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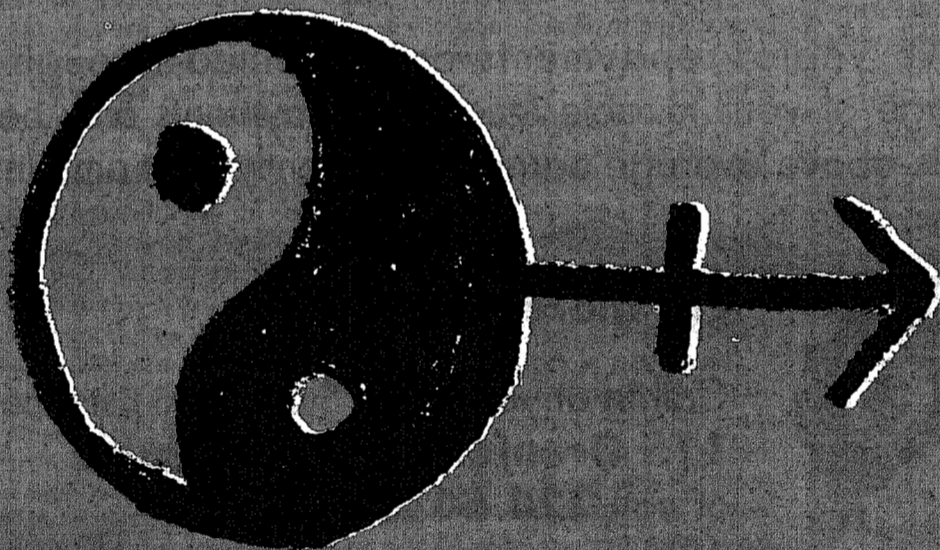
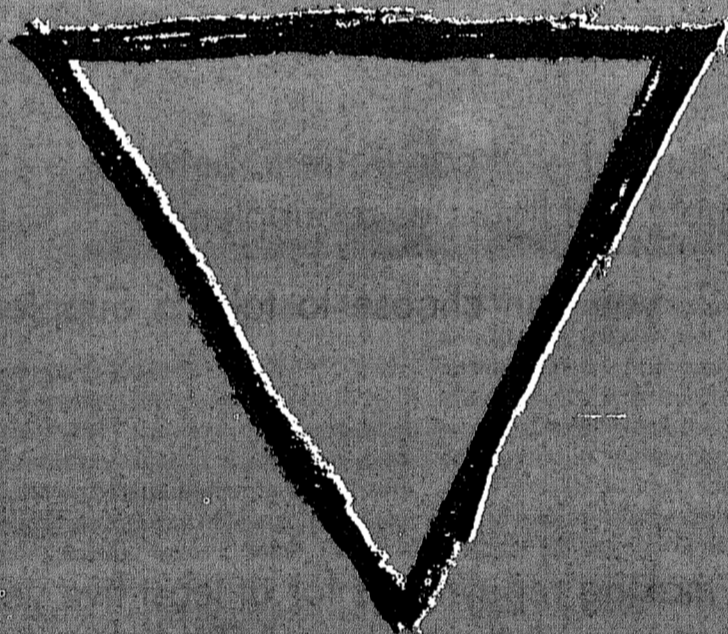
Monday



On dit

The Adelaide University Students' Association Weekly

Lesbian, Gay, Bisexual



Pride Week

AUSTUDY/ABSTUDY SUPPLEMENT

The AUSTUDY/ABSTUDY SUPPLEMENT gives tertiary students access to a voluntary loan of up to \$4000 per year, WITH NO REAL RATE OF INTEREST.

Eligibility

You are eligible to apply for the supplement if you are in the following categories:

1. Students who are eligible for an AUSTUDY or ABSTUDY grant
2. Students who don't qualify for an AUSTUDY or ABSTUDY grant because their adjusted family income is above the cut-off but below \$50,000.

How does it work?

If you are a Category 1 student, you can trade in between \$250 and \$2000 of your grant to receive double that figure as a Supplement.

If you are a Category 2, you can choose to take a Supplement of between \$500 and \$2000.

Repayments

You do not have to start making repayments for at least five years from the year in which the Supplement was paid. If you do, a 15% discount applies.

After five years, repayments are collected through the tax system as a percentage of your taxable income. Repayments only begin once your taxable income is above average earnings. Currently, that amount is \$27,748.



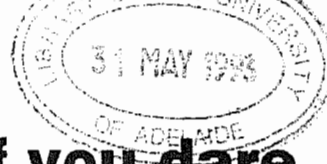
For more information

Call in at your local Student Assistance Centre
115 Grenfell Street, Adelaide
or call **224 6433**

Remember . . .

the closing date for SUPPLEMENT applications is **31 MAY**





Enter, If you dare

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Editorial

Its my job to write this editorial to explain to you, what ever your sexual orientation, what exactly this week is about.

This is not an easy job for me and at this moment it is a very emotional one. Heaps of peoples time, energy, resources, passions and pains have been poured into the mixing pot which is going to turn out as Lesbian, Gay and Bisexual Pride Week 1993.

Why have people bothered?

Why is the week important or needed at all?

What's it going to achieve?

I know the personal pain that I have experienced as a gay man in this society has been a big motivation in the planning of this week. I'm angry about having to feel this pain and I want to do something to stop it. I want to stop the oppression I feel still, even though I have largely come to terms with my sexuality. I want to stop the pain and heartache society causes other people, specifically Lesbian, Gay and Bisexual people.

I want to stop the pain caused when families are forced by our society to deal with the fact that their son or daughter is not heterosexual. The anger, the heartache, the sadness, the self

doubt, the tears. This is what I want to stop.

Pride week is about stopping this pain. The week is about saying loudly and clearly that oppression based on sexual orientation exists. It is about rejecting the heterosexual stereotype as the only valid or moral way of being. It is about saying loudly, we as Lesbian, Gay and Bisexual people are taking our place in society. We recognise, understand and reject the oppression we experience. There is nothing wrong in any way with being the way we are. We have pride in ourselves, and we love ourselves. We will continue, like everyone must, to struggle to be who we really are.

We invite everyone to become equal members of society with us. If you cannot accept us as equal members then you must deal with this problem, we will help you in this if you let us. If you act against us or treat us unequally, we will fight against your oppression. This week has many aims. To remember where we as coalition of lesbian women, gay men and bisexual men and women have come from. To remember the oppression we experience, and to continue to fight to change society and to stop the oppression. To celebrate with our friends the pride and love and happiness we have as human beings and as Gay, Lesbian and Bisexual peo-

ple. To remember that our sexual orientation is only a part of our lives, although a very important part. To include anyone who wishes to become involved in the week in a positive way, and finally to remember that we also must be open minded, accepting, compassionate and understanding of people who are different to ourselves.

This week is for everyone. Its focus is primarily on Lesbian, Gay and Bisexual issues because we believe these issues need to be looked at. We are asking you, whatever your sexual orientation to join us in our celebration and our fight. Because you would undoubtedly agree that all of us will benefit from a society which is more open minded more diverse, more accepting and more mature.

I think it is also worth pointing out that this week marks a watershed at this University with Lesbian women, Gay men and Bisexual men and women starting to work together in a coalition. On behalf of all Lesbian, Gay and Bisexual people I want to thank everyone that has been involved in the organising of Pride Week. Especially the members of GALA, Amnesty and Resistance; Michael Williamson from Inimitable, the Editors from On-Dit, Fiona Richard and George, Will Lowes and the wider Lesbian and Gay community.

All that is left now for everyone, is to join in the events, to have fun, to challenge, to argue, to question and to learn.

Tony Weir
GALA President

It's twenty past four on Monday morning and this special issue of On dit is slowly coming together. We hope that you find the content interesting.

Tony has summed up pretty much what the week, and this On dit, are all about. What you get out of it all, whether you are Homosexual, Bisexual or Heterosexual will (to use the old cliché) depend on what you are prepared to put into it.

The paper (as it so often does) features contradictions due to the diversity of people who wrote articles, reviews, or opinions. We hope you will read it just like any copy of On dit, enjoy parts of it, be angered by others, question parts, and accept others. In the end it is up to you.

We have all enjoyed working on this paper, and thank everyone who has helped us along the way, especially Tony, and we hope the week is the success it deserves to be.

G. F. & R.



STUDENTS' ASSOCIATION
OF THE UNIVERSITY OF ADELAIDE

Statewide Rally Coming Soon

WHEN:
1pm Wed 26 May
WHERE:
Parliament House (assemble Barr Smith Lawns)
WHY:
1. Because the Library still has not got its funding back
2. Because the Labor Government wants to increase HECS, reduce Austudy, reduce University funding, and couldn't really give a stuff about education in general.

How? Watch this space

IMPORTANT DATES

- May 20th, Thursday** - General Student Meeting, Lawns or Refectory 1.15p.m.
- May 23rd, Sunday** - State Library Public Meeting, Brookman Hall, USA (City) 3.00p.m.
- May 25th, Tuesday** - SAUA Council 6.00p.m.
- May 26th, Wednesday** - Libraries Rally, Parliament House, 1.15p.m.
- June 5th, Saturday** - World Environment Day
- September 13th, Monday** - Universities' Indigenous People's Week.

Notice of a SAUA Council Meeting
6pm Tuesday 11th May- Chapel Boardroom, Lady Symon Building
ALL WELCOME TO ATTEND!

AC/VP

Prosh
Prosh Week has been set for the 4th week of next semester, August 9-13. Activities for the week are being organised now. The highlight of the week will be the Prosh Ball, to be held at the Old Lion on Saturday, August 14. Any bands interested in playing on the night can submit a demo tape to Tracey Skehan or me at the SAUA office.
Student Poverty Campaign
In conjunction with the National Union of Students (SA), the SAUA will be running a campaign on student poverty. As part of this, a broadsheet will be produced with handy hints about cheap places to shop, where to go for help, no-cash cuisine, what assistance you're eligible for, etc. If you have any suggestions to go on the broadsheet, contact Ty Newnham or me in the SAUA.

Education Vice President: Bec Shinnick

NUS Training Conference
Over the last weekend I attended a National Union of Students conference in Melbourne with Maddie Shaw which was certainly very inspiring and well worth the trip. The conference was a training conference and various aspects of Students' Associations and Unions were considered. Maddie and I will be putting an article in On Dit outlining the trip.
Library Rally
Coming up is a state wide rally to protest about the state of university libraries. Students must be vocal in order for the quality of the education we receive to be of a satisfactory level. The rally we held earlier on campus and the 4500 signatures on the petition show the student concern, now we just have to keep fighting so the

government provides adequate funding so we the students get adequate resources.
Workwise and Healthwise Booklets
NUS have produced some booklets to help students in their search for work and housing. Free copies are available in the Students' Association Office.
Faculty and departmental reps
I am still trying to compile a list of all student representatives on committees throughout the University, unfortunately not all departments have replied to my memo requesting this information. If you are a rep for one of the following departments please let me know (and also let me know if there isn't a student rep)
Agricultural Business
Architecture

- Asian Studies
 - Community Medicine
 - Computer Science
 - Dentistry
 - Economics
 - French
 - Genetics
 - Geography
 - Medicine
 - Microbiology and Immunology
 - Pathology
 - Politics
 - Statistics
 - Surgery
- Some departments are currently holding elections so watch out for them and nominate if you are interested.

Women's Officer: Liana Buchanan

Welcome to Lesbian, Gay and Bisexual Pride Week! You'll find a full programme of what's on elsewhere in this special edition of On Dit, but I'll remind you of a few of the women-specific events. One of the biggest events happening for women is of course the Champagne Popeye Cruise for lesbian and bisexual women. If you have somehow missed the posters this is happening on Wednesday and we are meeting outside the SAUA at 5.15pm, and will be followed by the first 1993 meeting of Cross-Campus Lesbian Link at 6.45pm in the Women's Room. If you are planning on coming along on the cruise please try to book so that we have a vague idea of how many women will be cramming onto the boat. Also on this week is a workshop for women only entitled "Anti-Lesbian? Not me!" which will look at challenging lesbophobia, (Tuesday at 2.10pm in the Conference Room,) a workshop on Les-

bian Image, for lesbians only (in the Conference Room at 1.15pm,) and a workshop for bisexual women at 2pm on Thursday. Other campuses this week are holding Women's Sexuality Week, so there are some great things on elsewhere too. Highlights include a Women's Erotica Reading night at Flinders on Thursday night and a workshop on exploring sexual options also at Flinders on Thursday at 1pm. For more information come in and see me in the SAUA or call the new SAUA number - 303 5406.
Women on Campus is meeting this Tuesday at 12.30pm, instead of 1pm so that it has time to meet before the Lesbophobia workshop. So all W.O.C. members and other interested women, turn up early if you can.
As I mentioned last week the NUS (National Union of Students) Women's Policy Conference is on from the

22nd May - 24th May. I do not have any other information on the conference yet but some women from SA will definitely be going. If you are interested contact me by this Thursday so that we can organise funding. If you missed last weeks meeting to discuss the body image awareness campaign there is another this Wednesday at 1pm in the Women's Room. If you can't make it because of other things taking place at this time just get in touch and I can pass on what is happening. Finally, for all of you who feel like you need a massage (who doesn't?), Fiona the masseur from Women's Health Week is setting up on Fridays from 10am - 6pm in meeting room 2, to do women-only massages. So if you feel like treating yourself (or a friend) that's where to find her.
Enjoy Pride Week!

Environment Officers: Jo, Tania & Goose

Well you never can guess what surprises lie around the corner.
Forest Issues
Last week, we received notice of the intention of the Tasmanian Forestry Commission to permit logging in an area in The Great Western Tiers Proposed National Park. Goose's article explains why we opposed this. Thanks to the many students who signed letters to Ray Groom, opposing the logging. South Australians are implicated in destruction of forests. Not only have we done a pretty good job on our own, but the continued use of unrecycled paper products and non-plantation grown wood provides justification for forest ecosystems to be destroyed all over the world. The environment officers are working on a number of campaigns to raise awareness about who is doing what, where and how you can stop it. This weeks big tip is that tigers on the loose in your University will not eat

you, we promise. You'll just have to hang around the university on Friday to see what we're talking about!
Recycling
The other campaign which we're working on is the "pink spot campaign", aimed at letting you know about the recycling services which the university does have. Look out for the cartoon in next weeks On Dit, to find out how you can spot the aluminium, glass and plastic bottles recycling bins on this campus. And, while we are on the subject of recycling, don't forget that the SAUA has a few photocopy machines and they all have recycled paper and they do double siding.....and they are cheap! So make use of them while you are waiting for your department and library (yawn) to get their acts together.
Volunteers
Lastly, is there anybody out there? If there is and you want to get involved, contact us at the SAUA. We have

plenty of jobs for people to do, or we might get interested in doing more work if the idea is green enough.
Important Dates:
Sunday, 16th May - 4.30pm The Environment Show. Tune into Radio 5UV for a show on cats, the feral kind of course!
Saturday, 5th June - World Environment Day. 11am rally at Parliament House to demand environmental justice, then march to the East End Flea Market for an eco-fair, complete with speakers, theatre, music, entertainment, mural painting, etc. Organised by Environmental Youth Alliance, ph. 231 6982.

Please Note: Due to circumstances completely beyond our control the President's column has put in a no show on our high techno computer equipment this week. Sorry-Eds.

We're in a Werrina Holiday Mood

Our University is sixteen million dollars in the red, the Arts faculty has been told to cut \$800 00 from its budget over the next year, tutorials and lectures are severely overloaded, and the library is \$300 00 down the gurgler. In times like these, it is comforting to know that a haven of sunny good times is but an hour's drive from Adelaide. Wirinna holiday resort was the chosen venue for a two day "Managing for Quality" workshop attended by 56 administrative managers and academics on 21-22 April.

The workshop at Wirrina Cove Convention centre was organised by Personnel Services Director Lynn Hayward and Staff Training and Development Manager Bill Aukett. The aim of the workshop was to provide a forum for academics and administrators to address the range of management issues they face. The cost of this exercise was \$200 billed to every participant's department. The Personnel Department also contributed to the cost. With 56 guests attending, this amounts to over \$10 000 - a figure which is not to be sneezed at.

Mr Aukett commented

"I believe Wirrina generated interest, goodwill, and a willingness to address issues."

This appears to be a pretty piss-poor effort for \$10 000. On Dit has also been informed that the total cost may have been close to \$20 000.

Students Association President Anthony Roediger stated

"The cost of opening the library for an extra hour on the weekend - one hour on Saturday and one hour on Sunday, is \$20 000. Now they scream bloody murder, that they can't open the library and that they don't have the money for it, yet they go ahead and spend it on this conference."

Ms Hayward and Mr Aukett were unavailable for an explanation as to where the suspected extra \$10 000 came from.

The extra money for Wirrina was not budgeted for. However, the University has \$300 000 in its Contingency line item - could the financial backing for the Wirrina soiree have been drawn from this line item? Bear in mind that the University refused to grant any of this line item to ease the Barr Smith Library's financial crisis.

There are several other disturbing aspects to the Wirrina workshop. The first of these is a rather obvious one - why, when the University is facing a severe financial crisis, was the workshop held overnight at Wirrina holiday

resort/conference centre? The guests' families were even invited down on the second afternoon to engender a more "congenial" atmosphere. Why wasn't the conference held somewhere closer to Adelaide so participants could attend during the day without an overnight stay? Why was the "congenial" presence of families deemed necessary?

Secondly, new Heads of Departments are appointed every two years. This necessitates completely retraining Department Heads every two years. If this entails the cost mentioned above, alternatives must be sought, for example making the position a longer term one.

Combining Department Heads and administrative managers at Wirrina also caused problems. In The Adelaidean Head of Law John Keeler said of the conference

"For new Heads and area managers it would have been very useful but I think other might have found it repetitive."

The Adelaidean also noted that another workshop is planned for academics and administrative managers who were not able to attend this time. With costs running to thousands of dollars, the value of the Wirrina workshop must be questioned. The organisers and conference goers may be in a

"Wirrina Holiday Mood" but 11.5 thousand students battling dwindling resources and overcrowding are not.

Georgina Safe.



\$

Survey of Departmental Charges

\$

Help us help you by listing below what you get charged for as an ordinary part of your course. The University is not permitted to charge for anything required to complete a subject or course, so we need to know what this includes. Please fill out and return boxes in the SAUA Office, Library foyer and SUC shop. Examples are compulsory notes, lab manuals, equipment hire/purchase, field trips and services.

Subject/Faculty	Charges for	Cost
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Please indicate whether these are "compulsory" or merely highly recommended.

A Students' Association Survey
For further information, see Anthony Roediger, President



Letters

Dear Eds,

I read with interest and despair Sonja Tomas's story entitled "Women and Ethnic Cleansing". Not nearly enough is being said about this tragedy which is going on daily and right under our pseudo-conscious noses. I commend the author and her candidness in telling the sad story of these women in Bosnia.

I only hope it assists in raising the awareness of the public to this suffering. Perhaps if more people cared enough, more could be done in terms of medical, psychological and humanitarian aid to these victims, and also in terms of removing the cause of these disgusting acts of rape — the Serbian forces.

The international community needs to start taking real steps towards ending the violence in Bosnia — these poor women are only the tip of the iceberg. The tragedy of Bosnia is mind-boggling, and it is completely beyond comprehension that such a brutal war is being waged by the Serbs against the people of Bosnia, Croatia, and Australia and the international community have been so slow to act, that thousands of innocents have suffered miserable and untimely deaths.

Thanks Sonja for caring enough to bring the plight of the Bosnian rape victims to light.

L. Rowe
Sefton Park SA

Dear Editors,

This letter is written in response to the contribution titled "Controv" written by an apparently disgruntled member of the academic staff, more specifically Dr A. Lynn Martin from the Department of History. We are compelled to respond to this letter which many, including non-overseas students, have found to be terribly misleading and offensive. I feel it is necessary to clarify a number of things.

While issues pertaining to funding problems are a concern to us all, we find no reasonable motivation for why Dr Martin has singled out overseas students for blame for internal funding disputes within the faculty of Arts. It is evident that the financial matters he refers to which occurred two years ago, have nothing to do with overseas students who are not involved at any stage in the division of their full fees. To set the record straight, an Arts student enrolling in 1993, would pay roughly \$11,300 a year. Of this, about 65% , or \$5,880 is paid to the faculty of Arts. Most of the remaining 35% goes to the union, and the support of other necessary student services, as well as the library.

Clearly this is a matter which should be taken up with those concerned with channeling money to Dr Martin's Department rather than using it as a means to attack overseas students en masse! We strongly suggest that if there are problems involving the efficient distribution of fees, that the relevant authorities should work constructively towards eradicating them.

We find it offensive that we should have to justify our economic viability in order to validate our welcome into Adelaide University as Dr Martin infers. He seems only to be concerned with the economic aspect of our being here rather than the educational and social aspects of having an international student population.

Another matter which needs to be addressed is the negative implication of Dr Martin's letter which actively views overseas students in isolation from the rest of the student population. We would like to make absolutely clear that although we may not be Australians, our loyalty and solidarity is with our Australian counterparts. We would simply like to be viewed as Adelaide University students. It need not also be stated that we too suffer from departmental budget cuts and certainly do not cause them! Overseas students do not in any way make any additional demands on departments, and therefore Dr Martin's claims that we merely "add to his heavy teaching load and bring nothing to the department" is quite unjustified.

The Overseas Students' Association, being the representative body of the 900 or so international students in this University of Adelaide, is very concerned that a senior member of the academic staff should view overseas students so negatively. While we are confident that Dr Martin's views are not the views of the university which has an admirable equal opportunity policy, we would still like the assurance that no students be adversely affected by this kind of hostility. We hope that this is not only our concern but the concern of the whole univer-

sity, which has taken the step to internationalise tertiary education.

OSA

Dear Editors

Did the "Green Left Weekly" have to pay for their full-page ad on p12 of The Truth/On Dit? I thought I was reading a worthwhile feminist article until I reached the last paragraph.

Alexandra France
3rd Yr Arts

No,
Eds

To Tania Collins,

Being in Woomera over the Easter enabled me to see the other side to your peace protest. Apart from the army trucks and police cars driving past every half a minute the town was completely dead. You had the locals so scared that they did not dare step outside. The caravan park was practically empty because seventy percent of the bookings were cancelled when the people found out that the greenies were coming. Some greenies tried to stay in the caravan park without paying and had to be removed by the police.

When you said "the protest was an incredible success", it made me wonder how you judge success. The general public has a very low opinion of you ("environmental terrorists" and "rent-a-crowd" are just a couple of names I've heard you being called), and the bases are no closer to being closed. You can't call that success.

Perhaps you judge success on how many people get arrested. If you want to get arrested, go piss on the doorstep of a police station. Don't waste the army's and the police's time (and money) chasing a bunch of greenies in the middle of the desert.

You wrote that the police "did not know the meaning of peaceful". Do you? Since when does trespassing, ignoring police orders and generally being non-co-operative come under being "peaceful"?

Finally, to take a quote from your article about the media criticism of the event, you said, "I, and everyone else who was there, know that these criticisms are not justified". I was there, and those criticisms are more than justified!

Peter Stafford
1st year Mech. Eng.

Dear Mr Denby

You really are a sly and devious young thing, aren't you? Your Pulitzer Prize winning article about smokers was only topped by your insightful reply to Tamara Jarvis' letter. Oh dear. Well, why don't we all meet in the Uni Bar tomorrow? Ms Jarvis and I will go out on the balcony and have a few cigarettes, and you can knock back a few drinks — while chasing us around and urinating on us (oh, didn't we all laugh when we read that bit! Freud would've

barely flinched at our oral fixations — but he would have had field day with your phallic obsession).

Anyway, after we've chewed our mints and put on more deodorant to shut people like you up, we can all drive off on our respective ways home. Our apparently "nasty" bodies will make it — will your so-called "fucking gorgeous" drunk one? Why don't you delve into some statistics — how many people will develop lung cancer through passive smoking, with regards to those who are mown over by smug, self-satisfied dickheads like I expect you are? Jump off the bandwagon Mr Denby, you're not dressed for it.

T.R.J. Kittel
2nd Year Arts

Dear Editors,

Why do you continue to publish the sort of emotive bullshit typified by the article "Genetic Manipulation — what is genetic engineering and what are its implications?" (On Dit 61 (8) May, 1993).

This topic is too important to be addressed in an immature, rambling outpouring of uncertain, albeit fashionable, ideals. Your author has ascertained that we do indeed need to be cautious about the impact that the emerging genetic engineering technologies will have, but to discuss this issue in anything other than clear, reasoned discourse will only encourage poor understanding in the general community and allow the corporations to get away with questionable activity whilst we, the public, attempt to make some headway with the issues.

If the author wants to wave the flag of every issue at the moment, be it women's rights, vegetarianism or the anti-vegetarianism banner in whatever teenage, angst ridden prose she chooses — fine. But please do not allow such writing to obfuscate such important issues. As a woman, and an aboriginal woman, I am continually amazed by the patronising, self-indulgent diatribe dished up in your paper. On the meat issue, touched on with some regularity by Jennifer Duncan (what logic enabled that to be included in an article purporting to be about genetic engineering I don't know), my people have consumed it for many thousands of years.

It's an essential part of our "bush tucker" diet, providing iron and protein. The key point is that we do not over indulge ourselves. We utilise Kangaroo, Goanna and the like in balanced diet. To infer meat eating includes all "the diseases caused by" said practice is a ridiculous and general statement. There is no doubt that excessive meat consumption by the developed West has many unwanted consequences and we should certainly be doing everything we can to address that, but that in fact is another issue.

Genetic manipulation is not only achieved by artificial recombinant methods but is also achieved through selective breeding. We (humans) have been engaged in selective breeding for many thousands of years. If Jennifer Duncan is so "anti" then perhaps she could forgo many of her vegetarian

dishes — as rice, wheat, barley etc have all been extensively manipulated in a genetic fashion. The largest, most active concern practicing genetic engineering has now been operating for many billions of years ie: Nature. I am unaware exactly what the profit and loss statement is to date but I have every reason to think that the board of directors is satisfied with progress so far.

Genetic engineering is a potentially very profitable industry, as the author suggests. Like any, it is also a two-edged sword. Used well it could, and can, address many of the medical and food supply problems we experience today (EEC butter mountains not withstanding). Diabetes is one clear example — using recombinant insulin to combat this condition. The use of recombinant technology to produce growth factors that allow people to address poorly formed gut in infants and dwarfism is occurring, and of course gene therapy (somatic or germ line) may prove to be exceptionally beneficial. Of course this technology is open to abuse — but it will only be stopped by a well informed public that has engaged in reasonable debate.

The concept of the ethical vegetarian is laughable. If vegetarians are such a group of anal retentives (and lacking in an understanding of gene biology) then they should perhaps seek some professional help. Given the activity of retroviruses through the millenia, let alone other forms of transmission of DNA, Jennifer and others probably have many "livestock" genes in their own genome — as well as genes that are identical to, or very similar to, those in reptiles, fish and birds. In other words, at the DNA level a gene is a gene is a gene. The cell doesn't give a flying fuck if it comes from a pig or a plant, at that level all components are common.

The statement that the "bulk of the research being done into genetic engineering is, at best, unnecessary and, at worst, decidedly dangerous" is another sweeping statement. Why, what, how, when ???

Compared to the work done in the Arts or Law faculty of any University, I suspect its worth to be substantial. Please ask your authors to be a little more rational when discussing topics of such importance. Jennifer has rightly identified that this technology may be subject to misuse. It certainly will if we have no clear understanding of it.

Kate Wangalul

Dear Eds

Whilst there were some pertinent points in the later part of Jennifer Duncan's article "Genetic Manipulation" (On Dit 61 (8) p14), they were drowned out by the hysterical drizzle which preceded them. I mean to say, "pigs growing fat from a diet of zinc"!! Genetic manipulation is just that, manipulation, of one or a small number of genes on one string of DNA on one chromosome. It cannot produce "totally novel organisms". At best the procedure can induce some chemical changes within an organism to reproduce a desired enzyme. No "new organisms"

are being produced, just slightly genetically altered ones. It is not and never will be a question of wholesale change. An example: All plants need nitrogen. However, the biggest source of nitrogen — the atmosphere — is closed to them because plants can't use N₂. Certain bacteria can use N₂ to "fix" nitrogen into compounds that plants can use. The answer seems obvious, introduce the genes for nitrogen fixing into plants. The 17 genes involved in fixing have been identified and successfully transferred to other, non-fixing bacteria, which can then fix nitrogen. However attempts to transfer the genes to plants have proven singularly unsuccessful. This is due in the main to the vastly more complex DNA and cytoplasmic make up of plant cells and the whole host of specific switching genes and precursor enzymes, needed for the process, which are simply not present in plants. The failure to transfer this one simple ability (17 genes are not many in biochemical reactions) is indicative of the limitations of the process.

This is an important subject which needs rational, informed discussion. The article raised some valid questions about the control of genetic manipulation, but it is unfortunate that they were placed within the framework of such poorly disguised propaganda: "Non-vegetarians, even if they wish to visit upon themselves the diseases caused by meat ..." indeed.

Christopher Nedin
PhD student, Geology

Dear Jennifer-giv-mutants-a-chance-Duncan

Your article is obviously designed to bait people by its extreme and sensationalistic views on some very trivial emotive issues. Just what animal genes are going into plants that would put vegetarians off their food? What about all the beneficial uses of genetic engineering? Would you rather risk getting AIDS or hepatitis from human blood serum for treatment of haemophilia or would you like some disease free blood clotting factors grown up and purified from bacteria exactly the same as the real thing. What about salt resistant wheat, plants that require no pesticide or no fertiliser because they can fix their own nitrogen?

Genetic exchange between living things is not new or un-natural, it's been going on for millions of years and has had a large contribution in evolution. I'm sure if we could do away with all this you'd be quite happy being a single-celled bacteria in a primordial soup.

As for gene therapy, if you or your children had a debilitating genetic disease that was a burden to you, your surrounding family and the community as a whole, and the only cure is gene therapy, what would you do? One dose of a gene could be a cure for life or on the other hand could cause untold damage of death to you. Would you test this gene in a similar genetic system like a mouse to see the consequences or try it yourself first? It is not like cosmetic testing, as the DNA/gene is the

substance of life, it can only be seen to function in something living. Would the now deceased "boy in the bubble", whose condition is now treatable by gene therapy, say no to this?

I do not deny that genetic engineering is an ethical mine field with many issues still to be debated and laws still to be made. However its cause is not helped by protests and scare campaigns that cause negative public opinion. The issue of genetic engineering is a serious one and should only be carefully looked with a level head.

Sincerely,

A.T.M. Sci III

P.S. I don't know about you but on Sat May 15 at 10.30am I'll be wolfing down a double helping of transgenic bacon & eggs on mutant multigrain toast for breakfast.

Dear On Dit

Jennifer Duncan is right to question the dangers of genetic engineering (GE). Dangers most certainly do exist and need to be thoroughly addressed. As recombinant DNA technology plays an ever-increasing role in society, strict guidelines and restrictions need to be carefully established and policed. Despite this, GE has the potential to improve an/or eradicate many worldwide problems. Ms Duncan failed to mention GE in medicine, which could eventually provide cures for (not to mention eradication of) a huge number of diseases which are very short on prevention.

Parenting and industrial ownership of animals can be very dangerous (if not repugnant) and such a concept requires stringent examination. However, it will not be scientists who instigate (and profit from) such practices. Scientists are not in Science for the money. The implication that geneticists are scheming away in secret laboratories, developing hideous new creatures, smacks of ignorance. The vast majority of scientists harbour good intentions. Fortunately, people other than Mary Shelley do appreciate this.

Much of Ms Duncan's article appears to point towards some form of scientific xenophobia. This type of attitude is saddening, as Science, including GE, has much to offer. Perhaps more facts, fewer speculations and less hyperbolic scare-mongering would have led to a more credible and productive article. Genes are very powerful tools and have the potential to be lethal. Conversely, if handled with caution, in the right hands they can do much good. It would be foolish to banish them completely.

Adam Barclay
3rd Year Science
(Mailbox - Psych.)

Thank you to everyone who wrote in about the Genetic Manipulation article. We make no apologies for printing it, but are really happy to see that so many of you took the time to reply. As we are all Arts or Law students we received the article from a position of ignorance, so it is up to people like yourselves to "keep us honest" as it were. As we point out every week "the opinions expressed are not necessarily those of the Students Association or the Editors." We try to bring you a paper that expresses diverse opinions, but we can only print something if it is given to us!

Thanks, and get writing. G.F @ R

The Meaning Behind the Triangle

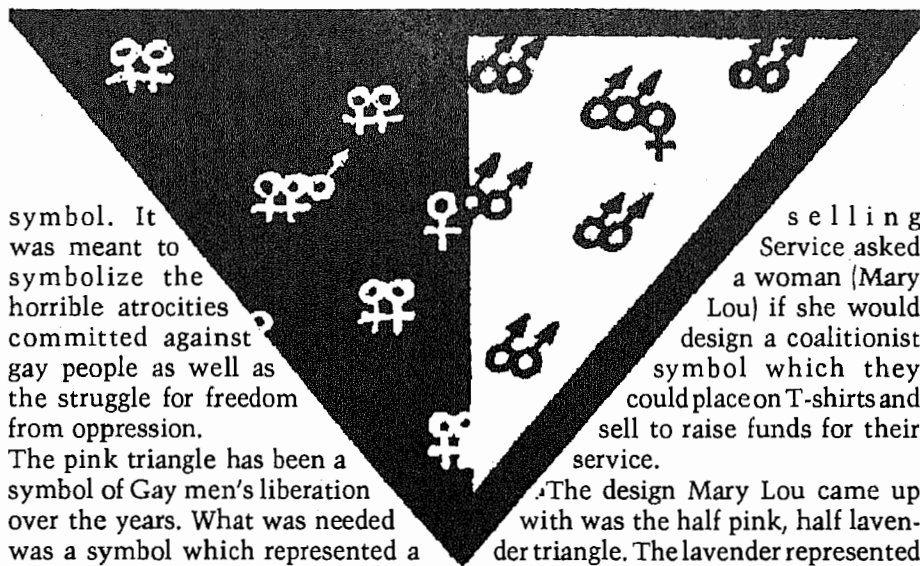
If our advertising campaign has been even mildly successful you should have seen this design more than a few hundred times.

What does this design actually symbolize and where did it come from?

The plain triangle symbol originated in Nazi Germany during WWII. It is not recorded into many history books but along with the atrocities committed against the Jewish people close to a million people presumed to be gay or lesbian were also murdered to protect the purity of the ARYAN NATION.

The Jews were required to wear the Star of David so it was obvious they were Jewish. Gay men were required to wear a pink triangle and, I'm not sure of this point, but I think Lesbian women were required to wear a black triangle. The purpose of this was so that the Nazis and their friends could more easily persecute these supposedly inferior clones of human beings.

I'm not sure where and when but after the war the Gay Liberation Movement picked up the pink triangle as their



symbol. It was meant to symbolize the horrible atrocities committed against gay people as well as the struggle for freedom from oppression.

The pink triangle has been a symbol of Gay men's liberation over the years. What was needed was a symbol which represented a Coalitionist view. That is one which, rather than struggling against oppression separately, Gay men and Lesbian women joined together in this fight. This has been the trend around Australia in recent times which is now starting to take hold in Adelaide as well.

The G.L.C.S. Gay and Lesbian Coun-

selling Service asked a woman (Mary Lou) if she would design a coalitionist symbol which they could place on T-shirts and sell to raise funds for their service.

The design Mary Lou came up with was the half pink, half lavender triangle. The lavender represented Lesbian women the pink represented gay men. The symbol all up represented the coalition of the two groups together fighting the same repression based on sexual preference.

G.A.L.A. (Gay And Lesbian Association) on campus adopted this symbol to represent the coalition of the Lesbian women and gay men within the group.

Recently, however, a large number of Bisexual women and men have joined the group.

G.A.L.A. realized the symbol was no longer appropriate and was changed to include bisexual women and men in our group. Hence, you see the male symbol joined to another male and female symbol representing bisexual men, and the female symbol jointed to a female and male symbol representing bisexual women.

So next time you see this symbol remember it's origins and transformation. From a symbol used for murder and repression to one which now symbolizes a new coalition of lesbian women, bisexual men and women and gay men.

As G.A.L.A.'s symbol it is meant to represent the shift away from separatism to a new inclusive, coalitionist stance within the group, because now more so than ever in the past women and men are working together in G.A.L.A., to fight the common repression.

Where do you fit in ?

A homosexual is a person that relates sexually and/or romantically exclusively to members of his/her own sex. Female homosexuals are often referred to as lesbians, a word originally used to describe occupants of the island of Lesbos (off mainland Greece), home of Sappho — a poet renowned for her verses celebrating passionate sexual love between women. The lesbian community reclaimed this name in the '60s and '70s as a symbolic reclaiming of their history. The term "homosexual" is a hybrid word that only came into the common language during World War II. "Homo" means same — this refers to the fact that homosexuals relate to members of the same sex. A more common word now in use is "gay", the origin of this was simply "happy". Up until WWII, gays were referred to as inverts, and homosexuality as sexual inversion.

"Bisexual" refers to a person that can relate sexually and/or romantically to either sex. The word "bisexual" literally means two sexes, and once referred only to hermaphrodites (that is, a person displaying the sex organs of male and female — a very rare phenomena). While people have always existed (at least as far back as Ancient Greece) that are not exclusively gay/lesbian or heterosexual, they were generally considered to be homosexual. Today, the bisexual movement is trying to jump off the gay liberation bandwagon and gain visibility in their own right — hence Bisexual Pride Day on Thursday.

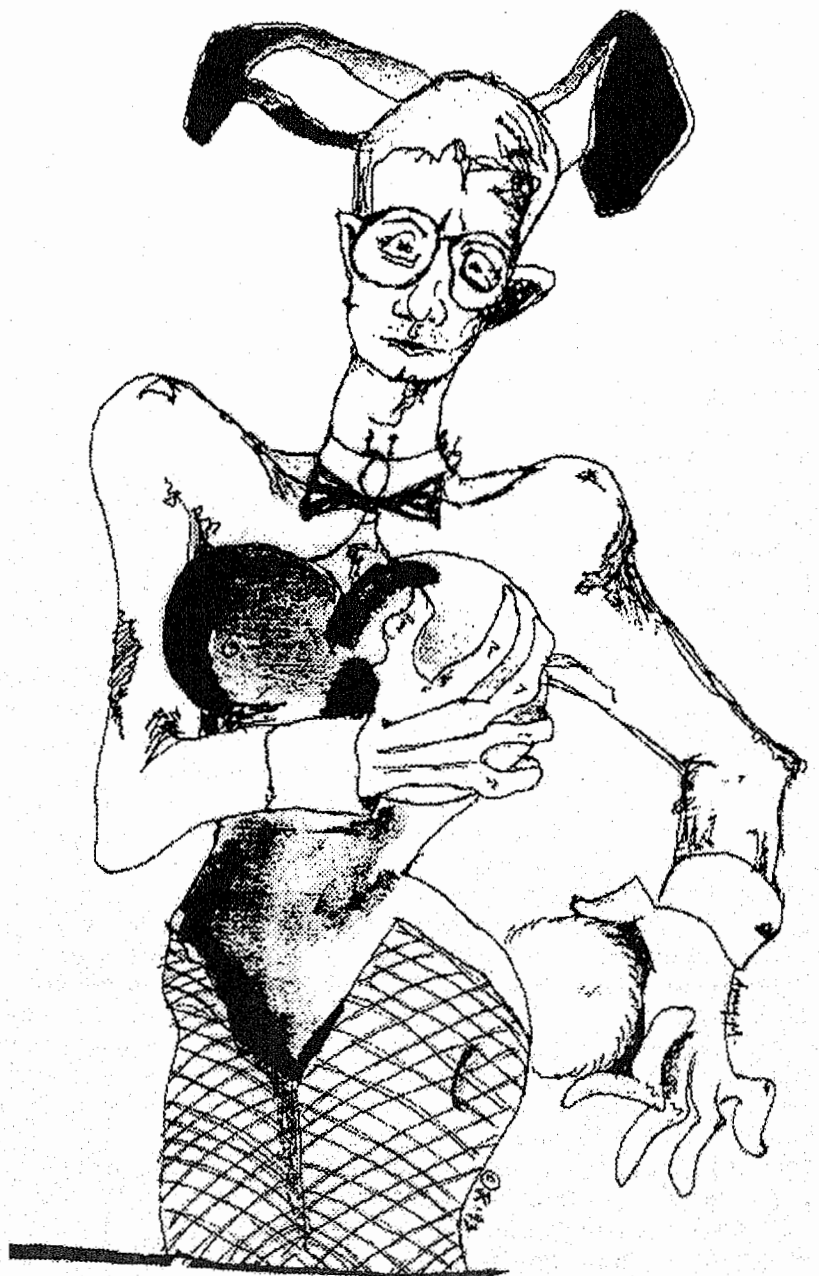
A heterosexual is a person that relates only with members of the opposite sex. This is considered the norm in most societies throughout the world, and

generally people are assumed to be heterosexual, unless another heterosexual is in evidence. "Hetero" means other, or different, referring to the fact that homosexuals orientate towards the opposite or other sex. Heterosexuals are often called straight or het.

A transvestite is a person that wears clothes traditionally associated with the opposite sex. Transvestites can be gay, bi or straight. Men that dress in women's clothes are called drag queens, while women that dress in men's clothes are called drag kings. Transvestism can spring from erotic fetishism, curiosity, political statement, fun or fashion-sense.

A transsexual is a person who has changed their sex (from either male to female, or from female to male) by way of an operation (known as sex reassignment surgery) and hormone tablets, taken on a daily basis. Again, transsexuals can be gay, bi or straight. It is quite difficult to get sex reassignment surgery, a person wishing to change their gender usually has to convince councillors and doctors that they feel that psychologically and emotionally they are of the opposite gender.

There are people who choose not to apply a sexual label to themselves, either because they feel limited and stereotyped, or for whatever reason they decide. Sexuality is a complex, dynamic, ever-evolving factor, and it is necessary that we all respect each other's right to identify using any label at any time in their lives, or none at all. Anything else would be condemning and elitist.



Serena Bosworth

A Theology of Sexual Liberation ?

In the beginning, so it is written, God created the heavens and the earth. For the Earth were created the Sun and the Moon. Vast numbers of species were placed upon it, to live in its waters, its ranges and its forests. And, we are told, it was good. Finally God created humanity, forming them each in the image of God, and they indeed were very good.

Some time later a man called Jesus was crucified for living and preaching a message his contemporaries were not ready for. It was a message that called all to celebrate in accepting the diversity of life humanity included, that called people to look beyond themselves and to stand with those in that society who were despised, discriminated against and barred from entering much of society.

Today thousands of people in the name of Christianity, attempt to find relevance in the written passages they have inherited for the reality of a modern world. A reality presenting issues of sexual identity.

To take the Creation story literally would be to lose its value. Aside from the implausibility of this sort of pre-scientific world view, it is important to understand all Scripture as something other than a factual account of events as they came to hand. Rather they are part of the sacred tradition of their authors and offer us an opportunity to gain some insight into the authors experience of God.

What we see then is not a literal, incredulous tale of absurd magnitude but rather an understanding of the essential goodness of all Creation. Importantly this not only includes humanity

but singles them out for special commendation. It is humanity that is seen as the reflection of the divine. It is humanity, created as a sexual, loving entity that is blessed as very good. For the authors of the story, it is through the diversity of humanity that an understanding of God is reached.

Contemporary society has moved a long way from the time of these authors but this does not mean that their experience of God has no parallel. It seems clear that it is equally true today that we are able to experience the divine through our relations with other people.

An important part of human relations is sexuality. The story of Creation today, calls us to recognise the divine in all sexual orientations. Although it seems correct to say that the Creation story affirms human sexuality in all its manifestations, it also goes much further. What the Creation story says about human sexuality is that it reflects one of many aspects of the divine, that it is through full acknowledgement of our own and others sexuality, be it gay, lesbian, straight, bisexual etc. that we find new ways of experiencing God.

It is no news, however, that our society fails to treat lesbian, gay and bisexual with respect, acceptance or equality. Similarly it is no news that it is the institutional church which is very often at the forefront of denying the validity of any sexual identity outside of heterosexual, monogamous marriage. By doing so the church is sadly participating in the denial not only of sexual diversity, but no less than God. It can only be through including the experience of gay, lesbian and bisexual people

that we can hope to come closer to understanding the Divine.

Alone, however, this is not enough. It does not answer the vital question of what the appropriate response should be to the continuing violence and discrimination bisexual, gay and lesbian people face. It is here that I would wish to draw on the broad theme of the gospels. The records we have of the life and ministry of Jesus, were once again written for specific reasons, targeted at various audiences. This accounts for many of the differences they contain. It can be said though that a major theme of the Gospels is that of liberation. Throughout his travels, it is to the outcasts, the dispossessed, the unclean that Jesus brings "good news", not merely glib promises of riches in a Heavenly afterlife, but a message of liberation that labels their oppression for what it is and encourages people to dream and strive for a new humanity and a new Creation. The message that Jesus preaches is one which exposes injustice and says that things must change now. It is a message of hope that there can be a world without the domination they laboured under.

After Jesus' death, this is what we see the Holy Spirit bringing. The ability to dream dreams, to communicate across the distinctions humanity has created. The spirit of the resurrected Christ comes to bring freedom and renew the world. It is a spirit which empowers people to challenge injustice, even to risk crucifixion as they act to end oppression.

Today we are faced with a society that is homophobic in the extreme. Violence against gays, lesbians and bisexu-

als stands unaddressed and not understood. Non-straight relationships are controlled behind a wall of invisibility. Lesbian, bisexual and gay people are faced daily with the prejudice of an ignorant society. Along with many others, it is these people who suffer at the hands of injustice. It is these people that the church is called to stand in solidarity with. It is vital to expressing Christianity in an authentic contemporary way, that efforts are made to build a new Creation where the full gamut of sexual identity can be expressed freely and safely.

It is no longer good enough for large sections of the institutional church and the Christian public to attempt to legitimise homophobia by taking isolated Biblical verses out of any context and attempting to apply them to the modern world. It is time for the church to follow the pioneering work certain sections of it are taking and stand in a meaningful solidarity with lesbian, gay and bisexual people.

If Christianity is to be true to its basis in liberation, then we, who claim to try to follow Christ, must love both our own sexual identity as well as that of others. It is time for the church, the people of God, to join with the gays, lesbians and bisexuals already in their ranks in agitating for the legal, social and religious acceptance of all sexual orientations. It is then when we come one step closer to understanding the Divine.

*Michael Woodhouse.
National Secretary, Australian
Student Christian Movement.*

Advertising Campaign Under Fire

A national advertising campaign which was launched in Melbourne last month to a hostile reaction from some sectors of the community, will be launched in Adelaide this Friday.

The National Gay Youth Enhancement Campaign Posters target young gay and bisexual men, and promote peer support services being run in every state and territory in Australia, as well as a wider acceptance of young gay and bisexual men in the wider community.

There are three posters. *Which one of us is Gay?* (the one you see opposite), *When I told my mum I was Gay* which features a young gay male being hugged by his mother, and *Yeah I'm Gay. Got a problem with that?* presenting a "cool, masculine" image of Gay males. The first two will be run in magazines such as *Smash Hits*, *Good Weekend*, as well as free press such as *Drum*, *Beat*, and *In-Press*. (Interstate equivalents of *dB*) The third is reserved for a gay specific audience.

The campaign has been criticised by social and health workers. Melbourne Outreach Youth worker Mr. Les

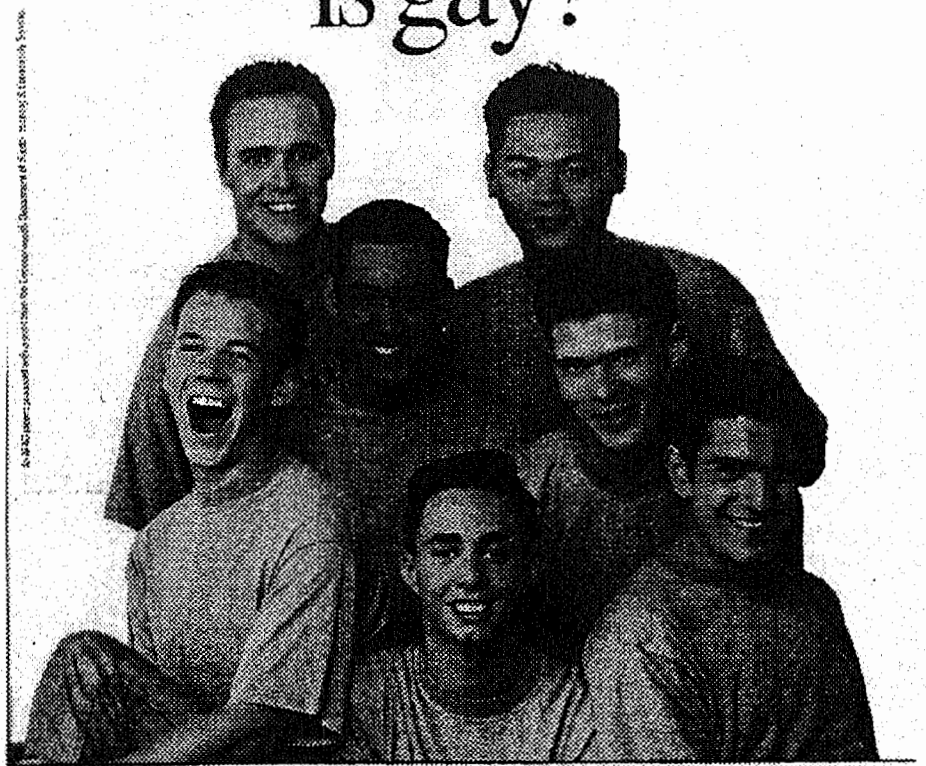
Twentyman was quoted in *The Advertiser* as saying "You have young kids who are seeking the assistance of people who have strong pro-homosexual attitudes...The campaign should be cross gender and should be strongly based around community health rather than being hijacked by homosexuals." (Advertiser 16/4/93)

In a recent study of HIV positive young men, the average age at the time of HIV infection was 21 years (Goggin, 1992) Professor Doreen Rosenthal said in her speech at the Melbourne launch, "These ads are a response to grave times. ..Firstly each year more young gay men test HIV positive. Secondly, young gay and bisexual men continue to practise unsafe sex."

Professor Rosenthal also pointed to the high rate of drug and alcohol abuse, and high suicide rate among gay adolescents as another reason for the necessity of positive peer support programmes such as this one.

Richard Vowles

Which one of us is gay?



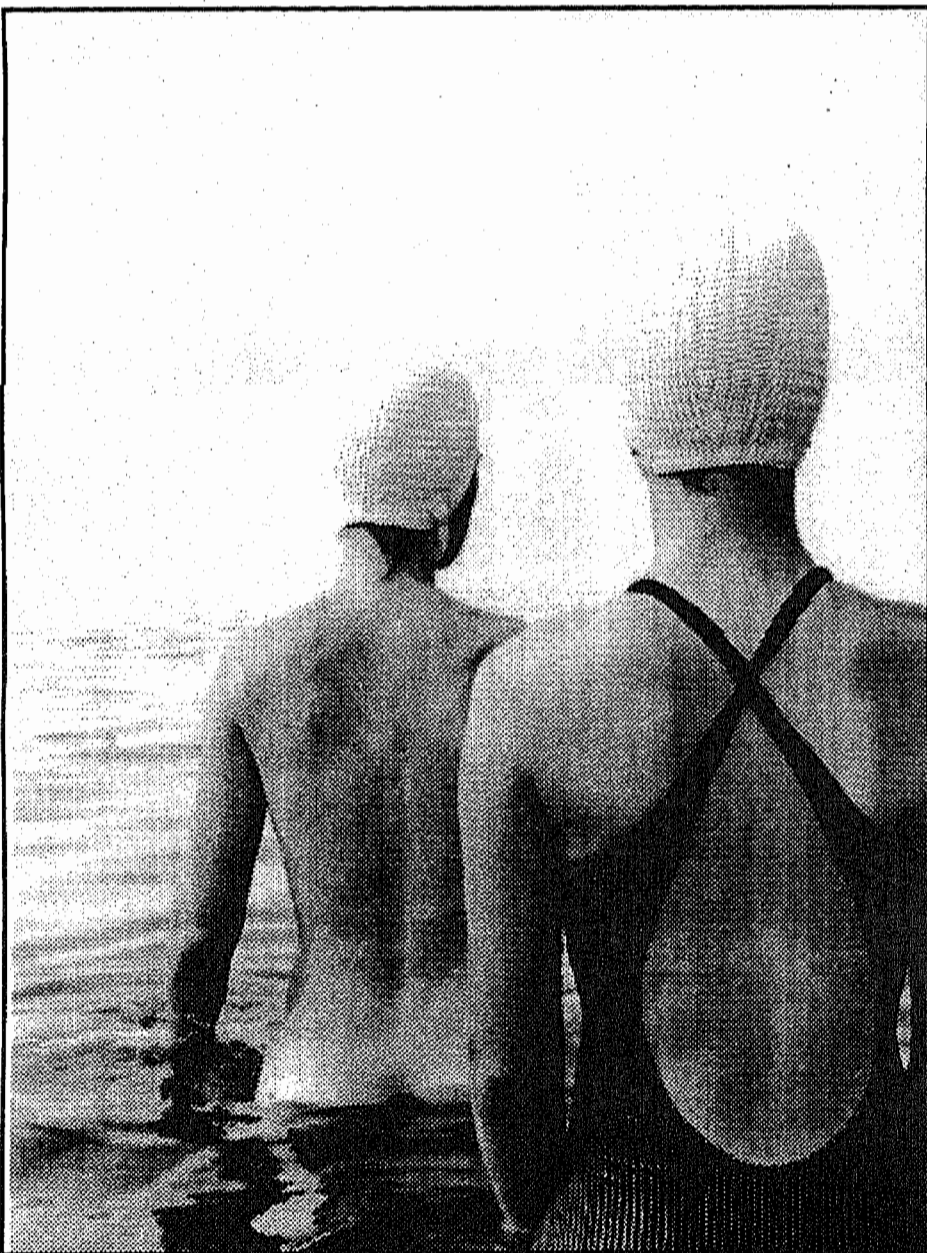
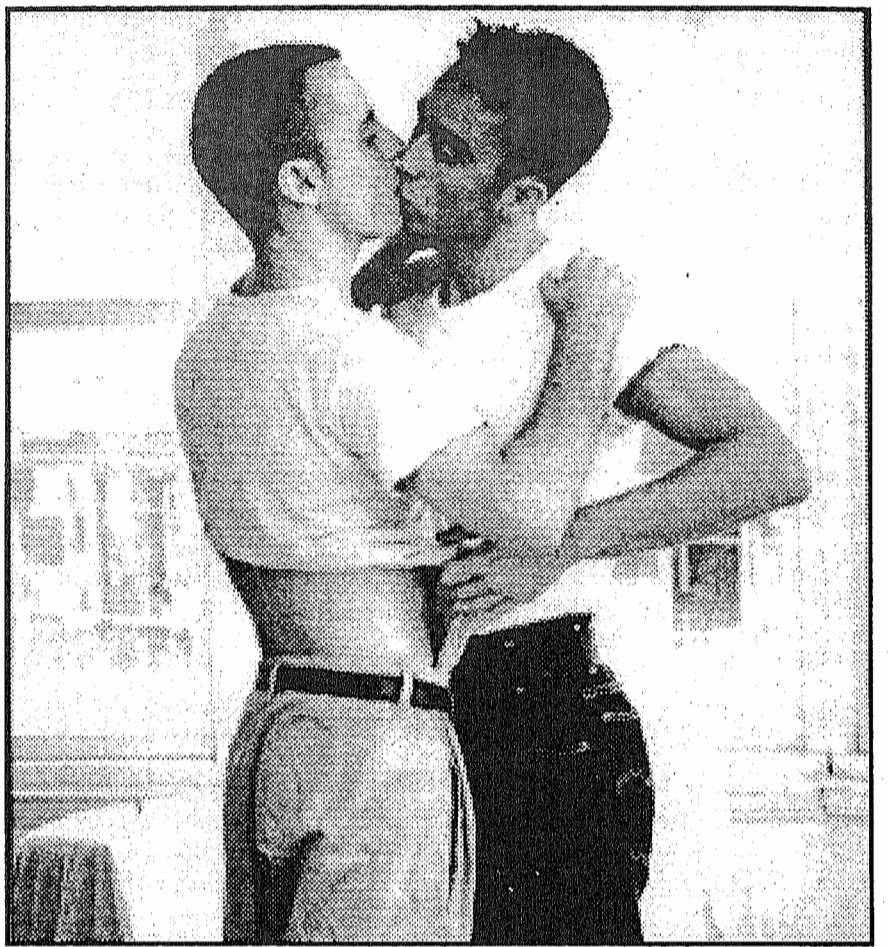
Coming out and other personal accounts

She's a beautiful girl my Meg's, but she wasn't happy. I thought it was perhaps she hadn't settled into Adelaide and was missing her Darwin friends. Though pleasant and cooperative her soul was troubled, ever thoughtful and when not immersed in Uni work she totally immersed herself in books, mainly fantasy, but every working hour to turn off her mind. She came to us one night and explained she thought she was a lesbian.

It was perfectly acceptable, I just hoped she would find a soulmate, whether that person was male or female was of

little importance. I was saddened that perhaps it could mean that she'd miss out on having children. But these thoughts were outweighed by the obvious change in her. Like a butterfly she came our confident and joyful and she now has a rich and colourful life, peopled by lovely friends, gay, lesbian and hetero. She has found her soulmate and that quiet introspective girl is flying. Her whole family is proud of her.

Bronwen Roodenrys.
6.5.93.



Hi, now, I wouldn't normally introduce myself in this way because I know how much you hate it; but just for the record ... "Hi, I'm 'Gay'". yeah, that's right, I'm over the moon because I'm lucky enough to have had the experience of becoming intimately involved with ANOTHER WOMAN. But do you want to know a secret? Despite my previous conceptions, it didn't feel any 'different'. In fact I still don't feel any 'different', (except maybe wiser). I realised that what my girlfriend and I had was special, and in that sense maybe, a little 'different'; I mean, you don't come across real, genuine love very often.

My girlfriend and I didn't really classify our relationship as "a relationship" then. It is only now that we realise that, that was exactly what it was. We just thought that we had a very deep and intimate friendship, and that was that! We are no longer "a couple" because we've also learnt that even though you really love someone, that alone does not guarantee that you were meant to be together. Sometimes the very things that you fall in love with in a person, are the very things that can tear you apart. Also an intense relationship can become very destructive if you don't both want the same things in life. But we are still the very best of friends and now we kind of see each other as sisters rather than lovers.

So now alas, I am just "me". But what is this "me" to whom I am referring? Now that I am not currently in a relationship with ANOTHER WOMAN, am I a "person" again? Or have I "done my dash"? Am I now destined to forever be recognised as "one of them" — litter in the streets of humanity, ostracised in case it's contagious? Funny, but you wouldn't have known if I hadn't have told you. In fact you probably would not have even cared.

My point is that just because a "person" falls in love with, or is naturally attracted to another "person" of the same sex, that does not make them

another species, (or a disease). They are just as human, just as "normal" as you are. the only difference is who they choose to share their personal lives with and that is totally irrelevant to "who" or "what" they are.

Furthermore, a lasting relationship is not solely based on what form of sex the couple practise. Sex does become part of the relationship, but it is not the major part. Couples survive not because it is a MAN and a WOMAN having sex; they survive because two PEOPLE love each other and are good for each other.

Like with any pair of kindred spirits, there exists a level of intimacy and understanding between two women that is truly enchanting. To talk of love is to speak of a shared or united spirit that permeates through any physical and/or mental barriers. Such a spirit is incorrigible and irrepressible. Making love is an expression; it is a sharing of tenderness, a giving of ones' self in its purest, most vulnerable form. Sex is love in abstract. Never should one undermine its beauty just because you can't see its meaning.

To listen to stereo-types of lesbians, I think, is purely ignorant and foolish. From what I've seen, such stereo-types are far from the truth. There is no reason to feel threatened by them. Most lesbians don't hate "men" outright; that is not what it's about. I don't hate men. In fact I love men and women. I am attracted to attractive PEOPLE. I love people who have the qualities that I can respect; among them are compassion, kindness, understanding and the ability to accept even if they don't understand. I love people who know what love really means. Those people who know how to love are not judgemental. I pity those who never learn how to love; I pity you if you are quivering with disgust at the thought of homosexuality.

Erika Niemann
3rd yr arts.

Stubbornly, with determination I resisted. I knew and experienced emotional and sexual desire from early teenage years as complex, broad ranging and variable. It was and is still not a simple attraction to one gender or the other. It was and is not fixed to one pattern of attraction, lust or pleasure. I grew up in Sydney in the 1960s and 1970s. All around the social pressures were immense. Pressure to be straight. The dominant message from Australian society at large, from friends, from media, from the small minded cramped existence of conformity was to be straight. Heterosexuality: boy with girl, girl with boy, dates, sex, coupledom was the way to go.

I was lucky. My parents had broader views. I came from a family where social dissent and difference were the norm. My parents not only spoke and thought about the great social issues of the 1960s but also acted and lived these out. These roots gave me the confi-

dence and the courage to be different from the carefully constructed heterosexual norm.

And the options? The alternative role models? Well you could be gay. Boy with boy, more boys, couples, triples — the limits were those of the imagination. Revel in lust. Take pleasure when and where it suited. Commit yourself to sexual and emotional relationships with those of your own gender. Throw off the straight jackets of the heterosexual world and take control of your homosexual identity. Choose. Be gay. Identify with this new thrust of masculine culture.

The script is remarkably the same. The pressures strangely familiar. Be black or white. Choose. Fit neatly into one box and stay in it. Fix yourself to gender and sex. Do not change.

But I like men and women — emotionally, physically, sexually, wholly! Not all the time. Not in the same way. Differently. Variably. Sometimes to-

gether. Sometimes apart. Sometimes more one than the other. I celebrate sexuality in multiple differences, variations, possibilities and moments.

This does not mean I'm a tart nor does it mean that I fear commitment. It means that I recognise and act on complex emotions and desires. And it means transgressing social norms — both those of straight as well as gay and lesbian cultures.

I am not alone. There are a lot of like-minded souls out there. Late last year a group of us came together to establish the South Australian Bisexual Network (SABN). The network is part of a national and international movement striving to widen the discussion and experience of sexuality as well as promoting acceptance of sexual diversity. The movement is broadbased. We welcome people of all ages, genders, ethnicities, cultures and sexual orientations who are sympathetic to the networks objectives. We are stu-

dents. We are parents. We are workers and unemployed. We are transsexuals. We are singles and couples and more.

We get together for social and political reasons. To discuss and articulate ideas about sexual diversity. To minimise social isolation and create a visibility in the wider community. We dance, we sing, we argue and debate.

Pride Week is a time to recognise and appreciate sexual diversity. To know that we are not alone in our difference. To feel good about who we are and what we want to be. Whatever label we use — bisexual, lesbian, gay, straight or none at all — let us not trap ourselves within definitions and build walls of intolerance between us. Let us strive to move identity beyond sexuality.

by Trevor Engineering

I have always been bisexual but I classified myself as heterosexual until 19 months ago (I used to put my attraction to woman down to aesthetic admiration).

It may seem strange but it was not until I became disillusioned with my father that I could admit my sexuality to myself. He is racist, sexist and homophobic but I used to believe he had good reasons to be that way. When I discovered that his racism was unfounded, I soon realised that all his other prejudices were too. I was then able to let go of his influence in my life and lift my own repression.

I came out to my best friend straight away (pardon the pun). She was also bisexual and had known for some time that I was as well (whether I knew it or not). Since then I have come out to all my friends, some acquaintances, my sister and even some total strangers.

(What's more, I have never had a negative response). I have not come out to my parents yet, (I think it sounds stupid to say "Mum, Dad, I'm bi" — would I need to if I was straight?) although I have never lied to them about it. I suppose it will only a matter of time until they do. If I appear on the 7:30 Report when they show the opening of Pride Week, it will be sooner rather than later!)

As I have a distinctive name, this edition of *On Dit* will contribute further to my "outness".

As a member of the South Australian Bisexual Network and GALA, I have played an active part in the organisation of Pride Week. I have gained a lot of confidence through these groups, and I have never felt better about who I am than I do at the present time.

Sabina

Most young gays and lesbians hear stories of how families reject gay family members? Well I not only heard those stories I became one. Mum and I have a relationship that at best is difficult. My Dad is dead now, but we did talk about it once and once only. He thought and said if I was happy, that was enough for him. But he said my mother would never accept any less than that she saw as normal.

He was right! It's almost 10yrs since I came out; We don't talk about it anymore. After years of fighting, sharp

words and buckets of tears, I don't see the point. Nor do I allow mum's opinions to hold me like I used to, I let go and I found I had enough. Just being myself.

I'm very lucky. Two years ago I met a wonderful woman and fell in love. Her family accept her, have welcomed me into their family. No-one knows how their parents will react, and no matter how painful I believe if you love yourself, you will in the long term have enough to build a fantastic and full life upon.

Jane Phillips

At  UNIBOOKS

Expect To Find The Unexpected



Photograph taken by Craig Arnold

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HOMOPHOBIA

Recently in an Adelaide street, outside a well known lesbian nightclub, a young lesbian woman came to the aid of two Aboriginal women who were being sexually harassed by a taxi driver. Two STAR force police officers arrived on the scene but refused to listen to the women's story. When the lesbian woman kept trying to tell the police about the incident she was promptly, and without warning, arrested for hindrance and using abusive language. The case went to court and due to evidence supporting the woman's claim of discrimination, the Police Prosecutor withdrew all charges against her. If the case had continued to full trial the Police Force would have been severely embarrassed by the discriminating actions of the two police officers.



Situations such as the one described above are fairly common occurrences for people who live in an open gay, lesbian or bisexual lifestyle. Homophobia is running rampant through today's society in not only violent, personal attacks, but through subtle unnoticeable methods too. Discrimination by individuals is a very serious problem, but a problem larger than that is the discrimination by society as a whole entity.

Rather than placing all the blame on individuals, the mediums that educate and influence people should be seen as the root causes of homophobia. These influential bodies include the legal sys-

tem, the media and the education system, as well as other organisations that control society. These powerful groups exclude homosexuality and bisexuality from their organizational make-up and instead attempt to perpetuate the myth that heterosexuality is the only sexuality in existence today.

The legal system is a perfect example of a controlling body that excludes homosexuals, and alienates them from the rest of society. The most obvious way in which this is done is through the marriage laws, that do not allow a homosexual couple to legally marry. These types of laws, amongst others, illus-

trate the lack of democracy within the system, and the lack of concern for all branches of society. It is time that the government began to acknowledge the legitimacy of homosexual relationships and stopped oppressing the minority groups within Australia. But, of course it is not only the legal system that excludes homosexuals and ignores issues relating to homosexuality and bisexuality. The media is another powerful group that influences opinion in society and decides the so-called "normal" behaviour to follow.

The media has an enormous role in the shaping and development of society. The exclusion of gay, lesbian and bisexual issues in the mainstream media is just one way in which information, that should be readily available to everyone, is censored by the people who own the various media outlet. For example the Victorian AIDS Council recently launched a series of three posters to help stop the spread of AIDS amongst young gay and bisexual men.

Two of the posters were specifically aimed at the mainstream media audience that consist primarily of young males. A leading Australian publication, *TV WEEK*, was approached about printing the advertisements. The editor of *TV WEEK* refused to allow the advertisements in the magazine because he claimed that they were an attempt at "recruiting" young males into homosexuality. With people that possess such homophobic attitudes in control of the media, it is not surprising the lack of education in gay/lesbian/bisexual issues in society. There is a good side to the story, though. A few mainstream media newspapers have picked up on the story and have decided to run the advertisements. Perhaps this is the first small acknowledgement that homosexual/bisexual issues are slowly becoming a part of "everyday" life, instead of being shunned and covered up. The only solution to changing the homophobic attitudes of people and the discrimination against gay men, lesbian women and bisexuals is to educate people, and attempt to break down the barriers and stereotypes associated with homosexuality. This can be done through changes in the legal system, education programmes in schools, the further development of independent newspapers such as *GREEN LEFT WEEKLY*, and through being involved in and supporting issues that interest you. What is needed is fundamental change right across society, not just in small select areas that have problems. Real democracy is needed, where everyone is regarded as equal regardless of age, race, religion or sexual preference. You can show your support for Gay, Lesbian and Bisexual rights by being at the South Australian launch of the series of AIDS prevention posters mentioned previously in this article. The launch is on May 14th at 11.00am at the Second Story Youth Centre, 57 Hyde Street, Adelaide. For details phone 232 0233. Remember, the process of change begins with you.

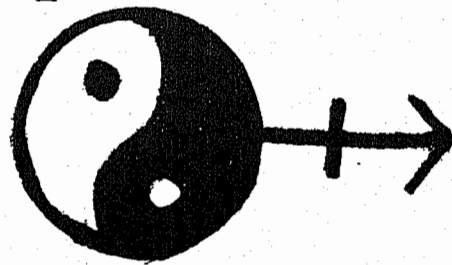
A Member of the Resistance Club

Homophobia/Biphobia: everyone's problems

To the community at large.

Pride Week is about breaking down barriers — about people that have a non-"mainstream" sexual orientation making themselves visible and rejecting the judgement that their lifestyles are unexceptionable. Homophobia/Biphobia, like sexism, racism, agism and creedism are illogical petty boundaries to a strong, united majority able to take control of their own lives and the organisation and means of production of the society.

At the moment, society is controlled by about 5% of its population: the very rich, by using the media, government, court system and "education" to perpetuate bigotry and encouraging young people to take out their frustrations on minority groups instead of dealing with the real problems and improving their lives, they ensure that the oppressed will not have the empowerment that comes from solidarity and the rule of



the rich will not be threatened. We at Resistance are angry and saddened at the relative success of the "divide and conquer" tactic used by those that benefit from the present social order to further oppress the majority. We ask you to no longer blindly accept the lies — because you too will suffer. Homophobia and biphobia are everyone's problem. Keep any only mind, don't condemn what you don't understand, and get information regarding alternative sexualities from Lesbian, Gay, Bisexual Community groups, instead of the mainstream media.

Resistance

FAMILY VIOLENCE
DO YOU KNOW WHAT RESOURCES ARE AVAILIABLE?

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Come to the

EXPO ON THE HOME FRONT

PROMOTING SAFE FAMILY RELATIONSHIPS

Thursday, 20 th May, 1993

12 noon - 8p.m.

Woodville Town Hall
72 Woodville Road, Woodville

Sponsored by the Woodville Council and
the Woodville Together Against Crisis Committee

Organised by the Domestic Violence Action Group Inc.

Contact - Janet

(Ph: Tuesdays: 267 4830 or Thursdays: 212 2599)

The rush of a crush

I'm sure it's happened to us all at one time or another, you see HER come into the room and all at once your body goes haywire. Your knees turn to jelly, your heart starts tap-dancing and your stomach feels like a punchbag — and that's before she's even SPOKEN to you. Once that happens you blush like mad and spurt ananities worthy only of a gameshow host. Face it, you've got a CRUSH on her!

Okay, maybe the above is an extreme example, I'm sure some people can carry out normal conversations with the object of their desire without needing medical attention. Unfortunately I'm not one of them. But what is it about fancying someone that makes a person react in such an uncontrollable way, until the only solution seems to be avoiding the "crushee" altogether? Well, partly it's embarrassment, wanting to make a good impression can make you so anxious that all you do is make a fool of yourself. Then of course there's the raw sexual attraction that can send all sorts of strange and pleasant sensations through you. I mean, even though you know she's the most intelligent, artistic, spiritual woman you've ever met you'd still like to do things with her! When you add all this to the unpleasant realisation that she's probably straight you've got a real turmoil going on.

It's difficult enough to have a surge of unrequited lust for another dyke, but at least you know that you both go for the same sex, and there is an outside chance



that she'll be as attracted to you as you are to her. However what can you do when you develop a crush on a woman who is very possibly heterosexual? Asking her outright if she's interested in a

Dykes to Watch Out For, though I'm not sure about checking for tattoos of woman's names! You can get to know her (which can be difficult if you're beet-red and palpitating I know!), and

"What can you do when you develop a crush on a woman who is very possibly heterosexual? Asking her outright if she's interested in a relationship isn't really an option."

relationship isn't really an option. Straight people can ask each other out with seemingly little difficulty, but in certain environments (and the one I'm thinking of here is the workplace) you may not have the confidence to be open about your sexuality, especially if you know you'd have few — if any — allies.

There are a couple of possible solutions, some of which are brilliantly illustrated in Alison Bechdel's *More*

watch for any clues in the way she gives information about herself. Does she discuss relationships, and if so is she "gender specific", i.e. if she constantly raves about *The Chippendales* you know it's time to give up! Does she have a lot of female friends? Do you know any of them? Basically try to gauge what her response might be if you came out to her. Apart from anything else speaking to her might make you rationalise your feelings into some sort of perspective and stop you from fainting every time you came into contact with her. She might not turn out to be the flawless goddess you thought she was. Of course, you could always fall back on my favourite method, which is to get totally pissed and tell her you've been in love with her for ages. But be warned, this very rarely works and the after-effects are too awful to think about. Surely someone can come up with a better way. Please, I need one!

The Legacy of George Duncan

This week marks the twenty first anniversary of the murder of Dr George Duncan, a gay Adelaide University professor. After the initial outrage caused by the incident, homosexuality was decriminalised in South Australia, between consenting adults in private. Many other states soon followed this example. It was a time of great optimism in the Gay, Lesbian and Bisexual movement. Significant gains were being made, and it looked as though the dream of a society free from homophobia was within reach.

Yet twenty one years on, the reality is very different. In Tasmania, homosexuality is still illegal. In fact it is even illegal for a man to wear a dress in public after 6 p.m. Despite letters of condemnation protesting about the situation, and demanding change, the premier remains unrepentant. He has even gone as far as to say: "They (homosexuals), can do whatever they want, but don't expect me to legalise it." The government has declined to respond to letters from organisations such as Amnesty, and the International Gay and Lesbian Human Rights Commission — even to defend their position.

This obviously creates an atmosphere in Tasmania where young gay, lesbian and bisexual people feel isolated, abnormal and unable to explore their sexuality. Not to say that Gay, Lesbian and Bisexual people in other states don't experience alienation and

oppression. Although Homosexuality has been decriminalised, it hasn't been legalised. Gay marriages and defacto relationships aren't recognised by law, meaning that gay couples face discrimination in their place of work, in the DSS, and in all aspects of life.

However, even legal equality is a long way

from real equality. You only need to look at the acquittal in November last year of the two men who beat a gay man around the head with an iron bar, (on the grounds that they 'morally offended' him), to see just how deeply homophobia is entrenched in our justice system. Gay people are frequently bashed on the streets, suffer harassment and abuse for their sexuality. Yet very few of these people feel able to report complaints to the police. Partly because of verdicts like this, and also because of fear of further harassment by police officers. Gay people do say discrimination by police, one example is of a gay man in the northern suburbs, who managed to escape after being attacked by a gang of thugs, only to be laughed at by police officers. Another example is that of a lesbian woman who was

arrested after coming to the aid of two young women who were being harassed by a taxi-driver outside a lesbian bar. There are still more example of gays and lesbians being actually beaten by police after reporting harassment.

So while some gays are able to escape into all-gay communities, and avoid the worst

"In Tasmania, homosexuality is still illegal. In fact it is even illegal for a man to wear a dress in public after 6 p.m."

of the abuse, the majority of gay people deal every day with the influence of a homophobic society. In trying to tackle oppression, gays, lesbians and bisexuals need to look at the root causes of homophobia. Homophobia has not been around forever — in Ancient Greek and Roman society, bisexuality was considered the norm, and heterosexuality the digression. Homophobia is therefore not "natural", but something that is created by the society in which we live. Homosexuality is feared as a threat to the nuclear family — which in reality of course, it is. the family is an integral part of a capitalist society. It enables child-care, care of the sick and old and domestic duties come back onto the individual, rather than being responsibilities of the society. So anything that trans-

gresses from this becomes a danger. So in dealing with homophobia, Gays, Lesbians and Bisexuals are attacking the system. Their struggle has many links with the struggles of other oppressed groups such as women, aborigines, migrants and so on. To recognise and strengthen the links between these movements can only help to strengthen the movements.

When we look at when the most progress has been made in Gay struggle, it is almost always the big, frequent demonstrations, such as the ones following the Duncan murder, that had the most effect. By demonstrating, we can increase the visibility of gay issues and reach out to more people, both straight and gay. Gays make up at least 10% of the population, and studies suggest bisexuals may make up as much as 50% of the population. So there are many other people out there to reach out to, and involve.

Demonstrations like the Stonewall riots of 1969 draw public attention to the oppression of gay, Lesbian and bisexual people, and can force the government to listen. The recent rallies in the United States with 1 million people marching on Washington indicate the enormous potential of organisation. Again in Tasmania, it has been the dedicated protestors continuing to hold public rallies, kiss-ins etc which has resulted in international and local pressure on the government. As the rallies grow in size, so too will their influence, and we may start to see real change. As all around Australia, people should struggle to defeat homophobic laws, practices and attitudes, seeking to involve anyone who wishes to fight for Gay, Lesbian and Bisexual Liberation.

A.U. Resistance Club



QUEER AS WHAT?

Over the past few years it seems that more and more people in the gay and lesbian community are talking Queer. To generalise, Queers are those of us (potentially, at least an eighth of the population or more) who have sex with those of the same sex (or want to) and who choose to identify with a Queer community or culture. *Queer* is becoming a term which tries to be inclusive of people's different sexualities (except for heterosexuality, of course); it provides solidarity among people who are lesbian, gay, bisexual, women or men, transgender/transsexual (or undecided), while respecting their individual identities. *Queer* also seem to be emerging in the midst of contemporary attitudes which realise the importance of cultural identity and of cultural difference and diversity as positive forces for the liberation of people who are oppressed by the mainstream culture. Queer politics has been really helpful for some people who aren't heterosexual, but do not identify with the labels "gay" or "lesbian" and have often felt excluded or marginalised by the gay and lesbian community, as well as by the straight wide world. Some have only been able to come 'out of the closet' since they felt they could belong to a Queer community which does not force people to conform to polarised sexual labels (gay/lesbian vs straight) nor point fingers at

people because they fuck others of the same / opposite sex. Some of us Queers also feel that *Queer* is a descriptive, rather than prescriptive term - you choose to call yourself Queer, although you still identify as gay, lesbian or whatever (but of course you can't "choose" your desire for those of the same sex.) "Coming out" (of the closet) is an important and sometimes daunting - but also liberating - part of the life of a Queer person. It is the time when we come to terms with and acknowledge our Queerdom, to ourselves and to oth-

always up to you to decide whom to come out to, and when. There's a long history of oppression of Queers in many cultures. Although we may be a lot more visible and more tolerated now than before, we still have to constantly struggle with homophobia, which is expressed in wide-ranging discrimination, harassment and violence against us, as well as in the institutionalised heterosexism of the dominant culture; this assumes heterosexuality to be the preferable norm and homosexuality to be deviant

often not legally recognised as spouse couples and the subject of homosexuality is avoided in school education. Although "equality" under the letter of the law would be good, it won't be enough to stop the problem of homophobia, which is encouraged by ignorance and misinformation. We really need to tell people that we're here and we're Queer - there are so many people who don't know there are so many of us everywhere.

So, by calling ourselves Queers, we assert our difference positively, with pride. In so doing, we reclaim a formerly derogatory label and say that we don't have to be accepted on the terms of the "mainstream" heterosexist society; *Queer* rejects the stifling "mainstream" definitions of "normality" (ie. that which excludes "minorities" and denigrates difference.

To survive in this society which makes us painfully aware of our difference all the time, yet knocks us back just for being who we are, we need be proud and assertive of our difference. If this world is to be a better place for us Queers, society has to deal with us on *our* terms and respect our difference, and not only concessionally accept us for our lowest token common denominator (ie. our "common" humanity). And if that's a bit hard for the dominant culture to swallow, well - tough shit, darling.

"Some people may need years to come to terms with their sexuality after they first experience feelings for others of the same sex"

ers. Coming out may be difficult and frightening at first, but it is very liberating to be 'out' in a supportive community who accept you for who you are, to feel solidarity with fellow Queers and to share intimacy, pleasure and love with someone of the same sex as yourself. Some people may need years to come to terms with their sexuality after they first experience feelings for others of the same sex. Of course, it is

and wicked. As well the more blatant forms of homophobia, such as homosexuality being illegal in some places (e.g. Tasmania), condemnation from religion and also rejection by peers, name-calling and violence, Queers have to contend with more insidious ways in which we are denied our rights to freedom and equality - for example, gays and lesbians are generally not allowed to adopt children, same-sex relationships are

Inside INSIDE OUT

One of the worst things about thinking that you might be gay, bisexual or lesbian is the terrible feeling of being alone. There never seems to be anyone you can talk to about it who'll understand and support you. The whole world seems straight, from the ads on TV, to the soap operas. It feels like everyone wants to know when you're going to meet a nice girl/boy.

You try and tell yourself that you probably aren't "that way", because you know it would be a hell of a lot easier if it wasn't the case. At the same time you'd give anything to be swept off your feet by someone who'll just sort it all out for you. This state of indecision can last for years, some people "closet" themselves so completely they even get married and deny "that part" of themselves to others.

What about the brave young person who decides to make a go of it as a gay or bisexual? You'd think there'd be a lot more support and understanding around in the nineties, wouldn't you? But think about it for a moment. Aren't "poofers" and "dykes" still terms of derision? When's the last time you heard of a parent being delighted to find out their child was homosexual? ("Oh, we were so proud! We'd always hoped for it, you know.")

For young men it's really bizarre. You not only have those stereotypes about how "real men" are supposed to act, there's a big double standard when it comes to sex. If any guys your own age have it off with an older woman they're seen as a real stud. If people find out that you've had sex with an older man they think it's disgusting, that somehow it must have been against your will. Consider also the differences between permission around sex for gay/bi and straight people, their access to information and support around safe sex and HIV/AIDS.

The whole myth that older gay men "recruit" young gays doesn't allow that gay and bisexual men are, at some stage, young. As the line from the XTC song goes "save me from the people who would save me from myself". At the same time, you wonder how to work out if you're gay or bi, or how to deal with any of it, without necessarily wanting to hit the pub and clubs. What would be nice would be the chance to

talk it over with others in the same situation.

Which is what Second Story Youth Centre's "Inside Out" program is all about. It's been running a couple of years very successfully, and looks like having a long life ahead of it. Second Story offers a range of youth support services before they noticed a huge gap in Adelaide for young gay and bisexual people (and Lesbians, but their newly created Lesbian support group is another story).

Most regularly, and nearly most important of all is the "Hyde Out" Friday night drop in. For many young gay/bi men who feel isolated, taking that huge step to walk in that door and meet the friendly faces in the same position as them, is one of the best steps they take in life. Some Friday nights have information sessions (on everything from gay health to dealing with the police) while others allow for social outings.

"Work it Out", a structured five week course helps young gay and bisexual men do just that. The exercises have been developed with an emphasis on peer support, as it's usually that string of personal stories with each other that is the best method of learning about yourself. Talking to peers about safe sex is also the most powerful way to prevent HIV. The next "Work It Out" course starts soon.

This has gone so well that the various groups have given us a few Peer Education Trainers, known as the PET Shop Boys. Completely contrary to the notion of vulnerable young men being coerced by older gays, we have instead a support team of trainers with whom the new participants can readily identify.

"Shout it Out" is the six weekly newsletter produced by the Inside/Out



project to keep people who've been through the course, or those just coming in in touch with what's happening from a young gay/bi person's perspective.

An important recent development has been the offering of a school holiday program. While it's almost impossible to advertise a number of young men still at high school were thankful for the chance to "work through" some of the issues that otherwise had just been knocking around their heads.

For all those who preach against such things it's all too easy to look at the horrendous figures for youth suicide

and the increasing number of HIV positive people. Fear around dealing with being gay is cited as one of the most common reasons. If the community really care for people then helping them to self realisation is better than condemning them to this, or a life lived in fear.

With other events, such as camps in the Adelaide Hills, and a youth theatre group (see interview on "Intimate Parts" this issue) the program is going from strength to strength. Anyone feeling that it might be for them can talk to Robert or David, confidentially on 232 0233. **Kenton Penley**

Do that telephone thing

Hi, my name is Stephen. I have been asked to write a short piece about myself and my involvement with Gayline.

To start with I will give my reason why I joined. I got involved with Gayline because I wanted to put something back into the gay community as I was getting a lot out of it, and to do something worthwhile with some of my spare time. So I got in touch with Gayline, underwent the twelve-week course and became a counsellor. Gayline provides a service to the gay community by several means. Firstly and most important it is a counselling service either by phone from 7pm to 10pm nightly and

1pm-4pm on Saturdays and Sundays. Secondly it has face-to-face counselling by appointment. It is involved quietly where it is not so noticeably e.g. the library in Darling House, the Festival of Life etc.

accommodation, venue calls. Also parents with sons or daughters who are gay and want some of their questions answered.

We are a large group of dedicated volunteers who try to provide profes-

"We receive approximately 4000 calls per year from gay people about all issues of gay and lesbian life"

We receive approx. 4000 calls per year from gay people about all issues of gay and lesbian life eg. sex, coming out, referrals to other groups or resource centres, people just wanting to talk to someone, AIDS,

sional service to the gay and lesbian community. So if you want someone to talk to about your sexuality or anything else, or if you may be interested in becoming a counsellor please feel free to contact us.

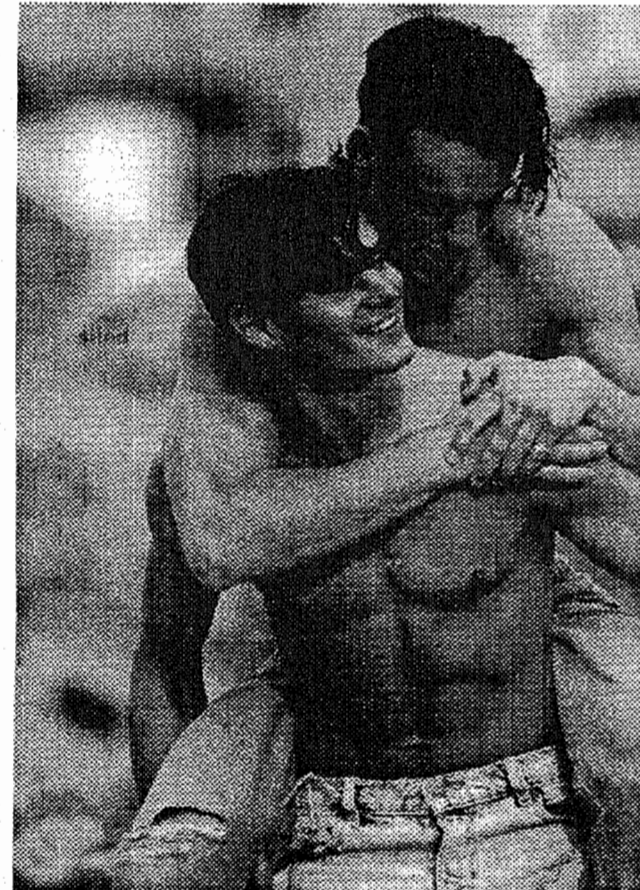
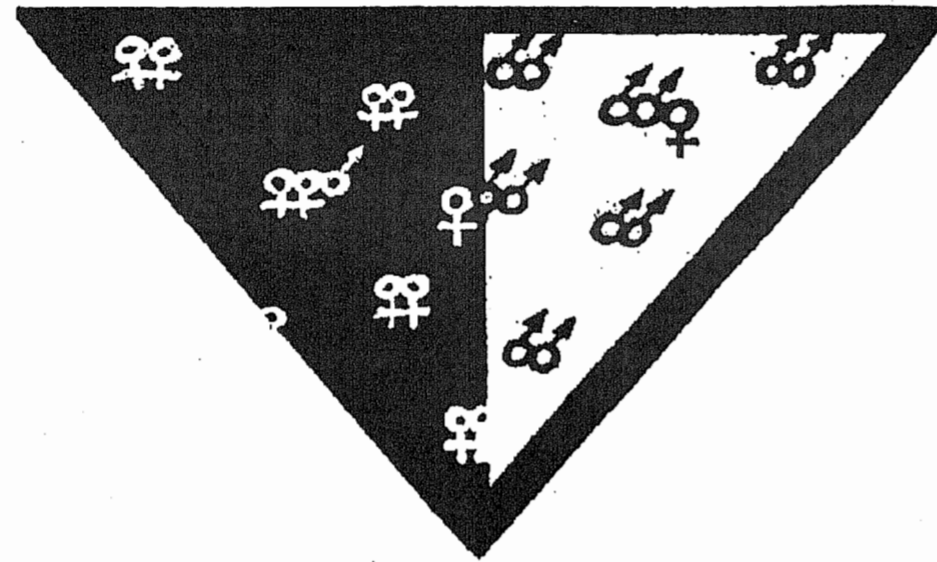


Pride Week

Programme

MONDAY, MAY 10: UNITY DAY

- 11.00am **Stalls** will be set up outside Union House during the day by Resistance, Amnesty, GALA and other Lesbian, Gay and Bisexual friendly groups.
- 1.10pm **Former premier Don Dunstan** will formally launch the week on the Barr-Smith Lawns. Everyone welcome.
- 1.30pm **Dr Duncan Commemoration Ceremony** - River Torrens Banks next to the footbridge. Everyone welcome.
- 6.30pm **'Turning the Tables'** : A mock trial dealing with gay bashing and the justice system - Moot Court, 2nd floor, Law School. Everyone welcome. (supper provided)



TUESDAY, MAY 11: GAY MEN'S PRIDE DAY

- 10.30am- **Gay Pride stall** outside Union House with info, T-shirts, badges, film night, and Pride Dance Party tickets.
- 1.00pm **Speakers on the Barr-Smith Lawns**
 - Malcolm Cowan: Homophobia
 - Kenton Penley: Gay Liberation
 - Speakers from GALA
 - Some Music
- 1.10pm **Lesbophobia: Homophobia against Lesbians Workshop** Women's Room. (Women only)

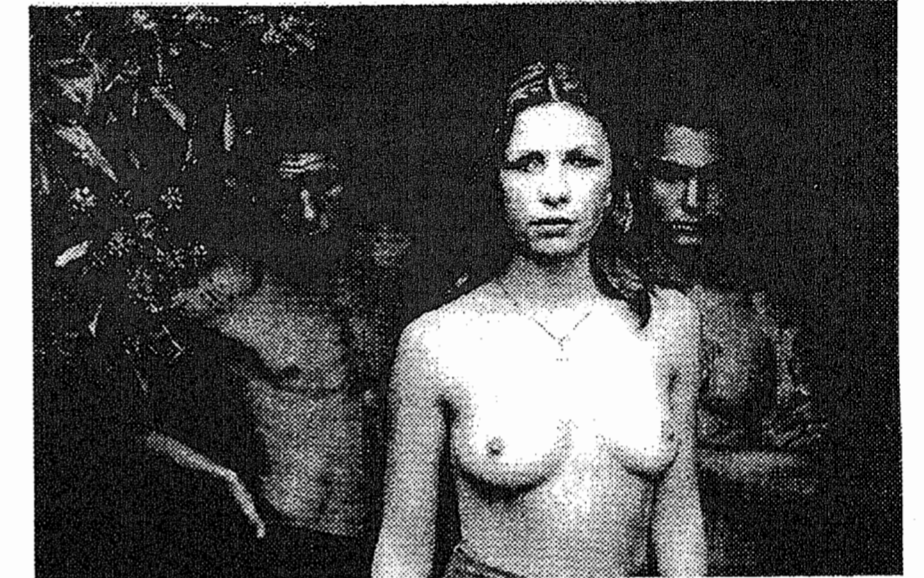


WEDNESDAY, MAY 12: LESBIAN PRIDE DAY

- 1.15pm **Lesbian Image Workshop** (lesbians only) - Conference Room, Level 5, Union Building.
- 5.15pm **Popeye Cruise** for all Lesbian, Bisexual and friendly women on the Popeye -Meet outside Students' Association Office at Jollys boathouse. (\$2 donation)
- 6.45pm **Cross Campus Lesbian Link** first meeting for 1993 - Women's Room. (Lesbians only)

THURSDAY, MAY 13: BISEXUAL PRIDE DAY

- 11.00am- **Speakers and stalls** - Barr-Smith Lawns & Union House Bisexual Pride T-shirts and badges on sale.
- 2.15pm **Discussion group for bisexual women** - conference room (Women only)
- 7.00pm 8.30pm intermission 10.00pm finish **Pride Week Film Night** including a selection of short films dealing with Lesbian and Bisexual themes. \$3 student/concession, \$4 full (Cheaper if you turn up late). Everyone welcome. Union Cinema, Level 5, Union Building.



FRIDAY, MAY 14: LESBIAN, GAY, BISEXUAL FRIENDLY DAY & BLUE JEANS DAY

- All Day Friday is Blue Jeans Day, which means everyone wearing blue jeans is either gay, lesbian, bisexual and friends of.
- 11.00am- **Lesbian, Gay and Bisexual Friendly Stall** with T-shirts Badges and info will be outside Union House.
 - 1.00pm **Speakers** - Barr-Smith Lawns.

SATURDAY, MAY 15: PRIDE DANCE PARTY

- 8.00pm **Time to let loose** and celebrate your pride in being lesbian, gay, bisexual or queer-friendly! \$6 student/concession, \$8 full Uni Bar, Level 5, Union Building. Tickets available from Students' Association Office, Bar Toons, Beans Bar, Central Station. Includes free entry to Mars Bar & Cloud 9 **Absolutely Everyone Welcome!**



They're EVERYWHERE

What Being a Lesbian Really Means

Being Lesbian means millions of different things to millions of different people & believe it or not — we don't all agree! For some of us, it's just the way we are. For others, it's a political choice. But best of all, it means being part of a large diverse & exciting community of women — both on campus & off.

I like to sit in lectures & tutorials "Lesbian-spotting" — trying to pick who my fellow lesbians are — unfortunately this is usually quite futile. Not because they're not there but how can one tell? The reality is that lesbians are everywhere on campus, although they're not always visible or vocal about their sexuality. The stereotyped view of lesbians as short-haired, hairy armpitted man-haters is no longer representative with women of all descriptions finding other women sexually attractive — yes even that girl next to you in your tutorial with long hair, a dress and makeup! That's not to say that women flirting the former description aren't also there. Indeed lesbians who do decide to defy the social pressures to conform to feminine characteristics of dress and behaviour. And this a way of creating a positive sexual self-image and means of identifying other women in the lesbian community.

It is often easy to think that there are fewer lesbians on campus than gay men with lesbians being less visible — even in weeks such as "Gay and Lesbian Pride Week". However social scientists reject this view estimating that about 10% of women are lesbian. When homosexuality is discussed, gay men always seem to be the focus with women thrown in as an afterthought; a reason why women who sleep with women choose to be called lesbians — rather than "gay" a term which has come to imply male. There are many reasons for women being less "out" or visible. It has been suggested that it is harder for women to come out because we are conditioned to be more tied to the family, with women often being the ones to "keep the peace" etc at

"27% of lesbians are said to have suffered physical violence because of their sexuality; you can begin to understand why many women choose not to scream their sexuality from the top of the Napier building"

home, coming out can often mean a degree of estrangement from the family, which doesn't seem to affect men as much, who are conditioned to do their own thing and be more emotionally and financially independent. Also while many women may be "out" to close friends or in supportive environments, they many not want it to be known by other people in their uni course — particularly if it is a largely male dominated course, such as engineering.

I suppose I am looking for my own reasons why there aren't more visible lesbians on campus. I have yet to see two women (or even men for that matter) holding hands, kissing — or doing any of that stuff that heterosexuals can do & do everywhere. Advertising, media, music, literature, course content is all based on an assumption of heterosexuality — on working to keep us invisible and the degree of confidence & strength it takes to overcome that by holding hands with a lesbian partner in public or putting things in a lesbian context, is something that most heterosexuals will never encounter.

Fact is, that 27% of lesbians are said to have suffered physical violence because of their sexuality & you begin to understand why many women choose not to scream their sexuality from the top of the Napier building. Given this level of social alienation, its not surprising that campus lesbian groups and workshops & even the edition of this paper, become an important & essential way for lesbians on campus to enjoy a sense of support & pride that we would probably not otherwise experience at uni. Similarly, picking up a copy of Lesbian Times & realizing the diversity of the lesbian community & the services & activities there are to be tapped into is an empowering experience.

It is in such supportive ways that we can celebrate the pleasures of lesbian love, which includes an emotional and sexual closeness stemming from the fact that communicating needs is often easier between two women, that with a man and women — after all, who better to understand a woman's mind & body, than another woman!

However, my sexuality is also political: something which many other lesbians may or may not feel (ie not a compulsory requirement to be a lesbian!). My feminist beliefs are based on the appalling degree of power that men have over women — socially, economically & sexually. It is the sexual side that I feel I have the power to redress, by choosing to be with other women. The acts of rape, sexual harrasment and prostitution and the exploitative use of women's bodies in the media are just



some ways of conveying the message that women are there to be had by men. I am not there to be had by men and being a lesbian makes that loud and clear. Despite this many men think even as a lesbian I am there for them — with many propositions for threesomes with two women being made, to me & the other lesbian women I know. For those men, to whom it does sink in comments like "all you need is a good fuck" often fly thick & fast. Men & society in general clearly feel extraordinarily threatened by lesbians — more so than it does by gay men.

But even those women who don't make such "political" connections (i.e. k.d. lang) are being political by virtue of who they are. We are committed to the idea of freedom of personal expression and the right to our dignity as human beings.

So whether we're the lesbians you see as not being able to keep quiet about their sexuality or the ones you don't notice at all we are here on campus, all with different experiences of how, when & why we have come to identify as lesbians!

It's called "the Adelaide Effect". You all know the feeling. You're walking down a street far from your usual haunts, when someone suddenly taps you on the shoulder. Turning in surprise, you recognise them as the very person you most wanted to see. Someone you have been thinking of ringing all week.

Much in the same way that Melbourne's weather travels with its natives, so the Adelaide Effect can come into play at the most un-expected times.

So, walking along an obscure side-street in Sydney on the day before the Mardi Gras parade, looking for cheap T-shirts to use for fundraising ventures, I saw Nic, and freaked the hell out of her by tapping her on the shoulder.

"Hi-are you here for Mardi Gras?". Stupid question, really. It was no coincidence that Kathy, Richard and I had flown into Sydney two days before the world's largest dance party, and Australia's largest public event, the Gay and Lesbian Mardi Gras.

"Do you want to march?"

The road is lined with hotels. Looking up at them was like looking at a wall of faces. Twelve stories of crammed balconies. Everywhere people. Cheering, waving, shouting, laughing. It is impossible to describe the sight of that number of people. 500,000 came to watch the parade that night. In a distance the equivalent of North Terrace to the Wayville Showgrounds there was a crowd of solid humanity as far as I could see.

About a hundred metres up the first road were the God-botherers. Fred Nile's small and rather pathetic looking group of stooges were huddled together behind cardboard signs marked with the usual litany of fear. In the whole parade crowd, that group of about 20 were the only ones with any room around them.

Fred had been and gone. Apparently he comes and rants for a few minutes at 6pm, while it's safe, and then leaves it to the others to hold up the walls of Jericho for the rest of the night.

The parade starts at Hyde Park, and moves

The march for me is a series of impressions and images. Noise, light, joy. Dancing in huge congo lines and circles.

Nic helps organise Queer Collaborations, a loose coalition of Gay and Lesbian student groups from campuses around New South Wales. "There's a couple of spare academic gowns..."

"Oh yeah", I replied, trying not to dance around letting off shouts of excitement, "I suppose so".

So it was that I came to be trying on academic gowns at 5 o'clock on Saturday the 27th of February. On the back was pinned a piece of paper with "Adelaide University" proudly scrawled in text. At 7 we piled into a cab at Redfern station, after frantically trying to find one that wasn't already full, and by 10 past we had arrived at the meeting point for the parade, in Hyde Park.

The crowd had already started gathering (the parade proper starts at 9) and it was the first of many thrills to duck under the barricades and join the growing throng of queer flesh.

Dancing boys in g-strings, dykes on bikes in even less, nuns, one entrant in the costume competition who required 3 assistants just to walk, all milled together in an orgy of anticipation. Every now and again music would start up as one of the motorised floats tested its speakers. At one stage the Mardi Gras dancers performed their routine for the TV cameras.

Friends passed on their way to the Sydney Gay and Lesbian Choir float. The crowd grew. The fever spread. Dykes on Bikes weaved through the crowd to search out friends or just get a look at the other participants. Richard wobbled up on hired Rollerblades wearing his Nun's habit. Every five minutes a rumour that Julian Clary had arrived would spread, and all necks would crane in the direction of the AIDS council float.

At last the time arrived. Far ahead of us the motorcycles roared. The dancing boys moved off in a blaze of sound and light. At last we followed, and turned onto the parade route proper.

Mind Fuck!

up to Oxford Street. This is the heart of queer Sydney. As long as Rundle Street to the end of Hindley Street, it is packed with clubs, coffee houses, bookshops and cinemas. In celebration, it is quite a sight. On many awnings and roofs are spinning lights. Every few minutes a salvo of fire works explodes from the roof of another building.

The march for me is a series of impressions and images. Noise, light, joy. Dancing in huge congo-lines and circles. Running to the crowd to greet a friend. Kissing "Miss" New Zealand in front of half a million people. The 80 year old man sitting in a wheel-chair in the crowd in drag. The middle aged woman with a simple placard saying "And I thought I was the only one". Mardi Gras defines a community. In Mardi Gras stereotypes are reinforced and destroyed simultaneously. The traditional drag marches beside the "SMART" (skinny men are a real treat) float. A hundred men who look straight from an AFL match march under a "Melbourne" banner in a tram made of VB cartons. Bare chested dykes ride Harleys, and construction workers wear frocks.

Mardi Gras is impossible to describe. It affects us all. Whether it be from those who spread the word and the pride when returning to their home cities, or through the positive images that appear in the media, it makes a great difference.

At the sold out party after the parade, 17000 revellers, who had each paid \$50 for the privilege, danced until 10AM, when Julian Clary and the Sydney Gay and Lesbian Choir sang "Somewhere over the rainbow" to close the show. And if you think that was tacky, John Paul Young sang "Love is in the Air" at 4AM, complete with dancers and mirrorballs.

But for me, the song that most sums up the spirit of Mardi Gras was played just before the finale. "We are family, my sisters and brothers and me..."



Lesbian and Gay Community Action Survey

This special edition of *On Dit* includes a copy of Lesbian and Gay Community Action's Survey, "The Police and You". Copies will also be available during Pride/Sexualities week.

WHAT IS LGCA?

LGCA is a community-based alliance of lesbians and gays working to identify and respond to lesbian and gay rights issues in Adelaide. LGCA's initiatives include: women's issues; liaison with police, govt. departments and community groups; social activities and fundraising. For information about LGCA, or about the survey, contact: Lesbian and Gay Community Action, P.O. Box 6183 Halifax St, Adelaide 5000, or ph. 362 3106.

WHY A SURVEY?

The aim is to facilitate discussions already underway between an LGCA sub-committee and the police. On past occasions police and government representatives have sometimes responded to expressions of concern by the lesbian and gay community by requesting hard information. The survey will fulfil this need by providing data about lesbian and gay problems. Please note, the survey is anonymous and confidential.

LGCA representatives report that a positive dialogue has already been forged through meetings with an appointed police liaison officer and senior police representatives. Information about work in progress, including plans

for practical initiatives, will be released soon in lesbian and gay publications. The finished survey project, when collated and published, will greatly further these discussions.

Success is possible. In New South Wales, for instance, co-operative action has resulted in the appointment of a Lesbian and Gay Consultant who works to further the concerns of lesbians and gays by co-ordinating and advising police officers in selected locations. With police support the local gay and lesbian press provide information about this service.

ARE YOUR EXPERIENCES RELEVANT?

As a general existential speculation: who knows? As regards the LGCA survey, information is required about any episode where your sexuality has caused you concern in dealings with the police. Or, were there reasons why you believed you could not approach the police? Positive feedback about contact with the police is, obviously, also welcome. Consult the survey form for further details.

Please fill out the survey, or pass it to someone who can. Or do it by phone. Just ring Gay and Lesbian Counselling Service or Lesbian Line. The survey will run until the end of May.

LGCA

Lesbians, Gay men and the police

To write any history of the relationship between lesbian and gay people and the police is of course impossible. So much of what goes on between our communities and the police, what goes on inside the police department because of the fact of our presence and because of homophobia, and what goes on inside our own households and communities because of our perceptions of and collective experience of the police, is unrecorded. So, outside of our own storytelling, gossip, paranoia, fantasy and hard won collective wisdom, there isn't a lot to go on.

Such a history might be sketchily mapped out based on public records, but would tend to leave out how lesbians and the police may interact.

Men's lives tend to be lived much more publicly than women's. Add Queen Victoria, a pronouncement of lesbian invisibility to women's already established confinement to the 'private' sphere (as seen by the dominant culture anyway), and public record is a document of absences!

Take for example, the story of a lesbian woman I know who was unable to persuade police that the sexual harassment she was receiving from another woman was worthy of a restraining order. The police absolutely refused to believe that such a situation could exist, and so refused to offer my friend what little protection from harassment and violence a restraining order can give.

Public record of recent history of the police and our communities has focussed on two issues- public sex, and violence against us, the two often represented together. These issues seem to concern gay men more than lesbians but the extent of public and private violence against women because of our lesbian sexuality or identity should not be underestimated. The impact of police and media concern with the so-called "Family" of wealthy men who

are alleged to have been responsible for the abduction and murder of young men in Adelaide over the last 15 years has also been significant for gay men. Both the Gay and Lesbian Counselling Service (GLCS) and Lesbian and Gay Community Action (LGCA) have met formally with the police over recent years.

In 1989 meetings were organised monthly, and at the end of that year a group of men and one woman participated in training sessions with Adelaide police. Frustration with the lack of positive outcomes from these processes,



and indeed downright hostility, and lack of support from management experienced in the training sessions, lead to the cessation of this contact.

The murder of David Saint in the South Parklands in April 1991 led to renewed determination on the part of gay men and lesbian groups to demand a better relationship with police. LGCA suggested at that time that a better relationship between the police and our communities could have prevented the death of David Saint.

Our position tends toward a world view that leads us to have different knowledge to that held by the police. We 'know' that gay men and others presumed to be gay get bashed regularly, generally by groups of young men, par-

ticularly in areas known to be gay meeting places. While the police cannot be expected to 'see' the South Parklands in the same way that gay men and their friends do, they must be held responsible for not listening to what we can tell them about issues that vitally concern us both- the policing of public spaces to keep them safe for everyone.

After the David Saint murder LGCA and GLCS wrote letters to Emergency Services minister Klunder and Premier Bannon requesting a Police/Gay Liaison Unit in S.A.

The Premier's reply stated that the

Police Commissioner had advised him that our demand for a formal liaison unit would require "careful assessment by the police department against the 'actual' rather than 'perceived' needs". (Bannon to LGCS 16/7/91, my emphasis)

Klunder's reply cited the "unavailability of statistics" with regard to commenting on allegations of increased violence toward gay men. (Klunder to GLCS 5/7/91)

(It should be noted that Legislative Councillors Ian Gilfillan and Terry Roberts both responded to letters with unequivocal support for our demand.) LGCA's response has been to take up the gauntlet of proving that our needs are "actual" not just "perceived". Our plan to conduct a survey of our commu-

nities in early 1993 is our strategy. Discussion about the differences between lesbians and gay men, and also a desire to find out about how we interact with the police across the board, not just in relation to hate crimes and the beats, lead us to decide to look at the whole issue of homophobia in the police force and how we may be discriminated against because of 'it'. We know that police officers who are out in our communities are often approached by gay men and lesbians for assistance regarding matters outside their particular role or geographic responsibilities. Does homophobia in the police force prevent us from even asking for police assistance when we should rightfully be receiving it?

The September 1992 case of 17 year old 'Tim' who alleges he was bashed by police whom he had called for assistance, when he told them he worked in a gay bar, has confirmed the prospect of violence by the police on the list of fears we may have about how we may be treated by the police.

Not all this story is negative! LGCA's meeting with Supt. Ron Jackson, new to the job of overseeing B1 Division (City and North Adelaide) and consequently our liaison officer was amicable. Dialogue is continuing about the training of his police officers. John Klunder has been replaced by Kym Mayes as Minister for Emergency Services. We are hopeful about the change. The December 11th rally so successfully organised by LGCA suggests a new constituency of gay men, lesbians and our friends, willing to speak out publicly in anger at injustice perpetrated by the legal system.

We urge readers to take part in our "Police and You" survey to be launched in March, to provide us with the hard evidence to give politicians and the police, to support our demands for a gay and lesbian police liaison unit.

Barbara Baird
LGCA

HOW TO COMPLETE THE SURVEY:

- Please note that depending upon the incident you choose to answer the survey about, you may not need to answer all the questions.
- All you need to do to complete the survey is follow the instructions about which question to go to next.
- In some questions you need to place a tick (✓) or cross (x) in a box next to the appropriate answer. In others you may need to write or print on the lines provided.
- If you do not have enough room to write your answer to any question, please attach a separate piece of paper with the number of the question you are answering clearly labelled.
- Please write or print clearly.
- Please start with Section A: →

SECTION A: PERSONAL DETAILS

- What is your sex?
 - Female
 - Male
 - Transsexual
- What is your sexuality?
 - Lesbian
 - Gay
 - Bisexual
 - Other
- How old are you? _____
- With which ethnic group do you identify? _____
- What is your occupation? _____
- What is your postcode? _____

Now go to SECTION B: Question 7

SECTION B: THE INCIDENT

Remember, an incident can be an occasion when you called on the police for assistance, or when the police called on you, or when you could have used police assistance but decided not to ask for it. If you wish to report more than one incident, use a separate form for each incident.

7. On what date did the incident take place? →

____ / ____ / ____
 day / month / year
 (give approximate date if unsure)

8. At approximately what time of day or night did the incident occur?

9. Where did the incident take place?

(a) Which suburb?

(b) Was the incident:

- in a private residence
- at work
- in a bar or club Bar/club name _____
- outside bar or club Bar/club name _____
- on the street
- at a beat

(c) If the incident took place at a beat, was the beat at:
 (Please tick as many as appropriate)

- Park
- Toilet block
- Car beat
- Truck stop
- Other (Please describe) _____

10. Briefly describe the incident. (If more space is required please continue on another sheet of paper and place the number 10 beside your answer)

11. Do you believe that assumptions were made about your sexuality either because of where you were, or because of what happened?

- NO
- YES (Please explain)

If the incident was verbal or physical or sexual abuse against you because of your sexuality, (ie a hate crime), then continue with Question 12.

If the incident was not a hate crime, then go to Question 20 SECTION C: NEXT PAGE →

12. How would you describe the nature of the attack? → (Tick as many as appropriate)

- Verbal abuse
- Physical abuse
- Sexual abuse
- Intimidation

13. What type of injuries did you receive? (Tick as many as appropriate)

- No injuries
- Minor (some bruising, small cuts etc.)
- Serious (broken bones, major bruising or cuts etc.)
- Psychological (Please describe)

14. What weapon(s) were used by the attacker(s)? ← (Tick as many as appropriate)

- Verbal abuse
- Fists, feet etc.
- Knife
- Club (baseball bat, metal bar etc.)
- Gun
- Other (Please describe)

15. Did the attacker(s) say anything to you either before, during or after the assault?

- NO
- YES (Please describe)

16. Was any of your property stolen or damaged?

- NO
- YES (Please describe)

17. How many attackers were there? →

18. How old do you think the attacker(s) were?

- 10 - 15 years
- 16 - 20 years
- 21 - 25 years
- 26 - 30 years
- 31 - 40 years
- Older

19. What sex were the attacker(s)? ←

- Female
- Male
- Both females and males

Go to SECTION C: Question 20

NEXT PAGE →

The Police & You - a survey

A PROJECT OF LESBIAN & GAY COMMUNITY ACTION (LGCA)

Sometimes you choose to call on the police, and sometimes they choose you. How does being lesbian or gay affect the quality of service that you get from the police?

This survey is designed to gather information on the relationship between gay and lesbian people and the police force in South Australia.

This information will be used by Lesbian & Gay Community Action to campaign for the provision of a Gay and Lesbian Liaison Unit within the South Australian Police Department, staffed by community policing officers who would assist lesbian and gay people in matters relating to the police.

A comprehensive report which summarises the findings of the survey, and which makes recommendations to the South Australian Government, will be launched at a public meeting later in the year.

A summary of the report will be published in the gay and lesbian media.

This is an anonymous, confidential survey.

Any information you can give will help us in our campaign.

In this survey, we'd like you to answer some questions about any one incident that involved you and the police, or your need for the police. Even if you chose not to call the police, it would help us to know why you didn't.

If you want to report on more than one incident, please use a separate form.

Choose any incident you were involved with such as

- * being questioned by the police about a crime
- * domestic violence or a property dispute in a relationship
- * physical violence, verbal abuse or harassment
- * child custody arrangements
- * reporting a break-in, robbery or other crime.

IF YOU PREFER TO COMPLETE THIS SURVEY BY PHONE...RING

Gayline
 362-3223
 7pm - 10pm Nightly

or **Lesbian Line**
 223-1593
 Fridays 6pm - 9pm

SECTION C: POLICE INVOLVEMENT

20. Were any police involved in the incident? (This includes whether the police were involved from the beginning, or whether you called for assistance later)

- YES
- NO

(If you ticked 'Yes' then go to Question 23)
(If you ticked 'No', then continue with Question 21)

21. Why didn't you call the police?
(Tick as many as appropriate)

- Concern about the privacy of your sexuality
- Concern about not being taken seriously because of the way in which you were treated by the
- Concern about the attitude of the police towards your sexuality
- At the time you believed the incident to be too trivial
- Other (Please describe)

22. Would you have contacted the police or community policing officers specifically for gay or lesbian people?

- YES
- NO
- MAYBE

Now go to SECTION D: Question 30

23. Was the incident started by a police officer?

- YES
- NO

If you ticked 'Yes', then go to Question 24
If you ticked 'No', then continue with Question 25

24. Did you contact the police as soon as possible?

- YES
- NO

If you ticked 'Yes', then go to Question 25
If you ticked 'No', then continue with Question 26

25. When did you contact the police?

26. Did any of the following contribute to your delay in contacting the police?
(Tick as many boxes as appropriate)

- Concern about the privacy of your sexuality
- Concern about not being taken seriously because of your sexuality
- Concern about the attitude of the police towards your sexuality
- At the time you believed the incident to be too trivial
- Other (Please describe)

27. Would you have contacted the police sooner if there were community policing officers specifically for gay and lesbian people?

- YES
- NO
- MAYBE

28. Which police station did you call?

If you found the service of the police satisfactory, then go to Question 34.
If you found the service of the police unsatisfactory, continue with Question 30.

30. Did you make a complaint to the police or to any other authority?

- YES
- NO

If you ticked 'Yes', then go to Question 32.
If you ticked 'No', then continue with Question 31.

31. Why didn't you make a complaint?

Now go to SECTION D: Question 34

32. With which organisation(s) did you lodge a complaint?

33. What was the result of your complaint?

Now go to SECTION D: Question 34.

SECTION D: ABOUT OUR PROJECT

34. In the future would you seek the support of a Gay and Lesbian Liaison Unit staffed by community policing officers to deal with this kind of incident?

- YES
- NO

35. Where did you hear about this survey?

36. Why did you choose to answer this survey?

ANY OTHER REMARKS?

YOU HAVE NOW FINISHED THE SURVEY... THANK YOU.
Please check that you have answered all questions relevant to the incident described.

WHAT TO DO NOW...

Please post your completed survey as soon as possible to

LGCA Survey
PO Box 6183
Halifax Street
Adelaide 5000

LGCA
is a non-government funded, community based organisation working for the rights of gay and lesbian people.
If you would like to become a member, make a donation, make a tax payable to LGCA, or request further information, contact us on the phone.
LGCA
PO Box 6183
Halifax Street
Adelaide 5000

THIS SURVEY IS PROUDLY SPONSORED BY:

GLCS
THE GAY & LESBIAN
CONSELLING SERVICE
OF S.A. INC.

ACSA
THE AIDS COUNCIL OF
SOUTH AUSTRALIA INC.

ADELAIDE gt.
ADELAIDE
GAY TIMES

Poetry



Sappho I Beg, You, Gongyla (c. mid C7th BC)

(...come here tonight,) I beg
you, Gongyla
take up your lyre and sing to
us;
for once again an aura of de-
sire
hovers around

your beauty, your dress thrill
all those who see you
and the heart in my breast
quicken;
once I too poured scorn on
Aphrodite,
goddess of love,

but now I pray that you will
soon be here ...)

Nonie 1

After I had
discovered that I loved
women
and discovered
a woman that I loved

I stayed with her.

In her bed.

And we talked
but

I couldn't voice my desire
It
seized in my throat.
Constricted by
my fear of the unknown
My fear of her saying "yes".
And

so we talked.
And it was good
but

I want to know
what could have happened.

by Nicholson Sheppard

Nonie 2

I have an image of Nonie
standing in her hallway
which is painted this garish
glossy turquoise.

Behind her, morning light,
brilliant through the door,
is making her see-through
floaty dress
a halo.

I have an image of Nonie
head tipped in delight,
laughing about desexing her
cat, Gatita,

"I was in my really feminist
stage then
and I said to my men friends
'I love getting this cat's balls
cut off'

— you should have seen Julia
their faces!!"

I have an image of Nonie
undressing by her bed
in the rich, dim light of the
lamp
and me
sneaking covert glances at
her,
worshipping her smooth,
smooth, rounded hips.

I have an image of Nonie
walking towards me in the
airport,
eyes searching... finally find-
ing me.
Then, her hands waving,
smile glowing, lighting up
the world,
she says
how wonderful it is to see
me.

With apologies to Catherine Bateson

Deep topaz eyes,
Gazing like a latter-day Nar-
cissus.

Skin of translucent marble,
delicate blue opal veins.
"Am I sesqui?" she asks
Herself
rhetorically.

Fixes her reflection with a
smile to liquefy my ruby
heart.
The mirror murmurs ego-
centric assent.

I watch and mock, to keep
her humble.
To keep me sane.



The Queen is dead, boys

**Two Weeks with the Queen
Sydney Theatre Company
May 5-15**

I should start by saying that nearly all the audience seemed to love this play. It got a standing ovation from nearly everyone in a nearly full Playhouse. But I didn't stand. I just didn't enjoy it that much, and felt too ambivalent about the play to give it that ultimate honour.

My main problem was with the play itself rather than the production. It is undeniably a very professional production with very professional actors. All in the cast and crew have miles of respectable previous experience in TV and stage productions and each of the actors showed their fine ability in at least some of their many parts.

But the play itself is simplistic, endlessly delivering supposedly enlightening clichés: family is important, men can express emotions, women can be doctors, you can't catch AIDS from peeling a tangerine. It was almost surprising that in a play which tried so hard to be politically correct racism wasn't tackled. There is no denying that the issues that were raised are important ones, and ones that kids will inevitably confront. And this is a production aimed at them. But I wonder whether it is necessary to make the issues as clear-cut and simplistic as Two

Weeks with the Queen did. The plot itself is OK. Colin's younger brother Luke is dying of cancer and to keep him out of the way Colin is sent to his relatives in England where he tries various schemes to save his brother. Eventually, and with the help of an enlightened adult, he accepts the inevitability of Luke's death and returns home to be with his family. It is all the important lessons which Colin learns along the way which are irritating, and the unconvincing naivety of his character adds to that.

I don't mean that the acting was unconvincing. Tambllyn Lord did an admirable job with Colin, as far as the character allowed. The same is true of Arky Michael. His characters provided a lot of the humour and he hammed it up beautifully, but that only goes so far. Again I suspect that was a problem with characterisation rather than acting. Nicholas Eadie had some lovely moments as the masculine Australian Dad, encouraging Colin to be a 'man' and to be 'strong', while the one-dimensional English Uncle Bob he played was not as authentic. Both Uncle Bob and Auntie Iris (Heather Mitchell) are straight out of Coronation Street but even more exaggerated. The English family were too extreme in their stereotypes whereas the Australian family showed up stereotypes while retaining credibility. Heather Mitchell had

more scope in the character of Colin's Mum than as Auntie Iris. Diane Smith



played all the bit parts while Colin Moody had his main role as Ted, the gay man Colin meets who helps and guides him. It is annoying that in a play that seems to

want to defy stereotypes (it is obviously ironic about Colin's Dad, for example) that the only man capable of open expression and of crying is gay. Surely we have come beyond that formula now.

The story is saved from becoming melodrama by a lot of laughs, but even this becomes tedious after a while, as slapstick becomes one of the main sources for this humour. There are some brilliantly funny scenes, especially early on, but the invariability of the type of humour and the idea that perhaps this was the only way the creators of the production could think of to make their tender young audience face the Big Concept of Death meant that I laughed less and less as things went on. But, as I said before, everyone else loved it. I loved bits of it, definitely not all of it, but if you have younger siblings or friends to take to the theatre this is probably a good choice.

Lorien Kaye



Intimate Parts

Imagine your brother, your friend, your lover, your son, the victim of a hideous crime.

Imagine a society so dead to love that it condones this violence... young people's hopes, dreams and energies crushed on a daily basis.

Imagine a judicial system, schools and media maintaining this oppression.

Your brother, your friend, your lover, your son is gay. He is dead.

Now imagine young people sticking together, voicing their outrage, rejoicing in their youth - imagine their energy.

If you find this hard to believe, it's time to meet these young people.

Written and directed by Kenton Penley and James Robertson, directed by David Phillips

NEXUS CABARET SPACE

Living Arts Centre North Terrace, 26 - 29 May 8pm (matinee on May 29 at 3pm)

Bookings and Admission:

Tickets available from AUSTICKETS agencies, adults \$10, concession \$7



Christie in Love

A play about
sexual extremism

The Saliva Milkshake

A play about
political extremism

Wednesdays to Saturdays until
May 15th

Tickets:

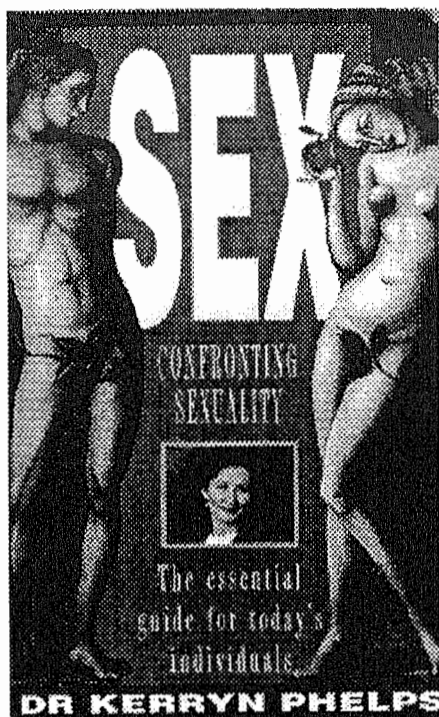
\$10 Full, \$8 Concession

Bookings:

La Mama Theatre 346 4212

Bass 213 4777

Shag Frenzy



Sex Confronting Sexuality
Dr. Kerry Phelps

"Sex- Confronting Sexuality" supposedly, "The essential guide for today's individuals" does not involve the conventional approach that many books about "the subject" implement. Written by Dr Kerry Phelps, who was instrumental in getting Channel Nine's Sex series off the ground, it confronts a few realities which have become socially relevant in contemporary society. It encompasses such subjects as survival after sexual abuse, sexual orientation, commitment and sex after surgery. More traditional ground is covered as well. "Sex- Confronting Sexuality" discusses

sexuality in an open informative manner; it is not clinical and discusses sexuality in a conversational tone. Unlike many sex education books, it is relatively easy to read and reads more like a novel than a reference book.

"An enormous number of people are frightened of a basic function which has been around since the world began...their own sexuality" Sex seems to be directed at these people who are not necessarily ill-informed but who are still insecure about their own sexuality and where such an internal factor fits into an external world.

Chapters like "Sex after the baby arrives", "Sex and pregnancy" and "Sex and getting older" obviously are not relevant to everyone reading the book; however as they are discussed in an open and frank manner, they are still informative to read.

The predominant shortcoming of "Sex" other than its slightly selective audience is it sacrifices facts and figures for a conversational style and cartoons. Where this may make it easier to read, it is not a fully comprehensive sex education book in itself.

"Sex- Confronting Sexuality" discusses sexuality without preaching about what an individual should and must do, it is a book that portrays sexuality in open manner. It discusses sexuality in terms of emotions and relationships rather than in an alienating and clinical fashion.

"Sex- Confronting Sexuality" is an interesting read, yet don't expect all the answers to be in it. Dr. Phelps leaves that up to you.

Tracy Skehan

Oranges

"Oranges Are Not the Only Fruit" - Jeanette Winterson.

"Oranges Are Not the Only Fruit" is the story of Jess, following her from childhood to adolescence, to young womanhood. She grew up an active pentecostal, handing out pamphlets in the town square, leader in Sunday School. She was also a lesbian. This did not interfere with her worship or beliefs, God was all knowing, all forgiving and she his child. But when she fell in love, made love to an

other girl, her mother found her out and her community turned on her.

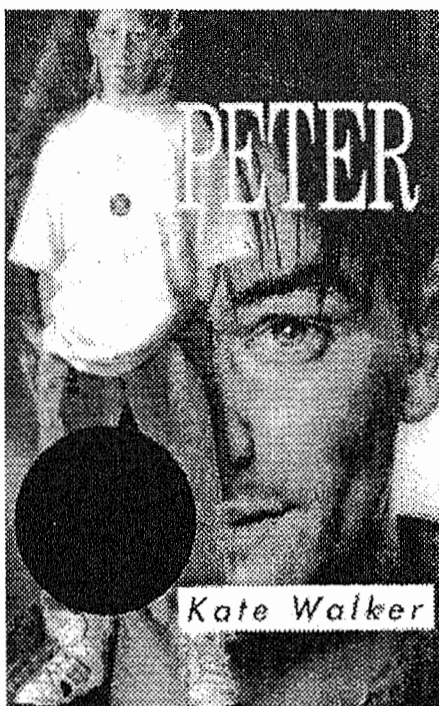
"Oranges" is a marvellous book filled with humour and warmth. Jess leaves her mother without bitterness, accepting that she and her community simply cannot accept or understand her. The community comes to a similar conclusion about Jess. Neither can give ground. "Oranges Are not the Only Fruit" was recently made into a mini-series by the BBC and was screened on the ABC for the second time in late 1991. The mini-series is also excellent.

"Oranges" the book is available from all bookshops and ABC Shops.

Megan Roodenrys.



Peter



Peter
Kate Walker

Peter by Kate Walker has had its fair share of controversy in the short two year period since it was published. Recent debate has erupted in parliament over its inclusion in the optional year 12 syllabus of a number of S.A schools. Rob Lucas a Liberal MP has led the argument against it, whilst Susan Lenehan has defended its inclusion. Why such controversy? Well, the central focus of the book is a 15 year olds confusion over his feelings towards an older man, a common theme in teenage novels- only this time its not some starry eyed female who is the major protagonist, but a boy confronting his sexual identity. Peter is an absorbing journey. A journey into the mind of a fifteen year old youth and his dealings with peer pressure, family relations and confusion over whether he is gay or not. When Peter meets his elder brother's friend David he takes an instant liking to him, a wary likeness once he is informed that David is gay. The more he has to do with him, the more he realises the extent of his feelings and has to confront and challenge the preconcep-

tions about his own sexuality. As well as face up to the ugly side of prejudice. It is an extremely easy book to read with sharp, snappy chapters which break up the flow of the book nicely and prevent it from being melodramatic. This is particularly important, as the target audience are teenagers and the issues dealt with are quite emotionally charged and in consequence the user-friendly format helps not only keep the readers interest but sustains the attention needed for the more challenging moments of the novel. This is a wonderfully well-written book, absorbing and without sounding too absurd (I am a female heterosexual) extremely realistic. Kate Walker's portrayal of what it is to be a 15 year old, the peer pressure, sexual confusion, family hassles and self doubt inherent in this time, is something that I think any of us of any gender or sexual persuasion can relate to. The characterisation is superb and the reader is able to relate to the major character at a highly personal level, as it is written in the first person. The author skillfully constructs Peter's identity and character with an absorbing examination of the dilemmas and conflicts that he faces. The reader gets an insightful look into the familial relations that surrounds Peter (his love/hate relationship with his brother, understanding but emotionally smothering mother) and the peer pressures of conformity and condemnation of any difference - trade marks of being a teenager. This book was shortlisted in the Children's Book Council of Australia Awards and deserves such recognition for tackling a subject shunned for so long by our "heterosexed society". It does so realistically, warmly and in an accessible style, which enables one to empathise with the characters and relate to them on many levels. I only wish that when I was at school, Peter was on the syllabus, as it would have made me more considerate and aware much earlier, and I am sure would have helped a number of my lesbian and gay friends feel less isolated. Buy it and read it!

T.M.. Collins

Priorities

Lesbian Science Fiction.
Priorities
Linda Lyons.

"Priorities" is an eminently readable book. Linda Lyons style is reminiscent of Phillip K. Dick and the storyline owes more than a little to his "Do Androids Count Electronic Sheep" (the version was called Blade Runner). It too deals with the humanity of androids, but Dick's story is set in a destructive world based on today's society magnified, Lyons suggests an alternative society. All the central characters of this book are women. They are strong, capable, respected by society and in positions of authority. They are also all lesbian. And if you are not interested in politics, it is still a great piece of sci-fi mystery.

Quiet, deceptively unassuming Amelia Roberts, has been appointed director of Earth's elite robot hunting organisation, the Controllers. Her second in command is the spectacular Valentine, whose physical attributes are but one facet of her strengths and her weaknesses.

The Controllers, with Valentine in field command are in pursuit of Earth's most dangerous criminal a woman known as, the Doctor, genius creator of amazingly human like androids.

"Priorities" is a very entertaining book. I'd recommend it to anyone. Available from Murphy Sisters, The Parade.

DO NOT ADJUST YOUR SET

Gays on Television

A few years go, the closest thing to a gay person on TV was probably John Inman's "terribly naughty" drama queen on *Are You Being Served?* But of course, we've come a long way since then: we now have — erm — the "terribly naughty" airline stewards on *Fast Forward!* Actually, things aren't as bad as all that; there has been a noticeable increase in the presence of gay people on TV in the last few years. But things are far from perfect, as I hope to show in this brief (and inevitably partial) survey of homosexuality on TV in 90's Australia. Before I talk about the presence of gay people in what I take to be television's three most important genres — current affairs, sitcoms and soaps — a brief word about a man who is a genre in himself, Julian Clary. At first glance, it may seem as if Julian is not far removed from the tired old music-hall camp tradition of Inman, Danny LaRue and their ilk. But I believe this is a superficial reading of Julian — what he really does is turn this tradition back upon itself. He does this in part by avoiding the titillation of the closet: openly and flamboyantly acknowledging his gayness, he turns the attention away from the supposed "mystery" of homosexuality, and focuses it instead on that area so ripe for satire, the straight world. He may not force his straight viewers to realise that gay people are everywhere, but he does at least force them to confront *one* gay person who is more intelligent, more beautiful and more interesting than they are. And that has to be a good start.

Moving on, then, to current affairs. It's true that gay and lesbian issues receive coverage fairly often on Australian current affairs shows (although not nearly often enough). But good intentions are often marred by the network's insistence on featuring members of the rent-a-homophobe brigade (Fred, Bruce and Co.). I find the amount of airtime devoted to the rantings of these anachronistic bigots offensive. It's like putting on David Duke to add "balance" to a debate on racism.

You are most likely to find a truly balanced and reasonable debate on SBS. This network also deserves praise for devoting regular airtime to the gay and lesbian magazine show *Out*. The great thing about this show, made by and for gay and lesbian people, is that it refuses to define us simply by our gayness. Thus, it has featured segments on (for example) gay and lesbian people with disabilities, gay and lesbian Aborigines, and gay soccer fans!

Needless to say, *Out* is preaching mainly to the converted — gays, lesbians and hip straights. For a truly mass market show which covers gay and lesbian issues frequently, and with sympathy, look no further than *Donahue*. This is a program in

which the natural, healthy fascination one has for watching Americans chat publicly about their sex lives is made more socially redeeming by Phil Donahue's insistence on giving gay and lesbian people a regular "voice". A highlight for me of the recent Donahue 25th Anniversary Special was watching the Ice Queen of NBC, Faith Daniels, read a letter from a 20-year-old man saying that he had decided to come out

faint hope that Bart Simpson will turn out to be gay, and that his brief flirtation with his voluptuous next-door-neighbour is just a phase he's going through.)

Soaps are another area where gay characters would, you would think, fit in quite naturally. Unfortunately, very few soaps have taken the bull by the horns in this area. The ABC's very worthy medical soap, *GP*, has featured gay characters from time to

exist mainly to support the other characters through their own crises, and we certainly never see him having sexual relationships, whereas we seldom see the straight characters doing anything else. And when, recently, he finally got his own storyline, it again centred around a "gay issue" — namely, Matt being bashed and later unfairly sacked from his job. Of course I'm not saying that such issues are not important or that they shouldn't be dealt with, just that it would be nice to see gay characters going through *other* kinds of trauma for a change.

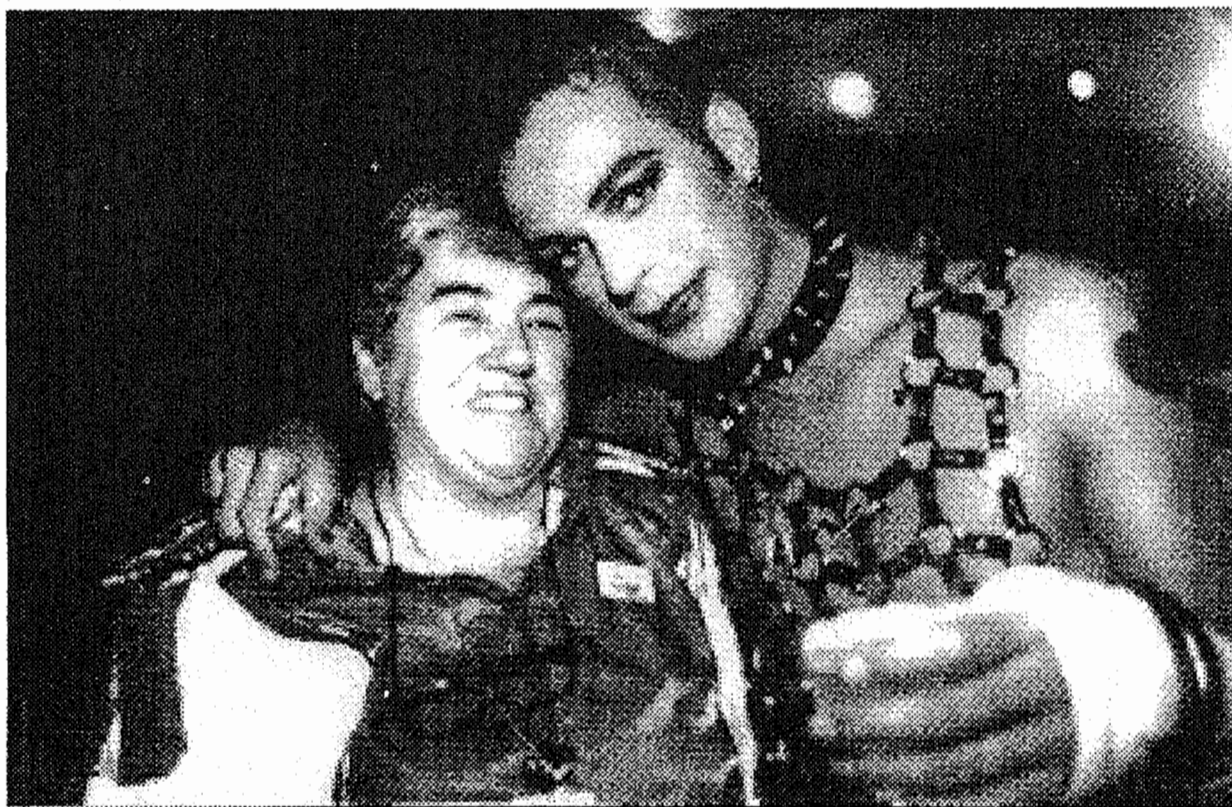
The most complete gay character I can remember seeing was Colin on the much-missed BBC soap *EastEnders* (still running in the UK, but the ABC refuses to buy new episodes). Not only did Colin have lovers (the cherubic Barry and the exotically named but infinitely boring Guido), but even more amazingly, he exhibited *negative but non-sociopathic personality traits!* Although, like Matt, basically a nice guy, Colin was a guilt-stricken yuppie (or guppie if you must). He tried too hard to fit in to the Albert Square community without compromising his very middle-class principles, and was given to pious

"I-just-want-to-be-a-good-citizen" type sermonizing. In fact, he often had more trouble accepting his neighbours than they had accepting him, which was a nice twist. Until his departure from the series due to a debilitating illness (multiple sclerosis actually, another nice twist if you can apply that term to a disease), Colin was arguably the most well-rounded, believable gay character ever seen on TV.

But Colin, like all the above characters, was still very much an isolated puffer in a very straight world. We have yet to see a soap in which gay characters play more than a singular, almost tokenistic role. This brings us to the vexed question of exactly what gay people *want* from TV. Do we want to see homosexuality at any price; to see our own faces on TV no matter what compromises have to be made to get them there? Or will we be satisfied with nothing less than fully-rounded, completely believable gay characters who are truly representative not only of the "gay community" but also of the other social groups of which they are inevitably a part?

My hope is that eventually we will take the latter for granted. But TV is a very conservative medium, resistant to change at all levels. What is needed for networks to give more access to gay writers, producers and directors, and for those who are already there to feel more confident about putting their own lives on the screen. I have no doubt that this will happen in time. But perhaps the Matts and Colins, and even the airline stewards and tragic psychopaths, are necessary steps along the road.

Angus Gordon



"Openly and flamboyantly acknowledging his gayness, Julian Clary turns the attention away from the supposed 'mystery' of homosexuality, and focuses it instead on that area so ripe for satire, the straight world."

because of watching Donahue. It almost made up for watching Phil try to tap dance! Of course, the audience-participation format of the show means that Phil also has to give rabid homophobes a "voice", but then, he does the same for rabid racists, so I guess at least he's consistent! (Incidentally, it's no coincidence that *Donahue* was the first American TV program to cover AIDS).

Enough of the reality, such as it is, of current affairs TV — how do gay people fare in the purely fantastic realms of sitcom and soap? Well, in sitcoms, gay characters are more or less confined to bit parts or single episodes. We had Roseanne's boss in *Roseanne*, Rebecca's old school pal in *Cheers*, a new workmate in *Murphy Brown*, and so on. Scenarios involving these characters basically work on a "Guess-Who's-Coming-To-Dinner" style comedy of surprise and moral panic: "Things get zany when Melvin shows up with his ... boyfriend!"

I'm still waiting for a sitcom featuring regular gay characters whose humorous potential lies not just in their homosexuality, but also in the crazy, wacky, off-the-wall situations they just can't help getting themselves into. (In fact, I'm still nursing a

time. An early storyline featuring a gay couple dealing with AIDS brought well-deserved praise, as did another featuring a lesbian couple who wanted to have a child. Lesbians are even more chronically under-represented on TV than gay men. But *GP*'s treatment of gay characters still centres relentlessly around stereotypical "gay issues", a strategy which can have disastrous results, such as the recent much-criticised "puffer-bashing" episode, which implied that the bashing and later murder of a gay locum was partially due to his own "promiscuity" (ie, his wicked habit of frequenting gay bars).

There are still very few *regular* gay characters on soaps. One exception is Matt, a character on the "twentysomething" soap *Melrose Place*. I have to say that I like some things about this character. He is likeable and well-balanced (as opposed to the "debauched and tragic" gay characters of yesteryear), and his homosexuality is not constantly made an issue of. For a show coming from the not-exactly-radical Aaron Spelling stable, this is an achievement in itself. But the characterisation is not without problems. Matt is just *too* nice — he seems to

For better or for worse

For *Better or For Worse* is a comic strip currently being run in *The Advertiser* on a daily basis. The strip began back in 1979 and was referred to by *Garfield's* creator, Jim Davis as "the consummate family strip of the eighties." So far Lynn Johnston's strip has been largely non-contraversial: It's been a very good family orientated comic strip and has received little sensationalism. That was until the creator of *For Better or For Worse* decided to announce that a major character, Lawrence is gay.

There have been other homosexual characters in comics before. *Doonesbury* had a homosexual character introduced into the strip on a regular basis back in 1977. The mainstream Marvel Comics character, Northstar of the comic book *Alpha Flight* announced his sexual inclination to the world last

"I've been thinking about doing it for about five years," said Lynn from her home in Canada. "I couldn't figure out why Lawrence was no longer playing a major role in Michael's (the main character) circle. It occured to me that Lawrence, who is a favourite character of mine, had dropped out of the group. I wondered why?" Lynn said that she likes to live the lives of Michael and the Pattersons in her mind. In her mental fantasy environment, Lynn Johnston has known Mike Patterson and his friends for years.

"These are real people to me in a sense and when I thought about Lawrence being different from the other kids, more withdrawn, quiet, philosophical, I realised he might be gay," commented Lynn.

The tackling of homosexual relationships is something quite close to Lynn



year and the press had a field day. Now with Lawrence coming out, a number of newspapers in the United States have refused to run the story line in which Lawrence states his sexuality. About a dozen papers have refused to run the strip and ten asked for some other strip to be run in the place of *For Better or For Worse*. Most of the newspapers were from the south and mid-west of the USA and are relatively small run newspapers. The largest of the papers was the *Las Vegas Review Journal* which has a print run of 158,000. The paper will run older episodes until the gay story line has been resolved.

The *Las Vegas Review Journal* refused to run the strip on the grounds that Lynn Johnston was clearly condoning gay lifestyles and didn't feel it was in accord with paper policy to take a position on homosexual relationships.

OnDit attempted to contact *The Advertiser* on Friday afternoon but couldn't get in touch with anyone responsible for the selection of the comic strips. Lawrence is currently in the limelight in *For Better or For Worse* and the strip concerning Lawrence's sexuality should be run sometime this week.

For Lynn Johnston, the concept of Lawrence being gay has been sometime in the pipeline.

Johnston since her brother-in-law is gay. She was the first person he told. Lynn said summing the matter up, "I feel comfortable with this subject now. I think I've dealt with it in a dignified way, and I've looked at the issue from both sides - from both Lawrence's point of view and that of his friends and family."

Rohan Thompson

Thanks to the *Comics Buyers Guide* for the story.

IT'S NOT A DECISION
I'VE CONSCIOUSLY
MADE... IT'S JUST
THE WAY I
AM.



Homosexuality in the Comic world

Lesbians and gays do in fact appear in numerous comics. Homosexual friendly comics aren't that hard to find. Here's just a short list of some comic books that have regular appearances by bisexual and/or homosexual characters:

Sandman
Shade the Changing Man
Gay Comics
Love & Rockets
Faust

Sandman has had homosexual characters since issue six. *Shade the Changing Man* has a regular cast of a bisexual female couple. *Gay Comics* speaks for itself. *Love & Rockets* has had a lesbian character feature prominently. *Faust* has had some fairly explicit male-male sex scenes. There are undoubtedly more but they're escaping me at the moment. I wouldn't mind knowing about any more that I've neglected to list here.

LISTEN TO THE RADIO

Reviews of current music by lesbian, gay, bisexual and non-homophobic artists

Red Hot and Dance Various Artists

The second album in the Red & Hot theme of big name dance tracks complete in an album to benefit AIDS research and relief. The principle contributor is George Michael, with the mainstream single "Too Funky" and two others more indicative of the style of dance music popular in the gay scene. Many of the singles are seriously altered and remixed and are almost indistinguishable from their original form. There are also tracks such as "Supernatural" (Madonna) which are available only on this album. Other collaborators include Seal, EMF, PM Dawn, Lisa Stansfield, Sabrina Johnson and Crystal Waters.

A high energy dance album which captures the pre-techno dance scene.

Michael Guarna

Ingenué k.d. lang

Contains the award-winning track "Constant Craving" which forced mainstream media to accept that lesbian artists such as k.d. have some-

thing valuable to contribute to world music. This album is very k.d. lang — the songs are simple and not too country and western, but more of a relaxed style. Lyrics are where she excels though, and the meaning filtering through gives each song a unique character. Memorable tracks include "Miss Chatelaine", "Still Thrives This Love", and of course "Constant Craving".

Michael Guarna

Transformations Lucie Blue Tremblay

The third album for the French Canadian performer is a torchy mix of sensitive, sensual and erotic works, in both French and English. Personally I prefer the French works, but the combination of languages makes for pleasant listening.

Olivia records, an all woman production house, recorded and produced "Transformations". It is available in Adelaide with other Olivia artists through Murphy's Music at Murphy Sister's Bookshop, The Parade, Norwood. "Transformations" is easy to listen to and extremely enjoyable.

Jane Phillips.



Erotica Madonna

Criticized heavily due to its simultaneous release with the book "Sex" and movie "Body of Evidence", although "Erotica" is one of Madonna's least controversially natured albums. Described by the woman herself as a "compilation of music and beatnik poetry" a lot of verse in the book "Sex" appears as background vocals in songs such as "Erotica" and "Pain".

The 14 tracks on the CD are exhaustively mixed and engineered although they don't lose their essentially "dance floor" sound where Madonna seems to excel.

"Erotica" the single is the haunting fantasy of Dita Darlo and examines sado-masochism, and these sadistic undertones are persuasive in the music. Several serious dance tracks follow, in-

cluding a cover of "Fever" plus "Bye Bye Baby", "Deeper and Deeper" and "Thief of Hearts". There are also a couple of slower tunes like "Bad Girl" and "In This Life" — a song dedicated to Madonna's friend Keith Haring who died of AIDS. "Why's it so hard" examines the issues of racism and homophobia and asks us to simply love one another. There are (surprisingly!) the rude bits, with black-American influence "Waiting" and "Did you do it?" (CD only) and "Where life begins" a tale of female sensuality — more specifically an ode to Ingrid Casaras, Madonna's lover.

This is Madonna's 9th album and musically and vocally is her most advanced. It is a pity that the sexual hype surrounding its release has masked the quality of the music within.

Michael Guarna

INTERNATIONAL AIDS MEMORIAL CANDLELIGHT VIGIL 1993

Adelaide — May 23rd
Assemble Rotunda Elder Park at 7.30 p.m.

Walk along Torrens River
to University Foot Bridge Service 8 p.m.

UNITED IN REMEMBRANCE, HOPE
AND ACTION



AU Film Society presents MANCHURIAN CANDIDATE

Tues 11 May
Union Cinema
7.30 pm
Members Free

Membership of the Film Society is \$10 for 1993 or \$5 for 3 films (non-admission). The Society is proudly sponsored by the University of Adelaide Foundation, the Mercury Cinema, Union Bistro and the

Commonwealth Bank

ON THE TOWN

A Guide To Gay Venues

Beans Bar
258 Hindley Street (West)
Entry Free
Open 7 nights till late; Friday
Wimmin only until 9

Beans is definitely a wimmin venue, with the crowd on average being 70% wimmin, 30% men- the opposite of most gay venues in Adelaide. This is the lowest key of the venues, largely because it's less of a club, more of a bar. They serve meals (including vegetarian) during meal hours, and the popular pool table is in constant use. Friday is definitely the day to pay a visit to Beans, the music, usually varied and programmed to suit the crowd, becomes very upbeat.

The mellow nature of Beans is reflected by its patrons:

"It has a relaxed atmosphere"- Kerrie
"It's a good place to meet with friends and start the night, have a drink, play 8 ball."- Michael

Also commented upon was the way that Beans caters for wimmin:

"There's not much for gay wimmin in Adelaide"- Annise
"You can feel free to express your lesbianism without the pressure of moral condemnation"-Angela.
Give Beans a look, but beware of the small overcrowded dance floor, especially on a Friday.

Bartoons
Fenn Place (Runs between North Terrace and Hindley Street)
Entry: Monday to Thursday - Free; Friday and Saturday- \$4 (receive \$4 drink voucher)
Open Monday to Saturday. Wimmin only one Sunday a month

Bartoons has a great atmosphere, with 'cartoon' theme decor and fast loud techno being played. This can occasionally inhibit conversation, but not very often. There is limited seating, but it is well set out with the medium sized dance floor, a distance from the bar, pinball and video games and 8 ball table.

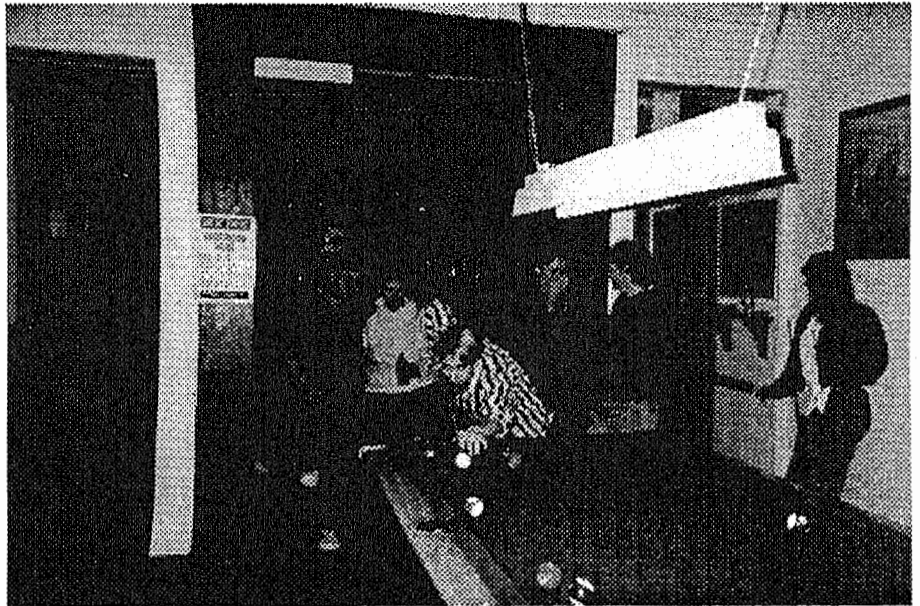
This venue is also more bar than club, the bar is always packed out and the clientele is predominantly gay male, more so than the other venues. The relaxed nature of Toons is a big factor in its popularity:

"I go because of the reasonable atmosphere, friends of my one come here, good place to talk"- Mark

Toons also host shows such as fashion parades of men's casual or fashion wear.

Mars Bar
12 Gouger Street
Entry: Sunday to Thursday- Free; Friday and Saturday-\$5 (1 Free drink pass)
Open 7 nights till late

The large split-level dance floor is always packed on the weekends. Slow to start, after 12 Mars goes off, popular with people of all orientations. The music is very loud, fast, beat-oriented techno-dance. Individuality is a feature Mars is well noted for, with a wonderful mish-mash of styles and cultures. There are more hets at Mars than at any of the other gay venues. To get away from the music, the bar, foyer and pool table are all in separate rooms. Asth-



atics beware- the smoke machine is intolerable! It's a good place for straights to come if interested in the scene as it's accepting and non pressuring- and heaps better than Heaven!

Cloud 9
123 Gouger Street
Entry Free except for Friday and Saturday \$5 (receive 1 free drink

pass)
Open 7 nights till late.
Cloud 9 is opposite to Mars, and like Mars is a basement club and can be stuffy. Patrons will often go between clubs. Cloud 9 plays fast paced dance music and has a large, well lit dance floor. Also, like Mars has a production show including great drag queens. Well worth a look!

Michael, Sabina and Serena.

BEAN'S BAR

258 HINDLEY STREET
ADELAIDE SA AUSTRALIA

UQ2

INTERNATIONAL POOL HALL

**BIGGEST AND BEST
IN ADELAIDE**

**NOW OPEN
10AM - TILL LATE**

JUKE BOX & REFRESHMENTS

ALL WELCOME

**2nd Floor
Cnr. CHARLES STREET
and
RUNDLE MALL
(ABOVE MUSES)**

232 6000

Student Radio Guide

Sunday May 16th

2:30 **Andrew Fisher** 'disturbs the airwaves with more groovy and grungy tunes', apparently, or so we're told...

3:30 **Cathy Voskolen & Jane Harvey** feature music by, and interviews with, local bands, and give a run down of who's playing in and around Adelaide.

4:30 **The Environment Show** tackles green issues with gusto: it's something they do well. stop press, all will be revealed about the mystery of the pink spots... or so we're told.

5:30 **David Mills** reviews theatre happening around Adelaide and plays his usual eclectic blend of music.

6:30 **The weekly Current Affairs show**.

7:00 **Donald and Beverly Rock Adelaide** features an interview with two of the members of Adelaide band **The Daisyheads**, who'll be grilled about their newly released cd ep, and hopefully an interview with someone from **Tumbleweed!!!!!!!** who'll give advice on how to roll monster soapooobies all day long. (presented by Joanne Daniell & Jesse Reynolds)

8:30 **Jo Mills & Marica Illich** present an hour of world and experimental music.

9:30 **The Byrne Sessions** (presented by Peter Byrne) Peter hopes to present 'a cookery special that should be gripping'. the boy is weird.

10:30 **Talkback with Virgil Thomas & Wakahiri Hemingway**. the new talkback number is 3035000. ring them up. please. (presented by Tom Cox & Jon Gill)

11:30 **Andrew Mattison & Andrew Griffin** as usual, present their own style of radio programming... play as much as possible, of whatever they can get their hands on.

THE SECOND ADELAIDE INTERNATIONAL FILM FESTIVAL

HER MAJESTY'S THEATRE • 58 GROTE STREET • MAY 20 TO MAY 30

GALA OPENING NIGHT EVENT
Thursday 20 May at 8.00pm
AUSTRALIAN PREMIERE
FOLLOWED BY CHAMPAGNE SUPPER

MAD DOG AND GLORY
(USA 1993)
John McNaughton — 96 minutes (M)
Robert De Niro, Uma Thurman and Bill Murray star in this darkly humorous comedy from the director of *Henry: Portrait of a Serial Killer*. Mad Dog, actually a mild-mannered and shy police photographer (De Niro), saves the life of a gangster (Murray) and is rewarded for his courage with the mobster's girl (Thurman). Released in the US only a few short weeks ago and already a smash hit with the critics and the public alike! Produced by Martin Scorsese.

"A pleasantly offbeat picture that manages the rare trick of being both charming and edgy...a refreshing, unexpected change of pace for all the major talents involved...John McNaughton has done a quietly admirable job of walking a stylistic tightrope and meeting the multiple demands of the rich script."
-Variety

THE ARCHITECTURE OF DOOM
(Sweden 1989) Australian Premiere
Peter Cohen — 119 minutes (M)
An extraordinary and chilling documentary that investigates the Nazi era in terms of Hitler's enormous artistic ambitions, taking us close to the heart of the twentieth century's greatest catastrophe.

SALO
(Italy 1975) Australian Premiere
Pier Paolo Pasolini — 112 minutes (R)

WARNING This film contains disturbing adult concepts and high level violence and sex.
Previously banned in Australia (and still banned in many other countries of the world) for 17 years, this is the first ever Australian screening of Pasolini's powerful masterpiece, finished just before the acclaimed director was murdered in 1975. Transposing the Marquis De Sade's 120 Days of Sodom to 1940's Fascist Italy, this is, arguably, the most controversial film ever made.

THE TRIAL
(France/Italy/Germany 1962)
Orson Welles — 118 minutes (M)
Anthony Perkins, Orson Welles, Jeanne Moreau and Romy Schneider star in the blackest of Welles' comedies — an apocalyptic version of Kafka that renders the grisly farce of K's labyrinthine entrapment in the mechanisms of guilt and responsibility as the most fragmented of expressionist film noirs.

JIMI HENDRIX AT WOODSTOCK
(USA 1992) Adelaide Premiere
Chris Hegedus & Erez Laufer — 57 minutes (G)
Previously unseen footage comprising Jimi Hendrix's hour-long set which climaxed the Woodstock Festival in 1969. Only the *Star Spangled Banner* (a splendid deconstruction of the American anthem) appeared in the Woodstock feature. Never publicly screened before, this film is an impressive tour-de-force focussing on the music on stage without extraneous cutaways to spaced-out hippies, technical gimmickry or the "Woodstock nation" mythologising which characterised Michael Wadleigh's officially commissioned 3-hour documentary.

AC-DC LIVE AT DONINGTON
(UK 1992) Australian Premiere
Rated G 117 mins
Filmed at the band's concert at Castle Donington, state-of-the-art cinema technology is utilised to create an unforgettable experience for both long-time fans and the newly converted.

LA VIE DE BOHEME
(FINNISH-FRENCH 1992)
Aki Kaurismaki — 100 mins
From the maker of *Leningrad Cowboys* comes a new version of Puccini's opera. Using music ranging from silly rock to Tchaikovsky, this bittersweet, tragicomic melodrama offer much for admirers of Kaurismaki's surreal and kitsch style.

CLOSING NIGHT
Australian Premiere
THE NOSTRADAMUS KID
(Australia 1993)
Bob Ellis — 96 minutes (M)
A gentle romantic comedy about the religious and sexual coming of age of a sixties Seventh Day Adventist boy, who acquires a taste for drink, women and philosophy, and believes the end is nigh during the Cuban missile crisis. Starring Noah Taylor and Leone Carmen (the young stars of *THE YEAR MY VOICE BROKE*), this is a superb Australian film from writer/director Ellis.

BASS TICKETS ON SALE NOW at all BASS outlets

or BOOK THROUGH BASS DIAL'N'CHARGE ON 213 4777
or SEE REVERSE SIDE FOR SUBSCRIPTION & GALA OPENING MAIL ORDER FORM

GOLD SUBSCRIPTION* — All festival screenings (excluding Opening Night)
FULL PRICE: \$129.00 (ie: \$3 per film) • ALL CONCESSIONS: \$111.80 (ie: \$2.60 per film)

SILVER SUBSCRIPTION* — Any 10 films (excluding Opening Night)
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CASUAL SINGLE ADMISSION* — Any film (excluding Opening Night)
FULL PRICE: \$11.00 • ALL CONCESSIONS: \$9.00

OPENING NIGHT & GALA PARTY — FULL PRICE: \$20.00 • ALL CONCESSIONS: \$16.00

*All tickets are subject to availability and may be subject to a number of conditions. However, no refund will be offered for any unused part of any subscription. All tickets are subject to the festival programme. A separate ticket purchase is required for all events. All seats are unreserved general admission. All tickets are subject to the festival programme. A separate ticket purchase is required for all events. All seats are unreserved general admission. All tickets are subject to the festival programme. A separate ticket purchase is required for all events. All seats are unreserved general admission.

Classified and Ancient

Dictionary Bonanza
FOR SALE
Dictionaries - Brand New
Oxford Advanced Learner's Dictionary
FOURTH: NEW EDITION. Oxford Uni Press, 1989. Latest.
This is a unique dictionary that puts much space and emphasis on grammar. It is the best one I know in explaining the "little" words of English: the prepositions, adverbs and such.
A few copies available.
RRP: \$37.50
LESS 15% and then a bit more: \$30.00
CHAMBERS ENGLISH DICTIONARY
CAMBRIDGE EDITION, Cambridge Uni Press, 1988. Thumb Indexed set.
An expert's dictionary that is invaluable to academics and cross word and scrabble players alike.
Several copies available.
RRP: \$59.95
Less 15% and a bit more: \$50.00
THE WORLD BOOK DICTIONARY
A THORNDIKE-BARHART DICTIONARY, 1975 Edition.
Doubleday and Company, Inc. Chicago.
This is a two volume, vinyl bound,

second hand set.
This dictionary is from the American viewpoint. It is very useful for locating synonyms and antonyms. This is the third of the very useful dictionaries as I see it.

Only one set available.
New Price is about \$130.00
This set: \$60.00
To purchase, see Mr. John Allard, Education Department, first floor in Capita Building. Come to room 121 or leave a note in my pigeon hole or else ring 332 2213.

Student Exchange Meeting
An information meeting will be held in Napier 102 Lecture Theatre on Tuesday 11th May at 1.15pm for all students who are interested in finding out about the University's student exchange programs with institutions in the USA. Opportunities exist to study in the States as part of your University of Adelaide degree. For further information contact Jane Olsson in the International Programs Office, phone 303 4067.

On dit has double passes to give away for;

- La Vie De Boheme: Friday 21st May at 5:15pm
- Hendrix at Woodstock: Wednesday 26th May at 11:15 pm
- ACDC Live: Friday 28th May at midnight

Just come into the On dit office on Tuesday at 1:15, answer a simple question, and a pass could be yours.

International Socialist Club IGM
Monday 10th May, Meeting Room 1, 1pm.
If you are interested in socialist ideas and would like to talk to other socialists, then come along and join us. All welcome.
IS Club bookstall every Tuesday 12-2 outside the Refectory. Wide range of journals, magazines, and books from o/seas. New book release — CRIME, CLASS & CORRUPTION by Audrey Farrell. \$14. No, not a book about the State Bank, but a book about the politics of the police and who they really serve.also, DEFEND THE AUSTUDY FIVE & RUNNING RIOT(AIDEX) T-shirts. \$10. Badges \$2. Sign a petition to support THE AUSTUDY FIVE facing

Students' Association Meeting
Open to all students.
1pm Thursday 6th May - Education Standing Committee Craft Room
6pm Tuesday 11th May - SAUA Council. Chapel Boardroom(Union House)
Ask one of the SAUA office for directions!

Attention Heather Cross
Ring 228 7516 - ask for Rodney V. who has your disc(found in Frome Road).

And there's more of these little beauties on the next page!

Classified and Ancient

"What's an Echidna?"

by Dr Peggy Rismiller

WEDNESDAY, 19TH MAY 1993 7.00-8.30pm

Environmental physiologist and Echidna Watch founder, Dr Peggy Rismiller, has lived with and studied the animal in an unusual and internationally supported program on Kangaroo Island since 1988.

Her field studies with more than 160 known individual echidnas aims to find out more about their secret world. Their ancestors roamed the planet with the dinosaurs but the dinosaurs died out and the echidna still survives. Why? And can the echidna continue to cope in a fast changing world?

TIME: 7pm - 8.30pm

VENUE: Flinders Room, The Investigator, Rose Tce, Wayville

(Parking available)

COST: Adults \$3, Students/Conces/Members \$2.00

(Tickets available at the door.)

Contact Helen Gostlow for further information - Ph 410 1115.

AIDS information night

On Wednesday the 12th of May at 7.30 there will be a session in the North/South Dining Room to inform people about AIDS, exploring myths and truths and discussing ways busy people can support people with AIDS. A representative of the Adelaide Diocesan Aids Centre will lead this discussion. The session will run for approximately 2 hours, with a question time. Tea and coffee provided — a gold coin donation is to go to the centre, please.

AIIESEC

Would you like to meet your future employers and find out what OPTUS really does? AIIESEC is offering everyone the opportunity to find out more about OPTUS and the deregulation of the telecommunications industry. In conjunction with the Chamber of Commerce and Industry and the SA Great Campaign AIIESEC has organised for Robert Mansfield, the chief executive of OPTUS, to speak at a breakfast to be held at the Adelaide Convention Centre on the 9th of June.

The event will be attended by over 300 of the business leaders around Adelaide and provides students and ideal opportunity to meet their future employers in a social atmosphere.

The event will only cost students a subsidised price of \$20 which includes a fully cooked breakfast. For further information please contact the AIIESEC office G-54 in the Napier Building or call 303 5909.

The Annual Literary Society Quiz Night is being held in the Level 4 refectory, Union House on WEDNESDAY 12th May at 7.30pm. Tickets available at \$3 per person, at the SAUA or at the door.

Rally to stop genetic experiments on animals. Saturday, May 15, 10.30 am on the steps of Parliament House. Further info, call 363 1159, the Anit-Vivi-section Union.

Amnesty Uni Group

meeting to organise World Conference Human Rights action, Fri 14 May, North Dining room. Everyone welcome.

Amnesty Uni Group

there will be a special letter writing meeting this Wednesday at 1pm in the Jerry Portus Room to help celebrate Pride Week. We will be writing specifically on Gay and Lesbian human rights abuse cases, so if you are lesbian, gay, bisexual or queer friendly, come along and help a fellow human being in need.

Student Christian Movement:

This Wednesday evening the Student Christian Movement will be presenting a talk by a representative from the Adelaide Diocesan AIDS Centre, entitled "Breaking Down Myths and Offering Support". It will be from 7.30 - 9.30 in the North South Dining Rooms. Gold coin donation. Coffee supplied.

Student "Goodwill Visits to Indonesia"

3 weeks escorted tour through western Sumatra 17th June — 7th July. \$1000 plus airfare. Additional weeks \$350 each. If interested see Catherine in the Students' Association, phone 303 5383. YOU MUST ACT NOW, as expressions of interested are needed by 7th May. We do not guarantee this, but are merely passing information on — a Students' Association service!

Adelaide University Japanese Animation Society Inaugural General Meeting

Have you seen *Akira*? Ever wondered if any more mind blowing films like this exist? Well, the answer is yes. There is a whole world of Japanese Animation (*Anime* for short) out there. From action to love comedies, *Anime* has something for everyone. If your a devoted fan already or just think *Anime* sounds entertaining, come along to the Games Room on Thursday 27th May at 1pm. We'll be showing *Bubblegum Crisis(1)* and *Robot Carnival*. *Bubblegum Crisis* is a futuristic cyberpunk classic. Four women battle the ultimate in corporate evil. *Robot Carnival* is a collection of eight 15mm sequences from famous *Anime* directors. Each segment takes robots as its main theme. If your'e interested but can't make it, ring 271 5359 after 8:10pm (and five seconds! - *Eds*) and ask for Brad, otherwise come

French Club

The French club is holding a cocktail party Saturday May 15th at 8pm. The dress will be formal, and nibbles will be provided. The cost is \$10 per head, so if you're interested please give your exact money to the French Department Secretary (7th Floor, Napier Building) by 4pm on Friday the 14th. Everybody is welcome, so hope to see you at 41 Marlborough Road, Westbourne Park, at 8pm next Saturday! For more information, contact Roxanne on 290 5143.

Important Notice

Labour Club AGM 1pm Friday 14th May in Cinema. New members welcome (please be early). For more information call Daniel Bertossa ph: 2481836

Trek to Nepal

The Sports Association is arranging a heavily discounted 15 day guided Trek in the Manslu area of Nepal departing Adelaide on December 2, 1993, in conjunction with Peregrine travel.

The Trek is for any Adelaide Uni Students (ie. any Sports Association Members) who would like to recover from exams with a moderate grade Trek through one of the most scenic areas of the Kimalaya.

Numbers are strictly limited (about 15 per party) and expressions of interest are called for ie. leaving your name, address and telephone number at the Sports Association office.

Priority will be in order of receipt of names. Confirmation will be required by the end of June due to need for reservation of peak season airline seats. More details regarding the trek will be available shortly.

The Power of One

The week of Christian Unity will start with a week of celebration. An Ecumencial Service will be held in the North Dining Room 1pm Monday 24th May, 1993 organised by Christian groups on Campus.

Reward for Stolen Car

Has anyone seen a light green 1974 MAZDA 808? Its rego number is SNC-037. It's got a slight dent on the LHS near the bumper. Some bastard stole it on Easter Sunday parked in town. I'll give a reward for any information. Phone Paul 297 2688

Students Managing Stress

All the tea and coffee you can drink for \$1

Stress Management Course free "Everybody has it, everybody talks about it, yet few people have taken the trouble to find out what stress really is." (Selye 1974)

A six week programme about what stress is, how to identify it, how to manage it and how to prevent it. The programme will include examples of progressive muscle relaxation and guided imagery as stress management techniques.

Date: 1st session to commence on Friday, 21st May, 1993

Time: 1pm - 2pm

Venue: Counselling Centre, Ground Floor, Horace Lamb Building

Cost: \$1 per session or

\$5 for all sessions

with early registrations

(to cover photocopying and coffee adictions).

*Maximum of 15-participants so book early by phoning the Counselling Centre on 228 5663 or by registering at the reception desk.

On dit

The Adelaide University Students' Association Weekly

PRODUCTION NOTES

On Dit is the weekly newspaper of the Students Association of the University of Adelaide. The editors have complete editorial control, although opinions expressed in this paper are not necessarily their own.

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Tony, Tania, Damien, Kenton and everyone at Second Storey, Sabrina, Serena GT, Megan for the cover concepts, Amy and Liana, Fiona's Dad for the plonk(cheers!), Darien for the tucker(yum!), all our mums, Rohan, Big Star, Lockerbie for coming back, Tracy for morning hair, 90210 - let's get the real Steve back, Goose, Marty, Sonja, Rachel, and everyone else who helped us with this Pride Week edition.

Wherever, whatever, have a nice day

Lit Soc Writers Group

The Adelaide Uni Literary Society WRITERS GROUP is meeting again on Thursday, 13th May, 7:00 pm at the Writers Centre, 242 Pirie St. All Bohemians welcome to sojourn and share their passions and fire. Come along (food into the bargain), bring your masterpieces, or drop some writing in the pigeonhole: Matt Rubinstein, Law. "Influence, annoy and delight"

LESBIAN • GAY • BISEXUAL

PRIDE

DANCE PARTY

ADELAIDE
UNI BAR
LEVEL 5 UNION
BUILDING
Off Victoria Drv. (Near
Torrens Footbridge) or
Follow the Arrows from
Art Gallery on North Tce.
FULLY LICENCED BAR
8 PM TILL 2AM
FEATURING **DJ NIGEL**

TICKETS
Stud/Conc \$6
Full \$8
Inc. free entry to
Mars Bar Cloud 9
Tickets available from
Beans Bar Central Station
Bar Toons
Adelaide Uni. Students
Assoc. or at the Door

EVERYONE WELCOME

SAT 15TH MAY • ADELAIDE UNI BAR