Auckland lesbian community came to farewell me — all 25 of them by this time — holding the streamers and singing the songs in what was once an important leave-taking ritual, for all those New Zealand Kamps who went permanently into exile “overseas”.

I was sure, then, that I would never return.

Part Two will appear in a future *Broadsheet*.

HAGLEY HIGH ENGINEERING COURSES 1986

ENGINEERING is an occupational option WOMEN find difficult to accept. Is it because it's grimmer than woodwork or horticulture which are more popular or is it because women need more support to enter it?

If it is the latter, then women are being offered that support in a new course in ENGINEERING being offered next year at Hagley High School, Christchurch. It is for WOMEN and taught by a WOMAN — Claire Wood who is a trained engineer.

It will offer an introduction to draughting, workshop skills and technology and will lead into the fields of draughting, design, apprenticeships and cadetships not to mention home workshop skills.

Two courses will be offered next year:

Course 1 February — June
Course 2 July — November
Tuesday To Friday 9 a.m. to 3 p.m.

For more details ring Ros Heinz, Principal, Hagley High School, P.O. Box 3084, Christchurch. Phone 793-090.

Women's Writing

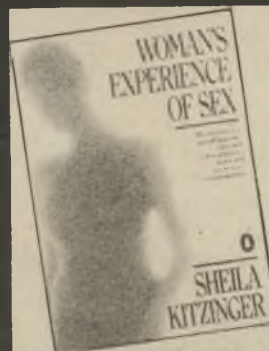


Running Backwards Over Sand

STEPHANIE DOWRICK

A stunning women's novel from the co-founder of The Women's Press. NZ born Stephanie Dowrick takes the reader from her heroine's childhood in NZ to her bohemian youth in London and Berlin.

Viking Hardback \$22.95*



Woman's Experience Of Sex

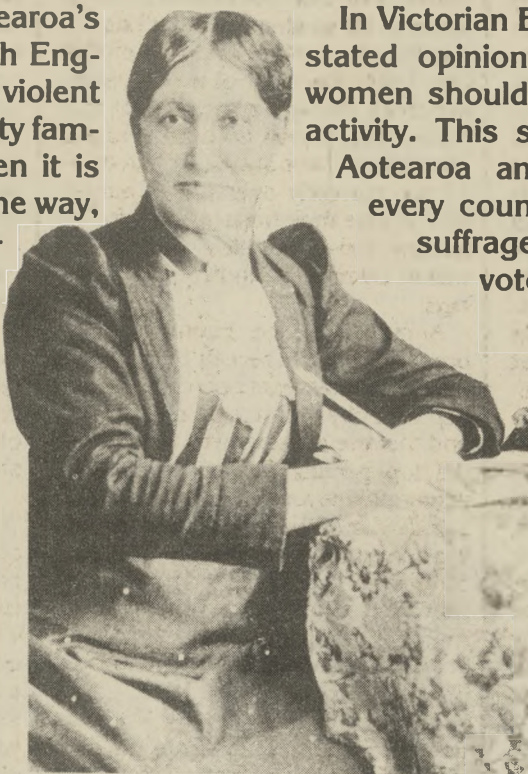
SHEILA KITZINGER

For women and lovers of women this is one of the most important books of our time. At last available in paperback. Sheila Kitzinger sensitively explores women's sexuality at all stages of life. Penguin Paperback \$16.95*

WOMEN IN LOCAL BODY POLITICS

The connection of Aotearoa's present day culture with England's swings between violent refusal and a kind of fusty family pride. But for women it is Aotearoa that has led the way, achieving enfranchisement twenty-five years before the women of England. Nonetheless, the actions of women in one part of the world — even a remote one — affect the lives of women everywhere, since as Virginia Woolf says, "As a woman I have no country. As a woman, my country is the whole world."

Elisabeth Yates ▶



In Victorian England it was a blatantly stated opinion held by the men that women should be kept out of political activity. This still holds true today, in Aotearoa and England, indeed for every country in the world. As the suffragettes were fighting for the vote in Britain, their struggle was intensified by published government opinions such as "Women are a majority in England. The Government fears that the balance of political power would be seriously affected if all women over twenty-one could vote."

Auckland Public Library photographic collection.
From the Herstory Exhibition.

You bet your sweet life 'the balance of power would be seriously affected'! It is for this reason, and this reason alone that nowhere in the world do women hold equal power in parliament; it is for this reason, and this reason alone that the lawmakers are reluctant to write our right to equal power-holding into the law; but women will not be denied, and more and more of us are going into local body politics, a field where the women of Aotearoa can claim another first.

Aotearoa had the first woman mayor in the hystery of the Empire. Elisabeth Yates was elected Mayor of Onehunga in 1893, the same year that women got the franchise here. Queen Victoria was on the throne.

Mrs Yates was installed in the Onehunga mayoralty in December, 1893, and was interviewed by the New Zealand Graphic magazine. The man who interviewed her took great pains to point out that "Mrs Yates is not by any means the masculine-looking personage most people

would picture to themselves" — presumably because she had succeeded in being elected! She said herself, "I have always taken an interest in politics and borough affairs and cannot say that any special event ever turned my attention that way. When Mr Yates (who had been mayor for four terms) retired, consequent on ill-health, I thought of standing for mayor, but my husband did not care that I should do so at that time." However, the following year she was asked to stand and was elected. She received a telegram from Premier R.J. Seddon which said: "The NZ Parliament has led the vanguard in granting the franchise to ladies. It was reserved for the burgesses of Onehunga to elect the first Lady Mayor in the British Empire. I heartily congratulate you having attained that great distinction." Elisabeth Yates was also the first woman in Onehunga to record her vote under the new Franchise Act.

Her opinion of the changes required will seem familiar: "I am most anxious to make a change in the way

business is carried on. There is, both in borough councils and in Parliament too, a great deal too much talk. Men often get up and talk at these meetings just to waste time, as they do in Parliament."

She was in favour of many reforms, including instituting women warders at the police courts, and women as police wardens, both of which she saw as "real necessities." She was prepared to go to Parliament if people wished her to go. "If they do, I shall certainly go. I think women are quite as well able to legislate as men... (and)... there are no questions which cannot be discussed in a proper manner by a mixed assemblage."

Although she was properly elected on her own merits, and a full year after her husband had retired, by 1961, main media had translated her achievement to "succeeded her husband as Mayor... thereby claiming to be the first woman mayor in the Empire."

Over the last few years, women have been seeking and gaining local

body political seats in increasing numbers. Auckland's most prominent example is Cath Tizard, who tried for the mayoralty in 1980 and was denied her seat by a media ploy that was both dirty and effective. One of television's most respected women journalists had made a programme about women standing for local body office. Cath Tizard was featured there — and a complaint about bias to TV's top management was instrumental in having the programme pulled. Complaints from women about programme bias have little effect on TV's top management. Cath, who is also Dame Commander of the Most Civil Division of the Most Excellent Order of the British Empire, was a late entrant into the 1983 mayoralty race. "What forced me into the race was that I had always preached that women, if they were free of family responsibilities, should be prepared to take the risks to succeed." Taking that risk again in 1983 brought her the mayoralty, and she will follow Elisabeth Yates into the record books, being the first woman to hold the mayoralty in Auckland.

Eva Poole and Joyce Ryan will be listed alongside Cath Tizard, as they are the first women mayors of their particular cities — Ms Ryan in Whangarei and Ms Poole in Invercargill. Whangarei has the most equably balanced city council in terms of equal representation. Five of Whangarei's thirteen seat council offices are held by women, one of which is the mayoralty. Councillors Eunice Patterson and Joyce Ryan have been on the council since 1974. Sheama Shephard and Betty Morgan were made councillors in 1980, and Ann Berghen in 1983.

City or borough councillors do not actually get a salary for their work, but are paid an honorarium for each day they attend a meeting. Councillors tend to be on two or three committees, which means attending each of that committee's meetings. And each councillor must attend the monthly city or borough council meeting. Failure to attend four consecutive meetings means an automatic dismissal from the council.

City and borough councils by and large attend to the domestic matters of their areas. Auckland's city council has twelve committees, which are staffed by its 21 city councillors, including the mayor. The committees are: Resource and Organisation (fi-

nance to the uninitiated); Employment; Planning; Works; Abattoir; Traffic; Property and Housing; Parks and Library; Recreation; Community Development; Art Gallery Board Management; and a Sister-City Committee. A thirteenth committee also exists, the Civil Defence Joint Committee, but this committee's needs seem to be so slender that it has not met for 15 months. Every councillor who holds the chair of a committee becomes the spokesperson for that committee. As well, each of the above committees have sub-committees — 12 are currently operating. Councillors receive their honorariums for attending sub-committee meetings as well as committee and council meetings.

A survey of the country's most populous centres reveals that women have for many years been seen as acceptable city or borough councillors, and that the resistance to us being in the top position is weakening. In Invercargill, Mayor Eve Pool is a long standing member of the council, having served as deputy mayor for some 15 years before acceding to the mayoralty. She has one other woman member of her council, Councillor Joan Roche, who has served for two previous terms.

Mayor Cliff Skeggs of Dunedin finds it "quite OK" to share his thirteen member council with three women — Jean McLean, Iona Williams and Joyce Herd. Christchurch's city council of 20 members, headed by the knight of the shining hair Sir Hamish Hay, has seven women on it: Vicki Buck, Molly Clark, Ann Evans, Helen Garrett, Kathleen Lowe, Nola Massey and Louise Moore.

Yvonne Donnellan has been with the Levin City Council for five years, and was joined two years ago by the only other woman member of the 11 member council, Eileen Bolitho. Hamilton has Margaret Evans as Deputy Mayor, and five other women on their sixteen member council: Kate Reid-Tooke; Barbara MacDonald; Shirley McKay; Betty Mowbray; and May Woodcock.

One of Wellington's councillors who will be familiar to women outside Wellington is Rosemary Young-Rouse, who contended Wellington Central against Fran Wilde, and made a personally damaging appearance on television campaigning in last year's election. Also on Wellington's council is Helen Ritchie, who made an

unsuccessful bid for the mayoralty in 1983; and Jenny Harris, Ruth Gottlieb; Tala Clevelly; M. Bonner; and Hazel Bibby. Helping our Cath around her council table are Elisabeth Currie, Denise Henare, Marie Quinn, Pat Tauroa, Patricia Thorpe and Juliet Yates. How exactly helpful they are is a moot point, since nothing says that because a woman is a councillor, she will share the same point of view as her companion woman councillors.

Be that as it may, there is no doubt that women are finding it easier to stand for and gain seats in local body politics. Mayor Philippa Cunningham of Mount Eden in Auckland stood because she was urged to do so by men friends who said she had what it takes. And while she had no interest in being deflected from the career her law degree could earn her, she stood because she didn't think she had a chance, and became a mayor before she was 30.

But is it a worthwhile experience? "It has its ups and downs, and some of the male councillors are incredibly pompous and boring," says one councillor, "but it is fascinating to see it from the inside, so to speak. I reckon it's about as interesting as being a plumber, if you see what I mean." Why not let me use your name in this article, I asked her, do you fear reprisals? "No, but I'd be called a feminist. And though I am, if they think you are, not only do you never hear the last of it, it damns your whole credibility in their eyes. You can point to things like better child care, incest awareness programmes, improved health facilities and all the rest as the achievements brought about by feminists pushing. But they don't believe it, and never will. It's not only women who point with pride to us first having the vote in the world. And there are plenty of men who give themselves credit for it." □

Sandi Hall

The next local body elections will be on 11 October 1986. Public notice asking for nominations is given in the newspapers 42 days before that and there are then eight days for formal nominations to be made. Candidates usually decide to stand and begin campaigning well before nomination time. Anyone who is a resident in a local body area and a New Zealand citizen can be a candidate. Ring your local council for more details.

ON THE SHELF

BOOKS FOR YOUNGER READERS

WATCH ME

Pamela Allen

We all know the story of the boy on the bicycle who says 'Watch me, no hands... watch me, no feet...' and so on. There is a nice twist to this story, without text, which illustrates the perils of showing off. Hodder and Stoughton, hbk \$6.95.

BERTIE AND THE BEAR

Pamela Allen

A 'noisy' picture book that is a perfect combination of words and wonderful illustrations. Lively characters and the sounds they create explode in a riot of colour. Hodder and Stoughton, hbk \$12.95.

DIFFERENT PETER AND EMMA

Gunilla Wolde

Emma and her friend Peter explore the differences between them — in lifestyle, family, and appearance. Delightfully illustrated. Hodder and Stoughton, hbk \$6.95

FRIEND TROLL, FRIEND TANIWHA

Anne de Roo

Lars, a grumpy troll, arrives in New Zealand by accident. When Tamahae, a not-too-terrifying taniwha, arrives to claim the river where Lars has settled, Lars is more bad-tempered than ever, until Tamahae offers to take him to a fiord. The two set off on a rollocking adventure — a delightfully humorous fantasy for 7-10 years olds. Hodder and Stoughton hbk \$15.95

AUNT NINA AND HER NEPHEWS AND NIECES

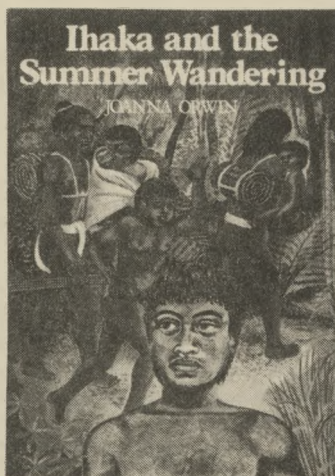
Franz Brandenburg, illustrated by Aliki

Aunt Nina invited her six nephews and nieces to celebrate her cat's birthday. "Shall we go to the zoo, the toy shop, the theatre, the haunted house, a restaurant — or have a treasure hunt?" She asked them. But the nephews and nieces chose to stay at home, and had a much more exciting time. The Bodley Head, hbk \$13.15

A LION IN THE MEADOW

Margaret Mahy, illustrated by Jenny Williams

What would you do if you knew there was a lion in the meadow, but your mother wouldn't believe you, and gave you a matchbox with a dragon in it to scare away the lion, and the dragon was there too? Puffin Books, pbk \$4.50



MARTY AND THE DRAGON

Frances Weston and Graeme Kyle

An exciting collection of stories, poems and activities for 7-11 year-olds. Practical, informative, entertaining, and packed with good writing and wonderful illustrations. Pelham Books \$14.95

TANIWHA, THE MONSTER ANNUAL FOR NEW ZEALAND CHILDREN

The first ever totally New Zealand annual for children aged 7-10 a treasure trove of stories, comic strips, poems, articles and activities. The emphasis is on fun, with items on natural history, the theatre, sport, Maori culture, things to make and do, puzzles, jokes, recipes and useful and useless information. Hodder and Stoughton pbk \$12.95.

THE RED OVERALLS

Jane Buxton, illustrated by Kathryn Algie

Definitely a non-sexist book — about Josie and the adventures she has with her favourite possession — a pair of red overalls. Clearly printed and illustrated. Concept Publishing, pbk \$6.95

THE GREAT ESCAPE OF DOREEN POTTS

Jo Nesbitt

Why is Doreen our heroine of

the local laundrette mysteriously kidnapped by two very odd ladies? But Doreen's captors have not reckoned on her bravery, quick wits and agility. Her glorious escape makes the royal show of the century and will confound your very own eyes. Sheba Feminist Publishers, pbk \$9.85

ELEPHANT ROCK

Caroline Macdonald

This powerful novel is an extraordinary feat of the imagination, a tale both simply and profound, which lingers in the mind long after it is read. A heart-warming story, sparkling with originality. Hodder and Stoughton pbk \$6.95

LETTY

Avril Rowlands

Meadowbank Children's Home has all kinds of kids in it: quiet, noisy, shy and extrovert, but none has been there as long as Letty Boot. Born disabled and confined to a wheelchair, Letty is irrepressible — a source of delight and dismay to everyone she knows. Puffin Books pbk \$3.95

IHAKA AND THE SUMMER WANDERING

Joanna Orwin

Ihaka and his friend, Pahiko, always look forward to the summer wandering, when their hapu goes off to hunt birds in the forests far from their home by the sea. This novel for nine to thirteen year olds is set in the vicinity of Delaware Bay, near Nelson, about nine hundred years ago. Oxford University Press hbk \$11.95

IHAKA AND THE PROPHECY

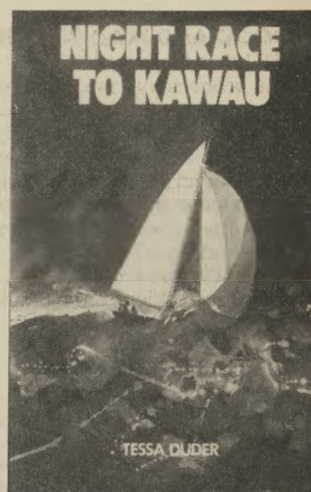
Joanna Orwin

The prophecy spoken by an ancestor has been passed down through the generations and must now be fulfilled: 'The old moon will wane and the sky will grow dim. Listen then to the call of the kuaka as they gather for the flight to the north'. Ihaka and his people must travel north across Raukawa (Cook Strait) to visit kin and renew the strands of the net that bind us to Hawaiki. This novel is a sequel to *Ihaka and the Summer Wandering*. Oxford University Press hbk \$13.95.

NIGHT RACE TO KAWAU

Tessa Duder

Sam and her family have done lots of sailing in their keeler, they've even gone as far as the Bay of Islands, but they have never sailed at night. They take part in the night race to Kawau Island, but things begin to go wrong. Sam, her younger sister and her mother are left to sail the boat alone through the night. Their many adventures make exciting reading for ten to fourteen year olds. Oxford University Press \$14.95



NON FICTION

WOMEN AND CHANGE

Claudia Bell and Vivienne Adair

Produced by the National Council of Women of New Zealand as their contribution to the end of the Decade for Women, this is a report of survey of women's perceptions of change over the last 10 years. The sections cover living arrangements, how women spend their time, education and training, happiness health and well being, age ethnicity and location, and changes and issues for women. NCWNZ, pbk \$14.50

THE SEXUAL ABUSE OF CHILDREN

Miriam Saphira

Since the first edition was published in 1981, there has been growing concern about the sexual abuse of children. This second edition includes current information, a new chapter on the indicators of sexual abuse, material from the Christchurch Incest Survivor's Report, and poems and illust-

rations from abused children. Papers Inc. pbk \$8.50

THE SEXUAL WILDERNESS, MEN AND WOMEN IN NEW ZEALAND.

Sue Kedgley

Twelve men and women give their views on the relationship between the sexes in New Zealand and on the effect feminism has had on their lives. Frank, provocative, often witty and sometimes outrageous, this is an intimate account of how women have changed in the past fifteen years; and how men are responding to that challenge. Reed Methuan pbk (large format) \$24.95

GOOD AND MAD WOMEN

Jill Julius Mathews

The process by which women are 'produced' by society has rarely been addressed directly. This book maps out the patterns within Australian society which have affected the lives of women over the past century and which have determined the meanings of being a woman. Allen and Unwin pbk \$14.95

THE NEW DIARY

Tristine Rainer

'The New Diary' is as much for those who already keep a journal as it is for those who have never kept one. It does not tell you the 'right' way to keep a diary; rather, it offers numerous possibilities for using the diary to achieve your own purposes. It is a place for you to clarify goals, visualise the future, and focus your energies; a means of freeing your intuition and imagination, a workbook for exploring your dreams, your past, and your present life. Angus and Robertson pbk \$14.95.

OUTRAGEOUS ACTS AND EVERYDAY REBELLIONS

Gloria Steinem

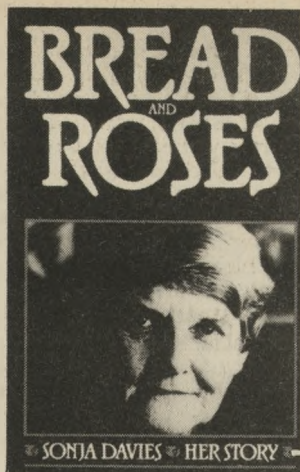
This collection of funny, hard-hitting and compassionate articles includes pieces in praise of women's bodies, on the politics of food, on the difference between erotica and pornography, and moving portraits of some well-known American personalities. Flamingo, pbk \$11.95

BREAD AND ROSES

Sonja Davies

An old favourite — the frank, fascinating autobiography of one of the most remarkable New Zealand women this cen-

tury. Australia and New Zealand Book Company. pbk \$16.95



UP FROM UNDER

Christine Dann

This book looks at women and liberation in the period 1970 - 1985. It includes chapters on the political philosophy of the women's movement, the question of fertility control; work, paid and unpaid; health and education; the media and creativity; and violence against women. An invaluable resource and contribution to our herstory. Allen and Unwin/Port Nicholson Press pbk \$15.95

WOMEN'S STUDIES: A NEW ZEALAND HANDBOOK

Candis Craven, with Claire - Louise McCurdy, Pat Rosier and Margot Roth

This book is the culmination of ten years of discussion and development in women's studies in the Auckland Worker's Education Association. It gives information, activities and resource lists for ten topics of study; New Zealand women then and now, women and work, language and women, lesbian women, women and health, women and sexuality, women and education, images of women, women and the law, feminist theory. Useful for those wishing to set up women's studies courses, or for general information. New Women's Press pbk \$16.95

WOMEN POLITICS AND POWER

Marilyn Waring

This very popular book develops her ideas about women's position — in sport, in politics, in everyday life. The conclusion presents her arguments against nuclear weapons. Unwin, pbk \$14.95.

FIGHTERS AND SINGERS

Edited by Isobel White, Diane Barwick, and Betty Meehan

This collection of stories of the eventful lives and strong characters of a number of Aboriginal women offers a personal and intimate view. Their lives span a century of history in fifteen communities scattered right throughout Australia. Allen and Unwin pbk \$22.95

WOMEN OF THE SUN

Hyllus Maris and Sonia Borg

This quartet of stories speaks with the simplicity and power of the Aboriginal voice, illuminating from their perspective of the experience of two centuries of white domination. Penguin Books pbk \$9.95.

STRATEGIES FOR WOMEN AT WORK

Janice LaRouche and Regina Ryan

Here is a truly comprehensive and helpful guide with down to earth advice for getting what you want from your job and for solving the problems and frustrations in your office. Each discussion includes a clear analysis of the actual dynamics of the situation, a specific solution to every problem and a step-by-step strategy for carrying it out successfully. Counterpoint, pbk \$14.95



I PASSED THIS WAY

Sylvia Ashton-Warner

Here, writing with candor and passion, telling the story of her life, is the remarkable Sylvia Ashton-Warner, whose vivid originality, artistry and inspiration as teacher and writer carried her ideas throughout the world before she herself had ever left her native New Zealand. Reed Methuan pbk \$19.95.

TEACHER

Sylvia Ashton-Warner

This book, about her 'organic teaching' sent waves of excitement through international teaching circles and made her one of the most celebrated and influential educators in the world. Virago pbk \$11.95.

FICTION

HANNIE RICHARDS OR THE INTREPID ADVENTURES OF A RESTLESS WIFE

Hilary Bailey

Hannie Richards leads a double life — one as a wife and mother in a Devon manor house, the other as an international smuggler. In this sharp and witty pastiche of the worlds of John Buchan and Rider Haggard, our heroine brings back cures for cancer from the Brazilian jungle, takes a small child across war-torn Chad, and steals the vital paper which restores a Black family's rights to their Caribbean land. Virago pbk \$12.96

MERLE AND OTHER STORIES

Paule Marshall

Five short stories draw on the rich legacy of Paule Marshall's life and family, on being 'Black, female and foreigner'. Here she writes about her childhood experiences, her grandmother, her mother and mother's friends, and Merle Kinbona, part saint, part revolutionary, and part obeh woman. Virago hbk \$14.95

JOURNAL OF A SOLITUDE

May Sarton

'Friends, even passionate love, are not my real life, unless there is time alone in which to explore and to discover what is happening'. One of a series of autobiographical works much loved for their revelation of the inner life of a creative writer. The Women's Press pbk \$19.95

GATHER TOGETHER IN MY NAME

Maya Angelou

In this moving sequel to her best-selling *I Know Why the Caged Bird Sings*, the war is over and Maya has given birth to a son. Unemployed, isolated, she embarks on a series of brief lonely affairs and transient jobs. But even in great adversity, Maya Angelou invests life with the remarkable sense of richness that has won her such an enormous following. Virago pbk \$11.95

MARRIED ALIVE

Marilyn Duckworth

Marilyn Duckworth's sixth published novel contains elements of the science fiction novel and the thriller, but these are subordinate to the major theme of sexual relationships and their tragi-comic aspects. Humorous, exciting, to read and highly entertaining. Hodder and Stoughton pbk \$17.95

LILIAN'S STORY

Kate Grenville

This is the exuberant story of Lilian Singer — a splendidly eccentric woman — and the life she made. Lilian strides through her life, reciting Shakespeare for a shilling, using reluctant taxi drivers as her private charioteers, falling in love with Lord Kitchener. Magnificently self-confident, she knows that the world she has invented is the only one for her. Allen and Unwin hbk \$19.95

NOR THE YEARS CONDEMN

Robin Hyde

Her fourth and last novel, published in 1939, has the same main character, Douglas Stark, as 'Passport to Hell'. In a searching introduction to this edition, Phillida Bunkle and Linda Hardy see Hyde as a powerful social critic. New Women's Press pbk \$16.95

THE ENVOY FROM THE MIRROR CITY

Janet Frame

Volume three of Janet Frame's autobiography, of which she wrote "My only qualification for continuing this autobiography is that although I have used, invented, mixed, remodelled, changed, added subtracted from all experiences, I have never written directly of my own life and feelings." Hutchinson hbk \$24.95

TO THE ISLAND (Women's Press pbk \$14.95)

AN ANGEL AT MY TABLE (Hutchinson hbk \$24.95)

Janet Frame

Volumes one and two of her autobiography cover her childhood and adolescence in a New Zealand railway family in the 1920's and 30's, her life as a student, her incarceration in mental hospitals, and her meeting with Charles Brasch, Karl and Kay Stead and Frank Sargeson. Other titles by Janet Frame in stock are;

OWLS DO CRY (Hutchinson pbk \$14.95)

YOU ARE NOW ENTERING THE HUMAN HEART (Victoria University Press pbk \$15.95)

SCENTED GARDENS FOR THE BLIND (Women's Press pbk \$14.95)



SPINSTER

Sylvia Ashton-Warner

Her first novel, it tells the story of Anna, spinster and genius, teacher of little Maori children in a remote New Zealand town. A passionate woman, uncertain and gauche in her relations with men, she is at peace only in her schoolroom, her garden, and the little back room where she struggles to create the works which will set her beloved children free. Virago pbk \$11.95.

MURDER IN THE COLLECTIVE

Barbara Wilson

Two print collectives, one left-wing and one radical lesbian, plan to merge. But hidden tensions explode when one of the collective members is found murdered. With a cool wit Barbara Wilson propels her reader enjoyably through the twists of the story, while the suspense slowly builds..... Women's Press pbk \$13.25.

FEMINIST FABLES

Suniti Namjoshi, illustrated by Susan Trangmar

An elegant and subversive collection of stories and drawings that rework mythology as it used to be. Weaving through time and space they create a uniquely feminist pattern of meaning. These fables are an important contribution to contemporary women's literature. Sheba Feminist Publishers pbk \$12.50

LESBIAN

Sister Outsider

Audre Lorde

The fifteen essays and speeches included here, several of them published for the first time, are essential reading. Whether it is the by now familiar 'Uses of the Erotic: The Erotic as Power', opening us up to the potential power in all aspects of our lives implicit in the erotic, or the recently authored 'Eye to Eye: Black Women, Hatred, and Anger', probing the white racist roots of hostility between Black women, Lorde's work expands, deepens, and enriches all of our understandings of what feminism can be. The Crossing Press, pbk \$21.

THE HIGHEST APPLE

Judy Grahn

"Lesbian culture may be seen as 'marginal' by heterosexual culture and heterosexual definition, but surely lesbian culture is central to lesbians. Moreover, the work that comes from Lesbian culture, the special perspective, can be central to society as a whole." Here, in a poetic examination is the special perspective of many lesbian writers. Spinsters Ink pbk \$17



THE WANDERGROUND

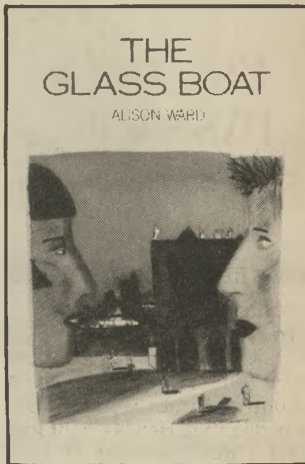
Sally Miller Gearhart

This well known book provides a Utopian vision of the future that will delight and inspire. In their communities in the hill country of the Wanderground the women who have escaped the city have established a new harmony with nature and have developed astonishing powers: telepathy, telekinesis and even the power of flight. Women's Press \$7.95

JENNY LIVES WITH ERIC AND MARTIN

Susanne Bosche, photos by Andreas Hansen

Jenny lives with her dad, Eric, and his lover, Martin. This is the story of how they spend their weekend. A delightful book, with plenty of photos, for children of all ages. Gay Men's Press pbk \$10.95



THE GLASS BOAT

Alison Ward

When architect Stéphane is given the job of redeveloping Gabriel's Wharf, she knows it will bring her unlimited prestige. But the wharf is inhabited, and Stéphane's increasing involvement with the people there makes her careful life difficult to control. The appearance of Dasha finally persuades her to give up both her lover and her career, to discover what she really wants. Brilliance Books pbk \$10.95

RELATIVELY NORMA

Anna Livia

Minni, London lesbian feminist, flies to Australia to come out to her family, only to find her mother rebelling against the constraints of motherhood, her foster sister struggling with nostalgia for an adoptive father and a growing love for women, while her sister seeks solace in food. Onlywomen Press pbk \$12.50

THE RIDING MISTRESS

Harriett Gilbert

On a fog-bound night, on a cross-channel ferry, Charlotte tells a curious stranger the story of her love for the woman who was once her riding mistress. As the journey and the story unfold, the reader is drawn into a compulsive web of relationships, and a love

JANE RULE

INLAND
PASSAGE

Joanna Russ

THE
HIGHEST
APPLE



Essays by
Judy Grahn

Jane Rule

OTHER WOMEN

Lisa Alther

through therapy — with all its regressions and progressions, it's pain and elation — unfolds with immense humour, sympathy and feeling. We are swept up in the life and the heart and the mind of a woman who bravely allows herself to break down so that she may finally grow up. Viking hbk \$21.95

A DANGEROUS KNOWING

Long overdue, this collection brings together for the first time poetry written by four British-based Black Women whose poems reflect the depth and complexity of their lives. The poets share with us not only their anger and isolation but also their hopes, joys, and sensuality. Sheba Feminist Publishers pbk \$11.50

Alice Walker

These poems are about love, her daughter, racism, nuclear madness and the threat of world pollution. Time after time she offers us a hope that is not easily won. *Womens Press* pbk \$12.95

**Anna Akhmatova, Marina
Tsvetayeva, Bella
Akhmadulina**
Translated and edited by Mary
Maddock

Mary Maddocks lucid versions of Russian women poets are magnificent poems in English, and she has kept their distinctive voices: Akhmatova's candor and sensitive strength, Tsvetayeva's daemon and swift pathos, and Akhmadulina's accurately magical portraits of people and nature. The Crossing Press pbk \$25.50

Renee

found so moving in its first productions, is also a 'passionate celebration of the contribution women have made to the politics of this country ...' Victoria University Press pbk \$4.95

Dry Air — Denise Riley
Sawdust and White Spirit —
Stef Pixner
Long Road to Nowhere —
Amryl Johnson
Let's Pretend — Judith
Kazantzis
The Fat Black Women's
Poems — Grace Nichols
 All pbk \$9.95

Eighth is a series, this year's Herstory looks at rural women in New Zealand. Prepared by a group of women in the country, coordinated by Dana Glendining of Martinborough, it includes an illuminating range of activities and personalities. New Womens Press pbk \$

Gretchen Lawlor
Another of Gretchen Lawlor's

\$29.95 & \$12.95

CARDS/POSTCARDS

From 40c to \$1.40

POSTERS

POSTERS

From \$1 to \$10

BADGES

\$1.20 each

JEWELLERY

Assorted prices

ORDER FORM

Please send these books:

My name is:

My address is:

I enclose (including \$1.00 packing and postage per book) \$

SUBSCRIPTION

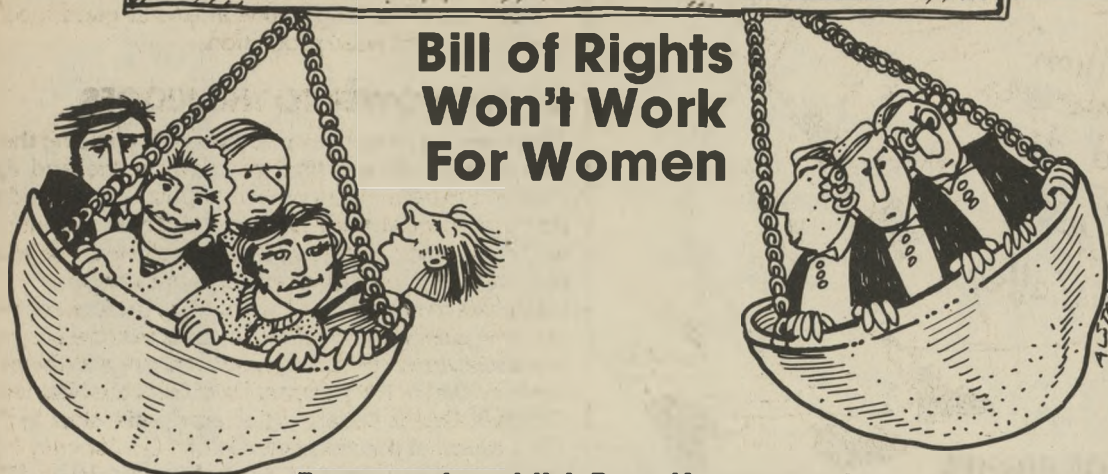
I would also like a \$27 subscription for myself ☐, for my friend ☐, to sustain Broadsheet \$40 ☐, other rates on the Contents page:

My name is:

My address is:

Send to Broadsheet, Box 68-026, Newton, Auckland, NZ.

MPs OR JUDGES?



Frances Joychild, Prue Kapua and Shayne Mathieson, all women with law degrees, write about the implications for women of shifting ultimate lawmaking power from MP's to judges.

The proposed New Zealand Bill of Rights contains 30 articles which could become the supreme fundamental rights in our society. Under a Bill of Rights anyone who is unhappy with a law that Parliament passes and believes that it threatens one of these rights, can then take the matter to the courts and ask the judges to decide whether the law cuts across them. If the judge decides it does, then the law is invalid. If anyone is concerned that a Government or local body is not respecting their rights under the Bill, then they can take the matter to Court where the judges will decide if this is so. This system exists now in Canada and the United States, with differences in the particular rights covered.

It is a major change to our present constitutional system. At the moment no laws have a status of superiority over other laws. All of them can be amended or changed by a simple majority vote in Parliament (except some clauses in the Electoral Act). At the moment Parliament is the body which finally decides what a law is and if it does not like the way judges are interpreting the law then it can pass amendments or new laws which overrule the judge's decision. If the proposed Bill of Rights becomes law, it is the judges not Parliament which will have the final say as to what the law should be.

When we looked at the proposed Bill, we had no preconceived ideas as to whether it was a good thing or not. However, the more we delved, the more concerned we became at many of the implications for women, particularly in articles 7, 8, 12, 14, 17 and 18.

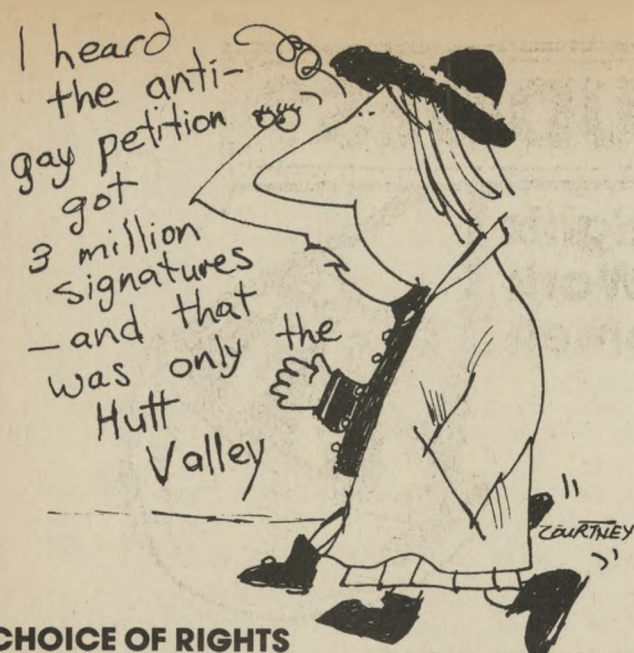
Article 7 allows for freedom of expression, including the freedom to receive and impart information of any kind. We are concerned that this article can be used to promote the acceptance of pornography in any form. It is still argued that pornography is freedom of expression and so it is a basic human right (of men) to read or view it.

Article 8 allows for every person to practice their religious belief in worship, observance, practice or teaching..., either in public or private. Conventional churches have long kept women in subordinate positions — few have ordained women and it was a long hard struggle for those women who do hold church positions. The phenomenal rise of the fundamental christian churches, with their restrictive ideas on the place of women in society, does not, to the writers, indicate that the freedom to practice one's religion advances rights for women.

Article 12 of the Bill says that everyone has the right to freedom from discrimination on the grounds of colour, race, ethnic or national origin, sex, or religious or ethical belief. Unlike the Canadian Bill of Rights, there is no added provision allowing for positive discrimination for women or racial groups who need extra attention to bring them to a place of equality. It is clear, when one looks at the employment record of women and non-Pakeha groups in New Zealand, that affirmative action programmes are necessary. Without an affirmative action clause, this article could work against women and minorities. In the United States there have been challenges to affirmative action programmes in the courts, on the grounds that these discriminate against whites and men.

The right to life, given in Article 14 of the Bill, bypasses the question of when life begins. In the United States and Canada there have been protracted battles around this issue. It can be anticipated that there will be many SPUC-led court cases trying to exclude a woman's right to an abortion under this section.

Articles 17 and 18 concern the rights of the offender in the criminal justice system. We are most concerned that these articles will institutionalise the unfair treatment which women victims, particularly of sexual violence, already suffer from the judicial system.



CHOICE OF RIGHTS

The Universal Declaration of Human Rights proclaimed by the general assembly of the United Nations in 1948 dealt with a variety of rights, including civil and political rights such as the right to life, equality before the law, freedom to have an open and fair trial, and freedom of thought, opinion and expression. They also included those rights that are labelled "economic, social and cultural rights" eg. right to work, to a free education and to adequate food and housing. The proposed New Zealand Bill of Rights covers only civil and political rights. The Minister of Justice says this is because they are "value free". However, we contend that they are not. They are the ones that tend to be of major importance to men rather than to women. We have had the same *political* rights as men for nine decades and yet this has not brought us to a place of economic or social equality in Aotearoa. Forty-seven per cent of all New Zealand women aged 15 years and over are in the paid workforce. As at February 1985, for every dollar our male counterparts earned, we earned 75c. This gap in earnings is widening to the disadvantage of women.

Women in the paid workforce are clustered into seven main areas, with five of those being traditional occupations under threat by new technology. The fundamental right to work is of crucial importance to women. Women not in the paid workforce are primarily dependent on another earner or a benefit. The right to adequate food and housing is also of crucial importance to women and ignored in the proposed Bill which does not address the major concerns of women in Aotearoa. In 1984 21 women's forums were held throughout rural and urban New Zealand. The thousands of women attending, who came from diverse backgrounds, listed their priorities. Of 70 concerns two of the most commonly agreed on were about employment. Legislation concerning violence towards women was rated the second most important issue. None of these is dealt with in the proposed Bill of Rights yet they are of more concern to women than some of the rights about legal process contained in it.

Therefore, while there can be no objections in principle to incorporating civil and political rights in supreme law, they are not ones which will generally touch in any real

way on the reality of life for most women in Aotearoa. Rights to freedom of expression and thought must be matched with the right to economic survival and the right to work. Pakeha middle-class males, the drafters of the Bill, earn most and have the best access to employment. Their right to work and to good food and shelter may not need protection.

GIVING POWER TO THE JUDGES

There are major concerns for women in raising the judiciary to a place of final law maker of the land. At the moment there are no court of appeal women judges, no high court women judges and only three out of 89 women district court judges. A small percentage of practising barristers and solicitors are women, predominantly junior members of the profession. Women are now entering law school in equal numbers to men but, there are major obstacles to a change in the sex composition of the judiciary for at least the next two decades. One is sexism in the legal profession. In the 1981 report of the Auckland District Law Society into women in the profession, it was discovered that 40% of women had experienced open sex discrimination and 80% some form of covert discrimination. Another is the traditional method of appointment of judges: they are selected from those who have practised at the bar for many years. Women are further discriminated against in areas of practice — they do less court work than men. Even less women, therefore, are heading in a direction of eligibility for appointment to the bench. There are very few women who will be eligible to be appointed to the judiciary in the next two decades at least. Not only will the judges for at least the next 20 years be predominantly male but they will be males drawn from a very narrow strata of society. Hodder wrote, in 1974, "the person appointed to be a Judge in New Zealand is a middle-aged caucasian male, ... successful and prominent member of the legal profession ... and almost certainly wealthy, member of the upper middle-class and living in an urban environment", Maori women, other women of non-European culture, rural women, working class women, young women, women on benefits, women who have never experienced "status" ... their reality is very far removed from these men. In 1974 50% of New Zealand judges were past pupils of four secondary schools.

In fact, the Bill of Rights will mean that, for the foreseeable future, power for ultimate law making will be nearly entirely in the hands of men from white, middle-class, privileged economic backgrounds.

The lack of representation of women on the judiciary has severe effects on women. One vivid example of an area of our lives where the justice system, because of its male perspective has failed us, is the area of violence to women. Sexual violence goes almost unhindered by the system of justice. Very few sexual offences result in Court convictions. The problems are twofold. First is the attitude of some judges. Second is the justice system's obsession with male developed principles of "justice". This obsession time and again gets in the way of attempts to detect, try and punish violent men. It is these principles of justice that are to be enshrined into sacred fundamental law in Articles 17 and 18 of the proposed Bill.

It is not just in our relationship with the justice system that women have felt let down and poorly treated. For most of Aotearoa's pakeha history, half of the population,



"Moral Stand"

By Helen Courtney

women, have lived under laws which they have had very little control in formulating, passing or administering. New Zealand did not have any women Members of Parliament until the mid-1930's.

However, with the latest wave of the women's movement women have made perceptible changes in the parliamentary sphere. In our struggle to control our own destiny and set our own priorities rather than live under male prescribed values and structured, we have made Parliament a target. Women's groups have developed skills in using the media to highlight issues that concern them, lobbying individual Members of Parliament, and in preparing and making representations to parliamentary committees. There has been a small but steady increase of women Members of Parliament. At 12.6% this is still pitifully low but since last year's election we have the largest number of women ever in Parliament. For the first time in the history of both political parties, there are women presidents. There have been some positive legislative changes corresponding in time to women's increased awareness of Parliament; the Equal Pay Act 1973; the Human Rights Commission Act 1977; the Matrimonial Property Act 1977 and hopefully some rape law reform amendments soon.

Thus, while women have no great cause for confidence in either the judiciary or Parliament, our recent herstory

gives us more faith that Parliament will be a fairer forum for ultimate law making power. Women are represented in greater numbers there than on the benches and there is more likelihood that this representation will continue to increase. Parliament has in some ways shows itself to be accountable to women. Members of Parliament can be voted in and out. We have no similar influence over the judges. We are not represented amongst them and we cannot vote them out for anti-women comments and attitudes. Their tradition is one of aloofness from popular pressure.

Our second major concern at the Bill's use of the judiciary as the final arbiter and law maker, concerns the ability of women to enforce their rights. Despite legal aid, justice in New Zealand is generally only for those who can pay for it. Many women, particularly those most in need of "rights", are in the poorest groups of citizens, like single mother families and non-Pakeha families. They will not be able to afford to pursue their rights under the Bill.

Beside economic barriers, a woman will only be able to enforce her rights if she has "standing" before the Court. The Bill is worded in an individualistic way eg. "anyone who believes their rights have been infringed..." Situations where women's human rights are being attacked or abused, have only tended to come to light in our herstory as a result of social action groups. Thus it was rape crisis centres and women's refuges which monitored problems for women in their dealings with police and the courts on sexual violence matters. They brought them to the attention of the media and parliament. If the Bill is to be credible and the rights in it accessible to all women, then it must allow for interest groups or class actions.

AMERICAN WOMEN'S EXPERIENCES

We looked at the effect for women in the United States of America of judicial review under their constitution. While the rights contained in the proposed New Zealand Bill of Rights are not completely similar to the rights contained in the American Constitution, the systems of judicial review of legislation and place of ultimate law making power is the same.

An examination of the United States Courts' attitudes towards female roles in American Society, indicates that the justices decide cases on the basis of their personal value systems rather than by the application of neutral legal principles. Although not admitting the supremacy of ideals over law, one Justice Blackmun, in an abortion case recognised that "one's philosophy, one's experiences, one's exposure to the raw edges of human existence, one's religious training, one's attitudes towards life and family and their values, and the moral standards one establishes and seeks to observe, are all likely to colour one's thinking and conclusion..."

Justice Blackmun's observation applies to judges throughout the world. In Aotearoa we are concerned that the lack of women's philosophy in the judiciary may have more negative implications for women in many areas if the proposed New Zealand Bill of Rights becomes law. □

The women presented a much longer and more detailed version of these ideas in a paper, "A woman's Perspective on the Bill of Rights" at a Legal Research Foundation Seminar. For more information contact Pat at Broadsheet.

SEXISM IN CHINA

NOT-WITHSTANDING "HALF THE SKY..."

Prompted by the text book, licensed by an article in *China Daily* and motivated by a personal commitment to Feminism, I introduced the topic of "Women in China" to my Chinese, English conversation course students."

Several months had passed since my arrival in Shanghai and a working rapport had been established with the students. It was therefore possible in some classes at least, to run sessions in which opinions could be voiced and tested, and arguments engaged in with various ideas and points of view being expressed, challenged and defended.

Part of my work load was to run English conversation courses for several classes of Chinese university students, about eighty young people in all. Their response to discussing "Women's Liberation", as the old fashioned text book termed it, and its relevance to Chinese society, was varied and not always positive. One class became so silent and apparently bored with the subject that their reactions reminded me of similar behaviour encountered in high school students in New Zealand.

At the time we began work on the topic, I was re-reading Dale Spender's *Invisible Women — The Schooling Scandal*, and I couldn't help being aware that the responses I was witnessing almost exactly reflected these described by Spender. Many of the young men believed that the topic had no relevance whatsoever to life in China, because women here are already equal. It became clear that male and female reactions to women's issues in the apparently bored class, were markedly different. The young men were impatient, skeptical and felt that these concerns had nothing to do with them. As one confident male student put it, at least two countries currently have women Prime Ministers which proves that women have nothing to complain about. For this student, that ended the discussion. When asked if he would consider that men were equal, if we now had male Prime Ministers in two countries, while all other lands continued to be governed by women, he was rather taken aback and refused to reply.

The responses of the young women in this class were diffident, almost inaudible and extracted with great effort and embarrassment. The process was accompanied by impatient comments and irritated sighs from their male classmates. It was difficult to get any of them to discuss any issues beyond that of the allocation of household chores, which boys asserted women were only fit for. Some women agreed and seemed relieved to acquiesce

in the firmly proclaimed statements made by their male companions, if only to be spared the pain of having to voice opinions of their own in front of the boys. Another male assertion was that Chinese women are already enjoying equal status with men because they were allowed to work at any jobs they pleased. When it was pointed out that many factories preferred to employ men, the response was that the government would then insist that a set quota of women had to be employed by each factory, so that made women equal. The idea that conditions of employment for women in work places where they are not welcome might be difficult and discriminatory, was too complex for the students to consider.

Faced with a hostile response to the topic from this class, I decided to move on to new material for the time being. As a parting shot I asked some of the more vociferous and apparently chauvinistic males the following question. Given that the policy in China is to allow only one child per family, would you be equally content that your child should be a girl as a boy? The reactions were swift and seemingly conclusive that this group at least did not view the sexes with equal favour. Most women as well as men admitted that they definitely would prefer a male offspring. If three children were permitted, they also agreed that the preference was for two boys and one girl, rather than any other combination, with one of the boys being first born. The consequences for young women of knowing that their parents would have preferred a male child, were not issues which the male section of the class wanted to consider at that point.

The reactions to the topic in the other three classes were quite different. In these classes there are a few wonderfully confident, intelligent young women who are prepared to hold their own against any male put downs or derogatory comments. In these groups lively and committed discussions were initiated. What was surprising to me (I should have known better) was that the very politest and nicest of males once again showed themselves to be thoroughly conditioned male chauvinists. Their point of view was the usual one that "everyone knows" that men are taller, stronger and more intelligent than women, so of course women couldn't possibly be equal and trying to achieve equality was just a foolishness of western women. When it was pointed out, as gently as possible, that even in the present class some young women were clearly taller

and physically larger than some young men (the question of intelligence being left implicit), the reaction was one of shock and disbelief that such a comment could be made. The more stereotypically "positively" endowed male physical specimens seemed not to be aware that some of their sex were actually quite small and thin. As Dale Spender comments, the young men seem to use some inner reference point based on their firm belief in male superiority to discount the evidence before their eyes.

On being reminded that women everywhere on the streets can be seen pushing or pulling heavy carts, carrying loads as heavy as those of men on shoulder poles or in baskets strapped to their backs, the responses were that these things only occurred in the country where everything was different. It didn't seem worth the effort to suggest that maybe 80%—90% of the population actually live in the country, so those activities must be fairly representative of women's present role.

Since that time, my travels have taken me approximately 7,000kms across China, and I have witnessed the work that women are doing in many places. Women have been seen wielding picks and shovels, excavating building sites, operating cranes, sweeping streets, making bricks, driving buses, dealing with the engines of cars and trucks as well as digging, planting and carrying loads and sweeping the streets. Women can be seen carrying shoulder poles evenly weighted with heavy burdens, while in bet-

ween the skillfully manoeuvred poles they also carry a baby or small child tied to their backs by a blanket looped around them. The women are of all ages, shapes and sizes. Tiny, old women are just as likely to be struggling with heavy shoulder poles or shifting laden carts as strong looking young women. Many such things can be seen in any city, town or village. Even in the streets of Shanghai, right outside the university itself, the constant flow of traffic includes women at the helm of carts, bikes, pedi-cycles and all other forms of transport.

What astounded and puzzled me most was the fact that the young men seemed able to dismiss so easily the facts before their eyes. Just as Dale Spender asserts of western male students, these Chinese young men seem to live surrounded by a cocoon of confidence which allows them to ignore or deny anything which might undermine their belief in their superior status.

My experience in China has been short and limited, but the patterns outlined by Spender of male student behaviour in the West is all too familiarly evident among young Chinese male students. The young men monopolise most of the classes, talk the most to their teachers, or to each other, if they find they are not getting what they consider to be enough attention. This point has been borne out by conversation with Chinese colleagues as well as reinforced by monitoring behaviour in the other courses which I teach. With a few marvellous exceptions, the young women are shy, timid and afraid to respond to questions or to take any active part in class discussions. Again this reticent behaviour has been noted and commented upon by both Chinese and western colleagues. However, when these women are able to work in pairs, with another female, or in a one to one situation with the

Illustration by Judith Ammon



teacher, the difference is remarkable. It only seems to require some strongly supportive comments in situations where they do not feel threatened by the boys for these young women to lose their reluctance and allow their ideas to come pouring out. Many of them are evidently aware of their unenviable position. Many of them know that they have to work twice as hard to be considered half as good as the boys, but they have not been able to organise any kind of support groups for themselves and they were not aware of the extent to which they are discriminated against.

For example, they had not noticed the discriminatory illustrations in their textbooks, until these were pointed out to them. They are sexist in the same way that most textbooks in the West have been, and are still sexist. The ratio of males in illustrations can be anything from one woman to four men, up to one woman for every ten or more men. Again, just as in western publications, when women do appear in illustrations, even in text books, they are generally shown in positions of inferiority, or in situations which trivialise, patronise or demean them in some way.

During the short time I have been here, *China Daily* the English language newspaper, has cited several examples of discriminatory practices against women. One article reported the comments of a bureau leader who refused a statistics school graduate applying for a job by saying "We don't want her because she's a woman." Another case reported was that of a young woman assigned to a job irrelevant to her college major, who tried unsuccessfully for months to find a suitable position. Finally she was told by a cadre in the personnel department

of her work unit, "If you were a man, we would have given you a job. Nowadays most units turn down applications from women, because when women get married and have children..."

A third point made in the same article is that the criterion for admission to a technical school in one province at least, differs by 100 points. Whereas boys need only 194 points or admission, girls need 300. Cases of such discrimination against women are also reported from many other areas.

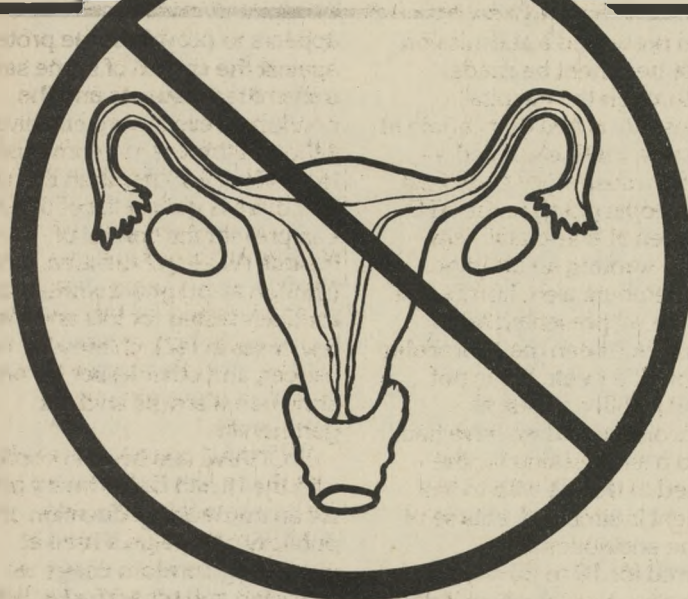
Reporting earlier on a symposium held in Beijing, sponsored by the *Women of China* magazine, *China Daily* states that although the world is developing into an information society, in which women are on equal footing with men as brain-power takes the place of physical labour, the idea that men are superior still dominates some people's minds. A writer from the *People's Daily* is quoted as saying that he is optimistic that the current economic reform will eventually lead to an end to the prejudices against women. He said it is important to liberate the minds of the people from both feudalist and "leftist" doctrines that subject women to more strict public surveillance in their life-styles and personal behaviour than men. The old Chinese dictum "Obey your parents as a daughter, obey your husband as a wife, and obey your son as a mother," apparently dies hard.

It is encouraging to note that *China Daily* is publishing articles which exhort men in China to renounce their obsolescent attitudes of superiority to women. However, if my experiences of the current thinking of male university students is in any way representative, much more than this will be needed to make Mao's challenging metaphor become a literal fact in modern China. □

Carol MacLennan



CHLAMYDIA



Helen Wilson, of Women's National Abortion Action Campaign, writes about the most common sexually transmitted disease in the Western world.

Devastating sexually transmitted diseases are being quietly ignored in New Zealand. More than 100 women every year have been dying from cervical cancer, now known to be sexually transmitted. Many other women are being sterilised by chlamydia trachomatis, which is now considered to be the most common sexually transmitted disease in the Western world.

Last year, Women's National Abortion Action Campaign (WONAAC) was prompted to look into chlamydia by the amount of publicity and expense being given to treating infertility. It struck us as absurd (but not surprising, given the medical profession's preference for glamour areas of medicine) that women were being treated, usually unsuccessfully, for infertility, if the condition was preventable in the first place.

We learned that about two-thirds of female infertility is preventable. One of the major causes of female infertility is pelvic inflammatory disease (PID). This is generally caused by sexually transmitted micro-organisms which invade the lower genital tract, during intercourse, and spread upwards, often without symptoms. On reaching the fallopian tubes they

cause an acute or chronic infection which scars and/or blocks one or both tubes, preventing the normal passage of the egg to the uterus.

Overseas studies have shown that chlamydia organisms cause up to 60% of pelvic inflammatory disease cases in women. Of these about 20% will become infertile from damage to the fallopian tubes. Recurrent infections are common and after two a woman has a 30% chance of infertility. After three or more infections it is considered to be greater than 60%.

The risk of having an ectopic pregnancy, where the fertilised egg implants in the wall of the fallopian tube, is greatly increased. An estimated 50% of all ectopic pregnancies happen when a woman already has PID. If the growing egg ruptures the wall before it can be surgically removed, the woman's life can be in danger. However, the pain caused by an ectopic pregnancy is so severe that most women will seek help before then. Even with a prompt operation, removal of the egg and surrounding tube will often decrease fertility.

One of the major problems with chlamydia detection is that it frequently occurs without symptoms. Studies from both Sweden and the

US show that between 5-20% of women have positive chlamydial infections. The few studies undertaken in New Zealand confirm this, with 16% of women routinely tested at a sexually transmitted diseases (STD) clinic in Auckland having chlamydia and 15% at a Family Planning Clinic in Christchurch.

Young women seem to be particularly in danger of getting chlamydia.

Forty percent of the Family Planning sample who were positive for chlamydia were under 20 years old. And a very recent US study of 280 adolescents found that 25% of the girls had chlamydia. This has major implications for the future fertility of these young women. According to a Swedish study, there is a much higher chance of them getting pelvic inflammatory disease as well. A sexually active fifteen year old has a 1:8 chance of acquiring PID but by 24 this risk has decreased to 1:24.

Chlamydia has also been implicated in the deaths of babies before and just after birth, premature births and miscarriages. One study from the United States estimated the risk of babies dying before or just after birth to be increased tenfold if

the mother has a chlamydial infection during pregnancy. Pregnant women with chlamydial infections can also get PID after delivery. For their babies there is a 30 to 50% chance of getting infected during vaginal delivery — of these half will develop conjunctivitis and 20% a chlamydial pneumonia. Chlamydia has long been known to cause trachoma, the leading preventable condition causing blindness world-wide, and particularly in developing countries.

Women need to be screened for chlamydia before having an abortion, as it has been shown that nearly a quarter of women who have this infection at the time of an abortion will later develop PID. Some clinics are advising women to be tested for chlamydia before they come for an abortion.

Lesbians who have never slept with men are at less risk of all STDs. Many lesbians at some time in their lives have had sexual relationships with men, and can harbour chlamydia. A few lesbians have developed PID for this reason years later, so they too need to be aware of the risks.

Testing for chlamydia used to be an extremely expensive and time consuming task. However, a cheaper and quicker test called MicroTrak has been available in New Zealand since last year. This enables diagnosis to be made within a minimum of half an hour from taking the sample from the woman.

Last year WONAAC contacted most of the larger hospital boards in New Zealand to find out which could do chlamydia testing. We found, at that time, that three main hospital boards were testing for chlamydia, and many of the smaller ones were using MicroTrak. We were rather taken aback to find that Wellington had no facilities for women to be tested for chlamydia and treatment then was being done virtually by guesswork. This led to either over or under-treating and was neither fair on the women involved or the gynaecologists. WONAAC took a deputation to the Wellington Hospital

Board and presented a submission asking that treatment be made available through the hospital laboratories. We asked that certain at risk groups be routinely tested — women with a suspected diagnosis of PID, all people going to the STD Clinic, women at ante-natal visits, and women wanting an abortion.

Board members were horrified at the evidence we presented and testing has since been made available to a limit of 20 a week. It was not considered justified to test all pregnant women, and we have had no reply to a letter asking for the criteria used to decide who to test.

Treatment is simple. A course of tetracycline antibiotics is administered for 10 to 20 days and is also effective against gonorrhoea, which often co-exists. It is important to finish the stipulated course.

As chlamydia is a major cause of a type of urinary tract infection in young men, non-gonococcal urethritis (NGU), it is essential that partners of infected men or women are also treated, either through the STD clinics or their own doctor. The fact that there may be none of the usual symptoms (pain when passing urine, or a discharge from the penis or vagina) should not lead to complacency because of the particularly hidden nature of this disease.

There is evidence that certain contraceptives increase the risk of pelvic inflammatory disease. One of these is the IUD, which increases the risk of PID by 4%. The devastating effects of the Dalkon Shield for some women show what this means.

At times other studies have shown that the oral contraceptive has hindered infections, but there has always been disagreement about this and now the opinion seems to be that in fact the oral contraceptive increases this risk.

It's almost enough to put you off sex totally. But for those brave enough to persevere it seems peace of mind rests only with the use of barrier methods of contraception. The diaphragm

appears to provide some protection against the spread of some sexually transmitted diseases and the condom is even more effective, although there is still some risk. However, it is better than nothing and there is quite a list of diseases it can prevent the spread of. These include AIDS, gonorrhoea, syphilis (though all pregnant women are routinely tested for this and there are few cases in NZ), chlamydia, cervical cancer, and other lesser known but common diseases such as gardnerella.

WONAAC has been in contact with the Health Department asking for an immediate education and publicity campaign aimed at promoting condom usage via television and other media. We feel that any money being spent on AIDS prevention should also incorporate other sexually transmitted diseases, particularly with regard to condom use. However, although we have received sympathetic hearing from Health Department officials, there is little action. We have produced a poster and should have our leaflet ready in a couple of months. Groups wanting copies should write enclosing \$2 per poster. We hope to be able to supply the leaflets free of charge, depending on funding. □

WONAAC is a political pressure group, established in 1974 to fight for a woman's right to choose abortion. Other aims include the right to contraception, sterilization, and sex education in schools. More recently we have extended our interest to sexually transmitted diseases, in particular chlamydia trachomatis and cervical cancer. We have been campaigning for three years to promote condom usage as a safe and effective means of birth control (for women's health and future fertility) and possibly the best known way, apart from total abstinence, of curtailing the spread of most sexually transmitted diseases. We are currently working on a leaflet for young people on condoms and their benefits.

WONAAC meets fortnightly in Wellington and would welcome new activist members. Contact Di 861-857 or Helen 848-541 for further information. We have a quarterly (approximately) newsletter available for \$5 per annum from P.O. Box 2669 Wellington.



hog wash

THANKS TO ALL CONTRIBUTORS
PLEASE SEND YOUR CONTRIBUTIONS

TO: "HOGWASH"
BROADSHEET
BOX 68026
NEWTON
AUCKLAND.

She's a real doll

If you think Falcon Crest is a new Southgate far
product is definitely not the only one in Texas, this
but for prime time TV soap opera buffs, the
World Doll Eugene Doll & Novelty Co of New
York, which in the past has introduced expensive
to on the Dynasty scene with porcelain dolls
representing two of the show's leading characters
Alison Carrington Colby and Krystle Carrington.
The Alison doll, portrayed in the TV programme
by actress Joan Collins, is 40 cm tall and is dressed
in a black and silver evening gown designed by
Dyane.
The doll wears a real black mink stole with
furrier Ben Kahn and wears a necklace and
earrings made of real diamonds.
The doll for Krystle, portrayed on TV by actress
Linda Evans, is also 40 cm tall, wears a head-
beaded Miller original gown, a Kahn monogram-
med white mink stole and diamond bracelet, ring
and earrings.
Only 10 of each doll will be made, the company
has decided. It is \$225,000 a piece — a price
but the company will also market less expen-
sive vinyl dolls for \$250. And to commemorate
the birth of Krystle and Krystle Carrington's 20
million viewers — the firm is offering a baby
Krystle doll complete with a birth announce-
ment, for \$50.



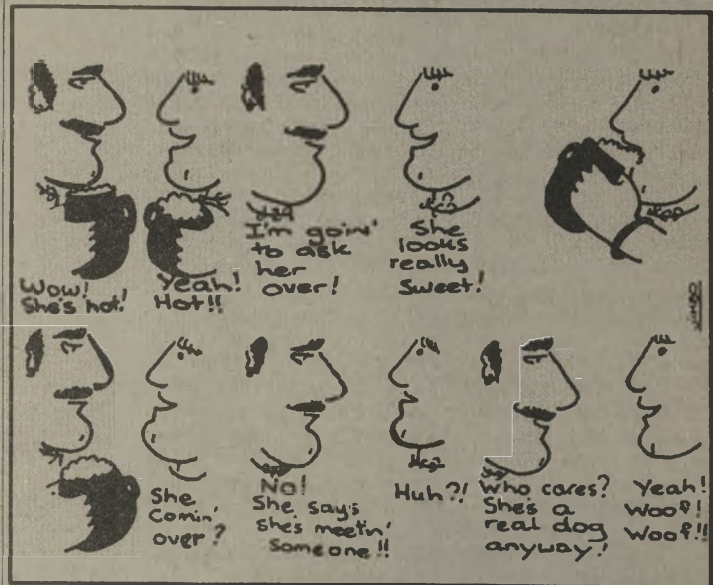
AUCKLAND 'STAR'
SENT BY ERIN FORREST

**NEW TECHNOLOGY
TURBO
CLEANING**

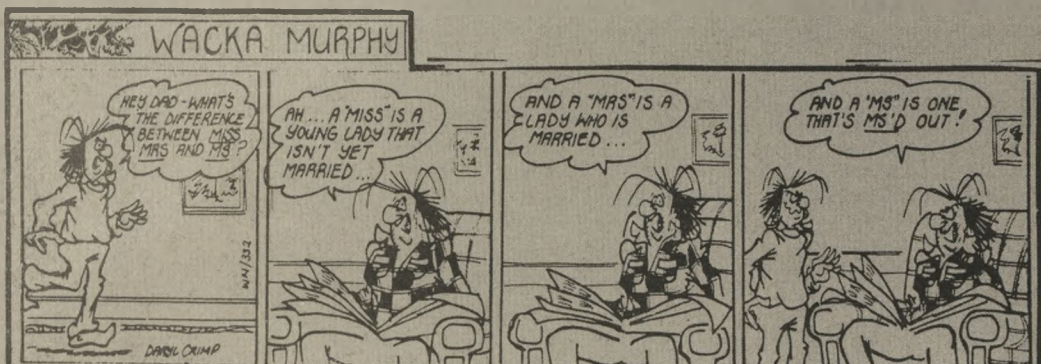
**DOUBLE YOUR
CLEANING POWER!**

BROCHURE FOR 'VIKING' MACHINERY PH: 396 183 AUCK.
SENT BY DIANNE BELLAIRS AND OTHERS

THE MUDDLE CLASSES BY JAMES ALLAN



'METRO' 84. SENT BY MAUREEN ANDERSON



ASHBURTON GUARDIAN JUNE '85 SENT BY ANITA JACKSON

WHAT'S NEW?

WORKSHOPS MEETINGS COURSES

AUCKLAND MEDIAWOMEN

— meets 1st Thursday of every month at the Press club, upstairs, 37 Albert St. Auckland. at 6 pm. Usually a speaker. Ph. Angela Griffen 396-170 (Wk) for details.

AUCKLAND WOMENS HEALTH COLLECTIVE

— needs new members and volunteer workers. The Hot and Cold doctors file needs updating and they need to write lots of grant applications. Energy and money welcome. Ring 764 506 or drop in to 63 Ponsonby Road.

AUCKLAND WOMEN AGAINST PORNOGRAPHY

— for information contact Denise Ph. 862-084 or 765-266. Or write to P.O. Box 2723, Auckland. Meetings fortnightly, Mondays, 7.30pm WEA, 21 Princes St., Auckland.

WEA — PUBLIC SERVICES FOR THE PEOPLE

— An excellent video on privatisation throughout the world, shows workers' responses to it, and how they are fighting back. It focuses on workers in different sectors of State Services: Health, Sanitation, Education etc. Date — Tuesday November 12 at 7.30pm. Venue: WEA, 21 Princes St. Fee: \$4 waged \$2 unwaged.

YWCA (AUCKLAND) —

Health Alternatives — For women who would like to explore some of the alternatives to orthodox medicine. November 2 at 10am. Photography — A practical workshop for women who would like to learn more about the workings of a camera and how to improve their photographic skills. November 2 at 10am. Lawn Mower Repair — Begins at 1pm at Myra's Richmond Mower and Garden Centre, 479 Richmond road, West Lynn. (Don't forget to bring your problem mower along.)

Unless otherwise stated all courses are as follows — Venue: YWCA, 10 Carlton Gore Road, Grafton. Tea and coffee are provided — please bring your lunch.

CHRISTCHURCH ANOREXIA AND BULIMIA AID GROUP

have a new box number, P.O. Box 4520, Christchurch.

ABILITY DIFFERENCES AUCKLAND'S AWARENESS

A resource book listing support available for disabled people in Auckland. \$2 from Independent Living Centre, 14 Erson Ave., Royal Oak or \$3 by post, P.O. Box 24042, Auckland 3.

RESEARCH —

Joan Yee and Donita Simmons, librarians at the University of the South Pacific in Suva, Fiji, are compiling a list, with notes, about research on women in the South Pacific in the last ten years. It covers Fiji, Tonga, Samoa, Niue, Papua New Guinea, Solomon Islands, Vanuatu, New Caledonia (Kanaky), Micronesia, Cook Islands, Tahiti, Kiribati, Nauru, Tokelau, Tuvalu and indigenous and Pacific Island women in New Zealand, Australia and Hawaii. "Women in the South Pacific" will probably be available in January 1986. Joan and Donita would like it to be as comprehensive as possible and as some research, particularly degree theses, are hard to find, they would be grateful if anyone knowing of research on women in the Pacific, particularly Maori and Pacific Island women in New Zealand, would send references to them, at the University of the South Pacific Library, P.O. Box 1168, Suva, Fiji.

ENTERTAINMENT —

An all women group "Meg and the Fones" featuring special guests will be playing at Streets Ahead Performance Cafe, Symonds St., Auckland, on the 14, 15 & 16 November at 10pm.

EXHIBITIONS —

QUEER PICTURES — gay/lesbian multi-media art exhibition opens 6pm, Monday November 4, in St. Pauls church crypt, 28 Symonds St., Auckland. Open 10am — 7pm Monday to Friday.

DANCE —

SOLO FLIGHT — a programme of Dance with Catherine Chappell at The Great Hall, Arts Centre, Christchurch. November 1 — 3. Book at the Arts Centre.

SIXTH NATIONAL HUI FOR WORK TRUSTS AND CO-OPERATIVES

Parihaka Marae, Taranaki, November 25 to December 1. The theme of this Hui will be self-sufficiency, it is hoped to bring the experiences of N.Z. Co-operatives, both Maori and Pakeha; together with those from the Basque Co-operative of Mondragon, Spain; and the Co-operatives of the Greater London Council (U.K.) and the British Co-operative Development Agency (U.K.) Also the experiences of Maori Co-operative Development in Aotearoa prior to 1860. Workshops will cover a wide range of interests and include — (Use of Media, Theatre, Art, Music, Screen Printing, Developing of effective networks and the issues that concern the Rangatahi. Regional Co-ordinators are needed and ideas in this early stage of planning. For more information write to Co-operative Workers Trust, P.O. Box 39136, Auckland West.

1986 Calendar —

If you desire to be perfectly dotty or to humour your friends you might wish to purchase the 1986 "In Season" Calendar, illustrated and designed by Anna Crichton. The 13 drawings range from topics such as "Michaelangela" depicting the creation of Eve to "The last love" which illustrates the steaming emotions of amphibious love. \$9.95 plus p&p from Broadsheet Bookshop.

WELLINGTON WHAT'S NEW FOR NOVEMBER 1985

YWCA Wellington. Mothers and pre-school children camp, Feb 16-21, Otaki. \$65 adults, \$25 per child. Registrations from November. Contact Tina Reed, YWCA, 3 Moncrieff St, Wgtn, or phone 850-505.

Self-defence course at the YWCA, 3 Moncrieff St, Wgtn. Four Wednesday evenings, 5.30-7.30, starting November 13. Tutor: Raewyn Moore, fee \$18.

Lesbian Club, Wellington. Social night every Friday. Ring Women's Place bookshop, 851-802 for venue and information.

Women's Studies Association, Wellington branch. Meets second Monday of each

month in Room 210, Von Zedlitz Building, University, 7.30 pm. Contact: Anne Else, 759-958.

Women Against Pornography, Box 475, Wellington, phone 849-501. Meetings every second Wednesday, 7.30 pm, 1st floor, 50 Courtenay Place. November meetings 13th and 27th.

Media Women, Wellington. Contact Ally Webber, 849-307 or Diane Gilliam-Knight, 666-969 (work) for information.

Women for Peace, Wellington. Contact Jenny, 728-950 or Ngaire, 849-028 for information.

Maori women's happenings. Contact Anaria, Wellington 887-842.

Woman Zone, Wellington's feminist radio programme. Access Radio, 783 kHz, Sunday mornings at 10, followed by the Lesbian programme at 11. New members welcomed to the Woman Zone collective, which meets on the first Monday of each month at 5.30 in the Access offices, Broadcasting House.

Society for Research on Women, Wellington branch. Ring Kay Switzer, 766-468, Secretary, for details of forthcoming meetings.

Wellington Women's Health Group. 1st floor, 50 Courtenay Place. Phone Lorraine Matthews, 837-504, for opening hours.

WONAAC will soon be doing another leafletting on condoms. They can use some womanpower and support. Ring Di, Wellington 861-857 or Helen, 848-541.

YWCA Wellington. Mothers and pre-school children camp, Feb 16-21, Otaki. \$65 adults, \$25 per child. Registrations from November. Contact Tina Reed, YWCA, 3 Moncrieff St, Wgtn, or phone 850-505.



STROKES AND ART ATTACKS



Mahina Tocker

Photo by Gil Hanly

CLOTHESLINE

CONVERSATION

An album by Mahina

Tocker on the Emma truck label.

Jess Hawk Oakenstar talked to Mahina about herself and the making of the album.

Mahina Tocker — musician, singer, songwriter, lesbian mother — is of Ngati Raukawa and Tainui descent. Most of her music is directly about her being a Maori woman, and her songs are also gifts to her young daughter, Hinewairangi, telling her of her language and her heritage. Mahina explains how the album came about.

"Lesley Smith from Emma truck music wanted a woman's record made and she asked me to do it. She's an engineer who is learning the ropes and she's working with Paul Streetska. I really admire what she's doing, and the energy that's there from the other women is so supportive.

We're having to fork out of our own pockets for bills so it's a bit of a struggle. I can't see that we're going to make a large profit, but if it means the record is going to get out and women are going to hear it and learn something from it and maybe think, 'Oh fuck, I can do that, too', then that's really neat."

Mahina goes on to talk about her background. "I identify as Maori but there's also the Jewish aspect. The song *No Lines on My Face* on the album — that's to do with

my father's heritage (Jewish) and to do with my struggle as a Maori woman. Like identifying myself as Maori but knowing that my father, who I'm really close to, has another heritage. He speaks Maori fluently and he and my mother are really strong with Maoritanga. He never denied being Jewish, but he also went through a lot of pain because of it and he was on his own without a Jewish group around for support. *No Lines on My Face* is a sort of anti-war song, but it's also a whole mixture of things — self love..... identity.....

"I went to Israel and went through a whole thing of sorting out who I am. *No Lines* is the only song I think I've written that's to do with me being Semitic. I'm not actually Jewish because my mother's not Jewish, but the Semitic ties I have are Jewish ties".

We talked about the new album and how she wrote quite a lot of the songs a long time ago and some were brand new. I asked about the song that gave the album its name, *Clothesline Conversation*.

"I wrote that in 1979 when I was still identifying myself to myself as a lesbian. I hadn't got into the whole domestic heterosexual scene. I don't know why I wrote it. It probably came from just watching people, and I think I was looking at myself as standing up for myself — a strong woman — but I didn't recognise the song's significance then. I lived it afterwards and then it made sense. Lots of stuff that I wrote years ago when I was re-

ally young — a teenager — I'm still writing music to now, because I can understand it. It's much stronger than it would have been when I was 15 or 16 because I didn't know exactly what it meant then".

Clothesline Conversation, according to Mahina is one of the strongest songs on the album. It's an amazing piece, full of compound timing and a mixture of jazz, rock and roll and classical sound and influences. Each instrument symbolises for Mahina a different aspect of a woman's story: the steady base line is her constant existence, her heartbeat; the changeable guitar rhythm is the frustration and confusion felt by her male counterpart and reflecting the woman's own feelings; the lyrics are her thoughts, bringing the slow realisation that freedom is possible; and the clarinet is the woman's soaring spirit, tentative at first, then finally breaking free. Says Mahina, "It's all about her taking her dignity back".

The story is part of Mahina's own life. The original poem was written for four years before she realised that she had subsequently lived her own words. The music has been written in the last year.

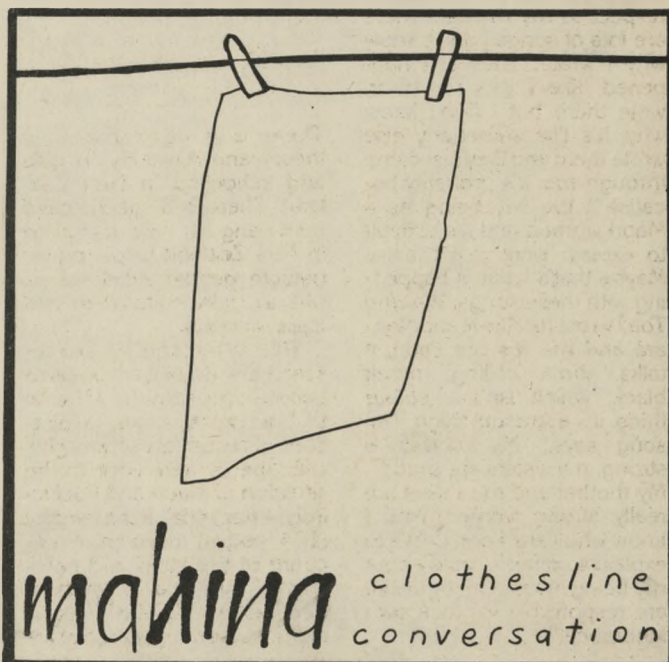
Each instrument in the song works in a different

rhythm to all the others, and prior to going into the studio to record the song Mahina had heard the full piece only in her head.

"It was really scary going into the studio. It was all there in my head, but I thought 'God! Everyone will panic because they're going to hear all the different rhythms and they're not going to click until it's finished'. It was so exciting getting to the point where it clicked. Paul and Lesley were just amazing. They just showed so much respect. I'd told them the song was going to be hard to understand at first and I asked them to accept that and just be patient and wait and they did that. I've not had to stop and explain any of the music. They have never said to me, 'This feels wrong'. They've just accepted that I know what I'm doing and that's also been the case with the other performers on the album. They know that I know what I'm doing and that what's in my head will make sense when they hear the result. And I feel really good about it all too, because when I've heard it through my ears, it has made sense!"

Mahina is on guitar, percussion, lead vocals and harmonies on the album. The other performers are Clare

From the record cover designed by Sally Smith.



Bear on bass, Nicky May on clarinet and saxophone, and Kimai Tocker and Mahara Val-kman, Mahina's sisters, on vocal harmonies. There is also one song which is not Mahina's. *Young Maori Woman* is written and performed by Hinepounamu and Mahina and Mahara perform backing vocals.

"I'm not into standing up and making big speeches, but I say how I'm feeling about an issue or in my life in songs. Takes away a hell of a lot of explanation and verbalizing the emotions! The music itself often provides the emotions even if you don't fully understand what the words are about. All of my songs are love songs in one way or another. A protest song is still a love song to me. To say that something makes me feel sick or that I hate something means I must love something else. To be anti-war means I love life. Long ago I knew there was something for me that was really relevant.

"It's only now I can say that my vessel for communication is music. I find it really hard when people ask what a song means, because it's so individual. People can take from a song what suits them. It's important that they keep what makes sense to them rather than me tell them what it means, because I'm not like everybody else. They have to hear it themselves and feel what they feel.

Lost and Found, which has a reggae/ska feel, is about my respect to my ancestors, my respect to my mother. There are lots of songs I don't know why I wrote. They just happened, like I was meant to write them but I don't know why. It's like somebody else wrote them and they just came through me. It's probably because I live my being as a Maori woman and it's difficult to explain what that means. Maybe that's what is happening with these songs. *Wahine Toa* I wrote for Kimai and Mahara and me. It's our song. It talks about calling myself black, which isn't a colour thing, it's a strength thing. The song says, "My mother is strong, my sisters are proud". My mother and my sisters are really strong women. And I know who I am. I don't have to explain to other people about my being Maori. Other people are responsible for their own ignorance!" □

At the moment distribution is being worked out, but if women would like to mail-order copies, send \$12.50, which includes postage, per record or cassette, to Emmatruck Music, P.O. Box 53, Oneroa, Waiheke Island.

EQUALITY FOR GIRLS?

Research into equality of opportunity for girls at Waikato Secondary Schools by Ineke Castina and Wendy Claire, University of Waikato Centre for Continuing Education. \$5.50 from Registrar, Waikato University.



There is a general lack of theory and research on girls and schooling in New Zealand. There is a special need for writing on how education in New Zealand helps to perpetuate gender relations, as well as monoculturalism and class relations.

This is a report by two researchers employed under a Labour Department scheme to "investigate career aspirations of secondary school girls with specific reference to the situation of Maori and Pacific-Polynesian girls". It is a lengthy (104 pages) descriptive account of the ideas and opinions of girls and teachers at three schools in the Waikato region, covering a range of to-

pics including equal opportunity, subject choice, career aspirations, unemployment and the position of Maori in secondary schools.

As description, it is reasonably interesting — documenting for example the depressing picture of girls' low self-esteem, sex-role stereotyping, and girls' usually narrow career expectations and narrow range of subject choice. Where separate information is given on Maori girls, for example on career aspirations, it is clear that Maori girls, more often than Pakeha feel unsure of their work future; and Maori girls benefit less from school in terms of qualifications than do Pakeha girls in general.

But although the authors state that they discuss issues,

girls' career aspirations. Some were the same, some different, some didn't know (they formed another category) etc. It might be interesting to know that for 36.2% of the girls, dream and reality were the same. And that 17% thought they would end up unemployed. But what does this mean? What are the implications? Is attempting to raise individual girl's aspirations an important aim? Without a change in the economy, and in the ideology which insists that women belong at home, this would seem pointless.

The authors made no attempt to link class with aspirations or to ask even tentative questions about the relationship between gender and class, and the economy. To understand womens'/girls' 'inequality', questions need to be answered about the importance of sexual divisions to the continuation of the existing economic organisation in New Zealand. Sufficiently broad change will not come from merely attempting to change the attitudes of some teachers and girls.

An interesting point I noted while first reading the research was that at least some of the girls did not appear to swallow the (still) common myth that unemployment is an individual "responsibility"; that lack of "brains", motivation, qualifications etc cause one to "miss out" on jobs. But I am uncertain about the girls' views. The interviewer provocatively suggested a reason for the girls' possible future unemployment might be "because you're no good?" The girls replied "No! There are no jobs". This surely is an expected response to that suggestion. In my research I found that many secondary school girls *do* believe in individual blame for not getting a good job (and often not any job at all). But I asked a different question: "Why will some girls end up in good jobs, some in stink (their word) jobs, and some unemployed?" The answers to that were in terms of individual responsibility — how hard you look, how brainy you are, what you "want" etc. It's this sort of ideology (that blames the individual) which is essential to the continuation of the existing situation. Individuals fail to "see" the structural reasons for their unemployment or relegation to low status dead-

end jobs, and thus fail to put the blame where it belongs. From this piece of research I could not assess the Waikato girls' thinking.

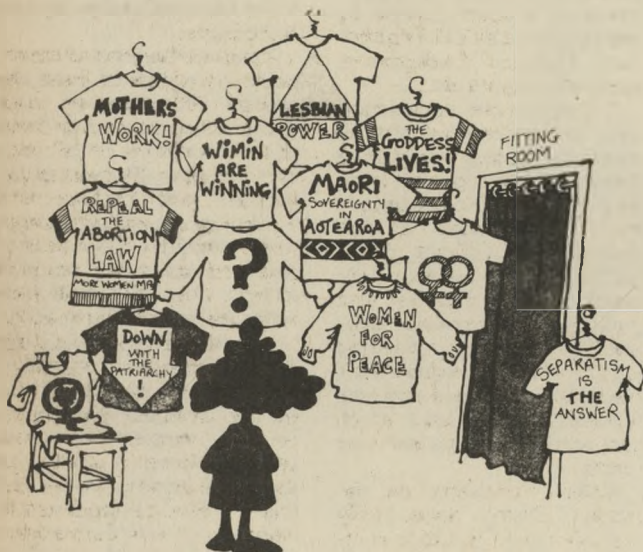
One of the good things about this report is its recognition that the situation of Maori girls in New Zealand schools (Pacific Polynesian girls were absent?) cannot merely be subsumed under the situation of "girls". Some feminist writing in education still makes this assumption. The authors make strong recommendations supporting 'bicultural education'. But issues of what might count as bicultural education and how this might be possible, were not discussed. (Is it possible for bicultural education to "succeed" within a monocultural society? What is the difference between bicultural education and education based on kaupapa Maori?)

The report is, like Jill Abigail's, an important addition of data to the New Zealand educational scene. I'm impatient for more analysis of (let alone action on) the relationship between education and the social-economic structure in New Zealand. □

Post script:

Broadsheet has a policy of not using the term "girl" for young women over the age of about thirteen years. I have here used the word "girl" to refer to secondary school girls, so have the authors of the report. I think the use of the word "girl" is significant when writing about girls at school, and I intend to keep using the term in that context. Girls at school are "girls" (children), not "young women". They are (usually) forced to wear uniforms, attend school, follow rules, not smoke, absorb imposed irrelevancies etc (as are boys). When schools change, female students might be "young women".

Alison Jones



Graphic from *Up From Under*

UP FROM UNDER: WOMEN AND LIBERATION IN NEW ZEALAND, 1970-1985.

Christine Dann. Allen & Unwin/Port Nicholson Press. 1985. \$15.95

"Real women are not roles or titles. Real women have a past and a future. Finding that past, and building that future, has been the aim of the women's liberation movement."

These words, at the end of her first paragraph, sum up for me, the importance of this book. We learned in the Women's Liberation Movement, how little we know about

the women who came before us, and how difficult it is to find out. Most of what women had done was trivialised, ignored, censored and unpublished.

And now that is happening to us. The celebrations for the End-of-the-Decade ignore all that happened 1970-1974. The term "women's libber" continues to trivialise the commitment of the women working for change. "Concerned Parents" are putting their energy into censoring health education in schools and the protests have already started at the "predominance" of women's books. (If you think that any women at all is too many, then of course you'll be

appalled at the 8% we've achieved so far).

So Christine Dann's book, named *Up From Under* after the first women's liberation magazine (Wellington, 1971) is very timely. Here is an account of the first fifteen years of the "second wave" that gives a chronology of events year by year, then looks at eight different themes (Politics, Fertility, Work, Health, Education, Soul and Skin, Creativity, Violence) in greater detail. Christine describes the book as "a short non-academic history" noting "only the most significant events of the past fifteen years" and venturing "into theory only where it is necessary to explain the meaning and significance of events." Her book is a narrative, documenting what we have done towards achieving what Robin Hyde called "a home in this world". It reclaims for feminists the "community" issues that have become respectable, as it reminds us about who initiated what and when.

YOUR PREGNANCY/TO HAPUTANGA ME TO WHAKAWHANAUTANGA Published by the Department of Health

This is a 46 page booklet which is to be given free to all pregnant women by their G.P.'s or through hospital clinics.

The book is colourful and attractively presented with headings and sub-headings in both English and Maori. Essentially I suppose this is tokenistic but maybe it is also a step in the right direction. The book is well illustrated apart from the really horrible picture of a bespectacled, balding, smirking male carrying out an internal examination. This picture probably lets the cat out of the bag.

The book talks throughout of pregnancy and birth as natural functions. It sets out to stimulate women to help themselves and to retain responsibility for their health, to give up smoking and drinking, to attend ante natal classes; and to breast feed etc. But it ignores the reality, which is that most women are going to end up in the hands of male doctors and increasingly high-

Reading the book one

Of course it doesn't actually feel like the fifteen years that I know. I think I would give greater emphasis to lesbian women and to *Broadsheet* for a start. But this is part of the book's value. It is the outline, the list of events, the framework, and it challenges us to contribute all our versions, and to go on to do the "more detailed analytical work".

There are other things that I would have found useful — an index, some more names, a list of all the publications mentioned with full bibliographical details to make the interloan librarian's life easier. But these are not crucial. What is crucial is that a clear, readable, well-organised description of the first fifteen years of the Women's Liberation Movement now exists in print.

Allen & Unwin/Port Nicholson Press are to be congratulated on their publication — the photographs are a bonus. It is now up to us to make sure that we know this past and insist that it is recognised. □

Claire-Louise McCurdy

technology hospitals. would expect that things have changed significantly for the better and that women will be respected and treated as intelligent human beings. But the changes in our larger hospitals have been window dressing. There may be wallpaper on the wall of the birthing room but you can't take your partner with you if you need an ultrasound scan.

Your *Pregnancy/To Haputanga Me To Whakawhanautanga* discusses hospital versus home birth which in itself is a radical change, even referring women to the Home Birth Association. But the department's prejudices come through clearly and we learn that, 'Most doctors and midwives believe that babies should be born in hospital because no *delivery* can be regarded as *normal* until it is over.' As the mother of three babies born at home I'd like to echo the words of one Auckland doctor who, having been in obstetrics for twenty years attended his first home birth and realised that this was the first *natural* birth he had seen. Large hospitals mess women up and what may be normal in hospital won't equate with natural birth at home.

The now famous Rosenblatt

Report appears in a three page precis in the August edition of *Lancet*. The authors say,

"Moreover, the quality of care may be better in some respects in small hospitals. The significantly lower perinatal mortality rates of normal-weight infants in level 1 (cottage) hospitals by comparison with level 2 and 3 (base) facilities may indicate that low-risk mothers fare better in low technology environments. It is possible that small hospitals in New Zealand achieve a better outcome partly because the level of medical intervention and the setting in which birth occurs are more appropriate to the medical and non-medical requirements of the mothers who go there."

And this brings me to the major criticism of the book. It accepts uncritically and to varying extents encourages the use of four dubious medical practices.

Firstly, we are told that ultrasound scans are "used quite frequently to find out the position of the baby ... check the baby's age ... make sure the baby is growing normally ... It's often done at 16-17 weeks ... Most mothers find that they enjoy seeing the baby and having the test done." Secondly, the book states that "An episiotomy prevents serious damage to the tissues supporting the Vagina." Thirdly, women are reassured that pain relieving medicines "will not affect the baby. No woman should feel she must try and do without."

The use of these practices on a routine basis should be deplored but I rarely meet women who have recently given birth in a large hospital who haven't had all three.

Lastly, in the discussion on contraception women are advised, "There's a special one-hormone pill for those who are breast feeding. It is not quite so reliable, but should not interfere with the milk supply."

Auckland domiciliary midwife Joan Donley has compiled extensive supporting data for her criticisms of these practices. The Department, in the introduction, has requested ideas on how the book can be improved. Well, the book can easily be improved but how do we change our hospitals?

Barbara Macfarlane



Maryan Street and Claire-Louise McCurdy at the launching of the *Women's Studies Handbook*

**WOMEN'S STUDIES:
A NEW ZEALAND
HANDBOOK by Candis
Craven et al**

**Reviewed by Karen
Johns, Abby Jury, Ngale
Smith of New Plymouth
Women's Studies Group**

This handbook is to Women's Studies what Sheila Kitzinger is to pregnancy nowadays, i.e. the book you grab for when you have the idea of starting a Women's Studies course, and the book you will refer back to, photocopy and quote liberally from during the course.

Written by tutors from the Women's Studies subcommittee of the Auckland W.E.A., it is based on solid information, and years of experience in teaching a wide range of Women's Studies courses.

The Handbook is well set out with a section on tutoring, then ten topics which contain information in the form of basic statements, suggestions for activities and full resource lists of books, films, articles, for each topic. The topics: N.Z. Women Then and Now, Women and Work, Language and Women, Lesbian Women, Women and Health, Women and Sexuality, Women and Education, Images of Women, Women and the Law, Feminist Theory, — are those most commonly requested by women in the courses.

We found the section "Tutoring in Women's Studies" very helpful, particularly the aims of tutoring, i.e.

"to bridge the gap between the personal and the political, the individual and the general by placing the women's experiences in a wider context by supplying statistical information, historical background, feminist analyses etc..."

Perhaps more information and background on what is women's studies would have been useful. For groups such as ours with little or no experience of Women's Studies courses it is difficult to describe what it is, especially when trying to establish and promote a new course. However, the guidelines on setting up the learning environment, teaching techniques and how to deal with problems which can arise in groups are very useful.

Other comments on the book... "Boring cover, really doesn't inspire one to look in-

side." "Unfortunately poorly produced, one section fell out, while reading it the second time" "Good photos and layout, clear, and concise"... "internal layout boring". "Simple straightforward language — not too high powered, yet informative". "I felt it would have been useful to highlight some of the key books in the bibliographies, which otherwise seem a bit daunting."

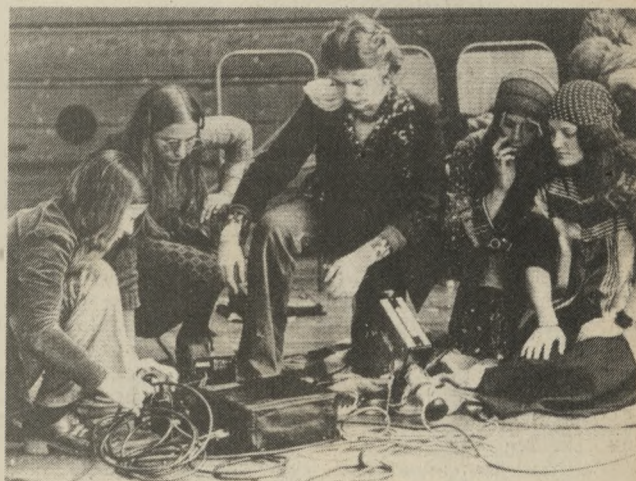
"There are many topics which haven't been dealt with, the biggest gap is Women at Home. This oversight reinforces the attitude that women at home are of little significance yet this is the experience of most adult women." "Not enough on rural women". The handbook largely still reflects a pakeha Women's Studies perspective; but is this a true reflection of Women's Studies in New Zealand today?

We found the introductory section an invaluable guide for when we were setting up our first course.

It provided a good reference point on which to base the course. Although we used some different topics to those in the handbook i.e. Women and Voluntary Organisations, Women and Finance and Motherhood and Marriage, (determined by the experience and interests of our group of tutors), the handbook provided that overall framework.

The Women's studies Tutor Training Handbook is unique. It is a sincere attempt to pass on the expertise and experience of women who have taught Women's studies to those like us who needed just this sort of encouragement to find our own well of expertise. □

Photo from *Women's Studies Handbook*



Women's video team at the 1973 United Women's Convention. Photo: Robin Morrison

BROADSHEET BOOKSHOP

NEW LOCATION
485-7
Karangahape Rd.
Auckland
Phone 398-895



WOMEN'S BOOKSHOP
202 High St Christchurch

Weekdays 10am — 5:30pm
Friday 9pm — Ph 790-784

Feminist, lesbian-feminist —
theory, novels, health, poetry

BOOKS, MAGAZINES,
POSTERS, RECORDS,
CARDS, JEWELLERY

Massage for relaxation, for women.
Fully trained, experienced.
Ph: 770-360 evgs., weekends.



SAPPHO WOMYN'S WORK CO-OP Ph: 764-115

LYN COTMAN
P.O. BOX 4614
HERNE BAY
AUCK.

PAINTING
GIB - BOARDING
WALLPAPERING
LINO & VINYL LAYING
CARPENTRY
ROOFING & SPOUTING REPLACED
WATERBLASTING
LANDSCAPING & GARDENING
PROPERTY INSPECTIONS
★ CONTACT ABOVE -
FOR A FREE QUOTE

**The Cerebral Palsy Society of
New Zealand Inc**
has made an appeal to
Broadsheet. Any readers
interested in sending donations
(\$5 and over tax deductible),
send to: Cerebral Palsy Society
of NZ Inc P.O. Box 24042,
Auckland



ASTROLOGICAL MOON CALENDAR 1986

Follow the movement
of the Moon's phases.
Watch it's influence on
planting, weather, and
emotional states.
Featuring predictions and
Love in the signs

Send \$7.50 plus 50c postage to:
Moon Calendar
Box 46-118,
Herne Bay.

NORTH SHORE LESBIANS
interested in a coffee evening,
write to J.D.H., P.O. Box 33411.
Takapuna, Auckland.

LESBIAN SOCIAL GROUP
Coffee evenings and outings.
Write to LSG, Box 46141,
Avondale, Auckland.

SQUARE DANCING
Anyone interested in a
women-only group.
Please ring Sue 278-2682 evenings.



AT

APEX TYPESETTERS

PHONE 818-5943
108 GLENGARRY ROAD
GLEN EDEN

Pvt. Phone 836-5608 'til 9 pm
Joyce Fischer (Proprietor)

Ask me to quote for your

TYPESETTING * ARTWORK * PRINTING *
RUBBER STAMPS * BUS. CARDS *
BROCHURES etc.

Good range of typefaces

OVERNIGHT SERVICE

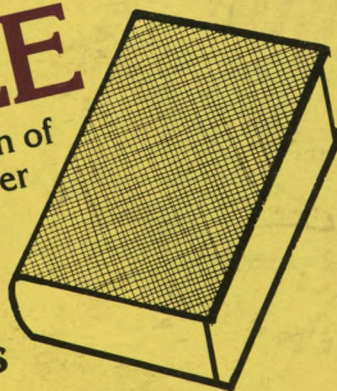
For further information please phone

Brochures at Broadsheet Office

BROADSHEET BOOKSHOP

SUMMER SALE

for month of
November



A table full
of specials

Books 15% off

*Broadsheet, 485 Karangahape Rd.,
Newton, Auckland, Phone 398,895*

MAORI SOVEREIGNTY

DONNA AWATERE

The book no New Zealander can afford NOT to read.
It challenges every preconception you ever had
about New Zealand, its history and its people.

**AVAILABLE
NOW**

SELLING FAST, DONNA AWATERE'S
MAORI SOVEREIGNTY

SECURE YOUR COPY NOW THROUGH BROADSHEET,
Box 68-026, Newton, Auckland.

Name

Address

.....

I enclose \$16.95 (plus \$1.00 postage) each

\$ for copies.

GIVE BROADSHEET A PRESENT



We Need your Support

Donations would be very welcome right now.
Send to Box 68-026, Newton, Auckland.

GIVE BROADSHEET AS A PRESENT

Send me and/or my friend one year of Broadsheet

New Zealand's feminist magazine publishes 10 issues each year. Each issue costs \$2.80, a subscription \$27 or \$40 for a sustaining subscription). Overseas surface costs \$33; overseas airmail to Europe \$51; to America and Asia \$45.50, and to Australia and South Pacific \$38.

Send me Broadsheet
New Zealand's feminist magazine

My name
Address

I wish my subscription to start
in (month)
I enclose

Send my friend Broadsheet
A gift subscription to:

.....
.....
.....

Gift card should read from:

.....
I enclose

Send to: Broadsheet, P.O. Box 68-026, Newton, Auckland, NZ.