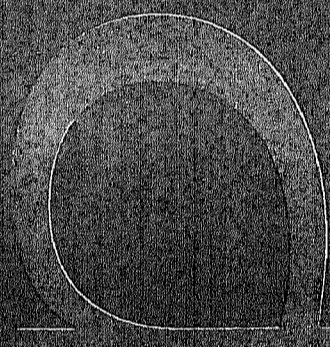
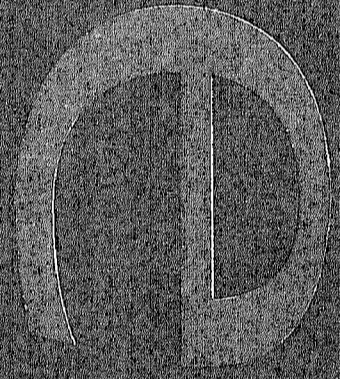
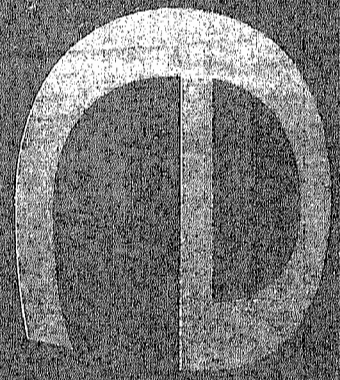
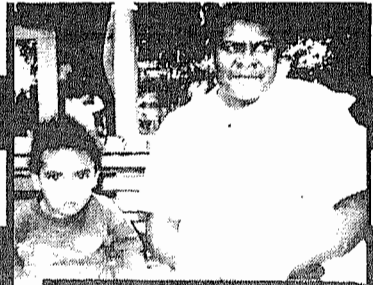


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feminism.
for all women.

elle dit

the womens' edition of On dit

PRODUCTION NOTES

editorial collective

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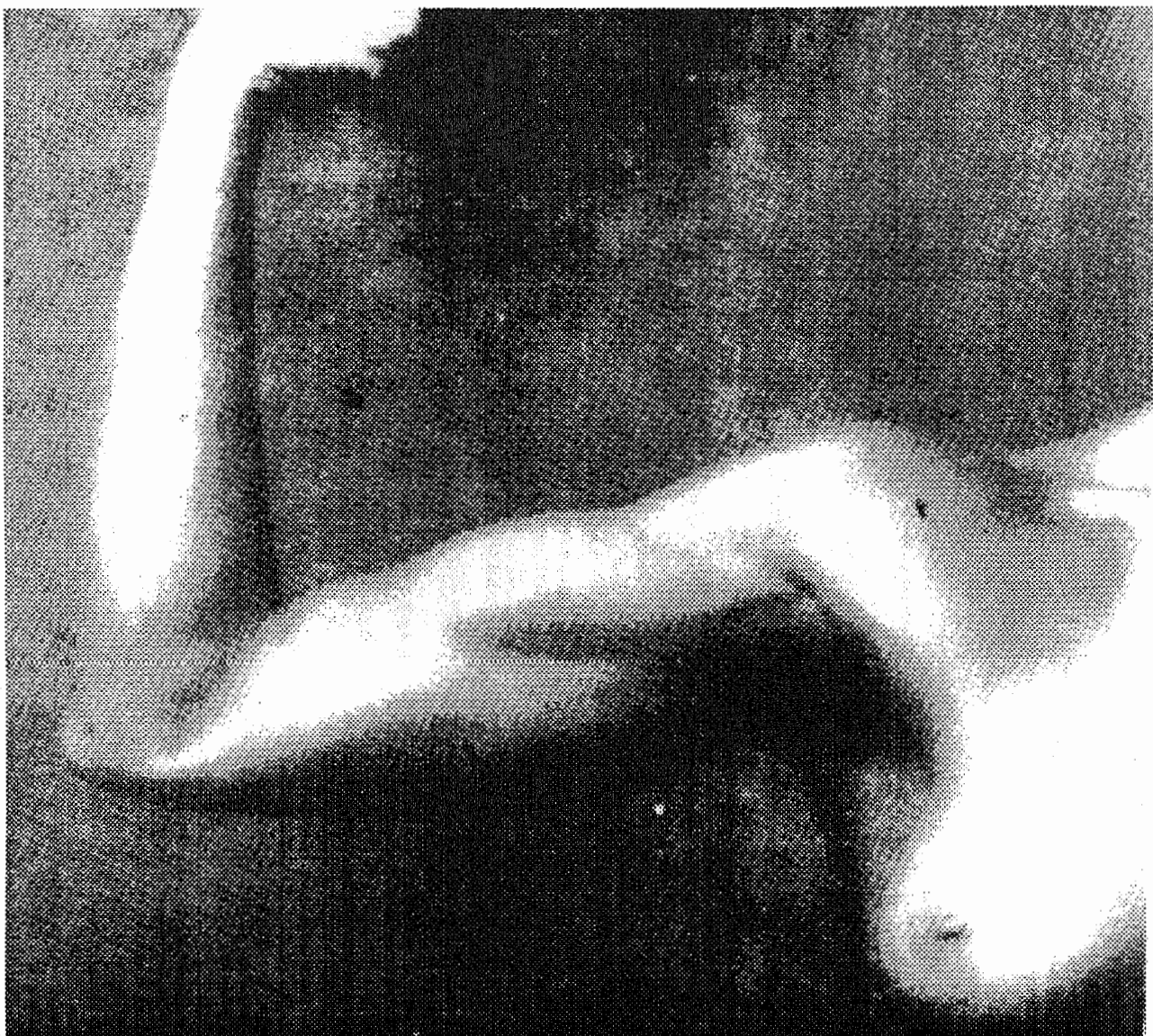
freight

Dale Adams

and then some

Richard Vowles for being a woman beyond the call of duty, Sonja Jade Tomas, Maddie Shaw, for good times and chocolate, Cathy Hamilton, Amy Barrett, Jo Daniell, Stacey Baker, Jesse Reynolds, Tracy and Darien for pj fun, Mr. Screamfeeder: thanks for being you, Coopers fine Ales, Nikki for back massages, Ty Newnham, congrats Liz on one very new baby boy, Happy 21st Shel, cheers to Daniel and thanks to Ripe for the soundtrack. Cheerio!

editorial



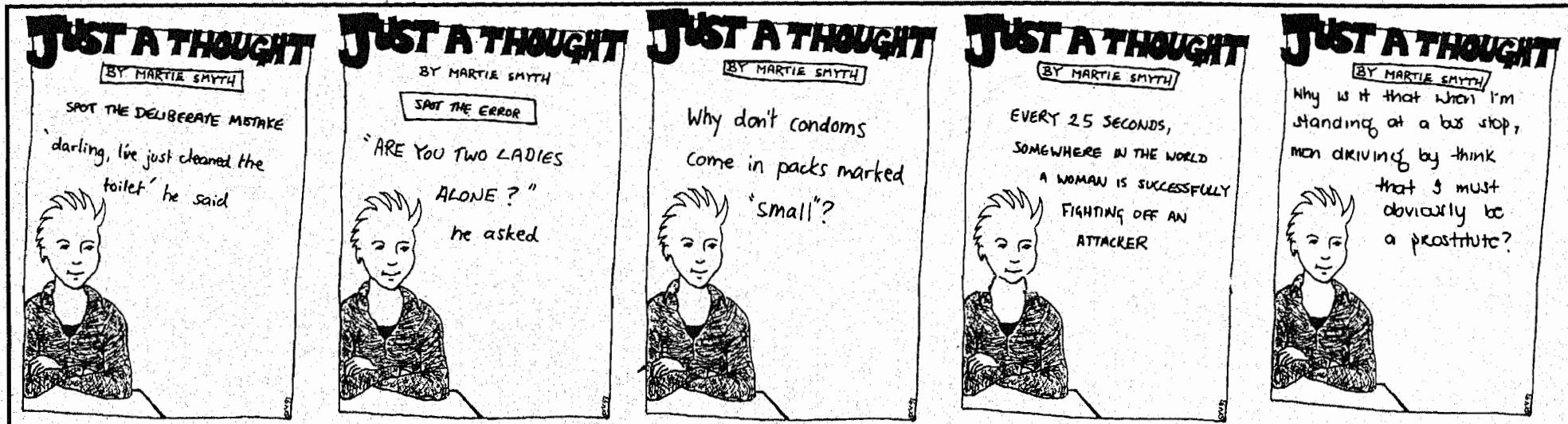
Probably every women's edition ever produced has had an editorial or other mandatory spiel on why we're having a women's edition, why a women's paper isn't sexist, why you shouldn't get uptight because it isn't a men's edition etc, etc, etc. We shouldn't have to justify, apologise for or excuse putting out this excellent paper, and we're not going to.

For those of you who still don't get it: women as a group are still discriminated against. Women are being beaten, raped, harassed, paid lower wages, forced into traditional spheres, denied free access to necessary women's services, to control over their own bodies and to adequate childcare, persecuted for loving other women, for daring to take prominent positions anywhere or for just opening their mouths. The list could go on, and on, and on. Looking at what women around the world continue to suffer reveals conditions and atrocities that few of us can even imagine. Until these and all the other inequalities still in existence stop, we will continue to scream and shout, to protest, fight and challenge, and to produce women's editions like this one. Be warned.

The views expressed in this paper are not necessarily the views of the collective. The Elle Dit collective is not a homogenous group, just as feminists are not a homogenous group, just as women are not a homogenous group. We have different backgrounds, different experiences, different perspectives and different views. What joins us as feminists is that we are all really fucked off with the way that this and other societies treat us as women and treat our sisters everywhere. We hope that in this Elle Dit you will find at least one thing that will inspire you to identify with us as feminists and join us in a fight to change things.

This Elle Dit is yet another example of what women can do. The mere size of it (this is one of the biggest On Dits ever!) shows that women at Adelaide University have plenty to say, and that many women have lots to say that they wouldn't normally put in On Dit. Thanks to the many, many women who contributed for making this paper possible. And we hope you all enjoy it.

Love from the 1993 Elle Dit Collective.



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Feminine Protection

Since the musical *Annie Get your Gun* it seems the combination of innocence and alleged menace when you pair a woman with a .38 calibre Special is an appealing and marketable prospect. The incongruous mix bears all the appeal of the ingénue in her boyfriend's shirt and like it, has captured the public's imagination. No magazine worth its weight in *Di* articles has missed out on the opportunity of a "pistol packin' mamma" story, and lately magazines like *Women and Guns* have found a growing market at a time when a woman's safety is precarious at best. The ads say it all, one for Smith and Weston reads, "Things that go bump in the night aren't always in your imagination". The picture shows a startled woman sitting up in her bed. Another depicts a woman coming home to a broken window with the caption, "Are you letting yourself in for an unpleasant surprise?"

Women's growing demand for guns has transcended the 'avenging angel' image, and to many women has become a necessity. They argue that a woman's safety cannot be guaranteed, especially at a time during which, statistics tell us, one in three women will be attacked. Personal safety has become a priority, as has the means of protection; mace and hair spray do little to deter the drug addled attacker, and personal alarms provide little other than what they are designed for, that is to make a loud noise. Even self defence courses rely upon the attacker being unarmed, although they do provide a psychological advantage. More and more women now find themselves at odds with the 'home truths' concerning their safety; don't go jogging alone, don't wear revealing clothes, don't stay out late at night. As one woman put it, "what happened to life, liberty and the pursuit of happiness after 8.00 pm." "Feminists fought for the right to work where you want, live where you want, be educated where you want," says Sonny Jones editor of *Women and Guns* in a recent article. "What about the right to defend yourself? What does legalised abortion do for a woman if she's dead?" It is at times like these that a gun becomes an option. Many women do tend to feel a little 'gun shy' however, and this is actively argued against by women who are gun advocates.

The question changes from "why do you fear rape so much?" to "why does

everybody fear guns so much". A member of Impact, an American self defence group for women sees a menacing reason for this attitude, "It's a classic rule of oppression, you do whatever it takes to keep weapons out of the hands of the oppressed classes." I wouldn't go as far as that, I have al-

ways been passionately anti gun, as has my family. Like every story however, there has been a turning point. A few months ago my friend was raped, the rapist had a gun and so all self defence measures came to a halt. Like every rape it came down to a question of power - who had the gun and who didn't.

Thelma and Louise showed the appeal a gun provides - respect; and perversely a man taking responsibility for his own actions. Looking down the barrel of a .22 Derringer pistol is known to give one powerful incentive. Indeed if American statistics are anything to go by, owning a gun is a powerful deterrent. A recent *Mirabella* article reports. "In 1966, after a series of rapes in Orlando, Florida, women there started buying guns in droves. When the editorial staff of the local paper expressed

concern, the police department agreed to hold a training course for these fire arms novices. More than two thousand women showed up the first day. By the time the police finished their program, six thousand Orlando women had learned how to defend themselves with a hand gun. The training, of course was well publicised by the local media. That year rape in Orlando went down by 88 percent."

Is it any wonder then, that many of the gun magazines targeted at women run under the popular catchphrase, "I'm in favour of gun control - for men".

the prevalence of violence in our society has forced one to dredge the rapist out of their psyche, and come to speaking terms with him. What may sound like ratified paranoia, to some is simply good sense to others. You say madness . . . I say protection. Accepting a gun as a Significant Other however entails a litany of obligations, according to fire arm experts:

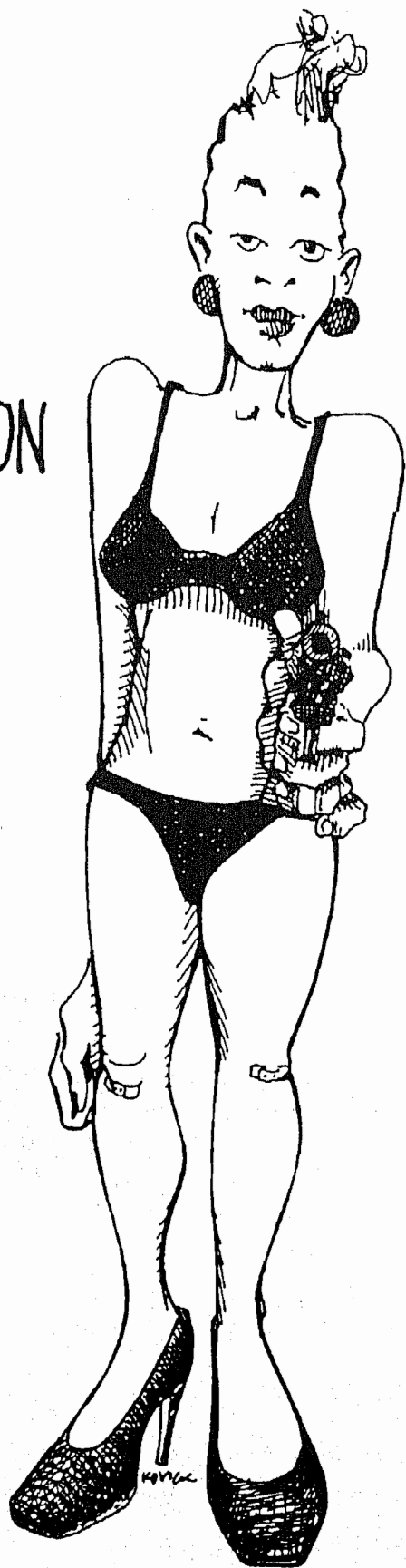
- If using the gun for home defence, the gun should be unloaded and locked away, the ammunition should be provided a separate container. This should be done every single time you leave the house.

- If you live with someone they should know how to use the gun. Children are a more complicated issue, you need to decide whether they are old enough to learn gun safety rules, if not be more stringent in your lock up techniques.

- Carrying the weapon in your handbag is not a great idea, aside from the fact that it could be snatched and used on someone else, you could get done for carrying a concealed weapon.

- You must hang out with people you once regarded as cranks, cretins or criminals at least once a month. In other words you must practise on a regular basis at the local shooting range. While a gun may seem a liberating prospect, a tool in a woman's independence, let's not lose sight of the fact that it kills. If you're planning to use it in self defence, you must train yourself to be a killer because the only way to stop an attacker in his tracks is to aim for his vital organs. Injuring the attacker is likely only to further anger them. Simply brandishing the gun in the hope that it will frighten the attacker is the more effective way of getting your self killed. While you, like me, may have no problems with killing the person who wants to hurt you, you may have problems with the million of innocents. We all know what can go wrong when a gun lands in the midst of depressed teenagers, family disputes and children at play. I don't know if I want to live the way a gun dictates I should, on speaking terms with my phantom rapist, one day having to explain to my children why we have a gun, spending time on a shooting range, and most importantly having a pistol as my closest companion. I think it's a truism that eventually we are defined by what we do. I won't do that.

WHEN
I WANT
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"No magazine worth its weight in *Di* articles has missed out on the opportunity of a "pistol packin' mamma" story, and lately magazines like *Women and Guns* have found a growing market at a time when a woman's safety is precarious at best."

Women and the University

Our university is based on a European system created by men for men. The relatively recent admittance of women to academia has meant that we have to find our way in a system not designed for our needs. The Women in Tertiary Education Seminar Series organised by the PGSA has illuminated many of the problems facing female students, staff and academics in the large bureaucratic (and some would say educational) institution known as the university.

Society is (begrudgingly?) coming to accept that women have a right to higher education. Many older women, brought up to aspire to be housewives, secretaries etc., now seek further education in order to develop their self-esteem, for their own interest and in order to improve their income potential. These mature age students have often gone back to school in order to enter university, and may juggle family responsibilities and jobs as well as study - it's not an easy path. A system which disallows flexible time tables and ignores calls for adequate child-care facilities obviously inhibits and deters the participation of these women.

The system itself has invisible barriers for all women. As an example studies have shown that male students in mixed classes receive more of a teacher's attention. Males who can be more assertive and demanding draw attention to themselves and thus get more assistance and support with study.

Women are also less likely to be high income earners. Even women with degrees on the whole earn less than men with the same degrees (only 73% as much as those men). Graduates or not, women are low income earners and any move by the government to increase fees either through the increase in HECS or the introduction of up-front fees will necessarily affect the number of women able to enter tertiary education.

Postgraduates

While women make up approximately 51% of the undergraduate population this percentage dramatically declines in postgraduate study. This is despite the fact that women do as well, if not better, at Honours level. I suggest this is for a number of reasons. Firstly, married and single women are less likely to have encouragement and support at home. Secondly the social construction of "woman" means that we are less confident about our abilities. While men are led to construct career paths women are not. The financial strain and time commitment involved in further study deter many women with families. With scholarships becoming more difficult to get it seems the position is unlikely to improve.

At postgraduate level women favour course-work awards because of their structure and "attainability". Research degrees on the other hand appear endless and the isolation of solitary study can be despairing. Part-time study is preferable for those with outside responsibilities. Yet financial assistance for part-time study is restricted. The government's recent budget has implications for women in that stu-

dents will be forced to finish "on time", and movement between courses will be limited increasing the inflexibility of the system.

Female students also have particular problems in the supervisor/student relationship. Supervisors are often senior men who may trivialise their female student's work, either because they politically do not sympathise with it or because, consciously or not, they do not believe women



should be there. Sexual harassment from supervisors has been known to occur. Less assertive people (which women are brought up to be) have trouble accessing the limited postgraduate resources, including consultation time with supervisors. As well as all this the low percentages of female academics means that female postgraduates have only a small number of mentors available to them.

Women and Science

Government policy has led to the trivialising and under-funding of areas such as Arts, which, coincidentally(!), are fields of study favoured by women. This lean towards the humanities originates at school where we imbibe societal roles. The relative presence of women in the sciences is still small and thus here we face an up-hill battle. An irony which Dr Ann-Marie Grisogono of the Adelaide University Physics department pointed out is that women in science may be so immersed in a masculine environment that they do not recognise the discrimination and the absence of other women in that environment. A series of epiphanies (one where a male colleague addressed answers to her questions to the male beside her) made her realise the prejudice she faced. Looking back she then realised she had always felt it necessary to explain and justify her actions and to take on extra work in order to prove herself to male colleagues.

Women in the sciences are still pathfinders. Dr Caryl Cresswell is the head of Mechanical Engineering. At school she was discouraged from doing maths, which she loved, but ended up studying engineering at university, the first in her family to undertake tertiary education. She still faces disbelief from the sceptics. At a social function for heads of departments and their partners a man started asking her male companion about the depart-

and get your qualifications you then have to fight the system as an academic.

The majority of women working as academics find themselves on the bottom of the hierarchy. They tend to be unsteered and most are tutors and lecturers. Very few women are appointed as senior lecturers and above. According to 1992 figures, of 76 Professors at this university only three were women. Contrast this with unsteered Lecturer-Level A positions where there were 59 women and 50 men. The survey of average weekly earnings was just as poignant with women earning only 30 percent of the Total Gross Weekly Earnings at this university.

Sure the men "have been there longer" and so are in the top jobs, but while this is not necessarily the case, the present system also confronts women with barriers to promotion. Because few women are tenured, government cut-backs mean that contract staff (i.e. a lot of the women) are retrenched.

Female academics often find themselves co-opted on to a large number of committees as the "female voice". This burden, which most men do not face to the same extent, means these women do not have as much time for their own research, and through that lack of research are less likely to be promoted.

Promotion is largely awarded on the basis of research done. This criteria excludes fine teaching and community participation, backgrounds and emphases female academics often have. There are also questions of a woman's "style" in a system where networking and consensus are not recognised. Women who do not fit into the adversarial committee structure of the university are implicitly disempowered and may be explicitly ostracised. Women who do assert themselves are often stereotyped as aggressive feminists and are likewise ostracised. These women may also be criticised by other women for playing the "masculine" system and refuting their "femininity". Because women in this country still spend more hours on household chores than men female academics juggle their career with their private lives and any family they might have. There is a saying that if a male academic marries he gains domestic support while if a female academic marries she gains domestic responsibility.

Then there is plain and blatant discrimination where men in positions of power prevent women from assuming that power despite all of the equal opportunity policies in place. A woman may be short listed for a job according to "search" policies where women of suitable qualifications are sought out for a position, yet the element of choice remains. Many of the speakers noted that women with the same qualifications will often under-sell themselves in interviews and applications by using language which emphasises personal characteristics and not material achievement. Referees also stress these different traits depending on the sex of the applicant.

Statistics from Women in Australia, ABS, 1993 and Equal Opportunity Board, Affirmative Action Statistics, 1992.

Maria Sloggett

ment. Dr Cresswell then had to explain that it was herself and not her partner who was the head!

Indigenous Women

SAUA's pitiful attempt (especially in comparison with Multicultural Week) at an Indigenous People's Week merely underscored the veritable invisibility of Aboriginal and Torres Strait Islander students on our campus.

During that week the PGSA held a seminar on Indigenous Women in Tertiary Education with Sharon Cruse, Louisa O'Connor and Lynn Larsen as speakers. The first thing to mention is that there are very few Aboriginal women in tertiary study. The historical oppression of Aboriginal people is a fundamental reason. For instance Aboriginal women were trained as domestic servants and given to further education. As well as that, Aboriginal women face opposition to study from their men who fear the usurpation of their power already undermined by white oppression. Women's responsibilities to the extended family and nuclear family make studying on top of all that difficult. The speakers emphasised the financial stress indigenous students face in a society which impoverishes them. Western notions of time, hierarchy and competition also discourage Aboriginal women from taking up tertiary education.

Female Academics

Once you've managed to struggle through

CHOICES, CHOICES



Barbara Struthers dicusses Sex and Academics

To bonk the tutor, or not to bonk the tutor / lecturer / professor. Ever considered the implications of being 'entangled' with an academic? Some students would find the idea of getting into bed, or just getting close to an academic totally repugnant; but not all students do. When a student is 'interested', and getting an 'interested'

response in return - what next? Personally, I think it's then time to consult wise proverbs like: "Don't butter your bread, where you make it." However, all tastes and styles must be accommodated - so at the very least 'the student' should have lots of information, and be asking real-life questions before they / you / we fling ourselves over the cliffs of lust/romance, don't you agree?

Thinking about 'getting involved' overnight or more longer term, there are some issues worth considering when you make your decision. (You can try and avoid those 'morning [next year]- after uglies'!) Have you ever noticed the tutor, I mean really noticed...? As you know, personal attractiveness involves more than finding a person's

facial features or body aesthetically pleasing. A person's place in the world, their level of self confidence/assurance, their level of knowledge, how others regard them, what they may seem to be offering etc., most certainly play a significant role in the development of personal attraction. Curiously enough, there is a societal reverence for academics, an awe of their 'intellectual

achievements' within the community and on campus. In society academics are held aloft as guardians, carriers and transmitters of 'knowledge'. When students come to university 'to obtain knowledge', the hierarchical position of academics is reinforced, and consequently students could not fail to be influenced by the culture of deference to academics. Feeling an intense level of respect, or awe, can enhance the academics attractiveness in the students' eyes. In some situations this may result in an actual attraction (sexual etc). This initial 'attractiveness / respect' can be a sustaining component of a long-term relationship, but it can also wear thin when the projection / myth is realised. (Still, this could continue to be masqued by how well male academics fit that Mills and Boons model - apart from the strong chin bit. Isn't patriarchy wonderful!) Another aspect of this phenomena is that it can be manipulated by those who have it. It is hardly surprising, very unfortunate - but not surprising then to discover that a number of academics use this type of appeal to gain access to those students they have some sort of interest in. Just a smidgeon only of ethics - nothing too heavy!

This use of that appeal may not be entirely exploitative / sleazy and may not bother all students. However, deception, in terms of assertions of genuine (achey-breaky heart stuff) feelings is not at all uncommon. This presents problems for students' well-being in the event that they are faced with the deception. In addition, the longer term impact on the students' academic position is not being considered by the academic who uses this method to obtain gratification. Some would argue that an academic has a duty of care toward their students and that they are neglecting this duty if they invite their student into an intimate relationship. Their behaviour in this instance can be seen as an abuse of trust and institutionally reinforced power. The student is encouraged to 'open up' to the academic in order to receive learning and is directed to give academics authority in their lives. The access to the person gained by this university / learning environment and the teacher - pupil role is abused by the academic seeking personal gain / gratification without regard for the impact of their behaviour upon the student in the short and longer term, both personally and academically.

I'm an adult - I'll do what I please! ... don't patronise me!

Some students may feel that a 'duty of care' is redundant if you / the students are adult. Well, maybe, but it does seem that no matter our age we are all subject to these myths about academics, prince charming, and aspiring to be loved. If we give our trust to someone, a doctor is a good example, do we then say we have equal responsibility for the fact that the doctor performed an unnecessary hysterectomy. What about the psychologist who seduces the depressed or lonely person who has sought their assistance. Both the psychologist and the doctor is expected to consider your best interests and act with that in mind. Why not an academic who, most likely, has a greater depth of understanding

regarding the university system, and is not being subjected to the same power of institutional (and perhaps patriarchal) reverence as the student. Considering the circumstances, if an attraction arises for a student it would be an amazingly wonderful act of self-caring and admiration, in my opinion, to think carefully about the implications of acting out or responding to this attraction. After all, (underline, underline), academics and students are regarded very differently by the university as an institution. Students have been seriously



prejudiced and abused in the past for their relationships with academics. In addition, there are no formal mechanisms in this university to assist a student experiencing disadvantage when the relationship was consensual. (This is apart from those that relate to assessment appeals etc. However, those that have tried to use these supports will know they are not the effective, just sets of mechanisms they seem to be, in practice they often are inadequate).

Useful questions and practical answers

1. How will this relationship/liaison affect my existing academic situation? It may not, then again there may be ramifications that you hadn't considered: please read on!
 2. If you are in a direct assessment situation with the tutor, lecturer, etc., it is a good idea to see if there is a way to have your work assessed by someone else. Sometimes, especially at an undergrad level, this can be a fairly easy thing to organise.
 3. At a postgraduate level this can be more difficult, or impossible as the case may be. As students in higher degrees are often working with the only academic on campus who is qualified to supervise their studies, finding an alternative supervisor who is accessible can be a major problem. It may also be important that members on their thesis assessment panel be outside of the social circle that the couple interacted with, which can provide another challenge. If you can make other arrangements, however, it's well worth doing for a number of reasons. Primarily, as without these arrangements you are open to:
 - Discrimination from other academics and students who are aware of your relationship and suspect favouritism or worse (the fastest travelling news is often a secret);
 - In the advent of the relationship breaking down, you could be subjected to unfair assessment and / or harassment by your ex-partner / lover;
2. Will I be able to continue with the topics I'm involved in, my major, my course, or remain at this same univer-

sity if the relationship breaks down? (How large is the department you're in, is there room for flexibility and movement? How central to the department is the academic you are interested in? Who are this academic's friends? Where are they located in relation to your field? What is this academic's previous history with relationships?) Does this sound overly dramatic? Probably, but there you go - real life is often more incredible than the soaps. Many women have switched everything from topics to universities (or dropped out completely!) in their attempts to deal

with the fall-out of the disintegrated relationship. One reason for this is that students have felt (or been made to feel) extremely uncomfortable participating in subjects etc., offered by the academic or the academic's friends. For me, this raises the question of on what basis should you be choosing your career direction? Does the need to avoid contact with your ex-partner etc. rank highly on your list? Going ahead with the relationship would only be worthwhile once you have ensured that the person or his / her friends has nothing to do with your area of study.

3. How would I manage emotionally if this relationship ends? We usually have an emotional investment in our work place and our work place identity. How would this be changed? What would this mean for you?

Other Postgraduate issues

As a postgraduate, the relatively intense level of working relationship the student has with their supervisor increases the likelihood of involvement. This could be in a close personal and / or in a sexual manner. Both leave the student vulnerable to the academic's conduct within the relationship and as the supervisor. To be sure the potential for emotional manipulation within the supervisory situation at a postgraduate level is a pervasive problem, not always within the realm of choice for a student. However, where there is the space for the student to decide whether to maintain a professional distance or to allow a close or sexual relationship to manifest, these questions concerning the possible academic consequences of choosing the latter need to be carefully reviewed.

For postgraduates, the mentor role hoped for, or expected, from the supervisor broadens the adverse ramifications for the student in the event of a relationship breakdown. Not only could support for continuing or completing the thesis be withdrawn or opposed, the student could then lose access to networks within their field, or not get their work published due to a lack of supervisor support. Students in the past

have dropped out leaving unfinished theses and broken career paths, some have started again with another supervisor, others have gotten along with a co-supervisor or continued alone. However, all these scenarios show a reduction in the student's capacity to thrive in the academic environment. Why - because of a relationship between themselves and someone who holds a great deal of power over their academic progress. (Wouldn't it be interesting to know how many students didn't complete for this kind of reason!)

"Curiously enough, there is a societal reverence for academics, an awe of their 'intellectual achievements' within the community and on campus. Feeling an intense level of respect, or awe, can enhance the academic's attractiveness in the students' eyes."

So How Many Do It?

There are no statistics available concerning the number of relationships of this kind occurring on campuses. Exit interviews do not currently take place at Flinders, if they did there might be the possibility of detecting those students dropping out of courses due to student / staff relationship breakdowns. It's really only through students' and staffs' contact with counselling, welfare and equal opportunity staff, sexual harassment adviser and student representatives that some semi-official understanding of the numbers involved is gained. Yet it still remains that there is no official record anywhere. Flinders University, like most others, has not been interested in the potential disadvantage to students through these relationships and has not given responsibility or resources to anyone to address this issue.

When I attended the National Union of Students - Women's Policy Conference a few weeks ago, this issue was raised with interesting results. It would seem that all the universities represented (approximately ten at this session) had a considerable toll of student suffering relating to this practice. Oddly enough, of the known relationships, they were / are overwhelming heterosexual, with the staff member being male and the student female.

Of course, when a person is first interested in someone they don't usually ask - well hey, what happens when this ends. It is considered to be bad luck, pessimistic, constructing the future negatively etc. to speculate about the implications of the end of a relationship.

This may be a useful cultural directive in that it keeps getting people together. However, in this situation it seems imperative to go into cultural override! People (yep - mostly women!) get seriously hurt, both academically and emotionally, in these situations. Therefore relationships of this kind warrant major size flashing neon signs - Use With Extreme Caution! Please consider...

M.A.D. WORLD?

Men Against Dykes and other misogynists are terrorising women at Adelaide Universities

Those people who believe that equality for women has been achieved and that feminists should shut up and go home obviously are not aware of the persecution and violence that is being perpetrated against women at several Adelaide campuses. By far the worst example is the year long campaign by a group calling themselves M.A.D. (Men Against Dykes) at the Magill campus of the University of South Australia. Female officers in their Student Association, including the Equity Officer, the Education Vice President, the Media and Women's Officers, have suffered continual threats of violence through letters, phone calls and graffiti. M.A.D. also claims to have physically assaulted at least one woman, although it is not known whether this is true or merely another threat made to intimidate women. Such behaviour is not limited to Magill - other groups and individuals with similar prejudices exist

fiti was in the form of threats of violence against named individual women students - one example was a threat of rape. Letters were sent to the (female) Media representative which said "women in power is not right", "we don't want to be represented by crazed feminists", "you're all a bunch of filthy lesbians", and "we're real men, beer men." The Uni of South Australia newspaper, *Entropy**, began to receive letters signed by M.A.D. in which the group described itself as "a group of men who identified as good, misogynistic, homophobic, normal men."

This abuse continues today. The main targets (the female Student Association office bearers) continue to be hounded and terrified. It is believed that a person involved with M.A.D. circulated the address and phone number of one woman, along with personal details such as the type of car she drives to enable access to her to harass her. She has, as a result, had to move

members quoted nor the author of the article explain how M.A.D. decides that all its targets are in fact dykes (perhaps following the assumption that women in power must be dykes?). Nor is it explained why dykes are automatically labelled man-haters. The people preaching hate and violence here are the M.A.D. men, not the women in the Magill Student Association, be they dykes or not. The article fails to mention the violent threats that have been made by M.A.D. to individual women and all dykes in general, but does describe M.A.D. as a "hit squad", a moniker that is completely appropriate considering their stated goals and methods of achieving them. It is frightening that such a group of thugs have received national media coverage of such a positive nature.

Buoyed by their successful terrorism of women at Magill campus, and the fact that they haven't been caught yet, the M.A.D. contingent has tried to spread their mes-

excuse to target the women they wish to target.

It is not just women at Magill that should be scared of the M.A.D. group and people sharing their beliefs and behaviour. When one woman is threatened, we are all threatened, because the victims are labelled arbitrarily to justify the attack. People like M.A.D. obviously subscribe to stereotypes about women and dykes. If a woman is perceived as powerful, aggressive, or feminist, she can be labelled a dyke. So this is not just about lesbophobia, because all women are in danger. Any woman disliked for any reason could be labelled a dyke. M.A.D. has taken advantage of our homophobic and lesbophobic society, which is reluctant to openly accept homosexuality, preferring to keep it in the closet, to associate women they don't like with lesbians, thus avoiding the condemnation they would receive from the community if they came out and admitted that they are Men Against Women.

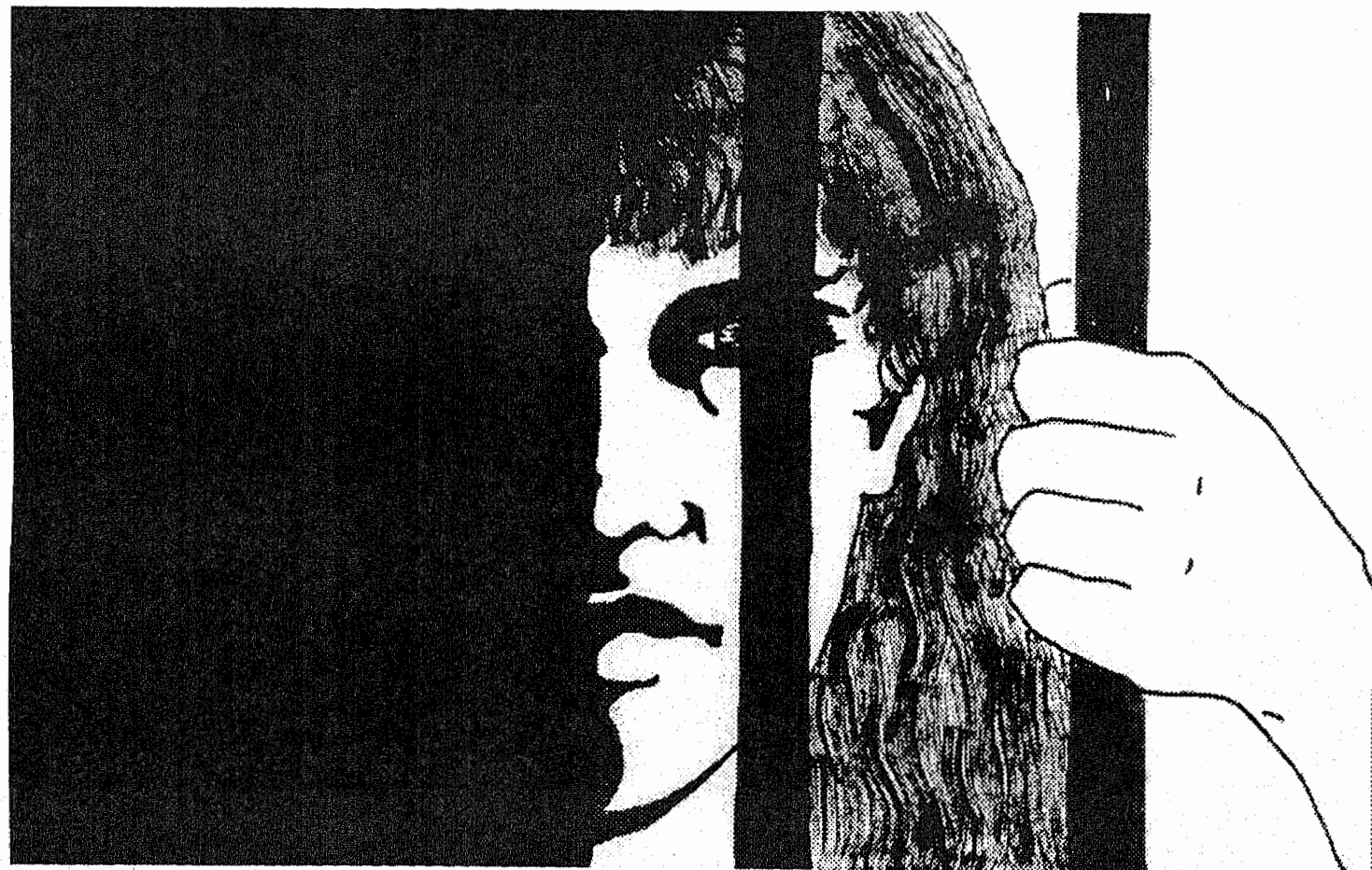
Unfortunately, M.A.D. is merely a more organised than usual manifestation of the misogynist behaviour that some men still participate in. It is common knowledge that sexual harassment and rape occur regularly on University campuses. The most recent reported rape occurred in September at the Underdale campus of the University of South Australia. It is not at all unusual for Women's Officers to be targeted for harassment by men who dislike feminists, or women in positions of power. Every year Women's Officers are met with a barrage of abuse, both private (directed at the individual) and public, for example through letters to *On Dit*. M.A.D. style graffiti, targeting individual women who have high profiles on campus, also occurs at Adelaide Uni. Such abuse is usually characterised by misogynistic and homophobic prejudice, and it is obvious that in the case of published letters, the writers believe that their views are socially acceptable, for they have no qualms about putting their signatures on the letters. The perpetrators of such acts are rarely caught or punished.

It is an offence to women that behaviour such as that which has become the norm at Magill has been met with apparent complacency by authorities. The case of M.A.D. is yet another example of women being left to fend for their own safety. It is obvious that security on campus is not the priority that it should be, and women are being endangered and attacked as a result. Until M.A.D. and other perpetrators of violence are stopped, every woman who walks in fear of M.A.D. is a victim, just as the women they have targeted are victims.

References

- "Learning the Art of Anti-Lesbianism at the University." *Lesbian Times*. Vol. 2 No. 6 July 1993, pp. 8 - 9.
- "We're MAD and We're Gonna Get Even." *People*. September 23 1993, pp. 12 - 13.
- "M.A.D.: Maniacal and Dangerous." *Entropy**. Vol. 1 Issue 13 October 1993, pp. 14 - 15.
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Sarah Stokely-Willcox



and similar incidents have occurred on other campuses. It is known that M.A.D. has attempted to infiltrate both Flinders and Adelaide Uni with graffiti, but there have been numerous incidents, including Adelaide Uni, in which women have been abused and physically attacked by male students not linked with M.A.D.

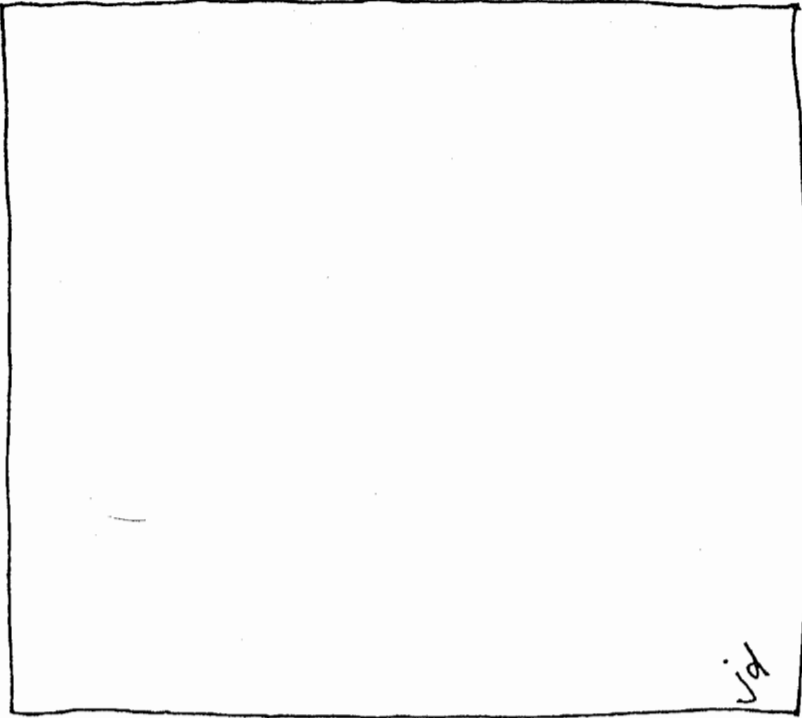
The M.A.D. tactics have been blatant attempts at silencing women through creating fear. It appears that M.A.D. originated following a decision in February of this year by the Magill student council to ban West End posters and products from the student bar in protest at the Eagle Bitter beer man ads. In May the Magill Student Association building had the words "Dyke House" graffiti-ed on it. More graffiti appeared outside the Bar, on the Student Association building and inside male and female toilets. This graffiti was about 'clits', 'fucking', 'hairy armpits', dykes being 'half man half woman', 'dykes belong in the home' and 'Dyke bitter'. Some of the graf-

house to avoid any danger or further harassment. When terrorism reaches these proportions, you would expect that the strongest possible attempts would be made to protect the victims, but this has not been the case. The police have been reluctant and unsuccessful in catching the perpetrators, while the University has not addressed the obvious security problem for women on the Magill campus - there is still no security from midnight to 6 am, although it is obvious that it is at these times that M.A.D. is free to deface the campus with messages of hate for women, not to mention the absolute danger that all women are in if they happen to be on campus at those times.

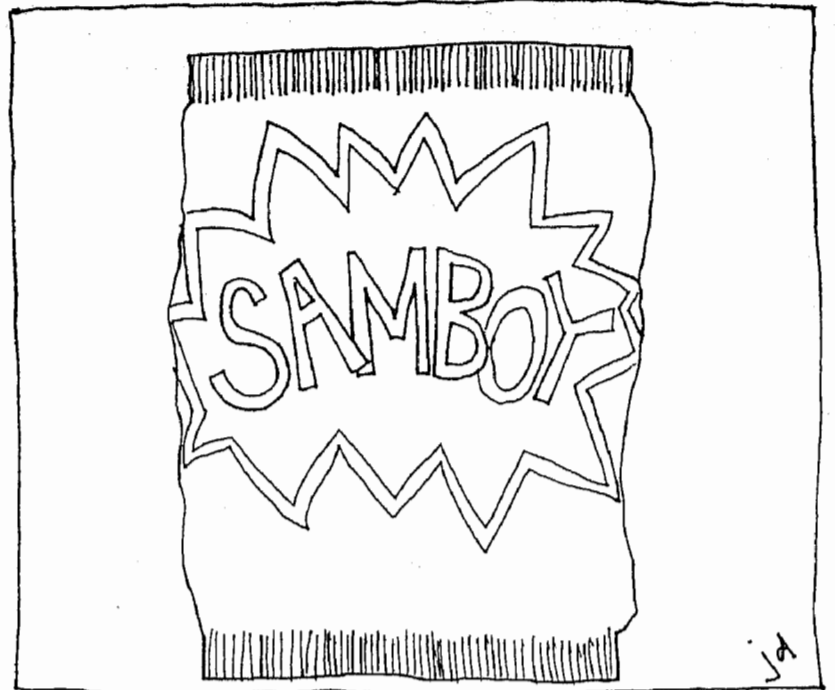
Recently M.A.D. was featured in an article in *People* magazine entitled "We're MAD and we're gonna get even". The article takes the side of the M.A.D. group, calling them "a bunch of champion blokes who are pissed off with the antics of killjoy, man-hating lezzos." Neither the M.A.D.

sage of woman hating to other campuses. At Flinders, male toilets were defaced with the typical M.A.D. graffiti, but a student there pointed out to me that all of it was in the same handwriting, confirming the belief held by those women at Magill being threatened that M.A.D. is a very small group of men. Several examples of M.A.D. graffiti also appeared in the Adelaide University Union Building.

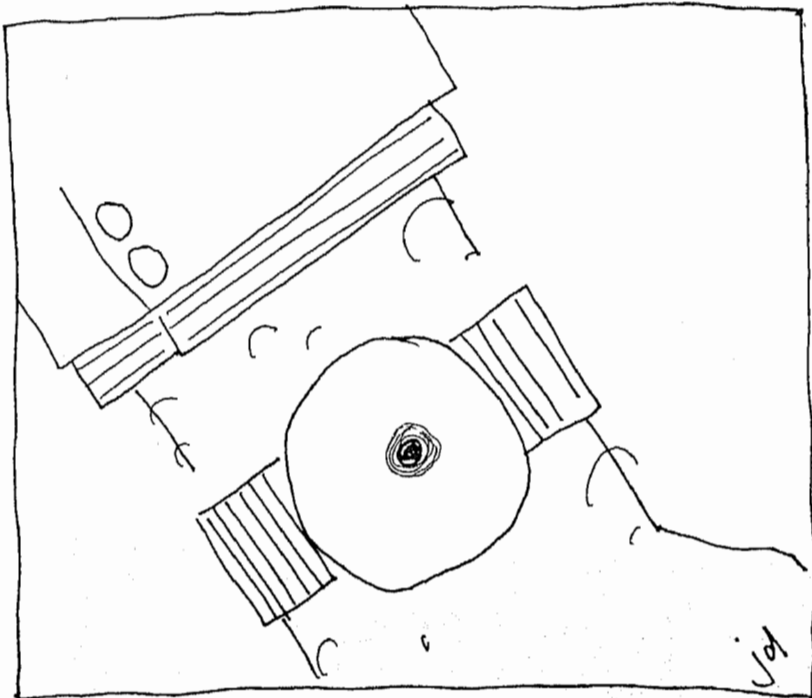
M.A.D. claim to be targeting dykes, but they are targeting women that they don't like (the women in positions of power in the Magill Student Association). They describe the women that they attack as 'dykes' to justify (to themselves and anyone else who shares their anti-lesbian beliefs) the fear that they seem to have of women who are powerful. This is not merely a campaign of anti-lesbianism - the persecution would not stop if all of the Magill Student Association women were proved to be heterosexual. Although M.A.D. has made its lesbophobia obvious, it is being used as an



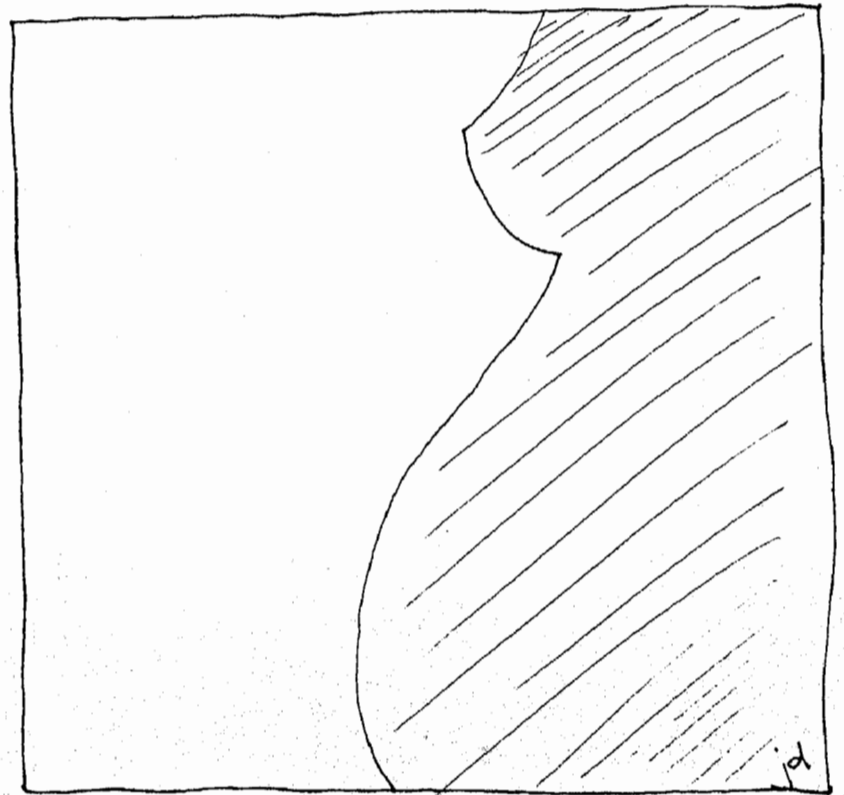
now that's a beer man's brain...



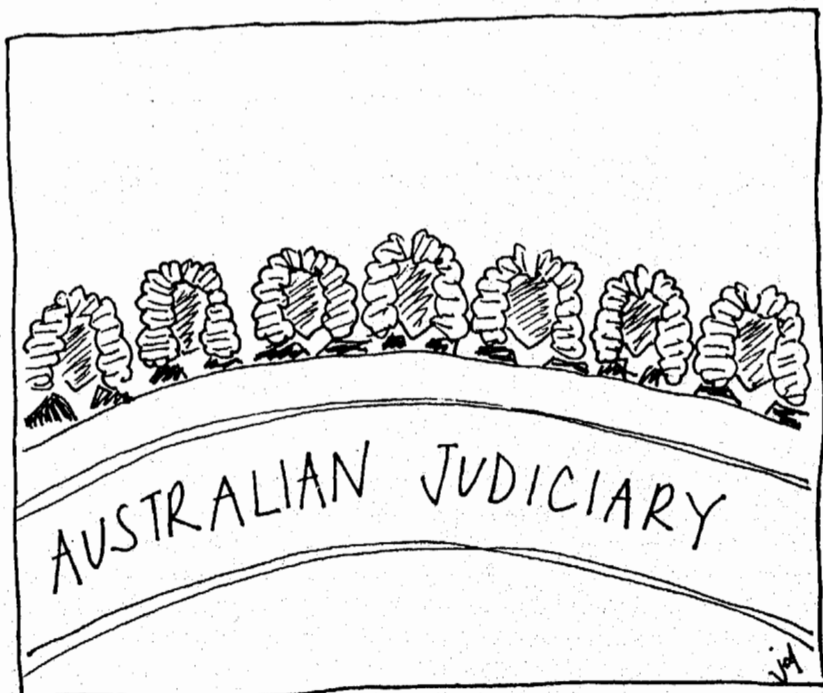
and that's a beer man's potato chip...



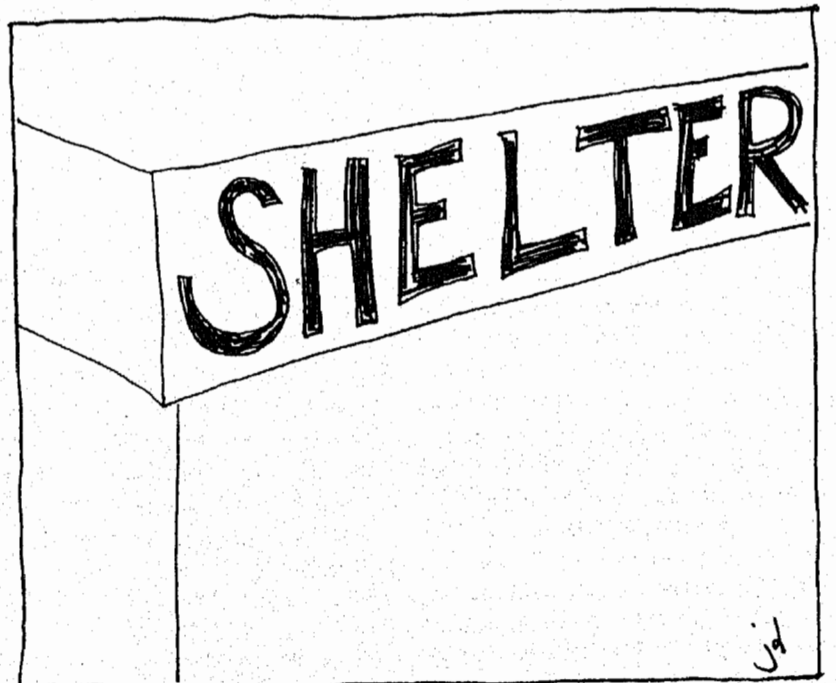
and that's a beer man's watch...



and that's a beer man's wide-bodied car...



and that's a beer man's law...



and this is the residence of the beer man's wife.

Breaking the rules

One comment you tend to hear if you're a lesbian is "You're all a bunch of *blank blank* man-haters" [fill in your own expletives]. Well, some of us are and some of us aren't. I like a few individual men, some very much, but in general, I don't like them. This is sure to elicit some outraged responses (why?) but in the interests of a good debate, I'll point out

women know that to hate men is a crime, perhaps the worst crime that a woman can commit.

Also, I really believe that lots of men really don't like women. They'd certainly think and act differently if they did. They wouldn't dominate conversations and parliament so much. They wouldn't take crimes against women less seriously than crimes against men.

It's weird, isn't it, that lesbians are accused, often in the same breath, of (a) wanting to be men, and (b) hating them?

why this is so.

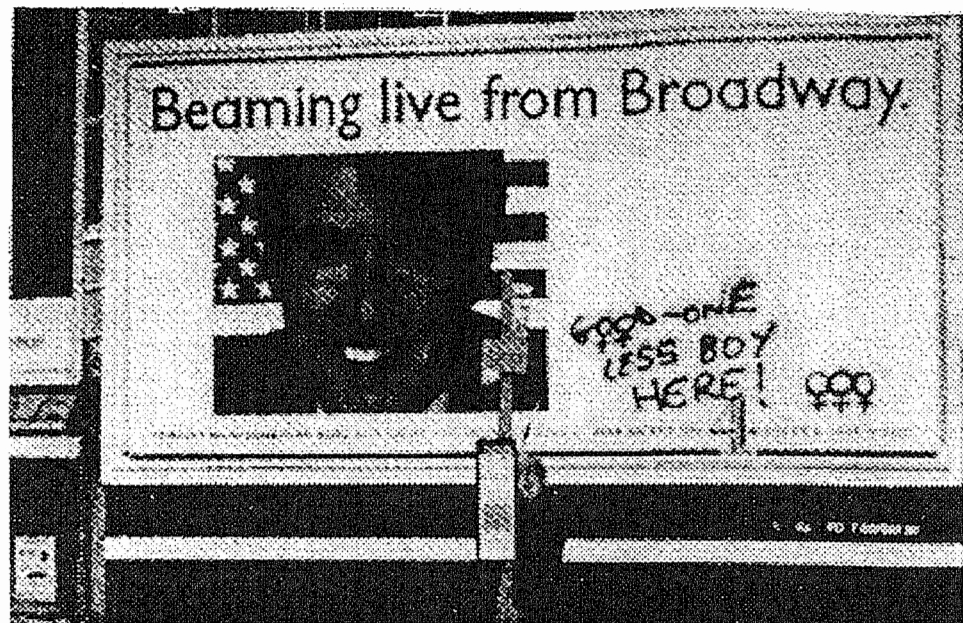
Firstly, my emotional and sexual energy is directed towards women and I tend to disassociate myself from overmuch contact with men. Life's a lot less *tiring* this way. I don't like what men do to women in our society: He murders, rapes, assaults, harasses, etc. On a lesser scale, I dislike men's conversational style - full of interruptions, a certainty that you are hanging off their every word. I hate the way men try to control everything (except, maybe, themselves).

All women are taught from birth to be good listeners and ego massagers for men. This is good for neither sex. Men believe they are supreme beings and

They wouldn't feel so damned *threatened* by lesbians.

We are taught to look at the world in a certain way. A woman who defends herself verbally from harassment on the street is seen as aggressive, a bitch. The absolute arrogance of the harassers, who seem to believe they have the right to insult or ridicule a woman simply because she is a woman, are not looked down on or scorned by society because of their hatred / fear / insecurity (remember, it often takes up to four men in a car to harass one woman).

Finally, I'd like to point out that we live in society which teaches all of us our roles. Men are taught to dislike and despise women and to believe that they



are independent of them. Women are taught to love and admire men and to believe that they are dependent on them. Being a lesbian, I can break these rules. I'm not dependent on men for emotional and financial security. I don't love them and I don't admire them. Because I don't believe that just because a man is speaking to me I have to listen, smile and make admiring comments, I have more spare time. I don't, however, spend this spare time haunting the streets with a castration knife (borrowed from the Women's Officer)

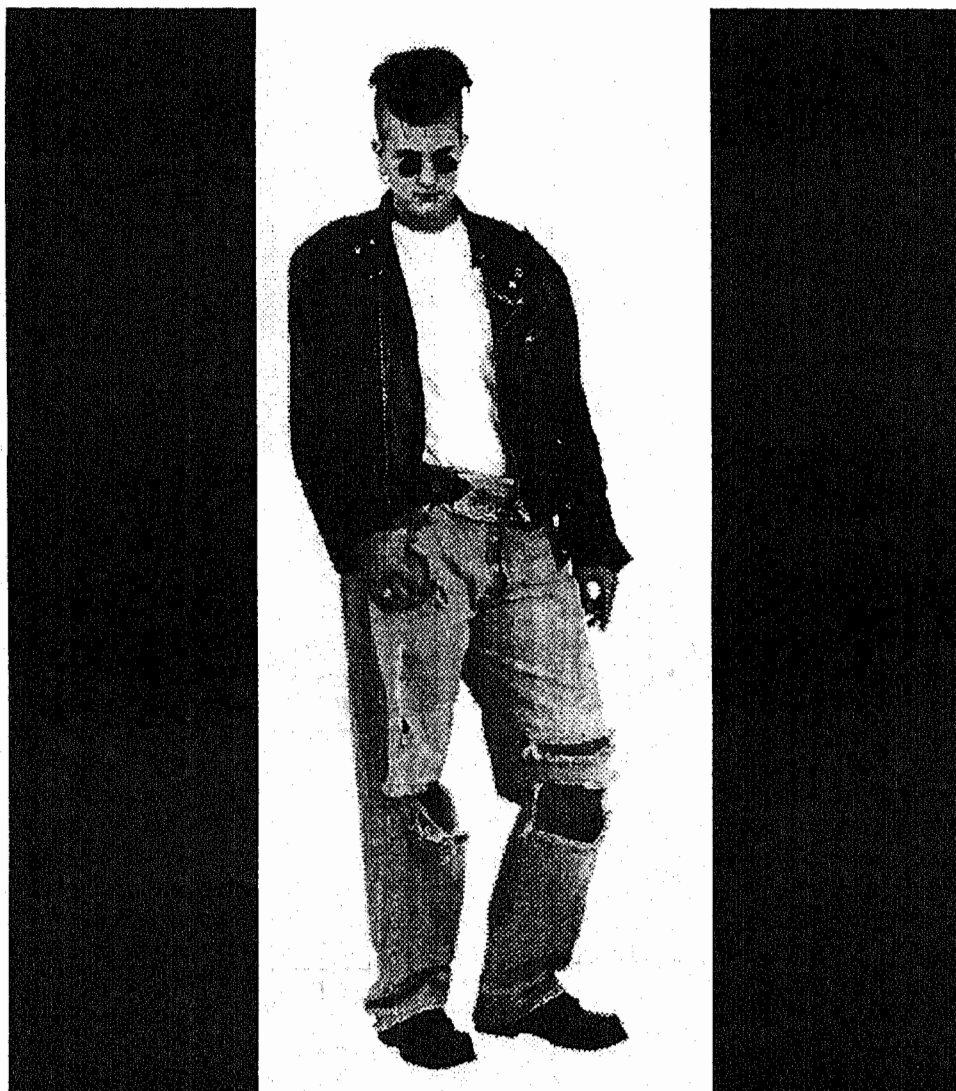
nor do I spend it longing to be a man. It's weird, isn't it, that lesbians are accused, often in the same breath, of (a) wanting to be men, and (b) hating them? Put it this way - we live in a society which ranks people hierarchically according to the length of the urinary tract, the amount of skin pigmentation, etc., that an individual possesses. I like to spend my time and energy with those that possess a genital organ which is purely for sexual pleasure!

Anon

Hints for Hets

Hints for heterosexual women when they first meet a lesbian.

1. Do not run screaming from the room. This is rude.
2. Do not assume she is attracted to you.
3. Do not assume she is not attracted to you.
4. Do not assume that you are not attracted to her.
5. Do not expect her to be Ms P.C. '93 and assume she is left-wing, vegetarian, feminist, environmentally sound, etc., etc.
6. Do not expect her to be as excited about meeting a heterosexual as you may be about meeting a lesbian - she was probably raised by them.
7. Do not immediately start talking about your boyfriend or husband in order to make it clear you are straight - she probably already knows.
8. Don't use the word lesbian to mean extremist, i.e. "Yes, I'm a feminist but I'm not one of those radical lesbians," is not really on.
9. Do not invite her to places where men will be present without letting her know. She may or may not want to be with them.
10. Do not ask her how she got this way or whether it's just a phase



she's going through. Instead, ask yourself the same questions.

11. Do not assume that because she is a lesbian she wants to be treated like a man.
12. Do not assume that her relationships are perfect and that she is automatically free from the relationships pressures, domestic violence, etc.
13. Do not assume that she is dying to talk about being a lesbian.
14. Don't expect her not to talk about being a lesbian.
15. Do not assume that lesbians do not experience much discrimination or fall into the trap of thinking that lesbians are less oppressed than gay men.
16. Do not get upset when she names lesbophobia.
17. Do not get upset or defensive, feel threatened or say you're being oppressed when she makes statements, by behaviour, dress and words, about her lesbianism. Don't complain about "all that dyke stuff", when you discuss and express your "het stuff" freely, *all* the time.

Behind closed doors

J: Just to provide a brief background, are you doing anything else besides being a sex worker?

E: Yes, I am currently studying.

J: At University?

E: Yes.

J: Are there many students that are sex workers?

E: I am the only one that I have come across, but I am aware there are others.

J: Why are you a sex worker? What circumstances led you to choose prostitution?

E: For a start, I am no example of all the other people involved in the sex industry, but for me, personally, it was money and wanting to be more explicitly paid for what I was hired for. I found with waitressing and selling things it was really my sexuality that was being sold and it is very unsaid and unspoken.

J: So, you're saying that you want to be paid explicitly for what you are being hired for.

E: Yes, it is partly that and it is partly for me being aware of where I am exploiting my body and myself and putting that into a context that is safe and where I am not passive and I am playing an active role in deciding what the contract is and what I agree to and getting paid for that.

J: So, you are arguing against the whole notion that sex workers are merely passive victims of the patriarchal order?

E: Well, I certainly haven't met any sex workers that are victims. To reduce sex workers to passive seems to me to reinforce rather than undermine sex roles.

J: What would be your response to a number of feminist claims that are very anti-prostitution because they see sex workers as representing female sexuality in unacceptable ways?

E: Well, prostitution, like many other aspects of our society, was created by and for men, so it seems to me that the statement is representing someone else's version of 'female sexuality', certainly not mine. Anyway, it seems also to be based on an inadequate understanding of what sex work is about since, in my experience, it is not really an arena in which you are playing out stereotyped ideas of female or male sexuality, such as the sex worker being passive and the client being aggressive. For example, a lot of men go to sex workers to be in an environment where they can play out being passive and not having to be responsible or in control.

J: At the same time as condoning the sex workers' activity, many feminists don't want to contribute to the good girl/bad girl dichotomy in which sex workers are constituted as the 'bad girl'.

E: Well, I think that it is a great ploy for dividing women through seeing the other woman as a threat and a bad woman. Prostitution, unlike pornography, has been a big problem for many feminists to theorise. I mean, what constitutes a good woman, anyway? - A good woman is some man's definition of putting her up on a pedestal where she is totally passive.

J: Do you feel that you are exploiting your own exploitation in terms of woman as object / body as commodity?

E: I think that at some point women are always reduced to that and I feel that I am exploiting it in a way that doesn't hurt anybody.



An Interview with a Sex Worker

J: You don't feel that by exploiting it you are contributing to its perpetuation?

E: I agree that prostitution, pornography, etc., are obviously contributing in some sense to patterns of oppression but that is not to say that they are oppressive in themselves. It is almost like in attacking them you don't have to attack what is somewhat more elusive and mysterious - like oppression isn't just some one single point where you can attack it.

J: What is your opinion on the legal implications of prostitution?

E: Well, here is one really interesting implication - a woman can't live off a man's immoral earnings and a man can't live off a woman's immoral earnings, but a woman can live off a woman's immoral earnings and can't be prosecuted.

J: That is a nice little loophole in the law. I guess they don't conceive of it as a possibility.

E: Which is amazing because lots of sex workers are, in fact, lesbians.

J: Why do you think this is so?

E: Way to make money in their own time according to their own rules, being independent, not have to get support of a man, better sex ...

J: This is going back to you, personally. Do you get anything out of being a sex worker besides financial rewards?

E: I get to work my own hours, I get to say whether I do or don't want to work and also what I learn while doing sex work and the different kinds of bodies and the different kinds of people that I come across is that they translate directly into the world.

J: I don't think I understand what you are saying here.

E: If you are very consciously choosing different positions, what you are learning in that translates directly into reality. For example, somebody that is a banker might be very happy chained up to your kitchen sink over the dog bowl. It gives you a very

varied perspective on reality.

J: Does what you are saying also mean that if you want to derive different things from it you can adopt different positions?

E: Well, it's like one guy that I had wouldn't stop talking and as he was talking we were doing a scene where I was to be in control and he was to be the slave, and as he was talking he in a sense gained the upper hand. I mean he was saying really nice things that weren't offensive in any way, just very pleasant and concerned, so the next time I had him, I gagged him. So, it is those kinds of things you learn like what is happening and where positions are changing through language and in lots of other different ways. Everything I learn is coming out in every part of my life.

J: So, you don't gain pleasure from it at all but rather use it to feed into other parts of your life?

E: No, what I am saying is that I learn from it, that I don't go numb, but am very conscious of what I am doing and what it is for. It is some other prick's scene, not mine. So, it is not about me having any of my fantasies met. It is about understanding what his are and playing a part of that.

J: Are all your clients exclusively men?

E: All of my clients are men.

J: Why do you think sex workers (male and female) are almost exclusively for men and not for women? Do you think that women don't desire to engage in such activity, that there is no demand to be met?

E: I think for women the services just aren't so explicitly there. I mean, prostitution brings to mind a service being for men. Women have never really, in any sense, set up something or there has never been a space in which women have perhaps been allowed to articulate that desire. Many women, perhaps more so than men, find it difficult to separate love and sex.

J: Have you faced any discrimination as a sex worker?

E: I am very aware that I have to be silent about it otherwise I will face discrimination - people will start seeing me as only a body and the men I am with.

J: So, in other words, they would start defining you solely in terms of some cultural, stereotyped ideas of a sex worker.

E: ... Or they wouldn't understand what it is about for me and see me as a poor victim.

J: So, I gather from this that not many people are aware that you are a sex worker?

E: Except my close friends, I don't go around saying, "Hi, I am a sex worker."

J: This personal discrimination in terms of identity is bad enough, not to mention the legal discrimination there is against sex workers.

E: Yes, despite several attempts to decriminalise it, it remains illegal in SA.

J: And it is the woman who is punished and gets the criminal record.

E: It's that whole thing that society incites it in the sense that sex workers are mainly for men and they are so obviously kept as a dirty little secret.

J: Absolutely, why should the woman get morally and legally condemned and the man get to walk free? After all, you are both consensually engaging in the same sort of illegality, the only difference being that you happen to be offering the service and he is taking it up.

E: That is right - blame the woman, for man it is only natural, he has this lust but the woman does not have to comply. This is the type of logic that underlies the gender bias in our present law.

J: Do you think that prostitution should be legalised, criminalised or decriminalised and why?

E: Legalised, absolutely. It is not that I want the state to protect me, I can do that for myself and in reality I always have but by legalising prostitution it acknowledges its existence and stops making out that it is this bad thing that exists in the dark corners of our society. At the moment, it's like the state is happy to define prostitution in its existence but not acknowledge it as an integral part of reality and society. It is always cast on the outskirts and by defining it illicit sexual activity, it works to create and facilitate control.

J: Do you think it is possible to be both a feminist and a sex worker?

E: Why is there a contradiction between the two?

J: Not in my opinion, no, but some feminists do in fact argue so.

E: Well, they must have a very narrow definition of feminism. For me, being a feminist is one of the major ways I would define myself. It is probably one of my most central organising principles.

J: Do you intend to continue being a sex worker or is it only a short term thing?

E: I am looking at doing it for the next three years or so.

J: Do you have any advice to give to any women thinking of entering the sex industry?

E: There are different things that work for different people. I think that it is a lot about what your understandings are and what meanings it holds for you.

Jo McMahon

sex sell

Two articles

S

Outlining the pros and cons of prostitution

THE ARGUMENT FOR

There is nothing wrong with prostitution itself. The women who are involved are average women outside of their work and the sex act is legal, normal and expected in other contexts. The supposed problem of it seems to arise in the charge for the act. Why could this be seen as problematic? I venture that it puts control, to a certain degree, in the hands of the woman. She has what a man wants. To compensate for the potential benefit the service could have for women, it was meshed with values, images and restrictions - by men. The hypocritical effort of men to attempt to regain control is made obvious by the fact that the prostitute is seen as the criminal in the scenario. The man, the customer, without whom the service could not exist, is not blamed, abused or arrested. The client is not considered as low as the prostitute. Whilst this service has never been abolished, because men want it, the measure of control afforded to women in controlling the service has been strictly controlled, through law and attitude.

I intend to put forward the case that prostitution is not a problem, that the act and the woman are not at fault, and they are not perpetrating female oppression. Instead, the problem is the social factor of prostitution. Men, the customers, the society, the laws, the attitudes are wrong, not prostitution. Prostitutes are, contrary to their image, the innocent party in the picture. Any effect that prostitution has on the objectification of women and the commercialisation of sex are not a result of prostitutes. They are the result of men projecting their vices onto women. Men have already commercialised female sexuality and objectified women's bodies through advertising. Only in a male dominated society could this situation develop. Should prostitution arise in an egalitarian society, it would not be a predominantly female industry. It is interesting to note that homosexual male prostitutes, in demand by heterosexual men as woman-substitutes, far outnumber the heterosexual male prostitutes. Prostitutes have been accused of selling themselves, their bodies, their sexuality. In a similar manner, however, sportspeople sell their bodies. Their owner has control over their body for the duration of their agreement. However, whilst these people are uplifted for their sporting prowess, a prostitute is yet to be called "God-ra" for her sexual prowess. In fact, these women are most often abused for their service, described in a sleazy, offensive manner. But the problem here is not the woman, it is male-oriented attitudes. men abuse prostitutes for being impersonal, mercenary. Well, what do they expect? It's only a job. But this seems to be confused. The woman's personality, morality and sexuality are defined by her occupation. This is done

to a lesser extent with many women and their careers, but is not applicable to men. Prostitutes share with all women the problems of working in a male-orientated society. The values associated with prostitution are set by men, and the problems are not with the service, but the method of serving, male control (literally through law and implicitly through social attitudes) and male need of the service. Why do men want prostitution? Surely it is not just for the gratification of an orgasm, they can do that for free by themselves. Men will actually pay for a woman's hand to perform what theirs can do equally satisfactorily. There is a feeling of control over a woman that a man is willing to pay for. We need to institute female control and regulation of prostitution, so that all semblance of male-

control will be gone. Laws against prostitution lead to male control. The demand for it still exists and there are still women who want or need to sell their services. But because the practice has to be run surreptitiously, the worker is forced into a position where she becomes subordinate to the client and requiring a male pimp for safety. She is open to abuse by all those around her because there is no legal facet for her to turn to, and most probably comes to think of herself in the terms men have placed upon her. What should be a female controlled industry becomes male-defined and organised and associated with crime, but it is the woman who is labelled and prosecuted by it. Committees such as the Committee for Prostitute's Rights are groups of women fighting for control and

decriminalisation, against violence and hostility and for a safe, healthy environment to work in. The prostitution industry would benefit greatly from positive legal control. The women involved need to regain the power of their position by safe, fair trade practises, which are unavailable whilst they are forced to work surreptitiously. It will be, as it should be, a sphere of female power and endeavour. Perhaps the demand for the service will fade as men lose the feeling of control. This would only support my case. Objections to the legalisation of prostitution abound, because it is the first step towards obliterating the values surrounding the service and hence another form of men's power over women. Instead, a prostitute will have power over a client, like a bank manager over a loan applicant. Wendy Eden



Should We Throw Out the Old High-Highs?

If we accept, then, that prostitution is the ultimate embodiment of oppressive, sexist and misogynist male/female relations, does that necessarily mean that we should concentrate on getting rid of prostitution By Any Means Necessary? To be opposed to the basic tenet of prostitution - that the female be bought - does not necessarily require that prostitution be identified as one of the larger social ills and, as such, one worthy of immediate extermination. Some may argue that, no matter what attitudes prostitution panders to or encourages, it is a vital service because it serves as an outlet for the behaviour that these self-same attitudes engender. That is, misogyny causes rape - prostitution stops rape - prostitution halts misogyny. Try to pick the flaw in that logic. Prostitution is, however, more a symptom than a cause of society's domination of women. Attempts to eradicate prostitution tend only to persecute sex workers rather than the lovely lads who pay for their Services, or challenge in any way the attitudes that are fundamental to the existence of the industry. It is evident, then, that prostitution will end only when we change the Morals and Mores of Our Society.

The Future of the World:

So, if launching a Burn the Pros Task Force or castrating every male in sight won't help seriously alter the way we think about women and, therefore, see the end of The Oldest Profession in the World, what the fuck do we do? The first obvious step is to immediately stop the unfair treatment of sex workers by legalising their industry and, in doing so, extend the rights and benefits that are meant to and sometimes even do belong to workers in other industries. Once prostitution is out in the open, we will be able to subject it to a serious critique and fully understand the role it plays in maintaining society's negative attitudes towards women. However,

to any male who chooses to take her. In this way, prostitution is the archetype of male/female relations as we know them. Of course, prostitution isn't always as obvious as the activities that go on in Hindley Street, our local Den of Vice. Doesn't the housewife who provides cleaning, caring and sexual services to her husband in return for her keep pros-

"A prostitute is yet to be called 'God-ra' for her sexual prowess..."

until we reach Utopia, it is only fair that we grant prostitutes the status most others enjoy as workers in "legitimate" industries, instead of subjecting them as no others to the realm of The Damned.

Jennifer Duncan

** Had to get the vegetarianism in somewhere - Jen the Veggie Queen strikes again!*



THE ARGUMENT AGAINST

Opposition to prostitution is generally equated with those on the more conservative side of politics who claim that selling sex in the marketplace leads to a decline in moral standards and generally corrupts society in any way you'd care to mention. These right-wing moralists might also argue that, as prostitution is the work of the devil (but of course), it is next to inseparable from those other nasties, namely: crime, "sexual deviancy", drug dealing and the like. Sounds like a pile of shit, right? Indeed. However, there are more intelligent reasons for opposing prostitution. Let's explore them, shall we? First of all,

when we think Prostitution (and, hell, don't we just do that every minute of the day?). So,

Why Shouldn't We Trade Sex for Money?

Well, why shouldn't we? Any paid employee sells her / his labour and that means his / her body for money. I mean, where would the grand tradition of the Wage Slave be if we weren't all prepared to prostitute ourselves in our own little ways each day? Then why is it so particularly bad for prostitutes to sell their bodies via sex instead of just selling their labour to help slaughter helpless animals* / dump sewer / build killer submarines for the State Government?

I'll Tell You Why, Honey!

The paradigm of prostitution is almost exclusively that the female sells sex to the male. The prostitute is not necessarily a woman but, by virtue of being the "bought object" and therefore the dominated, the prostitute is feminised. The message of buying sex from the female like this is that, given the right circumstances, any female is sexually available

titute herself as much as the brothel worker? (don't show my mum this). Until recently, Australian common law guaranteed male conjugal rights. Even now public perception tends to be that men have the right to sexual access to their wives. How does the marriage relationship, when constructed like this, significantly differ from the financial contract between the prostitute and her / his customer? It doesn't.

Camille Paglia Redefined

She has been labelled a neo-conservative, backlashing, antifeminist, butch-bottom, provocative, transgressive, macho-feminist, irrepressible, sexual intellectual. Gloria Steinem says of her that she "obviously hates all women". Author of *Sexual Personae: Sex, Art and American Culture* and prominent media voice, Camille Paglia, has been defined by her statement that "If civilisation had been left in female hands, we would still be living in grass huts."

It is a shameful indictment of feminism today that she should be condemned on the basis of one sentence, dredged out of the enormous achievement that is *Sexual Personae*.

It is even more embarrassing that few of these feminist bandwagonists have read her works, let alone approached them with an open mind. Maybe Paglia makes outrageous statements, but let's be aware of what these statements are before we disregard them.

Paglia believes the sexes are at war (in this she is not so different from hardline feminists). Rather than traditional models of demure 'femininity' she invests women with an ancient mystery and sexual power. She sees them as manifestations of Dionysian nature, frightening to men in their complexity and omnipotence. Nature, she feels, has wisely pumped man with testosterone, otherwise he would run the other way. These are not the words of a writer who hates women.

The history of Western achievement, according to Paglia, is the history of man struggling to escape this mother-power and assert his independence. To bring order to the chaos of nature and deny his female origins he feels a drive to achieve and create. Complete within herself, achievement for woman is a choice, but for man it is a compulsion. It is in this context that Paglia makes her notorious "grass huts" statement. Paglia sees absurdity in man's continual striving, but at the same time appreciates the rewards: our modern lifestyle with all its attendant comforts. It is easy and fashionable to denigrate "patriarchal society", but Paglia reminds us that even the most vehement feminist is indebted to it.

The traditional Rousseauist is of the opinion that society is a malign influence compared to nature's benevolence that "man is born free and everywhere is in chains". Camille Paglia exposes this as naive. Nature does not care for the individual: the survival of the fittest is not a gentle doctrine. As she says, "Society is not the criminal but the force which keeps nature in check." Differing from feminism which seeks to "re-claim the night", Paglia points out the night was never ours in the first place. Sex in nature is an untamed force, where consent is hardly an issue.

Not content with shaking the very foundations of "liberal" thought, Paglia then entered the rape debate and ensured her number one position on the feminist 'Hate' list.

Feminism today adheres to simple slogans, the truth of which are never questioned. Chief among those on the rape debate is that "rape is not about sex, it is about power". Such slogans infiltrate their way into the rhetoric until they assume the status of accepted fact. Paglia, however, suggests that there is

no such clear distinction between sex and power, believing that they are inextricably linked in nature. Rape, she says, is about both sex and power: there is no denying that the situation is an erotically charged one for the rapist. Confronting this would help in our dealings with rape. We will go nowhere with convenient half-truths and sloganistic thinking.

Another feminist catchcry is "no always means no". This is one of the most sensitive issues of date-rape. We must not disregard the many occasions where no does mean no, or belittle the suffering of women who have been raped. Paglia, however, suggests that the context can sometimes indicate other meanings. In many societies it is customary for a woman to hide her sexuality. Saying "no" or appearing reluctant has often been a part of her mysterious allure. While we may not personally endorse such a strategy, a woman's seduction style is her own prerogative. In expressing their own ideas of a woman's sexuality feminists should not expect all women to agree. Dare we say it: "no" can have a myriad of meanings.

Paglia also takes feminism to task for its reluctance, at the risk of "blaming the victim", to acknowledge a woman's responsibility for her own security. Previously women were constantly

chaperoned for protection. In the '60s, women's fight for social liberties shrugged off this anachronism, but at a price: with freedom comes responsibilities. This includes thinking twice before entering dubious sexual scenarios and expecting to leave unscathed.

In a Utopian world, women could be as 'free' as they choose but realistically women are the physically weaker sex and should heed this. We do not subscribe to notions of men as the powerless victims of their desires: rapists should certainly be blamed and prosecuted. However, women who ignore the dangers of sex are chastised by Paglia. Her analogy is of a driver who leaves the keys to his car on the hood in New York City and is then surprised to find his car stolen. The thief is still to blame but isn't it right to query the driver's carelessness.

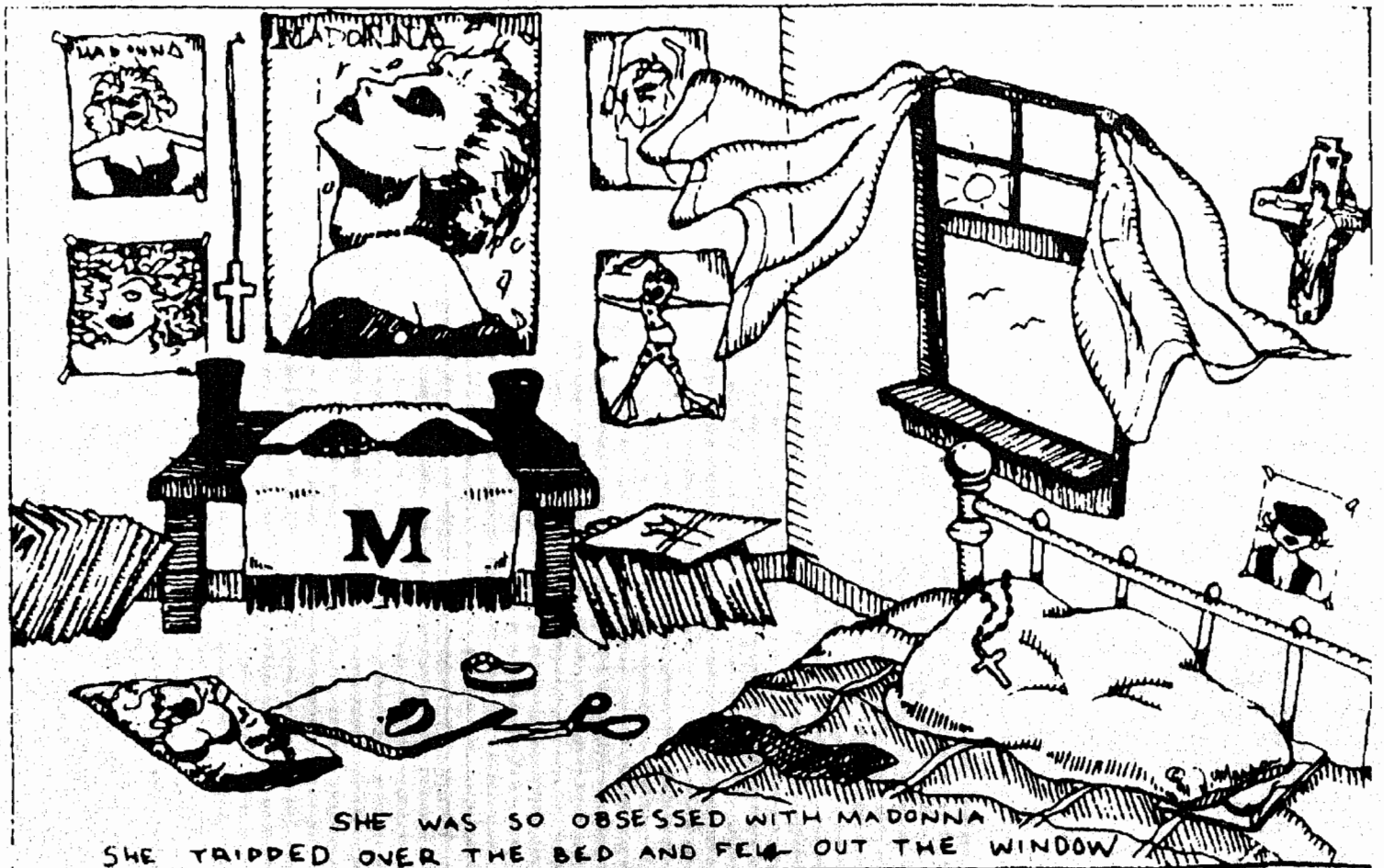
In their reluctance to "blame the victim", feminists refuse to acknowledge the role women can play in determining sexual encounters. Rape is not a black and white issue: this reluctance makes sense when applied to an unexpected attack. However, when a woman drinks ten tequilas and enters a strange man's bedroom, it is reasonable to suggest that a rape could have been avoided. In an ideal world, every man could be guaranteed to act responsibly in this situation. In the real world, this will

not always happen and so a woman should protect herself by being aware of this. It is infantilising to deny us this control over our lives: the assumption that we cannot be held liable for our actions is not flattering. Surely this simplistic differentiation between men as subjects and women as powerless objects is something we have been trying to eliminate. Feminists have lashed out and labelled Paglia a condoner of rape. In fact, she is merely trying to wipe out the fanciful ideas that women have been fed with and start to apply common sense to such an important issue.

In her attempt to initiate debate on contemporary ideologies, Paglia can make some ridiculous statements. We do not religiously subscribe to all of her theories; in fact, some are highly suspect. [For example: "I'm someone who is on the record as being pro-pornography - all the way through kiddie porn and snuff films" (our italics).] However, it is Paglia's very controversialism that makes her so valuable. She forces us to open our minds and re-examine our assumptions.

She is especially of worth to feminism which is rapidly gaining power and threatening to become another institution which undermines our power and freedom instead of advocating it. It has grown unchecked for too long: many of us have lost sight of its true objectives. Do we need to be pampered by its misplaced mother-love and special treatment?

Priya Vigneswaran and Anna Goldsworthy



Women and Republicanism

Amidst the confusion brought about by this country's preparation to

become a republic, one thing seems certain: women have the best opportunity yet of gaining their share of government representation. The readiness of women to take on the responsibility of spreading the virtues of republicanism is indicative of our wanting a say in the kind of nation Australia is to become.

The majority of Australians agree that our head of state should no longer be a foreign monarch whose loyalties lie with another country. Even royalists admit that the Queen's role is little more than symbolic, here and in Britain, and as Don Dunstan asked in *The Adelaide Review*, why bother? The role of the monarch has diminished as political

processes have become more democratic and the notion that one family is innately superior and should live in the lap of luxury has lost all credibility.

The reactionaries have retorted that feminists should be reluctant to depose a Queen of Australia from her mantle.

However, the Queen's power in these times is illusory with the independent governments of Commonwealth countries. The monarchist's lines that the presence of a monarch ensures stability is refuted by the many instances of conflict in countries, Papua New Guinea, for example. Moreover, the British monarchial line moves through the male members of the House of Windsor. If Queen Elizabeth had a younger brother he would rule instead of her for no reason other than he was the possessor of a phallus. Similarly, if the Queen defected to Catholicism she would forego her right to rule. Is this the criteria we want to use for choosing our head of state?

The British monarchy and its symbols appear irrelevant to Australia in the late twentieth century with our multicultural character and our move towards reconciliation with the Aboriginal people. A part of our preparation for a republic has to be the recognition of more appropriate national symbols and the designing of a new flag. The task of finding new national symbols is a particularly onerous one given the diversity of the Australian population. Perhaps what we have in common is the land we inhabit with its unique contrasts and flora and

fauna.

Australian republicanism began in the 1880s and was built upon chauvinism and racism. The *Bulletin* carried republican propaganda fuelled by racist stereotyping in cartoons, prose and poems reflecting Australian masculinity (e.g. the writings of Henry Lawson and A.B. Patterson). The symbols were masculine and the typical Australian was a swaggie. He was an anti-authoritarian, rough and ready loner who had successfully avoided the clutches of a woman. Women were portrayed as spoilers of men's fun. Republicanism has evolved over the past century and in the late 1990s, the Australian Republican Movement (ARM) headed by a conglomeration of well-known Australians leads the way. Although the chair Tom Keneally and the prime mover Malcolm Turnbull have stolen the limelight, women comprise a fair number of the founding supporters. These women include Jenny Kee, Franca Arena, Geraldine Doogue, Blanche D'Alpuget, Elizabeth Evatt, Gwen Harwood and Mary Kostikidas.

Women also have a strong voice in the Keating appointed Republican Advisory Committee. Two members, former Senator Susan Ryan and the chair of the Aboriginal Torres Strait Islander Commission, Lois O'Donoghue have particularly been outspoken about the committee's purpose and role. Compare the level of involvement of women in these preparations for a republic with the all male constitutional conferences leading up to Federation in the 1890s and one can realise the unprecedented level of participation by women in national decision-making.

Admittedly, the high profile republicans are essential to the success of a referendum on the issue but the involvement and enthusiasm of school and university students is crucial. Young women, particularly, need to lead the campaign for a change in our system of government for women have the most to gain. The ARM has recognised the need for education on this issue and is organising kits for distribution on constitutional studies. As stated in *The Australian* 8th July, 1993, the sale of Blinky Bill merchandise will fund this program.

Young women at Adelaide University have heeded this call to action. Indeed, a redeemable feature of Tom Keneally's book, *Our Republic*, was his acknowledgment of the efforts of the Adelaide University Republican Association's (AURA) founding president. In August 1992, Stephanie Pribil established AURA with an initial membership of eighty students. In 1993, Cassandra Gelade heads a committee of five women. The change to a republic affords women a great opportunity to have equal representation. Presently, only 8% of members of the lower house and 21% of the senate are female. The state and federal parliaments remain the preserve of men despite the gradual increase in the participation of women in the paid workforce over the past twenty years. The ABC documentary series 'Labor in Power' demonstrated the influence of the network of mates on the direction of Australian politics.

Marilyn Lake, Director of Women's Studies at La Trobe University suggests two ways of ensuring women are duly elected to parliament. She believes that the introduc-

tion of multi-member electorates and party lists of candidates would give female voters the opportunity to vote for female candidates. Also, she has seen the successfulness of quotas for men and women in the preselection and party government processes in other countries.

People may ask why women should be the only beneficiaries of affirmative action programs in the electoral system: why shouldn't it extend to other under-represented groups such as homosexual, Aboriginal or disabled people? Women comprise 51% of the population and have experienced personal and institutionalised, systematic discrimination. Women are paid less for the same work and are disadvantaged by absence from the workplace associated with rearing children. Women who also belong to groups traditionally discriminated against are doubly disadvantaged. Equal numbers of men and women in parliament, however achieved, would result in a more effective and representative system of government.

Even the minimalist change to a republic would see the Governor-General and the Queen's role taken over by a president of only ceremonial significance. The first president of Australia must be a woman who has contributed in some way to Australian life. Tom Keneally has suggested the author Faith Bandler as a candidate for the presidency. This woman would not be able to overrule the prime minister or the parliament, so there is no reason to fear a dictatorship.

Around the world we have seen outstanding female politicians reach the pinnacle of their political systems. Female leaders have included Benazir Bhutto, Margaret Thatcher and Cory Aquino and, recently Turkey and Canada have elected female prime ministers Tansu Ciller and Kim Campbell, respectively.

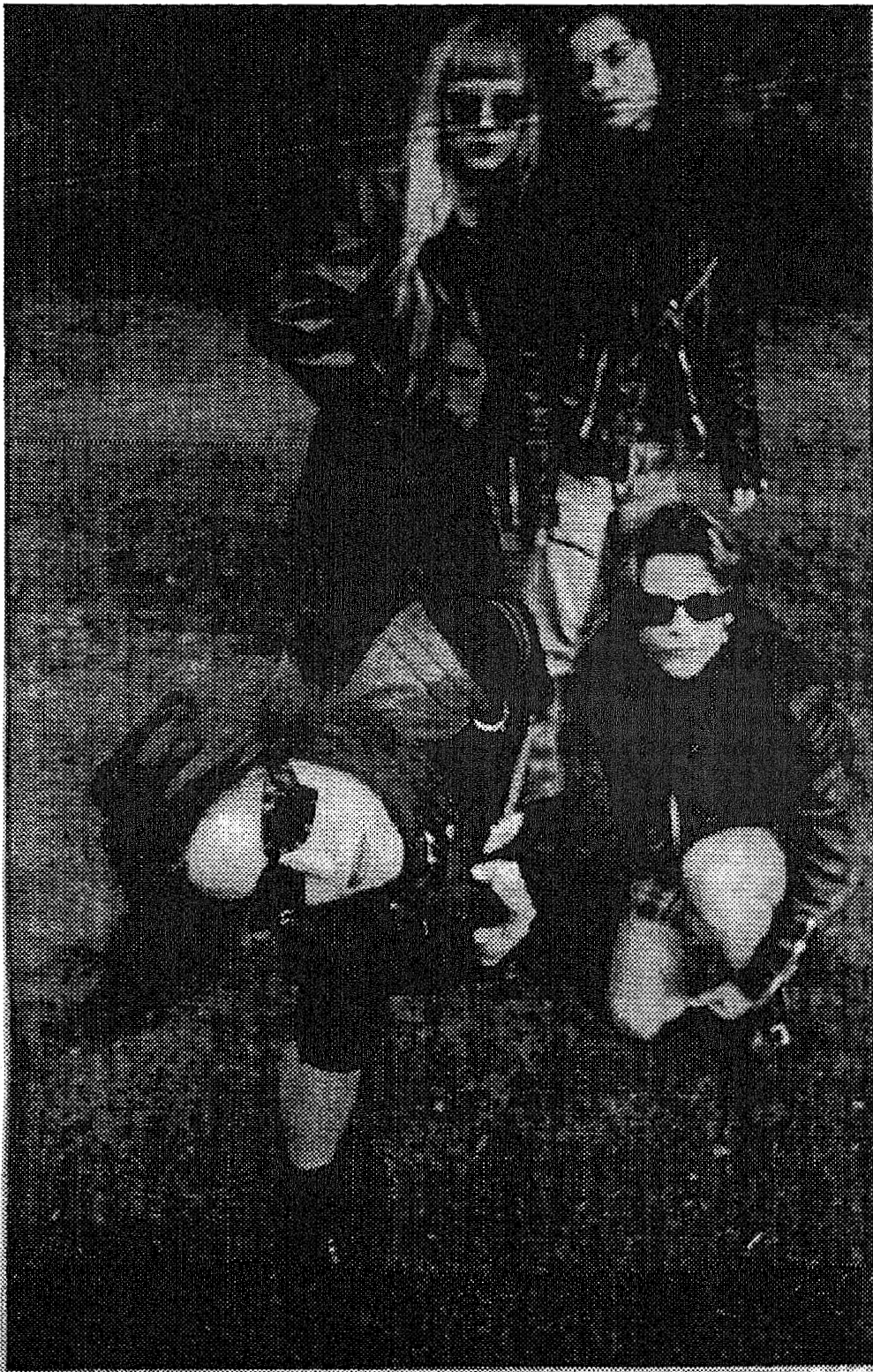
We should take the opportunity of the change to a republic to enshrine the rights of Australian women in a reworked constitution. Business leader, Graham Bradley believes the constitution should "espouse modern social values" and "acknowledge our obligation to the environment, to Aboriginal people and their culture, and to multiculturalism generally". In this way we can combine the features of a bill of rights, a list of regulations regarding legislative procedures and the three arms of government with commitment to our women, our indigenous people and our environment.

Marilyn Lake writes that republics enshrine the rights of man, literally. Governments or monarchical systems based on heritage or class see women, such as the Queen, come to power but in republican systems more has to be done to reverse precedents and pave the way for women to enter government. Lake writes that any constitutional change in Australia should be accompanied by a revision of the electoral system to redress the imbalance of men and women in parliament.

Women need to seize the opportunity that a republic affords to demand self government. We can shape this wave of nationalism and help fashion a reinvigorated nation. So, get behind the ARM and Blinky Bill (or even better Blinky Belinda!) for we have a lot to gain!

Cassie White

Put another dime in the juke box, baby...



Local music is a strange and weird beast. The domination of men remains taken (predominantly) for granted. Women in rock is rare. Women in rock are good. It is only lately that this problem has really come to my attention. As a co-director of the 1993 O'Ball I was hoping to get bands with women in. After consciously making this decision, I found it was next to near impossible to follow up. There are many women who are actively contributing to the 'music scene' yet are often ignored; even worse, they are ridiculed and labelled irrational. Why are the main men in rock, well, men? Women are often segregated and loaded with time-consuming and menial tasks (for example, advertising). Without these jobs being fulfilled, there would not be gigs as we know it. If you're a woman and start talking about the technical logistics of a gig, you get odd looks. Simply having breasts and mentioning the words 'fold back', 'gaffer' or 'D.I.'s' will guarantee to attract a

snide remark from some of the more sexist musicians.

Another distressing topic is the plethora of male musicians. Young girls are often encouraged to learn a classical instrument at an early age, yet boys often take up electric instruments in their mid-teens when it is regarded as 'cool'. This often results in jamming in the garage as a form of social activity where young women are excluded. This mentality seems to continue into the stage where these guys are actually getting gigs. Maybe it's a matter of association. I had a chat to a few women involved in the local music scene and they had a fair bit to say for themselves.

GEORGE SAFE

Manger of Truck Train Tractor and the Mandelbrot Set.

Previously involved in writing for *dB* and *Rip it Up* George is currently an *On Dit* co-editor. She's been managing Truck Train Tractor for about a year

and the Mandelbrot Set for the last month. Asked by the musicians (who are all male), George decided to manage the bands partly due to the fact that she was friends with them. In George's terms there is a gender difference present in the music industry: Occasionally someone will crack a sexist or homophobic joke, which is just not on. It's not simply a generalisation that there's a common attitude toward women managers. Men 'in the industry' often treat female managers as either dumb irrational bimbos who are in there for a shag, or act toward them in a paternal and condescending manner whilst pretending to take them seriously. Often venue managers want to rip you off and will not openly discuss contracts. Whilst Adelaide is obviously on a small scale and often not so bad (especially with independent bands and labels) there is still signs of a broader problem. Well, not all guys are like that. I guess I'm just sick of the stupid idea that only boys can rock. It probably comes from the atmosphere where conventional gigs are played, in a venue that has heaps of beer and men with their shirts off. It can be intimidating for women, especially having to walk home by yourself, you know. I get really pissed off at the boys club mentality around Adelaide, like music equals lager and chicks. Women actually take music seriously, I guess it needs to be recognised so we can get in better positions in the 'industry'.

Local music is a strange and weird beast. The domination of men remains taken (predominantly) for granted. Women in rock is rare. Women in rock are good. It is only lately that this problem has really come to my attention. As a co-director of the 1993 O'Ball I was hoping to get bands with women in. After consciously making this decision, I found it was next to near impossible to follow up. There are many women who are actively contributing to the 'music scene' yet are often ignored; even worse, they are ridiculed and labelled irrational. Why are the main men in rock, well, men?

actually a fair few women DJ's around. Yeah, I love 'Juice' [an Adelaide outfit], female musicians are good too. The name DJ Honey was just like a spur of the minute thing, it just happened. Music is like a drug and it's excellent, you love it. Dancing is good for the soul.

TRACEY SKEPPER Drummer in Crush

Tracey's been hanging around for a fair while, interested in music from the age of 17, when she went to her first gig, 'the Sunny Boys' at the Tiv. Initially picking up the bass guitar, Tracey's played in a fair few bands. When she was 18, it was 'Human Crash', which in retrospect seemed to her a pretty crap band. In the last twelve years, Tracey's been everywhere. In Melbourne her band 'Mad Flowers' supported the Dead Kennedys. Both 'Mad Flowers' and a later group 'Civil Dissident' were on the 'Eat Your Head' compilation. 'Civil Dissident' also released a self-funded single "Heroin Makes the Going Easy". To cut a long story short, Tracey and all of her experience ended up in Adelaide a couple years back. With a change of instrument yet still with rhythm, she's now the drummer in Crush.

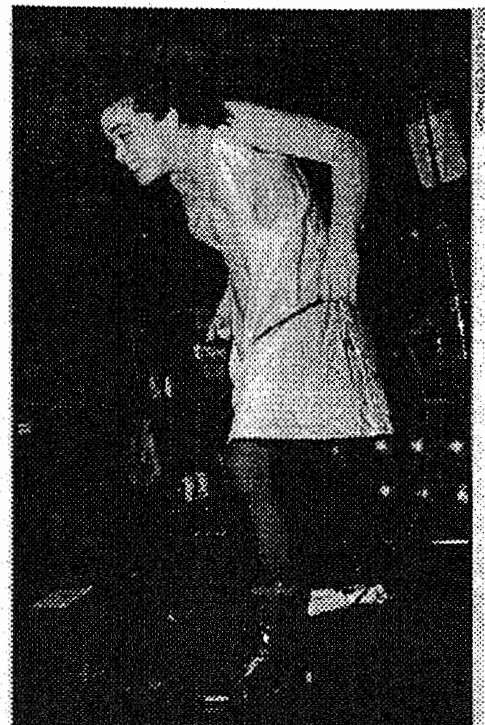
MEG SHERIDAN

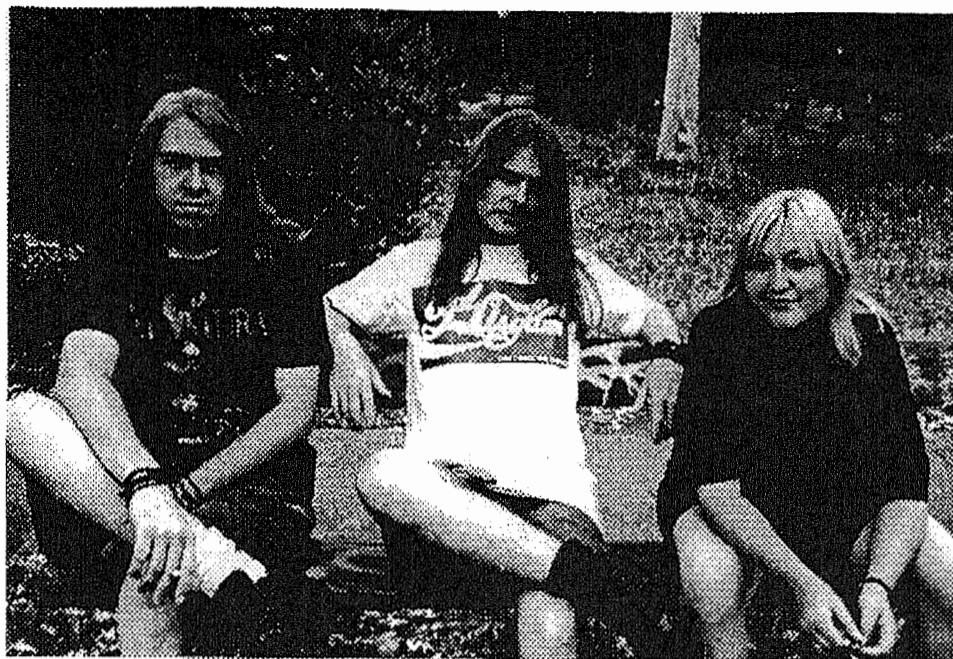
DJ Honey

It seems that Meg's always been dancing, especially to DJ HMC (her apparent favourite). Meg herself started messing around with vinyl when she was asked by Charltons pool centre earlier this year. Since then she's done friend's parties and Retro at Tapas.

In Meg's own words:

I pursue it because I love it, it's good, people just like to dance. Just doing it for the sake of playing music really is my theory; I'm not too perturbed about the proliferation of male DJ's. There's





In Tracey's mind, there's a definite disadvantage if you're a 'babe' in music.:

I'm a self-admitted amazon women bound to rock out on drums, an advantage for women into fully hard core music. A physical advantage, some would say. Men often basically assume you're not a good drummer when you ring up to enquire about playing in an advertised band. I guess being a woman means that I missed out on a few chances in playing in Sydney in the past. Not that long ago a promoter booked Crush to support 'You Am I', yet withdrew the offer when he discovered that the drummer, me, was female. I've been the only woman in all of the bands that I've played in and it hasn't made a difference to the quality of music we've played.

"A lot of the sexist attitudes seems to come from the connection between guys and music, a bit like speed car racing really. It really pisses me off when there's not enough support for local music. Topographically the size of Adelaide compared to Melbourne and Sydney means that there's less people as a general audience, yet people are musically more creative. There needs to be more support. I really like L7 as they're not young and attractive, yet play amazing music; they're appreciated for their musical ability. I hate it when guys see women musicians as cute things and not good musically."

LOUISE VLACH

Mixer

Louise's initial experience unsurprisingly enough was in radio; she was a past Adelaide University Student Radio director. Through radio Louise learnt to mix bands for recording, and has been mixing numerous bands since 1987.

In Louise's mind:

The fact that little boys get guitars for their 12th birthdays and little girls don't seems to be the crux of the whole gender difference in the music 'industry'. Whilst there are a fair few female mixers around, they are mixing predominantly male bands. There's more women involved in the technical side than is generally recognised, they're more hidden than the musicians. It's still unusual, yet not as unusual than, say, a few years back. It's quite normal to see women doing the lighting, less women actually mix the sound. A lot of it seems to depend on the individuals

involved really. There's more women working in different facets of the 'industry', yet there's still gender stereotyping going on. In music clips it becomes really apparent. I think due to this women have become more determined to make it. The problem now needs to be broken down and dealt with in the mainstream.

DI JOY

Promoter for Catalyst Promotions

Di's background is as wide and varied as the music she currently deals with. Her interest sparked whilst working in a record shop, it seemed as a natural progression for her to promote the bands she was listening to. Di has been promoting bands for around ten years. Working as the Flinders Uni. entertainment officer for 5 years (until 1991) and promoting independently on the side lead to the conception of Catalyst approximately 8 years. Catalyst is now an incorporated company and dealt with the 1993 Big Day Out (as well as doing the up and coming 1994 BDO).

Di's thoughts on the music 'industry' are concentrated mainly on the alternative scene:

"Initially I was patronised by guys often, as women promoters were less usual when I started out than now. Sometimes it got to the stage where I had to get a male counterpart to deal with the issue; that was probably due to lack of respect of women from some male peers. In the alternative music scene, which is really the only scene I deal with, that isn't so much of a problem. I'm not to sure about mainstream music though. The exploitative nature of the music 'industry' is something that I find exceedingly frustrating. No matter what you do people and performers are always underpaid due to the nature of the work. Even when you pay the standard union rates, they're still underpaid for all the work that gets put in and it doesn't reflect the value of their performance. Even though I'm a promoter, that doesn't mean all glamour; an example is last Tuesday with the Siouxsie and the Banshees show where we had to go in before and count all the toilets and the length of the urinals to make sure the venue was sufficient. It's not all nice work.

It's difficult with three children, well two of them are adults and they help look after my six year old. Promoting takes up huge blocks of time; especially

"I'm a self-admitted amazon woman bound to rock out on drums"

Tracey Skepper, Crush

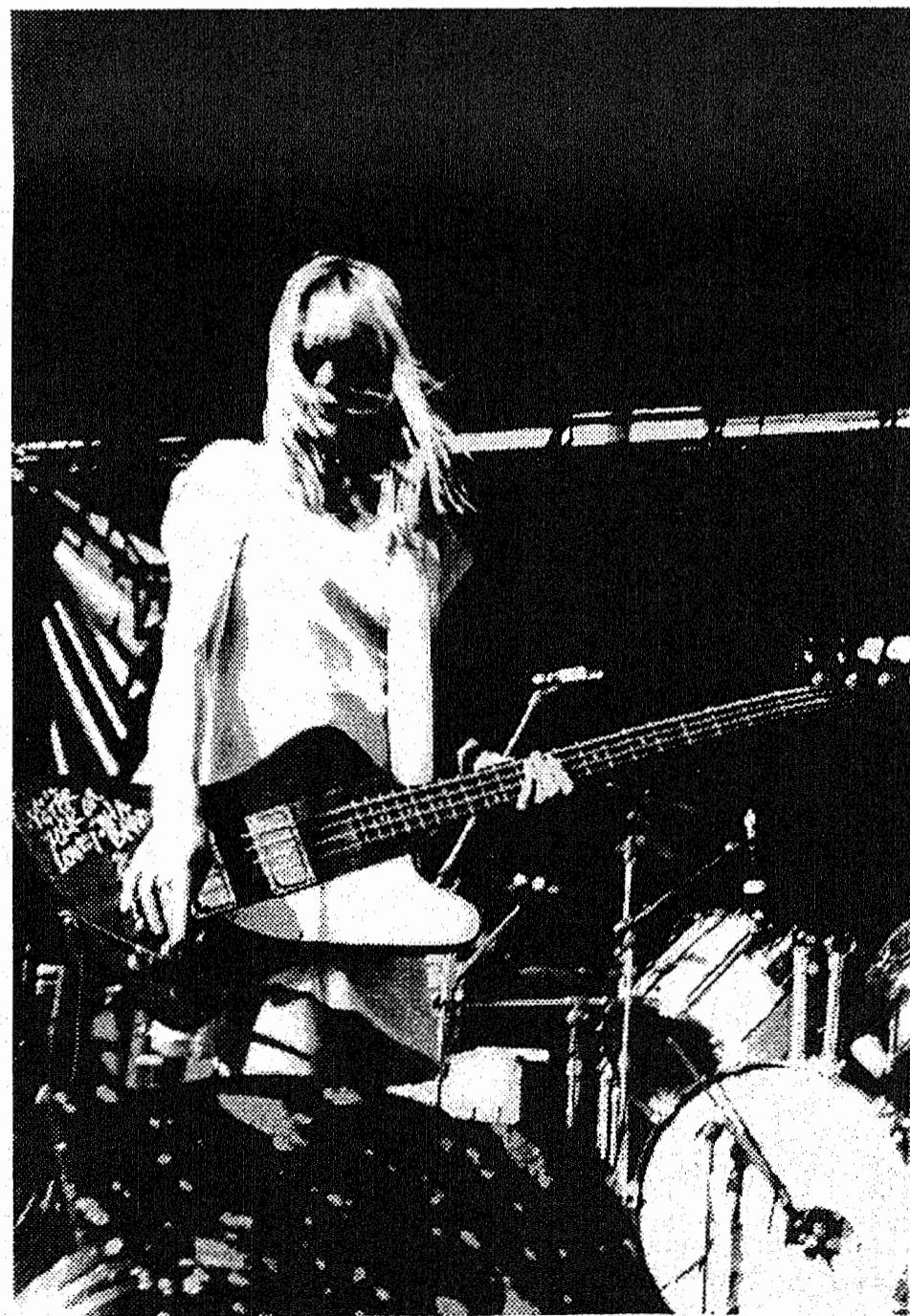
preparing and packing up after shows. My son had to stay with friends for 24 hours, yet I wouldn't leave him anywhere where he didn't want to be. I guess I'm a bit of a rock dinosaur."

A lot of the problems that the above women have faced are common problems faced by women working within the music 'industry'. It's fair to say that mainstream tends to breed more sexism than alternative, probably as alternative music is a rejection of mainstream ideals. In this respect sexist attitudes and discrimination are rarer in alternative scenes, unfortunately however they are still present. When I initially became involved in music, I never thought about the under-representation of women in music. In a lot of ways I still don't; for women serious about music, it's a matter of doing it rather than being caught up in the politics of it all. The term 'feminist' rarely springs to mind when the process of creating and promoting music is concerned. On occasion it does, when women are harassed or are subject to sexism within the music 'industry', yet the prominent motivation for women is their

love of music. No matter who you are, male or female, you still cop shit for decisions you make regarding gigs or musical styles. Women just seem to cop it more.

There are many women involved in the music scene, undertaking numerous tasks to create the music that punters see on stage. Being involved in the music 'industry' is something that rarely requires a degree or formal education, but a shitload of hard work and determination. It is unfortunate that many women are turned off the logistics of getting music from a mere idea to seeing it performed in a boozy venue (at times that's unsurprising), yet there's a mass of unknown local talent that needs to be recognised.

Tracy Skehan.



Women Don't Bruise Naturally

"A spaniel, a woman and a hickory tree, the more you beat them the better they be."

"A wife may love a husband who never beats her but she doesn't respect him."

"Women should be beaten regularly, like gongs."

Domestic violence is a practice without recorded history. Therefore, the assumption was that this was a normal facet of everyday life.

Domestic violence is a practice without recorded history. Therefore, the assumption was that this was a normal facet of everyday life.

Women were considered the property of men, belong to their fathers until marriage and then to their husband. Husbands were authorised to "chastise" their wives with "any reasonable instrument" which was later moderated so that the instrument was "no thicker" than a man. Hence the saying *Rule of thumb*.

In 1870, a feminist named Frances Cobb published a pamphlet entitled "Wife Torture". The public outcry generated by this document led to the passing of the Matrimonial Causes Act, in which women were for the first time "allowed" to legally separate from their husbands and retain custody of their children.

During the Industrial Revolution, the ideology of family privacy deviated, with the home becoming a refuge from the trials of the world. With the growth of suburbia throughout the 19th - 20th century, this ideology spread from the middle class to the working class.

Secrecy and privacy have been predominant themes, enabling the practice of battering women to continue up to the present. This systematic mistreatment of women went on unchecked until 1966 when the first research into the issue was conducted by Levinger. A paradoxical situation was discovered, society supported the usage of violence (by not opposing its usage), yet systematically hid and denied it. These trends continue into the present. Our society continues to ignore its responsibility to declare this behaviour totally unacceptable.

Definitions

Domestic violence has been able to proliferate and be systematically enforced because many people simply don't acknowledge certain behaviour as unacceptable. To some domestic violence victims, the abuse they receive is simply "normal", not ever having been treated differently they do not realise that anything is wrong.

Many victims of domestic violence are so traumatised to the enormity of their own situations. In fact, many only acknowledge the situation when the violence is inflicted upon their children. Domestic abuse can manifest itself in many different ways.

1. Physical

This is the most obvious form of abuse. This is usually viewed as a continuum, beginning with pushing and escalating to slapping, shaking, punching, bruising, breaking bones to murder. Another aspect of physical abuse is sexual abuse. This may begin with jokes, humilia-

tion or degradation, comments or unwanted touching. It escalates to demands for sex, forcing sex and causing injury during sex.

Many women still believe that sex is an obligation of marriage and, until recently, British courts agreed.

2. Verbal

This consists of perpetually "putting down" women. It is a method of demeaning and depowering, bringing about dependency on the woman. It's purpose is to humiliate, degrade, demean, intimidate and subjugate. Threats are another form of verbal abuse.

Threats can take many forms. Threats to kill the pets, suicide, turning the children against her or physical harm to the children are frequent. Threats of specific violence towards the woman herself are usually explicit, such as "I'm going to kill you" or "If you're not here when I get back, then look out".

In some instances, a threat can be considered an offence by law.

3. Social

This manifests itself in three ways. Firstly, the verbal abuse of the woman in company. She may be laughed at, ridiculed or put down - this may be disguised with laughter (in which case she may be accused of not having a sense of humour) or with direct intent. Thus the woman is humiliated in front of friends, relatives or strangers.

The second form is described as smothering. This is when he may take her to work, call her incessantly throughout the day, often meeting her for lunch and then taking her home again. Usually people witnessing this behaviour will comment on how lucky she is to have such an attentive partner, without realising that his intention is to remove her independence, exerting complete control over her daily activities.

Finally, there is the usage of social isolation. Gradually, the woman is prevented from seeing her friends. The woman is simply not allowed to see her friends or relatives, usually being told that they fill her head with stupid ideas.

4. Economic

One form of this is that the husband or partner will give the woman an unrealistic amount with which to feed and clothe both herself and her children. His response will then be, "But I gave you \$X.00! Why can't you get a decent meal on the table?"

The other form is when the woman has no access to or control over money, even when she has money of her own, either from paid work or an inheritance.

In many instances, the victim is held



responsible for her situation not only by her partner but also by society at large. So often outsiders will ask, "Why doesn't she leave him?" Well, here are a few reasons that women remain: the fear of the unknown; pressures from her family (to make the marriage work...); perceived lack of alternatives; waiting for the "right" time (this may be when the children grow up); the hope that things will change; lack of information; threats against others or suicide; fear of losing the children; loss of what you know; loss of the illusion; low esteem; isolation; economic dependency; shame; guilt; emotional blackmail; exhaustion; public humiliation; daily survival; misinformation; religion; pets; denial.

Given this extensive list, what is actually amazing is that women are brave enough to leave. If you are in this situation or know of someone who is, it is important to know that something can be done. Help is available. Adelaide has an extensive number of community action groups in addition to the Domestic Violence Unit and Outreach Services. If you are in a situation resembling the ones outlined above, you are obviously a survivor. You know your situation better than anyone else and only you can decide what is the best possible action for you. But should you want to talk to someone the people at the Outreach programme will listen and can provide you with all the relevant information.

As for domestic violence, personally, I don't think that there is anything "domestic" about it.

Joanne Brook England

Sources - Domestic Violence Manual

I met you in the shop today,
you smiled and turned then walked away.
A face of fortitude you bear the scars,
of repressed anguish; covert bars.
Your children by your side,
fear carved on features does not subside.
Sadly I realise you're not the same,
that it's not just one woman who suffer your shame.
Different people; same disguise,
Humiliation and brutality no surprise.
Your aloof disposition a façade of fate,
I picture you at home as you sit and wait.
Pillars of strength against violence and terror,
defamation and colouration betray no error.
I want to reach out across social constraint.
Help you heal those wounds prevent this taunt.
For perspex glasses cannot hide,
your fear and shriveled self pride,
But I must hold back,
For the right of intrusion is one I lack.
Yet as I know forget I won't,
for the faces may;
But the bruises don't

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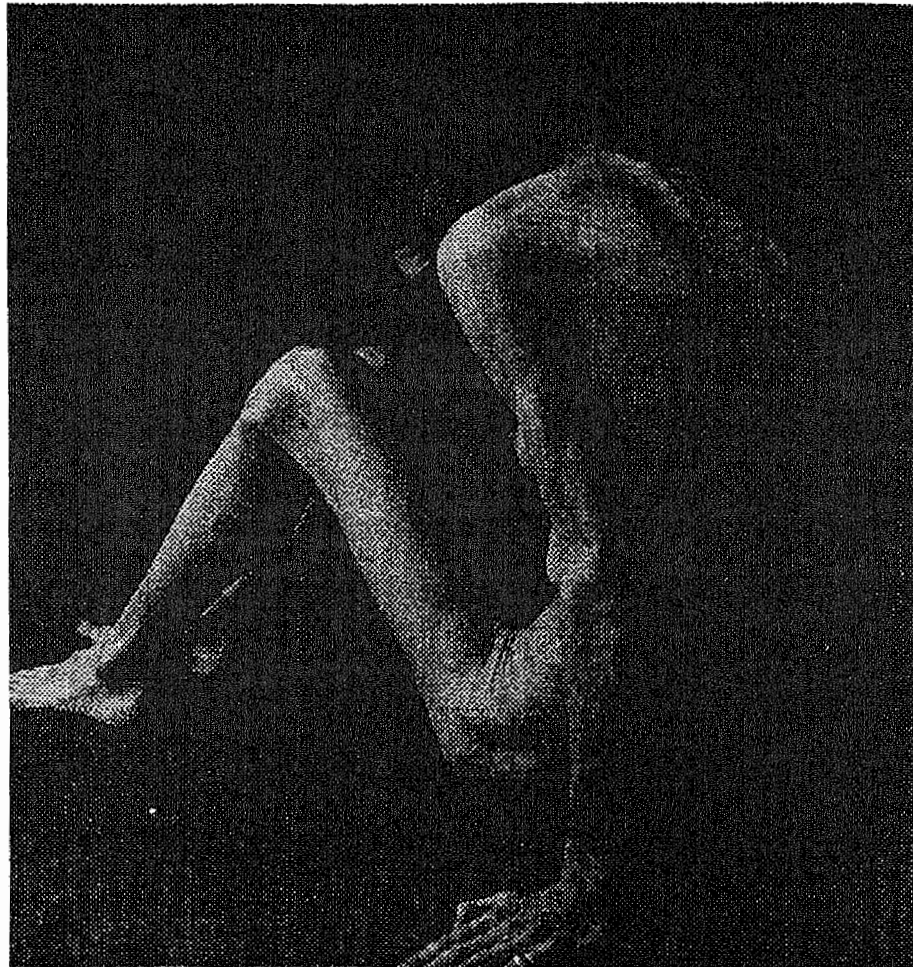
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WAISTING AWAY

You know the lingo now: the waif look. Innocence. Vulnerability. Count the tousled neo-shag cuts appearing on female heads around the campus. Add this to the criteria: the body of an eleven year old. I felt there were some seriously weird agendas hidden by the global hype which surrounds the push for the new look, which demanded a closer look at the mainstream obsession with "grunge" fashion and the corresponding ideal female aesthetic.

I don't suppose there's anyone who hasn't seen the now infamous *Who* magazine cover photograph of London model Kate Moss (the story entitled "Skin and Bone"). This was, I guess, for many Adelaideans their first introduction to the much heralded "new look" in fashion. A few weeks earlier, *The Advertiser* had featured a story in its Appeal section on Adelaide "face" Emma Balfour. You know the lingo now: the waif look. Innocence. Vulnerability. Count the tousled neo-shag cuts appearing on female heads around the campus. Waif models are hyped as an antidote to the glowing "materialism" purportedly exemplified by the brassy, supposedly Amazonian looks of million-dollar supermodels Linda Evangelista, Naomi Campbell, et al. Add this to the criteria: the body of an eleven year old. I felt there were some

seriously weird agendas hidden by the global hype which surrounds the push for the new look, which demanded a closer look at the mainstream obsession with "grunge" fashion and the corresponding ideal female aesthetic. Firstly, the *raison d'être* of "grunge" as a fashion phenomena. This apes the newly marketable alternative culture. We're talking post-major label Nirvana, post-Lollapalooza, post-the grungification of white middle America, i.e. post- *Singles*. More relevantly to the issue at hand, post-the emergence of so-called "foxcore" bands such as L7 and Babes in Toyland and the Riot Grrrl feminist movement. Following the legacy of assertive femrock figures such as The Slits and Kim Gordon of Sonic Youth, there was much press hype about the vocal and proud feminism of the new all-women bands, in particular L7's pro-choice stance. In January '93, *The Face* magazine ran a story pointing out the anomalies of the "grunge" fashion movement.¹ It has its roots in the subversive cool (now cliché) of impoverished bohemianism. Problem. Let's face it: the real buyers of designer clobber don't want grotty urban chic. They want Miami penthouses, pagers and imported mineral water. A large part of the grunge look is anti-fashion: op-shop floral dresses, scruffy jeans and big "unfeminine" clompy boots. Grunge subverts the traditional male-oriented idea of femininity - of being clean, polished, finished and pretty. In this it undercuts the female ritual of makeup and adornment by which a woman creates her identity, solely as object of male desires and approval. It is a statement that women own their bodies and their sexuality and can display them or not as they choose. Thus it is a rejection of the objectification and stereotyping of woman which the fashion industry supports. Irony of ironies, with the accept-



Photography PETER FATMAN
Hair DAVID FATMAN
Make-up CORY FATMAN
Styling SKELETOR
Model EVA SKELETAL

ance of grunge as a mass-marketable music phenomena. Establishment designers such as Donna Karan have taken the "hip, street" flavour of grunge anti-fashion and marketed it as yet another trend. Could you afford a designer grunge frock by Calvin Klein - at \$860? More worrying are the women modeling the new look. Stephen Meisel (photographer of *Madonna Sex* fame) is quoted in *The Face* as saying "in the Eighties the Amazon woman kind of took over. We were brainwashed into seeing qualities like gentleness and sensitivity as negative and weak. But they're part of being human".² Thanks for the PC lesson, Steve, but isn't it interesting that he also happened to launch the career of supermodel extraordinaire Linda Evangelista? Christy, Claudia, Linda, Naomi and Cindy are "icons of money and sex", they have stellar salaries (and reputedly egos of equal size), ensured editorial coverage and corporate backing in the form of huge contracts.³ The waif models - Kate Moss, Emma Balfour, Rosemary Ferguson, etc. - supposedly embody new feelgood values and more 'realistic' images of women. Not!!! The *Who* cover was proof of that. People just don't seem to realise the serious subtext of the waif image. Waif is not woman but girl-child, orphan, lost, weak, dependent. Her "innocence" (a

key note stressed by Meisel) is a lack of knowledge - as we all know, knowledge is power. Her vulnerability requires protection as an object of paternal condescension and pity. Thus she is not an equal to men. Her features are soft and gentle - supposedly feminine qualities - and her ragged haircut and emaciatedly thin figure proclaim her helplessness. This whole image screams that men want an alluring yet unthreatening little girl - a Lolita nymphet they can play SugarDaddy to. It comes as no surprise that most fashion photographers are male. The reality of a grown woman's body is denied - it was bad enough when with the advent of the supermodels it was loudly asserted that women were now "allowed" to have hips (as long as they were size 10). The implications of further pressure on women to diet and be thin - and of increased anorexia and bulimia - reach a ludicrous and frightening level. Sure, it's offensive that people can growl "these (waif) models are in desperate need of a good wash and a day at the nearest full-service beauty salon" but that isn't the point.⁴ A new and revolutionary aesthetic? Women are still waiting.

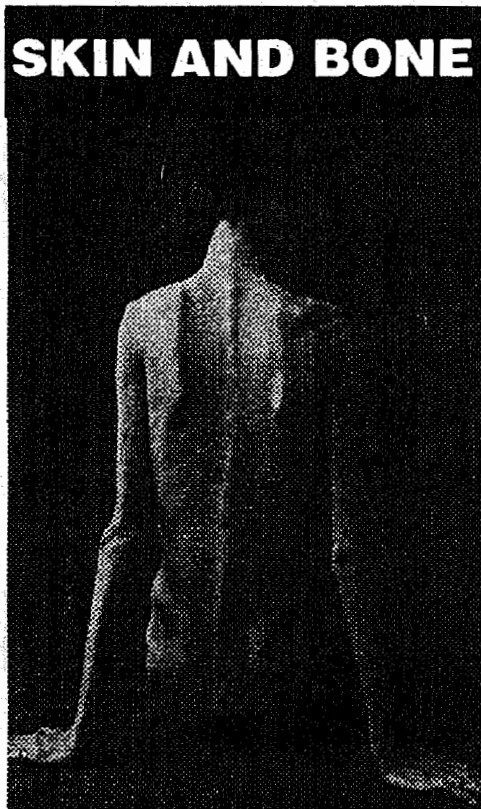
Catherine Howell.

¹ *The Face* vol. 2 no. 52 pp. 16, 17

² *ibid*, no. 45 p.41

³ *ibid*, no. 45 p.42

⁴ *ibid*, no. 46 p.7



SKIN AND BONE



Cleo is a dirty word

Yes, girls, you are being conned! That's right, Cleo and other magazines of such calibre are taking women for a ride. Do not be fooled by these magazines. They are not about female emancipation and autonomy, rather they make you feel guilty about your bodies, tell you to buy the latest clothes and feed you with romantic drivel on how to entrap a man. The end result is that you end up trapped and enslaved when your confidence and self esteem have been, thoroughly destroyed.

Cleo, Cosmopolitan, She (to name but a few) are magazines targeted to the 18 to 25 single, white, middle class female group. This is evident through the use of young models, the lack of ethnics represented, the fashion, the products on offer and the articles and language within the magazine.

The basic premise of Cleo, in particular, would have its readers believe that the magazine promotes the women's movement by depicting women in a variety of roles, embracing the public arena and not solely as housewives, occupying the domestic sphere. However, the true ethos of the publication is an obsession with beauty and appearance. The ultimate reward for attaining beauty, according to Cleo, is finding and holding on to a man.

This is illustrated by the various, riveting, articles found within the hallowed pages of Cleo - every woman's bible. The titles read: " Nice girls do enjoy mindless sex; Matchstick models; The marriage test; What makes famous men fall in love; The ultimate diet book; The Crying Game, women know that an hour of sobbing is better than a month of psychotherapy - that's why tearjerkers were invented; When he's not right but the sex is fabulous; Busted, who has and hasn't had a boob job in Hollywood and Scenes from a one night stand."

These titles are just a few examples from the September issue of Cleo. Men read Time, BRW and The Bulletin, women are left with Cleo. Magazines like Cleo assume that their audiences are a bunch of dimwitted, vacant bimbos who have no business in wanting to know stock market prices or what is happening in the Middle East.

The magazine is able to focus the attention of women to areas of beauty by transferring the emphasis of woman from a woman's worth as a person to a woman's worth as an object (of male desire). This is achieved by obsessing about the physicality of woman - her appearance and her body.

Nothing spells this out more clearly than the title itself - Cleo. This defines the magazine as only concerning women and what, supposedly, concerns women the most - beauty, hence the title. Cleopatra remains the symbol of beauty for all ages. The cover model

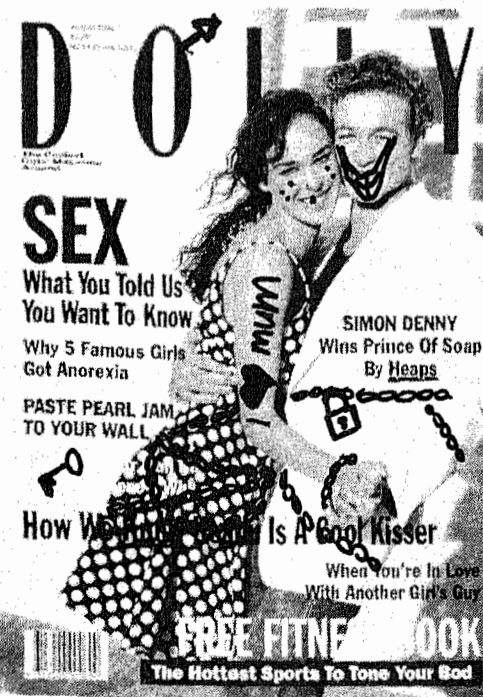
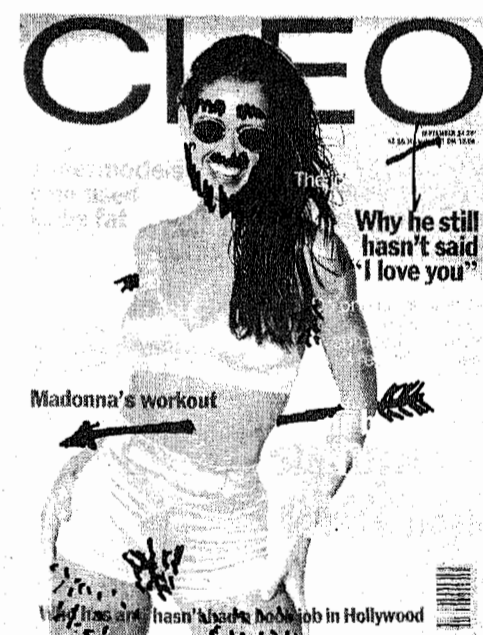
do not work for women but work against women by placing such a profound emphasis on physical beauty and the attainment of an impossible goal as defined by Cleo.

The Cleo reader is supposed to identify with the images of women within the magazine but the images of women have been defined according to patriarchal standards of feminine beauty and behaviour. All the images serve to do is to disillusion women, making them feel guilty about their body image.

Cleo tells us more about masculinity than femininity. Patriarchy shapes and forms people's perceptions about how women are to be depicted, how they should look and how they should behave. Femininity within the magazine is designed to complement masculine modes of behaviour.

The femininity constructed, within the magazine, is that of passive, weak women concerned with physical appearance and not wanting to broaden their horizons. It is a femininity which is alien to a woman's needs and a femininity that leads women to be objectified and able to be dominated. Now is this what we should be reading?

Patricia Casbarra



and the models within the magazine personify the Cleo woman. She is young, carefree, thin, fun, fashionable, beautiful and available.

Traditional women's magazines are defined as: "those magazines whose content and advertising is aimed primarily at a female audience and at female areas of competence." This definition also encompasses Cleo. The magazine never tries to deconstruct the stereotypes that constantly inhibit women, it promotes them.

Cleo is, basically, an up-market version of Woman's Day or New Idea aimed at a younger audience. It prepares women for what they need to do in order to become model wives and mothers. It contains the same ingredients as the 'housewife' magazines - celebrities, personal, astrology, diets, recipes, fashion, beauty and romantic stories.

It may be glossier and appear more glamorous, however, Cleo and others

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Feminist Makeover - Six Easy Steps to Feminism

Chanel came to FEMO looking for a change in image, look and lifestyle. Feeling fed up, bored and limited by being and doing what nice women are meant to be and do, she was keen for a change, and we were just the women to help her with it!

1. Face

Off with the two inches of face paint. This stuff takes serious time and energy to put on and to worry about how it's holding up for the rest of the day. All that time that Chanel has been diverted from going out and smashing the patriarchy, or doing any other worthwhile things that take her fancy. It's just not on.

2. Apparel

She's chucked out the more restrictive items of apparel and will from now on be wearing whatever the hell she wants, regardless of whether: 1. Vogue has pronounced it "in" for this season, 2. Lots of boys will think it looks pretty and 3. it's in "her" colour.

For today she's chosen a pair of good old trusty overalls - comfy, easy to move in and generally cool. (And also in keeping with the whole feminist stereotype that lots of ignorant people like to think applies to all of us.)

3. Attitude

is all important. Basically anything goes as long as it indicates that you won't be treated like a door mat, a sex object or slave. Chanel perfected her very own "attitude" with impressive speed and ease.

4. Hairy bits

This particular natural beauty will probably take a few weeks to grow in again, but grow in it will. Chanel has got to asking why exactly it is that hairy legs and armpits are O.K. on boys, but gross, ugly and a turn off on us. We heard her muttering something about the razors being tools of the patriarchy in angry tones and we figured she'd come up with an answer.

5. Footwear

Here we see a change from a pair of very spesh high heels to some serious stompin' boots. The reason is that we convinced Chanel that she didn't give a shit whether her ankles look that bit slimmer and whether she's one and a half inches closer to that "ideal" model height. Besides, hobbling around at the end of each day on tip-toes was getting to be a tad annoying and as for doing anything practical like moving fast, forget it. Find yourself needing to chase after the dickhead who thought it was a smart idea to whistle at you and you'll be well and truly up the creek, whereas if you're equipped with some sturdy and "comfortable" shoes it will be him who'll be up the creek. Hee Hee!

6. Accessories

O.K. so we got a bit carried away here - we wouldn't want people to think us feminists are aggressive now, would we? As for the purpose of this particular accessory we're sure you can use your imagination and if you get stuck read no. 5 again.

** For anyone who is sitting fuming, ready to tear the writers of this limb from limb please note - this is NOT serious. Of course all feminists don't look like this and of course you don't have to look like this to be a feminist. (Not that some of our points are not totally valid.) What we've done here is STEREOTYPING - exactly what you'll find in any other makeover you've ever seen and, let's face it, in every image of women that you see in a women's mag. Women don't need to hide their "blemishes", wear lots of makeup and pretty clothes to be, look and feel wonderful, and we don't need to fit some artificial social construct of perfection to be beautiful!

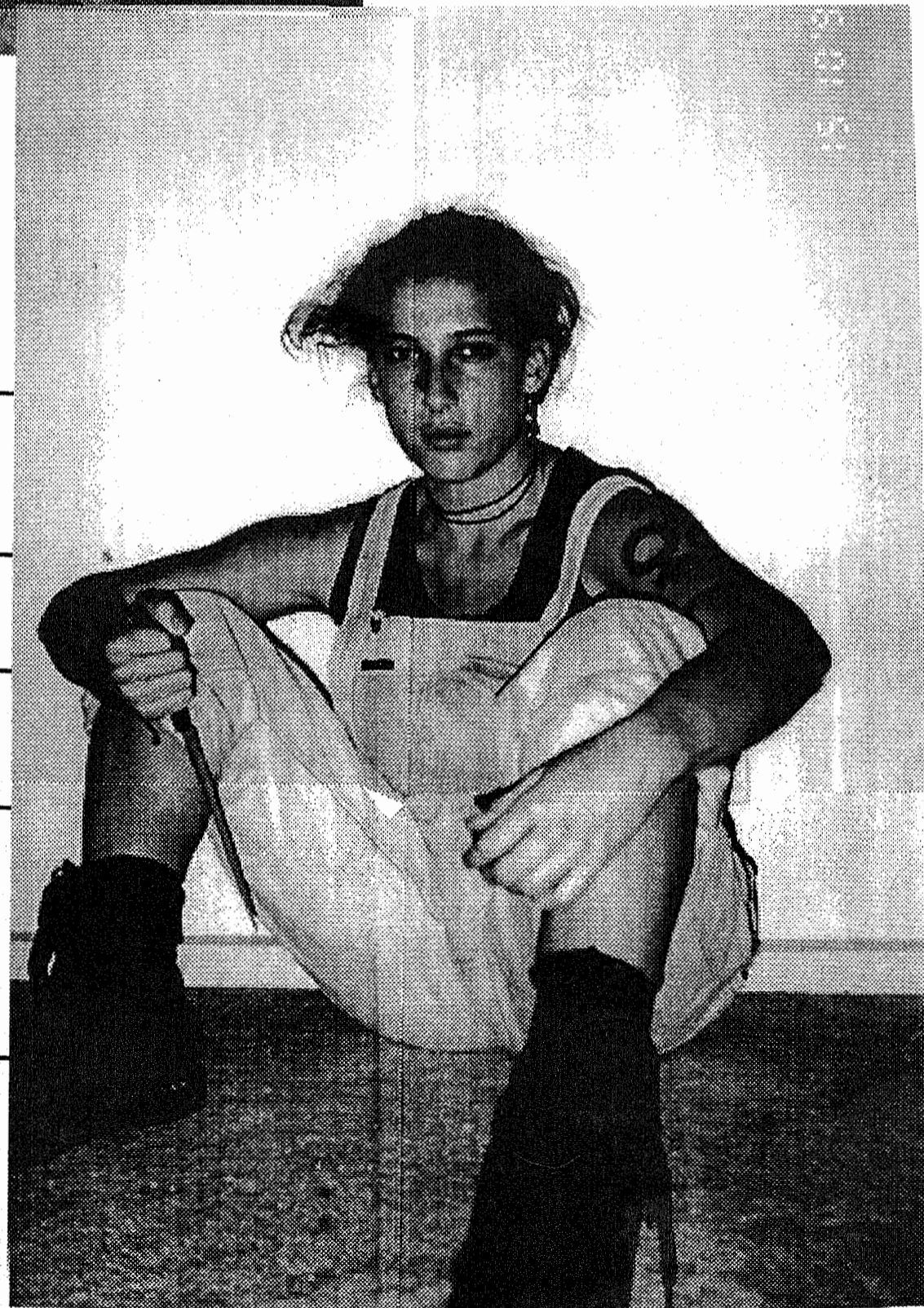
Make-up

Overalls/Apparel

Added extra knife

Hairy bits

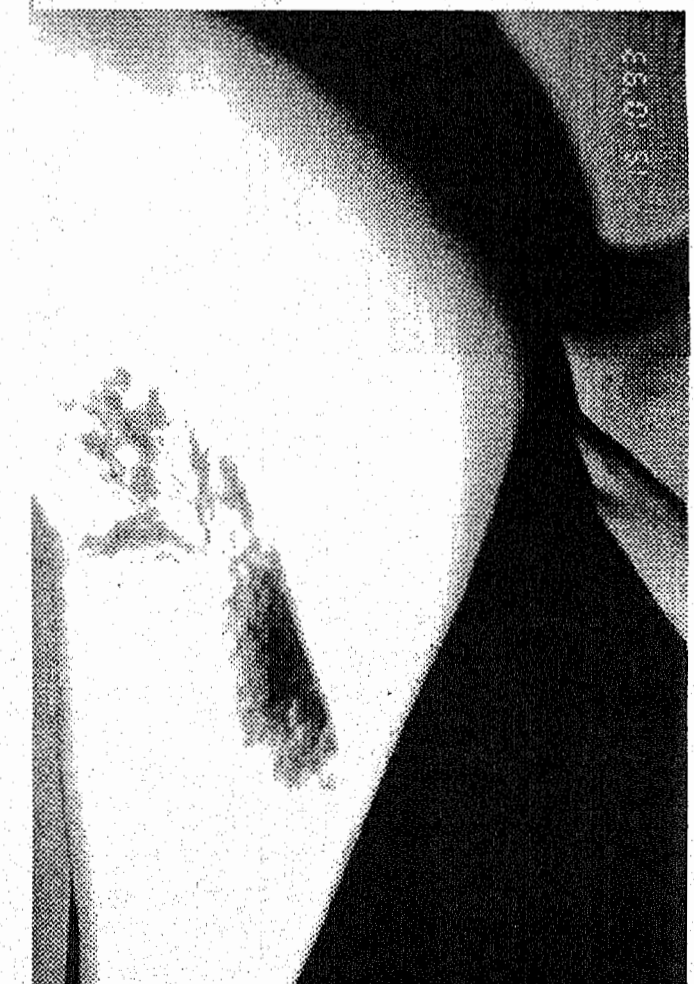
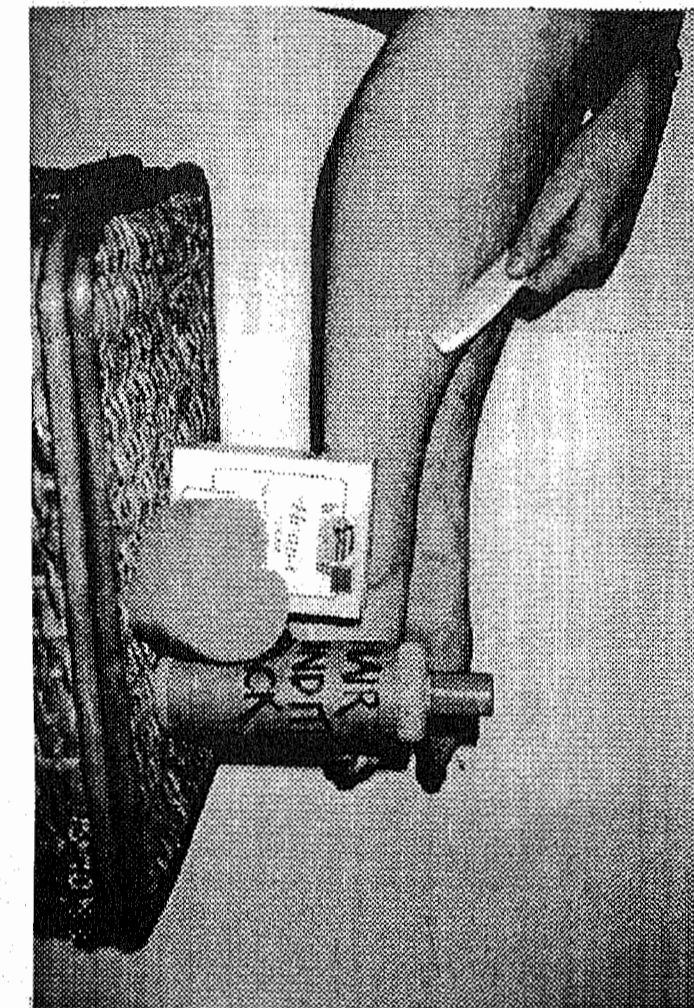
Footwear



10 Tips for a Healthier, Hairier Body

Summer is on it's way and beauty bibles by the billion will be screaming at you to get rid NOW of any body hair that you have dared (tsk, tsk - how slack) to let accumulate over Winter. They are, at this very moment, filling pages with new improved, but just as painful (after all "no pain, no - gain") methods to rip, cut, burn, or scrub the hairs from your skin. But here is a far pleasanter, kinder, and generally more enjoyable body hair-care regime than you'll ever see in the pages of Cleo, Cosmo and co.

1. Most important of all, cease all hair removal tactics immediately. It will be easier than you think. It'll save money and time at the very least. Gather any wax, razors, creams, chemicals and blades that you have in your possession and fling them away, preferably from a great height (if you can so whilst being environmentally friendly). Do it on your own, or share the experience with friends, have a farewell party for the evil products ... just do it.
2. Start coming to terms with how cool hair actually looks on womens legs, underarms, bikini lines and anywhere else it happens to grow., It will start growing back so much faster if it knows that it won't be annihilated as soon as it shows itself, and that you will be vaguely welcoming.
3. Once you have some body hair again, give it time before you give up on it and go back to body baldness. After all you've had a lifetime of this weird society telling you that hairy women are ugly and probably also radical loops to boot. But believe us, you'll get over it.
4. The hair's back ... now it's time to cherish, love and nurture it. Give it that bit of care and attention it is craving. To start with, when you're washing the hair on your head, do you use soap? We doubt it. So why expose leg hair etc to the harshness of Imperial Leather from which you so avidly protect scalp hair. Be kind - use shampoo.
5. For health, shiny body hair that has that certain lustre, apply conditioning packs regularly.
6. Alternately take the natural option to use packs made from the contents of your fridge. Avocado works wonders (and green mush under your arms will be a new experience if nothing else).
7. Don't be afraid to attack your body hair with brushes, combs and so on when it's getting just too out of hand. Tangled leg hair is probably one problem you can do without.
8. Get creative and plait it, trim it into interesting patterns, tie ribbons into it. Make a statement with your body hair - why not?
9. From creative to adventurous - break out with the old hair dyes. Henna has been known to have an impressive effect but why stick with browns and reds? Purple bikini-lines and green haired legs are bound to down a treat at the beach or at your next family do. Honest.
10. And as a last resort, if you try and try but just can't get your body hair quite as dark, thick and generally HAIRY as you might like, there is one last trick you can use. Hunt down the old black eyeliner and draw the hair on. This will have the best effect on your legs but it is always worth experimenting. And it could, as with our entire regime, make you the envy, if not the lust object, of beautiful hairy women everywhere.



Our Quiz: Are you a feminist?

When do you let a man pay for dinner?

- (a) The day before Austudy's due.
- (b) If you've left your girlfriend at home.
- (c) When last night's performance wasn't up to scratch.
- (d) Always, 'cos I want him to respect me in the morning.

How often do you shave your legs?

- (a) When gran's coming to visit.
- (b) Don't you mean, *brush* my legs?
- (c) Every morning, stubble's the worst.
- (d) I don't, I prefer the torture of hot wax.

Do you think Bronwyn Bishop is ...

- (a) Sexy.
- (b) A slag.
- (c) The best thing to happen to feminism since Margaret Thatcher.
- (d) Pope John on a bad hair day.

When is it okay to wear make up?

- (a) If it's been tested on animals.
- (b) If you've got all those primary colours covered.

- (c) Never, Bunnings haven't had a sale on trowels lately.
- (d) When you're on stage.

Do you try and talk about feminism to men?

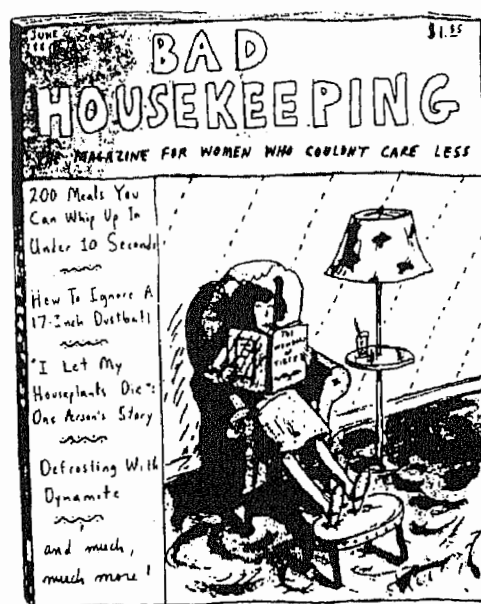
- (a) Only if you want pain.
- (b) When you want an expert opinion.
- (c) Only if every other woman in the world is dead.
- (d) Of course, equality effects everyone.

How do you react when you're whistled at going past a construction site?

- (a) Think "Gee, I must be looking hot-to-trot today!"
- (b) Scream "Fuck off, you sexist pig dog..." and throw a brick in his general direction.
- (c) Try and name that tune.
- (d) Slink past meekly wishing you had a witty reply to put him in his place.

Is your favourite TV programme ...

- (a) Supermarket Sweep.
- (b) Roseanne.



- (b) Deep purple overalls with bright green Docs.
- (c) Lemon cardis, white stockings and patent leather court shoes.
- (d) Oatmeal crochet top and bisque-satin flairs.

Which sanitary products do you choose?

- (a) The intelligent journalist's pad.
- (b) Anything with wings, I guess, you never know when you're in a hurry.
- (c) Anything endorsed by Liberal Club's Women's Officer.
- (d) The environmentally friendly sea-sponge.

What alcoholic beverage do you prefer?

- (a) Screaming blue multiple, non-stop, Ooooh, all-night long Orgasm.
- (b) Eagle Bitter.
- (c) The one that Russian peasant women drink
- (d) The blood of a freshly castrated male, with a twist of lemon, thanks.

- (c) Benny Hill.

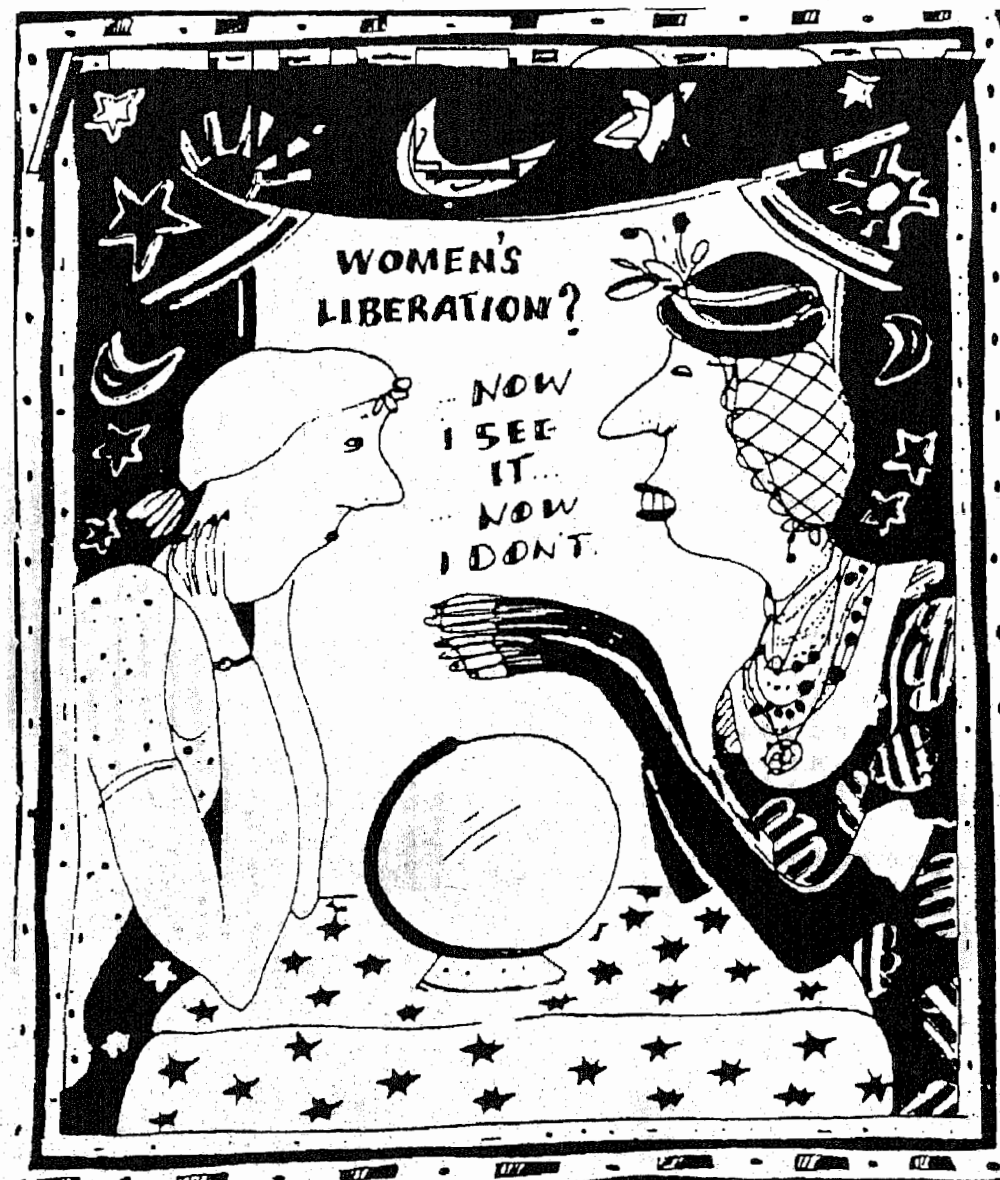
- (d) Sally Jesse Raphael.

Having your colours done, what clothes and tone combination do you choose?

- (a) Pastel business suits with shoulder pads the Canberra Raiders would die for.

Sister Sola's Astrology Tips

A Guide to the Stars by Feminism, or A Guide to Feminists by The Stars?



Taurus (April 20 - May 20)

Taureans tend to be unreconstructed Marxist-feminists who won't stand for any precarious post modernism, stubbornly insisting on the class-sex hyphen.

Aquarius (January 20 - February 20)

The water-based ecology feminists, concerned for all things green and growing, hoping to nurture the earth and align the planets...

Pisces (February 20 - March 20)

Already living in a dream world, the notion of a female language and multiple subjectivity is nothing to the post-post-ante/anti-modern utopian Piscean.

Gemini (May 20 - June 20)

Liberal and radical separatist in one, a twin desire to reconstruct and subvert the system is the challenge for our square gem-fems in round holes.

Capricorn

(December 20 - January 20)

Caustic feminists fighting a losing battle for precision in language. Caps are critical of basic errors, 'repeat after me, sex is biological, gender is social'. (And never the twain shall bleat?)

Leo (July 20 - August 20)

Fierce feminists, call them for action not theory, purple ribbon bedecked bricks through porn shops and 'Reclaim the Night' marches a speciality.

Virgo (August 20 - September 20)

The female starsign: women-identified women, creators and watchers of women's space and peace, there were vital

Virgos inspiring Greenham Common.

Aries (March 20 - April 20)

Rambling fems who are racially aware, pointing out that 'all women are white, all men are black, but some of us are brave'.

Scorpio (October 20 - November 20)

Hell-raisin' boots and all women who like their feminism with a dash of 'Thelma and Louise' and a twist of 'tank girl'.

Sagittarius

(November 20 - December 20)

You might think the non-horse half is male, but she's really a revolutionary woman, breaking down stereotypes and galloping into anarchic androgyny!

Cancer (June 20 - July 20)

The ultimate 'women's culture' feminists. The 'female world of love and ritual' is where these domestic, private spherists feel most empowered.

Libra (September 20 - October 20)

The balanced sign points to shoulder pads as the stuck in the 'eighties groovers network their way up the femocrat ladder. (Wait for me Anne Summers!)

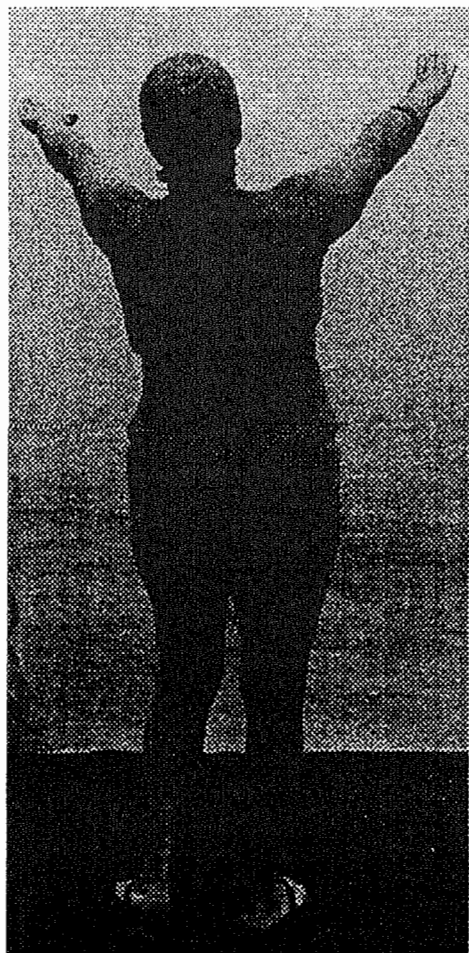
But of course, most of us are all twelve, if not all at once!

'Sister Sola'
(aka Katharine Thornton)

The Amazing Anti-Diet!

Yet it is the majority of women and girls that are either on a diet or feel like they should be, virtually every mainstream women's magazine you pick up has at least one new diet inside, and the multi-billion dollar diet industry is one of the fastest growing industries around.

We're here to say STOP to it all, and to introduce our new anti-diet. So listen up, any of you who are sick of being told to cultivate the urge to purge and the treadmill of diets, binges and guilt trips.



As far as diets are concerned, FEMO is convinced of one thing alone - they stink!!! There is no logical reason for them, they don't work (95% of dieters regain any lost weight plus more when the diet is over,) they are very bad for your health, not especially pleasant for your lifestyle and downright devastating for your self-esteem and state of mind generally. Like we said, they stink.

Kiss them goodbye and follow this simple step by step guide to surviving summer and every other season as fat, thin, curvy, flabby, muscly, or fleshy as you naturally are.

- There's one basic rule - ANARCHY! Eat anything you like, anytime you feel like it. Listen to what your body wants. If you're feeling hungry then you need to eat-it's not a difficult concept.

- Having said that, keep the health aspect in mind. It's a good idea to eat lots of vegies, fruits, cereals etc. as well as 'anything else', and to make sure that you're getting plenty of calcium, iron and so on. We know, boring, boring, but you can't be happy and fat etc. if you're suffering from malnutrition.

- The key to the anti-diet is no guilt, no matter what or how much you choose to munch on. Guilt is useless and destructive in most situations, but linked to the consumption of food it's just ridiculous and evil. So eat freely, fight and conquer any "eating = bad me" messages that have wangled their way into your head. And the world will be a better place.

- Exercise. The word on exercise is do it if and only if you want to do it. Now don't get us wrong. Sport, activity and exercise are wonderful things for women to get into, and lots of us are persuaded out of it somewhere around the age of twelve. The trouble is that far too many of those women who do take

up exercise again do so as part of the quest for thin, taut and toned bodies. Exercise can make you feel good and can help you appreciate all the things your body can do rather than what it looks like. So if you feel like exercising, go for it, there's plenty out there to do. Just make sure you're doing it for the right reasons and not in pursuit of "shapely" muscle tone and the shedding of kilos. And if exercise just isn't your scene, be happy with that and content yourself with walking to the shop for more chocolate biccies or the occasional jig at a women's dance.

- Fun activities, an optional part of the anti-diet, include arming yourself with a pair of scissors and cutting out size tags from dresses in frock shops everywhere. (Take some friends to divert potentially irate shop assistants.) A rainy day activity is to go through women's magazines drawing hair on the models, and if you can get to magazines before they're sold, all the better. For the more assertive anti-dieter, or the anti-dieter who's had a really bad day, try taking yourself onto stores to complain about the size of the mannequins. We'd suggest Miss JM as a good place to start. The list is endless so use your imagina-



tion and see what you can come up with.

- Finally, learn to spit, if you're not already adept that is. Then if anyone ever tells you to lose weight, not to have that piece of cake or even so much as fills you in on the number of calories in a food item, spit. Spit near them, at them, on them. We can guarantee that you will get your point across and that they'll think twice about doing the same again. Oh and it's fun too.

Hot Chocolate

Chocolate Pudding

2 oz butter
1/2 cup sugar
1 egg
1 cup SR flour
2 dessert spoons cocoa
1/2 cup milk

Sauce

1/2 cup brown sugar
2 dessert spoons cocoa
1 1/2 cups hot water

Beat all ingredients. Pour into lightly greased oven-proof 'bowls'.

Sauce - mix sugar and cocoa. Sprinkle over pudding mixture, pour water over all.

Cook in 130°C oven for approximately 3/4 hour.

Simplicity Chocolate Cake

2 tsp margarine
2 tsp cocoa
1 cup SR flour
1 cup sugar
1/2 cup milk
2 eggs
1/2 tsp vanilla essence

1/2 tsp instant coffee

Grease tin, heat oven to 180°C. Melt butter and add to mixed ingredients. Beat and bake for approximately 30 minutes.

Chocolate Fudge Slice

1 cup icing sugar
1 cup plain flour
1 cup desiccated coconut
1 tsp cocoa
185g melted butter
1 tsp vanilla essence
1 egg

Add melted butter, vanilla and egg to dry ingredients. Mix and then press mixture into greased lamington tin. Bake at 180°C for approximately 20 minutes. Cool in tin and ice when cold.

Chocolate Icing

1 cup icing sugar
2 tsp cocoa
30g butter, melted
1 1/2 tsp hot water

Stir until smooth!
Choc Chip Biscuits

1/2 cup butter
3/4 cup sugar
1 egg
3/4 cup choc chips
1/2 cup cornflakes
1 cup SR flour



Cream butter and sugar together. Beat egg with fork and add to butter and sugar - beat well.

Fold in flour gradually. Add choc chips and cornflakes.

Place in greased oven tray and bake 180°C for 10 minutes.

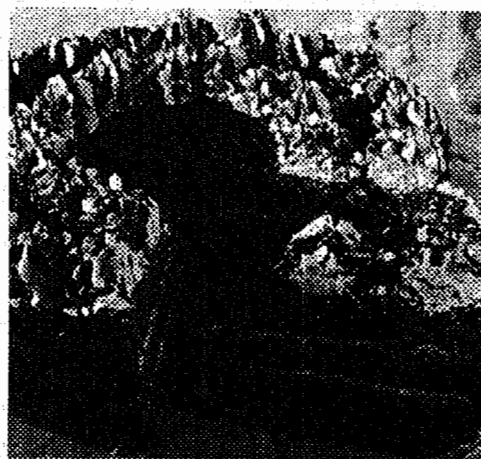
Chocolate Brownies

1 cup brown sugar
1/2 cup cocoa powder
3/4 cup SR flour
2 eggs
2 tsp milk
1/2 cup butter, melted
* 1/3 cup walnuts, finely chopped
* 1/3 cup raisins, chopped
* 1/2 tsp instant coffee
(* if desired!)

Mix sugar, cocoa and flour. Beat together eggs and milk and stir into flour mixture, together with butter, coffee, walnuts and raisins. Spread in greased tin. Bake at 180°C for 30 minutes. Cool. Ice, cut into squares when cold.

Chocolate Icing
125g plain chocolate
1 tsp coffee

Melt chocolate and coffee together and spread over brownie mixture.



VAGUE

OCTOBER

*\$4.50

NZ \$8.50

(inc GST)

UK £2.50

SEX GUIDE:

How to please your man in bed, and fake it AGAIN

HOW to look like elle, cindy, naomi and kate all at the same time - and why the fuck you'd want to

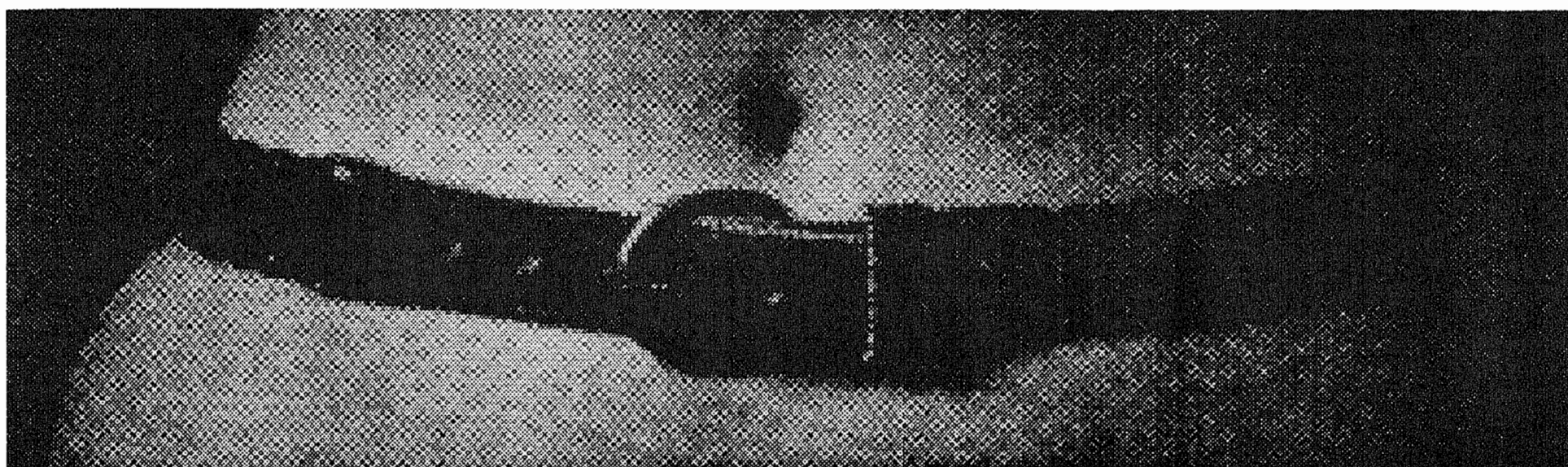
WAIFS APLENTY!

More ill-looking women than you can poke a rib at

Learn self-loathing, starvation and how to be a doormat in one bumper issue

AT NEWSAGENTS EVERYWHERE, ALL THE TIME

LET US EAT



I am crunching on a lettuce leaf, watching the passing parade of students making their transition from one lecture to the next.

"Hey, Fat Sam!" I look up guiltily, leaf still clutched in hand, realise with relief that my name isn't or never has been Sam and observe instead as the fat boy turns around to greet his antagonist. Will there be a fight, I wonder, or maybe just some verbal abuse? Fat Sam singles out the caller and a big smile crosses his face before he verbalises his response. "Maaate!"

I ponder this for a while, in between consciously counting the calories I am consuming (10...15...20)(for anyone not "in the Know" that isn't much, Praise the Lord Hallelujah). I imagine calling out affectionately to one of my female friends while casually strolling among 200 people or so. "Hey Fat Audrey!" I call and she turns around to smile at me lovingly. Somehow I can't imagine the scene ever working in real life. Audrey, more likely than not, would turn beet-red and peer at me through narrowed eyes or alternatively she would coolly ignore the call, denying it was meant for her. "Audrey is such a popular name these days" she would turn to her companion and confide with an air of annoyance. The lettuce I am pretending to enjoy is about as delightful as eating an earthworm, but it is just SO reassuring to know that I, like many others, am sacrificing my desires in the name of health. And believe me it is one big hell of a sacrifice. I adore food with a passion. I like shopping for it, enjoy cooking it and painting super spesh dishes to present it on, and absolutely love feeding it to other people.

I also terribly enjoy stuffing it in my own mouth, in the most 'ladylike' fashion, of course. I just hate digesting it. How convenient it would be if we all possessed zip enclosed stomachs which at the feeling of gluttonous fulfillment we could unzip and dispell the contents. Preferably over the floor of some posh restaurant. Perhaps they would provide special bags. Women(would men bother with this method?) could collect them. "I'll swap you my Almalfi bag for your Cafe Violetta one".

There are other methods of food disposal however, and eventually mothers may be forced to teach them to their daughters at a young age. For as food gets tastier and the Kate Mosses of the world get thinnner

AND individuality diminishes, something drastic will need to occur. Educators could suggest mothers purchase books for their young daughters (*Where Did My Food Go* by Anna Rexic) which would suggest easy, natural dialogues for answering embarrassing questions.

"Mum, what are those awful red scars on your knuckles?"

"Well dear, those are made when Mummy stimulates her gag reflex and makes herself vomit after eating"

"Why do you do that mum?"

"Well Daddy wouldn't like me if I was big and fat"

What mummy really means is that SHE wouldn't like herself if she was fat. Chances are she doesn't like herself at the moment and if she is like 90% of the female population over thirteen years of age, she probably hates her body with a loathing set aside for things like Beach Girl Pageants. To think of all the women in the world who try so hard to lose great amounts of their own flesh is saddening. Yet I look at my own curves that disgust and infuriate me and I think, it is these parts that make me a woman, without them I would have the physique of a boy. Do I want to be a boy? Are all these dieting women denying their femininity? If

it was men who forced us to diet we could regard the process as a conspiracy to slowly metamorphise females into their own sex, yet tragically it is mainly women who impose body regulations on other women.

We are the Fat Police. Such a shame when someone lets themselves go, I confided in a male friend about someone we both know, without fully realising the implications of what I had just said. I stand among naked bodies at the gym, where I aerobicise six or seven times a week. Beautiful bodies, for that's the only way to truly describe the eloquent

female form, of all shapes and sizes. Some are toned, some are riddled with cellulite and endowed with wrinkled and drooping breasts. All are individual, yet I shudder at the large ones and while I appreciate their own beauty I decide I never wish to become that way. It is a way of thinking that has been ingrained within me by parents, friends, magazines. I tell myself it is not my fault but the way I am makes me sad. Let's examine a common phrase. My personal favourite has to be "You can never be too rich nor too thin". An unintelligent pseudo-theory created by some American bimbo with a hot pink convertible, no doubt. You know those big American cars? Huge frames that serve as an artificial body for the thin women with long fingernails who drive them. No amount of money is going to coax you to eat when you can't, although it could pay for a luxury bed in a top hospital on which to lay your emaciated skeletal frame. Probably pay for a nice shiny white coffin too, child's size. At the very least, a 50 minute hour each week with your favourite shrink who will try and tell you that you are stuck in an oral phase and your food refusal simply stems from childhood penis denial. Or that your

inability to digest food suggests an aversion to swallowing during oral sex. Such are

the minds of many shrinks today. It doesn't help at all. There is no surrender in this war against food and bodyshape. We can rebel. DON'T DIET! Grow, sisters, grow. Spread and fill up the world with big female forms. Take up as much space as you can and we can become pow-

erful through our abundance. Eat and grow. Expand and be proud for we have the right to fill the earth.

Oh how wonderful it all sounds, to be able to eat and enjoy and grow fat and be loved. And be taken seriously (fat women are

always so funny and jolly, ha ha ha ha) and admired for our beauty. How I respect the women who can adhere to such a philosophy. Unfortunately it is not for me. I risk credibility in admitting that I like the gamine look. I want to be thin thin thin. Bone thin with ribs showing. Emaciated and hungry, body transcending food like the fasting girls of Victorian times. The ultimate in personal spirituality. Definately psychotic, they say, needs intensive therapy. And I want to tear their flabby and permitted flesh and scream at them "you have made me this way, you have made it so that if I dont go to bed with hunger pains that I feel guilty. You give me nightmares about eating too much pizza and not being able to eliminate it from my stomach, of having it there always as a reminder of my piggery". The worst thing is I like pigs. I think they are beautiful, intelligent creatures.

Aside from pigs, I also like window shopping. I walk past the shop front and glance at my reflection in the shiny glass. "you're so vain" my boyfriend tells me. But I do not look to admire the beauty there, I look to compare the legs to yesterday and the day before. To compare growth or shrinkage. I hit my hips, hard with a pounding fist. There is probably not much there but I hate it anyway. I wish it would disappear. "There are some good books you could read, you know". I know, I've read, I am not ignorant. I have read, watched, listened, attended and become more and more obsessed as I am ingrained with an influx of theories and information. It never goes away and I know and accept I will be counting calories for the rest of my life in an effort to remain a size 10.

It is a thing, this whole industry, that infuriates women the world over. For this generation and the next I have lost hope for a recovery. We are crushed so heavily by the evergrowing pile of tapemeasures, cottage cheese and diet books that we will never emerge. Not in my lifetime anyhow, not while women like me and millions of others are at war with their body. We need to begin re-education at an early age and we can only do so if we truly empassion ourselves with the cause. I guess we are victims of middle-class abundance, starvation is a choice not a way of life as it is for many others. I don't ever want a daughter of mine to be hungry.

Sonja-Jade



Talking with Jo...

A conversation with Adelaide photographer Jo Robinson

Who would be your favourite artist, and/or greatest influence? My favourite photographer is Robert Maplethorpe, he was an American photographer in the late '60's, he died in '87 from AIDS, he was homosexual. He was the most controversial American photographer and specialised in male, black nudes. . . a lot of people say Maplethorpe's work isn't art. It's all about Manhattan's gay sexuality, basically, what it came down to, is that he shocked a lot of people. Like he said, he didn't set out to shock, it just turned out that way. For example, there was one of a little girl, who was exposing her genitals to the camera. To me, little kids do that all the time. . . and they don't care. . . they're not old enough to be ashamed of anything. Apparently he went to court over all of this. . . and other photos as well. I think a lot of my work, I have tried to base on his. Even with the bandages, it had nothing to do with him, but I found out later that Maplethorpe did heaps with bandages! I base a lot of my work

Lots of students on campus would have seen the cover you did for On Dit, a while ago, tell us about the actual pictures, cos they caused quite a bit of controversy on campus. "

Yeah, I just heard the other day, that there was a bit of uproar about them. . .

"Well there's a sequence of eight shots and I made up the text to go with them. . . that was meant to try and explain it, but people can look at this in any sense, really, that was just the way I saw it. A lot of it has to do with me. . . not so much in the sense of what the photos are like, but with the text. With my parents, there's a whole generation gap. . . they don't accept a lot of things, 'cos they haven't experienced them. With this, I could get it all out on paper, and it's me trying to get out. . . to cut myself if free. Part also was just women in general a lot of women haven't been able to get to where they want to, just because they're women.

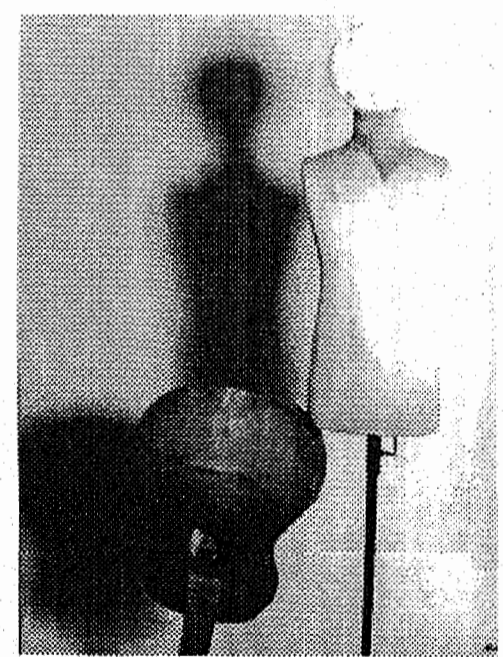
And was there any specific inspiration behind it all? Last year when I was studying. . . I had to do a sequence with eight photos in it. I'd come up with an idea of doing sexuality a few months before that and had discussed that with teachers. A week before assessment I thought back to the sexuality thing but thought "God I don't have enough time, and don't have enough friends who'll help!" So I got a friend in and brought in about a million bandages and said, "Well, I'd like to wrap you in bandages." That was where it started, I took the shears in and took the knife in. . . and when we got this happening, it was 'wow'. It wasn't what I expected. . . what came out was what I wanted, but at the time I didn't think it would come out this well.

What sort of training/experience do you have? The year before last I started

doing night courses in photography, I didn't know how to use a camera, but thought it'd be fun. It ended up heaps of fun, and I thought I'd like to do more. So I did TAFE last year, which was a Certificate in Applied and Visual Arts it was full time for a year, I came out with a certificate at the end of that, and got awarded Best Photographer, which was quite impressive. That's all the study I've done. I applied for Underdale this year, but didn't end up going to the interview, as I was scared about my lack of experience, so I went to North Adelaide School of Art instead and stayed for three months; I think its better for other types of art like drawing, illustration, painting, but didn't find the photography to be what I needed. It had a lot of colour, and that's not what I'm into. . . black and white's all I've learnt.

Do you think you'll branch out to colour, or do you really prefer black and white? I'll probably end up getting into colour later on, but now, it's just not my idea of fun. I guess there are certain pictures which just couldn't work in black and white, but to me black and white's the ultimate. I've played around with colour before, just doing snapshots and it just isn't anything. And also the process of colour, my joy of photography is taking the photo and developing it myself.

Colour works for heaps of people, and I've seen lots of colour that I really like, but I think my eye is for black and white, well at the moment, anyway.



on his stuff. . . what he did was controversial to a certain extent, but so is everything else in the world that happens, everything can be controversial. **Have you ever been in any exhibitions?** I had an exhibition at the Exeter in December, last year. . . that was with five other people from my TAFE, two others in photography and the rest painters, and another friend who's doing drawing. . . I organised it, I asked my lecturers at TAFE and they said, "yeah, why don't you try and do it". so I spoke to the woman at the Exeter and it happened. My picture (one from the On Dit sequence) was the first to sell, so that was really good. I got a lot out of that.

Most of your model are friends, it's obviously really important to feel comfortable with your models. . . working with friends is easy 'cos there's that understanding there. Working with Jayne (model for the On Dit cover) was great as she was lots of inspiration for me. . . a lot of people I get in there just sort of sit, waiting. A lot of my work is based on people just being able to go "Hey, what about this?" A lot of the time I go into a photo without exact ideas. . . but I always seem to come up with something.

I guess it's hard to say, as you haven't been 'out there' much, but do you think there are extra pressures on wimmin artists? Basically, I think what it comes down to. . . is that wimmin artists are just as good as male artists. A lot of male stuff that I've seen just isn't any better than female work! There just shouldn't be any difference, doing art just doesn't depend on being male or female. As far as I can see there's an equal amount of female and male artists, and lots of wimmin have been able to make a good living out of art, so hopefully that means, that discrimination's not too bad in this area. . . What I'd like to do is have an exhibition with all females, just for the sake of it.

What about wimmin and feelings of inhibition? Work like your cover might be considered really risqué. . . I think in a way, that's really true. With my sequence, most of the lecturers were really supportive. My sequence actually got put up in the gallery for assessment, I thought that was really good, as lots of parents, lots of families, lots of little kids went in. . . and apparently it all went down well. Something else I did last year. . . was a series of about eight pictures of a person shooting up. . . To me it's like, "It's happening out there," just because people don't see it, they choose to ignore it and you can't ignore something like that. Basically I was really happy with that the end and put it up on display and there was big uproar. A lot of the lecturers just said, "That's too far. . . you just can't do that." But it's happening. . . people try to get away from reality.

You said it doesn't matter if people don't like your work, so would you say you're doing your stuff purely for yourself? It's not so much that I don't care. . . I'd like people to like my work, and so far most of the comments have been good, but I'm expecting the bad comments as well. If that happens, that's fine, I'm not gonna worry about it or think, "I should do anything controver-

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sial, cos people don't like it" It's not that I'd want to shock people or get people annoyed or anything, it's just that that's the way I do it. . . I like working with that type of thing. My main subject is people. **Do you think art has a real role in portraying real life?** Yeah I think it does. I can understand that lots of people wouldn't like looking at awful things, but if it's there and happening, artists should try and make others

aware. **What direction would you like to take with your pictures?** At the moment I've got lots of ideas, lots of silly ones too, so hopefully I'll get around to doing them. I'd like to do more nudes. . . with female and male forms, but a lot of my friends just won't do that! **So for you nudity in art is a really natural thing?** I don't have any qualms about nudity, it's something that's part

of life. I don't see anything wrong with it and as you can see, that's what I've done best in with my work. **How 'big' is the art scene in Adelaide - would it be possible for you to stay here and get work, or do you think you'll have to move?** At 3D (radio station-formerly Triple M) I work with Andrew McEvoy, and together we contribute articles and photos to The Jam and Entropy (magazines).

That's what I'm planning to do next year. . . I'd like to keep going here (3D) and get stuff into other magazines. That's why I got the On Dit cover. . . I just want to get my name around. . . get experience. I don't have any plans to jump ahead and go to Melbourne or Sydney, but I think that's what I'll have to do eventually.

Nikki Anderson.



Poetry...

Blacklove

There was a woman inside of me,
A strong woman, a fierce woman,
Protective, assertive, gentle, wise -
Who left when I turned my back on
her -
And turned my face to another
Face.
A square-jawed, heavy-browed,
deep-voiced face
That bore through skin and bone
and flesh
To settle itself inside of me.
And I succumbed to this face -
Committed my heart and energy
and hot, flowing blood to the
intangible,
exquisite joy a
single fleeting smile
from this face
Could bring.
And so began a process of loss -
Loss of self, loss of soul -
Loss of that indefinable,
essential, pristine quality
loosely termed 'integrity'
And out walked the woman -
Leaving behind the gaping, aching
hollow
I did not feel until
The square-jawed face,
with a sneer,
Despite my protesting arms -
Withdrew from within me.
The yawning, aching presence of
absence
Within me lifted its voice
in the grieving anguish
of a savage.

Miyata
1993

The Fear of Love

Confusion reigns supreme
In a world where
Love often hides
Often hides - because of Fear.
Confusion reigns supreme
In a world where
Fear seldom sleeps
Seldom sleeps - because of Pain.
Confusion reigns supreme
In a world where
Pain never rests
Never rests - because of Love.

Anya

Different Needs

So how can we speak together
when:
You don't need to say,
"I Love You"
As much as I need to say,
"I Love You".
So how can we listen together
when:
You don't need to hear,
"I Love You"
As much as I need to say,
"I Love You".
So how can we 'be' together when:
You don't need me to say,
"I Love You"
As much as I need you to say,
"I Love You".

So how can we Love together
when:
You don't need me to hear,
"I Love You"
As much as I need you to hear,
"I Love You".

Annith

Your clothes hang;
draped
upon your fragile form.

Like a wire coathanger
you support their
lead-weight folds.

Your smile cannot conceal
the pain
your sunken eyes reveal.

I long to take you in my arms
and embrace you,
Smothering your insecurities

And yet
I'm afraid that,
if I were to hold you in my arms
all that I would do, is break you.
In two

Like a wishbone

And my final wish would be
That you, like all the others
Would realise; that you are all
killing
the ones that I love.

Joanne Brook England

Like a fucking virgin

She was very drunk
and I was even drunker
our conversation limped
from the front bar to the dance
floor
like
a wrinkled madonna
who's told
the immaculate conception and
birth of christ
to journalists and tax collectors
once too often

Heather Brook

"But Didn't She Look Beaut?"
on the day of my sister's wedding
it rained

the curl dropped from the bride's
hair
like so many snails from a bush

the groom's suit was damp
as a front-bar dishcloth

he was hung-over
she was annoyed

after the ceremony
they wrung each other out

pegged themselves up
like a pair of old socks

on the high-wire hills hoist
of their future

Heather Brook

No is No, Your Honour

Your Honour
Does No really mean Yes?

Did I ask to be
Raped ...
Of my senses
My spirit
My sexuality?

I was unconscious.
Did I not suffer
The sleepless torment,
Filthy feeling and
Aching limbs?

I was seven.
Does this mean
I do not understand
The anguish of being
Torn apart?

I knew him
Does this mean
I am expected
To succumb to his
"Rougher than Usual Handling"?

Think again, your Honour.
You have no idea how it feels.

Natasha

Poetry...

Soulitaire

My arms
are wrapped around
my soul
To keep it from flying away
And hitting the sky.
My arms
are wrapped around
my soul
Trying to make it stay -
Hoping, hoping -
There used to be strings,
Fin, gossamer things,
Deliciously delicate and easy to
snap -
if we care to
if we dared to
That used to bind my soul to yours.
My arms
are wrapped around
my soul
To keep it from tearing to shreds
By your ice-sharp indifference
to the gentle plucking of my
once-bold fingers -
And I try
not to cry
as your empty eyes and warmthless
smiles
and kisses cold
explain the bored glaze of your gaze.
My arms
are wrapped around
my soul
To keep it from escaping
the torture of your martyrdom,
as you force your arms around me.
Your arms
are wrapped around
my body
and my arms
are wrapped around
air.

The girl

You're noddng up a tree
standing on a chair on another
chair
she's nice and she's watching
as you drive one nail
in clean, then the next
and she says (thoughtfully)
it's good to see women can do
things like that
and you realise suddenly
you're a role model,
but (surprisingly) -
you don't matter
and you see with a laugh
well you never do
any more
And you've got to be
blacked up
if you're to
act like a woman
but now she
she wants to
and you show her
watch her smile
and strain on the
but not holds firm
she pushes again
till it finally moves
and she keeps going round
till the wheel comes off
and she hugs you
then says with surprise
I've never hugged anyone
and you laugh because
she's slender as a grass stalk
but you know that won't

For Him

Mirata
1993
All that remains of us,
Sits in a box
Hidden
Beneath my bed.
In much the same way
That I have tried (in vain) to
hide my feelings for you
Your heartfelt words of love
are contained there in
Echoing in the chamber
of my memories.

Joanne Brook England

The Good Woman of...
(after the film of the title)

They banged their cocks
alright
any way they pleased
in her mouth, cunt, arse
she hated
but took whatever came
old, fat, sleazy, drunk
she hated them all the same
(wished they'd vanish from the
planet)
but took whoever came
for the money
only for the money
sending it all dutifully
for her father's gambling debt

Or is she any more?

And you see her eye
and you see her
and you see her life
and you see her life
and you see her life
and you see her life
and you see her life
and you see her life
and you see her life
and you see her life
and you see her life
and you see her life
And we, your richer sisters
do we take ourselves more
poorly than pluck, squeeze,
smother,
cover our body scents
with perfume, lift, cut, implant
starve ourselves of food (and love)
guilt ridden, ashamed
of our own vomit
it is

Anna Brooks

You've Got the Power

The Unlimited Power
of a Woman
To use her Talent to
succeed
To be Independent
To be Strong
To say No and mean
No
To Fight male violence
To live the life she
Chooses
How she chooses
Exists in every woman
Know it
Believe in it
Join together and
Use it.

Natasha

For Her

I had admired you for so long.
Arch-Angel's wings
Stretched out to the golden sun.
Nobility, etched in stone.
Unfortunately, now
that's all gone
For you, my Dear
Have
Fallen from grace.

Joanne Brook England

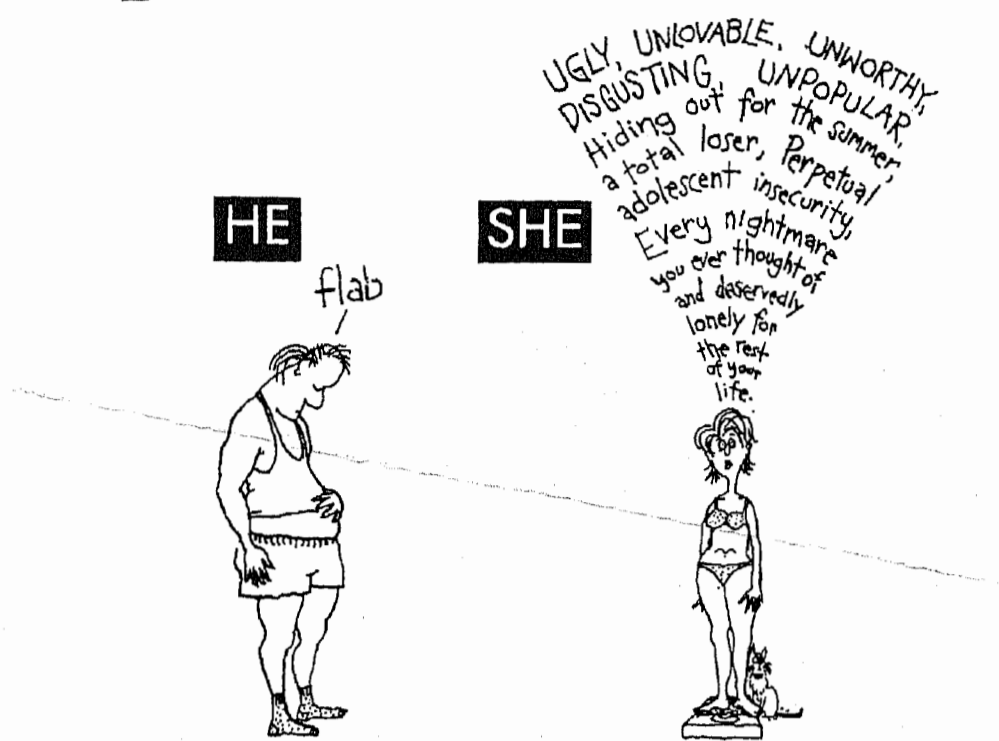
Body Awareness

Do your ribs stick out so far that you're worried that people on the street think you're stashing knitting needles somewhere under that jumper? Or are you afraid that those ribs are buried so far in fat that they'll never be found again? Either way, forget it!! Forget the battle with the chocolate bars. Forget the tomato seed and radish diet. Forget trying to look like that "perfect" woman, images of whom are constantly thrust in your face. Sorry if this disappoints you, but the cold hard fact is that the thousands of tall, tanned, trendy, toned, trim, tight-titted, shit doesn't stink women in the media don't actually exist in the real world. There is simply no such thing as the perfect woman. Altered photos, plastic surgery, tummy tucks, twenty-hour facials, stomach staples and starvation keep these women looking the way they do, but why!?

Portraying women as sex objects is all part of the job, the representative of the advertising industry expressed at the forum on Women and The Media during Body Awareness Week. How timely! Portraying women in this way in the media is all a part of making all of us feel so inadequate that we'll go out and spend ridiculous amounts of money for diets, cosmetics, the clothes... and the list goes on. Probably the saddest thing about this tactic is that it works. Alison Dellit, from Green Left Weekly, gave the frightening statistics at the forum that the

largest profit-making industry in the USA in 1990 was the cosmetic industry, second only to pornography. And the same amount of money was spent on plastic surgery that year as on the National Military Budget. Australia is following that trend. You could say that this kind of throws out the window arguments claiming that advertisements, continually portraying the 'perfect woman' are not affecting us at all. It's not just the "If You Want To Be Perfect (i.e. Great Body, No Wrinkles and so on) Then Do This, Wear That and Use This" advertisements, featuring a woman in bikini with pursed lips, which affect us, but any form of the media that presents an image of the ideal woman. Hollywood is a classic example of the effects of societal demands for the perfect woman ... body doubles, anorexia, even suicide. Sadly, it has reached the stage where this sort of crap in the media is not only demanded and expected by the male portion of society but also a large percentage of females.

The first step is for us to realise that we are being subconsciously affected in this way. Only then will we be able to speak out against it. Think about your favourite magazine when was the last time you saw a size 12 or 14 model in there? For the sportswomen out there, have you ever wondered why sports magazines such as *Sports Illustrated* (although they have the courtesy to report on some women's



sports issues now), consistently feature on the front cover an often skimpily-clad woman with large breasts (usually in focus), despite the fact that this happens to be completely irrelevant? And then, summer or winter, she is again featured in the centre wearing skimpy, revealing clothes (if they can be classified as such). This may interest some sportsmen, but why should they have the pleasure? We want to read these magazines too. If magazines insist on this sort of a spread, then where are the

men? Only through accepting and celebrating the way we look will we ever be able to fight the media's dictation of the ideal female body. No longer should we be manipulated by the media. Beauty and happiness are not to be found in a jar of *Serum de Vivection*. If we take the bodies off the market then the bastards will have to find something else to sell.

Natasha Yacoub

ANC Women for Democracy in South Africa

Public Meeting

Speakers:

NTOMBENTSHA NCIZA
ANC Women's League &
National Education
Co-ordinating Committee

DIKELEDI MAGADZI
Secretary General, Regional
Executive of ANC Women's
League



Tuesday
19 October
7:00pm
Pilgrim Hall
12 Flinders Street
Adelaide

Organised by: ANC Solidarity Group (SA) PH 344 9297

Womankind - "The 'God' of the Future"

The planet Earth is known in many "circles" as Gaea, and this is a short story from the "Greek" legends as to the origin of the human species.

At the beginning of things, were the vast elemental entities Chaos, Nyx, Erubus, and the ancient cosmologists found it necessary to arrive early at a stage on which these primordial interactions could take place.

The Earth was conceived by them to be female, a mother, whose vast womb could be fertilised by Heaven, air, ocean, sun and infernal forces.

By some, she was considered to be the first being to emerge from Chaos, followed closely by Eros (Love), Nyx (Night), Erubus (Darkness).

Eros being the "god of love" inspired the union of his brothers and sisters with one another and allowed unilateral spontaneous generation where there was no convenient partner.

Incestuous partners were soon provided by Gaea's own sons Uranus (Heaven), Pontus (Sea) whom she bore without male assistance (rather like the Virgin Mary bore Jesus) and (God created Adam) no doubt. By Uranus (Her son) Gaea bore Oceanus, Coeus, Crius, Hyperion, Iapetus, Cronus, Theia, Rhea, Themis, Mnemosyne, Phoebe, Tethys and the Cyclops and Hecatoncheries (Brontes Steropes, Arges, Cottus, Briareus, Aegeon, Anax Porphyryon and Cyges) some twenty or so incestuous offspring.

Uranus forced all of these offspring to remain hidden in the Earth (shamed I presume) and Gaea resolved to end this wrong by persuading Cronus the youngest of her and Uranus offsprings, to "cut off" her husband's (Uranus) testicles while she and Uranus were having intercourse (a sharp sickle was used).

The testicles fell upon Gaea's breasts

and produced the Eumenides, the Giants and the Melian Nymphs

Uranus abdicated and the titans (children of Uranus and Gaea) ruled heaven and Earth, with Cronus Cronus married his sister Rhea and produced Hestia, the leader.

Demeter, Hera, Hades, Poseidon, Zeus but not until he had in turn married his cousin Metis and Hemis his aunt.

Consequently, Cronus "swallowed" all of his children at birth because he was "afraid" that one of them would usurp his "right to rule" when they were due to be re-born, his wife (Rhea) hid Zeus at birth and re-placed him with a stone which "Cronus" swallowed not knowing the difference (drugged).

When Zeus attained adulthood he gave his father an "Emetic" which caused him to vomit up the other children, along with the stone. Upon re-entry to the world, they instantly attained adulthood and began a ten year war against Cronus which they eventually won and Zeus ruled the heavens (War of the Titans).

Suffice to say that Zeus then married his sister Hera and they produced more children but rather than name them and other so-called Gods, we now can move onto "God" (of the Holy Testament).

"God" himself was meant to be no more than an "ego-centric" offspring of a more powerful Goddess and in mythology is now seen as all the former Gods rolled into one, the last figurehead of the otherworld.

Let us quickly consider the "Seven days of Creation" according to the Christian ethic (known as Myth [1]).

First Day: Creation of light, making of day and nite

Second Day: Making of the sky

Third Day: Creation of the Earth and the seas, plants, trees

Fourth Day: Creation of the sun, moon and stars

Fifth Day: Making of fish, sea creatures and birds

Sixth Day: Creation of beasts of the Earth, cattle, insects, wild animals, man and woman and God saw everything that was made and behold it was very good. (Genesis 1.1)

Seventh Day: The day of rest, so God blessed the seventh day and hallowed it because on it God rested from all his work which he had done in creation. (Genesis 2.3)

I mean to say the whole thing is rather stretching the imagination but the concept of one supreme "for eternity" male ruler via the Christian patriarchal ethic "right to rule", wears pretty thin after analysis.

May I quote the following hypothesis:

Critique of God Mankind

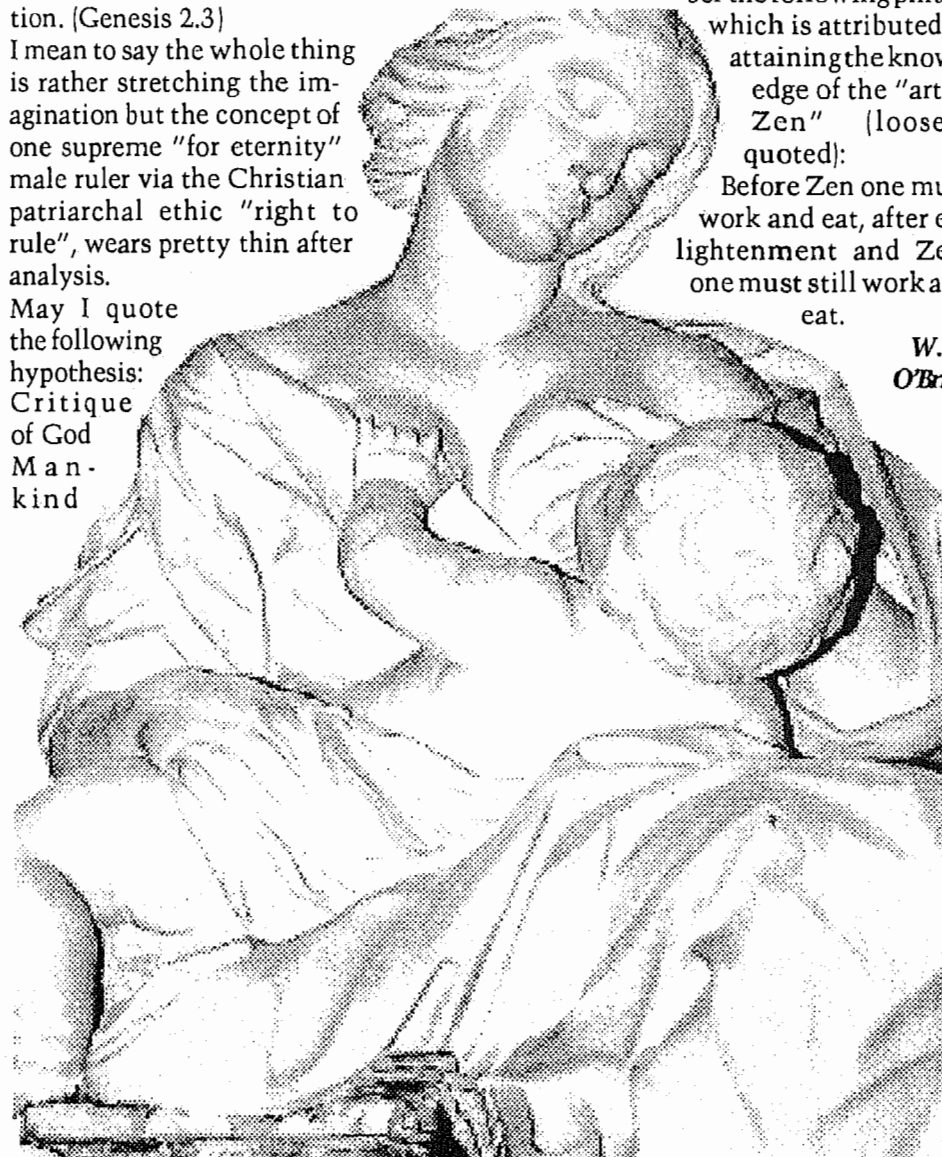
creates God in a self-alienating act, the consequences of which is such that God is seen as having created mankind, the product of mankind's creative imagination enthralled the creator: Mankind becomes the passive offspring of a power that he himself creates, a power that is anthropomised and animated to the degree that man denies authorship.

If all the above and before seems rather heavy and long-winded, please remember the following phrase

which is attributed to attaining the knowledge of the "art of Zen" (loosely quoted):

Before Zen one must work and eat, after enlightenment and Zen, one must still work and eat.

W.D. O'Brien



Searching for Women: A feminist reading of the Bible

Whether you consider the Bible to be a Holy Book or not, it remains a significant piece of historical literature. Its influence has permeated society. The extent of this influence has provoked a feminist critique. Some women write off the Bible as yet another patriarchal statement written about men, for men, by men. While this argument has some validity, it neglects the fact that the Bible recounts the stories of many women, conveying their strength, courage, compassion and intellect. The Bible itself is not entirely male dominated. Rather, it is the masculinist interpretation of the Bible which, through its influence on society, has reinforced patriarchal values. For over one and a half thousand years, the institutional Church has excluded women's stories. A consequence of the Church's patriarchal structure, this has meant that even those who attend Church are often unaware of the richness and diversity of women's presence in the Bible. In addition to this blatant

omission, the Church's interpretation of the Bible focuses directly on the achievements and virtues of men. In stories in which women feature, their importance is dismissed. Women have been relegated to the margins of Church thought.

Popular culture has embraced the stories of Noah, David and Goliath, Judas and Joseph (who was immortalised in the Andrew Lloyd Webber musical). However, the names and experiences of Biblical women such as Joanna and Phoebe, leaders in the early Church, Shiphrrar and Purah, midwives, and Miriam, the prophet, go unheard and unknown.

Women have only recently been accepted into the ordained ministry of the Anglican Church of Australia, ordination remains impossible for women in the Catholic, Australian Baptist and Presbyterian Churches (NB: women can be ordained in the Church of Christ and this has been the situation in the Uniting Church since its

inception in 1977). However, the Bible documents women's roles in the leadership and decision-making of the Early Church. Luke 8: 2 - 3 describes women, some of whom, Joanna included, defied their husbands by financially supporting and ministering to and with Jesus. Paul, in his letter to the Romans, welcomes Phoebe to the ministry and praises the work of women, who formed one third of regional and local Church leaders (Romans 16: 1 - 23).

The story of Moses is well known. However, most are unaware that Moses only survived childhood because of the courage and ingenuity of women. The women's story is that it was the midwives who defied Pharaoh's orders to kill all male, Hebrew babies at birth. When challenged, they claimed that Hebrew women gave birth so quickly that they, the midwives, always arrived too late. This demonstrates the intelligence and boldness of women.

By neglecting women's stories and reduc-

ing women to superfluous characters, the Church has failed to recognise the many qualities women possess. Just as the masculine qualities of power, rationalism and the ability to judge fairly are associated with God, so too should the feminine qualities of wisdom, compassion and ingenuity be embodied in our image and understanding of God. By silencing the voices of women, an entire aspect of God is denied.

And so, as Miriam the prophet led women through the streets with tambourines and singing (Exodus 15: 20 - 21), may the experiences of women be discovered and celebrated.

Karen Dimmock and Marianne Vreugdenhil
Women's Group
Student Christian Movement

Discovery

I don't know exactly what it is about her that has me completely head over heels right now. I think those amazing crystal line blue eyes and knock out smile made me notice initially, but now there is so much more.

When you're young and have essentially been denying yourself a sexual existence because of your sexuality, you don't feel the best about a lot of aspects in your life.

I came out not because I had to, but because I wanted to be myself finally. I have seen many young women have relationships with boys, no matter how distant they may be from it (emotionally that is), in an attempt to become normal.

Let me tell you something - there is no such thing as normal.

The term normal is used primarily by heterosexual people to make them feel safe.

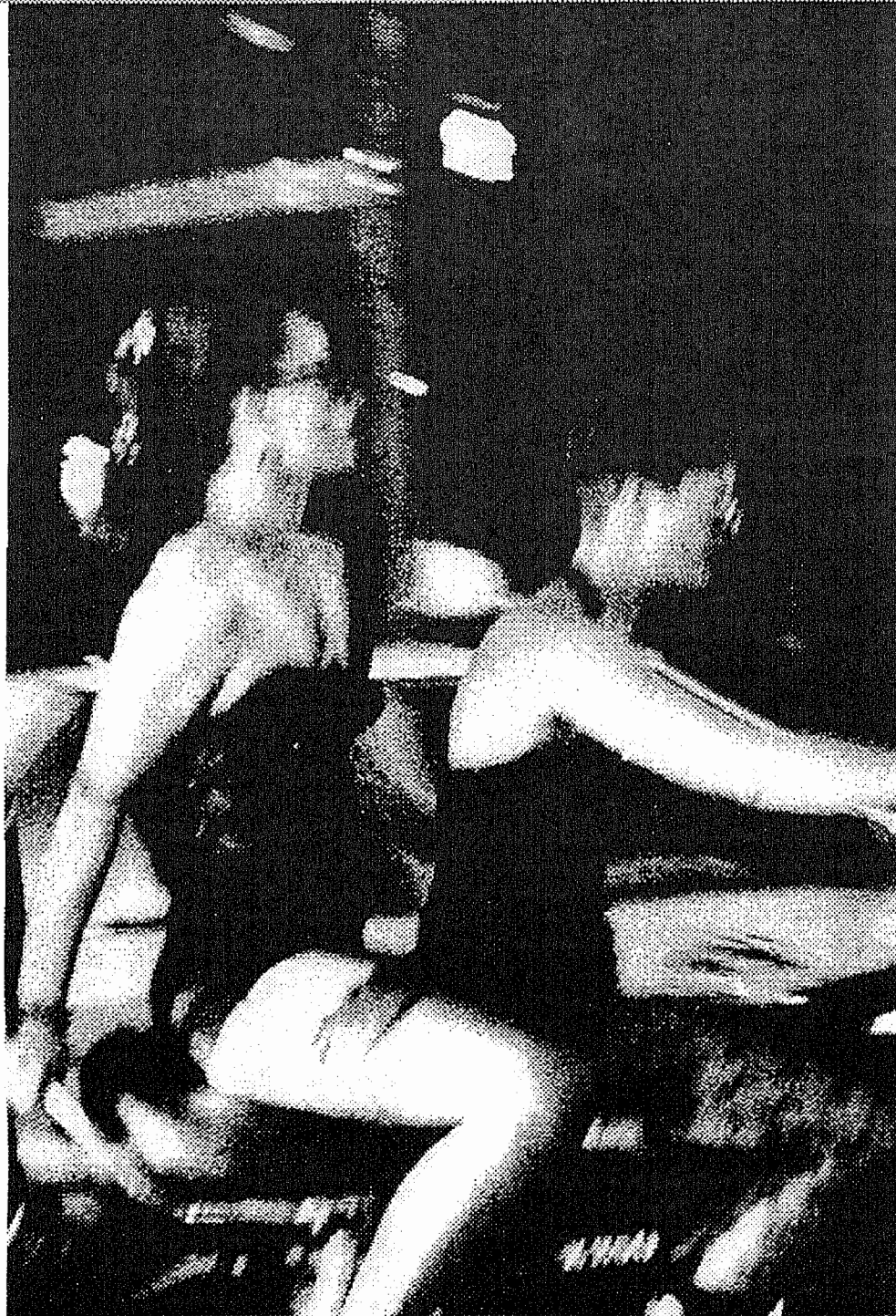
It protects them from anything different and makes them feel like they are OK.

Well sexuality is a funny thing and it is not as cut and dried as it may seem.

Sexuality runs along an open continuum. Where you are on the continuum at any given moment is dependent upon the individual. It may well be that some never stray from one section in the continuum for their whole lives but there are others who have travelled all over it. None of them should be labelled accordingly unless they deem it fit to identify with one particular label and adopt it as their own. This is everyone's right and should be respected.

I identify as a dyke or lesbian. I will allow my friends to use these terms and feel proud to have them used to refer to me. Heterosexuals who feel that they must use these terms as I walk past etc.

. . . think they are derogatory, when really all they are doing is in fact complementing me on making the best decision in my life. I am now comfortable with myself. I embrace the words dyke and lesbian just as I embrace my lovers



and sisters, and most of all I embrace myself - the part of me that had been missing for too long.

I have now "been out" for 22 weeks come next Saturday and turn 20 the following week. I am very lucky and

glad to have found myself at such an early age without going through the trials and tribulations that I have witnessed of others. I have never fucked a man and never intend to, as the thought horrifies and repulses me like nothing

else. This is not to say that I hate men though. I am not that small minded. I work with men, play sport with men, talk with men and like some of them very much but they just don't do a lot for me on a sexual level, which is extremely difficult for some of them to grasp. . . Get over it.

I've only ever had one lover before but have dated a few women. All of these women are absolutely amazing and I count them as being amongst some of my closest friends, and am ever grateful for being able to spend time with them. And the woman that I am seeing at the moment is beyond amazing.

Like I said, initially it was those eyes and fantastic smile that I noticed but it is so much more. I love the way this woman moves and talks. The eloquence with which she writes and speaks is beautiful and capable of holding me captivated indefinitely. She is intelligent and creative, talented beyond words with pen and expression and gifted in human relations where she does so much good for so many people. I am enraptured at the sound of her voice and at the trust which she placed in me when our acquaintance was but in fledgling stages.

You see we love. We support. We have relationships. We have sex.

We is just another term used for and by anybody. As anyone can claim "we" to describe themselves so also can lesbians. However I do not accept the responsibility of using we in the context of "us and them", to create separation and discrimination. People are simply people and once every individual on earth can accept that and relate to others simply as persons rather than as a class, race or sexuality, greater things will be achieved and less destruction and hate will abound.

For those who know it and act accordingly already, thank you. For those who don't - wake up and get a life.

Katharine Simpson

The Right To Ask, Why?

Why are you doing this?

Freedom is the right to free speech and self expression.

My freedom is the ability and desire to say that I am a lesbian.

Dyke? . . . Yeah I like that a lot. I reclaimed it ages ago.

So why?

Being able to say that I'm a dyke means being able to say that I am, that I exist, that I operate in the same world as everybody else.

It is honestly - to others - but first and foremost to myself.

It is acknowledging that I am a sexual-being not devoid of sex by hiding my sexuality.

It is the power of confrontation - to a society that needs some barriers to be

broken, some realisations to be made. It expresses a need that not only I but all others have. A need for emotional closeness, for relationships with those that I identify with.

So why?

Because I am sick of being scared.

It is my right to now confront rather than be confronted.

I am sick of not being true to myself, my thoughts and my feelings.

I do not wish to live a double-identity any more. I never did. That was society's doing and I'm not in the mood for playing games any more.

It is a necessity as I see it for my heritage. A responsibility to my sisters and mothers already gone and my sisters and daughters to come.

It is my turn to accept some of the responsibility for our culture, our history, and be proud.

Simply, because I want to, whatever the reason.

So why? . . . Enough!

I will not justify myself to you further, it has never been and never will be necessary. . . just one thing though. . .

So why are you heterosexual?

Helen Urquart

WHEN I CAME OUT, MY MOM WAS A LITTLE JEALOUS.



I SUPPOSE THIS MEANS YOU'RE HAVING ORGASMS

Jocelyn Scutt: Feminist Author and Lawyer

Jocelyne Scutt's experience is broad, having experience as a lawyer, a legal academic and an author.

Hilarian: You're in Adelaide launching your book 'Growing Older Gloriously'. What prompted the book?

JS: I thought that it was high time that we had some positive images of growing older and particularly of women growing older. Moreover, I guess that one of the motivations in it is that everybody starts growing older from a very young age. I thought it was timely to have a book that looked at these sorts of issues.

H: There seems to be a real negativity surrounding women and ageing?

JS: There's a great ambivalence I think about women and ageing. There are problems that come for anybody. For instance, one woman I talked to several days ago, who had just turned 50, said to me that she knew now why older women walk down the footpath on the outer or inner edge. It's because people walk straight through older women, and she said that she had only just realised this now that she had turned 50.

H: You've written several other books on vastly different topics. Do you usually identify a niche in the market and then satisfy it?

JS: Well, no. I just think what would I like to do. I think you can not talk about theory without having the raw material there. Theory has to be put in a real context, a context of real people's lives. And if you are writing on feminist theory or women's movement theory, then you have got to have knowledge of real women's lives - the real way women are living to actually make sense of what you are writing about, so I thought I will just have to produce a lot of this material because it's not there.

H: You have a vast legal background. What of that did you bring to 'Growing Older Gloriously'?

JS: There's only one woman in the book who is a lawyer. I haven't brought a lot in about the law...

H: What do you think about the practice of appointing, almost exclusively, barristers to judicial positions?

JS: In the main, most judges were once barristers. But there is no reason why academics can't be appointed. There are at least two academics who have been appointed to the Family Court. There have been two solicitors appointed to courts in Victoria. There's no reason why solicitors can't be appointed. There are a lot of women who have been in practice as solicitors for a very long time. Government lawyers too, women or men. I think what is necessary is to broaden the experience of the bench because it's a very narrow experience.

There's every reason why the category should be expanded. The point is, if you live in a country, as many women do, where you look at your judiciary and you see that the vast majority of them, that is, in Anglo countries, are white, male and middleclass, then you've got a prob-

lem. Some people say that judges shouldn't be stereotyped. But there is a great deal of difference between stereotyping 52% of the population and saying that all women are such and such and, on the other hand, in saying that most judges are white, male and middleclass. I mean, most judges are

I don't think that we can ever rest just because there are some judges who admit educating judges is a good thing. We've got to keep on because that's the only way that you can keep them recognising that there is a real issue and just because they get up and say there is a gender bias, that is, anti-woman bias, it doesn't mean that the world's changed, it means that the world may be changing and that's a different thing.

white, male and middleclass!

H: No doubt this is very frustrating for women lawyers and indeed for women who appear in court before male judges?

JS: Yes, and it's amazing, too, how much anger there is out in the general community with it. You find women in conferences and generally those who will give you a telephone call about it, or you hear them on the radio. Women are quite angry about the fact that if they go into court, they have no chance, or very little chance, of appearing before a woman judge. It's simply not fair. Nobody is saying that women will make better judges than men will - some women will and some women won't, but there are a number of men judges, let's face it, that don't exactly bring great intellectual exactitude to the job.

H: How do you personally combat sexism within the court room?

JS: There's a lot to be done in terms of expert witnesses. I've actually taken the approach that if I need an expert witness, I try to use a woman if I can because women rarely appear in courts in an authoritative position. Usually women are there as supplicants or as complainants in rape cases, or as accused people and so on. That's it. When you have expert witnesses, generally they are men. But if you get a woman into the court room who is recognised as a person who knows what she is talking about, who has a particular field of expertise, that can change the whole atmosphere of the court room. I think that this is a really positive way to change the way the courts operate. I mean, I'm not suggesting that just because you have a few expert witnesses who are women that everything is to change overnight, but it's a part of a change that we can bring about if we actually begin looking at each part of the legal system and how each part can be affected by looking at the issues differently, or bringing in a new perspective.

This highlights a dilemma, too, if you are a feminist lawyer within the legal system. Sometimes there will be a decision made that it is better to have a male

expert or to have a male barrister because of that whole entrenched notion of what women are. That's a tragedy because it means then sometimes women are being passed over because there's been a decision made, an assessment, that within this legal system that is anti-women, it is better to have men. But this

simply compounds the problem. But then, of course, if you've got a client, you've got to make decisions according to what is best for your client.

But, of course, it also has to be said that there are some women in judicial positions who do appear to operate in accordance with rules that we would think are highly patriarchal and extraordinarily negative to the interests of women and the rest of humanity. You can't always say that just because a woman has been appointed, what's going to happen is

different from that if a man is appointed.

H: A final question, do you believe that there is any sort of change happening?

JS: Well, I think that we move forward and then we move back and we move forward and we move back. But I'm an optimist and I think because of all the work women have done in the past there are really concrete changes happening. People ask, "Well, why is it that now there is this agitation about the judiciary needing training and so on?" But it didn't just happen overnight because somebody waved a wand. It's happened because all the work and effort that women put in through the 18th and 19th centuries, standing up and saying, "We're not putting up with this". It's building on the work of those women that has actually begun to change things and therefore I think that there are some positive possibilities. But I don't think that we can ever rest just because there are some judges who admit educating judges is a good thing. We've got to keep on because that's the only way that you can keep them recognising that there is a real issue and just because they get up and say there is a gender bias, that is, anti-woman bias, it doesn't mean that the world's changed, it means that the world may be changing and that's a different thing.

Nicki Bourlioufas and Julie Franz



ECO FEMINISM

"I will remove myself as an obstacle in the path that your children, against all odds, are making towards the light. I will not assassinate them for dreaming dreams and offering new visions of how to live. I will cease trying to lead your children, for I can see I have never understood where I was going. I will agree to sit quietly for a century or so, and meditate on this. That is what the white man can say to the black woman. We are listening."

*Alice Walker
The Right to Life:
What Can the White Man Say to the
Black Woman?*

Ecofeminism reminds me not to forget the many women and many different voices. Whilst I recognise a plurality of ecofeminist voices, there are some which I have learnt to trust.

Ecofeminist voices express a concern for the Earth as our home. Further, we are reminded that the domination of women and nonhuman nature are inextricably intertwined. Ynestra King argues that there is no such thing as an idea of a single point for revolution. The exploitation of nature can not be separated from that of women and vice-versa; they both go hand in hand. There is no point in "liberating people if the planet cannot sustain their liberated lives", or in saving the planet by disregarding the position of women and other marginalised groups.

Language is used to feminise nature to the point where many women argue that the words we use are killing us. Nature is viewed as a "kind and nurturing mother" but also as "wild" and "uncontrollable" which are both gendered feminine. Other images of nature as feminine include "the rape of the earth", "virgin scrub" and some perceptions of Gaia. Here, nonhuman nature is given qualities which describe the experiences of women.

Carolyn Merchant (1980) argues that historically, both nature and women are perceived to be on a lower level than culture, which has been associated symbolically and historically with men. Women are perceived as being closer to nature at least partly because of their reproductive functions which tie them to their biology. In order for women and other people who are placed within nature to be liberated, the concepts of "nature" and "culture" need to be radically questioned.

The concept of dualism has become an important one for me. It involves recognising that there are culturally constructed norms (within Western society, at least) which serve to define the place of the feminine (which includes women) and nonhuman nature. Further, this place is made subordinate in its relation to the masculine and culture. Considered in this way, ecofeminism has enabled me

to perceive an hierarchy within the environment movement which I had previously felt but never critically analysed. Sandra Taylor reminds us that as environmentalism is the product of patriarchal societies, it reflects patriarchal gender roles and relations.

The concept of "ma(i)stream environmentalism" (Taylor, 1993) highlights the idea that environmentalism is defined against an order of sameness which is white, masculine, heterosexual, middle-class culture. Unless environmentalists are actively critical of this dominant voice, they act to reinforce its authority. In fact, mainstream environmental discourse does reinforce, regurgitate and fail to question many of the assumptions inherent in dualistic thought, as environmentalists struggle to have their views heard by the majority.

Actual men and women are defined and define themselves within and across the categories of the masculine and feminine [as well as their linked primary and secondary dualisms which include culture/nature, rationality/physicality, reason/emotion, etc. (Taylor, 1993)]. Women are defined as acceptable if they remain true to their "feminine nature". While actual men and women may resist or oppose these meanings, we are still implicated in our relation to them.

The feminising of space has important implications for women and other groups, individuals, landscapes, etc. which are associated with the feminine. For example wilderness in an Australian context situates Aboriginal peoples within a feminine nature. Their voices are excluded in environmentalist discourse and subsequently, their possibilities for self determination and identification become further restricted. Similarly, the identification of the home as feminine defines and delimits the range of activities which are associated with this space. The connection of women to the feminine and the private sphere reinforces the cultural expectation that a woman's place is in the home.

Socialist ecofeminist voices argue that the crises that many women experience in the spaces in which they exist (often against their choice as is, for example, the case of lower class women) are mostly



absent in considerations of the "environmental crisis". Discussion around this concept usually refers to environments which are valued by men and is in masculine terms. Women have been facing crises in their spaces for a long time but the connection of their spaces to the feminine and hence, the associated secondary dualisms including the private



sphere, mean their needs are usually made subordinate to men's. Evidence: the construction of the home via a consideration of a male average body, the reclaim the night marches in which many women reclaim the right to walk on the streets at night and the lack of appreciation of issues of safety and access for women in public transport campaigns. Ecofeminist voices are more diverse than this application of socialist feminism. Cultural feminists embark on the important project of reclaiming and revaluing the feminine. Although cultural ecofeminists are often criticised for falling in to the trap of forcing all women into their historically subordinate position as nurturers and being closer to nature, the spiritual and social dimensions of cultural feminism can play an important part in women's lives. Recognition of the Goddess or Goddesses, reaffirming our connection with nonhuman nature and indulging ourselves in the pleasure of women's company are all important ways for women to survive our continued marginalisation. We must be careful not to re-emphasise the public/private distinction but instead, strive to re-work the personal side of our lives

to recognise it in political and philosophical considerations.

The importance of elevating the subordinate aspect of the dualism (i.e. the feminine) should be placed in a context of the limits of this approach. It changes the relation but fails to transcend the dualism and thereby remains a hierarchical concept. Val Plumwood argues that it is preferable to reject the masculine ideals of domination and maximising distance from the non-human, to adopt a degendered model. The degendered model selects traits as determined by the critique of masculinity and femininity, and "the transcendence of false choices particularly". Further, the masculine/feminine dualism excludes a range of other possibilities for being (Plumwood, 1986).

In the context of the subordination of women and their environments, many ecofeminist voices respond. It is not necessary or even desirable to draw absolute conclusions as to which is the most appropriate since there is a strength which comes with this diversity.

Jo DeSilva

Women in sport

netball

For weeks the headlines described the netball game between Victoria and South Australia as the biggest sporty clash that the nation was to see for years. Swap cards of the players were being sold at a furious pace, TV programs interviewed the respective captains and the nation awaited the big game. TV and radio commercials had netball players advertising products from breakfast cereals to life insurance. While the civil war broke out in the United States, featured on page 37, injury and possible withdrawal of South Australian captain Mia Sorefoot dominated the front page. The latest state netball calendar was sold in record time as the raunchy pictures of these sporty heroes was in great demand. Youth training camps for netball were bursting at the seams, while the state's netball players were being paid enormous amounts of money to break contracts and play for rival clubs.

At last the big day arrived, the huge sports stadium dedicated to women's sport was packed and an electricity could be felt by everyone. A few fights were developing between the rival females spectators as tension filled the stadium and the police were called to separate the randy, beer swilling women and more abuse dished out by other spectators.

Soon the music began, "The Eye of the Tiger" burst through amplifiers as the cheerleading men made their way onto centre court. The cheerleading men spun around kicking their legs high and wide amid the sparkly streamers they carried. They weren't particularly good dancers, but who cares, as they all had great bodies which filled their skimpy leotards to perfection. The music stopped, the cheerboys left the arena followed by wolf whistles



and sleazy comments.

Soon the sporty heroes entered, running through the banners their supporters painstakingly made. There was a roar from the crowd as their bodies glistened under the lights. The game began, a full hour of physical contest.

The game was close, the national title depended on the outcome. Cheers and jeers filled the stadium as each umpire's decision was made. A deliberate trip in the goal circle resulted in a full scale brawl between the teams as SA captain Mia Sorefoot was sent off court. The crowd was wild, only minutes remained as both teams tried to break the tied score. Bril-

liant athleticism from SA's 'Irma Goddess' sent SA to the lead. The siren sounded - SA's legends were victorious.

1993 - women's sport is still overshadowed by men's. We want equal exposure and recognition but do we want to be like the 'SA legends'? Do we want to commercialise sport to make it seem noteworthy? I think not.

It has been said that female sport is not a good spectator sport. Well, I challenge anyone to make that statement after seeing the SA netball rivals Garville and Contax play at the Powerhouse or SA Quik Lightning basketball team play Sydney ...??? Others have and will disagree.

People say the only way to get sponsorship for the sport is to sell it and the only way to do that is obvious - with sex. Let's have clingy bodysuits, let's print sponsors logos on the bums of the bodysuits so when the skirt flies up we catch a glimpse of capitalism and commercialism at its best.

Is it difficult to get sponsorship and coverage because women's sport hasn't a great following? Or hasn't women's sport got a good following because it doesn't get sponsorship and coverage?

Is it because most big sponsoring companies are dominated by men who feel more comfortable dealing with other high profile men relating to a common ground - male sport? The great chromosome ground for bonding, has always been the football oval.

Okay, so women's sport has been offered sponsorship and will dominate the whole weekend TV viewing, if its participants are prepared to sell it and package it with sex. Athletic, bikini clad women selling encyclopaedias should fit in quite well with today's advertising. But "No", we cry, we find it ideologically unsound, we refuse! So, women's sport is back where it has always been, a 'non-sport', a token leisure game to let us feel like we're equal. There is a dilemma; how to be taken seriously without degrading professed elite athletes. Is it impossible to get sponsorship and recognition without selling out. Or should women succumb to the demands then, once they are in a position of recognition, change the nature of advertising? Or do Australian spectators need to have their sporty legends sexy, strong and glossy to evoke passionate support. Wait a minute, did we forget talent and sporty skills somewhere?

I have no answer, but I pay tribute to all top female athletes for their dedication to their sport with the little reward they get, while their male counterparts receive large sums of money with other perks such as jobs, etc. These women sometimes receive no more than a tracksuit and three pairs of sandals for the year. Maybe these are the real sporty heroes, who train and work just as hard as any athlete and find reward in their performance and sense of pride in their sport.

Julia Grant

i love to sweat: do you?

Recent decades have seen the advent of the fitness boom. The glossies have bombarded their readers with messages ranging from 'the total abdominal toning program' to 'thin thighs in thirty days'. Many people, women and men, have been sucked in by this all-consuming, money-hungry enterprise.

However, there are those of us who haven't.

Sport - what is it? Fitness - who needs it?

I hear many of you ask.

Sport is: teamwork, fun, skill, achievement and satisfaction.

Fitness is: energy, vigour, happiness, strength and stamina.

Sport and keeping fit need not entail g-string leotards and lycra hotpants. Playing a team sport like hockey requires virtual total body coverage: shoes, socks,

skirt, t-shirt. Not to mention shin-pads and mouth-guards! (But even if g-strings are for you, that's great too).

Although for some people sport is their complete endeavour, work and play, for most it varies from social tennis to a swim at the beach or walks with the dog. Or it can be club netball with twice weekly training and weekly matches. Whatever kind of sport you choose, do choose one. The benefits will be quickly evident and long-lasting.

Especially as that dreaded month of November looms so near, instead of cramming choccies while cramming Classics or Chem., cruise down to your local gym, tennis court or just stroll around the garden. Sport-fitness-fun sweating is amazing, forget this 'women glow' bullshit, we sweat and it's about time everyone realised it!

Sarah Thornton.



Sexing The Cherry

Sexing the Cherry
Jeanette Winterson
Vintage

The DogWoman - at times so huge that men quake at the prospect of smothering between the gigantic folds of her body which is covered by a dress that hasn't been removed for five years - and at other times she is an invisible and weightless figure.

As the central figure of *Sexing The Cherry*, the DogWoman is liberatingly independent and self-assured whilst also being amusingly innocent and sexually unconscious. She lives an eccentric life of organising fights and races for the boarhounds she breeds. But the book is a fusion of male and female voices as

half the tale is of the DogWoman's adopted son, Jordan, whom she fishes out of the stench of the Thames. Whilst she is earthy, he is dreamy, searching for unattainable objects of desire and making voyages to unknown lands. The book is set in seventeenth century England (don't let this put you off) and so when Jordan brings back the first pineapple to Britain's shores, the DogWoman recalls her memories of the unveiling of the first banana, "It resembled nothing more than the private parts of an Oriental. It was yellow and long and livid." As Jordan voyages the world, the DogWoman is meantime busy maintaining a vigorous fight against the Puritans who quench everything that's

"grand and fine and full of life" and attending public executions from which she picks up unmistakable souvenirs. Published in 1989 when Jeanette Winterson was only thirty, it's wit and style definitely belongs to the 1990s. It's a book of rare brilliance which questions customary thinking on reality, time and matter. It's also a sharp and energetic exploration of an almost androgynous woman and her perception of the world.

Overall, it's been described as a "raunchily historical fantasy" mixed with feminist assertiveness, environmental consciousness and mystical fervour but no one description can adequately cover it's surprising qualities.

Laura Grenfell

Jeanette
WINTERSON
Author of *ORANGES ARE NOT THE ONLY FRUIT*



Debutante Nation

Debutante Nation: Feminism Contests the 1890s

Edited by Susan Magarey, Sue Rowley, Susan Sheridan
Allen & Unwin
RRP \$21.95
Paperback

"This book", promises the editors of *Debutante Nation*, "expresses a 1990s reconsideration of a relationship with feminists and their supporters a century ago." About bloody time! Given the proliferation of non- and anti-feminist tomes about Australia in the 1890s, this collection of essays makes a welcome and timely entrance into the current debates about national identity.

Instead of merely offering an alternative feminist history of the 1890s to replace the standard masculinist history; and instead of simply adding the female experience into that melting-pot of male experience in Australia, this book reveals the matrix of contestations which refuse any such neat, tidy and ultimately conservative history. The essays deal with a triple tier of contestations for the 'truth' of the 1890s and the resultant national identity: Firstly, and primarily, there are the contests between people, actions and behaviours, meanings and understandings during those so-called 'legendary' years; then there is the conflict between cultural critics, political

scientists and historians who have interpreted and thus re-invented the 1890s; and, finally, the differences between the contributors to this present collection. These complexes not only resist a new unitary history, but also make damn interesting reading.

The content of this collection ranges far and wide, "from pay rates to federation poetry, from bedrooms to parliamentary debates on the state". Beginning with Marilyn Lake's watershed essay ("The Politics of Respectability: Identifying the Masculinist Context") and John Docker's reply ("The Feminist Legend: A New Historicism?"), the collection goes on to consider wage regulation, the NSW Public Service Bill

debates, sexual labour and female sexuality, class divisions and representations, political cartoons, literary women and *Literature's Woman*, to name but a few. The interdisciplinary nature of these essays ensure that they can be made relevant to political, historical and literary studies, at least. With a comprehensive bibliography and index, this book is a valuable resource for anyone interested in a history which is more complex, more challenging and more interesting than the history which many of us inherited.

Stephanie Pribil

The Last Station

The Last Station
Jay Parini

The Last Station is "a richly inventive novel that dances bewitchingly between fact and fiction", or so the blurb says. Whilst I'm not so sure about the dancing (unless I missed some scenes), Jay Parini's historical novel is a very good book. It is both entertaining and quite easy to read, with a good steady pace, but also with underlying depths of meaning which give the book substance.

The novel tells the story of Tolstoy's last year and is narrated in six different voices including Tolstoy's wife, daughter and Tolstoy himself (from his diaries and fiction). The book is interesting from a historical point of view, but it is Parini's ability to enter into the depths of the psyches of his characters and expose the deep torments and hypocrisies lingering there which is the fundamental brilliance (although I do hesitate to use quite so strong a word) of the work.

With perceptively portrayed characters such as Sofya Andreyevna (Tolstoy's wife). Parini explores some grotesque fundamental truths of human nature, as rent with bitter jealousy she destroys both her own and Tolstoy's lives. He also looks at the ideological trauma Tolstoy experienced as tried to reconcile his frugal philosophy with his materialistic and luxurious lifestyle. Whilst all this may seem to be just a tad absurdly melodramatic when put like this, the realism of Parini's writing is acute

and one of his main strengths. As he continually changes the narrator and the perspective, Parini maintains interest as well as presenting a well-rounded view of Tolstoy - his ideals and his life. Above all, Parini shows the charismatic strength of Tolstoy. *The Last Station* is definitely worth a perusal.

Nicole Shinnick

One Way Mirrors

One Way Mirrors
Lyn Hughes
Allen & Unwin
RRP \$14.95

"And what is it but fragments of your own self you would discard that you may become free?" (Kahlil Gibran). It is this process of surrendering perceived ideas of self in search of true freedom around which Hughes centres her novel. Lyn Hughes writes beautifully, with humorous candour and subtle insight. *One Way Mirrors* is a sensitively narrated story of a woman's search for her self amidst the powerful pretences of

white society. Living in the wealthy high-walled suburbs of Johannesburg, Rosemary Williston's perceptions of self are limited to wife and friend. Longing for more than the frivolities of redecorating and adultery which occupy the lives of her women friends, Rosemary joins an art class conducted by the inspirational and emancipated Louise Tolley.

Though "amiably married" Rosemary begins a mesmerising affair with Louise. Thrust into an exploration of lust, love and womanhood Rosemary is forced to examine those fragments of her self which must eventually be discarded if

she is to gain true freedom. As the previous senses of self are stripped from Rosemary and her friends Hughes shatters the "woman as perfect wife" myth. Outwardly, Rosemary's friends are models of attentiveness and submission but, behind the facade of wealth, we glimpse the truth:

Beautiful Ellen, "Parktown's Marlene Dietrich", engaging in numerous affairs yet always returning to the safety of her husband and children; Beulah, a woman struggling to come to terms with her disintegrating marriage and homosexual son; and Claire, an alleged manic-depressive trapped in her fourth

unhappy marriage. These women all attempt to explore the other side of the mirror (whether in search of freedom or merely a self which is not fragmented), but societal rules or the safety of unquestioned tradition force them to return; to perhaps learn that the mirrors are truly "one way".

Melanie Newstead

Fairytales

There have always been a lack of groovy female role models for girls in print and the media. We only need to watch an ad-break to see, rather than assertive, strong young wimmin, pretty, pink (and not to mention totally out of proportion) Barbies are offered to us. While our brothers are yelled at about rough 'n tough GI Joes, or perhaps to be a bit more with it, menacingly scary dinosaurs, we are told placidly and sweetly about the pleasures of a My Little Pony whose mane you can actually plait - whoa, hold me back!

Cartoons are another treasure. Who could forget the "Hey-elp!" of Penelope Pitstop, as she was tied to yet another train-track by her would-be lover. And didn't you just want to slap Olive Oyl for screaming to dorky Popeye, rather than smashing Brutus her bloody self? Fairy tales are no exception; beautiful princesses, evil stepmothers, damsels in distress waiting for Prince Charming - oh, what heights to aspire to. One would seriously wonder what to do with yourself if you had a brain, a mother

you got along with and weren't wealthy, gorgeous and meeting prospective princes at glam balls.

This problem has, in some cases been addressed and attempts at creating some cool wimmin heroes have been made. There are many comic books and strips which either have wimmin as main or central characters, or whose writers or artists are female. *Tank Girl*, *Sandman* and *Black Orchid* are examples. Even those pages of fine journalism, known as the Advertiser runs a wimmin-oriented comic strip, *All in the Family* and one written by a womyn, *For Better or for Worse*. There exist also a number of Lesbian comics, notably, American comic artist Allison Bechdel's *Dykes to Watch Out For*, examples of which are to be found in this edition! Roald Dahl also adapted the well-known wussy Red Riding Hood into an outspoken girl who, defending herself so well against the wolf, got a fur coat in the bargain.

There exist too, fairy tales from throughout the ages, which present wimmin quite simply in the role of the hero.



© 1990 Martha Campbell

"Thank goodness! I was scared to death he'd slay that dragon and I'd have to marry him."

This should not surprise us, as wimmin have occupied as much space in similar numbers to men in our past, and many fairy tales, especially those of African, Asian and Arctic origin were transmitted orally, more often than not, with female tellers; unfortunately, as males have proven to be the scribes of our HIStory, many of these have not been

recorded in written form. Here are however, a couple of examples of wimmin-friendly fairy tales - enjoy and pass them on!

Nikki Anderson

The Resourceful Wife

Woman was so mad with love for her lover that she gave him all the rice in the bin, and had to fill it with chaff so that her husband would not notice what she had done. By and by the days for sowing came round, and the woman knew she could no more deceive her husband. One day her husband went to plough his field which lay near a tank. The next morning his wife went very early to the tank, made herself naked and smeared mud all over her body. She sat down in the grass waiting for him. When he came she suddenly stood up and in a loud voice cried, 'I am going to take away your two bullocks. But if you need them you can give me the grain in

your bin and I will fill it with chaff instead.

But one or the other I must have, for I am hungry.'

The man at once said that the Goddess - for so he thought her - should take the grain, for he knew he would be ruined if he lost his bullocks. 'Very well,' said the wife. 'Go back now to your house, and you will find that I have taken your grain, but I have put chaff in its place.' So saying she disappeared into the tank. The man ran home and found in fact that all the grain was gone and his bin was full of chaff. His wife quickly bathed and changed her clothes, and came home by way of the well where she told the other women the story with great pride.

Sermerssuaq

Sermerssuaq was so powerful that she could lift a kayak on the tips of three fingers. She could kill a seal merely by drumming on its head with her fists.

She could rip asunder a fox or hare. Once she arm-wrestled with Qasordlanguaq, another powerful woman, and beat her so easily that she said: 'Poor Qasordlanguaq could not

even beat one of her own lice at arm-wrestling.' Most men she could beat and then she would tell them: 'Where were you when the testicles were given out?'

Sometimes this Sermerssuaq would show off her clitoris. It was so big that the skin of a fox would not fully cover it. *Aja*, and she was the mother of nine children, too!

The Furburger

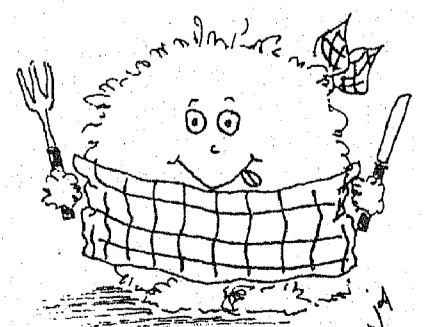
A woman went to the pet shop in search of an exotic animal, one that no one else had. After telling the pet shop owner what we were after, she proceeded to show the woman everything we had in the way of rare and exotic animals. After looking for quite some time, as the pet shop owner certainly had many strange animals, she still felt distressed, as that right pet just hadn't been found. She begged once more to the pet shop owner, who, in desperation said, "I do actually have one animal left which I can show you, although I'm really not sure if it's appropriate."

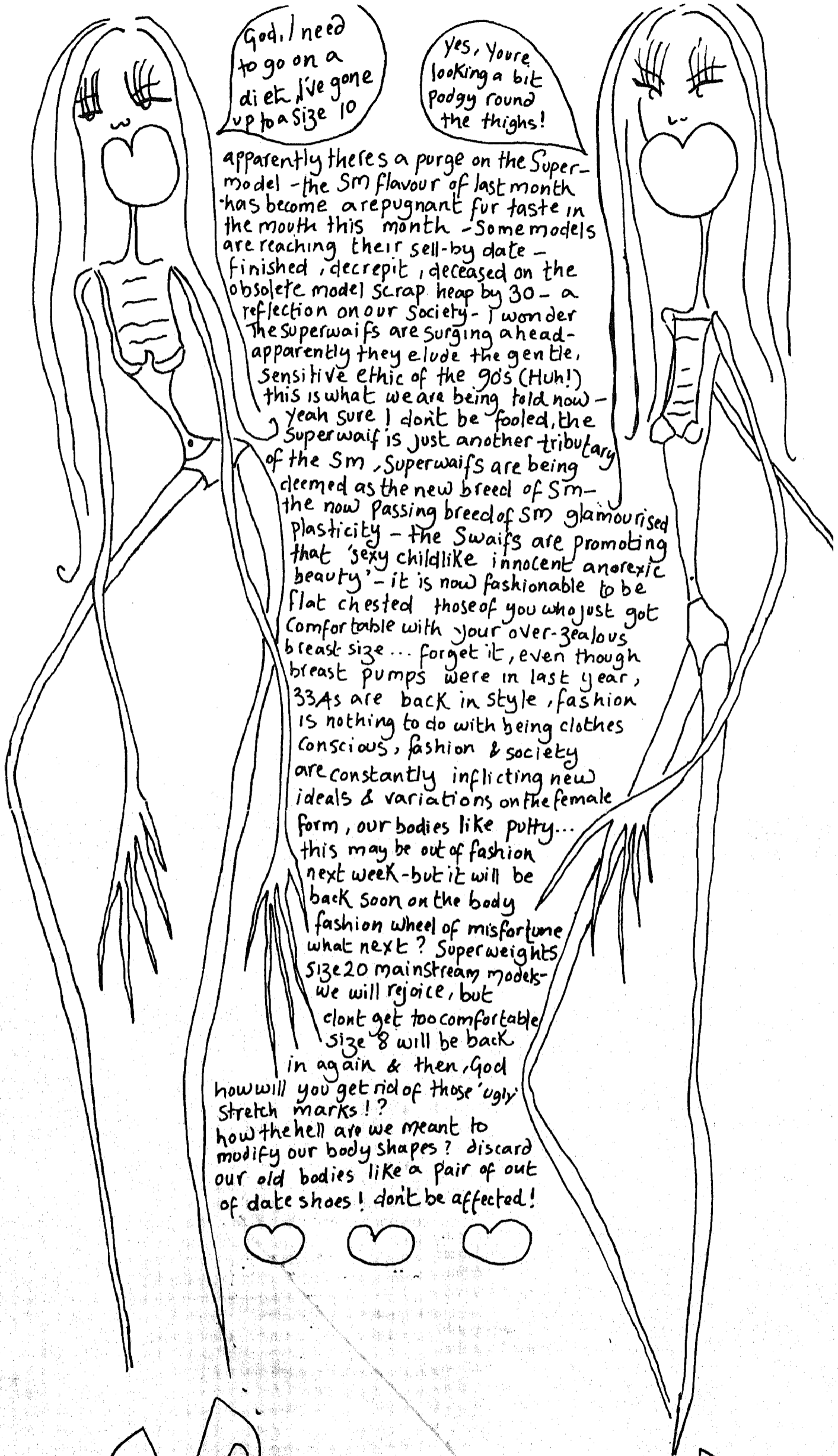
The woman went with her to the backroom of the pet shop, where she brought out an animal from a cage. The woman was rather puzzled, as other than a pile of fur, she saw nothing that proved to be an animal, no head, no tail, no nothing. She asked the pet shop owner what on earth this thing was, and the pet shop owner said quite calmly, "A furburger." To which our bemused woman asked, "But what does it do?" The pet shop owner then, quite happily, demonstrated... "Watch very carefully..." turning to the furburger she said, "Furburger, the wall" The furburger then flew over and hit the wall like a ton of bricks, leaving nothing but rubble. Then, just as swiftly, the animal flew back to the counter. The shop keeper continued with her demonstration. "Furburger, the door!" And just as before, the furburger flew over, hitting the door like a ton of bricks destroying it completely, as well as making quite an impression on the door frame. Once again, it then flew

directly back and sat on the counter. "I'll take it", said the woman most decidedly. "Well, if you're certain", offered the shop keeper. "Oh, I'm most certain", replied the woman. And as she was leaving the shop, the shop keeper asked, "But what do you have planned for the furburger?"

The woman turned back with a grin, "Well, I've been having a little trouble with my husband lately. Tonight when I get home, I'll put the furburger on the kitchen table.

On arriving home, he'll ask me "What the hell is that thing?" I'll say "Well my dear, that's a furburger". My husband, quite predictable, will look at me and say, "Furburger my ass!"





God, I need to go on a diet, I've gone up to a size 10

yes, you're looking a bit podgy round the thighs!

apparently theres a purge on the Super-model - the Sm flavour of last month has become a repugnant fur taste in the mouth this month - Some models are reaching their sell-by date - finished, decrepit, deceased on the obsolete model scrap heap by 30 - a reflection on our Society - I wonder The Superwaifs are surging ahead - apparently they elude the gentle, sensitive ethic of the 90's (Huh!) this is what we are being told now - yeah sure I don't be fooled, the Superwaif is just another tributary of the Sm, Superwaifs are being deemed as the new breed of Sm - the now passing breed of Sm glamoured plasticity - the Swaifs are promoting that 'sexy childlike innocent anorexic beauty' - it is now fashionable to be flat chested those of you who just got comfortable with your over-zealous breast size... forget it, even though breast pumps were in last year, 33As are back in style, fashion is nothing to do with being clothes conscious, fashion & society are constantly inflicting new ideals & variations on the female form, our bodies like putty... this may be out of fashion next week - but it will be back soon on the body fashion wheel of misfortune what next? Superweights size 20 mainstream models - we will rejoice, but dont get too comfortable size 8 will be back

in again & then, God how will you get rid of those 'ugly' stretch marks! how the hell are we meant to modify our body shapes? discard our old bodies like a pair of out of date shoes! don't be affected!



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eat that cake don't hesitate!

Life is not a CIRCUS

"We will continue to oppose circuses until such time as no animals are involved".

Former Executive Director of the RSPCA (NSW), Colin McCaskill.

The use of animals in circuses, long decried by animal rights groups, has been a hot topic of debate in the last year. Thanks largely to the work done by members of animal liberation and animal welfare groups in Australia, New Zealand, and locally in South Australia, the 1993 tours of the Moscow Circus and Circus Royale enabled those concerned to bring to the public's notice the issues surrounding the ethics of and facts about the presence of animal acts in circuses.

Those who support the use of animals in circuses claim that the animals are well-treated and kept in hygienic, healthy conditions. They say that the contact people have with animals through going to the circus enables a greater empathy with and respect for animals. They believe that there is nothing wrong with keeping non-human animals in captivity and/or training them to carry out feats that, they purport, amuse and entertain an audience. Animal liberationists, however, believe that nothing could be further from the truth. They hold that it is impossible to well-treat an animal that is kept in a circus. The RSPCA (UK) has said, "The life of circus animals is harsh and demanding.

Although some circuses are better than others at caring for their animals, no

mates kept in cages have been noted wiping their own excrement over the walls of their cages in boredom and frustration.

Then, on top of boredom and lack of freedom, comes lack of dignity. When they are allowed to leave their cages it is only in order to enter the circus tent, where the animals are demeaned and degraded in front of an audience of enthusiastic circus-goers who fail to see the shame in what they have paid to witness.

Lions and tigers are made to jump through hoops of fire. Ponies in ridiculous costumes are forced to canter endlessly around the ring while monkeys dressed in human clothes do inane tricks on their backs. Huge elephants are expected to do balancing acts on tiny stools, bears are meant to dance, dogs are meant to beg, and we are meant to laugh. Anybody who tells you that watching that kind of embarrassing rubbish is going to help you understand and empathise with other animals more is lying.

Watching a lion jump through a hoop of fire cannot possibly heighten your understanding of that animal and what her/his life would be like if she/he was free-roaming. Seeing a bear 'dance' in the circus ring won't inform you as to his/her hibernation pattern. Watching a monkey do tricks won't help you appreciate primates any more. However supporters of circuses with animal acts would have you believe that it can. They believe that circuses educate people and in this they are right - circuses educate people to be thoughtless, cal-

"Lions and tigers are made to jump through hoops of fire. Ponies in ridiculous costumery are forced to canter endlessly around the ring while monkeys dressed in human clothes do inane tricks on their backs."

circus can ever provide an acceptable way of life for an animal."

'Circus animals' are usually kept in cages that allow them to lie down, turn around and little else. These animals are denied the opportunity for any real exercise and are locked up all the time, except for when they are training. Animals such as elephants, horses and camels are tethered, chained or kept in small enclosures that are completely inadequate for their needs. They live (if it can be called that) lives of extreme boredom and frustration.

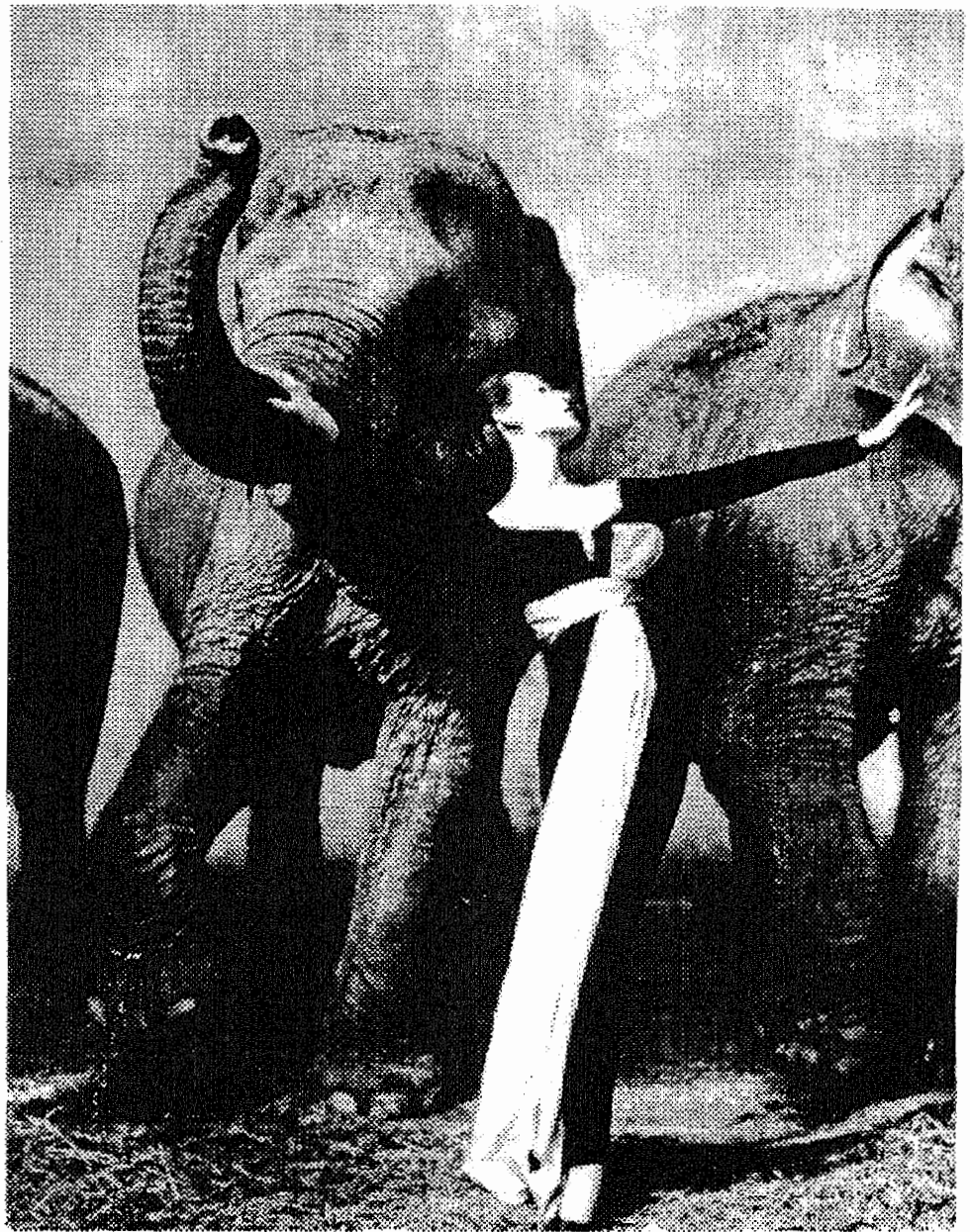
The many days of travelling involved in the transportation of circuses causes stress and fatigue in the animals. Circus animals often engage in repetitive behaviour, which is recognised by animal behaviourists as a sign of chronic stress. Circus elephants are often seen simply rocking from side to side. Pri-

lous and cruel.

Indeed, perhaps worst of all is the effect circuses have on the human animal. That people do still go and see circuses, do still enjoy them and do still fail to see the shame and suffering inherent in circuses with animal acts is a great humiliation. However many people do and, if they are asked, will also tell you that they consider themselves animal-lovers. They are not. The phrase 'circus-going animal lover' is an oxymoron and it is time that people realise this. To claim to love, like or respect animals, and still to patronise institutions like circuses that oppress them is the height of hypocrisy.

We need education, we need sympathy, and we need a total re-evaluation of our relationship with other animals - going to the circus will not assist us in this.

Jennifer Duncan



EVERY 30 SECONDS A BABY DIES FROM UNSAFE BOTTLE FEEDING IN THE THIRD WORLD

Nestle and Wyeth, two of the World's largest producers of powdered baby milk, are currently breaking a World Health Organisation Code on the marketing of breast milk substitutes

- ◆ Nestle and Wyeth provide free milk to maternity hospitals in the Third World so that newborn babies are routinely bottle-fed.
- ◆ When newborn babies are given bottles, they are less able to suckle well. This makes breastfeeding failure likely. The baby is then dependent on artificial milk.
- ◆ When the mother and baby leave hospital, the milk is no longer free. At home parents are forced to buy more milk which can cost 50% of the family income.
- ◆ Because the milk is so expensive the child is not fed enough. This leads to malnutrition.
- ◆ The water mixed with the formula is often contaminated. This leads to diarrhoea, malnutrition and often death. James Grant, Executive Director of UNICEF has said: "Every day some 3,000 to 4,000 infants die because they are denied access to adequate breast milk".
- ◆ 1.5 million babies die each year from unsafe bottle-feeding.
- ◆ Breast-feeding is free and safe and protects against infection - but companies know that unless they get babies on the bottle, they don't do business.

WE CAN'T LET THEM GET AWAY WITH IT!

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Murphy's Law

Patricia Casbarra looks at Murphy Brown and other women on the American small screen

In a world where television has permeated the fabric of society and nothing it touches is left sacred, we also have a lot to thank it for. Television has presented us with icons and role models in a world where 'real life' role models seem less credible and are few and far between.

Our dependence on television has meant that we give more credence to such constructed personalities. It is then fitting that Murphy Brown, that tempestuous diva of the small screen, should assume the role of feminist icon. In a cultural climate in which women are trying to break through the glass ceiling and continuing to plod along against the current backlash directed at women and the feminist movement, Murphy is helping make women stronger by saying and doing the things that we do not have the courage to do and say.

The Murphy Brown character has surpassed her own colleagues and has also outgrown the show. The character played by former beauty queen, Candice Bergen, is dynamic and has broken all boundaries and obstacles to reach the top of the professional world without having to sleep her way there. Murphy is constantly deconstructing all those stereotypes associated with women. Ms Brown is a woman working in the male dominated area of news broadcasting, she is way past forty, is a reformed drunk and ex-smoker, she has an attitude, is intelligent and blonde. Not the least of her achievements is her being a single mother and giving birth at forty-three.

Situation comedies (Sitcoms) have come a long way since the days of "I Love Lucy" in the 1950s. Such shows provided a sanitised, albeit funny, view of America. Some would argue it perfectly reflected that society. Lucy and Desi slept in single beds. Her real life pregnancy was scripted into the show yet the word pregnant was never mentioned because of the stringent censorship of the period, she was always referred to as "being in the family way".

In many ways, the "Mary Tyler Moore Show" broke new ground and set a precedent for "Murphy Brown". The show reflected the changing status and aspirations of American women in the late 'sixties. She was a single independent woman in her early thirties, yet she was perfect. Her real life divorce was not allowed to be scripted into the show as the producers felt that it would be going too far. The show, largely, inhabited a fictitious world and stopped short of having a political conscience.

Well, that was nowhere near far enough for "Maude", a decade later. Maude (Beatrice Arthur) was a symbol for the feminist movement in the 'seventies. She was twice divorced and tackled relevant issues of the day, such as



homosexuals, single parenthood, racism and sexism. The show also made history by airing the first television abortion.

Thus, "Murphy Brown" owes a lot to such shows, but in many ways it has gone further. The success of the show lies in its intelligent humour. It does not assume that its audience is a mindless mass but rather asks questions of its audience and seeks change by questioning the beliefs and attitudes of society.

Success is also derived from the fact

that the story lines are rooted in contemporary life, reflecting changes in society and commenting on issues of the day. The show and its creators and collaborators are not scared to take a swipe at politicians and the injustices of 'the system' or explore the politics of television.

The show does tread a fine line between the real and fictitious, as storylines comment and include real situations and people who also appear on the show. Thanks to Dan Quayle, that line is even more ambiguous as fictitious characters inhabit the 'real world'.

As a result of all these aspects, the show is at the forefront of television sitcom. The show, however, would not succeed if it did not make people laugh. This is why the characters, especially Murphy, are so crucial to the show's long term success.

Murphy was made a recovering alcoholic because at the time of the show's inception, there were too many female characters who were saints (basically the mother in any US sitcom - "Family Ties", "Growing Pains", "The Cosby Show".) Murphy has some rough edges, this has helped in giving the show an edge above its competitors. However, this gamble was extremely unpopular with CBS executives. This point of departure for the show has allowed the character into realms

are now a thing of the past with Chancellor Khol believing women do not have the right to make choices concerning their own bodies, but he does. Last year's end of season episode of "Murphy Brown", when she took a home pregnancy test, was one of the highest rating for a show since M.A.S.H. went off the air. The producer's gambled with an already successful formula and risked the whole audience leaving. The risk was well worth it.

Who can forget the episode when Murphy proceeded to tell her friends that she was pregnant. The reaction was far from congratulatory. Her younger boss, Myles, was the person most concerned and the person who provided the funniest lines.

Myles: "How can you be pregnant, you're 42 years old, almost 43, closer to 43 than to 42 and that's very old for eggs with that kind of shelf life."

Murphy: "You're not helping, we've got to find some way to deal with this."

Myles: "Deal with this! How do you deal with this, you're a major network news star, a role model. How many unmarried, pregnant role models have you seen on Prime Time. None. Zero." Well, Murphy Brown changed this and many other preconceived ideas about women's behaviour and morals. She has, by her actions, allowed women to inhabit both spheres of home and office without feeling guilt or regret. However, there was no way of predicting the furore about degradation of America and the breakdown of the family unit, which his comments raised, that erupted over Murphy's baby and the extraordinary television and press coverage that was invoked by it. While Quayle was utterly stupid in blaming Murphy Brown for the moral degradation of America and the breakdown of the family unit, his comments raised the debate surrounding the impact of television on the wider community.

Even though Murphy Brown is herself

"Even though Murphy Brown, is herself, another media stereotype, she is perhaps a more accurate one, closer to the image that women want to be represented as and not in the mould of the outmoded Marilynnesque woman of the fifties - helpless, passive and dependent on men and existing for men only."

unknown because for the first time you have a character who is fallible, human - like the people watching.

"Murphy" is not meant to be a soapbox for disgruntled writers to vent their frustrations or opinions yet it does touch on things that are not only entertaining but that also have some ramifications for the larger community.

Abortion is a constant hot potato, not only in America where fanatical anti-abortionists murdered a doctor who performed abortions. In the former East Germany, 20 years of legal abortions

another media stereotype, she is perhaps a more accurate one, closer to the image that women want to be represented as and not in the mould of the outmoded Marilynnesque woman of the fifties - helpless, passive and dependent on men and existing for men only. Murphy, as a representation of woman, teaches us that we can be in control of our own lives and that, ultimately, we are responsible only to ourselves. If a constructed television character can teach us this, then so be it.

Patricia Casbarra

Survival Tactics

This is a work of fiction, and if it sounds familiar then this is because situations like the one described, and the phenomenon of domestic violence, is very, very common.

She snaps awake. Barely light outside, and whatever sound triggered that response has ceased. What day is it? Thursday. Ha. Not just any Thursday. No, he doesn't work. And what time did he go to bed last night? Her knees ache from being bent in one position. The baby only woke twice last night. Not too bad, but don't think of her, or she'll wake up. Is anyone coming to tea? She needs a shower. Is there time before the baby wakes? Yawn. Ah — immunization at 11.45 am. What else needs doing while they're out? A dog barks and the birds start twittering. She stretches her legs cautiously and closes her eyes. But opens them again abruptly. Purple trousers and the old, comfy, schooldays shirt; lots of walking. At least her periods have not yet resumed. When will they?

REMEMBERS:

The baby was a month old before she stopped bleeding after the birth. She'd given up being embarrassed by stained underpants and trousers. The constant wetness had chafed the inside of her thighs until walking was a searing agony. She shuffled. Her old, soft trousers had saved her. Worn without pads, without underpants, they had allowed her to heal. The trousers were still her favourites when there was walking to be done. Is there time to op shop for clothes today? To shower, she should remember undies, bra, **six things** and where did she leave her shoes last night? She raises her head slightly to look over the end of the bed. Aha. They're lying in the middle of the doorway. He put them there for her to trip over because she left them under the chair in the kitchen again. So he didn't get to bed until after Abby woke the second time, at 2 a.m. Typical. She must remember to take the phone off the hook.

8 things for shower, phone off hook Spinach is ripe. Good. Can use some tonight. Will there be towels in the bathroom? Should she open the sticky window or use the noisy fan? Is it going to rain? Laundry was left on line — probably dry. 2 a.m., huh?

REMEMBERS:

'RRING' Ohmygod I forgot to take the phone off the hook. 'RRING' He went to bed at 2 a.m. 'RRING' Come on, nappy pin. 'RRING' Is he going to get up? Nearly — 'RRING' — finished. Too late now, he's sure to have woken. 'RRING' She'd raced up the hallway, clutching Abby. 'RRING' Answered phone. 'Hello?' 'Good morning, this is Rob.' (too cheery) 'Thope I didn't wake you.'

'Me? No, I've been up for a while.' (two and a half hours) 'How are you?' 'Oh fine, fine. Is Daniel about?' 'Uh, he's um still in bed.' 'Look, it's quite important actually. He asked me to ring at nine to say whether our meeting is on.'

'And is it?' 'Well, can you just get him out of bed for me? Don't worry, I'm sure he won't bite my head off.' (should she feel guilty that it's her own head she's worried for?)

'Daniel, I'm really sorry. I forgot to take...'

'Who is it?'

'It's Rob. He says it's important.'

'Oh, he was only going to ring with good news.'

Pause. And he had walked out, naked, with no words for her. 'Hello Rob, how's it going?'

They should have Sally and Rob over for tea some time soon. She'll buy yoghurt and make spinach and chickpeas. Put the chickpeas on to soak first thing. **8 things for shower, phone off

hook, chickpeas on to soak, laundry on line, doctor's appointment, buy yoghurt**

Headache twinging. Ignore it. How much sleep did she get last night? She heeds that shower.

Can pay Telecom and go to the library on the way to the doctor's. She needs something to read. MacCaffrey, Potok, something in which to escape.

At least he didn't wake her to demand sex last night. When will he next?

** Five books to return. On the counter near phone. Don't forget**

Where was he last night?

Oh, he hates spinach. Well, too bad. They'd better have someone there to eat with them. At least he'll eat the stuff then, even if he sulks for the rest of the week. And Sally always helps with the dishes...

Take bag down to the bathroom too. Can pack it after shower. **9 things for shower...**

Will need more shampoo and conditioner soon. Another argument. ('Let me cut it off for you, then you can wash it in soap, like I do.')

Need Abby's blue CAFHS book, too.

** blue book, library books, telecom bill, baby's gear, purse, yoghurt, 9 things for shower...**

Thursday — Gretchen's day off. Maybe they can meet. She could ring her early and say she was ringing Sally. Where to meet? They can buy chips for lunch.

REMEMBERS:

'We went down and fed the ducks today. It was Abby's first experience. She was really excited.'

'Who's we?'

'Gret— oh. Yeah, I met with um Gretchen.'

'Don't worry, I'm not going to blow up at you.'

(how noble) 'Thanks for letting me know. And how is your darling best friend?'

'She's O.K., but work is getting her down a bit. All the overtime you know.'

'Poor little girl. Too young to hack a fulltime job?'

'She's fine, Daniel. And how is your work going?'

'Shut up, you. I haven't seen any payslips with your name on them around here lately, either.'

'Abby is two months old. What do you want me to do, take her with me?'

'Don't be stupid. Assuming you could find a job, I could look after her while you worked. I'd quite enjoy it. (sure Daniel sure) ~Anyway, let me know next time you arrange to meet with Gretchen.'

(why? so you can make sure it doesn't happen?)

She should never have told him that Gretchen had had an abortion. She'd been 14, for god's sake. Now Gretchen wishes she could swap roles with her. But she wouldn't wish Daniel on Gretchen or anybody else, abortion or no abortion.

Laundry. Is it going to rain? She reaches up and pulls the curtain over her head. Pale sky, no clouds. Still, better bring it in or it will rain. (~That's magic, not logic, 'he would admonish her if he could read her thoughts.)

Can leave laundry in shed to avoid coming back inside and making noise.

An undercurrent of anger and anguish is fighting its way toward consciousness. She clamps down tightly, she shifts her hair around on the pillow.

What for breakfast? Is there enough bread for Daniel too? Buy another loaf for tomorrow. And remember to leave a note for him.

** 9 things for shower, pack bag, CAFHS book, library books, phone off hook, telecom bill, chickpeas, purse, note, laundry, shops for yoghurt and bread, doctor**

Can bake a cake this afternoon if the baby sleeps. Stop at the swings and tire her out. Better make a list.

Thursday. Oh — recycling tomorrow. Must sort rubbish in the shed. Haven't managed to yet because of rain and band practices. Oh no. Another practice today.

The clothes will be in the way if left in the shed. Is that better than leaving the baby alone and

making a noise to bring them inside? (He could move them himself. And what could he possibly do or say with his band around? A sensitive father like him.)

So they'll probably all three of them stay for tea. All right. So no help with the washing up, but at least they'll keep him occupied.

That note — don't forget to leave a message from Rita. (Rang at half past nine last night, woke her up.)

'Dear Daniel, The singing lady rang last night to say she'll be late-fourish, Servant woman will be home in time to give you dinner, has taken daughter to doctor's, etc.'

(Rather risky. Nothing enrages him more than the intimation that she does more than he.)

'Dear Daniel, It's beautiful outside, I thought you'd appreciate the chance to spend it in bed. The clean clothes are in the shed, if you get the urge to wear something a little less smelly. Rita rang last night to say she'll be late, so you'll have time to fold them and put them away...'

(He wouldn't know where they were kept) No use pretending she would write such a note. It would be a polite, friendly itinerary (minus meeting Gretchen) and including Rita's message. No sense in trying to provoke him.

And it is a beautiful day outside. She stretches both arms up beneath the curtain again to look at the sky.

REMEMBERS:

In the beginning she had tried to infect him with her good moods. One day she walked home from uni in the rain. Daniel was in the kitchen, conscientiously preparing his second meal of the week when she breezed in.

'Where have you been?'

'Such lovely rain. I couldn't study. I think the baby liked it too.' She took Daniel's hand and placed it on her belly. There wasn't anything to feel yet; they'd just found out they were pregnant. He snatched his hand away stupid is that? y as if burnt, picked up the knife and resumed chopping.

Haven't you ever heard of the umbrella? I suppose your books are wet too? I've got exams to prepare for. Don't have time to nurse you if you get sick.

She had exams too, of course, and she didn't get sick.

She had taken pains to become more serious and efficient.

(Why are men afraid of women? They do not want to be made to look foolish. And why are women afraid of men? They are afraid men will kill them. Thus states one feminist book, read in the library on the recommendation of a friend. Of course, it would never really come to that...)

She straightens her legs, but the tension remains. She will have to get out of bed soon if she wants to have that shower.

Abby can wear the cute stretchsuit with the balloons, the blue cardigan and bonnet, and green woolly socks. How many nappies? Shouldn't need more than three, or four. Don't forget pilchers, plastic bag and a spare suit, just in case.

** baby's things, CAFHS books, bags for shopping and shopping list, purse, telecom bill, leave a note, phone off hook — ah, library books, chickpeas to soak, laundry then go**

How much money will she need today? Telecom \$120, food, \$15, so \$140.

REMEMBERS:

Once she kept a tally of how many phone calls each of them made in a month. At the end of the month she had made 15 calls to Daniel's 67. (He spends more time talking on the phone than he does playing his guitar.)

So, \$140. Who knows, she might find some-

thing at the op shop.

Oh — the milk bill will be overdue on Saturday. Better take out money for that, too. So \$180. Money is going quickly...

Don't forget the panadol.

It'll be nice when Abby can sit up. Then they'll be able to ride the bike around. Much faster.

REMEMBERS:

Last Palm Sunday, she, obviously pregnant in her favourite Indian maternity dress, had started a tour of the stalls under the trees. Past Daniel's group LET THE SOLDIERS PLANT TREES banner, past the Quakers, past Resistance, Rainbow Petition and on towards the Latin Americans, when a woman had approached her and offered to sell her an old bike seat. It was wickerwork, and Daniel's brother had helped her attach it to the bike two days before Abby was born.

She glances over at Daniel with a sudden surge of affection. He lies there, asleep on his back. Like a toddler, stormy by nature, angelic in sleep. She hastily stifles an irrational impulse to lean over and drink deeply from his lips. He would really be peeved if she woke him up.

How long before he wakes her up for sex again? One, maybe two nights (sigh) And she has to be careful, because the moment she lets on he starts with the old routine of 'oh I wish I were better at this. Tell me what it is that you want me to do.' It is so degrading and depressing and she is so very, very weary.

(But don't think about it or he will wake up.) Well, it's the third Thursday of the month, so Gretchen has to work. What a shame. She could use some grown up company. The band members will say little to her as usual, busy talking about a new song or a gig coming up. And she doesn't want to think about the repercussions of the phone call she will undoubtedly receive from her family that evening. (but if he goes out...)

She tosses in the bed, inviting sleep to return. She feels, rather than remembers the scream which woke her up. It is still there, gnawing at her insides. So she gets up, silently gathers her things, (one, two, three, step, four, step, five, six, seven, step, step, eight, nine) and steals from the room, pulling the door shut carefully to avoid squeaks and bangs. She creeps down the hallway to the bathroom (14 steps) and decides on the noisy fan. There is a dry towel.

No matter how much she plans in advance, nothing, she knows, will turn out exactly as she wishes or expects. Daniel's unpredictability keeps her on her toes, quite literally poised to flee, or apologize, or to snap back if she dares. It is hard work anticipating problems, working out how to smooth them out or to avoid them in the first place. And Daniel calls the shots. And she knows she is the loser in every battle, every time.

However, she is determined to enjoy this day. After all, birthdays only come once a year. She just has to be careful.

Hmmm.

If she goes out the back door quietly she can take down the washing and leave through the side gate, collecting the pusher from the shed on the way.

It is jasmine, honeysuckle, jacaranda time, and she will drink in their fragrances as she walks down the street. If she goes via her favourite back street, she might catch a whiff of a freesia. One year she will plant a garden herself, she vows.

She turns on the shower and winces at the squeal of the water as it starts its gushing. She almost hears Abby stirring and wills her to stay asleep until she has finished washing her hair. Things will be easier if she feels clean.

Will Abby be an ally or indifferent to her struggle?

Fight for your right!

Reclaim The Night

Violence is more likely to happen in the home than to women walking alone in the street, but both are part of a spectrum of violence which leads many women to live in fear. This fear is more than just apprehension about stepping out into a dark street; it's about the lack of any real security offered to women in many facets of their lives and the lack of credence still given to women and their experiences. Not so long ago, it was not an offence, or even a cogent concept, for a husband to rape his wife. In an overseas study, it was discovered that one in four women treated in hospital for injuries was a victim of violence in the home. These kinds of statistics raise terrifying questions about the millions of women over history who have been the silent, invisible victims of brutal, sometimes fatal physical assault.

Recent press coverage has begun to uncover what many women have known for years, that our courts are not a safe place for women either. The legal system has been slow to recognise the gendered nature of violence and this has impacted heavily on the way the women are treated in court, especially in sexual assault cases.

One well known chant says, "Women have the right ... to walk the streets at night ... without the fear of rape". But here, the right to walk the streets without fear is a symbol for something much broader; the right to work without harassment, the right to form relationships and end them, without coercion or threatening behaviour, the right to a childhood without violence or abuse. Thus, the annual Reclaim the Night rally, happening all over Australia, is stating the right that women have to enjoy all these parts of life.

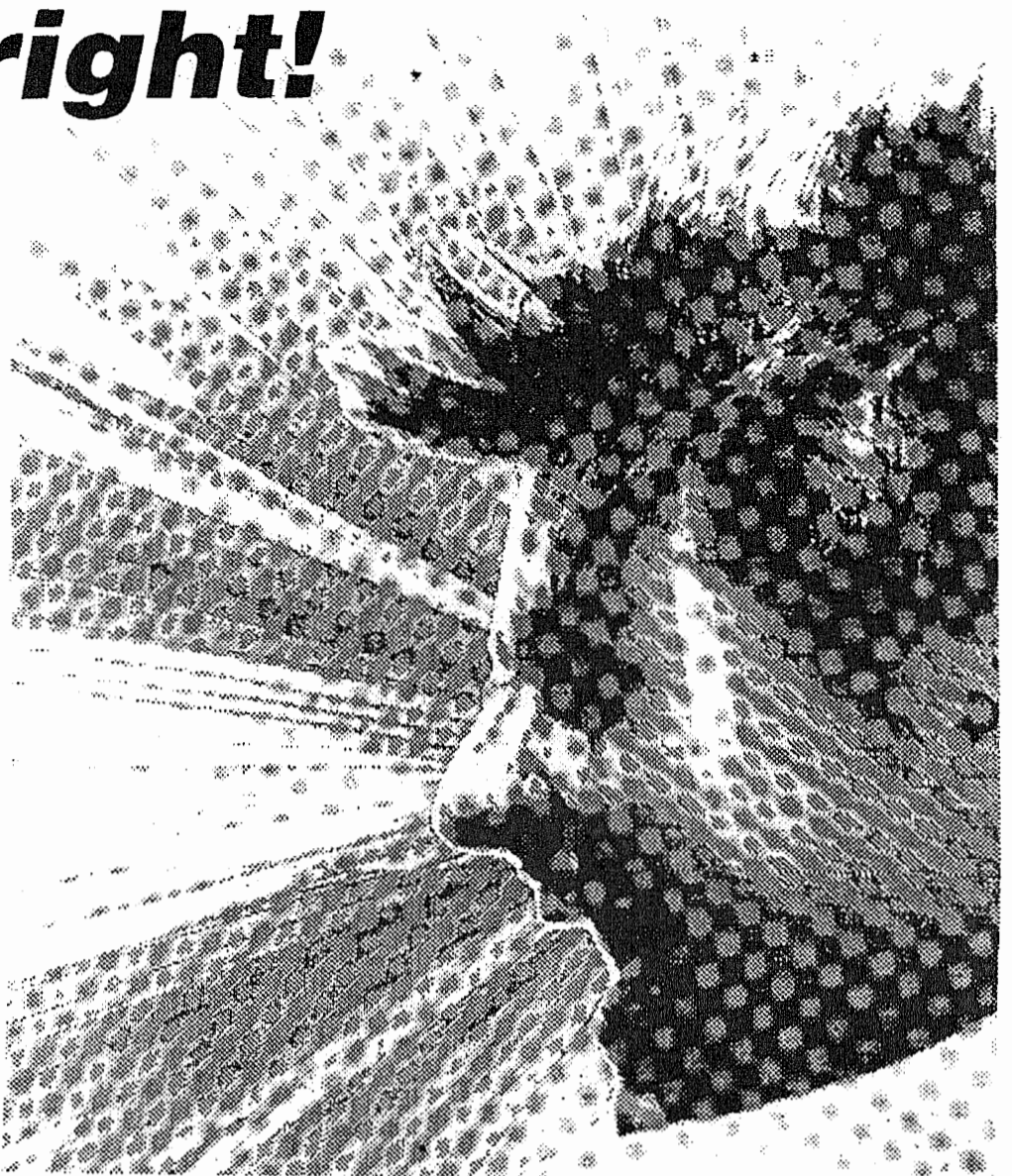
At last year's Reclaim the Night in

Adelaide, we were fortunate enough to hear from the woman involved in the now infamous "Justice Bollen" rape in marriage case, Adelaide's test case of the new legislation outlawing rape in marriage. It's important to have an event like Reclaim the Night where women can feel safe, if only for a few hours, to reveal their experiences and express the importance of gathering together and making a positive statement about ourselves and our determination to break down the culture of violence and create a safer world for our children.

For some women, the Reclaim the Night march is a protest, as a result of personal experience or frustration at the rate of violence committed against women and threatened against women. For others, it's a celebration of the opportunity to defiantly walk the streets with a big group of supportive women. For others still, it's an occasion to mourn those lost, those still imprisoned in their homes and those who do not have the opportunity to speak out.

This year, the Adelaide March will begin at 7.30 pm on Friday, 29th October at Victoria Square. After an initial speaker, we will move off at approximately 8 pm and make our way up King William Street, along Grenfell Street to Frome Road and from there to the Reclaim the Night mural in the East End carpark. After gathering at that point, we will proceed along North Terrace to Parliament House, to hear another speaker and do some singing and dancing.

We hope the march will be even bigger and better than it was last year. Afterwards, a dance is planned, to which all women are welcome. More details will be published about this later, or information can be obtained by telephoning the Adelaide Uni Women's



Officer on 303 5406.

The march will be proceeding at an easy pace along the route and a minibus will be provided for those who cannot walk the distance. Participants are asked not to smoke in the body of the march. We thank all those who support us and ask that men respect the fact that Reclaim the Night is an event organised specifically for women by women and not try to join the march. If you are supportive, give us a wave as we go by!

Singing workshops are being organised by Archipelago for women who want to work on singing skills and learn songs for the march. No singing genius required; for more information ring 297 0336 or 47 4967.

For more information about the march itself, childcare (which will be provided), or safe transport home after the march, contact the Reclaim the Night collective at P.O. Box 458, Eastwood, 5063, telephone 274 1969.

Surgical Spirit

When asked "what I do", the short and uncomplicated reply is "I am a university student". The more inquisitive will then ask what I study - then comes the moment of truth. When I reply "Medicine", I am met with a variety of reactions ranging from immediate labelling to the more amusing reply, "Oh, so you're going to be a nurse". No, I am going to be a doctor.

The first few years of medicine are much like a science degree with a clinical basis, but there is an underlying distraction about the impact this chosen career will have on our future lives.

Much has been achieved this century in the recognition and establishment of women's place in Medicine but many of the choices and conflict faced by the pioneering women are equally as pertinent to their modern day contemporaries.

Medicine is one of the few University courses which can offer an almost guaranteed entrance into a life of financial and emotional independence. The confidence and respect gained by playing an important role in public and community life is very

rewarding, but does not come without significant and sometimes frustrating challenges.

The potential difficulty of combining a domestic life with a full-time career influences many women's early career choices. This is a minimal consideration, however, for their male counterparts.

At a recent meeting of the women's branch of the AMA, several female doctors spoke of how they juggle the two lifestyles and the compromise they make and have had to make in the process. The pattern emerged, that if both a successful specialist career and a family were desired, the partner would have to be an equally successful medico or high profile male equivalent and a nanny would be essential. Three of the five speakers fitted this scenario. Of the remaining two, one had sacrificed a specialist career for a happy home-life and the other had achieved a fruitful international career, at the expense of having a family. All of these women were happy with their respective choices, but the question heavily debated was 'did they have a fair and broad enough range of choices?'

It seems that the answer is no.

The very nature of a career in Medicine demands an ongoing commitment to clinical work in order to maintain the levels of skill required to provide adequate care. Unlike some of the other high profile careers, we cannot afford the luxury of 'a few years off' to start a family. The main point raised by the ensuing debate questioned the absence of part-time specialist training. If available, this would provide many women with the option of undertaking part-time specialist training while starting a family if they so desired. The fact that the training would take twice as long didn't seem to be a problem, as the long term benefits would be the same, if not greater, to both the individual and the community.

So, why is there no part-time training? The answer is simple. Because men don't need it. They can have their cake and eat it too, without taking a day off. As long as they have a woman to help them, of course.

The focus of this paper, so far, assumed that a concurrent family life is the ultimate aim, but there are more subtle consequences of choosing a career that creates a position of

power. These effects come into play long before graduation and are associated with the 'powerful woman' syndrome in addition to the stigma attached to being a 'medical student'. Hence, the initial reluctance to reveal one's chosen course of study and be immediately stereotyped into an intimidating and somewhat pompous personality.

Interestingly enough, it is usually young men who are most threatened by this image. Thankfully, most women on campus accept female medical students at face value. That is, as fellow University students pursuing a career which greatly interests them. The heavy course workload, unfortunately, precludes many students from participating in regular university events, so there is not much opportunity to dispel the former, unrealistic image. Hopefully, in the future, through an increased involvement in projects such as Elle Dit, more will be heard from this multi-cultural group of young intelligent women who have so much to offer on both an intellectual and a personal basis.

Georgina Hurst

Self Defence

As wimmin, we do not need to be told how at risk, physically, we can be simply 'being'. It is estimated that there is an attack on a womyn every five minutes in Australia, yet few women have any knowledge about how to defend themselves. It's not so much that the possibility of attack is not considered, but more so the feeling of helplessness that allows us to ignore such thoughts. To 'harp on about it' is paranoid and daring to walk the streets when it happens to be dark or late, we're told, is asking for trouble.

Realities do have to be faced, however, and being able to defend yourself is a great asset. Not only in the case of an

attack, where you have a great chance of impeding, if not bashing the hell out of an attacker, but also for self-confidence, when you might be in a potentially scary situation. Just knowing that you have the skills to take care of yourself is reassuring. Through self defence classes you not only gain a feeling of self-power but become more aware of and attune to your surroundings, which, in itself, is highly advantageous. You are also made aware of possible scenarios and situations and start really thinking about how to avoid difficult positions as well as getting oneself out of them, using learnt techniques.

There are a number of good courses

around, most lasting 1-2 months, costing around \$40. The Union usually organises one each semester, which are worth looking into.-- Jo, the Women's Officer has information in her office, or check the Union activities guide published each semester for dates, times and places.

WEA runs courses on a regular basis. Next course: February 1994. Concession price: \$49. Phone: 223 172. At: WEA Centre, Angas Street, City.

Wing Chun Academy holds courses through the Union, but also has wimmin's classes each Monday night, working on a 6-week basis. Phone: 231 9600. At: 235 Gouger Street, City.

Adelaide Women's Self Defence School have regular courses. Prices: \$45 for 8 weeks. Next course: Monday, 18th October, 7.30 - 9.30 pm. Phone: 341 0126 or 270 4429 or 386 2517.

These three wimmin also run private classes for groups, working on a flat rate of \$35 / hr, so you could get some friends together and hold a course at home.

St Peters' Women's Centre. Next course: Started Thursday, 14th October, 7.00 - 9.00 pm (- but it's fine to attend late). Price: \$25 for 8 weeks. Phone: 362 6571. At: Perriam Centre, St Peters.

Women in Education

Despite apparent advances towards equity in tertiary education over recent decades, women still suffer from a variety of forms of discrimination in tertiary education, both as students and as academics.

The Postgraduate Association's of Adelaide and Flinders Universities and Flinders Students' Association are presenting a seminar series over the next few months in which issues facing women in tertiary education will be discussed.

People with general interest in education and equity issues are most welcome to attend, as well as people specifically involved in tertiary education. The seminar series is free, but there will be a small charge for refreshments. While our first seminar is for women only, at the others men will be most welcome.

Our speakers include Janine Haines,

Professor Faith Trent, Dr Lyndall Ryan, Associate Professor Genevieve Gray, Margaret McGuire and Professor Penny Boumelha. Personal experiences and recent research will be presented and there will be a question time. We hope to provide an opportunity for women and sympathetic men to come together and discuss experiences and strategies. The attached programme outlines the series. We would appreciate your assistance in advertising it. For more information, please ring Jane Prince on 201 3174 or Maria Sloggett on 303 5898.

Women in Tertiary Education - Seminar Series

Celebrating Women in Tertiary Education - Getting There

2nd August, 1993 - 6.30 pm. Adelaide University Union Gallery. Food provided. Women only. Bookings essential.

Speakers: Janine Haines, Dr Sandra Taylor, Professor Penny Boumelha, Janet Verbyla, Margaret McGuire.

The Marginalisation of Women and Women's Issues

1st November, 1993 - 7.30 pm. Flinders University Union Brasserie.

Speakers: Helen Macdonald, Kerri Allen, Mary Stead, Jan Whittle.

Contacts:

Jane Prince 201 3174
Maria Sloggett 303 5898

Presented by:

Adelaide Postgraduate Students' Association
Flinders Students' Association
Flinders Postgraduate Students' Association

Women in Bosnia

You may be aware that Care packages are being made up to send to wimmin in Bosnia. Austcare has set about this initiative saying that these intimate items are more important than clothing or even food as they improve the morale of wimmin, giving them a chance to care for themselves personally.

Items for collection are:

- deodorant
- soap
- shampoo
- toothbrush
- toothpaste
- cloth nappies
- woollen tights
- antacids
- disinfectant swabs
- vitamins
- new women's underwear (sizes 14/16/18)
- 1.5 x 1.5 m woollen rug
- a personal letter
- moisturiser
- wet wipes for babies
- dental floss
- nail scissors
- drops for eyes and ears
- sanitary pads
- water purification tablets
- sewing kits
- Disprin / Panadol
- lanolin / soothing cream
- *no glass containers.

These can be dropped into the Students' Association Office and even if you can donate just a few of these items, there is a box in the Women's Officer's room.

Classifieds

Student Faculty Representatives

Many faculties are currently looking for student representatives, both undergraduate and post graduate for faculty committees. Any interested student should contact their faculty office or Suze McCourt in the Students' Association on 303 5760.

GALA AGM

Tuesday, 26th October, 7.30 pm at the Edinburgh Castle Hotel (back room) in Currie Street, the City.

The Adoption of a new constitution, new name and election of new executive will be debated. Nominations for positions will be accepted at the AGM. Members, new members and friends of the Association are warmly invited to attend. The meeting should go for about 40 minutes, afterwards everyone is invited to stay for drinks, nibbles will be supplied. Everyone is encouraged to attend.

Adelaide University Astronomical Society Meeting - 1 pm, 21st October, Room 121 Physics Building. New members welcome.

Student Christian Movement

"I only know that people call me feminist whenever I express sentiments that differentiate me from a doormat."
Rebecca West 1913

For an emphasis on feminist theory theology and justice for women - SCM - Student Christian Movement, 1 pm, Thursday, Chapel (Lady Symon Building). All welcome. Women's contact - Karen 379 5214.

GALA Meeting

This week, 21st October, 1.00 pm Little Theatre in the Union Building. All old and new members are encouraged to attend. Bring your lunch along and any ideas you may wish to discuss.

Reward

For prose, poetry of thoughts on Uni life or anything in the Multicultural: "1993 Anthology of Prose and Poetry; Students and Staff of Adelaide University". Send with name and contact department to: GPO Box 1991, Adelaide, 5001.

Edmund Rice Camps Association Inaugural General Meeting.

Notice is given that on the 4th November, 1.00 pm in the Little Theatre, Union Building, the IGM for ERC Assoc will be held. The Association will be responsible for organising one camp each year for disadvantaged children. All interested people are encouraged to attend the meeting to establish this club.

Make a wish come true!

Craig is seven years old and suffering from terminal cancer. Craig has sent in a wish to the "Make A Wish Foundation" to be in the Guinness Book of Records as having the largest number of business cards ever collected by one person. Could you please assist in making his wish come true by sending business cards to the following address. Under the circumstances, time is of the essence.

Master Craig Shergold,
C/- Make a Wish Foundation,
3200 The Perimeter Centre,
South Atlanta, Georgia, 3046 USA.
Thank you for your kindness.

Bi Womyn's Lunch

1pm Saturday, 30th October. Come and meet other Bi womyn and enjoy a relaxed afternoon with conversation and food. \$5 to cover food costs. Call Margaret on 344 6146(a/h) or Sabina and Serena on 352 5715 for information regarding venue and to let us know you'll be there.

RECLAIM

*Violence against women
affects every woman.*

*Join us! All women and
children welcome.*

Bring ...

- sparklers • candles •
- voices • friends •

THE NIGHT

WOMEN'S MARCH

AGAINST VIOLENCE

1 9 9 3



Friday 29th October 1993

7.30 pm

Victoria Square

Information / Childcare

Transport : Ring 274 1969
