

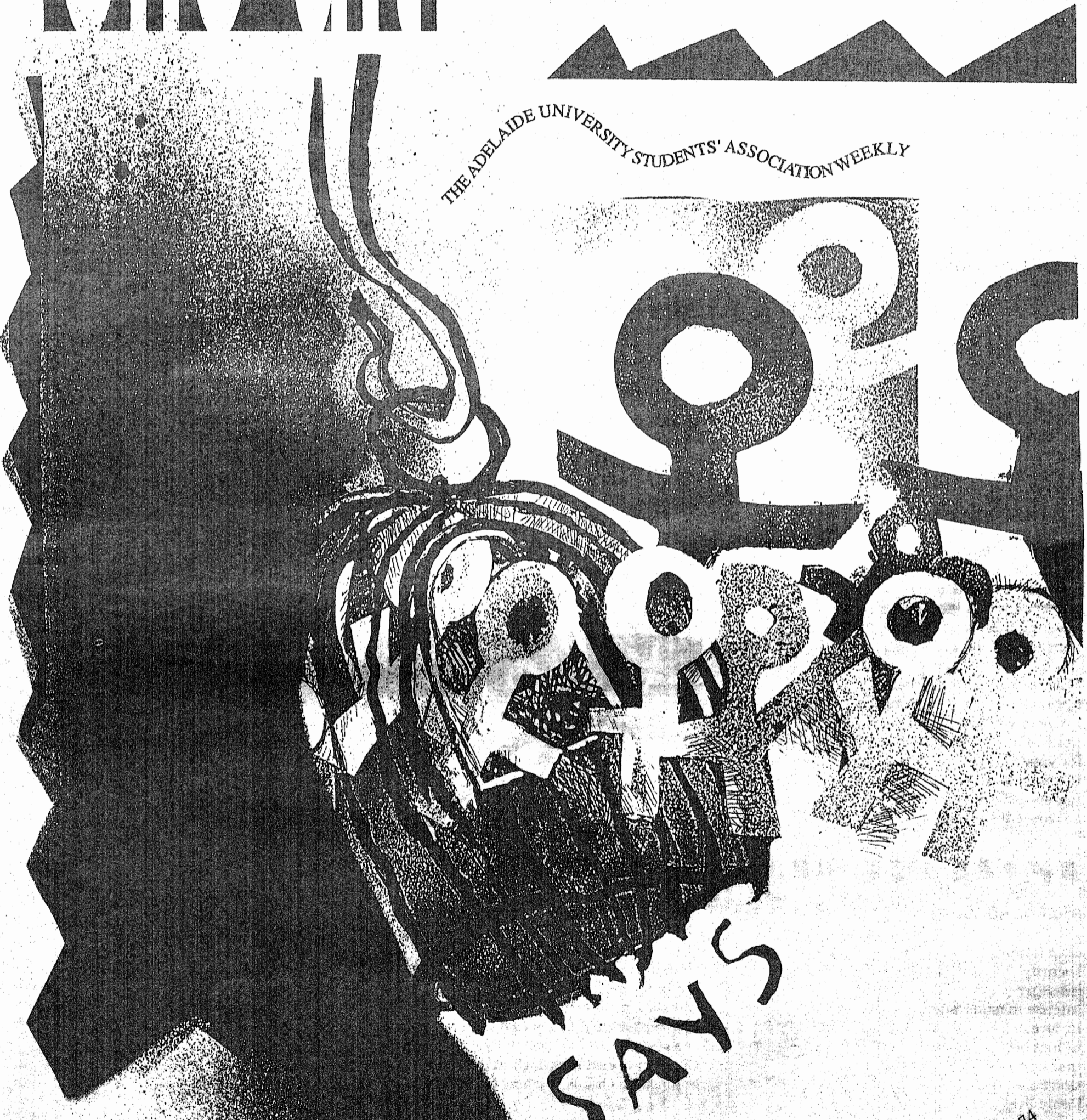
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WIMMIN

ELLE DIT IS THE WIMMIN'S EDITION OF ON DIT

THE ADELAIDE UNIVERSITY STUDENTS' ASSOCIATION WEEKLY



SHE SAYS

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To the Earth Mother

As you lay sleeping
in this winter season
I marvel at your beauty
such a short time to rest
preparing for the work ahead.
My mother, the Earth Mother
from whence Life comes,
in the Circle of Life.

Though Father Sky
sends a blanket of snow
to keep you warm,
I fear you are cold
from the oil diggers
clawing at your insides,
the torches of heat
Blasting at your Sacredness.

Earth Mother, Our Mother
I see and feel your pain
constantly healing wounds
made by profit makers.
I want to expel my insides
as I watch the chemicals
spew forth from your Body.
The Scourge and Rape goes on.

I am fearful for you
and our People
as you continue to be Raped
for uranium, gold and coal.
There is no foresight
to the imbalance this makes.
Minerals for your Survival
endlessly stripped from you.

As Thunder comes to awaken
your much needed slumber,
I see your Rebirth, new Growth.
As you become forceful
carrying Floods to distant places
providing paths for Hurricanes
Quaking from your Bowels
I am certain you are Strong.

But you last Earth Mother
I pray the Offerings of Tobacco
I Give to you will help.
I pray our Respect grows
for your Sacredness
keeps you strong:
for, should you cease,
so would the People.



Short Questionnaire

Slap happy
security
fidelity?
Intense masquerade.
In love,
in lust or
insane?
Don't ask me,
I only live here.

Lizzy Newnham

Though the Ignorant Ones scoff
at Our Bonding and Connection
to the Land, Earth Mother,
We continue to be your keepers,
the Care Takers of the Land,
giving and Receiving in Balance,
as directed by the Great Mystery
at the Creation of Life.

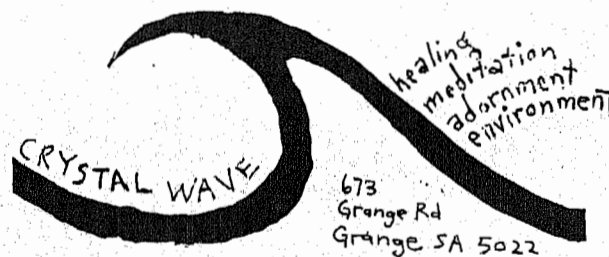
We have much to teach
the Ignorant and the Arrogant
who continue to plunder
with vengeance to control
a Natural force, Earth Mother,
to show their greatness.
The Great Mystery Calls for
Support for Your Survival.

To begin with ...
Respect the Earth Mother
as she struggles for Balance,
positive reinforcement
for her strength and beauty,
and giving Honour at each
changing of the seasons,
equinox and solstice.

To send a loving thought
of caring and hope,
a quiet meditation
of renewal for life
To include Mother Earth
in our daily lives
to reinforce her Being and
Sacredness through prayer.

Sky Blue Naytowhow (neé Mary Morin)

*Marth 20th is the Spring Equinox,
when Mother Earth awakens from
her winter slumber to being her work ...*



Ode to Reality

In the bottle studded room of newly
proclaimed teetotallers,
the radio leaks its own fuzzy
translations of popular songs.
I lie, mesmerized by my own
thoughts.
Children buried neck-high in the sand,
autonomous heads laughing in the sun.

Self administration!
Stoned. Cold in the bathroom,
Liquid animation
flowing through my brain.
Think hard!
Think fast -
Just think ...
think of the expensive food fights we
could indulge in ...
if only we were millionaires.

Lizzy Newnham

A Faery (Reality) Story:

Once upon a happy-ever-after, there was a princess with beautiful golden hair who lived in a magnificent castle in the middle of a lush green forest.
Well, actually her hair was peroxided and cut short and spiky as was the fashion at that time, and she was really a working-class lass but her daddy called her princess. And the truth of the matter was that she lived in a housing trust flat in the middle of a depressing area that housed many low income and unemployed persons.
Her name was Yolande but her friends and family called her Ollie. As a small child her mommy and daddy used to read her faery tales. Well, actually her daddy used to read her faery tales as her mommy would be busy cooking tea for the nine children older than her. She would snuggle cosily into her little bed and drift off to sleep with many tiny princes and princesses doing their thing as she dreamed. All was very blissful, except of course when mommy and daddy were fighting because daddy came home drunk. Or when daddy did strange things to her at story-time.
One day Ollie met prince charming at a rock'n'roll show and before long they set up castle in a new housing estate miles from anywhere. Pretty soon there was a baby princess and they were all very happy. They both read to their baby, the same faery stories that Ollie knew as a child.
Then prince charming became a very ugly toad (well, actually he was always an ugly toad but Ollie kissed him a lot in the hope that he would change), and through an unfortunate turn of events Ollie and the baby ended up in a women's shelter. Eventually she was placed in her housing trust flat to live happily ever after. And the baby princess grew up to never believe in faery stories.

Doreen Marsland



The heart beats
I cannot sleep
tormented by dreams
the nightmare of the soul

I want to discover
To cry, laugh and to see
To see what this dream contains

I am stalked by death
I see it in everything
it is in the sky, the ground,
the people.

Shivering the thought remains,
nothing will remain of me
It is that which frightens,
what will become of a name

Immortality, how can it be gained?
I want it, desire it
and yet I am scared of it.

I sit here alone,
alone in the sea of humanity
waiting, I could disappear
and who would know?
People are too selfish to
care for others,
they shut out thoughts of
loneliness, of death.

The blackness surrounds me.
The magic awaits
voices call for me
I enter the nightmare of humanity.

Holly Johnston
1st Year Arts (Politics)



by wimmin for wimmin

Wimmin at Adelaide Uni are proud to bring you this, the wimmin's edition of the newspaper of Adelaide University. It is, as far as we know, the first of its kind for many years if not ever. We hope that it will not be the last. In fact, we demand that it not be the last. The response to this edition has

been fantastic. The quantity as well as the quality of the material we received for this edition would seem to indicate that there are many women out there with something to say. So now we say it. Or at least some of it. We would like to thank Dave and Steve for allowing this edition, and for their assis-

tance in putting it together. Not, of course, that we feel that this was any great contribution to the world on their part, since we feel that the wimmin of this university no less than deserve our own edition. The point is that they didn't have to cooperate with us, but they did, and we hope that other men, par-

ticularly future On Dit editors, will learn from them.

This edition has been put together by wimmin for wimmin. The views expressed in it are as diverse as our contributors are. We hope that you will find it exciting, interesting and maybe even shocking. Happy reading!

by ~~NOT~~ on behalf of all the wimmin who enabled this edition to come about (since I was the only one in the office when the Editorial had to be written).

GYNAESEAL

Everywoman's Answer...or is it?

Gynaeseal is a tampon/diaphragm device invented by Dr John Cattanaich and manufactured by Chatton Australia Pty Ltd.

It is a three piece rubber latex diaphragm designed to cap a woman's cervix in order to catch menstrual flow for up to 12-24 hours. It is inserted with a spiral applicator and removed using fingers. It is not intended to be disposable but reportedly can be cleaned and reused.

Gynaeseal was launched in June 1989, promising to be "Everywoman's Answer" and has been quoted as protecting women from pregnancy and Sexually Transmitted Diseases through to AIDS! Its promotion is reminiscent of the typical tampon advertisements - It gives you the freedom to run, play tennis, swim, jump and now...bonk. Yes, the promoters of Gynaeseal have cleverly aimed it at the teenage market espousing its many benefits for both women and men! Quotes encourage the use of Gynaeseal by both men and women and refer to men inserting the Gynaeseal in their partner "especially in the mornings when the woman is less likely to be fully awake."

Other promotional blurbs cite it as a "revolutionary form of birth control" and as "the healthiest and most acceptable method of family planning in the world today". However, Gynaeseal is not actually a contraceptive as it has been rejected by the Government's Contraceptive Advisory Committee.

While the benefits allegedly include that it is reusable, may prevent pregnancy, reduces the risk of Toxic Shock Syndrome and cervical cancer and make sexual

intercourse free from embarrassment", there are many concerns about the product from women's and health groups, the Family Planning Association (FPA) and the Royal Society of Obstetrics and Gynaecology.

Concerns are based around Gynaeseal's lack of testing, its difficulty with insertion, removal and cleaning, the possibility of infection due to blood being retained in the area of the cervix for long periods of time, the possibility of Toxic Shock Syndrome and its lack of contraceptive properties despite being advertised as such.

In June 1990, the National Union of Students Women's Committee organised for women all over Australia to send faxes to their local and Federal Consumer Affairs and Health departments to outline their concerns. Since then the Tasmanian Government placed an interim ban on Gynaeseal (since been revoked) and the South Australian Health Department has begun investigation of the product. Many chemists have refused to stock Gynaeseal however, it is still readily available in this state.

Women have the right to be informed about their health and the health products available to them, unfortunately legislation in this country often allows women's health products (ie sanitary and contraceptive) to evade strict testing or standards. Demand information and demand that products available for women undergo thorough testing before they are released for sale.

Now next time you see a Gynaeseal sticker you'll know what it means!

Natasha Stott Despoja
(State Women's Officer)

How Come?

The only womyn manager in the Union gets paid less than half as much as her male counterpart?

PAY RISE FOR ANNE McEWEN

HANG IN THERE JENNIFER JONES!

Another womyn battling the archaic attitudes of a male-dominated Union.

Colonization and the Transformation

An extract from "Aboriginal Women and the Process of Colonization in Australia", by Janis Koolmatrie Dip. T. (J.P.) Grad. Dip. (T.E.S.L.), B.Ed., M.A.C.E.

In "Conquest of the Ngarrindjeri," Graham Jenkins adamantly stated that South Australia was founded on a gross misrepresentation of truth, ignorance and brutal injustice.

Jenkins illustrated his belief with reference to prior occupation of Australia and indeed South Australia by indigenous inhabitants.

As further evidence he cited documentation in the form of the Foundation Act "establishing the province of South Australia, and declaring among other things all of the land of the said Provinces (expecting only portions which may be reserved for roads and footpaths) to be Public Lands, open to purchase by British subjects".¹

Furthermore, the Act, described Ngarrindjeri land as uninhabited wasteland. Hence "with one stroke of his pen, King William the Fourth dispossessed the tribes of the rich and beautiful country which they had held for thousands of years, abrogated all their ancient laws and customs, and, by proclaiming that the people themselves were non-existent, divested them of any rights at all as human beings".²

The 200 years which followed, witnessed a range of measures to eradicate the existence of Aboriginal people. For example, historians in recent years have revealed the extent of massacres taken place in this country. Whilst more subtle attempts to destroy the "evidence", included an Assimilationist policy, the federal government legislation to force a white identity upon remaining Aboriginals. As Jenkins noted, "there are many ways to destroy people. One of the quickest and most effective is by shooting them, and another is by poisoning. Both these methods were used extensively in the other Australian colonies and also to some extent in South Australia. But surely one of the most genteel methods is to sign them out of existence from a point twenty thousand kilometres away, and then to encourage migrants to act accordingly! The efficacy of this procedure is clearly indicated by the fact that, of the thirty to forty tribes which once occupied the present state of South Australia only one is functioning today".³

Despite attempted extermination on the part of the colonizer's Aboriginal people have survived. However, in this context, physical and perhaps to a degree emotional survival, does not necessarily equate with socio-economic survival in a capitalist, industrial society.

Therefore, the description of "allens in their own land"⁴ would appear a reasonably accurate description of the 20th Century plight for the majority of Aboriginal Australians confronted with various forms of racial harassment since 1834.

In addition, the 'discovery' and 'establishment' of South Australia by explorers such as Sturt, Gawler, Barker and Flinders, marked the beginning of anthropological observation and recorded impressions of the culture and language of Aboriginal groups. Later, cultural and linguistic destruction became features of these societies, missionaries (and academics) studied and supposedly 'saved'.

Those interpretations of the first colonists created both ideology and the social construction of negative images and stereotyped attitudes and behaviour towards Aboriginal men, women and children.

Currently, the under-representation of Aboriginal people within areas such as public and private sectors of employment, upper-secondary and post secondary education, and the rate of imprisonment and extent of poor health, are indicators of the power and general societal affirmation of those first (and reinforced) images of Aboriginal people.

An explanation related to misinformed and inaccurate anthropological perceptions related to gender and race, is provided by Etienne and Leacock in "Women and Colonization", whereby, during their discussion of conceptual problems related to women and anthropology, they assert that "the data on which generalisations are based, suffer from ethnocentric and male-centred bias. The "society that elaborates belief systems, relations between the sexes, and relations of production is conceived of as a society of men, ... The resistance of, anthropology to recognition the productive contribution in hunting and gathering societies ... demonstrates the strength of sexual stereotypes and the tendency to deny data that contradict them".⁵

To support their concerns, Etienne and Leacock used photography to show anthropologists such as Malinowski evidenced women's wealth in banana leaves but failed to record the important social and economic power of such women. Consequently, they note, "many other, examples testify to the 'blind spots' that affect our most illustrious precursors and that continue to hamper fieldwork, even for feminists anthropologists. Few return from the field without regrets about faulty observation caused by the persistence of male bias, in spite of their best efforts".⁶

Betty Hiatt, shared similar views outlined in the article, "Woman the Gatherer", whereby, she suggested the early perception, data collection and interpretation of observers of indigenous women in Australia indicate limited validity because of inappropriate comparisons between the experience and background of the 'expert' and the experience and background of the society being studied.

Emphasizing the importance and reliability of Aboriginal women as food gatherers and providers, Hiatt maintained that "most hunting activities require a thorough knowledge of the habits of the desired prey as well as efficient equipment, freedom from physical hindrances and reserves of great strength and endurance that can be summoned when necessary. If for no other reasons then, men suit these activities better than women, because they do not produce children and because they are not responsible for looking after them. The characteristic features of the men's contribution to the diet is that it is highly prized. It is also, however, unpredictable and unreliable. Men who have spent a day hunting or fishing may return with nothing".⁷

The point spelt out quite clearly by both Etienne and Leacock and further illustrated by Hiatt is the significant contribution of women as providers of food, decision-makers, and cultural and environmental teachers, remained un-noticed until very recent times. Such a disastrous situation has numerous and severe implications. Firstly, it would suggest generations of non-Aboriginals, if receiving any information about Aboriginal women, most likely were pro-



vided with a distorted education, based on false assumptions and grossly inaccurate misunderstandings. Secondly, the subsequent treatment of Aboriginal women in contemporary society including the sexual exploitation of both women and young Aboriginal girls is justified. The third danger, is that Aboriginal women internalise the same judgements made about women (and of themselves), and consequently treat the female of their species with similar if not harsher contempt than their non-Aboriginal counterparts. The final blow is the relatively low status accorded to Aboriginal women, in comparison to Aboriginal men and also other Australian women.

It is interesting therefore to note, the contradictory feature of colonial society, opposed to pre-colonization, whereby Aboriginal women in traditional society, were allocated power and status.

Etienne and Leacock provide insight into the different societal perceptions of indigenous women by asserting that "women's social and economic responsibilities and economic responsibilities and prerogatives varied considerably from one kind of society to another. In the areas that were to become known as Canada and Australia, hunting and gathering peoples lived in egalitarian bands. The precise tenor of relations between men and women in these areas is still being debated, with some arguing that women owned no special deference to men and others arguing that they did. All students of the subject agree, however, that women's degree of personal autonomy in band societies contrasted sharply with the

oppression that characterises their position in hierarchically organised societies.⁸

The Impact of Colonization within Contemporary Aboriginal Society

So far, discussion has focussed on physical survival of colonization.

However, the actual process and impact are equally important features which characterize both the study of colonization itself, and in this case the study of its effect on Aboriginal women. In other words, an analysis of colonization is inadequate and incomplete unless a range of significant issues resulting from the initial contact are identified and incorporated into dialogue.

Therefore, far greater analysis is required related to issues emerging from colonial survival. For example, consider whether or not individuals and/or groups really do survive the impact of colonization in ways other than indigenous population was decimated and a foreign language and culture brutally forced upon the "survivors". Inevitably, enormous changes occurred.

Etienne and Leacock postulate likely changes resulting from colonization and propose that, "the effects of colonization on the position of women in each society ... cannot be dissociated from its effects on the society as a whole. Changes in relations between the sexes can be expected to reflect changes in other social sectors and especially the transformation of production relations. The causal factors involved are multiple and complex. They involve the particular mode of colonization, itself de-

of Traditional Aboriginal Society

termined by the political and economic imperatives of the colonizer and by the nature of the colonized society: the precise strategies of exploitation employed by the colonizer; and the strategies of accommodation or resistance adopted by the colonized".⁹

Apart from explorers, evidence would suggest the church is responsible for instituting severe change in its endeavours to christianise the "savages" - a popular phrase used extensively throughout the world.

Similarities exist, emphasising the influence and power of various christian denominations within colonized societies. The situation in Australia was not unlike those countries described by Etienne and Leacock to demonstrate religious impact and participation within the colonization process. Both anthropologists maintain that, "the church played a similar role ... Introducing the repression and exploitation of women as sexual objects, as reproducers, and as producers and alienating converts from those who resisted indoctrination. In the precolonial stratified societies of the Andes and Mexico, women retained some of the autonomy that had characterised their position prior to conquest by the Inca and the Aztec. Catholicism, however, exacerbated inequalities and undermined those social, political and economic institutions that still guaranteed those women's rights. The Methodist church played a similar role in Tonga where it precipitated state formation and encouraged legislation unfavourable to women - outlawing the crucial elements of the relationship that defined women's rights as sisters and restricting the use of tapa (bark cloth), thus weakening women's position as producers of valuables".

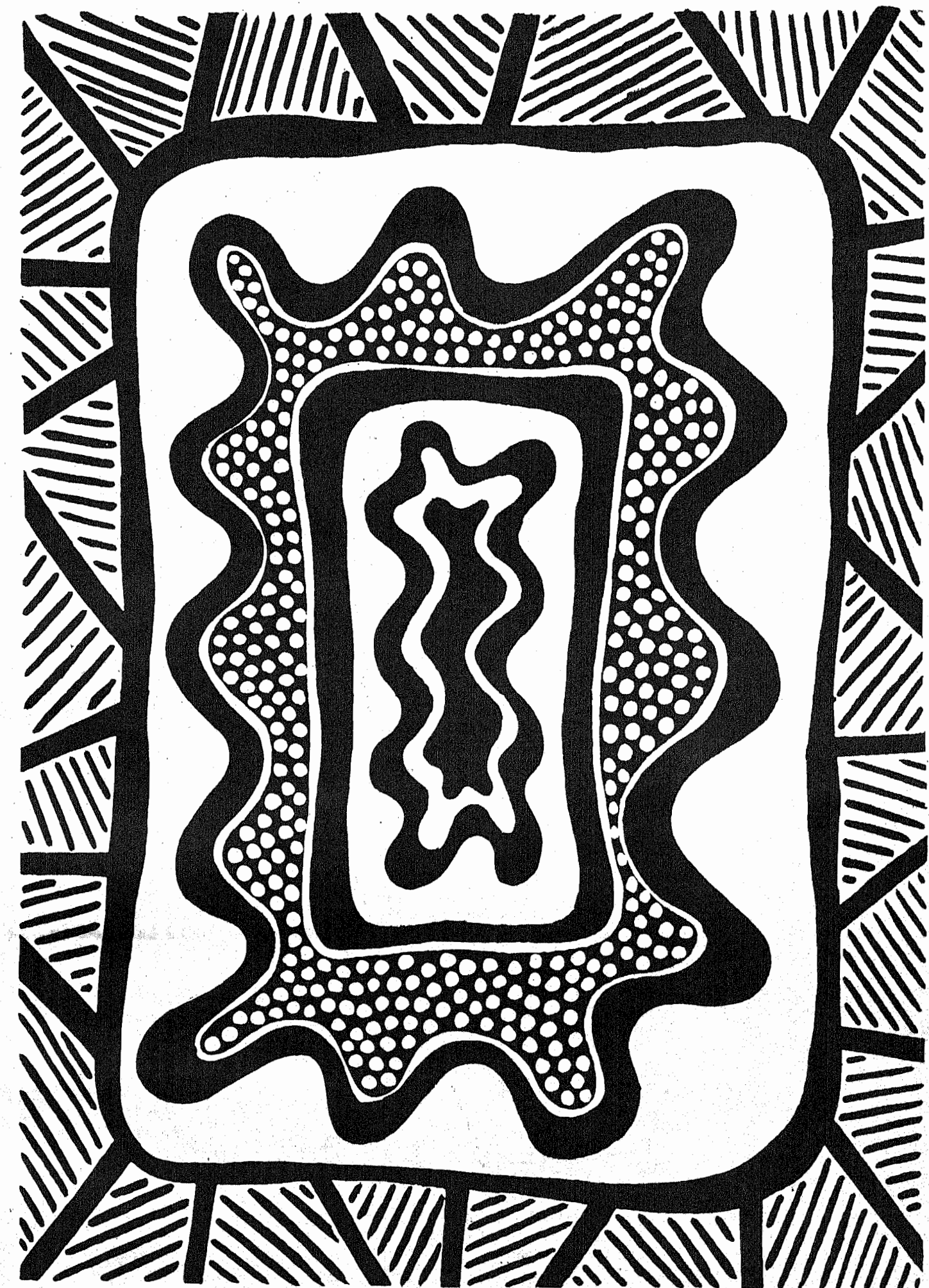
Therefore the devastating impact of colonization, inevitably result in numerous changes within the society being colonized and the ability to accommodate those changes or strategically reject them (and suffer the consequences), are further indicators of survival.

The 20th Century has witnessed assimilation (either voluntary or involuntary) by some Aboriginals whilst consciously or subconsciously others attempt to reject "white man's" education, value system and general way of life. Another group of Aboriginal people secure in their identity are able to select aspects of Aboriginal and non-Aboriginal cultures and incorporate those elements into their daily lives. The point being made in this instance, is the diversity of Aboriginal society accompanied by a host of individual and group aspirations, influenced but not exclusively dependent upon socio-economic circumstances.

Secondly, the first section of this paper, drew attention to inaccurate descriptions of the structures, role and responsibility of women and men in traditional Aboriginal society.

Inaccuracies based on similar ideology formed socially constructed images of 'the Aboriginal - he was tall and slender, dressed (i.e. the noble savage) only in a piece of red cloth, standing on one leg overlooking a Namatjira-type landscape. When she, i.e. the Aboriginal woman was described, reference was made to her sexuality, and submissiveness which she (supposedly) freely displayed during colonization. At other times reference to her subordination and inequality throughout pre-colonial days, almost suggest the process of colonization became a liberating experience. In short, she was saved by the great white father - who then proceeded to physically and psychologically rape and brutalise her body, as payment for rescue and liberation.

To a large extent, I believe the white femi-



Equal
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nist movement has attempted to continue this task - very little has been done to support Aboriginal women. They (the white women) won't listen except to the words they want to hear. They keep saying "your issues are the same as ours" - testimony to

the fact that they haven't listened. They continue to attempt to silence and strangle us in a similar fashion to the "great white fathers". They put into place, structural barriers - largely based on their ignorance and racist attitudes - but neither themselves or

their male counterparts will ever, ever destroy the spirit of survival that exists within Aboriginal people.

Janis A. Koolmatrie
Dip T. (J.P.), Grad. Dip. (T.E.S.C.)
B. Ed, M.A.C.E.

The Irreverent Nellie Melba

Which famous prima donna would hurl stage props which she disliked into the wings with the exclamation, "What's this bloody thing?"? And who was supposed to have said to a singer about to visit Australia, "Sing 'em muck. It's all they understand."? Angela Chew reports.

The public in Australia retains an indistinct image of Nellie Melba as an abrasive and awesome personage who was much too fond of the booze and who kept saying 'farewell' to her public for too long.

It is unfortunate that Nellie Melba's greatness as a singer, her intelligence and her courage to press on in a male-dominated world and make a place for herself on the international operatic stage have long been overlooked in favour of the plethora of unflattering stories about her.

How good was Melba?

Melba was the greatest soprano singer of her own time and one of the greatest singers the world has known. A few criticised Melba for her lack of acting ability, yet to most of her critics she had an exceptional voice because of its beauty, purity and durability, and her technical mastery. Melba was also one of the most powerful prima donnas of all time and was able to dictate her own terms and conditions.

"The terrible Melba"

Melba did have an overbearing and domineering personality but if she had been otherwise perhaps she would not have been able to overcome the conventions of the time to attain her position of supreme preeminence in the operatic world.

In the nineteenth century in both Australia and England, the option of a paid career was not open to respectable middle and upper class women. The true destiny of every well-bred young woman was to make a good marriage and then produce 8, 9 or 10 children. In contrast, professional female singers and performers were seen as scandalous scarlet creatures.

Because of violent opposition from her husband, Melba had to give up her marriage in order to pursue her singing career. Melba was forced to go to Europe to make a name for herself before Australians would acknowledge her greatness as a singer. Similarly, she adopted the name 'Melba' from the city where she was born, Melbourne, in order to sound more Italian as it was felt only Italians would make great opera singers.

Prima donnas of the time had to make their way in the male dominated music world against incredible odds. To be successful one required determination, even aggression, and a refusal to be ex-

ploited or work for less than one's market value.

As John Hetherington has written, if Melba had been less ruthless she would have been 'better liked while she lived and more quickly forgotten when she died'.

Prima donnas such as Nellie Melba were pioneering examples of dominant women who proved that women of no inherited rank or moral virtue could stand up in public and make careers for themselves.

"Nellie Melba drinks!"

Among the trials which Nellie Melba had to bear were the fallacious stories of her being a drunkard which stuck in the popular imagination despite a total lack of evidence.

The man responsible was John Norton, the editor of an Australian scandal sheet. Himself an habitual drunkard, Norton was also a wife beater, blackmailer, liar and cheat. Norton was an unscrupulous psychopath who expressed his grudge against society by attempting to destroy the reputation of successful public figures in his articles - amongst them was Melba.

For the rest of her career Nellie Melba knew that cancellation of any of her Australian engagements would prompt remarks such as "Nellie's been hitting the bottle again!" and in no time word would spread from 'witnesses' claiming to have seen her being carried into her hotel dead drunk.

"Doing à Nellie Melba"

Nellie Melba was often accused of giving too many farewell concerts to her public but it is a little known fact that it was the custom at the time for a prima donna to give farewell concerts at every city in which she had made a success in order to provide a sum of money for her retirement.

"I put Australia on the map"

Melba was a great singer whose many fine qualities were often overlooked. Among other things she tried to broaden the minds of Australians to foreign influences and ideas and often accused them of narrowminded provincial attitudes and prejudices.

Nellie Melba was fond of saying, "I put Australia on the map," and tribute should be paid to her for this for she was indeed one of the first Australians to bring Australia into the international limelight.



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CONTRIBUTIONS MAY BE LEFT WITH JANET REID AT THE UNION OFFICE

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conferences & columns

NOWSA 1990 by Carmel Noonan

Network of Women Students in
Australia Conference
July 5 - 7th.
University of NSW

Different Lives, Issues and Actions in the 1990s was the theme of the NOWSA conference. I participated in the conference along with at least 30 other female students from South Australia.

We all had a madly busy time during the three full days of the conference in Sydney. This was the thanks to the Sydney NOWSA collective.

For me, being at the conference was important because it reminded me of why I wanted to be a student - to take in information that is of relevance and/or importance to me. Being at the conference reaffirmed for me how studying had given me a purpose and principles which shaped my life and that I would value my Bachelor of Arts - which is not always encouraged in our community.

For some reason I was impressed with the dynamism of the Sydney students I met - they were so articulate in terms of defining their principles and arguments. Sydney is an exciting place for students because - as they say - there is so much happening. The NOWSA Conference made me more committed to causes and issues which I knew were happening in Adelaide.

The speakers at the conference were good - especially those women representing national struggles outside of Australia and Linda Burney who spoke about Aboriginal struggles.

Two visiting Indonesian student activists spoke about their major struggle against their government and foreign companies - especially logging interests. These two students were physically small and quietly spoken Muslim women but their activism in the face of prevailing government repression was obviously an integral and vital part of their lives. A woman who was from the Committee against Repression in the Pacific and Asia talked about this organisation's communications with activists in the Asia/Pacific region. A lecturer from Sydney University Women's Studies Centre spoke about what a broad area Women's Studies covers. Overall, the fifteen speakers at the conference enjoyed speaking to a large gathering of receptive female students of all ages and persuasions.

At the conference, there were lively workshops on ecofeminism; Feminism and Marxism, 'Reproductive Technologies', lesbianism, sexuality and the anti-Gynaecological campaign. I learnt a lot about other girls/women's experiences - particularly to do with child sexual abuse and the role of support groups in the community. Also women doing post-graduate work shared their experiences of juggling study and relationships/families, and the job prospects for mature age women once they have finished post-graduate work.

Each night there was entertainment organised or happening at other places around Sydney for women. The Mimlnees - an Aboriginal women's band from CASM Adelaide - went over for the conference to play on the first night. During the conference I enjoyed the chance to participate in discussions with other students from interstate and from South Australia who shared either similar views to me or who gave observations which were thought provoking and informed. Going to Sydney was also good because I actually got to know some students from Adelaide Uni who I had not met or spoken to before. So if you get the chance to go to a NOWSA conference in future - take it.

National Union of Students Policy on Women

The National Union of Students has a commitment to supporting programmes that seek to ensure women's full and active participation of women in higher education and in society in general. Recognising that women face certain situations and difficulties that men do not necessarily have to contend with the NUS has instituted measures in order to implement this commitment.

There is a National Women's Department and each state there is a branch of this department, the Women's Committee.

The committee is comprised of 6 elected representatives and a Women's Officer from NUS member campuses around the state, (in SA that is every campus except Salisbury CAE). All women who are students on member campuses are entitled to attend and participate in the decision making process.

Why a Women's Committee?

The existence of the Women's Committee within each state ensures that issues which affect and concern women are an integral focus of the National Union. The Committee aims to address issues that affect women in the tertiary sector as well as problems that women experience in wider society. The Committee does this by:

- linking campus women's groups,
- initiating and co-ordinating campaigns,
- speaking on behalf of female students to the community at large.

This year's NUS (SA) Women's Committee has addressed a wide range of issues such as Childcare, Sexual Harassment, Safety on Campus, Women and Health, the needs of women from different cultural backgrounds and Safety on Campus. Each year the NUS Women's Department plans Blue Stocking Weeks all around the country in celebratory memory of the first female academics. This Wednesday the Committee is hosting a State Women's luncheon with Janine Haines as part of the celebrations of Blue Stocking Week tickets are available from the SAUA

for free. One of the more high profile campaigns that the Department has been responsible for in 1990 has been the Gynaecological campaign - targeting this tampon/diaphragm product and its many faults.

Recently the committee organised the first State Conference in many years, for women in higher education. The Conference featured speakers such as Elizabeth Ward, Janine Haines, Lyndal Ryan, Carol Johnson and Senator Meg Lees.

Upcoming campaigns include Women and Racism and a Sexual Harassment Phone-In due to take place in conjunction with the Women's Information Switchboard in November. Any woman who would like to get involved in the NUS (SA) Women's Committee or would like more information should contact me on 228 5406 (SAUA) or on 4 100114 (NUS SA).



South African Women's Day Conference 11th August, 1990

A common charge against today's young women, the second generation of the Second Wave of the Women's Movement is that we take for granted the reforms our mothers and grandmothers fought so hard to win. We expect to have access to all areas of life, without acknowledging the struggles that were necessary to change the difficulties they face. Maybe we are guilty of that, but I think we've also missed out on a lot of the passion and joy that was around in the 'sixties and 'seventies. The images of women at conferences dancing on the lawns and singing in soli-

darly is something that women involved in today's struggles don't seem to have time for anymore ...

That's what I thought until I attended the South African Women's Day Seminar held at Adelaide University on the 11th August this year. The seminar, organised as part of an awareness raising week at Adelaide University about the issues confronting South Africa, was attended by a variety of women. The keynote speaker of the conference was Virginia Modise, representing the Women's Section of the ANC. The other speakers were Val Power, representing Aboriginal women, Joan Dicka, representing Filipino women, and Monica Chiappe and Patricia Rios, representing Chilean women. All of what each speaker said was important and reminded us that many women face not only sexist oppression, but also the oppression of race, nationality or class as well. One of the most telling facts I learnt was that as a percentage of the total population of Australia, Filipino women experience more domestic violence than any other group.

After hearing the various speakers, we learnt the words to 'Side By Side', a song that tells the story of women's struggle for freedom throughout the world. Then various workshops were held on issues ranging from the use of economic and sporting sanctions against South Africa; the need for an international solidarity network; the triple oppression of South African women and a letter writing session to petition the South African government for the release of Evelyn Debruin, the only woman currently held on death row. The afternoon ended positively (more singing and dancing); a good finish to a seminar where a lot of work was accomplished, a lot of learning happened and there was a reinvigoration of spirit. It was great to see that today's women's movement tries to work for women throughout the world on their own terms and that part of that is making time to dance with them. Thank you to the organisers of the seminar, especially Sybil Wakefield.

Postgraduate Students Column

The PGSA Thesis Writing Workshop held last Wednesday morning was highly successful. It was attended by over 100 postgraduates from 36 departments spanning all 11 faculties, thereby convincingly demonstrating the demand for such activities. The workshop opened with a general session which then broke up into three broad groups (Arts, Biological Sciences and Physical Sciences) to discuss problems in more detail. All three groups engaged in lively discussion and the participants generally expressed satisfaction, although, some felt that one session was not enough and more help was needed.

At the general session Alan Kelg told us how the Barr Smith Library can help thesis writers and Dr. McEachern, a former convener of the Board of Research Studies,

spoke about the regulations covering thesis submission and examination. Dr. McEachern had planned to talk on thesis writing too but the interest in and ignorance of his first topic was such that he didn't have time to even broach the second. As such the session furnished a good example of how postgraduates lack information on matters which vitally concern their futures, a state of affairs of which the University should not be proud. The widespread desire for information displayed by postgraduates at the workshop must be one of the primary concerns of the new Dean of Graduate Studies (now not to be elected until the November meeting of Education Committee). Certainly progression rates of postgraduates are unlikely to improve until they can feel confident that they know what will be expected of them by their thesis examiners.

The PGSA has argued for years that there are services which the University should be providing for its postgraduates, thesis writing and research methodology workshops have been given as prime examples. It is gratifying that at last we have been able to demonstrate the widespread demand for such services to the University.

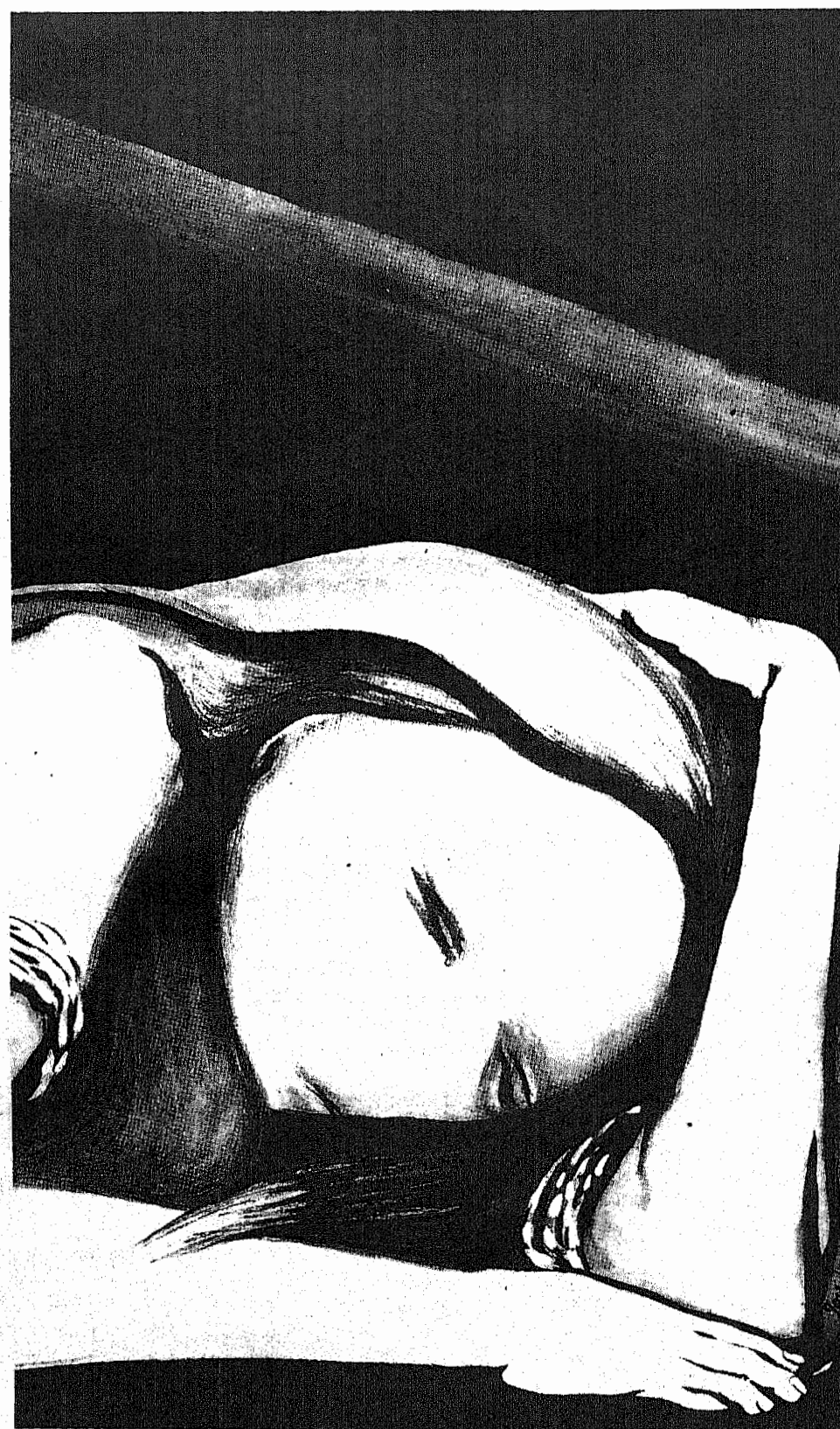
A reminder that if you want to be on the postal roll for the upcoming University Council and Senate elections you must return your completed form to the central secretariat by the end of October. Forms are available in the PGSA office or give us a ring (228 5898) and we will post one to you.



reactions to

rape

and sexual assault



This article is based on text from *Sexual Violence: The Reality for Women*, produced by The London Rape Crisis Centre and published by The Women's Press (1984, London).

If a member of your family or a friend is raped or sexually assaulted, you will not remain unaffected. The way you react to what has happened is crucial to a woman's well-being. Women are, at the best of times, very aware of how other people are reacting to them. We are trained from an early age to be attractive - to see ourselves mirrored in other people's (especially men's) eyes. Other people's approval is very important to us. After being raped, a woman's self-esteem is very low and she will be especially sensitive to how you are treating her.

It is important first, to make clear that you believe what the woman tells you. Secondly, that you explore your own feelings and understand them before you try to start understanding how she feels. She will have enough to cope with without having to worry about what you are feeling. Below are some of the reactions you may have.

Rape is an act which is totally controlled by the man. During rape a woman's right to be self-powered and sexually self-determined is completely denied. Our sexuality is fundamental to our sense of ourselves and such a violation takes away the control we expect to have over our bodies and our lives. Talking about what happened, affirming the reality of what you experienced and the validity of what you feel, helps to take back that control.

Everyone has ideas about what rape is - who does it, to whom and why - and women who have been raped will be affected by whatever preconceptions they themselves have held about rape as well as by the attitudes of others they come into contact with. Friends, lovers, husbands, doctors and others often project their own version of events on to yours, distorted either to fit into their theories or to protect themselves from the reality, and thereby further remove a woman's control by denying her experience.

If you have always thought of rape in terms of strangers in the street, and a friend rapes you in your own home, it may be hard initially even to recognise what happened as rape, a serious crime. If you have always thought that rape happened to other women, who must have asked for it in some way, you may start assuming responsibility yourself for the rape and searching your behaviour for the provocative element - the way in which you 'broke the rules' that restrict our lives and therefore 'caused' him to rape you. It is extraordinary the lengths to which we go to blame ourselves for perfectly normal behaviour rather than blame the man for his violent and criminal act - an act which he chooses to commit. In no circumstances does he have to rape. It becomes understandable only when we look at the complex set of rules for women's behaviour that allow men to escape their responsibility in this way.

This set of rules involves so many contradictions that in the society's eyes we can never win.

We are supposed to dress to please and attract but only to a certain point (an indefinable or non-existent one) after which men are no longer to be held responsible for their actions. When the truth about rape is known - that women and girls of all ages, classes, races and appearances are raped by men who have been friends, lovers or acquaintances as well as strangers - we can see that rape is a result of the way men see and relate to women normally. It happens

to us because we are women, not because of our individual age, appearance, manner of dress, behaviour or sexual desirability. (In any case who is deciding whether or not we fit the bill for being sexually desirable? On whose terms are we being judged?)

Men have enormous power in defining perceptions - of rape and of sexuality, both female and male.

The common perception of rape bears little relation to the reality. Rape is not merely 'sexual intercourse' - rape is force, rape is fear, rape is violence. It is no coincidence that it is men who come up with this definition and thus cloud our perception of the reality.

It is for women to speak out about the reality of rape and to refuse to go on accepting not only the after-effect of, but also the blame for, what is done to us. By talking with other women about our experience, we validate our own reality and release ourselves from the traps which male myths set for us. Rape is not only an individual experience, but part of a much larger pattern of the relationship between the sexes. If it were somehow possible to put every woman or girl who has been raped into contact with every other woman or girl, to hear our own thoughts, feelings, reactions mirrored to an unbelievable degree of accuracy, then we would all emerge into the daylight with a collective strength and anger truly intimidating in its proportions.

As it is, many women are left fighting on their own, dealing not only with physical effects, but also surrounded by myths and prejudices that deny their reality; fighting the guilt, the fear, the shame, the physical repulsion, and at some point, the anger.

When a man rapes you he is using his power as a man to frighten and degrade. He is telling you that your wishes and feelings are not important; that you are there for his use and nothing else. This complete disregard for your wishes is made very clear in this act of violence against you.

Rape throws our powerlessness sharply into focus. Most women, after being raped, are left with an inability to make decisions because we discover our decisions count for nothing. That is why it is such a traumatic act. We are reminded of our powerlessness in many different ways by men - every day. When we are raped, it is made so clear that we cannot very easily throw off the knowledge that what we want and what we say are irrelevant.

The fact that very few of us have bodies which conform to the images that 'fashion' portrays, makes us unhappy with them anyhow. Having them violently abused confirms our feelings that they are not worthy of respect. It is a telling fact that so many women feel so dreadfully ashamed of the crime that was committed against them - a reversal of the situation where you would normally feel ashamed. However, it is a pointer towards just how deeply the act of rape can touch and affect our innermost selves and a reflection of the powerful myths that allow and encourage women to feel responsible for the crime.

Almost every woman who is raped feels guilty to some extent for what has happened. That feeling of guilt is exacerbated by men and their institutions with which you will come into contact after you have been raped.

Both the police and legal system and the medical profession will either tell you that you are lying or that it was your fault.



Friends and family can imply the same with questions like 'Why didn't you lock your door?'; 'Why did you accept the lift?'; 'Why did you talk to him?', ad nauseam. It is not therefore surprising that you will firmly believe yourself to be as guilty (if not more so) than the man who raped you.

As well as feeling guilty about the rape many women also feel completely powerless to make decisions. It is important for you to learn to make decisions again and realise that they are good and valid. Once you stop feeling responsible for what has happened to you, and recognise where the blame lies, you might see that you probably had very few choices on which to decide anyway. As women we have very few choices in our interactions with men. However, we can and do make positive decisions about our own lives and we have a right to do this.

Immediately after being raped there are decisions you will have to make, the consequences of which will last for a long time

afterwards. It is important that you weigh what you will go through at the hands of the police and legal system against how you will feel if you get no recognition from society for the crime that has been committed against you. You are the only one who will have to live with the consequences of that decision and no one else should try to make it for you.

Anger at rape is justified, on a personal level and on the more general level; the anger of all women towards all men that they should not only be able to choose to rape, but that so often they expect us to take the blame for it.

Anger can be the culmination of many different feelings; frustration at your inability to get back at the man who raped you, the enforced realisation of your own powerlessness, outrage at the effect the assault has had on you, impatience with the responses you have received from other people, indignation that any man can be

lieve he has the right to rape you, anger at yourself for not having got yourself out of the situation. Anger is a positive and very natural reaction to such an outrageous act as rape. Shifting the blame from yourself to the man who chose to commit the crime encourages your anger to become focused on him rather than on you.

Anger at men you know (be they boyfriend, lover, brother, father or friend) is not unjustified, although they may believe it is. When a particular man rapes you it throws into focus many of the ways in which all men oppress us, and you are right to be angry about that. Maybe none of the men you know has raped you, but when you are raped you realise that in fact any one of them might have done so if they chose.

It is important that women get a chance to talk to someone they feel comfortable with about the experience. If you are that person, then it is important that you listen and empathise with what she is saying. If

you are a woman that should not be difficult; we all live in the same fear of rape, and can all imagine quite easily how it feels. Hearing of a friend's rape might remind you of a similar experience you might have had either as an adult or as a child. If this happens then it is important that you get support for and recognition of your feelings either from your friend or from a rape crisis centre. Your feelings might well affect how you respond to your friend, and you may become over-involved in her sense of being out of control and feel out of control yourself. If you are a man you cannot empathise with a woman about rape. It is better that she seek support either from a woman friend or relative she feels comfortable with, or from a rape crisis centre.

If you require information, support or referral please see Cath Russell, the Education/Welfare Officer located on the 1st Floor of the Lady Symon Building, telephone 228 59515 or call the Rape Crisis Centre.

intimacies

Marie was in my class at school and I really wanted to be her friend. She was oh-so-elegant, with her long lean body, blonde waves that circled the fair skin of her face, and blue eyes that had the clearness of summer skies. Neat dress and a calmness of manner gave her a composure that spoke of maturity, responsibility. A woman in the making.

The friends she chose were also tall and elegant. Maureen, her very best friend, lived across from her. She had dark hair that sat atop her long body, alabaster skin shot through with dark brown eyes. They did so many things together it was as if they were one. Theirs was a quiet love borne of closeness. I wondered at such quietness.

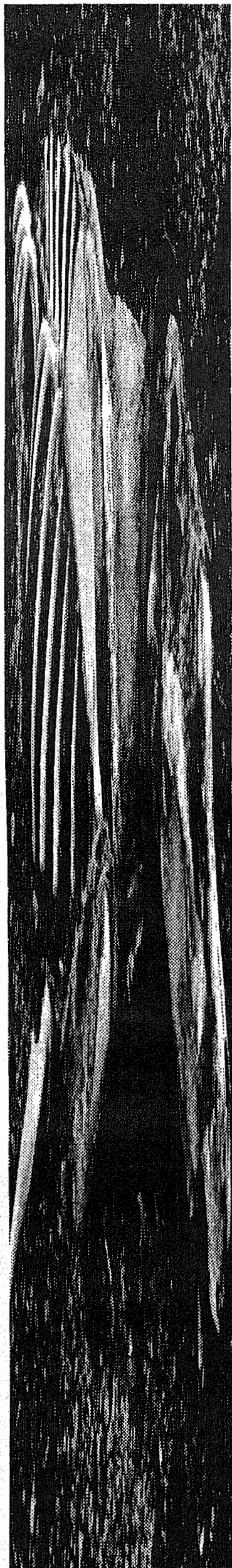
I began to write love-letters to Marie. I would decorate pieces of paper with climbing roses, with the exclamation "Rose-Marie I love you" springing from their midst. These anonymous notes would appear in her desk, would hide out in her pencil-case, would find their way into the pockets of her blazer. I wrote then with a twinkle in my eye that masked the yearning in my heart. Soon I began to sing to her with all the ardour of Nelson Eddle, strains of "Rose-Marie" I love you" following her into the school-yard.

She was amused, entertained by my girlish pranks. Her smile encouraged my quest. One day, she invited me to her house. I stepped into the coolness with respect, feeling an intimacy as I surveyed the rooms that both contained and filled her life. We became friends. But no-one would ever replace Maureen. Best friends are forever.

Our eyes connect with that mutual longing that we both know so well. No words needed, just the quiet acknowledgement of a long-held passion, a bond that needs no telling. Sensing that your desire has been kindled I avert my gaze, rise and get my coat. We head for my car.

Light chatter passes between us. There is no talk of yearning, of an emptiness that cries out for fulfilment. We talk of mutual friends, of a recent movie you have seen, about my new job. The car glides past familiar buildings, we silently recognise scenes that hold long-forgotten memories. I can see in your eyes that light, still there, as we approach our destination.

I park the car, a rush of excitement filling my chest as my mind touches the thought of our sharing, of the union which is to follow. Never has our project failed me; I am always left contented, fulfilled, at peace. Sometimes I feel an urgency, a panic clutching me lightly, as we head toward our rendezvous, but this evening there is only pleasant expectation, knowing the intimacy that is always there. I open the door, you smile with



knowing, and we both enter, our bodies touching lightly as we pass. The purpose of our journey is about to reach fruition, our secret soon to be realised.

My eyes survey the scene. The sensuous, inviting words of the menu board leap out to greet me, making love to my eyes. My heart begins to race a little. The lover we both share stretches luxuriously between the neatly printed words, taunting us with the promise of delight and ecstasy. There is no jealousy between my sister and I; we have shared this lover long enough to know that there is enough for both, that each of our deeply hidden needs will be sought out and satisfied. Seating ourselves in an intimate corner we discuss our choice, letting our passion pour forth as we order with lust and longing. Our order placed, we continue our light banter, neither one mentioning the closeness we experience in this lovers' tryst. We dare not voice our feeling lest the spell is broken, the romance snuffed out like a flame, and we are left to face the empty space that this passion fills.

You lay there, pale and drawn, thinness speaking from starched white sheets. Your eyes are closed as you slumber, seeking refuge from the pain that has become your body. I had never imagined I would see you like this. You stir as you become aware of my presence, lids parting to admit me.

Sitting at the end of your bed, I politely inquire the state of your health. Niceness is such a trade-off. You politely respond. Tubes imprison you, beeping green lines monitor your essence, quietness hangs like a warning from the cool, pale walls. I don't know what to say to you, I am afraid to break the silence.

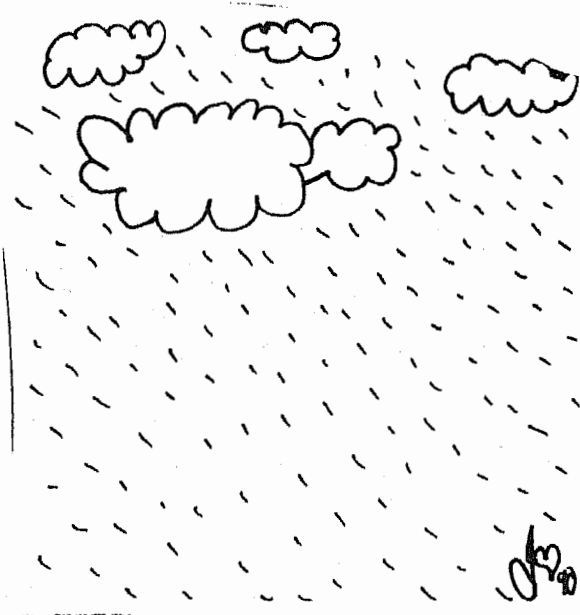
Your foot pokes through the crisp whiteness, as usual your lanky body defying control. My hands circle your foot, I can live with this train no longer. My heart fills with the sounds of remembering; pictures of Christmas trees, of fishing spots, shared delight of classical music and old tawny port. Memories fill my eyes and spill down my cheeks, my mouth breaks all rules and silences. Together our tears flow.

You speak to me of sadness, not for yourself but for those who keep their silence, who cannot speak their pain. You heal what past suffering we have shared, acknowledge what we both know has been difficult, you encourage me to see and move on. Your words are made of the reflections of one whose time has run out, of one who is moving through words to quietness. Tears bathe our souls, words cleanse our straining hearts, quietness descends. True intimacy comes when there is no tomorrow.

Doreen Marsland

Coming Home

"I bought this grid heater, so that I can sit in the kitchen and feel warm." Like a seal breaking through the ice, Vesper's pained voice managed to dissolve out of the thick fog that surrounded her. All of the inhabitants of 'Polar-Lake' were encompassed by that more than perpetual mist that destroys feelings and limits conversation. Ariadne heard the distant voice as it echoed through her own barrier and longed to hold Vesper, partially to comfort her and partially to remind herself that it was

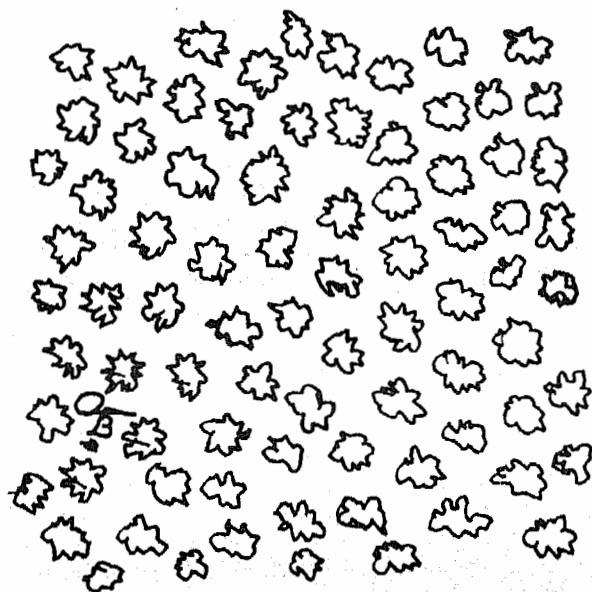
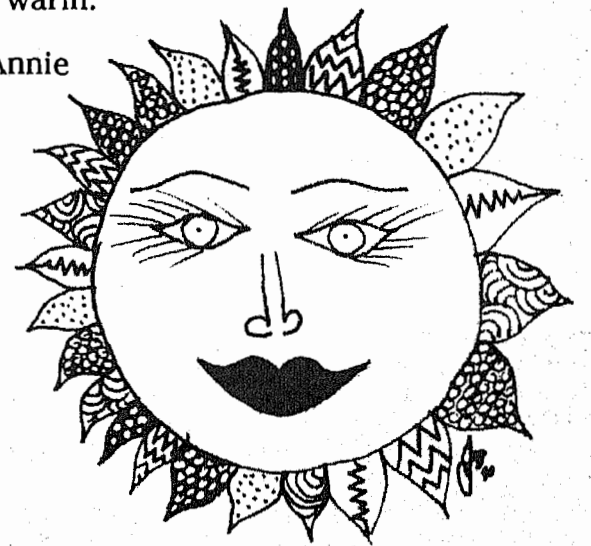


Ariadne remembered as she often did how useless it was to possess two hand-knitted woollen jumpers but how useful it would be if tears could turn one's frozen existence into snow.

Vesper's icy face cracked as stalactites to when they fall from the rooves of frosty caves. The familiar friend of hopelessness engulfed her like the avalanches that slide

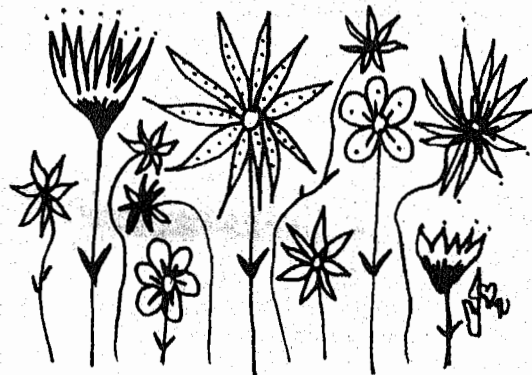
to tell you that spring and summer do exist. I've experienced them in my years away and now I do appeal to you to come with me to the land of warmth where all things do bloom. Come now, before you are too old to care, too lonely to feel, too numb to recognise, too cold to desire the pleasures of the sun, of freedom, of peace and of hope." Vesper's pale mind slowly thawed and as the fresh dew glistened in the new dawn she dreamed of that promised place far away ... Oh to be free, oh to be warm.

Annie



dangerous *not* to believe there existed an escape from the cold.

The motherly touches of Vesper's were less evident throughout the befriended house of winter than the dark, dank, dominating presence of Ivor, an aura that could always be felt. When he was absent in body his chilling spirit remained for not even the strongest heat can melt away indifference. Such an atmosphere of Antarctica that even youthful Zion, when he came like the gentle rain after his day of toil in the outside world, could not escape the loss of sensibility that develops when the body is exposed to a harsh environment.



down snowy mountains destroy and consume all in their path. Seasons would not change and all life forms would be stunted while under the severity of the father and king of everlasting winter. Ariadne's voice did not shiver as she whispered words to Vesper across the aqueous vapour that filled the room, "Mother, I've come home

The 1990's gives women a greater choice in their lives. No longer is it expected of us to be just 'wives' and 'mothers'. But with this free choice we are now expected to conform these roles still. I am a single parent who is studying at this Uni. I was married and was called '—' wife. I am now the ex-wife. I am called Kelly-Sky or Troy or Isla-Alice's mother. But to me I am just me. I fit no roles, I am a women and proud of it. I do not have to be better than anyone else to feed my self-worth. Being a women means being free, free to be who I am, to make choices about my life, to show my emotions in public and not be ostracised and most of all to know that I am a worthwhile human, who has a lot to offer others and this world.

Regina

Men Win Discrimination Claim

This article highlights a recent decision by the Victorian Equal Opportunity Board. Reprinted courtesy of Michelle Schwarz from Monash University.

On 8 May this year the Victorian Equal Opportunity Board (EOB), made the brave ruling that the State public transport system unlawfully discriminated against disabled people, and would have to employ conductors on all trams. Clearly the Board is no toothless tiger. Bearing this in mind, it is difficult to understand the disturbing decision the Board made on 19 March in the Melbourne University Light Weights case.

The Melbourne University Sports Union had, until 1985, a heavy weights room that was chiefly used by men. In 1985 a light weights room was established, with the primary aim of encouraging women to participate in the area. As part of this encouragement, three specific times during each week day were set aside for exclusive use by women of the light weights room; one hour in the morning, two in the afternoon, and two in the evening. It was against this exclusive use that the complaints took action.

One complainant argued that he suffered great inconvenience by being excluded during set times, and the other stated that he was against being excluded in principle. Both claimed under the Equal Opportunity Act 1984 (Vic.) that they were being treated less favourably than a person of a different sex (s.17(1)), and that the less favourable treatment was on the sole or substantial ground of their sex (s.4(7)). The Board held there was discrimination against men by this exclusion, but the issue was whether this discrimination was unlawful. The respondents

claimed that the exclusion was a lawful one, relying on two sections of the Act. The Board rejected the applicability of these sections, using reasoning that sits uneasily with the spirit of equal opportunity.

Firstly, the respondents point to s.39(b) which reads:

This Act does not render unlawful ...

(b) the exclusion of persons of one sex from participation in any sporting activity ...

The Board's rejection of this section turned on its refusal to acknowledge that use of the light weights was a sporting activity within the meaning of the Act. The Board agreed that in some contexts weights might be a sporting activity, but went on to say that this particular light weights room was mainly used for 'toning, rehabilitation, weight loss and general recreational use leading up to fitness in other sporting activities', which in themselves are not sporting activities and therefore not within the scope of s.39(b).

The distinction drawn here is puzzling. The Board differentiates between the physical activity classified as sport, and general recreational activity. The s.39(b) exclusion applies to the former, but not to the latter. Light weights fall in the latter by the Board's standards. The two questions that need to be asked are, firstly, why draw this distinction when surely equal opportunity must be aimed for, regardless of the specific nature of the physical activity, and secondly, if this distinction is made, why classify light weights as non-sporting? Why can't sport be used for

the purpose of toning, rehabilitation, weight loss and recreation? Aren't these the reasons for many people pursuing a sport? The Board says no, and makes the dubious assertion that this reason for using the weights 'goes completely against the argument of it being a sporting activity'.

The second section the respondents sought to rely on was s.39(f), which reads:

This Act does not render unlawful ...

The exclusion of any persons from a bona fide programme, plan or arrangement designed to prevent or reduce disadvantage suffered by a particular class of disadvantaged persons.

In support of their use of this section, the respondents gave information about how their exclusion of men at certain times was part of an affirmative action program to encourage women to use weights, and that women would not use the light weights room if they had to share it with men. They presented this argument in the broader context of the secondary place women occupy in sports in general. This was traceable back to the school system where, they stated, women do not receive their fair share of resources in the sport area. Subsequently they drop out of sport at a much greater rate.

The use of s.39(f) was also rejected by the Board, for reasons that, again, warrant questioning. Their rejection flowed from the fact that they did not see the closure of the weights room as an 'arrangement designed to prevent or reduce a disadvantage'. They add 'the Board feels this falls short of the type of arrangement, plan or programme this clause is designed to protect'. Surely the planned five hours that were designated for women, for the specific affirmative action program



described, is a ploy to reduce a disadvantage. The very purpose of this section is to encourage the development of groups that previously have had no such encouragement, to participate in particular activities. One may wonder how anyone could be successful using this section when reading the Board's remark that, 'the mere fact that the rationale behind the closure was to increase the use of the light weights room by women is not enough to constitute a proper arrangement under s.39(f)'. On the contrary, this is exactly the sort of arrangement the Act was designed to protect. The Board comments that if the group specifically stated that they were running beginners classes to promote women using the weights, then perhaps an arrangement to reduce a disadvantage within the meaning of the Act

would have been achieved. This interpretation is extremely narrow; the allocating of set times on a regular basis, with a specific purpose, should be classified as an arrangement under the Act, irrespective of whether or not actual classes were conducted.

The decision the Board reached in the light weights case raises serious questions about the approach of the Board to combating discrimination. If decisions such as this one are made against groups that should be aided rather than hindered, its effect will come to be judged as at best dubious and at worst detrimental to such groups.

Reprinted with permission by the author.

1 The Victorian Government has decided to lodge an appeal against this decision.

NUS Women in Student Organisations Conference.

April 28-29 1990.

Report by Amy Barrett

This two day conference in Melbourne was jam packed with interesting and informative discussions, people and speakers. While the term 'networks' seems to be a buzzword at conferences like this one - the contacts that were built up and the knowledge that was shared with women from around the country was invaluable.

A highly useful session was called 'A Space of Our Own', which looked at the role of a women's room on campus. This explained why a women's only space exists. It is a space which is guaranteed to be free of sexual harassment and leering looks. Women can feel comfortable and at ease talking about a range of issues relevant to women - which are not always easy to talk about in the refectory, surrounded by male company. It has

the potential to be an area where women can go to collect info (eg pamphlets) on drug counselling, STD's, abortion and sexuality - info which women may not feel comfortable collecting in other parts of the university. The room can also be used as a resource library of feminist or other books relevant to women which are not always available through the university's main library. The space can also be used for holding women's films, lunches, talks, self defence classes and parties!!! Most importantly it is a friendly place where women can get together to talk, study or relax. The conference highlighted the fact that not all universities have a women's only space and the difficulties which some campuses face in getting one established. So don't take

the Adelaide University women's room for granted - use it!

Another interesting session was the "Women in Education", which looked at the different ways in which subjects and courses are taught. Simply because a lecturer doesn't make blatantly sexist comments or the lecturer occasionally uses gender inclusive language (him/her, he/she etc) this does not mean that issues concerning women are adequately dealt with. This part of the conference showed, that subjects actually need to start teaching parts of the course from a women's perspective - that is, incorporating women's perspectives, experiences and contributions into the course content as well as putting books on the reading list which

cover this perspective.

The talk on 'NUS Women's Department & You' was also enlightening. Love em' or hate em' (NUS that is) they have a lot to offer in terms of running different campaigns relevant to women, eg: Women's Health campaigns, Women in Racism Campaigns and generally being a national resource base. Even organizing conferences like this one is a valuable chance to get things done on a national level for women. The investigation into the discredited product Gynaeseal was a direct result of the pooled organisation of the women at this conference.

Other topics discussed at the conference were 'Demand a Safe Campus' (issues relating to sexual

harassment); 'Personal Power and Assertiveness' (especially in relation to working within student organisations); and 'To Structure or Not To Structure' (A look at the purpose and structure of a women's collective on campus). If anyone is interested in more info on this or upcoming women's conferences, contact the Women's Officer in the SAUA.

la lucha feminista

A Feminist Analysis of Power Inequality in Society by Jo Wilton

Although some people seem to think that wimmin have achieved equality in society, wimmin continue to face many barriers and have a long way to go before liberation is achieved. The area I have selected for consideration as an important factor contribution to the perpetuation of wimmin's disadvantaged position is the continuing power imbalance between wimmin and men in contemporary society.

The theme of power inequality was recognised in early feminist thought as an important component of wimmin's oppression. In 1949, Simone de Beauvoir, a leading french feminist, identified the importance of power which she saw as underpinning family relationships.

Robert Connell maintains that in the later part of the 1970's:

"Women's Liberation groups argued that women are oppressed because men have power over them; and that changing the situation of women means contesting, and eventually breaking, this power" (Connell, 1987: 34)

Feminist thinkers such as Suzanne Franzway and Robert Connell have also concentrated on analysing the power imbalance between wimmin and men, and have considered the role this plays in wimmin's continued oppression. I have chosen the theme of violence against women to illustrate the connection between power and inequality.

The most recent study of violence by the National Committee on Violence called "Violence: Directions for Australia" revealed that between 1974 and 1986 the number of reported rapes increased by an alarming 150 per cent. (The News, 13 February, 1989: 5) Statistically the reported level of violence against wimmin is increasing every year. (Walker, 1990: 10) However, this increase may simply reflect a greater willingness to report rape rather than an increase in rape itself.

"During the 1970's the Women's Movement identified rape as an expression of the power of men over women." (Naffin, 1984: 1) Robert Connell also draws attention to the power dimension in rape:

Rape, for instance, routinely presented in the media as individual deviance, is a form of person-to-person violence deeply embedded in power inequalities and ideologies of male supremacy. (Connell, 1985: 107)

Thus, feminist analysis has long been aware of the connection between rape and power. Rape also involves humiliation, violation, and domination. The power dimension in rape is a central aspect of rape and violent behaviour, and is closely linked to male domination

in society at large.

The National Committee considered inequality against wimmin and men as an important factor in violence against wimmin: "The Committee also recognised sexual inequality as an intrinsic part of the Australian attitude: rape and domestic assault could be seen as 'violent expressions of this cultural norm'." (Harbutt, 1990: 4)

One of the major obstacles to changing this aspect of wimmin's oppression is that the use of violence by men against wimmin is condoned by many members of the community. For example, one out of five Australians still believe it is appropriate for a man to use physical violence against his wife/de facto. (Henry, 1990: 5) The explanation of violence offered by sex role theory and socialisation theory is that men are put under pressure by society to appear masculine and to be "real men". This involves learning aggressive, violent and competitive behaviour patterns. Men are often humiliated by their peers if they express sadness, vulnerability or tenderness which is seen as a weakness, so in their desire to gain respect, social approval, to appear strong and to be valued, men repress emotions and do not learn how to deal with anger in non-violent ways. (Office of the Status of Women, 1990: 8) Although this helps to explain violence, the crucial factor in violence is power.

Power inequality is at the heart of violent behaviour. In some families "there is a belief that some family members have a right to more power or control than others." (Office of the Status of Women, 1990: 8)

Until the underlying causes of violence against wimmin are dealt with, particularly the power inequality between wimmin and men in society, the measures taken by the government are largely ineffective and cannot eradicate wide spread violence against wimmin in society.

Men continue to maintain almost total control over all forms of institutionalised power in society. The armed forces, the police force, government, the legal system and the business world are the most visible examples of male domination of powerful positions in society. Lisa Tuttle points out that "One of the major goals of feminism has always been to ensure redistribution of social power and reclaim some of it for women." (Tuttle, 1986: 257) Certain groups of relatively privileged wimmin have become empowered as individuals, but their power is an exception to the rule. The rise of the individual woman to leadership roles in politics is seen by some feminists as tokenism, or as politically motivated to catch wimmin's

votes. The advancement of a minority of wimmin to the top of male power hierarchies does not result in the overthrow of patriarchy. Such changes can be accommodated without fundamentally challenging the status quo because the vast masses of wimmin remain disempowered. Until wimmin become collectively empowered, wimmin will have few alternatives to the oppressive self-sacrificing relationships which currently characterise many wimmin's lives.

Power remains a very useful analytical tool for feminist theory because a power dimension is present in every human relationship. An analysis of wimmin's oppression using a framework of power relations in society enables questions to be asked such as how is the system of power inequality maintained and perpetuated, and

how can wimmin become empowered so they can determine their future. It seems that a vital strategic project for feminism is to continue to work towards a redefinition of power, towards empowerment. Lisa Tuttle conveys that a redefinition of power has been an important element in the struggle for Women's Liberation: "Yet another task of feminism has been to rethink and redefine power, not merely to enable wimmin to share in the powers held by men, but to question the validity of those powers ..." (Tuttle, 1986: 257)

Changes to power inequality and social structures are essential for improving the position of wimmin. Sex role theory and socialisation theory assumed that the solution to ending sexism was a matter of changing socialisation practices, but to abandon the theoretical

endeavour at this level is not useful for radical politics or the feminist struggle.

The changes to wimmin's position in society have been limited, and the indicators of wimmin's social, political and economic progress illustrates that wimmin's disadvantage continues in all areas of life. Attitudinal change has not translated into substantial change in wimmin's social location, and has not resulted in wimmin's liberation. The emphasis in sex role theory on changing socialisation practices, changing wimmin's self identity, and working towards role diversity can only have a limited impact if attitudinal change takes place in an inflexible system, where oppressive structural barriers and power inequality remain entrenched.



Being A Woman Overseas Student In Australia

One Woman's View

I have always taken it for granted that I would go overseas to further my education. I wanted to go overseas to further my education. I am a Malaysian of Indian ethnicity and in many ways I saw Malaysia as a dead end. I was aware of an institutionalised racial bias in the society I grew up in and I decided that not only did I not like it but I would also like to get away from it. I did not see going to study abroad as an escape, simply as an opportunity to broaden my horizons and gain a little perspective on the circumstances existing in Malaysia.

I saw Australia as a place where I could prove myself according to my abilities and not be judged by anything else. At that time I associated prejudice almost completely with racism. One of the reasons I chose to come to Australia was because I had spent some time here on vacation and had not experienced any of the blatant racism so prevalent in countries like England. The idea that I might be discriminated against because I was a woman did not cross my mind. This is not to say that I was not aware of sexism, simply that I rated racism as more important than sexism.

Nevertheless, I saw Australia as a land where I was free to do as I wished. I don't think that my wants were extreme. All I wanted was the freedom to walk down a street alone and not fear being molested, to dress as I wished without getting the feeling that I was somehow to blame for the personal remarks and leers coming my way, better yet, not to have personal remarks and leers coming my way, to swear and not to have every male in the room look at me as if I was some kind of freak. Most of all, I didn't want to be automatically labelled as "dumb" simply because I was Asian, female and

fairly attractive. I thought that these chains would somehow miraculously slip free once I came to Australia, because in Australia women were not regarded as less than equal. The restrictions loosened but they are still very much in existence. Women here are still expected to act in a certain way and if they don't they are labelled "unnatural".

Being an overseas student and being a woman are not separate issues. When you walk into a tutorial room full of men and they acknowledge you perfunctorily before turning back to their rousing discussion, quite patently ignoring you or you are treated with much less respect and courtesy by a clerk or salesperson than that Australian male ahead of you, it isn't possible to distinguish between the snubs directed at you because you are a woman and those that are directed at you because you are Asian.

Being a woman overseas student means much more than being an overseas student who happened to be a woman or a woman who happens to be an overseas student. Asian women are different from Australian women because of their background. The Asian culture is rich and varied but it is also extremely restricting for the women. There is a sense, not of women not being as good as men but that women are different and because they are different, their roles are very different. This role is conditioned from childhood and involves being trained to defer to men. Often, girls are educated only if there is enough money left over after the boys are seen to.

Coming to Australia presents Asian women not only with new opportunities but also with a dilemma. It is good to integrate with Australians, after all, education is more than what you get out of

books and university life should consist of more than lectures and exams. However, for many, the challenge to fit in, too often resolves itself into a choice between staying Asian and sticking only with other Asian students, or forsaking their culture and becoming as Australian as the Australians in an effort to fit in. There should be a middle way: to fit in but not at the cost of losing part of one's self. There is much that is valuable in both societies and they are not mutually exclusive.

Asian women are very self-effacing. Very few would find it easy to walk into a strange lecture theatre or tutorial room full of strange people. It can be argued that the same can be said of everyone in the room but, for an Asian woman, it is worse because they are walking into a totally unfamiliar atmosphere. If they see another Asian face the instinct is to gravitate towards that face and stay close. It takes a lot of courage to venture beyond your circle of safe Asian friends. There's the initial stage where you are avoided and condescended to because you are "different", then it's realised that you aren't all that different, then finally a tenuous sort of friendship springs up, seldom consisting of more than the classes and clubs you have in common. But this is tolerable, all it needs is a thick skin, patience and a rather sick sense of amusement.

But so many never gain this. It's so easy to huddle with other overseas students. They're just as lost and insecure as you are and in no position to be threatening. Maybe that's why so many overseas students join the Christian groups - the guaranteed companionship and the lure of at least one thing in common. Or do you? Do you ever find yourself spending time with your "safe" friends and thinking



"Oh God, is this all there is, am I going to spend the rest of my life hanging around with people I don't particularly like, have no affinity for and frankly bore me to death just because I'm scared?". I guess this is when you choose between safety or venturing out there into the cold world to test out that thick skin and that sense of amusement. Sometimes a sense of naivete helps too. It's easier to be thick-skinned about something you don't fully understand.

It is more difficult for an Asian woman. Australia is different enough to be strange and unfamiliar but the society is not different enough to be liberating. At least back home if you play by the rules, acknowledge man as king, lock yourself away for life in a walking tent you're treated decently. Here, it doesn't matter what you do, there are no guarantees. I was sexually harassed in Australia. I was not dressed scantily, I was not provocative in any way. Nevertheless, a man came to me and made

a foul suggestion. Australia is not the land of mythical freedom I envisioned.

How do other Asian women cope with life in Australia? Do they withdraw further into their communities or do they develop a burgeoning sense of women's rights, of anger and dissatisfaction at a society in which so much is wrong. For me there was a sense of being alone, of being the only one who felt this. It's important to make contact with other women, to realise that you are not in anyway different, strange, odd, bizarre.

All overseas students are welcome to contact the Overseas Student Association at any time. Any women, who feel that they would like to talk to another woman for whatever reason please feel free to contact Joanna Teh (President) or Asha Puvan (Women's Officer).

Sujeetha Selvamankam

Women Under Apartheid

Women and women's organisations have always played a vital role in the struggle against apartheid. Women's organisations such as the Womens' Federation not only linked women's demands with the struggle against apartheid but also fought consistently for trade union rights. The Federation adopted a Charter of Women's Aims which called for the end of discrimination against women as well as the end to apartheid.

It is easy to see the role of women in activities specifically among women, such as the struggle against the pass laws, which is described below. Some of the campaigns in which women have been instrumental include the boycotts in 1943 and 1944; the

squatter movements which began in 1944 in which the women cared for the family, cooked, washed, whether they were in paid employment or not in appalling conditions; the 1955 campaign against the introduction of Bantu education in protest against this inferior form of education for so-called "bantus"; and many more.

Women have been prosecuted under a variety of political charges which reflects the range of their involvement in the struggle against apartheid - treason, terrorism, sabotage, membership of or assistance to banned organisations, helping people to escape from the country, recruiting guerillas and breaking banning orders. Women have suffered indefinite detention

without trial, solitary confinement, torture, house arrest bans, and children have been detained with their mothers, or taken from them and dumped outside their house. Pregnant women have also been detained and beaten.

The women's struggle against the pass laws began in 1913 when local authorities had the power to make by-laws compelling women to obtain permits that were in effect the same as carrying passes. Women marched to municipal offices around the country. In 1955 the Minister for Native Affairs declared that "African women will be issued with passes as from January 1956". Men were already subject to pass laws, which provided that they had to carry a pass

to be allowed into "white" areas and to work. Men could be searched at any time and arrested in the street if they were not carrying a pass.

At the first big women's protest in 1955, two thousand women converged on Pretoria. The anti-pass movement grew, as thousands of women burnt their passes. The movement culminated one year later in a mass demonstration in Pretoria on the August 9, 1956 - the day which is now celebrated around the world as South African Women's Day. Twenty thousand women assembled in Pretoria. All processions were banned that day, so the women marched to the Union Buildings to see the Prime Minister in groups

of no more than three. The women filled the amphitheatre in front of the Union Building. They left hundreds of thousands of signatures on petition forms at the office of the Prime Minister, who was of course not available to see them. After thirty minutes of silence, the women sang Nkosi Sikelel' i Afrika and Morena Boleko. They then began a new freedom song, the words of which are true of all women in liberation struggles throughout the world.

"Now you have touched the women you have struck a rock, you have dislodged a boulder, you will be crushed."

Wendy Wakefield

Women's Information Switchboard Directory

Information for any woman on any subject.

Phone: (08) 223 1244 or (008) 188 158 Country Toll Free or call in: Institute Building 122 Kintore Avenue Adelaide

Hours: 9 am - 9 pm seven days a week (except public holidays)

Aboriginal, Italian, Greek, German and Indo Chinese information officers available. Information and referral with support for women!

Volunteers at Women's Information Switchboard

If you call Women's Information Switchboard the phone will probably be answered by a trained volunteer information provider. Throughout its 12 year history, Switchboard has employed both paid and unpaid workers. Volunteer workers have provided a wealth of enthusiasm, life experience, unique skills and commitment to supporting women.

Volunteers enrich Switchboard with their diversity of backgrounds, ages and lifestyles. They contribute enormously to the organisation's ability to relate to women from different cultures and with different values. On the other hand, switchboard has always recognised that it must provide training, support and encouragement so that these women volunteers feel confident and competent. They ensure that Switchboard's high standard of service is maintained.

Some volunteers have worked at Switchboard for many years whereas many students, new graduates and women preparing to enter or re-enter the paid workforce may train and work at Switchboard for only a short period of time. Most unpaid workers work at Switchboard for half a day per week. Flexibility in organising shifts enables women with different goals and needs to be catered for. We believe the loss of an unpaid worker to the paid workforce often reflects Switchboard's support and training.

Switchboard would welcome new volunteers - If you wish to apply to be a volunteer, please phone us on 223 1244, or call into Institute Building, Kintore Avenue, Adelaide 5000

Your name will be placed on a register and you will be interviewed for selection into the next volunteer training program.

Services For Women compiled by Natasha Stott Despoja

HEALTH

Health Centres

Adelaide Women's Community Health Centre
64 Pennington Tce, North Adelaide, 267 5366
Dale Street Women's Health Centre
56 Dale st, Port Adelaide, 47 7033
Elizabeth Women's Community Health Centre
Elizabeth Way, Elizabeth, 252 3711
Southern Women's Health and Community Centre
88 Dyson Rd, Christies Beach, 384 9777
Acaciabark Women's Health Centre (Naturopath)
Gray st, Norwood, 363 0740

Health Information

AIDS Council of SA
3/130 Carrington St, Adelaide, 223 6322
Disability Information and Resource Centre
195 Gilles st, Adelaide, 223 7522
SA Health Commission STD Control Branch
275 North Terrace, Adelaide, 218 3666 or 218 3668
PMT Relief Clinic
213 Greenhill Rd, Eastwood, 274 3769

Pregnancy

Family Planning Association of SA Inc
17 Phillips St, Kensington, 31 5177 or (008) 18 8171
St Joseph's Centre
82 Wattle St, Fullarton, 272 6811
Birthline
20A Marlborough St, College Park, 363 1444

Abortion (Termination of Pregnancy services)

(PT - pregnancy testing PC - pregnancy counselling)
Queen Elizabeth Hospital 450 222
(clinic times - Thursday)
Queen Victoria Hospital 332 4888
(clinic times - Mon, Thurs, PT PC)
Flinders Medical Centre 275 9911
(clinic times - Thurs PT PC)
Modbury Hospital 264 6000
(clinic times - Wed PC)
Lyal McEwin Hospital 282 1211
(clinic times - Thurs PT PC)

SEXUALITY

Lesbian Line, PO Box 190 Stepney 5067, 362 5989 (Fri 7-10 pm)
Gay Counseling Service Inc, 130 Carrington St, Adelaide, 232 0794 (7-10 pm)
FEM Enterprises, 38 Victoria St, Forestville, 297 6626

MARRIAGE

Marriage Guidance Council of SA Inc
55 Hutt St, Adelaide, 223 4566
SPARK (Single Parenting and After Resource Centre)
930 Port Rd, Woodville West, 347 1109

VIOLENCE

SA Domestic Violence Service
263 East Tce, Adelaide, 232 0040
Women's Shelters
Elizabeth - 255 3622
Enfield - 344 6011
Fullarton - 79 7614
Glandore - 293 4488
Klemzig - 266 0550
North Adelaide - 267 4982
Southern Areas Women and Children - 383 0066
Woodville - 268 7897

RACE

FEM Enterprises
38 Victoria St, Forestville, 297 6626 Contact: Deb McCulloch
Migrant Women's Emergency Support Service Inc (MWESS)
PO Box 157, Woodville 5011, 46 9417 or 46 7113
Greek Women's Centre
Goodwood Rd (cnr Florence St) Goodwood, 271 2609
Indo Chinese Australian Women's Association 45 6768

RIGHTS ORGANISATIONS

Adelaide Rape Crisis Centre Inc
(moved to Plympton - unsure of address)
Crisis 293 8666 Business 293 8667
Child, Adolescent and Family Health Service
295 Sth Tce, Adelaide 236 0400
Equal Opportunity Commission of SA
Ground Floor, 30 Wakefield St Adelaide 226 5660 or (008) 18 8163
Working Women's Centre
1st Floor, 49 Flinders st, Adelaide 224 0188
Dept of the Premier & Cabinet Women's Adviser's Office
10th Floor, State Admin Centre, Victoria Sq 226 3550
(Contact: Carol Treloar, Women's Adviser to the Premier)

SPORT & RECREATION

Australian assoc of Women's Sport and Recreation
State Assoc House, 1 Sturt St, Adelaide 213 0630
Dept of Recreation and Sport, Women's adviser
Level 1, Citicentre, 1 Hindmarsh Sq, Adelaide 226 7399

EDUCATION

Education Dept, Education of Girls Unit
Education Centre, Flinders St, Adelaide 226 1047
Equal Opportunity Officer/Unit, Uni of Adelaide
6th Floor, Wills Bldg 228 5962
Student's Association of the University of Adelaide
Ground Floor, George Murray Bldg 228 5406 or 228 5383
(Contact: Amy Barrett Women's Officer)

Women's Studies

Flinders Uni Women's Studies Unit
School of Social Sciences, Flinders Uni, Bedford Park 275 2404
Research Centre for Women's Studies
2nd Floor Security House 233 North Tce 228 5267 (new complex soon opening in Napier Bldg - we can't wait!)
South Australian College of Advanced Education
City Campus, Women's Studies, Kintore Ave, Adelaide 228 1675
Women's Studies Resource Centre
64 Pennington Tce, North Adelaide 267 3633
Murphy Sisters Bookshop
240 The Parade, Norwood 332 7508

ORGANISATIONS

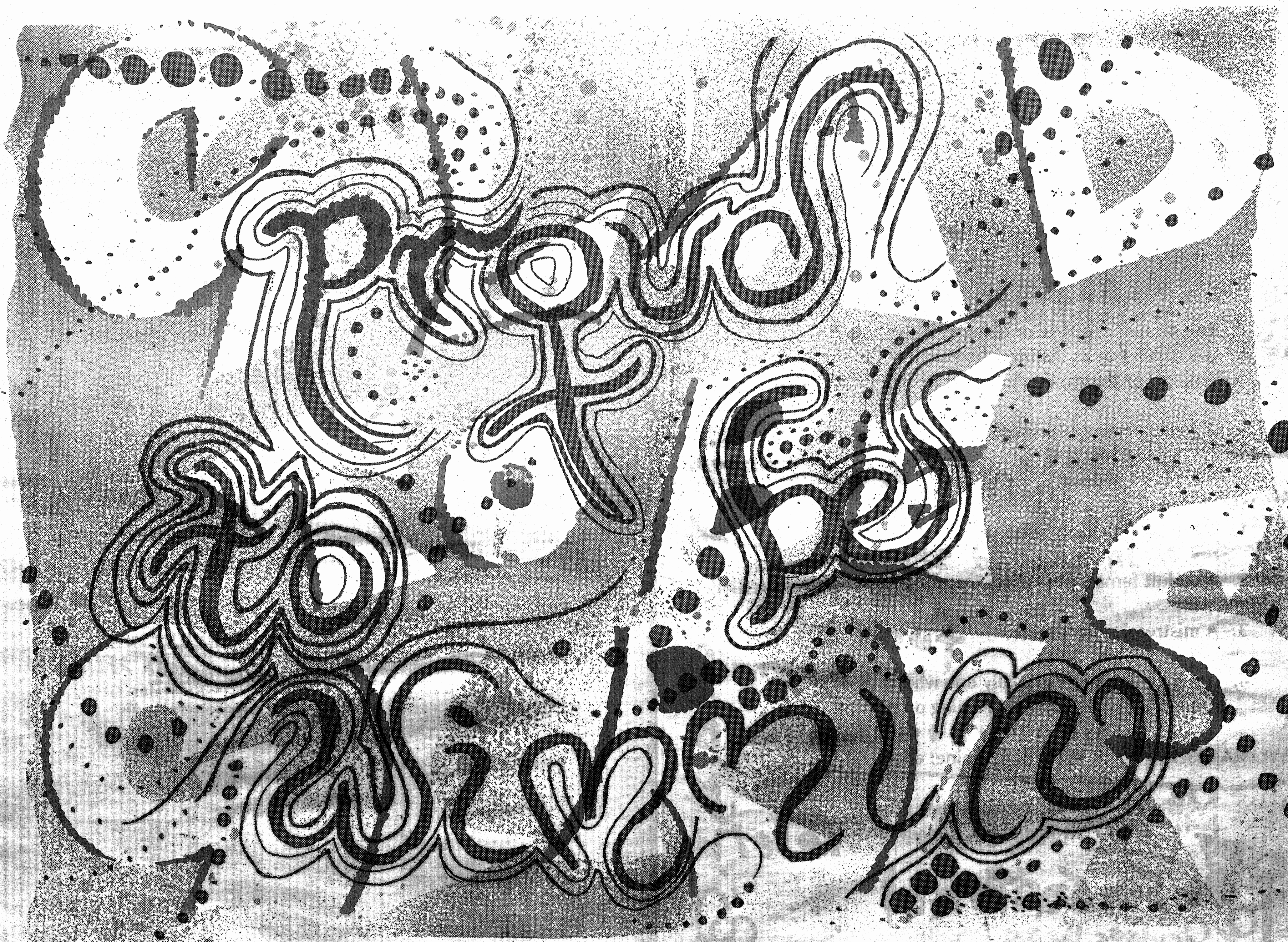
National Council of Women in SA Inc
95 Sth Tce, Adelaide 231 9154
YWCA
320 Port Rd, Hindmarsh 340 2422
The Zonta Club of Adelaide
44 Waterfall Tce, Burnside 364 1700 or 31 5381(AH)
Women's Community Centre Inc
64 Nelson St, Stepney 362 6571

INFORMATION (GENERAL)

Women's Electoral Lobby
155 Pirie St, Adelaide 232 2245

EMERGENCY AFTER HOURS NUMBERS

000	Ambulance, Fire, Police
11 444	Police Patrol Car
267 7000	Poisons Information Centre (Adelaide Children's Hospital)
363 1802 (alcohol)	Drug and Alcohol Service
364 0299 (drugs)	(24 hour treatment and counselling)
218 1212	Sexual Assault Unit, Police Department
243 6836	Sexual Assault Referral Clinic (SARC) (Queen Elizabeth Hospital, Woodville)
232 3300	Crisis Centre (24 hour counselling and crisis intervention service)
212 3444	(Access) Lifeline (24 hour counselling service)
294 6818	Agorophobia Distress Service (24 hour recorded message)
236 0444	Child, Adolescent and Family Health Service (24 hour advisory service)



DEFINING OPPRESSION

pedantic

(From the Macquarie Dictionary)

MAN: arrogant

DICKtionary is right!

1. An individual at the highest level of animal development, mainly characterised by his exceptional mentality.

a real man would be embarrassed by this

RSAYS WHO?

2. The human creature or being as representing the species or as distinguished from other beings, animals or things; the human race; mankind.

3. A human being, a person.

who treats woman like SHIT

lucky for us! A

WOMAN:

1. The female human being (distinguished from man).

is as man should should be!

2. An adult female person (distinguished from girl).

3. A mistress or paramour.

fuck off oppress.

4. A female servant especially one who does domestic chores such as cleaning or cooking.

WOMANISH:

value others + care for
Weakly, feminine; effeminate.

mean e
guaranteeing

MAN:

ME FIRST

Possessing qualities proper to a man; strong; brave; honourable.

loser?

are sensational
♀♀ WERE HERE!

I AM GOOD BELIEVE IN YOU

Q

A Statement by an HIV Positive Woman to the Women and Aids Forum October 13, 1990

My name is Michelle and I contracted HIV approximately seven years ago.

Before I begin my personal story I would like to make a statement and outline the issues that are of importance to us as Positive Women and, ultimately, to All Women. This statement is endorsed by other HIV Positive Women.

We have had a great deal of time to reflect and consider the issues surrounding women affected by HIV and AIDS. By saying 'affected' we are referring to women in general, not only those who have contracted the virus, but to those women that may, in the future, contract the virus, and those women whose lives have already been, or will, be touched by this virus. By coming out into the open as HIV Positive Women, by this Forum, and by the world focus on Women on World AIDS Day, we hope to be able to avoid this.

Where a woman is aware she has contracted HIV, the chances are she will have to handle the disease, the stigma that is associated with it, the isolation, the rejection, personal expense and the short and long term provision for her children - on her own.

We, as HIV Positive Women, absolutely refuse to hide anymore, to feel the isolation, the loneliness, to acknowledge that we are supposed to feel we have a dirty secret that we are forced to carry around on our own, because of the societies' and communities' attitudes to HIV and AIDS.

Why, when we are scared for our futures, when we cry for our children and children's futures, can't we tell someone?

The answer is easy. We don't have a 'socially acceptable disease', like cancer or even hepatitis - we have HIV - a disease that automatically brings about many assumptions from the media and from the community at large, regarding the affected person. That is, they are - homosexuals, promiscuous, prostitutes, drug addicts or just plain gully ...

The other reaction is 'they are dying' - and we have something to say:

'We are not dying. We are living and trying, against community attitudes, to live with dignity; and, if we choose, to die with dignity.

We are living with HIV and we and our children need support, caring and understanding, from counsellors, the community, and more so, we need support from women - ALL WOMEN.

The gay community have had three main factors in their favour - a community, group advocacy and commonality of behaviour. Women do not have this. But there is no reason why we cannot have it.

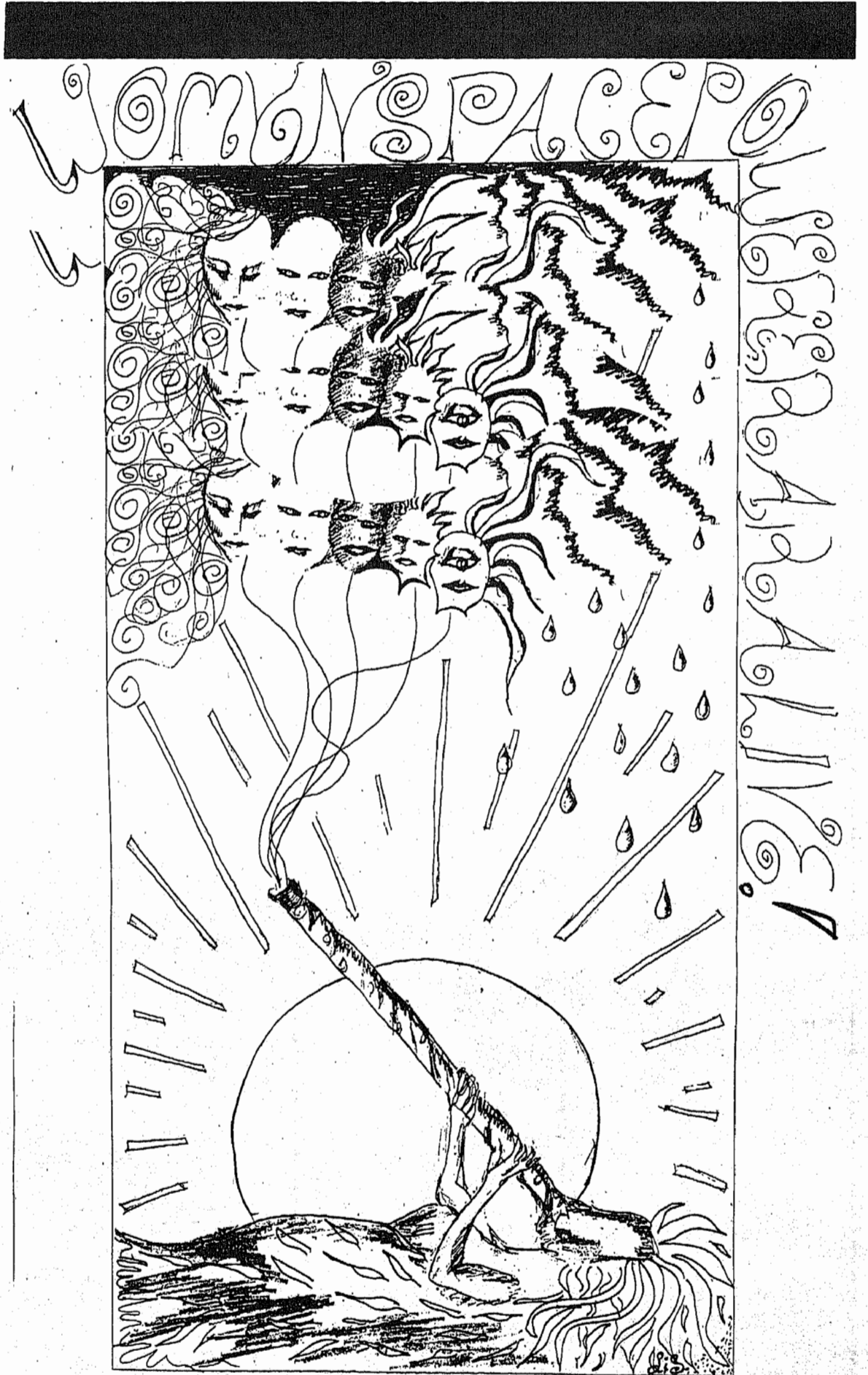
As HIV Positive Women we feel it

is important that we speak out so that we are not underrepresented or misrepresented by others.

I am one of twenty seven other HIV Positive Women within South Australia, according to the current statistics.* What you cannot see from the statistics is how few of us use the AIDS Council or the Positive Living Centre. We feel this is largely due to the lack of advertising and issues directed specifically to and/or for women. We are hoping to correct this with the Women and AIDS Forum and by WORLD AIDS Day activities on 1st December.

The issues important to HIV Positive Women are:

- Lack of funding - specifically for women's issues
- Lack of awareness that there are HIV positive women living in the general community.
- Who looks after these HIV Positive Women who are sick?
- Who looks after the children of HIV Positive Women, especially those who are single or unsupported and the children who are financially and emotionally dependent on their mothers?
- Who gives these children emotional support?
- Media focus is mainly on the risk to men - never mind women
- No pediatric specialists in the field of AIDS within South Australia
- No medical research on the few anti-viral drugs we do have, or on their reactions to the female body
- No specific research on women at all regarding HIV and AIDS
- Society's attitude to us needs to change. We are not victims and we are not vectors - we are simply survivors
- Responsibility of safe sex is placed on women
- We have different housing needs because of attitudes
- For many women living in poverty, condoms and assertiveness are a luxury they cannot afford
- We, as HIV Positive Women, have to watch stress levels
- We need counselling, in regards to our children, e.g. how do we tell our children, at what age, how much? Can we damage them emotionally by telling them too early or too late?
- We need counselling for sexual relationships, for example, at what stage do we tell our proposed partners? (fear of rejection)
- Government programs - all future education and prevention programs should include the need for acceptance for Positive People without discrimination
- Positive Women have the right to keep their families together. There must be total practical household support, if neces-



sary, perhaps a permanent circle of volunteers around each affected family

• The correct terminology has to be used, e.g. 'infected' brings up all kinds of connotations

• We will not be told to have abortions because we are positive. We need more information so that we can make informed personal choices."

October 13, 1990

* From Australian HIV Surveillance Report - National Centre in HIV Epidemiology and Clinical Research, September 1990.

Women's Oppression and the Law

One of the greatest myths about the law (and other disciplines) is that it is value-free. The bulk of academic knowledge at University is presented as "unbiased" and "objective".

Law is held out to students largely in isolation of the social, political and economic forces which shape its interpretation and its very existence. Law is not presented to students as an oppressive instrument of social control in mainstream subjects, but rather as something handed down by "God", over which lawyers are the "guardian angels". Thus, the law school largely ignores the practical realities of how law impacts upon the lives of the majority of people in society.

For the focus of my Law Honours thesis, I chose the criminal law curriculum, since violence against women is a great area of injustice in society. Criminal law must be one of the most sexist subjects at Law school. Recent criminal textbooks reiterate presumptions encapsulated in the Common Law. To take rape as just one example, it is commonly stated that rape is an easy allegation to make and difficult to refute, that women say no when they really mean yes, and

that women bring charges of rape because of motives of revenge and/or malice towards men. In relation to murder, the legal doctrines of provocation and self-defence are constructed around male notions. For example, a "reasonable man" may be provoked into killing his wife if she attacks his masculinity by, for example, having affairs with other men. Even where his wife was raped, if the accused makes an "honest and reasonable mistake of fact" about whether or not the woman consented, he is acquitted because he does not have the requisite "intention" to be convicted of murder. Thus a woman may be raped by one man and murdered by another, with neither of these crimes being recognised at law.

The fact that domestic violence, assaults, rapes and batteries rarely, if ever result in successful criminal prosecutions leads one to suspect that the law was not designed to protect women from male violence. Evidentiary requirements in themselves make it very difficult for women to bring successful claims, particularly as many crimes against women occur in their homes in the absence of witnesses and so forth.

Prostitution laws impose a legislative "double standard". Most offences are weighted far more

heavily against the women involved than against their male clients.

I do not believe that the criminal law will ever treat women fairly so women must look for solutions other than those available through the legal system. As the law is a very conservative force in society, women need to gain political and economic equality before we will see significant systematic changes. The power imbalance is so embedded in our society that legal reforms seem merely to scratch at the surface. The goals of economic independence, self-determination, liberation, physical and emotional health and equality are central to the struggle of women. To me, the Feminist movement means taking from the "men's world" what seems useful and applicable, but it also means the recognition of the fact that we are different, and being proud of this. It means speaking out as women, and standing up for ourselves and our sisters. It means talking to each other, networking, working collectively, sharing our experiences and learning from each other. For me, the Feminist movement has made me able to stand up straighter, walk taller and generally be proud of the fact that I am a woman. The lessons to be learned from it are sometimes disillusioning and depressing, but



It has really given me the strength and courage to be myself and accept myself.
Kim Pedler

Blue Stocking Week Luncheon



Speaker: Janine Haines

All women from all SA campuses invited to attend.

Tickets are free - lunch is supplied. Tickets available from the Students' Association Women's Officer, Amy Barrett or State Women's Officer, Natasha Stoff Despoja C/- SAUA 228 5406 or NUS (SA) 410 0114.

Celebrate Women in Education.

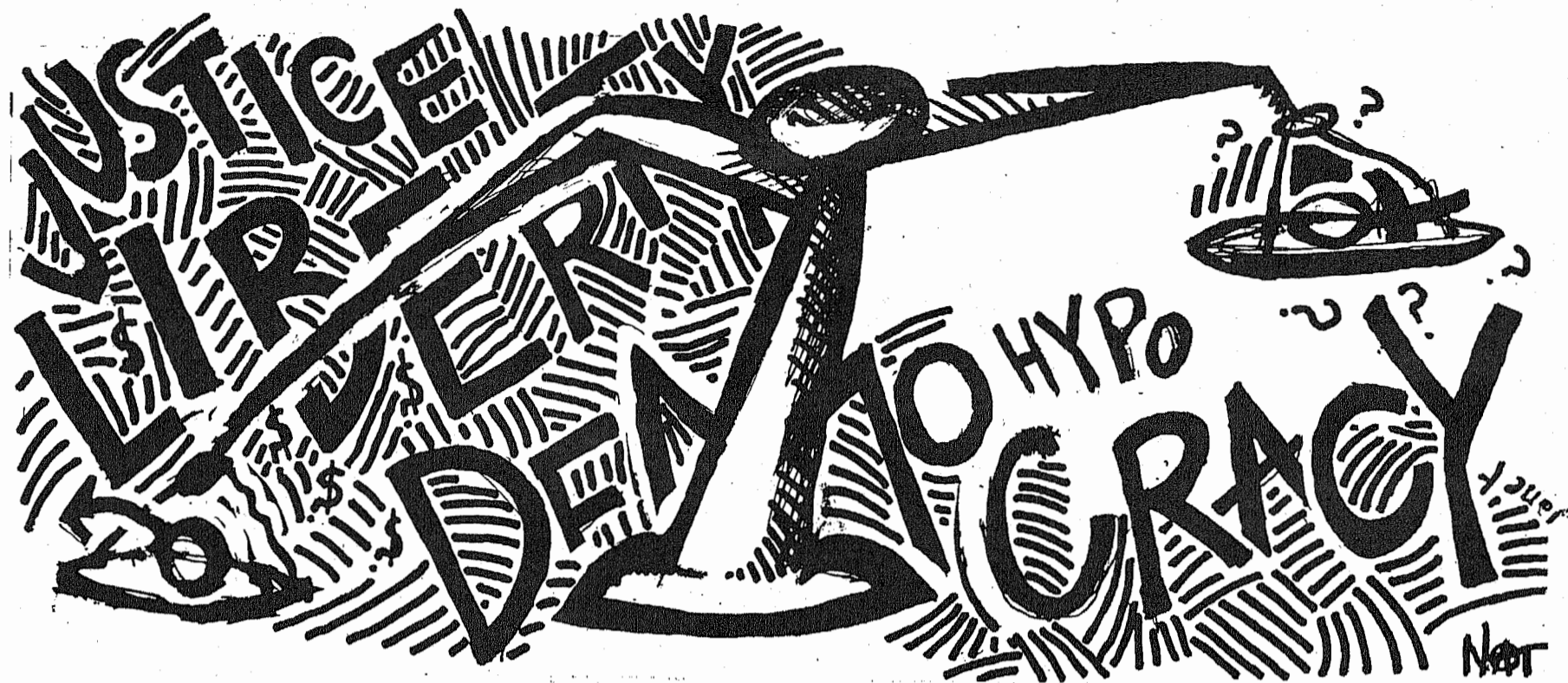
Wednesday, October 24, 1 pm. Level 7 Shultz Building, City Campus, SACAE.

Twelve Great Comebacks to a Flasher

1. I've seen bigger dicks on a goldfish.
2. If I'd seen you fully clothed I'd never have realised how truly ugly you are.
3. Is that a public hair or do you actually piss out of it?
4. Come back in five years time when you've got something to show.
5. What's up?
6. Is this a rusty electric carving knife in my pocket or am I just glad to see you?
7. No thanks, I happen to be a vegetarian.
8. No thanks, I hate the smell of garlic.
9. How's it hanging?
10. Oh that reminds me, cocktail frankfurters are on special at Bi-Lo.
11. I've seen better flashes on a camera.
12. I'll hve that sliced on rye bread ...

S. Malden, V. Almeida, L. Buchanan.





The Role of Feminist Law Students.

Feminist Law Students is a collective of active wimmim in the law school at Adelaide University which formed early in 1990. Previously, a group called "Women and Law" had been active since the mid 1980's, and played an active role in the law school.

Some of the activities included organising various speakers, raising issues of concern regarding wimmin and the legal system, publishing a magazine titled 'Porsha' and holding informal social gatherings for wimmim at law school.

The Feminist Law Students collective was formed this year with a specific objective: our major focus has been preparing a proposal to submit to the Law School Curriculum Review Committee regarding curriculum reform. The Committee was established this year and includes student representatives, barristers, solicitors, a judge and academics from the law school. Students have an opportunity to submit proposals regarding curriculum reform to the Committee. The Feminist Law Students intend to formulate a concise and specific proposal, advocating gender inclusive language in the law school, the incorporation of feminist analysis into the existing curriculum, and the introduction of a feminist legal theory or feminist jurisprudence course. The first concern raised by the collective was gender inclusive language.

Towards Gender Inclusive Language

Firstly we found out what the Law School's policy on sexist language was. A policy exists, but it is totally inadequate, to say the least. As part of our submission we will suggest that the Law School adopt an enforceable policy of gender inclusive language in lectures, tutorials and in problem questions to avoid presenting wimmin in stereotypical roles. The group will continue to debate this issue, as there are competing view points on the validity of such a policy.

Placing the Law into the Context of Society Reality

Many feminist legal academics such as Jenny Morgan and Regina Graycar believe that there is a need to include an analysis of the social context in which the law operates. An understanding of issues such as power relations in domestic violence cases, rape cases and sexual assault cases is crucial for a comprehensive understanding of the nature of such crimes in a male dominated patriarchal society. A feminist analysis needs to be injected into existing subjects if a socially realistic, modernised approach to studying the law is to be adopted in the future. This is essential if the myth of legal neutrality is to be exposed.

Injecting a feminist analysis into existing core curriculum may be the most radical of our demands. Some feminists in the law school have already begun to deal with the impact of the law on wimmin. Kathy Mack's Australian Legal System course provides an example of how this can be successfully implemented.

One possible way of incorporating a feminist analysis into core curriculum is by utilizing existing resources in the law school by networking law school staff and other people in the profession with skills and interest in specific areas of law. For example, wimmin academics who are specialists in criminal law, could teach a component of the course dealing specifically with rape law, domestic violence law and other feminists legal issues related to criminal law. However, we feel that issues of inequality in the legal system should be integrated into the entire course, and not merely dealt with in two or three lectures. The feminist analysis must not become marginalised, because this will mean that only wimmin who are already aware of gender inequality in the legal system will take the feminist course. We want to avoid the old mistake of preaching to the converted.

A Gender and Law Course or a Feminist Legal Theory Course

The third component of our submission

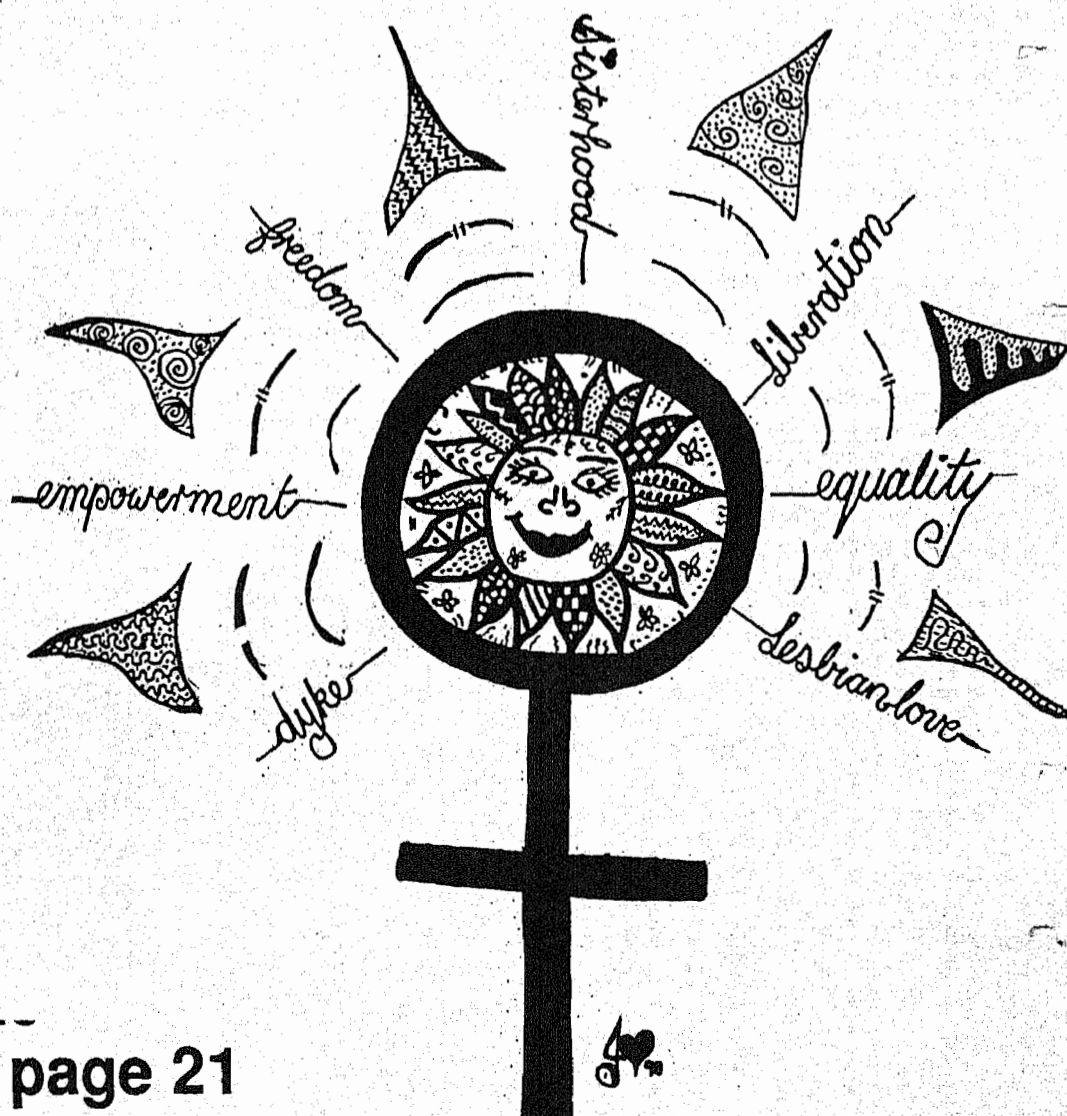
will involve suggestions for a "Gender and Law" course or "Feminist Legal Theory" course at Adelaide Law School. Such courses already exist at many other Australian law schools including Melbourne Law School, Macquarie Law School and Sydney Law School. Our information about these other courses was compiled as a result of writing to feminist legal academics around the country asking for course outlines and submissions which successfully established these sorts of courses at their law schools. The objective is to present a summary analysis of the most relevant aspects of these courses and to indicate the trend in other law schools. This will support our argument that Adelaide Law School needs a similar course to keep up to date.

The scope of the collective has so far been confined to the specific aim of formulating the proposal to be submitted late this

year (probably after exams when people will have more time and energy). This has been useful in keeping us focused on an achievable short term goal. Reform of the law curriculum is only one step towards addressing the inequality, oppression and injustice wimmin face in the legal system and in wider Australian society. Where we go from here will be determined by the wimmin in the Feminist Law Students Collective.

P.S. We were recently informed that Adelaide Law School will be offering a Feminist Legal Theory course in the near future, but the content of this course is as yet unknown. Victory for wimmin in the law school.

JW



Is your university course malestream?

lawyer
woman



moving her way through the dominant paradigm!
part 90

Are you sick and tired of hearing lecturers speak of men's history, men's writing, men's laws (or men in law), men's music or the art and architecture that men have created? Are you a science or medical student who has always wondered about the way (male) biologists, physiologists and psychologists have constructed women and the feminine identity? You are not alone.

Kathy Edwards reports.

The omission and distortion of women and their achievements within the curriculum has long been noted by feminist scholars. At Adelaide University this situation is being addressed by a "Gender and Curriculum" project, the object of which is to draw attention of academics both to the inadequacy of existing courses insofar as gender inclusiveness is concerned, and to the scholarship on/of women which exists and which could be incorporated into the curriculum. So far a "Gender And The Curriculum Bibliography" has been produced, and a number of videos on this subject are in production. It is integral, however, that students also organise on a collective and individual level to support the initiatives which have so far been made to include women in the curriculum. Below is a list of actions which students can take to convince academics to take note of sexist curricula.



WHAT YOU CAN DO

* Either alone, or preferably in a group, approach lecturers and ask them to lecture about women. If they do mention women in a lecture then tell them that you appreciated and enjoyed it, and that you would like to hear more.

* Ask about the role of women wherever possible. If, for example, a tutorial is devoted to the peasants in the French revolution ask what the women did, or what their lifestyle was like. Alternately research the topic in advance and offer your contribution in the tutorial.

* Ask general questions about the implications of male biased curriculum. For example if you are studying history ask why it is that history has been recorded and written almost entirely by men. Ask what this means for women, both as historical subjects and as students of history. Law students could ask what implications the fact that the judicial system which interprets the law is largely composed by men, has for women. Those studying science could ask why it is that science, supposedly a discipline concerned with objective research and the discovery of 'truth', has so often been used to legitimate women's oppression.

* Some lecturers and tutors take great care to include issues of gender in their teaching, for which they sometimes receive criticism from a small minority of unappreciative students. Support these lecturers in their initiatives by telling them how much you appreciate their efforts.

* If essay topics don't include questions on women then ask your tutor if you can be set a topic in this area, or if you can set yourself a topic.

* If an open research project is part of the assessment, then try to do it on women.

* Try to include women in all general tutorial papers and essays.

* When given course evaluations at the end of your courses write about how well or how badly you thought that the course included women and gender issues. Include this in your Counter Calendar submissions at the end of the year also.

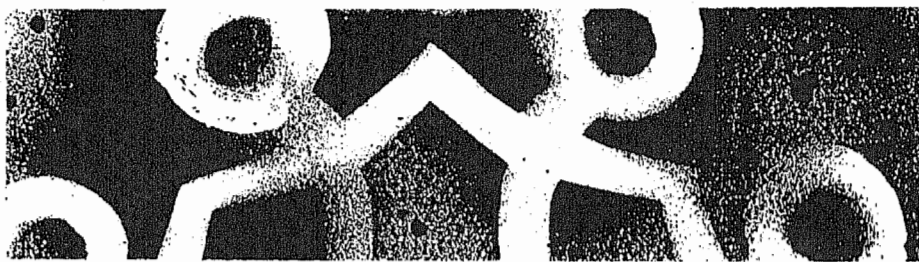
* Ask lecturers and tutors to use non-sexist language. If a member of a tutorial group makes a statement about 'man' or 'mankind' ask if s/he means 'male' or 'human'. Point out that it is less confusing to use non-sexist terminology, since this way ambiguities of meaning are removed. If you feel that a lecturer, tutor, or fellow student is assuming male experiences to be human experiences despite their use of non-sexist language then ask if their observation etc. is true for women also.

* If you are more comfortable working in a group instead of individually then ask course coordinators if group work can be made part of the curriculum. Students of maths and science in particular could point out that working in a group is a useful skill, as much research in these disciplines is conducted in this way.

* If you feel that a particular course (or courses) are particularly bad in regard to gender issues, and the lecturer is being unsympathetic to your requests for change, then bring your concerns to the attention of the SAUA women's officer. She may be able to take up the issue for you, or offer advice regarding further strategies.

(This article has been adapted from a discussion paper by Kathy Edwards which was presented to the 1990 National Union of Students (SA) Women's Conference)z

WOMEN AND THE STUDENT UNION



For the first time in the history of the Union, as a result of the recent annual elections, hold the more powerful positions. For the sixth time in 46 years there is a female President in the Students' Association, (Natasha Stott Despoja). Similarly, as a result of the last Union Board elections there is finally a female President, (Melissa Yuan), and a Finance and Development Standing Committee Chair who is a woman (Asha Puvan). It is a long time since the Women's Society were maypoll dancing in the cloisters (yes it used to be their luncheon activity) instead women now hold the majority of positions on the Union Board with 10 female members. Previously, less than a third of the total members have been women except in 1989-90 when there were 7 female student members and 12 males. Overwhelming election tallies for the position of Women's Officer for example indicate a growing awareness of women's issues amongst the general student community and a desire to promote women to positions that were previously the domain of men on campus. The future is looking brighter for woman at Adelaide University providing this trend continues. Women taking an active role in student representation and the running of the Union will enable equal representation and will bring the perspective of female students to the forums where policy decisions affecting all students are made.

G. Fest

SAUA Teaching Survey

We'd like to know what you think about teaching at this University, ...SO fill out the questionnaire!

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As Women + Sharon + the SAUA

lesbians

When I was asked to write an article on lesbians I was reluctant to do so. My reluctance came from a feeling that my sexuality (though lesbian) was not 'typical' of the societal idea of lesbianism. It took only a few sentences from womyn to make me realise how my own feelings stemmed from a reluctance to be stereotyped. The fact is that there is no definitive lesbian.

However society continues to ignore this fact - and lesbians as a group - through stereotypes.

Lesbians are deviants, 'man-haters', 'unable to get a man' - the list of negatives used to ignore lesbians are inane and endless. To be silent is to retreat behind, and submit to stereotypes, and to be forever ignored.

Because our society is heterosexist (privileging heterosexual behaviour), many womyn are not given the opportunity or support to look outside heterosexual parameters and recognise lesbianism as an alternative, or as their sexual identity. My own sexuality was stifled for years in countless heterosexual relationships. Coming from a country town the word 'lesbian', and an understanding of this expression of sexuality existed only in the stereotypical derogatory sense. It was through my moving to the city and my involvement with women on campus that I came to recognise that my lesbian sexuality was not only normal for many other womyn besides myself, but that I could express it in a supportive and accepting environment.

Lesbians are constantly asked to justify their choice of sexual expression, and are expected to integrate themselves into a society that bombards them with heterosexual/patriarchal assumptions. How often are heterosexual

womyn abused verbally and/or physically for expressing affection for their partner publicly. It is because of this continual contradiction and confrontation that access to womyn-identified subcultures is important. For people to term this as misandry is as narrow minded as the assumption that all womyn are heterosexual.

Many womyn identify themselves with womyn in most aspects of their lives (emotionally,

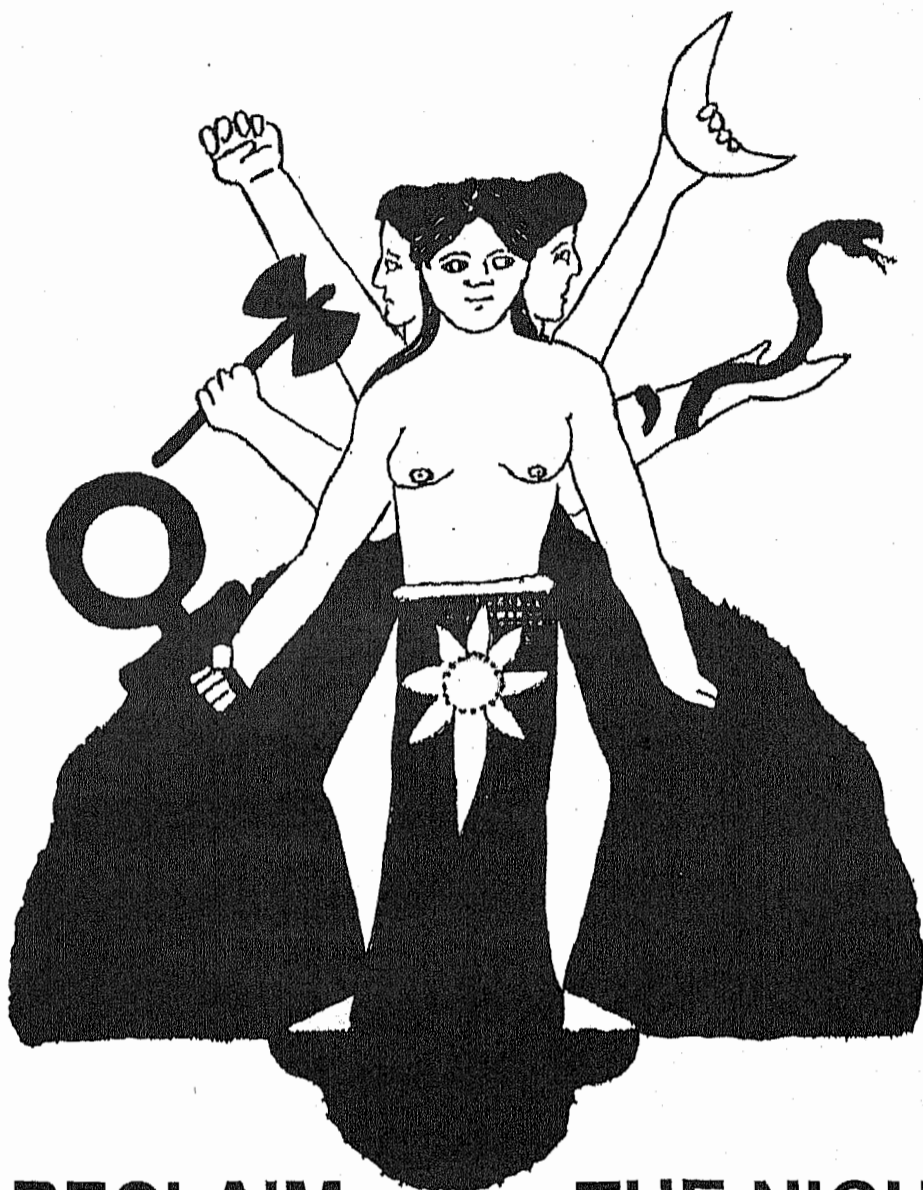
politically, spiritually, socially) except sexually. In some cases these womyn may not have realised the depth of their heterosexist socialisation that disregards lesbianism as a form of sexual/self expression. For me it was a battle to overcome my own fears, which were purely a result of my socialisation, of physically expressing my love of womyn. None of my socialisation had included the fact that I might find sex with a womyn totally fulfilling and totally natural. It was months of torment before I allowed myself to enter the realms of lesbian bliss.

A person's sexuality is not just a physical expression of desire - it is a lifestyle and a major component of one's personal politics. Heterosexuality is the lifestyle recognised, instilled and perpetuated by patriarchy. To be a lesbian - even though you may not identify yourself as a feminist - is to make a political statement. Patriarchal society inherently excludes lesbianism as it confronts the basic structures on which patriarchy stands. To be a lesbian is to confront societal norms daily and resist the subversion of your sexual identity.

Suze L.

lesbianism

OUR BODIES ARE SACRED
OUR SPIRIT IS STRONG



RECLAIM THE NIGHT

Friday, October 26th

Meet Hindmarsh Square 7.30 pm.



" I ' M A D Y K E "

"I'm a dyke," I said.

"Oh," you said and moved two inches along the wooden bench. Two inches away from me.

"I don't mind," you said but you obviously do mind. You mind very mind. Am I supposed to thank you.

"Just don't make a pass at me." Why is it always the ugly ones who say this. I said I was a dyke not a man. You move another two inches along the seat. I hope you get splinters in your bum.

"My boyfriend ..." you said, unnecessarily - I know you're a nice straight girl.

"Don't you feel disgusted when you see two women kissing?" you asked.

"No, just jealous."

"But, it's so ... icky," you said wrinkling up your piggy nose and moving further down the seat. You must be hanging off the edge by now. With a bit of luck you might just fall off. Off the seat. Off your heterosexist soapbox.

"You don't look like ... one of them," you lowered your voice.

"A lesbian?" I said loudly. "What does a lesbian look like?"

"You know ... you look so normal." It bothers

you. I should have the decency to shave my head, dress in overalls or preferably wear a sign hung around my neck. Otherwise how will you recognise us. Your mother/sister/best friend could be a dyke and you would never know.

"There is a way you can tell, you know," I said. "How?"

"Lesbians are more beautiful than straight women," I laughed at my private joke between myself and me.

You didn't laugh. "What I meant was ... well, you could get a man. You're a pretty girl. You could get a man, especially if you wore a bit of makeup and put your hair up," I think this is meant as a compliment. Why do I feel so insulted?

"I don't want a man." You can have pillows wet from tears, sheets wet from sperm. You can suck his cock and he'll suck your soul. You can have his dirty jokes and and dirty socks. You can have the violence, the ego, the hormones in your body, the pregnancy scares, the diseases and the wet patch. I don't want a man.

"I'm a dyke," I said.

Natalie Sprite

ASSISTANT WANTED

Part-time, for small, up-market bookshop in near-city suburb. Must be a reader. A knowledge of modern fiction would be an advantage. Would suit mature-age or post-graduate student with flexible hours. Approximately 1.5 days per week, plus every second Saturday, with extra work during school holidays. To start January 1991. Phone 3320144 Wednesday or Friday between 2pm and 5:30pm.



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Wed

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Party duo with a difference.
Live in the Saloon Bar.
Free admission

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Come and experience the darker side of rock.
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Don't you dare relax to the sound of this, one of Adelaide's top bands, playing live in the Main Room.

The Waymouth Tavern. An intimate atmosphere, friendly staff plus weekly drink specials in addition to weekly promotions.

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Activities Week

beginning Monday, October 22nd

Monday October 22nd

1 pm Union Activities Committee Meeting to be held in Union Office.

Tuesday, October 23rd

7.30 pm Cinematheque Film Programme in Cinema with "Sigmund Freud's Dora" (Directors: Anthony McCall, Claire Pajaczkowska, Andrew Tyndall, Jane Weinstock, USA, 1979, colour, 35 mins), "Le Corp Images (Dir. Stephen Cummins, Aust., 1987, colour, 12 mins) and "A Song of Ceylon (Dir. Laleen Jayamanne, Aust. 1985, 51 mins).

Friday, October 26th

1-2 pm Free concert on Barr Smith Lawns with "Rocking Roos" from Queensland. Cabaret comedy act who perform send ups of rock performers (Barnes, Oils, Cher, etc.).

6 - 9 pm Pianist in Union Bistro.

9 pm - Midnight Free entertainment in Union Bar with "Artisans" and "Batteries Not Included"

Coming Entertainment

Melbourne Cup luncheon in Bistro with big 6 foot screen on which to see the Cup. Four course luncheon and glass of champagne for just \$12. Please book at Bistro or ring 228 5858.

End of Exams show in Union Bar on Friday, November 23rd.
9 pm - late.

PUBLIC INFORMATION SEMINAR

PRESENTED BY:

DR HORST POEHLMANN
MBBS, Ph.D. (WEST GERMANY)

"THE AVOIDANCE AND TREATMENT OF CHRONIC DISEASE AND THE ROLE OF DIET"

DATE: 31/10/90
VENUE: BURNSIDE VILLAGE MALL, BURNSIDE
TIME: 7.00pm - 9.00pm
ADMISSION: \$3.00

TICKETS AVAILABLE FROM:

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BURNSIDE VILLAGE CENTRE MANAGEMENT, ph: 338 1911

THE A.U.E.S.

PRESENTS

THE ASSOCIATION OF PROFESSIONAL ENGINEERS, AUSTRALIA (APEA)

ON

THURSDAY 25 OCTOBER AT 7.30 PM

IN

THE GAMES ROOM

SEMINAR TOPIC:

TAKING CARE OF NUMBER 1.

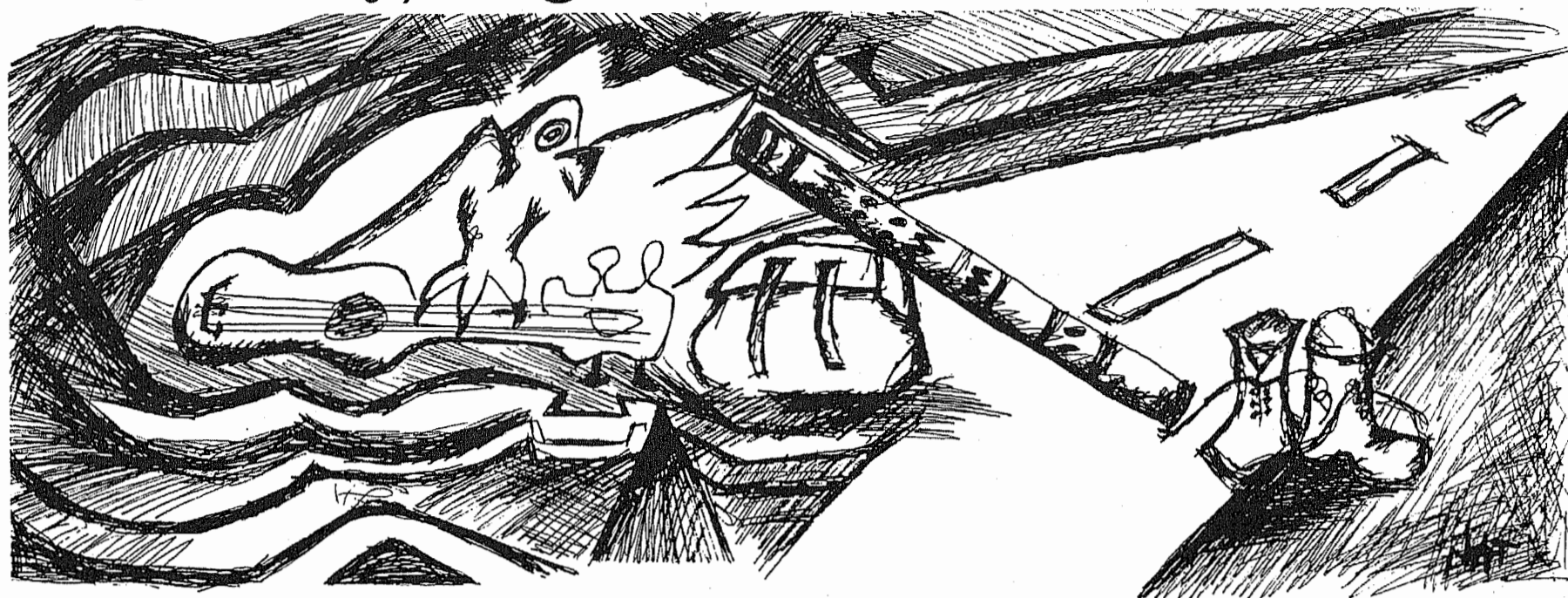
- RESUMES, INTERVIEW TECHNIQUES
- EMPLOYMENT CONDITIONS
- THE ROLE OF THE APEA

THIRD AND FOURTH YEAR ENGINEERS WELCOME!

AT THE CONCLUSION OF THE MEETING, REFRESHMENTS WILL BE PROVIDED.

PLEASE SEE PETER HILL (336 6406) FOR MORE INFORMATION.

everywomyn's guide to...



HITCH HIKING

NAT, an experienced and world weary hitcher, presents her own expertly researched guide for wimmin hitch hikers.

HOT HITCHING TIPS

WEAPONS?

- Stick to weapons you know. Maybe fast talking? Hairspray?

HOW?

- Pairs of wimmin are brilliant. Can get a great teamwork happening. Solo is harder in terms of energy. Hitching with a guy is harder in terms of getting lifts.

STATE OF MIND?

- Very important. Will effect whether you get lifts and whether you can keep it together to talk to the driver. Wimmim rarely pick up hitchers. But there's something good about being chauffeur driven all over the country by men!

HOW FAR?

- Miles and miles. I hitched 12,000 kms in 8 months - and that's nothing compared to some. Always hitch from the edge of cities/towns, say as far out as you can get on public transport.

There are actually a lot of nice people out there. The world just isn't as scary as some would have us believe. If you use your imagination and go with the flow, there are heaps of amazing adventures to be had.

So next time you have to be somewhere, get yourself together and **POWER ON DOWN THE ROAD!**

Thinking of going somewhere but can't get the cash together to catch a bus/train/plane? Why not hitch? It's cheap and it gets you there. And yes folks - It's even environmentally sound to jump in cars with all those bastards who use all those resources driving about in their otherwise unoccupied cars all day.

First thing you'll need is something to indicate that you're looking for a lift. Thumbs are good for this. Also good for discerning the weather and detecting the vibrations of on-coming cars. Signs or chalked messages such as:

"It's not too late to pick up the poor suffering hitcher you just drove past."

or
"STOP YOU BASTARD"

also function well as indicators. Next you need to get your outfit together. What you've got will influence who picks you up. If you've got a dog, animal lovers will pick you up. If yours is the snarling snapping bull terrier/mastiff/cat-tiedog cross variety, you might need to tie a bow around its neck or mellow it out with drugs or something if you want the animal lover who picks you up to stay

that way.

If you've got a guitar, music lovers will pick you up. Even if you can't play, you can feign a wrist injury and carry one for effect. I like to call this technique guitar LUGGING. Guitars aren't the only things you can LUG around. you can lug two packs, a bedroll AND the kitchen sink. And no-one, except maybe some renovation enthusiast, will pick you up.

More exotic props I've experimented with include a fully-grown wedge tail eagle with a broken wing (travelled 1000 kms with it), a didgeridoo and a half-naked male companion. All of these things are hard to come by. None of these things are really all that helpful in scoring you lifts.

As for on-the-road-fashion: the bedraggled dirty look gets you sympathy lifts; the clean cut well-tailored look gets you incredibly boring hygiene-freaks and mohawks will bet you a lift maybe, eventually if you're lucky.

The bad news is that getting a lift is the EASY part. There is an art to KEEPING the lift once you've scored it. Once you're in, your job is to entertain the driver and keep her/his amphetamine bill down.

So it's important to suss out just who it is you're dealing with. Raise the issue of woodchipping with some huge mega-truckie who used to be a logger and whose father still runs the Mareeba sawmill and you're likely to end up with an axe in the back of your head, or at least, get chucked out. And it's good to get in early to discourage any ideas about sexual favours that the driver might get. mention things like your latest VD, your mother-the-lawyer, or your HUGE boyfriend-the-bikie.

If things get heavy you can always lean on their horns or hijack their CB.

CB's are good for on road entertainment. So are vibes. Take along your own if you don't want to overdose on country music. But bear in mind that most drivers won't let you play your favourite wall-of-sound frantic thrash mix for very long. Something like Carole King's Tapestry is probably better. You can always try sing-a-long's if you're absolutely desperate. The best way to learn how to hitch is to get out there and DO IT.

HAVE A GROOVY TIME!



Georgie M -

On to bigger and better battles in the FCU.

See ya...

We'll Miss You!

THE FEMINIST STRUGGLE

Women and Academia

An acquaintance and I were recently talking about the feminist thesis I had just submitted for honours. Hearing how much I had enjoyed the year's work she said regretfully "perhaps I should have done honours after all". "But", she went on, "I didn't have a topic I really wanted to do. If only I had done Feminist Thinkers last year I would have had a lot more ideas". In four weeks time this woman will have finished a double degree in law and arts. She has been studying for five years. Her comments revealed a complete alienation from her studies. She would have done about 22 subjects in those five years and only one of them inspired her. She did an entire law degree without once being stirred to respond. Some people, particularly some lecturers, might think this colleague of mine is entirely at fault; if twenty one subjects left her cold she must be odd.

I wish she was odd. But she is not. She is typical. The problem is that university is not the great citadel of earnest and passionate search for truth and meaning that it ought be. Instead it is largely a tired old place full of bored, boring and usually deeply sexist lecturers. They churn out old, boring, deeply sexist lectures. Many lecturers are not here because they have a deep commitment to a particular subject—or to students—or to knowledge and scholarship—but because being a lecturer is a reasonably good career. It is quite well paid and tenure makes life very comfortable indeed, thank you. Some of our many dreary lecturers were once students here themselves.

Most students arrive at university with souls already partly chilled by alienation. The alienation comes from their empty consumerist lives and from exposure to the crass deadening excrement that is Australian media. Outside university we are taught to buy rather than think, (I shop therefore I am) and to consume news for entertainment rather than to analyse it for knowledge. All this is part of the great capitalist dream. In the USA apparently about two thirds of school leavers have been taught not to think analytically. (ABC radio discussing a book: *The Closing of the American Mind*). With students arriving at university in a shell-shocked state, especially thought provoking insightful courses are needed to cultivate our damaged minds and thaw our souls. Even a good reading list would help effect a cure.

My experience was similar to that of my regretful friend. But I was luckier. After four mildly interesting years at university I inadvertently stumbled across a book about and by a wonderfully inspiring person. Not only was she in-

spiring, she was female. Her name was not on any reading list and she was not mentioned in any lecture—few women are. Unless the Barr Smith staff took my pleading seriously, you will not find anything about or by this brilliant woman there. Her name is Clara Zetkin. A friend found a book of Zetkin's *Selected Writings* (Foner P. (Ed) New York: International Publishers, 1984) in the Communist bookshop (257 Angus St.).

Zetkin died in 1933 after a lifetime of struggle devoted to the cause of human liberation. For twenty five years she edited a journal called *Gleichheit*. It was a feminist socialist journal. In English its name is *Equality*. Zetkin wrote many brilliant articles. Her feminism was not swamped by her socialism. She demanded the right for women to participate in all aspects of society; the right for access to all avenues for personal development and expression, such as universities and political and other social organisations. But Zetkin did not merely advocate and strive for increased participation of women in existing society. Instead she wanted women to change it into the sort of society of which women could be proud. Zetkin liked women and she recognised sources of power for them: she called for women to go on a birth strike in a bid to stop the carnage of WW1 trench warfare.

Zetkin did not forget male workers while she struggled for women's liberation. "None of us can be free until all of us are free," she said. She was a member of the German Social Democratic Party most of her adult life. She fought the liberal reformism that eventually ruined the party—freedom is not gained with a pay rise. She insisted that human liberation requires the abolition of capitalism and of patriarchy. It requires the end of racism and of imperialism. It requires the establishment of social conditions under which each of us can begin to realise our human potential. Zetkin's personal accomplishments—her triumphs in the face of adversity, her integrity and her great intellect are inspirational.

Zetkin is just one of many great women tragically ignored in mainstream history. Her absence from our reading lists is a loss for all of us. It is an especial loss for women. There are so few people we can admire. What can we think of even brilliant men like Karl Marx when we know they were mostly sexist bastards who beat their wives and intellectually ignored women's subordination? When we primarily study the work of conservative sexist men, when our courses are largely ahistorical, when they are crippled by being confined within artificial discipline

boundaries, when they are concerned only to give a practical ability to preserve—rather than understand—the existing social structures, student alienation is compounded. No wonder graduates go forth merely to seek personal fulfilment in the acquisition of material goods.

None of this need occur. We can fight it. We can demand an education. We can educate ourselves. Greatest of all the admirable qualities of Zetkin was her courage. Despite Nazi threats against her life, despite the cowardice of her male colleagues—the communist and social democrat leadership—despite blindness and ill health, sixty five year old Zetkin opened the August 30 1932 German Parliament passionately denouncing fascism. She concluded:

The most important immediate task is the formation of a United Front of all workers in order to turn back fascism, in order to preserve for the enslaved and exploited the force and power of their organisation as well as to maintain their own physical existence. Before this compelling...necessity, all inhibiting and dividing political, trade union, religious and ideological opinions must take a back seat...The...Front must not lack the millions of women, who still bear the chains of sex slavery, and are therefore exposed to the most oppressive class slavery.

This was Zetkin's last public speech. She died shortly after the January 1933 Nazi triumph.

There are more women like Zetkin in the world. Some of them have written or had their wise words recorded by others. Most of these works are not upon our reading lists either. Catharine MacKinnon, like Zetkin, knows "you become what you do not resist" (*The Sexual Liberals*, New York: Pergamon Press, 1990, p.5). Merely to find ourselves, we women have a lot that we must resist. This is why feminism is "a discipline of hostile reality" (*Ibid*). If we want to know about feminism and feminists, we have to resist the forces that ignore women. For all of our subjects we can ask "What is the feminist perspective on this?". If we do not ask we will remain alienated: feminism is not "women's issues", feminism is women's perspective.

It is not enough to ask about feminist theories; we have to help develop them. This is not as hard as it sounds; you have only to "offer your experience as your truth". (Olliveros quoted by Le Guin, *Dancing at the Edge of the World*, London: Victor Gollancz, 1989 p.150.) We know all about sexism, we experience its ugliness everyday. When women speak truly we speak subversively (Le Guin, *Ibid*



p.160). We women at Adelaide University can join our subversively speaking sisters. We can subvert the capitalist patriarchy which is alive, thriving and destroying souls in our university. If old sick blind Zetkin, threatened with death by the Nazis who had

already assassinated her friends, can publicly defy those Nazis, surely we can find the courage to bring meaning into our studies by requesting feminist courses and writing feminist essays?

Stella Rozanski.

when the sweet guy turns mean... its not your fault

Ever thought that this is not the same gentle, obliging man you first met. The bruises don't lie. No woman is immune from this insidious form of male oppression.

What do you think of when you hear the words 'Domestic Violence'? If you immediately picture a certain type of woman or man you're on the wrong path. Domestic violence against women - whether it involves a husband or a boyfriend - occurs in all spheres of the community. Young women, educated and assertive, are not shielded from this widespread problem.

A guy who is going to be violent need not seem mean or at all aggressive. If anything he is charming and extremely caring - the kind who is going to put you on a pedestal and become possessive. You don't know he is going to turn violent and there is never one single point when he changes from 'good' to 'bad'. For this very reason a lot of women find themselves in violent or threatening relationships without having realised how they got there. Possessiveness and verbal abuse progresses into threatened physical abuse which turns to actual violence - people don't usually make threats unless they intend to carry them out, sooner or later.

If your relationship seems to be heading even vaguely in this direction it might be time to reassess it, and probably do something about it. Society may condone domestic violence, but you don't have to.

Liane Buchanen, Sam Malden

Some numbers to ring should you need help or advice:

Domestic Violence Service	207 8900
Domestic Violence Prevention Unit	226 7065
Crisis Care	232 3300
Adelaide Women's Health Centre	267 5366
Women's Shelters:	
Southern Areas	382 0066
Hope Haven	344 6011
Irene	376 0515
Para Districts	255 3622
Western Areas	268 7898

CAT HOUSE
WOMEN'S NIGHT
DANCE
JAZZ
LIMBO
FENN PL
WEST
TCE
ST
THURSDAY
25TH OCT
9PM - LATE
Supper Provided
Entry \$5

WIMMIN'S WORKFORCE PARTICIPATION

- * In April 1990, the labour force participation rate for all wimmin was 51.8%, compared to 75.3% for men. (ABS, Catalogue No. 6203.0)
- * In 1990, wimmin comprise 83% of the part-time workforce. (Wimmin's Bureau, 1990:12)
- * Only 36% of wimmin in the paid workforce now have superannuation compared to 61% of working males. (Neales, 1989:33)

OCCUPATIONAL SEGREGATION

- * The Australian workforce is the most sex-segregated of any industrialized country. (O'Donnell and Hall, 1988:24)
- * The majority of wimmin work as secretaries, keyboard operators, stenographers, nurses, clerks or in service occupations.
- * 55% of female employees are congregated in two major occupational groups: clerks and salespersons. (Womens Bureau, 1990:12)
- * Although 15% of female employees are classified as professionals or para-professionals, 26.8% of these are teachers and 21.1% are registered nurses. (Women's Bureau, 1990:12)

PAY INEQUALITY BETWEEN WIMMIN AND MEN

- * In 1919 the female wage was set at 54% of the male wage. (O'Donnell and Hall, 1988:48)
- * In 1989 wimmin's total weekly earnings were only 65.5% of those of men. (Women's Bureau, 1990:12)

THE FEMALE CHARACTER OF POVERTY

- * Wimmin make up a disproportionate amount of Australia's poor.
- * Wimmin have higher unemployment rates than men in every age group.
- * Wimmin also make up a larger percentage of the hidden unemployed. (ABS catalogue No. 6203.0)
- * The majority of divorced mothers are living below the poverty line.
- * Single mothers and older wimmin are highly likely to be living below the poverty line.
- * In 1981-82, 41% of wimmin headed single parent families with dependent children were very poor, compared to only 13% of those headed by males. (Cass, 1985:79)
- * Wimmin's financial position tends to deteriorate after a divorce, while in direct contrast, men tend to be in a better financial position.

WIMMIN IN EDUCATION

- * At university level, wimmin dominate in areas such as arts, humanities and education, and wimmin are almost half of medicine and law students.
- * Men dominate in areas such as engineering, science, technology and computer science. (O'Donnell and Hall, 1988:96)
- * Wimmin are 5% of all academics at senior level. (Gale, 1990:64)

WIMMIN IN PARLIAMENT

- * In 1989 the percentage of wimmin in all Australian parliaments was 11.7% (Sawer, 1990:64)

WIMMIN IN THE AUSTRALIAN PUBLIC SERVICE

- * In 1989 wimmin were 9.3% of senior executives in the Australian Public Service.

THE REALITY FOR WIMMIN IN MODERN SOCIETY

- * Although some wimmin seem to believe that they do not suffer from discrimination, and have not encountered oppression in their own lives, the evidence suggests that wimmin are in fact in a very underprivileged position compared to men.
- * There remains, in point of fact, substantial inequality between wimmin and men at every level in Australian society.
- * Wimmin must unite and continue to fight against patriarchal oppression if we are to hold on to the gains our sisters have made, and if we are to work towards equality and liberation.

An Hilarious and Right-On Book

Sins of the Mothers
Patricia Angadi
Black Swan 1990

\$11.95

Adelaide Uni Bookshop

Patricia Angadi wrote her first novel at seventy, after an eventful and varied career. She has been a portrait painter, a teacher, and an organiser of the Asian Music Circle, promoting Asian music and dance in Britain.

Her fourth book, "Sins of the Mothers", is fresh, witty and delightful. It centres around the life of Iphigenia, the larger-than-life daughter of a noble and a black prostitute. Ifey, a singer, maintains a lifelong friendship with her polar opposite, prim and proper Rosemary, and a passionate long-standing affair with Rosemary's husband, Hilary.

Ifey, six foot tall and seventeen stone, has a huge capacity for enjoyment and getting what she wants, no matter how difficult life becomes. She loves beauty, opulence, fucking, music and food, and works as a courtesan for money, and because she likes it. When she becomes pregnant at forty, Rose-

mary is horrified:

"Pregnant? But Ifey, you can't be. I mean, not at your age. And who's the father? No wonder you are in a state, but of course you can have an abortion. Oh, poor Ifey, I am so sorry."

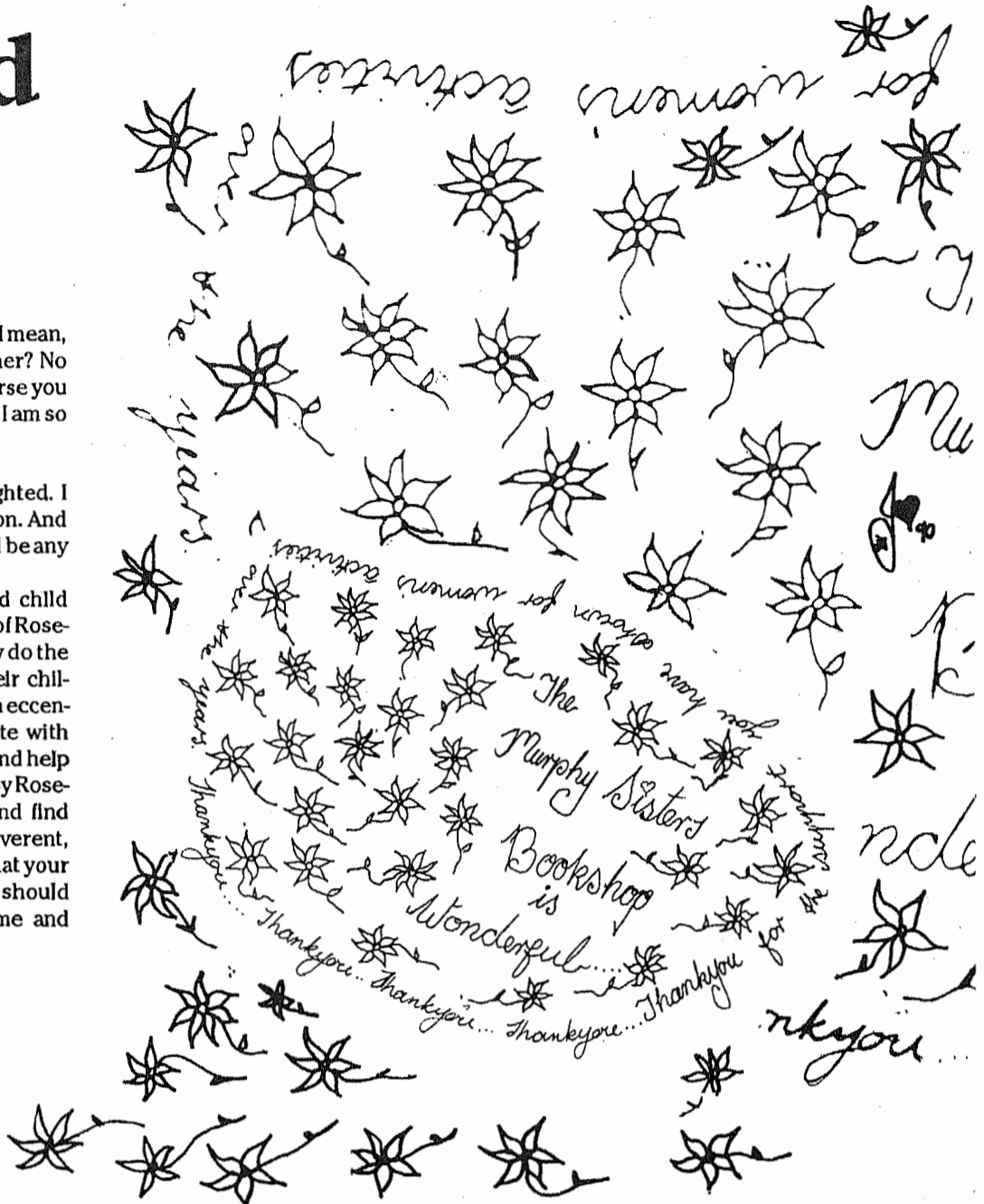
Ifey bellows with laughter.

"Calm down. I'm absolutely delighted. I wouldn't dream of having an abortion. And I don't know who the father is. Could be any one of four."

The lives of Ifey and her adored child continue to intermingle with those of Rosemary, Hilary and their children. How do the songs of the mothers reflect on their children? How does a bastard child of an eccentric, indulgent black singer compete with the secure home life, best schools, and help from the Old Boy network enjoyed by Rosemary's children? Read the book and find out. It is hilarious, fast-paced, irreverent, and a lesson to all those who think that your sexuality, size, gender, class or race should deter you from having a good time and getting the most out of life.

Ten out of ten.

Ty Newnham



ELLE DIT

PRODUCTION NOTES

Elle Dit is the womyn's edition of On Dit, the weekly newspaper of the Student's Association of Adelaide University.

Editors: Jo Wilton, Cath Bolton, Janet Reid, Helen O'Brien
 Advertising: Andy Joyner

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Bromiding: Janet Reid & Andy Joyner

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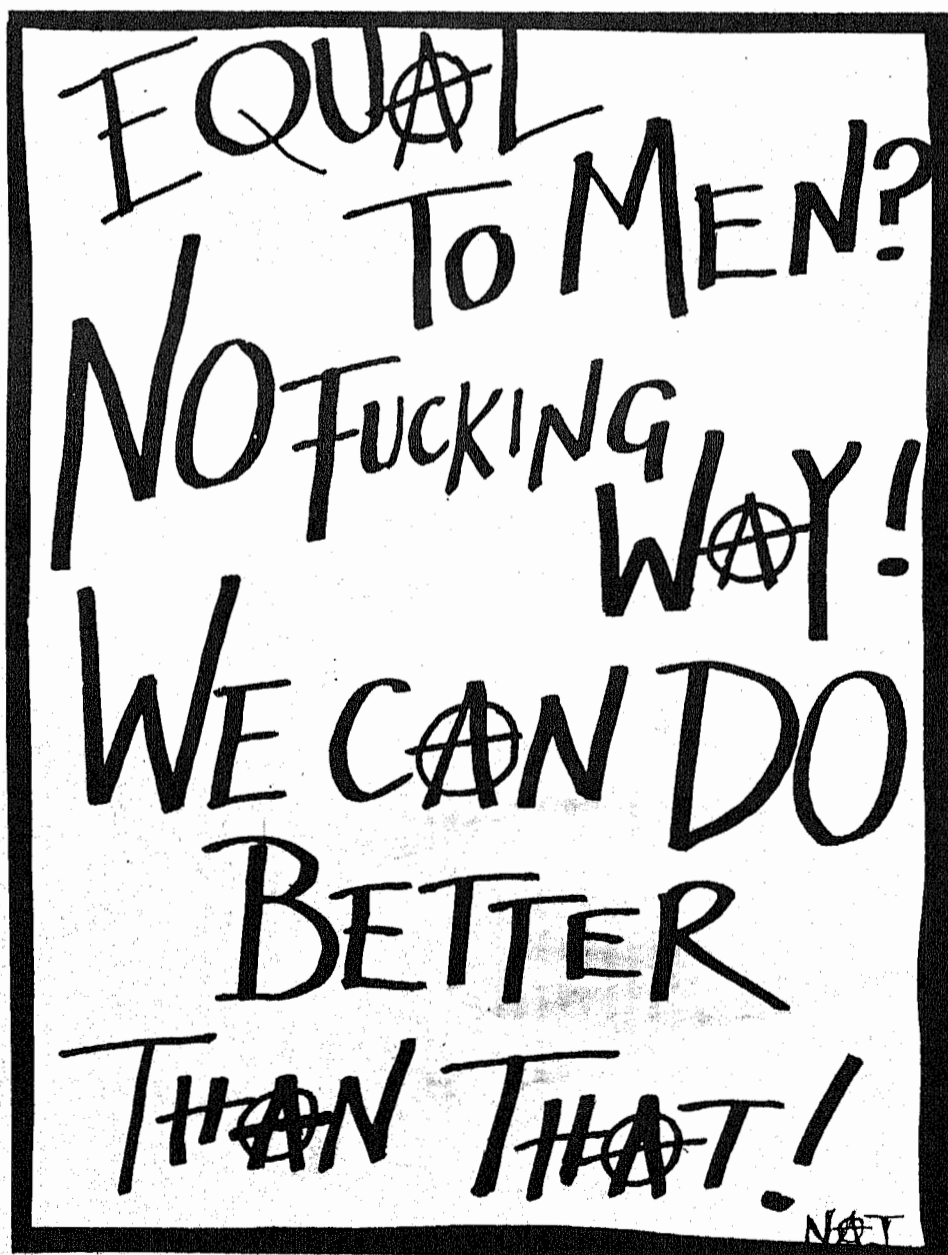
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If you wish to contact On Dit write to:

On Dit, GPO Box 498,
 University of Adelaide, Adelaide S.A.
 Telephone 228 5404 Fax 224 0464

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The Truth

It is something new to her,
This incredible passion that burns
within the depths of her heart.
A passion that exists for her lover,
A passion they created
A passion that engulfs her,
Yet her spirit remains free.

A love that drains them.
They lie together in the
naked hours of morning.
She touches her skin softly as she sleeps.
The love they have for one another is a
rare thing bound in honesty.
A pure love which they treasure.
She is awake now, but pretends to sleep.
She delights in her touch,
Intense love, invincible.
She is alive.
Their time together is limited.
They are separated by wordly things.
But they do not panic,
They do not grieve,
They lie together
In bliss
In Utopia

Helena Rebel

Smash The Silent Lie

If we do not speak out
Against what we know is wrong,
We betray ourselves.
And something within us
Begins to die.
When the truth is condemned to silence,
We deceive our souls,
We distort reality
Our world becomes a lie
Our lives become an act,
a lie, a joke...

Smash the silent lie.
Speak out with pride,
Break the Silence,
Speak from your heart.

dedicated to Cass
by Zelda Rebel

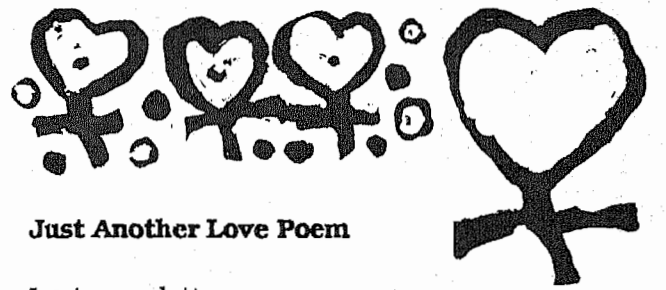


For Antoinette
Passing past her. Past.
- Living Life.

Now's Needing, Knowing, Nothing,
no-one nights.
Here's Hating, Hiding, Hating;
hoping He.

She finding Freedom. Future.
- Dying Death.

Annie



Just Another Love Poem

I get your letters,
and rainbow reflections
from the mirror
in the late afternoon sun,
I get your phone calls
most of the time,
but you know
on a moonlit night
I just can't stay indoors.
I've got your photos,
and the tenderness on your face
grips my heart
like the malicious clutch of a
copper who thinks he's some kind of a
hero.
Despite all of this,
I miss you.
Your smell,
I think they should put in bottles,
and sell to sexually frustrated
housewives,
and your touch,
soft as the lapping of waves,
intense as a fully fledged
hurricane,
loving as the caress of the
hot north winds that take my
spirits high
on a summer's day.

Lizzy Newnham



The Storm

by Tiffany Hartley

A dove in a storm
Struggling against
The norm
Does a man
have to see
A woman as
Property?

Try to be cool
And he thinks
You're making him
A fool
Freedom comes
After the duel

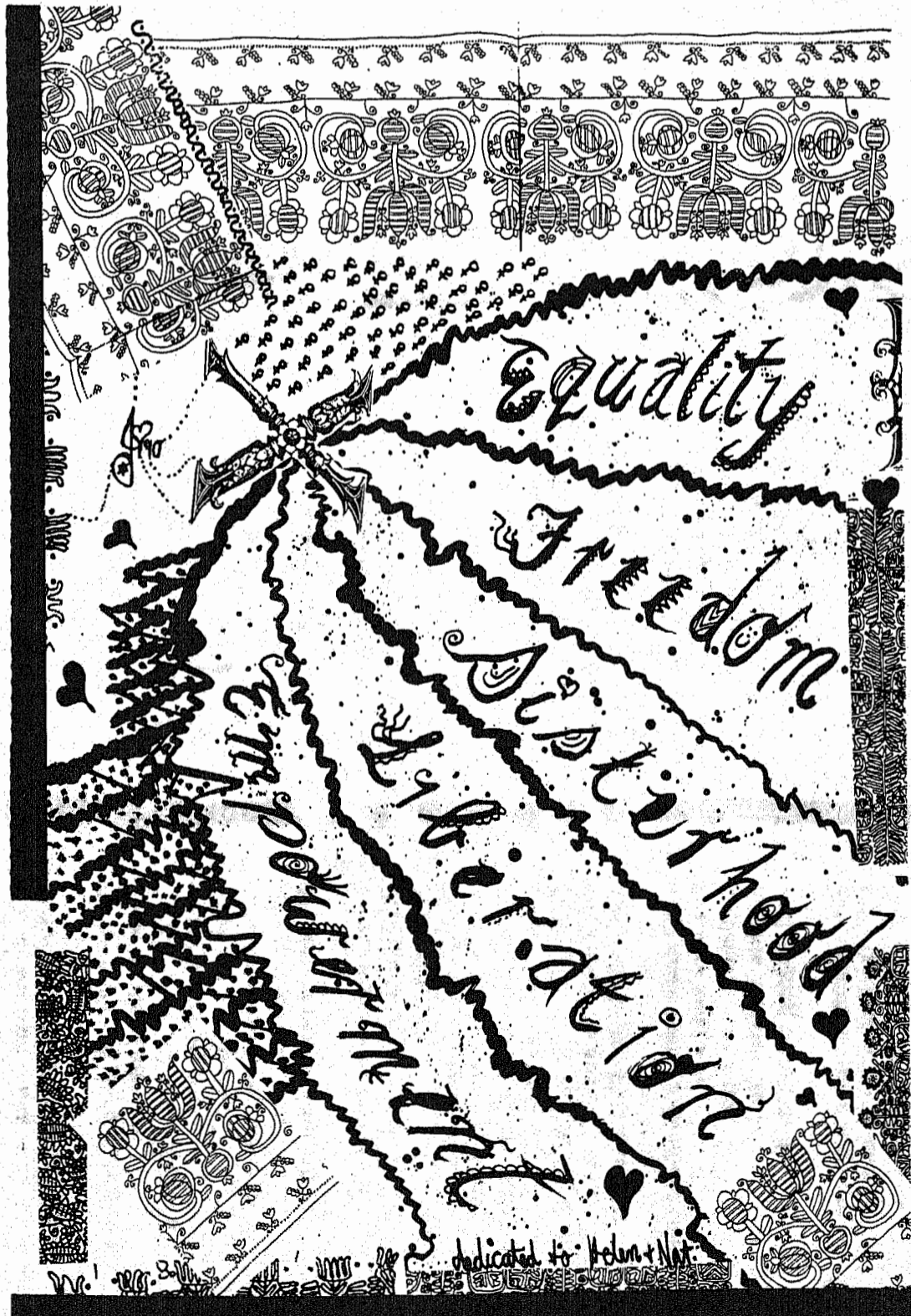
Is liberty lost
In a world where
Cost is the game?

Cost to the name
Ego's reign
I wish it was just
A game
And I wouldn't
Play

Falsity

Curdling inside a graven image
your frozen smile attracts no friends,
distracting private soul intrusion,
no inheritance for the meek.
Words always sound better
with a tune attached
and you're starting to sing
as you speak.

Lizzy Newnham



Deaf murrums of muffled cheer,
Drift upon the salt sea breeze,
Beyond the sandy dunes and seas,
To linger a moment for one to hear.

She strides alone among the trees,
Thinking of happiness that is near,
Who shares the secret of her secret,
But she is alone, with fear.

For two shadows propped the sandy shores,
Like vermin among the city streets,
Wanting, howling for their prey to eat
With lings of pain and grassy paws.

Suddenly, she senses the danger near,
And re-erases her steps along the beach,
But they to sense, score flesh in their
Urging animal passions heated her hair.

Walking swiftly, away she flies,
Towards the friends she left alone,
Amidst shattered dunes and seas,
Brave of face, with heart that grieves.

Sinister shadows, a screen of gloom,
From mountains of mist and darkened seas,
For the one who walks the beach,
For the one who walks the beach.

Scythe-like paws from vermin and
Rake the tangled, tressed hair,
Invading private pangs of fear,
Hurting innocence with care for fear.

They cared for none, but pleased in lucky form,
Destroying faith where it was young,
When purities melody is still sung,
And left the tune somewhat forlorn.

An island was left, desolate and bare,
Amidst a sickening, sickening sea of despair
Alone with loneliness, away from all
A watery prison of fears that unending fall.

But that is past,
In time,
Not in pain.

Even so, whilst some do dare
To invade the thoughts of one so
Slimy shadows are not the more
For their is light and many who

Mrs Anon

Alone

When you touched me
sadness and
grey shadows
with the smell of dead flesh
a taste of bitterness
I hear the
of remembered abandonment
For the darkness
about you
countless
all sweetness gone
body smells remain
your scars
with screams of orange
history bears your name
a girl is coming
betray
the breaking of
mirrors in grey
danger in her nostrils
light chest of fear
soundless mouth
WHY ME??]

Doreen [unclear]



Love

You touch my heart,
Yet you have no name
you keep me awake
I cry out for you,
but you have no voice.
People say they know you
It is the blood which
flows through their veins
They stare into your eyes
reach out for you.
It is powerful
it can murder
it can bring life
Many have died for you.
Yet I cannot find you,
here is your name.
Henry Johnston,
Mrs (last Year)

Uprooted Trees

Peace, peace, faithless be you, maple
madness
An unrolling support, tolerant to rot
in the wood
Whose acorn face splinters like some
angry lester
Do you dare pine for the uprooted tree
A soul as abrasive as unsanded planks
Do you not dare to wear chipboard,
cream paper
for who burn the oak and the oak
and the cedar
Oh God help the see-saws, they'll
never be free
And the amber's chopped down and
broken and
is na
Exists a dead forest in the grain
of your mind,
Of mahogany perfection, trunks rigid,
unyielding
The hollow tone that willows
to false polished sheens
Where all cardboard gets nailed ...



Remembrance: The Return of Spring

Eternal nights of the lasting
emotional high living
twisting, plummeting
Sickening, that quibbling in the
morning, cured by a pinnacle
of the world's spit, returning
survival schemes
And if that's not all, feel
and the sorrow we're
and the sorrow we're
I hope to have the strength to do
I hope to have the strength to do
I hope to have the strength to do

Unconsidered generosity

tossed in my face
by a stranger who feels so
sorry,
the sun spins the vicious circle
in his direction
interior
I will make a man
is a very male way
To describe the world
All this Walking Tall
And Making Great Strides.

Within the limits

hold your hand out to the
SPRING arm of the law
Prust them
Well, fuck them!

Every flowering spirit grows

my life glowing in the midnight
I see violence for the sake of
violence
they just use her as a resource

Gotta keep up your appearance

for goodness' sake,
for the sake of goodness,
for a disguise, a mask, in a case

Kerry Newmann

Honorow can come

to be the the English language
tomorrow, I'm going, I've written
the English language
I will discard all these things
ambulist metaphors,
Of power and success
And Construct new images
despite my strength.
My new, different strength
I will have to feel
dependent
Because I can't
Stand On My Own Two Feet
And I will refuse to feel
Because I didn't Start
I won't feel inadequate
When I don't stand up for
Or I don't feel that
Just the way I've seen
I will make a man
is a very male way
To describe the world
All this Walking Tall
And Making Great Strides.

Stand On My Own Two Feet

And I will refuse to feel
Because I didn't Start
I won't feel inadequate
When I don't stand up for
Or I don't feel that
Just the way I've seen
I will make a man
is a very male way
To describe the world
All this Walking Tall
And Making Great Strides.

And Making Great Strides

I will make a man
is a very male way
To describe the world
All this Walking Tall
And Making Great Strides.

Somehow I will learn to say it all

Somehow I will learn to say it all

Lola Keith

