

Similarly, the dominant media accounts presented a politics of child sexual abuse where normal men and families were contrasted to monstrous abusers and their unnatural families. Sexual abuse was rare, sex was opposed to violence and protectors could not also be predators. In contrast the radical feminist view of violence against women and children collapses many of these dualisms. In opposing this the dominant media discourses used typologies which operated within a binary framework of male-female complementarity. Dualisms were constructed in terms of the reconcilable opposites, men and women, so that incompatibles were rejected. This forced a number of equally untenable accommodations of lesbians. I examined two major themes in the accounts: the lesbian as man-hater and the lesbian as predator. Both were an outcome of the interconnection of the various dualistic typologies and maskings. For example, chains of signification linked words like 'moderates', 'liberal feminists' and 'man lovers' which carried a positive association. These were counterposed to 'lesbian feminists', 'extremists' and 'man-haters'.

I concluded that the targeting of lesbians was not merely a misplaced form of scapegoating. Father right (power over, authority protected by law and custom, incest going largely unpunished); father rite (incest is common and cements male-dominant culture); and father write (the media accounts, accepted ways of doing research, and phallogogentric language) are interconnected. All are underwritten by compulsory heterosexuality, the man-woman dynamic as the 'natural' base. Definitions of abuse, of prevalence and a whole way of viewing the world are at stake in these conflicts. My reading of the accounts suggests that the targeting of lesbians as particularly biased, like the inherent contradictions and maskings of power in the media dualisms, ironically opens the way to a critique of all knowledge as situated, and therefore to challenges to the three forms of father 'rite'.

*From a Stout Centre seminar on 13 June 1990.*

### ***J D. Stout Fellow for 1991***

The 1991 John David Stout Fellow is Colin James, a political analyst and journalist who is perhaps best known for his book *The Quiet Revolution* (Allen and Unwin 1988). He intends to use the fellowship to write a book reviewing the changes in public policy in the 1980s and the context in which they were made: the intellectual, strategic and economic and other changes outside New Zealand which had an impact on New Zealand; and the changes within New Zealand in society, race relations, the economic structure and the attitudes of those in power in politics, the bureaucracy, business, unions and other spheres.

### **NOTICES**

National Archives, Department of Internal Affairs, have advised that due to preparations for the move to their new Wellington Headquarters, Archives House, the following reductions to their Wellington services will be in force at both Atlas House and the Air New Zealand Building from 8 September 1990. All written and phoned reference enquiries are suspended from 1 December 1990.

Reading Room opening hours remain 9 a.m. - 5 p.m.  
 Production will cease at 12.30 p.m.  
 Reference services will cease at 1 p.m.  
 Supervised reading of pre-ordered materials till 5 p.m.

Further reductions to the Reading Room services will become necessary when the move takes place during 1991, at times to be advised.