

# Women's Suffrage Day

September 19

Photo of men leading away a sugralette

Government attacks workers: Remuneration Act page 3.

# 1980 Executive Election Results

There were 6 invalid votes cast in the 1980 Executive Election.

The total number of votes cast was 1323

# By-Election Results

# Guest Editorial

This is a womens issue of Salient. There are several reasons for having a women's issue: to celebrate the enfranchisement of New Zealand women and to increase the general awareness on campus of the concerns of women and the problems they face in New Zealand and throughout the world, are perhaps the two major reasons.

On September 19, 1893, New Zealand became the first country in the world to give women the vote. Then the vote seemed the whole answer, now it seems only one small victory in a long and continuing struggle. There is more to equality than equality under the law, until the attitudes and prejudices of people change and it is accepted without question that women are equal; women will still have to struggle and fight.

There is still much to fight for and much to fight, against. For women's right to develop their full potential and against sexism and discrimination. Sexism is no joke it is not even a smiling matter. It is a destructive element of our society.

The last week's obscene insult towards student Caroline Massof is only one example of the continually present under current of sexism. An insult and offence not just to an individual, but to women, lesbians and politically involved people. Such an attack is only possible in a society where sexism is still an accepted part of it. Where women, because they are women may be abused and dehumanized. If you are a women in our society and you attempt to determine your own lifestyle you are automatically open to attack. This applies whether you get involved in student politics, choose an occupation that is not 'traditionally' a women's job or wish to live with and love other women. Women have no choice but to fight to change the society that oppresses them.

Women can fight as individuals in their own lives, in groups with other women or in joint struggles with men, to remove sexism and discrimination from our society. Women must turn to each other and attempt to develop themselves and the talents and skills they have. The content and technical contribution made by women in this issue is an example of women seeking and develop new skills. The women's action group attempts to provide a forum for ideas and a focus for action.

The question of womens oppression is not one you can see in isolation, it is not enough to eliminate oppression in your own life without developing an awareness of the struggle of other women in different areas of our society and in the rest of the world.

The Womens Action Group.

# Salient Notes

Peter Beach walked, nonchalantly into the Salient office, and was shot in the flank with a tranquillizer dart. As he examined it somewhat incredulously a large tiger net descended from the ceiling, enveloping him in cascades of rather unbecoming fishnet. "Christ!" he exclaimed, "first bloody NZUSA and now this...what is the world coming to!" Virginia Adams smirked, and proceeded to bundle the already unconscious tiger into a steel

reinforced cage fashioned from part of the store of empty bottles. Inside the cage he discovered, in various attitudes of despair, his faithful henchmen, Geoff Adams, Stephen A'Court and Mark Wilson. Ferguson Barrowman, rattling his chains and trying vainly to loosen his thumbscrews, he was licking an empty bottle. It was a pitiful sight.

Meanwhile, Virginia stepped across to make her report to the CO. "Mission accomplished sir" The Generalissimo, Tori (see it my way) Quade, accepted the news with a modest war whoop, "right" she said, "sound the appel" and her regimental trumpeter Leonie Morris played a rousing chorus of 'We shall overcome'. It was rather spoiled by the fact that she had forgotten the words, but it produced the desired effect, for in the time it takes to say 'fucking sexist bastard' the troops were assembled.

Tori's heart leapt at the sight. "Now hear this...the time has come for we women to take our right place in the world. Your first task is the production of this newspaper. You have been briefed: it is now time to commence the final phase. Women .... to work." Immediately the willing workers dispersed, some towards the light table, some to the files, some to the typewriters. Soma Millet, (no relation to Kate), copy in hand, a blue pencil behind her ear, was overseeing the layout operation. Veronica Harrod, entertaining visions of a career in journalism, demonstrated the finer points of scalpel work, whilst Helen Aikman designed a page as no one has ever designed one before. Paulette Keating and Pan Edwards buried themselves in piles of old broadsheets looking for graphics that could be recycled. Ann Elborn, chewing the end of a biro, was in the throes of creating a literary masterpiece, somewhat disturbed by the pitiful moaning sounds coming from the tiger's cage.

Observing her distress, Kathyne Fleming disentangled herself from several yards of lettraline and advanced gingerly towards [unclear: the] animal. "Be careful!" warned Robyn [unclear: wood] "Here — give him this", and she flung a piece [unclear: o] raw meat through the bars. All hell broke [unclear: loose] inside the cage, and Robyn stepped back [unclear: rapidly] tripping over the inert form of Barry [unclear: Weeber] which had been lying there since his [unclear: entrance] some hours ago, when Jessica Wilson [unclear: and] Lamorna Rogers, had rather overdone it with [unclear: the] tranquillizer guns.

Joanne Tuffield, words, sentences, [unclear: and] pictures stuck all over her visage, peered [unclear: af] Marcia Browne, Yvonne Weeber, [unclear: Caroline] Massof and Lorraine Wilson who appeared to [unclear: be] engaged in some sort of group therapy [unclear: or] consciousness raising. Gradually, she [unclear: perceived] that they were actually engaged in the [unclear: pleasant] past time of proof-reading.

Suddenly, from outside the office came [unclear: the] sounds of whistles, rattles and [unclear: (rather) incongruously] a flute being played [unclear: backwards.] The door burst open, and in rushed Grant [unclear: Gillat] and Andrew Ross, closely followed by [unclear: Andrew] Beach clutching an upsidedown flute. "[unclear: Standby] to repel boarders!" screamed Rire [unclear: Scotney,] aware of impending doom. [unclear: Demonstrating] incredible presense of mind, she grabbed [unclear: a] teresa-gun and cut down the attackers with [unclear: a] spray of bullets. Reinforcements, in the form [unclear: of] Simon Wilson and Jonathon Taylor (still [unclear: upset] about being left out last week) were soon on [unclear: the] scene, but theirs was a lost cause. Seeing how [unclear: the] land lay, Simon, holding Jonathon in front [unclear: of] him as a shield, tried to beat a hasty retreat. Fortunately, Virginia, humming in the best Gilbert and Sullivan tradition 'make the punishment fit the crime' was able to block his exit, stabbing him treacherously in the back with the new ruler.

It was a hideous death, and Simon succeeded in strangling Jonathon in the process. When he finally stopped twitching, there was a shocked silence, interrupted only by a pitiful sobbing, emulating from the tiger's cage. The women looked at each other. Within, they were beginning to wonder if they might not have overdone it. So as a concession, they decided to let Peter Beach out of the cage, and, under very trying conditions, he edited Salient, which was published by VUWSA, and printed by Wanganui Newspapers Ltd, Drews Ave, Wanganui.

Progressive Students' Alliance

Meeting to discuss elections and future activities. Tuesday: 18th September, 12.00, Lounge.

SPUC and Working Womens' Alliance

Speakers at Suffrage Day forum. Theme: "International Year of the Child." Day: Wednesday Sept. 19th  
Time: 12.00

Place: Union Hall.

Progressive Students Alliance.

Salient

RAVIOLIS FATHER EPISODE 20 "PASTA SURPRISE" FOLLOWING THIER CLOAKED CAPTOR THROUGH A LAND OF STRANGE TREES AND SHRUBS, JOE TRIES TO THINK OF A WAY TO EXTRACT INFORMATION ON THE MYSTERIOUS EVENTS THAT HAVE OCCURRED... You hold the home front I'm going to try and make small-talk with our friend up ahead! Hi!..... cigarette? I simply must speak to him! you're beginning to get on my nerves! let me introduce myself - Joe sputnik my grandfather died on the Lusitania!... RAVIOLI'S FATHER LOWER THE CAGE! AT ONCE! I beg your....? who! a trap! You're

a rascal, Ravioli's father! why are we here and what is the secret to this wicked mystery? OPEN UP! DON'T YOU UNDERSTAND? I'M AN EGG NOT A CANARY! now that you are safely behind bars, I need not hide the truth from you any longer.... I took advantage of your inquisitive mind, Mr sputrik! I led you into my little world, as I did Mr. sparks, and you Mr. crises, and all the other people who have entered the sphere, by setting up for you a series of mysterious circumstances; the strange signs the man in the striped suit all that nonsense about an octopi's! A mere decoy to lead you to where I have you now..... ...locked up and ready to mutate!! continued...

The Music Shack Williams City Centre Plimers Lane Student Discount Record Card Tel. 720-806 \$8.99 Retail LP's Student discount \$7.50 \$12.99 Retail dbl LP's Student discount \$10.99 \$8.99 Retail cassette Student discount \$7.50 \$12.99 Retail dbl cassettes Student discount \$10.99 Present this Coupon Ask for the special discounts for students

## Top of the Week

## Whither the FoL?

### [unclear: e] Remuneration Act Comes Into [unclear: Ast]

[unclear: Last] Tuesday night, the Government [unclear: ounced] it would use its new powers [unclear: ler] the Remuneration Act to cut the [unclear: eral] Drivers' Award settlement. The [unclear: ve] followed a threat by the Prime Minis[unclear: that] the proposed settlement was "ex[unclear: sive]", and it came in the midst of a series [unclear: stopwork] meetings being organised by [unclear: des] Councils to discuss the position of [unclear: FoL] on the new Act.

[unclear: As] we go to press the likely consequences [unclear: the] Government's moves are not clear, [unclear: two] questions stand out in the contin[unclear: g] debate: in whose interests is the [unclear: Government] acting; and what is the role of the [unclear: leadership] going to be?

### [unclear: Government] Shows its True Colours

[unclear: The] award rate given to drivers will have [unclear: Flow]-on effect for many other unions, [unclear: e] Government claims that the negotiated [unclear: tlement] would have an "unacceptable" [unclear: ect] on the economy as a whole. In this it [unclear: been] supported by the Executive Direc[unclear: of] the Employers' Federation, Mr J. [unclear: we.]

[unclear: When] the Government talks about the [unclear: ood] of the country" and the "economy [unclear: a] whole" it is of course referring to the [unclear: e] of economic restructuring it has been [unclear: adily] embracing. This involves [unclear: npening] down consumer demand by keeping wages low, lifting price controls and introducing higher levels of indirect taxation. It also involves channeling resources into exports and encouraging foreign investment. Both these measures require wages to be held down as well.

The Government is not acting in the interests of the vast majority of the people of this country. Clearly, with inflation running at an unprecedented high for the current economic crisis, it is directly in the interests of most people that their wages allow them to cope with the cost of living.

## Do Wage Rises Cause Inflation?

But, some people might claim, high wages cause more inflation! Others might also argue that the Government has not attacked just the unions, but the drivers' employers as well. To answer the first of these charges, it is useful to look briefly at the second.

The penalty imposed on the drivers' employers is that they cannot pass on the increased wage bill in their prices. In other words, the tension is not between wages and prices, as we are often led to believe, but between wages and profits. To put it more simply, it is between the interests of the workers and the interests of the bosses.

In fact, this is always the case. The fact that the employers usually safeguard their individual interests by increasing their prices merely serves to disguise the real situation. Higher wages do not actually cause inflation. Rather, it is the employers' continual drive to increase their profits that gives real impetus to the spiral.

But if the Government is acting in the interests of the employers, why did it impose restrictions on the

drivers' employers as well? The answer is that the Government acts in the interests of the employers as a whole. The drivers' employers may be in a better position than some other employers to safeguard their profits while accepting the 11 % award increase in wages.

More importantly, the Drivers' Union is a more militant union than many others and is therefore able to obtain higher settlements than those the others could get. When Muldoon tries to isolate militant unions from the rest, he does so because he knows that the employers' interests would be better served if the militant unions were not acting in a proxy manner for the others.

## Standing Over the Unions

Before the negotiated settlement was announced, Muldoon warned that he would call a snap Cabinet meeting if the final announcement was "too high". He denied that he was using stand-over tactics. Yet it is hard to see what else such a threat could be. On the other hand, he accused the drivers of using stand-over tactics themselves. "The Government, acting on behalf of the public, could not accept settlements that were produced by strike action," he maintained.

What this means is that workers, in fighting for their own living standards, are not allowed to use the only tool that is really their own: the right to withdraw their labour. Posing as a condemnation of "extremists" in the union movement, this remark is really an attack on the whole trade union movement.

## Whither the FoL?

When the Cabinet decision to cut the award settlement was announced, Jim Knox, President of the FoL, was in Australia. To the great surprise of many, he stayed there. So because the mountain didn't come to Mohamed, Mohamed Douglas (Secretary, FoL), and Mohamed Boomer (Vice-President, FoL) went to the mountain. The FoL's decision to send its three top men out of the country when, according to the Evening Post "storm clouds were massing along the country's industrial front", has been explained away in some quarters as perfectly acceptable because Knox's speaking engagement was long standing and could not be broken.

Stranger still, it took Knox two days to make a statement on the issue. Way back on August 6th, the FoL held a special conference to discuss the Remuneration Act. The resolution passed at that conference has been widely quoted by Knox and other trade union leaders as empowering the FoL executive to take whatever action was necessary if the Remuneration Act was used. So when the Act was used, what happened? The President of the FoL refused to comment until he was 'fully briefed'. Not even an initial statement of condemnation!

Meanwhile, a number of unions were calling for a nationwide strike. The freezing workers' award discussions broke off as a direct result of the Government's actions, threatening the beginning of the killing season in mid-October. And strangest of [unclear: all], when Knox finally did have something to say, it was to tell us that the FoL's position would be one "of firm action, but it won't be one of head-on confrontation with the Government."

Basically, the Government brought in a law that cut the ground from under the unions' feet, the FoL made noises about opposing it, and then when it was used the FoL President gave the Government an assurance that it wasn't going to fight. Even the drivers' employers' President recognised what the Government was doing to the Unions! When Muldoon says he doesn't think Knox will kick up much of a fuss, it seems he knows what he is talking about.

I have described Knox's actions as strange. But are they? From the point of view of defending the interests of FoL members they certainly are. But is that what the FoL leadership is really committed to? Does it really have the will and the ability to respond to the Government's anti-worker laws with conviction and strength? It has sold the workers out many times before. Knox and his executive meet today (Monday). Will they sell the workers out again?

Kathy Jamieson

## [unclear: Notices ]

### Hotographic Club

[unclear: Notice] to all members. Since the darkroom about to be demolished, members are [unclear: vised] to remove all equipment [unclear: any] of the equipment belongs to you, [unclear: uld] you please get in contact with me [unclear: her] through the Students Association [unclear: ice], or by phoning 842-128 — Michael [unclear: epherd].

## [unclear: Victoria] Cricket Club

[unclear: ctices] are now on — Wednesdays at [unclear: m] at the Indoor Cricket Wicket — [unclear: wnstairs] in the Gym.

[unclear: ices] are available in Senior And Social [unclear: ims]. All past and new members welcome, [unclear: y] Inquiries, ring Mike Newton-Howse — [unclear: b] Captain, phone 735-663, home, or 723-[unclear: 89], business.

## [unclear: ILM] — 'Roots'

[unclear: dramatisation] of Alex Hailey's novel. This ten hour long movie will be shown in five episodes during the week September 24 28th, with one all day showing on September 29th.

Free admission (further details will be available in next weeks Salient.)

## Victoria University Athletic Club

A SGM will be held on Monday, September 24th, starting at 7.30pm in the Lounge. To discuss election of officers, all welcome.

## Victoria University

Saturday 22nd September - 20 mile cup at Trentham racecourse. Held over 4 five-mile laps, one crosscountry and road-forenteries. Ring Ian Jamieson, 728-734.

Saturday 29th September — Invitation Alan and Viv Jenkins, 29 Rata Road, Haitaitai. Run starts at 2pm.

## Abortion Reply: the Right to Choose

A piece of graffiti on one of the doors in the women's toilets near the Cafe reads:

*The difference between pro and anti abortionists, is that pro abortionists don't say everybody has to have an abortion, but the anti abortionists say that nobody can!*

This is what freedom of choice is all about the people fighting for safe, legal and freely available abortion are not advocating abortion as a rule, they are fighting for the principle that it is a woman's right to choose whether she wants an abortion or not. Pro abortionists are fighting for abortion as a real choice and not just theoretically possible under law. This is so that any woman who wants an abortion can get one without fear of being prosecuted as a criminal; without risking her life at a backstreet abortionist and without the legalized inquisition and harrassment by a series of specialists.

Women in New Zealand are still choosing to have abortion even though it means risking their lives to many of them. Support groups like SOS (Sisters Overseas Service) are working to help women escape New Zealand's restrictive legislation but the cost of approx. \$750,00 is prohibitive to most. People who support the anti-abortion laws are denying women who cannot afford to buck the system the basic right to determine their own futures.

Women who seek abortion are not a 'silly', promiscuous minority but are in the majority women who already have children and women who through inadequate contraceptive advice or contraceptive failure, concieve.

Obviously the decision to have an abortion is not made lightly, but is a decision that the woman involved should have the right to make. Nor is any one suggesting that there are not alternatives to abortion e.g.: Pregnancy help and adoption, but again the choice is the womans to make.

In New Zealand, women do not have a rear choice, abortion is not a practical alternative. In New Zealand a woman does not have the right to control her own body, she is subject to the decisions and actions of others.

The right to choose is basic to the liberation of women and feminism. It is more than just the choice to have an abortion, although that is an integral part. It means that a woman has the right to determine her own future, to make her own choices about her life and direction. Without the constraint of law, traditional sex role stereotyping and attitude.

The society we live in does not give women freedom of choice; whether your analysis sees capitalism, the patriarchy or consumerism as the cause, the fact remains that women are a the right to choose because they are [unclear: wo en.]

The right to choose means fighting for women to choose whether to have an abortion or not to; to have

children or not to; to work regardless of whether she has children or not which means freely available child care; to choose her own sexuality without legal and cultural discrimination; to go out at night without fear of harassment, attack and rape. To fulfill her full potential without the constant struggle against a system which discriminates against women because they are women. To live her own life in the way she chooses and not as dictated by the society she lives in.

For all this and more, people fight for the right to choose, because a woman's control over her own body is essential to all other freedoms of choice. The right to choose is a step along the way to achieving the basic right of personal freedom — a natural right.

Victoria Quade (WRO).

Sept. 10th New Zealand writing at the Victoria Book Centre.

## A State of Shock

### SRC

Most experts agree that it was the fine weather and glorious sunshine that drove a large number of students indoors and to last week's SRC.

### A New Low in Leaflets

This SRC was chaired by Margaret Underwood as Caroline Massof was still in a state of shock over some obscene election posters which had been stuck up around the University in the early hours of Wednesday morning. This poster attempted to discredit her in a vile and disgusting manner.

The Returning Officer (Kelvin Ratnam) reported the appearance of these posters, saying that they were "the most disgusting posters he had seen in the five elections that he had conducted at VUWSA." He added that if he found out who had produced these "dastardly posters" he would "personally get stuck into them."

Because of the seriousness of this matter, the meeting went on to discuss the posters straight away. Two motions were put, both moved by Virginia Adams and Jono Clark:

That VUWSA condemns the use of sexist, pornographic and red-baiting election tactics witnessed today on campus, seeing them as both exploiting women and lesbians and a totally unacceptable smear on the election process and That if the people who produced these leaflets are discovered that the SRC recommends to the University Disciplinary Committee that they be expelled from the University.

The two motions met with a great round of applause as they were read out.

In speaking to the motion, Jono Clark said "when I arrived at University this morning and saw the leaflets my first reaction was to go around and tear them all down. But then I stopped, sat down and thought about it. Then I got up and ripped down all the posters I could find." After the applause had died down he called on the people who produced the posters to come forward and defend themselves, or at least apologise.

There was some dispute about the wording of the first motion. Election tactics seemed to imply to some that the candidates in the election, or their associates, were involved. Several speakers disputed this. Lindy Cassidy argued that the intention of the posters was clearly to dissuade people from voting for Caroline and as such *were* an election tactic, even though she was sure that none of the candidates were in any way involved. She added that it was deplorable that anyone would stoop to such smear tactics. Rire Scotney said that she thought the posters were an abuse of the democratic process and were "fuckin' disgusting."

Kelvin Ratnam spoke just before the vote, saying that he thought passing these two motions would serve as a deterrent to others to employ similar tactics in future election. The first motion was then put and carried with only one dissenting voice.

The second motion met with little opposition, although one speaker felt that it was a very extreme step to contemplate, one which could ruin a person's whole life. Virginia Adams replied to this saying that the effects of these sort of leaflets were not far different, and that we have a responsibility to protect members of the Association from this type of attack. Kelvin Ratnam suggested that Caroline should make a formal complaint to him, as Returning Officer, saying that until she does there is little he can do. He also added that he thought there was the basis for a police complaint. The motion was put and carried decisively.

Next on the agenda, as they have been for the last several SRCs, were the elections of VUWSA Treasurer and an Overseas Student Officer. Running true to past form there were no applicants for either position, and so they remain unfilled.

Photo of students sitting in a meeting

## Women Only

The next motion to be discussed concerned the position of the Co-ordinator of the Women's Right Action Committee of NZUSA (WRAC — for more on the WRAC read the article on page 7 of this issue). It was moved by Sarda Nana and Virginia Adams that:

That VUWSA believes that the position of NZUSA WRAC Co-ordinator should be open to women only. Supporters of the motion stressed that this was a form of positive discrimination aimed at helping women secure equality in society. Victoria Quade said that being a woman was one of the qualifications for the position. The impetus to fight comes from the experience of oppression.

There were some objections to the motion: it was argued by some that it represented a form of sexism (which was countered by the claim of positive discrimination). Another comment made was that the women's movement tended to alienate men, and that this motion would only increase this tendency. The motion was eventually put and carried approximately 60 to 40.

The meeting's pace had slowed considerably by the time they reached the seventh item on the agenda and the attendance had similarly dropped. It was moved:

That VUWSA condemns the Government's short-sighted cuts to the health system and sees this as being a planned part of its overall policy of restructuring the economy to further the interests of big business at the expense of New Zealand's welfare state. Although there was one speaker against the motion, there was little debate and, when put, the motion was passed without a dissenting voice.

The carless day regulations were next on the menu when the following motion was put:

That VUWSA sees carless days as being an unfair and inequitable system and calls for their abolition. In speaking to the motion movers Andrew Beach and Stephen A'Court said that the carless days regulations placed an unfair burden on one-car families, were easily "gotten around" and were brought in, not as a reaction to a shortage of oil, but because New Zealand could not afford to pay for the oil it needed. It was further commented that the regulations were not proving effective in reducing petrol consumption in any case.

One other motion was discussed in the meeting, being moved by Grant Gillat and Simon Wilson:

That this Association condemns the Government's use of the Remuneration Act in the Drivers' Award settlement, and views this as a direct attack on the right of workers to free wage bargaining; and further, that this Association supports the trade union movement in the action it will take to oppose this Act and its use. Both speakers stated that the Remuneration Act was an infringement on workers' only form of protest — strike action. Wilson also commented that in the past students had not shown a great deal of support for the struggles of the Trade Unions, citing as an example the use of students as scab labour in the 1951 Waterfront dispute. There were no speakers against the motion, and it was carried on a show of hands. A more detailed article on this issue appears on page 3 of this issue.

The last matter to be discussed was by Caroline Massof in General Business, concerning the 2 hour period that should be free from scheduled classes on Wednesdays from 12 to 2 to enable all students to attend SRCs. She moved the following motion:

That SRC directs the President to meet with the Vice-Chancellor regarding the two hour SRC period on Wednesday afternoon to get some assurance that we do obtain a true two hour free period, and furthermore, if no assurance is given a student sit-in be organised after the next SRC. Although the motion received fairly solid support, there was some concern for the people who by choice wished to have classes, labs or tutorials scheduled while SRCs are on. This problem, it was argued, would not be solved by sit-ins in the Vice-Chancellor's office but could be corrected by an investigation of why students choose to ignore SRCs. However the motion was decisively passed.

Jonathan Taylor

Wide Mouthed Frogs The twins, Hilary King, Sisters, Baggy Hag. Suffrage Day Celebration Concert 8.00 pm Wednesday, Sept. 19, Union Hall

Reclaim the night A march and rally to reject the notion that woman cannot go out at night alone without fear and threat. Starting at the Womens Resource Centre, 6 Boulcott Street, at 7.30pm. March to leave for Central Park at 9.00pm, Saturday September 22.

Free Financial Advice from your on - campus bank At the Bank of New Zealand we're on campus and we understand student money problems. If you have money problems (and what student hasn't?) advice is free at the Bank of New Zealand. You'll get good, solid, straight forward help from people who really understand money and how to manage it. We'll level with you about how you're handling your money and what we can do for you. You'll be surprised at the way we can help you sort out your problems. Come on in soon to our on-campus office and arrange a time for a chat. Call at the BNZ on-campus office, and arrange to see Ray Carman, or phone him direct at BNZ Wellington branch, corner Lambton and Customhouse Quays, phone

# Sexism

BABY FEMININE Are you one of those stereotyped a man's world The look that has men opening doors. NOTHING IF NOT SEXY

## Linguistic Chauvinism?

"Man" embraces "woman" as the old chestnut goes. But women are not so comfortable within his embrace as they once were. Despite the assurances of lexicographers that "man" may be safely used to refer to the human species as a whole, there is evidence of an increasing reluctance to accept terms such as "mankind", "Man-made" and "chairman" as generic or sexually neutral words, they are now often regarded as inappropriate words to use in referring to women. Instead words such as "chairperson" and "spokesperson" have been coined to replace the now uncomfortably ambiguous terms involving "—man".

But these new words are still not widely used, and they are certainly not "neutral" in any sense. Have you ever heard a man seriously referred to as the chairperson? Even Ms. is not popular, although it not only avoids defining a woman in terms of her marital status, but also offers an escape route in cases of doubt.

New terms, such as these, arouse antagonism among many sections of the community. As well as "tampering with the language", they derive from a social movement which frequently inspires fear and distrust. In the area of grammar opposition to change becomes even stronger. But why "he" encompass both sexes? Could the reason be that we live in a male-dominated culture? Suggested alternatives such as "shim", "thon", "hiser", "hesh" and "co" have aroused reactions ranging from incredulous laughter to virulent hostility. Is it so outrageous to suggest, however, that "s/he" is a genuine alternative in writing? And "their" could often be used in speech. "Everybody must bring their own book" is only regarded as ungrammatical because our pedants agree to label it so.

The connotative meanings or associations of words are even more vulnerable to accusation of sexual bias. The words and phrases used to describe women often convey weakness eg. chick, kitten, babe, trivality eg. doll, a bit of fluff/skirt and inferiority eg just a housewife/mother/woman. They are less general eg womankind vs. mankind and less powerful and prestigious. Compare "prince", "lord", "king" and "father" used to refer to a male God, with "queen", "madam" and "lady" which have all developed negative meanings in addition to their core meanings.

Many such words have acquired derogatory sexual connotations. Compare "mistress" and "master"; "She's a professional" and "he's a professional". And many involve the use of demeaning food and animal imagery eg tart, crumpet, dish; bitch, goose, cow.

Is it worth fighting the apparent sexism which is so deeply entrenched in our language that we are often unconscious of it? Surely language simply reflects the communities' values and attitudes; it cannot constrain our thinking or behaviour. Changing our language will not alter the status of women. On the other hand language is a form of behaviour and, as a relatively conservative force, it can be seen as transmitting and maintaining male dominance, as well as simply reflecting it. If so language could act to reinforce women's inferior status and encourage us to think in stereotyped ways. Psychological research, for example, has demonstrated that people tend to form male rather than female mental images for all the nouns in a sentence like "The dog is a man's best friend".

Certainly fighting sexist terminology alone will not change women's status. But it may perhaps contribute to the battle by raising a few female and male consciousnesses. Already people feel less confident about using derogatory terms to describe women. Some are even prepared to make the effort to avoid using blatantly sexist terminology in the speech and writing. When you hear "chairperson" used to describe a man without any accompanying sniggers (men don't giggle!) you will know things are improving.

## Janet Holmes

*Sexism: the exploitation of one group by another on the basis of sex. When women are discriminated against because they are women. Where women are relatively disadvantaged and men relatively advantaged because of their respective sexes. Sexism is also sex-role stereotyping; where women are portrayed as weak, 'fragile', 'indecisive', 'less intelligent' and 'without resources'. When the only roles they are seen to play are 'mother', 'housewife', 'willing servant of others', and as dependents. Sexism is as subtle as the automatic use of the male pronoun and as blatant as a rape. In all its forms sexism is insidious and must constantly be fought.*

## Women and the Media

I'm sure you've seen her. Passive, docile, dependent, incompetent, irrational, fearful and completely unable to lead an independent life. The media seems determined to set up an image of women which comprises merely of their appearance, clothes, sexual desirability and smell. Is this really what women are or should aim to be?

In its crudest form, sexism affirms that women are either wives, mothers, housewives or sex objects. Do you get up in the morning and put on your *Max Factor* face — no? Then perhaps *Revlon*, *Helena Rubenstein* or *Cyclax*. Women seen to appear in mainly ads for personal hygiene products and products found in the kitchen and bathroom. They are usually shown inside the house or at the supermarket. Some of the New Zealand ads I have viewed with concern range from the blatantly sexist ads such as *Mr Muscle*, *Softly — for Woollens*. *Brut* and *Danguard— deadly weapon against dandruff* to the more subtle ones such as *Homestead Chicken* and *Sunlight dishwashing liquid*.

What about most TV programmes? Here she is again. Super cool, super bitch. . . super stereotype!! She invariably gets herself into trouble and male counterparts (or should it be superiors?) invariably come to the rescue, emerging as the hero.

Separate pages for women in newspapers is a blatant assumption that different sexes read different sections. Fashion, cooking, gossip and child-care features seem to be a measure of what the Press considers suitable topics for women. There may be reports on feminist politics and occasionally a feature about how women's position in society is supposedly changing. Ironic.

Sexism is obvious in the way stories are reported. Rising food prices are seen to be a burden on housewives, while rising beer prices are a blow to men. One could assume from these sort of articles that it is only women who eat and men who consume alcohol. Men are described by the Press by their occupations, women by their appearance.

Until individual men and women realistically face and understand the pressures and problems that the stereotyping of women's roles creates, we will all continue to be disadvantaged. Most media advertising manages to convey the message that if you don't conform to their opinions/advice you will be regarded in some way as a 'bad woman', be undesirable or be a social outcast. The advantages of using a certain product are greatly emphasised and are bound to involve becoming glamorous, beautiful, desirable, socially accepted or greatly admired by others.

I have yet to see the media portray women as strong-willed, mature, active, competent, reliable, independent, responsible, ingenious, brave and purposeful.

A national organisation in the USA ran an ad with a picture of a toddler. The ad read "This normal healthy baby has a handicap; she was born female."

Don't be proud to be a stereotype.

Joanne Tuffield

## Feminist Theatre

### Baggy Hag

Baggy Hag was formed about a month after the '79 United Women's Convention. Janet Elephans — singer, Fiona Johnstone — dancer/actress, and Patricia Webster — pianist, had performed there as part of the group ISIS. In their piece they had conveyed the good and bad of the "feminine" attributes of nurturance, using music and dance.

Pamela Gray — cellist and singer, contacted them, and with Gail Pittaway — actress/musician, and Sarah Yaldwyn — actress, and a short while later Stephanie Arlidge — singer, the group was formed.

It was agreed that it should not only be a performing group conveying women's experiences, but that it would also act as a self-help group for the women themselves, so that untapped talent could be developed to some extent, as well as developed talents being supported.

Pamela Gray, Fiona Johnstone, Sarah Yaldwyn, and Janet Elephans work fulltime on the Wellington Community Arts Council temporary employment scheme, while Patricia Webster and Gail Pittaway are secondary school teachers, and Stephanie Arlidge is a music student.

Experimental improvised music and singing is a strong part of Baggy Hag's presentation, and 2 or 3 pieces using this and dance will be presented in the W.R.C. performances. Next one: Fri 28 Sept.

Baggy Hag will also be performing at the Suffrage Day Celebration Concert, Wednesday September 19.

## **Sisters**

We were nine women interested in forming an alternative theatre group. We all knew one another so had an initial understanding which we could build on. Some of us were full-time actresses and all of us interested in drama of a self-developing nature. Our first objective for the opening of the W.R.C. was a performance that would reach women personally through acknowledgement of the frustrations and restrictions placed on women in an oppressive society.

For this piece we choose *Violence*, feeling that this covered a broad view of the problems experienced by women today.

*Violence*, as one woman has seen it, represented the powerful grip of conditioned attitudes from which we are all struggling to free ourselves.

*Violence* was later performed at the Good Times Rock Theatre, this time to a mixed audience. Both performances evoked feedback, women especially finding the performance meaningful to them as individuals. The Rock Theatre showed mixed reactions demonstrating to us that some people found our ideas threatening, enforcing really that we had hit upon some very real attitudes and emotions.

With both *Violence* and the theme we are working on at present, we have chosen to take an individual approach, meeting as a group to develop and piece together our personal interpretations. Working in this way we have found that a strong feeling amongst us has developed.

We hope that this tells you a little more than the trivial impressions created by the article in the *Dominion* on *Sisters*.

Since our last performances two of our members, Lindley Turnball and Lindy Hathaway have left, with Ann Robinson, Lorraine Ward, and Rachel Griffin joining us. The rest of us are:

Di Looney, Victoria Boyack, Tennessee Lindsay, Debbie Graham, Jane Black, Clare Ramsden, and Shelly Graham.

On Women's Suffrage Day (Sept. 19) *Sisters* are performing at Victoria University. Watch for posters.

## **Which way to Liberation...**

### **Women and Socialism**

There is an ongoing debate in the Women's Movement over the causes of women's oppression and therefore the sort of society that is needed to achieve equality. This article argues that women are oppressed because of the type of economic system we live under, and therefore that women's liberation is not possible until we have destroyed capitalism. This does not mean that we abandon the women's struggle until we have achieved socialism, but rather that we must keep our overall strategy in mind as we work out the immediate tactics of the Women's Movement.

### **Women Under Capitalism**

The majority of women in capitalist societies such as New Zealand suffer double oppression, once as workers and again on the basis of their sex. The driving force of our economic system is investment for profit. Goods are produced if they make a profit, and not produced if they don't, regardless of need. Social services are only provided if they are in the interests of the capitalists, or if they have been won through hard political struggle.

In our society, all people who don't own the means of production — the factories, farms, or service companies etc. are subject to the decisions of those that do. Women however are singled out for double exploitation. The capitalists use the differences between men and women to "super exploit" women; just as they use the differences between whites and blacks in just the same way,

### **The Sexual Division of Labour**

The basis of sex discrimination is that the overwhelming burden of child-rearing is undertaken by women. This has myriad repercussions for women. A woman's role in the workforce is considered secondary to her role as a mother, her education is not given as much emphasis as a man's, in the workforce women are encouraged to take "motherhood" types of jobs (eg. teaching, nursing etc) and because women have the main burden of child-rearing they can't compete with men on the job market. There are in fact, two almost separate job markets

in New Zealand, with very little overlap. For women's occupational distribution to match that of men, 73% of women would have to change jobs.

## Who Benefits?

Who benefits from the sexual division of labour? It is obvious that the capitalist class benefits. Women provide services that would otherwise have to be funded out of the profits of big business. They look after children, they do voluntary social work, they clean the house and provide the meals, and they can always be encouraged to join the workforce when the economy is booming, and forced to leave when it is in crisis. In the workforce, because we are educated into believing that our primary role is that of mother and wife, we get paid lower wages and do the less skilled jobs.

It is also true that men benefit from sexist society. While women have been conditioned into thinking they are inferior, men have been conditioned into thinking they are superior. Most men therefore expect women to do the repetitive boring jobs in the house. Most men see women as sex objects. Many still do not agree with women claiming social and economic status equal to men.

But unlike capitalists, men do not have to cling to their sexist ideas. Often sexism works against their personal interests. They are therefore capable of changing their attitudes and have done so in the past. Many men support women's right to abortion, because they see their wife is happier working than staying at home to look after another baby. Some men agree with equal pay and jobs for all because if women are paid low wages or made redundant it undercuts the conditions of all workers. Throughout New Zealand's history, men have been drawn into the struggle for the vote, equal pay, maternity and domestic leave, abortion and for better childcare facilities.

What then should the Women's Movement be fighting against? If we compare the organised sexism of the capitalist class which controls New Zealand today, with the individual sexist ideas of men, it is obvious that while always fighting the latter's sexist ideas, we should unite with them where possible — in political groups, in the Students' Association etc, against the capitalist class. As long as we have capitalism, capitalists will continue to exploit women because they have so much to gain from women's oppression. Once we abolish capitalism and replace it with socialism, where investment is determined by the needs of the majority, money will be spent on eliminating the sexual division of labour.

Women will not automatically be equal however. It takes a long time to provide all the social services necessary for women to take an equal part in society, and also before the old ideas of women's inferiority are finally laid to rest, but only with the destruction of capitalism will the necessary basis be laid for the true liberation of women.

Leonie Morris

## Marital bliss?

Violence in marriage is still a very much under-emphasised thing in New Zealand, there is no statistical data on the incidence of wife assault. While child-abuse and muggings by Polynesians gets plenty of publicity, assaults on wives are kept under the table. Many assaults, the great majority in fact, are never reported and although in one month in Auckland there were 800 calls for domestic disputes, countless women suffer physical and mental anguish without their neighbours ever knowing. Women are also ashamed to lay complaints because they fear what the neighbours will think or out of misguided loyalty or for the sake of the children.

In a survey done by the New Zealand Federation of University Women in 1976 on marriage and the family, of the 961 women interviewed, 27 had experienced violence from their husbands. The NZFUW seemed to think that little could be done for those women especially if the husband would not accept counselling.

The police are the most frequent organisation called on to deal with the crisis of assault. The local constable, personally talked to, said this was the most frequent call he got.

But they are loathe to prosecute and almost turn a blind eye to the outrages being perpetrated. They are much more energetic in enforcing laws against property damage. At present it is being debated in Parliament whether to bring in stricter legislation about assault on spouses.

For a woman to leave her husband, there are such incredibly difficult things to face. She is often without money or friends, and for her to actually get a DPB, she has to go through amazing amounts of red tape with the Social Welfare Department. Then she has to wait up to four weeks for her emergency benefit to come through.

In the twelve months Aug 77 to Aug 78, the writer could only find 4 convictions for wife assault printed in the New Zealand Herald.

These articles ranged from wife being whipped and kicked during assault (N.Z. Herald 17 Aug. 77) for which the defendant got 12 month's probation, through to hitting a wife with a pitchfork (Herald 23 Aug. 77), also probation, through to an Attack close to murder, (17 Jan. 78) for which the defendant got the incredible sentence of nine month's imprisonment.

1977 Divorce figures show that of 9605 proceedings only 308 were accompanied by non-molestation orders, and of the 5488 decrees nisi only 32 were for reasons other than adultery, desertion and the other more common reasons for divorce.

How many of the 32 were for cruelty? Cruelty is a very hard thing to prove. You need medical evidence and witnesses.

## Women's Refuges

Halfway Houses appear to be the most positive help for women who leave home usually without possessions, in traumatic emotional states and without recourse from the law.

An example is Halfway House, a house started in Auckland in 1975 by a small group of feminists. The house is run on a roster system and is not intended as a patchup centre. It is to encourage women to become independent. The women at the centre help each other, and roster women help with such things as non-molestation orders, benefits, coping with lawyers and looking for flats. The struggle for refuges such as this one to stay afloat financially, is exhausting and disheartening. The New Zealand Law Society has made submissions to Parliament regarding refuges, seeking financial assistance for such centres but such help has not so far been forthcoming.

## A Case Study of a Battered Wife

Betty, 27 year old with two children, left her husband several months ago after a night of terror during which she was scratched, beaten around the body and head, held down and screamed at for several hours. She is now on a DPB. Her husband has broken the door of her flat down and she now has a non-molestation order against him.

Q: How long had the beatings been going on?

A: For over 7 years. They started a year after we were married and continued on and off until I left.

Q: Why did he beat you?

A: For all sorts of reasons; the house was untidy or I butted in, stupid reasons. I got to the stage where I never answered back or irritated him. But I always got on his nerves.

Q: Did he drink?

A: No he was always sober.

Q: Didn't you call the police?

A: No I felt that maybe it would get better and he'd stop. I loved him.

Q: Why didn't you leave earlier?

A: I did leave twice, but I always went back. I didn't really have anywhere to go with 2 kids. Once some friends of ours were staying and they heard him beat me up but they didn't try to help. They heard it all but they didn't do anything. I was so depressed in the morning I tried to commit suicide. The doctors at the hospital asked me what all the bruises were on my body. When I told them they wanted me to lay a complaint against my husband and leave him. They made him see a psychiatrist, but all he did was prescribe pills to make him sleep and keep him calm. He wouldn't take them.

Q: Are you happier now you've left?

A: Much. I can't believe the peace. It's lonely — but I'm getting used to that.

Q: Hasn't he tried to assault you since you left?

A: Yes but this time I called the police. They weren't interested though. They wouldn't lay a complaint because my non-molestation order hadn't gone through then. They were so careless about it I couldn't believe it.

I believe this interview is fairly typical of assaulted women. There seems to be no logical patterns or socio-economic levels at which assaults are more evident. The attitude of the police is appalling. They told this woman that it was "her marriage".

The questions faces us. . . . what is the reason for the large and mostly hidden numbers of wife beatings. While men hold power over their wives economically and sexually and still regard women in terms of ownership, women as an oppressed gender are open to abuse. Women are often not in the position to be able to up and leave their husbands. It takes a tremendous amount of courage to leave home when you have two kids, no money and nowhere to go.

But wife beating is not a subject that can be looked at in isolation. It is a societal problem. Under capitalism

the role of women is to be the homemaker, the one that feeds, clothes, sustains the worker and sends him back into the workforce to be exploited. Is it any wonder under the economic conditions today that men are driven to take their frustrations out on a scape-goat. While in no way can men be excused for the tyranny and brutality that they have brought into women's lives, it is important not to isolate the wrong enemy.

Heather Worth.

Drawing of a mother and children

## The Struggle Continues

Painted image of three women sewing

This Wednesday, September 19, marks 96 years since the women of New Zealand gained the right to vote. Women's Suffrage is something which is taken for granted nowadays but in 1878 when the issue of women's suffrage first came to the fore, the fight was a very real, and at times, bitter one.

The women of early New Zealand suffered under the same oppression and hardships as they fled from in England, as did the working class. New Zealand was not the land of hope and glory that it had been made out to be but contained the same old oppressive class structure as England. Both working class and middle class women were placed under individual and collective suppression: both had a great deal to gain from fighting it.

Working women earned as little as 2s for a twelve hour day; girl apprentices were forced to work 12 months without pay in order to learn their trade and then, when they were due to be paid, were sacked; employers would often lower the wages even further whilst they vied with other manufacturers to produce the cheapest goods. No attempts were made to protect the working conditions of women.

In 1889, the Premier of New Zealand said that it would be impossible to provide a minimum wage of 6s a week for women. There were no great principles involved: it was impossible because the demands of capital for cheap and uncomplaining labour were considered more important than those of women for just and adequate living standards. The trade unions did very little to protect the interests of working women.

Middle class women weren't much better off. Although they weren't in such a desperate position financially, they had very few outlets for productive activities apart from house-work and childbearing. Those women who attempted to step outside the traditional roles were met with undisguised violence from the male society. At the Otago Medical School male students in the dissecting room threw human flesh at one of the first women medical students in an effort to discourage her.

Marriage and divorce laws were equally restrictive to working and middle class women. Divorce was obtainable through an Act of Parliament and consequently was obtainable only by the very rich and powerful. If a husband deserted his wife, he was legally entitled to return periodically and take possession of any property or money that she might have accumulated in his absence. Upon marriage, a woman automatically gave up all rights to her own property.

## The Temperance Movement

The Women's Christian Temperance Union was the principle organisations through which women organised to gain the vote. The WCTU saw that much of the suffering that women endured was related to the high level of alcoholism and drunkenness that existed in New Zealand. The sale of liquor was almost completely uncontrolled, and this of course meant that the breweries and liquor retailers were making huge profits out of the misery of men and women.

The liquor lobby was most antagonistic towards the suffrage movement because they realised the threat which women having the vote would pose to them.

Seddon used the liquor lobby extensively to block and destroy measures coming into the House to give women the vote.

In 1878, 1879, 1880 and 1881, the question of women's suffrage was introduced to the House but each time it failed. However the heavy voting in favour of each motion showed the extent to which the women's movement had been able to mobilise support.

## Temperance and Suffrage

Kate Sheppard was in charge of organising public pressure for women's suffrage. She campaigned throughout New Zealand using church assemblies, synods, debating societies and the public generally. She organised the WCTU so that each branch had one person responsible for fighting for suffrage. In 1887 Sir Julius Vogel introduced a Female Franchise Bill which passed its second reading by 41 to 22. However Seddon

managed to get the bill defeated in the committee stages.

In 1891 a Bill was brought before the House supported by a petition organised by the WCTU of 10,000 signatures. But the Legislative Council vetoed the Bill. Kate Sheppard went back to work and in 1892 produced a petition with 20,074 signatures. This time the Bill made it through the House and the Legislative Council, but Seddon refused to accept it with the amendments made by the Legislative Council.

Kate Sheppard went back to the people and in 1893 yet another petition for women's suffrage was presented, this time with 31,872 signatures. This time at last the Bill was passed. Shortly afterwards a minority of the House petitioned the Governor General not to sign the Bill because it would 'seriously embarrass the finances of the colony, thereby injuriously affecting the public credit.'

Kate Sheppard organised a long memorandum to the Governor proving that the matter of women's suffrage has been a long debated subject and that it had the support of the majority of the New Zealand people.

## **New Zealand the First**

On September 19, 1893, the Governor signed the Bill and the women of New Zealand finally won the vote.

In 1893 New Zealand was the first country to give women the vote and as such one of the most progressive in terms of women's rights. Sadly, very little has been done to keep this up. In fact, of late, the New Zealand Government has been going to the other extreme with increasingly heavy attacks on women's rights. The 1977 Contraception, Sterilisation and Abortion Act denies women the right to control their own bodies; cuts have been made in the Domestic Purposes Benefit and the privacy of solo mothers has been violated. Women are amongst the first to be laid off and their right to work is coming under increasing attack. And why? The reasons remain the same. Just as in the late 19th Century, women were denied equality because as an inferior sex they provided cheap and uncomplaining labour, women today are being pushed back into the home where they will form a reserve labour force if and when the economy experiences an upturn.

Isolated in the home, it is difficult for women to organise and join with others in demanding their rights. But, as the women of the late 19th Century fought until they won, so will the women of today. The fight for equality will be a long and hard one but it is a just one and as such must win.

Lamorna Rogers

## **Women's Rights Action Committee**

There are 37,000 students in the New Zealand University Students' Association. Of these less than 40% are women. NZUSA recognises that this is a result of the particular difficulties, both financial and psychological, which women students face in attending university. In 1977 the Women's Rights Action Committee (WRAC) of NZUSA was set up to promote and protect the interests of women students.

WRAC now provides a separate forum for discussion and action on women's rights with its own regulations etc, but is still an integral part of NZUSA. This means that university women are able to organise within their national students' association rather than acting as an external lobbying force. In the present economic climate, when both students and women are under attack from the New Zealand Government, there is much truth in the saying that there is 'Strength in Unity'.

WRAC is concerned both with the difficulties faced by women at university and also with the increasing Government attacks on women's rights. At university women make up only a third of the total student population and tend to be concentrated in the less career orientated faculties. Even in tutorials where there are only one or two guys, it is quite common for the few males to dominate the entire class. This is not because women are born submissive, quiet or shy or because they are inherently less intelligent than men — it is because this is the sort of behaviour women are conditioned into from early childhood.

Women students are also under considerable financial disadvantage when compared to male students. In order to supplement her paltry bursary allowance of \$30 a week or \$19 a week, she must have considerable savings. However, it has been found that on average women students save \$350 less than their male counterparts. Women students in particular find it difficult to get jobs and the employment is often paid at a considerably lower rate. At many universities the creche facilities are totally inadequate. At the beginning of this year one Canterbury student was paying \$42 a week in creche fees for her two children.

Women students are also subject to the inequalities present in wider society and the Government's attempts to place the burden of the present economic crisis on the backs of women. Along with restrictive abortion legislation, 1978 saw growing unemployment amongst women with the closing of small clothing factories and other businesses, a stepping up of the "Back to Home" campaign with increasing popularisation of the idea that women should leave the work force to look after their children, and continued attacks on benefits for solo

mothers.

The WRAC was set up to fight these attacks on women's rights. It is made up of one Women's Rights officer from each campus (7 in all), the Coordinator who has a travel budget to enable her to co-ordinate activity on a national basis, and a representative from the National Office of NZUSA.

Our major activity in the past has been on the abortion campaign. WRAC has organised a number of campaigns, firstly against the Report of the Royal Commission and then against the Contraception, Sterilisation and Abortion Act. This year started off well with action on all campuses for March 31, the International Day for Abortion Rights. Forums and seminars on abortion were held on all the campuses except Lincoln. All were successful and well attended, the forum at Massey being particularly fruitful as it resulted in the establishment of a support group for women having abortions. Vigils are also being arranged on most campuses for September 19, Women's Suffrage Day.

As well as continuing work on the pro-choice campaign, we have also been getting more into educational work on the position of women at university and in society at large. At the beginning of the year we constructed a large exhibition on *Women in New Zealand*. The Exhibition is made up mainly of photographs and statistical information, as we felt this would be the most effective and simple way of getting across information on both the position and potential of New Zealand women. The other major way in which we are able to publicise women's rights is by providing articles for student papers, which we have done on a number of occasions. This supplement is part of this educational work.

We are also preparing reports on the University Creches and on Women's Studies Course, to provide some resource material on women at universities. This is an area in which very little work has been done previously, although this is beginning to change with the establishment and growth of the Women's Studies Association. However most of our work is concentrated around campaigns, the reasons for this being two-fold. The first is the great educational value of such campaigns; the second is that we are trying wherever possible to encourage the growth of Women's groups and to actively involve women on campus. If you would like to learn more or become more involved then contact your local University Women's Rights Officer at the Students' Association.

Lamorna Rogers

NZUSA Women's Rights Action  
Committee Co-ordinator

## The Australian Connect

To many New Zealanders, the Contraception, Sterilisation and Abortion Act is almost ancient history now. While most people believe it to be an unjust and ill-thought out piece of legislation, there is also a growing feeling of "We just don't want to hear about it anymore. . . it's dragged on for so long. . . we've heard it all before." That's true — we've heard it all before, and nothing has changed.

Despite mounting evidence of the unworkability of the system (recently capped by the resignation of the Chairperson of the Abortion Supervisory Committee), the Contraception, Sterilisation and Abortion Act is still in effect and is as bad as ever. Women are still being denied their democratic right to have abortions and as long as women continue to suffer, the abortion controversy will continue to rage.

Last year, over 6,000 women flew to Australia seeking abortions. There are many other women, however, who are unable to do so. Their alternatives are the humiliation and uncertainty of seeking an abortion under the Act, bearing an unwanted child, or having an illegal abortion at the risk of their life.

The number of back street abortionists is growing and this is particularly alarming. The methods used are often highly dangerous. One woman who was recently arrested used a method in which she put the patient into a very hot bath which had dettol and lots of sunlight soap frothed up in it. She then used an enema of the bath water to cause a miscarriage. If the liquid is forced into the uterus under pressure the placenta be dislodged from the wall of the uterus and the liquid, when mixed with air and absorbed into the blood stream, will cause instant death. The method also involved a very high risk of infection.

Women should not have to take such risks in order to control their own fertility. The right to abortion is a basic requirement in the fight for equality and for women to take their place in the world. Its denial is one more manifestation of the reactionary government policy of a woman's place being in the home. This policy is also manifested in the attacks on the Domestic Purposes Benefit, designed to drive women back into the shelter of marriage, however unsatisfactory. In the home, women provide a cheap and convenient reserve labour force

that can be used as scapegoats in times of economic hardship. Witness the increasing calls for married women to give up their jobs to men.

Students are affected just as harshly by the Contraception, Sterilisation and Abortion Act as the rest of the population and often more because of their generally lower incomes. Following we have the case studies of four women students who found that they were pregnant and how they coped with this:

## **Case Study 1 — 18 Year Old Student**

The problem of an unwanted pregnancy, is a difficult situation, and being a student, it means even more difficulties. There is such a short and confusing period, when you find you are pregnant to decide what is best to do.

Deciding to have a baby would mean having to give up studying and maybe the career you had hoped for, and, more importantly, it would mean bringing the child into an unsuitable environment, because eight or so months is not long enough to create a proper situation in which to bring up a child.

Deciding to terminate a pregnancy is by no means an easy way out, most women who have been in this situation must know the problems involved when trying to get an abortion.

Under current New Zealand laws it is almost impossible to obtain an abortion here in Dunedin.

After having a pregnancy test at the Family Planning Clinic (free of charge) and finding it was positive, the doctor there supplied me with some information on how to go about getting an abortion. One of the first things I was confronted with was the cost which was \$600, to pay for a return air fare to Sydney, and included the operation which varied (depending on the Clinic) from \$90 — \$100. For a student, it seemed like an almost unobtainable amount. I was referred to the SOS (a very helpful voluntary service, of women who make the situation a lot easier for you by arranging air tickets and an appointment at one of the Clinics in Sydney).

I found being a student, that having to find \$600 was the biggest immediate problem. A bank loan takes a week or so to come through. I resorted to the assistance of friends who scraped up enough money to cover all the costs.

Before finalising the trip to Australia, I decided to try and get an abortion locally. This meant having to see the family doctor, and luckily he was sympathetic, and referred me onto another doctor, and then, if he agreed, an interview with the Certifying Consultant. I found the interview a very upsetting (and futile) experience. Unless you can prove that to carry on the pregnancy would be a risk to your health or that you're psychologically unstable (which means a history of mental ill-health) there is no way that they will relax their laws to help you out.

Having to go to Australia has its setbacks, — not only financially but it is an extra unnecessary strain for a woman emotionally. The SOS usually sends women over in a group and 2 days is spent travelling there and back, and one day for the operation. The operation itself takes only about 15 minutes when there are no complications, and either a local or general anaesthetic is administered, (depending on what you want). Most women have just a local anaesthetic.

The main disadvantage of having to go overseas is that you are so far away from friends, and it can be an upsetting and lonely time. Depression is a common aftereffect of an abortion.

Having to go to Australia also means valuable time taken off classes. Also when returning to New Zealand I found customs were an extra hassle. Being a student, they immediately recognised the fact and seized my luggage which they went through thoroughly — they let most other people through straight away.

And all the problems aren't solved immediately after you get back from Australia. I have had to find part-time employment to pay back all the debts I have, which will take until the end of the year at least.

Dealing with an unwanted pregnancy is an upsetting enough experience, without having to deal with the current abortion laws which make it an expensive and unnecessary obstacle for women who for some reason can't continue a pregnancy.

## **Case Study 2 — 25 Year Old Student**

Last year, at around exam time, I missed a menstrual period — and hoped that it was due to exam anxiety. On the morning of the Wednesday I was to sit my last exam, I was advised that a pregnancy test had proven positive. The rest of that day was full of tension for me: I knew I didn't want a baby, but didn't know where to get the money for an abortion. That afternoon I sat my exam — and more amazingly passed it.

At home that night I told my husband that I was pregnant, wanted an abortion, and asked for his feelings about our predicament. He said that it was my decision, and that he would support my decision either way. His attitude bothered me at first, a few days later though I was glad the decision was mine alone, and not coerced. For once in my life I made a decision concerning the future of my life and didn't compromise and it felt really

good.

A friend lent me \$500, she did not sympathise with my having the pregnancy terminated at first because she thought that a baby would provide a good playmate for my toddler who was then 2. She knew I wanted an abortion though, so she gave [unclear: n] the money. Since then she has told me [unclear: th] she feels that I did make the right [unclear: decisio] and that our one child family looks fine [unclear: th] way it is.

Drawing of girls

The next two days were spent [unclear: organisin] the abortion: airline tickets, doctor's [unclear: r] ferral, blood tests, traveller's [unclear: cheque] accommodation and packing a [unclear: suitcase] Finally I departed Dunedin, staying [unclear: over] night in Christchurch. On passing [unclear: through] customs the next day I felt selfconscious [unclear: as] passed beneath the gaze of the officials [unclear: (be) cause I stated on my emmigration card [unclear: tha] the purpose of my trip to Australia was [unclear: fo] an abortion — something that you [unclear: don'] have to do). I wonder what they [unclear: thought] I'm not extraordinary looking and [unclear: dres] like an average housewife.

In Sydney I stayed with friends who [unclear: were] wonderfully supportive during my stay. [unclear: Or] Tuesday I went to the doctor's surgery [unclear: for] the abortion. I felt apprehensive at [unclear: first,] but was reassured by the manner of [unclear: the] counsellors and the obvious strict [unclear: standard] of hygiene. Because I opted to have a [unclear: locat] anaesthetic rather than a general one, I [unclear: was] able to watch the whole process [unclear: which] lasted about 20 minutes.

Afterwards I recuperated alongside another New Zealander (all the abortions [unclear: that]

[unclear: had] been performed on New [unclear: omen]). She was a middle aged [unclear: and] said that she couldn't ser[unclear: emplate] the idea of another baby [unclear: ng] her first family up into [unclear: adult-]

[unclear: says] later I came home. When I [unclear: my] heavy suitcase from the lugg[unclear: er] at the international airport I [unclear: leed] heavily, and just as I was [unclear: out] for the fastest route through [unclear: n] Official approached me (per[unclear: nsed] my discomfort). He looked [unclear: migration] card and said that I [unclear: straight] through, thereby saving [unclear: aemoraging] all over their clean, [unclear: cs.]

[unclear: me] again, I got a holiday job to [unclear: ts]— all told it had cost me \$700. [unclear: ight] through the holidays though [unclear: ired] and run down at first. After [unclear: wage] of the person who looked [unclear: hild] while I worked and paying [unclear: 500], I had nothing to show for 3 [unclear: rk]. But it was worth it.

carried through with the [unclear: preg- ould] have a baby now (June); but [unclear: to] say that that is not my reality, and I are happy and content the

## Case Study 3 — 19 Year Old Student

I had an abortion in Sydney in January 1978. This was less than 3 weeks after the Auckland Clinic had closed and there was a state of confusion in New Zealand about what was happening. SOS had not been set UP in my town when I found out I was pregnant, but I had contacts which enabled me to ring an Abortion Referral Service in Sydney. They arranged a clinic and accommodation while I made all the travel arrangements. However, it would have been much better if it had all been organised in New Zealand (as SOS does) as a certain amount of confusion arose about my date of arrival and I wasn't told what clinic I would be attending till I got to Sydney.

The clinic I went to was excellent. The fee for the doctors and counselling service was under \$100. It was a very friendly and relaxing place — I think because it was small and run by women who were not interested in making a profit.

Though I knew a little bit about abortion procedures I found that in fact, my knowlege of the operation and the post-operative precautions to be taken was really very vague. My counsellor showed me the equipment to be used and explained what would happen step-by-step. I was also given a check list of things and a prescription I could use if I developed a temperature after the operation.

I learnt a great deal from having an abortion — not merely about the medical procedure but about myself and societal attitudes.

The necessity of finding \$500 and making arrangements to fly to another country (at very short notice) brought home to me in a very real way that women are literally being denied the choice of whether they reproduce or not. Though we are not kept under lock and key, when we become pregnant, no help (apart from that of sympathetic women) is given to us.

I feel very bitter about the fact that I was forced into the position of having to conceal my pregnancy and my abortion from my boyfriend's parents (out of deference to his wishes). I resent this and similar subterfuges

very much, like sex to many people, it never happens. Those who deny reality try to force those of us who cannot deny it into a position of deceit and guilt.

I made a point of being open about my abortion to those who innocently asked me where I had been for the holidays. Unfortunately several adverse reactions (within ten days of my abortion) forced me to be more wary about disclosing my abortion experience: and again I felt how negative society's attitudes still are to women having control over their own bodies and how strong the belief is within this society that the proper and primary role of women is that of reproduction.

I went through a great deal of physical and emotional stress — worrying about being pregnant, suffering morning sickness, worrying about how and where I was going to get an abortion, going to Sydney on my own — and on top of this having to contend with the feeling that society at large was condemning me for this. At present, as far as I can see, the double standards still exist to the extent that women are punished for sexual intercourse. No-one ever asked my boyfriend if he felt guilty about murdering a child, his child.

I am extremely relieved I had that abortion. I didn't want to have a child at that time and it would have been disastrous in all ways if I had continued with the pregnancy. However, in the present circumstances, under the restrictive abortion laws, the options are not pleasant for a woman who becomes pregnant.

## **Case Study 4 — 29 Year Old Polytechnic Student**

My reaction to being pregnant was one of unutterable, uncontrollable panic. I assumed I would have to go to Australia, but my GP persuaded me that, given a family history of mental instability, and the fact that I had taken a drug which could affect the normality of the foetus, I should try to get a termination in Dunedin. Accordingly he gave me the name of a practising Psychologist — a woman who was also a certifying consultant — also that of a certifying gynaecologist.

The next five days while I waited to see the psychologist were filled with anxiety and anger. Anger against my body for acting against my best interests, anger against the IUD I'd been using which had let me down, anger against the system for making it so hard in every way to be a woman.

When I did get to see the psychologist she told me that I would have to convince her that I needed an abortion. Accordingly I worked myself into a state where I almost believed I'd go mad if I had to go through with a pregnancy. The play acting in the end almost became real. I degraded myself to the extent of convincing her that I was an imperfect being, a jibbering neurotic, pitiful idiot, unfit to give birth or be a mother. But I had to do it. I was presenting my case in Court and I was my own lawyer.

The visit to the gynaecologist was better. He was simply matter of fact, took down a few simple details, examined me and said I'd hear from the hospital in a few days. The few days stretched out into a week, and I was finally admitted.

I found that I had to spend a whole day in the hospital before they conducted the abortion. This day I suppose should have been spent in consideration and reconsideration, but I was just waiting. In the bed next to me was another termination case, but we didn't find out about each other till later. In that ward you had to be cautious. The attitude of the nurses and sisters was impeccable and detached. They just didn't want to know, and I preferred it that way.

About a month later I was holding someone's six week baby in my arms and thinking with a sort of wonder "I could have had one of these" but there was little pain in the thought. I'd made my decision and for me it was the only one. The real pain for me in getting an abortion was the unnecessary stress, anxiety and humiliation which it seems one has to go through in this country in order not to have an unwanted child.

Lamorna Rogers

NZUSA WRAC Co-ordinator

Drawing of a woman in the kitchen with a baby

## **Coming Out**

Drawing of two women

Lesbianism and homosexuality are two of the taboo issues of our society. Many New Zealanders view lesbianism and homosexuality as bedroom issues, to be kept between the participants and otherwise, not to be discussed. But an increasing number of New Zealanders are 'coming out' and recognising that their sexual

preferences, against all the rules of society, are in fact with their own sex. In the following article, a 19-year old lesbian student explains her experiences as a lesbian and how she has coped with this.

"I am a lesbian. However, it is only in the last few months that I have been prepared to openly admit this to myself and to others. This recognition was only achieved through a painful process (most of which resulted from society's heterosexual bias) of self-examination. The Lesbian movement terms the realisation of a lesbian identity (and the commitment of an open lesbian lifestyle) as 'coming out.'

"Lesbianism means many things to different people, but for me the best (and most inclusive) definition is that of being "a woman whose primary erotic, psychological, emotional and social interest is in members of her own sex, even though that interest may not be overtly expressed." Lesbianism is not just "women sleeping with women" (it goes far beyond this) and it's about time straight people recognised this fallacy.

"I have always been more attuned to women both emotionally and physically. Having realised and accepted this I, at last, feel very secure in my Lesbian identity. However the 'coming out' itself was frightening and hurtful. I had been in the feminist movement for a couple of years and invariably I came into contact with women who were 'out-front' lesbians. Their support and encouragement finally convinced me that the only solution to my 'schizophrenic lifestyle' — involving heterosexual pretense, lies, fears of being found out etc — was to stop the denial of my sexual orientation.

"Telling people brought mixed reactions. My mother was seemingly sympathetic. She said she was happy for me but warned me not to be rash because I might [unclear: me] guy and settle down. My [unclear: father] cope at all. He told me to 'get [unclear: out]' 'no daughter of his was [unclear: going] queer!' Although both reacted [unclear: of] in tenor and approach, both [unclear: we] unable to accept my lesbianism.

"My flatmates were genuinely [unclear: su] and accepting of me but a [unclear: close] just stopped all [unclear: communication] 'Why do you have to be like [unclear: that?] she hadn't come to terms [unclear: with] sexuality and therefore couldn't [unclear: has] presence in her life. Nonetheless [unclear: le] ion was very upsetting and I [unclear: lock] in my room and cried for [unclear: hours] think I was so upset at her not [unclear: being] come to terms with my [unclear: lesbian] rather because she could so [unclear: easily] existence and just write me off.

"Many straight people see [unclear: les] only in terms of 'sexual [unclear: zombi] spend their whole time [unclear: sleepin] women, who walk around [unclear: thinki] tantly about the idea. But, [unclear: believe] we eat, sleep, have careers etc [unclear: just][unclear: esbianism] is not just an immature [unclear: stage]. It is instead an alternative just [unclear: bacy], asexuality or heterosexuality.'

[unclear: so] get annoyed with people who say homosexuality is a bedroom issue and where it should stay. This implies [unclear: bianism] is only a sexual issue and as will be tolerated if hidden from the heterosexual public. It is strange [unclear: ive] these straight liberals can be. [unclear: on't] apply the same criteria to [unclear: hete-ality]. Why? Because heterosexual [unclear: our] permeates our everyday lives [unclear: h] magazines, literature, laws, social [unclear: and] public shows of heterosexuality [unclear: ples] embracing and kissing, marriage photographs etc. Just like [unclear: sexuality], homosexuality is a whole [unclear: living] and relating to others. No-one [unclear: cosiders] that public displays of [unclear: sexuality] could be 'flaunting' and [unclear: ve] to gays.

[unclear: ciety's] consistent denunciation and of lesbian existence has resulted in closet lesbians'. The kind of harassment lesbians face eg. queer remarks, gay jokes, loss of jobs, rebuffs, refusals to allow verbal and physical expressions of lesbianism, dissuades many women from coming out and openly stating that they are lesbians. They would rather suffer the pain and confusion of being social schizophrenics and living out the heterosexual pretense. The effect of denying [unclear: oneself] in this way is to live a half-life, in constant dread of being 'found out'. Some women give way under this pressure and resort to alcohol, suicide or slowly go insane. But for many women the persecution that's expected by 'coming out' seems greater than the self-persecution they undergo in self-denial of their lesbian identity.

"Even in the University environment my lover and I still feel very wary of hugging and holding hands in the Cafe or dancing together at hops, because of past experiences when we have been hassled and had remarks thrown at us.

"I have become involved in the political and welfare areas of the lesbian movement. I have joined the local political group and a Lesbian Consciousness Raising Group. I also helped in setting up a gay line in our town and a Gay Welfare Group at university.

"The function of the group is to provide support, encouragement and friendship to other gays. The political objective of the Lesbian movement is the eradication of the present patriarchal society and the formation of a new society which is non-patriarchal and pro-lesbian (that does not mean anti-heterosexual) so that women are equal participants in every aspect of society. In the present society lesbians are doubly oppressed; first as women by sexism and secondly as lesbians by heterosexism.

"The four basic demands of the lesbian movement are:

- End heterosexism; we demand an end to the expectation that every person will seek out the other sex for all emotional, sexual and economic partnerships.
- Lesbian mother: we demand the right to bring up children whilst living as lesbians.
- Lesbians at work: we demand an end to discrimination against lesbians in the workforce. We should be free to be open at work without fear of intimidation, rejection or dismissal. (The Human Rights Commission Act does not provide against discrimination on the basis of sexuality).
- Lesbian sexuality: we demand that accurate information on lesbian sexuality be available to all women. We demand an end to the treatment of lesbians as sexual deviants.

"By working at a political level it has increased my awareness of the issues facing lesbians and helped validate my lifestyle. Whatever pressures one has to contend with in being open about one's lesbianism, the greatest pressure and self-destroyer of all is the denial of one's own sexuality. Self love, self acceptance and self respect are paramount if one is to live fully as a human being. A final word to the heterosexuals — I don't deny your sexual identity so why do you deny mine?"

## So you Thought your Daughter was Going to get an Education, did you?

Photo of children

The cuts have come, and been met with strong and united opposition from students. On July 26 more than 12,000 students took part in the largest ever student demonstrations connected with education spending. On most campuses action took place weeks before, leading up to July 26 in the form of forums, pickets, letter writing campaigns etc. The danger and shortsightedness of the proposed education cuts was immediately obvious to most students and this was reacted to. However, there are some very important areas where the harmfulness of the education cuts has not been fully recognised and discussed. One such area is the way in which such cuts affect women students particularly.

The introduction of the Tertiary Study Grant is a blow to the financial independence of all students, but particularly to that of women students. Because of the traditional stereotyped roles which women are forced into by society, women are able to find work only within a narrow range of jobs. These jobs tend to be less skilled and lower paid than men's. The narrow range of jobs open to women affects their income severely. In a survey of Student Income and Expenditure conducted early this year, it was found that the average holiday earnings of female students were only \$495 as compared with \$840 for male students. On average male students worked for 9.5 weeks whilst women students were able to find holiday employment for only 6.9 weeks. The average weekly wage for male students was \$90 while it was only \$71 for female students.

This clearly shows the increased financial difficulties which women students will have to face in coming to university. The Tertiary Study Grant represents a direct cut to those students presently on an unabated bursary, and even for those students on the abated rate, it does not represent an increase in real terms. Most students will know from experience the inadequacy of the present level and will also know that high holiday earnings are absolutely essential to make up the difference. The disadvantage which women students suffer is obvious — perhaps the only consolation is that women's low holiday earnings may make it easier for them to qualify for a hardship allowance. Little hope and even less expectation can be placed on this however, in view of the lack of information available on the hardship criteria and the general Government penny-pinching.

The \$3 million cut to university funding means that all the universities will be looking at cutting services, running costs and courses. One of the most immediate ways in which this would affect women at university would be in cuts to funding of services such as the Creche. At present the Creches at Auckland, Victoria, Otago and Canterbury and Massey are partially financed by their respective universities. The funding in most cases is inadequate — even at Auckland and Victoria where the Creches are totally subsidised by the University, the facilities inadequate and need to be extended. At Otago the Creche is run by the Otago University Nursery Association and is a community creche. The University pays for the building and also provides an annual grant of \$3,000. The Creche has been running into severe financial problems, and the estimated deficit for 1979 is \$1,000.

This Creche, as with all the other University Creches, is faced with the problem of on the one hand providing a service cheap enough for students to be able to afford it and on the other hand maintaining its financial viability. The Creche at Canterbury is running into even more serious financial problems. At the end of 1978 there was a deficit of \$12,000 which was borne by the Students Association. This meant that every student paying fees in 1978 was subsidising the Creche by \$2. The fees for 1979 have been increased by approximately 50, with the expected deficit at this level being \$10,000 which will again have to be borne by

UCSA. The Massey Creche is also in a serious financial situation and, if additional funding is not forthcoming from the University, may have to be closed down. In this situation the detrimental effects of any further cuts to Creche funding are obvious.

By far the majority of the students who use university creches are women. Of the 120 students using the Victoria Creche, 110 are women. The provision of cheap, good quality childcare is essential to truly guarantee women's right to go to university. Furthermore the provision of creche facilities by allowing women to attend university, makes a contribution towards the emancipation of women in New Zealand. It would of course require a very large increase in the availability of child-care before any significant effect might be noted. University cuts in childcare services are another way in which women might suffer particularly under the education cuts.

Women make up less than 40% of the total university student population. Part of this can be attributed to the financial difficulties which women face in coming to university but is also due, to a significant extent, to the conditioning which women meet in the education system. Throughout the school system students are presented with rigid sex roles and images by textbooks, course content, and sometimes by individual teachers.

Recently, the extent to which this sex role stereotyping inhibits both boys and girls from realising their full potential has become more widely recognised, and concern about it has grown. The need for non-sexist readers and textbooks particularly has become more obvious. With the cuts in education spending however, the likelihood of these being introduced has significantly decreased. Correspondingly, the likelihood of research into and the introduction of less stereotyped teaching methods has decreased.

The cuts have come at a bad time. Over the last thirty years or so the New Zealand education system has been under considerable pressure. Because of the post World War Two population explosion of the 1940's and 1950's, followed by the baby boom of the 1960's, the education system has been fully occupied with coping with the ever increasing rolls.

This has left little room for development and has meant that many important jobs have been neglected leading to a situation where staff/student ratios are being stretched almost to bursting point; where grants for equipment, services and resources have remained stationary over the years so that we are now faced with a situation where they are almost totally inadequate; where maintenance has been delayed for years in order to provide [unclear: new] buildings for the ever-increasing rolls where very little work has been done [unclear: or] programmes to meet social pressures economic restrictions and [unclear: cultura] problems.

Photo of a child and someone in a Robert Muldoon mask

Now the increase in rolls is at last beginning to slow down. It is at this time that the problem areas outlined above should be dealt with. Instead, the Government has chosen to cut education spending, so that we are fighting to maintain a subsistence level of education where we should at last be developing. The cuts are against the interests of women, men and children of New Zealand and once again demonstrate the shortsightedness of our government — a Government which is cutting spending on the welfare of the New Zealand people in order to increase spending (in the form of tax concessions, subsidies etc.) on the welfare of big business and big farmers.

Lamorna Rogers,  
NZUSA WRAC Co-ordinator.

## Eritrea: Women at War

[unclear: omen] are dying in guerilla trenches in [unclear: ea], yet another country earmarked by [unclear: Soviet] Union in its strategy for world [unclear: ination].

[unclear: unning] down Soviet MiG-23 planes and [unclear: onov] bombers, repulsing hundreds of [unclear: sands] of Ethiopian troops heavily [unclear: pped] with Soviet T-54 and T-55 tanks become a daily reality for women and fighters in the Eritrean Liberation [unclear: y] (EPLA), led by the Eritrean [unclear: Libera-] Front (EPLF). But against these tre[unclear: dous] odds, the EPLF is putting up a resistance.

[unclear: According] to foreign correspondents, the [unclear: th] phase of the Soviet-Ethiopian [unclear: offen-] in Eritrea, launched on April 2, is on [unclear: verge] of total failure. Using guerilla [unclear: tac-] perfected in the 17 years of armed [unclear: ggle], the EPLF is in a position to win a [unclear: piete] victory and thwart the Soviet [unclear: on's] aim of securing a foothold on the Sea, as part of its plan to gain control [unclear: he] sea routes from the Middle East oil [unclear: s].

[unclear: hen], given the far-sighted leadership of [unclear: EPLF], social developments such as land [unclear: rm], agricultural expansion, the building [unclear: n] industrial base serving the people, and [unclear: ]

schools] and hospitals to serve the people, get fully underway. And only then will full emancipation of the Eritrean [unclear: en] be possible.

## **[unclear: Ects] of Colonial Domination**

[unclear: ritrean] society is semi-feudal and [unclear: nial]. The Eritrean masses have been [unclear: oited] for centuries under the feudal [unclear: le] of production and by foreign capital, [unclear: ddition], women in Eritrea have been [unclear: mised] by the existing patriarchal order.

[unclear: rural] Eritrea, excluded from the [unclear: ership] of production they live a life of [unclear: breaking] toil on farm plots and in the [unclear: e]. In the cities they have been ruthlessly [unclear: oited] as part of the working class, paid [unclear: than] half of men's wages and forced to [unclear: k] long hours under terrible conditions [unclear: i] no rights. Poor working conditions [unclear: e] not improved for women, nor for all [unclear: kers] under successive colonial regimes British, Italian and Ethiopian, firstly [unclear: ked] by the US and now by the Soviets.

[unclear: lany] women are forced into prostitu[unclear: or] the drudgery of private domestic [unclear: ery] toiling up to 15-18 hours a day for [unclear: ttle] as \$3.00 a month wages.

## **[unclear: Political] and Social Oppression**

[unclear: As] a result of their subordinate economic [unclear: ition], Eritrean women don't have any [unclear: in] the political, social and cultural life [unclear: heir] society. Under the patriarchal [unclear: sys-] they are not allowed to take part in [unclear: ision]-making on village and family [unclear: mat-]. Marriages are 'arranged' and once a [unclear: man] is 'purchased' with a dowry (which [unclear: en] varies according to her 'beauty') she [unclear: xpected] to serve her husband and his [unclear: lily] for the rest of her life.

[unclear: Polygamy] is widespread, and while a man literally throw his wife out into the cold [unclear: any] moment, a woman who leaves her [unclear: band] with or without a divorce becomes [unclear: social] outcast. Ideological fetters on [unclear: men] are reflected in such popular sayings "Where is the gain if one marries a [unclear: man], to give birth to a woman", "Just [unclear: here] is no donkey with horns; so there is [unclear: woman] with brains."

## **[unclear: Hiopian] Occupation**

[unclear: For] centuries Eritrean women have been [unclear: ckled] under the yoke of double [unclear: oppress-] Today, in many cases the situation is [unclear: ting] worse. Ethiopian aggressor troops [unclear: e] inflicted terrible atrocities against [unclear: trean] women. Thousands of peasant [unclear: men] have been massacred in cold blood, [unclear: gnant] women have had their wombs slit [unclear: en] and in the cities young women and [unclear: s], some 14-15 years old have become vic[unclear: s] of mass rape by the occupying forces.

[unclear: Such] atrocities have forced thousands of [unclear: treans] to flee to neighbouring countries [unclear: ere] they live in miserable conditions in [unclear: ugee] camps.

## **[unclear: Ilitant] History of Struggle**

[unclear: However], with the growth of the Eritrean [unclear: olution] the position of women is [unclear: dually] changing.

Today, under the leadership of the [unclear: LF], a Marxist-Leninist organisation, [unclear: itrean] women are taking an increasingly [unclear: ive] role in the revolution. Even in the [unclear: 40's] and 50's women were quite militant [unclear: the] peasant uprisings and mass strikes [unclear: d] demonstrations, protesting against [unclear: ere] economic' exploitation and for democratic rights.

When the liberation movement led by the Eritrean Liberation front (ELF) launched into armed struggle in 1961, women displayed their patriotic real by providing food, shelter, funds and information about enemy movements to the liberation fighters.

## **Enter the EPLF**

However it wasn't until the EPLF was formed as a split-away vanguard front from the ELF that the woman question obtained its fullest expression. The reactionary leadership of the ELF did not grasp the importance of mobilising women to fully participate in the struggle. Backward, feudal attitudes manifested themselves in the ELF's declaration that "women's liberation is postponed, along with the fight for all fundamental changes until

after [unclear: indepenence]". Women were [unclear: loroiauacn] from running away from chauvinist husbands. Many women fighters were forced to quit and became disillusioned refugees.

A Front cadre in a political education class.

Photo of a Front cadre in a political education class

Women members of the EPLF people's militia.

Photo of Women members of the EPLF people's militia, holding guns

*Woman electrician in one of the underground workshops in liberated Eritrea.*

Photo of a woman electrician

The EPLF on the other hand firmly believes that without the active participation of women, national liberation will not be achieved; that women are capable of playing a significant role in transforming the society. 'Fighter' designates all cadres in the EPLF, not simply front-line combatants. Everyone receives military training and are then sent to work in different sectors of the Front. Women are active as combatants, political organisers, educators and workers, officially constituting 13% of front line fighters and 30% of the EPLF as a whole. As the war intensifies and women become more politicised the proportion of women recruits is increasing.

Although women's participation at top ranking levels is limited due to their low educational level and lack of experience, it is the major participation of women as middle-level cadres which assures them a vital role in liberation, mediating between the Front and the people, as well as rebuilding the liberated areas.

Child marriage is outlawed; through education and health they're attacking such cruel practices as infibulation; and they have given divorcees 50% of conjugal property.

## "In the Past I Never Dared Open My Mouth"

The revolution demands from women a commitment other than that of childrearing and by offering, as an alternative to domestic confinement, tough and productive activity. Women's organisations have been set up to assist the Front and encourage discussions of, among other things aspects of women's oppression.

Thus traditional barriers are breaking down. One woman told Trish Johnson, a British correspondent in a Sudanese refugee camp of how her husband's consciousness was raised through this political education; "In the past I never dared open my mouth about anything in front of my husband, he would have thrown me out of the house. Now we argue all the time about politics."

Proud though they are of their achievements, Eritrean women recognise that they still have a long way to go. Attitudes of male supremacy are deeply embedded in the society.

But enemy bullets do not discriminate between men and women, and in the confrontation with Soviet-Ethiopian aggression Eritrean women's subordination is being undermined. The EPLF, while fighting for freedom for the Eritrean masses, is also waging a persistent assault on the causes of women's oppression, believing that the emancipation of Eritrean women can only be achieved when feudalism and capitalism are destroyed and a people's democratic government established.

Virginia Adams

## C.R and Support Groups

In coming out and saying "Yes, I'm a feminist," I am often confronted with "Ah, but do you really think you are oppressed?" Shit, I think, here I am in a privileged position, with no commitments such as children, at university and feeling more and more adequate about confronting sexism in my personal interactions with others. How am I oppressed?

Well, for me as an individual, personal oppression is no longer the reason I identify myself as a feminist. I am a feminist for two reasons. Firstly because I am continually aware of others' sexism, in my interaction with people in the day to day world, and as it is imposed through the political structure. Secondly, I am a feminist because through consciousness raising and support groups I have moved from a position of being defined and accepting the definition of women that society imposes through its institutions and the media.

I believe that many women have been able to re-define themselves through support groups, so they are no longer internally oppressed. But I think it is also crucial to realise every day, and on a long term basis that people confront sexism which is both limiting and restrictive, preventing people from developing their full potential. Changing one's own self-definition is not enough in isolation, consciousness raising is, and should be, a politicising process.

It is my own view that consciousness raising groups are an important part of the feminist movement because they allow women a chance to re-define themselves, as women identified women, and identify their

oppression as a result of living in a sexist society. This oppression may be identified as male, capitalist, and/or consumer orientated, depending on one's overall political perspective.

My interest in support groups has grown out of being involved with two groups at various times, and being interested with the whole concept of change, both personal and political, through consciousness raising and personal growth. Ideally support groups provide women with a safe environment to examine their internalised oppression in a trusting situation. Where there is on-going group commitment, women are free to examine how they feel about themselves and other women and men. From here common experience allows us to think of ways of seeing and dealing with the problems that we face as women.

I believe it is crucial that the support group makes the connection between an individual's problems and the political implication of the problem. For example women who feel ineffective because they have assumed a passive, unassertive role need to do more than change that role for themselves. It is essential that they realise that since most other women have been taught to be passive and unassertive, women's views on a number of levels simply have not been voiced. In this way personal oppression has been a powerful tool in keeping woman politically oppressed.

A further function of the support group is that it is a good situation in which we, as women, can give each other feedback and validation. This is contrary to the way we have been taught to relate to others in a society where competition and success are the motivation for much of our behaviour. Giving other women support for their strengths is important to the feminist movement, because it encourages women to be self-activating, and it removes the need for male approval. With the support of other women we can evolve a new definition of ourselves.

Lastly, and very importantly, the support group acts to keep women in touch with ideas, skills and information which are feminist related. In this way the support group is a valuable 'mini' resource centre.

Part of the reason that I am writing this article is to encourage other women and men to form their own consciousness raising and support groups, for I think it is a valuable experience, personally and politically, and because it allows you to establish close, on-going relationships with individuals and as a group.

Ann Elborn

# A Room of One's Own

## Women's Resource Centre

Drawing of two people sitting on the ground

The idea of having a Women's Resource Centre for Wellington developed in August 1977 when a small group of women began to meet and discuss the lack of focus for women's activities and ideas in Wellington and the isolation and fragmentation of women's activities groups that were in existence. A Centre was seen as an accessible place for women to make contact with other women and from it, women's activities could grow and develop.

The facilities to be offered would depend on individual women and groups using the Centre and would be determined by what these women feel their needs are, what they could offer and the energy they have to get things operating.

From discussion with Wellington women a framework for the establishment and expansion of a Women's Centre evolved which included such projects as:

A resource of information on health, the legal system, financial institutions, service industries (motor mechanics, plumbing etc) political activities, the arts.

A focus for community networks providing services for women (refuge, counselling, childcare, education etc)

Activities to include women not previously directly involved in feminist activities.

A place for discussion of feminist theory and its application for the New Zealand scene.

In matters of health, professional services, trade services, art, craft and law and finance we feel that women between us have access to most of the knowledge that we need, and thus we need each other to continue enquiring and sharing. Many areas of knowledge are at present obscured by a professional mystique, by which we are made to feel that anything which does not have a stamp of approval (eg the name of a well-known authority, the printed word or professional jargon) is no good.

By pooling our knowledge and skills in learning groups we can become more independent and free from some of the rip-off merchants so prevalent in our present society.

## **Administration**

The structuring and administration of the WRC has so far been based on a fluid concept so that an organisation can develop which will meet our real needs — we hope the trend will continue towards leaderless, structureless small groups as a real political alternative to the rigid hierarchical structures of male-dominated society.

Our concern is that the Women's Movement will be able to sustain involvement by guarding against individuals becoming isolated or discouraged within the large group or at the other extreme, becoming over-involved, which can also negate a simultaneous personal development and in this case lead to a burning-out of energy. The smaller group or collective can multiply the strengths of each individual member by nurturing and developing personal styles and utilising individual input to the fullest — the same energy can be dissipated in the large group where a competitive "survival of the fittest (smartest, wittiest, loudest?)" governs

We don't need structures and rules prescribing roles which prevent us from creating our own way of meeting our own real needs, and eventually being free of the male-dominated, capitalistic structures seen in our society.

Every second Friday, there is a social open to all women at the Centre. The next social will be on September 28 from 5.30 onwards. Every other Friday there is a discussion on feminism and its various reverberations at 7.30pm. Phone 721-970 for information.

## **Hecate Women's Health Collective**

### **6 Boulcott St.**

#### **When?**

The Hecate hours are 10.30am to 4pm Monday to Friday, apart from weekend workshops, evening groups, and meetings and scheduled appointments. We advise drop-in visitors to arrive before noon. Later on you may have a short wait, but the Wellington Women's Resource Centre sitting room next door is open from 9am to 5pm and is comfortable and relaxing. Use it to find out what is going on.

#### **Who?**

Women of any race, age, sexual preference and class, and children in your care. If you feel healthy, there are resources here for you to tap in order to maintain your health; if you feel ill or stressed, we offer several alternatives to aid your recovery.

#### **Who We Are.**

We are a group of feminist health workers with a background in health education, nursing, social work, psychology and research. Our aims include:

- To provide a place where women have access to factual information about physical and emotional health, with emphasis on emotional preventative medicine and self-help skills.
- To promote radical feminist principles while challenging the existing services, viz:

#### **Medical Model**

Look for illness and health at microbiological level. Heal/adapt individual to return to "normality". Explicit assumptions about normality.

#### **Feminist Model**

- Look for illness and health at the societal level. Questions the power of the health industry.
- To learn about the health needs of different groups, to ensure that the collective caters for all women.

#### **Why Hecate?**

Hecate was a Greek moon goddess, incorporating other goddesses who represented different faces or aspects of women the stages of Women's life, the phases of the moon, menstrual cycles, the rhythms of day and night, and the cycle of birth, growth and death. As such, Hecate seems an appropriate name for our group, which is concerned with Womankind, and with healing.

## Some Background

Hecate Women's Health Collective was born in January 1979, but the origins go back much further. All of us in the Collective have been involved in alternative health care in one form or another for several years, often while still labouring within the traditional health system, and we have also been working in the women's movement in different ways.

We have all felt increasingly frustrated by the limitations and paternalism of the medical health system, and increasingly concerned about the unmet health needs of women. Beginning as a closed Collective of seven, we have been able to establish the kinds of working relationships and base we wanted. This has proved to be a successful decision in terms of mutual support, shared knowledge, increasing confidence, and efficiency. However, as at the beginning, we see Hecate being much more than its seven initial members. Hecate will always be the women who use it.

## We Can be Useful in these Areas..

- Emotional distress, including [unclear: depressio] anxiety and tension.
- General health information.
- Gynaecological information.
- Pregnancy, birthing and [unclear: childea] contacts.
- Abortion, contraceptive, and [unclear: sexual] counselling.
- Body awareness and [unclear: nutritic] counselling.

## In the Following Ways...

### Group Work

These are meetings of 6-10 women held on a regular afternoon or evening for [unclear: 8-1] weeks. They have open or [unclear: close] membership. A member from the [unclear: collectiv] works with these groups. Donations [unclear: depen] on your financial resources and we [unclear: prefer] meet with you briefly before you [unclear: join] group to discuss your expectations.

### Self-Help Groups

Group skills are often over mystified, [unclear: an] individual or collective potential is [unclear: ofte] limited by 'leader power'. These [unclear: group] demand the same caring and [unclear: intere] commitment as those outlined above. [unclear: Th] Collective is available as a problem [unclear: solvin] resource. Most groups haven't needed [unclear: us] Contact us to go on a waiting list.

Body Image and Massage; [unclear: Alcoholisn] Maori Women support; Lesbian [unclear: Support] Lesbian teachers; Divorce and [unclear: Separatio] Support; Writing your own divorce; [unclear: Sol] mothers support; New Mothers [unclear: support] Anorexia; Fat is a Feminist [unclear: Issue] Emotional or Crisis support; [unclear: Menopaus] Support; Chosen or unplanned [unclear: pregnanc] information and support; Feminist [unclear: Healt] Workers in the System; Feminists with [unclear: Son] etc. The list is ever expandable.

### Information Resources

These are separate from those held in [unclear: Rn] 22 with Wellington Women's [unclear: Resou] Centre and concentrate on health [unclear: themes]

### One to One Feminist Counselling

This is by appointment and we [unclear: expect] donations varying/according to [unclear: your] income. We are able to deal with [unclear: sudden] crisis — please phone us before you arrive.

### Workshops

Coming workshops centre on the following themes: guilt and doubt, tall women, support for women after childbirth, Blood money — a workshop on menstruation, *Taking our Bodies Back*, a film and workshop.

Please drop by or phone for details, and to register — 721-804

### Referrals

Women can be referred to us, or can contact us directly. We are qualified to deal with a broad range of

health matters, but we are not equipped to meet fell requests; for instance, we are not able to prescribe orthodox medicines. If you really need this we can refer you to good medical sources.

## **Consciousness Raising**

We hope that your understanding of Feminism will be enhanced by your contact with Hecate. We see C.R. groups as one of the most useful spring boards devised.

### **We Can Also:**

Provide discussion group facilitators and/or speakers for seminars, community or neighbourhood meetings, clubs, and other organisations. Please contact us well in advance to make arrangements.

Provide a venue for your meetings on Self-Help groups. Please book well in advance.

Act as a back-up group for women volunteers (in particular community health) and patients' rights groups, unions, and health workers in the system.

We will shortly be providing speculums and menstrual sponges.

There is a lot going on for women in the context of doing something positive for ourselves and for each other.

Drawing of a woman's head

## **Rape Crisis Centre**

"All women secretly want to be raped, she probably asked for it!"

If it wasn't for this attitude which still permeates our present society there wouldn't be a need for the Wellington Rape Crisis Centre, but unfortunately until such time as we succeed in re-educating the general public our need is made clear all too often

### **The Rape Crisis Centre**

Women or children who have been raped or sexually assaulted will find very few sympathetic, understanding people to whom they feel they can turn. Some report their experience to the police but the majority, for a variety of reasons, do not. Some victims find it impossible to tell anyone what has happened and even those who do often meet with anger, suspicion, recriminations and hostility from those closest to them. A victim's life can be totally disrupted by the rape and we are aware that a large number of victims suffer in complete silence.

There is a definite need for victims to be able to talk to someone who understands the nature of rape; who is sympathetic; who may have been raped themselves; especially someone who is not going to censor their emotions or actions.

### **The Service we Provide**

Our concern is with the victim and we are willing to talk to any woman who has been sexually assaulted or raped, about anything. Our Crisis phone number is 898-288 and we are available from 6pm until 7am seven days a week. Our service is confidential and free. We operate through an answering service and when they answer a call they will put you through to the woman on duty who will then talk to you for as long as needed

### **What we do**

We provide emergency and on-going support.

Information about VD, pregnancy tests etc. We will go with you to the hospital, doctor, police or court.

We can explain about police, courts and medical procedures.

We send speakers to community groups to talk about rape.

### **If you Decide to Report to the Police**

- Report to the Central Police Station, 723-000
- If at all possible tell someone what has happened — a witness to your distress and early complaint will help.
- Do not wash, tidy yourself or change clothing; you may destroy valuable medical evidence.
- Do not take any alcohol or drugs.
- Contact a friend or Rape Crisis Counsellor so that someone can give you support during police and medical procedures.
- Take a change of warm clothing with you, the police may keep some of your original clothes for tests and

evidence.

- Important things to try and straighten out in your own mind are the sequence of events, details and what was said.

## Reactions to Rape

Don't be ashamed of what you are feeling if you are raped. Women have different reactions, some feel fear, some anger, some guilt. Trust your feelings and talk to someone about them. We are here to help. Ring us on 898-288.

Further aims of the Centre are to gather information and statistics with a long term view of reforming the law relating to rape and sexual assault.

The other important aim is to try and inform and educate the public in order to ensure that women are able to rely on the wider community for support, to promote awareness of the attitudes surrounding rape with a view to reducing the incidence of the same.

## Lining up the Non Aligned

*Vietnam's Pham Van Dong and Cuba's Fidel Castro.*

Photo of Vietnam's Pham Van Dong and Cuba's Fidel Castro with a band in the background

Then Cuban leader Fidel Castro opened Non-Aligned Summit Conference in [unclear: ana] last week, he had two main aims. first was to shift the overall emphasis of Movement to bring it more closely into with the foreign policy of the Soviet [unclear: on]. The second was to firmly establish [unclear: self] and Cuba at the head of the [unclear: ement].

[unclear: espite] the claims of some correspondents Castro was singularly successful in [unclear: ying] out this strategy, on retrospect the [unclear: ory] seems rather hollow. I have no doubt Moscow was hoping for rather more [unclear: h] the summit than what actually [unclear: tuated].

[unclear: he] Non-Aligned Movement started in due largely to the work of President Tito [unclear: ugoslavia] and since then has developed an influential bloc in world politics, [unclear: ecially] over the last ten years, the political [unclear: cle] of the Third World has increased [unclear: natically] and this in part has been due to leadership given by the Non-Aligned [unclear: ement]. The Movement today consists of third world countries and liberation [unclear: nisatkns]. It is, if you like, a United [unclear: ions] for the third world.

## [unclear: Doing] the Third World

[unclear: With] the rise of the strategic power of the [unclear: d] world, the major powers have practically [unclear: n] falling over themselves to court various [unclear: nencial] third world nations and secure [unclear: eres] of influence among groups of [unclear: ntries]. In recent years it has been the [unclear: iet] Union which has made the greatest [unclear: mpt] to curry favour with the third world.

*[unclear: gostavian] President Josip Broz Tito.*

Photo of President Josip Broz Tito lighting a cigar

[unclear: opting] the duel policy of diplomatic [unclear: roach], plus military aggression and [unclear: version] it is now a matter of "the sun [unclear: er] setting on a Soviet army batallion."

[unclear: With] the contention between the Soviet [unclear: ion] and the United States reaching new [unclear: ghts] in the last two years, the former has [unclear: reasingly] employed the use of proxies in its [unclear: bal] expansion. The two major trojan [unclear: ses] of Soviet foreign policy today are [unclear: ba] and Vietnam.

[unclear: Since] the Angolan War in 1974, Cuba, at behest of the Soviets, has stationed large [unclear: mbers] of troops in Africa and employed [unclear: m] in fighting; not against "colonialists and [unclear: perialists]", but Africans, including [unclear: eation] movements. In Eritrea, small [unclear: ntry] on the Red Sea, Cuban troops with [unclear: viet] military advisor, have been used to [unclear: empt] to crush a 17 year old war that has [unclear: en] waged by the Eritrean Peoples [unclear: eration] Army.

[unclear: Until]1974, Cuba had held up the Eritrean [unclear: uggle] as a great blow for world revolution Yet since then it has been sending in thousands of light and armoured divisions helped by Soviet helicopter and bomber squadrons to wipe out the EPLF. Such is the "proletarian internationalism" of Cuba.

## Military Proxies

The role of Vietnam in South East Asia has been fully documented by this correspondent in Salient earlier

this year. In essence, like Cuba, Vietnam too has become a proxy for the Soviet Union. Both Cuba and Vietnam receive billions of dollars a year from the Soviet Union in military aid and both have used it in committing aggression against third countries. And characteristically enough for imperialist "alliances", both are no better off for the aid they have received from the Soviet Union.

And yet for reasons best known to themselves, the leaderships of both countries have moved still closer to the Soviet Union. They now embrace Soviet foreign policy as their own and try to palm it off as the natural road which should be taken by the Non-Aligned Movement. All during the summit they called, implicitly and explicitly, on the member countries and organisations to accept the Soviet Union as the "natural ally" of the Movement.

The Cuban penned draft of the final communique could not go far enough in its condemnation of US imperialism around the world but was silent about the unsavoury deeds of Soviet foreign policy.

The fact that the final draft was significantly altered to include a condemnation of "dominationism and hegemonism," diplomatic code words for Soviet imperialism, represented a setback for Moscow.

## Stage Managing

Although the so-called "moderate" bloc of countries seemed to play a low key role at the conference in preventing a shift towards Moscow, they really had little choice. Traditionally, the head of the Movement plays an instrumental role in the guidance of the Movement while summit is convened and during the period until the next summit. Cuba wrote the resolutions to be discussed at the summit, as well as the draft of the final communique. As host country, it also made use of its natural advantage in the "back room" discussions — normally the place where most of the business is arranged beforehand.

Tactically, the cards were stacked against "the moderates" and they avoided taking on Cuba at its own game. Tito, who was expected to take an active role in the plenary sessions assumed a very quiet, diplomatic approach. Possibly the main reason for this was that he had done much of his lobbying work beforehand. For most of 1979 Yugoslav officials have been busy visiting all the influential members of the Movement. Earlier this year the "Manchester Guardian" commented that very often there was not a single senior minister to be found in Belgrade.

## Not Fooled by Rhetoric

Perhaps the main factor which counted against Castro's summit ambitions was the experience which increasing numbers of non-aligned countries are having with the Soviets. With Soviet/Cuban joint ventures like Angola, Eritrea, South and North Yemen, and Soviet/Vietnamese joint ventures into Kampuchea and Laos, plus military involvement in Afghanistan, the Kurile Islands in Japan, and other trouble spots around the world, many countries are becoming increasingly worried.

None so much as Singapore, whose Foreign Minister, Mr Rajaratnam, led the move to have Pol Pot retain the Kampuchean seat despite Cuba's desperate attempts to allot it to the Vietnamese installed regime of Heng Samrin. The Singaporeans pointed out that "...if we expel Democratic Kampuchea, then this conference is officially endorsing aggression, alignment in great power conflicts, and worse still, adding fuel to the proxy war that is going on in Indochina."

*"We non-aligned countries...."*

Drawing of Castro standing on a USSR hand

Even if Castro does exert influence on the Movement in the next three years to swing it towards Soviet foreign policy, it will only be a paper victory. What really goes on in the Non-Aligned Movement is determined by the stances of individual nations. There is no way that non-aligned countries who sit on the Soviet firing line will look kindly on Castro's efforts.

The final word went to one of the veteran battlers of the movement — Julius Nyrere of Tanzania. He made it clear in his speech that no one power was the 'natural ally' of the Movement. He and others can be expected, over the three years until the next summit, to continue to dispel the Soviet concocted theory that can only split the Movement and fuel Russia's already overstimulated ambitions in the world.

David Murray.

Thursday 20th September Bavarian Beer Festival Cafeteria Teams must register at Studass before 6 pm  
Thursday. 7pm — 11pm

Sweat Shirts only \$13.00 SM MED OS XOS Green and Gold (Varsity Colours) T. SHIRTS only \$5.00  
Black — SM Med Large Navy — SM Med Large Light Blue — SM Med Large Plus Some small dark green  
Backpacks & Bus Concession tickets (who says we rip students off??)

TOM SCOTT & AUSTIN MITCHELL MP UNION HALL TUESDAY 18th 7.45 pm REFRESHMENTS

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WORK AVAILABLE NEW ZEALAND SQUASH CENTRE Part time assisting In Court upgrading  
Hours:- Monday, Tuesday, Wednesday (mornings) Apply: Nick Cass Squash Centre ph 729-399

## Books

### Inflammatory

## A Plain Brown Rapper

Rita Mae Brown

Diana Press 1976

The title A Plain Brown Rapper is a term used to describe literature sent through the mail that is either illegal, subversive or inflammatory. The book is not illegal but it is both subversive and inflammatory, it incites revolution; Feminist revolution. It doesn't just question the existing patriarchal society but attacks it; attacks it with calm reasoned fury.

I have read two other books by Rita Mae Brown, Ruby Fruit Jungle and In Her Day, and enjoyed both of them. Ruby Fruit Jungle, the better of the two is already well known in the world of people who enjoy reading books by women about real women (by real I mean something more than the hollow images and stereotypes that are often found). The story of an unashamed unabashed lesbian who makes it on her own terms. Ruby Fruit Jungle is humourous, pointed, angry and realistic. There is no trite happy ending, but the constant statement of a woman who loves life. Parts of the book are so real you know that they have been written from life.

In Her Day is a little less powerful but gives some good insights into the women's movement in New York in the 60's. So I looked forward to reading another of her books. I don't know if I was prepared for what I found.

Both other books were fiction, stimulating, but basically easy reading. Plain Brown Rapper is easy to read but it is not easy reading. Not fiction, it is a collection of essays by Rita Mae Brown, that are copies of articles in various feminist magazines or transcripts of speeches. Some of them are humourous; some of them so realistically true they are sad, all of them are political. I had not thought her other books political but I realize I was wrong. It is political to write about women fighting to be themselves; lesbians and lesbian love; to describe real situations not stylized ideals; to automatically use the female rather than the male pronoun.

The essays range from simple description to complicated analysis; covering sexuality to political tactics. She writes about revelations and discipline and the need for the two to go hand in hand, for one without the other doesn't get you an where.

In particular, Rita Mae Brown does not just theorise. The general is related to the specific and vice versa. In talking revolution she brings it always back to the personal and the practical. When she talks of problems, she either admits she has no answer or gives one; she doesn't pretend anything. She uses real words not political rhetoric; if she wants to say fuck, she says it.

The book stresses the need for women to organise, not just into groups, but themselves; their thinking into clear concise political arguments. It is not going to be easy and in the process something may be lost, but it must be done if feminism is to be validated.

As well as the dangers from outside, feminism, by attacking the patriarchal society and its institutions, opens itself to the forces that wish to maintain the status quo, Rita Mae Brown warns of danger from within; of allowing differences to turn women against each other and the danger of pretending such differences do not exist. There are many differences in the women's movement, all of which must be accommodated if the movement is to survive. In particular, the conflict between the political left, and the political feminist, heterosexual and lesbian, middle class and working class. Plain Brown Rapper is an important book to read — essential if you are a feminist.

Victoria Quade.

## Music

# Sisters in Song

Kate and Anna McGarrigle  
Dancer with braided knees

I don't know how to categorise the McGarrigle sisters. They are not rock V roll or country and western, and they are definitely more than just folk singers.

Once you have heard them you'll recognise them when you hear them again because of the quality of their voices. They are clear and piecingly simple. Singing mostly their own songs, they are sometimes a bit like talking blues and other times more like ballads. There is a bit of appalachian mountain music and some slow jazz, they achieve this by using a variety of instruments; sax, organ, banjo, harmonica and mandolins well as the usual compliment of percussion, guitar and piano. The impression you get is one of versatility but distinctly Kate and Anna McGarrigle. The same is true of their lyrics, whether they are spoofs or traditional French Canadian ballads.

The words are worth listening to carefully, there is always more there than you first think. Both Kate and Anna McGarrigle, their first record, and *Dancer with bruised knees* give the credits but not words on the cover. At first I was disappointed but I found I enjoyed getting to know each song slowly (I wish I knew more french so I could know them as well.) While most specifically message songs, all Kate and Anna McGarrigle songs strike home a point.

Unlike many female vocalists, the McGarrigle sisters do not sell sex. There are too few female vocalists who manage [unclear: to] this and survive. Joan Armatrading [unclear: a] Carole King are two of the few. But [unclear: K] and Anna McGarrigle are by no [unclear: mea] asexual, there is a joyous sexuality in [unclear: ma] of their songs. *Southern Boys* is a tongue [unclear: i] cheek commentary on the sexual [unclear: attractio] of southern men. Neither is their [unclear: sexual] determined by traditional roles as [unclear: become] apparent in *Kiss and Say Goodbye*.

Kate and Anna McGarrigle don't [unclear: profes] to be feminists but they sing about [unclear: res] women and not passive [unclear: stereotypes] Whether in a love song, a ballad [unclear: or] laughing satire.

*Swimming Song* is a saga of self reliance.

'This summer I went swimming, [unclear: thi] summer I might have drowned, but I [unclear: hel] my breath and kicked my feet and I [unclear: move] my arms around.'

*First Born* is a cynical look at the [unclear: valu] placed on firstborn sons. *Be My [unclear: Baby]* repeats the plea 'Be My Baby' but it [unclear: end] each verse with 'be my baby now'. [unclear: A] woman proclaiming her need for [unclear: lov] today, not tomorrow or in the future.

The McGarrigle women don't pine [unclear: for] lovers who are gone, they remember [unclear: them] and face the new day. They sing sad [unclear: and] wistful songs too. Several songs are [unclear: about] home and family, being with people [unclear: you] love, and belonging.

The McGarrigle sisters sing [unclear: from] experience, not to formula. It is a [unclear: rea] change to listen to women singing from [unclear: the] heart, rather than as dictated by [unclear: the] commercial music world.

Both records are worth listening to, [unclear: not] just for their musical qualities, but [unclear: because] they are a positive affirmation of women [unclear: as] thinking, feeling beings.  
Sonia Millett.

## Statement of Dissociation From the Anti-Massof Poster

At the SRC on 12 September Lindy Cassidy alleged that the pornographic anti-Massof poster had been put out by a group of people "who have campaigned loud and long in the Association for democracy." As I have been a strong and prominent advocate this year for a more democratic and representative Students' Association — through articles in *Salient*, my speech at the Reform SGM and through various speeches from the floor at SRC — I consider this to be a gross slander against myself and others. I also have good reason to believe that a number of individuals have made the allegation that I am directly responsible for the anti-Massof poster. I wish to state that I am in no way connected with the appearance of the foul and wretched poster. [unclear: In] fact, in order to protect innocent parties [unclear: a] approached Mr Ratnam, the Returning [unclear: Officer,] and requested that the Police be called in [unclear: to] investigate the matter.

Finally I wish to make it known that if it [unclear: comes] to my attention that any person(s) claim that [unclear: I] am in any way associated with the writing, [unclear: layout] and other production, printing or distribution [unclear: of] this poster I will seek legal advice on such [unclear: claim].

Robin C. Craw

*Salient believes that the quote of Lindy [unclear: Cassidy] in this statement is inaccurate, and that in [unclear: fact] she referred to people who were trying [unclear: to] "reform" the Association — not [unclear: introduc] "democracy" as Mr Craw suggests.*

Accounting EDP Engineering GRADUATES NZIG is a member of the BOC International Group of companies which has its head office in London. NZIG's operations make available a wide range of developments in each functional area. This year we are recruiting for graduates from the following faculties: process and production engineering, Finance/EDP. In addition to a graduate development programme, NZIG will also recruit graduates with relevant degrees into operational positions and allow them to develop within their own capabilities in reference to corporate ends. To encourage the development of people NZIG has a participative style of management. Regular job development discussions (at least twice a year), a policy of promotion from within, whenever possible, and a comprehensive supervisory management development programme. The supervisory management development includes a two tier programme learning series designed to allow all managers and supervisors the opportunity to improve the position by testing and applying each facet of management. The series is complemented by extra-mural training both in New Zealand and overseas. NZIG is a Company committed to real growth now and in the foreseeable future and graduates who meet our selection criteria will find an environment which encourages constant commitment and provides real suggestion at each stage of their development. Interested? Contact Mrs Barbara West, Finance & Development Manager, P.O. Box 30-337, Lower Hutt, Phone 692-139

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## Sun, Surf, Tubes, Shops, Bazza and Aussie Dollars to Take Home with you.

### [unclear: Work] in Australia these [unclear: Holidays]

Spending your summer vocation on a working holiday in Australia could be [unclear: he] smartest thing you've done for a [unclear: ong time.]

First, you'll see some of the world. [unclear: xperience] an Australian sun and [unclear: ummer] and make the most of the [unclear: hopping.]

Second you could earn higher [unclear: Australia] wages which with all expenses [unclear: leducted] could give you money to see [unclear: you] through the next year.

### Student Travel Makes it all Possible

Your Student Travel Centre will [unclear: arrange] it all.

They have been organising Australian [unclear: trips] since 1968. So they know how to make it work for you Student Travel will slip you across the Tasman on an organised group flight for the cheapest fare possible.

They'll put you on the right track to [unclear: locate] accommodation in Australia plus provide all the travelling and holiday information you need to move about Australia.

### What you Need

First, you need \$206\* for the return-fare, plus \$200 or so, in spending money to tide you over the first couple of weeks.

Second, the capability and willingness to locate a job in Australia. Thousands of New Zealand students have located temporary employment all over Australia during past summer vacations You should be able to do likewise.

## Your I.S.I.C. is the key to Student Travel

Wherever you go in Australia your International Student Identity Card ISIC should go with you. It will save You cash with the various concessions it will entitle you to:-

- 25% discount on domestic Flights to students under 20.
- Reductions on bus tickets on [*unclear: Grevbound*]and other buslines.
- Discounts at many museums art galleries cinemas, theatre and shops.
- 25% discount on the room rate at any Travelodge, Park Royal and Caravilla motel in Australia.

Apply to your Student travel Centre for your card

Drawing of a can and \$100 notes

## Do it Now

It is important that you see your Student Travel Centre as soon as possible.

The special student airfare rate apply from November through to February.

So see us soon about your Australian holiday.

## Working and Living: a Typical Example

Annabelle Lush: New Zealand student who went to Australia November '77 to January '78

*Annabelle left Auckland on November 18 ta Friday. By the following Tuesday She had two job offers. Her initial outlay for the trip the airfare plux \$200 spending money.*

*For the first for [*unclear: night*] she stayed at the Sydney YWCAS AUS per week including breakfast). Later she found a flat at SAUS 26 a week.*

*Annabelle's hotel waitress job earned SALS 110 a week clear plus SALS 100 in tips. She also not all her tax hack at the end of the holiday.*

*At the end of January she came back to New Zealand with \$1300 in her pocket - as well as having spent money seeing Sydney. Melbourne and Canberra. "N.Z. International Departure Tax payable in addition.*

Check out your Student Travel Centre soon

## Letters

### [*unclear: Asumble*] Reply

Mr Editor Sir,

Drawing of a hand writing with a feather quill

[*unclear: ncerning*] the letter headed "Mountain [*unclear: ness*]" published in last weeks issue of Salient [*unclear: /79*], we — those responsible for the letter, [*unclear: d*] like to take this opportunity to apologise [*unclear: enise*], Vicky and especially Rob for any [*unclear: rks*] contained in this letter which they found [*unclear: sive*].

[*unclear: e*] would also like to assure Robert Moes that remarks were not intended to offend but written in a flippant, light-hearted spirit (as [*unclear: he*] whole letter), and we really do appreciate [*unclear: rt's*] voluntary work on behalf of the ski [*unclear: and*] its members.

Ever so 'umble

Sally, Phil the Pus sucker and friends

## Club Out in Open

[*unclear: a*] behalf of the Victoria Ski Club committee [*unclear: in*] answer to allegations made in a recent [*unclear: nt*] "Letter to the Editor", I should like to [*unclear: y*] certain points relating to the bookings of [*unclear: uapehu*] Lodge during the August University [*unclear: avs*].

[*unclear: previous*] years bookings have been [*unclear: cted*] to 32 people (the present capacity of

[unclear: odge]) however this year we managed to [unclear: ge] accomodation for 7 extra members with [unclear: her] club on the mountain. This, we thought [unclear: d] be appreciated due to the likelihood of a [unclear: ski] season and the fact that a lot of [unclear: bers] can only ski during the vacations.

[unclear: okings] were therefore accepted from 39 people, and 2 extra people told that they could stay provided they slept in the mezzanine area. Bunks in the Vic Lodge were allocated on a first in first served basis until the 32 positions were filled. The last seven people were told, before they went, that they were to stay with the other club.

On arrival at Ruapehu the trip leader was faced with the unfortunate situation that those people originally told to go to the other Lodge decided that they weren't going. This, of course, led to a decision being made to send one group of people to the other Lodge against their wishes.

In my opinion any bad feelings caused by this action due to the selfish attitudes of a small minority of our membership and not by either the Booking Officer or the trip leader.

It is hoped that in future if members have problems or feel that they have been badly treated they will approach a committee member and not resort (at least in the first instance) to unnecessarily harsh written attacks.

Yours sincerely,  
Mike McDermott,  
President,  
VIC SKI Club.

## A Form of Racism

Dear Sir,

I was interested to read of your newspaper Salient and Truth's comments on your July 8th issue. Not having read any of your issues. I am unable to comment on Truth's accusations, but a roll call vote on U.N. Resolution 3379 gave a verdict that Zionism is a form of racism and racial discrimination. This vote was taken on 10.11.1975, meeting 2400 Report A/10320. These facts are from pages 173-179, U.N. publication "Resolutions of the General Assembly as its Thirtieth Regular Session, 16 September — 17 December 1975, (U.N. press release G.A./5438.) Available from NZ Foreign Affairs.

I would strongly advise you to read a book by well known Jewish writer Arthur Koestler called "The 13th Tribe" priced about \$3. My copy is a Picador book by PAN.

The Zionists do not like this book, and although Arthur Koestler was one of their favourite sons, they've be down on him since he had this book published.

Yours faithfully,

D.R. Manson.

## No Concern for Students

Dear Sir,

I would like to draw attention to the unreasonable dictatorial attitude of a certain D.G. Trow, perhaps the most misplaced University staff member in the Accountancy Department. Owing to his inability to comprehend the repercussions of his actions on students and his unconcerned attitude, many academic careers and degree hopes have been shattered and left in shambles. I am referring to the way he deals with students who wish to sign up for an extra course (more than 36 credits a year) or who wish to change courses either at the beginning or mid year period. His attitude of treating every student in the same curt, couldn't care less way, leaves a lot to be desired for a head of a department who controls the destiny of all the students either planning ahead or wishing to take the shortest possible-time to complete their degrees. He fails to realise that each student can only be judged individually according to personal academic record and other related circumstances, indeed he

fails to even look at a student's academic record personally let alone inquire about related circumstances e.g. students working during term to meet living expenses or family or personal problems affecting studies.

To him a student's grade is the sole determinant for a decision. He places his own self interests before anything else often saying he has five minutes to spare and brusquely orders students out of his office without even bothering to consider their explanations. He seems to think his job is to turn out zombies who cannot even decide if they can handle a few more credits. After all a student is here to learn and when we take an extra course or change one does not matter. After all I think most students who are concerned about their academic progress are at least matured enough to decide for themselves.

If he has so little time to spare for his students and if he finds concerning himself with their welfare so abhorrent why not delegate the task to someone who can spare the time and is interested enough to do a good job. His attitude has caused a lot of students frustration and lost time. Often the timing of courses are crucial and can mean finishing a degree a year earlier or later, and that means additional expenses, lost employment opportunities as well as disrupting other plans. All I ask is that he takes more time to study individual cases or else let someone else who is interested do the job.

Concerned.

Dear Sir,

It is 2 am and I am learning to type, so I thought I would write a letter to you. How are you,7...

It's Sunday morning and I've just been glancing at your rag (sorry-your newspaper) and I happened to see who's standing for President next year...I suppose by the time you print this some idiot will have been elected. Looks like Hobsons choice to me; God! Merv will run rings around Sowman! Very wisely he wouldn't speak to Massof, and he wouldn't take part in a drinking horn with Mike McAleer either! How can such a pack in incompetents stand for such a position purporting to represent students?

Andrew Tees may have been a bit of an amateur at the start, but at least he had a necessary knowledge of all the issues concerned. What the hell does Phil Sowman know about Education issues for instance? What did he do for the successful Education Fightback campaign? Sweet F... a... Caroline Massof is unpopular and immature and from all accounts McAleer has a slight problem with C2 H5 OH.

Looking at the middle pages I notice that Simon Wilson, that well known communist has been elected President of NZUSA to represent purportedly 40,000 students! The Wellington Marxist Leninist organization will be pleased no doubt, and Merv and Rob will be pleased because they can claim that they are merely ignoring 'commie' stirrers when students groan about the new TSG.

How can a guy get elected to represent students through NZUSA, having been rejected by a majority of voters at an Executive Election beats me. NZUSA must be bloody hard up. Perhaps it's time Victoria withdrew. Obviously there is no democracy in NZUSA as I am 100% sure that Victoria students are very unlikely to want him for National President if they don't want him for their own President.

A very sorry state of affairs when such cretins are allowed to represent students. Perhaps Mr Wilson and/or Chris Gosling would like to render us an explanation of this travesty of democracy — no doubt Wilson's contorted logic can cope. Yes...Mr Beach I demand that you print this letter and refer it to the President of NZUSA for comment. By the way I think Chris and Grant Liddell have done a good job this year.

An inquisitive Victoria Student.

## The Facts

Dear Peter,

In a recent article in Salient entitled "Abortior attacked" the writer cited "a scientific study of 3,500 cases of rape over a 10 year period in the Minneapolis-St. Paul areas revealed not one case of pregnancy. (The Educator, September 1979.)"

It may interest your readers to know that all available evidence indicates that this survey is completely fabricated. When "The Educator" was written to, asking for details of who conducted the survey, they replied that "the information you requested is no longer in our files." The only names the article includes are those of a Dr William Walsh, M.D. of Camarillo, California and Dr Herbert Ratner, M.D. Director of Public Health at Oakpark, Illinios. Both of these men were written to in order to establish who undertook the survey. Only

Walsh replied. He is the only William Walsh listed for Camarillo, California. He says in reply to researcher, Roger John, of Pittsburgh (letter dated July 9, 1973) "...at no time have I investigated the subject of rape in the Minneapolis-St. Paul area". He goes on to admit that he is "very active in pro-life work" and suggests that Dr Paul Marx of Collegeville, Minnesota, may have information.

Marx in reply to Johnson, letter 22 August 1973 says, "I do not know the original study to which you refer. I doubt whether there is one." This fictitious study has been used many times by SPUC to support their extreme anti-women stand that even rape should not be grounds for abortion. To me, the use of lies to substantiate their argument says a lot about its validity.

Leonie Morris.

## Pity we can do without

Dear Sir,

In reply to all those letters published in Salient this year opposing Gay Rights, especially to the letter written by 'Middleground' (Salient 3 Sept.), sure gays need understanding, just like any other human beings. Pity we do not need. And as for Gay Movements, homosexuality is a fact, and will exist whether there are gay movements or not.

Just because 'Middleground' finds '...the act biologically and morally objectionable', doesn't mean that he/she has to force his/her morals upon others. I am not writing this to promote homosexuality, nor to push my views, but I'm tired of people putting gays (me included) down because they can't hack it. I'm also tired of them assuming that I'm heterosexual. When someone stands up and says that they are gay, others (straights) tell them not to flaunt it — it's okay to be gay, as long as nobody knows about it. But heterosexuals seem to be able to do anything they want.

As for Freud, much of his work is now largely outdated, and based on studies of his patients (i.e. 'sick' people), and not all homosexuals are sick, and neither are all heterosexuals. I don't know why when the word homosexual or gay is mentioned, that most people automatically associate it with men. Not all gays are men!

Homosexuals are not individuals who are stunted in the 'natural' progression of human sexuality. And recent findings by American sex therapists. Masters and Johnson, in their latest book 'Human Sexual Response', do not reveal that homosexuals are stunted in the progression of sexuality. You state that 'they found that almost 90% of the homosexuals who were willing to attempt to overcome their psychological barriers, could do so'. Where you got the figure 90% from, God only knows, as it is nowhere mentioned. Masters and Johnson don't list a success rate for conversions (to or from homosexuality), but do have a known failure rate of 35%, which is not expected to exceed 45% when all the follow-ups have been completed. (Time, April 23, 1979). 55% doesn't seem to be much of a conversion rate. The cancer cure rate is higher.

**IM NOT A MALE CHAUVINIST PIG. WE'RE BOTH EQUAL PARTNERS IN THE SAME STRUGGLE. WHY DO I HAVE TO COME HOME TO A DIRTY COMMUNE?**

Sure human sexuality can be confusing, but has it ever occurred to anyone that this may be because it is assumed that people are straight and should grow up straight, and that some would be better suited (psychologically — for themselves and others) for a gay role than a straight one. I, for one, am better suited to be gay than straight, and know how depressing the issue can be, as I almost brought myself to commit suicide a number of times because people don't fully accept gays, and I could not accept myself. Ignoring the issue and living a heterosexual life solves nothing, but makes ones relationships to other people unstable and one's self, unstable.

Masters and Johnson are neutral in their attitude towards homosexuality. "The study concentrates on the bodily processes of sex.....and has almost nothing to say about the psychological ethics or origins of homosexuality, nor does it address the question of whether the lack of any procreative aspect to sex affects homosexuality. The conclusions are stated with caution and caveats — the sample is small and may not be representative of the general homosexual population," (Time, April 23, 1979.)

The notion that heterosexual relationships are healthier no longer holds. Psychologists only get the casualties of the system, the heterosexual patients referred to them with sexual problems, relationship problems and immature difficulties, depressed women with drunken husbands, battered wives and wife beaters, rapists...From where the psychologist is sitting, heterosexuality can be seen as being pretty sick. The psychologist could also say that all the homosexuals they see are disturbed. In other words, people make

generalisations about homosexuals (and not heterosexuals) from the ones who go to psychiatrists, and that is ridiculous. The biggest problem is the vast ignorance of the subject.

Masters and Johnson's book has another implicit message for heterosexuals: It is that homosexuality is not going to go away, whether society ignores it, accepts it or rejects it!

Yours sincerely,

Jo.

## Who Does then, Mike?

Dear Mr Beach,

While I openly sympathise with many of the views expressed in "Ikon", and have on two occasions assisted in it's distribution, I have never submitted an article to it for publication, nor am I it's editor.

I will thank you in future to keep your childish aspersions to yourself.

I remain etc.,  
Michael Carr-Gregg.

## An Elitist Clique

Dear Editor,

My disappointment and pessimism of my neighbouring Singaporean students were further deepened by the letter signed A Singaporean. I hope s/he is not a typical Singaporean but that of a minority bunch that I know of. This small clique of bloody cocky and arrogant students think they are a rung above the average Malaysians. Most of them have scholarships and make no bones about showing off their above middle class origins. These exhibitionists swagger around flaunting money and displaying their decadent wog culture, held so dear by the affluent of Singapore.

May I remind these bananas, (Asians with white Colonial mentalities) that they may be the 'elites' of Lee Kuan Yew's Singapore, but their disgusting 'high society' mannerism will not be tolerated in Victoria University. It is this category of Singaporean, these stereo-typed morons, brain washed and processed by one of the most repressive regimes in the world, that hurts me. These unwitting victims were churned out of the factory to sing praises to Harry Lee, and sadder still think themselves to be the cream of the society!!!

Having punctured their bloated egos, I hope they are now sober enough to swallow another blinking solid fact. And that is that Singapore has been and will always be part of Peninsula Malaya, socially, culturally, historically, politically and economically. If a Singaporean's patriotic fervour is so tuned up as to be ready to slaughter even his fellow countrymen, may I suggest these paper-tiger type national servicemen be fed to the hungry columns of Vietnamese troops.

I will now come back to the letter by the Singaporean. S/He dismissed the many facts and arguments of Salleh and S.Ng as garbage without any substantial argument whatsoever. 'Get the facts right' was mentioned twice in his/her letter. And the single so called 'fact' in A Singaporean's letter was that David Lo, was in 1977, involved in collecting signatures for freedom of speech and political prisoners and to oppose Razak's visit. This must be the most embarrassing blunder of facts in the letters to Salient this year.

Razak's Australasian tour was in October 1975. The shock of 'over-enthusiastic' student welcomes accelerated his acute leukemia, and he kicked the bucket on January 14, 1976. By 1977 he was long gone and rotting 6 feet underground, beneath the National Mosque.

Your hero, David Lo must be haunting the ghost of Razak then, 'god forbid. Despite his arrogance, Lee Kuan Yew sometimes does bother to check the facts before he opens his big mouth. Perhaps little LKY (A Singaporean) [*unclear*: sho] his homework too, instead of making a [*unclear*: pe] fool and laughing stock of himself)

Saudara Tan (a Malaysian).

## The Man Speaks

Dear Sir,

In reference to your recent anonymous in Salient 10 September 1979 entitled "[unclear: C] hits the fan' I would like to make [unclear: a] comments and observations.

Firstly, before you brand another as a (ie. 'Salient' in general) look to your backyard; the race relations [unclear: conciliato] already been put on record as saying all [unclear: c] article you produced was "unsavory" [unclear: a] "bad taste."

Secondly, a former well respected [unclear: presid] VSA has stated that Paul Gourlie esq, overseas students best friend at [unclear: Ota] personally am quite willing to stand up [unclear: in] and go on record as saying that he [unclear: has] commitment to overseas students and I [unclear: kno] well that he has done a lot of work [unclear: on] behalf.

Thirdly, before overseas students [unclear: su] Robert Teh start accusing others of being [unclear: r] suggest that they take a look at [unclear: themself] the International Student Congress in [unclear: Auc]1979, I was extremely disturbed [unclear: by] resentment and in some cases, [unclear: blatant] prejudice I found amongst overseas [unclear: stu] themselves. Malaysian (Chinese) [unclear: studen] some cases wouldn't sit with Malaysian [unclear: (M)] students. One Malaysian openly said to [unclear: m] "they didn't want Fijians here" and so [unclear: on.]

I was very concerned by this sort of "[unclear: exc] attitude" shown by some students and I [unclear: sa] to a number of people at the time. [unclear: Some] examples I have given, are connected with of extremely complex set of social and [unclear: po] factors and cannot be gone into in great [unclear: de] a letter of this kind. However, I [unclear: produce] examples not to over dramatize the [unclear: situatio] to clarify the situation and put it into it's [unclear: p] perspective.

Fourthly; you do overdramatize what said at May Council. Paul shouts and this to give the wrong impression sometimes. [unclear: A] he's speaking in his characteristic crescendo and that I think is why what [unclear: he] was misunderstood and I may misconstrued. At Finance and [unclear: Administr] session, the point he was making, and I [unclear: thin] a fair observation to make, is that [unclear: in] NOSAC receives more money out of [unclear: st] funds than what is proportionate to [unclear: ove] student membership of NZUSA. He [unclear: si] posed the question (all be it — in a round [unclear: a] way), as to whether NZUSA should [unclear: increase] amount in light of NZUSA's tight [unclear: final] situation.

I make these comments because I concerned at your laxity in reporting [unclear: str] facts and circumstances thus leading [unclear: you] unwarranted attack on a very good, all [unclear: be] times flamboyant and goddam noisy [unclear: consti] president!

I would also urge everybody to be [unclear: hondes] look at themselves. Everybody has a [unclear: latent,] it in most cases submerged feeling of [unclear: preji] towards other races. If you say you [unclear: hav] you're lying!

Finally, I make these remarks not out [unclear: of] bad feeling for any overseas students, but [unclear: o] a concern to expose a little truth. In fact, [unclear: l] very sorry for overseas students having [unclear: to] \$1500 in fees next year — I wouldn't [unclear: war] have to pay it! I only hope that NZ will [unclear: not] too much goodwill in S.E. Asia in the [unclear: future,] result of the fees decision, as we so [unclear: desperi] need it for economic and trade reasons, [unclear: a] from anything else!

Yours sincerely,

Andrew A. Tees

INFORMATION WANTED Some' time in the early hours of Wednesday (12th September) morning a highly libellous leaflet directed at Caroline Massof, one of the candidates for President in the Executive elections for 1980 and the By-Election for President for 1979, in the elections held on 12,13 September, was posted. It would be appreciated that if anyone who saw the person or persons involved in the acts of distributing or printing these leaflets would come forward with such information to the Returning Officer In order that

action may be taken on this matter, any such information must be bona fide, signed by the person or persons giving such information and placed in a sealed envelope. Anonymity of the informant or informants will be guaranteed in the first instance (until the authenticity or otherwise of such information is ascertained) and action can be taken. This appeal is directed not only to students, but also to academic, administrative and other university staff (eg cleaners custodians). It is imperative that such information be provided, should it exist, in order that future acts of the type already mentioned, can be prevented. Kelvin J. Ratnam Returning Officer

Handbook 1980 Course Critiques To students who have taken Stage 1 courses this year: We offer you one of the best opportunities to have your ideas about the course put to print. How well was the course taught? What was the workload like? What did you think of the way the course was assessed? Did you have any say in the way the course was assessed? To students who have taken any subject to at least Stage 111 this year: Do you have anything you want to say about this subject as a whole? Would you recommend it as a majoring subject to students? Is it a good Department to work with? Do the courses fit together to make a coherent whole as a major subject. Course criticisms will be a major feature of the 1980 Handbook. They allow students to give the student view of University life — in order to balance the "official" view of the Calendar and Departmental publications. If you are at all interested in writing 200-300 words under either one of these categories, please ring us (or come into the Salient offices) to talk about it and get something worked out. Please don't delay; we will need the copy as near the end of term as possible. Contact: Salient Offices (738-566, ext. 75, day), or: Rire Scotney (861-342, evenings). Stephen A'Court (758-925, evenings). Handbook Editors.