

# 学会ニュース

日本女性学会

第13号 1983年2月

## ニュージーランド女性学会第5回総会報告

Chigusa Kimura-Steven

ニュージーランドの女性学会は、毎年冬休みを利用して総会を開いているが、今年は8月20日から22日の3日間に涉り、約200名が集まった。発足以来5年目を迎えた当学会は年々出席者が増える傾向にあり、昨年は300余名が集会したが、今年は会場にあたったマッセイ大学が都市から遠く牧場地帯の中心にある上に出泊施設に制限があって、一週間前に登録が打ち切られた。いずれにしても総人口3百万人であるから、女性学会への出席率は非常に高いと思う。

3日間のプログラムは毎年基本的には一定しており、金曜日の夜は先ず事務報告、役員を選出等があり、その後ワインとチーズで歓迎会。各分野に分かれた研究発表、ワークショップは土・日に開かれるが、土曜日の1時間目は参加者一同が会して、シンポジウム等が行われる。昨年は総選挙の年で、女性の候補者を加えて、フェミニズムと政治制度について討論がなされ、今年はフェミニスト雑誌「Broadsheet」の発刊10周年を記念して編集者4名が編集方針を含む様々な問題点を語った。編集者はソーシャルワーカー、看護婦、詩人等を本業とするが、雑誌の内容は海外のフェミニスト誌に較べても非常に充実しており、ニュージーランドの女性運動の重要な推進力となっている。初めは所謂「白人中産階級の女性」を対象として編集されて来たが、最近では労働階級の女性、特にマオリ女性の直面している種々の問題について多角的な記事が扱われている。編集者は全員白人女性であるが、内1人はマオリ人の土地返還デモにマオリ女性を支援して参加し逮捕され、8日間監禁されて釈放されたばかりであった。この国は人種差別のない国とされているが、現実には差別の壁は厚く、マオリ社会と白人社会の断絶は大きい。その意味で性差別と人種差別の問題を一連のものと思なし、マオリ女性と白人女性の相互理解を深めようとするBroadsheetの存在は、80年代に於いても重要な役割を持つものと言える。尚女性学会は毎年マオリ女性の参加がないと批判されたが、今回は初の試みとしてマオリ女性だけの分会

が同時に開かれた。これは二つの社会の女性達の直面している問題の相違を如実に反映しているが、従来の白人中心の学会からすれば、意義ある出来事だと考える。

以後二日間、七つの分野（政治、雇用、保健、社会学、宗教、教育、文学）に分かれ、合計25の論文の発表と6つのワークショップが開かれた。出席出来るものは限りがあり、例年選択に迷うが、結局自分の専門の文学部門に出る。今年の発表はいずれも内容が充実していたが、特に興味があったのは、オークランド大の英文学部の教師が、女性作家を正規の授業に組み込んで欲しいという学生側の要求が受け入れる迄の8年間の経過報告及び女性学的見地に立つ文学論に対する男性教師の拒否反応についての報告で、これは多少の差こそあれ、私自身の直面している問題でもあり、大変励ましになった。私自身は日本に於ける女性の作家活動と女性の社会的地位について発表した。日本については知識不足だったせいか、多数の出席者があり、又活発な質問を受けた。

三日間の総会に出席して言える事は、学会の焦点はあく迄国内の問題に密着しているという事である。これは決して視野が狭いというのではなく、海外からの訪問者は一様に、ニュージーランド女性達が海外の女性学及び女性運動に対して的確な情報を持ち、又問題意識の高さに於いても目ざましいという感想を述べている。尤も問題意識の高さは直ちに女性の社会的地位や女性学の地位の高さを示すものではない。フェミニズムへの風当りは依然として強く、特に大学では女性学のコースが確立している所は少ない上、不況による予算縮少の為現状を維持するのも危ぶまれている。

尚83年度の総会は私の住むクライストチャーチ市で8月26日頃開催が予定されている。総会中は研究発表だけでなく、晩餐会、劇の上演その他多彩なプログラムが組まれている。日本からの出席者は大歓迎です。

## PRO-CHOICE AND RIGHT-TO-LIFE: WORDS AND ISSUES

ヴァージニア・フォックス氏(ペンネーム)は、「選ぶ権利と胎児生命の尊重 — その言葉と争点」と題する論文の中で、今日の米国女性にとって、非常に重要な問題 — 政治的保守勢力による「女性の産む権利」への攻撃 — を論じている。彼女は、まず、いわゆる「道徳的多数(Moral Majority)」派とか「胎児の生命尊重(Right-to-Life)」派といったグループが用いている婉曲語法をとりあげる。そして、その派の人びとが、世間の支持を得るために利用している単純巧妙なスローガン(たとえば「家族保護法」とか「人間の生命」修正条項など)が、本当の意味で「人間の生命」を尊重するものでもなければ、実際の多数意見を代表するものでもない信念を隠していることを明らかにしている。彼女は、この論文の後段で、米国における中絶にかんする現行法とその歴史的背景をとりあげている。この後段の部分と、結論の部分とを、以下に紹介することにする。

(ベッキー・ジュニス)

### Legal History of the Anti-Abortion Movement in America

Nearly every society has an implied definition of when human life begins. In some societies, a child is really an extension of its parents or its mother until it is able to make decisions for itself. Sometimes that age is 7 or 5 or 3 years. Ancient Greeks who did not want to support a baby could leave the baby on a hillside for the gods to take care of, for example. In other societies, children are sometimes put to death if their parents die—a belief that it is better for a child to die than be orphaned. In others, a mother who commits suicide might take her young children with her rather than leave them to be raised without her. In America until about 1860 a fetus was not thought to be alive until "quickening," that is the time that its movements could actually be detected by its mother. Abortion before "quickening" was legal and was not uncommon. In fact, the first field of medical specialization in America was abortion practice.

America, however, has a whole history of Puritanical attitudes towards sexuality and particularly a double standard that allows men to have sexual relations outside of marriage but punishes women who do so. By the end of the nineteenth century, abortions were becoming common and women were agitating for the vote and for an end to the sexual double standard. I believe that it was women's increasing efforts for political and personal rights that partly motivated legislators to make laws against abortion. By 1890 it was illegal in America to perform an abortion and new laws held both abortionists and the pregnant woman criminally responsible for abortions. Since, at that time, other birth control methods were inadequate, these

laws had the effect of telling women that they could not control their family size within marriage by medical means; nor could they have sexual relations outside of marriage without paying the social consequences of a baby born out of wedlock. The laws thus emphasized to women their powerlessness—even to control their own bodies—at precisely the time that American women such as Susan B. Anthony were working for women's rights. It should come as no surprise that the current pressure to make abortion illegal also comes at a time of feminist action.

Sociologists tell us that it is true internationally that women have the greatest chance for obtaining legal and political rights when they have the power to limit family size. There is a very close correlation between family size and movements for women's equality, partly because a small family size means that a woman has the time to devote to tasks other than child rearing. In America, those who work against feminism like to oppose feminism and motherhood--as if feminists are against motherhood. The anti-abortion forces stress that a woman's only acceptable role is as a mother. Perhaps the current movement to limit abortions in Japan is also linked with pressure on women to have more children and less concern with their own social and political rights.

Abortion was illegal in America from the 1890's until the mid-1960's. But this did not mean women could not obtain abortions. Shortly before I came to Japan, I talked to Ms. Ohara, now in her seventies, who lives about twenty miles from me, outside of Chicago. Ms. Ohara was the Japanese translator for Margaret Sanger when Sanger came to Japan. Sanger was working, both in America and internationally, for effective means of preventing pregnancy. Ms. Ohara said Sanger's primary motivation for her efforts for birth control was her horror at seeing the thousands of women who were injured or even killed by illegal abortions. Denied the right to safe, legal abortions, desperate women in America obtained unsafe illegal abortions. These were expensive, as well as performed in unsanitary conditions. During the late 1950s and early 1960s my husband worked at a famous maternity hospital in order to pay for his education. As the night admitting officer to this hospital, he saw woman after

woman admitted on an emergency basis, often bleeding heavily and on the verge of death, usually in excruciating pain. These women had tried to have illegal abortions elsewhere, abortions that often left them crippled for life.

It was not until the middle of the 1960's that women and men said that this butchering of women had to stop. Rich women could usually find a doctor willing to perform an abortion for the right fee—usually several thousand dollars. Often they went to Mexico or European countries where abortion was legal. But relatively few women had the money or mobility to have these safe abortions. Most women paid abortionists with no medical training who performed abortions on kitchen tables or dirty floors. The abortions were sometimes performed with coat hangers or even chemicals such as acid or lye. No one knows how many women died. Many women were maimed for life, suffered immense pain, and often did not even succeed in bringing on the desired abortion.

Faced with thousands of victims of such illegal abortions, many states began to liberalize abortion laws in the late 1960's. Pro-abortion spokesmen argued that it was hypocrisy to overlook the fact that abortions were being performed and inhuman to allow them to be performed without the supervision of the medical profession. Consequently, new laws were passed allowing abortion where "the continuance of pregnancy would gravely impair the physical or mental health of the mother" or where there was evidence that the "child would be born with grave physical or mental defects," or where the pregnancy "resulted from rape, incest, or illegal intercourse" (ACLU p.9). In effect, this legal wording made abortion available to any woman who desired it. The 1973 Supreme Court decision of Roe v. Wade affirmed the legality of the state laws and made safe, legal abortions available throughout the land.

#### Recent Developments

The legal counter-attacks on the right to safe, legal abortions have been vigorous. Since 1973, conservative groups have spent millions of dollars buying votes, swaying legislators, and supporting candidates who oppose abortion. It is too com-

plicated here to summarize all of the legal battles of the past nine years but it is important to note that, in effect, abortion in America is now legal only in the first three months of pregnancy; several states now impose special restrictions on either doctors or patients who want abortions in public hospitals making it necessary for both doctor and patient to use the expensive private hospital system; other states imposejuries which must determine if the pregnancy really does jeopardize the woman's "physical or mental health." One purpose of suchjuries is to stall beyond the trimester so that it then becomes illegal for the woman to have her abortion. Also, the courts have upheld state laws requiring a husband's approval before an abortion (or even in one current case, a boyfriend's) or, in the case of a minor, the consent of both parents. Other rulings prevent poor women from using state money (welfare money such as Medicaid) to pay for abortions. The most restrictive funding bill is the Hyde Amendment, originally passed in 1976 and upheld by a 1980 Supreme Court ruling, which limits Medicaid funding to "medically necessary" abortions. In effect, this means poor women (who are often members of racial minorities), already living at the poverty level, must choose between paying for an abortion or having another baby who will immediately be put on the federal welfare roster. The state clearly saves no money by denying poor women abortion funding. An abortion costs far less than eighteen years worth of child welfare money. The measure is punitive, designed to punish poor women who have sexual relations and become pregnant as a result.

All of these laws restrict a woman's choice of safe abortions. But the most serious threat to the pro-choice movement in the past two years has been the so-called Human Life Amendment. The Human Life Amendment seeks to change the Constitution to acknowledge that human life starts NOT at birth but at the time of conception. So changed, this would mean that the unborn fetus could not be deprived of "life, liberty or property without due process of law" (ACLU, 30). If passed, the Human Life Amendment would not only make abortion a first-degree murder, it would also make such birth control methods as the IUD, birth control pills, or

menstrual-inducing drugs all subject to murder charges since all prevent implantation of a fertilized egg (a human under the proposed new definition of "Human Life").

Fortunately, on September 15, when the vote actually came before Congress, pro-choice forces opposed President Reagan and other right-wing congressmen and succeeded in having the Amendment "tabled," a parliamentary move which at least temporarily means that Amendment cannot be passed. It can, however, be proposed again and conservative forces are busy collecting new supporters, and new dollars for the next assault on the already diminishing right to a safe abortion.

#### Prospects and Ethics

Frustrated at their inability to pass a Constitutional Amendment, conservative forces have used frightening tactics of intimidation and even terrorism. Doctors have been arrested at their hospitals, handcuffed, and brought to jail, charged with murder, all before television cameras and newspaper reporters. To date, the doctors have all won their cases but all have suffered at least temporary humiliation and ostracization. The media publicity, and the costly and time-consuming court cases, are detrimental to advancing medical careers. This is especially true since these doctors find their whole life is suddenly on display. Lawyers reveal intimate facts of the doctor's personal life; for example, extramarital affairs, drinking habits, or even insinuations about sexual preferences.

Abortion clinics and even agencies such as Planned Parenthood which do not perform abortions but merely serve as a counseling and referral service have recently been fire-bombed, had blood poured over the office files, had files stolen and made public. This loss of facilities, supplies, information and credibility has seriously hurt pro-choice agencies. The Moral Majority has also encouraged picketing of pro-choice facilities: women attempting to enter them have been pelted with rotten tomatoes or animal fetuses, and sprayed with animal blood. The media is always there for these well-staged events so the woman is not only insulted and injured, but is also made infamous on the night's newscast. One doctor at an abortion clinic and his nurse-wife were even kidnapped by a right-wing anti-abortion

group. They were released, eventually, unharmed. But again the media coverage of their kidnapping made many doctors shrink in fear. Like all terrorist activity, the most frightening aspect of such attacks is the unpredictability. The intense media coverage makes even the isolated act of violence seem very near and very possible.

WHY is there such an emotional and concerted effort against a woman's choice to have an abortion? This is not an easy question to answer but perhaps a few of the issues will have parallels in Japan. As I have suggested, part of the attack is an attack on the women's movement in general. The most active anti-abortion spokesmen in America also opposed the Equal Rights Amendment; oppose equal pay for equal work; oppose child-care centers; and oppose women working in traditionally male jobs--or women working at all. In America there is also a close link between anti-feminist and anti-abortion groups and Fundamentalist religious groups that propose such things as (1) prayer in the public schools; (2) the use of nineteenth-century textbooks that insist America is the greatest nation on earth and Christianity the only true religion; (3) the use of textbooks that preserve traditional views of both sex roles (women as mothers and men as the heads of households) and racial roles (minorities occupying a clearly subservient place in the culture--or no place).

The whole presumed ethics of anti-abortion is self-gratifying without being in any way taxing or difficult to the believer. In other words, if a person believes in raising the quality of life in impoverished third-world countries or among America's own poor, that person must DO something: donate time or money to helping others. But if a person decides to oppose abortion, he or she can claim to promote the Right-to-Life without having to do anything at all. That person can claim credit for promoting life, family, motherhood--but it is all at someone else's expense. The so-called Right-to-Life really means one person's right to insist that someone else bear an unwanted child and take responsibility for that child. It is significant that the right-to life forces in America are not consistent in their desire to promote human life. For example, most Right-to Life groups also publicly oppose Aid-to-Dependent Children, the



welfare funds designed to support children born to poor mothers who have no other means to support their children. Such groups are also strongly in favor of Capital Punishment and even nuclear war to "protect" America from Russia. In fact, there is a strongly militaristic tone running throughout the pamphlets designed to promote the Right-to Life.

I am only beginning to understand why abortion is suddenly an issue in Japan. When I wrote this, your Prime Minister Nakasone was in America conversing with my President Reagan. Both support the anti-choice side of the issue and both talk about increasing military expenditures. Perhaps there is no connection. Perhaps this is all a coincidence. But I hope my comments on the American situation might provide points of discussion for the Japanese situation. Perhaps naively, I like to believe that knowledge is an important tool for changing society. In the case of America, knowledge about what terms like Right-to-Life really mean is our only defense against the cruel and sometimes violent measures that are used to take away women's choice in the very personal matter of reproductive freedom.

この原稿は、去る1月29日、大阪で行なわれた研究報告会のものです。当日は、あいにく演者の Virginia Foxx (ペンネーム)さんは、風邪のため来られず、急拠、ベッキー・ジェニスンさんによって、彼女のテーマの報告がなされました。

発表できなかった原稿を掲載します。これと同じ内容のものは、女性学研究会ニュース VOICE OF WOMEN No.37. (3月) に和訳で出されます。同紙が御希望の方は、会員の荻野さんまで御連絡下さい。(郵送料同封のこと)

## 第4回総会についてのお知らせ

今年度の総会は、来る6月11(土)・12(日)の両日に、国立婦人教育会館(別紙)で開催されることになりました。企画については鋭意検討中ですので、次回のニュースレターでお知らせする予定です。

なお、遠方から御参加の方も多いかと存じますので、宿泊の準備をいたしたいと思います。宿泊を御希望の有無は、御手数でも、同封の葉書に、3月末日までに御返事下さるよう、お願いします。

また、この総会では、これまで研究報告の意向のおありの方々にも協力して頂きたいと考えました。先に、報告の用意があると御返事頂いた方々は、上記の予約とは別に、報告の意向の有無、有の場合は、そのテーマ等を、至急御連絡下さい。

## 4月の研究報告会のおしらせ

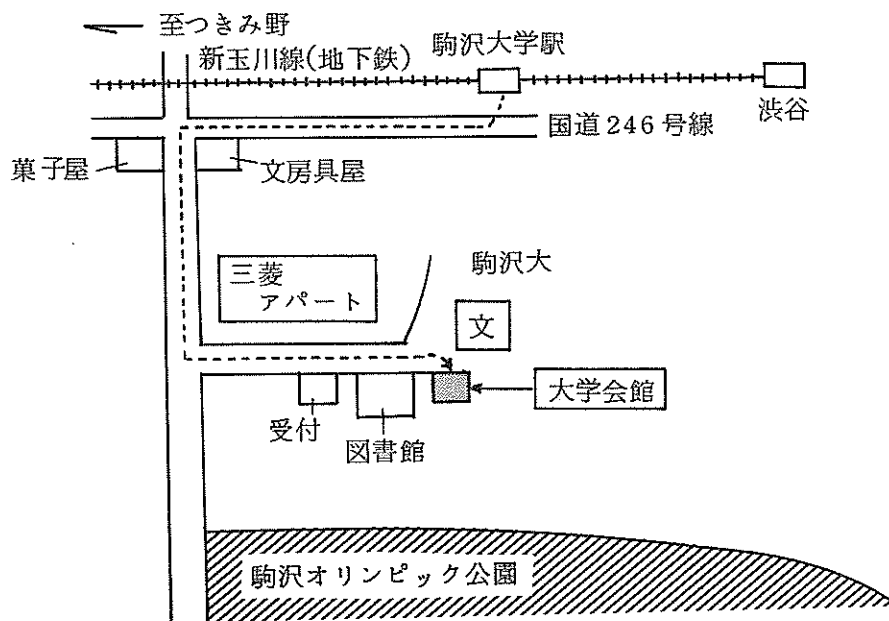
テーマ：「現代イタリア女性について」

報告者：松浦千誉氏(八戸大学)

とき：4月2日 午後2時～4時

ところ：駒沢大学 大学会館3の3

地下鉄新玉川線駒沢大学駅下車「公園口」から下車。国道246号線にそって「つきみ野」方面へ行き、左にまがり、公園の手前です。



## 寄贈資料・図書(☆)

- 「近代日本看護史における看護婦の社会的地位・評価に関する研究」 亀山美知子  
連載第29回 『看護』Vol. 34、No.10
- 「日赤病院における看護記録の推移にみる近代日本看護史の側面」  
『京都市立看護短期大学紀要』第7号 亀山美知子
- VOICE OF WOMEN No.33 日本女性学研究会
- ☆「こんにちは、ノ しょちょうさん」 北沢杏子 アーニ出版 1982  
北沢杏子氏より
- ☆「女の論理」 松原純子 サイマル出版会 1980
- 「ヒロインからヒーローへ 女性の自我と表現」 水田宗子 田畑書店 1982
- 月刊 婦人展望 '82 11・12号 婦選会館出版部
- VOICE OF WOMEN No.34 日本女性学研究会
- 『近代日本看護史における看護婦の社会的地位・役割に関する研究』 連載30回、  
第31回 亀山美知子 『看護』Vol.34 No.11・12
- 「地域-家族」第17号 「地域-家族」編集委員会

## 新入会員

- エリザベス・ゴスマン 聖心女子大学教授 Womens' Studies,  
(Elisabeth Gössmann) History of Mediaeval Philosophy
- 形井 秀一 筑波大学理療科教員養成施設 東洋医学
- 石井 直子 県立南高等看護学院
- 高橋 みや子 <職業>  
東北大学医療技術短期大学部看護学科  
<研究テーマ>  
母性看護学, 産の歴史に関するテーマ

## 事務局だより

- 日本女性学研究会より  
「女性学年報」第三号 発刊のおしらせ  
目次の詳細もいただいております。購読希望およびお問い合わせは  
日本女性学研究会 女性学年報編集委員会

定価 800円 送料 (1冊) 250円, (2~3冊) 300円, (4~5冊) 350円,  
(6~9冊) 450円, それ以上は学会負担

- 日本学術会議中央選挙管理会より  
第13期（昭和58年）の会員選挙において新たに有権者となる者（研究者、資格審査有り）  
募集のお知らせ、詳細は事務局まで
- 石川県山中温泉観光協会より利用案内、お知らせ（山中町文化会館、山中町婦人児童館等宿  
泊可の会議施設有り）
- 日外アソシエーツ株式会社より  
年刊 現代に生きる女性事典 '82 発刊のお知らせ（A5判 420頁 4,800円）

### （ 編 集 後 記 ）

ニュース・レターの編集の仕事をひきうけながら、フレッシュで事務的で情熱に富んだ亀山さんがちゃんとしてくださるのをよいことに怠けています。そのうち私もすこし何とかしたいと思っています。さておわびと訂正をしなければならないことがあります。それはこのニュースの11号の第3回総会の報告を私が書いた中に、現在の日本女性学会の会員数が214名としましたが、実際はその時点で134名です。たいへんおくれて申しわけありませんが訂正し、おわびしておきます。

（野口栄子）

わが国でも、優生保護法の是非が問われる昨今、Virginia Foxxさんの報告は、大変タイムリーな、意義のあるものでした。何が何だか分らないうちに、時ばかりがするりと通り抜けていきます。この時は、一体どこにつながるのでしょうか。でも、私は、時の経つのに焦りを感じながら、これを書いています。

（亀山）

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