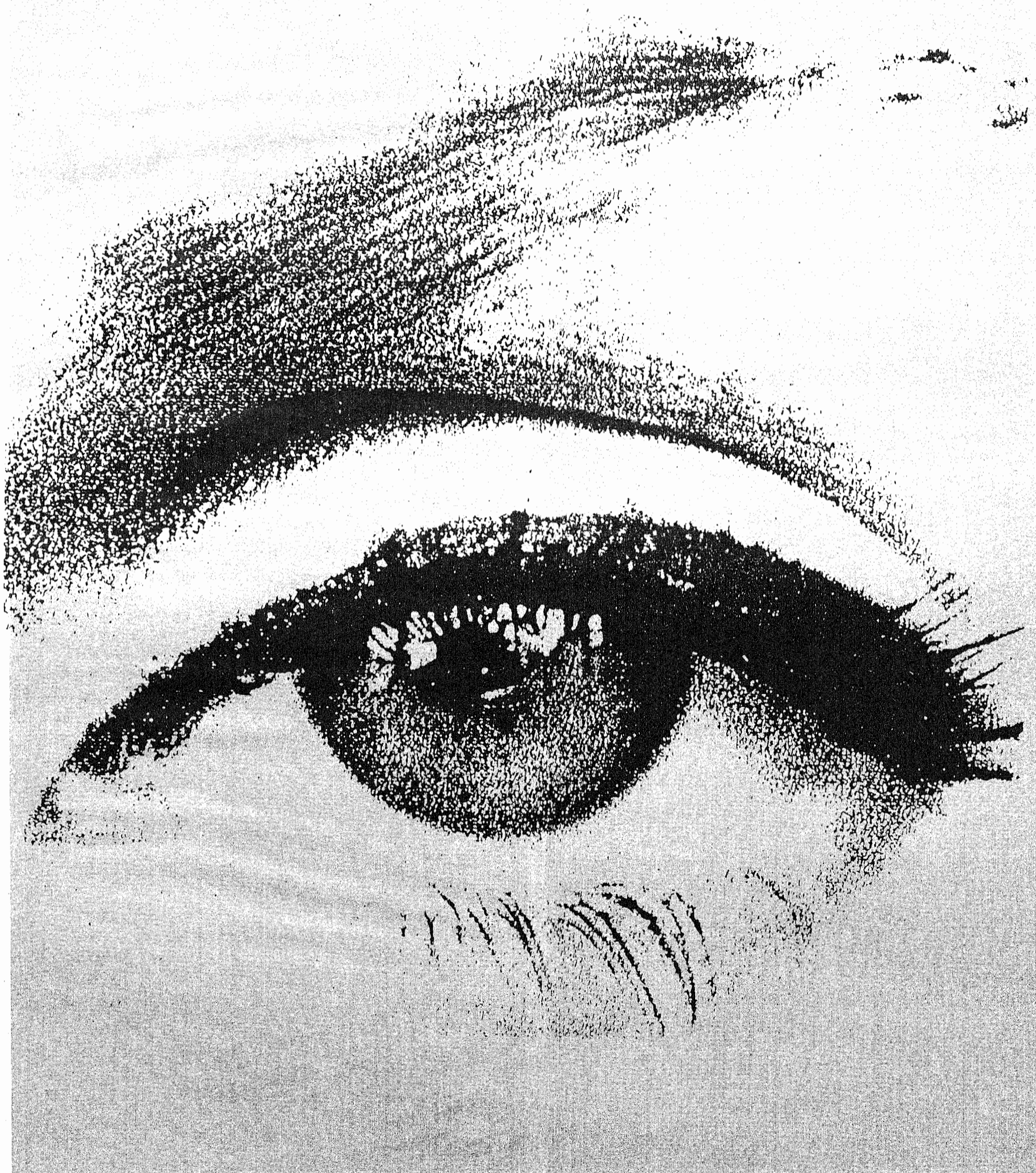


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women's edition of on dit

Adelaide University Students' Association Weekly. Volume 59, Number 12, June 24 1991

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Why a Women's Edition?

That's sexist! That's not fair! Why do they get a paper all to themselves? No! It's a bloody good idea.

Women's interests and perspectives are often absent from mainstream media publications. It's not sexist to redress an existing imbalance and this is what Elle Dit attempts to do. It is a forum for women's writing and an opportunity for women to learn the technical skills of putting together a newspaper.

Elle Dit is a printed space for women. The mainstream media has often been labelled 'malestream' because it reflects the male dominance of its structures and hence gives a male outlook on the world. Elle Dit gives women a chance to write, from our viewpoints, about the issues which play a significant role in our lives.

Elle Dit provides a forum for a diverse range of opinions. In many ways it is a perfect example of the differences between women which is, of course, the strength of feminism. We have articles on topics ranging from herbal health to Madonna, and at times opposing opinions on issues are presented.

We spent a lot of time simply promoting Elle Dit to ensure all women, regardless of political persuasion, felt comfortable about contributing, especially those who don't usually contribute to On Dit and women's editions.

The overwhelming response to our publicity clearly demonstrates that there is a need for this type of publication. We received so much material that we couldn't fit it all in a 32 page paper, which is larger than usual. Women on Campus is now looking at producing a creative journal so all the fantastic poetry and prose we received can be published.

Thanks to all of you who did contribute - the paper wouldn't have happened without you. If you have a problem with the direction or the content of Elle Dit, please remember that the paper was shaped by the contributions that were received. If you feel that your viewpoint wasn't expressed, then you know what to do next year.

This is our celebration of women's skills, abilities and creativities.

It could be yours too in 1992.

The Elle Dit team



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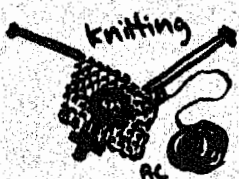
PRODUCTION NOTES

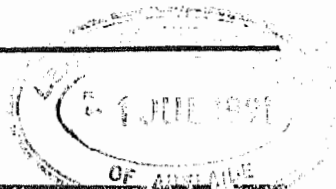
Elle Dit is the women's edition of On Dit, the weekly Adelaide University student newspaper, which is published by the Students' Association. The editors (we mean the real ones) have complete and unfettered editorial discretion, but have little or no social conscience. The opinions expressed in the paper may not be those of the editors, as they were but lackeys before the might of the Elle Dit editorial team.

Typesetting: Sharon Middleton and Monica Carroll
Freight: Peter Ingman

Of course thanks this week go to the Elle Dit crew: Annabel Crabb, Misha Schubert, Sam Maiden, Rachel Frattini, Monica Carroll, Liane Buchanan, Vanessa Almeida, Kathi Thomson, Jo Mills, Kate Juttner, Amy Barrett, Elise Reed, and Christy Mc Carthy.

SPECIAL THANKS to Monica Carroll, Andrew Joyner (we love you), David Krantz, David Penberthy, and Janet Reid - you're swell persons.





Cyclops Rears Its Ugly Head Again

Ever ready to flog, beat, pack-rape and disembowel a dead horse, the Engineering Students' Society is once again undertaking the thankless and futile task of trying to find financial support in order to publish *Cyclops*.

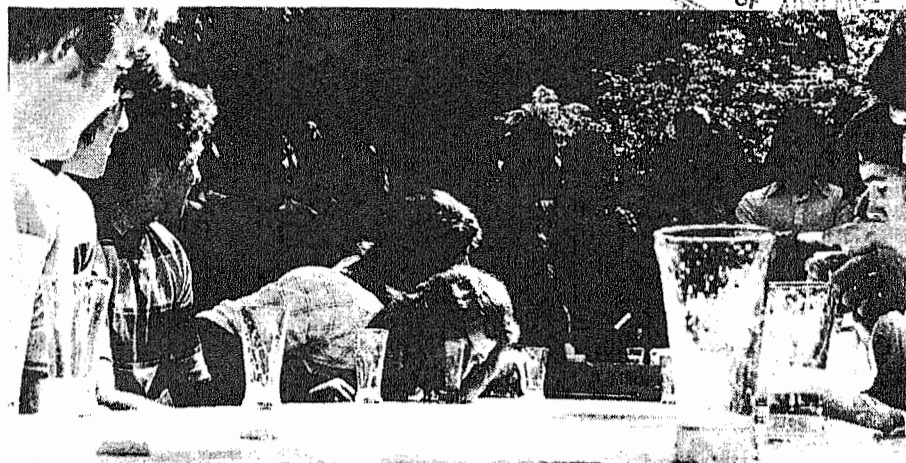
Under the characteristically boorish, bungling and ignorant leadership of Peter Hill and Jeremy Huppertz, the AUES sought at a recent Clubs Association Council meeting to overturn a decision of the Executive to refuse to fund the May issue.

Cyclops has had, Peter and Jeremy agreed, a fairly unfortunate history, having come to the attention of the Equal Opportunity Commission on a number of occasions and having been banned by the Registrar two years ago. Last year, the Clubs Association refused further funding, a decision ratified independently and unanimously by this year's (all male) Clubs Executive, and on June 14th, the AUES motion to overturn that decision was defeated by an embarrassing majority at Council.

What incisive social argument did the lads put up this time to justify their claims? Foremost, alleges Jeremy, it's not as bad

as it was, somewhat like saying that raping ten women is not as reprehensible as raping twelve. Then there's the ostensibly limited distribution, and the assertion that no one reads it unless they want to; so how did the Equal Opportunity Officer and the Registrar get hold of it? And if women don't read it, despite the fact that their majority male colleagues are conspiring to perpetuate them as sex objects, then somehow, it's OK. Better still, the allegation that because they now have a female editor, then the eminent publication cannot be sexist. Well, big news boys, women are among the most rigid defenders of patriarchal oppression. And what woman in the Engineering Faculty is going to go out on a limb and establish any sort of women's group at the cost of their psychological and emotional well-being for the remainder of their course?

Needless to say, Jeremy assured the meeting with a straight face, and after some thirty minutes of critical discussion on the subject, that he hadn't heard a complaint about *Cyclops*, and certainly not from a woman. So the Equal Opportunity, the Registrar and the Students' Association were just making polite inquiries; the threats to 4C those concerned were more of a reward than a punishment? Sure.



Cyclops Editorial Team Plan Their Next Publication

The dynamic duo then accused the Clubs Association of censorship, and dragged out a tired freedom-of-expression argument that was entirely irrelevant in a situation where there is no ban, as Kamal Farouque patiently explained as though to a brick wall, merely a refusal to provide funding. The sound Executive argument relied very sensibly on its ethical obligations to other clubs, and its potential legal liability, in a clear and coherent explanation of their view. These niceties went over the heads of Huppertz and Hill, as evidenced by their reaction to the foreshadowed motion of Michael Woodhouse endorsing a policy of opposing obscene and discriminatory actions by clubs. When asked if he wanted to reply to the foreshadowed motion, Huppertz considered that as their motion had lapsed, then it was irrelevant.

Again, Jeremy completely misses the point; the Law Students' Society, Campus

Challenge, Women on Campus or Pro-Life would be treated in exactly the same way if they distributed material of this nature at Clubs Association expense. There is no unfair conspiracy against Engineers, despite their persistent attempts to prove that they are even bigger brainless fucks than we give them credit for.

The tragedy is that Huppertz, Hill Inc. fail utterly to understand the nature of their offence, or indeed, to perceive any offence. The victims of the crime are the female engineers, who continually have reinforced, in what is ostensibly an intellectual environment, that they represent merely the sexual gratification of male engineers. I would have thought a B.E. qualified its graduates for more than that; or are they only real Engineers if they pass the Social Maladjustment for Men exams?

Maria O'Brien

Discrimination and Female Academics

An article in last week's *Advertiser* has sparked heated debate about the role of Affirmative Action in appointment procedures in our tertiary institutions and their track records in relation to equal opportunity for women.

Dr Geoffrey Partington, senior lecturer in education at Flinders, announced to the media that women at Flinders University were being unfairly promoted "because they have ovaries instead of testicles", and denounced Affirmative Action procedures as discriminating against men. The South Australian Commissioner for Equal Opportunity, Ms Josephine Tiddy, confirms reports that men have actually registered complaints with the E.O Commission about discrimination within our tertiary institutions

One wonders just how many complaints are being made to the Commission by men who feel that their careers are threatened by procedures designed, not to promote women unfairly, but to redress the existing inequalities and discriminatory practices that have existed for many years for women in the workplace.

In the *Sunday Mail's* article on this



Professor Partington - show us your nuts

subject, student response came from General Secretary of the Flinders University Students' Association, Robert Houghton, who claimed that Flinders track record in regard to women was "the worst in the country". This is not the case. Adelaide University mirrors Flinders in its undistinguished record, as both managing to have fewer women at top

level positions than other Australian University.

According to Ms Jan Whittle, from the Advisory Centre for University, in her 1989 paper on "Women's Participation at Adelaide University":

"Historically, the pattern of female academics in Australia has been characterised

by a paucity of numbers and a predominance of low status and untenured positions."

Women make up 45 percent of the student body at Adelaide University, but only 20 per cent of the academic staff, with over half of them untenured. A Flinders women make up more than 60 percent of of students and 25 per cent staff.

"The proportion of women in academic positions in Australian universities has never reached 20%....Female academics continue to be employed in low status and untenured positions in a limited number of faculties."

Ms Whittle's paper clearly outlines the reasons influencing women's participation at University including, schooling and matriculation subject choice, masculinist curricula, low self-esteem, parenthood, motivation and finances.

Legislative changes are only beginning to improve women's education opportunities and, career wise, female academics are only just enjoying access to employment selection procedures that take into account their abilities and not their sex. We should expect our education institutions to lead the way in regard to employment opportunities for women and not give in to a conservative backlash that reeks of resentment.

Natasha Stott Despoja

Ecology, Socialism and Human Survival

The Socialist Scholars Conference is set to be the highlight of this year's political, feminist and green calendar.

The Conference, which drew over 1100 participants from around Australia last year, will take place on the 18th to the 21st of July at University High, Melbourne.

Not only will the Conference provide a forum for a wide-ranging presentation of views, debate and discussion among activists and socialist thinkers, but also bring together progressive academics and students, activists in anti-war, social and environmental campaigns and people involved in parties and movements. Most importantly there will be a strong feminist strand at the Conference which will take on this year's theme of "Ecology, Socialism and Human Survival" from the feminist point of view.

This will be highlighted by major panels on relevant issues for feminists to consider, such as women's welfare, social position, education, housing, and unemployment. Questions taken up by the panels include violence, media and censorship, fertility and control, women, production and technology, the theoretical question of the women's movement, as well as Union trade-offs and their effect on women workers.

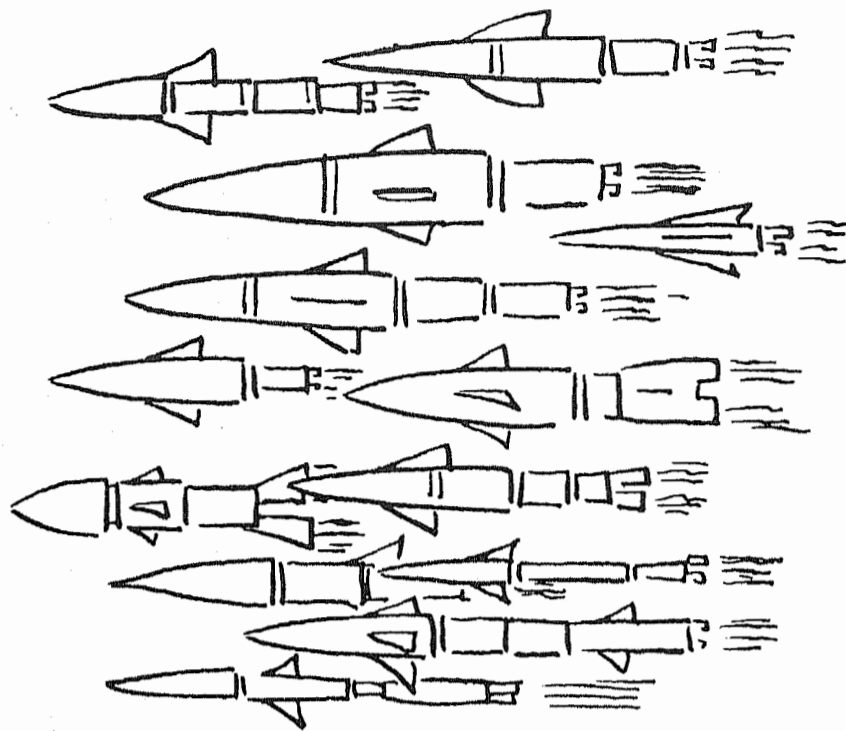
Other topics covered will include women's literature and women and the environment.

The panels include speakers and paper presentations on all of these topics. Featured speakers will include Mary Mellor and Susanna Hecht while a female speaker from Cambodia has been invited, but not yet confirmed, as has Lynne Segal.

The highlight of these will be Mary Mellor, a Green Socialist feminist, an activist and a scholar, a founding member of the English Red-Green network, a member of the Association of Socialist Greens, Women for Socialist, Socialist Movement, Women's Environmental Network, CND, Friends of the Earth, Greenpeace, the Socialist Environmental Resources Association, and the Industrial Common Ownership Movement.

She has two books in preparation. *Breaking Boundaries: Towards A Feminist, Green Socialism* is due for release by Virago, and she is co-author with A. Dordoy of a forthcoming book on a green and feminist perspective on sociological theory. Mellor believes that any solution to the world's economic, social and environmental problems must include green, socialist and feminist elements.

These speakers, in conjunction with the



Stefy Morris

choice of further papers, debates, panels, workshops, seminars, and discussions organised by the Conference, individuals or groups along with an exciting line-up of other speakers including Peter Camejo, Ernest Mandel, Tamas Krausz, Alexander Cockburn

and Francisco Nemenzo, make this Conference a must for all feminists, environmentalist, socialists and progressive academics and students.

See you in Melbourne!
Anikke Bukowski

Emmett Goes Down the Gurgler

The liquidators for the now defunct Emmett Constructions Pty Ltd contacted the University's Buildings Branch last Wednesday to officially notify them of the firm's bankruptcy.

After weeks of circling industry rumours, the news about the company handling the reconstruction of the Law School was officially confirmed. Despite initial concerns that the collapse would result in delays of many months to the remodelling of the Ligertwood Building, Building and Estates Officer of the University, Mr. Lloyd Cushway, assured *Elle Dit* that the demise of Emmett would have very little effect on the redevelopment.

"Due to the immediate action taken by the University as soon as the news reached us, we were able to get to work straight away on minimising the setback" said Mr. Cushway. He added that at this point in time the University did not expect that the cost of the project would blowout. He believes that the estimated date of completion will remain approximately the same, with only minimal extra cost for the renegotiation of contracts with the former sub-contractors. This extra



No Ticket, No Start

cost has yet to be more closely estimated, however the University is hoping that this cost will be contained within the budget figure for the project.

Mr. Cushway also assured *Elle Dit* that the demise of Emmett would not have any effect on other building projects the University has planned for the near future, such as the redevelopment of the Napier Building.

Misha Schubert

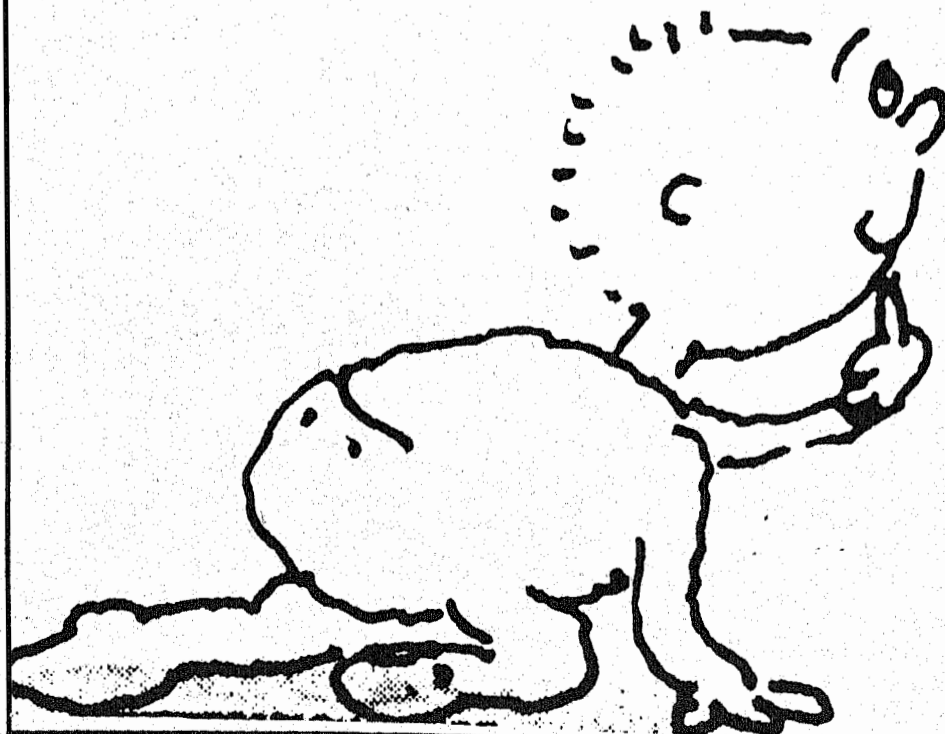
NEW CHILDCARE CENTRE OPEN!

On the Friday, 21st June the new Adelaide University Observatory Child Care Centre was officially opened, by Frank O'Neill the Registrar.

The new centre is located behind (immediately South) of the Union Building, off the Kintore Avenue entrance. It is an extremely well equipped and serviced centre, as noted by all who attended its opening, and can provide full-time care for 45 children, or just morning or afternoon places if required. It will be managed by the Tertiary Institutions Childcare Centre

(TICC) Management Committee that will also be managing the old Childcare Centre in the George Murray Building, which will remain open as well due to the overwhelming demand for childcare on campus. It is envisaged that the two sites may begin to meet demand for childcare on campus, but there will be a definite need for an analysis of demand in the near future to see if the University is fully meeting the need for childcare.

Amy Barrett



Labor Club: Who's Right?

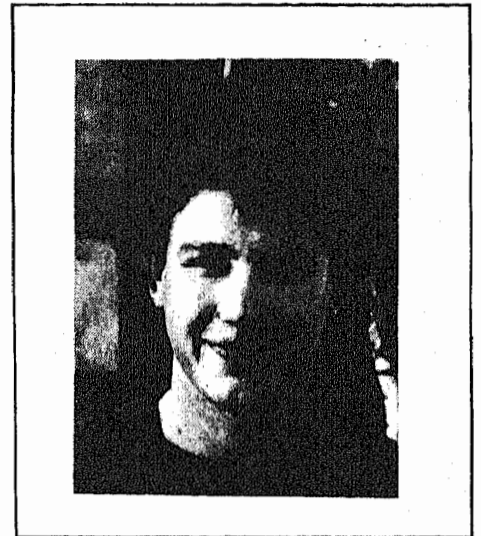
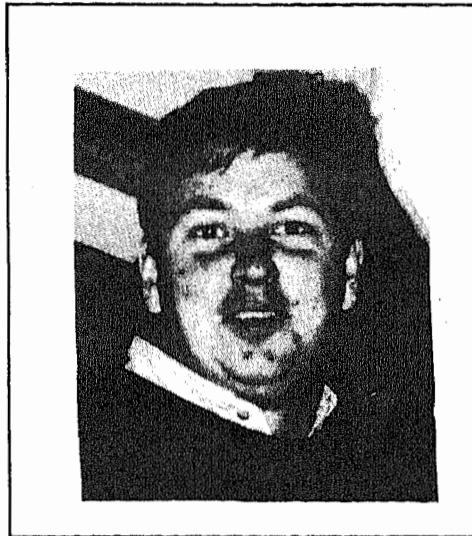
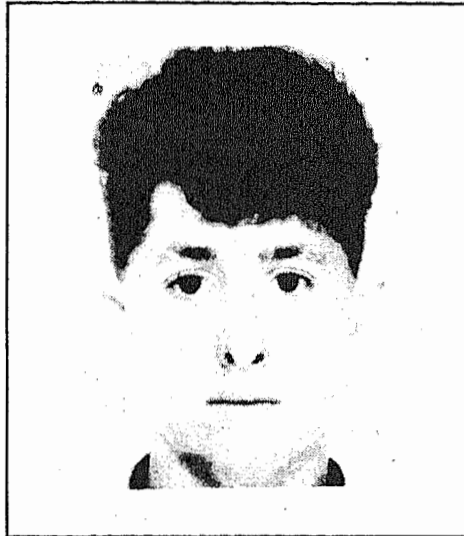
The 1991 Labor Club AGM has seen the election of the first "consensus ticket" in probably the entire history of the club.

In the first flush of victory, this was seen as a breakthrough, a great achievement. In retrospect, however, it is evident that in reaching a consensus, the Labor Club has abandoned the one thing it has stood by through all its disunity - its principles.

As the story goes, the (male) heavies of three factions got together: Ian Steel from the Left, Andrew Lamb from the Centre, and Jack Snelling from the Right, and divided up the cake. Typically, Andrew Lamb got what he wanted in the form of the Presidency, which he allocated to Kirsty McKenzie, candidate in the 1991 Union By-Election, in the belief, no doubt, that he could manipulate her. Unusually, Jack Snelling secured for himself the figurehead second-in-command position of Vice-President to go with his existing portfolio of President of the Pro-Life Club.

After the unanimous election of the "consensus ticket", there was heated discussion of a motion proposed by Liane Buchanan, new holder of the unenviable position of Women's Officer, that the Labor club support women's reproductive freedom, and condemn the Brindal Bill. The motion was successful, with about three votes against of all present, including, from memory, Vice-President Snelling.

This overwhelming commitment by the club to women's right to choose makes it all the more unacceptable that due to the absence of Kirsty McKenzie for reasons of ill-health, Jack Snelling has seen fit to assume the leadership of the Labor Club, and begin calling Executive meetings. Neither he, nor the architects of the "consensus ticket", see any conflict of interest in



"The Male Heavies" from the Labor Club: Pro-Life Club Convenor and Right Faction member Jack Snelling, Andrew Lamb from the Centre Left, and Ian Steel from the Left. These three men orchestrated the "consensus ticket" at this year's AGM with no regard for the interests of its female members or women in general.

Snelling holding down the positions of Labor Club and Pro-Life Club Presidents simultaneously.

Not so many of the female members of the club. In the light of last year's very average student election results, in which any positions that were gained by the Labor Club were won more on personality than on party, the club can ill afford to lose prominent and committed female members. Among those neglecting to rejoin are a number of women - to which I add my own name - on the basis of embarrassment due to the politics of the Labor Club leadership. The situation is analogous to the Federal political scene; someone as backward as Wilson Tuckey may represent a minority of like-minded people, and has a valid right to sit in Parliament, but even the Liberals wouldn't think of installing someone so offensive to the majority as leader of the party.

No one has ever pretended that the dealing of the factions in the Labor Club are democratic, but the elevation of Snelling to power by a mere handful of people borders on dictatorship. The first I heard of the deals (and I am a sitting Labor member of Board and member of the previous Club Executive), was after they had been done, when I was assured by Andrew Lamb that the concession to Snelling had only been the Treasurership, a less policy-oriented and figurehead position that that of Vice-President. That arrangement didn't strike me as optimal, but neither was it life threatening.

Acting President, however, is the proverbial different kettle of fish. I refuse to belong to a club headed by a teenage Catholic boy who believes that women should be incubators with legs, preferably within the sanctity of holy matrimony. If those are his views, then he can live by them and personally opt for

a full term pregnancy carrying an unwanted foetus; this is, of course, a decision that as a man he'll never have to make.

Jack must be as pleased as the altar boy who drank the communion wine with his perceived new power, and the critical attention he is receiving from opponents like me. But with the Labor Club now being run by those with a proven lack of electoral success (Jack failed in his attempts to be elected to SAUA last year, despite a vigorous campaign), it will be interesting to see who has the last laugh on August 30th.

Are die-hard supporters going to tolerate a Labor Club that is as bankrupt of ideals and policies as its political opposition? We've never had cocktail parties or glossy election stickers, but at least we had principles. More use than a full-scale model of a twenty-eight week foetus; how many women have abortions at seven months, anyway?

Maria O'Brien

The Webster Bill

The Webster Bill is a bill which is before the Federal Parliament, to take abortion rebates off Medicare, except in cases where a special certificate is signed by a doctor which states that a patient would have died from a pathological condition if the abortion had not been performed.

The Private Members Bill was introduced by Liberal member for Macquarie, Alistair Webster and seeks to amend the 1973 Health Insurance Act, for items 274, 275, and 6469.

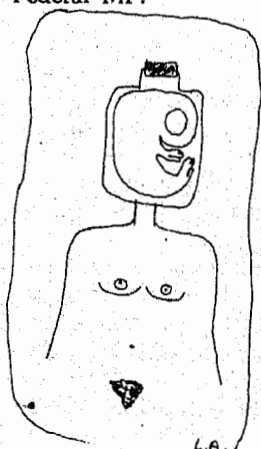
The Bill is proposed by the Parliamentary Pro-Life Group, which has members from all the major political parties. It is a Bill designed to discourage abortions. However, removing Medicare funding for abortions will not discourage them. Abortions are caused by unwanted pregnancies, which in turn are caused by ignorance; poor education; mistake; failed contraception and sometimes rape. Those unwanted pregnancies must remain the choice of the mother, who should not be 'punished' for her circumstances.

What is needed to decrease abortions is better sex education; information on contraception; support, tolerance and

compassion by the community. If funding is withdrawn from abortion services, the women affected will be young women, and poor women. Rich women will still be able to afford abortions. Not only does this proposal significantly affect women's ability to have control over their own bodies, but it actually endangers the lives of women seeking abortions, as they may resort to 'backyard' or illegal abortions.

This Bill is likely to be voted on in the next sitting of Parliament, and you can make your voice heard by contacting your Federal MP.

Amy Barrett



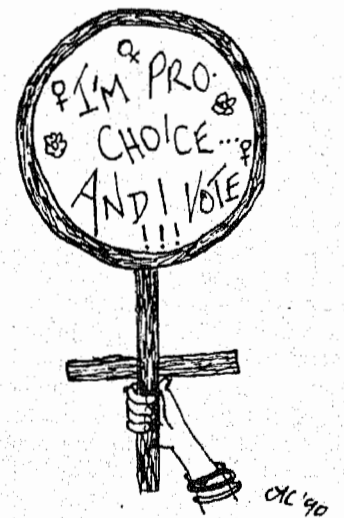
THE
ABORTION
ISSUE.

Abortion Illegal in Louisiana

Controversial legislation passed in Louisiana last week imposes 10 years of hard labour on doctors that perform abortions. Other states already have anti-abortion legislation, following years of powerful pro-life lobby groups in America. The landmark Roe V Wade case which legalised abortion is predicted to be overturned soon as a result of these state challenges. United States judges are politically appointed, and a long stretch of Republicans has resulted in the majority of the Supreme Court now being anti-abortion.

The new abortion laws in Louisiana presently allow for pregnancy termination in cases of rape and incest. Moves are, however, already afoot to remove these clauses from the laws. The Governor of Louisiana called the new laws an "insult to all women". Pro-life legislators spoke of the need for more states to "be brave" and follow their example. While many women are horrified by the prospect of abortion being illegal, pro-lifers are jubilant after years of lobbying throughout the country.

In Australia there have been many recent legal challenges to abortion services. The



Brindal Bill, which sought to make free standing abortion clinics illegal, was passed recently in South Australia when Mick Atkinson (ALP member and pro-lifer) crossed the floor to vote with the Liberals. Federally the Webster Bill is currently attempting to remove abortion from Medicare. Further attacks on access to abortion services are expected internationally.

Sam Maiden

A RATFACE?

Dear Roberta Atface,
Referring to your letter regarding Abortion issues and that "Child Killer".

My goodness and gollygee (helpful hints at alternative scary and exclamatory remarks instead of G*DI!).

Providing an alternative is not "muddling the issue", dear.

Are we regressing to the archaic threats of Hellfire and Brimstone? So, Mick Atkinson said "soff off you far-cell-extractor" and you send Mr Argirov into eternal torment by threatening that "one day he will see the evil in his ways", by disagreeing with it. My, you are a silly little goat!

I doubt that you have the official permission to speak for his Holiness (the one with the gold star on his door), nor use his name as a threat to send Big Brother's lightning bolts crashing around any miscellaneous wayward head.

You state that Mick Atkinson has a duty to the Church to prevent 'good' people being polluted and corrupted by the dark forces (i.e. not 'God's' way).

It appears your letter is dripping with dedication to your duty as condemnor of the "impure". If such blind faith and bloodmindedness is the product of religion, then I'm as happy as a bumble bee not to be tied to such a "duty".

Kirsty Brooks
Journalism

P.S. Is this just the product of bitterness over people misconstruing your name at Church Roll Call, i.e. R. Atface?

P.P.S. How about declaring that everyone with a goatee is in league with Satan?

LIFE'S A POLICY STATEMENT

Dear Eds,
C. Kemmet must be very disappointed with R.Atface (On Dit 17/6/91). Just when C. Kemmet thought she had been able to defend M. Atkinson's unsavoury position while concealing some of the more obscene tenets of their philosophy, in comes R.Atface to reveal all!

How can R.Atface label people as 'child-killers' for supporting Pro-Choice? How can she oppose contraception and abortion in the same paragraph?

How must C. Kemmet feel knowing that this twisted prohibitionist supports her boss, M. Atkinson, 100%? Are these the sort of people C. Kemmet agrees with?

In C. Kemmet's letter we were offered a vague defence of M. Atkinson and the prohibition club. R.Atface's was purely offensive, the styles may differ, but what about the philosophy?

Rowan Holzberger
History

WARREN WANKS AGAIN

Sirs,
You will know that it has been my habit to spit literary acid and spray cynical invective at Students' Association. Much to my surprise (and others, no doubt), I write this week to express congratulations to Natasha Stott Despoja and her allies who conducted the Student General Meeting on the HECS issue. I have to admit that I support the concept of HECS, yet went to the meeting with an open mind. I was not able to remain for the entire meeting, but what I saw of it was impressive. The meeting was well organised and attended. So 130 is less than 1.5% of the student population of the University. Nevertheless, turn-out and participation were effective. It seems to me that this was a glimpse of possible value for your \$251.

I have to admit disappointment at not seeing Comrade Daniel Bertossa take the stand and speak to the motions (at least not during the time I was there). It seemed a perfect opportunity for him to espouse his bourgeois-directed guilt trip rhetoric. Failing

to take the opportunity to do so may yet be another indication that Comrade Bertossa was never really committed to the issues broadcast in his original letter. Perhaps he just had another engagement.

Now that the Students' Association have given us an effective public display, please ensure that the follow up is equally effective. Let's have a full report about what is achieved at the meeting with the Minister.

Yours sincerely,
Warren P. Block

NATASHA REPLIES TO BLOCK

Dear Eds,
In reply to Mr Block.

To say I am a bit toey, is an understatement. Reaction to your letter last week in the SAUA and other circles was hysterical laughter, intercepted with comments such as "What Natasha MEDIA PIG Stott Despoja?", "Show us your press release" and "more articles than you can poke a stick at".

The reason for this mirth is because the SAUA does have a public profile for the first time in many years. Students at this institution have a very public voice with commentary from Adelaide University and SAUA representatives (a distinction you continually fail to understand) not an uncommon feature in daily newspapers, on radio news programmes and even television, the most recent example being the 7.30 Report.

What you don't seem to realise from your letters in On Dit, this kind of media attention takes hard work and requires a message of importance.

I question your motivation for writing your letters; they seem to be based on rhetoric and for the mere purpose of provocation.

Some basic facts:
Your \$251 statutory fee is paid to the Union each year.

The Union administers this fee NOT the SAUA.

The SAUA is an affiliate body of the Union with an annual income of approximately \$350 000.

Some basic SAUA services: Cheap Photocopying, Representation of Student Interests and Rights, On Dit, Student Radio, Glue Buckets, Typesetting, Laser Printing, Elections and a Discount Booklet.

You may think it is a joke to thank someone for contributing half their Union Fee towards your publishing efforts but some of us spend our time trying to reduce a fee that is difficult for many students to afford. I am the first to admit that there have been problems with the Students' Association, namely party politics and a need to get students involved, however, there is one area that I am confident we have excelled in this year and that is our public profile.

Yours sincerely,
Natasha Stott Despoja
President

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Yours sincerely,
Natasha Stott Despoja
President

PASS THE CLAIROL, PLEASE

Dear T. Trump,
What is your problem with blonde females?

Have you been rejected too many times by this type of female, that you have developed an insecurity complex of mammoth proportions? Perhaps it is time for you to see a counsellor!!!

Surely, it was totally unnecessary to single out a minority with such inflammatory remarks as "blonde girlie", implying that fair-haired girls are without intelligence, and are the only ones who have social intercourse with rich, arrogant and "whose daddy" wallet got them into Uni" boys. However, this does not mean to say that I.M Rich is such a person.

As to your insinuations about the

Mechanical Engineering department, we note that you do not identify the department or which you belong. Is that because no department would have you, or that there are no departments under that rock you hide? Clearly the work of this prestigious department is beyond your microscopic intelligence.

Blonde Bombers
P.S. Bit touchy that your blonde wife outsuited you for all that money, are we Donald?

Yours sincerely,
Warren P. Block

FROM THE BUREAU OF METEOROLOGY.

Dear Editors,
Your 'article' on *Being Caught Stealing* (once) misquotes me.

I sought clarification of your question, when we recently spoke and answered your question specifically in relation to the number of books I know of, which have had their bar code labels removed. My answer was that this current incident was the first to my knowledge.

I did not say, as it is clearly not true, that "this was the first offence of taking books since the electronic gizmos at the exit were introduced".

I hope you print a correction the next On Dit.

Yours sincerely,
Patrick Condon
User Services Librarian

Dear Eds,
In reply to Mr Block.

To say I am a bit toey, is an understatement. Reaction to your letter last week in the SAUA and other circles was hysterical laughter, intercepted with comments such as "What Natasha MEDIA PIG Stott Despoja?", "Show us your press release" and "more articles than you can poke a stick at".

The reason for this mirth is because the SAUA does have a public profile for the first time in many years. Students at this institution have a very public voice with commentary from Adelaide University and SAUA representatives (a distinction you continually fail to understand) not an uncommon feature in daily newspapers, on radio news programmes and even television, the most recent example being the 7.30 Report.

What you don't seem to realise from your letters in On Dit, this kind of media attention takes hard work and requires a message of importance.

I question your motivation for writing your letters; they seem to be based on rhetoric and for the mere purpose of provocation.

Some basic facts:
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The Union administers this fee NOT the SAUA.

The SAUA is an affiliate body of the Union with an annual income of approximately \$350 000.

Some basic SAUA services: Cheap Photocopying, Representation of Student Interests and Rights, On Dit, Student Radio, Glue Buckets, Typesetting, Laser Printing, Elections and a Discount Booklet.

You may think it is a joke to thank someone for contributing half their Union Fee towards your publishing efforts but some of us spend our time trying to reduce a fee that is difficult for many students to afford. I am the first to admit that there have been problems with the Students' Association, namely party politics and a need to get students involved, however, there is one area that I am confident we have excelled in this year and that is our public profile.

Yours sincerely,
Natasha Stott Despoja
President

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for the horror that his victim will have to live with. His physical scars will soon heal, but the mental scars of his victim will remain with her forever.

The most frightening aspect of all was that the victim of this unforgivable crime could have been any female unfortunate enough to have been in that pub. This rape did not occur in a dark, deserted alleyway, it happened in a crowded city pub on a Saturday night. It could have happened to me, or any of my friends, and the fact that it wasn't me or a friend will never shut out the screams of this terrified victim and the ultimate horror of rape.

Lisa McDonald
3rd year Business.

Reproduced with thanks to 'Ego Crescam' the newspaper of the University of South Australia.

HAYLEY IS PAVAROTTI

Dear Chlöe Fox,
John Cage's epic '4 Minutes and 33 Seconds' (1954) in which a pianist sits at a piano, without actually playing, for that length of time, is a performance with neither movement nor voice.

As a point of interest, Mr Cage claimed that this piece 'negated the absoluteness of the creative process as advocated by the composers of the past', but then he made many claims, and anyway was a most unusual person, believing in indeterminacy and chance in the creation of art, and saying 'Music is all around us, if only we had ears'.

Thank you.
Information
(near the escalators, Ground Floor)

Yours sincerely,
Patrick Condon
User Services Librarian

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THE TRAGEDY OF RAPE

Dear Lisa,
Thank you for your letter, and for sharing what must have been a harrowing experience. You have confronted a number of issues and dispelled many of the myths about rape, and opened a debate which has long needed open discussion.

The experience you have described makes a mockery of the commonly held social attitudes to rape:

1. That the rape survivor asked to be raped.
2. That rape is not a serious crime and most men understand the urge to rape.
3. That women only get raped when they take dangerous risks.
4. That rape is about sex.
5. That justice will be done IF the rapist is caught.

Your description of the crime, the immediate distress of the survivor, the reaction of the witnesses (beating the rapist) and your well founded fear of an insufficient penalty raises a number of issues which are traditionally avoided in social considerations of rape. The experience of the survivor is belittled and often ignored as being secondary to the event. Consequently, little attention is placed on the rehabilitation of rape survivors and people such as yourself who are forced to witness the degradation some human beings stoop to.

I urge you to consider the effects of this rape on the survivor. Being unexpected and undeserved, as ALL rapes are. She will find it difficult to feel safe in the future. Her perceptions of trust will be confused, and this will touch all the relationships in her life (future, present and past), even her relationship with herself.

These 'unseen' effects will be aggravated further by the trial where the defence will question her and try to reinforce the social stereotype that "only bad girls get raped".

Over the next few years she will re-experience the terror and the pain, relive the experience as she tries to rebuild her self esteem.

When she most needs social support she will probably find it wanting, as people cringe from her experience and urge her to forget it, put it behind her, basically not to tell them anymore.

This is the lot of many, many women. Many do not tell of their rape, keeping it a dark secret that poisons them from the inside, and many tell and regret it. There are services that exist to help rape survivors, but many do not seek help, feeling that they are not worthy of it.

The social attitude that reinforces the worthlessness of the survivor is embodied in the silence and misinformation which surrounds this terrible crime. I thank you for writing and sharing your experience and helping to break down this conspiracy of silence. I also urge you to share your anger with other women who are sick of being scared and blamed for the crimes of others!

I also urge you, and any other women who have witnessed or survived a rape to take advantage of one of the many services

which exist to support survivors of rape. These services are provided to help curb the effects of this destructive and horrific crime on the innocent.

I urge you to remember that while many women are seen as the victims of rape, they are in fact the survivors. As such as they have the right to your respect and support, this is far more useful than sympathy.

Thank you Lisa for the support you have offered this woman, and in fact all women.

Nina Campbell
Project Officer
CSACSO

Reproduced with thanks to 'Ego Crescam' the newspaper of the University of South Australia.

AN IRATE, THICK FRESHER
Dear Editors,
Re: last week's campaign to abolish (or otherwise) the position of Environment Officer within the Students' Association.

With all the hype, articles in On Dit and even (wasteful) advertisements in our "mail boxes", I was interested to note that no one (except possibly in the unreadable small print) mentioned where the election or referendum was to be held. Though this may suit anyone who does not wish to vote, or who has been here for a long time and hence know these things, I am sure there are many newcomers who could not find the ballot boxes (and not because they were blind drunk, either). Next time, a referendum or similar event is held, would it be possible to notify everyone about the whereabouts of the ballot boxes so that we do not have to notify our next of kin when going in search of them.

An Irate Fresher

problem from happening again - so how about it?

Liam Dwyer
1st Year Arts & Engineering

P.S. For anyone who cares, you can sometimes get a copy of the SAUA constitution from the Students' Association office.

DEFAMATION
Dear On Dit,
We believe Cyrano the Campus Laureat has been masturbating in front of the *Bold and the Beautiful* for too long, and has obviously OD'd on this combination. Is this a *Dungeons and Dragons* junkie who lost his position as Dungeon Master? A guy whose mother found his Jackie Collins' and threw them out? We protest to our precious newspaper space being wasted on Cyrano's efforts to portray the scintillating sex life he imagines on the way home on the bus. Cyrano should go for runs, not write poetry to relieve himself of the urges that inspire such poetry.

The Ladies Auxillary
P.S. It's sexist, too!
'Woman thou art treacherous
And cause of all uncertainty'
Sheesh ...

TO ALAN BARREN
To dearest fuckwit, representative of Women Who Want To Be Women,
I am a woman, I am proud of being a woman. If my intellectual capabilities surpass a mate's, why should he get the position at Uni as well as a position in the workforce while I rot at home being a mother to children I do not want.

I have two things to say - if you are a woman, why the hell are you here at Uni in the first place, considering the views you hold and - if you are a man, the fact that you are here means that I am equal to you intellectually, regardless of my sex, and deserve to be here too.

The world is progressing, women are finally breaking down the barriers and establishing themselves as people rather than females. Why don't you wake up and realise a woman is just as capable of having a career as a man.

Love and kisses,
Lynette
Arts

BACK TO THE SINK WITH YOU!
Dear A. Barron,
As I read your letter concerning reverse discrimination and affirmative action in last week's On Dit (17/6/91), I attempted to retain an open mind and regard your argument objectively. I agreed with your points on reverse discrimination against young men, in particular, within our community in the name of a 'fair go' for women. I began to believe that you were supporting women's freedom of choice and new-found position in society. However, I was outraged to then read the last half of your letter attacking affirmative action; and the name of your club or society, "Women Who Want To Be Women". In light of the fact that you were claiming women should feel obliged to return to more 'traditional' roles, you are implying that an extremely large group within the University (I don't have any convincing statistics to quote) who are aiming to become joint breadwinners when and if they marry, and who are considering forfeiting or putting off having children in return for a career, are not 'real' women.

Judging by the percentages, you have stated of male/female student enrolment, unemployed and growth within the workforce, I assume that you are blaming women for the ongoing problems of "high unemployment and deep recession". This may be true, but you cannot suggest that women should be made to remedy this problem by giving up their positions. Women, as free individuals,

....FROM TRANSYLVANNIA
I'm replying to A. Barron's scurrilous pathetic piece of petulant prose. First of all, Mr A. Barron, you cockhead, we all know you're a man. What the fuck are you doing representing "Women Who Want To Be Women"? What does that say about you, anyway? You idiot, you're meant to be a member of the superior, decision making, cave-defending, hunting, killing and raping gender. Why are you hanging round a bunch of illiterate, barefoot, pregnant housewives? Do you secretly wish to ... be a woman? Your argument belongs to the 18th Century, your statistics are false and

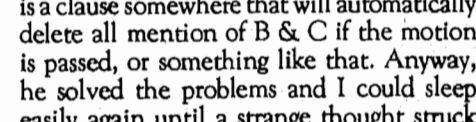
Before you write to complain about Elle Dit please remember;

a) We worked very hard!
b) We love you all.

kissy kissy
Ladies Auxillary

Next week: my recipe for spicy scones.

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A PRO-LIFE PERSPECTIVE

Action is needed now to save the world from falling apart.

We need to change the way we do things, personally. We need to start actively caring and supporting one another and life in general. We need to become more conscious beings who constantly reassess our effects on the Earth's environment and act to reduce the negative impact. We need to lose the attitude that the world is here for us to do what we like in and assume responsibility for our actions and their consequences.

Human beings have seemingly made ourselves masters of the Earth. But only nature has the ultimate power over life and death. Life is not a commodity to be used and abused, and neither is this planet, without which life would simply not exist. The miracle of life cannot be underestimated and we cannot continue to underestimate it. Taking life for granted in the past has meant our life is being choked in an increasingly dangerous and poisonous atmosphere.

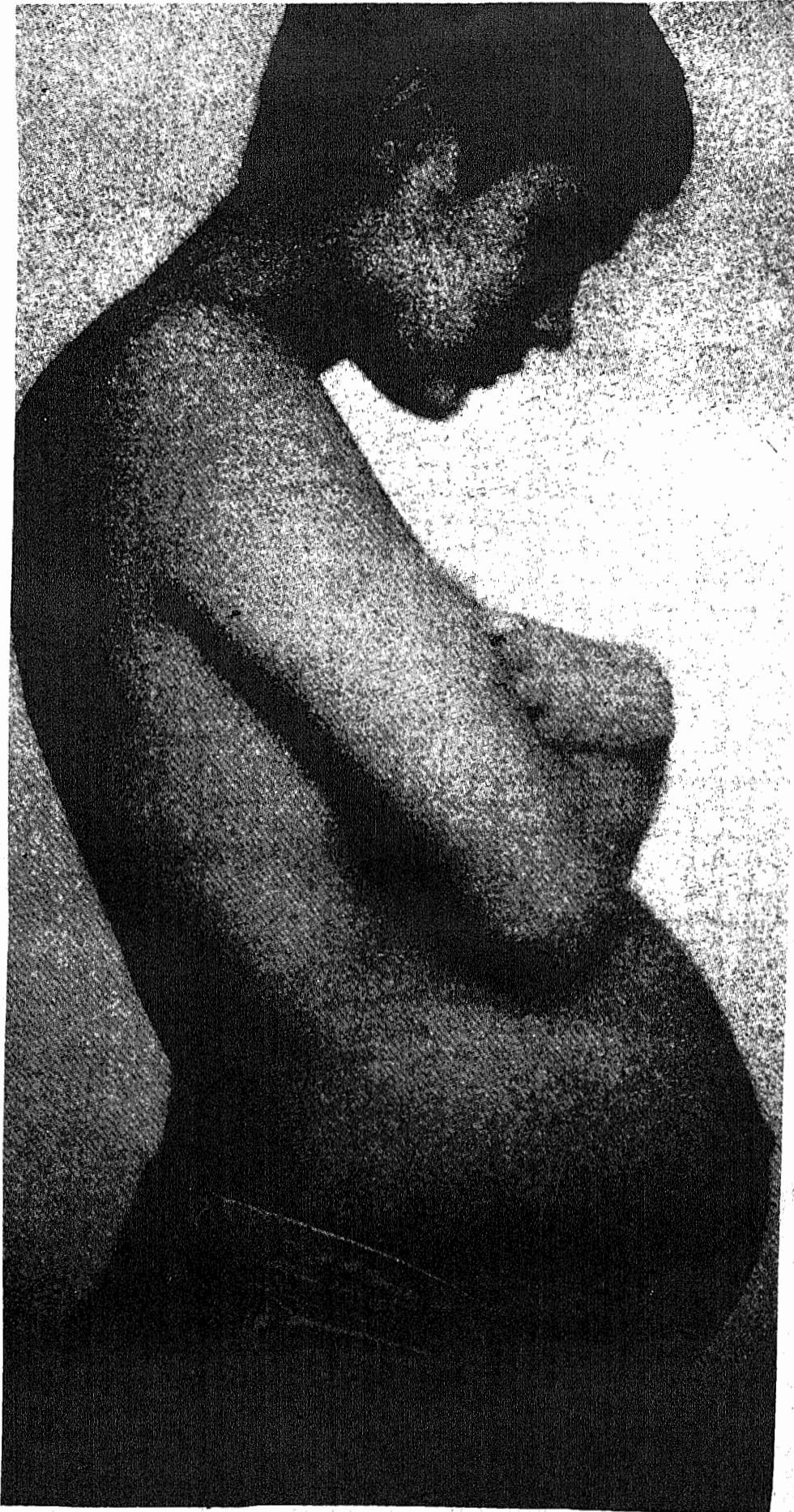
Abortion is a life and death issue which directly reflects our overall attitudes to the planet. Abortion is the deliberate taking of life and is no more justifiable than any war or murder. Just as I am anti war and anti murder in my basic principles, so am I anti abortion. I will grant there are certain circumstances of self defence which make it difficult to condemn these responses, however I resist the ready acceptance of the abortion mentality just as I resist the war mentality.

No child has ever asked to be born. To thrust responsibility for conception on a helpless growing foetus is inhumane. It is a symptom of the twisted society in which we live, where life is treated as a commodity which we may or may not choose to nurture. Many women consider abortion to be a necessary evil and justify it in various ways including the argument that abortion is better than life in an unloving, unwanted atmosphere. Why, then, do so many unwanted pregnancies occur?

Unplanned pregnancy only really occurs in cases of sexual ignorance and sexual violence. You know before you have sex, that pregnancy is a possibility. It is selfish and wrong to believe that even if a baby is conceived unwanted, abortion can rid you of the "problem". Pregnancy must be dealt with before conception. If you don't want to have a baby, use contraceptive methods to prevent pregnancy. Of course no contraception short of sterilization is 100% so even upon entering a sexual relationship one must be fully prepared to deal morally and humanely with a pregnancy. The desirability of a relationship must be questioned if you are not prepared to do this. I believe that some things are more important, more sacred than one's 'rights' to sexual 'freedom'.

Anne Rampa writes of how

"The womyn's movement on the whole has accepted the male model of freedom as the most legitimate one: this model includes sexual permissiveness as well as irresponsibility for child rearing and a competitive career as a lifestyle. Our lifestyles need to change if we are to



change the world. We need to become less competitive and more co-operative, more actively responsible. Sexual permissiveness is sexual irresponsibility unless partners are prepared to become parents.

In a caring society, no woman faced with pregnancy would stand alone. Beyond the nine months of pregnancy childrearing should be a shared responsibility. This is healthier for parents and children. It is essentially unfeminist to regard children as a woman's problem. Don't have sex with someone who is not prepared to share the work of having a child.

Of course life is much more complex than this. I can't deal here with related issues such as adoption, infertility, relationship

breakdown etc.

The fact is, rape and incest are not the usual reasons for abortions. The case of a woman's life being endangered is also an exception. Abortion should remain legal and accessible to women who really need it. In cases of sexual violence abortion in itself cannot undo the pain and humiliation caused by the rape. Whatever the decision the woman should be provided with counselling and personal support to come to terms with the violence and how her life has been changed by it.

Maybe you will say that I am an idealist seeking ideals in an imperfect society.

Well yes I am. We need to start living by our ideals because until we take it upon

ourselves to personally change the way we do things, nothing is ever going to get better. To condone abortion as a solution is to condone the sex-sell given to us constantly by the media. It is to embrace a morality of convenience and usually involves a degree of self deception. It is to passively accept the condition of the world with all its injustices. It's time for us all to look a little further than this.

BACKGROUND TO THE AUTHOR

At the age of nineteen I became pregnant accidentally to a man I had decided to marry. I was in the midst of studying at uni and lived at home with my parents who were against the marriage and especially having the baby. Stephen and I had discussed abortion abstractly, never dreaming we might be faced with the decision ourselves. While we regarded it as sometimes a necessity it could in no way be seen as a positive. Although at first we were shocked and I was somewhat repulsed by the thought of giving birth in the days and hours after being confirmed positive, it all became more real to me and I felt quite happy about it. I decided very early that abortion was unjustifiable.

When I told my mother, the antagonism between us erupted with a violent force. We had always been very close, my mother and her first born, and it was a simple matter of me growing up and to be who I wanted to be. The next day it became clear how strongly she was trying to resist that.

My mother drew on all our unspoken empathies of the past. She did her best to manipulate my loyalties and talked at me, quizzed me for two hours until I was giving her the meek answers she required: 'No it's impossible for me to have a child at this time, I'll talk to a counsellor about getting an abortion.'

On my way to uni I started to cry. I kept remembering things my mother said: "If I could, Melina, I would drag you into that clinic... You're strong, you can get over having an abortion. Having a baby doesn't mean that much to you. If Steven really loves you, he will love you even if you have an abortion..." I was no longer confident, no longer sure of what I wanted, who I was.

Eventually with the support of Steven and a couple of close friends, I became strong again. I rethought everything I had thought through already. I talked to a counsellor about why my mother was treating me the way she did. I stood up to my parents. Within three weeks I had been 'encouraged' to leave home and was sharing Stephen's flat and trying to sort out my studies.

Since that time I have found out many things. Giving birth was a positive experience, parenthood is an exhausting yet rewarding task. Stephen and I have had to rethink the way we do many things and re-organise them. Having a child gave a new perspective and dimension to our lives. I don't expect it to become any easier: in fact we've been lucky and things could conceivably become harder for us. However, I feel confident that things will mostly turn out okay for me. I hope as much for the planet.

Melina Wait

Abortion

...one woman's experience

Free Standing Abortion Clinics are essential if our society is to guarantee dignity, and to maintain every woman's right to have control over her own body.

This is one woman's chilling experience of the inadequacies within the Public Hospital system.

The History of an Abortion

I had an abortion and in no way regret my decision. What I do very much regret, however, is my encounter with the public health system.

No one other than someone who has been through what I have can even attempt to understand the extreme emotional effect that a 'termination of pregnancy' had on me. I was seventeen, and at the time in my life when I needed more support than I ever had before. I received virtually none! Instead, I was confronted with many cruel, cold people from all areas of the medical profession. Many of these people even appeared to disagree with the decision I had made: one which had been agonising enough already.

The first step was to get a referral from my GP. She automatically referred all patients to the Queen Victoria Hospital. My first appointment at the hospital was with the resident social worker - routine. Simply to make sure that I had made the 'right' decision. The social worker also organised the date that I would have my abortion, unfortunately delayed by two weeks, due to the Anzac Day public holiday. Before the termination, however, I needed to be 'examined'. This routine examination would have to be the most terrifying, upsetting, and degrading experience that I have ever been put through.

I was confronted with a stern, grey-haired male doctor, which was frightening enough, up until then, I had only dealt with females. Before he began to 'ask me a few questions' - about my menstrual cycle, form of contraception, age, course at University, etc., he proceeded to introduce me to 'George', a 5th Year Medical student who, without my permission, sat in on this conversation.

He then asked me to take off my jeans and pants and to climb up on the examination table. What he did not realise - the one question, regrettably, he did not ask - was whether I had been gynaecologically examined before. I had not. Before I had a chance to say anything, he was in the process of performing a pap smear. Apart from being a great deal of pain, I also felt physically violated and degraded. George was still present. He then examined me with his hands, and asked if I would mind

if George did the same. By this stage, I was so disorientated that I agreed.

At the conclusion of my examination, a sister entered the room and asked if 'it' was already over. She vaguely apologised for her absence during the examination, and explained that she should have been there right the way through to comfort me, and explain the procedure. Unfortunately, she had not been there.

As I left the hospital, by this stage reduced to tears, I passed many pregnant women, and women with their husbands and newborn babies. I was then that I realised the urgent need for freestanding abortion clinics, and the need to abolish the performance of abortions in public hospitals - especially a maternity hospital such as the Queen Victoria.

I arrived at the hospital at 7 am on the day that I was to have my abortion. I reported to the Admissions desk, coincidentally at the same time as a woman in

labour, who had just been rushed to the hospital by a typically over-anxious husband. This scenario was, of course, hardly a reassuring one for someone in my predicament to be confronted with - especially, when they began those cutesy husband/wife breathing exercises. I reiterate once again, that I do not regret the decision I made. However, I felt that it was my right, having made this decision, for it to be carried out in a way that was minimally traumatic.

More and more frequently, I found the exact opposite occurring.

I was finally taken up the 5th floor, where all abortions were performed - and shown to a 'comfortable reclining chair' in a room with three other women about my age.

We waited about an hour before the orderlies came to take the first of us to theatre. They came for me about half an hour later. I walked to theatre. I walked into the operating room. I climbed onto the operating table. I lay down. Six people stood around me; sisters, anaesthetist, doctor. I mentally assured myself that everything would be alright, I had to, because not one of those six people spoke to me.

I woke up in Recovery some time later, feeling very groggy, vague and lonely. As soon as I opened my eyes, one of the sisters organised for an orderly to wheel me back to my room. As the anaesthetic slowly wore

"Disapproving Institutions of health care should not act as moral guardians"



off, I knew exactly what was going on around me, but at the same time, was unable to speak or move. I was wheeled into a lift to be taken back to the infamous 5th floor. In the same lift was a mother and her newborn baby, and another orderly. I can still vividly remember the conversation that took place between the two orderlies:

"Where are you going, mate?"

"Where do you think?" (Orderly takes a good look at me)

"5th Floor?"

"You've got it in one." (They both laugh)

I was taken back to my room, and conveniently placed back in my 'comfortable reclining chair'. I can't think of anything I have ever wanted more than a warm bed to lie in at that moment. However, I had to accept the fact that I was stuck in a chair, in the corner of a room, with three other women who would have felt exactly the same way as me. I cried.

I would be happy if I could say that all this took place a couple of years' ago. Unfortunately, it was only seven weeks' ago

that I had my abortion. Although abortion is legal, it is still structured within the health system as an annoying and distasteful operation, thoughtlessly shunted into an area of health care in which there is little or no concern for the welfare of the patient. Many of the people I encountered during this period, acted as if they had been forced into this situation against their ethics, and treated me with the due measure of barely concealed resentment and disapproval. Institutions of health care should not act as moral guardians.

At the moment, abortion is a legal service shrouded within an atmosphere of illegality. For our health service to provide a truly adequate system of care, this 'back yard mentality' must be removed.

Anonymous

The SAUA Prez Says Natasha Stott Despoja

Discount Booklet

The 1991 Discount booklet produced jointly by the NUS (SA), the AUU, the Students' Association and USA campuses has arrived and will be pigeon holed to you this week.

Hairdresser

It entitles you to many discounts at restaurants, sporting stores, hairdressers, Haighs chocolates (ie: life's essentials). Many thanks to Tim Bright, Mel Coad and NUS (SA) people for their hard work.

Campaign Complain

The campaign continues...many students have spoken to me over the past month

regarding their concerns about overcrowding, occupational health and safety hazards, teaching standards and the availability of resources. If you have any queries or complaints feel free to drop in to the SAUA anytime.

Minister Peter Baldwin

I met with the Federal Minister of Employment, Education, and Training Services on Tuesday, June 18 to discuss the AUSTUDY campaign and general problems with the current Higher Education System. I presented him with a copy of the General Student Meeting resolutions.

City Campus Students - More info. than you can poke a stick at...

A leaflet outlining student structures as well as general handy information has been

pigeon-holed to former college sector city site students this week. If you have not received a copy or have any queries please contact me as soon as possible. According to merger agreements students can not be disadvantaged by the merger process so let us know if you are having problems with courses, assessment, tutors etc.

The Union Office in the Shultz building is now functional with a photocopier, telephone and is staffed by Arna Evers-White who can provide you with more information than you can poke a stick at.

Livestock

Attended the University's Academic (Education) Matters sub-committee meeting...discussed changes to the Roseworthy curriculum namely it is proposed that some subjects be taught at the North

Terrace campus...commented on the proposed Student Housing development off North Terrace...discussed the future of Student Radio...attended an Austudy Action groups campaign meeting...was involved in the University's Strategic Planning Process as a member of the Committee...met with half of the National Board of Employment, Education and Training (NBEET)...went to the Opening of the Tertiary Institutions Childcare Centre in the Observatory...attended a meeting of the Working Party preparing a response to the Government's Price Report which looks into the state of the Higher Education System and AUSTUDY...can't wait for a break...

CONGRATULATIONS AUNTIE RAELENE!!!!!!

Education Vice-President Susie O'Brien

THE FIRST STUDENT REPRESENTATIVES STANDING COMMITTEE FOR 4 YEARS!!

Last Wednesday I convened the first meeting of the Student Representatives Standing Committee which was basically bigger than Ben Hur. The meeting was an attempt to forge links between the reps of all faculties and departments and to stimulate interaction between the reps and the Students Association.

At present the position of students on

most faculty and department committees is pretty bloody low; many don't even get notice of meetings, and others are bombarded with bullshit like "As a student I would have expected you to say that..." (pat on the head, smarmy smile) and "The item you are attempting to raise is not a starred item on the agenda, so therefore according to the correct meeting procedure blah blah blah..."

It is vital that these reps get the support they deserve from the university administration and academics and the students. The faculties are starting to formulate their five year plan and students must ensure that they are represented throughout the consultive process. Furthermore, the move to area management has meant that Deans of the faculties have

more power, especially over the allocation of funds.

This meeting was just the first step in raising the image and profile of faculty and department reps. I am meeting with the Academic Registrar, Elizabeth Dines next week and the Assistant Registrars of the faculties over the holidays (fun fun fun...) to discuss my proposal for a consistent set of election regulations, governing the nomination, timing and promotion of the elections.

Thank you to all the reps that attended the meeting and for those that were unable to make it, I will be putting a copy of the proposal in your pigeon holes so please look out for it. I await your responses... Any other students that would like to be involved in

this process or who have any ideas or suggestions, please drop in and see me.

As this is the womens' edition of On Dit I will end with some quotes from famous women.

"I owe nothing to Women's Liberation" Margaret Thatcher

"I do not wish women to have power over men; but over themselves" Mary Wollstonecraft.

"Give a man a free hand and he will run it all over you!" May West

BEST OF LUCK IN YOUR EXAMS AND HAVE A GREAT BREAK!

Women's Officer Amy Barrett

SECURITY ON CAMPUS

Lack of security on campus poses a perpetual threat to all students at the Adelaide University campus. In past years, women students in particular have been the predominant victims of verbal and physical harassment -including rape.

The Campus Safety Committee was established several years ago, in response to such incidents, and exists as a committee which monitors and makes recommendations on matters of security on campus. On Wednesday May 22nd, the Campus Safety Committee performed a night walk around campus, to check on lighting and shrubbery. This was the third annual night walk is an event which has provided a vital opportunity to highlight poorly lit and other potential 'danger spots' on campus.

Thirteen recommendations arose from the inspection, many relating to maintenance (broken or otherwise inoperative). Other recommendations included: floodlights for the western side of Oliphant Building; shrubbery to be pruned by Hartley building; Lights on southern wall of Mathematics Bldg, western end; lamp post lights installed along the front entrance /road between the Mitchell Building and the Art Gallery. Overall, lighting was of a pleasingly high standard in comparison to past years, however the threat of attack and assault on campus is still a real one.

There are actions which YOU can take

to make your after-hours use of this campus safer and happier. Being familiar with The 24hr University Security Office is one such action. The Hughes Plaza Security Office, with it's staff of male and female security personnel are available to escort students to their bus stops, collegiate housing or other destination. Either drop in to the Hughes Plaza Office or call them on 228-5990.

NOWSA

The 1991 NOWSA Conference is very soon (16-20 July). Registration forms are available from me in the Students Association for any women students who are interested, can come and pick up the details. The SAUA is prepared to pay travel costs for three women to attend the conference, and applications should be made in writing to the SAUA President by 5pm, July 10.

WOMEN'S HEALTH

A reminder to all women students, that feed back on your perceptions of the University Health Service and the services which it provides are being sought by the Students Association, in order to liaise with the Health Service in the near future. Any positive/ negative/ constructive comments or views are welcome, and can be made in writing, and put in the clearly marked box in the SAUA.

COMING UP..

Campaigns and Activities for next Semester are:

- more self defence classes - beginners and intermediate
- Sexual Harassment Awareness campaign
- Women's Health activities
- Blue Stocking Week

SERVICES AVAILABLE FOR WOMEN AT UNIVERSITY

Compiled by Women's Officer, Amy Barrett.

These services are for ALL women on campus, so get familiar with them and use them!

Women's Room

OK, Hands up who still hasn't found the women's room yet?? It is located in the north-east corner of the cloisters, in the Union Building, downstairs (next to the women's toilets). The room is more like a 'centre' really, as it has a study room, lounge area, kitchen, rest room and baby change room. It is a space where women are able to relax, read, use the resources, hold meetings and have discussions together in a comfortable non-intimidating environment. The Women's Room also operates as an important source of information for women on health, contraception, childcare, education and women's events (both on campus and in the wider community), via the notice boards, and information table. The most often asked question is "Why a Women's Room? Isn't that sexist / Why isn't there a men's room" etc. The fact is that whilst we may believe that women are equal to men in terms of ability, the reality is that men and women are not treated as equals in society and at Adelaide University. Women need a space of their own where they can meet, collect information and be guaranteed a space free of the pressures posed by sexual harassment and other forms of discrimination on campus.

WOMEN'S OFFICER

The Women's Officer of the Students

Association is an elected student representative who exists to support and promote the position of women on campus, she addresses the concerns and needs of women students through her position on SAUA Council and other committees, by acting as a contact person in cases of sexual harassment and by being accessible to all women students for advice, information and referral on any relevant concern ranging from childcare to women's health!

But isn't it sexist to have a women's officer, and no men's officer? Men and women do not receive equal treatment in this institution, as well as in society at large. Many fields of study are still male dominated, resulting in entrenched male biases, and a lack of female role models for women considering postgraduate study. Problems such as lack of childcare, security on campus, sexual harassment from students/tutors/ lecturers; gender exclusive curriculum; women's health; and discrimination based on social expectations in a patriarchal society all exist to disadvantage women at Adelaide University. These concerns all require the support and understanding of other women, and an active Women's Officer to attempt to redress this discrimination.

WOMEN'S GROUP

There is a women's group 'Women on Campus' who meet every Tuesday at 1pm in the Women's Room. WOC is a group which operates on a collective structure, and has a diverse range of women members. WOC runs campaigns, activities, has speakers and acts as a discussion group.

Perceptions of Feminism

So, what do you think of when you hear the word 'feminism'?

Are you one of the people into whose minds springs a group of violent, machete-wielding man-haters in overalls and army boots? Or are you one of the more enlightened members of our society, a little more informed as to the whys and wherefores of the womens movement?

We wanted to find out what the average uni student really thinks about feminists and feminism, and where better to find out, we thought, than the good old Barr Smith Lawns. So with tape recorder in hand, hope in heart and not a boiler suit or crew cut in sight, we ventured forth. From the wide range of responses we received it is clear that "feminism is what you want it to be" and that "to many people feminism means many different things." For some people it is a "both good and necessary" aspect of our society, while for others the word holds distinctly negative connotations.

It seems that the old stereotype of the aggressive, separatist radical is still very much alive. By the end of our interviews we had grown well and truly tired of hearing the words "hairy", "butch" and "lesbian". Time and time again we came up against the very limiting and negative image of all feminists as "bushpigs in overalls who don't shave their underarms." Comments such as "I think feminism is good for girls who don't have very large breasts and are incredibly unattractive" reflect the general image applied to women who dare to call themselves feminists and the definite feelings of resentment and disapproval which accompany this image.

It is sadly indicative of our very homophobic society that the lesbian elements of the feminist movement are used as a part of a negative stereotype which acts against the true meaning of feminism. This stereotype acts both to justify male resentment of feminists and also to alienate many women from the movement. "I wouldn't call myself a feminist, but I believe that women should be equal to men" was one comment which we heard from a lot of women and many admitted that while they felt they agreed with at least some of the principles of feminism, they were reluctant to call themselves feminists because of the "unattractive" labels which would accordingly be applied to them. And when you walk up to the average male uni student to be told, "I hate feminists; they have terrible characters and they look horrible", who can blame these women?

Other women we spoke to, who did consider themselves feminists, recognized the importance of lesbianism to feminism as "the most extreme way a woman can go against what society wants her to be" but at the same time condemned the generalisations which typecast all feminists as homosexuals. "People think that if you're a feminist, you must be a lesbian, which simply isn't true-it's ridiculous", said one woman, who also attacked the "butch" stereotype, pointing out that "...if you're a feminist you want equal status with a guy, not that you want to be one."

However, fear of being labelled is not the

only thing that stops some women from supporting feminism. Some feel, as do many men, that "feminists go too far."

The words "stubborn" and "not prepared to go half way" were quite commonly used as descriptions of a feminist. Many people were concerned about feminism being used to advocate female superiority and discrimination against men. Several mentioned last year's *Elle Dit* which they felt epitomised the negative aspect of feminism in that it was, one person said, "violently anti-male in a way that didn't promote feminism but rather reversed the gender-based discrimination that women are subjected to."

Never have I heard a feminist state the objectives of feminism as being to promote female superiority. There is, however, a difference between objectives and methods, and the methods used may sometimes seem very extreme. If these methods used by the so-called "radical" elements are unacceptable to general society, what other methods can feminists use? Should they, angry at the injustices they see, fight back and run the risk of appearing aggressive and "man-hating" or should they take a softer line and work within the more acceptable models provided by society?

In doing this, however, feminists would be playing into the traditional feminine role of a passive, cautious, not-too-outspoken woman, which is the very stereotype they are fighting to destruct. Thus feminists are faced with something of a dilemma where they must choose between challenging society openly and alienating its more conservative

members or by compromising their own position and views. "I'm actually a great believer in radical feminists...you need radicals in any movement," said one man, proving that not everyone resents extremists. Similarly not everyone we interviewed felt negatively about the woman's movement or were influenced by the stereotype:

"If it wasn't for feminism I wouldn't be able to drive, vote or study."

"Feminists are cool!"

"Feminists are girls who believe in equality, who don't want to be stereotyped and constricted to traditional female gender roles..."

"I'd consider myself a male feminist."

"Feminists are women who are strongwilled and independant in everything they do-they don't need anyone else."

"I think feminism's great."

So there you go, there are a lot of positive attitudes towards feminism out there, as well as a few negative ones. If you are one of the people who say, "I believe in equality, BUT....", if you shy away from the feminist movement because of its associations and think there is no longer a need for it, then think about the problems of rape, domestic violence and sexual harrasment and all the sexist attitudes that still need to change. If you're a woman and feel the movement has nothing to do with you, think about how you have come to be at uni in the first place. To quote from one of our dear interviewees, "the basic line on feminism is that it means you're pro-woman. It doesn't mean you hate men. It doesn't mean you belong to one political ideology-there are as many kinds

of feminists as there are women."

So remember that, and remember-feminism is not a dirty word!

Liane Buchanan and Laura Miller

Quotable Quotes from the Masses

"I think feminism's great 'cause I save money on razors." (Boring steretype!)

"Feminists are probably just lesbians trying to be female." (From a guy!)

"I'm actually a great believer in radical feminists." (Also from a guy)

"A lot of men feel really threatened when a woman can do something as well as they can." (Another guy)

"Feminists are beautiful...women at Adelaide university are wonderful...why?...they have sensual feelings...(!?!)"

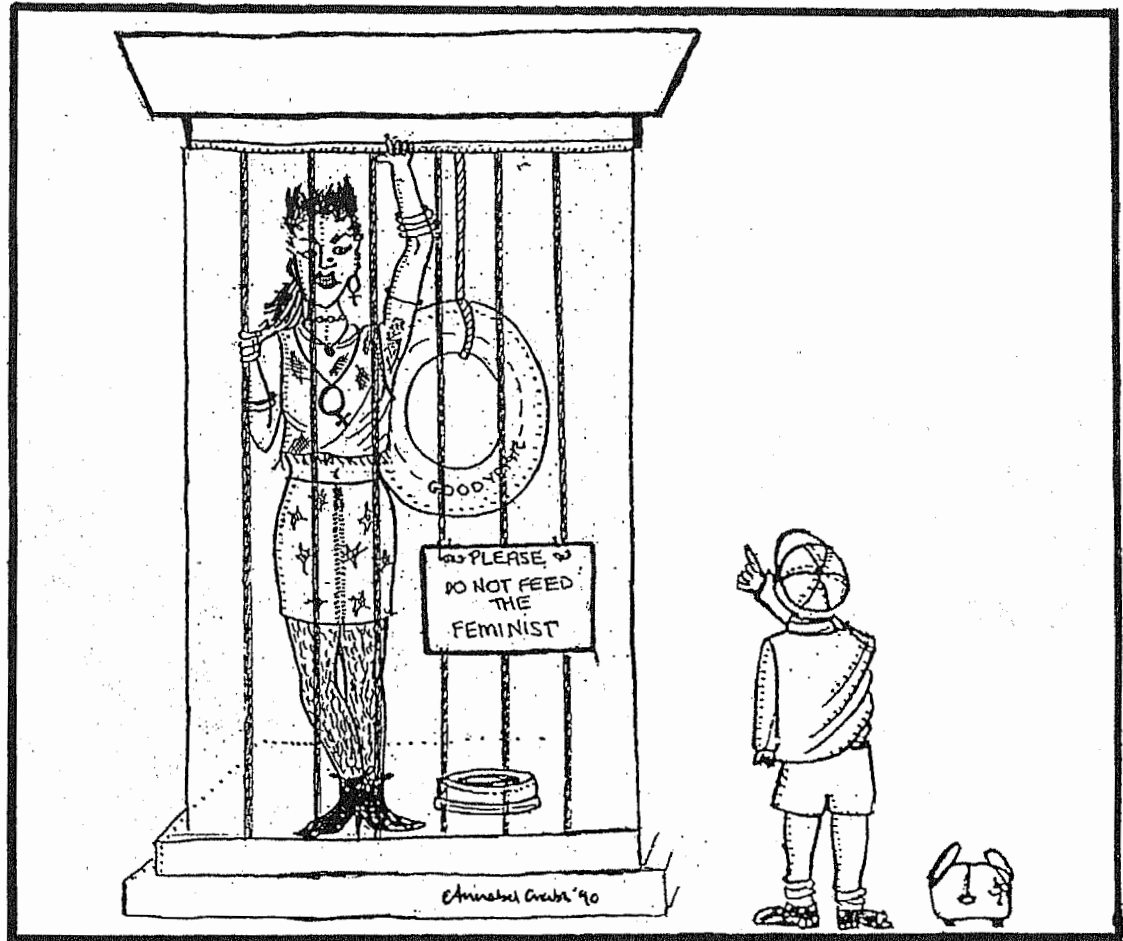
"I consider myself a male feminist... I'd like to say on record that I'm really sensitive and for any girls out there my phone number is...."

"I think that any male who pretends to be interested in feminist issues just wants to bag a root." (?)

"I think that feminism is good for girls who don't have very large breasts and are incredibly unattractive"

"Feminism...yeah...a chain between the bedroom and the kitchen...oh,and extend it to the laundry too, I guess."

"What is the difference between a feminist and a catfish?- One has whiskers and smells and the other is a fish."



or, How to tell the difference between a feminist and a catfish.

feminism & BEAUTY



CAN A FEMINIST BE BEAUTIFUL?

Naomi Wolf is a young and beautiful former Rhodes Scholar.

Book Review Magazine

Wolf may have eschewed the eye colour but demanded an instant drink and talked about her reasons for spending half her life, these days, in Edinburgh (the love of a good Scotsman as it happens).

British Elle

Ms Wolf's mass of dark hair, wide blue eyes and expensive American white teeth would turn heads anywhere.

British Elle

The publication of *The Beauty Myth* by Naomi Wolf provoked a storm of controversy in Europe and America. The basic line of the book - that the male-dominated beauty industry imposes impossible ideals on women and this is a powerful form of oppression - was criticised by many writers who described her as 'naive', 'dishonest', and 'lurid'. Interestingly, almost all of the articles waxed lyrical about Wolf's own appearance in a way that they would not have applied to a male author. The whole tone of many of Wolf's interviews was sheer amazement at a feminist who didn't fit into their preconceived notions of what a feminist should look like.

Perhaps it is to be expected that an author of a book on beauty would be noted for their own possession of this attribute. What is interesting, however, is that her thesis should be so scathingly criticised in the media yet at the same time validated by such treatment. An article in *British Elle* magazine spent a paragraph (to really stick it up the feminists) describing the author's glee at using a bit of blue mascara and is then flabbergasted to discover that Wolf is attractive, amiable, articulate, and a FEMINIST!

Many have heralded Wolf as the leader of a new wave of feminists largely, I believe, because her appearance is strikingly different

from what 'all feminists are supposed to look like'; not because she is 'new' in her approach. For many women there is nothing more infuriating than the stereotype of feminists which is so popular and, I should say, so parodic. Like all other groups of women, feminists are short and tall, dark and fair, and may or may not shave their legs! Naomi Wolf is not the representative of a new wave of feminism; she is simply one of an incredibly diverse group of women who identify themselves as being concerned with and committed to women's rights. Her attractiveness or even her use of makeup so incredulously documented by a trivialising media, is neither shocking nor new. Feminism, in its most simplistic terms, is pro woman and in favour of freedom of choice: freedom of access to many different opportunities and ways of expression. Some feminists have eschewed makeup, others have not, and there is nothing superior about either decision.

The whole area of feminists and beauty or its pursuit is an interesting and complex one. All women are not only expected, Wolf would argue, but demanded to be beautiful. But feminists are placed in a different category altogether. How many times has a woman who expresses support for women's rights been informed (often by a man): "Oh you can't be a feminist - you wear lipstick". There are other permutations of this strange logic. Society cannot deal with 'beautiful' feminists (who may not use makeup at all) because much of the line of thought behind people's attitudes are:

'Feminists are only going on like that because they can't get a man'

'Lesbians are that way because they're ugly - they can't get a man so they have to accept second best.'

Feminism and lesbianism are not seen as valid life choices in our society: they are seen as indicators of the so-called fact, 'You can't get a man'. Hence runs the logic: 'All feminists are lesbians or at the least, anti-male'. Hence people who know nothing whatsoever about feminism fall off the chair when an example of one of the many 'beautiful' feminists such as Naomi Wolf become a public figure.

Author and feminist Naomi Wolf

Much of the criticism of Wolf's book was by feminists who believe that change had come in the in the pursuit of female beauty and were shocked by Wolf's appraisal of the situation. Wolf uses some powerful language. She likens anorexics to Holocaust victims (Wolf herself was anorexic) and weight watchers meetings to cults. In a chapter dealing with women's magazines, she quotes young women such as this one:

"I buy them as a form of self abuse. They give me a weird mixture of anticipation and dread, a sort of stirred up euphoria. Yes! Wow! I can be better, starting right this minute! Look at her!"

Critics often label Wolf's arguments 'patronising' and say that women are not so stupid as to buy so many contradictions. Yet Wolf points out that while women are not idiots, images can be very powerful, operating at the subliminal as well as conscious level. Intelligent women can be manipulated by generated notions of perfection, of which anorexia and other eating disorders are striking examples. Wolf notes:

The more successful the women around me, the more likely it was that they had eating disorders or similar obsession. It was as though it was a way of apologising for the power they were gaining.

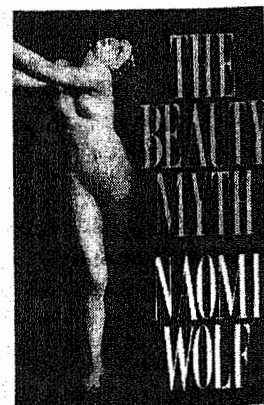
This last comment is one that underlines Wolf's thesis and worries me greatly. Although I feel strongly that women should have the choice to wear makeup and buy the glossy magazines, it is also important to examine why we do these things. The simple answer is that they make you feel nice. But is this because these actions make you feel 'normal', that pursuing beauty is a fulfilment of expectations? Wolf is correct in stating that the obsessional pursuit of beauty can be an

apology for our new found opportunities. We seek not only to 'feel nice' but perhaps to make ourselves and our feminist beliefs more palatable and acceptable to everybody else. Wolf argues that women want to be beautiful not only for sexual reasons, but political power.

Naomi Wolf's book may not be a cultural hand grenade for the nineties as critics have claimed with relish. But it does raise some interesting questions about beauty and 'beautiful' feminists. The characterisation of feminists as ugly and therefore lacking in power is a divisive one. As Wolf points out, many younger women feel. "This is not my aesthetic." However, as Wolf says, change must come not only from 'society' but ourselves:

"When women see how they're being forced to look at women in the public eye, when women eat something they want and don't feel guilty about it, when women feel free not to be beautiful one day because they don't want to one day ... it can change when you recognise what you're up against."

Sam Maiden



Cultural hand-grenade or just a book?

Women in the Front Line

" Maria Cristina Gomez's body was found outside El Salvador's capital city of San Salvador in early April 1989. The 41 year old mother of four was a member of ANDES, a teacher's union, and a women's rights activist. Armed men abducted her on the 5th of April in typical "death squad" style, at the school where she worked. An hour after the abduction her body was discovered bearing gunshot wounds and indications that she may have been tortured. Just two weeks before her abduction she had participated in the opening of a women's clinic established to counsel victims of rape and battering."

The above is an excerpt taken from Amnesty International's report *Women In The Front Line*, which details the gross violations carried out against women peacefully exercising their human rights. Women are targeted as the focus of this report for it is believed that by generating increased awareness of the abuse of their human rights, a concerted attempt will be made to protect their rights and, by extension, those of all members of the community.

The case histories discussed in the report do not cover the whole spectrum of human rights abuses against women; instead they detail a selection of cases which fall within Amnesty's strict mandate "to seek the release of prisoners of conscience - men and women detained solely for their beliefs, colour, sex, ethnic origin, language or religion who have neither used nor advocated violence."

Women are primarily the subject of certain abuses, in particular rape. A violent and

degrading assault, rape is commonly used as a form of torture upon female detainees, as interrogators attempt to extract information or obtain "confessions." Rape carries with it both psychological and physical trauma, and often harrowing social repercussions affecting a woman's status within the community. As a result many women fail to report the abuse fearing social stigma.

The report documents cases in which women who have been raped have been charged with "zina, that is wilful extra marital sexual intercourse." Zina is an offence punishable by public lashing and stoning to death.

" Pakistani police officers reportedly raped two women held on charges of zina at a Lahore police station during 1988. After an official enquiry into the case, the Lahore High Court found that the charges against them were false. The authorities failed to arrest the officers allegedly involved in the rapes, however, and the zina charges against the women had not been withdrawn by March 1990."

In India there have been serious concerns pertaining to the rape of women held in

police custody; as a *Times of India* editorial noted, "Custodial rapes seem to be occurring so frequently that 'cop molests woman' has become an almost daily fare for newspaper readers. Considering that as many as 97 percent of rape cases are either cancelled or sent back as 'untraced' by the police according to their own admission, the difficulties in dealing with custodial rape cannot be underestimated."

The tragedy of the situation lies in the fact that women protesting about human rights violations such as the above, often themselves become subject to violent retribution. In El Salvador the Committee of Mothers and Relatives of

Political Prisoners, the Disappeared and the Assassinated (COMADRES) have become a powerful lobby group in campaigning for human rights, swift to speak out on the injustice they so often face. COMADRES has been subject to a number of repeated threats against members of the group: violent attacks such as the October 1989 bombing of their offices have become commonplace.

Similarly the Mutual Support Group for the Appearance of our Relatives Alive (GAM) has been a target of violence in

Guatemala. GAM's function has been to lobby governments for information as to the whereabouts of relatives who have 'disappeared'. In 1985, prominent leaders of GAM including Rosario Godoy de Cuevas, were abducted and killed, apparently by government agents. GAM members themselves have become the target of threats and, it is reported, the group's leader, Nineth Montegro de Garcia, has received so many death threats that alarmed human rights activists all over the world have sent letters of appeal to the Guatemalan authorities.

The courage and perseverance of these women in pressing their government for political reform and respect for human rights in the face of such adversity has not been in vain. Information pertaining to human rights violations is now far more freely available than ever before and has generated a massive wave of support for these women's causes. Amnesty International continues to strive for the protection of women's human rights in recognition of the fact that when one section of society is threatened on the basis of gender, ethnic origins, or political beliefs, then no one's rights are safe.

Vanessa Almeida

If you are interested in joining Amnesty then either contact the campus group through the Clubs Association or visit the office at 155 Pirie St, City.

The report *Women in the Front Line; Human Rights Violations against Women* is available from Amnesty International.

Female Circumcision

A young girl of eight brought up in London is sent home to her native country in Africa for a holiday. In a few days of her arrival she was taken by her older sister to a place where the village women held her down, stripped her naked and cut off her genitalia. A baby girl of six months is subjected to the same 'operation', at the end of which she is screaming, uncontrollably distressed.

Female circumcision is a traditional practice estimated to affect around 80 million women in the world today. In different cultures female circumcision entails different things. The mildest form is similar to male circumcision involving the removal of the prepuce or hood of the clitoris, and is the least common, though any similarity stops here. Excision involves the removal of the clitoris and the labia minora, whilst infibulation, the most horrific form of circumcision, involves the removal of all external genitalia and the stitching up of

the two sides of the vulva, leaving only a small opening for the passage of urine and menstrual blood.

The opening is retrained by the insertion of a silver or wood or a reed, and often the stitching is done with Acacia thorns held in place with silk, catgut or horsehair. Anaesthetics are rarely used; the child is often held down by her own relatives, after which the wound is dabbed from anything from alcohol or lemon juice to ash, herb mixtures or cow dung, and the child's legs are tied together until the wound has healed. This type of circumcision is most widely practiced in three countries- Sudan, Somalia and Mali.

Overall the practice is most widespread in Africa, occurring in 28 countries. The custom is also found among groups in the Middle East and the Far East. With the scattering of people due to war and poverty, female circumcision is becoming an issue wherever the practicing groups settle,

including Australia, Britain and America.

The consequences of this operation are immediate and long-term. Many little girls bleed to death because clumsy operators have accidentally cut into the pudental or dorsal artery of the clitoris. Some can die of post-operative shock because no-one knows how to resuscitate them and medical help is too far away. Some children suffer horrendous pain because they are too afraid to pass urine on the raw wound.

As the women grow older, the conditions under which they live become more stressful, as with the hardening of the scar tissue, sexual and birthing difficulties arise. Intercourse is painful, and sometimes penetration is impossible, with a custom arising of men taking a knife to their wives on their wedding night. Many women suffer infertility because of frequent pelvic infections or scar tissue blocking the fallopian tubes. If they do manage to conceive, often prolonged labour and internal lacerations occurs - maternal death is often the result.

In some places it was an initiation into adulthood, accompanied by feasting dancing and gifts. Most experts have agreed, however, that the operation is being performed at ever younger ages and has less to do with any initiation ceremony.

Clitoridectomy is the removal of the organs responsible for female orgasm, and is an attempt to repress women's sexual pleasure. Circumcision has been practised in some form in most countries in the world.

An obstetrician from London in 1886 performed circumcision operations as a treatment for "female weaknesses" like hysteria or insanity. He performed such operations for years before he was challenged by medical authorities and struck off the medical register.

It is time that this practice was talked about in terms of sexual politics and human rights. Female circumcision was first put on the agenda of the United Nations Centre for Human Rights in 1981, but female circumcision, due to the ugliness of the topic has to constantly fight to have its voice heard. An advance in the fight against this practice came last September when world leaders met in New York to discuss the rights of children, signing a declaration which effectively condemns the practice.

Female circumcision is torture, and a major social- not religious- issue of our time. With the spreading of cultures throughout the world, it is coming to the notice of more and more people, and is rightly being condemned. It needs to be a priority however, as the mutilation of millions of women continues to be an acceptable social practice in some societies. Support needs to be given to those people fighting against a cruel and tragic tradition which has no place or purpose in our time.

Elisa Reed

A BARRON LIFE FOR WOMEN

Misha Schubert, ace reporter with a high tolerance threshold, talked with Alan Barron, one of the spokespersons for Endeavour Forum, otherwise known as Women Who Want To Be Women.

ED: How did your organisation come about?

AB: It started in 1979, as a result of many women feeling concerned about the direction in which the so-called 'women's movement' was going because it was being hijacked by the Left and running on a Left agenda, and we felt that it wasn't representing the views of the average woman in the home. We have branches in all states, and in South Australia I was asked to be the co-ordinator, and so at their invitation I accepted.

ED: So how many members would you estimate there to be?

AB: I'm not quite sure, but I think at the most it would be a couple of thousand.

ED: And there are both men and women in the organisation?

AB: 95% of them are women I would

"It's a bit like putting an ambulance at the bottom of a cliff when you really should be putting a fence at the top of the cliff"

think.

ED: But men are allowed to join as well?

AB: Oh yes. Well actually we've now called ourselves 'Endeavour Forum' incorporating 'Women Who Want to be Women'.

ED: What beliefs do you hold about the way society should be structured or organised?

AB: You mean in terms of family units? Well, basically we believe that the family is the basic unit of society and that the roles of men and women should be complementary, and not seen to be competitive, and that the best way to preserve family life is to encourage that concept of mutual interdependency rather than the concept of independence which the Left agenda seem to want to do.

ED: So do you believe then that men and women have pre-determined roles in life?

AB: Essentially we believe that there are innate differences, and that these innate differences will manifest themselves in the choices that men and women take, and that even given equal opportunity, there will still be different choices that they will make based upon their needs and the way they feel about things. It's just a plain fact that men and women are different and not the same.

ED: Do you believe that women should be 'encouraged' into full time home making and having children?

AB: Well yes, because that's a fundamental role on which all society revolves, that's the stability and integrity of the family unit, and if we don't have a stable family life then all the rest of society just crumbles...and we're seeing that now when those countries that have been pushing for equal rights, those societies are in decline, the family life is in tatters, there is enormous government spending to prop up the welfare state, a la single mothers, separated parents, childcare centres, divorce courts and so on, so it's enormous cost on the taxpayer budget means more government interference in the day to day running of society and the government's intrusion into just about all areas of human activity, and we think that is undesirable in a free enterprise system.

ED: What about men who would like to take on a child-rearing role?

AB: Well that's been tried in Sweden. They've pushed and pushed that for many years and they've found in the end that the experiment was a failure because in the end men just didn't have the ongoing interest to keep doing it. They initially thought it a great idea and some of them did that for a while, but they found that after an average of three months that men returned to the workforce and gave it away, and that's been tried and tried. You've got to have a philosophy of life that's based on reality and not some 'pie in the sky' theory and a lot of feminism is just 'pie in the sky'... 'what if' this or 'if only' that, and it's all theory and it's all not based upon the reality of what actually the differences are between men and women because their assumption

is there shouldn't be any differences, therefore the roles should be identical and that's just 'pie in the sky'. It doesn't have any basis in reality, and it's about time that we stopped trying to formulate policies based on 'pie in the sky' theories. Let's get back to some proper basics for making our policies

ED: What would you say to a woman who didn't want to become a fulltime housewife and mother and would perhaps prefer to pursue a career and a single life?

AB: Well, she has that choice now, and for any women that take that choice, we're not arguing against that, what we're saying is that there has been too much of that pushed at the moment to the detriment of family life. Nowhere, there's not one section of the community, perhaps apart from the church, that says that homemaking is a viable career for women. And everywhere you go, whether it's university or education or trade unions or government policy, they're all pushing the career option and no credence is given to the traditional role. None at all. And we have a situation now where we have a declining birth rate, that means we're not producing enough children to maintain the present population, and also the family life is in tatters and we have a high welfare bill, all because the traditional role of women has been undermined. Plus we have an over supply of labour in the market place.

ED: Do you think that women should be paid, and have benefits like superannuation and holiday leave for being fulltime mothers and housewives?

AB: That's something that we're currently debating as a group. There are mixed feelings on it. My personal feeling is no there shouldn't be, I don't think it's necessary.

ED: You said before we have to take into account reality when looking at these things. What about the reality of marriage falling apart, of separation and divorce? How would women then support themselves?

AB: Well, it's unfortunate. The first option is to strengthen marriages rather than to have more public welfare spending. It's a bit like putting an ambulance at the bottom of a cliff when you really should be putting a

fence at the top of the cliff, to stop people from jumping off. So you have to strengthen families by encouraging them tax-wise, so they can live comfortably on one income, and stop the funding of de facto relationships. There is too much temptation for people to do the wrong thing.

ED: You have to admit that divorce is a reality. After divorce, what do you suggest happens to the women who haven't trained for life in the paid workforce? Should they be forced to remarry as quickly as possible?

AB: Well at the moment they actually would because the government has cut out the (widow's) pension. I think it's a very callous move. We have complaints all the time. Once upon a time, if their husband died they were entitled to a widow's pension, that's been axed and many women don't want to go back to work for various reasons, but they have to because there is no

"I'd like to see all Affirmative Action policies rejected or outlawed. And all the so-called Equal Opportunity revamped and made genuine equal opportunity"

pension. Divorce is only a last resort. At the moment there is too much pressure being placed on families financially and also it's too easy to walk out on a partner despite the fact that one partner may want the marriage to continue and that partner's feelings are completely ignored by the other partner. So there are a lot of weaknesses in the present Family Law Act which need to be redressed. I've had a lot of complaints from men who say, Particularly if the wife gets custody of the children, that instead of the assets being split 50 / 50, it's something like 70 / 30 or 80 / 20 in favour of the custodial parent which is normally the woman. Meanwhile that woman can go out and have a relationship with another man, get a supporting parent's benefit, her boyfriend can be working - so they've got two incomes where the poor guy who has been left with 20 % has got to try and rebuild his life with the assets he's got left. So there are a lot

"a lot of feminism is just 'pie in the sky'..."

of men who have been grieved by the divorce process and I would actually say that in a divorce situation, the men were really the losers, in the majority of cases.

ED: Do you agree that this sort of treatment has happened to women for centuries ?

AB: Well no because, there has been a book put out by Anaria Staphonopholous called *The Female Woman* in which she looks at this whole thing of alleged centuries of discrimination and really, if anything, she's found that the law over the last however long you want to go back has generally favoured women, that even though it's been dominated by men, no one is denying it, but the law generally in matters like divorce and settlement have favoured her, to make sure that she has adequate provision by the husband and / or the state, so women have not been left on a limb.

And I reject as fallacious the argument that they have been poor, little, hard-done-by things. When you stop and think about it, it's really a condescending attitude about woman because what it really says is that woman has been so stupid, bimbos if you like, who haven't been able to control their destinies, who have not been equal with men. If you are working on the assumption that the sexes are equal, that means that woman has the equal capacity to look after themselves and it just ignores the fact that women are quite capable of looking after themselves and are not the mindless dupes of men as some make them out to be.

ED: What about the fact that at least until the beginning of this century, if still

not today, women didn't have control over their own lives ?

AB: I reject that as totally fallacious. Do you really think that women were that stupid ? I don't think that women are that stupid.

ED: What sort of people are members of your organisation ?

AB: Oh a cross section; quite a few professional people, down through to wage and salary earners; women who are career

professional life that I would be the best person for the job.

ED: You didn't think there was a problem with you supposedly representing women's "interests" ?

AB: Well, why should there be a problem? You believe in equal opportunity, what's your problem ? Feminists say there should be equal opportunity in all areas, and that what men can do, women can do and there's no such thing as exclusively men's things, so why should there be exclusively

today. Women today can choose to have a career or get married, men have to work to support themselves whether they are single or married.

ED: What's your position on childcare ?

AB: Well if you are going to have children, then it should be incumbent upon you to raise your own children. I have strong objections to me funding others to get hired help to look after their children. If you're going to have children then for goodness sake give them a decent upbringing and do it yourself. I know what it's like to live on one income, it's jolly tough, but your children are entitled to the best possible care and the best possible care can only be given by the father and the mother and the present system discriminates against the woman at home because all the subsidies are given to women to dump their children in childcare centres and there is no incentive for women to look after their own children at home.

ED: What is the result that you'd like to achieve for women and men in our society ?

AB: I'd like to see all Affirmative Action policies rejected or outlawed. And all the so-called Equal Opportunity revamped and made genuine equal opportunity so instead of one commissioner, a panel of people would administer it and that those men and women would represent the majority's view, instead of at the present time, the views of a small, pernicious minority.

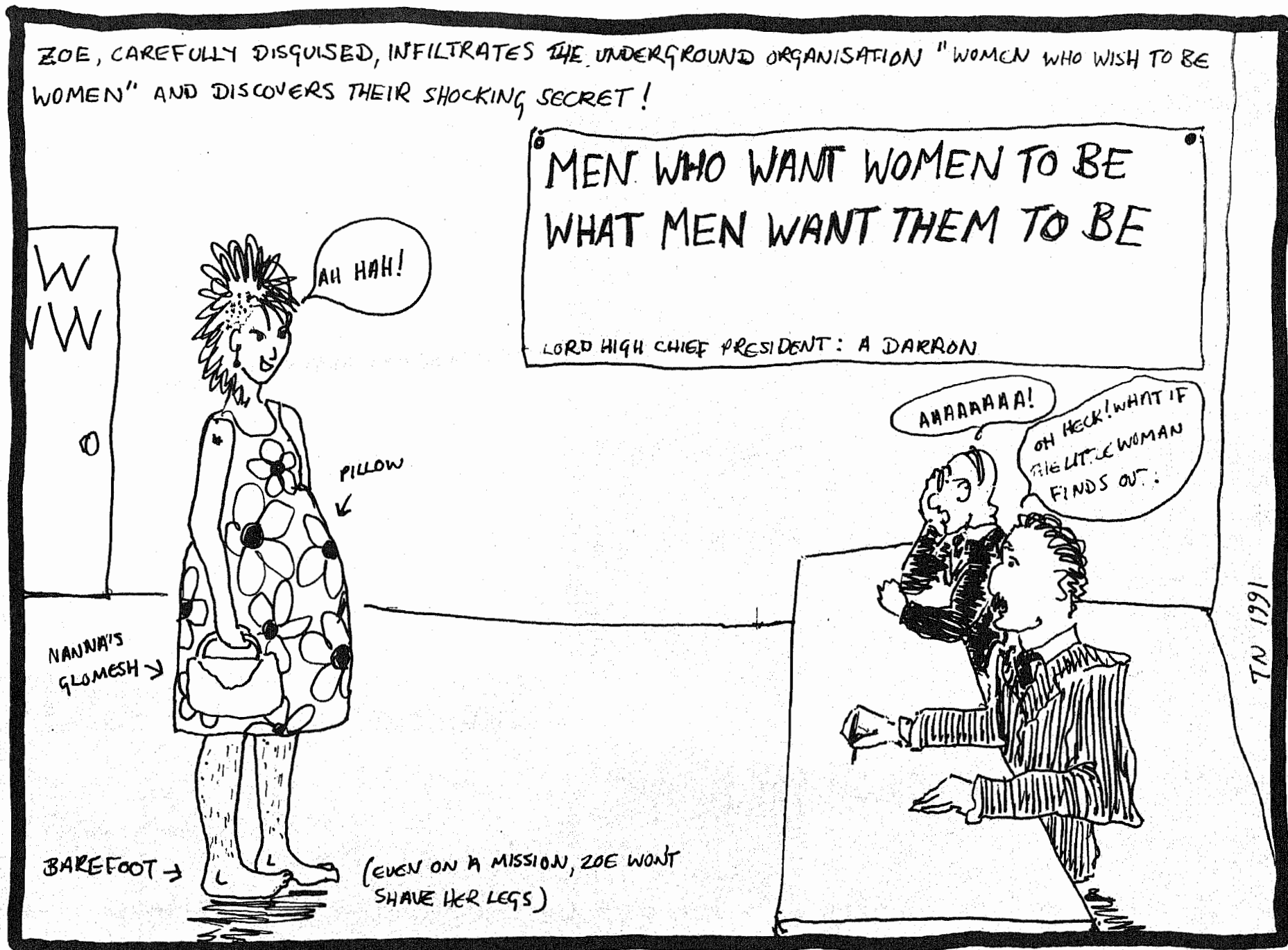
"there is too much temptation for people to do the wrong thing"

women and also women who are full time in the house, they see that as a career as well.

ED: The organisation is called "Women who want to be women", why do they have male members and a male representative ?

AB: Well, we've changed our name to "Endeavour Forum" to incorporate men, and I was asked by the South Australian women to do the position, by the women's group themselves because they thought that given my role and my experience with

women's things ? Women do have equal opportunity, if they don't make the choices that feminists want them to make, well tough luck ! Women should have the choice to make decisions they want to make without being forced to make decisions to conform to a political agenda as espoused by the Left. Why does it have to be a 50 / 50 split ? That's just fiction. At the moment women are not forced to do anything, they have more choices than what men do, it's a fact. Another book called *The Female Eunuch* ?, the author says that really men do not have as many choices as women do



Post Graduate Students' Association

Students' Association of the University of Adelaide

Get out of fail free card

We're at boring meeting with patronising male bureaucrat Miss a turn

Uni childcare places increased due to PGSA campaign throw again

Refers you to SAUA re Austudy query, move on 3

Newsletter features your brilliant thesis summary move on 4

New Exec. members briefly debilitated by jargon, Quid quo pro & acronyms abound on Uni committees Miss a turn

Scholarships Noticeboard highlights women's scholarships, move on 4

Women's Officer organises Blue Stocking Breakfast, feel happy move on 3

Seminar for women undergrad's encourages PG study, move on 6

PGSA member advocates for women on Uni comm. throw again

Not able to help with insurance, due to lack of time/resources miss a turn

SAUA

SAUA orientation function meet Women's Officer and other students. Throw again

Women's Officer helps with reciprocal childcare arrangement, move on 3

Get involved in student politics, back 6

Sign up for SAUA self defence classes, throw again

Join Activities Committee and demand Women's activities for Prosh, move on 5

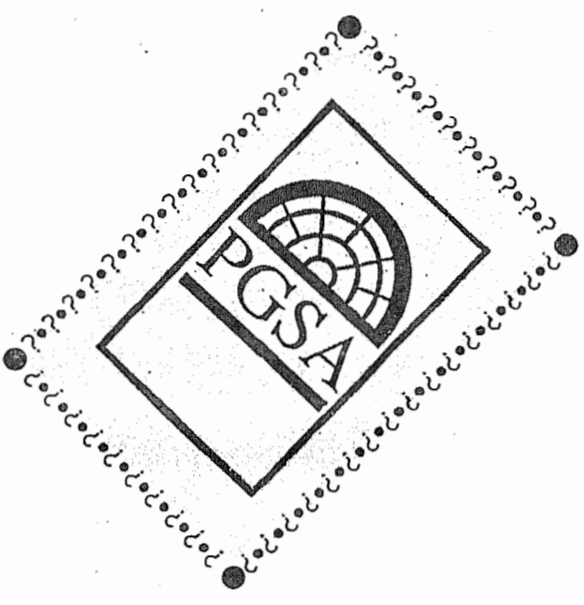
Bad election result, SAUA dominated by males, miss a turn

involved with Blue Stocking Week, Women in Sport Women's health activities move on 5

Intimidated by cliché atmosphere in SAUA, move back 2


SAUA refers you to PGSA for info on post graduate study, move on 3

Due to underpay for Women's Officer position, she is not in the office, miss a go



MENOPOLY

THE EDUCATIONAL GAME
DESIGNED TO DISADVANTAGE WOMEN



| | | | | | | | | | | |
|---|--|------|--|--|---|---|--|---|--|---------------------------------------|
| THROW DOUBLE SIX TO CONTINUE | DISCOVER SECURITY BUS SERVICE MOVE 4 | PGSA | TUTORIAL DOMINATED BY MALES LOSE A TURN | PART TIME WORK SAVE FOR EDUCATION NEED 8 MONEY POINTS TO GO ON | HELPS WITH DISCRIMINATION COMPLAINT MOVE 3 | SEXUALLY HARASSED DROP SUBJECT BACK 4 | BAR NIGHT RAISES FUNDS NOW POSSIBLE FOR FEMALE STUDENT | PERIOD ON EXAM DAY GOT TO FAIL | NO SUPERVISOR FOR FEMINIST TOPIC LOSE TURN | FAIL |
| STUDY LATE SEXUALLY ASSAULTED BACK THREE SPACES | Thank LECTURER FOR NON SEXIST LANGUAGE | SAUA | PREGNANCY SCORE GO TO DEFER | ELECTED TO EQUAL OPPORTUNITY BOARD MOVE 3 | NOT INFORMED OF HONOURS OPTIONS BY MALE TUTOR MISS A TURN | DATE RAPE AT UNIBAR MISS A GO | BRIGHT IDEA FOR ELITE DIT MOVE 4 | \$X\$X\$X CURRICULUM MISS A TURN | DEFERENTIAL | FAIL SCORE 10 TO CONTINUE |
| KIDS SICK MISS A GO | POVERTY DUE TO UNEQUAL PAY YOUR SCORE 8< = PASS 7> = TRY AGAIN | PGSA | NO SCIENCE BACKGROUND DENIED COURSE OPTION GO BACK 3 | JOIN WOMEN ON CAMPUS THROW AGAIN | HECS TAX PAY \$1993 OR TAX OPTION | CHILDCARE TRY TO FIND CHILDCARE MISS A GO | SAUA | PAY COURSE FEE UNION FEE MATERIALS, BOOKS & EQUIPMENT | GO | COLLECT AUSTUDY F-POUSE INCOME ALLOWS |

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MENOPOLY MENOPOLY MENOPOLY MENOPOLY MENOPOLY MENOPOLY MENOPOLY MENOPOLY
 THIS GAME IS BROUGHT TO YOU BY THE PGSA & SAUA,
 THANKS DAWN, AMY, WENDY AND JANET.

Is God a Woman?!!!

Let us first examine by what definition we qualify the term "GOD". Do we see/envisage "Him", as a part of the Holy Trinity (Father, Son, Holy Ghost): though a popular conception of "God", this point of view, in itself, seems implausible, if only for the simple fact that a "Creator" of the universe and heavens, could not be categorised so easily in a definition that only has significance to a particular level of comprehension/intelligence.

To ideally form some conceptual hypothesis of which is surely a non-physical, abstract entity, would it not be more reasonable to view the "Bible" and its relevant doctrine, i.e. God, Jesus, etc., as a means to an end, which was appropriate for its time, but as time marches on, and the written word remains static (but for re-interpretation which are merely a stop gap method), there is an unquenching thirst by the human spirit for answers to questions not even thought of yet.

An analogy could be drawn with the Constitution of Australia, which along with the "Bible" (to a lesser extent) is almost sacrosanct, in that any rules/laws set by our ancestors must not be changed, because to do so would cause irreparable damage to the fabric of society. It seems as if no matter how many years have passed, or the human species evolved, there is an abhorrence of any alteration/addition to ancient out-dated rules, which should be relegated to use as a comparative set of ethics doctrines, or only as a median point for drafting more relevant open-ended rules/laws.

We now find ourselves in the invidious position of viewing the "Bible" as a concept neatly encapsulated for its time, but now becoming "ragged around the edges", however,

in actuality this is its destiny, for the "Creator" has given us the abilities to form higher thinking and limitless theories regarding the meaning of life.

Is God a woman? Surely, a phrase you have heard many times from a tormented soul searching for its freedom. The fact that women invariably make this statement, has no bearing on the validity of its importance, rather, as in most instances, it is the suffering party that has to put their neck on the line, with radical statements designed to evoke the maximum amount of re-action from those they target.

Had "Jesus" been born today, in all probability, she would have been a woman, and to argue for or against the merits of either sex would take a lot more space than the discussion warrants at this time, but for the sake of expediency, I shall put forward the following examples:

It is accepted that women have more intuitive powers, are more controlled in their abstract viewpoint, and suffer less from the one factor, more than any other which weighs heavily against mankind's "right to rule", and that is the preponderance of the male ego, which coupled with their desire to prove their manhood (physical strength), tends to deplete them of any reasoning ability.

There are surely women who display similar tendencies of competitiveness (putting it diplomatically), especially in the business and sporting fields, but in many cases these were conditions forced upon them by virtue of their having to compete with macho males. A comparison could be drawn using former suit-wearing, bra-burning feminists of yesteryear's women's liberation movement, who emulated men on their own ground out



Jesus Christ!

of self preservation, but these same women have now made the transition to the present time, where they are not afraid to look and feel feminine because they have, and are proving that they have, the inner strength and conviction to expand their horizons without sacrificing their integrity.

It is possibly fortunate that women-kind had the tenacity and courage to develop and expand their leadership qualities rather than adopt man's confrontationalist attitude for a threatened scenario in many a free-thinking woman's mind is to relegate the male species in the not too distant future to that of a donor, supplied from a test tube, no less, conceivably, until a way was found to replace them altogether.

In all honesty, it is not too difficult to envisage who would be the easiest to go by way of the dinosaur, if a comparison of the sexes is to be made, as it can be easily seen that it is the female race which develops and nurtures the human species, with the male playing only the role of provider (in seed and materially, for the present).

So, we have the situation looming in the not too distant future, with the advent of mechanisation, and less demand for male physical strength, where the male race, if it cannot evolve more in line with the female species, will find itself relegated to a supporting role, if not extinction (sex slaves, maybe?).

Anonymous

Anti-Lesbian

by lesbians, for lesbians.

cross campus support.

The inaugural meeting of Cross Campus Lesbian Link was held on May 15th in the Women's Room at Adelaide University. An impressive number of enthusiastic women turned up, confirming only too well the belief of the organisers that not only are there quite a few of us out there, but that we also need and want a support group.

The group is for lesbian women from all campuses and while its purpose is mainly social, we also hope to have a positive impact on community and university attitudes towards lesbianism in particular and homosexuality in general. There are, unfortunately, still many oppressive stereotypes and prejudices against lesbian women and we hope to be involved in a lesbian awareness campaign to debunk these myths and to address the even more serious

issues of open harassment and discrimination. On the positive side, we hope to organise social events and to enjoy ourselves in a supportive and relaxed atmosphere.

The need for such a group is a result of many factors. Perhaps one of the most oppressive attitudes in our society towards lesbians is the usual pretence that we do not exist. This may seem surprising, surely open hostility would be worse? While this is undoubtedly more immediately threatening, most lesbian women live their lives within a patriarchal society that not only ignores

their presence but which also denies them many of the basic human rights that heterosexual people are able to take for granted.

Unfortunately, university campuses are no exception to this. Ignoring the existence of any group, its needs and reality is a very oppressive business. Many lesbian women (and heterosexual women too!) find University life an alienating and lonely experience, not only because of its sexist and heterosexist assumptions, but also because of lack of support, open positive role models

and appropriate encouragement taking into account the needs of the whole person.

Luckily, however, the desire to make lesbians invisible and having them actually disappear are two quite different things! Our first meeting showed that there are plenty of us on various campuses and so we hope that the group will be able to offer support and encouragement to all of us.

Any lesbian woman who would like to contact the group can leave a message at the Clubs Association or ring Ali on 228 4736 (daytime, if I'm not there leave a message and I'll get back to you), or leave a message in my pigeon hole in Environmental Studies (ask someone to show you which one). Please leave your contact Department or phone number so that we can let you know about meetings and upcoming events.

Women and Aids

In America, from merely a decade now, the annual number of AIDS cases in women will probably equal that in men.

This makes women the population currently being infected with HIV at the fastest rate. There are concerns that Australia will follow suit.

This obviously calls for special attention to the needs of women in HIV/AIDS areas, a domain that has previously belonged to gay men.

Considering all the research that has been done in that area of HIV/AIDS in the past decade, one would assume that much study has been devoted to women. However, this doesn't appear to be the case. When women get AIDS, they show different symptoms from men and this has not been understood until recently. Whereas Kaposi's Sarcoma (a type of cancer) is common in men, it is rarely seen in women. Gynaecological manifestations, such as herpes, genital warts and chronic yeast infections are often the most prevalent features in women.

In a definition of AIDS, given by the Centre for Disease Control (CDC), America, none of these gynaecological symptoms are included, all of which are known to occur with frequency and severity in women with AIDS.

The CDC, in July 1990, published a study stating that 65% of HIV infected women

died without fitting into the current definition of AIDS.

The ramifications of such under-representation are enormous! Women are denied disability benefits to which they are entitled; their illness goes misdiagnosed and untreated and research efforts are skewed, distorting general knowledge of the scope of the AIDS epidemic.

In this country where 85-90% of the people diagnosed with HIV infection are gay men, it is hard to appreciate that women are at risk. Yet, worldwide statistics show that vaginal intercourse is the most common form of HIV transmission. In Australia, women are becoming infected by sharing dirty needles and having unprotected sex with infected partners.

One of the hardest things for young women is to negotiate safe sex with their partners. Yet, just remember this - when faced with the option of sex in a raincoat or no sex at all, what will most young men choose?

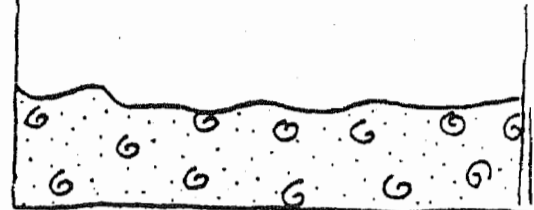
Christy McCarthy

- HIV - (Human Immunodeficiency Virus) is a virus that attacks white blood cells. Currently, people are expected to stay well for 10 - 15 years with HIV infection.

- AIDS - (Acquired Immune Deficiency Syndrome). This is the later stage of HIV infection.

ABOUT THE SIZE OF IT

I'm afraid my penis is simply ~~too~~ enormous for any condom...



There's an extra-strength garbage bag in the kitchen drawer, Trent.



Identifying Women's Issues

Can women's issues be separated from general social issues? Can a woman take action against sexism and feminism without referring to racism or homophobia?

The answer is quite simply, No. Apart from being female, every woman fits into other categories such as class, race, sexual preference, and political persuasion. It just happens to be, in our unegalitarian society, that many of the social groups which form a part of our society are discriminated against. A black working class lesbian is at a disadvantage, not only because she is female, but also because she is the "wrong" colour, from the "wrong" suburb and sleeps with the "wrong" sex. To liberate this woman from persecution requires one to look at more than her sex, for she can never be free to do what she wants with her life until her social standing as a whole is considered.

To deal with this woman's oppression, brought on by being a female, might free her from slaving over a stove in the kitchen, but it will never get her into University or give her an equal chance at becoming a lawyer. Once the massive discrimination against girls in tertiary education is overcome, there is still the greater disadvantage of class background.

The only women who may, and may is the operative word here, find themselves

liberated without ever considering their standing in regard to the wider social situation are middle class heterosexual, liberal/labor-right voters. Though these women have a much higher chance of pursuing the career they wish to, they too must conform to a social standard. There is still the pressure on middle class women to marry well (definitely not bringing home a boy

who works on a factory production line), and not to deviate from the norm of school-uni-career-children! Oh dear, women have got a long way to go before they will be truly liberated!

Liberation is a goal that will only be achieved by broadening feminism and female solidarity to engulf the wider social strata we, as individuals, find ourselves in. When

we begin to understand that female oppression is linked to that of other discriminated groups and see that it is only by working together with anti-racist, etc. groups that inroads to repressive social structures can be made, then we can truly liberate ourselves from discrimination and oppression!

Catherine Gough-Brady



Rebecca Bailey-Harris: A Profile

Farah Farouque spoke to Flinders University's new Foundation Professor in Law about female academics, Flinders Law School and Feminism.



Professor Rebecca Bailey-Harris has maintained a dignified silence. She's busy getting on with the business of setting up the new Law School at Flinders. A Law School - which she promises - won't be slavishly following the Adelaide model, and will take school leavers with 25 percent of places reserved under equity and access programmes for mature age entry, students from disadvantaged southern suburbs high schools and Aboriginal and Torres Strait Islanders.

Providing the academic leadership, she says, is the easy part. She is also occupied with more "daunting" managerial tasks, including overseeing the installation of telephone lines to keep communication channels flowing - literally.

Presently operating as a one-woman Law Faculty, she's engaged in recruiting academic staff, building up a law library and developing the curriculum for the first intake of 60 students in 1992.

But she's clearly more than up to the task ahead.

A former Dean and Senior Lecturer of longstanding in the Adelaide Law Faculty, Bailey-Harris has notched up an impressive publication record. She also possesses people skills in abundance (she was the kind of university teacher who would shout her classes to a round of drinks at the end of the academic year).

Surprisingly, she also confesses to periods of self-doubt and moments of indecision. It's a characteristic (rather than a virtue) which she feels is more common to female rather than male academics and is indeed shared by women universally: "Women are much more prepared to say and express

their self-doubts, men don't usually do that."

Though she is reluctant to venture into the territory of generalisations, she argues women also offer, as a result, a different style of teaching: "They're less authoritarian with their students ... they're less egocentric, which is another facet of saying women tend to be more expressive of self-criticism ... (and) women don't tend to put students down."

She feels women bring a different perspective to education - especially in the humanities and social services: "They have a different way of looking at history and social changes that have affected women."

As Foundation Professor, Bailey-Harris hopes to foster a style of academic leadership on consensus lines where staff will be encouraged to develop their own interests: "University life doesn't work in an authoritarian way. It's just a community of equals ... that's the essence of what a university is about."

She has some serious concerns, however, about the general lack of women in senior levels in tertiary education. Though there are equal opportunity policies in place at Flinders and Adelaide, she concedes more direct and positive intervention for women is warranted: "Women across Australian universities tend to be bunched in more junior positions and maybe there will have to be an affirmative action policy to get women represented at higher levels of reader and professor."

She feels the problem has special significance for Adelaide University which has only one female professor to Flinders' three. Having some women at least

represented at the highest levels, Bailey-Harris argues, has implications for the promotion of women lower down the academic rung in the sense that "one can't change people's outlook on higher level committees unless women have an input at that level".

But she does not question the willingness of the Adelaide academic hierarchy to change. Despite their good intentions, she says sometimes they just go about it in the wrong way. For example, the University's desire to have women sit on various university committees by imposing arbitrary gender quotas has the tendency to work against junior academics in the sense that they have less time than male counterparts to spend on research which figures prominently in achieving promotion.

From a personal point of view, Bailey-Harris says she's never suffered any discrimination at Adelaide University and has only good things to say about former male colleagues in the Law School. The support of female colleagues she says, however, has been "particularly reinforcing".

Though she has been bypassed involvement with the politically active feminist movement - preferring to work within the mainstream - Bailey-Harris has clearly set feminist priorities within education. Her feminist agenda is reflected in academic pursuits in the fields of reproductive rights and economic rights for women on separation.

As Foundation Professor in Law at Flinders she's acquired a new voice of authority for women, which she will no doubt use as a vehicle for change in the future.

W O M E N

educating

W O M E N

N O W S A

Network Of Women Students Australia
CONFERENCE
16-20 July

RMIT, 360 Swanston St, Melbourne
 For more information contact:
 Your SRC/Womens Officer or
Daele Healy, RMIT SRC
 Ph: (03) 660 2438, Fax: (03) 663 5404



Strategies for the 90s

Animal Testing

Is it Necessary?

Hopefully the article printed some time ago about animal vivisection in our Universities, written by Elizabeth Ahlston, has prompted not only science students but all who read it to seriously question their attitudes towards the treatment of animals by themselves and society.

How many of us, when buying a stick of lipstick or a bar of soap, even consider the animal testing that has gone into the production of these goods? Indeed, how many of us are even aware of the LD150 test (toxicity testing used for lipsticks) that entails animals such as rabbits, dogs and guinea pigs being force fed (usually by capsules or a stomach tube) with a substance until 50% of the animals die? This determines what constitutes a lethal dose of that substance. Yes indeed, through the death of hundreds of animals you too can find out how many sticks of that lipstick you can eat before it will kill you.

And when was the last time you considered the draize test when you bought soap, shampoo or any other cosmetic or household product? This test consists of rabbits (rabbits are used because they have ineffective tear ducts - unlike us - and very sensitive corneas - again unlike us) being restrained in stocks and having the substance placed in one of each rabbit's eye. This results in, among other things, ulceration, inflammation and haemorrhage.

Frosted lipsticks and blushers are made

with the use of ground fish scales. Oils derived from slaughtered seals, turtles and swans are used as ingredients in moisturisers and perfumes. Ethiopian cats are kept in cages and have their faces whipped. The glandular excretions caused by these whippings are used in shampoos and conditioners. Other popular ingredients used in toiletries are civet, castoreum and musk, all taken from the genital glands of civet cats, beavers, muskrats and deer.

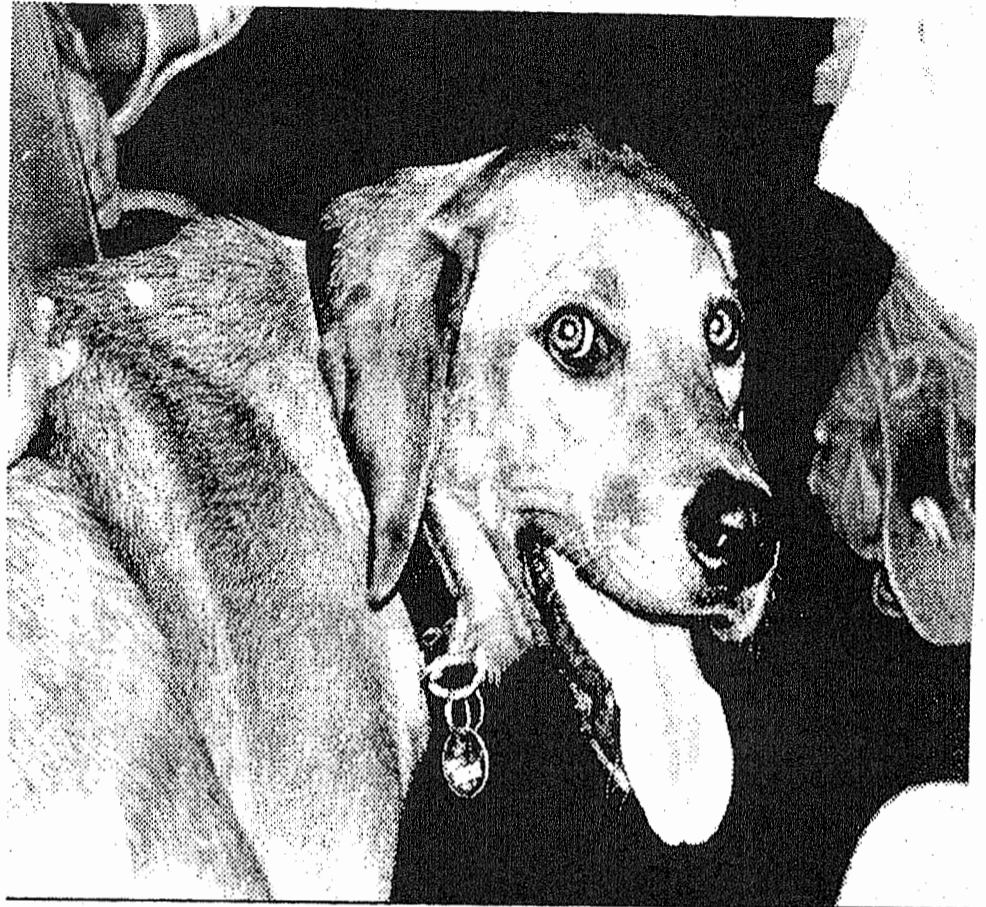
Do you even know if any of these ingredients are used in the toiletries you buy?

And vivisection for cosmetic purposes doesn't even scratch the surface of this horrific industry. Daily cats, dogs, rabbits, mice and rats are used to prove facts that we already know - eg dogs are still force-fed alcohol until their stomachs are grotesquely swelled to prove yet again that alcohol abuse causes liver problems.

Indeed, much animal testing is misleading, because animals are not built like us, and so conclusions reached cannot be relevant to the human body. Furthermore, there are alternatives.

Please, open your eyes to vivisection in our society. Contact the Anti-Vivisection Union (PO.Box 726, Nth Adelaide, 5006 or phone 363 1159). Become informed, become aware and stop the needless slaughter of animals today.

Jennifer Duncan



Cute fluffy animal or lipstick base?

Herbal Health

It is amazing and quite disappointing, that in our current age of medical discovery and wonder, practitioners have such a narrow-minded approach toward prescribing medication for particular ailments. Chances are, if you are a female and visit a doctor with a problem related to your gender, the first thing most MDs will do is "pop you on the Pill", to coin a phrase. Although hailed as the biggest discovery for women this century, contraceptive-wise, the Pill is not every woman's answer. It certainly sparked the sexual revolution of the 60's, giving females an almost equal chance at sexual freedom as their male counterparts, and is still the most effective temporary contraception we know, yet many women are on the Pill or contemplating it, simply as a miracle cure for certain problems.

Common reasons other than protecting against unwanted pregnancy, which warrant taking the Pill include irregular periods, cramps, PMT, skin problems and basically anything which can be attributed to the imbalance of hormones during the body's natural cycle. Most women simply do not stop to consider the high dosage of hormones which they are administering to their bodies each day whilst on the Pill, and fail to recognise that the wonderful results achieved are simply disguising the underlying problem. The Pill creates an artificial cycle, and therefore is not a cure. Once no longer

taken, the initial problem will gradually return so perhaps it is not always the best, and is certainly not the only, solution.

Women have been around for thousands of years and the Pill for only the later part of this century, so, somehow our grandmothers and ancestors had to establish means of dealing with their problems in a natural way. Since the 90's has been hailed as the

Medical research and drugs have been a wonderful discovery and have saved countless lives, but often minor ailments can be relieved by natural means. The following "Women's Herbs" have been used throughout history for common female problems, and as they are completely safe, are certainly worth a try.

skin disorders, cleansing tonic.

Dead Nettle: Beneficial for reproductive organs, female complaints, skin disorders, relieves abdominal and menstrual pain.

Golden Rod: Diuretic, good emotional stress, internal bleeding, women's complaints.

Lady's Mantle: Reduces bleeding, period pain, Candida (thrush), good during childbirth.

Pennyroyal: Delayed menstruation, menstrual pain/cramps.

Yarrow: Most recognised women's herb. Diuretic, reproductive organs, bleeding, cramps, beneficial for all female complaints.

Foods which contain the naturally occurring hormone Oestrogen include liquorice, Sarsaparilla, carrots and beetroot. Evening Primrose Oil and Siberian Ginseng, available in capsule form and recognised by the medical profession, are also effective hormone regulators. The mentioned herbs are available from most health food stores as teas, which can be drunk 2 - 3 times a day. Until more research is conducted into the alleviation of common women's problems, females must realise that the Pill is not the only answer for every case. Using alternative medicine leaves you with the confident feeling that you are not disrupting your bodies' natural cycles in any way.

Sonja-Jade Tomas

Herbal cigarettes? No way!



"a natural, drug-free alternative"

decade for returning to nature, it is not surprising to find more people turning to alternative medicine and using orthodox methods as a final resort. Herbs and flowers have been renowned for their valuable medicinal properties for centuries and provide a natural, drug-free alternative which, in many cases, produces positive results.

Balm-Mint: Used to relieve cramps, menstrual pain and migraine.

Camomile: Cramps, anxiety, restlessness, stomach pain.

Cranesbill: Reduces excessive bleeding, strengthening effect on kidneys.

Crampbark: Very effective relief of cramps.

Dandelion: Alleviates eczema, acne and

MASCULINE UNIVERSITIES: A FEMINIST CRITIQUE

Adelaide University's most distinguishing characteristic, like the majority of universities and other social institutions in our society, must be its masculine nature. Its structure and the philosophical basis upon which knowledge is valued and relayed primarily reflect a set of gendered dichotomies in which the feminine is always placed at the bottom. Hierarchy, competition and merit are seen as both just and inevitable aspects of the system while worthwhile knowledge is restricted to the 'reasonable', the specialised and the 'objective'. Those at the top of the educational hierarchy, the academics, are the knowers, active, authoritative and in control; those at the bottom, students, are the 'feminine', passive, empty vessels waiting to be filled with 'the word' from above. Feminist critiques of the history of education have argued that universities have more to do with maintaining the status quo than with facilitating learning and have gone some way toward developing a model of education which challenges mainstream assumptions. Of central importance is the belief that knowledge should be empowering and engender a commitment to social change.

Educational policy making has been and continues to be dominated by men. Male has become the norm for a universalised and 'objective' human experience. Those groups whose experience has not matched the norm have been excluded historically from participating in established educational institutions, or, when they have been given access (after a long and hard struggle) they have been marginalised to low status roles. Universities are historically places where men prepare for positions of power in a male-centred society. The intellectual tradition is dominated by questions and 'truths' which not only reflect male concerns but both subtly and overtly substantiates the claim that men make and constitute history. This is despite the fact that women's experience has and is very different from men's. For example feminist historians have argued that the 'Dark Ages' were times of substantial female power relative to other historical epochs while both the Renaissance and the French Revolution, celebrated as liberating periods for men, saw decreases in women's freedom and equality. Women's experience, both past and present, is primarily a story of oppression and struggle against the norm of male supremacy. Feminist critiques of mainstream educational models have been informed by a woman-centred analysis of history.

The domination of one category of people by another relies upon a process of differentiation in which human worth is hierarchically explained. Stratification and hierarchy have become central organising principles of our dominant liberal society. Competition becomes a 'natural' outcome since only a few of the majority will be able to hold the highly valued positions at the top of the social structure. All of this is justified within the rhetoric of meritocracy in which 'equality of opportunity' is seen to compensate for the effects of race, class and sex. All entrants in the great race for education are deemed equal and unfettered by handicaps, the winners 'deserve' their victory on the basis of their 'intellectual

superiority' so that the 'failure' of the 'losers' is sanctioned. Adelaide University serves as a particularly vivid example of the outcome of this process: one of the most highly funded universities in the country its population, as a quick walk around campus will testify, is dominated by white, Anglo-Saxon, middle-class, school leavers.

There are plenty of women at university nowadays although this is a recent historical innovation and men are still disproportionately represented on decision making bodies and at the highest levels of academia. In the nineteenth century when women fought for education some of them argued that male educational models were unsuitable for women (indeed they seem

to challenge educational inequalities. A contribution to education by women which is unique will also however be the most fiercely resisted strategy feminists might take.

Feminist educational models have developed as part of the feminist task of reconceptualising and restructuring society in general, an immense and passionate learning experience in its own right. Because it is women who are most often classified as 'failures' feminists have been suspicious of systems of duality which support stratification, rejecting them on the grounds that they are unproductive, fictitious and divisive. There is also a great deal of overlap with research findings from the androgogical

process for them where new knowledge is understood and valued according to existing knowledge. Teaching practices which aim to elicit the sharing of personal experiences and which encourage an analytical understanding of these experiences, have exhibited a high degree of participation and learner satisfaction.

The traditional relationship between teacher and student is also undermined within the feminist or adult learning model. Since there is no ready-made and objective knowledge that is immune from testing and interpretation by subjective adult experience all those involved become both teachers and learners and the knowledge produced is very much a collective effort. Implicit in this emphasis on subjective experience in the learning process is the recognition that emotion plays an important part in learning and cannot be meaningfully separated from reason. It is not difficult to see how respecting adults as autonomous, self-directed learners could threaten the status of the 'expert' academic and their possession of an unquestioned stock of knowledge. This would also threaten a major form of educational stratification, that of hierarchising knowledges along a scale of values.

Pedagogical learning models (based on child learning patterns) assume that the learner is psychologically dependent and that the teacher knows best. The teacher's role is to exercise control and authority and to prescribe what 'ought' to be learned, how it will be learned and when it will be learned. But when this style of teaching is presented to adults it generates resentment and resistance because adults are not passive, dependent, empty vessels whose identities are pre-formed.

Furthermore adults demonstrate a readiness for learning that is not as evident in children. They are motivated by needs and desires, both practical and metaphysical, which are rooted in the personal roles and aspirations of their current lives. The present system is based on the assumption that knowledge is acquired and laid down in a pyramid of building blocks which correspond to the various levels of education. This is despite the fact that entry requirements into university do not reflect a logical progression of learning. In fact many students are told to forget everything they learned at secondary school because 'things are done differently at university'. The feminist curriculum understands that education must be responsive to the demands of students. For example there needs to be more emphasis on field-centred and work related knowledge than there is in the present system.

In essence the feminist approach to learning presented here argues that education should be a passionate and personally meaningful process where existing ways of understanding the world are challenged and reviewed from a stimulating array of perspectives. These perspectives must be informed by history and the subjective experience of the learner. Asking questions and being empowered to ask questions are integral to the process of instituting social change. In other words we need to learn how to learn. Then we need to make social change.



unsuitable for people), but it was also feared that female centred organisations would be 'ghettoised' and degraded by the dominant male culture. Unfortunately we have not escaped this fear. Women struggle to gain respect for their academic excellence, learning the male curriculum and suspecting the 'hidden agenda' but dreading 'failure'. Women are learning how to be masculine in order to succeed in male defined terms, while

sciences, that is, with studies of the adult as learner. Theories of androgogy have argued that mainstream adult educational practices are derived from teaching models based on the way children learn which has led to a neglect of the educational needs of adults.

One of the dualisms central to our educational system is that between knowledge gained through the experience of living and

men are required to suppress their feminine selves. We are forced into competition with each other and our commonalities are obscured. The emotional and intellectual well being of the female student is imperceptibly eroded as a consequence. Nor is it enough to simply slot a few women into the existing hierarchy. This may be an important part of the process toward emancipation, but let's not forget meanwhile our feminine heritage. But it is this unrewarded experience which has the greatest potential

knowledge gained within educational institutions. By blurring the distinction between these knowledge forms, and refusing to value one above the other, feminists learning models have avoided the need to classify some students as failures. Everyone has personal experience and everyone's personal experience is valid. This also recognises that adults entering university, for example, come with an established identity based on a rich background of experience and that learning is an interactive

By Wendy Bastalich

WOMEN'S SELF-DEFENCE

I've felt drawn towards self defence classes for years, I've lived with wimmin while they did classes and came home strong and glowing. This year, I'd decided to come down to the city and study. It felt important to be out as a lesbian, and to feel safe being visible I wanted self defence skills.

I had no idea what doing a class would bring up or of how deep the healing and growing would go. For me, it's meant walking/riding/waiting for buses on the streets at night and choosing to be confident and alert; not afraid or numb. It means increasingly valuing and following my intuition, finding answers to fear when alone in the house at night or when hassled on the streets.

In 1987, I had been an invalid for ten years; it's meant remembering that fragile, bedridden child with compassion, protected from reliving that experience through health and fitness today. It means overcoming the yearnings of those years; that I can't do things, that my body doesn't work like other people's and learning that I *can* and it *does*. It means muscles curving rich and warm where I never thought they could be.

Taking pride in my strong, capable body and owning it as me.

It's meant working through an oath of twenty years, that I would never sink to hit/inflict pain on another, and acknowledging that self defence is my right.

It means knowing that today, if necessary, I *can* hit back; that my physical vulnerability as a woman in Patriarchy lessens with each month of training.

It means breaking into cold sweats at role plays and learning to sink deep roots into the floor and stick it out and handle the nightmares afterwards. Finding glimpses of an "I Will" inside that I can clench my mind around and feel an electric strength surge into my body. It's a harnessing of rage and absolute determination and I think it'll be there if I ever really need it.

Being in spaces with men and knowing that they don't necessarily have physical power over me. I stand "bigger" and increasingly, startle and delight myself with a blunt, automatic, assertiveness.

It means when I do focus and centre in class feeling terrific and an enormous strength



and sense of myself as I know I can be.

It's meant de-sensitising myself to issues like rape and abuse and getting angry. And using that energy to join with other wimmin and get behind the college funding a women's Self Defence class and the student sexual harassment phone-in, etc.

It means feeling a deep respect for all the wimmin that choose to do self defence and for all the wimmin throughout the existence of Patriarchy who have resisted and fought back, in what ever ways. It means a vision of hoards of wimmin and children roaming

the streets, parklands, their homes at will, without fear, day or night. Old, young, black, white, in wheelchairs, prams or on foot, with complete power to say "No" at any time and in any situation.

For me, Wimmin's Self Defence is part of a journey towards wholeness and centre. It's one of the most valuable tools and challenges I've come across. With surety of ability to defend/protect myself comes freedom to be myself.

Jacinta

Women's Directory

Adelaide

Women's Services
Women's Electoral Lobby 232 2245
Women's Information Switchboard 223 1244

Legal/Discrimination
Commonwealth Ombudsperson 231 2861
State Ombudsperson 212 5721
Legal Services Commission 224 1222

Commonwealth Departments
Commonwealth Employment Service 231 9444
Department of Social Security 224 2211
Department of Employment, Education and Training 224 6111
AUSTUDY 224 6433

Health Services
AIDS Council of South Australia 223 6322
Child, Adolescent and Family Health Services 236 0444
Drug and Alcohol Related Problems 363 1802

Sexual Health Hotline 364 0444
Sexually Transmitted Diseases Services 226 6025
Acaciabark Women's Clinic 363 0740
Dale Street Women's Health 47 7033
Elizabeth Women's Community Centre 252 3711

Southern Women's Health and Community Centre 384 9777

Rape/Sexual Assault

Sexual and Domestic Violence Crisis Care Unit 232 3300

Adelaide Rape Crisis Centre 363 0233
Rape Enquiry Unit (Police) 218 1212
Sexual Assault Referral Centre 243 6836
Adelaide Children's Hospital 267 7000

Children's Services
Child Support Agency 326 7711

Aboriginal Services
Aboriginal Community Recreation and Health Services Centre 223 5988
Aboriginal Health Organisation 333 7300
Aboriginal Hostels 267 4222
Aboriginal Legal Rights Movement 211 8824

Aboriginal Accommodation 210 0211
Aboriginal Employment, Education and Training 224 6111

Migrant Services
Migrant Women's Emergency Support Service 46 9417

Ethnic Information Service 224 0577
Department of Immigration, Local Government and Ethnic Affairs 237 6666
Telephone Interpreter Service 213 1999
Ethnic Communities Council 212 6267
Migrant Resource Centre 212 1622
South Australia Ethnic Affairs Commission 224 0577

Accommodation
Para Districts Family Housing Service 287 0593
Bramwell House 79 7614
Southern Areas 382 0066

Hope Haven 344 6011
Irene 376 0515
Para Districts 268 7887
Women's Emergency Housing 267 4982

General
Murphy Sisters Bookshop 332 7508
Trades Hall 212 3155
Gay Line (7 pm - 10 pm) 232 0794

equal opportunity

The University of Adelaide
Equal Opportunity Office

The following is an updated list of sexual harassment contact officers and members of the Sexual Harassment Committee

Sexual Harassment Contact Officers

Ms Dinah Ayers, Dept of Architecture
Sister Dana Chadwick, Health Service
Ms Rosemary Christianson, Security Officer, Facilities and Security
Ms Susan Coldicutt, Dept of Architecture
Ms Amy Barrett, Women's Officer, Students' Association
Ms Denise Davey, Careers and Counselling
Mr Bruce Henderson, Education/Welfare Officer
Ms Sue Hine (Student Counsellor), Roseworthy Campus
Ms Vivien Hope, Overseas Student Adviser
Ms Gayle Hughes, Security Officer, Facilities and Security
Dr Carol Johnson, Dept of Politics
Ms Bronwen Jones, C/- Postgraduate Students' Association
Mr Oscar Jones, Waite Campus
Ms Megan Lewis, Roseworthy Campus
Ms Chris Miners, Barr Smith Library
Ms Sandie Powell, Dept of Dentistry
Mr Ron Roney, Facilities and Security
Ms Cath Russell, Education/Welfare Officer
Dr Eileen Scott, Waite Campus
Ms Ingrid Srubjan, C/- Registry
Ms Sue Suter, Waite Campus

Mr Peter Turnbull, Careers and Counselling
Ms Donna Scotson, Equal Opportunity Office

Sexual Harassment Committee Members

Mr Ken Fisher, Buildings Branch
Ms Kath McEvoy, Law School
Ms Ngaire Naffine, Law School (awaiting approval by Council)
Dr Kay Rollison, Equal Opportunity Office
Postgraduate Representative - to be advised
Misha Schubert - Undergraduate Representative

Are you being sexually harassed?
Contact Numbers:

Equal Opportunity Officer
Dr Kay Rollison 228 5962

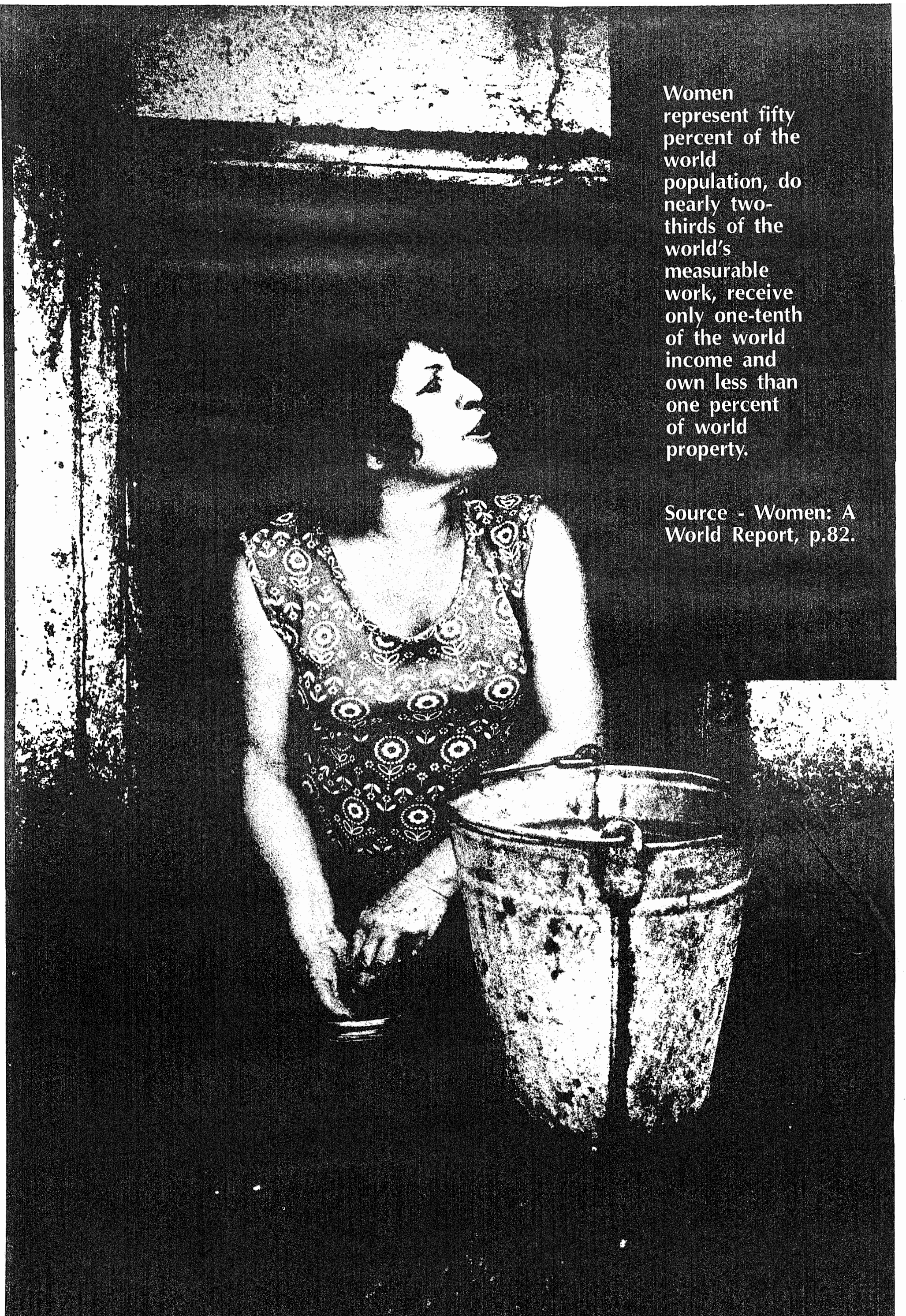
Women's Officer
Amy Barrett 228 5406

Education/Welfare Officers
Cath Russell 228 5915
Bruce Henderson 228 5430

Equal Opportunity Commission
226 5660

Rape Crisis Centre
Crisis 363 0233
Business 363 0262

Women's Information Switchboard
223 1244



Women represent fifty percent of the world population, do nearly two-thirds of the world's measurable work, receive only one-tenth of the world income and own less than one percent of world property.

Source - Women: A World Report, p.82.

MADONNA

Justify My Fantasy

Madonna as a post-modernist feminist icon?

Love her or hate her, Madonna is here to stay, as a major star of the '90s. Julianne Pearce goes crazy with a short post modern exploration of her favourite Madonna.

Julianne Pearce is a Post Graduate student in Women's Studies at Adelaide University. She works full-time as an Arts Administrator and is also a writer and artist.

Madonna Ciconne is a post modern pop star. Over her meteoric rise to fame she's been given many harsh labels by a media which has no comprehension of the level of complexity of this sophisticated, contemporary woman. But this is the beauty of Madonna; she is a multi-faceted personality, much smarter than the media who feel a need to define and categorise her. Madonna, in the style of a true post modernist, defies definition.

Over a career spanning ten years, Madonna has presented the public with many images, guises and styles. She continually explores ways to present herself and at the same time consciously investigates female sexuality and representation. Her various 'looks' presented through video clips such as *Like a Virgin*, *Material Girl* and *Like a Prayer* are indicative of someone who, in a controversial fashion, is attempting to present a role-model who is independent, strong and aware of her sexual power. "I may be dressing like a bimbo, but I'm in charge. I'm the one putting myself in those situations with men....And aren't I in charge of my life, doing the things I want to do....making my own decisions?"

In the earlier days of her career, her appeal was mainly to young teenage girls, who emulated her style in a rebellious flaunting of sexuality. For many of these young "wannabes", Madonna was a role model who proved that you could be strong-willed and sexy at the same time; "I like the way she handles herself, sort of take it or leave it. She's sexy, but she doesn't need men, really. She's kind of there by herself....it's really women's lib, not being afraid of what guys think."

Over the last few years however, Madonna has challenged the structures of her teenage appeal. Beginning with *Express Yourself*, she has moved away from an identification with teenagers into a more mature and complex exploration of identity and sexuality - culminating in the 1990 video clip for *Justify my Love*. This video clip is not only an important land mark in her career, but is also a work which challenges the concept of the video clip. Most of us are aware of

the predominant use of the female form as 'decoration' in the male dominated music industry. In the video clip for *Justify my Love*, Madonna addresses codes of exploitation, but in her inimitable style, confronts the way that women are portrayed in order to express her very own forthright opinions on sexuality.

As a post modern video clip, *Justify my Love* is a mine field. It contains integral elements of post modernism such as 'pastiche' and 'parody'. As 'pastiche', it mimics seedy black and white b-grade films of the 1960's, and once again the Marilyn Monroe short, blonde curly bob look is appropriated. As 'parody' however, Madonna moves on from *Material Girl*, with its references to coy 1950's censorship, to present a Marilyn image which goes beyond hints of sexuality to actually conveying (so-called) sexual perversities. And it is in its exploration of perversity, gender and fantasy that makes this piece post modernist extraordinaire.

The clip begins with her walking down a corridor in a dingy hotel (any dingy hotel, anywhere). She is in a trance-like state, tired and exhausted. As she stumbles down the passage way, we see glimpses of the patrons of the hotel - parodies of 1920's bohemian types, clad in black sex wear, ready for or performing sex acts. Madonna quickly manages to overcome her tiredness as she is absorbed by the sensual nature of the place. At the same time the music is building and in a reference to the sexual nature of her own song, she becomes aroused. We now enter her fantasy. She begins to caress herself, between her legs, and as she begins to simulate masturbation, a man walks down the corridor towards her. As he nears her she says to him "Justify my love", she asks for him to fulfill her desire; there is no reference to fulfilling his desire, Madonna knows what she wants and how to get it.

The action of the video then moves to a room within the hotel which is filled with all sorts of interesting and deviant characters. Each type of person in the room represents some sort of sexual 'perversity' - transvestitism, s&m, b&d, cross-dressing. As each person



Material Girl

enters the room they see Madonna on the bed writhing and having a hot time with her lover. As they watch her they become aroused themselves. Throughout all of this Madonna maintains control, she is so confident in her sexuality that she depicts how other people are turned on just by watching her. What is vital in this scene though is that Madonna claims fantasies, which are generally regarded as male, for herself. She directly addresses female desire and asks why women shouldn't have access to these sorts of fantasies and desires. She also celebrates sexual difference, by exposing what goes on behind 'closed doors'.

After the scene in the hotel, Madonna leaves as quickly as she entered, she has been fulfilled and does not need to prolong her visitation there. We see her lover, exhausted, stretched on a couch, reaching out to her in a pathetic gesture not to leave. But of course she does, and as she exits we realise that the whole scenario in the hotel room has been the enactment of her own masturbation fantasy begun in the corridor.

These people have existed only for her own entertainment, she has created them and can forget them as easily as she invented them. In a final gesture, with as much bravado as the clip itself, Madonna parodies herself and her own desire by laughing as she walks away from the hotel room. As much as she is serious about sex, she can laugh about it and laugh at herself.

Justify My Love is a highly erotic and sensual video clip, worth watching many times. Not only for the enjoyment of watching Madonna's athletic body, but also as a post-modernist artwork from an intelligent and important artist.

Notes:

1. Madonna quoted in 'Madonna', Cantillon, J.P. & Sheila M. *Madonna: Into the Nineties*, Jim Kohls (publisher)

2. Young fan quoted in 'Touched for the very first time', Mitchell, G. *ibid.*

gender, lies and videotape.

Hollywood is still obsessed with pretty, vulnerable women, despite the supposedly radical changes in our conception of the feminine. Kate Juttner reports on the arena of the male gaze that is mainstream cinema.

Why is it, in these days of feminist thought and enlightenment, that the portrayal of women in cinema is so much more retrograde than in other media? Attitudes in literature and popular culture recognize that the past stereotypical images of women should be rejected. Why, then, does film continue to present women as repressed, submissive objects of male desire, being given lesser roles, a substantially reduced pay rate, and accepting that their names will generally appear in smaller print on the playbill? With the wave of critical feminist thought in the 70s, that challenged the traditional role of women, it should have followed that the film industry would at least adopt the less radical of the views. Instead, Bo Derek seductively flaunted herself in *10*, and Jane Fonda sported compromising outfits in *Barbarella*, that she later came to regret.

In the 90s, with decades of established feminist consciousness behind us, you might expect that the attitudes of film makers had changed, and the audiences grown more aware and discriminating. Ideally, directors and producers should now refuse to restrict their views, and audiences should refuse to buy such unreal and stereotypical



Why then, does film continue to present women as repressed, submissive objects of male desire, being given lesser roles, a substantially reduced pay rate, and accepting that their names will generally appear in smaller print on the playbill?

representations. Unfortunately, things haven't changed much. Male and female film goes alike continue to accept and enjoy the powerful images they are fed, without questioning the authenticity or soundness of the portrayals. In turn, film makers realize that they have created a successful market which is too financially viable to alter.

The major reason why film fails to adopt the progressive ideas apparent in literature and popular thought revolves very much around the dominant position males do hold in the film industry. The majority of directors and producers are male, which inevitably leads to an overriding male view of how they think women should be presented. In comparison, women have an undeniably secondary position. Unsurprisingly, then, mainstream film fails to embody anything but the most conservative, tradition of male

attitudes.

While the genre of film may change, from serious drama, to romance, to social satire, the portrayal of women in each remains fairly uniform. To please the uncritical expectations of the audience and thus attract the all-powerful dollar, there are certain strictures to be conformed to, and most directors don't deviate from them. For women, these confines are all the more pronounced than those imposed on men. Male actors are allowed far greater scope in their roles, and needn't necessarily be the epitome of the perfect, handsome man to ensure the success of a film. Just look at Billy Crystal, playing Harry in *When Harry met Sally*. In comparison, Sally (Meg Ryan) is beautiful, blonde-haired and feminine, with just enough assertiveness to raise her from the levels of boring insignificance.

Indeed, there is a universal vision among mainstream movie makers of what is socially beautiful and desirable. Look at the Goldie Hawns, Dolly Partons, Julia Roberts and even Meryl Streeps...

The Bonfire of the Vanities is the latest film I've seen. As I approached the Academy on the Monday of the public holiday, the names of both Tom Hanks and Bruce Willis were on display, yet Melanie Griffith's was sadly lacking. It was a different story with the promotional poster. Here, Griffith has a valuable marketing role, standing voluptuously between her two co-actors for the potential audience to admire, desire and pay to see. *The Bonfire of the Vanities* is a satire on social values, meaning that Griffith's portrayal of the stupid, simpering sex-object is all the more exaggerated. However, scenes of Melanie Griffith's large, gold-ensconced breasts must have been shot for the undisguised motive of exciting the virile young males in the audience.

Metropolitan, Whit Stillman's contrasting view of the same New York pictured in *The Bonfire of the Vanities*, again follows the established film view. While none of his characters are especially endearing, his group of women are either wimpy, submissive creatures, or pouting 'bad girls'. Their lives are presented as a maze of gossip, shopping visits and superficiality, which Stillman does to emphasize his satiric view, yet they still epitomize the traditional view of femininity by wearing pretty ball gowns or revealing cocktail dresses. Arguably, these two films may be excused for their presentations of women because of their greater aims of social criticism.

The portrayal of women in romantic films are unquestioningly the most stereotypical. The run of distinctly soppy, schmaltzy, manipulative films, like *Beaches*, *Steel Magnolias* and *Pretty Woman* are meant to give insights into a female consciousness that is meant to be identifiable to all women alike. How ironic that they are made by men, whose vision is so limited. The plots are all the same, and immediately familiar. Beautiful women grow up, fall in love, get married, have traumas, throw their hands around, are as weak as water, and cry a lot. The worrying thing about romantic films is that not only are the female characters distorted from real life, but the director manipulates the audience into relating to, and suffering with them, as if these were true to life representations.

Presumed Innocent received favourable criticism and respect. The film is a clever celebration of misogyny, in that it quietly enforces its anti-female views on an unsuspecting audience. The two female characters, Harrison Ford's wife, and then, his partner (played by female perfection itself, Greta Sacchi) are both presented in



Melanie Griffith has a valuable marketing role, standing voluptuously between her two co-actors for the potential audience to admire, desire and pay to see. ...scenes of Melanie Griffith's large, gold-ensconced breasts must have been shot for the undisguised motive of exciting the young males in the audience.

an unflattering way. Sacchi is domineering, and out for success at any cost, so that when she is murdered the attitude voiced is that she was "Bad News." Basically, she was too pushy for her own good and deserved to die. The wife (whose name I've forgotten) is also condemned and cast as an unforgivable woman in killing her husband's partner and lover in jealousy. Women just can't win.

The final question is whether there have been any films of a feminist nature to be released in mainstream theatres. Fay Weldon's *Life and Loves of a She-Devil* was absolutely torn apart by a Hollywood director, so that very little feminist comment remained. *Henry and June* portrayed Anais Nin as a woman who was sexually assertive, with the ability to dominate men. However, she is presented, for the most part, with disapproval, as a selfish, self-motivated woman, who is trying to satisfy her own sexual needs. Why is a female who attempts to do this frowned

upon, while countless numbers of men are allowed to sleep around. At its most obvious, take James Bond, for example....

Cinema has now been around for almost a hundred years, yet it has failed to respond to changing political and social movements as it should have. Its exclusion of feminist views has been no exception. The fact that males dominate the film industry and impose their values upon their films means that female consciousness is further repressed.

Representations of women as beautiful, vacuous clothes-horses have been done to death, and are out of touch with the views prevalent in society.

Kate Juttner

Someone to someone



Mrs Johnson
was depressed.



So she stood
on her head



and all her
depressed bits
fell out
onto the floor

The music spills out from the stereo; some guy is singing about love and 'ooh baby'. He is shouting, screaming the words, through a backdrop of wailing guitars. I go outside into the warm night. There are people everywhere, strewn all over the front lawn, in small groups - laughing, talking, drinking, smoking, toking - what we call socializing I suppose, having a good time - this is a party after all. Down the path and through the gate there are more bodies and the people just keep coming. Cars search for a park along the crowded street and pedestrians, with bottles and bongs under arms, stroll into the house. Looks like it's going to be a big night, everybody has heard about the party and everybody has brought everybody else.

I'm walking through the house now - floating - my steps so light as I move from room to room, not missing a face, not missing a detail. They can't see me, but I can see them. I'm laughing - it really is funny. People really are funny. I can see through them all; I am the proverbial fly on the wall. He wants her - she kinda likes him - She is ready to throw her beer in his face - He meanwhile would really like to meet her - They have been together for a long time - They won't be together much longer - He is just hanging out for a good fuck - She however, wants to meet the man of her dreams - They all are trying so hard to enjoy and be cool.

The night continues. More people arrive but others leave and many now are red-eyed and smiling. I'm talking to someone I know, and he is saying things like "Great band, eh?"; "Did ya read that shit in *On Dit*?"; "Going to the Austral tomorrow night?"; And I am saying things like: "Yes"; "NO"; "Maybe". I

look over and see two people sitting, facing one another - one is leaning forward on the chair, the other is listening intently with their head half turned. They do not notice anybody except themselves. I look over and see two people in each other's arms. They are gazing lovingly into each other's eyes, they too see nobody but themselves. I laugh and think, "to one another they are something".

The band begins to play. They are loud and thrashy and the living room soon fills with sweaty bodies. I get caught in amongst the throng. My body moves to the beat and I forget for a while where and who I am. "Music to make love to", the singer says - and laughter, cheers and whistles are heard. The songs keep coming - the people don't tire. The clock keeps ticking - it is near three am.

I move out into the kitchen and find a guy there giving a lecture to the five people assembled, about cleanliness and respect for other people's property. They remain sitting there, ignoring his words and eating handfuls

of Nutri-grain out of the pocket. One guy rises saying: "Isn't there anything better here to eat than stale cereal?" and proceeds to search through the fridge and cupboards. The lecturer finishes his speech and then begins another. I can't understand what the hell he is going on about but he seems pretty concerned about something because his face is turning blue. He does not see me though; nobody does. I leave the room. Later I see him running around the house with a dust pan and broom, sweeping here there and everywhere and collecting empty bottles and placing them in carefully constructed piles. "He is trying too hard", I think.

I climb up the stairs and look down. I see heads - many and many more. "If I just slip off the edge and let myself fall, the many heads would look up and their eyes would catch me flying through the air to land and rest down below", I say, but no-one hears. I smile and lean a little bit further over the edge. "Hey man here ya are!" I hear a voice. An arm reaches around and it is you. "I

thought you were never coming", I say. My vision is blurred but I can just make out your smiling face. You hold me tight, saying how you have missed me and asking what I have been doing all night without you. I smile and say, "Nothing really". You are still talking to me but I am no longer listening. I begin to feel weak. My smile disappears, I turn and stagger towards the bathroom. You follow, asking what is wrong, and I spill out words. "I was nobody before you came, I could be anyone, but now I am someone - you are making me be someone. "I try to explain, but you don't understand. You are shaking me now, screaming words I can't hear and when I don't reply, you shake me even more. "When I am with you I have to be - when I am alone I can choose not to be. "My words, even to me, sound strange, I try to explain, but you don't understand. "Bloody women", you say, releasing me from your grasp and walking away.

I fall to the ground - without your arms to support me I can not stand on my own two feet. But I do not wish to stand. Funny I think, people are so funny. The music still plays, the people still surround and the couple in the corner are still wrapped in themselves. I laugh and think, "To one another they are someone". I, meanwhile, am sitting here in this corner all alone. I am someone because I choose to be. I am someone to no-one but myself. But at the moment I choose also not to be; not the girl who lives here - not a sister - not a daughter - and not your girlfriend. I am just me, at a party, drinking a beer, and that is all I want to be at the moment.

Jodie Benveniste

Death

The day I shot myself was a calm, slow cold day, where time seemed to stand still, waiting for the end to take place. The past was a blur of bitterness, incomprehensible unhappiness, dissatisfaction and hurt. The present was a mist of unchanged emotions, of tedious practicalities and ritual. It seemed as though I would go unnoticed, that life would continue without me, and people would have a happier existence without the negative thoughts I burdened upon them.

The gunshot was loud, muffled, yet unheard, and the pain I had anticipated was not sharp but numb and quick, like a heavy blow to the face.

Death is not frightening, just an escape from the feeling of guilt, loneliness, anguish and rejection - an end to the incredible pain that life causes to particular unfortunate individuals like me.

Anonymous



Women's Lib Motto

A young couple, just married, were in their honeymoon suite on their wedding night.

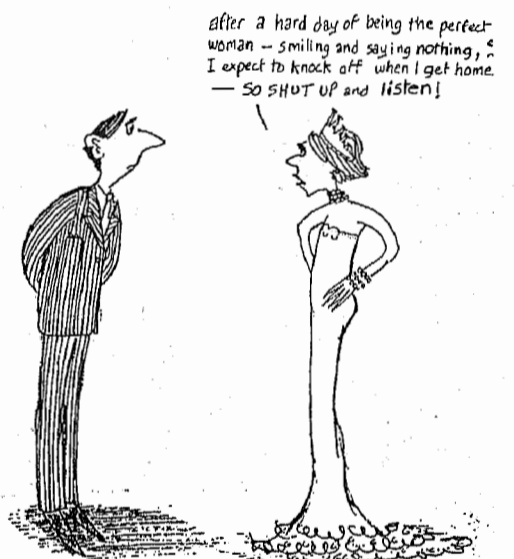
As they undressed for bed, the husband, who was a big, burly bruiser, tossed his pants to his bride and said: "Here, put these on." She put them on and the waist was twice the size of her body, "I can't wear your pants," she said.

"That's right!" said the husband, "and don't forget it. I'm the man who wears the pants in this family!"

With that, she flipped him over her panties and said; "Try these on." He tried them on and found he could only get them on as far as his kneecap.

"Hell," he said, "I can't get into your pants!"

"That's right," she said, "and that's the way it going to be until your goddam attitude changes!"



Remembering

I sit on a bus and watch the old women fumble through their handbags for their tickets, before remembering they have not yet bought one. Their faces, crinkled like crêpe paper, crumple into a frown, or a smile of pale pink lipstick failing to conceal thinly stretched lips. I look beyond the white permed hair and tired faded eyes, back to a time when these women were young and pretty. In my effort to recapture a long gone past, I have visions of smiling girls with gently waved hair, dressed in smart crêpe frocks, dainty gloved hands clutching at a hat, caught by a passing breeze. The image carries my thoughts to dancing couples, fox-trotting to war-time tunes and teary-eyed girls waving brave farewells to their sweethearts dazzled by a glory which turned out to be hell.

Life reminds me of the sun, it shines the brightest soon after rising, but even when it's light has faded, there is always a glimpse of the glory it radiated before time progressed. I turn my attention to my own generation, one which is in its prime, revelling in its

own unique culture and borrowing a little from the sixties. It is one which seems to be brimming with life and promise and extended perception. It is filled with colour and extended perception. It is filled with colour and a sensual vibrancy reflective of psychedelic mind-expansion. No longer do we travel to the seaside, instead, we take trips to Utopia. We have all the energy we need and have succeeded in blurring the boundaries between fantasy and reality.

Like daisies, bright and vibrant, and full of life, we only have such a short time in which to express ourselves before fading and taking our place amongst contemporary and conformative society.

I see the old women again and realise how temporary beauty and youth is. I feel a strong urgent impulse which reminds me not to waste any of my precious youth or to let it be restricted by others who risk hiding the real me. I wonder if, one day,

we too shall wear beads, sensible underwear and forget where we left our handkerchiefs. I have no doubt our destiny is the same though through our experiences, we may withdraw from the society encasing us.

The elderly lady I have been studying, looks up at me and I see a glimmer of reminiscence in her faded blue eyes as she remembers a faint scent of old-fashioned lavender. I smile at her and step off the bus.

Sonja Jade



Through these eyes...

Window Gaze

I often look out of this window and wonder. As the day leaves me alone again, I wonder. "I'm not very good at being alone," she says. I sigh.

"Are you waiting for your 'knight in shining armour'," he asks.

"Maybe."

Maybe I'm just scared.

Music to My Ears

The phone is not ringing. I sit here alone and pretend not to wait for his call. The house feels so empty, so I walk outside and into a sun-dazed afternoon. The sounds of spring surround, but do not comfort me, so I drown them out with the stereo's noise. John Lee Hooker tells me that 'the Blues heal', and I smile because I would like to believe him. The sweet guitar sounds rock me.

A Successful Man

"You think I'm being stupid, don't you?" I had to ask. He who had been in too similar a situation as I now found myself in must know something. I reasoned.

He paused then replied carefully.

"Let's just say you're setting yourself up for a big fall."

This I already knew.

"You did the same though, did you not?" He nodded.

"And it was obviously worth the risk?"

"Of course," was the reticent reply.

I understood.

He had taken the risk and luckily succeeded. My success was not ensured.

I would be, as he rightfully said, setting myself up for a big fall.

A Wise Man

He said:

No one is ever in control. They may think they are in control, but they are not. There are too many other variables involved; too many other people thinking they are in control, involved.

Words To Me

I like being alone.

Well, I always did not mind being alone.

Being alone meant I could discover myself.

Now, however, I think that perhaps I know myself, so maybe I don't want to be alone anymore.

A Free Feeling

It is summer now. The nights we go out.

I feel warm and alive as we drive along the street with the windows down and someone singing on the radio:

"What did I do to deserve this baby?"

"What did I do to you?"

A band is playing at the Austral. We go

there and dance and drink and laugh and talk and smile a lot. Although he is far away in an unknown foreign land, I do not mind. The air is warm, the night is black, and he will return. Until then, I smile and laugh and dance and drink and feel strong - very strong.

Words on Paper

I write him a letter. This is my seventh. Perhaps this one I will send.

To Want: To Wait

The coffee shop is busy. We are sitting sipping cappuccinos.

"You're not waiting for him, are you?" she asks.

"No, of course not."

I take a sip of my coffee.

"Because you know about her, don't you?" she continues.

"Yes, of course," I state abruptly.

I take another sip of my coffee and state silently out of the window.

One Starry Night

I remember the night we were together. The city lights were shining through the open window. I held the candle. Its flickering flame illuminated the open page and I watched as he read ever so carefully, ever so thoughtfully, my words.

It's No Mystery, Baby

I go out with a man who is tall, muscular and who has a smile that says 'hey baby'. We met at a party a week ago. We argued the entire evening, now he wants to see me again. I say yes because I have nothing to lose and because he flatters me slightly. We see a movie, have coffee and talk. He likes me. He seem me as a challenge. I see him as arrogant and opinionated but also rather interesting. But he is not a challenge. He is too easy. There is no mystery in this man. He will not do.

Time: An abstract concept

The clock is ticking. The clock is ticking very loudly. I stare silently at the turning second hand, mesmerised by its constant rhythmic movement. I feel the power it possesses. "Time will tell all, Time will reveal all," I whisper to myself.

Another Starry Night

I remember the night we were together. I remember driving home at three in the morning, the window down, the warm breeze caressing my face, and thinking of him. Thinking of him and knowing that I should have stayed sleeping there beside him, on that narrow, single bed with his arms wrapped around me.

Cold, Distant Words

In the postbox I find a single letter.

It is from him.

"Don't expect anything from me," he writes.

"I hope you find someone who you can be happy with," he adds.

Fuck you. I don't need anyone. I don't want anyone.

His Return

The sun is shining less now. It is near the end of summer. With the cooler breeze comes his return. I see him for the first time in three months and I shake. He looks as good as I remember him. Those dark and soulful, yet penetrating eyes watch me thoughtfully. I look the other way. I tell him, 'It's a pity'. He asks, 'What, why?' I answer, 'That you fell in love with her.' He does not reply.

The silence feels heavy, weighting down my steps as I turn and walk out of the room.

Alone Again

I am alone in my room now. I feel so weak and so alone.

"Convince me," I said to him. "Convince me you love her."

He could not. Now I must do the convincing myself.

My reflection stares out at me, asking questions, wanting answers. I have none.

"Why?" I scream. Or more importantly, "Why not?"

I fell cheated. I feel angry because I know it was I who cheated myself.

'Go away - I never want to see you again,' I say. But I can't help but see him. I stare at him when he is not looking and I wonder how I could have been so optimistic? On what basis? - Things he did? Things he said?

Things he did and said? No!

I have to look the other way. I realise why. It's those eyes. Those deep, dark penetrating eyes, which made me drown in my own reflection of him.

I cry out, but to no avail. He is far, he can not hear, he does not know what I know.

The tears I cry are sad and sweet - but they are for me. Not for him - only for me.

I am alone - yes. He will not be the one - yes.

I seize this dark reality and wrap it around my heart. It may be cold and harsh, but it is solid, something clear, something real, something he can't control.

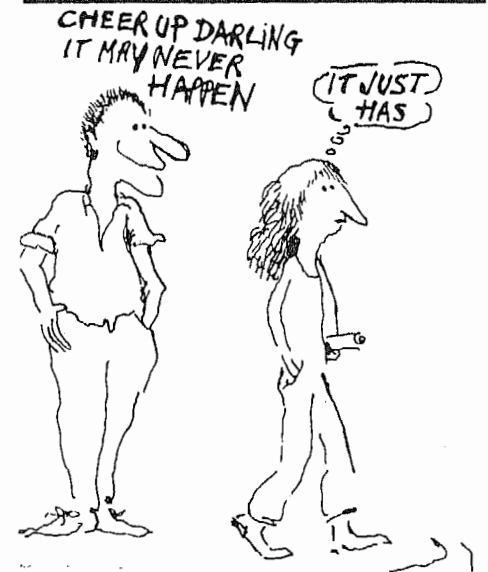
"I'm not very good at being alone," I remember her saying. I smile slightly and shake my head.

"I am not like that," I say. "I am different, I am strong."

And it's this strength, this inane sense of strength which consumes me, propelling me forward.

Rachael Tamise

Strangers



I often think I live with two strangers, yet both have my blood. Neither hold my values, neither take my point of view. It doesn't matter when or in which situation. I can never appear right to them. They back each other up. Two are stronger than one. I back down. I still believe in what I am, that I am not wrong. But sometimes I give into myself. They force me to think I am not worth as much. They push me down and walk all over the things that, in my mind, are of importance. They say, "drugs are good", "a degree is a symbol of conformity", "study is self-oppression". They argue, "you should always say and do what you want". But they don't let me.

They close me out of their lives. They do things together, share friends, share pipes, drink out of the carton, play darts, fill the house with loud, heavy music, rowdy sexist talk, and thickly, sweet smoke. Then they turn and say, "our friends think you're strange", "you should loosen up", and "your problem is ...", without looking at themselves, and questioning their own behaviour. They ask me why I don't bring friends home, and I feel it too futile to answer, to fight against the crushing barrier of male-righteousness. But my surrender is not complete. I feel tight inside, like my worth is being squashed, and my self-image and confidence suffers with my soul. But I am successful, and I don't need to prove that to anyone. And no one can take my success away from me. Sometimes I wonder what it would be like to have brothers as companions, two separate minds who encourage and admire me, who I can be with without needing to compete in order to breathe. Sometimes I wonder what would happen if the drugs, the harsh words, the music, the physical strength, and the constant need to be better dissolved and unmasked their true selves. I don't think we would be strangers anymore.

FOR EVERY WOMAN

For every woman who is tired of acting weak
When she knows she is strong
There is a man who is tired of appearing strong
when he feels vulnerable.

For every woman who is tired of acting dumb
There is a man who is burdened
With the constant expectation of knowing everything.

For every woman who is tired of being called
"an emotional female"
There is a man who is denied the right to weep
and to be gentle.

For every woman who is called unfeminine when she
competes
There is a man for whom competition is the only way
to prove his masculinity.

For every woman who is tired of being a sex object
There is a man who must worry about his potency.

For every woman who feels "tied down" by her children
There is a man who is denied the full pleasures
of shared parenthood.

For every woman who is denied meaningful employment
or equal pay
There is a man who must bear full financial
responsibility for another human being.

For every woman who was not taught the intricacies
of an automobile,
There is a man who was not taught
the satisfaction of cooking.

For every woman who takes a step towards her own
liberation,
There is a man who finds the way to freedom
has been made a little easier.

Anonymous



YOU'RE LYING

When you joke about rape and wife bashing and sexual harassment ...
 When you tell me I can't take a joke because I object to being pawed at and propositioned and humiliated ...
 When you ignore me and imply I don't count because you can say 'he' and 'his' and tell me everyone knows you mean me (she - her - who?) ...
 When you touch and harass me, and invade my space, and do it unthinkingly, because you are a man and I'm just a woman, and say that if I get pregnant it's my problem but I can't have an abortion ...
 When you stare and sneer and leer and whistle, and I can only turn and walk away, too scared to answer back ...
 When you tell me I'm asking for rape if I wear certain clothes and go certain places, that I must live in fear because I'm a woman ...
 When you mock my views and ignore what I say because I call myself a feminist and 'feminists are all bitch radicals who want to rule the world' ...

When you treat me badly or scornfully or differently, when you patronise and insult me, and abuse my sisters ...
 When you do these things and then tell me our society is equal and all is just in today's world ...
 ... and that you're not really sexist at all ...
 You're lying.
 L. Buchanan

LESBIANS

Fun Loving Laughter Friendship
 Joy Exploring Freedom
 Adventure Sisters Dancing Caring
 Gentle Loud Soft Flowing
 Feeling Anger Tears Hugs Skin
 Women Wimmin Womoon Sexual
 Passionate
 Alive eyesshining love loving lovers
 lovely
 Wimmin together beautiful
 embracing
 sharing our womin selves
 hearts singing shinging loving
 lesbians
 Jacinta

FOR MY FRIENDS

Just a comforting, uninterested gaze
 from their silver-crinkly head
 - no stares of condemnation
 or even encouragement.
 Dear little starry eyes
 pink, brown and whitish yellow
 all named after the days of the week.
 Amanda Schultz

(STILL THINKING) OF ENGLAND

Breaking the familiar classroom scene,
 My bemused students zero in on me, question
 My uncharacteristic expression. Total distraction.
 I see the scene played out yet again,
 Detached from my role, like an emotion.
 The hopeless romantic rises from his work:
 He has but one focus, sound is gone now.
 Stopped in his tracks, his attention grabbed
 By a beaming expectant, radiant at the door -
 A surprise visitor, alone but for a three year drumroll,
 Quietened by the shock value, the long absence.
 The action bifurcates according to my current mood,
 Gaiety scripts a joyous reunion in overflow,
 But moodiness prescribes no more reaction
 Than downcast eyes and sinking knees -
 The product of unanswered letters, curtailed STD,
 And the ever burgeoning, continual deflation.
 One too many failed hopes, vain dreams
 To permit that carousel hug, that screen kiss.
 The poor, rejected heroine senses my reluctance:
 A tear, a foundation of realisation. Grief cascades.
 Her own frail joy wilted by the unfairness
 Of a brutally widening gulf, just then, only metres across.
 The image of her recedes into a haze of insignificance,
 Her memory archived, its pain hacked out whole,
 As with a vine too enthusiastically or savagely pruned,
 Or a fringe trimmed until the scalp is left unprotected.
 One too many after all.

Roxette Tabedaw

GATES OF STEEL

To the slow rider on a dark train,
 hear me!
 I got no fear, I tempt you!
 Got to live while it lasts,
 for youth and beauty in
 time's dark halls are swallowed.
 I sweat and dance and fly and still
 you don't come.
 You can't touch me, as you crawl
 along
 steely corridors,
 Warm and black and bloodred,
 because I don't care if you strick.
 You feed on life but
 Death
 at any moment is part of the fun.
 Steel wheels in motion,
 pulsating rhythm of the road
 send us headlong into an orgasmic
 rush
 of oblivion.
 Eyes cannot part with that glowing
 horizon,
 Beyond which nothing exists, or ever
 has.
 Liz Newnham

THE SELF

Although our paths are not always
 self-chosen,
 Within ourselves an intrinsic sense of
 self remains,
 Which, untouched by all uncertainties
 and rules that govern,
 Serves to make our presence less
 mundane.

For, against the usual flow of marching
 souls,
 Lies the inner need to stop and float
 backstream,
 And though the others strive ahead to
 meet their goals,
 Where we go, they have never really
 been.

Alison Barton

A Friend
 Believes in the Spirit
 Encourages the discovery
 Banishes the loneliness
 Understands the confusion
 Forgives the mistakes
 Shares the joy
 Expands the mind
 Feels the ecstasy
 Frees the soul.

dedicated to Cass
 friends forever.

Alone

Sometimes when the things around me,
 seem complex, overwhelming, too close
 and
 tightening,
 So that the real me has to fight to
 survive,
 I like to think of quieter things - of
 things less
 frightening.

Alone, removed from stress and noises,
 I may think of times when loneliness
 extends,
 to two,
 For being lonely is a peaceful tone of
 voices,
 Calmly echoing the trance of me and you.

Alison Barton

THE NURTURER

Immortality I can achieve
 I shed the blood of betrayal
 I hold the key to life
 the pain of existence.

The price for such a gift
 may be high.
 The physical pain,
 the mental bashing
 that one receives each month.

It is not to be ashamed of
 this letting of blood,
 for with each drop
 I align with the moon
 and the power returns.

I am the nurturer
 of the seed,
 the giver of life.
 I am the strength which makes man
 grow.

I am a woman
 who will be proud of her qualities.
 I am proud to be a woman,
 to have breaks, to bleed, to bear
 children.
 For this makes me powerful.
 It does not make one unequal.

Holly Johnston

WARGAMES

They sit in their citadels,
 removed from reality.
 Playing the game,
 moving the pieces,
 assuming the power of the Gods

Tasty American Fare- Yum!

Whether you cringe or have spasms of delight upon entering the Bourbon Street Diner (advertised as "Adelaide's Only American Diner") at 68 Hindley Street really depends on whether you loathe or love America and/or American memorabilia. However, first opinions soon become irrelevant as the food here really is very good.

The Bourbon Street Diner (hereafter shortened to B.S.D.) is essentially styled after the traditional American hamburger joint. You can swing on a stool at the counter, relax in a booth or sit at a table and feast on traditional American fare. The atmosphere is casual and friendly, as are the staff and ages seem to range from 14 to 28 years. B.S.D. is also unashamedly gimmicky and slightly overdone. Half a Chevrolet decorates one wall while American baseball pennants and other such memorabilia plasters every other available surface. American terminology abounds with ketchup, fries, root beer et al but as this is the general idea behind the B.S.D., it all seems to fit quite well.

I had heard that Americans don't eat to live, they live to eat, and the B.S.D. definitely backs this up with a huge, varied menu and large meals. Thankfully, the staff are helpful with suggestions and the menu has descriptions of the various dishes. So, what really is American food? Naturally, the B.S.D. offers much of the commercialised American fare such as hamburgers (ranging

in price from \$5.50 to \$9.00) hot dogs (\$6), spare ribs (\$7.50 - \$12.00), onion rings and traditional steaks.

For the more adventurous, however, the B.S.D. also has a large range. For starters, there is an extensive range of appetisers, including tasty, spicy numbers like Buffalo Wings (\$6.00) and various Nachos dishes. Also, more bland but delicious offerings, such as Potato Skins (\$5.00). For the main course, we steered away from the traditional and commercialised and were definitely rewarded. The Tex-Mex and Cajun dishes are delicious and authentic. Try the Hacienda Mijas (\$11.00), marinated steak with sautéed wine, onions, olives, tomatoes, peppers, etc. or the Cajun Backwoods Gumbo (\$14.00).

There are also various specials, vegetarian meals on request, a \$25.00 hamburger (your name going on the B.S.D. "Hamburger Hall of Fame", if you consume the lot) and a 15% student discount on main meals. Desserts are heavily icecream-based in the American tradition, the favourite here being the Coney Island Hot Fudge Delight (\$5.00). A word of warning - to attempt a meal like this, you'd want to be starving. The dishes are large and filling and the best thing to wash it down with is an American beer (\$4.00), the B.S.D. being the first to import Budweiser to Adelaide when it opened, 4 years ago. There are also various Australian beers, 101 soda flavours (lime apparently being the All-American choice), cherry coke (yuk!), root beer and Premium Kentucky



Yankee Doodle Dandy

Bourbons, if that's what you like.

The B.S.D. is open every day from 11 am till at least midnight, staying open later on weekends when the restaurant is definitely the busiest. Customers are positively encouraged to stay for as long as they like, which makes a nice change from many

restaurants, these days, and the B.S.D. has a range of snacks and sandwiches (\$6.00) - still in the American vein, for those who want a light meal. Overall, though, the food at the B.S.D. (nor for that matter, the decor) is not for the faint-hearted!

Rachel Frattini

Accurate, Incisive and Intelligent

AWAKENINGS Published by Penguin

On Indonesia's Buru Island prison all reading materials with the exception of a few religious texts were banned. There's an often told story in Indonesia about a prisoner on Buru Island who, while working on the fields, found an old piece of newspaper. As it had been used to carry nails, the newspaper was torn and unreadable yet when the guards found him with it they removed him from the cell block. Three days later his body was found in a nearby river, his hands bound behind his back.

That Pramoedya Ananta Toer composed *Awakenings* while imprisoned at Buru Island serves only to make his novel all the more remarkable. Combining *This Earth of Mankind* and *Child of All Nations*, the first two novels of a quartet, *Awakenings* traces the growing nationalism of the Indonesian people, and their struggle to come to terms with the liberating aspects of a rapidly growing capitalist economy on the one hand, and the repressive nature of the colonial state on the other.

In the centre of all this conflict is the narrator, Minke, a native Javanese whose Dutch biased education, while indoctrinating

him with the the "wonders of the west", has completely ignored Indonesia. Gradually, through the influence of another "teacher", a charismatic Indonesian concubine, Minke comes to realise the inadequacies of his western education, and embarks upon a search to determine his Indonesian identity. Through his encounters with a kaleidoscope of richly varied characters including a one legged French painter, a corrupt Chinese businessman and most importantly, an Indonesian peasant, Minke comes to understand the plight of his country under a ruthless colonial regime.

The appeal of the novel lies in the fact that apart from being a bitter denunciation of colonial rule, it also provides an accurate historical record of the colonial Dutch East Indies and the political, social and cultural divisions which occurred within it.

Awakenings has been banned in Indonesia on the premise that it contains "surreptitious Marxist-Leninist leanings". The claim is that because the author's literary dexterity makes it impossible to actually identify passages in which the above is evident. Needless to say, imposing the ban is ridiculous and serves only to deprive Indonesians of an accurate, incisive and intelligent account of their history.

Vanessa Almeida



FALAFEL

They were hungry. In fact, they were bloody starving. The intrepid Elle Dit team returned to their ancient hunter-gatherer roles and went in search of the definitive falafel.

Falafel - IT'S A PHALLICY

The story for girls who like a feed

Falafel - it's something of a religion for many. And why not? There is nothing more satisfying than a nice big falafel roll and a drop of whatever takes your fancy. In search of the ultimate Middle Eastern masterpiece, six intrepid gastronomes set out. Committed to eating as much falafel as was humanly possible, we awarded points for taste, texture, aroma, and general oomph.

Rundle Street Vegetarian Restaurant

Our first pilgrimage took place at the Rundle Street Vegetarian Restaurant upstairs from B#Sharp. Naturally at the top of the menu was the green stuff itself at a reasonable \$3.20.

Despite the promising atmosphere - woody, new age, very tasteful pinky walls, reaction to the falafel was mixed. Style points were lost in a big way due to the gladwrap - this results in a soggy bottom, which is of course a big NO NO.

Amy: Smells like socks.

Sam: Eat it, don't smell it. It has the aroma of mouldy washing. Tastes good, but 7.5/10. New age twist.

Misha: Alfalfa is a nice touch - live chlorophyll! A pleasure - 8/10

Annabel: Smell a la musty sock. Not pulling any punches, I can say that I am against a) alfalfa b) gluggy consistency. 5/10 and I'm generous.

The other members of the group ate the falafel cold which was not a particularly intelligent idea. At this stage more than one hungry glance was directed at the succulent looking cactus. Following rather distasteful comments regarding parallels between the plastic wrapper and condoms we beat a hasty exit. The fact that we had thoroughly

embarrassed ourselves by loudly criticising the food also had something to do with this.

Piling back into the car we had empowering discussions about our mothers. Sam whinged that her mother used to make her do the dishes when she was 5: "That's why I don't do them now"

Amy: My Mum used to turn up to Parent Nights wearing gumboots and a beany with Ban the Bomb badges attached.

We all agreed that this explains a lot.

Noah's Ark

Our next destination was to the heart of Hindley Street which has an abundance of falafel. Noah's Ark scored low on decor but high on its opening times (bloody late, most of the week). High marks were given for paper wrapping, firmness and general spiceyness.

Amy: Tasty. Bit on the expensive side at \$3.50, nice and firm. A bit of a gyp.

Misha: Best so far. Packed tightly, pretty good.

Sam: These ones grow on you. Very garlic saucy. Bit of a gyp.

Kathi : Mmmmm. Damn fine.

Falafel House

These ones were very tomatoey and a bit on the thin side. Very similar to Noah's Ark. Decor pretty dark

and dingy. A bit on the boring side.

Jo: Ho hum. Too thin and not enough value for \$3.50.

Misha: Rather bland. Not enough spice or oomph about it really - 5/10.

People who rave about these are usually a bit funny.

Jerusalem

While some of our members had been demanding that this establishment win the award before we got there, others reserved their judgment. Misha taunted us all by demanding that the Falafel House roll be



Fuck that satisfies!

eaten first. Sam, in a feeding frenzy, ripped it out of the last person's hands and tossed the remnants out of the car window.

First reaction :

All: Fuck that satisfies !

Kathi: Omigod, omigod, heavens yum. More please.

Annabel: (who was driving) Stoplight! Stoplight! Gimme a Stoplight!

Amy: More garlic than a Market gardener's jockstrap

Sam: Bloody beautiful, Bloody excellent. Unbelievably good value at \$2.50.

Jo: A religious experience.

So here it is, the zenith, the apex, the utter high point of Falafel in Adelaide. It isn't enough to eat it; you should probably make it your business to spread the good word.

Addendum

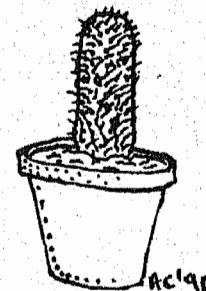
Hello Dolly (Payneham Road)

This is said to be OK, but it's only Annabel's word !

Market Falafel

Sam would like to make a personal complaint about this poor excuse for a falafel roll. They serve them on a Lepina roll (do you mind !) with a bloody awful homous that tastes like the glue buckets that you can hire in the SAUA. They cost quite a bit too. If this goes on much longer, I may lodge a complaint.

Annabel Crabb
Misha Schubert
Sam Maiden
Amy Barrett
Jo Mills
Kathi Thomson



Women On Campus present:

GET TANKED WITH TANK GIRL!

The Girls' Pub Crawl

aka

The girls get really quite knotted and cut loose!

RECLAIM THE PUB

RECLAIM THE PINT

RECLAIM THE POOL TABLE

Watch out for details of this great coming attraction Stand by for your chance to rip into second semester with a roaring hangover and a shitload of embarrassing memories.



ART: JAMIE HEWIGAN.

Women on Campus meets every Tuesday at 1pm in the Women's Centre (downstairs in the Lady Symon Building).

Mine's a pint and so's my toy boy!