

320.

& HIS - PILLS, CAPS AND CONDOMS

BROADSHEET

NEW ZEALAND'S FEMINIST MAGAZINE

SEVENTEENTH YEAR OF PUBLICATION

APRIL 1989

ISSUE 167

\$3.80

SCAR WARS NURSES STRIKE BACK



LIBRARY AUCKLAND
14 MAY 1990
COLLEGE OF EDUCATION

**MALE
ORDER BABIES**
Eliabeth Kane
says no

**THE LAST
WORD ON
PORNOGRAPHY?**
Reporting on
the porn report

Whitewashing 1990 - What is there to celebrate?



We share this country of diverse heritage
We live in this land of many cultures
We enjoy the language of two voices, Māori and English
We are New Zealand

KO TE REO TE TAIKURA Ō TE WHAKAAO MĀRAMA

For further information contact the Maori Language Commission
P.O. Box 411 Wellington. Telephone (04) 710 244

Te Taura Whiri i te Reo Māori
MAORI LANGUAGE COMMISSION



APRIL ISSUE 167 1989

FEATURES

- 13 **1990 Whitewash Celebrations**
150 years of an unhonoured treaty
Whaitiri Mikaere

- 14 **Women with Disabilities**
Decisions, challenges and personal bests
Pat Rosier and Pat Syme talk to Wendy Bryant and Kerry Titcombe

- 16 **Male Order Babies**
A surrogate mother who now says no
A talk by Elizabeth Kane, written up by Pat Rosier

- 20 **Scar Wars: Nurses Strike Back**
Why the nurses went on strike, what they wanted and what they got
Lisa Sabbage

- 24 **Pornography**
What's in the Pom Report and what people think about it
Pat Rosier, WAP, Rosemary Barrington

- 27 **Passionately Political**
Part two of an interview with Charlotte Bunch

- 30 **Self Defence For Beginners**
Short story
Sandy Mckay

REGULARS

- 2 **Herspective**
- 3 **Letters**
cartoon

- 5 **Broadcast**
Women Woodworkers ◊ Working Women Get Together ◊ Vibration Syndrome ◊ Following the Follow Up ◊ Female Caps and Condoms ◊ Contraceptives For Men ◊ The Isherwood Trust ◊ Eritrean Women ◊ Our Woman In the House

- 19 **The Spots on the Appaloosa**
Lyndsay Quilter's Cartoon

- 26 **What's New**
- 39 **Gripes of Roth**
- 40 **Classified**

- 32 **Arts**
AIDS Now ◊ AIDS: The Women ◊ The Navigator, Send a Gorilla ◊ Hen's Teeth ◊ Power from Within ◊ Lesbian Writing ◊ Women's Music



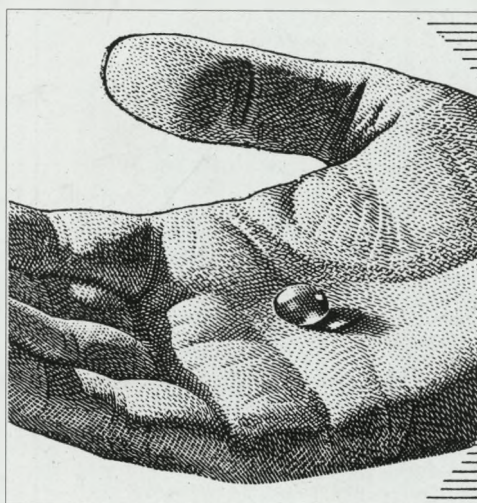
HEALTH CUTS DON'T HEAL

20



DISABILITIES

14



MALE ORDER BABIES

16

BROADSHEET

BROADSHEET is published by Broadsheet Magazine Ltd, P O Box 56-147, Dominion Rd, Auckland. Registered office: 228 Dominion Rd, Auckland Office, bookshop and advertising, phone (09) 608-535 Editorial and art department, phone (09) 607-162

BROADSHEET COLLECTIVE Sharon Alston, Jan Cowan, Edith Gorringer, Tanya Hopman, Carol Jillson, Claire-Louise McCurdy, Pat MacKay, Pat Rosier, Lisa Sabbage, Shirley Tamihana, Athina Tsoulis.

Editorial and policy decisions are made by the collective. Main areas of responsibility are: Advertising, Tanya Hopman; Design and layout, Sharon Alston with help from Pat MacKay; Editorial, Pat Rosier and Lisa Sabbage; Finances and accounts Athina Tsoulis and Lisa Sabbage, subscriptions, Edith Gorringer.

Cover photo of nurse: Gil Hanly

Photo of Supernova 1987, courtesy of Auckland Observatory

Cover design: Sharon Alston
Special thanks to the staff of the Operating Suite, Auckland Public Hospital

These women helped around Broadsheet this month: Barbara Mundt, Michelle Quinn, Kathleen McNeil.

Printed by Rodney and Waitemata Times, Mill Lane, Warkworth, Electronic pagination by VSL. Photoprints by Monoset, Film Separations by Star Graphics.

Publication date: 1 April 1989

BROADSHEET annual subscription \$44
Overseas surface \$56. Overseas airmail: Europe \$101.65, America and Asia, \$85.40, Australia and South Pacific, \$66.

Articles and illustrations remain the property of the contributor. Permission must be sought from Broadsheet and from the contributor before any item is reprinted.

HERSPECTIVE is written each month by a member of the collective or an invited contributor. This month's writer, Claire-Louise McCurdy, is a collective member.

LETTERS POLICY: The Broadsheet Collective may not agree with or endorse views expressed in letters. Nearly all the letters we are sent get published. Those that are not published in full are edited in consultation with the writer. We do not publish personal attacks. Letters from men are published only when they correct matters of fact. We particularly welcome letters about the content of the magazine. Letters that are addressed to the collective or to the editor are assumed to be intended for publication. Please indicate clearly if they are not.

ADVERTISING POLICY: Advertisements are accepted at the discretion of the collective and all copy and artwork is subject to approval by the collective, which reserves the right to decline or cancel any advertisement. We do not advertise cigarette or alcohol products. We ask readers to support our advertisers as a way of sharing your enthusiasm for *Broadsheet*.

BROADSHEET is on file at the women's Collection Special Dept, northwestern University Library, Evanston, Illinois 60201, USA



HERSPECTIVE

It's money makes the world go round... The words of the song started as a cynical comment in 1930s Europe, but they sound like mundane fact now, which leaves us women in a perfect double bind yet again. Because money is something most of us don't have a lot of. In a world with cost as its central measure of worth, we're obviously not worth very much. Or is it that we're not paid very much because what we do is not defined as economically valuable? Marilyn Waring's *Counting for Nothing* gives us the scene in the hospital theatre where the only participant defined as economically unproductive is the women giving birth.

The huge discrepancy between the income of the doctor and that of the nurses is also significant. Nurses have recently had to strike, not to improve their conditions, but to maintain what they had. In most cases the attack on what we have gained does not become public because it is more insidious and directed at smaller, less organised groups than the nurses are now.

Corporatisation wiped out the improvements for women negotiated by the PSA (Public Service Association) with a very small minority of the new corporations implementing what had existed before. The definition of "good employer" doesn't seem to include conditions for women. Solo mothers with one child are to receive a quarter of the increase in their benefits that the rises in the average wage would have entitled them to. And because New Zealand doesn't have any definition of a poverty line, unlike Australia, for example, this decision was made without any research into the current conditions of these beneficiaries, far less any investigation of whether survival on the new rates is actually possible.

From next year tertiary students are facing huge increases in fees and are expected to borrow to cover costs. Just where this leaves those women who are economically dependent does not seem to have been considered. And in the universities 30 percent of academic positions are to be converted to temporary tenure. As the majority of the minority of the staff who are women are in the lower positions anyway, a future where men in permanent positions appoint women to temporary positions, further entrenches the hierarchy that exists at present.

The women in high positions who are

constantly held up to us as affirmation that women can "get there" if they really want to are too few or too compromised to affect (as yet) the value systems and the definitions of reality held by the decision makers.

A vivid example of this appears in this issue of Broadsheet. The details did not appear in the mainstream media, which gave most space to quotations from the powerful. The critical "recall" of women who had been included in the National Women's Hospital's experiment on cervical cancer was described as "technically" complying with the requirements of the Cartwright report. The women who condemned the way this "recall" was made were attacked as feminist. It was not until I read the article for Broadsheet that I had enough detail to know how great the gap was between those two definitions of "recall" and how little the wellbeing of the women played in one of them.

When the day-to-day tasks of domestic and financial survival seem to require more and more energy, it is very tempting to accept what we are constantly told - that the battle for women has been won. But the apparent "success" of a few women tells us nothing about the lives of most women. Nor does it tell us anything much about the permanence of the success of those few. Are they going to be on their higher incomes long enough to save for adequate retirement income, for example?

We would all prefer to relax, confident in the gains we have made, but every day decisions are made which diminish or deny or destroy what was positive for women in those changes, decisions in which we play little part. The pages of Broadsheet document the struggles in progress and the struggles that are to come.

At least we can all play a part in ensuring the survival of Broadsheet. Volunteering your time, subscribing, making donations, contributing through autopayments, are all ways to ensure that feminist points of view, women's points of view are stated publicly, uncompromised and clear.

LETTERS

APPLAUSE FOR SUE BRADFORD

Dear Broadsheet,
Thankyou for the article about Sue Bradford, co-ordinator of the National Unemployed Workers' Union, Te Roopu Rawakore o Aotearoa.

I was really impressed with her media appearances during the march last year. She struck me as being really articulate, knowledgeable, and very sharp. I particularly enjoyed watching her run circles around Employment Minister Phil Goff on TV.

Could we hear more from her? I'd like to see more of her ideas in print. In *Broadsheet*.

MAXINE BOAG
Napier

OFF-PEAK VIEWING

Dear Broadsheet,
On Sunday, January 29, was the first in a series of "A Women's Summit" programme.

I couldn't believe that I had heard NO advertising for it and that it was on early Sunday morning. If I hadn't been bored and hadn't looked in the *Listener* I would have missed it! I wonder how many people did? I'm glad I caught the last half of it. This is a very important programme for women and men to watch; obviously TVNZ doesn't think so!

A lot of important issues came out about women's role in the peace movement. I am sure if it had been the male MPs world summit, it would have been advertised and shown at a peak viewing time.

RUTH GREENAWAY
Auckland

EDUCATION ALARM

Dear Broadsheet,
Thankyou Charmaine Pountney for your ideas on education. I wish that there were people like you in charge of our schools!

I read page one of the *New Zealand Herald*, 3 February, with horror and alarm. There is a news item about Kelston Boys High School where they have a contract which pupils have to sign! I've just finished reading "Mein Kampf" and from 1933 schools in Germany had the same rules!! No wonder that we are producing a nation of non-thinkers. The Board of Governors chairwoman says it is a privilege for pupils to attend school. I say it is their right and it is their right to make the rules.

Change of Topic - Health - not so different really. We have to think for ourselves. Don't go running to doctors. After reading Philidda Bunkle's book [*Second*



COURTNEY © 1989

Opinion, Oxford University Press - Ed], I am ashamed to think how often women went to see "their doctor". What's so wrong with your own brain, women? Doctors, like lawyers, are a necessary evil, we may need them occasionally, but the less we see of both the better we will be both mentally and physically.

Thankyou Broadsheet team for all the work you do.

MARGARET JONES
Henderson

[Ed Note: Charmaine Pountney has recently been appointed Principal of Waikato Teachers Training College]

KEEPING OURSELVES SAFE

Dear Broadsheet,
Lisa Sabbage's excellent article - "Lies, Secrets and Silences" (*Broadsheet* 165, Jan/Feb 1989) echoed the feelings of all of us re media treatment of child sexual abuse.

In the early 1980s curriculum

and resource developers in the New Zealand Police Law Related Education Programme realised that the old "Stranger Danger" safety ethic was outdated. An appropriate safety programme has since been developed and is now available to all primary schools in NZ. It is called "Keeping Ourselves Safe" and is part of the new Health syllabus.

It deals with both physical and personal safety for children and specifically focuses on the prevention of sexual abuse. The programme is not compulsory, but schools have a responsibility to teach Health topics deemed relevant by their parent communities.

I am a Police Officer involved in distributing the resources for "Keeping Ourselves Safe" to interested schools. This programme is an excellent preventative tool against child abuse and I urge those of you, whether mothers or not, to encourage/coerce/bully your primary school principals

WHAT'S HAPPENING AT BROADSHEET?

The bookshop has been sold to Carole Beu-Barrington and will re-open at the old site, 228 Dominion Rd on Friday 7 April at 5 pm with lots of new stock. It will be called The Women's Bookshop. The phone number for the shop will be 607-162.

Broadsheet magazine will continue to be published by the Broadsheet collective, as it has been for the past 17 years, from new offices at Unit 5, 476 Mt Eden

Rd (on the corner of Mt Eden Rd and Poronui St). The phone number will continue to be 608-535 and the P O Box number will remain 56-147, Dominion Rd, Auckland.

We need volunteers to help on the magazine. Tasks range from basic office work (such as writing in-voices) to accounts, keying in to the computer and subscription work. Ring the office if you would like to help.

into having it taught as soon as possible.

Anyone wanting more information can write to me at R.D. 1 Featherston, or contact their local Police Education Officer.

KAREN GOGGIN

TECHNODOCS

Dear Broadsheet,
I read with interest the article by Pat Rosier entitled "Giving Birth to Technodocs" in the Jan/Feb issue. May I correct one of your statistics. From June 1987 until mid September 1988, Fertility Associates had indeed performed 344 cycles of IVF or GIFT treatment, and 21 women had given birth. However at that time there were another 27 pregnancies at various stages of gestation, of which 23 have or will soon result in birth. The 344 cycles will result in 59 children being born to 44 couples.

The live birth rate of 44/344 is equal to 12.8 per cycle is about half that seen in couples without any sort of infertility, which averages 25 percent per month. (For instance, see Guttmacher et al. 1956 JAMA 161:855; Vessey et al. 1978 Br Med J 1:265; Peek & Matthews 1984 Br J Obstet Gynaecol 91:1019)

JOHN PEEK
Fertility Associates
Remuera

[Ed Note: We accept the corrected figures. However to compare the figures with those for couples without any sort of infertility is misleading. Over a period of time, say a year, most heterosexual women who are trying to will achieve pregnancy and later a successful, live birth. None of the 300 odd childless women who have been through the Fertility Associates programme is likely to achieve pregnancy in the future.]

CARTOON GLITCH

Dear Broadsheet,
It is a shame that your art department did not come to grips with the article on prostitution (March 1989).

Saskia, clearly points out in the past the Women's Movement has pictured working girls in a stereotyped fashion and you have done it again.

Why not a picture about the majority - housewives who have to have sex to get the housekeeping!

In sisterhood,
MIRIAM SAPHIRA
Auckland

[Art director's note: Saskia also pointed me to convey her disap-

FRONTING UP

DEADLINES

For the May issue 26 March, for June 26 April.

ADVERTISING

Our advertising rates are very competitive. Basic rates for Black and white advertising inside the magazine (excluding GST) are: full-page \$660; half \$360; quarter \$185; eighth \$120; classified 30c per word prepaid, 40c per word if we bill you; classified display box \$40. Further details on request. Phone Tanya, (09) 608-535

SUBSCRIPTIONS

This year we lose the special postal rate that has meant we could send you your magazine for 40 cents instead of 80. We cannot absorb this increase, so have to increase subscriptions and renewals to \$44 from 1 April. Overseas sub rates are on page 2. Regular readers please note: we get a better return from subs than from bookshop sales.

SUB EXPIRY

We now have a line at the bottom of mail-out labels stating the issue number at which your subscription expires. (The issue number is on the cover and the contents page of every magazine.) We hope this will alert subscribers to renew their subs before they expire – the renewal notice that we put in the magazine seems to often get overlooked. If the number on your label is the same as the issue number on the cover, we won't be sending you any more until you renew.

— OBITUARY —

Helen Paske



On Saturday, March 11, Helen Paske died in her home in Wellington. Helen had fought with cancer for the last few years, yet she continued to work as a journalist until the last possible moment. It is a testi-

mony to her character and approach to life that she chose to live with cancer rather than to die with it.

Helen Paske was acting editor of the *Listener* and one of Aotearoa's most experienced and articulate journalists. She appeared on television as a reporter, and commentator in the media programme *Fourth Estate*. Her last editorial for the *Listener* (March 4, 1989) was a strong, incisive piece on the issue of pay equity in which

she made a powerful stand for equal pay for work of equal value, and against the continuing discrimination of women in the workforce.

Helen Paske was a journalist who believed in women and their political, social and economic rights, not a common quality in journalists in the mainstream media. Her work as a journalist and acting editor of the *Listener* (and the fact that she achieved this position), was important for all women.

It is with sadness that *Broadsheet* notes the death of Helen Paske and our sympathies go to her family and friends.

The Broadsheet Collective

pointment at my choice of illustration. My apologies to the writer for any offence this may have caused. I also forgot to credit the cartoonist. She is Nicole Hollander.]

MORE ON TECHNODOCS

Dear *Broadsheet*,
"Giving Birth to Technodocs" (Jan/Feb 1989) raises many issues related to the new reproductive technologies and presents a disturbingly distorted view of each of them. I shall put to one side my comments on most sections of the article and restrict myself to that aspect which is of particular concern to me because it is most pertinent to our situation.

I resent the statement that we as a couple are being exploited by the "technodocs". Our society accepts the benefits of a vast range of medical advances; should the treatment of infertility really be so different? For many who are infertile the loss of control over their own fertility is one of the most bewildering aspects of the whole experience. The treatments offered are a means to regaining some of that control. After three, GIFT cycles and one IVF cycle I can state without a shadow of doubt that the decision to proceed with treatment is *ours*. I say *ours* since it would be unthinkable to experience the inevitable sequence of emotional trauma of these cycles

without the total support and involvement of the male partner. Equally unthinkable would be an engineering of this decision by any "technodoc". The notion of exploitation of infertile couples is equivalent to saying that we are naive and therefore able to be manipulated. We are not. We have made conscious and well informed decisions at each stage of our saga. Through our own wide reading and through information supplied to us (both verbally and in literature) by Fertility Associates, we were aware of the use of various drugs. Thus we knew that the female partner of a couple undergoing IVF/GIFT/PROST would receive approximately sixteen doses in total of Clomid, hMG and hCG over a total of perhaps 25 days. We also knew that treatment would be repeated at most only four monthly while for the intervening three months the female partner would remain free of any medication.

We were also left in no doubt as to the success rates of treatment. While the rates are obviously not as high as one would hope, your use of statistics leaves much to be desired; even a baby conceived as a result of new reproductive technologies requires the usual nine months gestation period before the longed for live birth can result. We were also well aware of a higher rate of genetic

disorder which may occur in any baby which we may have, however this related to my age (36) rather than to any risk inherent in the treatment itself. Thus we made our decision and we are grateful that we live at a time when some forms of intervention are available.

We deeply regret that we fall into the fifteen to twenty percent of infertile couples whose infertility is unexplained, knowing that explanations and answers may become available for us only at the time when we might have been grandparents.

We think we would be quite able parents; we have a great deal of love and care to give a child and we are eager to use medical technology if it will help us towards our aim of overcoming our infertility.

JUDY LAWRY
Papatotoe

Daughters

They bring news

One has studied long into lonely night promotion is her reward

The other – no job no man pregnant

Why then do I wake alive with happiness the feel of soft babytoes against my cheek

warming to the prodigal the scholar forgotten

Alison Masters

What's next?

COMING UP IN THE MAY ISSUE

- ▼ Fried Scones and Gutted Cars
- ◆ Is Alternative Medicine Feminist?
- Being Blind



Wendy and Deb fitting a window at Meadowbank Community House.

WOMEN WOODWORKERS

Laraine Sheffield reports on recent Auckland courses.

The current Tawa women's carpentry and joinery course, which began in September 88 and ends on 31 March, is working at Meadowbank Community House, converting an adjoining garage into a creche which will cater for up to 14 children and will be open one day a week.

Other projects have been erecting picket and horizontal board fences, installing french doors, building a covered deck at a women's refuge and making an adventure playground at Morningside Playcentre. The women on the course came with varied backgrounds, ranging from no experience at all to three women who had been on a Carrington Tech building course. The tutors, Deb (carpentry) and Sandy (joinery) assign work at a suitable personal level, aiding each trainee to gain proficiency in a wide variety of skills. The emphasis is wholly on being positive and

building confidence.

The next carpentry skills course will be for seven months from 17 April. A new three month introduction to carpentry skills course will begin on 10 July. All enquiries to Tawa Training Programmes for Women, phone (09) 784-730.

WORKING WOMEN GET TOGETHER

Jan Churchman reports on a conference organised by the soon-to-be-abolished Vocational Training Council.

Non-traditional occupations are defined as those in which women make up 10 percent or less of the workers. The conference for women in non-traditional occupations was held in February and attended by 100 women from all around New Zealand with a great variety of occupations, such as: fitters and turners, automotive engineers, carpenters, engineering technicians, science technicians, professional engineers and computer

scientists.

The conference was opened by Annette King, Under-Secretary to the Minister of Employment. She pointed out that women's participation in full-time employment has increased over the past 20 years from about 30 percent of all women in 1966 to 53 percent at June 1988. About 50 percent of these women are employed in just six occupations: clerical, sales, teaching, medical, typing and bookkeeping, she said, and outlined a number of measures the government has taken to encourage women into non-traditional occupations. Annette King concluded her speech by saying that the pay equity issue is the most important issue for women this year and reiterated the fact that legislation to ensure pay equity is implemented is essential.

Participants at the conference attended workshops on a variety of issues such as: women in apprenticeships; dealing with sexism; trade unionism; Maori women in non-traditional occupations; women in management; entrepreneurship; and media influences in developing sex-role stereotyping.

Women at the women in apprenticeship workshop felt the apprenticeship system

“A film of enormous humanity and dignity.”

— Rex Reed, AT THE MOVIES

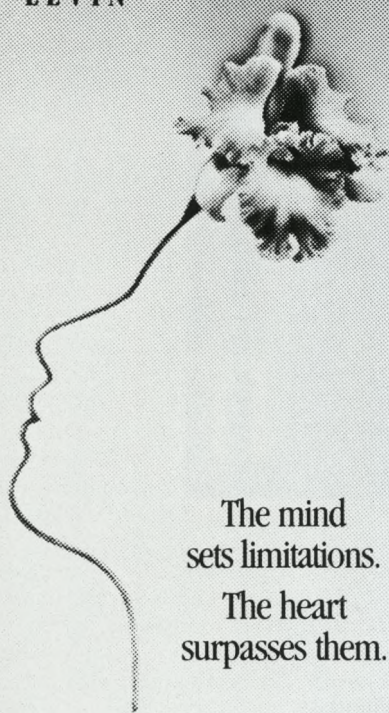
“An extraordinary, haunting and unforgettable film.”

— Michael Medved, SNEAK PREVIEWS

“The whole cast is terrific. ‘Gaby’ out does ‘Children of a Lesser God’ in heartfelt compassion.”

— Richard Freedman, NEWHOUSE NEWSPAPERS

LIV ULLMANN NORMA ALEANDRO
RACHEL LEVIN



The mind sets limitations.
The heart surpasses them.

GABY (GA)
A TRUE STORY

M. RIKLIS and TRI-STAR PICTURES PRESENT
A PINCHAS PERRY-LUIS MANDOKI PRODUCTION
LIV ULLMANN • NORMA ALEANDRO • ROBERT LOGGIA
“GABY-A TRUE STORY” with LAWRENCE MONOSON as Fernando
and RACHEL LEVIN as Gaby Film Editor GARTH CRAVEN
Music by MAURICE JARRE Director of Photography LAJOS KOLTAI
Written by MARTIN SALINAS and MICHAEL JAMES LOVE
Produced by PINCHAS PERRY Directed by LUIS MANDOKI

Distributed in N.Z. by WARNER BROS.

A TRI-STAR RELEASE
© 1987 Tri-Star Pictures, Inc.
All Rights Reserved

**Commences April at
Amalgamated/Hoyts
Cinemas**

must be more flexible as the pattern of most women's lives and the structure of the apprenticeship system are not compatible. The importance of pre-apprenticeship courses to enable women to demonstrate their potential to employers was stressed, as was the need for the provision of part-time training and credit for other work. It was noted that changing employers within the apprenticeship system is difficult and the Department of Labour is often unable to provide information on a number of matters. Income maintenance for adult apprentices needs to be re-considered as the wage levels are too low for most adult apprentices, particularly those who are supporting a family. This is an important issue for women as many of us enter apprenticeships at an older age. The effectiveness of the Female Apprentice Incentive for Recruitment scheme was queried as the numbers of female apprentices remains unacceptably low.

At the supportive services workshop women felt that the provisions of the Parental Leave and Employment Protection Act were not widely appreciated by the public and that much more publicity about the Act is needed. Successful strategies for dealing with sexism in the workplace were shared along with resources such as booklets on sexism prepared by Waikato Polytechnic and the YWCA. The importance of women's support networks was emphasised and it was noted that in the December 1988 issue of the *New Zealand Journal of Industrial Relations* an article which examined sexual harassment cases considered under the Labour Relations Act revealed that the determinations favoured harassers.

The Maori women in non-traditional occupations workshop discussed the struggle that Maori women have to get into the professions and the struggle dealing with sexism in the Maori culture.

The entrepreneurship workshop discussed the issues and problems of establishing a business and pointed out the void that has been created since the demise of the small business agency of the Development Finance Corporation, as the agency organised inexpensive, quality training programmes which were accessible to many women.

In order for an equal employment opportunities programme to be effective there must be commitment to the policy by the Chief Executive – this was passed as a resolution from the equal employment opportunities workshop.

A report on the conference is being prepared and will be circulated to the Ministers of Employment and Women's Affairs as well as governmental agencies and other interested organisations and individuals. The Vocational Training Council is being abolished from 31 March this year. Efforts are being made to ensure that women's training issues are considered in some way in future. *Broadsheet* has written to Annette King for information on this.

VIBRATION SYNDROME

It's a toss-up as to which is more dangerous – home or the workplace – but increasingly workers are finding that the equipment they use on the job may be bad for their health – and they may not be aware of it. Karen Gregory-Hunt, a worker with the Hotel and Hospital Workers' Union writes about a new danger for women cleaners.



Most women will be aware of the trouble clerical workers have experienced with RSI (Repetitive Strain Injury) and problems associated with VDUs (Visual Display Units). Now the country's commercial cleaners may have to deal with an unexpected hazard with sinister implications for women using commercial polishing machines.

The machines, which are heavy and often difficult to manoeuvre have been generating complaints among the cleaners who say they're a source of RSI and that they aggravate other older injuries as well.

The real concern, however, is that they could be behind what Dunedin Caretakers and Cleaners Union organiser, Diane McAuliffe says is a high incidence of menstrual abnormalities and hysterectomies in women using polishing machines. Ms McAuliffe, who worked as a cleaner herself before finding work as an organiser, passed her concern to her union's National office and now a comprehensive investigation is under way.

The culprit behind the complaints is thought to be vibration from the machines which experienced workers control by tucking the handle firmly against their abdomens.

“I thought it was a handy thing to do, but as time went on I noticed I was getting very heavy periods. Since I stopped using

the polishers, they've gone back to normal," says Ms McAuliffe.

The vibration is thought to cause problems with both the musculature and the circulation of the reproductive organs.

Helping gather the data is Maevis Watson, Health and Safety Officer with the Canterbury Trade Unions. She's consulted a local gynaecologist who feels there could be a link and while there's little information available relating directly to polishing machines, other evidence states unequivocally that vibration – at both high and low frequencies – causes menstrual problems and increases the instance of inflammation of ovaries, fallopian tubes and uterus.

What happens now depends on the outcome of surveys of their membership that both the Caretakers and Cleaners and the Hotel and Hospital Workers Union are conducting to establish whether a clear link exists or not. If the link is established the data will be referred to the Otago Medical School for further investigation, says Ms Watson.

Such problems, she says, like many of the other health and safety hazards she encounters in the workplace, are usually easy to deal with. Different work patterns, restrictions on the time spent on the machines, proper training in the use of equipment and lighter, more manoeuvrable machinery can all reduce the number of accidents and disorders in the workplace.

However, she's under no illusions that her philosophy is other peoples. There are, for instance, medical folk who still don't believe RSI exists. That kind of a response to the cleaners and their problems wouldn't surprise her.

"I can hear them groaning already," she says.

But true preventative medicine is about accepting that modern technologies and machinery will cause problems.

"We're saying that you have to acknowledge that machines cause these problems because they put stress on the body. For example, our ears are only meant to hear birds singing so modern society puts stress on them because they have to cope with a lot more than that."

Any women who work as commercial cleaners operating commercial polishing machines and who have experienced either a hysterectomy or menstrual abnormalities are asked to get in touch with the local office of their union. Any information women have on this issue would be gratefully received.

FOLLOWING THE FOLLOW-UP

What's happening with the recall of patients ordered by Judge Sylvia Cartwright during the Cervical Cancer Inquiry?

Pat Rosier reports.

the WOMEN'S BOOKSHOP

(Embracing Broadsheet Bookshop)

THE NEW BOOKSHOP FOR
AUCKLAND WOMEN

228 DOMINION ROAD

Phone 607-162

TUES - THURS 10am to 6pm. FRI 10am to 9pm

SAT 10am to 1pm

Where Broadsheet used to be, using the whole space, refurbished. New owner (Carole Beu Barrington) and new stock.

- Books by, for and about women • unusual cards
• jewellery • posters • music • coffee
• herb tea • parking!

DOORS OPEN FOR BUSINESS 5PM FRIDAY 7TH APRIL

"Conflict has erupted between doctors and the the group set up to monitor recommendations of the Cartwright cervical cancer report, with each side accusing the other of neglecting patients' interests." That's how an item in the New Zealand Herald of 22 February began.

In it Dr Tony Baird, member of the medical staff at National Women's Hospital (NWH) and chairperson of the New Zealand Medical Assn, called members of the monitoring committee "radical feminists" and questioned their motives. Dr Baird was very tetchy throughout the article.

The sequence of events, according to Lynda Williams, a member of the monitoring committee, went like this. Judge Cartwright said in her report that the women identified as needing further follow-up should be recalled and offered an assessment of their condition independently of NWH. Something over 130 women are involved. It is wrong to say, as Dr Baird has, that they were doing the recall and it was "interrupted" by the monitoring committee. When the monitoring committee was established members were told the recall had been completed, apart from a few women who were proving difficult to find. So, in accordance with their brief, the monitoring committee decided to check the recall then move on to other things. They expected to review a completed recall.

What they found was that the women had been contacted, but not all were told why. These women were not told that they were being contacted as part of the cervical cancer inquiry follow-up but just sent a standard form asking whether they had had a smear taken recently. After examining just a few files committee members were convinced the whole thing had to be

done again, without NWH medical staff being involved.

The committee has set up a team of counsellors to work with the women (some of whom may well have cancer of the cervix). They found a colposcopist from out of Auckland who said he would be "honoured" to do the examinations. He withdrew the offer soon afterwards. (This writer can't help wondering who said what to him. A small group of senior medical staff at NWH continue to be totally hostile to the work of the monitoring committee.)

Letters were sent to all the women asking for their permission for their files to be released. Replies have been coming in very quickly, already at time of writing from about 60 women, agreeing to their files being released. The committee is arranging for a counsellor to go through each woman's records with her and, if she wishes, accompany her to colposcopic examination and act as her advocate during any part of the process. It may become necessary to bring a colposcopist from overseas to do the examinations.

All of which is very different from what Dr Baird had to say.

VOICE OF ERITREAN WOMEN

Eileen Cassidy writes.

Where, as women, can we seek inspiration and hope?

I found it in one small corner of the earth – Eritrea, in the Horn of Africa. I found it in the strength, determination and unceasing perseverance of the people during the vicious Ethiopian attacks of 27 years of war, almost a decade of drought.

and the decimation wrought by locust hordes.

In the face of ignorance and indifference from the external world, and the machinations of global and national interests Eritreans have developed an initiative and self-reliance which, combined with their particularly intelligent and sensible world view, has meant survival.

For me, some of the most inspiring and momentous moments came from the Eritrean women in the villages and displaced persons camps, and talking with members of their National women's Union. Melashu Ghebremariam, a 50-year-old mother from Semnawi said:

"This year we had good rains and the harvest was good. It reminded us of the good old days when we had peace and prosperity, but now all our toils have been in vain. On that fateful Friday morning at about 6 am tanks, helicopters, Antonovs, took turns bombarding our towns - Fagena, Filfel and Medhanit. Everyone scattered." Melashu talked about the problems they faced on their journey. "There was the carrying of the sick, pregnant women in the throes of labour and giving delivery, and taking care of the wounded ... the enemy was right behind us The enemy used to come to our village, burn whatever grain there was, take our cattle and vegetables, load them on our donkeys and leave. This was almost an every day happening - but we never gave up. What-



Two Eritrean women

PHOTO: JENNY MOISER

ever the enemy destroys, we construct. However, this time the bombings were intense." She and other displaced people from her district, have already built 100 adobe huts in the liberated areas.

An elderly resident of Agordat described the situation in that town under Ethiopian occupation: "It is a common

occurrence to hear of 11-12 year old girls raped by Ethiopian soldiers. The town was changed to a centre for bars and prostitution. We could not sleep at night because of the gunfire, screams of torture and drunken noises. Since the Ethiopian soldiers have left our town we have had peace." (Agordat was liberated by the Eritrean Peoples Liberation Army.)

Tiblez Fesseha, now 27, was living in Asmara as a school girl in 1975 when the military junta seized power. She liked school and had planned to become a doctor. However, she could not continue school as the soldiers entered bars, tea shops and schools arresting people at random and indiscriminately killing. As the terrorism continued, Tiblez decided that her only choice was to die fighting. She joined the liberation movement in 1977, first carrying out clandestine operations in Asmara. After a year some members of her group were arrested by the Ethiopian military. She escaped to the liberated areas and joined the Eritrean Peoples Liberation Front (EPLF). Forty percent of the fighters are women. After six months military and political training she worked with the

Social Affairs Department helping resettle displaced families. With the big Ethiopian military offensive in 1985 she was called to the front line. She has been in both conventional and guerilla warfare and took part in 11 battles, getting wounded in May 1988.

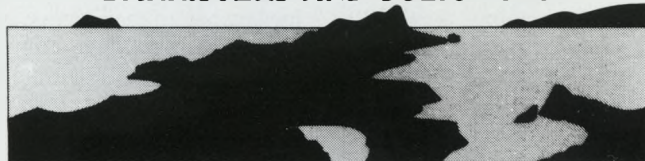
Commenting on the war, Tiblez says: "I still marvel at how the fighters help the captured Ethiopian soldiers, even though they've massacred thousands of their precious people. The fighters provide them with water, food, medical aid and take them to a safe shelter." I spoke with some of the prisoners, who had very little idea of what they were fighting for.

When Tiblez talks of the force that has kept her strong during hardships and continuous battles, she says: "Instead of dying in fear and oppression at home, I have chosen to die fighting for the freedom of my people."

But not only are the women fighting the Ethiopian enemy, they are fighting the traditions that mitigate against women and children. Kibei Ghebremeskel's father betrothed her at the age of nine to a much older youth who took her by force on her wedding night. Since she was not physically developed she suffered from third degree perennial tear. The neighbours heard her screams and she was taken by her father to a health centre in the liberated area of Eritrea. With intensive medical treatment Kibei is now much better, but she will have to undergo operations to

BARRY & MCFADDEN

BARRISTERS AND SOLICITORS



PARTNERS: Sandra May Barry LL.B
Elisabeth Madeleine McFadden LL.B
39 Jervois Rd, Ponsonby, Auckland
Telephone 784-959 or 788-146

747 Whangaparaoa Rd, P.O. Box 260, Whangaparaoa
Tel: (0942) 45763

**COMMERCIAL & DOMESTIC
FINANCIAL TRANSACTIONS,
PROPERTY CONVEYANCING,
WILLS, ESTATE PLANNING,
MATRIMONIAL.**

improve her condition.

In the liberated areas child marriage is forbidden under the EPLF's family and marriage law. The new law allows free choice of partners in marriage and divorce, promotes the equality of men and women in the family, with equal rights and responsibilities to property ownership, inheritance and custody of children. Child marriages are now extremely rare.

To raise the consciousness of women, seminars have been held all over the liberated area. In Agordat, where 500 women gathered to meet for the first time with the leadership of their Front and the National Union of Eritrean Women in their recently liberated town, they pledged to struggle against colonialism and to gain their equal rights in society.

In the Sudan, Europe and North America, members of the Central Council of the union held seminars for the Eritrean women refugees, who expressed their determination to contribute to the struggle for freedom so they can return to their homeland.

The Eritrea Support Group, Box 9670 Wellington, is happy to supply any further information on these, our sisters.

LEGAL SERVICES

Deirdre Milne
George Ireland
Tony Walker

who have been practicing
under the name of

WILLIAMS McDONALD AND CO.
are pleased to advise that the firm
will now be known as

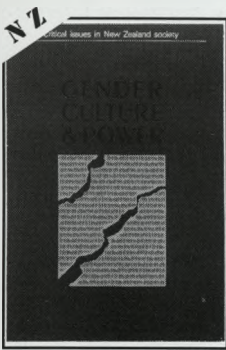
Milne Ireland Walker
BARRISTERS AND SOLICITORS

Australis House
36 Customs Street
Auckland
P.O. Box 4204
Telephone (09) 796-937

Deirdre Milne, George Ireland, Tony Walker

WE WILL CONTINUE TO OFFER A FULL RANGE OF
LEGAL SERVICES AT COMPETITIVE RATES

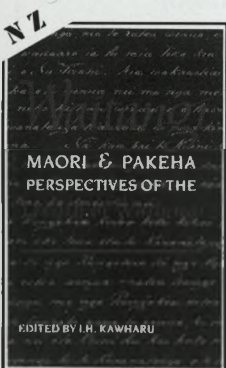
NEW from OXFORD UNIVERSITY PRESS



Gender, Culture & Power

Bev James & Kay Saville-Smith

This lively accessible analysis argues that NZ's gendered culture should be challenged because it enables the hierarchies of sex, race and class to be maintained; causing major social problems in our country.

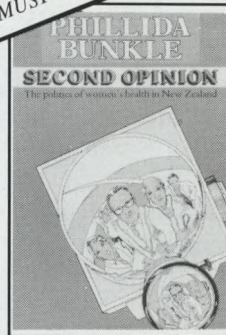


Waitangi Maori and Pakeha Perspectives of the Treaty of Waitangi

Ed I H Kawharu
The treaty - 'a praiseworthy device for pacifying the natives'? - 'a simple nullity'? This collection of essays is the first considered analysis and response from the Maori to the Treaty, as it is seen today (and in history) by the Crown.

COMING SOON

A MUST READ



Second Opinion Phillida Bunkle

Second Opinion is a book every woman should buy one of for themselves - and one for their doctor - because it is probably one of the most important books ever published on women's health in New Zealand.

The Ages of Gaia A Biography of Our Living Earth

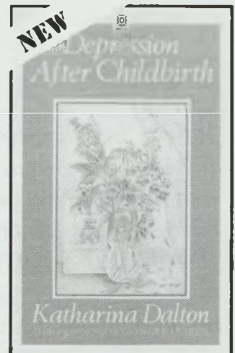
J E Lovelock

An intriguing update of the controversial theory of Gaia which draws on new scientific developments and gives confirmation of this theory. This book is a must for all ecologically concerned people.



Women, Marriage and Politics 1860 - 1914. Pat Jalland

'admirably incisive and robust study ... a major work. It breaks new ground in the history of the family and of high politics.' *Times Literary Supplement*



Depression After Childbirth.

New Edition
Katharina Dalton

In this new and revised edition Dr Dalton's argument is that this depression will be cured only when it is recognised for what it is - a hormonal change that occurs in a woman's body after childbirth.

Oxford University Press P.O. Box 1-149
Ellerslie, Auckland. Tel 543.134

THE ISHERWOOD TRUST

THE ISHERWOOD TRUST WAS FORMED TO PROVIDE A LEGAL FOUNDATION FOR THE ESTABLISHING OF A GAY AND LESBIAN HEALTH AND COMMUNITY CENTRE IN AUCKLAND

THE original initiative and work arose from the concern of some gay men in Auckland to look to community needs, a concern stimulated by the impact of AIDS. Late last year a commitment was made to involving lesbians in the project. Some gay men are still expressing fears that lesbians will do no more than drain resources and money without giving anything back, or somehow "take over". Some lesbians perceive gay male initiatives as tokenising and trivialising lesbian issues. Dealing with these fears is going to be a major challenge for the trust.

Any lesbian or gay man can join



the trust (\$25 waged/ \$15 unwaged) with full voting rights. Heterosexual people can join the trust as associate members without voting rights. Its first aim is to "improve and enhance the lives, health and wellbeing of gay people in Auckland".

The seven-member trust just elected includes two women, Shirley Tamihana and Pat Rosier, and has made a commitment to including women at all levels of operation. At an early meeting the board expressed commitment also to the principles of the Treaty

of Waitangi and undertook to explore the implications of this for the trust.

The vision of a health and community centre for lesbians and gay men includes space for clubs and interest groups to meet, a resource library of books, videos and records, archives, physical and mental health services, a meeting place and support for those coming out and for our lesbian and gay elders, a cafe/restaurant and so on. So far there has been little input from lesbians into this vision.

It's an exciting project, that provides a concrete opportunity for lesbians and gay men to go beyond their stereotypes of each other and work together, as well as in our separate groups.

Contact the Isherwood Trust at P O Box 5426, Wellesley St, Auckland.



CO-OPERATIVE ENTERPRISE LOAN TRUST

CELT

Have you ever wondered what happens to your money after you have banked it in traditional financial institutions?

- Many people nowadays are asking themselves this question. They are wondering whether their savings are available for the people and projects they want to support.
- The Co-operative Enterprise Loan Trust (CELT) offers you an alternative investment opportunity, because CELT only lends to co-operative job creation, community projects and environmentally sound business projects you support.

Invest your money ethically with CELT the "Good Money" fund.

- Deposits in CELT earn interest up to maximum rates. Depositors are welcome to participate in deciding on loans.
- CELT deposits are guaranteed under its guarantee company and two independent Trustees act as an additional safeguard of depositors' interests.

EXAMPLES OF LOANS MADE ARE:

Broadsheet, Trade Aid Inc, Snapdragon Bookshop, Whangarei Women's Resource Centre, Equinox Health Co-op, Timatanga Community, and over 50 other projects.

CELT is a non profit incorporated charitable Trust operating since 1980.

Yes, I'm interested!

To CELT,

I wish to invest in a co-operative future for Aotearoa/New Zealand.

I am interested in:

- Finding out more about CELT
- Depositing with CELT
- CELT loans for Good Money projects
- Here's a tax deductible donation of \$ _____

Name _____

Address _____

Phone _____

If you wish to support CELT please complete and send the coupon to your nearest CELT office.

P.O. Box 6855 Auckland Ph (09)773 196

P.O.Box 11766 Wellington Ph (04)758 675

P.O.Box 2057 Christchurch Ph (03)669 978

83 Moray Place Dunedin Ph (024)741 765

OUR WOMAN IN T.H.E. HOUSE



ALISON McCULLOCH

Activity by the mainstream political parties to woo women's support for the 1990 election begins in earnest during the next few weeks.

NATIONAL Party women are this month holding their first three-day seminar under the auspices of the recently established "Women For National" group, and in May, the Labour Party's three-yearly women's policy conference is being held.

While women activists have been publicly rallying to the Labour Party for many years, the National Party is making several new moves into gender politics.

National has had a strong base of women working for the party, although largely behind the scenes. But this year it wants to raise its profile by trying to increase the number of women candidates and politically active women.

The "Women for National" group has also set up a fund to promote National Party politics - the **Dame Hilda Ross Memorial Fund**, named after National's one and only woman Cabinet minister. The fund has four main purposes - for publicity; to fund training and political seminars for women; to help women candidates who have dependents or who have little or no incomes; and to subsidise the costs for elected women to attend conferences and seminars who otherwise could not.

The Women For National (WFN) women want to be financially independent avoiding having to go cap in hand to the Party proper. The WFN also castigates the Party over the fact that "there have only been nine women out of a total of 187 National MPs" - "not good enough," it says.

The Party is also taking the initiative in an area usually well covered by Labour - listing what the party-when-in-Government has done

for women.

WFN also begin the push for the women's vote listing its plans beneath the heading "The Next National Government 1990". The women say National "believes all issues are women's issues, not the least of which is the state of the economy".

"Relieving the economic stress on families will be a priority, as will health and education issues." And "National will address areas of special concern to women" which include availability and affordability of child care; sexual and violent abuse of women and children; crimes of violence; neglect of children; women's health; the status of women in society; and employment skills training.

The electioneering to date is no more specific than that, and women can expect a lot more of these sorts of promises, from both parties, during the next 18 months.

If political scientists are to be believed, National can rest slightly more easily than Labour in the knowledge that women are supposed to vote more conservatively than men. (A critique of this theory says that the major fact is really age, with older people voting more conservatively and women making up a large percentage of the aged population.)

Labour effectively turned that trend around for the 1984 election, but will be struggling to do that this time. Opinion polls have been showing that the men-Labour, women-National split has been continuing.

Women have been more likely than men to want the pace of change wrought by the former finance minister, **Roger Douglas**, to slow down or stop. The Labour Party and Government is well aware of this having the benefit of its own confidential polls to add to those made public.

In the 1987 election Labour stood 25 women candidates. It produced a lot of electioneering information during that campaign, including its "Ten Good Reasons to Vote Labour" pamphlet where, as National is beginning to do already, it listed what Labour had done since 1984 for women.


Labour, as the Government, has a lot of ammunition it can fire during the run up to the next election, over long-running issues which can be brought to fruition at will. The implementation of some of the Government's plans on women's issues will take at least that time, keeping the Government's profile on women's issues relatively high.

The issues include things like action on the Pornography Report, the Cervical Cancer Inquiry, and the pay equity report (which has gone back to its fourth committee).

The campaign called the "Women's Agenda" (see *Broadsheet* March '88) hopes to capitalise on all this enthusiasm for women voters by presenting to the mainstream parties the sorts of policies they should adopt if they want women's votes.

Their non-partisan approach could be a good bandwagon to leap onto for equivocating women voters. Whatever the outcome of polling day in 1990, women will already have affected the sorts of policies adopted by the parties. It may not lead to particularly radical policies, but the rush to capture the gender vote is on. ■

• CLASSIFIED •

Kate Sheppard 
Women's Bookshop

FEMINISM • LIFE STAGES • HEALTH
SPIRITUALITY • FICTION • MUSIC
POSTERS • CARDS • JEWELLERY • ETC


HOURS 9 am - 5.30 pm
FRIDAY 10 9 pm

145 MANCHESTER ST CHRISTCHURCH
PHONE 790-784

WOMEN'S PLACE BOOKSHOP

WOMEN'S BOOKS - MUSIC - ART

58 COURTENAY PLACE,
WELLINGTON
P O Box 6165 Te Aro



- WOMEN'S FICTION
- LESBIAN BOOKS
- NON-SEXIST BOOKS FOR CHILDREN
- AND MORE


PHONE (04) 851802
MAIL ORDERS WELCOME

 **WOMENS SHOP**

- SELLING -

BOOKS ■ MUSIC
ARTS ■ JEWELLERY
HAND PAINTED CLOTHES

MAIL ORDERS WELCOME
P.O.BOX 509 PALMERSTON NORTH

 **DIMENSIONS**

Women's Bookshop Ltd
N.Z.I. Arcade
Garden Place,
PO Box 541
Hamilton

Mon - Thurs 9am - 5pm
Friday 9am - 6pm
Saturday 9am - 1pm
Ph 80-656

CLASSIFIED CONTINUED P.40 >

FEMALE CAPS & CONDOMS

Women may soon be able to add cervical caps and female condoms to their list of contraceptive choices. Read on for more information collated by Lisa Sabbage from Isis International Women's Health Journal 9-10.

After extensive testing by the United States Food and Drug Administration, the cervical cap, a barrier contraceptive widely used in Europe, has been approved for marketing in the United States. At the same time "femshield", the world's first condom for women, is due to reach selected markets overseas near the end of this year.

The cervical cap, like the diaphragm, is a barrier that blocks sperm from passing from the vagina into the uterus. It is a thimble-shaped device made of rubber about 3 cm in diameter. It fits over the cervix and is held in place by suction. The diaphragm is bigger and more fragile. A thin rubber dome with a flexible rim, the diaphragm is 6 cm wide on average. When inserted between the pubic bone and the vaginal wall it is held in place by tension. Both contraceptives are used with spermicide and equally effective in preventing pregnancy, with a failure rate of about 15 percent.

Use of the cervical cap dates back more than 2,500 years, and they have been made from opium, gold, and ivory. The rubber version was developed in 1838 by a German gynaecologist, Dr Friedrich Wilde.

Advocates of the cap claim that it has several advantages over the diaphragm. It is more durable, and due to its smaller size, more comfortable. But its chief advantage is that it allows more spontaneity. It can be worn up to 48 hours and because it fits tightly, reintroduction of spermicide before intercourse is unnecessary.

The approval of the cervical cap in the States is a victory for feminist health activists there who have campaigned for its acceptance for ten years.

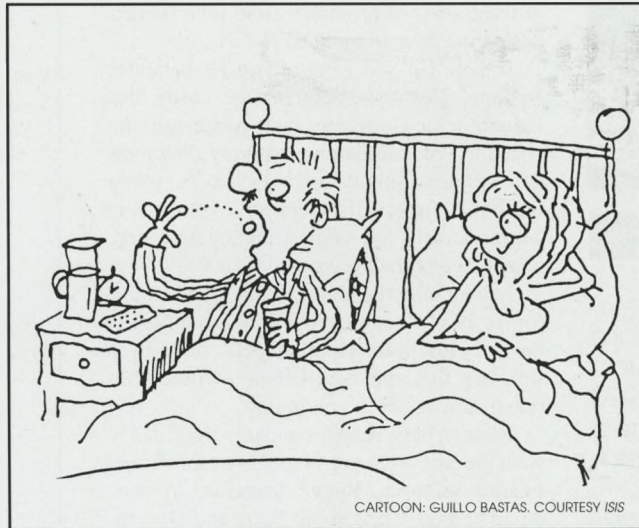
The FDA began tests to approve the cap after intense lobbying by the women's movement. Over 40,000 women took part in the trials. The tests showed that women who use cervical caps have higher incidents of abnormal Pap smears than women who use diaphragms, therefore the FDA is recommending that the cap be prescribed only women with normal Paps, and suggest that a Pap smear should be performed after three months of cap use. Even so, researchers see no health drawbacks to use of the cervical cap, and they stress that while the cap may not be for everyone, the important thing is that now women have another choice.

"Femshield", the female condom, is made of fine, medical grade polyurethane, a soft supple material which was selected for its strength (manufacturers say it is 40 percent stronger than latex, the material used for male condoms) and because allergies to it are extremely rare. Polyurethane is also less susceptible to heat and has a longer shelf life than latex.

The female condom consists of a loose-fitting sheath with two flexible rings, a thin outer ring which ensures that the sheath does not get

pushed into the vagina, and a thicker inner ring that allows the condom to be inserted in a way similar to a tampon. Designed for one use only, the female condom will be spermicidally lubricated. It will be available over the counter and the cost will probably be comparable with the higher priced male condoms.

Clinical trials of the effectiveness of the female condom—both as a contraceptive and as a barrier against sexually transmitted diseases (STDs) are currently being set up. A survey at the Margaret Pyke Centre for Family Planning in London suggests that there could be a demand for a female condom. Of the 28 women surveyed, more than half said they preferred Femshield to a usual condom and 60 percent preferred it to a diaphragm. The Centre hopes to conduct a trial study of 200 women to assess the effectiveness of the condom as a contrac-



ptive. The World Health Organisation (WHO) is also making small acceptability studies in 13 countries with the aim of expanding the studies to determine the effectiveness of the device against STDs. Lab tests of Femshield's effectiveness as a barrier against the AIDS virus will take place soon in the United States, and the results will be available shortly afterwards.

One advantage of the female condom is that unlike other methods of contraception (the Pill, IUDs, and injectables) it has few side effects and until now condom protection has depended on the cooperation of men. The female condom means women can control the risk of pregnancy and infection themselves. However, should we be asking why, yet again, women are forced to take on all the responsibility for the side effects of sex with men?

CONTRACEPTIVES FOR MEN

The secret dream of every heterosexual woman – oral contraceptives for men – may soon be a reality. Lisa Sabbage reports new developments. Information from Isis International Women's Health Journal 9-10.

A molecule discovered in 1985 by Professor Roger Guillemin of the USA, could be used in the future as a male contraceptive. Although

the process will take time, Guillemin agrees that the molecule can be synthesised in quantities sufficient to obtain a contraceptive.

The molecule in question is called "inhibin" because it inhibits the action of the molecule which produces the precursors of sperm. Guillemin says that the molecule he has synthesised does not affect the secretion of testosterone or diminish the libido of the male, thus opening the way for a male contraceptive which stops the production of sperm without altering male sexual hormones. The problem is, he says, how to obtain the molecule in larger quantities.

Of course the idea of producing a male contraceptive is not new, the side-effects of the contraceptive pill used by women has made scientists look into other more effective and less problematic methods. Since 1979 a male contraceptive called "gossypol" has been in use in China. "Gossypol" is based on materials obtained from cotton seeds and acts directly on the testes and testicles, sterilising sperm. Its effect, if the pill is taken periodically for two months, lasts three months. After that the sperm becomes fertile again. However, there are cases where a man might wait up to two years to regain his fertility. This contraceptive has had a 99 percent effectiveness rate.

In 1986, the World Health Organisation and National Institute of Health (USA), experimented with another male contraceptive. It consisted of a combination of the male hormone, testosterone and steroids. It was demonstrated that it could paralyse or at least reduce sperm production, causing sterility in the man for a period of up to a year.

The availability of contraceptives for men has never been the problem, the difficulty has always been that men have not wanted to take responsibility for their sexuality and reproduction. This is reflected also by the lack of willingness among men to undergo vasectomies. Vasectomy is an effective, relatively simple form of contraception, safer and less costly than female sterilisation. Complications from vasectomy are rare, yet despite these advantages it has not gained wide acceptance. Figures vary from nil in many African countries to 13 and 14 percent in Canada and Britain and nine percent in China and South Korea.

A new vasectomy technique which requires no incision, scalpels or sutures is starting to gain wider acceptance. A special ring forceps holds the vas without penetrating the skin, while a second forceps with sharp tips punctures the skin and vas sheath and stretches a small opening in the scrotum. The vas is lifted out and occluded as in other vasectomy techniques. There is negligible bleeding, only a small number of instruments and minimal anaesthesia are required.

One advantage of this new technique, developed in China in the early 1970s, is that it does not involve a cut and therefore should offset men's fear of surgery, especially in the scrotal area. An estimated eight million "no scalpel" vasectomies have been performed in China, and over 1,000 have now been performed outside China. In Thailand tests comparing the standard and new procedure have already shown that vasectomies can be performed more quickly using the new technique. Studies are underway in the United States and Britain.

1990 Whitewash celebrations

THE 1990 CELEBRATIONS WILL BE A YEAR OF POLITICAL CONTENTION. VARIOUS VIEWPOINTS FOR AND AGAINST ARE ALREADY BEING EXPRESSED. WHAITIRI MIKAERE OF THE HE TAUA/ATAC COALITION WRITES AGAINST ANY CELEBRATORY EVENTS FOR 1990.

There are many who would say that the 1990 celebrations will be yet another blistering reminder of the aphorism that "A house built on shaky foundations will not endure." However, the collective stupidity of the 1990 Commission, Pakeha politicians and government appointed Maori go-betweens seems to make them think that 150 years of lies and deceit and more lies will fade away happily into the glossy longdrop of New Zealand's sesquicentennial celebrations.

The Minister of Maori Affairs, Koro Wetere, from the outset of plans to set up the birthday party squad espoused assurances that whatever was planned for 1990 would respect the wishes of the tangata whenua. Ironically, the government appointed Maori representation on the 1990 Commission is less than ten percent, and the mandate for the party has proceeded without any consultation from the tangata whenua. You kinda get the bizarre impression that you've been invited to attend your own birthday while being deprived of blowing out the candles, or even getting a slice of the cake.

Dr Michael Bassett, chair of the 1990 Commission, (and long time acquaintance of Ross Meurant, notorious Maori basher extraordinaire) outlined in his Commission's policy statement that the Treaty of Waitangi will be the central focus for 1990. This masterful piece of psycho-babble does little more than frustrate the already tension-stricken reality of Maori/Pakeha race relations. It is a bitter joke in Maoridom today that the continued dishonouring of the Treaty of Waitangi has guaranteed us massive land rip-offs, near cultural genocide, a high mortality rate both inside and outside of prisons and phenomenal unemployment. Bassett's policy statement is an absurdity.

The manipulation of Maori art and imagery by the media will act as another convincing veneer that the celebrations will be a truly bi-cultural event. Take for instance the logo of the Commission – the kotuku referred to by the Commis-



Waitiri Mikaere

PHOTO: GIL HANLY

sion as a symbol of peace, harmony and, even more patronizingly, a symbol of migratory influence like all human inhabitants who came to this country. I find the latter part of the Commission's reference culturally offensive to say the least, and in direct contradiction to the concepts of Maori spiritual beliefs.

In view of the political and economic turmoil that this country is presently experiencing, the government seems set to go all out for the biggest hyped-up party of the century. Already over 30 million dollars has been laid out on the spread. It's incredible really when you consider present government policies imposing cost-cutting measures on important social services such as education, health welfare, employment etc. All of that deprivation for a party, a game for the commonwealth and a few frigates. Can New Zealand afford such frivolity?

The massive escalation of Maori and non-Maori numbers against the farcical Pakeha celebrations of a degraded Treaty in 1990 will signify that there is still hope for addressing the injustices of the last 150 years.

In January of 1988 I was one of a number of Maori who joined the Aborigines in solidarity as they protested against white Australia's birthday party that highlighted the bi-centenary of the invasion of their whenua. The following manifesto was adopted by an Aboriginal protest meeting during the sesquicentennial 50 years ago. It reads, in part: The 26th Feb, 1938, is not a day of rejoicing for Australia's Aborigines. It is a day of mourning. The festival of 150 years of so-called progress in Australia commemorates also 150 years of misery and degradation imposed on the original native inhabitants by the white

invaders of this country.

In Aotearoa we, the tangata whenua, share a common experience with our Aboriginal cousins. The following poem by a young Aboriginal woman, April Newman, comparatively illustrates why the New Zealand 1990 celebrations will be another year of broken promises.

Ode to the Bicentenary

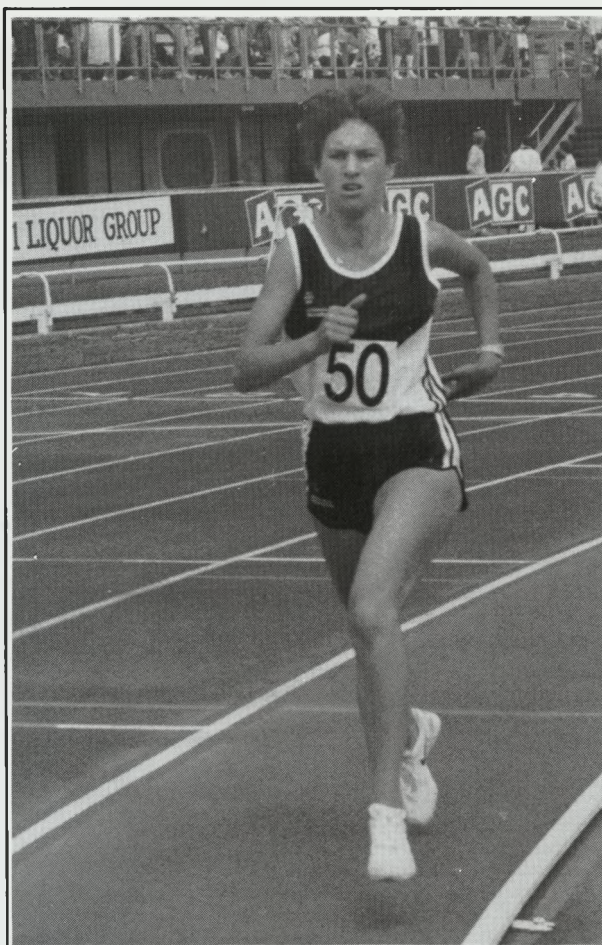
You realise your mistreatment
As you try to compensate
You paste on plastic smiles
and you try to hide your hate.
The truth is you're growing restless.
The big day is growing near
Two hundred years to celebrate
You don't want us to interfere.
You don't want any black man
Spilling all the beans
Showing up your stretched out truths
And shattering your dreams.
You think of us as victims
Of environmental stress
That might be true my ignorant friend
But who go us in this mess?
We never said "Sure take our land,
Kill my family, kill my tribe"
We never said "Sure bring your laws
And teach us how to cheat and bribe"
We never said "Bring alcohol
Teach us how to drink"
We never said "Here run our lives,
So we won't have to think."
We never said "We'll slave for you
Just slap a chain around my leg"
We never said "Treat us like dogs and
watch us lick your boots and beg."
Surely you Don't expect us
to play your little game,
to say how much we owe you
And how glad we are you came.
Will you tell your children on the day
Why the outback soil is red.
Will you tell how it was stained
With the blood of thousands dead.
Tell them how, when you landed here
and stayed to make your home
How you used the black man
as a human stepping stone.
You stood upon his broken back
You kept from getting soiled and wet
Tell your child how highways
Were carved out of his sweat.
Tell them how the battlefields
were strewn with bodies dying
Tell them what it sounds like
to hear orphan children crying.
We remember way back then
You and I were enemies
So tread carefully, young white man
And happy Bicentenary. ■

WOMEN WITH DISABILITIES

Disability Expo '89 is on at the Auckland Showgrounds on 6, 7, and 8 April. It's called *Revolutions and Revelations* and aims to "make the information wheels go round" and "uncover the possibilities". It is of interest to people with disabilities, their families, health and medical professionals, community organisations, service clubs, government agencies, architects and draftsmen, inventors and designers ... The aim is to get information about resources as widely known as possible. During the expo parallel seminars will be run at the Disability Resource Centre, 14 Erson Ave, Auckland on topics like: product development, mobility matters and alternative mobility devices. Contact them on (09) 658-068. *Broadsheet* talked to two women for this issue, and will be publishing more stories from women with disabilities over the next few issues.

The first indication I had that Kerry was really deaf was that she had to switch on the light to understand me - she lip reads. I talked to her the evening after she had run in the 1500 metre race and achieved a personal best time of 4mins 55secs, coming a very respectable 8th in a close field.

Nineteen year old Kerry has been deaf from birth as a result of rubella. Although she is profoundly deaf, she wears two hearing aids which help her to hear herself speak. It takes time to understand everything she says and sometimes she has to repeat herself or break down sentences to help people understand her speech.



Kerry is a dedicated runner, training around nine hours a week and during the summer doing three sessions on the track. She races every week for her club and feels she is no different from hearing competitors. She competes in cross-country running as well and last year was part of the Wellington team that took out the national gold medal.

KERRY TITCOMBE, ATHLETE AT THE WORLD GAMES FOR THE DEAF IN CHRISTCHURCH IN JANUARY TALKED TO PAT SYME

Friends and workmates make the effort. When she was little her mother spent hours with her, using flash cards with pictures on one side and words on the other, so that by the time she was two and a half she could speak and was on her way to reading.

Some of Kerry's friends are deaf, some hearing and she has a hearing boyfriend. As we sit talking the New Zealand women basketballers came dancing in, wearing their bronze medals and greeting Kerry excitedly with news of their success. When we have finished Kerry is off to join the others at a cabaret.

As a teenager she went to Hutt Valley Memorial College, a state school with a special deaf unit. Her ability at school got her a job in the DSIR science mapping unit, a job she speaks of proudly. Oddly, Kerry had a communication problem at the World Games for the Deaf: while most of the competitors use an international system of signing, Kerry has not learnt it. She fears that if she were to learn the use of signing she'll lose the use of her voice. But she doesn't see her deafness as a handicap at all. "I can do anything", she says. She

gave up swimming competitively only because she had trouble hearing the starting buzzer. Hearing the starting gun in races is no problem, although she does start a little slowly. It's easier to watch TV and movies, although sometimes people speak too fast or turn their backs, than it is to follow the conversation in a group.

The next World Games for the Deaf will be in Sofia, Bulgaria in 1993. Kerry says she'll be there.



Ruth Seeger hails from Austin, Texas. She's a keen sportswoman, taught physical education at a high school for 37 years until her retirement two years ago and was in Christchurch this summer as coach of a women's track team. Ruth was 33 before she first represented her country as an athlete and has been stone deaf from birth. She was the first woman athlete in the United States to take part in the World Games for the Deaf, in 1957, in Milan, Italy. Now, at 64, she is the American coach for women sprinters.

SIGN LANGUAGE INTERPRETERS

There were 100 local volunteer interpreters at the Christchurch games, all but four of them women. They spent two hours a week all last year training as well as being involved in other social activities with the deaf community to learn their language and syntax.

Even teachers of the deaf found they had a lot to learn during the training sessions because the sign language used in the schools is a word-for-word translation, auditory and vocal, whereas the language that deaf people use to communicate among themselves is visual and spatial. Verb tenses, for instance, are shown by moving the hand forward for the future and back over the shoulder for the past. "It's a rich and beautiful language to watch," says Kay Drew, organiser of the training sessions. "You realise how clever it is. Deaf people have been put down for years, told not to sign." There is a terrible shortage of professional interpreters in New Zealand - two to cover the whole country.

Contact the New Zealand Assn of the Deaf at P O Box 10231, Balmoral, Auckland, phone (09) 603430.

WENDY BRYANT HAS MULTIPLE SCLEROSIS (MS), A PROGRESSIVE DISEASE WHICH AFFECTS THE CENTRAL NERVOUS SYSTEM. IT IS A BREAKDOWN OF THE MYELIN SHEATH ON THE NERVES. ABOUT ONE PERCENT OF NEW ZEALANDERS ARE AFFECTED BY MS - AROUND 3000 PEOPLE. SHE TALKED TO PAT ROSIER.

Wendy describes the effects of MS like this: "When I try and get a message to my legs it doesn't exactly shoot my arms out but the message doesn't get down my spinal chord to my legs. There is damage to all the nerves. There is no known reason for its cause and certainly no cure. About the only treatment there is is physiotherapy."

In 1963 Wendy travelled to Canada

with a team representing New Zealand at golf. In 1964 she had what she later knew to be her first attack of MS. At the time it was an isolated symptom. She started to notice that her golf was deteriorating - she felt she was swinging the club the same way she always had but was not getting the results. Symptoms were vague, doctors tended to dismiss them and she did herself.

It was 12 years before MS was diagnosed. Wendy takes some responsibility for this. "As a woman, you always feel you have to prove yourself not guilty of being neurotic when you go to the doctor. The initial response of the male doctor I went to was that I was just imagining these things. I was even threatened with shock therapy to snap myself out of it, even though I was the one missing out on all the social and golfing activities through not being able to play because of the illness. Obviously the doctor could not see past this young woman who walked in with vague symptoms. I'm sure if it had been a man it would have been taken more seriously earlier.

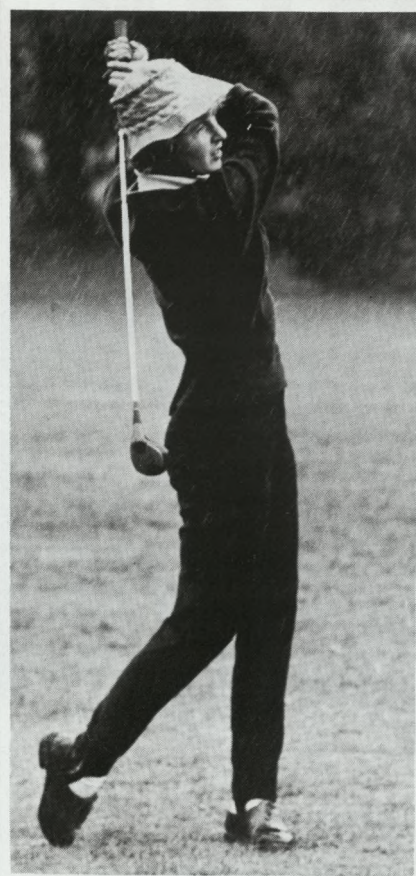
"I got to the stage where, when different things went wrong, I put off going to the doctor. It wasn't until I started dragging my right leg that I came across a doctor who took me a little more seriously and sent me to a neurologist who, because of the history I could give him over 12 years, was able to diagnose it."

Now Wendy is confined to a wheelchair and needs almost full-time care. For the past five years she has shared a house with a friend. She has a paid caregiver for 35 hours a week, which is no longer enough. When I arrived to talk to her her caretaker had left for the day. She was in her study watching television, her wheelchair positioned so her knees were against the wall. "My legs are very inclined to go into spasm today," she explained, "and by sitting like this I stop them jumping up."

Five years ago, Wendy and her friend Marilyn agreed that when the caregiving involved became too much she would go to the Sutherland Unit or to a private hospital. They have decided, with great difficulty, that this will have to happen in June this year. "It has been hard to remain friends through this, but we have."

"Marilyn is effectively disabled too. She has to come straight home from work, as I am on my own in the afternoon. I really need full-time nursing care now, at night as well, and Marilyn cannot do it." She feels that it would cost much less than hospitalisation to provide full-time paid care at home, but the 35 hours a week is all that she is entitled to, and they cannot afford to pay for extra themselves. The women who do the work are not well paid - as with all health services resources are being stretched to their absolute limits. Wendy feels that the workers are, in part, doing voluntary work as their penalty rates for weekend and night work have been cut.

Wendy learnt to fight for things when she was involved with golf and had to get time off for tournaments. This has stood her in good stead over the last years. Her



Wendy Bryant

Wendy learnt to fight for things when she was involved with golf and had to get time off for tournaments. This has stood her in good stead over the last years.

PHOTO: TARANAKI HERALD

golfing interests also led to a change of job that turned out for the best. It was hard to get leave from her work as a radiographer for golf so she went to work for her father doing accounts. She liked the work and has been able to continue to do it from home using a computer. Late last year the supply of work dried up somewhat but it has been very important as a source of independence and, she says, for her mental health. "You can get absorbed".

She has a great sadness that her life with Marilyn will come to an end as in every way but the caregiving demands it is the life they both prefer. Members of her family have never learnt how to care for her. She hopes that wherever she goes she will be able to have a single room where her television and computer can be set up and she can maintain her independence as much as possible. ■

Information about MS can be obtained from the MS Society, Auckland c/- 14 Erson Ave, Royal Oak, Auckland, or the National MS Society, P O Box 2674, Wellington. ■

MALE ORDER BABIES



IN THE MARCH ISSUE WE RAN AN ARTICLE ABOUT THE SERIOUS MORAL AND ETHICAL ISSUES RAISED BY CONTRACTUAL PARENTING/SURROGACY.

ELIZABETH KANE WAS THE FIRST OFFICIAL SURROGATE MOTHER IN THE U.S. AND GAVE BIRTH UNDER CONTRACT IN 1981. SHE NOW CAMPAIGNS AGAINST SURROGACY. PAT ROSIER WENT TO A TALK SHE GAVE DURING A RECENT VISIT TO AUCKLAND

ILLUSTRATION: LINDA SABBAGE

“The first question everybody asks me is ‘What were your motives?’ What possessed you, at the age of 37, to have a child for a woman you didn’t know, knowing that you’d never see him (the child was a boy) again. I didn’t really think about never seeing him again.”

Elizabeth was familiar with infertility, both in her family and among her friends. “When I was 22 I got pregnant and put a child up for adoption. So when I got married and my friends were infertile they didn’t know about me having a child so I had to pretend ‘What if I am too?’ I still internalised their anguish and all that they were going through.” She did not talk about Beth, the daughter she had adopted out. By the time she had been married for three years she had two more daughters.

“I really felt that a feasible solution to infertility was for women like myself, who were healthy and could have children, to just have a baby for another woman and give it away. In December of 1979 I read a news article about an infertility specialist in Louisville, Kentucky looking for a

woman to have a baby for a patient of his. I remember sitting in bed that Sunday night and reading that and I just knew that I was going to have a baby for that woman. I don’t know how I knew it but I just did.

“And it turned out that this infertility specialist, who I will refer to as my baby broker or my pimp, had 40 applicants for this surrogate motherhood. Thirtynine of them were indigent. I didn’t know it at the time but he wanted to start a baby business, so when I walked in the door and I was married and had three kids and I lived in a suburb and had an Irish setter – it was perfect. He wanted to use me for the media. The people from *People* magazine told him to pick me because, they said, ‘She projects the image of Mom and apple pie and the American flag’. It didn’t take long for me to get pregnant – 15 minutes, one insemination. I thought, great, now I can go home, gestate the child, and in nine months I can go back to Louisville Kentucky, have the baby and never look back.

“The psychologists who interviewed me asked me how many pregnancies I had had and I told them about Beth.

They said, 'How do you feel about giving a child up for adoption all those years ago,' and I said, 'Fine, no problem, I never think about it.' And they said great, and that was their assurance, and mine, that I wouldn't have any trouble giving up Jason. I realise now that I never dealt with the loss of my first child. All I did was repeat that loss with Jason.

"I really felt that by being a surrogate mother I would have control of the pregnancy and of Jason's leaving me. I let the doctor talk me into doing publicity because I visualised the world full of women like myself who would be Christian and giving and sharing and give back what God had given to them by donating their eggs.

"So I had to tell myself right through the pregnancy that this wasn't my child, I had no right to even feel love for this child. So every time I put my hand on my belly and felt him kicking I would chastise myself, and think, 'Elizabeth, you don't even have the right to love this baby, it isn't yours, it belongs to somebody else'. The doctor kept me supplied with a real steady stream of infertile couples, so every time I went to do a television show infertile women would line up to hug me and shake my hand and cry and say 'You are so wonderful, I wish I had the option to hire a surrogate mother.' And I said, 'That's why I'm doing this, so women all over the world can become a surrogate mother if they want to.' And they thought I was just terrific and my head was so-o big, I thought I was terrific.

"When I was about five months pregnant I had an amniocentesis, at my insistence, I wanted the couple to have a perfect child. Granted, I had no idea what we were going to do if it wasn't. I saw Jason on the sonogram in the ultrasound room. When I got home that night I sat in a chair in a foetal position covered with my grandmother's afghan and I realised that this couple that I didn't know had the right to force me to abort if the test came back that there was something wrong with the baby. I know that was when I fell in love with my child. And that hasn't changed in eight years, surrogate mothers still have to sign a contract agreeing to abort if the child is not perfect.

"I had to give birth in the state of Kentucky, it was not legal to have this baby in Illinois, where I live. I went into labour two and a half weeks early and I had to rent a small plane and fly to Kentucky. I got there, not in the best frame of mind - it was a long flight and I wasn't feeling great and I was hungry and the pains were five minutes apart and I walked in and my baby broker had a television camera set up in the birthing room. A relative had said to me that if the broker had his way he'd rent Yankee Stadium and sell tickets. We had agreed that NBC would be in there filming the whole thing. Then I didn't even like that, and the broker said, 'Okay, we'll have my wife in here and she'll take still photographs.' I said that was okay because

**I REALLY FELT
THAT A FEASIBLE
SOLUTION TO
INFERTILITY WAS
FOR WOMEN LIKE
MYSELF, WHO
WERE HEALTHY
AND COULD
HAVE CHILDREN,
TO JUST HAVE A
BABY FOR
ANOTHER
WOMAN AND
GIVE IT AWAY**

I knew his wife. But he had a television camera set up and when I protested he said, 'Don't worry, my cousin's doing it.' Now I didn't know his cousin and it was a man.

"I finally gave birth the next day. Here I am in stirrups after a 26-hour labour, I don't think I've ever been so tired in my life. I was so thrilled and so proud that he was healthy and I hadn't seen his face, I just saw him from the back, the placenta was still inside of me, I could see the umbilical cord and this woman walked in. You have to understand what I must have looked like, and she was gorgeous. She comes waltzing in saying, 'Oh, my baby.'

"And the baby broker said, 'Here's the mother, the mother's here.' And I felt like somebody had stuck a knife in my chest. Don't forget there was a television camera on my face so I kept smiling, because I had spent nine months advocating surrogacy, I had been on every national television show talking about how wonderful this was, telling people I was not a human being, I was a human incubator, I was only growing this baby for somebody else. While the doctor was sewing up the episiotomy he said to my husband, 'I'll put an extra stitch in there and get her nice and tight for you.'

"I remember them placing him on my stomach long enough to take photographs of him and that was the last time I held him. Even though the doctor promised me, 'This will be your child until you terminate parental rights, Elizabeth.' But he was whisked away from the hospital. So I was hysterical and crying and I never saw my son again except through a glass window one time for filming. I should have gotten an Oscar. When I saw it on television I couldn't believe how happy I looked. I'm smiling and my heart was breaking.

"I just kept stuffing down my feelings and saying that I was the ideal surrogate mother. I went on television and I felt like my face was going to crack. I kept saying it didn't bother me, my kids were fine. I had a whole list of things I couldn't talk about. The doctor told me not to talk about my husband losing his job as a result of the publicity, or that none of my relatives were speaking to me, or that none of the neighbour kids were allowed to play with mine. 'Don't talk about the fact that none of the people in your church are speaking to you ...' and the list went on and on.

"I was paid eleven and a half thousand dollars. The broker said, 'tell everyone you're getting paid ten, I don't want any other surrogate to be paid more than ten, I don't think they're worth it.' So I had to lie about what I was being paid.

"When Jason was eight months old I got a picture of him and he looked like me. I knew he was my son. It took me until I met Mary Beth Whitehead in 1986 to say publicly that I had never gotten over the loss of my son. I didn't talk about Beth.

"I am a relinquishing mother twice. I guess the thing that amazed me was that I had just as little control over giving Jason up as I did when I gave up Beth. My children lost a brother, in Jason. He lost the freedom to decide who would raise him. Jason is now eight years old and doesn't know I exist. He doesn't have the freedom to reverse the decision that I and his father made before he was born. He is a voiceless child.

"When he was eight months old I realised I had screwed up and I might not see him again and I couldn't remember what I did with the money. I didn't talk to anybody about it. I had spent a year and a half selling America on the idea of surro-

Weleda
Baby Care Products



gentle and effective
made entirely from
fine natural ingredients

Nappy Rash Cream
Calendula Baby Oil
Calendula Baby Cream
Calendula Baby Powder
and other products

Available from selected Pharmacies
and Health Food Stores
or from
FREEPOST NO. 125
WELEDA (NZ) LTD
HAVELOCK NORTH
TELEPHONE (070) 777-394

gate motherhood. So for about a year and a half I spent a lot of time drinking in the evening once the kids were in bed – I was a good Mom – and that's all I remember, falling in love with my bottle of wine. I guess I was pretty much a non-functioning human being.

"In Novemebr 1982 I had to give a speech and I started talking (feebly) about surrogacy. I talked to attorneys and psychiatrists. I still thought it was my problem, I had a defective personality because I couldn't carry off surrogate motherhood, but it still worked for everybody else. So I just said to them, 'You have to start thinking more about surrogate mothers, you're throwing away our feelings with the placenta.'

"That's why I formed the National Coalition Against Surrogacy, because there are dozens and dozens, probably hundreds, of women like Mary Beth Whitehead and myself in the United States who turned from human incubators into human beings. What I've learned is we can't ask women to have babies for other women and give them away. That's the bottom line.

"The baby brokers in America are going onto university campuses and lecturing pro-surrogacy. They're including literature in the freshman packet of information: 'Need money? Pay your tuition, help out an infertile couple. Have their child.' It's turned into an industry. The babies that are coming out imperfect – and when I say imperfect, I mean even the wrong sex – don't have any takers. Nobody wants the babies born with AIDS, or deaf. One couple ordered a girl and they wouldn't take a boy. The list goes on.

"The contract says only that the father is responsible for the child. It doesn't mean that he has to take it into his

I WALKED IN AND MY BABY BROKER HAD A TELEVISION CAMERA SET UP IN THE BIRTHING ROOM

home. It means that he has to provide for it financially. In the case of the boy that wasn't taken this couple had three boys at home and they had always wanted a daughter. So they gave the surrogate mother Clomid, which the fertility specialists said a lot of the time produces girls, but it also produces twins. So the surrogate mother had a girl and a boy. The father and his wife wanted the girl but wanted to put the boy in a foster home. The surrogate mother had three children under the age of five, her husband's a policeman and he said, 'We can't afford any more kids. She did this because we needed the money, not because we needed another baby, and another man's at that.' Every day for two weeks the mother and her husband went to the foster home to visit Aaron, and at the end of two weeks, the husband said 'We're taking our son home.' And then she went into court - she found a lawyer, thank God, who didn't say he wanted \$15,000 up front – and got custody and now she has four children under five and no idea how they are going to support them."

During the question time following Elizabeth's talk a number of issues came up. One questioner asked whether contracts made any allowance for ongoing contact. "Well, yes", said Elizabeth, "but

how do you get the couple to fulfill the bargain? They see it as a business deal, they paid you, now they don't want you in their life."

Baby Brokers are beginning to see educated, articulate women like Elizabeth as too "difficult" and too expensive. Women in total poverty are comparatively easy to control, exploit and keep silent and invisible. It is possible to extract eggs from women (by dangerous processes involving superovulation and an operation under anaesthetic), sperm from men (very easily by masturbation and ejaculation), fertilise the embryo in vitro (outside anyone's body) and freeze the resulting embryo, so any woman's womb will do for gestation – and the cheaper the better. Poor women can be paid less and are less able to make a fuss.

"There's one baby broker in Michigan who hires mothers from the welfare rolls. Forty-seven percent of his surrogates come from the welfare rolls, knowing that they have to terminate parental rights because there's no way they could ever hire an attorney. And when an attorney takes a case he wants a 'good' surrogate mother, he doesn't want a mother from welfare with her teeth missing. He wants the lady next door who can project an image of the poor victim. We've found that where the surrogate mothers are articulate and attractive and have beautiful children and husbands with good jobs, there's not a lot of trouble finding them an attorney. The ones who walk in with no education I don't have to say it."

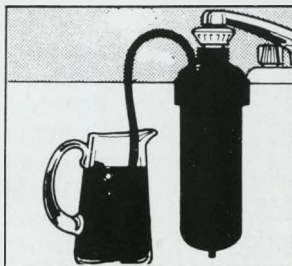
PURIFIED WATER AT A FRACTION OF THE COST

R/O Mini II

Removes 95%-100% of all chemicals

Not just a device to improve the taste of your water like the filters being offered today.

The R/O Mini II actually **PURIFIES** water. Don't settle for better taste alone.



R/O Mini II is a complete Reverse Osmosis Water Purification System.

- * More than just a filter
- * Produces delicious tasting drinking water
- * Is easy to install
- * Simple and convient to use
- * Removes heavy metals and chemicals

HEALTH AND FITNESS PRODUCTS

340 Sandringham Road, Auckland 3.
Phone (09)863 823 or 862 725.

ASA GALLERY

EXHIBITIONS

April 10th - 20th
Gallery I

ROGER STAPLES
'Object Lessons and Exteriors'
Gallery II

GRANT HOCKING
Gallery III

LEIGH MARTELLI
'Photographs'

April 24th - May 4th
Gallery I

JACOB LEIS
Gallery II

IAN FRASER
Gallery III

EIRLYS SHAND
'Gardens of the Heart II'

AUCKLAND
SOCIETY OF ARTS
13 BLAKE STREET
PONSONBY 1002
PHONE 784-160

Elizabeth has reached a point where she she hates talking in public about her experiences. Now there are other women in the US who can do it. "I feel a responsibility. I enjoy talking to people but I really hate doing this. I pretty well decided that this was the end of it. It's healing, but it's painful. Every time I talk to birth mothers I am able to work out more feelings that I have been hiding, that I wanted to deny. I'm working on my fears."

Several members of the audience expressed concern at the lack of attention given to the child. A social worker said, "The kids are being forgotten about. I work a lot with infertile couples who are exploring adoption. They are often looking at the donor insemination programme here and I raise with them the the question of what they are going to do when the child wants to know about the father. I'm finding that is just a whole area that is said to them but not really explored. It's something that increasingly, since adoption has become more open in New Zealand, has become very much there for children, wanting to know their origins. But it's not being heard in terms of the new birth technologies. The children are not being protected in knowing where they have come

I JUST KEPT STUFFING DOWN MY FEELINGS AND SAYING THAT I WAS THE IDEAL SURROGATE MOTHER

from, and their rights aren't protected."

So many questions arise, questions to which the baby business gives no attention. Like why do we have to have "our" child, as we have our house and car? Why do women feel such anguish at being infertile? As Sandra Tangri pointed out in "Who is My Mother" in the March *Broadsheet*, do we want babies to be commodities for the wealthy to buy, don't we have different values for people from those we have for consumer goods? And what about the idea of "the perfect baby"? Do we have the right to send a "faulty" one back, as we would a faulty computer? Again, don't we

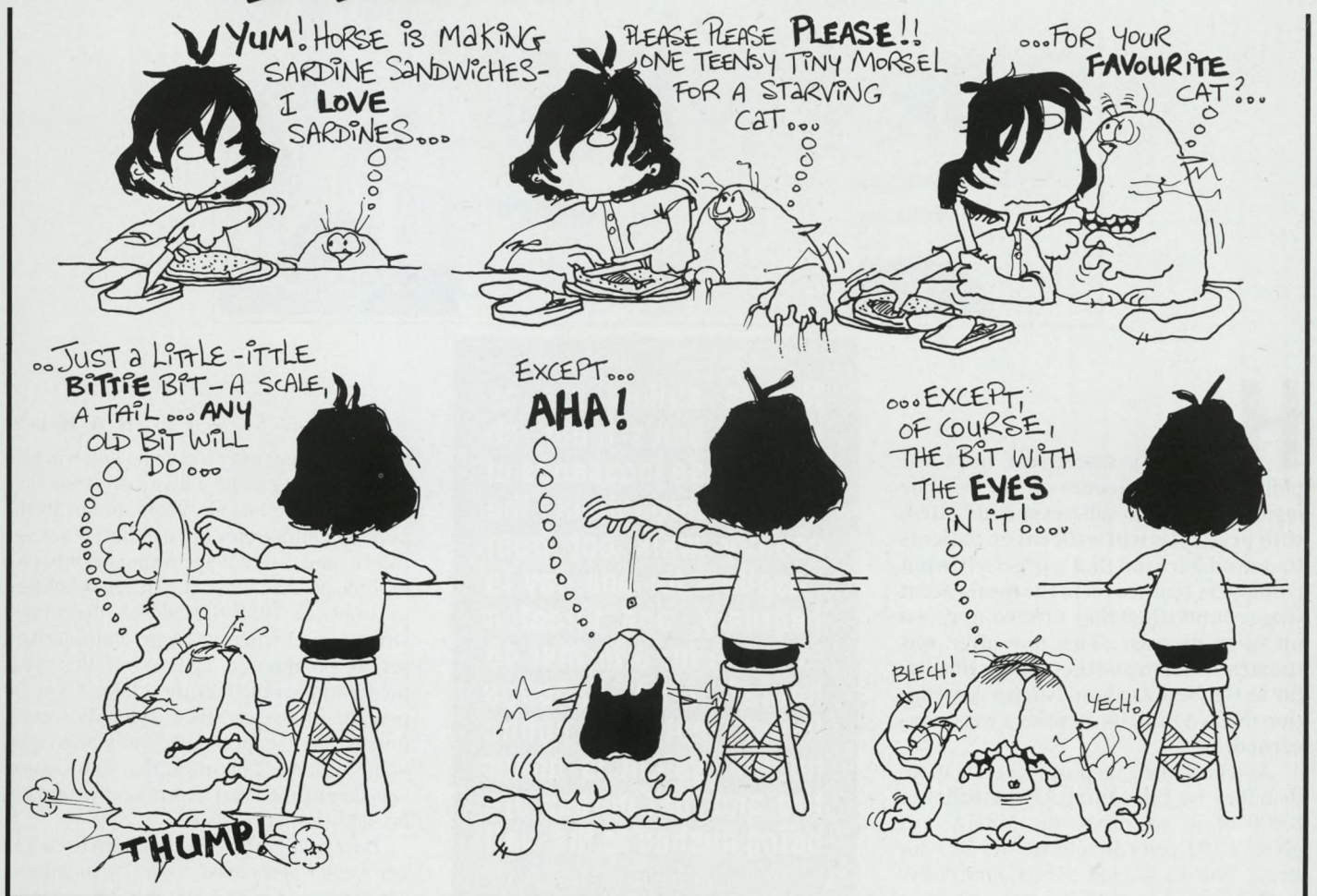
believe in different values for people and things?

Then there's the ethics of where the money is spent. It is common knowledge that infertility is increasing in younger women. Where is the research on causes and prevention? Where are the public education programmes, for men as well as women, on preventing sexually transmitted diseases (a common cause of infertility)?

Elizabeth was asked whether she thought her surrogacy experience could have worked if it had not been exploitive. She replied: "No. This is why it is so important for me to form the Coalition. Anyone could say, bad luck, Elizabeth, it didn't work for you but it could work for others. Why do we want to become a society that will expect women to give their children away? Why do we expect a woman to detach herself from a child who is attached to her? Why should we ask women to prostitute themselves for the happiness of men who have money in their wallets to buy a baby? I don't think surrogacy should work, I don't think it's good for our society, I don't think children should grow up thinking that women have babies and give them away." ■

THE SPOFS ON THE APALOSA

© LING 1989.



SCAR WARS

NURSES STRIKE BACK



Historically employers have exploited the consciences of nurses. The logic goes that no self-respecting nurse with principles will walk out on patients that need her, and that's precisely what employers banked on in the most recent wage round when they offered nurses a nil wage increase. This non-offer was the straw that broke the camel's back as far as the New Zealand Nurses Association (NZNA) and its members were concerned.

As it happened, employers got far more than they bargained for. After a ballot of 8,000 of its members, the NZNA was given a 93 percent vote for the 24 hour strike. Nurses around the country delivered the message that they were angry at

Nurses strikes are as rare as hen's teeth, so what made thousands of nurses throughout the country walk out from hospitals for one day in February, and threaten to strike for a further 48 hours? *Lisa Sabbage* found that the public health system is under fire and that nurses are being pushed to the wall

PHOTOS GIL HANLY

their treatment over the years and were no longer willing to give away ground.

During the last six years nurses in the public health sector have endured a wage freeze, and then a wage round of only two to three percent when the freeze was lifted in 1984. In 1985 the NZNA threatened strike action when its wage claim looked set to be ignored again, but that year mediation vindicated the claim for a 20 percent increase. Since 1985, however, nurses have experienced only managed wage rounds. This time the Association was determined that its workers would not be sold short yet again.

Last year NZNA filed a claim for a \$30 per week flat increase for all its members. The response in the October award talks

with employers (the State Services Commission and hospital general managers) was a counterclaim that not only included a nil wage offer, but also proposed measures which attacked nurses' working conditions under the guise of "restructuring" hospitals.

Nurses in the private sector have also been hard hit by similar cost-cutting and restructuring by employers. According to New Zealand Nurses Union (NZNU) organiser Jane Adams, negotiations with the Private Hospital Association (PHA) were marked by attempts to cut back nurses' penal rates and make the awards more flexible so that nurses could do cleaning as well as nursing tasks. Not surprisingly the PHA was not willing to give a realistic wage increase even though one of the major negotiators at the employers' table is Presbyterian Support Services, which has a very progressive image in the community at large.

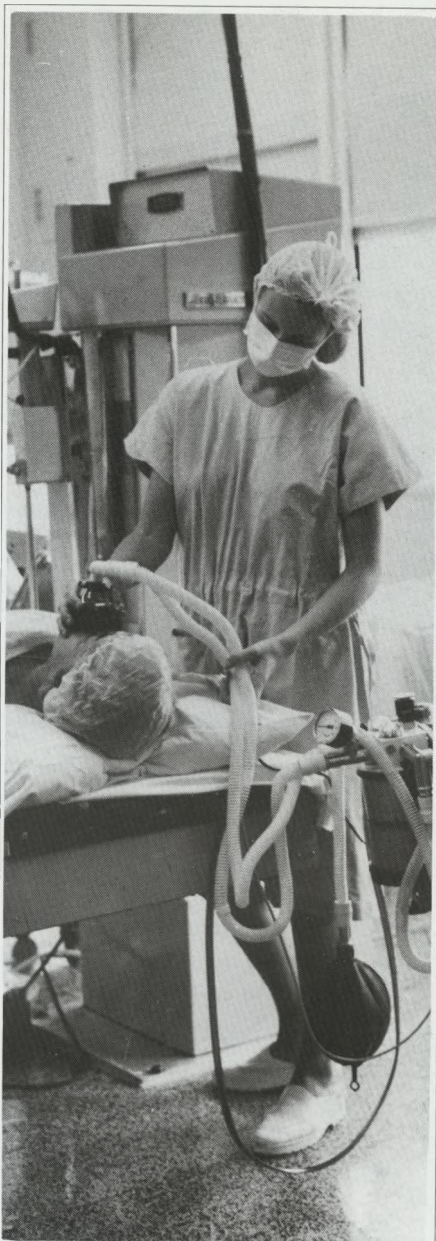
Employers in the public sector wanted to remove all nurses above charge nurse level from the nursing award; abolish annual increments and replace them with a minimum and maximum rate of pay (to be decided at the general manager's discretion); delete all definitions of nursing work; and withdraw transport assistance and transfer provisions. The worst attack of all was the employers' proposal to abolish penal rates, which nurses receive for working night shift, being on call, and working Saturdays and Sundays.

According to Helen McKenzie at the NZNA these proposals would have effectively *reduced* the amount of money nurses receive each week. They represent a major attack on conditions, particularly those of workers at the lower part of the wage structure.

One of seven charge nurses in Auckland Hospitals's critical care unit, Cecilia Lynch, echoed these concerns. "One of the negotiators described penal rates as anomalies, yet they make up something like 25 percent of nurses' wages. To survive we have got to work weekends, we have to do night duty. The nurses in my unit work one week in every four on night duty and often they work more than that. For time and a quarter there's certainly no other incentive to do it."

Rogernomics hit nurses hard on more than one front. Legislative changes and the government's recent health budget cut of three percent have underscored a strategy to "restructure" hospitals, a euphemism for cutting costs and increasing profits.

In 1988 the State Sector Bill was introduced and with it an amended Area Health Board Act which handed power over to general managers (GMs) of hospitals. In effect nurses are now employed by the GM of their hospital rather than the hospital board, and hospital boards have been replaced by Area Health Boards. The approach of GMs to health services is one of cost efficiency rather than service efficiency, and nursing staff are often considered purely as units of production. Nurses



"We need a lot of good reliable equipment, not because nurses sit down and watch monitors all day, but because often having reliable equipment is an important safety factor. We've had alarms and monitors in the unit fail on patients ..."

are concerned that no medical related experience is required for the GM position and that many managers don't really know the guts of what is happening in the work areas they're supposed to be managing. What's more it is difficult to assess who GMs are accountable to.

From a nurse's point of view the redistribution of power into the hands of general managers is symptomatic of a total shift of emphasis within the public health system. Nurses have found the whole hos-

pital hierarchy changed. Prior to "restructuring" nurses were supervised by charge nurses, who reported to supervisors or specialist supervisors, now that flow on and promotion structure has disappeared. This has long term ramifications for the public health system in that it is becoming more difficult to actively present nursing as attractive to young women and men when the wage and career structure is so bad. An inability to recruit new nurses perpetuates the downturn in services offered, and so a vicious circle begins to spin.

For nurses on the job Cecilia Lynch says restructuring has resulted in massive change. "I can only speak of my experience at Auckland Hospital, but in the last couple of years since restructuring started a number of levels have just been taken out. In the past I had a supervisor above me, an assistant principle nurse and principle nurse. There were actually various levels of supervisors at the hospital, but now all that has gone. The structure has been made really lean, in fact almost too lean, but nurses have taken responsibility for being more effective and efficient.

"We have seven charge nurses in the unit, and to some non-nursing people that would sound excessive, but we're the largest critical care unit in the country. Charge nurses cover 24 hours a day, and you have to have that sort of expertise on the floor because of the job's unpredictability and the fact that we have such a turnover of staff. There is always a lot of education work going on with the experienced nurses teaching the newer nurses how to cope. I don't think people realise the ramifications of making non-nurses manage nursing. There's little enough education work as it is now, but without it the whole place would fall apart."

Nursing staff are adamant that all nurses above charge nurse level must remain within the nursing award. Employers maintain that having senior nurses out of the award and entering personal contracts of service with hospitals would give nurses more "flexibility" i.e. better pay and conditions. The NZNA points out that the award sets a minimum wage level and employers already have the flexibility to pay more. The implication is that employers are actually seeking the ability to pay less than the award. Placing senior positions outside the nursing award also opens the way to employing people without nursing skills, and aligning them with employers.

Helen McKenzie offers some insight into what may lie behind the restructuring of the country's health system. New Zealand spends per person one third of what the United States government does on health and half the average of OECD countries (basically western countries).

Yet employers are implementing models and structures from overseas that have turned public hospitals into profit-based systems of medical care.

"What is being followed is the Griffith Model from the United Kingdom where hospitals are heavily into employing retired army officers or big business types because of their management expertise. The fad seems to be to talk about the health industry which makes the hair stand up on my head. They believe if you can manage a car factory, you can manage a hospital. We believe it's a little more complicated than that.

"We don't dispute that the health service has been badly managed and that changes are needed, but employers are trying to do things done in other countries without the same technology and resources. People are galloping hell bent down this road when there is not a great deal of evidence that it will result in a more efficient health system for the people it is supposed to be servicing, although it may be more efficient for suppliers to the system. It is difficult to know whether the government is setting us up to fob us off."

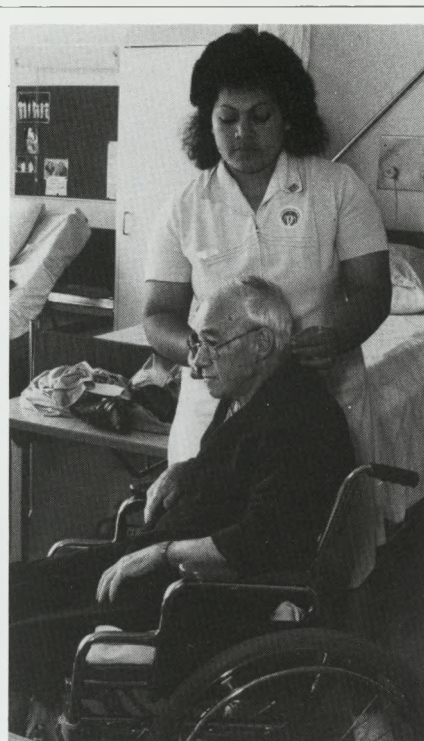
The emphasis is that although the wage round was a catalyst for the nurses' strike action, it was not the only reason. The negotiations became tied up with a powerful concern for what is happening to the public health system, and a feeling that nurses have not been listened to. The NZNA felt that the employers' counterclaim would ultimately reduce the standard of care nurses are able to give in the system.

"If employers continue to offer low wages and encroach upon working conditions, ultimately the health of the population as a whole will suffer. There are things that do need to be changed but there are ways of doing it, by consulting with the people involved. Authoritarian models have to change. Politicians have lost sight of the fact that the service delivered to people is what's important. Certain steps have to be followed. If you try to chop out one part of those steps, the final service is poor.

"Nurses protest with their feet, they leave for work in Saudi Arabia or the United States and that means the state loses out twice, first for the cost of education, and then in finding replacements for experienced workers who have learnt to think and problem solve."

Cecilia Lynch reiterates this point. "The care does suffer, but I think you have to be a nurse or patient to realise that, because how do you measure it? Nurses have been saying for ages that there is wastage and inefficiency right across the whole spectrum, but it is important to account for that.

"There are lots of areas that can be cleaned up, but of course when employers talk about cuts they think of nursing wages because that makes up the major part of the budget. I think nurses are now looking to middle and higher management and see-



The emphasis is that although the wage round was a catalyst for the nurse's strike action, it was not the only reason. The negotiations became tied up with a powerful concern for what is happening to the public health system, and a feeling that nurses have not been listened to

ing the incompetence, yet we are the ones paying for that incompetence. Managers are not being held accountable for their decisions in handling such large budgets."

Lynch suggested some inexpensive steps that managers could take toward efficiency. A monthly print out of what's being spent in each unit would be useful as it would identify where the money is going. Rationalising pharmaceuticals could also save hospitals thousands as there are many ointments, lotions and potions that could be replaced or removed from ward stores.

Traditionally critical care wards have been kept in place along with delivery suites on the rare occasions when nurses have gone on strike in the past. This year however the dissatisfaction of critical care nurses at Auckland hospital was such that they were prepared to join the strike, although at the eleventh hour they decided

not to walk from their ward.

"There are huge dilemmas for critical care nurses around withdrawing their labour, so for them to be willing to do so says something in itself. Apart from the pay issue where nurses are underpaid and undervalued because nursing is seen as women's work, the sheer hard work that we do takes its toll. When you have spent years of working with a certain degree of jet lag because of all the shift changes, which research proves that nurses do, it's demoralising to be faced with not having the resources to do your job properly. It wears you down. All of these things combined to push us to the line. Striking was one way that nurses could make a strong statement about how we felt. There were nurses in the unit with 20 years experience who have never considered striking, but they were just so angry and they saw the issues as so important. It was not just a pay issue, but an issue about being treated as professionals."

Cecilia Lynch says that while the public is unaware of it nurses are faced with the consequences of being under resourced every day. "We need a lot of good reliable equipment, not because nurses sit down and watch monitors all day, but because often having reliable equipment is an important safety factor. We've had alarms and monitors in the unit fail on patients and the only way we would be able to get these replaced would be to throw them onto the floor. It is just appalling that we should have to feel that way. What does that do to our morale as nurses?"

Some of the equipment, explains Lynch, is so old it's like doing washing by hand rather than using an automatic. Consequently a lot of time is consumed maintaining and physically monitoring equipment, time that could be better spent with patients and relatives.

That the government is not redistributing its funding to other public health services is painfully obvious to nurses. Many patients in the critical care unit have diseases of poverty, says Lynch. "In winter you can line up all the little brown babies with respiratory diseases from living in overcrowded situations. Those babies are actually put on life support units because they can't maintain their own breathing. These diseases are life threatening they really are, but I don't see what's being done out there in the community. We witness the end of that process, that lack of resources in the community."

If critical care nurses were prepared to strike for the first time, there was also a new willingness to take action amongst NZNA members in rural areas, historically a more conservative membership. Ballot results revealed overwhelming

support for the strike whereas four years ago an NZNA ballot to strike was carried by the urban vote. Helen McKenzie puts this new rural activism down to the fact that the small towns have been hardest hit by the economic recession. She says that in some small places nurses are the last remaining paid workers in the area and many families are depending on that single wage coming in. For many of these people, McKenzie explains, the employers' non-offer had very personal implications.

After the 24 hour strike the NZNA went back to the State Services Commission and negotiated for 20 hours until they reached an agreement they felt their members would be happy with. At that stage notice of the 48 hour strike was withdrawn.

So what did the nurses end up with?

The settlement involves flat weekly increases of \$12 for nurses earning up to \$24,000, \$13.50 a week for those earning up to \$30,000, and \$6 a week for those earning over \$30. Helen McKenzie acknowledges that some nurses were not happy with the settlement but stresses that it has introduced a new democracy into the health service. The employers have agreed to efficiency studies to be done jointly between unions and Area Health Boards, and have conceded that there are ways of saving money other than cutting nurses' salaries.

The other point to remember is that the term of this award ends on November 9 when negotiations will start all over again.



... the employers proposals would have effectively reduced the amount of money nurses received each week

The NZNA will begin formulating another claim this month. McKenzie thinks that there is a need to get away from yearly bargaining under the present system which is an adversarial one, and look at the possibility of three year agreements with employers.

Many nurses believe that the government needs to re-think its whole attitude to the public health system. Cecilia Lynch shared her thoughts:

"I think the government has got to review the way it spends money on health care. It has to realise the need for more money and that resources have to be more

equally distributed right across the community. Not enough money is being spent to start with, and there are lots of figures that show that New Zealand underspends per capita on health. It's a personal opinion but I think what money is spent is being misdirected. If we can afford to give triple bypasses and thereby imply that a person's life is viable near its end, then surely life is as viable when people are adolescents and children. Resources must be put into preventative health care.

"We need people in decision-making positions with the skills and understanding of health care to make them. We've had so many reports and inquiries (the Mason Report into Psychiatric Services, the Cervical Cancer Inquiry), that actually prove that our administrators have not been competent to do that, and what happens to these people? They disappear, they're not held accountable. Nursing is cleaning its own act up, but so must every one else.

"You've got to remember that ultimately the management is responsible for providing a proper standard of health care to the public. They are responsible for patient services in the hospital, that's what they get paid for. You can't put that level of responsibility personally on to a nurse who gets paid \$28,000 a year, (incidentally a senior typist at the hospital gets paid \$25,000 a year). And if nurses are so important, which is what the threat of a 48 hour strike made everyone realise, then we should be recognised and valued accordingly." ■



Financial Planners Financial Advice

- Susanna Stuart •

Phone: 774-264
for a Consultation

We All Need To Know About:

How to Plan
Savings
Home Ownership
Superannuation
Investments

Learn about these and
other financial areas
through our free
seminars

**GARDNER,
BRADLEY,
O'NEILL**

115 GRAFTON RD. GRAFTON.
P.O. BOX 37425. AUCKLAND
TELEPHONE (09) 774-264



59 Brougham St
Mt Victoria Phone
(04)842 420

Tues to Sat 11am-2pm 6pm-10pm



Cameo Associates

*Independent Financial Advice
and Services for Women*

Need Financial Advice?

Get independent
assistance from women
you can trust.

CAMEO

- Financial Planning
- Superannuation
- Insurance
- Investment
- Tax Returns

Phone us now for
Free Consultation.

Ph (04)859 224
1st Floor, 130 Cuba St
PO Box 6165, Te Aro Wellington

Cameo . . .
working in women's interests



PORNOGRAPHY



The terms of reference for the inquiry included: examining present legislation with regard to criteria for restricting material of different types (film, books, videos etc); the nature of any restricting bodies; and what non-legislative procedures should be adopted to counter restricted or prohibited material. They were also asked to consider the effects of technological developments (eg satellite transmission between countries) and "indecentcy" in connection with liquor licensing.

A SUMMARY OF THE REPORT

Over 700 written submissions from a wide variety of individuals and groups were received, about a hundred of them at hearings around the country. Committee members talked with people administering the present laws and consulted widely overseas. Women Against Pornography (WAP) arranged for Catharine McKinnon to visit New Zealand (see interview in December *Broadsheet*.)

The committee grouped debate and discussion about pornography into three broad areas: liberal, conservative and feminist. Maori and Pacific Island viewpoints emphasised the loss of dignity that women experience when portrayed in pornography. Maori women pointed out to Inquiry members the difference between the sacred portrayal of sexuality in Maori works of art and the pornographic portrayals of sex so common in Pakeha media. Both Maori and Pacific Islanders want more involvement of their own people in the mass media.

People's belief in the importance of education came through the submissions strongly, although there were different emphases on the content and manner of education they wanted. Many submissions also spoke out strongly against the amount and graphic nature of violence in the media now.

The committee used a definition of pornography arising from feminist analysis. Pornography is seen as sexually explicit material which is demeaning to women (and sometimes to children or men). The definition is spelt out in more detail in the report and encapsulates a belief that pornography is damaging. The report states that the harms of pornography and violence, both in affecting men's behaviour and attitudes and harming women directly by the way we are presented, are supported by evidence in the literature.

Recommendations for legal reform are detailed and complex. They begin with one to abolish the three current laws that deal separately with printed material, film and video and replace them with one law dealing with the classification and rating of all materials. The ultimate standard of assessing any work is to be the

The report of the Committee of Inquiry into Pornography is called, simply, Pornography. It was released in January after a year of work by the committee of three consisting of Joanne Morris (chairperson, senior lecturer in law at Victoria University Wellington, Hilary Haines (until recently deputy director of the Mental Health Foundation, now lecturer in Women's Studies at Waikato University) and Jack Shallcrass (recently retired Reader in Education at Victoria University).

likelihood of injury to the public good, as presently used in the Films Act. "Indecency" as now applied to written material, will be dropped.

Certain material, it is recommended, should be seen as "injurious ..." as a matter of course. Two types of material are defined as likely to be injurious to the public good: child pornography and extreme violence. Later recommendations suggest penalties and forfeiting of material and gains from making, selling or promoting child pornography, to be included in the Crimes Act. Another group of materials are *presumed* to be likely to be injurious to the public good: sexual violence, bestiality, necrophilia, coprophilia or urolagnia, with, in this case some discretion left to the classifying or restricting body. Outside of these categories the decision-making body will decide what is injurious, they are not provided with a "shopping basket" of forbidden fruits.

The committee recommends the formation of one body, backed up by an educational and research section, to make all decisions about classifying and restricting material. This body would be administered at first by the Department of Justice and perhaps later by a new Ministry of Arts and Culture. Decision makers would be salaried appointees working on three year terms, with a maximum of six years, all of equal status and representing an "appropriate" mix of gender, ethnicity and experience. A formal complaints system with powers to recommend examination or re-examination by the classification body would be designed to discourage frivolous requests, but inexpensive to use. An appeal to the High Court on a question of law about a decision of the Review body should be able to be made with the consent of the Minister responsible for classification; and a further appeal should be available to the Court of Appeal.

A single review body is recommended, made up of nine people, four of these appointed on the recommendation of community groups. No minority group should be excluded from use of the processes by cost.

A further recommendation suggests that the Video Labelling Body be extended to become a film and video labelling body. This would mean that not all entertainment films would need to be examined prior to release by the classification body, as they presently are. Instead, the system developed for video rating and classification would apply to films as well.

Classification would apply to all materials and some additional ones, such as certain printed material (eg pornographic magazines), would have to obtain classification before being released. The types of age restriction available would be uniform across media. The restrictions recommended are R18 and R16 (and in the case of films for public exhibition, the additional categories RP18 and RP16, meaning that young persons no more than five years underage can be accompanied to such a film by parent or guardian). The rating body would make use of the existing video labels

for both films and videos: G, PG, Recommended 13 and Recommended 16. Promotional material (eg, posters, video "slicks" or covers) for works requiring rating or classification should be rated or classified for display purposes, as suitable for general display, suitable for restricted display or prohibited from display.

The Committee recommends that increased police priority be given to breaches of the classification laws; that references in criminal laws to "indecent" or "obscenity" be replaced with terms that focus on the nature of the harm caused by the criminal conduct; that the standard of entertainment offered at venues that are not public facilities, eg, strip clubs, be aligned with the classification standard so that performances "likely to be injurious to the public good" are unlawful; that the standard of entertainment offered at public facilities like hotels should be such that it is unlawful to present material that is insulting or offensive to people who are entitled to enjoy the facilities. Licensed venues showing entertainment that falls below the appropriate standard should have their liquor licenses removed.

The committee suggests the Human Rights Commission is able to deal with complaints about pornography as sex discrimination under present law, and asks that the current revision to the Human Rights Commission Act investigate ways this avenue could be developed further.

The report acknowledges that legal action can only be part of an anti-pornography strategy and devotes a section to educational and social strategies. It recommends supporting existing and introducing new educational measures for children, young people and adults, in schools, universities, adult education classes and through public education programmes. A particularly important role in educating the public was seen for the classification body and the Human Rights Commission. A media literate public, well educated about human sexuality, sex stereotyping, demeaning treatments of women and other minorities as well as the misuse of violence in entertainment is seen as the best defence against harmful media effects. The Committee made a number of specific recommendations for educational programmes with this aim in mind.

A further defence against pornography, says the report, lies in the fair representation of women in the media, at all levels from administration to programme production. It recommends equal opportunities policies for broadcasting interests and financial encouragement to women programme makers, as well as enforceable programme standards.

Women Against Pornography (Wellington) responds.

Women Against Pornography (WAP) have been active in promoting a feminist perspective and solutions to pornography over the past five years. When WAP was first formed the pornography debate was primarily between moralists concerned about nudity and "sexual deviancy" and liberals advocating absolute freedom of speech. Given those beginnings, the inquiry report is an important milestone for the feminist anti-pornography movement, although still not the final solution.

WAP and a range of other groups (including some unions, YWCA, Women's Electoral Lobby, Rape Crisis, Refuge, Labour Women's Council) have come out in support of the report, which has incorporated key recommendations made by these groups.

Positive aspects of the report include:

- Recognition of the effects of pornography on women and children. "The exploitation and demeaning of women in pornography, in advertising and in the culture of violence are living symbols of an unequal, sexist society."
- Spotlighting the profit levels of the pornography industry throughout New Zealand and overseas.
- Clearly throwing out the "indecent/obscenity" approach in favour of a feminist concern about subordinating women and causing harm. The inquiry report clearly distinguishes between erotica/sex education and por-

nography. As result, Patricia Bartlett is opposing it.

- Repealing current laws such as the Film, Video and Indecent Publications Acts in favour of one comprehensive and consistent piece of legislation.
- A more accessible system for complaints.
- More community representation in the decision-making structures.
- A civil rights approach to pornography through the Human Rights Commission Act, which would enable women to seek compensation from pornographer for: assault linked to pornography; coercion into pornography; forcing pornography on a person; and defamation through pornography.

There are some areas of concern in the report that WAP would like to see improved. Firstly, while the report agrees with our definition of pornography in terms of subordinating women, the committee has not incorporated that clearly into the legal definition, which has focused on child pornography, violence and "being likely to be injurious to the public good". Secondly, the report's proposal for the classification/decision-making body to be set up by the future Department of Arts, Culture and Communications denies that pornography is primarily a human rights issue. Further, the problem of how to deal with videos is not address fully – the report recommends the use of a labelling body, which is dragging on parts of the old system. Nor is the technology system addressed: the committee seems to have avoided this issue as being too difficult to deal with. The concept that women have to pay to submit material to the complaints body, as has been the case in the past, is not consistent with the committee's feminist stance. Finally, the report suggests that age is a factor in determining what is pornographic. WAP believes material is either pornographic or it isn't – age should not come into it.

WAP found various other measures recommended by the report to counter pornography positive. For example, legislating sex education in schools and outlawing discrimination on the bounds of sex is recognition that education needs to go hand in hand with legislation. WAP's campaign will now be to get major aspects of the report implemented and lobby for improvements in areas we're unhappy about.

Rosemary Barrington, a member of the present Indecent Publications Tribunal since 1985, makes a personal comment on the report.

Let's assume the major legislative recommendations of the committee's report are translated into law. What would this mean for somebody doing the kind of job I've done in my spare time for the last four years as a member of the Indecent Publications Tribunal?

I'd be one of a pool of full-time appointees looking at all media: films and videos as well as books and magazines. A job made up totally of the seamy side of life! There would be education and research staff to help provide information for classifying material. This would be a big help. There would also be an obligation and a structure to consult with community groups before coming to decisions. (This is sometimes done now by Tribunal members but on a random basis.)

How we arrived at decisions would be decided by the pool of appointees and the desirability of collective decision making would have been stressed when we were appointed. No judge would be chairing as at present, and indeed the adversarial context of present proceedings would be reduced, with more scope to seek specialist advice when required. (Only occasionally does this happen at present.) In general the whole decision making process proposed appears much more open and accessible to the public than the present system.

What about the legislative criteria we would have to apply to material? While there would be a move away from the moralistic emphasis of indecency, we would still have the difficult and sometimes controversial task of deciding whether material was "inju-

rious to the public good" (the present test). However we would be assisted in this as material depicting children, or extreme violence or cruelty would have been legally mandated as injurious (this kind of material would be most unlikely to be passed by the Tribunal now); and sexually violent and several fetish activities would be presumed to be injurious. This still leaves open the question of sado-masochistic material, although here also the law would provide greater specificity than at present.

The factors to be balanced in reaching a classification would change, particularly for written material. Proposed factors extend to the extent and degree to which material demeans individuals, of particular classes based on sexual orientation and disability. This new emphasis on demeaning or lowering the dignity of individuals and groups is a less stringent test than the denigration test which can be applied to films and videos at present. It is not however available for books and magazines although the Tribunal has tried to use it. "Demeaning" is also likely to be established by the individuals/classes themselves - those bearing the affront of the material.

Our workload of printed material would probably increase, as

all New Zealand printed works of a certain type (unspecified) would be submitted for classification before release. It is years since any New Zealand printed material has been before the Tribunal.

All serial publications containing pictorial or photographic content (*Knave, Fiesta, Playguy, Mandate, Inches*, etc - ie the "girlie" and some "boyie" magazines) would automatically be deemed to warrant classification before release. The present inconsistency of seeing magazines on unrestricted sale in bookshops then weeks later making a decision at a Tribunal meeting on that same magazine would be avoided, but looking at all copies of every serial magazine imported into the country would involve a lot more work. What of all the back issues of magazines which are now available new, secondhand or by mail order? They would have to remain available, unless we wished to become a grossly censorial state. "Pulp" novels defined largely on the basis of the publisher would also prima facie (as a matter of course) warrant classification.

Would I survive a three year term in this full time job, be happy, and have a fulfilling sex life? I doubt it? ■



■ HAMILTON

Waikato University Continuing Education Health Advocacy and Lobbying, Sat 18 April; Honouring our Foremothers, four Thursdays from 6 April, beg 7.30; Nga ahua-tanga mo nga wahine maori e hiahia ana ki te tiaki ki te whakahaere nga Kohanga Reo me nga komiti a iwi, 3-4 and 10-11 April. For more information Phone 62889, Extn 8195 **Patients Rights Advocacy Meetings first wed of month at 7.00pm**, 65 Tawa St, Hamilton, phone (071) 435-837 **Lesbian Links Tuesdays 7-10**, phone 80341

■ WANGANUI

Lesbian Line available for info and support on Mondays, 7-10pm, phone (064) 56833

■ DUNEDIN

YWCA 97 Moray Place. P O Box 5146, Dunedin. Childcare centre, programme director and community youth worker. Nearly new clothes shop and hostel accommodation (mixed). Ph 776-781.

■ NATIONAL

Not the 1990 Calendar! Produced by the He Taua/Atac Coalition. \$10 plus GST per copy to P O box 68553, Newton (Auckland) Tamaki Makaurau

Women Against Pornography Latest policy available in a booklet called "Speaking Out - an anti-pornography proposal." This is a good overview of WAP's definition of pornography and what can be done about it legally and non-legally. Cost \$1.50. Write to

WAP, Box 475, Wellington for a copy.

Long Tern Care in Auckland This survey of elderly people in public and private institutions was researched and published by the University Geriatric Unit of the Department of Medicine, Auckland University. It is available for \$7.50 from Dr R Bonita, University Geriatric Unit, North Shore Hospital, Private bag, Auckland 9.

Discrimination Survey This is being conducted among lesbians and gay men by way of a confidential questionnaire covering employment, housing, insurance, social services and health, equality of legal status and more. Copies available by phoning (09) 390-789 Extn 851 or writing to Discrimina-

tion Survey, P O Box 6663, Wellesley St Post Office, Auckland.

Empowering to Transform Reports, resources and reflections arising from the Women's Ministries and Spirituality conference held at Rangi Ruru Girls' School, Christchurch last year. Cost \$11.50 plus \$1 p and p. (It will also be available from some bookshops - the special offer applies only to Women's Resource Centre sales.)

Women's Festival Five days from 19 - 23 April. Near Blenheim, site details postered in Blenheim. A celebration with music and fun. All women welcome. Bring a tent and camping gear. Cheap. More information from Becky (0818) 7526.

Martial Arts Ever wondered about the difference between Tai chi and Tae kwon do? An introductory weekend camp showing customs, habits, history and giving practical workshops in at least six of the main martial arts will be run by women black belts, 28-10 April at Swanson, Auckland. \$65 waged, \$50 waged. Contact: (09) 435-550, Kerri May, or write to Box 22767, Otahuhu, Auckland.

■ INTERNATIONAL

Directory of Women's Media 1989 edition available for US\$15 from WIFP, 3306 Ross Pl, NW, Washington DC 20008, USA

Pink Ink is inviting lesbian and gay writers to contribute to an anthology of recent lesbian and gay writing to be published late 1989. Closing date for contributions: 30 April. Write to: Pink Ink collective, P O Box 378, Newtown 2042, Australia.

Journal of Women's History Beginning May 1989 from Indiana University Press. Indiv subs US\$20, Institutions US\$40 to Indiana University Press, 10th and Morton Sts, Bloomington IN 47405, USA **Scratches Records** Specialises in women on record, 91 King St, Newton, NSW 2042, Australia.

Women's Sailing Holidays On a 35' yacht off the south of England. Contact: 27 Radcliffe Rd, Southampton, SO2 0PH, England.

Womongathering A festival of Women's spirituality, 19-21 May, Pennsylvania, USA. Campfest music festival, 25 - 29 May. For information on both write to: Campfest Festivals, Rf3 Box 185, Franklinville, NJ 08322, USA.

Continuing Education

CENTRE FOR CONTINUING EDUCATION

APRIL SEMINARS

● **WOMEN AND WORK ISSUES**
Saturday 8 April Fee \$13.20
Topics will include the *Parental Leave Act, Sexual Harassment in the Workplace, Equal Pay for Equal Value etc.*

● **SIGNS & SYMBOLS**
April 14-16 Fee: \$88
Developing personal images and symbols through writing and art work. Participants need not have any artistic ability or training.

● **MENTAL ILL HEALTH- AN INDIVIDUAL OR A FAMILY PROBLEM?**
Saturday 15 April Fee: \$27.50
(Concession for family group)
Developing strategies and support in coping with mental ill-health.

For further information contact the Centre for Continuing Education, University of Auckland, Private Bag, Auckland. Telephone 737 831 or 737 832

Passionately Political

PART TWO

THE FIRST PART OF
THIS INTERVIEW FROM
WOMAN OF POWER WAS
PUBLISHED IN THE
MARCH BROADSHEET.

In "Not For Lesbians Only" you discuss the ways in which lesbian feminism is a political critique of the institution and ideology of heterosexuality as a cornerstone of male supremacy. Could you talk more about the political reality of lesbian feminism, which many still view as simply "a personal life decision" or "cultural phenomenon"?

Around lesbian feminism there are different stages going on globally, but it is an area where quantum leaps have occurred in the US and some Western countries. It is starting to happen in some other parts of the world now, too, but it's hard to see yet what form that will take.

Feminism took the first leap in saying that all of our private lives have political implications. Lesbian feminism says yes, our lives *do* have political implications and this includes sexuality. Sexuality is so much a part of the core of our lives that lesbian feminists realised every woman needs to understand how heterosexual domination has shaped her life. This isn't to say every woman must be a lesbian, but you need to see that even your sexuality is shaped by the culture. Therefore, as feminists shape new identities, we must also examine our sexuality – whether you become a lesbian or a heterosexual who understands herself sexually in a new way – you have a whole new possibility of understanding yourself. Being open to lesbianism often opens the whole core of a woman's being; by using sexuality to get to that core you can open up your whole life to new dimensions and possibilities in other areas as well.

Lesbians as a group have said "this is exciting and wonderful" because we as women can create a whole new love of ourselves through this process. Unfortunately, as with any quantum leap, trying to sort out the politics of that and the personal pain has been difficult. Many women are still so threatened by the thought of losing their last thread of legitimacy in patriarchy – their heterosexuality – that they haven't experienced this excitement. What I find encouraging is to observe over and over again the way in which women gain their personal power through coming to terms with their own sexuality, which can release them from one of the powerful ways in which the culture holds women down. I'm not anxious about where they go from there – whether they become lesbians or don't become lesbians, whether they are lesbians for a while and then become involved with men – as long as each woman keeps the sense of defining her own power that has come



PHOTO JOANE BIREN 1987 REPRINTED FROM WOMEN OF POWER

CHARLOTTE BUNCH

*Being political
involves all the
interactions of life, and
necessarily means growing,
changing and evolving
according to what you
learn and do*

from that experience, and the realisation that women must shape and be whoever we want to be outside the limits set by patriarchal culture.

Of course there are cultural, economic, and political limits on what individuals can do, but what is vital is that the core sense of who you are becomes something that you take into your own hands. You can't change how you were shaped by society but you *can* take it into your own hands and determine where to go with who you are. And sexuality is crucial to that. I see this process happening now in Third World countries since I'm out as a lesbian and meet other lesbians. Many are having such experiences and trying to figure out how to incorporate them with the political and economic realities of their countries. It's often harder there.

It is not easy to come out publicly in the US, but we don't have a government that actively jails us for being homosexual. In many Third World countries where the feminist movement is very small and women are just trying to create this space, it's very hard to know how far they can go publicly because lesbianism is used to discredit them. The smaller the movement is the more vulnerable it is, and the more repressive the government, the more difficult it

is to figure out how to assert that space publicly. I don't know how this issue will manifest itself in the long run because it's a mistake to assume that it can take the same form it has taken in the West. But what's exciting for me is that the personal process is being recognised as one of the quantum leaps of feminism.

How would you relate this quantum leap to the political reality of separatism – can there be an independent stance that shapes new political theories without inevitably leading to isolation and powerlessness?

I view separatism primarily from a strategic perspective as a political organiser. Part of the problem is that when we say *separatism*, there are many different concepts of what we mean. Some people approach separatism as a vision and mean something different from me. I approach separatism from the point of view of a group deciding strategically to turn inward and work only with a limited constituency – whether that's only women, only lesbians, only women of colour – in order to achieve certain goals. These goals can be many things, such as to build a base of power from that group or develop a particular ideology that you feel has to *come* from that group, and which the group needs to be together alone to produce.

Both of these ideas we had in the Furies, a lesbian separatist collective I was part of in Washington, DC in the early seventies. We were building a base of lesbians and creating an ideology that came from the experience of lesbians. But if you're doing it as a political strategy, it's almost inevitable that after you achieve a certain amount, you want to put it back into the world. Well I shouldn't say inevitable – there are people whose vision is to work with just one group, and they don't necessarily care how it affects anybody else. I can respect separatists who really are separatist – who decide to work with only one group to build its strength and visions and who put positive energy into doing that. But when you say you're a separatist, and your energy is *really* focused on putting down everyone else, then you get lost from the reasons for being a separatist. For me, the goal is to interact with the whole of society because I am very interested in how it all fits together.

In the Furies, I felt that after we got to a certain point in the development of our ideas, we needed to bring them back into dialogue with other women – with non-separatist lesbians as well as with non-lesbians – to see if we could influence how they saw the world. I felt that we were stagnating because we had so little interaction outside of our group of 12 people, which was not a large enough base on which to build a lesbian politics. We could have remained separatists and broadened our base with other lesbians in some other ways, but we decided to move out into the world rather than stay together as a group.

Women who were in the Furies started Olivia Records, *Quest*, and several other projects which enabled us to move our vision into another mode. What's important to me about separatism is that people be clear what they're being separatist for, and do what they say they're doing, to build the strength and ideas of the group that they care about. Separatism has a negative image for many people because so much of it has been around exclusion and negative reaction to the outside world, rather than focusing on the positive things one's group has to offer.

I want to turn to the concept of radicalness briefly because you did mention in some of your work that you felt it was often misidentified...

The problem with the term radical feminism for me is that it has, in some cases, come to mean a very narrow politics. Whereas what I want to assert is that feminism by its very nature is radical.

I've always been hesitant to use the term "radical feminism" because it implies that there is another kind of feminism that is not radical. Even though there are many different ways in which women experience feminism – some of which are not radical enough for me and I want to move them to deeper levels – I've not given up on the idea that feminism is in and of itself a radical concept.

Radical, to me, means going to the root; it means looking at the causes of issues and the problems and not just accepting superficial answers. Going to the root of questions also involves seeing how they're connected to other issues. This obviously means looking at the roots of patriarchy in our lives. It also means taking actions with a perspective on their long-term significance. You may work on a particular reform like the Equal Rights Amendment (ERA) which you can argue is or is not radical, but if you work on it from a long-term feminist perspective, you seek to pass a bill but you also educate people about the deeper meanings of equality.

Another meaning of radical is that your goal is not necessarily respectability. You do not have to be unrespectable either, but if you are true to the roots of what you see, it may demand that you take risks and actions that are outside what is seen as acceptable by many. I think a popular misconception of radical is that it's always militant, but militancy relates to your strategy or tactics at a given moment. You can work from a radical analysis and take militant action or you can act in not so militant ways depending on the situation. Another misconception of radical is that it is destructive, and identified with violence and terrorism,

but again, those are matters of strategy. I've shifted somewhat to the word *transformation* to try to get away from some of these negative concepts of radical. Transformation may eventually get such bad press that we have to shift again, but it seems to be the word that best carries this idea of going to the roots and changing the very nature of things, not just shifting the power from one hand to another.

There seems to be a balancing act taking place here between dogmatism and what Jan Raymond has referred to as the tyranny of tolerance. How do you find the balance between being totally dogmatic, ie taking on the negative sense of that critical mode, and tolerating anything and everything that goes as feminism?

This is exactly the dilemma we often get into – and it is a balancing act. In each situation you have to evaluate anew where the balance is. But in our concept of being radical, the notion that everything is not set and firm is often seen as a vacillation. If we don't already know beforehand what to do, we tend to fear that we will vacillate, and that's seen as negative.

All of us have grown up in patriarchy with this either/or mentality so it's difficult to feel comfortable operating without absolutes. And I think there *can* be a tyranny of tolerance. But if I have to make a mistake, I'll make it on the side of tolerance rather than dogmatism. Tolerance at its best is not a matter of just saying that everything is okay and that feminism has no basic concepts or principles. It is being able to have a lively debate about these principles with some respect for different positions. I can't ally with people who absolutely deny certain feminist principles and are, for example, blatantly homophobic or racist. But part of the problem is that everyone's bottom line of what's essential to feminism is different. It may just be that, for the moment, each of us has to struggle with that balance for ourselves. I work from an intuitive sense about the way people understand what they do. If I feel that someone has a genuine commitment to women, but has come to different conclusions, I can still deal with them if there is space to dialogue about the differences. Maybe that is my bottom line, having a sense that someone really cares about women.

It seems like we're really getting close to what you term in the title of your new book to be a passionate politics - that passion is always changing and re-inventing and re-analysing. It's also the difference linguistically between going to the root of something or being so rooted in something that you can't move.

I'm continually looking at both the common root of the problems and their diverse manifestations, so that we can see how both differences and commonality are not in conflict but show how something manifests itself. That's how I came to talk about the "dynamic of domination", which is central to what my perception of patriarchy is about. This dynamic is based on the notion that one group or person has the right to have control over another and in fact that such domination is inevitable. This assumption is so rooted in everything in patriarchy, whether it is class, race, gender, sexual preference or age, that we need to look at how it manifests itself in each situation: what are the ways in which one group dominates another? How does ideology or culture legitimise domination and even see it as somehow righteous? The model of such domination of women is accepted at the core level of everyday life, which then conditions people to accept it everywhere else. When children grow up with that model from day one in their homes, it is easy to accept it throughout the world.

Another central area is the related question of how we deal with differences. Most of us are raised to fear and be afraid of each other, and to believe that difference means danger and conflict, so that we are not given any framework for thinking of difference as something positive and creative from which we can learn. Another aspect of accepting domination stems from the duality, the either/or mentality which sees one "side" as right or wrong. These are very basic concepts central to patriarchy which manifest themselves in many forms. One thing I'm doing internationally is trying to see how these concepts manifest themselves in different settings and how we can build a movement that addresses them more globally as part of the change at the roots of many specific issues.

I've been looking at how women can network internationally and what we can learn from each other. I worked on international

feminist networking at the Copenhagen Conference and then organised the international feminist network against trafficking in women in 1983. Violence against women is one of the issues where it is easier to network cross-culturally because the common points are more visible. What is common for women around physical violence is very raw and clear, it is diverse in some of its forms, but it's basically battery and sexual abuse. We can learn from variations how the forms of violence against women get structured by the cultural, social, religious and political contexts. For example, arranged marriages in India shape the ways in which women are violated, while in the US teenage runaway girls who are incest victims may be the most vulnerable. Yet women from both situations may wind up in the same position of forced prostitution and abuse.

Women in projects all over the world are addressing these concepts and I believe expanding how we see not only women's issues but also basic political ideas in society. For example, women in Chile, understanding that dictatorship is the immediate problem, also see that the deeper problem is the dynamic that has allowed dictatorship to come in the first place and keeps people supporting militarism. They talk about how to work against the dictator, not just in the short run, but also to work against the dictator mentality. Feminists are seeking to

organise themselves so that when the dictator falls, the feminist movement is in a position to keep going with the next phase of questioning and changing society as well. They seek to deepen people's understanding of democracy with a slogan calling for "Democracy in the country and democracy in the home". This deeper understanding of democracy makes it a concept that goes against domination in all its forms, not just against one dictator. In the US we take "democracy" for granted, but we could learn from thinking about it more deeply as the women in Latin America are doing.

Another example is the process of women re-interpreting what basic human rights are from a feminist perspective. We see human rights not just as about political persecution in the traditional sense of politics, but including the persecution of women for our sex, or homosexuals for sexual orientation. For instance, a woman who is threatened with death by her family to save their honour because she has been sexually abused - or who cannot return to her country because she has been sexually shamed - has no human rights and no refugee status anywhere in the world. She is countryless, and in this she is doubly abused. We have heard about "a man without a country", but those without countries are primarily women. The majority of refugees in camps are women and children, and most of these have been repeatedly abused sexually. We need to expand our concept of the homeless or refugee to take into account the reality of women's lives.

These broad ideas become clearer when you put them into some context and try to make some change happen. The real work must be with specific groups who seek to re-interpret some of these ideas and put them out in public forms. Somewhere down the road I hope to help organise some public events around this issue of human rights from a feminist perspective and its significance locally and globally. I see it as vital to bring these ideas developing globally to the feminist movement in this country. ■

Woman of Power, a magazine of feminism, spirituality and politics, is published four times a year. It costs \$US22 from overseas. Send to P O Box 827, Cambridge, MA 02238, USA

Women gain their personal power through coming to terms with their own sexuality



HOW MANY RAINFOREST CANCER CURES MUST BE BULLDOZED BEFORE YOU JOIN US?

It may look like just another pretty flower, but the Madagascar Periwinkle has saved many children from the death sentence of leukaemia. The rainforests where it was first found will soon be gone.

At present rates of rainforest destruction, over 2000 plants with anti-cancer properties will have been lost by the turn of the century.

In the name of 'development', international banks, the logging companies and other multinationals are still devastating the rainforests. Their bulldozers must be spiked - before it's too late.

Find out how. Support Friends of the Earth's Rainforest Campaign.

HELP THE EARTH FIGHT BACK

Name _____

Address _____

I enclose a donation of \$50/\$25/\$10 other. Please send to Rainforest campaign, Friends of the Earth, P.O. Box 39 065, Auckland West.



FRIENDS OF THE EARTH

Self-defence for beginners

Sandy McKay



ILLUSTRATION: ELETTE WHEELER

"He came at me from behind. No noise, no warning. I felt the wet tea towel tighten across my face. I had to think fast. I couldn't let him rape me. So I kicked him viciously in the shins, scraping downwards with all my might - listening for the cracking of bones. Then I reached up, grabbed a hunk of hair and yanked it hard. The tea towel dropped. I saw my chance. My teeth were free and freshly sharpened so I bit into his knuckles. Then I swung around breaking his hold and whacked him clean and hard in the face with my elbow. I was now in a good position to bring up my knee and wham him in the balls - finish the job off."

I read these "Confessions of a Woman Who Has Been to Self-Defence Classes" and swooned with envy. Then Telethon and the Mongrel mob drove me into the hardened bosom of the self-defence instructor myself.

Self defence for women. \$25. 2-day course. Wear comfortable clothing. All welcome.

There is a record turn-out. About forty or more, ranging from school girls to great-grandmothers. Track-suited together to learn some techniques.

What is it we want to learn? Why have we come?

Well, "I need to learn how to throw two seventeen stoners over my shoulder at once, and then make a run for it fast." Others have different reasons. Mostly it's fear. Some are scared to be alone in the house. Others are scared to venture out. One is scared of her husband. One is scared to be without her husband.

And one is even scared of not being scared. "I never feel afraid", she says, "which scares me because maybe I'm not scared enough for my own safety. Maybe someday something dreadful will happen."

So here we are. It's all our mothers' doing of course. The mothers who dressed us in dresses when we were kids, and said, "Don't get dirty" and "don't be rough". So into the wendy house we scurried to practice making cups of tea. Meanwhile the brothers rough and tumbled to their hearts content - learning all the while about fighting and defending themselves. So what good's a cup of tea going to do for you when you're about to be attacked? No good at all, unless you think to throw it (boiling hot) into the person's face.

The course begins with verbal self-defence. Including ten clever ways to embarrass a "tit-man". There is a refresher course on words starting with F, C and B for those of us who have lost the knack. At first these words are quite difficult. But once we've warmed up it's amazing how easily they roll off even the most elderly of tongues. In fact, many of us find it rather liberating to say, "F- off", and once we've started the teacher fears she won't be able to shut us up. There is a lot of catching up to do.

Vocal chords flexed, it's now time for the next bit. Role plays with flashers, obscene phone calls, and the one who wolf-whistles from the scaffolding. We tell him to "drop off" and he does so, straight onto the concrete. His blood is mopped up with much pride and little regret.

In the case of rape, we are told, the best tactic is to insult the weapon. Now this doesn't mean criticising the brand of knife you find nestled at your throat.

If a guy yells "Hi there, big tits", turn around, look him straight in the fly, and answer, "Hi there, small cock." Works every time. Or if a guy has it unzipped and ready to "rape you with it" then try pointing, laughing and telling him to put it away before it shrivels up. Say, "My six-year-old's got a bigger one than that." Rapists are very self-sensitive creatures, apparently.

And then there's the story about the woman in Christchurch. She was going to be raped so, (willing to try anything) she falls to the ground and starts munching the grass. The rapist then flees in panic and soon there are police prowling the park for an escaped lunatic. You could also try doing a rain dance, strangling him with a long-stringed tampon or poking him in the eye with a banana.

When we progress in to the physical stuff I can feel myself lurching towards the nearest wendy house. But alas, it's locked. I am wimpishly scared of pain and suffering. I deplore all bodily contact of a violent nature and, most importantly, I don't like getting hurt. After a few authentic demonstrations by the instructor and a reluctant volunteer, we are paired off for practice.

I'm thankful that my partner turns out to be a fellow lily-liver. "I promise not to hurt you if you promise not to hurt me", we say.

"It's just that I'm getting over the flu", I lie.

"Me too", she lies.

We try our best to be ferocious as we hurl each other about the room.

"Sorry if that one was a bit hard."

"I didn't stand on your toes did I."

"Tell me if I'm hurting."

Hardly the stuff to set our foes a-trembling, I'll admit. But at least it's a start. Thankfully our teacher is used to such modestness. She gives us a good talking to, and it's easy enough to see her point. We can see it's not appropriate to apologise for standing on the toe of the chap who is about to assault you. But good manners die hard.

There are still some very brave attempts being made at overcoming the conditioning. We will get there in the end. At one point I actually manage to deal my partner quite a forceful blow to the shins. It sends her reeling and she doesn't surface for a good half minute. And, she says, there's a bruise coming up already. But don't worry. Two minutes later she whacks me savagely across the nose, in retaliation - with her big fat elbow. And when the blood comes oozing, there isn't a "sorry" to be heard - nor a hankie to be lent. We are making progress indeed. From the wendy house to the boxing ring, all in one afternoon.

The techniques we learn are like a combination of martial arts, common sense and tortures (eg Chinese burns). In no time at all we're lashing about with reckless abandon and new found determination. We leave the arena dripping blood, sweat and tears - and limp off for a cup of tea (hoping some remember how it's made!!).

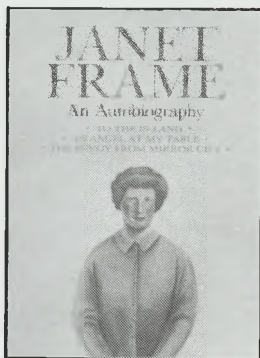
There are so many techniques to learn that it's best to select a few favourites and practise them to perfection. It's no use struggling about with something you can't get the hang of. In a dangerous situation it's not likely an attacker will slow things down so you can get your aim right. "Hang on a moment Mr Rapist. Let me try that ballerina kick to the solar plexus just once more."

I have my own favourites all sussed out. And what a dazzling array! A superb menu.

For starters there is a shin scrape. Nothing too daunting, but quite effective when served with lashings of steel-cap on a bed of bare legs.

For entrée, a simple but useful elbow punch to the chin - garnished with a scratch, a poke to the nose, and an under-arm pinch. If still hungry I can whip up a mean eye-punch. This gruesome little dish is useful to bring about temporary blindness. As

JANET FRAME AN AUTOBIOGRAPHY TO THE IS-LAND • AN ANGEL AT MY TABLE THE ENVOY FROM MIRROR CITY



Janet Frame brings the skill of an extraordinary novelist and poet to these vivid and haunting recollections, gathered here for the first time in a single edition and complemented by previously unpublished photographs. From a childhood and adolescence spent in a materially poor but intellectually intense railway family through life as a student and years of incarceration in mental hospitals, eventually followed by her entry into the saving world of writers and the 'Mirror City' that sustains them, what we are given is not just a record of the events of her life. Janet Frame accomplishes 'the transformation of ordinary facts and ideas into a shining palace of mirrors'.

\$32.95

Published by

**CENTURY HUTCHINSON
NEW ZEALAND LIMITED**

Available from Women's Place Bookshop
58 Courtenay Place
WELLINGTON
Ph (04) 851-802
MAIL ORDERS WELCOME

a side plate I also have the foot stomp - especially tasty when prepared with just the right dash of stiletto (make sure you remember to spit the bones out). And, still on the main course, there is the ever popular knee kick to the genitals. A good hearty stand-by that needs to be served hot and straight in. A steel cap to the knee will add nicely to the effect - but don't worry if it's out of season.

For the grand finale I have the pudding to end all puddings (and everything else besides). It's the infamous six second squeeze. This little beauty can be cooked up in a flash. All you need to do is grab a handful of testicles and squeeze firmly (on high) for exactly six seconds. One but-ter-fly, two but-ter-fly... Pretend you're wringing out a nappy. By now the chap attached to the testicles should be squirming about in a crumpled frenzy of pain. Then he will pass out and you can make your escape.

When the course is over I am like a new woman. Armed with knowledge and a renewed determination to confront this violence head on. I strut from the gym like a Korean weight-lifter. Superman ready to burst free of Clark Kent. One mis-placed wolf whistle and into the air I'll zoom.... Let no man pinch my buttock again without having his medical insurance paid up.

I make my way assertively homewards. Past a burger bar I saunter. A rough place where scruffy men intimidate others from the safety of their numbers. Normally I avoid this place like the plague. But today I am fearless and foeless and free. I can defend myself! Ironically, there is no-one about - they must have heard me pounding down the street. Fee, Fie, Foe, Fum!! Only the guy who cooks the chips is home. For a moment I consider leaving over the counter and hooking him into a half-nelson. But no - I give him a dirty look instead.

When I get home I am keen to show off my muscles. Dying to show my husband how I can get out of a head lock and then have him screaming for mercy with my secret holds. He's drinking beer with a mate. Great - I can biff the both of them over my shoulder at once.

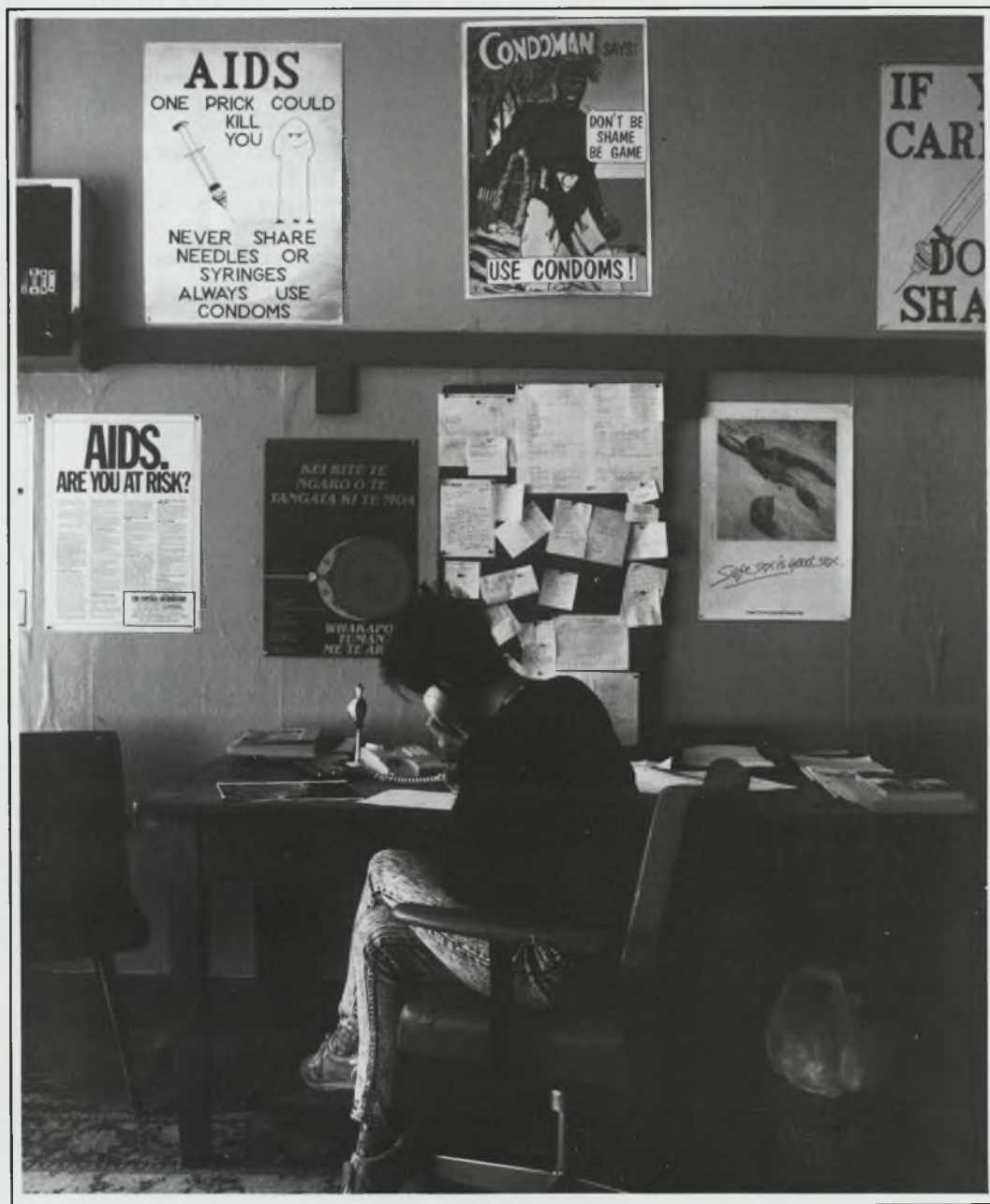
But the mate thinks he's a bit of a dog. He says self-defence classes are the last thing we "sheilas" need. And there's more.

"Half the time you sheilas just about ask to be raped anyway." Nudge, nudge. Wink, wink. "Don't know what you're moaning about."

There is a stunned silence. A tension-filled moment while I toss up between an elbow punch, a kick to the solar plexus or the mighty six second squeeze.

YAAAAAHHHHHHH!! ■

STROKES AND ART ATTACKS



Sherrin "Living With Aids". Photo: Fiona Clark.

AIDS Now
Dowse Art Museum
Wellington

AIDS Now and Fiona Clark's contribution *Living with AIDS* is an attempt to show how people in our community are living (not just dying) with AIDS. AIDS won't go away by isolating ourselves from the problem, the people who have it, or the politics surrounding it.

The virus itself and how it affects the body is described using a pop art style model. Other wall charts outline clearly the sorts of behaviour (and not people) that should be avoided. A selection of con-

doms, a set of needles and syringes ("for the couple who has everything"), a collection of AIDS prevention posters and a condom vending machine are also on show. Heterosexist imagery related to the needles (described as "his and hers works") could have been avoided.

I was also surprised to see some good posters produced by the New Zealand Health Department; surprised because I haven't seen them anywhere else. The AIDS Foundation posters are better which supports the theory that funding groups directly involved in any issue is the best way to deliver a message. (The WONAAC condom advertisements are another ex-

ample).

Whoever made the decision not to show AIDS Foundation advertisements on TVNZ and in the *Listener* has a strange perspective of what is "offensive". A disease that is predicted to affect 50 to 100 million people worldwide by 1990 is immeasurably more offensive than a poster that "suggests" sexual activity between two men.

The most powerful part of the exhibition was the videos and Fiona Clark's photographs. Fiona's photos and the stories written by the people with AIDS (PWAs) she photographed were very good but disappointingly displayed.

Locked into two unattractively bound books they could easily have been missed by viewers, if only because they couldn't be bothered waiting for a turn to look through them.

Fiona's contribution was probably the only unique part of the exhibition (she was specially commissioned by the Dowse) yet her photos were not given the prominence they deserved. They are about real people living with AIDS in this country and the sorts of experiences and discrimination they have to deal with. They also give an indication of the support services available to and needed by PWAs.

Fiona spent a great deal of time and energy networking to find these people and to presenting them in a way that they themselves would find acceptable. The frankness of the individual stories is testimony to Fiona's approach to the exercise. The photos are also a depiction of Fiona's learning experience and a good example of an artist being in touch with her subjects rather than operating as a voyeur. It is a shame that some people may miss out on sharing that experience. I wonder whether it was all a little close to home and the way the photographs were displayed was an attempt to distance us from the local reality.

I found the video "Suzi's story" (one of three on show) the most powerful part of the exhibition. Apparently it has already been shown on television here. Suzi's life, and death from AIDS is told first hand by her and her partner. Their child has also contracted the virus (in the womb). It is a classic story about a family with "everything" losing it all to a killer disease. Suzi is vivacious and positive to the end as she and her partner talk about "good friends" who no longer visit, to having to explain to their daughter how her classmates could treat her when they found out.

Every attempt is made to show that normal social intercourse, including cuddling, kissing and sharing cups is safe. It articulates the discrimination PWAs and their friends and families face from an ignorant and ill informed society. I couldn't help but wonder how someone with less financial resources or personal support would cope in the same situation. A box of tissues is more useful than popcorn for this one.

I hope that the exhibition will go some way to changing some of the attitudes surrounding AIDS and the people who have it. Lucy Alcock, curator of the exhibition said large numbers have visited the exhibition including school groups. She reported a low "offence rate" which will surprise the "powers that be" who initially resisted approving the exhibition fearing it would "offend" the public and wasn't an appropriate subject for an art museum exhibition.

I used to think that AIDS was a men's issue which commanded resources and publicity denied to women-specific sexually transmitted diseases like cervical cancer. Condoms were virtually redis-

s s s h h h h ...



We're listening to Radio Gala

882 KHZ 1YC/AM

GAY & LESBIAN ENTERTAINMENT
LESBIAN MUSIC ▼ NEWS ▼
EVENTS ▼ INTERNATIONAL
COMMUNITY NEWS ▼ GAY MUSIC
NEWS ▼ GAY AND LESBIAN
ENTERTAINMENT ▼ CHAT SHOWS
▼ COMEDY ▼ LESBIAN MUSIC ▼



RADIO
GALA

SUNDAYS 8PM

NEWS ▼ VIEWS ▼ INFORMATION
EVENTS ▼ INTERVIEWS ▼ ISSUES ▼
INTERNATIONAL COMMUNITY
NEWS ▼ GAY MUSIC ▼ GAY AND
LESBIAN ENTERTAINMENT ▼ CHAT
SHOWS ▼ COMEDY ▼ LESBIAN
MUSIC ▼ NEWS ▼ INFORMATION

GAYS AND LESBIANS ON-AIR P.O. BOX 68-030 NEWTON AUCKLAND 1 PH (09) 521 2832

covered when the phallus became threatened. The fact is that AIDS is affecting women, both directly and as the people who end up doing the caring and support work. Lesbians are the least at risk group but the links of bisexual women and/or intravenous drug users with lesbian communities means no one is really isolated.

Will the exhibition be successful in terms of educating the public or will it only touch the informed arty types who frequent art galleries? One indication of its success so far is the group of young women who attended with a (Catholic) school group who returned to the exhibition to buy condoms from the vending machine. I'd say that means not only can art be education but that education is also an art.

Sally Washington

AIDS: THE WOMEN

**Eds Ines Reider and Patricia Ruppelt
Cleis Press/ Benton Ross \$24.95**

This is the best book on AIDS I have seen yet. It's a collection of mostly short pieces grouped under seven useful headings: family, lovers and friends; women with AIDS/ARC and HIV-positive women; the professional caregivers; lesbians facing AIDS; prostitution in the age of AIDS; becoming visible: women AIDS educators; and AIDS prevention policies.

The sections with the greatest emo-

tional impact are, not surprisingly, those with pieces from families, lovers and friends and people with AIDS. "Life and Death with Joan", for example, packs an incredible amount of emotion into six pages. Joan, who had AIDS, chose to commit suicide and Jennifer Brown, her lover, writes of it in an unforgettable piece.

All the issues around AIDS come up in this book from the lived experience of people involved on a day to day level, not as theories or abstract concepts. They are talked about by drug addicts, sufferers, carers, friends, lovers, social workers, sex workers, educators, all people directly affected. Some of the women who speak have lives which have always included tragedy and for whom AIDS is just another, like the mother in "My Kids Keep Me Going". For a few, like Elisabeth in Berlin in "Being Positive is Positive" AIDS is turned into a personal growth experience.

The collection is international, the range of life experiences wide, the only common factor the impact of AIDS on women's lives. But it's more than a group of personal experiences. Take for instance the piece by Yolanda Serrano, who works with substance abusers in New York. She writes of IV drug users on recovery programmes, infected but not aware of it and of the danger of our stereotypes of "junkies". "Many people like to think that IV use is not their problem, since they have nothing to do with junkies. But they would

be surprised to see the make-up of people in our drug-free and methadone treatment programs. The addict is your doctor, your police officer, your bus driver." The continuing message through the book is that everyone is at risk.

The section on prevention policies looks at Zimbabwe (where men and women are affected more or less equally), Nicaragua ("In one tiny country, the course of this devastating disease may be changed, because a government and a people know how to live together."), Haiti ("The greatest pain I have experienced is the lack of concern from the Haitian leadership about the reality of AIDS among us."), the Netherlands, New York City, and Brazil. Coming at the end of the book as it does, this section puts the personal stories into various contexts and highlights the contrasts that this virus illuminates so strongly: the caring and dedication that people are capable of, and the indifference and cruelty.

AIDS: the Women is more than a book about women and AIDS. It contains within it the best political analysis of the AIDS phenomenon I have found anywhere. The fact that the reader has to work to get this analysis from the writing is a strength not a weakness and it's well worth the effort.
Pat Rosier

HEN'S TEETH – THE SECOND BITE

Depot Theatre, Wellington

February/March

Hen's Teeth, the Second Bite: a Season of Women Comedians is exactly that. The "first bite" was a late-night show at Circa Theatre in Wellington before Christmas, and it's now running at the Depot Theatre in a main bill: women comics are as rare as



Carmel McGlone and Lorae Parry as Digger and Nudger.

hen's teeth, gettit? Hence perhaps their popularity, but they are all marvellously good of course; you get a slightly different selection each night so I'm sorry not to mention every one.

The fruity Lee Hatherly who fronted the show at Circa so brilliantly was, the night I went to the Depot, apparently sick – but this may have been a gimmick – and Helen Moulder as Miss Cynthia Forsyth was standing in and reading "Mrs Hatherly's" jokes from file cards with prissy misprision. She has a splendid sense of comic theatrical judgement, and she also kindly offered cultural musical items for "all you lovely bus-drivers" – ah, at the Depot of course.

The range of comedy extends from Marg Layton's raunchy vocals or Bub

Bridger's calculatingly winsome poems-that-really-rhyme to a broad Sam Hunt take-off from Ann Jones or a Katherine Mansfield one from Stephanie Creed.

The main stuff of shows like this is satire but these women comedians work at the boundaries of satire in a theatrical and innovative way, especially in examining gender stereotypes. Their created stage characters mock social conventions and are terribly funny, yet begin to explore something important – a feminist something. One was Kate Harcourt's angry old woman gunned into advertising an old people's home she obviously thoroughly disliked, whose own character remains indomitable – it was not her we were laughing at. Another was Brenda Kendall's self-delighting fat ballerina with a passionate Russian sensibility, through whom a most subtle discussion of the body and the social construction of self-image is pursued. Madeline McNamara does a middle-class convert to taha Maori where if one mocks one does so at some risk: whose side are we on? If her protégée (Riwi Brown) can accept her as she does, there may even be some hope for the grossest good intentions of Pakeha well-meaning.

We respect the personal being of these created characters even while we recognise the satire. The most interesting is Lorae Parry's and Carmel McGlone's Digger and Nudger, two blokes just emerging from their first men's group and discovering their "woman within", for each one his (her?) "woman's voice". A wonderful and astonishing finale comes when finally they sing – in their own voices. It's terribly funny, and wickedly satirical of the personal-growth movement, but it's also a moving and theatrically explorative examination of the feminist claim that gender is itself, at least in part, socially constructed.

So I plan to go again, to think about this

Hot October

An autobiographical story

Lauris Edmond

This is the story of a girl moving into womanhood in New Zealand in the 1940's.



"When the women's revolution reached New Zealand in the late 60's I repudiated my exclusive family servant role and took readily to the new doctrines. I began to give more and more time to my writing.

Today my lifestyle is that of a working writer. I support myself by writing."

\$24.95

ALLEN & UNWIN



some more. Also I haven't yet seen the one where "Alison Holst" gives a cooking demonstration with condoms and a microwave.

Judith Dale

THE NAVIGATOR

Dir. Vincent Ward

SEND A GORILLA

Dir. Melanie Reid

The Navigator, Vincent Ward's new film, opened in New Zealand at the beginning of February to much critical acclaim. Quoted as proof of its superior artistic qualities were the overseas awards it has received - notably from Australia. It is set in the medieval period, at a time when the plague ravaged the European population killing huge numbers. A band of men (not particularly merry) - yes, the women were left behind to tend the fires and suckle the infants - led by an adolescent boy who had been having "visions" embark on a mission to find the biggest church in Christendom to erect their "spike" in the belief that this would halt the progress of the "black death".

Their pilgrimage takes them to the other side of the world, New Zealand where they have many encounters with twentieth century technology. This latter episode gives the film a few "comic" asides which, being a "humourless feminist" I did not find very funny. Particularly the three grinning blokes this band stumbles upon - representatives of good Kiwi jokers, one drinking from a can of Fosters - not Steinlager - obviously to please the Australians.

The film is flawed. Visually it is not particularly stunning, the storyline is not gripping or plausible. It is a mini-epic gone wrong. Its structure is weak. Furthermore Ward is inconsistent - he spends a great deal of time getting the historical accuracy of some details right and then lets other things slip by. For instance we hear medieval people speaking with strong accents of the period and place (or Ward and his advisers' interpretation of them) which consisted of Scottish, North Country, Irish and hints of an American twang, but those fleeing from the towns to escape the plague are referred to as "refugees", clearly a modern concept that sounds absurd in a medieval context.

It is a precarious business mixing time frames like this. Futuristic movies have more licence but taking a person out of one historical period and placing them in another is no easy task. For instance in the middle ages it was believed that the earth was flat and tunnelling through the earth would bring you to hell. Yet the merry band don't even consider this - they behave as if the earth is round.

Another case in point is the much discussed motorway scene. This episode may reflect Vincent Ward's experience with a German autobahn but a medieval person placed in this context would have behaved totally differently. They would have been



**AUCKLANDS NEWEST AND
FORMOST AUTHENTIC
MEXICAN CAFE NOW OPEN
IN PONSONBY**

OPEN FROM 5.30 TIL LATE
7 DAYS
LUNCH 12-2 MON-FRI

**2 POMPALLIER TERRACE
PONSONBY
PHONE 789-143
FREE PARKING**

terrified, as they would have no previous experience with that level of noise or speed. It is more likely they would have believed they had arrived in hell and run right back from whence they came. Unfortunately the film is a mishmash of ideas and lacks the structural coherence that *Vigil*, Ward's earlier film, achieved despite its flaws.

It takes a long time to make a film as I am only too aware and it is easier to criticise than praise. I am also aware that New Zealand films need support and I would urge everyone to see *The Navigator* and make up their own mind. Perhaps if it wasn't for all the constraints placed on New Zealand filmmakers Ward may have been able to come up with a more original

script rooted in his own experience. He is also going to have to come up with a different formula to bleak, austere landscapes and enigmatic, "cute" adolescents, otherwise he will be presenting us with little new.

Send a Gorilla by comparison, was like a breath of fresh air. The script was original, exuberant and exuded a great deal of vitality which made its particular flaws - like the poor sound quality - forgivable. This is truly a "female gaze" movie which makes it a pleasure to watch. There are no bimbos here. We see women as subjects rather than objects, behaving in uncharacteristic Pakeha fashion - screaming with rage, roaring with laughter, doing "unladylike" things as three women try to earn

FORTHCOMING EXHIBITIONS

21 MARCH-7 APRIL

**JENNY HUNT
NIGEL BROWN**

11-28 APRIL

**CLAUDIA POND EYLEY
EDWARD MACKENZIE**

HOURS: TUESDAY TO FRIDAY 11-5

RKS ART

41 Victoria Street West, Auckland I, New Zealand. Telephone: 733-183



Joy (Katherine McRae) and Vicki (Perry Piercy) delivering a singing telegram in *Send A Gorilla*.

a living by delivering personalized and vocalized telegrams on Valentine's Day. Throw in a gorilla outfit, an adorable little boy, a budding opera singer, a lost dog, a custody squabble, a pink "bambino" car, a jerky radio personality and you have a highly enjoyable film. It is easy to see why the Italians loved it and its over the top performances. It is good to see Melanie Reid not getting stuck with a tired old formula but plunging into different areas. But you can rest assured that this film will not command the accolades or attention of *The Navigator*.

Athina Tsoulis

POWER FROM WITHIN

A Feminist Guide to Ritual-Making

Juliet Batten

I'm part of a generation of women who hungered after a certain power from within, and sought it (in part) in books... such as *Motherwit*, *The Spiral Dance*, or the wisdom of Z. Budapest's writings. We raised ourselves on this work, gradually acquiring confidence and the curiosity to go ritual-making with other, many, and like-minded women.

If Juliet's book had been available when we were starting, our growth might have been quicker and more confident. In ritual groups, or covens, at equinoxes and solstices, we sought ritual patterns and

formats which expressed our individual and collective spirituality, but which were also in tune with our unmistakably pacific environment and our response to it.

Despite all wisdom contained in those wonderful – northern hemisphere – books, very little of it relates to our physical experience of the seasons and festivals of Aotearoa. The seasons are reversed, for one thing, so that the symbols recommended for honouring the Summer Solstice are quite inappropriate for the same day Down Under, when the sun is at its lowest in the dark of the year.

So, Juliet's book is very welcome, much-needed, and an inspiring evocation of feminist ritual-making in a specifically New Zealand context, often drawing on rituals designed and led by Juliet herself.

I found it a joy to read: it is refreshing, positive, affirming of the power of ritual to heal and transform...

"It is New Year, 1984, and I am creatively barren. I walk to the beach at Te Henga, a large pack on my back filled with manuka twigs. I know some ritual must be enacted, and that when I reach the beach I will know what to do. It is dark of moon... The spell works; by the time the new moon cuts the sky with its silver blade, my creative juices are flowing."

"Power From Within" is, as its name suggests, an empowering book to read. By constructing and performing our own rituals, Juliet affirms, we restore power to our spiritual lives by relieving (what is form many) a dependence on traditional or orthodox religion and spiritual value systems. Also, she reminds us that modern, creative ritual has an important place in marking "transition points" in life which have, until recently, gone unacknowledged: the start of menstruation; the passage from woman to mother to "crone"; the blessing of a new home or job or business venture; a name change; the ac-

knowledgement of death and dying; the union of those not included in traditional rituals.

I particularly enjoyed the first section of the book, a practical, confident discussion of varying approaches to ritual, the tools and settings, and use of chant, song, music etc., to create and deepen atmosphere – all the details of making a ritual "work". A number of suggestions are presented for potential problem areas and negatives, based on Juliet's long experience of ritual-making, and always tempered with her gentle, positive philosophies. Nor is her writing prescriptive as much of our northern hemisphere counterparts' is inclined to be – at all times, Juliet leaves the way open for womanspirit to flow and dance through each ritual.

She encourages women to feel confident about their right-brain, intuitive, omniscient higher selves – and their individual and collective power from within.

"I love ritual to have a sense of magic; it takes me out of my serious, rigid self into my spontaneous 'younger self' where I am creative, intuitive, open to change..."

"The challenge is to be totally tuned in to the energy; then you know how to choose the right moment for your reaction; you may find yourself acting without any thought. You will know what is needed at any particular time."

"Ritual enables us to address issues of personal power."

Juliet claims that as Pakeha women, "we live in a spiritually bereft culture." Yet in writing this book and tapping the lodes of spiritual richness located within every woman, Juliet reveals a myriad of goddesses within, tapping the power which is sourced and contacted within ritual. We are perhaps not so much bereft as unknowing, unconfident.

"Ritual offers a safe framework for getting to know our inner power and learning to channel it towards change."

This is a book which I greeted like a close and intimate friend. It is articulate speech from the heart; a specific, pacific statement of and for ritual in Aotearoa, and for myself, another stepping point along the way to personal power.

For copies of this book, you can write to Ishtar Books, 98 Marsden Ave, Mt Eden, Auckland 4. Margaret Meyer



LESBIAN WRITING

It was pure chance that I read all these books in the last month. As a group they say a great deal about being lesbian in the contemporary world, albeit in very different ways.

The New Zealand book in the group is Frances Cherry's *Dancing With Strings* (New Women's Press, \$19.95). It's her first novel, set in Wellington and giving us the life, past and present, of Katherine, child of communist parents, once wife of Roger, now seeking her self. The evocations of Katherine's childhood and marriage, achieved through time shifts and memories, are direct and clear, carried along on spare writing that lets the emotions through. The descriptions of life with Roger, reasonable and more or less caring during the week, drunk

and awful at the weekends, and her inability to talk with anyone about her "problems" in the marriage are particularly compelling.

"The nice Roger comforts her during the week, makes her feel wanted and unafraid, but she can't tell him what she thinks.

"Why does she never tell anyone? ... When everyone else talks about their sex lives or the terrible things their husbands have done (she wouldn't mind some of their problems), she has just smiled and given the impression that things aren't too bad for her."

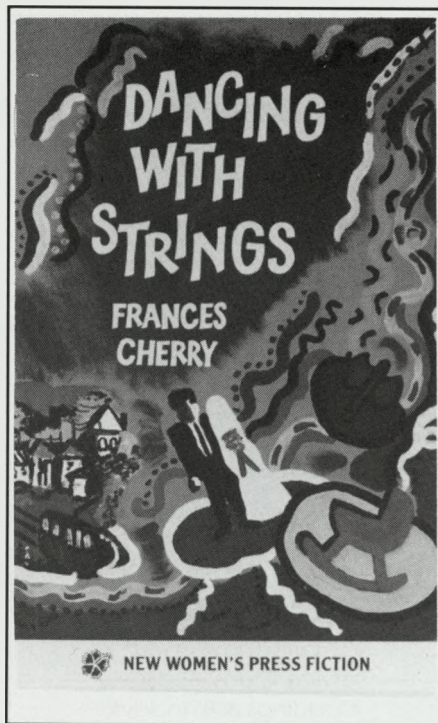
Oh, yes, very familiar stuff. But the Katherine of the present is on her own, her kids grown and slightly anxious about her. Her first relationship with a woman was suffocating, manipulative and very difficult to end. She's wary, cautious, but wanting love (who doesn't?). The story finishes open-ended, Katherine a little more experienced and confident about loving women, still wanting more sense of self. Although the plot details might suggest that this is another story of a disillusioned middle-aged woman the feel of the book is quite different from that. The characters are more "outsider" than "insider", the style more Jean Watson than Fiona Kidman.

From fiction to only-too-real life. Sharon Kowalski and Karen Thompson were middle-class American teachers who did not identify as lesbian but lived together and loved each other. Sharon becomes apparently permanently comatose as the result of a car accident caused by a drunken driver. Karen is a constant visitor to the hospital and works with Sharon to improve her communication and mobility. To protect her right to be with and work with Sharon, Karen has to make their lesbianism visible. And the family don't like it.

What follows is a gruelling story of court cases, obstruction and apparent lack of concern for Sharon's welfare that results in her father being awarded full guardianship and Karen denied visitation rights. All of this in spite of evidence of the improvement in Sharon's condition and her wish to have Karen with her. The story is published in *Why Can't Sharon Kowalski Come Home?* by Karen Thompson and Julie Andrzejewski (Spinsters/ Aunt Lute, dist Benton Ross, \$26.95). Karen writes of her struggles with Sharon's father and his lawyers, her growing realisation that the closet nature of their four-year relationship was making it harder for her to be accepted as someone important in Sharon's life and her outrage at the powerless that disability brings. The book is dedicated to Sharon and "other disabled people who have not been allowed to speak for themselves in determining their own lives or to fight for the rights they have been denied."

Freeing Sharon Kowalski became a national campaign in the US, and reports of it have been appearing in the international feminist press for four years. It's a cautionary tale for us all, and it could happen here. (Doubters should read "When a lesbian is dying..." in *Broadsheet* 143, October 1986.) The book ends with instructions about creating a power of attorney that will help protect a lesbian and her partner in cases of sudden illness or accident. (New Zealand law is different from US law, but a well-framed power of attorney would help here, also.) It also shows, very clearly, that the "safety" of being invisible as a lesbian is at best fragile.

Since the book was published a Minnesota court has ruled that Sharon be moved to a medical centre where she can receive treatment (she was in a nursing home without either her wheelchair or electronic typewriter) and



choose her own visitors. Her father has announced plans to appeal the court's decision.

Donald Kowalski, Sharon's father, will not accept that his daughter is a lesbian. Suzanne Pharr, in *Homophobia: A Weapon of Sexism* (Chardon Press/Women's Project, 2224 Main, Little Rock, Arkansas, 72206, USA, US\$12), explores what homophobia is ("the irrational fear and hatred of those who love and sexually desire those of the same sex"), how it connects to the oppressions of racism and sexism and what purposes it serves. The power of homophobia, Suzanne Pharr writes, "is great enough to keep ten to twenty percent of the population living lives of fear (if their sexual identity is hidden) or lives of danger (if their sexual identity is visible) or both."

The core of her analysis is contained in this

paragraph:

"Patriarchy – an enforced belief in male dominance and control – is the ideology and sexism the practice that holds it in place. The catechism goes like this: Who do gender roles serve? Men and women who seek power from them. Who suffers from gender roles? Women most completely and men in part. How are gender roles maintained? By the weapons of sexism: economics, violence, homophobia."

Economics keeps women in line by keeping us poor and dependent, often through our children, by a complex interaction of discrimination, blaming and myths. Violence (including verbal abuse, put-downs and media sexism) and the threat of violence help to "keep us in line". (Throughout her discussion Pharr makes clear links with racism.) And homophobia,

"... works effectively as a weapon of sexism because it is joined with a powerful arm, heterosexism ... [which] ... is the systemic display of homophobia in the institutions of society. Heterosexism and homophobia work together to enforce heterosexuality and that bastion of patriarchal power, the nuclear family. ... To resist marriage and/or heterosexuality is to risk severe punishment and loss."

All women suffer the effects of homophobia, says Pharr, lesbians to the greatest degree. She discusses how the women's liberation movement has dealt (or not) with lesbianism, again making links with racism.

"At issue here is not that all women should be lesbians in order to be free, but that we understand that women's struggles for independence and freedom and self-empowerment are identified with lesbians as a way to frighten women away from them, and that all of us as women need to look at our response to lesbian baiting and what blocks our employment. At issue is not just our sexual identity but our freedom."

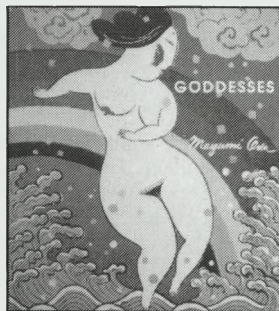
We can eliminate homophobia in the women's movement, Pharr suggests, only by eliminating all oppressions. "... we must demonstrate that we are engaged in work that directly affects different groups of women".

There is a wonderful section on internalised homophobia in which the writer draws on her



Benton Ross
Publishers Limited

WELCOME
THE WOMEN'S BOOKSHOP



GODDESSES
by Mayumi Oda

Emanating sensual beauty and warmth Mayumi's Goddesses frolic through fields of flowers and vegetables, ride birds, challenge the waves of the ocean and sail through her

silkscreen prints into our dreams. \$35.00



HARD-HATTED WOMEN

Stories of Struggle and Success in the Trades. Edited by Molly Martin.

"They are heroes in the toughest and most useful sense and their stories are nothing short of inspirational!" Valerie Miner.

\$26.95

These are just two of the new and exciting range of books you will find at:

THE WOMEN'S BOOKSHOP, 228 DOMINION ROAD, AUCKLAND.

wide experience in running workshops with lesbians. The book also discusses ways to combat homophobia both within the women's movement and in the wider world. These sections are concrete and practical. *Homophobia* is a valuable addition to lesbian-feminist writing. I hope at least all the women's bookshops in New Zealand will get copies.

Sinister Wisdom (P O Box 3252, Berkeley CA 94703, USA) is self-described as "a journal for the lesbian imagination in the arts and politics. Issue 36 is sub-titled *Surviving Psychiatric Assault and Creating Emotional Well-being in Our Communities*. There's some provocative writing in this volume, like Joan Ward's "Therapism and the Taming of the Lesbian Community" Dee dee NiHera's "Money Changes Everything", Diane Hugs' "Therapised" and Rikki Westerschulte's "Cutting". A number of the pieces make strong challenges to therapy, the poems and stories are personal and heartfelt. Homophobia certainly rules in psychiatry.

Gloria Anzaldúa's *Borderlands/La Frontera, The New Mestizas* (Spinsters/Aunt Lute, dist Benton Ross) speaks to a Pakeha New Zealander across a cultural chasm that I might have thought impassable. About a quarter of it is written in languages I do not know as it switches "from English to Castillian Spanish to the North Mexican dialect to Tex-Mex to a sprinkling of Nahuatl to a mixture of all these ...", the experiences of the writer are very different from my own and I do not know the land or the history she writes of. Yet it moved and challenged me, spoke to my reality and created the excitement of ideas and feeling that is the greatest reward of books.

Maybe it is the poetry of prose written by a poet, maybe the combination of history, myth and personal story. Perhaps I was in a particularly receptive mode when I read it. For whatever reason, *Borderlands/La Frontera* had a



THE GLASS HOUSE

— impressions on glass —

61 VICTORIA ROAD • DEVONPORT
(opposite the Post Office)
PHONE 450-377

Glassware engraved with the name, logo (even the womyns' sign!) or greetings of your choice.

•

An excellent idea for:
Schools, Company Clients & Boardrooms, Sports & Service Clubs, Jubilees, Weddings & Birthdays, 21st's, Trophies & Presentations, Family Crests, Souvenirs, Summer & Winter Solstice, Gifts & Anniversaries.

Leaving a subtle but lasting memory.

"problems") the main issues are well covered. The arguments against lesbian sado-masochism are as well put here as I have seen them anywhere. There are sections on lesbians and AIDS, community health issues (including lesbian battering), addictions and "the social health of lesbian communities". This one is recommended reading.

Gloria Anzaldúa writes: "Books saved my sanity, knowledge opened the locked places in me and taught me first how to survive and then how to soar." There is plenty in lesbian writing for teaching us to both survive and soar. ■
Pat Rosier



Spies of Saturn

profound impact as it leapt across my cultural barriers. It's about living on borderlands of culture, identity and self. "For the lesbian of colour the ultimate rebellion she can make against her native culture is through her sexual behaviour." *Borderlands* are dangerous: "Hatred, anger and exploitation are the prominent features of this landscape." But there are compensations and joys:

"Living on borders and in margins, keeping intact one's shifting and multiple identity and integrity is like trying to swim in a new element, an 'alien' element. There is an exhilaration in being a participant in the further evolution of humankind, in being 'worked' on. I have the sense that certain 'faculties' — not just in me but in every border resident, coloured or non-coloured — and dormant areas of consciousness are being activated, awakened. Strange, huh? And yes, the 'alien' element has become familiar — never comfortable, not with society's clamour to uphold the old, to rejoin the flock, to go with the herd. No, not comfortable but home."

Alive and Well: A Lesbian Health Guide by Guca Hepburn with Bonnie Gutierrez is about survival too. It's blunt about the limitations of health professionals ("fire your doctor if ..."), and treats health and wellbeing holistically. The emphasis is on taking charge, using friends as advocates and knowing the "enemy". Healthy living means good nutrition, exercise, keeping stress down and valuing relationships. It is not assumed that everyone has enough money.

Health is treated as a lifelong aim, something that we cannot entirely control but can influence. The language is positive, referring for example to middle age as "prime time" and using the phrase "lesbian elders". Although relationships are dealt with briefly (under headings like "structures and options" rather than

Three women bound for planet earth. "Our alien eyes view this world with pain and disgust but sometimes celebration." Their sounds range from futuristic to electro-punk-funk (their description); subject matter includes our subconscious, urban decay, ambiguity and powers of the imagination; and they get their sound from synths, tapes, yang chin, xylophone, drums, guitar and voices. *Spies of Saturn* played the university orientation tour in New Zealand and at the Stage, Rising Sun and Gluepot in Auckland. Their single, *Breakdown*, is available at selected record shops. ■



CASSANDRA'S EARS
CHATIE AND THE HOUNDS THE GUILF PINK
TERRACE RED BERYL

STAGE
& MANY MORE

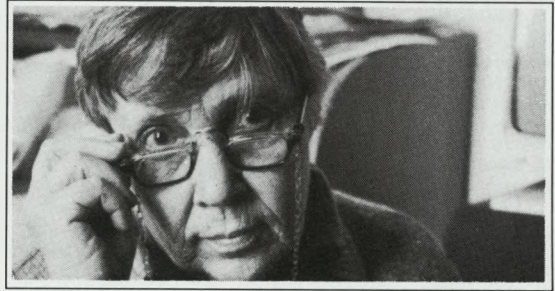
LIVE MUSIC
GAMES ROOM
DISCO
& much more

Exciting New Venue
With Women In Mind

HOURS
Weds, Thurs & Sat (women only) 8pm-2am
Friday (mixed) 8pm-2am
Sun Opens 4pm...
Phone 3660257

ZAN AND THE PETALS SWEET HARMONY

THE CRIPES OF ROTH



At my time of life I grow increasingly conscious that I've really reached what could be called the *autumn* of my years. Apart from all the creaks, the weathering of the surface and signs of some functional failure associated with the maintenance of the old structure, one of the reasons I know that the biological clock keeps ticking away (the clock does move on after childbirth and menopause you know) is because I find myself reading the death notices in the daily papers. Sad to say, the intervals between my coming across a familiar name now seem to be getting shorter.

So it's hardly surprising that my thoughts occasionally stray in the direction of the notice of my own demise, supposing that my nearest and d. consider it's worth the investment. At first glance, the births and deaths section of the press might seem to have retained its comparatively staid, traditional presentation. But if you take a look at the content you may note a trend away from the merely factual - names, dates, places, gender, ages - towards self-conscious expressions of family feeling, workmates' or playmates' regard and lovers' desolation.

Birth notices often include the names of older children "welcoming" the new baby while fathers (such wit!), in addition to mothers and babies, are said to be "doing well." I have noted a happy grandmother greeting "with joy" an offshore addition to the family in the shape of "a precious granddaughter... and a darling cousin" who is assured that "I'll cuddle you soon. All our love from New Zealand."

Death announcements sometimes don't just describe a spouse as a husband, wife, father or mother but add "and friend" or "companion". I'm probably over-interpreting, but I occasionally wonder if there's an element of anxious competition creeping into the proliferation of notices for the same person by different groupings of kith

and kin; which must please the newspapers, as the addition of all these sentiments of love, grief and respect, publicly recorded by more than just the immediate family, make for more sales of classified advertising space. It is totally understandable that people want to make some collective response to important events among their families and friends, such as joining and leaving the world. But I would hate to see the commercialisation of commemoration reach the stage where paid newspaper advertisements became the accepted practice for all and sundry associated with the incomer or outgoer. No matter how packed with feeling such notices might be, they are an unsatisfactory substitute for devising appropriate group rituals which so many Pakeha are deficient in formulating and performing, whether or not they are guided by religious beliefs.

So, take heart. If you don't all put in death notices when I Pass On, I won't come back and run over your feet with my ghostly wheelchair, or brandish my astral walking-stick at you. Anyway, I'll be strenuously Resting In Peace, won't I, keeping up the sweet old lady image I'll be leaving behind? However, just in case any mourners wish to express themselves in verse I ran up a suitable couplet viz: *When your life became too heavy a cargo/ You dropped it., so we'll miss you Margot.*

There, that's the death notice done: but here comes the crunch. Is there enough material to draw on for THE definitive biography? Some people I know faithfully keep journals, and if this is your splendid habit, how are you planning to preserve yours? Do you, like the Mansfields, the Wolfs, the Sackville-Wests, have admiring friends, lovers and relatives who carefully guard all those remarkably perceptive, self-revealing, exquisitely worded, frequent letters from you? And do you reciprocate? This is particularly

important for women, especially in an environment like ours where we tend to move around a lot among smallish houses with limited storage capacity for documentation (except, naturally, for chaps' important stuff). And if you happen to be holding on to mementoes of your own or another's life, who holds the copyright? Have you written down or told a trusted significant other that you are a keeper of records, and discussed their destination - an individual, an archive, a library? (If you're a little apprehensive about reaction to any of your Startling Revelations you can always put an embargo on their availability before five years or whatever have passed). Whether or not we turn out to be candidates for a biographical study, our souvenirs can make an important contribution to the overall historical narrative.

But so much correspondence these days is the "personalised" garbage in the letter-box which turns us into "target groups" of consumers, not adult social beings, while the hi-tech stuff that enables us to Communicate (if not commune) with people far and wide leaves only tiny traces for future researchers. Fewer and fewer conglomerates control more and more areas of the media, and I worry that the little visibility we've achieved will be shoved aside for what the boys think will encourage commercials. We need some creative solutions for the sake of future generations. Never mind the death notices: at my funeral I want lots of talk and song and dance that celebrates the true record of women's lives.

Margot Roth



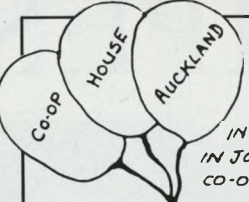
the futon shop

• **PONSONBY** •

- Fabulous 6" 100% natural cotton Futons
- Mahogany bedroll bases
- Yoga /exercise mats
- Bed Settees

OPEN 6 DAYS
LATE NIGHT FRIDAY

330 PONSONBY RD., AUCKLAND
PH 762-208




INTERESTED
IN JOINING A
CO-OP HOUSE?
BECOMING A
CO-OWNER WITH
3 OR 4 OTHERS?

WE ARE

- IN A SUNNY LOCATION
- CHEAP TO LIVE WITH
- POLITICALLY ACTIVE
- CLOSE TO CITY CENTRE

SOME FINANCE AVAILABLE

CONTACT: MARILYN, CARIL, PETER 788090



Abycgan
Handywoman
Builder

Quality work
smaller jobs a speciality

PH (09)861 083

the WOMEN'S BOOKSHOP
(Embracing Broadsheet Bookshop)

THE NEW BOOKSHOP
FOR AUCKLAND WOMEN

228 Dominion Road
Phone 607-162

TUES - THURS 10am to 6pm
FRIDAY 10am to 9pm
SATURDAY 10am to 1pm

OPENING 5pm Fri 7th April
Come and Celebrate!



**Original & exciting
womens music**

Write for a catalogue to:
Emmatruck Music
P.O. Box 53
Oneroa Waiheke Is.
Ph (09)72-7836


**STERLING LAWN & GARDEN
SERVICES**

Ph 707-510 (Auck)

Complete outdoor maintenance - lawns & gardens weeded, planted, maintained. Bark gardens, hedge cutting, tree felling, pruning, window cleaning, painting, section cleanups, rubbish removal.

Anything considered

CANOPYS



Beautiful, romantic mosquito nets! No more sleepless nights or itchy bites. Sizes to fit all beds. 100% Cotton - fully washable. Round or square frames.

CANOPYS, Box 250, Auckland
or Phone Kate (09)760-856.

FUTON • YA • SAN



★ 4' Queen Futon	\$330
★ 6' Queen Futon	\$370
★ Cotton/Wool Blend Futon	\$520
★ Queen Bed Roll Base	\$330
★ Queen Rimu Settee Base	\$485

ALL SIZES AVAILABLE

Makers of Quality Futons
we stock a wide range of bases

958 NEW NORTH ROAD, MT ALBERT
TEL 895 658 OPEN MON- SAT



FLY HIGH
you, the wind, the kite
amazing kites from
around the world
Traditional, Stunters
Asian and Western

We do classes, displays,
Exhibitions, Stalls

KITES THAT FLY!
Main Rd RD3 Albany ph (09)415 8534
catalogues available

Mainly Toys
Educational and Creative Toys

For those special toys that last including a wide range of wooden and handcrafted items.

Also a comprehensive range of art and craft supplies.
Play area provided for children.



539 Mt Eden Road (just down from the village)
Ph 606-318


positive images

MARGARET PALMER BARBARA DILLON

Cnr. Apirana Ave & Taniwha St. P.O. Box 18-063
Glen Innes. Auckland. Telephone 09 521-2500.

- Portraiture
Timeless - Priceless - Photographs
in colour or black & white.
- Wedding Photography - Lasting Impressions
- Commercial Photography - Studio or location

★ complete framing service
Hours Mon-Fri 9am-6.30pm Sat 9am-12.30pm

Covers:
Nouvelle, Japanese, Asian, Middle-Eastern and Mediterranean Cuisines
Pastry Dishes
Pates and Bread Making
Pasta, Gnocchi and Polenta
Introduction to Macrobiotics
Basic Nutrition
Cold Larder skills and presentation
Cooking for allergy sufferers
Desserts with and without sugar, dairy and wheat
Menu Design
A la Carte Training (by request)

PH BARBARA 766 374

We are now accepting enrolments for the **INTRODUCTORY SEMI PROFESSIONAL course.**

15 weeks, over 5 months
starting April 15th
Saturdays 10:00am-4:00pm
Cost \$450 (includes ingredients)

The Natural Epicure school of fine vegetarian cuisine is still accepting enrolments for their 15 week course for those who wish to take their vegetarian cooking seriously, even to the extent of seeking professional status or employment. Any enquiries phone Barbara Cserepanyi (09)766 374.

Space available in Ponsonby craft co-op for a woman ph 302 0151

Palestine '89: News from the front line
Islah Abdel-Jawad, lecturer in cultural studies at Birzeit University, West Bank, will be speaking on "Collective Defiance: Women's Role in the Palestinian Uprising", at a Public Meeting, April 5th, Trades Hall Supper Room, 147-151 Great Nth Rd, 7.30pm (no charge, drinks & snacks from 6.30) All welcome ph 458 515 for more info.

Pulsing Therapy. Therapeutic Massage. Weds in Vulcan Health Centre, Vulcan Lane, Auck.
Ph: Linda Gifford, 788-922 a/hrs or 773-252 (Wed).

House & Garden Management. (Housecleaning, gardening) Reasonable Hourly Rates. Further enquiries, Pip Dawson, Ph: 371-077.

COUNSELLING Short term therapy for individuals and couples phone Fran Ginivan (09)861 120

LESBIAN SUPPORT GROUP. Coming out groups - meetings weekly Phone(09) 888 325 P O Box 47090 Ponsonby Auckland.

LESBIAN LINE
Thurs 7.30pm-10pm ph(09)33584
Telephone counselling & support service run by lesbian women for women. In association with Auckland Gay/Lesbian Welfare Group

Lesbian Support Group A support for Lesbian Women who are abstaining

from alcohol and drug use. Wednesday evenings 6pm-8pm For further information phone Cathie 686 111
Wednesdays between 1-3pm

WOMANLINE A confidential, Non-judgemental Listening & Information phonline. Run by Women for Women. Phone (09) 765 173 Hours Mon- Thurs 9am-12pm & 6pm-9pm

BIRTHMOTHERS SUPPORT GROUP A support group for women who have lost children through adoption. "By Birthmothers for Birthmothers" Ph 366-0752 Day or Night for information and support..

AUCKLAND WOMENS HEALTH COLLECTIVE ph (09) 764 506
We offer, information & referrals, Hot & Cold Doctors, Dentists, Lawyers, Counsellors files, accommodation notice board, menstrual sponges. We have a feminist library and alternative approaches to health. **Also Maori and Pacific Island Womens Health Component.** 63 Ponsonby Rd. Auckland ph (09) 766 838

Classified ads get results! Excellent rates and discounts. Phone 608-535

WHAT'S
"OUTSTANDING"
IN
ITALIAN?

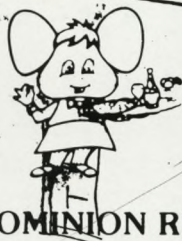
REGIONAL
CLASSICS

5 LUNCHES

7 NIGHTS

~ LICENSED ~

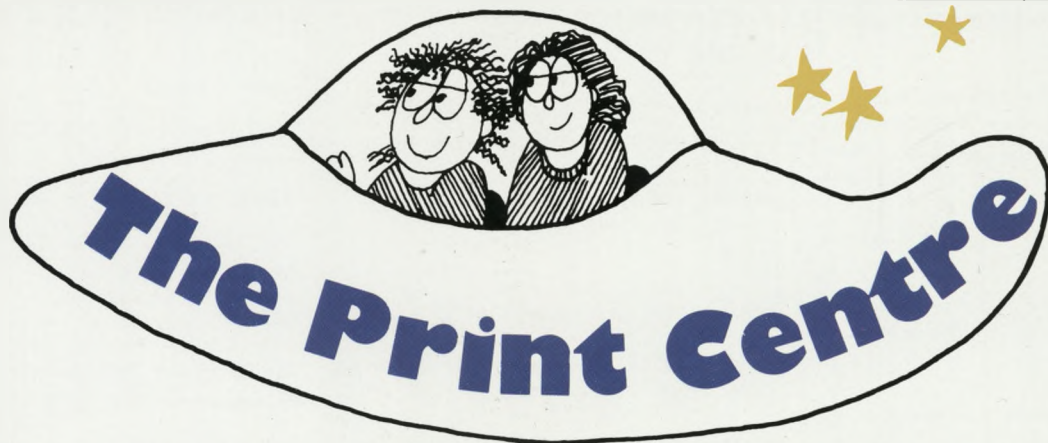
TOPO



Gigio

274-278 DOMINION RD, MT EDEN

687-539 688-823



WOMEN OWNED AND OPERATED!

WE PRINT

- Letterheads
- Business Cards
- Office Stationery
- Badges
- Posters
- Flyers
- Magazines
- Pamphlets

QUALITY ONE & TWO COLOUR OFFSET PRINTING

PHONE 796-503

17 UNION STREET AUCKLAND

FRIENDLY SERVICE & EVEN THE SILLIEST QUESTIONS HAPPILY ANSWERED.

CAMPUS RADIO

918 BFM

THE ALTERNATIVE

THE B-CARD IS AVAILABLE AT ALL SOUNDS RECORD STORES FOR ONLY \$25 - a small price to pay to support BFM AND receive all of the above.

THE 1989 B CARD

WHAT IS THE CAMPUS RADIO ASB BANK B-CARD ??

It's YOUR way of showing YOUR support for Auckland's only alternative music radio station. BFM only earns a limited amount of advertising and sponsorship income each year and depends on listener support for further funding. So buy a B-Card, buy a BFM T-Shirt, come to our gigs, and mention us in your will.

BFM gives away \$30,000 worth of records, movie passes, concert tickets, and other goodies each year ONLY to listeners with a B-CARD.

Listen to BFM each hour for the ASB Bank B-Card Bulletin. It updates the latest discounts and benefits on offer to B-Card holders, including:

RECORD STORES

SOUNDS RECORD STORES Queen St Megastore, 101 Queen St, wo Fifty Six Records, Mid City Records, 153 Broadway Newmarket, Glenfield Shopping Mall, Manukau City Centre, K Road
20% off EVERYTHING (except sale goods)

RECORD EXCHANGE St Kevin's Arcade, K Rd. 10% off new records 20% off old records

SOUNDS UNLIMITED 10 Remuera Rd, Newmarket. 10% off imports

FOOD

DKD CAFE Bledisloe Lane, City Free cappuccino or expresso with meals over \$5.

SIMPLE COTTAGE 50 High St, City 10% off

WYNARD CAFE 29 Symonds St, City 30% off (after 3pm)

HOTELS/BARS

BANANA BAR Globe Hotel 82 Wakefield St, City 10% off drinks in the Banana Bar

GLOBETROTTER BAR 51 Hobson St, City 20% off food 50 cents off drinks

RISING SUN HOTEL Karangahape Rd, City 5% off at the bottle store

CINEMA

BRIDGEWAY 122 Queen St, Northcote \$1.50 off admission price

CHARLEY GRAY'S Capital Cinema, Balmoral \$1.00 off admission price

HAIR

CRIMPERS 37a Victoria St, City 20% off

CUT ABOVE 22 Lorne St, City 10% off (Mon - Wed only)

RODNEY WAYNE 33 Victoria St East, City 20% off

SONJA DEES HAIR FASHIONS 429 Richmond Rd, 20% off (Mon - Tues only)

STYLISTS TO THE STARS 11 Great North Rd, Grey Lynn 20% off

BEIJING HAIRCUTTERS Mid City Centre FREE cup of coffee with EVERY cut

BOOKS

NEW EDITION BOOKSTORE Old Customhouse Cnr Albert/Custom St 10% off (except sale goods)

PATHFINDER PSYCHIC BOOKSHOP Customhouse Cnr Albert/Customs St 10% off (except sale goods)

CLOTHING

BLUEBEAT, 22 Bledisloe Rd, City 10% off

BLUEDUDE Corner Village Cnr Queen/Victoria St or 293 Ponsonby Rd 15% off

DORIS DE PONT 20% off (except sale goods)

EQUINOX Canterbury Arcade, City 10% off

JOAN OF ARC Victoria St, City 20% off

KAOS PRE 70's 155 K Road, City 10% off

MOONBIRD JEWELRY 41 Victoria St, Devonport 10% off

TWO TIMING 50's BOUTIQUE Canterbury Arcade, City 10% off

VIRUS 23 O'Connell St, City 15% off

WAZABI ORIGINALS 351 Remuera Rd, Remmers 10% off

CLUBS

ALFIES NIGHTCLUB Century Arcade, High St. free on Thursday nights

THE SIREN High St, City FREE entry on Monday nights.

MISCELLANEOUS

LIMBS DANCE COMPANY Varies per show, approx half price admission

CROSBY YAMAHA 299 Gt North Rd, 10% off all parts/accessories

EQUILIBRIUM FLOATATION 48 Bellvue Rd, Mt Eden 20% off

FLOAT TO RELAX 70 Calliope Rd, Devonport 20% off

STUDIO ART SUPPLIES 225 Parnell Rd, Parnell 10% off

DEVONPORT FLOTATION & HEALING CENTRE 70 Calliope Rd, Devonport 20% off