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Sexuality

HOTEL
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ON DIT

The Adelaide University Students' Association Weekly
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ADELAIDE UNIVERSITY

PRIDE

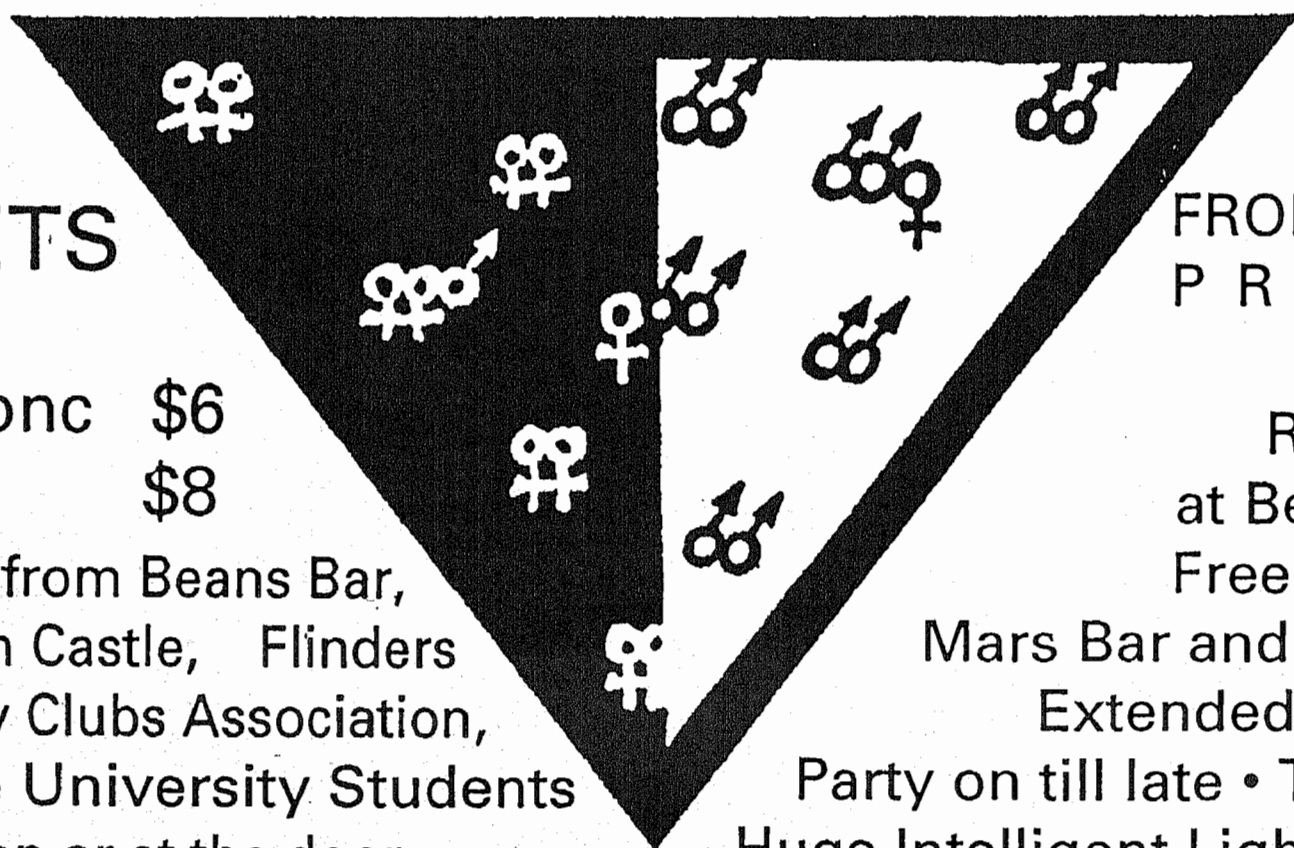
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Editorial

An issue for you

The title of this editorial has two meanings. Firstly, the title refers to the fact that sexuality is something that all of us have to grapple with, whether we be straight, gay, bi or whatever. While it is incorrect to assume that straight people have no troubles with their sexuality (nothing could be further from the truth!), it must be recognised that people who identify as non-heterosexual have their own stories, experiences, situations and problems which need to be voiced. This edition of *On Dit* goes some way to recognising that need.

The title of the editorial also indicates that this edition of the paper is for *you*. It is not just for non-heterosexual-identifying people. We want everyone to read the paper and engage with it. Keep an open mind. Be accepting and be consciousness-raised.

That same advice can apply to all of Pride Week. The inaugural Pride Week on campus last year was a momentous success, and that success certainly deserves to be repeated this year.

Make it happen.

David, Lorien and Tim

Production Notes

On Dit is the weekly newspaper of the Students' Association of the University of Adelaide. We, the editors, have complete editorial control, although unfortunately this doesn't mean that we only print things that we agree with. We would also like to point out that the publication of a person's picture in this Sexuality edition does not imply that they are of any particular sexuality.

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OUTING

What exactly is outing and why are we discussing it in *On Dit*?

Outing is the term used when a non heterosexual person is publicly labelled as gay, lesbian or bisexual against their wishes.

In Sydney in February of this year a debate was held by the Gay and Lesbian Rights Lobby on whether or not outing is a legitimate political tool. (Incidentally, the side in favour of outing, in cases where the outee was behaving homophobically, won the debate with a two thirds majority - but do not let this sway your decision.)

In the latest issue of *Outrage* magazine, Peter Blazey outed James Murray (an Anglican priest who also writes a religious column for *The Australian*) claiming that Murray had engaged in sex with school boys. Blazey outed Murray after Murray's regular column contained an attack on the Mardi Gras.

Is outing justifiable in this case, or in any case? Does outing force gays (particularly public figures) into conforming to one monolithic 'gay agenda'? Is it hypocritical to demand rights and infringe on those of others? Do 'homophobes' deserve rights? Read the following arguments and decide for yourself.

Sabina Nowak

DEBATE

YES

Life in Oxford STREET, NOT DEATH IN VENICE, OR WHY OUTING IS A GOOD THING.

Before anyone flies off the handle at the thought of my sanctioning the publishing of a list of famous or even just well-liked people who are gay, let me reassure you that this is not the intent of an act of outing. Naturally, the linking of a personality with allegations of homosexual behaviour could be held defamatory, or at least bring them into disrepute. The former is to be avoided, the latter is not the purpose of outing. It seems, however, that the once-raging debate over outing has fizzled out and left the public at large with the opinion that the gay community shot itself in the foot in an attempt to simply win some good press.

Outing was first used by a group of gay activists in the UK to demonstrate the way in which a promise to provide a list of prominent poofs to increase community toleration would simply lead the gutter press to show its shark-like tendencies when there's a hint of sexual scandal in the air. A date for a press conference was set, the journalists turned up, foaming at the mouth for some tabloid details, only to be told that the whole thing was a hoax: there were no names. Thanked for their interest, they were sent home, empty-handed by the hundred.

Outing, as such, was started as a political tool by the gay lobby to draw atten-

tion to the base intentions of the press, and to show that such powerful information won't be given away after a lightly-given promise of sympathetic coverage. Feeding the gullet of public homophobia is not the purpose of outing.

There is no doubt that the only way to achieve good press and to increase the visibility of positive homosexual role models is to have more people willing to be publicly known as homosexual. But this will not be achieved simply by publishing a list of people stating that they are gay. Heterosoc (as Derek Jarman called it) is not yet mature enough to be trusted - a revelation of homosexuality in the straight press is almost never done except with an emphasis on the lurid, or with the intention to titillate.

So where does outing stand? Do we need to abandon what has become an unsuccessful attempt to buy some media goodwill?

Or is there still a use for outing? I believe so.

To demonstrate, one of the biggest threats to the integrity of the gay community is from those closeted individuals who, under the cover of one of the large and respected institutions of society, attack the very community they are a part of. It's not just in the McCarthy era that we find people (like Roy Cohen) who worked against their own type.

They are alive and well in 1994 as well. Showing such people up as hypocrites serves a double purpose of public exposure of their lies as well as demonstrating the power of the gay lobby in protecting our interests.

A recent example using outing in this way occurred in relation to Father James Murray, the religious affairs writer for *The Australian*. In his column of 4th March, the day before the Mardi Gras, Murray's self-loathing poisoned his pen. He wrote of the dangers of the Mardi Gras in

attempting to establish the homosexual lifestyle as an alternative..... (it) is a festival of raucous behaviour, excessive drinking and pseudo-concern for AIDS sufferers ... the hundreds of thousands who watch the parade may only have attitudes of contempt for homosexuals entrenched.

Murray went on to attack the gay community's political agenda and formulated a highly damaging attack on the major gay community celebration of the year. All this published in a nation-wide newspaper, by a man with enormous influence. This action prompted Peter Blazey, a regular columnist with *Outrage* magazine, to reveal that Murray, an Anglican priest, had seduced him when

hired to tutor him in English. The then fifteen year old was introduced to an underground of closeted gay men whose occupation involved the regular slandering of the community they were a part of.

As the editors of *Outrage* explain, people like James Murray forfeit their right to privacy when they are revealed as being part of a systematic attack on Australian gay and lesbian communities, while simultaneously having sex with other men. A person with this much power to influence the public opinion must not be allowed to take a position with the most violent and dangerous enemies of gay men and lesbians.

The whole story is in this month's edition of *Outrage*, and the silence of the straight press has been deafening. A conspiracy of silence may result, but it will not be sufficient to defuse the power of this act of outing.

Outing has achieved a small victory. Small because it means one gay man has had to have his public credibility destroyed, but a victory nonetheless because he will no longer be able to promulgate his hateful propaganda. While the privacy of individuals is paramount, the power of gay pride will not be hobbled by individual hypocrisy.

Alan Merritt

No

Articles in special editions like this one on sexuality usually take the form of a personal confession that justifies the writer's argument by 'proving' their credibility. For example, 'I'm a dyke and it is a well-known fact that all dykes like chocolate ice-cream, trust me, I know.' Well, dear reader, I'm not going to do that. It is none of your business who I have sex with. That is exactly the point that I will make in this article.

But, isn't outing something that only happens to public figures, and aren't we entitled to know something about the private lives of our leaders and media personalities? Well...yes and no. 'Outing', for the purposes of my argument, is the practice of naming closeted public figures as gay. It began in North America as part of a range of in-your-face attention getters by the gay activists ACT-UP who wanted to raise public consciousness about the lack of money and attention given to AIDS research and other issues affecting the gay community. From the U.S. it has spread to England and Australia. Probably one of the most (in)famous cases of outing is Jason Donovan: the 'queer as fuck' poster and subsequent court case was the first major story that the mainstream media really followed about outing.

But I am not particularly interested in who has been outed by whom. That would defeat the aim of my article because I wish to explore the moral dilemmas posed by outing as a political strategy and to demonstrate that it is a bad thing. What I will discuss are some aspects of the political philosophy (the ideas of power) in outing and why we should resist its practice.

There are many sophisticated arguments in favour of outing but I think that all their rhetorical effect is cancelled by one simple reason not to support it: it is cruel. Any time a group, regardless of their aims, gangs up on an individual to force that person to do or be something that the group wants - that is wrong. It is unfair, unjust and cruel and only possible because of the tyranny of the majority. If you support the idea that there is a necessary difference between the public realm of society and the private sphere of an individual's life then you cannot condone outing. John Stuart Mill, the greatest exponent of liberal 'live and let live' philosophy put all of these arguments more eloquently and cogently than I ever could. Read his essay 'On Liberty' and it is impossible to allow any practice where a group dictates to an individual, no matter how irritating that individual may be and how much we may think that individual deserves it.

Here are some possible scenarios for outing, with reasons why it is wrong. Imagine that, in the interests of lesbian visibility on campus, lesbian students out a tutor they suspect is a dyke, hoping that she will provide a role model for other women. The outers act from quite good intentions, but their actions are wrong. You cannot force people to be role models. It is a very tedious business, being a leader, or even an example to

others. Pedestals are lonely places. An unwilling role model is worse than none at all. An idol with clay feet.

Enough of the mixed metaphors, here is scenario number two, the heart of the argument.

Gay Pride activists out a Tasmanian member of parliament who is gay but tows the party line on the banning of homosexual acts between consenting adults in his state. If anyone 'deserves' to be outed, it is this hypocrite, you will say. It is still wrong, however, to use such a negative and hostile political weapon to defeat an enemy. It is too self-righteous, it belongs with the Old Testament god thundering 'vengeance is mine'. As Ghandi pointed out, 'an eye for an eye only makes the whole world blind'. And that is what supporters of outing are, blind to the harm that their unjustifiable means do, despite a (sometimes) logical end.

We should never condone homophobia, nor should we condone outing. It is a cowardly act, as any behaviour where those with the numbers push around those without. There are connotations of fear, resentment and punishment. Let people muddle along in all their quirky imperfections. Outing is dirty pool, it is about power, not freedom. All of this makes it a bad means, used as a cheap shot, perhaps the gay community's equivalent of the Tall Poppy Syndrome? By outing someone all we do is harm one of our own.

Let us look more broadly at the issue of identity and why, here again, we must let individuals choose their own form of self-expression and not force them 'out' into our version of what they should be. For some people, whether they are homo/bi/heterosexual, sex is not that important. (Do not roll your eyes in disbelief gentle reader. Shocking as this idea may seem to us, soaked in the sexual saturation of late 20th century western culture, it is a fact.) It could be that the major part of your identity comes from playing sport, or being a musician, or stamp collecting, or going to the same pub every Friday night, or whatever. But not everyone defines themselves according to who they like to have sex with.

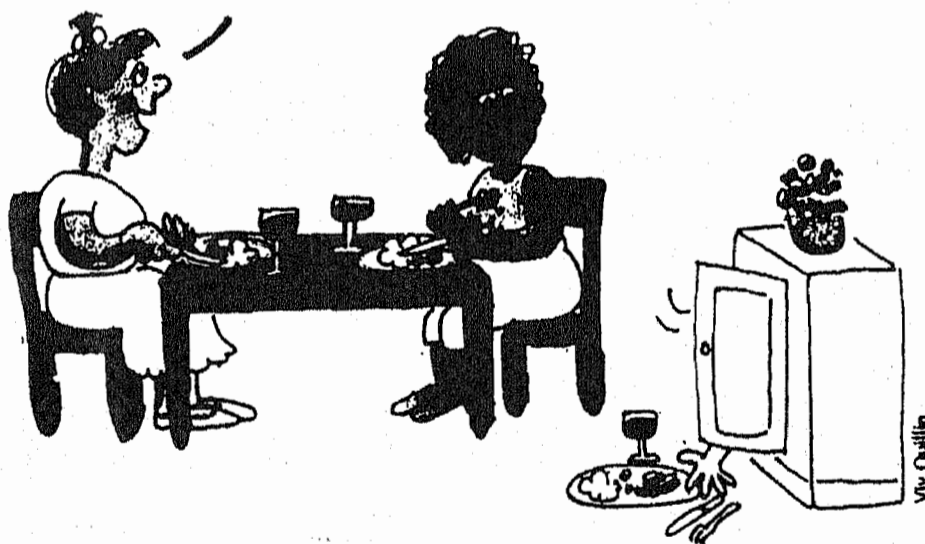
Boy George's famous line that he'd rather have a nice cup of tea and a chat than have sex makes the same point. Of course there are many people for whom sex (and its pursuit) is a major part of their life. But if you are not one of those people and yet you do happen to have what is coyly termed an 'alternative' sexuality, why should your public persona be defined by your sexual preferences? kd lang's increasing weariness at having to answer never-ending questions about her lesbianism when she considers her vegetarianism the main 'ism' of her identity is an example of this problem. Of course you will say, but she outed herself. Yes. That's the point. Every individual has the right to self-definition. Being outed by other people is a travesty of that right.

Jocasta Virtue



From Bi-lines
April 1993.

Jane hasn't come out of the closet yet...



Viv Quillin



Rhonda Dickson



A space of one's own

During Lesbian, Gay, Bisexual, Pride Week, a petition will be circulated requesting that Union Board provide a safe space for non heterosexual students in the form of a room. Just as there are complaints every year of "why is there a women's room?" I have anticipated complaints of "why do we need a room for non heterosexual students?" and have decided to get in first.

One does not need to be an incredibly alert person to notice that lesbians, gays, bisexuals and anyone else with an alternative sexual identity is discriminated against in our society. Despite the 'political correctness' at University, non heterosexuals are made to feel unsafe on campus too. Very few people are out enough to declare publicly, giving the impression that there aren't very many of us anyway.

Homophobic 'jokes' and comments proliferate Uni grounds, or else we are ignored completely. While some faculties

are worse than others, it cannot be said that there is any place within Adelaide Uni that can be said to be free of homophobia (with the possible exception of Pride meetings for an hour once a week).

Many gay, lesbian and bisexual students are not out at home and, therefore, do not have any place where they feel they can be themselves. It is important that they have a space where they can meet others like themselves, obtain resources and feel that they are not alone. Coroners have found through personal effects, diaries, notes, etc. that *the vast majority of youth suicides are due to feeling a lack of acceptance due to their non heterosexual identity.*

A safe space for non heterosexual students is not just a luxury - it is *essential*. Please, whether you are gay, lesbian, bi, straight or other, sign the petition and show your support.

Sabina Nowak



The case against Cadbury

Cadbury-Schweppes have narrowly avoided a national boycott of their products by gay and lesbian consumers after the company withdrew its advertising from Hey! Hey! It's Saturday on March 4 because producers were planning a live cross to the Sydney Gay and Lesbian Mardi Gras Parade.

Many in the community were outraged at the actions of the company, which claimed that "policy" dictated that they not advertise on shows with themes of sex or violence, as it would not be in line with its clean-cut, family oriented image. However, it could be said that Hey! Hey! contains enough sexual reference and innuendo every week to be counter to this policy.

After much discussion with Cadbury-

Schweppes, Mardi Gras president Susan Harben said she would not be recommending that Mardi Gras instigate a national boycott of Cadbury-Schweppes products at this stage but that "large numbers of people are probably already making the personal decision not to use their products."

Some cafes and shops in Sydney's gay heartland (Oxford Street) had already chosen to remove Cadbury-Schweppes products from their shelves and kitchens, and proudly displayed signs saying so. This type of action, along with organised protest outside Cadbury-Schweppes factories and widespread coverage on the gay media saw Cadbury-Schweppes managing director, Kevin Hayes, agree to formulate an apology to the community which would

be widely distributed.

Gay and lesbians in the US have done serious damage to some corporations with a homophobic track record - notably Calvin Klein after Marky Mark turned vocal homophobe and Budweiser Beer (which has been turned around and is now promoted at gay and lesbian events).

Given the huge public interest in the parade, it seems ludicrous that an organisation would consider removing its advertising from Hey! Hey! for the sake of one or two short live crosses. The ABC broadcast of edited highlights from the parade on Sunday March 5 achieved one of the highest ratings ever recorded by the ABC, and blitzed its competition, with 28% of households tuned in.

As "Ad News" attested, "Clearly a rating

of 28% of houses is not a niche, it's not a nuisance and it's not a minority, it's one hell of a market".

Meanwhile, Pepsi, rival to Cadbury-Schweppes in the soft drink wars, was widely reported to have added its presence to the debate when it sent a complimentary supply of soft drinks to the Tasmanian Lesbian and Gay Rights group, congratulating them on last month's UN decision.

Given the sensitivities of lesbians and gay men, and our overall awareness of homophobia (particularly when expressed in such a public way) Cadbury-Schweppes, I am certain, have managed to antagonise a greater number of customers than if the ads had run as planned.

John Attwater

Lesbian Times



Over the last two years, the magazine *Lesbian Times* has become an invaluable part of many wimmin's lives. The monthly publication has been a source of information and discussion about events and activities in the lesbian community as well as being a space in which wimmin can discuss and share knowledge on a wide range of issues. However, the March issue marked not only the second birthday of *LT*, but was its final edition. The three dedicated wimmin from the coordinating group have decided to wind up the publication rather than letting its quality slowly dwindle as they all seek to channel their incredible lesbian energies into other areas and projects. Two years of sleepless layout weekends have finally taken their toll on these wimmin who have seen their 'vision' of an Adelaide lesbian newspaper through from inception.

The publication will be sadly missed, as for many wimmin it was a vital link to the 'lesbian world'. To some wommin, *LT* was their first - and for others their only - contact with other lesbians. For most, it

was an essential part of being informed and entertained by other wimmin committed to giving lesbian lifestyles a profile and visibility. Because of this, it was inevitable that some wimmin would be critical of different aspects of *LT* over the years. However, no one publication can be all things to all dykes and at the end of the day, there is no doubt that *LT* fulfilled its aim 'to make visible and strengthen lesbian culture by providing a forum of information and debate about many aspects of lesbian experience'.

The current editors have made a clean break, so as to provide the opportunity for another group of committed wimmin (read masochistic martyrs) to take up the challenge. Left over money and resources are being kept in trust for a year, in case such wimmin appear.

Until then, many lesbians are wondering where they can access even basic information about what's happening in the lesbian community. Ideally, and the obvious source that springs to mind is *Gay Times (GT)*, the monthly gay publication that is widely distributed around

SA. However, a quick perusal of this paper will show that their coverage of lesbian views, information and resources is minimal and inadequate. Indeed, the ending of *LT* received very little coverage in *GT*. Perhaps it was not seen as a relevant or interesting source of information to share with their supposedly mixed gay and lesbian readership. Also, their lesbian resource contact list lists some services and contacts which have been outdated by as long as six months. The criticism could go on, the point being that *LT* played a role that is unlikely to be picked up by the other gay press. Until it is, or until *LT* rises again (in some other form), there are other sources of info on what's happening in the lesbian community, such as Lesbian Line, Friday 6-9 pm, Ph: 223 1982.

A big thanks is owed to all the lesbians involved in putting out *LT* over the last two years, for their dykey dedication and enthusiasm. The Adelaide wimmin's and lesbian culture has been all the richer for it.

Amy Barrett

Queer Quiz

So how good is your QUEER CONSCIOUSNESS? TAKE OUR QUIZ AND DISCOVER FOR YOURSELF. ANSWERS ON PAGE 26.

1. Who or what was Bosie?

- A: A legendary nightclub in New York.
- B: A drug popular with Gay men in the 1960s.
- C: Oscar Wilde's nickname for his lover, Lord Alfred Douglas.
- D: Australia's first drag queen.

2. Which of the following was an influential french theorist with a sideline in gay S and M?

- A: Honore de Balzac.
- B: Edith Piaf.
- C: Alain Delon.
- D: Michel Foucault.

3. Who plays the almost invisible gay character on *Melrose Place*?

- A: Doug Savant.
- B: Luke Perry.
- C: Heather Locklear.
- D: Marcello Mastroianni.

4. What is a breeder?

- A: A member of an exclusive lesbian secret society.
- B: A heterosexual.
- C: A member of a Boston based rock band.
- D: A dildo impregnated with semen.

5. Where did the word "lesbian" come from?

- A: A 1920s female writer who wrote under the pseudonym "Les B."
- B: "Les Bains" - a famous Parisian women's sauna.
- C: The origin of the word is uncertain.
- D: The Greek island of Lesbos.

6. Which supermodel shaved k.d. lang on the cover of *Vanity Fair*?

- A: Kate Moss.
- B: Elle MacPherson.
- C: Cindy Crawford.
- D: Linda Evangelista.

7. According to comedian Donna McPhail, what do lesbians do in bed?

- A: Entice a man in there and hide an icepick underneath.
- B: Just talk and cuddle.
- C: Devise a methodology for overthrowing patriarchy.
- D: Try to get some sleep, but it's not easy with everyone peering through the windows

8. Which of the following was - as far as we know - exclusively heterosexual?

- A: Cary Grant.
- B: Clark Gable.
- C: Rock Hudson.
- D: James Dean.

9. How many times did Jesus condemn homosexuality?

- A: Seven.
- B: Four.
- C: One.
- D: None.

10. Which of the following TV shows has never shown a lesbian kiss?

- A: Beverly Hills 90210.
- B: L.A. Law.
- C: G.P.
- D: Roseanne.

11. What was the original name of what is now Adelaide University Pride?

- A: Poofs and Dykes Collective.
- B: GALA.
- C: CAMPus CAMP.
- D: Evangelical Union.

12. You're a gay man, you're holding a dinner party, and you've run out of goat's cheese. Do you

- A: Make do with what you've got in the fridge?
- B: Ask someone to pick some up on the way?
- C: Find something else to cook?
- D: Smash all your crockery and cancel the party?

13. What has been the most important cultural event of 1994 so far?

- A: The State of Origin Match between Victoria and South Australia.
- B: The appearance of Kylie Minogue at Mardi Gras.
- C: The tragic death of Kurt Cobain.
- D: The Logies.

14. Which of the following fashion designers has recently been the subject of an unauthorised biography claiming that he's had repeated affairs with men - and we're all sooooo surprised!?

- A: Giorgio Armani.
- B: Pierre Cardin.
- C: Calvin Klein.
- D: Peter Shearer.

15. Which of the following is *not* a synonym for lesbian?

- A: Dyke.
- B: Diesel Dyke.
- C: Lesbo.
- D: Boy crazy.

16. On which date did eight police officers set out and fail to close the Stonewall Inn, a gay bar in Greenwich Village, thanks to the patrons, who fought back? (The ensuing riot marks the birth of the Gay Liberation Movement.)

- A: June 27, 1969.
- B: June 21, 1968.
- C: June 23, 1969.
- D: August 2, 1970.



17. Bill says to Tom, "I wish Pete wasn't such a disco queen." What does Bill mean?

- A: Bill wishes Pete weren't so afraid of going out dancing in the trendiest discos.
- B: Bill wishes Pete didn't spend so much time at discos and had more time for him.
- C: Bill wishes Pete would stop taking girls dancing at gay discos.
- D: Bill wishes Pete would stop wearing dresses and tiaras when he goes to discos.

18. What actress played a lesbian madam in Edward Dmytryk's screen version of Nelson Algren's *A Walk on the Wild Side*?

- A: Julie Andrews.
- B: Kylie Minogue.
- C: Barbara Stanwyck.
- D: Debbie Reynolds.

19. True or false? Lesbianism is generally ignored in the Bible.

20. Which of the following is *not* a synonym for homosexual?

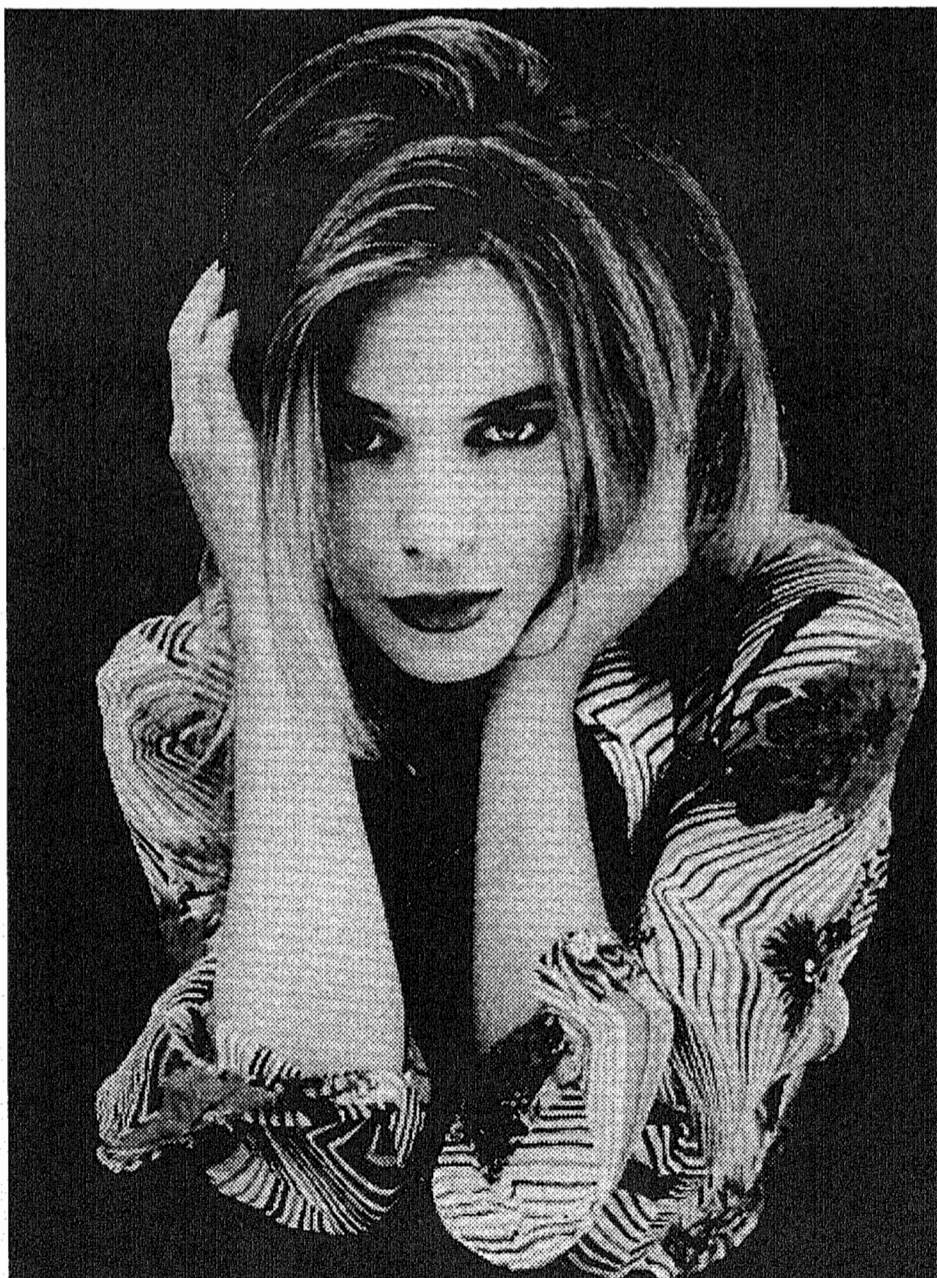
- A: Gay.
- B: Faggot.
- C: Lesbian.
- D: Young Liberal.

21. If a gay man says he is into S&M, what does he mean?

- A: That he's into sex that involves singing and music.
- B: That he's into sex that involves sadism and masochism.
- C: That he's into sales and money.
- D: That he's into sons and mothers.

22. Which of the following female singers is *not* - as far as we know - a lesbian?

- A: k.d.lang.
- B: Melissa Etheridge.
- C: Siobahn from Girlfriend.
- D: Janis Ian.



Come out, come out, whoever you are.

"I love Dean"

I looked at the finished sentence with pride. I had just written down the honest feelings of a twelve year old. How could it be wrong? It was a statement of truth, a statement of fact ... albeit made by a naive child wearing rose-coloured glasses.

So ... where was my Guardian Angel? You know ... the one Shirley MacLaine goes on about. Why didn't he or she appear and say:

"Hey, kid, do you realise what you've just done? Do you get it? Falling in love with another boy at school isn't exactly what every other guy is doing right now!"

But ... no show from the Angel ... no Fairy Princess ... not even a Fairy, for that matter ... well, apart from the obvious one.

So, there I was, infatuated with this untouchable boy. It didn't pose any great trauma or problem for me. At that age, I never really equated my feelings with being gay. I just trudged around the school

yard, eyes bugging out whenever our paths crossed and made a fool of myself by tripping over my school bag, landing flat on my face at his feet! All wasn't lost, however, he stopped to make sure I was alright. And that was the sum total of our verbal exchanges for the rest of our school lives.

I'm not really sure what led me to understand the concept of being gay. I do know it happened when I was fifteen and it hit me like a freight train. The after effect was pretty much what you would expect from being hit by a train ... I fell apart (internally, at least!). You see, my maternal Uncle is gay and I've never met him. My parents haven't spoken to him in almost thirty years. As there are only four members of my immediate family in Australia, I suddenly felt very much alone.

I spent the next three years trying to overcome my orientation with will power. What a laugh! When I look back now, I can see what a waste of energy that was! Still ...

try telling that to a big-headed teenager who thinks he can change the world! Anyway, I got to the stage where whole days would pass without me thinking about my predicament. I seriously thought I had it beat (my sexuality, that is), I had done the impossible with mind over matter ... and then ... it happened!

I fell in love! As usual, I didn't ease myself into that emotion ... no way ... I catapulted headlong into it with no regard for my own safety! I really think that there is some sort of celestial being that has a bit of a laugh at our expense every now and then. That being had obviously looked down at me and said:

"You seriously think that you change what I made you? Dream on sunshine!"

So, He/She resorted to dirty pool. A ploy to lead me into temptation, to test my mettle, to pit my resolve against lust ... what can I say ... it worked! Yeah, yeah, I know what some of you are thinking! I'd like to see you come through the same situation unscathed.

To cut a long story short, we had a great time. He loved me as much as I loved him. But ... he was paranoid. Possibly even more than I was. I could have come Out back then. Being in a relationship gave me the strength to face myself, but a relationship kept in the dark can't grow. It became destructive, not in the way we treated each other, but in the way it made me doubt myself ... and doubt our love. I called it off. I had never seen a grown man cry like that. I wish I could have felt something. Sorrow ... a sense of loss ... anything! But I didn't. My old paranoia was back with a vengeance and I felt smug in the knowledge that I had been strong enough to cast aside this evil way of life and return to 'normality'. I guess you think I was a first-class P#@ck! You're right. I think it's safe to say it wasn't the 'crowning achievement' of my life.

I went back to taking women out in an attempt to put my parents off the trail - if indeed, they were ever on it! Somehow, right up until I came Out, I managed to avoid sexual intimacy with any of them. It's just as well they never got together to compare notes! The cat would have been out of the bag, for sure! It's amazing the excuses you can think of under pressure! I probably should have an entry in Guinness for surviving so many exotic afflictions.

My big decision of the time was to become 'asexual'. If I was not destined to be straight, I would be nothing. Believe it or not, I lasted for six years in that frame of mind. I did everything I could to avoid

thinking about my sexuality. I travelled extensively, moved to the country, joined football clubs and laughed at 'faggot' jokes. But the fact is, when you're running, you tend to keep up with yourself. I escaped nothing, I just delayed the inevitable and probably wasted a year or three of my life.

I can look back at it all with a chuckle now, but the truth is, I went through some horrific periods of depression. I used to call them "Deep Blue Funks". They lasted a day or two at first, then a week ... a month ... the most recent lasted seven weeks. It's strange to think that the last bout of depression was so nearly the cause of my death, but instead gave me a new life.

In February of this year, I held a handful of tablets that would have ended it all, but at last ... finally, the light shone through. The inner strength I had used to try to change my sexuality, suddenly became the strength to face it. After counselling sessions with GLCS, I accepted myself and started the change process.

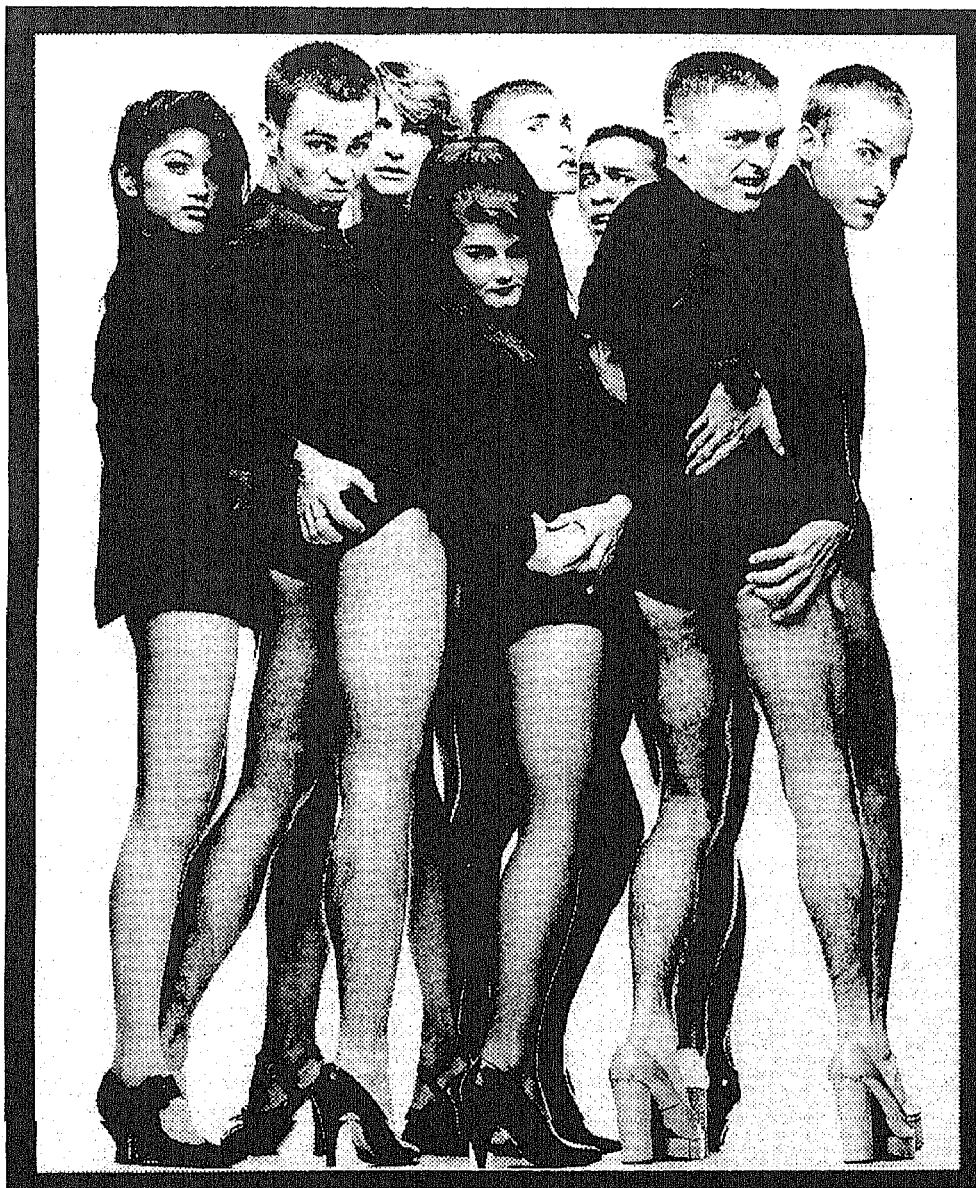
After moving out of home (yes, I still lived with my parents at twenty six - sad, isn't it?), I decided to tell my sister over dinner one night. I was a nervous wreck! I kept dropping things, stuttering and could not look her in the eyes. When I finally came clean, she took my hand and told me it made no difference.

It's not over yet. I had planned to tell my parents just the other day, but my father had to fly overseas urgently. Timing, huh!? In a way, I'm glad that happened. In the interim, I've made friends with gay, lesbian and bisexual people, joined a few organisations and made enquiries about becoming a counsellor. I even apply the "G" word to myself, with no apparent ill-effects. I'm gay! See ... I said it and nothing has dropped off. At least I don't think it has!

My sister asked me recently whether or nor I would have changed my sexuality if I could have. After fourteen years of struggle, denial, disgust and self loathing, I thought I would say 'yes' instantly. But I didn't. I realise that a lot of things have changed in those fourteen years, my looks, my voice, my friends ... but my sexuality has always been constant. Coming Out at twenty six has made me proud of myself and who I am ... I would never change that.

~ 'Normal' is loving someone. It doesn't matter whom! It can be friends, family, males and/or females. The most important, though, is loving yourself. The grass is greener on this side ... believe me!

Michael



Queer lust in the classroom

The thing I want to say is that I want to fuck you. Fuck you hard until you're wasted, covered in sweat and gasping for breath, words long forgotten. But I can't say that.

I skirt around it a lot, up your legs, over your cheeks and around the pale rim of your hairline. I talk up a storm forcing our words to collide or else blow past each other. The others are present but it's funny how the room revolves to fade

them away and the spotlight's on us.

When you open your mouth it forms this neat little 'O' and I could push a cherry through that, o, I could stick my tongue right into tying knots in cherry stems, or just lick around it, lip licking o.

I make a point and you say o. "O" you say as your lips round and your eyes round and I trace the outline of your chest under your shirt and weigh you up, imagining you unfurling inside of me,

bursting.

You shift position and I follow. My knees are raised now, pressing the edge of the hard wooden table as my boots grind into the chair. Your gaze takes this in and then you turn and look out of the window to where it's blue and green and gently waving. In here with us it's steel and paper, blood and iced air.

Suddenly you snap your book shut and I can imagine the muscles in your

thighs tense and release you to stand up. Your glasses are pushed back deeper on your nose and your fine short hair smoothed over. "That's all, folks. Readings for next week are in the handout if you've got any problems, come and talk to me."

"But say nothing", I whisper, "say nothing".

Simone

Telling

They were hostile from the moment I arrived. I walked into the lounge room I had grown up in and sat in exactly the same place I had for countless other family conflicts. For them, this was just one more thing about my life they could not understand. For me, coming out to my parents was a far bigger issue than arguments about how I spent my time, what

had told them was unnatural and perverted. What I dismiss in other students as homophobic shit and then ignore, was a major issue in coming out to my parents.

From the beginning, I knew there was no reason to expect a good reaction. When I first came out to my friends I knew that if my parents were ever going to deal with the issues, then they needed to hear

parents come to terms with me being gay. And so I decided to tell them. Of all the conflicts I have been in, this one got me the most worried. Probably because I knew there was no turning back. Once they knew, I couldn't go back into the closet, back to play acting the straight son they wanted. But it was a risk I needed to take. Not just to make sure that my parents

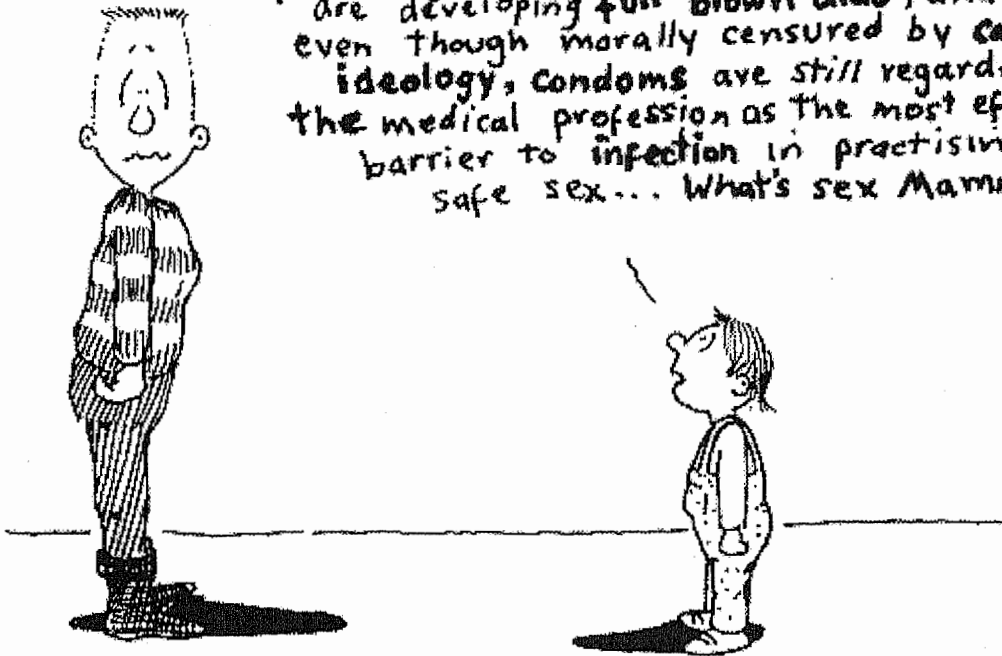
heard in the most useful way but so that I could stop living lies and start being true to myself. I did my homework. I got the right literature and the names and numbers for all the possible support groups. I worked out what I wanted to say, how to alleviate their fears about AIDS and to explain this was not a choice I made to make my life more interesting, but a fundamental part of who I am. And it was the living Hell it promised to be. It was an hour of all

the accusations I had been told to expect. The Bible got a guernsey, there were lots of tears, anger and a type of high emotion you read about but don't ever really believe you could be involved in. I said what I had to and was told I needed psychiatric treatment. They didn't kick me out, but they made it pretty clear that they didn't want to talk about it either. When I walked out I was devastated. It didn't matter that I had been able to predict most of the arguments my parents would use or that the friend who had dropped me off had left with the words "just remember, it's not your problem". It still hurt. When one of the two people the whole world expects you to have some special and beautiful relationship with, tells you that "if you ever meet someone, I don't want to talk about it and I certainly don't want to meet him", you don't feel particularly welcome. However much I knew it was based on bullshit, being told there was no way they could have pride in me again was hardly good news.

In the end, though, it just shows the obvious. Families are made of human people, who are just as likely to have the same prejudices as the rest of the world. They are not automatically able to deal with someone committing a travesty against the behavioural morality of a society just because it involves a member of the family. There is no reason to say that everything will be alright and ignore the pain and the struggle for everyone.

In lots of ways I've been fortunate. I was able to come out to myself and my friends in an environment which was affirming and understanding of gay experience. I have never had more fun than I did in those few halcyon months when I told just about all my friends and began to find a whole new world. It is an experience I wish I could do all over again. Through coming out, I have been able to be part of a group who share a common experience. Part of that bond is knowing we cannot all rely on the support of our parents, unless they too go down that long journey of expunging a lifetime of homophobic shit. That is not to say that it's impossible. With time and understanding from everyone, I still believe change can happen. For me and my parents, I still hope it even will. But I don't expect miracles. And I really don't even expect change.

Mammy, the teacher told us today that... the highest risk category group were intravenous drug users, that an increasing percentage of those who test HIV positive are developing full blown aids, and that even though morally censured by catholic ideology, condoms are still regarded by the medical profession as the most effective barrier to infection in practising safe sex... What's sex Mammy?



subjects I would choose at school or how I wore my hair. It is a pity they didn't see that at the time.

Coming out to parents is not an easy or pleasant task. Not surprisingly, our parents are every bit as much the product of a society which hates homosexuality. They too believe the gross stereotypes, are repulsed by the mere thought of same-sex love and see no good reason to accept something that their whole upbringing

it from me. But I also knew that I would have to be prepared to cope with the shock they would feel and the rejection they would send my way. I knew that if I was telling them because I wanted their support then I was going to be sorely disappointed.

So I put it off. It took me twelve months to get back to it, twelve months before I was comfortable enough with my own identity, that I could start to help my

And it was the living Hell it promised to be. It was an hour of all the accusations I had been told to expect. The Bible got a guernsey, there were lots of tears, anger and a type of high emotion you read about but don't ever really believe you could be involved in. I said what I had to and was told I needed psychiatric treatment. They didn't kick me out, but they made it pretty clear that they didn't want to talk about it either.

When I walked out I was devastated. It didn't matter that I had been able to

I know what I am

I'm gay.

And that's a pretty cool thing to be.

I didn't always feel that good about it, of course. A liberal smattering of Catholic guilt in my teenage years had me convinced that I would roast in hell for the lustful thoughts I was having about my Physics teacher.

I didn't want to be gay. I wanted to be a nice, sensitive straight boy who had meaningful friendships with women but also slept with them. I wanted to be a Golden Boy. Golden Boys were smart, funny, athletic and loved by everyone. True Golden Boys did not want to sleep with other Golden Boys.

Damn.

I went through a period of trying to convince myself that I wasn't gay at all. I was straight. Or at least, I was bi, but I would never have to act on my homosexual impulses - which meant the world would only ever see me as straight. I thought this was the perfect answer to my situation.

I was wrong again.

Damn!

Around the age of 20, gay thoughts were coming back to me with an ever-increasing frequency. I didn't want this. I wanted to be just like the images I saw in films. My life, which I had always previously thought was quite a nice thing, was turning into a tragedy. I was mutating into something I didn't want to be.

But then - somewhere, somehow - things changed. Around that time my views on politics and religion were changing from those that I held as a wee tot. Not surprising, then, that my views on myself were also changing.

The first person I told was my best friend. I was nervous. My heart beat very fast. The adrenalin pumped. My voice quavered. But somehow I got it out:

"I...I...think I might be gay"

Fortunately his reaction was positive. And so have the reactions of 98% of the people that I have told. With each new person knowing, I became more confident and comfortable in myself. Coming out to people is an incredible experience of intimacy and trust. Many people to whom I came out actually "came out" to me. Not

that everybody told me that they too were gay (although some did); rather, many people were so touched by the level of trust that I had shown them that they trusted me with their own secrets.

Discovering that I was gay was at first something of a trauma, but I now see my sexuality as one of the truly exciting aspects of my life. I actively enjoy being gay in a straight world. Five years ago my conception of the future revolved around ideas of marriage and a family. Now I have entered a phase in my life where I cannot predict what I will be doing five years down the track. Life is full of surprises, the old cliché tells me.

And in case you're wondering...no, I have not yet come out to my family. This will happen sometime. Who knows?

Some people say that the meaning of the word "gay" has been changed and even perverted in the last few decades. I disagree. For me, the word signifies the same thing it always did: a damn nice feeling.

David



Down your throat

Here we go again, another 'Pride Week'. Another week where those damned homosexuals go around pushing their *sexual profanity* into the common folk's face. Why can't they keep it to themselves? Why do they have to shove it down our throats??

Anyone who is gay-minded hears these attitudes time and time again. One week of Pride or one Gay Rights' demonstration or one Gay Festival a year is pushing it down your throat. But the other 95% of the year, when we're keeping it quiet for your sake, is okay - isn't it?

Now, who are the real culprits for pushing one set of values down people's throats?!

Homosexuality isn't just about sex. If it was just about sex, surely the discrimination wouldn't be so fierce. Everyone has their own ideas about sexual expression - the hows, the whos and the reasons for it. Pride Week isn't asking people to consider a homosexual lifestyle for them-

selves. Nobody's saying, "Heterosexuality is out and Homosexuality is taking over". Pride Week is a supportive week for those people who find themselves intimately loving the same sex more easily than that of the opposite gender.

While the diversity is great - deep down, we are all the same. We all need to be true to ourselves in order to be happy and free within. What makes us smile or feel envious of a happy couple? Why do we place so much importance on marriage and family? Is it really just a breeding festival - or does the marriage of two people actually celebrate love and companionship, sharing and a deep spiritual fulfilment?

Nobody would deny that individuality exists. Nor does anybody seriously believe that if their favourite colour was red, that everyone would prefer red to green or even purple! Why does a simple colour preference seem so different to a sexual preference?

Think about it. What makes a person prefer red to green? Did they just haphazardly select red over green? Or was there something about that colour that they warmed towards? If it was just haphazard selection, then it would be even easier to understand how red would not always be selected, even if we were all identical to each other. But individuality is a celebrated persona. We all celebrate it in our choice of fashion wear, our career choices, our general lifestyle and the friends with whom we choose to associate with.

Imagine you were told by a new ruling government that fashion clothes were no longer permissible, that there was to be a strict uniform for Australian people. Then we would all have to go to some kind of finishing school so that we could learn a 'proper' language and a code of general conduct. Furthermore, anyone not sticking to these visual and behavioural guidelines would be banished from

Australian society. How long would you last before becoming outraged and / or severely neurotic?

It might sound ridiculous but this is how the homophobic population expect the gay-minded person to live 100% of the time. By 'gay-minded' I refer to any non-homophobic mind frame.

So, I close by addressing the homophobes of modern society...

They say the devil is a mystical thing; I say the devil is a walkin' man (person),

he's a fool and a liar and a conjurer and a thief

he'll try to tell you what you want try to tell you what you need

All you folks think you run my life

Say I should be willing to compromise

I say all you demons go back to hell

I'll save my soul, save myself.

Thanks, Tracey - you say it well. Like you, we just 'Hunger for a piece of justice; for a word of truth'!

Erika

My daughter is Bisexual

My daughter coming out as a Bisexual ... and how it affects me.

I'm not sure when I became fully aware my daughter was bisexual. Lots of little things culminating in the realisation that she was.

I knew that the majority of her friends seemed to be gay men or lesbians but it didn't occur to me that she may be lesbian. She dressed in male clothes and strongly resisted any attempt to convince her that female clothes looked nice on her.

Just before she left home, she went rushing out of the house one evening, being picked up by a couple of male friends and told her sister to record a program on the radio on the University station. So I recorded it for her and she was on it with the two males talking about some association for Gay and Lesbians who wished to come out. It was Pride Week and it was the first time I really realised how involved she was in the cause.

She also had a t-shirt with a bi-sexual symbol on the front which I hadn't seen before. I asked her what it was and she mumbled something incoherent. I realised it wasn't a female sign or a male sign but a combination of the two. I still didn't really comprehend what I was seeing, or maybe didn't want to. Then one day she had another t-shirt on with every symbol imaginable down the length of it with "gay, straight who cares" on it. I saw the bisexual sign on it amongst all the others and asked, "what is that one?" and she said "Bisexual". I suppose that was where it sort of clicked with me, although I was sort of not fully accepting what I was being told and didn't say anything. One day, after she left home, I was visiting her in her house when she and her house mate were talking about sexualities and her friend, who is extremely comfortable with the subject of sexuality, was talking about bisexuals and referring to "us" regularly. I can't remember if I actually asked my daughter if she was bisexual but I became fully aware that

she was.

I still don't know if that means she is sexually active or if she is just at the stage of being attracted to and associated with both sexes, as I've never asked and she has never told me. I guess that's her business and nobody else's.

I think I have just accepted the situation, even if I'm not thrilled about it.

Her father is now aware but can't accept it. He has virtually disowned her, especially as he sees her as the flag bearer for all of Homosexuality. He says he may have been able to accept her being bi-, but her association with the whole gay community he can't handle.

Sometimes, he lets down his guard a little but then he puts it up again when he realises it. It may take years and it may never happen, but I pray that he will accept her back into the family one day. What doesn't help is she is so politically radical also, which adds to the situation. He has a typical male attitude towards homosexuals and gets extremely angry when the subject comes up, which is usually on a regular basis, so life is not a bed of roses too often. He thought when my daughter left home all the heated arguments would stop but I seem to keep them going which, of course, is being blamed on my daughter's influence on me.

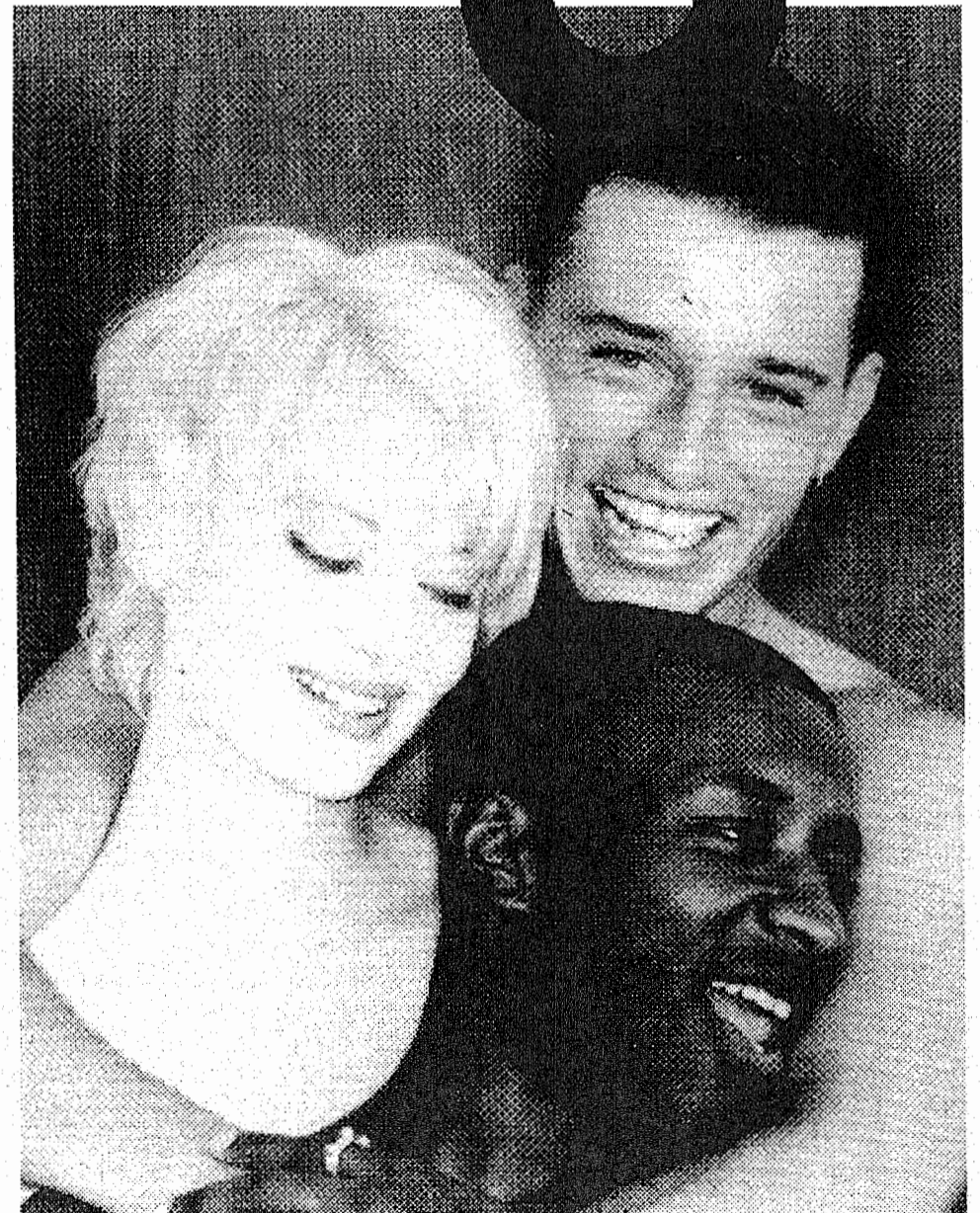
Something in me won't let it drop and he hates that about me. I'll keep supporting my daughter because she is still my child, no matter what, and I can't turn my back on her for being something she can't be blamed for. There are no victims, providing all parties are willing and not forced into doing something they don't want. I just hope she is careful with protecting herself as AIDS is the biggest worry if she has a relationship with a bisexual male and he has been careless in a homosexual relationship.

I guess I can live with her sexuality even though I have problems with my own. I have always had huge hangups about sex for as long as I can remember,

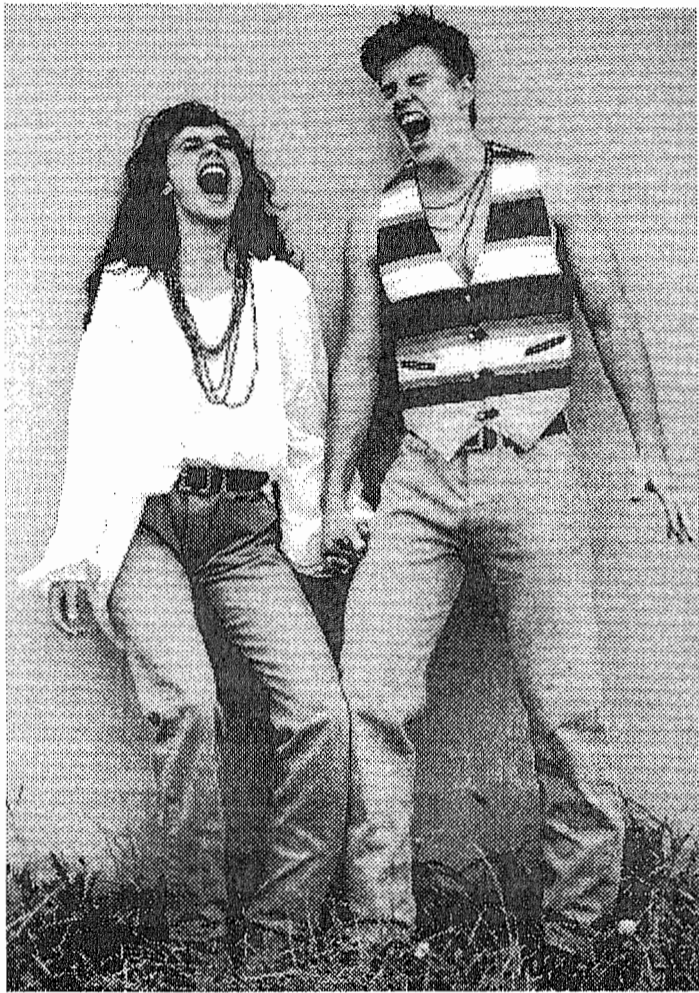
have never felt relaxed with the subject but I am becoming more accepting now that it is more openly discussed publicly.

A caring mum,
Pat

P.S. I don't know how I would handle seeing her in an intimate situation with a female or for that matter with a male. Oh well, we'll see when the time comes, I guess.



In aid of single women



sexual misogyny is a different story, full of piscine names for the enemy genitalia and not part of my nicetale.) Quite why gays like girls is a matter for neo-Freudian analysis and muttering behind net curtains ("He was brought up by his grandmother, of course"), but it is certainly so. Your clothes, your nails, your career will all be of interest to the gay man in your life. He knows how to listen. Even a full and frank discussion of your latest X-rated gynaecological horror will not wither him. This is the man you need at the birth of your baby, not its puking, petrified father.

It was winter, and stone cold. There was a pile of coats on a single bed in a shabby hotel. She was sitting on it wearing mittens and weeping like a disbarred prom queen for some halted romance. Downstairs there was Eagle Bitter and yobs in flannel shirts. Life was grim.

Then I arrived and rescued her again. Not her new lover or her old man but her "Gay Male Best Friend". I sat down, said something consoling like, "You'll live," and then asked her to name the most awesomely depraved thing her deserting boyfriend had ever done or said. She knew instantly what it was - he had once yelled "Shoot!" at a critical height of intimacy - and told me without hesitating. There was a silence. Then we both laughed until we couldn't breathe any more, and I called a cab, took her home, tucked her up in my bed - and went to sleep in the spare room.

For four years I've been a GMBF, dispensing empathy and irony in equal measures, meeting adversity with a joke and crisis with an arch nihilism. To continue the meta-cliche, the subtle blend of girly compassion and boys'-own pragmatism is apt to make the right gay male any girl's best friend, second only to diamonds and Clinique quick concealer.

Some girls have one; some girls employ a whole bureau; and some girls - silly, unenlightened ones - recoil at the very idea. Why waste time with a less-than-a-love-machine, they ask in their innocence. I'm afraid that kind of quaint normality is lost on me: it belongs in the land of village greens and not in the glorious cesspit of metropolitan manners and pure pretence that is city life. Here the very best type of boy is gay, game and loves his girlfriends to distraction. Especially when they are distraught, depressed, broke and overweight.

The gay man is the great solace of the single girl. He might not want to bed them, but at least he likes them. (Homo-

sexual misogyny is a different story, full of piscine names for the enemy genitalia and not part of my nicetale.) Quite why gays like girls is a matter for neo-Freudian analysis and muttering behind net curtains ("He was brought up by his grandmother, of course"), but it is certainly so. Your clothes, your nails, your career will all be of interest to the gay man in your life. He knows how to listen. Even a full and frank discussion of your latest X-rated gynaecological horror will not wither him. This is the man you need at the birth of your baby, not its puking, petrified father.

The appeal of the gay is also practical, having much to do with their social availability. Excluded from the cosy comforts of straight coupledness and its riveting discourse (what my baby said to yours, are Myer centre sandwiches safe?) goodtime gays are like your local deli - they stay open later. When they decided to be friends with you, they offer all the hours, grooming and Erasure tracks it takes to have a good time, no strings attached. Strings, it must be noted, that frequently strangle a platonic male-female friendship in an atmosphere of tension, innuendo and *When Harry Met Sally* possibility. No, with your gay friend, the coast is clear. And no one will be more at pains to keep it so than him.

After an evening out with a girlfriend of mine, we would return to her North Adelaide flat and enter the endless and familiar debate about who should sleep where. As there was no spare bed, she would offer to share her roomy double divan, at which I would assume a haunted look and say, "Only if there's a modesty gap". On this condition, she would have to erect an Iron Curtain of cushions down the centre of the bed. And dead centre, if she didn't mind. Then I would lie awake all night, just to make sure that she didn't roll over and touch me by accident. At that stage of our much evolved relationship, only embraces of the air-kissing type were permitted. "Still," she told me, "it's a relief to know, for sure, that the last place you want to get is into my knickers. At least, while I'm still wearing them." For a terminal romantic like her, who believes in love or nothing - a failsafe recipe for an eternity of nothing, believe you me - gay friends are a life enhancer.

You might have trouble explaining your GMBF to your mother (who will find him irresistibly clean), your best girlfriend (who may get jealous), or even to your boyfriend. Should the latter complain, let him perish by comparison.

These plaintiffs are easily gagged. But people at large - the dreaded jury of our peers - can give a girl a hard time and a bad name for soliciting the company of avowed homosexuals. In her defence, she may invoke the names of great gay-fans of the age: Liza Minnelli, her mother Judy Garland, Liz Taylor and Kylie Minogue, who all have GMBFs. But this has no effect. The fag-hag label sticks in its implication of the following unpleasantness: that she is too ugly to get a boyfriend; that she is a lesbian; that she is frigid; that other girls don't like her because she is a bitch. This is the revenge of the football club, whose most interesting shithouse joke is Q: "Why did God make homosexuals?", A: "To take fat girls to nightclubs".

Nevertheless, there are girls who make a career out of escorting gay men. This is usually when the man is famous and running scared of a *Sunday Mail* expose. He would rather the devoted consumers of his movies, his CDs or his masculine image think he has a girlfriend. The make-believe girlfriend is called a "beard" and her business is booming. As each new HIV/AIDS statistics augments the moral panic, so another opening appears for a good looking popsie to travel the cocktail lounges and VIP bars as the cover for a boy who isn't quite so glad to be as gay as he was in the good old days of hetero herpes. It's a shame, but a girl's got to have dinner.

For my own part, the pleasure of females as friends is an uncomplicated one. It is about a relationship based on a

contradiction: the distanced respect of the different and the solidarity of the similar. It's funny, but it works. Only once has it not been straightforward and then the repercussions were upsetting. I was dining with a girl friend and talking of recent attempts to reclaim Noel Coward as a red-blooded hetero who lusted after Gertie Lawrence. Taking her cue from precedent, my friend began, slowly but surely, to let me know that her intention towards me might not be as clearly defined as I had thought. "What I am trying to say ..." she stumbled. But it was too late. I was gone. I can get all this sappy stuff elsewhere.

Rastous



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Sexuality & the church

The Christian Church has a history of being, well ... not very supportive of its gay and lesbian members. In past centuries, this unsupportive behaviour has extended to burning at the stake (some suggest that this is the origin of the term 'faggot'). Gays and lesbians in the modern church are frequently ignored or insulted, expected to keep silent about their sexuality, excluded from ordination or other positions and are almost always expected to be celibate. Their sexuality is variously described as a curse, an illness, an aberration or merely a lifestyle option, but a sinful one. Not surprisingly, many leave the church. Not all do, however. Some gays and lesbians find niches within the established churches where they are welcomed and valued and some work as church leaders with a greater or lesser degree of openness. These people will tell you that Christianity need not be homophobic, even though the church often has been.

Let's pause for a moment to consider the Christian faith. Its central figure was pretty controversial at times. His society had very strict conventions about who was clean or unclean and who was able to participate in religious ceremonies. But he went ahead and ate and drank with those who were thought of as sinners, as contaminated. He even touched them - even

The first story is found in Genesis chapter 19 and repeated in Judges chapter 19. But read the story, it suggests that it is not very nice for angry crowds to gang rape foreigners. Hardly controversial. It goes on to suggest that raping young women is alright as long as their father agrees, so I wouldn't choose to use the story to set sexual standards anyway.

The most specific references to male homosexuality in the Old Testament are found in Leviticus 18:22 and 20:13. Sex between two men is called an "abomination", but notice that the same word is used to describe a menstruating woman. Both were seen as threats to male fertility at a time when the Jewish nation wanted to increase its population. Today, with our modern understanding of the human body and on our overpopulated planet, we are learning to value women, menstruating or not, so why not gay men? (... and lesbians, of course, but they are not mentioned in the Old Testament.) If you quickly flick through Leviticus, you will come across many other Jewish laws which no one expects to follow today, from excluding the blind and lame from the priesthood (Leviticus 21:17 - 18) to executing people for cursing their parents (Leviticus 20:9).

Finally, to St Paul, an old favourite of homophobic preachers. Homosexuality (and even lesbianism - one mention in one

Corinthians 12:7 - 9). We must look beyond Paul's sexual confusion and Paul's homophobic culture if we are to take anything of value out of his letters. Remember that some passages from Paul sound quite liberating, saying that the new faith based around Jesus was supposed to do away with old prejudices and inequalities (e.g. Galatians 3:23 - 28).

There's other good stuff we can draw out of the Bible, too. The Genesis idea of humans being made in the image of God, for instance. Or just God seeing that what has been created is good. Many gays and lesbians will happily tell you that God made them that way and therefore God rejoices in their sexual identity. And heterosexuals should remember that gays and lesbians (in their full humanity, including their sexuality) reflect some part of God and that they can act as Christ (that is, as a revelation of God) to others. Remember the story about feeding Jesus when you feed the hungry and so on (Matthew 25:34 - 45)? It is the same point again - gays are Godlike, so gay bashing is literally sacrilege.

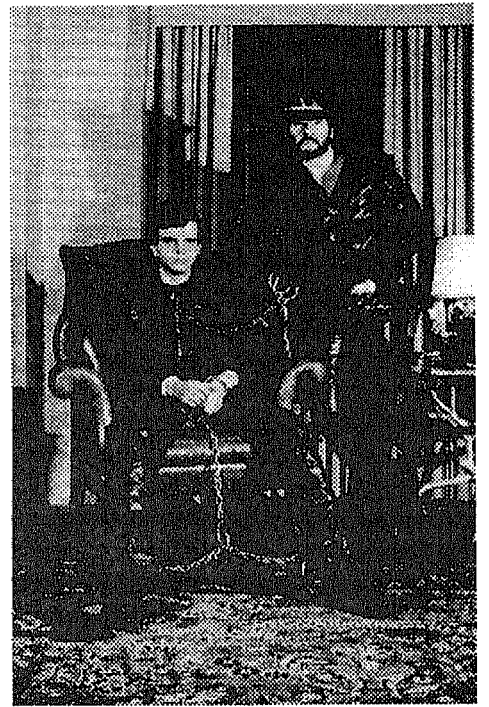
Alright, so you've had enough of this biblical interpretation now. What does the church do in response? Well, the response is mixed, but certainly not all bad. It is true that openly gay ordination candidates have been quietly rejected by the Anglican and

Uniting churches in Adelaide in recent years. It is true that most Australian bishops insist that they have never knowingly ordained gay men, even though everyone who is involved in the church knows that there are plenty of gay priests. It is also true that Adelaide's more conservative parishes threaten to boycott wider church events if gay groups are allowed to participate. I know of two Adelaide Anglican examples of this in the last twelve months.

Perhaps it is less well known that there are groups of gays and lesbians in the Roman Catholic, Anglican and Uniting churches. These groups exist to support gay and lesbian

Christians, while giving them a place within their own traditions. The groups are called "Acceptance", "Integrity" and "Unity", respectively. "Friends of Unity" also exists to support (and sometimes fund) "Unity" and it has a large membership. The Uniting Church is also holding a national conference for gay, lesbian and bisexual people and their friends, families and supporters in Adelaide in June. It will be called "Daring to Speak, Daring to Listen" and will provide an affirming place for gays and lesbians within the Church.

You also may not know that there is a denomination which exists primarily for gay and lesbian Christians. It is called the Metropolitan City Church and there is a congregation in Adelaide.



Anglican Youth Conferences in Adelaide and at the national level have passed resolutions affirming gay and lesbian church leaders. The Adelaide Conference also affirmed the positive contribution that gays and lesbians make in the community and urged the Anglican Church to covenant non-heterosexual relationships.

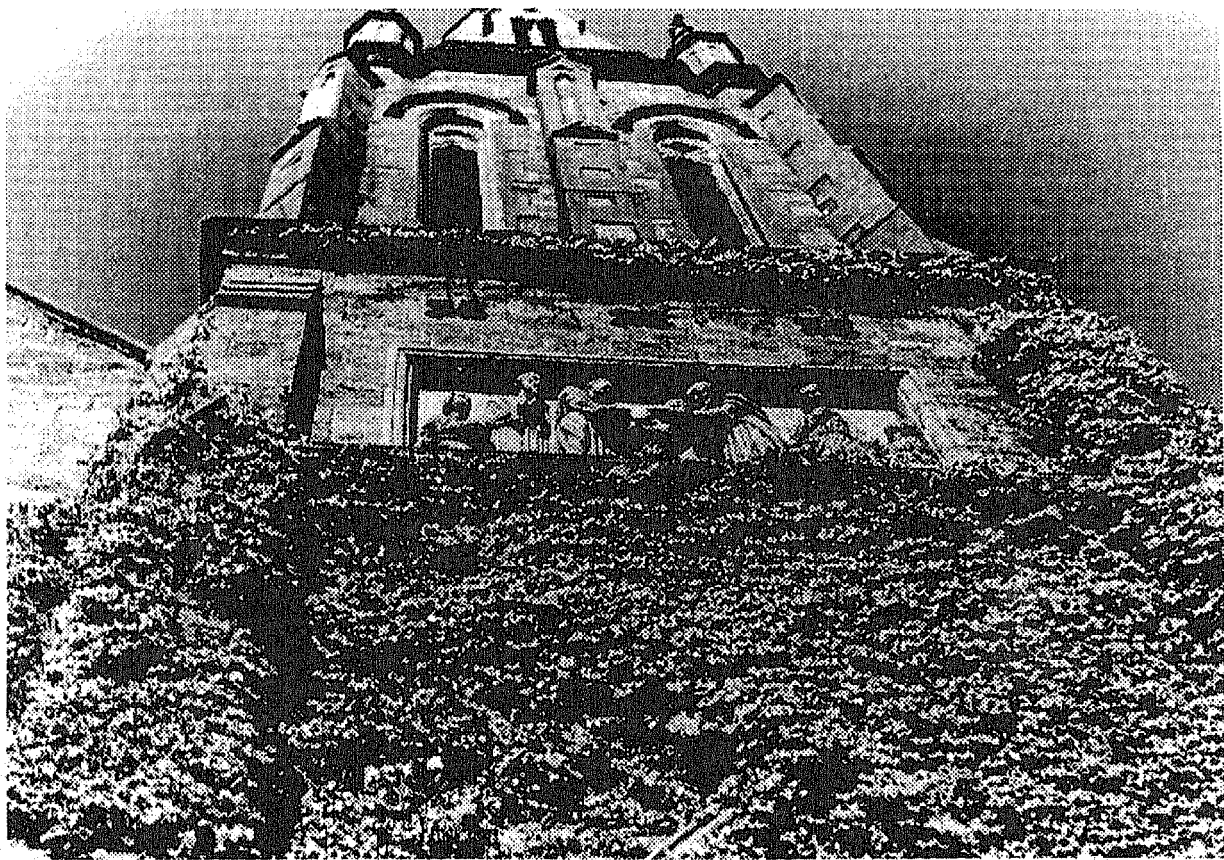
Some parishes in each of the mainstream denominations have reached out to many gays through a ministry to AIDS sufferers and have found this an enriching experience. Others have been more than happy to enjoy the ministry of gay or lesbian church workers. Many lesbian Christians find that women's spirituality groups are a part of the church in which they are valued.

While most church leaders are reluctant to speak out in support of gays and lesbians, there are a number of exceptions, of which Bishop John Shelby Spong of the American Episcopal church is the most well known. Some theologians, such as Carter Heyward, have written specifically lesbian theology. In addition, a number of liturgies have been written for coming out services and blessings of gay and lesbian relationships.

Another supportive Christian group is the Student Christian Movement (SCM). SCM is a national movement of progressive Christian students. It encourages all people to develop a theology based upon their own experiences and which makes sense within their own lives. It values the unique experiences and contributions that men and women, gays, lesbians and straights and people of different races and cultures bring to the church and, indeed, to the world. (Here endeth the advertisement).

In conclusion, the church still contains many people who are frightened to face up to their own sexuality, let alone anyone else's. But the same is true of non-Christian society. There are also people within the church who are determined that the church should be an example to an intolerant society: a place of acceptance where all people are loved and celebrated as complete, physical and cerebral, sexual and spiritual - and diverse - people.

Kate Leeson
Women's Officer AU Student Christian Movement
Associate Member, AU Pride



menstruating women, who could make a man virtually unclean for the rest of the day (see Luke 8:43 - 48 and Leviticus 15:19 - 30). He didn't talk about sex much, but he showed respect for those who were thought to be sexually immoral, like the women caught in adultery (John 8:1 - 11) and the Samaritan woman who had many lovers, with whom he had a theological discussion (John 4:7 - 26). He certainly talked a lot about loving and not judging, too.

There are also a number of biblical stories which are often used to show that homosexuality is sinful. Any serious Christian must consider these and attempt to make sense of them as they form part of the foundation document of the Christian faith,

and a half thousand pages!) is mentioned in Romans 1:26 - 27 and I Corinthians 6:9 - 10. The first passage, strangely, suggests that the sin of worshipping statues of people or animals will be punished by being abandoned by God to 'debased' practices such as giving up intercourse with the opposite sex, gossiping and rebelling against parents. The second passage more clearly condemns 'sodomites' as wrongdoers, along with fornicators, thieves and drunkards. In interpreting these passages, we must remember that Paul had a number of culturally conditioned prejudices, such as believing that women should wear veils (I Corinthians 11:15 - 16) and that he was troubled by his thoughts about his own 'flesh' (e.g. Romans 7:15, 18, 24 and II

Gay law reform in Tasmania

The recent opinion of the United Nation's Human Rights Committee on the application of gay activist, Nicholas Toonen, has arguably given the Federal government the mandate it required to overturn the criminalisation of male homosexual activity in Tasmania. The support of the Committee has finally given the fight for decriminalisation the status it needed as a human rights issue. While there is every reason to applaud the Federal government for the action it is likely to take, serious questions should be asked as to why Toonen was forced to take his case to the UN before it could be recognised as a human rights issue in Australia.



Decriminalisation of male homosexuality began in Australia in 1972. South Australia, spurred on by the murder of Dr George Duncan, was the first state to remove its anti-gay laws. It took until 1980 for Victoria to follow suit and then another ten years before all mainland states caught up. While Tasmanian laws may now be worthy of the ridicule of a nation, it should be remembered how recent a victory decriminalisation is in many parts of Australia.

Toonen made his application on the basis of an interference with his rights to privacy and equal protection, without discrimination before the law, rights guaranteed under the International Convention on Civil and Political Rights. He argued that although the laws were not being enforced, their existence stigmatised gay men in Tasmania and had the potential to allow police access to the personal homes of gay men they suspected may be engaging in sexual activity. In a society which is already hostile to gay identity, the existence of these laws justified public opinion and state-

ments denying the equal rights of gays.

From a legal perspective the case is worthy of note in that it is the first Australian application to be made under our new obligations as signatory to the First Optional Protocol to the International Convention on Civil and Political Rights. The protocol entitles victims of human rights violations to have their cases heard by the UN Human Rights Committee. It is an avenue which may be of use to other groups trying to raise issues ignored by Federal and state governments.

Before the issues Toonen raised could be examined, he first had to show his complaint was admissible. Significantly the Federal government chose not to challenge the admissibility of the case despite the possibilities of real issues being raised as to whether Toonen was a victim.

In its final decision the Human Rights Committee held that the laws did constitute a violation of Toonen's human rights. Australia has been given 90 days to account for its action on the issue. This gives the Federal government the legitimacy to take action. It can now claim it is obliged to override the Tasmanian laws. The decision has allowed the argument to appear beyond the governments control.

The question now is what action will be taken.

Irrespective of the decision it seems unlikely the Tasmanian parliament will take it upon themselves to repeal the laws. The unrepresentative upper house are expected to block any reforms.

The issue lies therefore in Canberra. While Michael Lavarch, Federal Attorney-General, has expressed his preference that Tasmania repeal its own laws, he appears committed to taking action if necessary. Despite arguments of states rights, challenges to the process and merits of UN decisions, Federal action would be no greater than steps taken over issues such as the Franklin Dam.

Rodney Croome from the Tasmanian Gay and Lesbian Rights Group, argues that the majority of Tasmanians would like to see the law repealed anyway. The action taken to prevent damming the Franklin did not result in electoral backlash so it is hard to see how the state rights arguments are likely to have any effect.

Professor Hilary Charlesworth sees no merit at all in the state rights objections. She argues that the Coalition line is fifty

years behind the time with regard to human rights. "All this huffing and puffing about democracy" she says, "misses the point of human rights". It is true that human rights issues cannot be seen as solely internal and domestic. Arguments based on this being a threat to Tasmanian and Australian sovereignty can only be excuses to refuse gays their human rights.

The Toonen case is clearly good news. It will probably spell the decriminalisation of gay sex, but questions may still be asked as to why Australians could not see this as a human rights issue many years ago. The discrimination against Tasmanian gays and the invasion of their privacy, did not suddenly become an offence against their human rights when the Human Rights Committee handed down their decision. The decriminalisation struggle always was about human rights.

In many ways this is in keeping with Australia's track record. Legislation to prevent sex and racial discrimination was not passed until Australia was a signatory to specific international conventions. While partly this is due to the limitations upon Commonwealth power, with enough political will Federal governments could take up the challenge of passing a Bill of Rights which would properly account for all of the obligations agreed to in the convention on Civil and Political Rights. Given decisions reached by such bodies as the European Court of Human Rights, had

such seriousness been taken, gay law reform could have been a much quicker and cheaper process. Had Federal government's since 1980 had the political will, Nicholas Toonen may have been able to achieve the same result within Australia. Human rights may be of international importance but surely that does not preclude domestic action. It would seem considerations of electoral success mean for the federal government to take action on any issue of human rights will need the threat of damaging our international reputation.

It should also be noted that success here does not mean that equal rights will be enjoyed by gays and lesbians in Tasmania. The Federal government may eliminate this anti-gay law, but if Tasmania is ever going to enjoy the benefits of anti-discrimination legislation or legal recognition of their relationships, they are once again reliant upon their state legislature. The system which some would have us believe best guarantees the rights of all, will also mean that the fight for full recognition of gay, lesbian and bisexual human rights will have to be fought many times throughout the country.

The Toonen case will most likely be the key to the abolition of one obviously discriminatory law. If it does it will be because finally gay, lesbian and bisexual issues will be seen as human rights. Hopefully that understanding can lead to broader protection of everyone's equal participation.

Michael Woodhouse

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For Gay Men, Gay Women, & Friends
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The nuclear threat:

International years devoted to a particular issue are, it would seem, a permanent feature of global politics. If nothing else an international year is a great time to publish glossy reports claiming to be of immense social importance and for Australia Post to release a commemorative stamp series. 1994, the International Year of the Family, promised us all this and maybe even more. According to the Federal government's National Council on the International Year of the Family, it provides the opportunity to see families as the "smallest democracy at the heart of society" and to firmly place them "at the centre of public policy concerns". Nice words, so long as you are straight. If you're not, then the message is better luck next year.

For many lesbian, gay and bisexual people this is simply not good enough. After all, we too come from families, belong to families and in some cases choose to form our own families. For an event like the International Year of the Family not to include families such as ours is not merely an oversight, but a reinforcement of the invisibility of our relationships and ignorance of our needs. A focus on families which does not attempt to understand the diversity of Australian families, runs the very real risk of further supporting the position of the nuclear family as the ideal symbol of social stability and virtue.

The International Year of the Family presents us with a dilemma of sameness and difference. On one hand, gay, lesbian and bisexual people cannot afford to let IYF be yet another vehicle to keep us in the closet and to allow governments to ignore the particular needs we face. On the other, the family has become such a strong bastion of conservative rhetoric that we should be wary of appearing to endorse an institution which has been a primary source of our oppression. By arguing that we have the same sort of family relationships as the heterosexual community, we run the risk of spending lots of energy on a debate which does not get us very far. Instead we may find that any acceptance we achieve is conditional on our relationships mimicking a nuclear family. Alternatively, by emphasising our difference, we run the risk of further marginalising ourselves and could be passing up an opportunity to inform key people in government and the community. To be or not to be, that is the question.

It is undoubtable that there are many issues we need to address involving lesbian, gay and bisexual people and their families. Coming out for instance is a family issue. The ability, or in many cases, the inability, of parents and siblings to deal with the emerging sexuality of a young family member can be vital to how they too come to terms with the realisation that they are not straight. Some of us are lucky. Some of us have parents who may be surprised by the news that their daughter is a lesbian, but who are essentially supportive and can help her come to terms with her identity. For others, coming out to parents is no laughing matter. Many gay, lesbian and bisexual people can never talk about their sexual identity, knowing and fearing the rejection that may come. Others are forced to leave the family home, only having healthy relations after years of tense separation. A recent paper suggests that family rejection is one key factor in explaining suicide rates among gay men which may be up to four times the rate for young heterosexual males. Some families become violent, others try their hardest to ignore the situation. While time and good information may bring some families back together, other parents will never be able to understand or accept sexual diversity. Not surpris-

ingly, with the word family comes sexual connotations about as good as Fred Nile.

The families we form also have particular issues. While Tasmania may be the only state to still outlaw male homosexual sex, no legal status is given anywhere to same-sex relationships. When our lovers die interstate, the law sees a single person and gives their property to parents and siblings, ignoring the love and care provided by their same-sex partner. If our partners are overseas, we are far less likely to fall within immigration regulations to allow us to be together. So long as society expects everyone to follow a life path of marriage, mortgage and progeny, the family relationships we form cannot be understood.

Like many heterosexual families, we too are involved in unpaid care of our ill partners. Carers of those suffering from HIV/AIDS are faced with their own difficulties of discrimination from being involved in what is still a socially unacceptable disease. In the

adoptive parents. Similarly many gay and lesbian parents of children from previous heterosexual relationships are denied custody. Last September in Virginia, USA, Sharon Bottoms, the lesbian mother of a two year old was denied custody by a court on the grounds that her sexual orientation made her unfit to be a mother. The case is on appeal, but is just one in a longstanding series of cases throughout the world refusing to accept that lesbian, gay and bisexual relationships are able to meet the needs of children. They dismiss the fact that not only do some of us wish to form and raise our own families, but that we may also be damn good at it. The family issue is not simply child care, but the right to participate in intergenerational caring.

So where does this leave gay, lesbian and bisexual people in the International Year of the Family? For IYF to mean anything to us, it must include both our sameness and our difference. In the same way as the



same way as other carers of the disabled or infirm, carers in our community also need access to respite care, experience isolation and make other sacrifices for significant people in their lives. Dealing with the stigma of HIV/AIDS can be seen as a family issue.

Lesbian, gay and bisexual people starting their own families presents a whole new range of issues. Public statements by such figures as Tim Fischer, leader of the National Party, and Senator Jocelyn Newman, the Liberal spokesperson on the family, that same-sex couples cannot provide an appropriate environment in which to bring up children, sit well with traditional family values. While many lesbians and some gays are parents, officially we are not considered acceptable as

dominance of the private nuclear family had hidden domestic violence and inhibited the employment opportunities of women, it must also be dismantled to expose our needs. To be of most use it must then address those needs. At its worst IYF could be successfully captured by reactionary lobbyists committed to reinforcing old-style family values and repressing not only our own but so many other people's concerns. At its best, it could bring the recognition we need and deserve.

If the year is going to have any lasting policy impact, it is most likely to come from the National Council on the International Year of the Family. The Council has been set up to advise Senator Rosemary Crowley, the

the year of the family

Minister for Family Services, on a wide range of family policy issues. The Council had begun a wide consultation process based on a discussion paper recently released entitled *The Heart of the Matter: Families at the Centre of Public Policy*. In many ways the discussion paper is a progressive, socially aware document worthy of commendation. It deals with some of the big issues of modern family life. Domestic violence, child abuse, recognising women's vast unpaid work caring for children and the elderly, equal division of labour in the home and the particular needs of various cultural groups all get a mention. Irrespective of all this, the clear and unwritten premise is that families are straight. Gay, lesbian and bisexual people do not exist.

The tenor of the whole discussion paper is that the International Year of the Family is quite simple. Where possible the government should seek to recognise and support the caring role families do best. Where families are under so much pressure they cannot play this role; they should be assisted. Where families are destructive and will never play this role, government has the responsibility of finding other ways in which care can be given. In so doing, it claims that it seeks to be inclusive as possible. So far so good. Looking to the character of what good family relationships can be is surely a positive step. Functional definitions of family allow the vast diversity of caring family relations, including those within the lesbian, gay and bisexual communities, to be given equal recognition. It also allows the particular needs of various groups to be taken on board.

One would think, then, that when descriptive definitions are used, they would recognise that difference. The tragedy is that in those places in which the inclusive spirit of the report is supposed to be demonstrated through the specific mention of the factors which may affect family policy, issues of sexuality are notably absent. It is an omission which was sadly reflected by Senator Crowley in a recent address given to the first of the National Council's peak body consultations. In the same way the development of the nine

priorities used in the paper do not make even a single mention of issues we may face. In fact the choice of these nine priorities as the central focus of community consultation indicate very little understanding or commitment to addressing our needs.

There is further cause for concern. Professor Bettina Cass, Chairperson of the National Council, managed in an interview by fax with the National AIDS Bulletin to answer a whole series of questions concerning those suffering with HIV/AIDS and their families without once mentioning the words gay, lesbian or bisexual. The whole tone of her replies reeked of avoiding the



issues. The reader is left wondering whether her repeated invitation for written submissions is simply a way of refusing to take on board the particular experience we may have.

Realistically it is imperative for the lesbian, gay and bisexual community to evaluate what they want out of the International Year of the Family and the National Council in particular. If we expect the full recognition we deserve, we will be sorely disappointed. There is merit in the argument that we would be best to keep well away from the whole thing, to abandon efforts to link ourselves with a concept which could do more harm than good. To their credit, the National Council are very unlikely to allow their own recommendations to be hijacked by conservatives or to put forth policies which set back our struggle significantly. But realistically, it would seem that the best we can hope for is some minor policy changes in recognition of the less contentious needs we present. Even that will need to be fought for long and hard. We may have allies on the Council and in the government, but we are starting from scratch. Unlike other issues such as domestic violence and child care, where the Council have already demonstrated some understanding of the issues, we need to explain clearly what family issues are for us.

The dilemma will continue. Whether we choose to emphasise our difference, or the similarities of our experience with the straight community will change depending on the occasion. We have the option of claiming that we too have a rightful place at the centre of public policy and the right to dismiss "family values" that offer nothing but hatred and prejudice. The heart of the matter is that we deserve acceptance, safety and our own place in the diversity of Australian society. Whatever we decide about the International Year of the Family, whether it offers us a chance at greater rights or means nothing more than a new postage stamp, there will be many more struggles before we enjoy equal rights.

Michael Woodhouse.

wimmin's diary - weeks nine and ten

WEEK 9 - PRIDE WEEK

Wednesday 11 May

Lunchtime: Women's Music, BS Lawns
1pm: Janine Haines talks about wimmin and the South African elections. Napier Bldg. GO4.
2pm: Pro Choice meeting, Margaret Murray room.
5pm: Queer Girls' Boat Cruise- be drenched in champagne!! For lesbian bi and queer friendly gals. Footbridge.

Thursday 12 May

1pm: Wimmin On Campus meeting, Wimmin's Room.

Friday 13 May

Solidarity Day: wear blue jeans to show your support for lesbian, gay and bisexual people
3:30pm: Jenny Baker, aboriginal health worker to speak on research focussing on drug and alcohol problems as they affect Aboriginal wimmin. Research Centre for Women's Studies, Napier Undercroft.

Saturday 14 May

9pm: PRIDE dance party. Unibar.

Sunday 15 May

7:30 - 8:30pm: The Women's Show presented by Sara and Catherine. Student Radio 531 am.

Tuesday 17 May

Wimmin On Campus Meeting, Wimmin's Room.

Thursday 19 May

12 noon-2:00pm: Rape Workshop: how to help survivors of rape. Don Stranks Rm.

Friday 20 May

3:30 pm: *Home and Away: Wimmin's experience in/with the cultural construction of holidays*, with Joan Cunningham. Research Centre for Wimmin's Studies, Napier Undercroft.
Intro to Bushwalking and Camping. Bushwalking Leadership SA ph. 2130647 (whole weekend)

7:30-9:30pm: Have a Go Judo. AU Judo Club, Irene Watson Rm. ph.352 2553.

Navigation and Orienteering Workshop, presented by Wimmin of the Wilderness ph. 3627591

Saturday 21 May

Rockclimbing and Abseiling, presented by Wimmin of the Wilderness. Ph 362 7591

9:30am-4pm: *Through the Glass Ceiling*: National Council of SA conference targeted at wimmin 35-45 years in the paid workforce, who are seeking ways and means to break the invisible barrier to success. Centennial Building, USA. (City Campus).

Sunday 22 May

Paddle the Onkaparinga. Women of the Wilderness ph 362 7591.

7:30-8:30 pm: 'Babes in Boyland'-wimmin's music presented by Katrina Picozzi. Student Radio 531 am.

Ongoing events...Sue Lorraine-New Works: Solo exhibition of jewellery and objects, exploring the body as a site for historical, political and social comment. Art Space, Festival Theatre. Until June 25.

That was then

May 12 1972: Women's Electoral Lobby formed
May 18 1987: Maree Lyndon became the first womyn to win Adelaide Cup with 'Lord Reims'.

Pride Week Programme

Monday May 9

1:00 Statewide launch of Pride Week by Hon. Carolyn Pickles, Opposition spokesperson on Youth Affairs and Paul Keogh, Youth Sector Training Council. Gay and lesbian community groups will have stalls in a 'Fair Day' style.
4:00 *Rocky Horror Picture Show*, Union Cinema.



"The issue of sexuality is challenging for people of all ages, both from a community acceptance perspective and for individuals. It is tragic that some people suicide because they feel they do not have support and understanding from family and friends. Congratulations on Pride Week and for raising these issues for public discussion and debate. I wish you every success."

Rosemary Crowley
Minister for Family Services

Wednesday May 11

1:00 Jodi, lesbian singer and musician performing at the Barr Smith Lawns.
4:00 Workshop on lesbianism in the 90s and lesbian images in the media. Women's Room.
5:00 Queer Girls Cruise. Meet at the Victoria Drive gates. Women only.



"It is heartbreaking, but hardly surprising, that we are losing so many young lesbians and gay men to suicide. Governments and the community must act to stop anti-gay discrimination. We should not allow young Australians to grow up facing the current levels of fear and alienation"

Paul O'Grady, MLC

"I wish everyone well in this week's celebration of Gay Pride. I've been alarmed at the high incidence of youth suicide in the gay and lesbian community. It's something Australians shouldn't tolerate and an issue I assure you I intend to take up as Federal Health Minister."

Dr Carmen Lawrence
Minister for Human Services and Health

Tuesday May 10

10:30 Gay Men's Brunch. Barr Smith Lawns.
12:30 Selected shorts from New Queer Cinema in the Mayo.
1:00 Speaker from the Aids Council of SA.
7:30 Screening of *Before Stonewall*. Union Cinema. Presented by Socialist Workers' Club. \$1.00 Donation.

"May I wish all of the people involved in Pride Week 1994 the best of luck. The struggle of non-heterosexual people against direct and systemic discrimination, invisibility and violence is part of a broader struggle of all disempowered groups against the system which oppresses them. That these groups join together in mutual support is critical. Hence I urge all people to get involved in the celebrations of Pride Week and state clearly the right of individuals to celebrate and be proud of their sexuality."

Kate Wait
National Women's Officer for the National Union of Students

Thursday May 12

1:00 Serena Mawulisa speaking on the Barr Smith Lawns.
6:00 Drinks in the Adelaide Uni Bar for bisexuals and their friends.
9:30pm Special Pride Week screening of *The Wedding Banquet*. Trak Cinema, 375 Greenhill Road. All tickets. \$6.00.



Friday May 13

Solidarity Day. Wear blue jeans as a sign of your support for gays, lesbians and bisexuals. Variety of stalls on the Barr Smith Lawns.

"I support your Gay Pride Week. I think it is important that gay and lesbian people consider issues relating to the International Year of the Family. What a tragedy it is that that narrow definitions of the family can be so incredibly powerful that they can influence people to commit suicide.

I therefore think that the International Year of the Family is an ideal opportunity to abandon outmoded definitions of the family and to embrace new and emerging family structures."

Michael Johnson
Member of National Council for the International Year of the Family



Information about Adelaide Uni Pride and other services for lesbian, gay and bisexual people will be available at a stall outside the Union Building, 12.00 - 2.00 each day. In addition the Little Cellar (next to the Little Theatre) will be open for people to drop in. Pride T-shirts will also be on sale in 1994 with an all new design!! Available from \$15.00 all through the week and the Pride Dance Party.



Saturday May 14

Celebrate the success of the week at the Pride Dance Party, Adelaide University Bar, from 9pm until late. Top DJ's, recovery at Beans Bar and free entry to Mars Bar and The Line Up.

WHAT IS PRIDE WEEK?

Welcome to Lesbian, Gay and Bisexual Pride Week.

Pride week is an annual event organised by gay, lesbian and bisexual people on campus. Hopefully it provides an opportunity for people on campus to celebrate their sexual identity together, to raise some of the particular issues we face and to provide a chance for other students on campus coming to terms with their own emerging sexu-

ality to see other with the same experience. For the first time gay, lesbian and bisexual people at Flinders University are running their own events.

This years week has taken up the theme of the International Year of the Family. Much of the debate so far has excluded lesbian, gay and bisexual people from the IYF. This week is a chance to discuss some of the family issues we face too. This is at least one

week in which we have pride in our families in all their diversity.

Whether your involvement in Pride Week is to wear Blue Jeans on Friday, come along to the Dance Party, or to get involved in any of the other events during the week, remember Pride Week is a week in which we can all enjoy and celebrate our sexual identity and diversity.

The week has been put together over

several months. Thanks should go to Paul, Marc, Erika, Sabina, Andrew, David, Lorien, Tim, Will, Paula, John, Adrian, Deb, Simon, Sarah, Liana, Jo and all the other champions.

Pride Week is a time to learn, think and above all have fun. Get involved.

Michael Woodhouse.
Convenor, 1994 Pride Week Committee

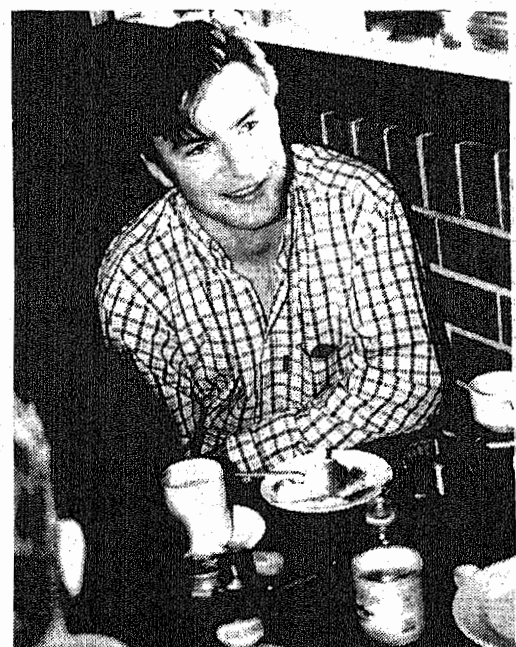
Sexuality vox pop

As most of you are by now aware, this week is Pride Week. Accordingly, we went around campus chatting to people about society's flaws in its attitudes towards non-hetrosexual people, amongst other things. The questions we asked were (1) In what ways do you think that non-heterosexual people are oppressed? and (2) How will you be involved in Pride Week? Photos by Gerald Toh.



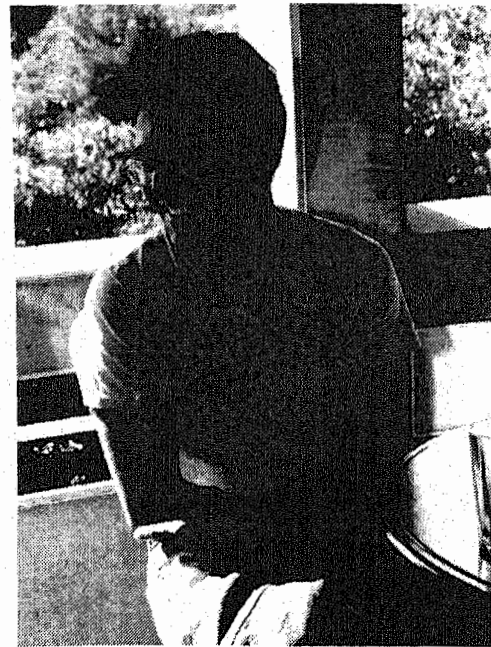
Kingsley & Yen:

(1) The fact that some girls just look at lesbians and run away, and with gay guys being bashed up and things like that. (Yen)
Also getting jobs; not being able to express their sexuality because they're worried about losing their jobs. (Kingsley)
(2) If they have another Blue Jeans day, I'll support it like that. (both)



Matt:

(1) Well, I don't believe that non-heterosexuals are oppressed because if they have discovered their true sexuality then their oppression has been obliterated.
(2) Perhaps I'll be more conversive with the homosexuals in the law school.



Eliza:

(1) Just through people's attitudes and through the media and stuff like that.
(2) Through Resistance; people are doing speeches on homosexual oppression and stuff like that.



Li:

(1) Just by people's attitudes towards them, I guess.

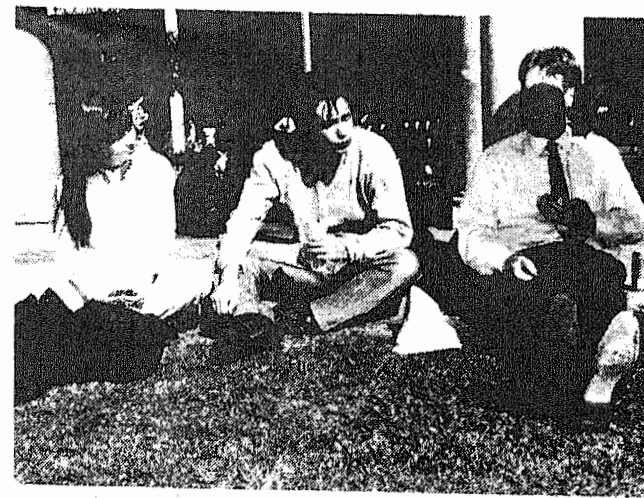
Jamie:

(1) I think it's getting a lot better for them, but I can still see that there are a lot of prejudices around, like getting jobs and stuff. Because I haven't had many dealings with them myself, I'm not really in a position to say; you'd have to experience it first hand or know someone who has had those experiences to really comment on it.
(2) I didn't even know it was on.



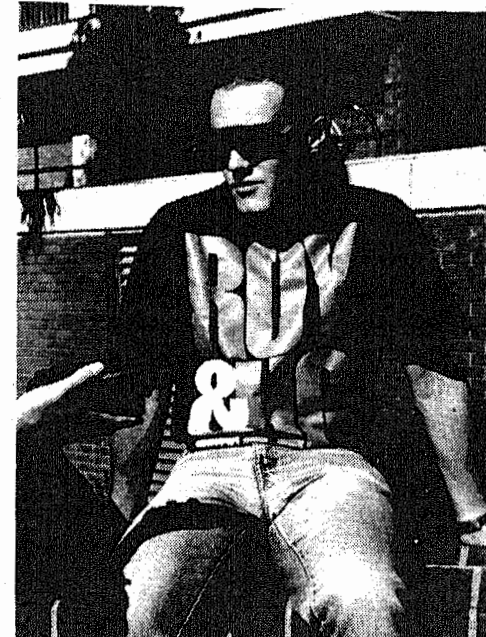
David:

(1) In that they find it hard to come out and express themselves in that there is a lot of ill-feeling towards them. They're also oppressed because of other people's attitudes, and they're not really attitudes that people express up front; they keep them within themselves. They may be saying "they don't bother me" or whatever the trendy attitude is, but deep inside they are thinking that they dislike them.
(2) Not at all; I'm very busy and I've got a lot of other things to worry about.



Jeff, Tim and Kate:

(1) People being homophobic and that kind of thing.
(2) When is it?



Michael & Chris

(1) Its ambiguous; I think that they feel a certain pressure in not coming out with their sexuality. It's often the media that does it, not just with shows and ads but also with movies. We've got to somehow turn those mediums towards accepting those people. It's also religion; there are too many religions around making it really difficult for non-heterosexuals.
(2) Not at all.



Mel:

(1) Through the way that society and the media continually present images of heterosexual couples, for example on radio (Triple M has been appalling), and also by the church.
(2) I'll go to whatever's on.



Sandy & Stephanie:

(1) Bisexual people aren't oppressed, gay people might be, the males that is but I don't think the lesbians are. I actually think that bisexuals are really trendy at the moment; I went to Melbourne and there are all these girls geeting on with each other in the clubs. They don't even like each other but they just do it, just for show or something. (Sandy)
In a lot of ways. They have no recognition as couples which can lead to legal problems, they have trouble getting into the army and they also have problems in Tasmania and Queensland with sex being illegal, etc. (Stephanie)
(2) Maybe buy some blue stockings or go to an S&M party. (Sandy)

Sexual identity in Gen X

Last week's *On Dit* discussed the concept of "Generation X" - its definition and validity. I believe the definition is a description of a positive development, and that this generation is one that can not only support but identify with gays, lesbians and bisexuals in their struggle for sexual liberation.

There are reasons for our identification as a "generation without an identity". The structure of the world as it has been since World War Two has collapsed. The world economy is in crisis, and unemployment has forced young people, in a society that traditionally identifies people by their occupation, into a marginalised position. Consequently, a need has arisen for us to assert our identity in a different way. As we come to realise that society the way it is does not meet our needs, we are returning to our personal needs, to try to decide on an identity that is based on a real expression of our spirit and view of the world. We are struggling with our current lack of identity as a group and the need to create a new one, and in order to succeed in that struggle we have to take a long look into ourselves, to reject those values that deny our outlook on life and to construct a definition of ourselves that reflects how we see the world.

The sexual liberation movement has always provided an alternative way of view-

ing the world. More than that, because homosexuality is seen as 'abnormal', the struggles of gay, lesbian and bisexual people to gain recognition and acceptance means that part of that struggle is to change society itself - to change the division between homosexuality and heterosexuality means an acceptance of sexuality in all its forms - and that can only come when we realise that there is no such thing as 'normal'; that there are as many variations of sexuality as there are people. And that involves an enormous change in the way we perceive ourselves - including those of us who identify as heterosexual.

In an ideal society, where people have sex with whom they choose, a purely private matter, one that would be peripheral to how you are seen as a person. Such a society is one we need to strive for, but the only way that can be done is by building a society free from oppression, where human beings are liberated from sexual repression and the need to suppress our individuality. And that means realising that we all need to come to terms with our own sexuality, and express it in ways that are true to ourselves - an expression that is based on who we really are, not an image imposed from outside that we constantly try to live up to.

People who do not identify as heterosexual have to go through a long and often

painful process of realising that they do not live up to society's expectations and consequently having to construct an identity of their own, based on a true expression of their sexuality. They see their sexuality as central to their identity partly because it is that which leads them to question the values that mainstream society holds and rebuild their perception of life and their view of themselves, and it is this searching and reconstruction that makes their contribution to the struggle for liberation valuable. Radical change begins with the individual, and every gay, lesbian or bisexual person has begun that process of change and so is, potentially at least, a revolutionary.

There are other sections of the community who have to go through a very similar process to the personal struggle known as 'coming out'. People who were sexually abused as children grow up with a distorted self-image, similar to the internalised homophobia that gays, lesbians and bisexuals have to deal with. It is a self-image based on the feeling that there is something wrong with them; that the abuse they suffered is somehow their fault. Their

sexual development has been distorted by their experiences, and they may repress that sexuality or express it in self-destructive ways, in order to overcome a self-destructive image of themselves. The process is very close in a number of ways to the one that people who don't fit the heterosexual 'norm' go through: I know victims of sexual abuse who refer to their healing process as 'coming out'.

One of the processes that both groups of people have to deal with is the fact that all their lives they have been keeping a part of themselves secret; a part that they consider too shameful to be revealed. Essentially, they are hiding a central part of their being, and their whole lives are constructed around the need

to keep that secret and defend themselves against the possibility that others may find them out. Healing can only occur when they realise that the shame is externally imposed, and lies with the abusers, not the victims - and so it is no longer necessary to away.

The process that both victims of sexual abuse and the gay, lesbian and bisexual community have to go through leads them to a realisation that any kind of relationship that is conditional or based on exploitation is a destructive one, based on an oppression, and is harmful physically and spiritually to individuals and society as a whole. Relationships can only be built on real love (and I make no apology for using that phrase!) and an acceptance of others as they truly are, without exploitation or an imposition of false images. Any relationship that is based on an expectation of self-destructive behaviour is abusive and needs to be fought against - and it is in this

sense that love is a very radical choice to make. A revolutionary is motivated by compassion for other people and a desire to create a society where all people are in a position to be healing both physically and psychologically, and can express their individuality regardless of their sexuality, gender, race or occupation.

Perhaps on a more general level, most of us have to go through a process of dealing with and accepting our sexuality - and often we don't do it all that well. Women who internalise a need for a completely unrealistic body image often develop eating disorders or become chronically depressed. Men feel the pressure constantly to live up to an image of what is 'masculine' and respond to that pressure by suppressing emotion. Most of us feel unsure about ourselves and develop a negative self image at some stage in our lives, and often that image stays with us all our lives. Western society projects an entirely unrealistic idea of what we need for happiness and fulfilment and a rejection of that idea means we need to decode for ourselves how we are going to express our sexual side as well as all other parts of our person-



ality. We can learn a great deal about real sexual expression from gay, lesbian and bisexual people. And the learning of these lessons means we have a basis for real change in our society, because a rejection of false images means a consequent rejection of the exploitation and abuse of individuals and the community that is behind those images. And that means we still see the need to create a new society, based on a real acceptance of others - not just sexually liberated, but liberated from oppression of any kind. The revolution begins from within. A reconstruction of our sexual identity is not the only thing we need to deal with in the struggle for liberation, but it is one aspect of that struggle. The "generation without an identity" has the opportunity to create a new identity, if we can construct one. Let's not waste it by ignoring what we already have.

Paula De Angelis

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Chasing the queer dollar

Until recently, most companies either actively shunned or simply ignored the gay and lesbian community as a lucrative market segment. However, recent research undertaken by 'Significant Others Marketing Consultants' of Sydney has caused many businesses to look at our community more closely, finding the demographics too alluring to pass up.

The interest in the findings was such that a two-day conference was held in Sydney in April to assist organisations in formulating effective marketing strategies for gay and lesbian consumers. AIC Conferences assured the more timid of potential guests that, "This is not a political issues and it is not risqué, it is about a niche consumer group that advertisers, marketers and retailers have forgotten about".

In the US, the gay consumer market is

advertisements appearing in the gay press for Toyota. What set the Toyota ads apart was that they were specifically tailored for the market, demonstrating an understanding of the community.

Rather than placing standard advertising copy into the gay press, two Toyota dealers commissioned a series of advertisements featuring gay men, with the full knowledge and approval of Toyota in Australia and in

Japan. One advertisement features two men packing their Toyota for a weekend away and read in part "... for some people a family car is one that has room for a tribe. But when we talk to you about a family car, we mean a car big enough for a couple and their friends to stretch out in comfort".

Since that time there has been a considerable increase in those companies taking an interest in us. A flick through the pages of the glossy gay mags now reveals full page adverts for more personal grooming products, pagers from Hutchison Telecoms and Motorola, laptop computers from IC Technologies, Smirnoff Vodka, Advance Bank and the ever faithful Jim Beam.

One product of particular note is Warner Music's *Sensual Classics III*, a CD developed specifically for the gay male consumer. Billed as 'Music for Lovers', the advertisements feature two men embracing romantically.

of gay readers, but are not specifically gay mags. It has been argued, though, that a gay person reading a gay publication is acutely aware of being part of a specific and sometimes reviled community. It is at this point that an advertiser can benefit most from demonstrating an acknowledgment and support of the community thereby building goodwill and brand loyalty amongst gays and lesbians. (Research has found us to be extremely brand loyal consumers.)

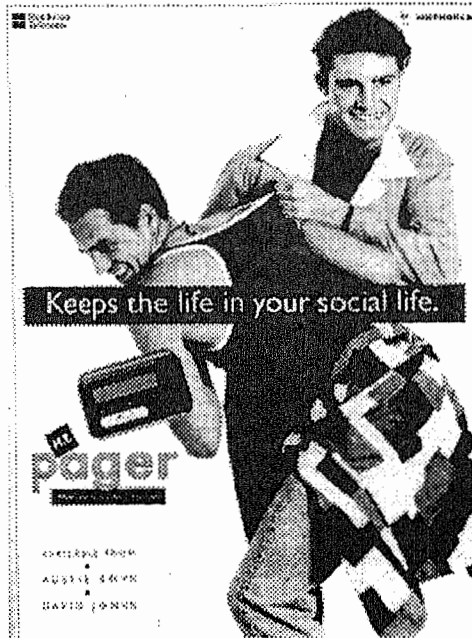
Many industry observers credit societal shifts for helping to weaken resistance to marketing to gays and lesbians, as well as our growing visibility and a cultural explosion of gay and lesbian images.

However, the Gay and Lesbian Mardi Gras demonstrates that the penetration of this segment by marketers is still in its infancy. This year the parade attracted over 500,000 people to Oxford Street and was exposed to

around 2 million Australians on ABC-TV (one of ABC's biggest single audiences ever), yet corporate sponsorship of the festival amounted to a mere \$40,000.

For the first time, the Mardi Gras collective entered sponsorship deals with UDL (to promote Jonnie Walker Scotch, El Toro Tequila and Bundaberg Rum at Mardi Gras events), Saltram Wines and Kia-Ora Pacific. Pepsi was also interested, but their proposal would have been logistically very difficult and so was rejected.

Given the interest in this year's festival



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estimated at \$US500 billion per year with companies such as Continental Airlines, AT & T Communications and Benetton recently targeting the market to get in on the action. The Sydney research found that those gay men and lesbians surveyed had average incomes 10.8% higher than the national average, were 10 times more likely to have a University degree and that over 40% worked as professionals or managers.

Some products have been advertised in the gay press for years (most notably, Jim Beam), but in September 1991 the attention of the national and international mainstream media was focussed on a series of



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Some advertisers still choose to bypass the gay press and, instead, place advertisements to reach the affluent gay consumer in publications such as *Studio for Men*, *GC*, *FMG* or *Black and White*, all of which purport to have a relatively high proportion

and the proven public interest in a TV broadcast of the parade, it seems almost certain that the commercial networks will be bidding for broadcasting rights for 1995.

McKann-Erichson identified Generation X, Grey consumers and Gay and Lesbian

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consumers as the niche markets of the future. Indeed, some observers have termed this decade as 'the gay 90s'. However, some still hold a fear that their involvement in this segment will alienate traditional markets, even though this has not been the case in the UK and US.

Many companies have also hesitated in entering the market as it does not fit their normal target market strategies and they lack understanding of the interests, lifestyles, diversities and concerns of the community. Increasing awareness of the desirable characteristics of gays and lesbians as consumers and of our purchasing power, should see a greater number of organisations attracted to us as they chase the pink dollar.

John Attwater

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Swansong

At 9:42 pm, the fan in the toilets broke down.

Sofie's own breakdown followed some three minutes later. Fighting through the stench and noise denoting the battle of talcum, sweat, smoke, fat and rayon, she made it into the hotel corridor and collapsed gratefully. A sweating, disgruntled version of her sister Esther emerged several minutes later.

"That was great." They headed for the exit, leaving their parents to finish their New Year's booze-up at air-conditioned leisure. "Remind me why we do all that again?"

"So we can be beautiful, dahling."

"Yeah ..." Esther eyed her doubtfully. "And you're wearing that ...?"

"What's wrong with it?"

"It's big. It's black. You look like you're in mourning."

"It's symbolic."

"Of what?"

"Of the fact that none of my clothes fit me anymore ..."

They passed through the glass doors and emerged in the centre of an electrified party crowd. The tempo had certainly picked up since the sun had set, as though these people sought to compensate for the loss of light with a cacophony of shouts and screaming laughter. Sodden with alcohol and nostalgia, the crowd lurched back and forwards in an irregular conga stretching from one beer stall to the next. Sofie searched for familiar faces, but could see none - just a field of neon-stained ones, startling and amplified in the artificial light.

"Are you sure he said to meet here?" Sofie had to yell.

"Erm ... yeah ..." Esther murmured something distractedly, before returning to chewing her fingers and studying the horizon. Suddenly, she had a head fixed on her neck. Esther screamed, laughed a bit and then seemed to sort of cluck for a while. "Hello Darren," said Sofie. He grinned manically back at her. "I take it you two have met."

Darren laughed. "Just let me get the others."

"Oh good, there are more?" Sofie murmured. She turned to Esther. "Alright, I'm going to meet Lisa and that. Now have a good time and - I dunno, behave or something."

"Yah, yah, yah."

"And - are you listening? - and meet the others at 12:30."

"Yeah, OK. Have a good night," and Esther was off. Sofie watched her join the advancing throng of teenagers, which opened up only to close around her again. She was definitely the popular one, Sofie thought with a feeling that was not unlike pride. Look at her, teasing all the boys and laughing loudly, louder than I would ever have dared to laugh. Esther was definitely at 'That Age'. Luckily for her, all the boys around her seemed to be at that as well.

"Oh, you are kidding. Oh God, not Michael!"

Sofie followed Lisa's appalled gaze. "Yes, I'm afraid Oh-God-Not-Michael has entered the building," she confirmed.

"Shit."

"Oh look, he's spotted you," Lisa observed. "He's waving at you with one hand and rubbing his crotch with the other. What a charmer."

What would Sarah say to a guy like Michael if she saw him hanging around her, Sofie wondered. Something along the lines of "Sod off, she's with me!" And Sofie would laugh and hug her thankfully. There really wasn't much else that could be said about him, except perhaps, "Well, he's got a dick and that's what counts". A favourite line of Sarah's. And perhaps one that was true for her after all ...

Bitch. You are a bitch, Sofie told herself.

"Uh-oh," Lisa grimaced. "Am I dreaming, or is he coming over here?"

Sofie didn't need any further warning. "Right. I'm off to mingle or something. Back in 20, OK?"

"Yeah." Suddenly concerned, Lisa put her arm around Sofie's shoulders.

"Are you OK? You're having a good time?" Sofie tensed up. How many people might have heard the stories, she thought, and are watching me to see what I do next? What the hell should I do next? But Lisa seemed genuine. The rumours obviously hadn't reached her yet.

"Last New Year's was better," she admitted. "I spent it on a quarry. You could see the fireworks really well." A bloody long climb, twice as long when you're pissed as a parrot, but it had been worth it. She and Sarah had collapsed at the top, feeling their hearts resume their normal pace and suddenly the whole sky had been ripped apart for their entertainment. Streaks of gold and great hues of colour had rained against the clouds overhead, before a huge bolt of red tore up the centre of the display, momentarily setting the sky on fire. "Armageddon," Sarah had whispered. "Ooh-er."

Then she had strained her eyes for any sign of the crowd below. "What are they doing down there, the silly buggers," she mused. "They might as well not exist, for all we can see of them."

Sofie began walking quickly, following the warm breeze from the city which seemed to propel the crowd towards the beach like lemmings. I'm happy for you, Sarah, she thought. I'm glad someone mentioned it yesterday. I'm glad I'd found out what's going on. It's a true dream ending. It really is remarkable how well everything has turned out. I'm going to Uni and - you've met someone. A man, as well. You've got yourself a boyfriend. Even our mothers couldn't wish for more.

And I'm back on the look too. Back in the rat race. Back into searching for someone I could bring myself to go to bed with. Although, I must admit, I was counting on having found him and having got the whole virginity thing over and done with by now. I just hope that all the tension will lighten up once I get into it. Rather like getting my licence ...

"What?" Sarah had stared at her incredulously.

"Yes," Sofie had continued. "Just like getting your licence. The way I figure it, first screw, you're a learner, second and you're on your 'P's; by your third ..."

"You're fully qualified." Sarah burst out laughing. "The girl is sick." Sarah was the only one who could bring Sofie to joke about sex, a subject she usually treated with utmost seriousness. How well she remembered those moments of truth during Biology class ... Front view and side view. Flaccid penis, extended penis. Working with pain-staking care on full-page diagrams, while Sarah, bent over next to her, applied herself with equal care to fluoropink penises. Penis with glasses and a walking stick. Mr Penis-man.

Nothing was sacred to Sarah. That was probably why life always seemed to get a bit better when they were alone together at Sarah's house, barricading the world out behind the thick oak of Sarah's bedroom door; although a disconcerting voice sometimes whispered to Sofie that this type of happiness was not something which the saints and martyrs had died for. Perhaps that was why they usually went to Sarah's house; it was absent of the holy figurines which seemed to be strategically positioned in Sofie's house for maximum guilt. The last time they'd been in Sofie's bedroom, Sarah had insisted on removing the St Bartholomew card on the bookshelf, which only maintained its tenuous grip on life with a wad of bluetack anyway. Decked in one foul swoop, he had lain on his back for two hours, staring reproachfully at Sofie from a secular swamp of ashtrays and glossies. Sarah would only put him back up after they had done the Dolly Sex Quiz, which she had discovered lying underneath. Sofie still remembered question 11, "What do you look for in a man?" Sofie had written, "I don't," while Sarah, always that one step ahead, had decided on "An attractive sister." It had been a rip-roaring afternoon, one which even St Bart would have surely enjoyed. And Sarah did restore him to his place. That was a big concession to a thing which she only identified as an adversary for Sofie's heart.

You understood every fear I had, Sofie realised suddenly. You saw the panic in my eyes when people stared at us, and you told me that I'd get used to it because you knew it was something I could never get used to. You promised me that you wouldn't let me be afraid anymore, probably thinking that I always would be. Well, I'm not. I'm not afraid anymore. When I told you I wanted it all to end - and if it wasn't exactly what I wanted then it was what everyone else would have wanted, and that's pretty well the same thing - I was acting for both of us. Yes, you can pull that face and roll your eyes all you like, but it's true. What was I supposed to do? Sarah, they would have turned us into an issue, for crying out loud! They'd have debates about us on the television! In schools across the country, kids would write essays on whether we should exist or not! And it wouldn't stop there ... Congregations would be roused, largely by mother, and mobilised into action. If that didn't work, rumour would start a prayer group. When all else fails, bring in the big guns. Not that they'd need to count on divine intervention. A few well-aimed stares, plus a few people growing a sudden fascination with the area over my right shoulder so as not to stare, would probably do the trick.

"So, let them stare." You would say something like that, Sofie thought, but then you were used to getting stared at. I remember you, striding down the Mall in those boots that did up to your knees, with your lips painted in the pout you were always so keen on cultivating. Gorgeous and fierce as hell, but that was in public. I remember you too when you were lost in your own world, usually upon finding a shop like Monica's Bazaar. I can see your image forming on the shop window, with your fragile palms pushed up against the glass. You were completely at home peering amongst the baffling collection of battered jewel animals and shaggy scarves; only someone like you could remain unimpressed by the rows of tarot cards, yellowing aphrodisiac and sombre crystals. You often seemed to melt with the frail wreaths of incense into the dark corners of the rooms. Sometimes, at night, I sat up and watched you sleep; your chest rising and falling slowly, your head so still except for the slight frown you wore, as though everything had suddenly become too bemusing for you. I would watch you for a while in case you had a bad dream and you needed me; and if you didn't, I like to tell myself that it was my presence which helped you sleep like an angel.

And if memory serves, you didn't mind me either ... Sofie had to grin as she remembered the glances, the winks, the feeling that Sarah was watching her. Our little secret! Girls can find each other sexy too! And you were ... Who couldn't notice you? Everyone turned to stare at you, girls as well, even if they wouldn't admit to it. And I ... well, it doesn't matter now, but I guess that I couldn't keep my eyes off you either.

And then I found out about you. You and some guy. I found out yesterday. It didn't even seem important enough to tell for her to remember his name. It just came out that you were dating and - Sarah, I don't ever want to go through anything like that again. I had to put on this big grin, nodding my head like an idiot while somewhere in the background things seemed to be falling all over the place, crashing down around the back of my head. I wanted to go smack my head against a brick wall or something and instead I had to smile, nod, oh yes, oh that's lovely, keeping up the act in case someone was watching me, waiting for that deceptive flicker of the eye or a slight tremble. And I was calm, I was damn calm, while something inside was dying and I knew I couldn't let myself think about why it was dying because I had to keep up the act or people might suspect something ...

"Oh, cut the crap, Sofie. You're not dying, you've just got that constipated look again." That's what Sarah would have said, and it was damn good advice as well. Pulling off her shoes, Sofie scrambled over the rails and lowered herself onto the sand below, letting her feet bury themselves in the pale silk which seemed to stretch along the length of the beach. I went too far, she thought, and that's why I'm disturbed now. Our fears are there for a reason. There are things you explore and things you should leave alone and we are raised carefully so that we can tell the difference between the two. It was my fault, because I was the one who chose to cross the line. I understood the mechanics of other relationships because I had been educated in them; but I could not understand the love I found in you. I was left helpless, naked by it. I only understood the fear that they were waiting to serve up for me - because I was well educated in that ...

Michael, who had been trying to decide whether to attempt another beer or to go and throw up, saw Sofie coming back along the path and took it to be a pretty good sign. She seemed either to be trying to get past him or to crack on to him. Being too drunk to decide which it actually was, he decided to hope for the latter and began talking about the first thing that came to mind. That happened to be sex, but he figured that was a pretty safe topic, being New Year's Eve and all.

Michael was talking to her now, but as he was mainly incoherent and seemed to be dribbling on himself more than spitting, Sofie could take it. She had to get used to fighting her own battles, now that Sarah was not there to rescue her. But was I there to rescue you?, Sofie wondered. She hoped so. In those rare moments when Sarah actually admitted to a problem, Sofie had tried to comfort her. Especially that night when she had been going on about how she thought about dying, and who would miss her, and so on. And that, I suppose, was my cue, Sofie thought. My cue to tell you that I didn't think I could cope without you ... And what would you have said to that? Probably something like, "Cut the schmaltz and give me a kiss!" because you didn't really go for schmaltz. That was my specialty. You were the strong one and you knew me well. You saw the truth behind every pathetic thing I did. And yet - and here's the wonder of it all - on that last night, I was the one who took control. I made you cry and I thought you'd never let anyone make you cry. I needed to beat you, just once, to know that I could and to know that I meant something to you. And then I watched for the last time, curled up on your bed, a crying ball of dark silk and saffron, suddenly shrunk in stature in my eyes. I didn't want to think about what I had done to you. I just wanted to go to you and be with you; but something told me that I couldn't do that anymore. I left then, because I didn't want to cope with the feeling that nothing would ever be the same again ...

"Well, what do you reckon?" Michael was becoming mildly coherent now and he seemed to be getting impatient about something.

You always saw through me, Sofie thought. Did you know what I really meant that night? Did you understand what was going on?

No, a voice replied, you didn't. Because if you had, you would still be here with me.

"So, will we get outta here or what?" Michael's voice was getting insistent and comprehension dawned. "Do you want to go or ...?"

"No." Sarah broke away at a jog; she stopped after a few steps, seeking to reconcile and called out, "I want to see the fireworks!" Without waiting for a response, she spun on her heel and joined the increasing masses who were pushing down to the beach to get a good look at the upcoming New Year's fireworks. Once she and Sarah had sat as high as Queens and laughed at the masses who were swarmed on the plains below, but Sofie knew that things were very different when you were down in the crowd. She hurried to be embraced by the maddening throng which was washing around the rails and spilling out onto the beach.

Stephanie Hester

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Spying in the house of love

Anais Nin's birth in Paris, 1903 marked the beginning of a life dedicated to the pursuit of freedom, artistic integrity, the exploration of sexuality and the quest for self-expression. Her complex sexuality and psychology found expression in a number of books published between 1923 (*D.H. Lawrence: An Unprofessional Study*) and 1977 (*Delta of Venus and Erotica*), and the Diary she kept every day of her life from her early teens. When she died of cancer in 1977 she left behind a body of work emblematic of twentieth-century woman's attempt to extend and re-define her sexuality.

This article will attempt to examine some of the myriad of sexual and emotional aspects of woman which Nin explored in her writing. Firstly, however, I will briefly sketch Nin's life because for Anais, reality was an imposition on her fantasies, and her life and her work were as one:

"There is no separation between my life and my craft, my work. The form of art is



the form of art of my life, and my life is the form of the art. I refuse artificial patterns. Stories do not end. A point of view changes every moment. Reality changes. It is relative."

(*The Diary of Anais Nin, Volume 4*).

Nin's father, Joaquin Nin, was a Spanish composer and concert pianist, and together with her French-Danish mother, Rosa Culmell and her two younger brothers she had a glamorous childhood, travelling Europe, concertgoing and meeting influential and fascinating people. In 1913 this abruptly ended when her father deserted the family. Her father's departure was a harrowing loss for Nin, a theme she explores in many of her books, and an event from which she would never truly recover. She moved with her mother and siblings to New York in 1914, dropping out of school after school due to her rebellious nature - instead she learns Flamenco dancing from her mother's Cuban relatives, explores New York's literature, music and painting of its artistic world, translating her experiences in her Diary to a rich blend of fantasy and reality.

In 1923 she married Hugh P. Guiler, a banker and financial consultant and returned with her husband to Paris in 1924. In 1931 she moved to Louveciennes, a beautiful old house in the outskirts of Paris. Soon after she befriended Henry

Miller and his wife, June. Her relationship with Miller deepened her awareness of what it is to be a woman, and also the awareness of her writing as "craft of the artist".

D.H. Lawrence and Marcel Proust also impacted on her literary development: Lawrence's sensuality, primitive mysticism and intensity; Proust's "microscopic analysis" which revealed aspects of his characters multi-dimensional personalities.

Nin's fascination with fragmented personalities and the broken mirror symbolism she often used to express this in her writing drew her toward the Cubists. In Picasso and Braque she found image equivalents for the fragmentation of self she was trying to express in her work; their dismembered human bodies drawn in cubes, spheres and triangles also symbolised Nin's own discomfort with a split she perceived in her own psyche.

She began psychoanalysis with Rene Allendy, whose pragmatic approach enabled Nin to resolve her feelings concerning her father, and then Dr. Otto Rank, a psychoanalyst whose interests concerned dreams, myths and the creative instinct. She also becomes fascinated with Surrealist Andre Breton - and she draws on dreams, automatic writing and archetypal images to enhance her work. Out of her consultations with these two men, Nin wrote *House of Incest*.

Esther Harding, a Jungian therapist, also contributed key ideas to Nin's writing. She explained the necessity of integrating the shadow (the unconscious content that people consider negative but is not necessarily that) into the whole personality, and also the necessity of understanding the various *personae* (masks) worn during social interaction, and the dangers involved if overidentification with them occurs: a split personality and alienation from reality.

Nin moved between Paris and New York for the rest of her life, inhabiting a dazzling world of café society and the intellectual avant-garde. Her list of acquaintances and friends include Antonin Artaud, founder of the Theatre of Cruelty, Lawrence Durrell, Salvador Dali, Yves Tanguy and Edgar Varese amongst others. Frustrated with the constant rejections her growing body of work was receiving from publishers, she borrowed money to buy an old-fashioned printing press and started her own publishing company to print her books. Her limited runs generated enough interest for several companies to print her books, although difficulties and rejections often continued. Nin lived to see her life's ambition of the publication of her diaries, and then finally died after an exciting and full life on January 14, 1977.

In Volume 4 of her Diaries, Nin wrote: "It is my thousand years of womanhood I am recording, a thousand women".

Her unconventional life rich in creativity and sexual experimentation gave Nin

much material to draw on. Coupled with her fascination with the fragmentation of personality, it is unsurprising that her writing represents one of the most honest and heartfelt attempts to explore the depths of female sexuality and its connection with the female psyche.

"The evolution of woman. I am living it and suffering it for all women." (*Diary 3*, p264).

Nin's work stands as a quest to escape her father's concept of woman as compassionate mother figure contained in one of his letters:

"Ma Grande Cherie: your letter brought me one of the facets of your innumerable faces. An aspect of goodness and grace which reveals all the capacity for compassion of woman" (*Diary 1*, p223).

She set out to explore the nature of woman as fully as possible, particularly concerning sexuality. She insists that one role (the maternal) is not enough for a woman, women possess the energy and flexibility to undertake a vast realm of personae - lover, mother, scholar, creator and others.

In *Diary 2* she pronounces:

"to be violated is perhaps a need in woman, a secret erotic need" (*Diary 2*, p109).

The women in her novels encompass a vast range of sexualities and persuasions, establishing the diversity and sensuality of women's desires. By asserting their sexuality, Nin's women also assert their individuality and sense of self - the two are inextricably entwined.

The beauty of Nin's work for women is her refusal to equate sexual emancipation with male sexuality:

"To become a man, or like a man, is no solution." (*In Favour of the Sensitive Man*, p31).

In Nin's writings since *House of Incest* the sexual woman is represented by Sabina. In *House of Incest* Nin described a split in modern woman which has divided her into parts - the body (sexual) cut off from the emotions (non-sexual). The "I" of *House* struggles to attain union of her body and emotions, but although she can express love, cannot express her sexuality. Sabina and another character, Jeanne, present alternate sexualities which attract the "I". Sabina's is a powerful, intense and unrestrained sexuality:

"rusty with the sound of curses and the hoarse cries that issue from the delta in the last paroxysm of orgasm". The narrator declares: "When I saw you, Sabina, I chose my body."

Sabina's liberated and impassioned sexuality is contrasted with that of Jeanne. Jeanne is in love with her brother:

"When my brother sat in the sun and his face was shadowed on the back of the chair, I kissed his shadow. Our love of each other is like one long shadow kissing, without hope of reality."

This insular, incestuous love is also attractive to the "I".

Ladders To Fire explores two women's desire for fusion with each other. Sabina begins an affair with Lilina's partner Jay, and although she initially feels threatened by this triangle, Lillian discovers she too is strongly attracted to Sabina. The women attempt to merge and thus complete themselves by absorbing the strengths and complexities which each other lacks. Nin ex-

plores lesbianism through the sexual union of these two women which is ultimately unsuccessful for them:

"Not this the possession they imagined. No bodies touching would answer this mysterious craving in them to become each other. Not to take, but to imbibe, absorb, change themselves. Their bodies touched and then fell away, as if both of them had touched a mirror, their own image upon a mirror. They had felt the cold wall, they had felt the mirror that never appeared when they were taken by a man. Sabina had merely touched her own youth, and Lillian her free passions" (*Ladders To Fire*, p104).

Although Sabina and Lillian reject lesbian love, Nin nonetheless refers to it in many of her works, marking it as a valid facet of female sexuality.

Djuana, a character in *The Four Chambered Heart*, is fascinated by Sabina. To her, she represents the unexpressed sexuality of all women:

"Sabina is only behaving as all women do in their dreams, at night...Through secret and small vibrations of the flesh they admit being silent accomplices to Sabina's acts. At night we have all tossed with fever and desire for strangers" (*The Four Chambered Heart*, p344).

Djuana is pulled in two different directions - her recognition of the liberty to enjoy a variety of sexual partners is in conflict with her view that commitment is required to sustain a satisfying and deep relationship with another. Are true sexual fulfilment and the human need for devotion and loyalty reconcilable?

The fragmentation of female sexuality into a myriad of separate and often contradictory shards is probed in *A Spy In The House of Love*, where Sabina confronts herself as a multilayered woman who hides these conflicting selves beneath a swirling cape.

Sensual, tantalising, alluring and often erotic, Nin's writing is the perfect vehicle for capturing the complexities of female sexuality. Her words evoke tantalizing colours, scents, passions and sounds. Taken together, her pronouncements on gender, sexuality and eroticism reveal a recognition and conviction that women have infinite capacities and needs and society must permit opportunity for fulfillment without censure. The clearest and most indicative expression of her views is contained in an essay of 1974:

"The true liberation of eroticism lies in accepting the fact that there are a million facets to it, a million forms of eroticism, a million objects of it, situations, atmospheres, and variations. We have, first of all, to dispense with guilt concerning its expansion, then remain open to its surprises, varied expressions, and (to add my personal formula for the full enjoyment of it) fuse it with individual love and passion for a particular human being, mingle it with dreams, fantasies, and emotion for it to attain its highest potency...the stronger the passion is for one individual, the more concentrated, intensified, and ecstatic the ritual of one to one can prove to be" (*Eroticism in Women* *In Favour of the Sensitive Man and Other Essays*, p11).

George Safe.

On the way 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 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 an understanding around in the nineties, wouldn't you? But think about it for a moment. Aren't "poofter" and "dyke" still terms of derision? When is 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 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 and

self growth workshops.

"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.

An important development has been 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.

With other events, such as camps in the Adelaide Hills, and a youth theatre group 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



Services & entertainment

Pubs & clubs

Beans Bar
258 Hindley Street, Adelaide.
Women only 5-9 pm Friday.

The Line Up
123 Gouger Street, Adelaide.

Mars Bar
120 Gouger Street, Adelaide.

Edinburgh Castle Hotel
233 Currie Street, Adelaide.

Pride, Le Rox Night Club
Friday and Saturday nights.
Light Square, Adelaide.

Support Services

AIDS Council of SA: support services for people living with HIV/AIDS and their lovers, families, friends and careers.
PO Box 907, Kent Town, 5071
Ph. 362 1611

Country Line
A social/support network for rural gay men.
PO Box 312, Kapunda, 5373
Ph. (085) 2855 282

Lesbian Line
Every Friday from 6 pm. Ph. 223 1982

Gayline: for information, counselling and referrals. Ph. 362 3223 weeknights 7-10 pm. Sat, Sun 2-5 pm.

Second Story Health Centre
Counselling and medical services; peer education programmes for young gay, lesbian and bisexual people.
The Hyde Out. Social group for gay men under 25. Fridays at 7 pm.
57 Hyde Street, Adelaide.
Ph. 232 0233.

Tentative Lesbians Collective (TLC)
For lesbians coming to terms with coming out. Contact Lesbian Line on 223 1982, Friday 6-9 pm.

Uni Groups

OUT
Flinders University group for gays, lesbians and bisexuals.
More information from Clubs and Societies on 201 2276.

Out and About
University of SA.
c/- Student Union, Ingle Farm, 5095.
Ph. 302 3212.

Pride
University of Adelaide.
Weekly Thursday meetings, North/South Dining Rooms, Level Five Union Building. More information from Sabina on 352 5715 or Damien on 332 0964.

Community Groups

Acceptance
Catholic Community Pastoral Care for gay women and men.
Meets for mass third Friday of each month. 258 Hutt Street, City.

ACT UP Adelaide
AIDS activist organisation
Ph. 43 4692, Mon - Fri.

Adelaide Bisexual Collective
Social, educational and support group for bisexuals and their friends. PO Box 3391, Grenfell St, Adelaide.

Integrity
Support group for Gay and Lesbian Anglicans. Meets first Friday of each month, 7.30 St John's, Halifax Street, Adelaide, PO Box 8001, Hindley Street, 5000

Gay and Lesbian Community Library
Free membership to this collection of gay and lesbian literature.

Monday - Friday from 9:30 - 5:30 pm,
Saturday from 2:00 - 5:00 pm,
Darling House, 64 Fullarton Rd,
Norwood

Lesbian and Gay Community Action
Gay and lesbian rights organisation.
Second Monday month, Darling House, 64 Fullarton Road, Norwood.
PO Box 6183, Halifax Street, Adelaide

Metropolitan Community Church
Meets 7pm Quaker Meeting Hall
40A Pennington Terrace, North Adelaide.

Unity
Support group for gay, lesbian and bisexual people in the Uniting Church.
Meets fourth Friday of the month, 6.30 pm Pilgrim Church, 12 Flinders Street, Adelaide.

Uranian Society
A forum for gay men's culture. Last Sunday of each month, 7.30 pm Darling House, 64 Fullarton Rd, Norwood.

Women's Studies Resource Centre
Rear 64 Pennington Terrace, North Adelaide.
Mon - Fri 9am - 5 pm.
Ph. 267 3633

Teenage Sexuality gets a look-in.

Three years ago, Unley Youth Theatre committed themselves to raising the issue of teenage sex and sexuality. This commitment took shape in the production of a 'sex trilogy'. First came *Teen Sex Scandal* in 1992, a play dealing with the issues of gay male sexuality and in particular violence against gay men. Then in 1993 they performed *They Landed in Latex* which raised the issue of safe sex and young people.

The final piece to complete the trilogy is *Toxic Girls* written by Mardi

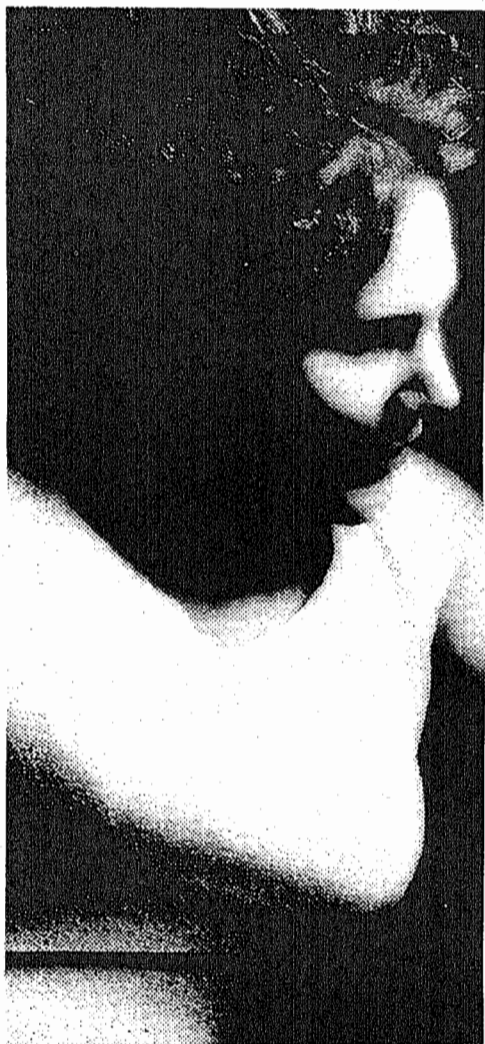
McConnochie, an up and coming young playwright. Kim Hanna, whose past directing credits include *Teen Sex Scandal* and *Sex Diary of an Infidel*, has directed this piece in association with Thea Meadows.

Toxic Girls brings to the viewers' attention the many issues concerning female sexuality which, until now, have been largely overlooked by mainstream theatre and other media. Such issues involve the individual coming to terms with their own sexual identity, be it their

fears and confusion regarding it, the ramifications of 'coming out', the problems of heterosexuality and societies judgement of an individual based on the number (and gender) of their sexual partners.

Toxic Girls will be performed in the Space Theatre (Festival Centre Complex) at 8:00pm. Performances from Wednesday May 25 to Saturday May 28; tickets are \$12 full and \$8 student, book at Bass.

Katie Farrall, Claire Charenton and Damien Bezzina.



Quotes

Those who believe religion and politics don't mix understand neither.

Gandhi

The Bible contains six admonishments to homosexuals and 362 admonishments to heterosexuals. That doesn't mean that God doesn't love heterosexuals. It's just that they need more supervision.

Lynn Lavner

I regret to say that we of the FBI are powerless to act in cases of oral-genital intimacy, unless it has in some way obstructed interstate commerce.

J. Edgar Hoover

The pledge of allegiance says, "...with liberty and justice for all." What part of "all" don't you understand?

Rep. Patricia Schroeder, D-Colorado

I'm for truth, no matter who tells it
I'm for justice, no matter who it is for or against

I'm a human being first and foremost, and as such,

I am for whoever...and whatever benefits humanity as a whole.

Malcolm X

Sex between a man and a woman can be a beautiful thing, provided you're between the right man and the right woman.

Woody Allen

I think that when I said I was bisexual in American Rolling Stone in 1976, it hurt my career - a lot of radio stations objected. You know there is always going to be narrow-mindedness, but what can you do? I am very proud of my sexuality.

Elton John

I need a closet big enough to live in, a closet for the whole world to live in

"Bi" - Living Color

Answers to the Queer Quiz on page 7:

- 1:C 2:D 3:A
4:B 5:D 6:C
7:D 8:B 9:D
10:A 11:C 12:D
13:B 14:C 15:D
16:A 17:B 18:C
19:True 20:D
21:B 22:C

UNLEY YOUTH THEATRE
in association with the Adelaide Festival Centre presents

TOXIC GIRLS

Space Theatre
Wed 25 - Sat 28 May at 8pm

The premiere season of a provocative and refreshingly realistic play about teenage sexuality by Mardi McConnochie, one of Australia's hottest young playwrights.

Tickets \$12, \$8 students Book at BASS, ph 131 246
(small surcharge for phone and agency bookings)

Please Note: Some scenes are explicit and contain language which may offend.

Where's Willy?

Pride Week is a good excuse for me to take another look at our State Gallery. I intended to take the reader through the Gallery on an erotic safari surveying the nude works. However, after a couple of hours I came out not feeling at all naughty, in fact I was bloody bored. There was also an all-pervading sense of sexism in the works in the gallery, as there were plenty of competently rendered, fully nude women; it became

• D'Auvergne Boxall Gallery: mainly English historical and allegorical paintings. Several nudes. Achille Bianchi's *Susanna* is a marble statue portraying a woman who looks terrified. She covers her breasts, and crosses her legs. This work is not a celebration of sexuality nor empowerment, it is a disturbing piece about vulnerability.

Albert Gilbert's famous *Eros* (1892-93) is an aluminum cast statue which

She lies back and dreamily ponders upon a flower which she has just picked at the bank of an idyllic pond. However, the bloody thing is too high up. The viewer cannot join in with her joy and celebrate in her nudity, because human necks are incapable of maintaining peculiar angles for prolonged periods.

Herbert Draper's *The foam sprite* (c. 1897) also shows a female actually enjoying her nudity. She is riding on top of a dolphin, and laughing with joy. However she is green, and looks like something Captain Kirk would have bonked on Star Trek. Draper got away with showing a woman celebrating her nudity and sexuality because the subject is not real, therefore is not repressed by Victorian ethics.

• *Morris and Company Pre-Raphaelites and the Arts and Crafts Movement in South Australia*. Edward Burne-Jones's *Perseus and Andromeda* (1876) depicts a nudey Perseus finding a nudey Andromeda chained to a rock. He offends Poseidon who turns a big blue phallic monster thing onto Perseus. Perseus has a bit of biff with the monster thing. Meanwhile Andromeda looks like she is doing a step aerobics routine. But where's Willy? Only the big blue phallic thing, which comes through Perseus's legs in a masturbatory stance, looks like a doodle in this work.

• Morgan Thomas Gallery: European and religious works. Except for a few bare-chested Christs, no rudey nudies here.

• Frank and Gladys Penfold Hyland Gallery: ol' Franky and Gladys obviously didn't go in for that sexuality thing.

• M.J.M. Carter Gallery: Australian colonial art. For me the only value colonial paintings has is an historical one. Through art the colonists left a pictorial history of Australia before the advent of the camera. Was nobody ever nude at any stage in our great nation's history? Is it historically true that men had no willies? I think not.

• Gallery II: C. Douglas Richardson's *Acrasia on the enchanted bower*. The man is naked, except for some strategically placed rose petals sprinkled over his rude bit, while a woman appears to be preparing to bite him. Meanwhile, lute players and an old man lewdly look on. Where's Willy?

• Gallery III: Jean Broome-Norton's

Abundance (1934), Art Deco statue. Only a baby's willy.

Napier Waller's two large triptychs *The Pastoral Pursuits* (1927) shows a bunch of nude white Aussies in a Hellenistic Utopia. Where's Willy? Covered by luridly coloured loin cloths.

Rupert Bunny's *An idyll* (c. 1900) shows a woman and a man in the nude. Where's Willy?

Barbara Tribe's *Caprice* (1935) is a bronze statue of a woman that looks like she is singing "Life is a Cabaret". She seems to be genuinely enjoying her sexuality and the freedom of her nudity. At last, people enjoying themselves!

Rayner Hoff's *The Kiss* (1923) is an Art Deco statue by the same artist who designed the Adelaide War Memorial. But this piece is notable for the fact that it is the first adult willy on my not so erotic tour. It is small and almost lost in between his legs; but it is there!

• Gallery IV: modern Australian art. Albert Tucker, the Angry Penguin's *Woman with bird* is no classic beauty, but shows, nay highlights, the rude-bits unashamably.

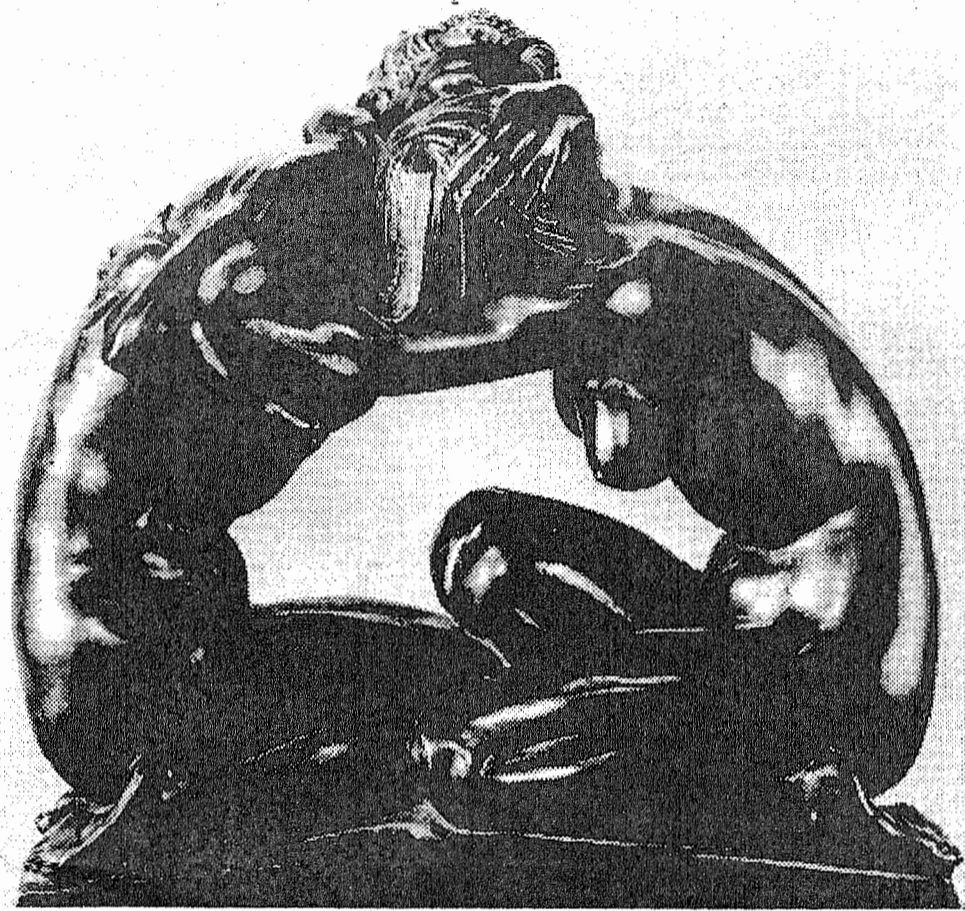
Gerald Lewis's *The Plough* (1934) is a basalt statue of a phallic worm ploughing its way through something rather rude looking.

Roy de Maistre's *Studio interior with figures* shows the second adult willy. And, shock, horror, it looks as if two nude men are embracing.

• Gallery V: contemporary art. Oh no, we're regressing. There is only one nudish work: Anna Platten's photo-realist piece *Woman and man in embrace* (1992). For god sakes they are both wearing their jim jams.

So ends my not so erotic tour of the Art Gallery. The whole experience raises the question of voyeurism. No I am not a pervert. Voyeur, viewer what is the difference; nudity and sexuality are part of our beings. Our society has repressed our natures and left us feeling guilty about nudity. The fact that I have written this piece, using puerile language, is a sad indictment on our collective responses to our bodies... Bugger it, we're all beautiful in our own special way so take a good hard look at yourselves tonight and just be naughty.

Mike Hepburn



obvious that the female form is a fetishized commodity on display for men's eyes. My tour soon became an elaborate Where's Willy? game, in search of male members. The depictions of men were usually modestly draped around their rude bits. In fact there were only two, count them, 1, 2, adult willies on display. Both male and female forms are beautiful; therefore why must the Gallery that our mums and dads pay taxes for continue this blatant lack of flutes? Art's aim is to reflect our society, and, believe me there are penises out there. Painters, sculptors, doodlers I beg you to use your talents to increase the number of toddles on public display. I want to see willies; long and skinny ones, short and fat ones, to redress this sexist imbalance. Below is a room by room investigation of the Gallery's nudes.

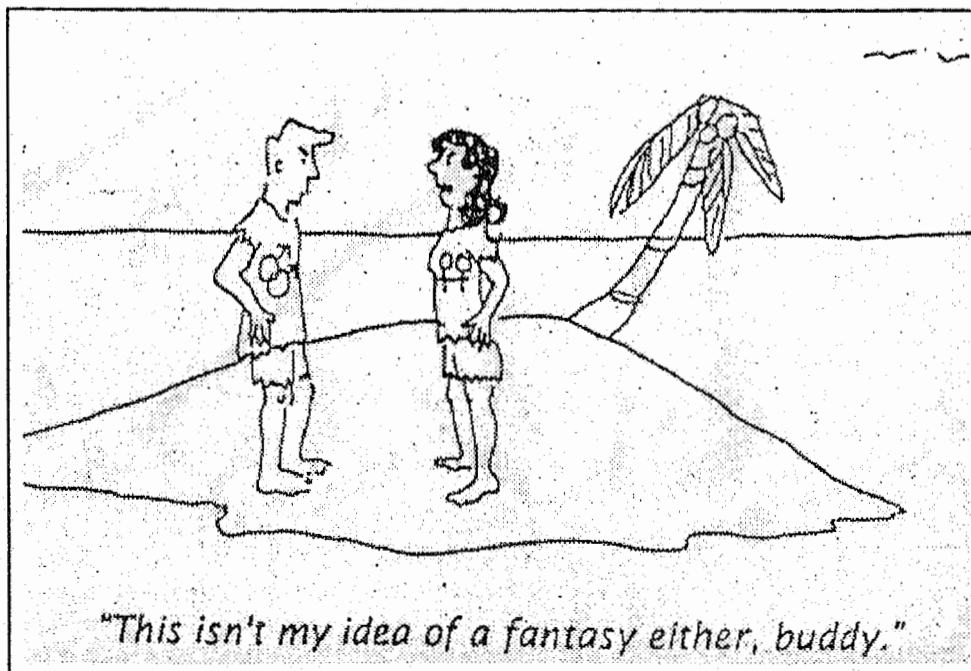
• Gallery VII: *The South Australian Women Artist's Exhibition*. Only two nudes here. Gladys Reynell's *Pensive-ness* (1915) and Stella Bowen's *Reclining Nude* (c. 1930). Both are female nudes in standard art school poses. Neither express joy in their nudity; neither are empowered.

• A.R. Ragless Room: contains mainly French and English works late 19th, early 20th century. One nude by Vanessa Bell, *Bedroom, Gordon Square* (1912). The female figure is blocked in an expressionistic way. She sits on the corner of a bed in a large room; small, morose, vulnerable and boxed in. Not at all empowered.

stands all erect and virile in the centre. He aims his arrow of loove at some lucky recipient. But where's Willy? It is covered by a conveniently draped piece of material.

George F. Watts's *Love and Death* (1901) is an allegorical painting that shows a boy, symbolising love, attempting to stop Death from entering a door. This is the first willy sighting; but it is of a child's. As is W.A. Bouguerou's *Virgin and Child* which shows a nudey baby Jesus; but his rude bits are some what lost in a haze of religiosity.

Julius Stewart's *Salamacis* (1898) is one of the few nudes in the gallery that actually seems to be enjoying herself.



MYSTIFIED BY THE MATHS IN MICROBIOLOGY?

STUMPED BY THE STATS IN PSYCHOLOGY?

Why not drop in to the **Maths Learning Centre** ("downstairs" in the Hughes Plaza) where there are friendly tutors available to help you FOR FREE over a cup of coffee.

The drop-in facility is available to all Adelaide Uni students taking any first subject involving maths or stats, whether it be in Economics or Astronomy, Agriculture or Genetics!

Open 10am to 4pm daily (Monday 10am to 1pm). Phone 303 5862 for more information.

Bi any other Name

*Bi Any Other Name -
Bisexual People Speak Out*
Edited by Loraine Hutchins
and Lari Kaahumanu

Bi Any Other Name is an anthology of coming out stories, thoughts, beliefs, interviews and plans of action written by, about and for bisexuals with an introduction and overview of each section written by the bisexual editors.

The two most frequent themes are diversity (racial, cultural and religious), bisexuality and feminism (including male and female feminists).

Seventy-seven voices have their say about bisexuality; wimmin, men, students, professionals, home workers, activists, husbands, wives, unmarried people, people who are monogamous, serially monogamous, duogamous, non monogamous, celibate, young, old, middle aged, lesbian identified, gay identified, heterosexual identified, bisexual identified, HIV positive, HIV negative; about the social, personal, spiritual, political, in the form of prose, poetry and combinations of the two.

Loraine Hutchins and Lari

Kaahumanu, the two editors, approach this anthology from progressive, political and feminist perspectives, while both coming from quite different backgrounds.

Lani was based on the west coast of America. She is a Hawaiian / Japanese / Irish Womyn, with Jewish ancestry, born in Canada and raised Catholic. She married a non-Catholic man, had two children, divorced and came out as a lesbian before adopting a bisexual identity. She has a history in AIDS activism and decided to co-edit a book to help fill the gap in bisexual literature.

Loraine was based on the east coast. She has spent time in a commune and has been bisexually active since the age of 17. She is an author and has a history of working in youth services. She is part of the Sim Community, has helped produce wimmin's erotica (in front of the camera and behind the scenes), has no desire for a family or children and considers herself a sex radical.

In the 1985 Lesbian / Gay Freedom Parade, they met and began a friendship that led to the production of *Bi Any Other Name* six years later.

Reading *Bi Any Other Name* was both an empowering and disheartening experience. It was good to see the progress and structure of the bisexual movement which has now been organising for over 15 years in the US and has won some of the battles which they have been fighting for (such as recognition of bisexuals in gay and lesbian marches and organisations). However, it clearly shows that we have a long way to go as yet.

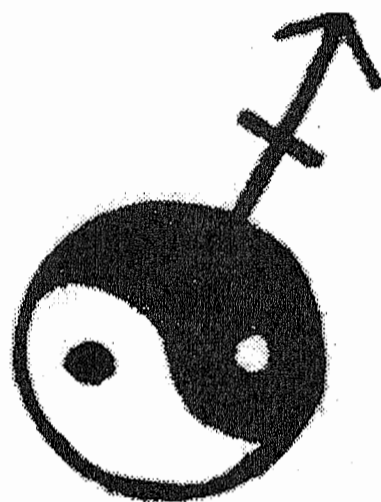
I found *Bi Any Other Name* to reiterate a lot of truths I already knew but sometimes had difficulty expressing. It was like a 'coming home'. Many times throughout the book I found myself saying "Yes, that *is* right ...," particularly during the introduction, overview and editorial pieces. To read the coming out stories, experiences and opinion of other bisexuals from such a broad range of backgrounds, made me feel like part of a world bisexual movement and helped clarify and redefine some of my perceptions of bisexuality.

I recommend *Bi Any Other Name* to anyone remotely interested in bisexuality - bisexual politics, lives, community - as a manual into the world of bisexuality. Although I found it a little too long in

some parts, it is excellent reading. However, it is based in the US and, in essence, tells stories with an American slant. While this does not detract from the relevance of this book, it is time for us to develop bisexual literature of our own. A similar anthology of stories from Australian bisexuals would be good for starters, including the experiences of Aborigines, the wommin's movement, the men's movement, the impact of AIDS / HIV in Australia, coalition and queer politics.

So ... how about it?

Sabina Nowak



What's Up Doc?

Empathy
Sarah Schulman
Sheba
\$19.95

Sarah Schulman's *Empathy* provides afficiandos of queer theory with the ultimate gender fuck and arms detractors of Freudian analysis (particularly lesbians) with the ultimate fuck you. *Empathy*, Schulman's fifth novel, is somewhere between text book postmodernist poetics of queer, inventive witty feminist prose and stand up sitcom. (*Seinfeld* for dykes, Sandra Bernhard without T.V. network restraints). To put this another way, for the uninitiated, its more of the same New York Jewish angst ridden dyke black humour from the activist/author (she's a member of New York's Lesbian Avengers) who gave readers a femme who drags as Priscilla Presley (complete with Beehive) in *After Delores* and a lesbian version of *A Streetcar Named Desire* in *Girls Visions and Everything*.

Empathy tracks the interconnected paths of a street corner shrink called Doc and his patient Anna O. A street shrink is a kind mind busker whose craft is handed down through family tradition. (Remember Lucy in her booth in *Peanuts*?) Devotees of Freud will recognize Anna O from a previous life, even is she doesn't know it herself. Here she's an impoverished New York dyke desperately seeking Doc's help over her relationship

with her truly awful family (they'd be right at home in a Woody Allen childhood flashback scene) and a cure for her masochistic preference for straight (well nominally) women. Anna's fantasy fulfillment visit to her ex-lover's mother should strike a chord with anyone struggling with depression over family acceptance. Doc meanwhile agonizes over an earlier lapse of judgement with a patient (has he betrayed his parents legacy?) and devises quirky remedies for a series of even quirkiest patients.

And then there's Doc and Anna's shared passion for the woman in white. Last, but by no means least, the novel rescues another escapee from a Freud Case History (and from Freud himself) - psychoanalysis best known frigid neurotic, Dora.

Empathy crosses a lot of borders. If you prefer writing which segregates fantasy and reality you're heading for a mind (not to mention gender) bend. If not, happy holiday! Schulman's never an easy read, but she's witty, perceptive and her increasingly intricate fictional landscape is refreshingly like home for those less comfortable with the straight and narrow. Stick with it and you'll enjoy the journey.

Deborah Hunn

When I told my Mum I was gay she blamed herself.

An AFAC project produced with a grant from the Commonwealth Department of Health, Housing & Community Services.



Now she wants to take all the credit.

Mum once said she couldn't accept a gay son, but now she's changed her mind. It wasn't easy at first but in time she understood. I was the same person she knew and loved. She also liked the guys I met through a gay group. If you're looking for friends who'll accept you being gay or bisexual, call a support group for young guys.

Call Robert at Inside Out on (08) 232 0233. All groups are free, confidential & will give you all the latest info on safe sex. Open to guys 26 years & under.

Queercore comin' at ya

The New Wave of New Wave of New Wave. It's Hardcore!

If you think that Madonna is the expert on lesbian sexuality and lesbian sadomasochism - you're wrong. But if you're interested in listening to some 'real-life' commentary on the subject, in fact, if you're interested in music that deals with any issues about being a lesbian, let me introduce you to American band, Tribe 8.

How do Tribe 8 define themselves?

"Tribe 8 is dyke rock" and "Tribe 8 songs are about being a dyke." See, the wimmin in Tribe 8 are dykes and, let me tell you, there's no beating around the bush for these babes. They get straight to the heart of the matter. They'd probably really hate the way I just spelt wimmin. (Whoops! I did it again.) It's too PC for them. In fact, any form of intellectual feminism is utter crap in their eyes. Just give their song "Neanderthal Dyke" a listen and you'll understand where I'm coming from here. It's lines like "my political consciousness is fried and i'm not exactly women identified i don't give a shit i just wanna get laid by curvy little hot-n-sexy eyeliner babes" and "feminist theory gives me a pain besides i think you like the fact i'm low on the food chain dontcha?" that give it away.

Tribe 8 are part of the new Queercore movement, a movement of young, highly political, working class wimmin and men who are thoroughly fucked off with the male-dominated, white, middle-class gay scene. They like thrash punk music, not the Pet Shop Boys and Kylie and Erasure (wretch, puke, hiss). They like kiss-ins and they love to get right in your face. They relate to each other, not through the gay community, but through the music scene. These kids are political, they know what they want and they love to rock hardcore. Tribe 8's criticism of the mainstream gay community goes something like this: "pseudo-intellectual sluts you went to school did you learn how to fuck? Will it play at Michigan, is it correct? Does it walk with a swivel. Is it willing to neck, that's it."

So what does the band have to say about their lyrics?

"We provide cultural identity, validation for dykes. Singing about what we know from personal experience, but don't talk much about, takes away its shame power, and let's us laugh at our stupid 'butch pride'. And an inside joke that straights don't get sets us apart without denigrating us." So what happens if you are a het who *does* get the joke from personal experience? Where do you fit in? Does it mean you are bi-sexual? Or if you think that bi-sexuality is a load of wank-crank, do you just float around in the middle somewhere, unlabelled, unspecified, unpigeonholed? Don't get me wrong. Tribe 8 aren't straight-haters. They just hate straight wankers. Just like they hate gay wankers. One of the most important slogans to come out of the Queercore movement quotes "Just Because You're Gay Doesn't Make You OK."

So what about the music? How do we put a label on that one, babes?

"Because all the dykes in Tribe 8 have different musical backgrounds, no one has been able to label us very neatly. It's rock, kinda punk, sometimes metally. But

it's really pretty thrasher. I dunno." If that doesn't give you a clear enough idea, you can listen to Tribe 8 and other totally frenzied, grrrl powered bands like them on my radio show, Babes In Boyland (plug, plug, plug), cos' that's the kind of music I love to play.

So what happened to Riot Grrrl?

Well...it seems that a lot of the wimmin have moved over to the Queercore camp (absolutely no pun intended) which is in no way opposed to Riot Grrrl. If it wasn't for Riot Grrrl opening the doors of expression, there would be no Queercore. It simply lacks the anger and shock-value that the kids are demanding these days. It became too white, too middle-class, too up it's own arse for a lot of the wimmin involved. And it became too damn impressed with the indie scene. Lisa, the bass player for new British Queercore band, Sister George, has this to say about the indie scene: "It's probably the worst for prejudice because everyone thinks they're cool. It stinks of racism, homophobia and misogyny." Lisa served her apprenticeship with Riot Grrrl and describes its early days thus: "It was nasty, it was naughty, it was direct, it had loads of energy to it, but..." Yes, the big but. It seems that Riot Grrrl just isn't hardcore enough anymore. It doesn't reflect the kind of lifestyle these kids are living. It's not in-your-face enough! That's what ex-Riot Grrrls are saying anyway.

Liz Naylor, manager of Sister George, former Huggy Bear associate and the incredible womyn who set up Catcall Records at the time when Riot Grrrl was exciting and new (the stuff made during the start of Riot Grrrl is exciting, and that's why I still play it on my show!) has a very strong reply to those of you who would suggest that she and her compadres have sold-out majorly. "We have no problem 'selling out' because we are born alternative. I want this band to get RICH! I want Sister George to be as big as Pearl Jam so they can earn loads of money and have a really nice life....they're not middle-class kids who are coming to terms with their own guilt, these are people that have struggled, this is the least they deserve." So, has Liz Naylor burnt the SCUM Manifesto and replaced it with the Communist Manifesto? Or maybe she just wants to shove sexuality, gender, race and class in your face all at the same time, but feels that Queercore's starting niche is sexuality (gay) and class (working).

So, the only question left to ask is: can everyone else who loves punk join in too?

Queercore bands seem to be divided on that question at the moment. But hey...as a movement, it's only a baby. I can't wait to see what is revealed when those diapers are ripped off! Until then, here is a list of bands who I would regard as being part of the Queercore movement. Try and get hold of some of this stuff (enough demand will inspire some cool record shops to order the stuff in if you can't find it; also, a lot of the stuff from the US can be ordered in through Spiral Objective mail list PO Box 126, Oaklands Pk, 5046) and make up your own minds.

Queercore Bands

Parasite/The Children's Hour/Sister George/Tribe 8/Louisa Trauma/Men Should Wear Mascara/Tongueman/Pansy Division.



Other Groovy, Grrrl-Powered, Wimmin-Positive Bands

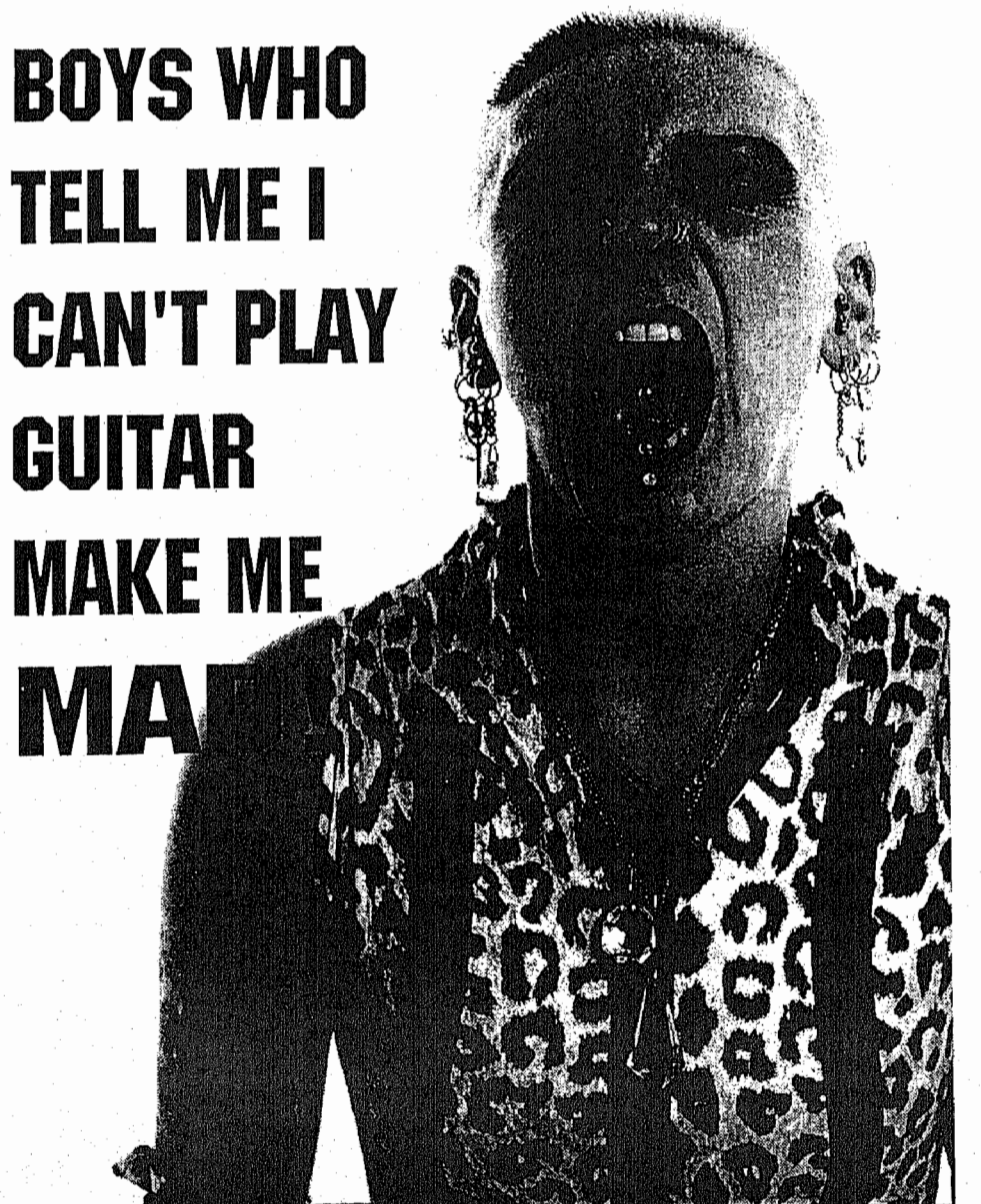
Spitboy/Malibu Barbi/Lucy Stoners/Mrs Jones/Mudwimmin/Her Majesty the Baby/Stone Foxe/She Devils/7-Year Bitch/Lunachicks/Raoul/Voodoo Queens/Pussy Galore/Boycill/Babes In Toyland/

Huggy Bear/L-7/Bikini Kill/Hole/Silverfish/Boss Hog/The Friggs/Kitten/Elastica/Sleaz Sisters/Shonen Knife.

And the list goes on and on.

Katrina Picozzi
Source: NME.

**BOYS WHO
TELL ME I
CAN'T PLAY
GUITAR
MAKE ME
MAD**

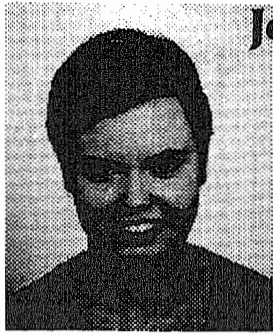


BABES IN BOYLAND

7.30 PM SUNDAY

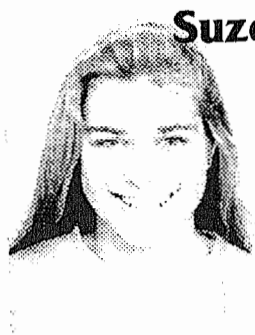
STUDENT RADIO

SUV-531 AM.



Jo England

women's officer



Suze McCourt

evp



Matt Deaner

acvp



Anita Butler

environment officer

Blue Stocking Week

Well, it's over for another year. Thank you to all those who participated, either by attending the launch, sharing opinions in workshops or simply being part of the audience at any of the events. It was great to see so many new faces!

For anyone who may be still interested in purchasing a pair of Blue leggings (with special women's symbols on them) they are available from the SAUA for \$7. Bargain!

Security

This has become a very severe issue, particularly after the two rapes of Adelaide Uni students which occurred in the parklands during the holidays.

I have been stressing the importance of utilising the facilities provided by University Security, especially the 24 hour escort service.

This week there will be a 'walk around campus', conducted by university security manager Ron Rooney in order to demonstrate to the university places which compromise the safety of students. On a more positive note Ron will also outline the safest pathways through the university after dark.

The tour will commence at 6pm, departing from the Security Office on the Hughes Plaza, and I encourage all interested parties to attend.

Rape

Women from the Queen Elizabeth Hospital will conduct a workshop and discussion group on the 19th of May in the Don Stranks Room. The workshop is for rape survivors, friends of rape survivors and any other women who is interested in this issue. Rape prevention, what to do in the event of an attack, strategies for survival and basic counselling skills will all be covered over the course of the workshop.

The discussion will be conducted in an informal manner and confidentiality is guaranteed.

Pride Week

This week is Pride Week at Adelaide University, a week in which lesbians, bi-sexual men and women, queers, gay men and all non-heterosexually identifying people band together to raise awareness of the politics surrounding sexuality.

It also gives any supportive hets the opportunity to demonstrate this support in a manner of ways. Particularly on Solidarity Day when support can be shown simply by pulling on your old pair of 501's.

Lesbian Visibility is an ongoing concern, and Wednesday is Lesbian Day which seeks to raise the consciousness of women through forums and a performance on the lawns by a Lesbian performer. Come along and show your support.

This year will also see the continuation of the illustrious Queer Girls' Cruise upon the Torrens. All lesbian, bi-sexual and supportive women are welcome.

I hope to see you there.

National Day of Action

Last Wednesday saw a successful day of giving out information in the lead up to the release of the Federal Budget. Rebecca Shinnick (SAUA President) and Tirana Hassan (National Union of Students - South Australia President) both spoke about what the budget means for students, and some of the outcomes we can expect. The first few days the rumours have been flying as to what may come out of the budget for students; rent assistance for AUSTUDY recipients, lower minimum age level for full Independent AUSTUDY entitlement, lower income threshold for HECS repayments, and many more. None of these or all of these may come into being this week. NUS (National Union of Students) put out printed leaflets, stickers and posters for last Wednesday, and if you would like a copy of any of these, there are some still available in the SAUA. More recent information will be distributed after the Budget comes out, so students can directly target the changes they support or do not support, and take action. Speaking of action, another reminder that on the 17th May at 1pm, there will be a debate on the lawns between a Federal MP or Senator from each of the major political parties, analysing the Budget outcomes for students, and being available to us to answer questions about their education policies and opinions of the Budget. A BBQ will be on the lawns, so come along and make a day of it!!

Blue Stocking Week

Congratulations to Jo (the Women's Officer) and the other women who produced a successful Blue Stocking Week highlighting women's achievements in higher education, and emphasising what and how much still needs to be done for women to have equal opportunity in the Higher Education sector. Also of note is that in the recent Graduation ceremonies for Adelaide Uni students, many of the guest speakers addressed the issue of women in education, with particular reference to this in the context of the Women's Suffrage Centenary.

Student Services Committee

Though I don't usually report my University committee work in *On Dit*, I attended a meeting of representatives from each of the University departments that provide student services. This list includes the Health Service, Counselling Service, Careers Centre, Equal Opportunity Centre, and the Finance, Housing and Disabilities Officer. Unfortunately these and many other services are not that well known to students, which is a problem that will hopefully be addressed by this committee. Re-Orient, as mentioned in previous reports will certainly help with this promotion.

Student Reps Meeting

Are you a Departmental of Faculty rep? If so, there will be a meeting on the 25th May in the WP Rogers Room (behind the Bar). This will be a chance for reps to get together and discuss issues that affect us all, and to give background information and training on ways to be an effective student rep. More details closer to the date.

PROSH - A Big Thank-you

For the many that participated in Prosh you will know of the fun and success that it was. For those that failed to get involved - too bad. You missed out big time. I thank the many organisers behind Prosh for putting in the hours and sacrificing a lot to make it all work and will indulge in listing their names for the world to see...

Cathy Fitch, Nic Shinnick, Jessica Bolland, Marian Clarkin, Michelle Giglio, Tim Gow, Lorien Kaye, David Mills, Ali Field, Simon Coad, Haroon Hassan, George Holton, Tom Griffith, Ben Hall, Mike Hepburn, Nick Mumford, Linda Copland, Chien-Li Liew, Elf Kay, Chris Beamond, Matt Tinsley, Kate Heron, David Marston, Nick Nelson, Michelle Williams, Lachlan Strapps, Michael Osborn, Chris Cooper, Brenton Caffin, Anna Woon, Danny Low, Ivica Bondza, Narelle Coory, Carl Panczak, Christian Hamilton-Craig, Sophie Swart, Ritchie Hollands, Nadia Brown and Amy McDonovgh.

If there are other helpers (legends) that I have left out please forgive me.

Falling into the staff (legend) category are (as always) all the SAUA staff (Jo'Anna, Sharon and Leif), the Union staff (especially Sam, Richard, Neil and John) and all the people in catering as well as the head honcho himself - Chris Shaw.

I must also thank all the clubs and groups on campus that entered vehicles in the parade, entered the Boat Races (Sculling) competition and generally got involved. You made a world of difference.

And while I'm on a roll I should thank all our sponsors and especially Coopers, our major sponsor who ensured that we could run events and keep all of you very liquid.

Pride Week

Get into it!

Reorientation

At this stage we are looking for people to be involved in the fun and good times of a second Orientation mid-year (to occur after the Mid-year break). The aim of this week is to (as the name suggests) re-Orientate students into the ways of University life. We will be aiming to highlight some of the many student services that exist on campus (ie the health, careers and counselling services to name just three) and to also see that clubs and societies on campus are back out on the lawns recruiting people. For those that are interested in being involved please drop in to see me or put your name down at the desk.

National Campus Bands Competition

This competition is definitely worth entering if you feel you're a part of an up and coming band. It's the chance for fame and glory through national exposure and great prizes. You can also have a great time! **Entry Forms must be filled out and returned to Gary Steele - the Union Entertainment Officer (c/o the Union) by the 27th of May.** That doesn't leave a lot of time so if your thinking about entering lodge your form ASAP. Forms are available from the Union Office.

Parking Survey

In the next few weeks some of you may be asked to complete a survey on parking which has been commissioned from the Statistics Department by the Registrar. Please think carefully about your answers and return the survey as soon as you can. It will be used as a tool for the University's long-term planning and could have a large impact on the future actions of the University. When you're answering, remember that while it may be convenient to drive your car to Uni, and have a parking space near by, it's not going to be in our long-term interests. The use of cars is the biggest contributor to the greenhouse gases which are suffocating this planet. Cars contribute to noise and air pollution and are a health hazard (and not only when you're in an F1). If you're into economics, there is also evidence to show that an over-dependence on cars in inner-city areas causes those cities to die economically (take Detroit as an example). Australian cities use up twice the transport fuel of European cities, so despite the fact that our city may look and feel relatively green and clean (don't look too closely!), cars are a problem and we need to change the way we think now. So, keep all this in mind when you respond to the survey. Do you want convenience now, or a pleasant planet to live on in ten years time?

Environment Week

Last call for anyone who wants to help out with Environment Week or the Environment Handbook. Everyone is welcome and all ideas would be appreciated. The more the merrier! Meeting at 1:15pm on Thursday in the Students' Association (north-east corner of the cloisters). Please come along and if you can't make it on Thursday, feel free to drop in and see me anytime.



classifieds

Car for sale

Honda Civic, 1976, in good running order, engine reconditioned 1991, \$950 ono, ring 267 4647 or 223 2685 and ask for Lorien.

Join a band

Bass player and guitarist wanted for off-beat original band. Please phone pager 13 2222, quote number 278361 and leave name, contact number and instrument played.

Craft Studio Courses

Meditation Class

Thursday 1 - 2 pm for five weeks. A short course run by the S.A. Meditation Society for the Union. It's non-religious and will help you relax and be better able to cope with stress. \$12 students, \$15 others.

Photography

Tuesday 6 - 8 pm. This six week course is for people who can develop and print, but would like to improve their skills and experiment with new techniques. It costs \$35. New beginners classes will commence in August.

Horseriding

A ride is being organised for a Saturday in May. Ride along the beach, have lunch at the Normanville Pub and ride back ... around five hours. Own transport required. \$40.

For further information on any of these courses, call in to the Craft Studio, Level 4, Union Building or ring 303 5857.

Women on Campus

WOC will be meeting on Thursday at 1 pm - see you there for choccy cake.

Waiting for Macbeth

The Scottish absurd tragi-comedy will be performed as a play reading in the Little Theatre on Wednesday, 18th May at 7.30 pm. Tickets at the door. \$3 for LitsoC members and \$4 for others. Brought to you by LSD.

Writers' Group Meeting

Writers of all styles and topics - come and share your thoughts at the Adelaide Uni Writers' Group next meeting at the Writers' Centre, 242 Pirie Street, on Thursday, 12th April at 8.00 pm.

Adelaide University Pride

There will be no meeting this Thursday due to all the activities being run over Pride Week. Our next meeting will be Thursday May 19 at 1.00 pm in the North/South Dining Room, Level 3 of the Union Building.

If you are interested in finding out more about Pride you are invited to come along to the North/South dining room on Thursday May 19 from 11.30 to 1.00 where a Pride member will be available to speak to you on an individual basis. Confidentiality assured.

Debating

All those interested in participating in an intervarsity competition in Tasmania, please come to a meeting on 12th May at 1.00 pm in the South Dining Room, Union Building.

What the Hell is Broomball?

It's ice hockey without using skates. Well, the description doesn't do it justice, so come along to the Adelaide Uni Broomball Club's IGM on Thursday, 12th May, 1994 at 1 pm in the Margaret Murray Room (adjacent to the Bar) on Level 5 of the Union Building, to find out how you can join in.

Bujinkan Kobudo Society

We would like to inform you that the Adelaide University Bujinkan Kobudo Society is holding its inaugural general meeting in the WP Rogers Room (via Games Room, Level 5, Union Building) at 1 pm on Friday, 20th May. Anyone who is interested in studying Kobudo (ancient Japanese martial arts) is welcome to attend.

Student Christian Movement

The SCM meets on Tuesday, 12th May to hear Angela Moloney from Sophia give a talk on Feminist Theological perspectives of Mariology, 1pm, Canon Poole Room. All welcome.

Friends of the Earth

Tree planting day at Mt George National Park on Sunday, 15th May. If you would like to help please call Susie Brown (379 7293).

Holiday Dates

A mistake has been made in the holiday dates given in the 1994 student diary. The mid-semester break dates for this year's second semester are **19 September to 30 September** not 26 September to 7 October. They are a week earlier than indicated in the diary.

Bi in the Land Down Under

Bisexual people speak out about life and love in Australia (and New Zealand).

To commemorate the 25th anniversary of the Stonewall Riots on the 26th - 28th June, 1994, the Australian Bisexual Network is calling for personal stories from bisexual women and men, partners, parents, children and friends of bisexual and bisexually active people from Australia and New Zealand. ABN would like as much diversity of bisexual people and their life stories are possible. Bisexual people from Aboriginal and Torres Strait Islander heritage and people from ethnic backgrounds are strongly encouraged to contribute, thus reflecting our rich diversity.

Material must be accompanied by the author's name and address but this will not be published. Pen names can be used and will be published if requested.

This is a daring project that will be the first of its kind undertaken about bisexual life in Australasia. Material can be of any length.

Submission can be sent to "Down Under Project '94", P.O. Box 490, Lutwyche QLD 4030.

Material should be submitted by 6th June, 1994. For more information, contact Sabina Nowak on 352 5715.

For Sale

Electric guitar and two channel amp. Excellent condition. Hardly used. \$325 o.n.o. Will sell separately. Ph 341 1026 after 5 pm Monday - Friday. Ask for Mark.

For Sale

U2 Live fans ... 3 never released in Australian Achtung Baby / Zooropa Bootleg CDs. Excellent sound (concert). Genuine U2 fans ring Pete on 332 9513.

Access to computers for students with disabilities

Students with disabilities requiring access to computers are requested to contact Mr Tony Frangos, the Disability Liaison Officer, located in the Counselling Centre, Ground Floor, Horace Lamb Building, telephone 303 5220. Students attending Roseworthy Campus are requested to contact Ms Sue Hine, Student Counsellor, student Services Building, telephone 303 7899.

Pro Choice

Meeting postponed from last week will be held Wednesday May 11, 2pm in the Margaret Murray Room, Level 5, Union Building. All supportive women and men welcome.

Amnesty International

Tens of thousands have been killed in Rwanda and the number grows daily. This week we are concentrating on a letter campaign to help stop these political and vigilante murders. All welcome, Wednesday, 11th May, 1.00 pm in the Margaret Murray Room (at the back of the Games Room past the Tae Kwon Do class).

Student Exchange Opportunities in North America

Opportunities exist for University of Adelaide students to study at various universities in the USA and Canada as part of their University of Adelaide degree. An information session will be held on Friday, 13th May for all students interested in finding out about the student exchange programs. A guest speaker from Indiana University will also attend. Union Cinema, Level 5, Union House at 1.00 pm. For further information contact Dr Jane Olsson, Exchanges Officer, International Programs Office (303 4067).

AU Fencing Club

There will be an OGM held on Thursday, 12th May in the Games Room, Level 5, Union Building at 8.30 pm in order to elect a vice-president, armourer, assistant armourer and two general committee members. All full and beginner members of the club are asked to attend.

student radio guide *sunday may 15th* 5UV 531 am

Week 1 Sunday May 15, 29 June 12, 26
 18, October 2, 16, 30 November 13, 27,) July 10, 24, August 7, 21, September 4,
 2.30 All F... Up. Andrew Fisher and Matt Batten present some good loud and noisy
 music.
 3.30 Fiona Dalton. The sweet sound of indie.
 4.30 Uncle Albert's Steam Powered Radio. Magazine style variety show by Alex Smith
 and Craig Sinclair.
 5.30 Mystery Show. (!)
 6.00 Grind the Poso. Social and cultural issues and comment. Paul Hoadley, Dale F
 Adams and Michael Dwyer.
 7.00 A Twist of Lemon. (formerly by Roy Flavel and Daniel Kammernan.
 Stokeley Wilcox, Catherine Howell
 8:30 Donald & Beverly Rock Adelaide. Mostly fairly noisy "alternative" music from all over
 the shop. With Joanna Daniell.
 9:30 Donald & Beverly Rock Adelaide. Mostly fairly noisy "alternative" music from all over
 Association.
 10:30 World Montage. World music and information from the Overseas Students'
 11:30 The Free Pizza Show. Tom Griffith and Marian Clarkin present a magazine show
 featuring discussion on local visual arts and music. They also give away a free pizza on
 every show.