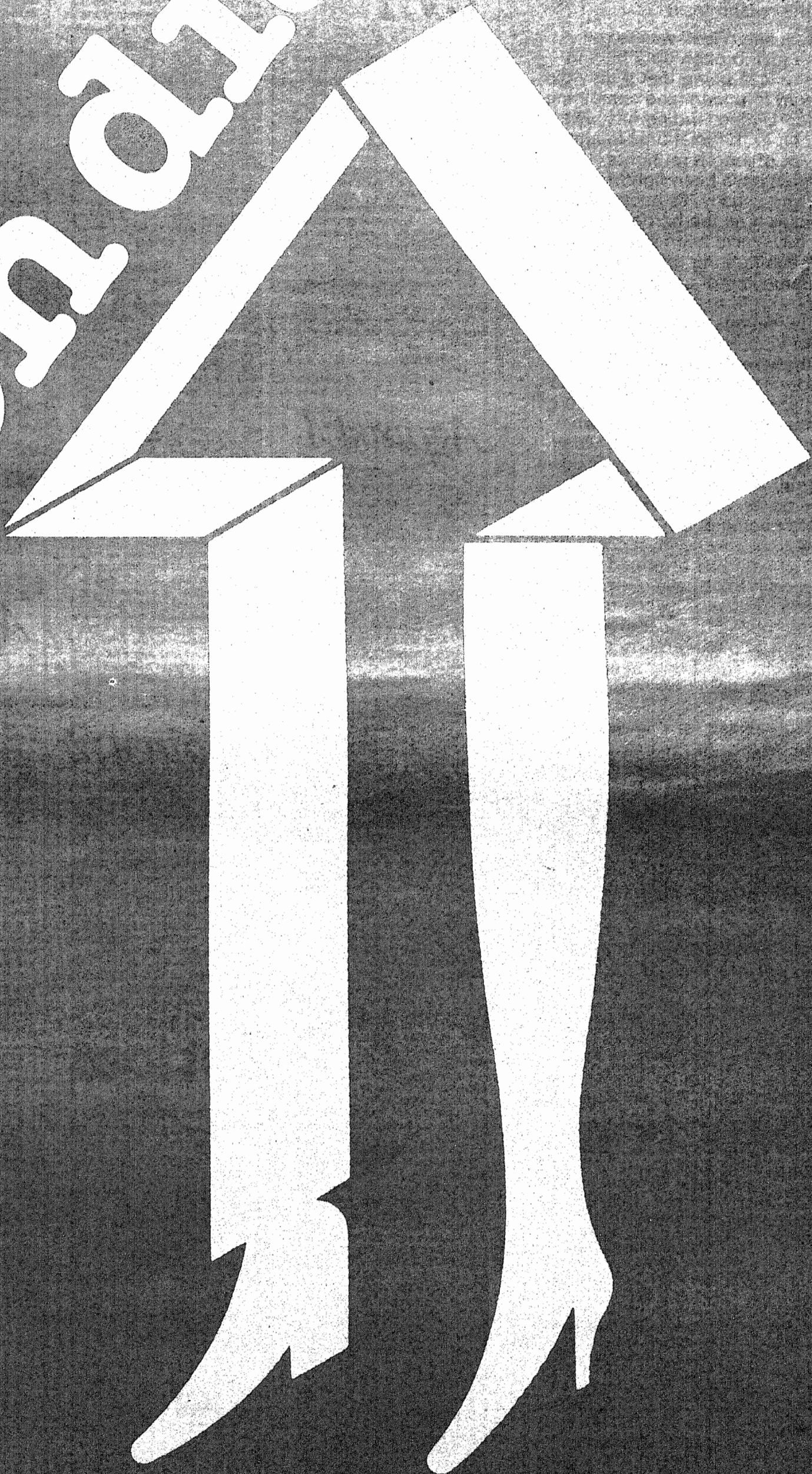


On dit



**SEXUALITY WEEK**

# Editorial

Please don't take this issue of *On dit* as the justification for Sexuality Week. It's more like an example of the reason for it.

The aim of Sexuality Week was to get people to talk — just to open up a bit and communicate, the idea being that if they did we all might begin to understand something about each other. Understanding has always been a great boon to the relationship and it's also stopped a lot of long term fights.

Women and men have been fighting in bed for a long time and usually it's been a silent battle which makes it all the harder to ever reconcile. And gays have been fighting, and straights have been fighting gays. But perhaps most damaging of all the fights is the one that goes on in people's heads — fights with guilty feelings and self repression that comes from ignorance.

You'd think that given the opportunity, every group around the place that could be even slightly interested in sexuality would get out and make themselves known. But what happened? Just about nothing, that's what.

If this issue is unbalanced or doesn't cover an important point or if it pisses you off, don't attack the paper. Instead see it as proof that sexuality isn't being discussed. Get out and put forward your viewpoint, if not formally (and that could be arranged through the SAUA) then do it informally. Earbash your friends, be honest with lovers, tell your parents what you think, but most of all ask yourself about how *you* feel and try to come to some conclusions. There is an amazing amount of ignorance about. Try to dispel some of it.

The meetings organised for this week cover a lot of issues too. At the risk of sounding boring, get involved, ask questions, put your point of view, but don't shy away from the issue.

Congratulations to the efforts of those few who put a lot of work into the week, particularly Mandy Cornwall and Paul Klaric.

We hope something worthwhile comes out of Sexuality Week, even if it's just a little more discussion. If you would like to cover any of the talks or seminars on during the week for *On dit*, come in and see us. If you want to reply to the articles in this week's issue, get them in on Wednesday, or come and see us.

James Williamson  
Paul Hunt

# Production

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## OVERSEAS STUDENTS

who are interested in a day, a weekend or even a week during holidays hosted by an Australian family now have the chance. Members of the Rotary Club of Holdfast Bay have issued this kind invitation. Many members of the Club are experienced in hosting overseas students who have been sponsored by Rotary Clubs overseas. These members are aware of what is involved in acting as host to people from another culture.

When you are interested make first contact with Barry Heath, Welfare Co-ordinator at the University or with Trish Seymore, Council for the Welfare of Overseas Students.

## ARE THE AUSTRALIAN DEMOCRATS A VIABLE ALTERNATIVE?

DO THEY ASSURE REASON IN THE SENATE?  
ARE THEY A VIABLE ANYTHING?  
TO DEBATE THE ISSUE

Come to Room 2.03 in the Law School Building Wed. 23.9.81 at 1 pm.

or contact Mike Quinlan on 258 3992  
or pigeon hole in the Law School.

# Letters Score! For:1

Dear Sirs,

You seem to have come under some fire for your handling of the "Left Co Affair" — shades of Watergate. You have been accused of denying them their "Democratic rights" — strange coming from the Left. It has even been asserted that matters concerning student affairs should take precedence over reviews — well I never ...

To be honest, how many students are at all interested in Left Co (or for that matter the Liberal Club)? Most students are here for an education, not to get involved in petty backbiting. *On dit* is published with our money and therefore should contain what we wish to read — reviews, interesting articles, not propaganda.

Left Co's democratic rights are not at stake — viz. the repetitive letters and the offer of a letter rather than an article.

Congratulations on your motoring reviews and on your stand against boredom.

Andrew Kidd  
Ta. Eds.

# Against:1

Dear Editors,

I would like to raise two issues in this letter, one relating to the General Student Meeting of September 17th, and the other to the content of *On dit* itself.

At the beginning of the year I had to hand over \$140 to become a student, and although I support the principle of Union fees, I like to get 'value for money'. The General Student Meeting on Thursday was a complete farce and an enquiry should be held about the passing or rejecting of all of those motions, because it was done by so few people.

The chairperson of the meeting, asking for an indication of who was interested in the motions, was greeted with a feeble spectacle of seven raised hands. Despite the fact that such a meeting requires a quorum of two hundred people to participate (and on my count there were not even that many bodies in the refectory during the meeting), the chairperson continued anyway. No one was told publicly, over the p.a. system, that since the quorum had not been reached, any decisions made were merely guidelines to the Executive. Yet the appearance of the meeting would have led most to believe that it was all official, proper, and binding. Gross dishonesty!

The motions were won or lost on something like a 21 vs 18 vote (we weren't even told the margins) — in other words, the Executive is being 'guided' by only twenty or so people. Even to my untrained eye, it seems that most of those voting represented various factions anyway — so much for Student Democracy. I felt the results were known before they even started. No wonder so many students seem apathetic. They are driven to it by examples such as above.

As one of the so-called 'silent majority' who pays for *On dit*, I do not feel that my needs are being met. There are some very good features, from time to time in the paper, but there is a lack of consistency. When it was originally decided to pay *On dit* editors, it was assumed that the payment would attract better results, but this doesn't seem to have always been the case. There should be more accountability, balanced with the need for editors to be 'independent'.

I was outraged when I read in *On dit* that a student article had been rejected on the grounds that it was "too long", and "boring". This article was subsequently distributed to the refectory tables five minutes before the General Student Meeting, and it related greatly to that meeting. By reading it, I became aware of the nature of the "No Candidate" problem in voting. I had no difficulty understanding the article, and I doubt that many others had difficulty either. After all, university students are not mindless morons — we do have some powers of understanding. Unfortunately the editors seem to be applying 'gutter press' levels of editing to *On dit* — i.e. if an article has sentences longer than ten words, or quotations — it's 'heavy' and boring. The editors are there to bring student news to students — not to censor it. Had this article been included, it may perhaps have resulted in greater understanding of the issues involved in that General Student Meeting.

At the same time that the editors declare that an article is too long, they publish nearly a full page car report — half a page of which is a slick photo of the little tin box in question — in *nearly every issue*. I doubt that many students are in the position to afford such a car anyway, and if there is overwhelming interest in cars, which I doubt, why not

base it on student needs and publish occasional reports on second hand cars or bicycles which more students are likely to buy anyway? As far as I'm concerned, the car review page constitutes free advertising for multinational corporations, and also a great deal of 'wanking on' from the car reporter. I'd rather read some of the banned articles which the editors don't print because they've allocated nearly a page to a car company.

Just one other point. A photograph is worth a thousand words, they say, but not if it's blurred, over exposed or under exposed, untitled, or generally technically incompetent. *On dit* does have a good camera (or used to) — for Chrissakes get your act together and use it imaginatively. It's not that hard to do.

Yours etc.

Sheelagh Boyd

P.S. I have worked on and contributed to *On dit* in previous years and I was editor of the '75 *Oriental Magazine* — so I know the sort of work that goes into things like *On dit*.

The 'student article' you refer to was from Rory Mahoney an Executive member. It was suggested that the article required rewriting and some lead-in explanation to establish its content. The article on refectory tables was about half the length and substantially revised compared to the one first submitted to us. An article from the Executive was published in *On dit* that week to discuss and put forward the motions proposed.

We do not 'ban' articles and our editorial power rarely goes beyond an occasional comma or spelling change. It is to maintain the integrity of an article that we prefer to ask the writer to rewrite it rather than us 'editing' it substantially, possibly losing its intent. We were voted in on a platform of a little less political, particularly boringly political, articles. We will however defend anyone's right to present their viewpoint — substantiated by decent arguments rather than just "slagging off" at political opponents if they are articles, or if not, then in letters. *On dit* is not a forum for various people's personal grudges to be aired.

We are glad though that one of the "silent majority" has aired her views. Any more out there? Have the letters in on Wednesday. Anyone who wants to improve the standard of photos in *On dit* will be welcome. Would free coffee entice you? — Eds.

# Against:2

Dear James and Paul,

It seems that as well as using political censorship against Left Coalition, you are now prepared to allow personal defamation against myself in your Bilbo column.

Whoever told Bilbo that I "chose to tell the AUS Executive that a right-winger had been elected President (at Adelaide Uni.]" is either deaf or a liar. I have never called Paul Klaric a right-winger. What I have said is that Paul was a Centre candidate supported by Centre and right-wing students. (I am sure that Mandy Cornwall could verify this as she has taken a keen interest in the question.)

It appears that I have more faith than

Bilbo's informants in Paul's ability to handle right-wingers. I couldn't care less if right-wingers write to Paul — I'm sure he'd tell them where to get off, whereas Bilbo's informants threw a fit.

Last week's Bilbo also wondered "whether Ken McAlpine is establishing any more obstacles for Paul besides labelling him nationally as a right-winger".

I can't imagine why Bilbo wonders this as I have in fact assisted Paul a number of times since his election as President for 1982.

If this is a deliberate attempt to exacerbate divisions which arose between Paul and myself during the elections, then it's a pretty cheap trick and I'm sure Paul has enough sense to make sure it doesn't work.

As to your integrity as editors, you have a responsibility to ensure that the Bilbo column is not used for the anonymous perpetration of deliberate lies designed to damage personal reputations.

I do not believe in using the libel laws to protect myself because I believe in free and open discussion. But watch out boys — not everyone is as generous as me!

However, in view of the fact that Bilbo's remarks were quite clearly untrue and defamatory, I demand that you retract, stating

i) your recognition that what 'Bilbo' said was not true;

ii) your apology for not checking the truth of Bilbo's allegations.

I also hope that in future, you will restrict deliberate personal attacks to signed letters and articles.

Ken McAlpine

In our check of Bilbo's "allegations" the person who wrote the letter to Paul Klaric has indicated that if the words used did not explicitly state that you considered Paul was a right-winger, it was at least the impression that was given to him. If Bilbo had the wording wrong it may well be that he has a little deal. For that Bilbo apologises. Letters in by Wednesday. Ta — Eds.

# Against:3

Dear Bilbo,

I thought you were supposed to be an age old being of *SOME WISDOM*. You are most unkind to little fairies like me. It would have been much more charitable to point out the mistake or query it, rather than to print it and at the same time make such teasing remarks.

This little fairy does not quite follow what alliteration has to do with stuttering either.

The form for the Fun Run is still available in the Student Activities Office if anyone is interested in entering for the Students' Association. The event is being organised by the McKinnon Parade Centre for Physical Health and Shaun Power on 2150 may be contacted for further details.

Now as it is late, 2.00 o'clock to be precise, this little fairy will go and have some peppermint tea to soothe her heart and then away to join the fairy band.

A little fairy

P.S. This sort of wicked behaviour Bilbo will do nothing to help with little fairies' beauty sleep and besides, this little fairy is supernatural, not superhuman!

# notices

## NOTICE TO STUDENTS REGARDING WORK ACTION AND PRINTING.

FROM MONDAY 21 SEPTEMBER, ANGEL HUNT, OFFICE MANAGER, WILL NOT BE AVAILABLE FOR PRINTING AND WORK ACTION ENQUIRIES UNTIL AFTER 11.30AM EXCEPT WHEN ABSOLUTELY NECESSARY.

At present there are fifty names on the Work Action Register for Long Vacation Employment and no further names will be registered at this stage until it is determined how many of these people can be placed in suitable employment.

Once this has been done the situation will be reviewed. I suggest that those of you looking for casual employment keep your nose to the ground, in the area where you live, as we shall mainly concentrate on finding the work for you with larger organisations and professional offices.

Funds are coming through from Canberra for some jobs with the Commonwealth Public Service Board and you can contact Senior Recruitment

Officer John Doull, 10th Floor, IMFC Building, 33 King William Street, re any possible vacancies. Ph. 506911.

## LITERARY SOCIETY

"NIGHT SPACE"  
An outstanding new play only previously performed at the Festival of Australian Student Theatre in Victoria during August. See it on Tuesday at 7.30pm in the Gallery (Level 6). Donation at door for wine and cheese.

## Post-Abortion Group

If you've had an abortion and have mixed feelings about it you may be interested in a group being run at the Family Planning Association, 17 Phillip St., Kensington for four weeks from Tuesday August 6th at 6.45 pm. You will have a chance to discuss your feelings and experiences with others.

## SF DISCUSSION EVENING

Does Science Fiction Predict the Future?  
8.00 pm Friday October 2nd at the Portus Room.

Presented by the AU Science Fiction Association. Free wine and cheese, apple and orange juice available. All welcome.

# Inquorate No Candidate GSM Farce



FOR ALL THOSE who didn't go to the "No Candidate" GSM last Thursday which, judging by the number of people there was most of you, or didn't realise what was going on, here's what happened in the Mayo Refectory. The turnout was terrific with a total of seven people interested in the proceedings. The result was that the meeting was inquorate, therefore many considered, farcical. The GSM was held to discuss the NO CANDIDATE controversy, with various speakers for each motion, and some for no motion at all, but who just felt like getting up and opening up to the students anyway.

The most memorable message was the delivered by a rather emotional female who aptly expressed the opinion of all, "I don't know a fucking thing that's going on here. I'm just out of Glenside."

The NO CANDIDATE provision seems to be a very emotional one indeed, at least to those in the know. The rest of us just sat bemused, a state which was not helped when

speakers started slugging, each attempting to lay the blame for that whole fracas at the feet of a single body. This did not go down well and led to more people turning off than before, dismissing the whole meeting as an example of the bitchiness reputed to go hand in hand with politicians, student or federal.

However, some motions did actually manage to get voted on and the results, and implications are set out below, though as only about forty people were voting, they don't really decide any issues. The motion that was "passed" though inquorate, that every candidate receiving less votes than "no candidate" shall not be elected and the regulations be changed accordingly, was carried 22-19 and is fairly self explanatory. The further motion, that "no candidate" be deleted in elections for delegates to AUS Annual Council and Regional Conference, was also carried 10-17, and is also self explanatory. The GSM because inquorate is not binding on the Students'

Association Executive but ought to have some weight. Next week's meeting will tell.

Alan Fairley, who spoke for the AUS Council and Regional Conference motion (which was carried), thinks that the whole NO CANDIDATE provision is inconsistent with proportional representation. "For example, if the NO CANDIDATE provision had been read as decided, there would have been a total of two or at the most three people out of eleven representing Adelaide SAUA at the AUS Annual Council."

The whole system of the NO CANDIDATE provision brings into question the SAUA electoral system. Proportional representation is the real issue at hand; if students want proportional representation they had first of all better decide what it means and then make sure that their feelings are known. If students are unsure as to how they can effectively voice their opinions, turning up to the GSMs would be a start!

**Leonie Nowland**

## Device aids students with hearing disability

A SYSTEM TO help hearing-impaired students in lectures has been tested recently at Adelaide University. Organised by Barry Heath (Welfare Co-ordinator) the devices used were tested in two Physics I lectures. A prospective University student, Andrew Rawlinson, suffers from a 50% hearing loss in each ear and would have found hearing lectures extremely difficult without the equipment, particularly when the lecturer turns towards the board and lip-reading is impossible.

The equipment involves two devices. The lecturer wears the transmitter and microphone and the hearing impaired student wears the receiver and a "loop" which goes around the neck. Signals emitted by the loop are picked up by the hearing aid. The signals are actually fluctuations of the

magnetic field and the hearing aid used must have a "coil" facility which picks up the signals from the loop.

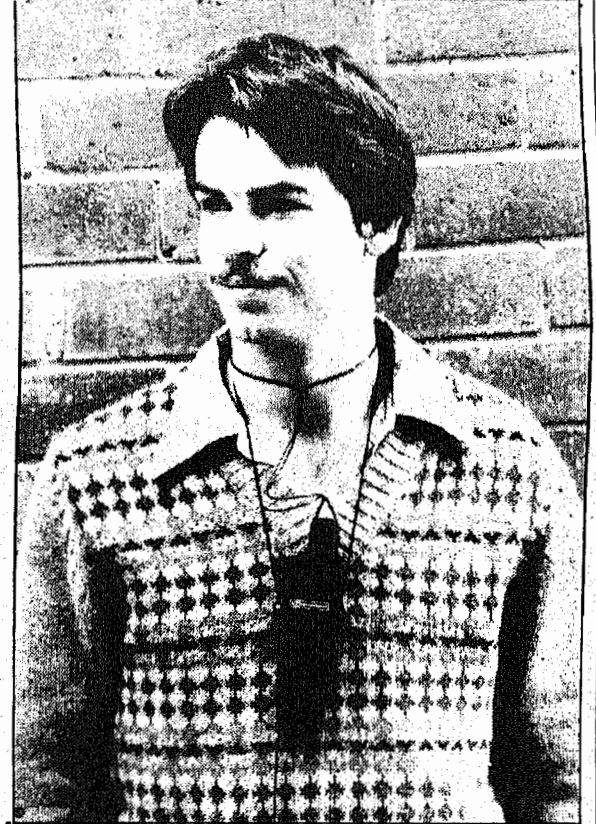
The lecturer's device is attached around the neck and the lecturer speaks normally and student receiving can turn off the microphone in the hearing aid to omit any extraneous noise from outside sources. Transmitter and receiver both use rechargeable 9-volt batteries.

The lecturer I spoke to had no trouble with using the equipment and didn't notice after a while. Andrew Rawlinson found it a great help in that he didn't have to sit in the front row and could clearly hear everything that was said. With an optimum range of 30-40 metres the equipment is eminently suitable for the lecture situation.

The equipment is designed in



Barry Heath — loud and clear. Germany and was loaned by the Croydon Speech and Hearing Centre. The crunch is the price tag weighs in at \$1,200, a hefty



Andrew Rawlinson — are you receiving me? Over. Australian model which should be available soon although the German made model is apparently the best of its type. **Paul Hunt**

## O those Organisers!



**Help! Orientation Week 1982 is Coming. March 1st - 5th 1982.**

Orientation Week is an important time of the year for all students, particularly for those new to the University. Orientation is designed to inform students how the place works and what is available to them for the whole year.

There is a special information day programme organised for the Monday of O Week, and a hive of activity around the Union Building and Barr Smith Lawns for the rest of the week. Activities such as concerts, film screenings, demonstrations, speakers and clubs and society functions are abundant, and most clubs and societies set up stalls around the Union inviting you to become members. The culmination of the week is the Orientation Ball on the Friday.

If you have read this far, you must be interested. How does it

all happen? Why not have a say in how it is run, implement some of your own ideas.

**Wanted:**

1. **Student Orientation Week Organiser.** To plan and run Orientation Week.
2. **Student Orientation Ball Organiser.** Climb the ladder to fame and organise the 1982 O Ball.

Both positions will require availability in late January/February 1982 and organisation will be done in conjunction with Activities Director/SAUA President. Small honorarium may be paid.

See Barry Salter, Activities Director in the Gallery/Union Office (extn. 2834) if interested. Great opportunity to gain organisational skills and experience in student activities.

**Meeting to discuss Orientation Week Wed. Sept. 30, 1.00 pm in Student Activities Office.**

# Bilbo



### WHAT'S IN A NAME?

It has come to Bilbo's attention that last week's crime alert article had maliciously slandered Derek Giles having referred to him as "Head Steward". His position is variously described as House Superintendent (looks after the place), Fire Warden (tells the Fire Brigade it's yet another

false alarm), Safety Officer (stops Bar freaks from jumping off the 5th level) and Conservation Officer (turns light switches off). Bilbo also has it from a reliable source that he is known affectionately as Chief Shit-kicker (no interpretation necessary).

Bilbo would also like to comment that he is pleased the alleged thief was not a student.

### HINT'N ABOUT THE FUTURE

Continuing on the area of titles it seems Kerry finger-up-your-nose Hinton (*On dit* interview last week) has established for himself a name. Now the alterations to the Union Administration facilities have been completed, someone has graciously awarded them the title "The Hinton Administration Centre" in dymo labelling tape. Bilbo wonders whether Kerry is actually leaving for England for a Ph.D. or is going to establish a dynasty here.

### 2ND HAND COKE

And while administration and positions are in your minds, Bilbo is pleased to see they are on a recycling binge. In a letter sent from the "Caretaker" Union President to the *On dit* Editors congratulating them on their role in the Prosh Week, the envelope containing it had printed on the back — "Coca-

Cola Bottlers, Adelaide, GPO Box 2090, Adelaide, S. Aust. 5001."

Bilbo finds this very interesting musing on a number of possibilities — it is designed to rack off the *On dit* editors by using second hand envelopes, it is part of a community awareness programme designed to promote good living ("coke adds life"), or, more seriously, it is part of a sweetheart deal with Coca-Cola to give free drinks to Union staff. Maybe it's a bit of jealousy because Students' Association President Paul (PK) Klaric has organised a deal with Wrigleys to give out free chewing gum during O-Week — Bilbo wonders whether other companies might be interested — BHP?

### CUTTING HISTORY

This friendly hobbit has heard the sad saga of the SAUA cutting machine — an old faithful relic used to cut

posters, tickets, etc. which has finally reached its end. The cast iron plate on which the paper rests has cracked and needs to be repaired. Bilbo understands the process necessary to repair the cracks involve heating the whole plate (a very heavy one at that) and then welding it together.

The Secretary of the Union has said it needs to be fixed and a new one will not be bought because the cutting machine is "historic". One denizen of the bounds of the SAUA was heard to make a cutting remark referring to the recent alterations in the Union Office — "if they need something new it's necessary; if the SAUA needs something it's historic!" Bilbo wonders if it has anything to do with slashing the budget.

## AUS Column Spring Offensive

### ACADEMIC SUPPORT?

The AUS Spring Offensive Rally is scheduled for 4.00 pm on October 13th. This is likely to be closer to the date of the State Grants Legislation introduction in the Senate. More importantly, this date was chosen to coincide with the Federation of Australian Staff Association's day of National Protest. Suggested activities for Staff Associations include a day's stoppage or donation of a day's pay to a campaign fund in lieu. Staff Associations in Adelaide are discussing participation in the Rally on October 13th. The Federation of College Academics' State Council are requesting their members to participate in the Spring Offensive Rally. Negotiations between AUS and other bodies are continuing. At this stage all signs indicate a co-ordinated response on that day.

As I pointed out last week,

the State Grants legislation is the means by which Razor Gang proposals such as the re-introduction of tuition fees, and college amalgamations can be enacted. This will be a major focus of the Rally as will the issue of student loans. Adelaide University has already stated its unwillingness to collect tuition fees and administer the proposed loans scheme. The governing councils at the Caulfield Institute of Technology and the University of New England have also taken this stand. Other campus councils are being pressed to adopt similar policies.

Further information will be given in the next few weeks as arrangements are finalized. If you wish to get involved in this early stage just attend an EPAC meeting, Wednesdays, 1.00 pm in the Student Activities Office.

Alan Fairley  
AUS Secretary



## AUS Elections

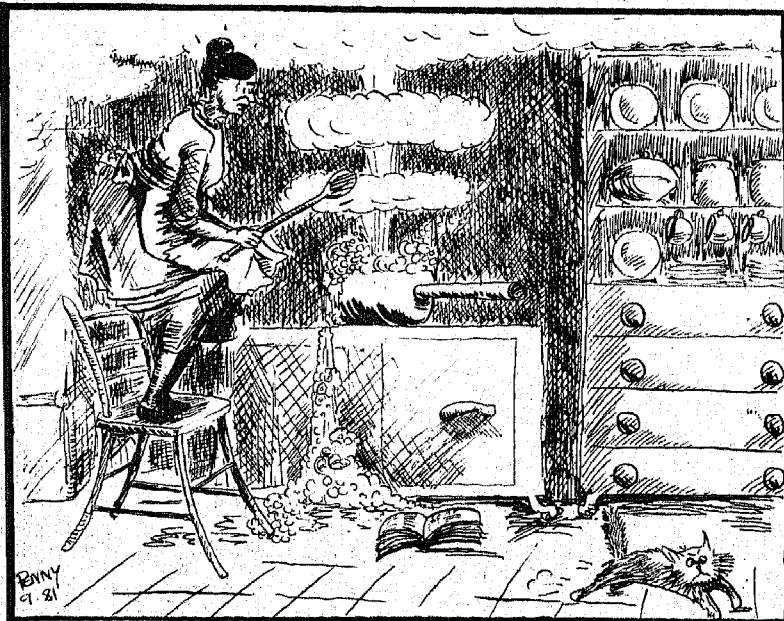
Nominations are now open for the following positions which are available for election at AUS Annual Council, 1982.

Council will be held from Saturday January 9th to Saturday January 16th, 1982 at the Melbourne University High School, Melbourne.

- PRESIDENT
- DEPUTY PRESIDENT
- TREASURER
- EDUCATION VICE-PRESIDENT
- MEDIA OFFICER
- WOMEN'S OFFICER
- TWELVE GENERAL EXECUTIVE MEMBERS

Nominations must meet the requirements of regulation 144 (below) or a form can be obtained from Mandy Cornwall or Alan Fairley (AUS Secretary) in the Student Activities Office.

- Nominations shall:
- (a) state the name of the person(s) nominated;
  - (b) state the title of the position to be filled;
  - (c) be proposed and signed by a delegate of Annual Council;
  - (d) be seconded and signed by a delegate of a Constituent other than in (c)
  - (e) be accepted by the nomination person(s);
  - (f) be accompanied by a statement signed by the nominated person(s) stating their eligibility for election.
- Nominations close 72 hours prior to the scheduled time for elections at Council.

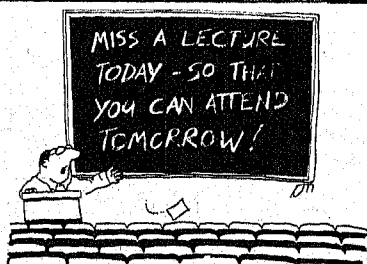


## Caustic Caution

A correspondent has pointed out to *On dit* the dangers inherent in using the soap making recipe suggested on the "cheap pages" of the paper last week. Should the bubbling caused by the adding of caustic soda to water suggested in the recipe, lead to hot caustic soda being splashed in an eye, the sight of that eye could be lost.

Our correspondent further suggests that "playing around"

with the recipe offers other possibilities for trouble — "substitute an aluminium saucepan for a kerosene tin and try adding the caustic to water boiling in it, and you will destroy the saucepan while generating quantities of highly flammable hydrogen. Just the thing for a student flat, especially if using a gas ring so that the hydrogen is easily ignited."

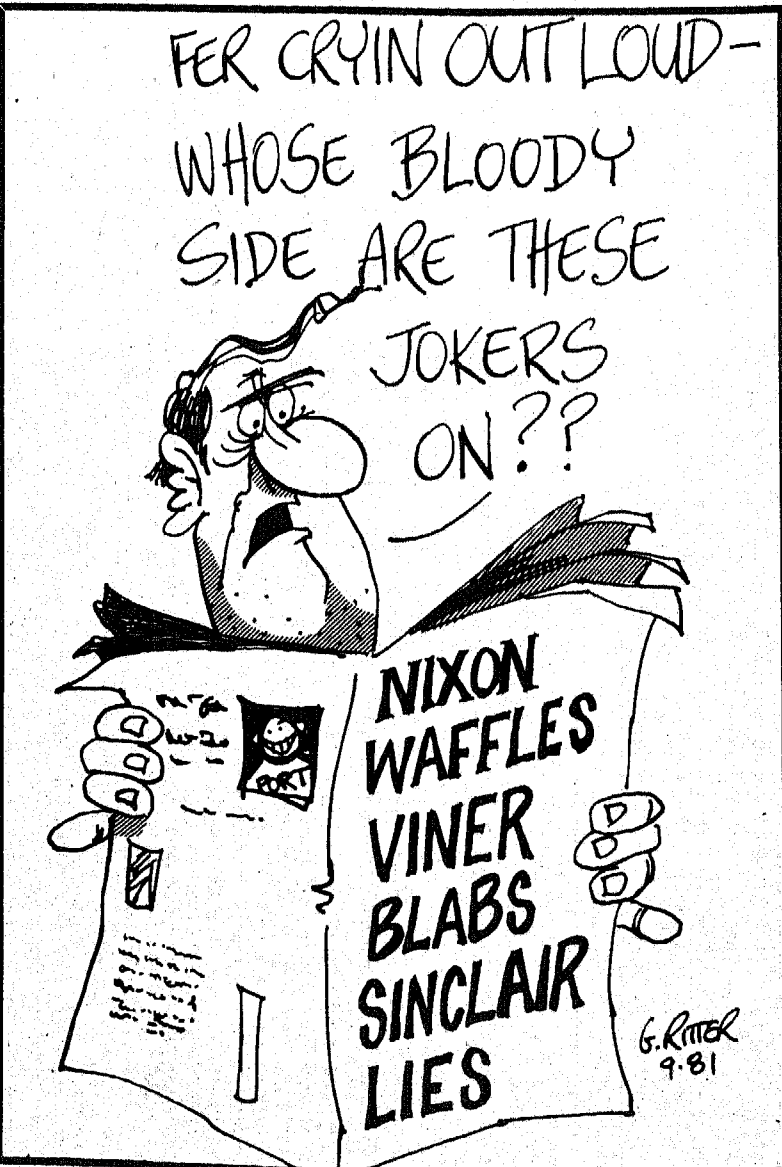


### Student Political Activity in Australia

A special meeting of the Education Action Committee with the AUS President, Paul Carrick, to discuss student activities on campus, the role of our national union and the Education Fightback Campaign Thursday 24th September at 5 pm in the Student Activities Office.

Beer, Wine and light refreshments. After the general discussion we will be planning activities on this campus leading up to the Rally on 13th October. Academic Staff Associations are calling that day their National Day of Action against education funding cuts. With both Students and Staff from campuses across the country all going out to rally it should be quite an event.

- Some ideas so far include —
  - call on University to cancel lectures
  - action by ancillary staff
  - Library Squeeze to highlight the decline in funding for libraries
  - Banner competition for Rally
  - Buskers
  - Films
  - Table in refectory with AUS petitions and form letters or postcards
  - GSM with speakers on the effects of funding cut
    - (1) at Adelaide University
    - (2) SA Colleges and amalgamation
    - (3) the AUS Fightback around Australia.
  - Rock against the cuts
  - articles for *On dit* leading up to Rally covering a range of issues
  - Poster/leaflet to publicise activities.
- COME ALONG WITH YOUR IDEAS ...



# Father of the Trees

The Swahili call Dr Richard St Barbe Baker father of the trees.

Adelaide dubbed him saint of the trees when he arrived in early September to launch a branch of the Men of Trees movement.

The Men of Trees is a conservation movement Dr Baker founded almost 60 years ago in an effort to counteract the effects of the destruction of forestland.

Dr Baker and Chief Josiah Njonjo persuaded a large group of Kenyan tribespeople to become forest protectors instead of forest destroyers — they called themselves "Watu-Wa-Miti", or Men of the Trees.

Since then Men of the Trees has grown into a worldwide movement under the patronage of Dr Baker, who now directs reclamation work on the Sahara Desert.

In SA Men of the Trees plans to plant and promote planting in rural areas to help preserve top soils and to "keep the ecological balance", as the leaflet says.

Men of the Trees will also work on urban projects, and give its support to other "environment protecting" groups.

In a public address in Adelaide Dr Baker said that if one third of the world's tree cover is destroyed "the water-table will sink beyond recall, and life on earth will become impossible". In their leaflet, MOT say that the world is "precariously close" to losing that one-third. "Of the earth's thirty billion acres, nine are already desert."

Right now twenty hectares of plant cover is cleared each minute — "about one football pitch every three seconds" — and only about seven and a half hectares is replanted in replacement. Trees must be kept because they "meliorate climate".

"Together with other plants, and the debris and humus produced, they sponge up moisture in wet weather and release it slowly in drier times." The oxygen-producing capacity of trees means that "in a way they act as air cleaners".

"In open farming country shelter belts are vital."

"Although they take up arable land, they actually increase total production if they are properly sited and maintained. They reduce surface wind speeds, help to retain moisture and protect soil,"

according to MOT.

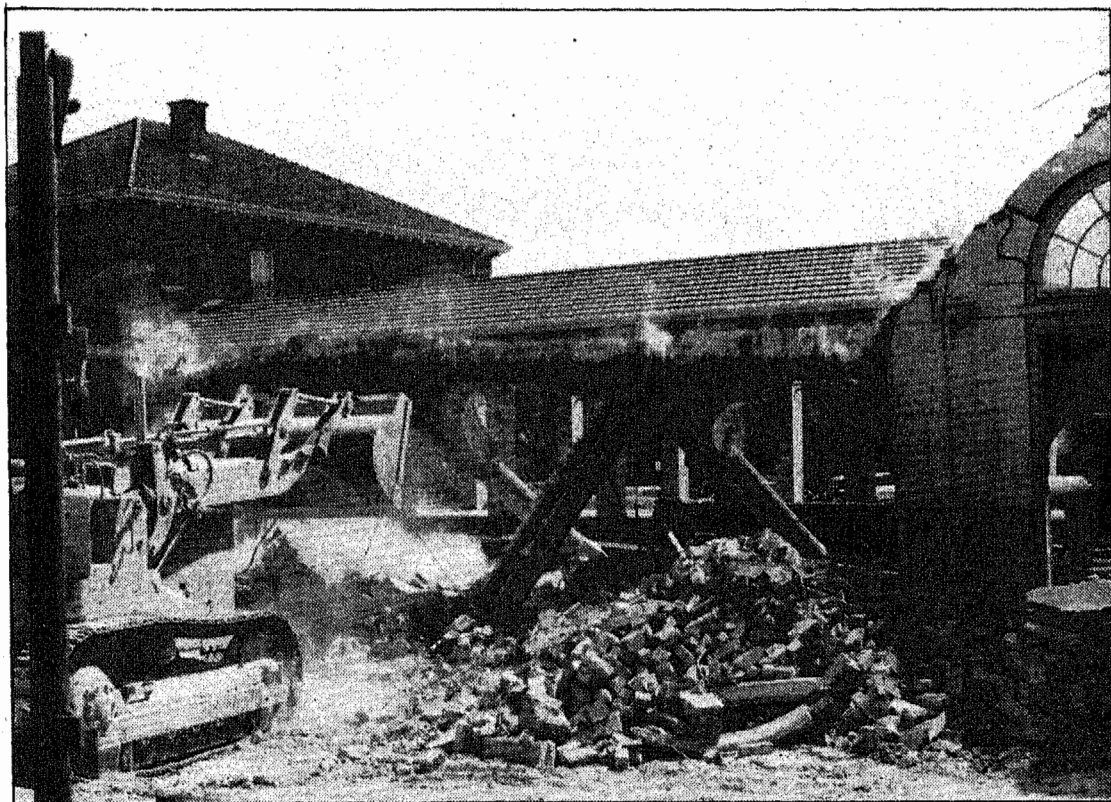
"Canada is being skinned alive to supply newsprint for the *New York Times* — one edition of that paper uses 330 acres of Canadian forest," Dr Baker said. Of the total US forest use, 13 per cent is taken up in newsprint, and 30 per cent in wrapping, he said. "The US with 6 per cent of the world's population, is destroying 75 per cent of the world's resources."

If the US continues to overgraze its lands, "in fifteen years the only part they'll be able to cultivate will be the two seaboard — the rest will be a dust bowl."

"In People's China today they're employing 45 million people in forestry. The US figure is a half of one per cent of that figure. It's not enough to plant trees but to protect what we've got, and to stop using trees in a degrading way, as chip wood. Unless we make a better world for all of us to live in, it won't be a fit place for any of us to live in."

The motto of the Men of Trees? "From our hearts, with our hands, for the earth, all the world together."

Phillipa Fox



## Plans for change

Over the past couple of years, there has been a growing concern amongst Councillors about the suitability of Union buildings for average student usage. As some of you will no doubt know, the Council engaged the services of a team of management consultants to investigate the catering operations. This led to some ideas being formulated to help boost the catering operations on campus.

However, many other activities and operations occur in the Union House besides catering operations, and it is felt that some internal re-development may need to occur. This could affect the refectories, Bistro, Games Room, Gallery, Level 5 rooms etc. — basically anywhere. To achieve this end, the

Council is currently determining the best method of organising the drawing up of plans for redevelopment of the Union 'House'.

Now a couple of years ago, the same rigmarole was followed, with regards to optimum use of rooms, and with redevelopment. Thousands of dollars were spent on such la-de-dah plans, which were beyond the scope of the budget for implementation.

It is imperative that students and staff user opinion is heard on possible ways to improve the internal physical decor of the Union House.

To this end, a special meeting of the Union House Committee is being called on **Wednesday, 23rd September, 1981 at 1.00 pm** to hear submissions/ideas that anyone has,

as to what can be done with the House.

Any user with any ideas is asked to get them down on paper and in to the House Committee by the morning of Wednesday, 23rd September, 1981.

If you have any suggestions, or would like to talk about your ideas, please get in touch with the Union President Julia Gillard, or myself. We can be contacted in the upstairs section of the Lady Symon Building (above the Sports Association) or ring (223 4333) ext. 2401.

Only your involvement can improve the services of Union House.

**Simon Maddocks,**  
Chair, Union House Committee

## Graduates

Architecture	Geography
Applied Sciences	History
Economics	Psychology
English	and all others . . .

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# Israel

# : a chosen people?

There is probably no more sensitive country to discuss than Israel. It's hard to say anything about the country without being misunderstood by someone, and it's impossible to criticise it without being called anti-Semitic. But there has been good reason lately to question Israel's behaviour.

Last May, Israel celebrated its thirty-third birthday, and it had some worthy accomplishments to fuel the occasion. The country had enjoyed nearly a decade of peace since the 1973 October War. It had signed a historic peace treaty with Egypt, the largest and most powerful of its Arab neighbours; and it had achieved a fair measure of prosperity and a high living standard for its 3.9 million people.

But a month later the Israeli Prime Minister, Menachem Begin, facing a tough election battle, threatened all of this by ordering an air-strike against Iraq's nuclear reactor. The purpose was ostensibly one of self-defence. Begin feared that an Arab country would be able to threaten Israel's existence by acquiring nuclear weaponry. The result of the attack was internal political victory for Begin, but external political isolation for Israel. Even the traditional method for eliciting public sympathy — by conjuring up images of the Holocaust — failed to dampen international condemnation. What was so repellent was not just the air-strike itself — there may have been some justification for this — but rather the macabre jubilation of Israelis displayed afterward. Begin is one of the most unlovable figures in contemporary public life, because he is that rare bird: an implacable patriot.

Iraq has used its position as a major oil exporter to blackmail other nations into providing it with a nuclear development programme beyond its present commercial nuclear power situation. But it remains far from possessing a nuclear weapon's capability. Begin was too willing to resort to the military option, especially since the CIA concluded in 1974 that Israel has nuclear weapons of its own, and is not — unlike Iraq — a signatory of the nuclear non-proliferation treaty. Israel thus has its own means for creating a new holocaust.

If nothing else, the Reactor attack shows what little regard Begin has for international law, as it was a violation of a 1952 arms agreement with the United States.

The truth in such matters is all but impossible to establish.

What can be said with certainty is that the only long-term security for Israel lies in a political settlement with her neighbours. And the chances of that have been set back by Begin's aggressive irresponsibility. The world should never be allowed to forget the past fate of six million Jews, but that tragedy should not be open to exploitation by people like Begin who use the Holocaust as an excuse to murder other people. Israel is militarily the strongest country in the Middle East, and it is presently unhesitant about exercising that strength. The victims of history have suddenly turned into the bullies.

The United States is doing little to arrest the aggression, despite being acutely embarrassed by Begin's actions. Reagan's response to the Reactor attack was to temporarily suspend the delivery of sixteen sophisticated war planes.

America's ineffectiveness in properly rebuking a country that relies on American support for its survival, is because its Middle East policy is a juggling act with four separate audiences: the Arabs, the Israelis, the American public, and the vocal Jewish minority in America. To the moderate Arab states America must show that it does not unconditionally support Israel's hostile actions. To the Israelis it must also make this clear, but without altering the strategic and historic relationship on which Israel's survival depends. To the American public the Administration has to prove it can handle sensitive foreign policy issues. And the Jewish minority has to be calmed so that it does not use its great political influence to prevent an equitable settlement of the Middle East problem. Such is the political symbiosis.

In July, Syria positioned Soviet-bought missiles in Lebanon. Begin, again feeling threatened, launched attacks against Palestinian guerilla outposts and the city of Beirut. Israel's raids may be logically understandable, and militarily effective, but they are humanistically wanton. Non-combatant civilians are the main casualty — more than 300 in Beirut alone. Their deaths were followed by more Israeli jubilation.

By the end of July, Israel agreed to a ceasefire along the Lebanon border. The ceasefire is actually with the Palestine Liberation Organization, but neither Israel nor the United States officially recognise this body as representing the Palestinians. This brings us to the crux of the whole problem



A woman and her children flee shelling on the outskirts of Beirut.



in the Middle East. There are 1.2 million Palestinian people living in squalid, overcrowded camps scattered across the West Bank and Gaza. The other three and one-quarter million Palestinians live in exile.

When next you feel pity for the Israelis (whose claim on their land is justified by historic and religious roots), try also to spare a thought for the Palestinians who, since 1948, have been unable to occupy as a nation the same land they

claim as their birthright.

The quarrel between the Israelis and Palestinians involves a tragic, seemingly irreconcilable, conflict of competing nationalisms. It is thirty-three years since the birth of Israel and the death of Palestine, but instead of fading quietly into the distance the Palestinians have transformed themselves from a dispirited band of exiles into a dispossessed people with a purpose; fueled by stubborn memory, anger and a sense of injustice. Their leaders, and the Arab heads of state who back their cause, insist that there can be no broader peace in the Middle East without a solution to the Palestinian problem. Influential Arab countries like Saudi Arabia have shown more

of a willingness to compromise than has Israel.

The designing of a procedure to effect the autonomy of the Palestinians remains the unfinished business still facing the Egyptian, Israeli and U.S. leaders in the Camp David accords. Israel is giving up conquered territories back to Egypt, but now it must accept an autonomy agreement concerning the rights and status of the Palestinians of the West Bank and Gaza. This is the most crucial step of all, and one that will not be resolved by blustering and air-strikes. Indeed, the future of the Middle East may already be lying lost amongst the rubble of Baghdad and Beirut.

Tony Butcher

## Lectures on Women

LAST WEDNESDAY Carol Johnson gave a lecture on the pressures in our society which dictate the position of women. Historically, the public and the private domain, that of the workplace and the home, have been separated. Customarily, that of the home has become women's work. Since this work is unpaid and privatized (segregated from the outside world), women become emotionally, physically and morally dependent on men and fail to interact in the public sphere. She also discussed the fact that this conflict is particularly acute in the case of married working women, who must perform two entirely distinct jobs, both their work in the home and that in the workplace.

This is part of a series of lectures heralding the possible introduction of a Women's Studies course. They are well worth attending both in themselves and as a way of showing support for the concept of a Women's Studies course at Adelaide Uni.

More lectures will be held in Napier Lecture Theatre 101. These are as follows:

Tues 29/9 Carol Bacchi:  
*Birth Control and Eugenics*  
1 pm - 2 pm

Tues 29/9 Dale Spender:  
*Women's Studies: The Intellectual Imperative*  
(Napier Rm. L17) 2.15 - 3 pm

Thurs 8/10 Pat Grimshaw:  
to be announced  
1 pm - 2 pm

Wed 14/10 Jackie Cook:  
*Women and Popular Culture*  
1 pm - 2 pm

Tues 20/10 Susan Barham:  
*Women and Anthropology*  
1 pm - 2 pm

Jill for Women on Campus



"Looks like Israel had a bad day in the U.N. again!"

**THE UNIVERSITY OF ADELAIDE**

**Notice to Undergraduates**

**Election of Members of the Council**

**CANDIDATES FOR ELECTION**

Nominations for the two vacancies (each for a two year term), have been received as follows:

Andrew B. Fagan  
Mark C. Jamieson  
Paul J. Klaric

**VOTING**

The appointed day for the elections is Wednesday 21 October 1981. The following will be sent on 8 October to those undergraduate students who have signified their wish to have their names included on the (Undergraduate) Postal Roll: a voting paper, background information about each candidate, a description of the voting system to be used and instructions to voters. Any undergraduate student who has not requested that his/her name be included on the Postal Roll may nevertheless obtain copies of the voting documents on application to the office of the Returning Officer after 8 October. A voting paper may be lodged at any time between its receipt by the voter and 8.00 p.m. on 21 October 1981.

**ELECTION OF MEMBERS OF THE EDUCATION COMMITTEE**

There having been received less than the required number of nominations, I declare Dennis P. Medlow, Mark C. Jamieson and Paul K. Klaric to be elected to the Education Committee, each for a two year term.

A.E. SHIELDS,  
Returning Officer

# Sexuality

**Not very long ago, no one talked about sexuality. Now it is talked about everywhere one way or another, but it isn't always clear that people are talking about the same thing.**

Sexuality has traditionally occupied a place behind the shelter sheds or bushes by the creek. We gleaned our knowledge of sex and reproduction from graffiti on public toilet walls and sex education films of sterile diagrams. Sex and reproduction were always inextricably linked. Sex without reproduction was either sinful, pornographic or deviant.

In the sixties we had a sexual revolution. Sex was talked about. Sixteen year old daughters were on the pill. Pornography became more acceptable. Groovy women's magazines carried articles exhorting more women to forget their hang ups and leap into bed. Someone discovered the female orgasm. The Church Fathers bewailed society's

degeneration and permissiveness. Sex without reproduction was no longer sinful. Deviants were still deviants.

Thanks to the sexual revolution we now have sex shops. In sex shops you can buy all sorts of aids to sex. Sex shops, like the sexual revolution, are mainly geared to male sexuality. Sex shops don't sell contraceptives. Neither do they disseminate knowledge of sexuality. In this respect sex shops are like schools.

In the seventies feminism and the Hite Report gave women multiple orgasms. It also told us of the power relationship between men and women. The incidence of rape increased. Young men and women in shag'n waggons at the drive-in became (in a hurry) married couples for whom sex takes

place at night, in the bedroom, with the lights off. Deviants received a lot of publicity and became legal, but they're still weird.

We've come a long way in liberating our attitudes to sexuality but it's still not discussed openly. We need to share our experiences of sexuality, how we feel about it and how it affects our personal lives. It's only by understanding our own sexuality that we can explore its potential. We need to confront the constraints imposed by society's values. Everyone should be able to enjoy and express their sexuality freely and look at the way we change, and change them.

Come and talk about it in Sexuality Week.  
**Mandy Cornwall**

The advent of "Sexuality Week" invites a scientific account of the chronic behavioural syndrome currently observable in University goings-on. Identified has been a species known as the "campus couple" which deserves its taxonomic place in the biological world along with everything else.

The standard campus couple makes itself at home typically in a lush, green ecological niche. Grass is particularly conducive to the activity of the c.c., providing an excellent medium for writhing, grappling with other characteristic gymnastics. Prime locations include the Barr Smith lawns, other lawns — in fact, any lawns at all. The c.c. is not, however, deterred by lack of blade and, being highly adaptable, thrives equally well in fabricated con-

ditions making the most out of chairs, stairs, ramps, walls etc. Its versatility is remarkable. The typical c.c. is not at all difficult to spot — indeed, even the most unsuspecting of passers-by cannot help but encounter their dynamic theatricals. Nor is the c.c. inhibited by competing populations; in fact it seems to reach optimum proportions in the public arena.

The ongoing proliferation of the c.c. seems assured by this very fact; by its extraordinary capacity to function to the exclusion of the rest of the biological world. As such it may be asked: does it really belong there? (this is debatable) — or will the discovery of the c.c. warrant a complete revolution in scientific theory, existing paradigms no longer being adequate ...?  
**P.B.**



## A CARDGAME FOR PRACTICING NONVERBAL COMMUNICATION

The following game involves the nonverbal expression of feelings. Sit on the floor in a circle. Do not use a table. Deal out a deck of ordinary playing cards until everyone has the same number of cards and there are at least three cards left in a draw-deck. The draw-deck is placed face down in the centre of the circle. The first person to get rid of all his cards is the winner. You get rid of your cards by correctly identifying the emotions expressed by the other players and by accurately communicating emotions to the other players.

In the game you take turns expressing one emotion. To begin the player on the dealer's left selects a card from his own hand and lays it face down in front of him. He is now the expresser. He then expresses the feeling represented by the card (see below). The other players check their hands to see if they have a card that matches the emotion that was

expressed. If so, they place the card (or cards) face down in front of them. If not, they pass. When all the cards are down for the first round, they are turned face up at once. If one or more of the receivers have matched the expresser's card, the expresser puts his card and all the matching cards face down on the bottom of the draw-deck.

Any of the players who put down a wrong card must return it to their hand and draw an additional card from the top of the draw-deck. You draw the same number of cards from the draw-deck that you put down in front of you. If no other player, however, matched the expresser's card, then the expresser failed to communicate; he returns his card to his hand and draws a penalty card from the draw-deck. In this case the receivers return their cards to their hands but do not draw penalty cards.

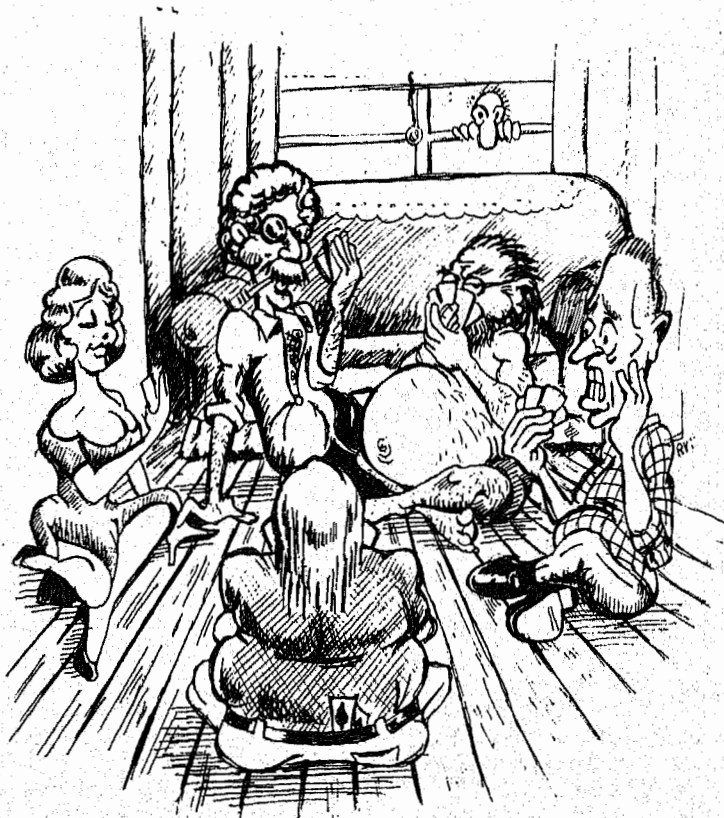
When you hold two or three cards of the same emotion, you must play all the cards if you play one of them. As expresser

or receiver, you may get rid of two or three cards, or you may have to draw two or three penalty cards.

The expresser may use any nonverbal behaviour he wishes to in order to communicate accurately the emotion he is portraying, except the use of vocal cords. No words may be spoken. You may wish to use your hands, your head, your whole body, and you may involve other players by touching them or engaging them in a nonverbal interchange.

Each card represents a different emotion. The emotion the cards represent are as follows:

- |       |                |
|-------|----------------|
| 2     | - Contentment  |
| 3     | - Shyness      |
| 4     | - Indifference |
| 5     | - Fear         |
| 6     | - Frustration  |
| 7     | - Loneliness   |
| 8     | - Sorrow       |
| 9     | - Anger        |
| 10    | - Hope         |
| Jack  | - Happiness    |
| Queen | - Joy          |
| King  | - Warmth       |
| Ace   | - Love         |



# Sexuality in the 40's!

Born and bred in the isolated dales village of Old Bilton in Yorkshire, my first recollection of a feeling of sexuality was on Christmas Eve 1949 whilst avidly watching my two border collies Daphne and Bill going like a fiddler's elbow in three feet of snow in our back yard. Mother put a sudden end to the performance with a bucket of water, answering my query by saying Daphne and Bill did that to keep warm.

This theory of my mother's was completely destroyed the following summer when Daphne and Bill performed again one hot evening when I was in the company of an older

worldier friend. When I commented that my dogs must be very cold blooded he replied "Nay lad, they're fucking; your turn'll come."

I then viewed Daphne in a much different light and had I not been reluctant that the additional pounding by myself as well as Bill's regular efforts would reduce her efficiency as the best rabbit in the village, I could have all kinds of sexual problems today.

However the position Daphne and Bill adopted when copulating remained permanently in my mind and when romance entered my life in the form of the daughter of the

fellow who had the local piggery and she and I decided to go mad one night after weeks of feeling each other silly, our combined knowledge of how to do it was very similar as her information was gleaned from watching her dad's pigs. The only difference was she thought you used a stick.

There was nowhere to lie down as her dad's place was covered in pigshit, so I bent her over a small stile and went for my life holding the back of her frock in my mouth (they wore long frocks and petticoats then). Enough to say that my aim was no match for my determination but we both ended up

very happy and she did not get pregnant. In fact she must have talked because a friend of hers came for the same treatment later.

Birth control did not exist in Old Bilton. No pills and the french letters must have been made of recycled inner tubes.

My sexual education was completed by a gypsy who visited the village selling clothes pegs, sharpening knives and pinching all he could. His best sideline was a set of twenty-four musty photos showing a fellow in pith helmet and long white socks doing terrible things to native girls. To view these cost two pence or a pair of dad's shoes.

I immediately dismissed six of these positions from my mind as of no use to me personally as they were only achieved by the length of the Sahib's old fellow.

When I eventually married after a celibate courtship, my wife got one hell of a shock due to the teachings of the gypsy and Daphne and Bill.

The Church of England in Old Bilton in the form of the curate (whose name I will not mention as he later got three years at Leeds Assizes) opened up new avenues of sexual gratification to the village youth.

Immediately after confirmation the curate would take one aside and ask if you ever violated your body. I personally thought he was referring to a habit I had of scratching my arse whilst talking, but he had other things in mind and gave a detailed description of an evil called masturbation which by the time he had finished only a fellow with wooden arms would not take up the challenge at the first opportunity.

Till then I had taken it for granted that the good Lord intended you to walk around in a state of physical suspension all day unless you had an agreement with the girl from the piggery.

The warning of this curate resulted in Old Bilton sending the biggest bunch of wankers into the outside world second only to Eton. J. Seriah

# The Virtue of Virginity

It's funny how times change. I sometimes think that I was born about twenty years too late. You see, I'm that most obscure of sexual deviants, a virgin. Twenty years ago I would have been the norm, not the exception and I wouldn't have to feel defensive about it. In these times of free love, trial marriages etc. it is very hard being a virgin. It is like being a Communist in the McCarthy era. People tend to take two steps back and regard you as rather strange — or frigid or a prude or gay or just incapable of emotion or sexuality.

And yet to me, it is a logical choice to make. I sat down one day and really thought about what I wanted for my life. It came soon after I became a Christian. I discovered that God had said no to pre-marital sex and I wanted, naturally enough, to know why. First of all, let me say that I am not frigid or a prude. I have a sexual drive just like everyone else and sometimes wish that I had never made the decision to remain a virgin until I marry (if I do at all). Secondly, my being a Christian didn't really influence my decision, only precipitated it. I think I would have come to the same conclusion if I hadn't been one. I think that sex is a very



special and very beautiful thing, so special in fact that I am willing to wait for the right circumstances to participate in it. When I do make love to someone I want to feel as secure and relaxed as possible. I want to be able to give completely of myself. In anything less close than marriage I would feel too tense, too afraid of the consequences to be able to give freely enough.

In a 'free' relationship either partner is able to walk out at any time. Consequently, each feels 'on trial'. Each knows that if they don't measure up, the

other's expectations, don't perform well, the other will leave. In that kind of insecure situation it is impossible, no matter how hard you try, to give freely and completely of yourself. You'll always want to keep something back so that in the event that the partner does leave, you can cushion the blow by saying that he is not really rejecting you because you didn't commit all yourself and if you had... It's the same in a marriage where either partner thinks, "if it doesn't work out, I can get a divorce". I won't and they will.

But the main thing that influenced me was the marriage of my parents. I can't imagine either of them apart. They love each other immensely and their marriage has been a huge success. I wouldn't be satisfied with anything less and so I want any marriage I have to have every possible chance of success.

When and if I marry I will be saying in a way to my husband that I love him so much that I was willing to wait for him before participating in sex. I will be giving him something I have never given anyone else before and I hope that will deepen our love and appreciation for one another. That may sound old-fashioned but I think virginity is the most beautiful gift I could ever give, because it can only be given once, to one person.

So until then I'll put up with the misunderstandings etc. I feel especially sympathetic to virgin guys. It must be terribly hard for them, especially when they are expected to make love to a girl just to prove their manhood and to wear their conquests like a banner. But if I marry a virgin I will appreciate his gift even more. After all, I'd like to be the first for my husband too. Jenny Helm



## SEXUALITY WEEK PROGRAMME

Monday 21st September  
Friday 25th September

### MONDAY

Gala Opening 12.30 pm  
Barr Smith Lawns

A gay garden party with music from 5MMM's Women's Collective, romantic pasties, a grand release of helium filled condoms and a massage demonstration. Free drinks provided by Evangelical Union.

Single or Double? 1 pm Chapel  
Jill Phillips, Women's Worker, Holy Trinity.

### TUESDAY

Birth Control and Eugenics  
1 pm Napier 101

Carol Bacchl in the German Department.

### Literary Society Readings

1 pm Little Cinema

Readings of poetry and prose of writers who pioneered sexuality in literature.

### Love Carefully

1 pm Gallery, Level 6

A discussion of contraception and abortion with Sonia Sommers of Family Planning.

### Gay Films

3 pm Little Cinema

Night Spaces

7.30 pm Gallery (Level 6) Wine and Cheese  
A play which explores the changing relationships between males and females. An absurd performance.

### WEDNESDAY

Different Forms of Sex

1 - 3 pm, Gallery, Level 6

Five different people will be discussing different forms of sexuality. No one can say they wouldn't learn something. Come and air your views.

### Free Films

4 pm, Little Cinema, Level 5

The Student

We Aim to Please

Taking a Part

### THURSDAY

Permissiveness in Schools —

Fact or Fiction

1 pm Little Cinema, Level 5

A debate between Dick Glasbrook (Liberal MP) and John Trainer (Labor MP) on the state of sex education in schools.

### Ovulation and Menstruation

1 pm, Gallery, Level 6

Lyndall Fowler, Women's Community Health Centre, will be discussing menstruation and pre-menstrual tension with women.

### Gays and Straights

1 pm, North Dining Room

A discussion about straight attitudes to homosexuality.

### Free Films

4 pm Little Cinema

Super Duper

Witches, Faggots, Dykes and Poofters

Come as You Are Ball

Union Bar, 8 'til late

A crazy night's entertainment with Sydney's mad comic — Saturday Brander — and Adelaide's own Avant Garbage. Come dressed as your favourite sexual fantasy or just the way you like it! The best news of all — it's Free. Bring your Union card to save hassles at the door. (You can sign in three friends if you wish).

### FRIDAY

Lady Windemere's Fan in Reverse

1 pm Union Gallery

A play reading with sex roles reversed.

### Free Films

4 pm Little Cinema

Masculine or Feminine: Your role in society.

Men's Lives

All the Guys ever want is Sex.

### ALL WEEK

Book Exhibition

Airport Lounge

An exhibition of books on sexuality and human relations (sponsored by the Union Bookshop).

Sexuality Week Contact Centre  
An information centre with programmes, details of events, leaflets, stickers, give-aways and a badge making machine (for sexual preference identity badges). There have been a lot of people involved in organising Sexuality Week — now it's up to you. Be in it!

# Facts not Fables about Homosexuality

The lives of lesbians and homosexuals have been surrounded by many myths. Such lies serve to perpetuate and contribute to our oppression as gays.

It has become an increasingly popular pastime for psychologists, religious leaders and politicians, etc. to postulate theories on the "causes" of homosexuality such as homosexuality is a sickness of unknown origin; lesbianism is the result of not having had the right sexual experience with the right man; male homosexuals are said to have dominant mothers and either weak or absent fathers; gay men and women are said to have an hormonal abnormality which makes us either strong butch women who desire only to be men (in the case of lesbians) or weak effeminate men who desire only to be women (in the case of gay men).

Another popular theory is that gays are people who have had a traumatic experience with a member of the opposite sex at a young age, and that this experience has rendered us incapable of relating to anyone other than members of our own sex.

These theories are all false. Furthermore, they reflect the inability of certain groups in our society to acknowledge homosexuality as a valid lifestyle.

The implication of most of

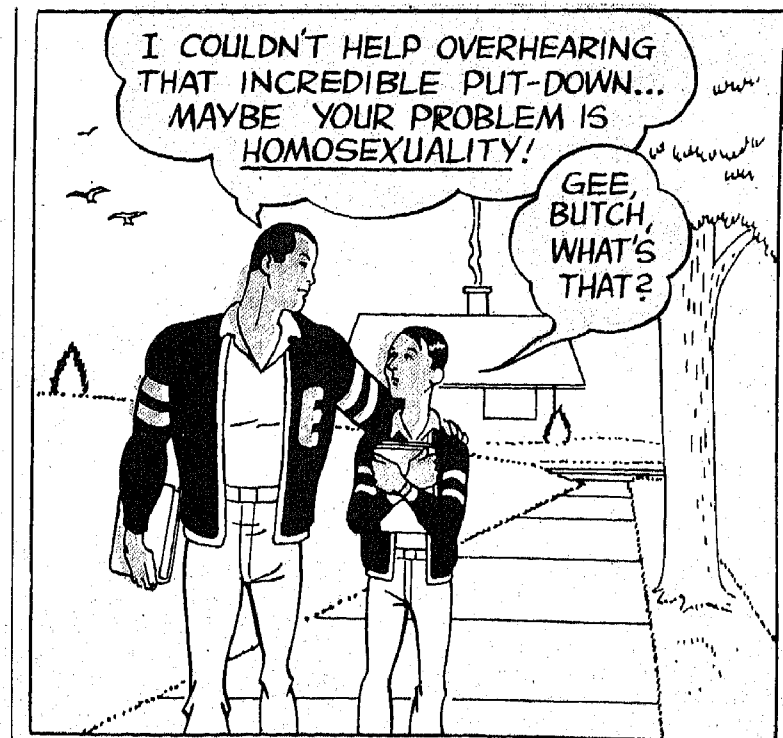
these theories is that homosexuals have either some kind of biological abnormality, or have suffered some kind of psychological trauma, and that we would infinitely prefer to be heterosexual. This is the greatest myth of all.

Lesbians and gay men lead valid, productive lives. It is not our homosexuality as such that presents an obstacle to us in our lives but rather our oppression by society because we are gay. It is the opinion of many heterosexuals that gays would rather be straight. This view is not shared by homosexuals.

Another view of lesbian and male homosexual lifestyles is that they are riddled with exaggerated stereotypes of the hetero style, for example, butch/femme and reflect the heterosexual stereotypes of dominant and submissive partners in caricature. This view is perpetuated in TV soap operas, novels, films, etc. This stereotype (which is portrayed in an approving way at peak family viewing times on TV) is depicted as a sexual identity crisis when applied to gay couples.

There are gays who reject such role models. There are others who reflect such role models and still others who quite consciously send up such stereotyped ways of relating to one another.

Tied up with the concept of role playing is the belief that



lesbians tend to work in traditionally "male" occupations, and gay men in traditionally "female" occupations.

FACT: homosexuals are everywhere! We are doctors, labourers, truck drivers, teachers, nurses, salespeople, students, clergy, dentists, lawyers, solicitors, gardeners, etc. You name it! We're there. The idea that the great majority of lesbians drive trucks, while gay men run exclusive fashion boutiques is absurd and based on fiction not fact.

MYTH: that male homosexuals are the major spreaders of venereal disease.

FACT: gay men are NOT primarily responsible for the spread of VD.

MYTH: homosexuals are child molesters.

FACT: the majority of child molestation is committed by heterosexuals.

MYTH: homosexuals are men who have only anal inter-

course with other men.

FACT: homosexuals are men AND women who have emotional, sexual and intellectual relationships with people of the same sex. Our sexuality is not exclusively related to our physical attraction to members of the same sex. We have the same need for the emotional and intellectual components of a relationship as heterosexuals.

In fact most of what is said or implied about homosexuals is based on fear, superstition and prejudice. Most people are unaware that where there is a gathering of people there are gays present.

We are everywhere, not lurking in dark alleys waiting to molest children, not hiding in secluded, seedy bars, we are part of every crowd on every street, part of every audience in every theatre.

The time has come to expose the myths that present us as a furtive, lonely sub-culture.

This questionnaire has been compiled to help people think about attitudes to sex and sexuality. Think of more questions if you like, but more importantly think of your answers. Talk about it with friends, lovers and yourself. You might just find you're not the only one who thinks about sex.

### SELF

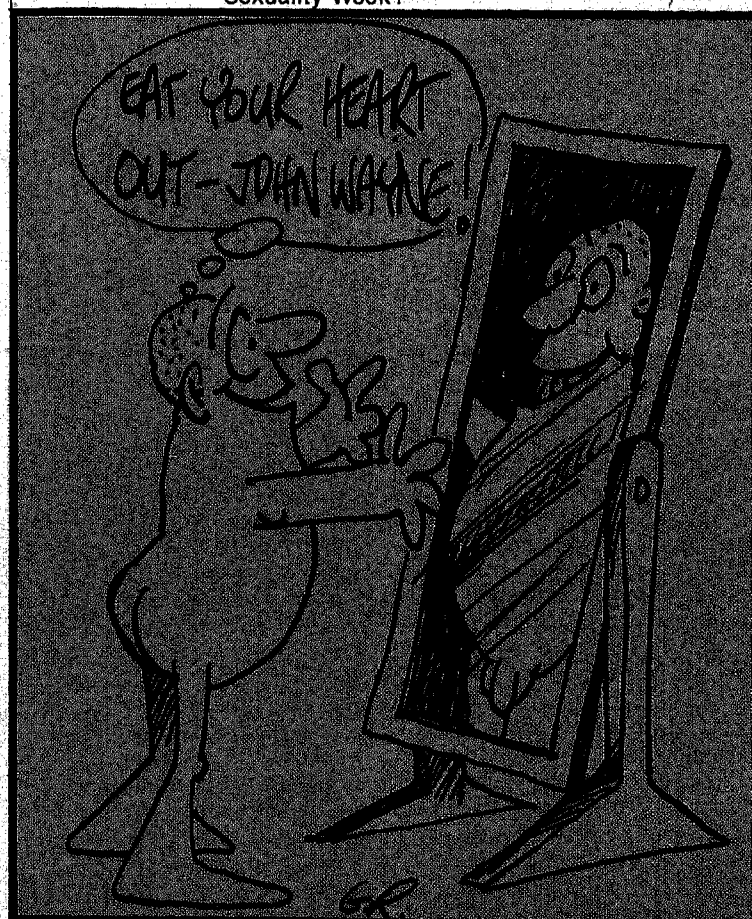
How do you feel about masturbation?  
Do you have a favourite sexual fantasy?  
Do you have any serious aversions about sex?  
What do you think of Sexuality Week?

### GENERAL

How do you think society expects you to behave sexually?  
What do you want from relationships (e.g. sex, living happily ever after etc.)?  
Do you like the appearance of your own body, particularly your genitals?  
Do you think sex is political?  
Do you seek equality with regard to sexual activity in relationships?  
Has a knowledge of feminism changed your approach to sexuality?  
What forms of non-genital contact are important to you, e.g. hugging, kissing, talking intimately?  
What responsibility do you feel for contraception (especially heterosexual males)?

### SEX

Why do you have sex?  
Do you have any fears about sex? What are they?  
Do you feel you are responsible for initiating and controlling sex and making it a success?  
Do you put on a sexual performance even when you don't really wish to do so?  
Does your partner know the stimulation you want? If not, do you ask for it or stimulate yourself? Is this embarrassing?  
Do you care if sex is just physical or do you want emotional involvement too?  
Do you fake orgasms? Under what conditions?  
Does it upset you if your partner requires more attention to attain an orgasm?  
Do you feel free to do all the things you like to do during sex?  
Do you feel anything about oral sex, or do you just talk about it?  
Have you ever been afraid to say 'no' to someone for fear of 'making a scene' or 'turning them off'? If so, how did you feel about the sex that followed?  
Do you think this is rape?





# Womens' Sexuality - how, when, where?

## HOW WE LEARNED ABOUT SEX

**Society's Plan** — Through church and school teachings, books, media, parent and adult reactions, every girl child in this society is pressured to accept and recognize only certain sexual feelings. These are the sexual feelings you feel in late adolescence for a young man (only one), and with these sexual feelings you should also experience a desire to live with him for the rest of your life, bear his children, and cook, wash and keep house for all of them for the rest of your life.

Society's double standards put a high value on a woman's virginity while men are encouraged to "sow their wild oats". So women are encouraged to cut off all sexual desire before marriage. At the same time women have to be sexually desirable to men to attract a marriage partner. So, there is a lot of pressure from magazines and the media for women to conform to some standard of what a sexually attractive woman looks like. We are encouraged to be "sexy" but not to be proud of our natural bodies, and not to express or enjoy our sexuality for ourselves. These are confused and conflicting messages for any girl child or adult woman to work through.

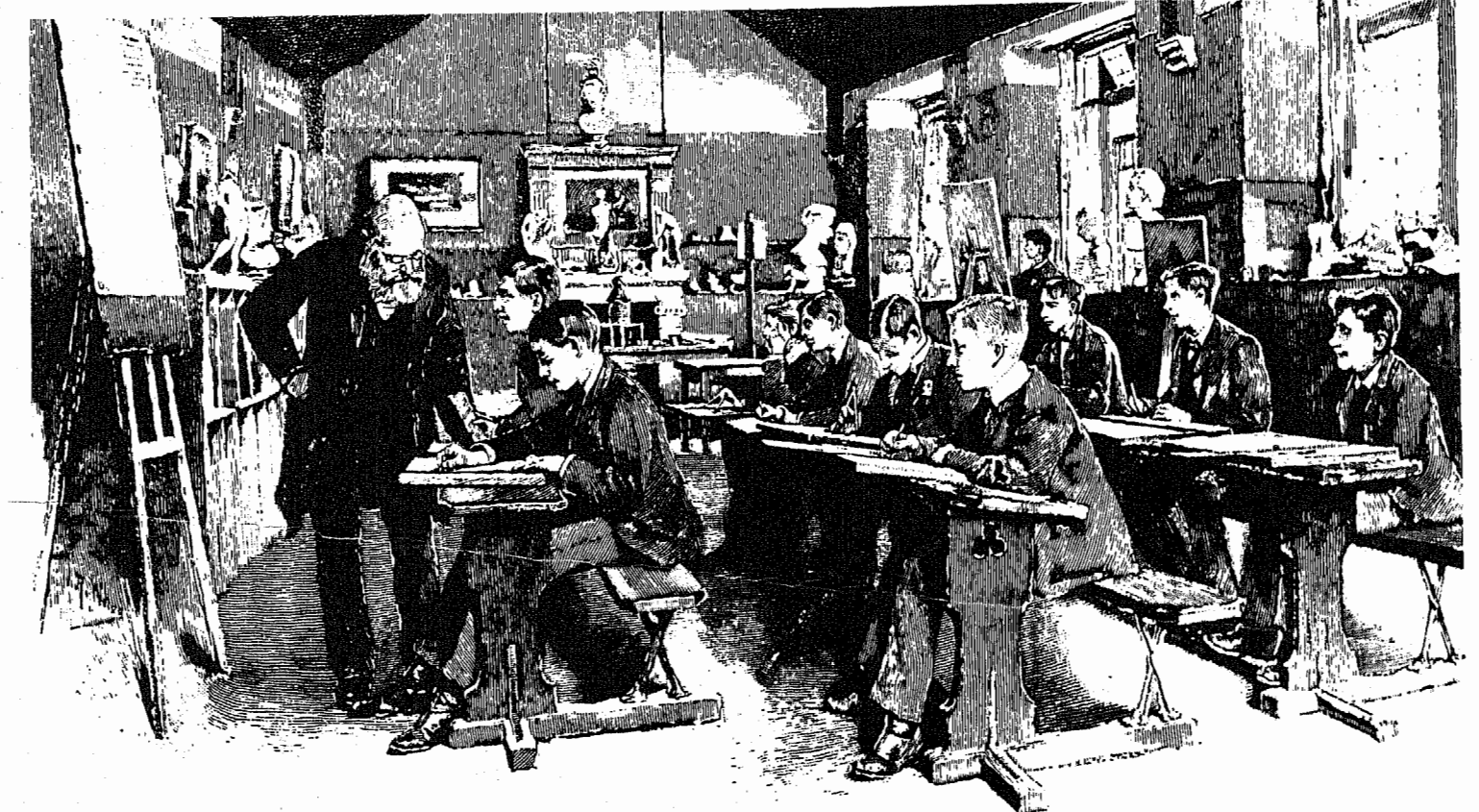
Even when we followed the "one man for the rest of your life" plan, we are still not supposed to express our sexual feelings too strongly — "the man should always initiate sexual activity" etc with the result that we have often held down our sexual feelings so successfully we can't express them when we want to. Until recently no one seemed to care about the fact that many women couldn't have orgasms, although most men wouldn't have dreamed of doing without theirs.

## WHAT WE KNOW ABOUT WOMEN'S EXPERIENCES

Many women have had sexual feelings in situations other than marriage. The experienced sexual excitement as children; they felt sexually towards more than one man at once, towards children, animals, members of their families and towards other women. A lot of women have acted on these sexual feelings sometimes experiencing guilt, sometimes breaking the law, sometimes receiving social rejection, sometimes enjoying it without unpleasant side-effects.

Along with the young man for the rest of your life plan often went the false idea that women didn't get very sexually excited, or if they did have orgasms it was always at the same time as a man, with penis in vagina. These false ideas show a general ignorance about women's bodies.

Women get just as sexually excited as men. In fact women are capable of having more orgasms than men. Contrary to public mythology, a woman's vagina is not the central organ of her sexual response — her clitoris is. It is not necessary for women to have penetration to orgasm and many women find it quicker and pleasurable to reach orgasm through manual and oral stimulation of their clitoris. There are some nerve endings in the vagina, and so a lot of women enjoy



vaginal penetration, but on its own this is not usually sufficient to produce an orgasm. Often vaginal penetration can be combined with clitoral stimulation, even if its indirect, and this explains why some women do have orgasms during vaginal penetration.

There seem to be different kinds of sexual response. One seems to be almost a reflex reaction to stimuli. An example of this might be sexual response to pornography. For many women this type of sexual experience seems to involve the complex responses of body and mind. When this is a woman's way of responding it often means she takes a long time to be aroused, needs diverse forms of stimulation, and needs conditions to "be just right".

A lot of women have had to fight for these conditions within sexual relationships, and fight for their form of sexual experience to be recognized. There is an amazing variety in the kinds of sexual stimulation that different women like. Some women find direct stimulation of the clitoris too painful; others enjoy long hard stimulation. Some women find having their breasts touched extremely exciting, while it leaves others cold. Some women enjoy penetration, others don't. Most of us have things that particularly turn us on, like having our ears bitten, backs rubbed, toes kissed.

When we are in a receptive state of mind, touch on almost any part of the body can be arousing. Many women can be aroused by erotic pictures, stories or thoughts, without any touch. Some women enjoy sexual fantasies about things like past sexual encounters, future desired sexual experiences, or about things we wouldn't want to do in practice, but somehow the thought of them excites us. Some women find they are too busy enjoying physical stimulation to think of anything.

Most of us form habits of needing certain things to have an orgasm — lying on top, lying on bottom, legs together, legs apart, breast stimulation ... Some women climax in a few minutes, others take hours. Some women have multiple

orgasms, or quite a few orgasms in quick succession; others find that after the release of one orgasm they want to relax and enjoy it for hours.

## WHAT TO DO NOW

**The sexually unknown** — We don't know what we are capable of sexually; we don't know what our sexuality would be like if it weren't for our social conditioning. We can take comfort from the fact that we are not alone in our ignorance and confusion. Many women have found that meeting in small groups with other women has helped them explore and clarify their feelings.

Other women have chosen to see a sexual counsellor. Some women avoid this alternative fearing that it would reinforce a sense of failure, or perhaps because their problem is not "severe" enough. As society changes and sexuality is more openly discussed, there is a wider acceptance of sex counselling. Many women find it useful to either work through specific problems or to expand their sexual awareness. Because sexuality has much to do with attitudes you will probably want to check that you and a possible counsellor have a similar approach to life. Women's Health Centres can give you further information about sex counselling and sexuality groups.

Some of the women who are involved in a conventional sexual relationship find it works well for them. Some don't and remain dissatisfied. Others prefer to experiment with new relationships. For many women sexual exploration means opening up guilt feelings associated with conditioning that says "sex is dirty", "nice women don't" ... On the other hand, now that sex is being talked about more openly and women's magazines contain articles on how to be a "good" lover, many women feel guilty for being "uptight", for "not pleasing their man" etc.

It is guilt about sex which causes so many women to feel confused about their sexuality in the first place, and we don't want to load ourselves with more guilt about how we should or should not be sexual. We ARE sexual.

Probably the most useful thing we can do is get in touch with our bodies, let our sexual feelings come without judgement. This will take time because we have been closed off for so long. Sexuality isn't the huge monster that will devour us if we open our eyes to it. When we know and understand our sexual feelings we can choose whether or not we want to act on them.

That choice also involves responsibility. Considerations such as whether sexual experience will hurt anyone, whether it takes advantage of an unequal power situation, whether we feel strong enough to handle the consequences of

the experience for ourselves or others, whether it contradicts religious or moral beliefs that we hold, may lead us to CHOOSE not to act on our sexual feeling. With self-knowledge and responsibility we can let our sexuality work for us not against us. A woman's sexuality belongs first and foremost to her — the pleasure and comfort that we want to give and get — the communication that can be playful and fun, loving and serious and passionate — that is ours.

*Produced By:  
Leichhardt Women's  
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## and for men...

Many men think they're in a bit of a dilemma about women's liberation. We feel as though we're sort of sympathetic, but really don't know what to do about it.

It depends very much on the situation as to what exactly is done, but this is a short list of some do's and don'ts which may be useful as general hints.  
**DO:** Think about it for yourself.  
**DON'T:** Wait to be told by women how to behave.

Men should be able to make some decisions for themselves about women's liberation. Women have enough to think about without having to tell men what to do, when just telling them what *not* to do takes up so much energy. Men in this situation are, at best, parastic and, at worst, lazy.  
**DO:** Talk to women.  
**DON'T:** Be uncritical.

Men can learn from women even if they don't get told every little thing to do. They should be able to discuss things without being arrogant, yet continuing to be able to make intelligent response and being prepared to change.  
**DO:** Try to read about it.  
**DON'T:** Be patronising.

It is important that men understand some of (perhaps all) the more theoretical concepts of women's liberation — and the more men who do this the better. But then don't pretend to be able to under-

stand the problems women face better than the women. And don't give immediate lip service every time there's a need for support and then sit back and watch and cheer.

**DO:** Be positive.  
**DON'T:** Feel guilty.

There's lots men can do besides not being part of the problem. They can start talking to men who may be not so "aware". And they can feel angry at themselves and recognise their mistakes without getting into feeling personally guilty. Guilt helps resentment, not change. It often just attracts sympathy, taking energy away from more important things.

**DO:** Keep trying.  
**DON'T:** Think to flight steps with you.

No one is always perfect. You can't stop just because you think you're better than your mates. Maybe you should start talking to your mates. And don't stop with them. So many changes are needed, not just to every man, but to the structures, culture, and society that continues the oppression of women.

This article only starts the list of do's and don'ts for men who care. It might not even mention the most important things, but it's a start and it's never too late for that.

All correspondence will be entered into.  
**On dit staff**

# Some Sexual Morals

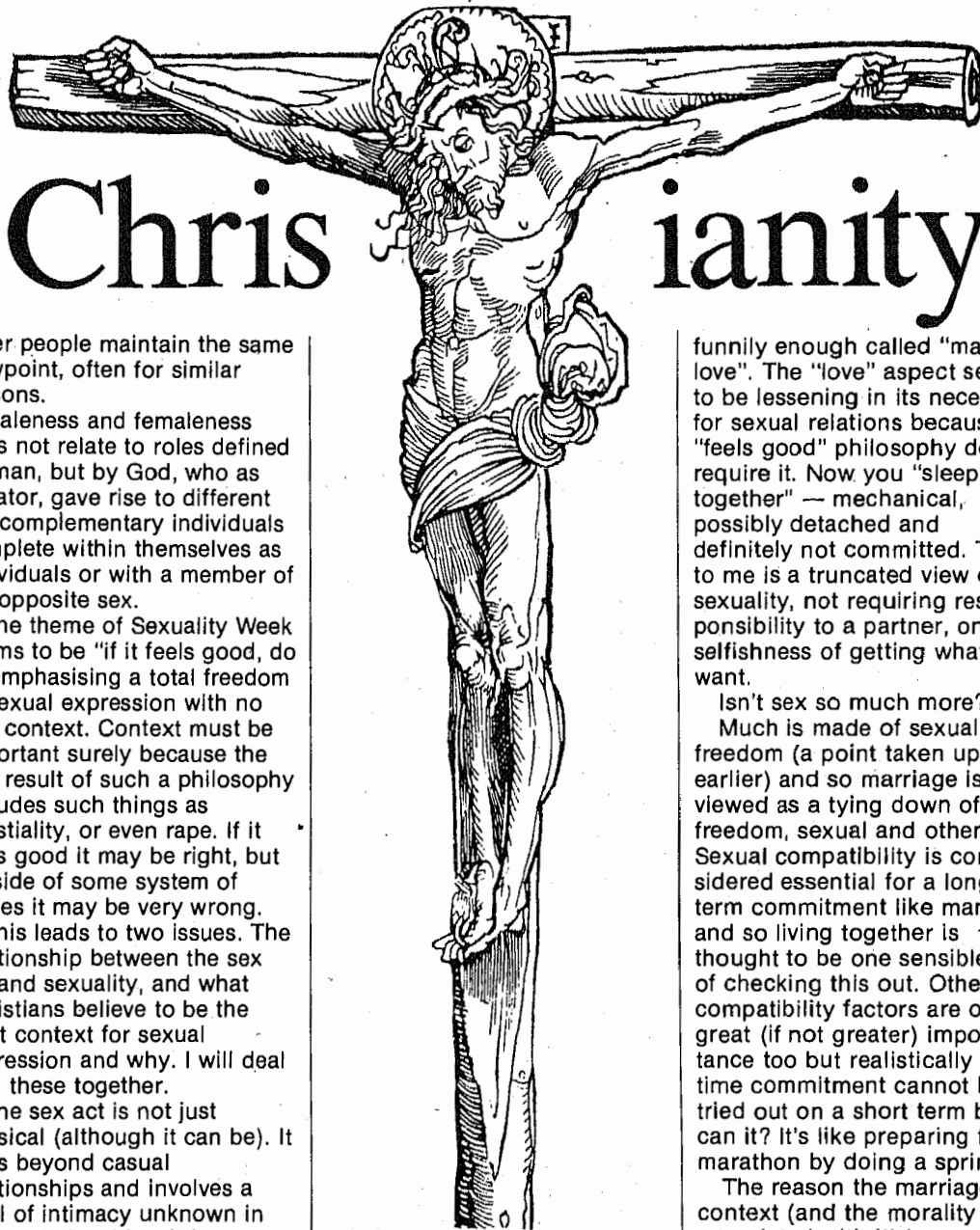
To many people a Christian view of sexuality leaves something to be desired. To others it leaves a lot to be desired.

It seems unfortunate that predominant attitudes of Christian views on sexuality are based on a number of stereotypes. These include chauvinism, self denial and repression of feelings (particularly sexual) hypocritical moralism, and most significantly, condemnation of all who do not adhere to the Christian moral viewpoint.

Within this the Christian perspective becomes a rather incomplete picture with its basis obscured and an emphasis on sex that denies sexuality in its wholeness. The stereotype that Christians think sex in itself is bad has I hope lost its credibility, and with it one reason for justifying the dismissal of a "real" Christian view of sexuality.

Christianity is possibly unique in that its viewpoint on sex and sexuality is unchanging through what the Bible says on the issue. From early days the Christian moral stand has been the same, often in opposition to societal values on both sides of the spectrum.

The Christian view of sexuality is essentially relationally based existing within bounds of morals (emotive word, but nevertheless) that refer to responsibility and commitment. These come from God and have their outworking on a relationship level with both people and God. This does not mean the Christian view of sexuality is confined to Christians — many



other people maintain the same viewpoint, often for similar reasons.

Maleness and femaleness does not relate to roles defined by man, but by God, who as Creator, gave rise to different but complementary individuals complete within themselves as individuals or with a member of the opposite sex.

The theme of Sexuality Week seems to be "if it feels good, do it" emphasising a total freedom of sexual expression with no real context. Context must be important surely because the end result of such a philosophy includes such things as bestiality, or even rape. If it feels good it may be right, but outside of some system of values it may be very wrong.

This leads to two issues. The relationship between the sex act and sexuality, and what Christians believe to be the right context for sexual expression and why. I will deal with these together.

The sex act is not just physical (although it can be). It goes beyond casual relationships and involves a level of intimacy unknown in other relationships. Who you are sleeping with is normally privileged information, although of course in certain types of

relationships (say marriage) it's obvious. Sex seems to be inextricably linked with emotional states and feelings,

funny enough called "making love". The "love" aspect seems to be lessening in its necessity for sexual relations because the "feels good" philosophy doesn't require it. Now you "sleep together" — mechanical, possibly detached and definitely not committed. This to me is a truncated view of sexuality, not requiring responsibility to a partner, only a selfishness of getting what you want.

Isn't sex so much more? Much is made of sexual freedom (a point taken up earlier) and so marriage is viewed as a tying down of freedom, sexual and otherwise. Sexual compatibility is considered essential for a long term commitment like marriage and so living together is thought to be one sensible way of checking this out. Other compatibility factors are of great (if not greater) importance too but realistically a lifetime commitment cannot be tried out on a short term basis can it? It's like preparing for a marathon by doing a sprint.

The reason the marriage context (and the morality associated with it) is acceptable for the Christian is not just "it's in the Bible and that is it". Within a relationship where

each person is committed, loves and is learning to love, is responsible for and to the other, trust that allows freedom to express yourself without fear is established.

In this way total freedom is not what is sought for by the two individuals, but total freedom within the relationship. It's about being together and loving the other not being self centred in not wanting the responsibility of caring for another person. Within the bounds of this sort of relationship sex can be enjoyed as part of physical, emotional and mutual commitment — a wholeness which takes in all of your sexuality, and relates to a lifestyle, not removed from it. Marriage gives us an appropriate environment to relate in sexually, free of exploitation, the need to perform or fear of failure.

Does it sound too idealistic? Old fashioned? Probably, but it works. It's not a magic formula and requires an effort but I'm told it's worthwhile.

There are many, many more points I'd like to make, many more issues that need to be discussed. Gays, God doesn't hate you like *Not the 9 o'clock News* humour presented on TV last week; people, consider how you wish to be involved in any relationship, not just sexual, and consider its impact.

Christians look at the issues and face them, coming to terms with your own sexuality too.

But if there's anything I can leave with you may it be that you see sex in its context, relationally based, within the bounds where freedom from fear exists.

Paul Hunt

God knows why people have sexual morals. At least that is one explanation.

However as far as I am concerned, creating a separate morality for sexual issues is illogical, incoherent and can have some pretty nasty consequences.

I suppose you could call me a fairly typical small "l" liberal. I know that there are lots of people around who believe the same way I do, not that you would call us "immoral" or "amoral". I simply make decisions about the way I act in sexual matters on the same principles that I use to decide other matters.

A fairly typical small "l" liberal attitude towards any action is this — if it doesn't hurt you and it doesn't hurt anyone else and you like it, then do it.

This works for me in all situations — I may not follow it sometimes and I may make mistakes as to what will hurt others and myself. On the whole however, I don't seem to go around putting the boot into too many people.

The moralists whom I meet on the other hand often have a much more difficult time with their morals. Firstly they have to learn them — seemingly hundreds of different and unconnected — "don't commit adultery", "don't have homosexual affairs" — "be faithful" and "stay a virgin until you're married". And that is just a few of the many legions of rules.

The trouble is that they all seem to be unconnected. There is no rationale behind any two of them — it is quite conceivable that a person could be fanatically against homosexuality and yet have no regard for rules about faith-

fulness in marriage. Not only do these sexual morals not relate to each other, but also they don't relate to any other morals either. Moralists are committed to a system with no coherence.

And yet moralists still search for coherence in many different ways with varying amounts of success.

If you forget coherence altogether, you might end up saying that "I have whatever morals I like" which seems all right to me as long as you realise that this makes you a small "l" liberal who doesn't like a lot of things within sexual experience — you're simply playing on the "do what I like" clause.

Then again you could take up what is a moderately popular stance and become a Christian. By attributing the moral statements in a book to a god, Christians explain the incoherence. After all who can question God's word? If we can't understand it then it just proves the fact that we are so much inferior to him.

When one believes that what God says is right then one need not search for moral justification, nor need one seek reason behind belief.

I find Christian teachings hard to swallow (and to much of an extent it has been in questioning their sexual morals that the rot has set in). If I cannot believe in a God then I

cannot justify Bible morals.

Now, some people I know can still justify following Christian morals. The argument goes something like this: "We live in a Christian society even though a lot fewer people are now going to church. Our laws were created on totally Christian bases. If we begin to give up our Christian morals then our society will start to lean dangerously toward anarchy. Thus, even if we can't believe in religion any more, we should, for the sake of social stability, still accept what now can only be seen as an arbitrary set of rules."

This is a legalistic argument. Again, it is one which doesn't turn me on. Why not? Well firstly it is an argument against social change. Why should we try and prop up a society by accepting and enforcing arbitrary morals that we may disagree with?

Secondly, it is bloody unlikely that a collapse in sexual standards could cause a wider downfall. There is no evidence that this has ever happened. In fact our own society has seemed to move in great cycles of moral laxity and strictness, but it hasn't gone down the plug yet.

Finally, if in fact sexual morality did always seem to collapse before society took the dive, it's a lot more likely that the said immorality occurred as

a symptom of decadence rather than a cause.

(These put-downs may seem a bit trite but then this is a short article.)

The only argument for a complex moral system that I can see light in is this — that small "l" liberalism is a good system but it clashes with what could be seen as the status quo, in our case a Christian outlook.

In sexual relationships that affect both liberals and moralists, someone is going to get hurt and probably both will. If everyone conforms to one system, then we can all get on. As our society is based now on morals, then this should be the system.

I know that this argument has weight because I've seen the sort of clashes outlined above, and, because there is a little moralist in all of us, I've felt it myself. However, it shouldn't be an argument against change, especially to a system which I believe is healthier.

Not only is moralism a bit of a wipe-out, but liberalism seems to be fairly reasonable.

Firstly, I don't have to chop and change my morals all the time — I am only applying one general principle. I can be coherent on moral questions. Secondly the liberal view is logical — I can't see what is so wonderful about decisions on

# liberal (Small "l")

sex that mean I should apply whole new slabs of morality to them.

Finally, my outlook doesn't force me to do what I don't want to do and, as long as I'm not hurting anyone else it doesn't stop me doing what I do want to do.

Repression of impulses as basic to humanity as sex must be a bad thing. Even worse is constant guilt that comes to a highly moralistic person when they find they cannot deny their impulses.

It is clear that this sort of repression has and will be in the future, a great cause of stress and mental illness. Liberalism can minimise and completely wipe out that stress.

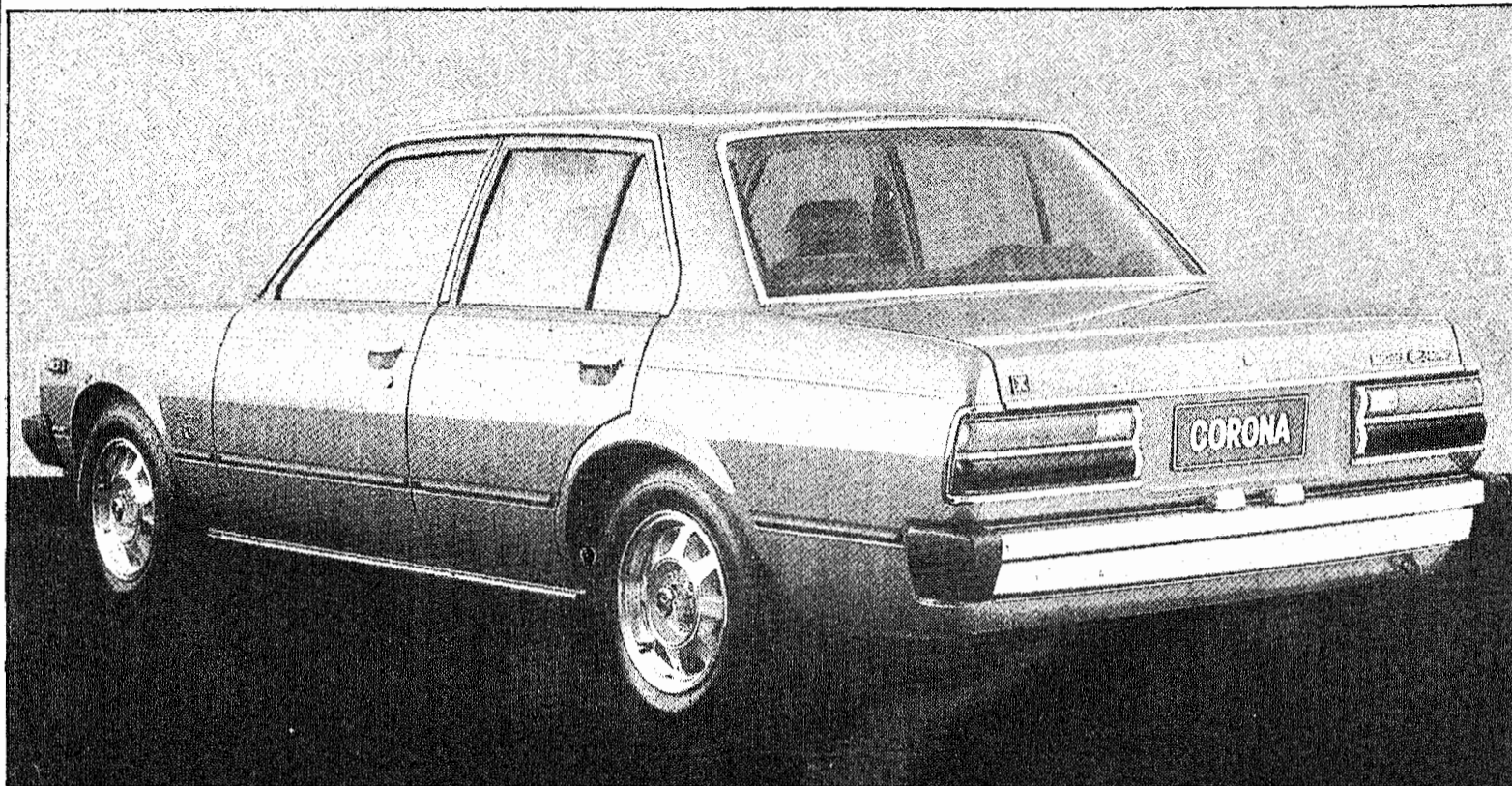
And it seems that on an overall scale, liberalism works. As it has taken a greater part in people's minds over past years, people have become more open and happy about their own sexualities and in fact seem to get more pleasure from each other in general. Secondly people with other sexual ideas than our own are getting a better deal as we begin to accept each other.

Small "l" liberalism does not mean freedom from morality. It just means accepting a coherent morality based on one's own ideas. I feel that I have lots of freedom and yet I also feel a more responsible person when I decide what I want to do with who and when. I still have to repress my desires when they could hurt others but I am responsible for that decision.

I base my sexuality on caring about others and myself ... as far as I'm concerned doing what I like can be the best rule to follow.

James Williamson.

# TST comes good for Corona



Time was when the average Aussie car went like a strangled cat, stopped like a ball bearing on ice and handled like a worn out bathroom sponge.

Over the years, the powers that control our automotive industry have given us varying combinations of the above qualities, and in the process supplied us some of the worst cars in existence — The forgettable *Brabham Torana*, the atrocious *Valiant Charger*, the asthmatic *Marina*, the pathetic *Cortina Six* and, who can forget it, the appalling *Holden HQ*.

Well, if you cast your collective minds back to around 1978 you'll remember lots of cars on lots of television screens avoiding orange witches hats. Yes, handling had arrived with the advent of Holden's *Radial Tuned Suspension*. The moral of this story is that you can make a silk purse out of a sow's ear; the *Radial Tuned HZ Holden* was an HQ by any other name.

Somehow that horribly soggy, vague wallowy and altogether *outré* HQ chassis had turned into a reasonably competent piece of machinery.

Wonders will never cease, and it has only taken three years to filter through to Toyota that, yes, the Aussie motorist likes cars to go roughly where they are pointed and making a car that has this wonderful capacity increases sales!

Whoopie! It's the new 'facelift' *Corona* with *TST*. (Toyota Suspension Tuning), and no, the similar named alcoholic beverage has naught to do with it.

If nothing else *TST* proves that Toyota realizes that its cars are actually driven, something we had perhaps begun to doubt. And yes, the new *Corona* isn't a bad handler either, with a fair bit of grip to boot. But what's all this 'tuning' and 'handling' and 'roadholding' actually mean?

Since the witches hats, everyone has been wont to talk about handling but something so subtle as how a car goes 'round corners is difficult to put into words. Just how is it possible to decide which car is best or better in a certain way?

Some muttering magazines have tried to reduce the assessment of handling and roadholding to repeatable tests. *Road and Track* quotes 'g' figures that a certain car develops scribing a 50 foot radius circle, which is interesting but not really relevant to road use where the surface is not usually smooth and things like different road surfaces complicate the equation.

What *Road and Track* is trying to measure is *roadholding* or *grip*, the quality that allows a car to go faster through a corner other things being equal. The other things are usually referred to as *handling* which means how a car feels to the driver going around that corner.

For instance, it's no use having a

car with terrific grip but giving no indication of when it's about to lose traction at either end. Exploiting such a car on the road would be suicide.

Similarly, cars with terrific handling but no grip are useless because, although fun when the road is familiar, a tightening corner can leave you sliding off the road in a (beautifully controlled) drift.

Of course to complicate matters, a combination of things go together to make a car go 'round corners well. Things like the car's grip in the wet (as well as the dry), its ability to handle bumps without stepping out of line, its reaction to brakes or backing off the throttle in mid corner, its reaction when traction is lost, and so on.

Most assessments of cars fall back on subjective judgements of their cornering performance; the writer bashes the cars over a known variety of surfaces and through a variety of corners, and then makes conclusions.

Australian roads, especially out bush, are terrible, so it's important to test reactions on broken surfaces, dirt and real sumpbenders, as well as smoother bitumen tracks. Anybody who is serious about driving in Australia to get places will want a car that can handle a variety of surfaces competently, which brings us back to the *Corona*.

Introduced originally around '74 the 'European look' *Corona* was a popular seller. Pre-witches hats, no one seemed to mind the vague steering and hippy-hoppy live rear axle with semi elliptic springs. The local product at the time wasn't much better anyway, and in the HQ's case it was worse.

Toyota soldiered on with the *Corona* while the Datsun *200B* and the *Sigma* ate away its market share. Now it reappears with a significantly revised suspension and some subtle sheet metal changes.

Unfortunately not much has been done about the car's packaging, which remains average with only just acceptable rear seat leg room.

The use of the Holden *Starfire* four cylinder engine, basically a six with two pots hacked off, has been necessitated by the local content regs. This has dropped power and increased fuel consumption a bit, but the Toyota two litre unit wasn't that brilliant so no crocodile tears please. In the *Corona*, Holden's four is dubbed the *X-1* and is mated to the old *Corona* four speeder which is as light and slick as ever.

But the point of this story is the *Corona's* handling and roadholding, a vast improvement over the old model.

*Corona* floggers may be surprised to see coil springs supporting the rear axle along with a goodly selection of radius arms, an anti roll bar and a panhard rod. It works.

At the front, MacPherson struts with conventional geometry and a very hefty anti roll bar keep the wheels on the road. Steering is by the honourable recirculating balls, but Toyota have altered the steering box so that the car goes where it's pointed with only a hint of the previous vagueness. When you're heading round a narrow chopped up curve with a semi coming the other way, it's nice to know that the car can be placed accurately.

In fact, accurate placement is essential on narrow roads and in some cars, including the previous *Corona*, it was very hard to drive consistently at speeds approaching the State limit. In the new car, corners can be taken in a spirited way, without drama. Big potholes still catch the suspension out, but even so recovery is quick and free from lurching.

Bump steer is well suppressed, but the thing which impresses most about the *Corona* is its *balance*. The car can be made to handle neutrally on carefully chosen tyre pressures; that is the car will tend neither to run wide of the corner nor head for the inside edge. It goes where pointed until the limit is approached when it tends to slide bodily away from the apex. Flat smooth bitumen can see the inside front wheel well off the deck, result of the previously mentioned good balance and that hefty front anti roll bar.

Great. A sports car it ain't, with four turns lock to lock and the lack of power, but a good outback car it certainly is, strong, capable of cruising at reasonable speeds on atrocious roads and giving a comfortable ride. And, unlike say the *RTS Gemini*, the *Corona* handles corrugations well.

One of the secrets of the *Corona's* handling improvement is better damping (shock absorbers). The wheels don't end up bouncing away from the road too often, and consequently the car doesn't skitter around like a scalded cat.

Traditionally most Jap cars have had very poor dampers. The *Laser 323* is perhaps the latest in a long line, and it's pleasing to see the extra cents going on something worthwhile.

That's more than can be said for some of the *XX's* interior appointments which were a touch cheap for an \$8000-odd machine. The lack of rear inertia reel belts is odd in a car one imagines could be used four up fairly often, and the polyester faced seats are probably less durable and comfortable than the cloth faced items in the cheaper *CS*.

The *Corona* is not a car with instant appeal to students, and while it's easy to write off as a Mum's and Dad's machine, it does show that Toyota can get their act together as far as handling is con-

cerned. Maybe the new *Corolla*, which isn't far away, will showcase Toyota's newfound skills.

To round off the story I'll just mention that the new soft feel steering wheel is far superior to the horrible piece of plastic fitted previously.

The brakes are up to the usually high Toyota standard showing little fade and good pedal feel.

Minor and major controls are all well designed and easy to use with the standardised Toyota column stalks being particularly pleasant, except as I niggled before, for the placement of intermittent wipe on the first delent of the stalk.

The test car was fitted with air conditioning which completely ruined the heater's bi-level facility, so no hot air to the feet and cold air to the face. Inexcusable.

Engine-wise the car scraped a sub 15 second 0-100 kmh time and ran out to about 150 kmh, which is about a second and five kmh adrift of a good 1600.

#### FACT BOX

**Engine:** Four cylinder of 1982cc capacity. Cast iron block and cast iron head with OHV and pushrods. Cam driven by gears from nose of crankshaft. Five main bearings in integral crankcase. Twin throat downdraft carburettor with mechanical secondary. Air pump: hydraulically operated single plate diaphragm clutch with four speed all synchro transmission driving the rear wheels through a live axle.  
**Suspension:**

#### Secondhand

There's lots of Coronas floating about the secondhand market. As noted in the main article, the older cars are pretty so-so on the road. And the older they get the more so-so.

Back to the old 'shovel nose' *Corona*, the cars have always been aimed towards the family with the emphasis on simplicity and durability rather than outstanding performance.

The older cars by comparison with their locally made brethren of similar vintage, are well equipped.

Problem areas have been few and far between with the motors being noted for their toughness.

On the shovel nose, watch for oil leaks around the tuning cover seal and excessively noisy valve gear.

The gearbox synchro on the earlier cars is sometimes on the weak side. Check the change from third to second.

All cars with alloy heads (and the *Corona* in all its forms has one) that have been run on water rather than coolant or water and corrosion inhibitor are a bit suspect after a high mileage as the head tends to corrode.

Rust is no special problem, but as with all cars, check under the floor mats, and tap along the bottom third of the doors just to make sure.

Body parts for the earlier cars are rare except in wreckers, but there are few problems with later models.

Engine parts are easily available at moderate prices. Overall, reliable but boring transport.

Fuel consumption varied between an indifferent 12.5 litres per 100km (22.5 mpg) cruising at 125 kmh to a best of 10.2 litres per 100 kmh. Around town 10.8 litres per 100km (26 mpg) was average, and over 3000km the car managed about that figure overall.

The engine was fuss free and started readily even in sub zero temperatures.

Fast cruising was spoilt by a bit of wind noise around the door seals, otherwise with reasonable seats and a good driving position the *Corona* is an admirable touring proposition three up, which is perhaps why I saw so many of them in the wide open spaces.

Geoff Hanmer

**Front:** MacPherson struts, tension struts and anti roll bar.  
**Rear:** Live axle and 4 radius rods (TST Coronas are the ones with the rear AR bar showing). Recirculating ball steering. Handbrake operates on the rear wheels.  
**Petrol Tank:** 61 litres, touring range approximately 550 kilometres.  
**Brakes:** Disc/drum with vacuum assistance. Handbrake on rear wheels.  
**Test Car:** Courtesy Toyota Car Distributors, Ridleyton.

## Sigma Turbo

Mitsubishi will release a turbo version of the popular *Sigma* sedan within six months.

Factory sources say the car, engines for which are now being stock piled at the Londsdale engine foundry, is shatteringly fast, faster than the Garret turbo *Commodore*.

The car with the two litre version of the Astron engine uses an Ai Research turbo-charger to feed mixture from a single Stomberg CD carburettor into a revised cylinder head.

The head, produced by Adelaide firm *Castalloy*, has fully machined combustion chambers to give perfect hemi head form. Compression over the standard engine is lowered by the revised head design.

The camshaft and timing are also changed although digital ignition is not used.

Other modifications include an oil cooler, Recaro front seats, a high quality sound system and, similar to the Wherret *Sigma*, Pirelli P6 tyres on alloy rims.

My sources say that test runs indicate a standing quarter mile time under sixteen seconds with top speed in excess of 180 kmh.

The 2.6 litre engine was not used for the turbo car apparently, because of its smaller water jackets and consequent cooling problems.

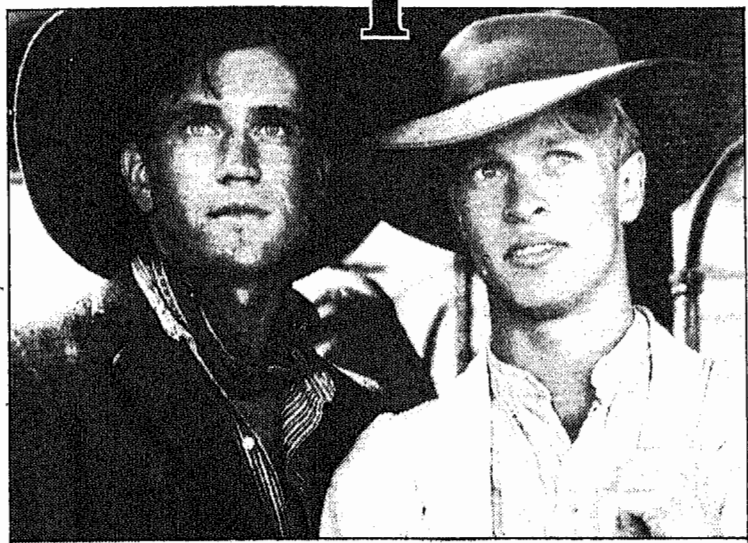
Extensive use is made of heat shields, along with louvres to try to contain under bonnet temperatures.

The early cars have been finished in a striking black and silver paint scheme.

Price is expected to be as high as \$15,000.

Geoff Hanmer

# Gallipoli - more bloody mateship



The *Gallipoli* extravaganza has hit Adelaide and seems to be destined for success as a blockbuster. Judging by the publicity during the film's production and its sweeping of the Australian Film Award honours, it's a great film. *Tim Dodd* went to the preview and surprisingly didn't think so. Read on. Interview with some of the cast next week.

*Gallipoli* is the first production of Associated R & R — that's Robert & Rupert — and in its Adelaide preview the film was supported by a barrage of publicity for Robert Murdoch's Ansett Airlines. Ansett's State manager told the audience "Thank you for coming and supporting the company". But still it wasn't this that put me off the film.

*Gallipoli* is often said to be the only event of mythic quality in Australian history. Arguably the myth survives because of the Anzac legend which is disinterred and paraded once a

year. But if *Gallipoli* already lives as a minor myth then Peter Weir's film is an attempt to make a full-blown Greek myth out of it. The recipe is to add a couple of heroes, a dash of inevitable tragedy and ... wow! An instant myth-of-modern-times is created. Unfortunately the recipe isn't a complete success.

The two mythic heroes are Archie and Frank, who stand larger than life in the film, full of the legendary attributes of Australian bushmen. They've got mateship, resource, courage and humour in ample

quantities. They're bonded by their competitiveness on the running track and they're headed for a common destiny at *Gallipoli*. Archie is the idealist; young and brimming with innocence. Frank is older; cynical and full of laconic humour. These two friends forge their relationship in the West Australian outback. Weir uses many filmic devices to evoke a mythic atmosphere. It's almost as if they were purifying themselves in the wilderness for battle.

Weir takes his myth of Frank and Archie and nails it to the Gallipoli legend. This is where the film gets hung up because Weir's *Gallipoli* is totally unfamiliar to the average Australian weaned on RSL inspired legend and the Gallipoli panegyrics of the classroom. He ignores the conventional Gallipoli legend. He tries to create a new legend in the story of Frank and Archie.

Frank and Archie are unencumbered by family or girlfriends. The only emotional ties they develop are with each other and the rest of their mates. When the final tragedy occurred I felt distant from it. The motions present in the film were so uncomplicated that one felt Frank and Archie's relationship never matured.

There's plenty of visual imagery, and it is superbly realized by cinematographer Russell Boyd. However it isn't powerful enough to compensate for the lack of dramatic development.

The glossy tourist brochure images of pyramids and sphinx don't work because their

effectiveness has been killed by over-exposure. The imagery of the runner which permeates the movie was just too transparent to be credible. When Archie, about to meet his crucial test at *Gallipoli* repeats the glib phrases of his running coach I almost groaned.

*Gallipoli* has some saving points. There are some sublimely funny moments, particularly the gags of the Australian soldiers in Egypt. The performances of Mel Gibson and Mark Lee as the two heroes, are superb. Mark Lee gives Archie an overwhelming intensity of feeling. He shines with innocence and idealism. Bill Hunter as the boys' commanding officer was less impressive. His acting was too restrained to express the torment he was enduring toward the end.

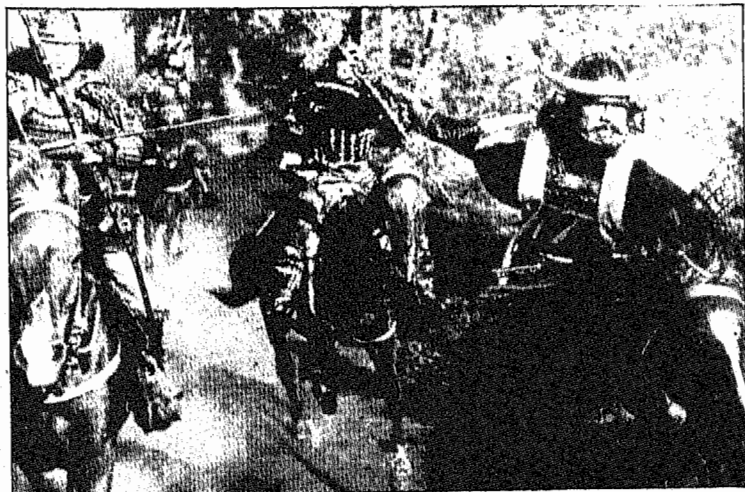
On a local note, watch out for Maureen Sadler, our

Union's Activities Assistant. She dances in the ball scene with Bill Hunter.

A lot of rubbish has been written about *Gallipoli*. Most critics have tumbled over each other trying to outdo each other's hyperbole. Phillip Adams made a great leap of invention calling it a love story comparable to *Romeo and Juliet*! Another critic deflated the image a bit by calling *Gallipoli* a camp travesty.

It's neither. What *Gallipoli* is, is a good film; it's competent and workmanlike; it contains some magnificent acting and has some very amusing moments. But it's not a brilliant film. It's a fine reflection on Peter Weir's honesty as a filmmaker that he didn't try to resurrect the Anzac legend. He attempted to create a film, and a myth, that was entirely his own. Unfortunately he failed.

**Tim Dodd**



## Kurasawa Films

Undoubtedly, many of you have heard of Akira Kurasawa, Japan's internationally acclaimed Director. Kurosawa burst into the limelight by winning the 1951 Venice prize for the film *Rashomon* at the Cannes Film Festival. Although Kurosawa's success was proclaimed as somewhat of a surprise, it helped to draw attention to Japan's highly developed indigenous film industry.

The best example amongst of Kurosawa's films, *The Seven Samurai*. The film has an epic-like quality due in part to the skilful repetition of events, and the sense of intimacy developed by the frequent use of close ups. In addition, Kurosawa's recreation on the screen was so real, so very believable, that it made everything look as if it really belonged to the Sengoku era.

Recently *Kagemusha* (The Shadow Warrior) has appeared on Adelaide's screens. *Kagemusha's* major appeal has been the style of acting, the colour and epic scale of the action which Kurosawa employs. However, compared to the Kurosawa movies of the past it is hollow and devoid of any emotional satisfaction. Basically, it is one big cliched representation of a historical drama.

Therefore, on Thursday 24th August and 1st October at 7.30 pm at the Little Cinema, you have the opportunity to see Kurosawa at his best. The Japan Society in co-operation with the Department of Asian Studies are screening two Kurosawa classics: *The Throne of Blood* (*Castle of the Spider Web*) and *Ikiru* (*Living*).

*The Throne of Blood* is a vivid and dramatic adaption of Shakespeare's *MacBeth* to a Japanese setting. Using only a handful of components — drifting fog and smoke, rainy forests, the shining surface of armour, the sheen of natural wood, the dead white of human skin — Kurosawa has created a compelling film; a world governed by laws different to ours, but still quite believable.

*Ikiru* (to be shown on 1st Oct.) shows a different side of Kurosawa. The film deals with the poor and the anonymous trying to find dignity within their lives. Following a long tradition of Japanese humanistic films, *Ikiru* deals with a minor bureaucrat who realises that he has done nothing during his life which offers him the slightest hope of personal immortality.

For only \$1.00 come along to the Little Cinema and be entertained by Japan's master director.

## Ravi Shankar Coming

Ravi Shankar is not just recognized in the west as the best sitar player in the world but perhaps also the best all round instrumentalist. That his talent transcends all musical traditions is a mark of a truly great musician.

To us he may be remembered for his involvement with George Harrison of *The Beatles*, teaching him to play during the upsurge in interest in Indian music in the 60s.

While this sort of activity certainly increased sitar music's popularity it also caused Ravi some major troubles with credibility in his own country. It was said that he had sold out, become a hippie, a beatnik.

But Ravi Shankar has always been influenced by Western musical ideas as well as the traditional Indian. Born in Benares, at ten he accompanied his eldest brother to Paris where he stayed learning to play his instrument in the uncertain cultural area between the Paris audiences he was playing to and the brilliant Indian musicians and dancers he was associating with.

After five formative years in Europe, Ravi met up with the then guiding light in sitar playing, Allaudin Khan through his brother's company. Soon he felt that his place was back in India where he learnt for many years.

Not only did this background create one of the world's greatest talents but it made Ravi work in the gap between cultures attempting to link East and West.

Of his performances he says he is moving towards a more classical Indian approach. In his own theories and experiments Ravi has worked with such as Yehudi Menuhin who compares his genius "to that of Mozart". For some years he ran a school of sitar in Los Angeles before abandoning it for other avenues but now acts as the greatest sitar master and teacher in India where he instructs the greatest professional players.

Shankar has also written film scores, music for other instruments such as flute and violin, and a concerto utilising both the traditions and instruments of West and East.

Now at the age of 61 having performed for an unbelievable fifty years, Shankar is slowing down his schedules for touring. His

appearance on September 27 in the Festival Theatre will be his first for some ten years. It is conceivable that he will not tour again.

To miss Ravi Shankar would be almost a tragedy. He is sure to open one's eyes to the breadth of musical expression and act as proof that good music can be good for anyone at all from any culture.

## FREE Tickets

This Friday night at the St Morris Theatre, 407 Magill Road (formerly the Windsor) there's another late show commencing at 11.30 pm (*Dr Strangelove* was screened last Friday).

This week it's *Taxi Driver* which stars Robert De Niro as Travis Bickle a crazy obsessed New York cabbie and Jodie Foster as a teenybopper prostitute. Made in

1976, and directed by Martin Scorsese, *Taxi Driver* has only recently been in the news. Apparently Ronald Reagan's attempted assassin John Hinckley Jr. modelled himself as the Travis Bickle character.

Powerful stuff. *On dit* is giving away ten double passes to *Taxi Driver* and you can pick them up from the *On dit* office — if you're quick.

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THIS FRIDAY

ROBERT DE NIRO  
TAXI DRIVER

# Swingers

When they arrived in Australia from New Zealand in July of last year, *The Swingers*, Dwayne Hillman (bass), Ian Gilroy (drums) and Phil Judd (everything else) lived in a one bedroom flat at St Kilda.

They had to steal onions for Christmas dinner and lived primarily off handouts from friends (with a little help from the pawn shop). Following the success of *Counting the Beat*, Dwayne told us they'd just bought a house "with eight rooms!", only they hadn't seen much of it.

"It's good to get back to, I think. We've only been back one day since we moved in."

"In a way we were really unfortunate *Counting the Beat* did what it did. I would have been just as happy if it went to No. 10. Stupid thing went to No. 1."

**Do people still leave after CTB?**

**Dwayne:** "No, because we deliberately don't play it 'til late in the set." (he laughs)

**Ian Gilroy:** "That's why we can't wait for the album because people will be familiar with our stuff."

The tour, taking in Melbourne and Sydney, was to be coincided with the album's release. Titled *Practical Jokers*, from latest reports it should be out sometime this week (maybe).

*The Swingers* are renowned for being difficult to interview, that is if you can secure one at all. This is the only one they've done in Adelaide (eat your heart out *Roadrunner!*).

**Ian:** We're just doing loose press. (Hope my mum doesn't read this!)

**Does Phil (Judd) do many interviews?**

**Dwayne:** No, he doesn't like doing them. Occasionally, it depends, if you catch him at the right moment on the right day (and don't mention *Split Enz*), you get a good interview. At this point Phil arrived with the iron. Physically he is quite

frightening. His hair is cropped very short except for a long kiss curl at the front, but most striking are his large black eyes. On stage, he is no more accessible. If he notices the audience at all it is not apparent. The resemblance to Tim Finn is uncanny. The movements are minimal and all the song intro's are left to Dwayne.

**Dwayne:** "If we have another guitarist or keyboards player, he would come out as frontman but he just doesn't have time."

You try not to leave too long a gap between songs; you just wouldn't believe what he has to do, switches and pedals and things."

**Ian:** He'll be able to move more 'cos he's getting that slippery thing.

**Slippery thing?**

**Ian:** A piece of perspex so he can slide around.

**Why don't you play 'It Ain't What You Dance' live?**

**Dwayne:** We never play it live. We don't like it. It wasn't our choice for a single anyway. It was something that was forced upon us by the record company. We didn't like it from the start. So when it came out it was a flop anyway, which proved we were right and they were wrong.

**Did you choose the new single:**

**Dwayne:** Yes.

**Ian:** No.

**Dwayne:** Yes we did!

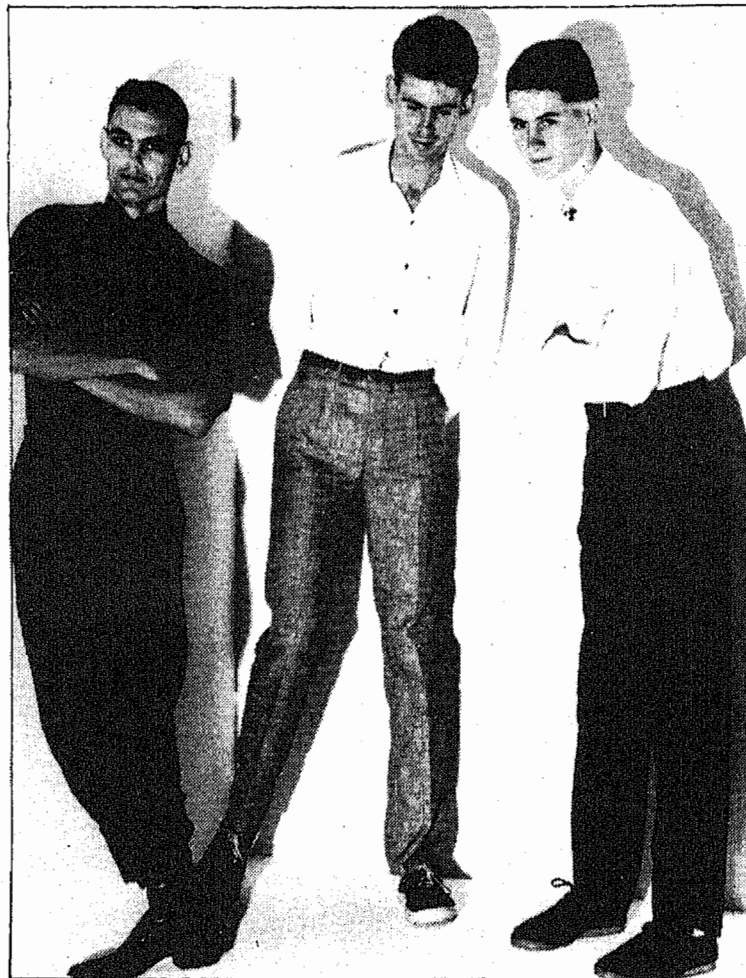
**Ian:** Sort of.

**Dwayne:** More so than the last one ('I?')

**A lot of people have made the comment that your stage act is very different to the film clips.**

**Dwayne:** It's the only time we can get away from the microphones and so when we do, we go crazy. We have to be able to do that. There's no way we can do that on stage."

"A lot of people come along to our gigs and say, the songs are up to it, but they're not as exciting as



on TV. At the moment we're trying to film every song on the album. Hopefully for a video-disc, but it costs so much money to make."

"You'd be amazed where we do clips. We did *CTB* in this factory. The roof was leaking ..."

**Ian:** It was an old bread factory.

**Dwayne:** Silos everywhere!

**Ummmm, Ahhhh Well ... Shit (very**

quietly)

In desperation we throw in an old faithful (bad, but faithful).

**What sort of Australian music do you like?**

**Ian:** *Split Enz*.

He pauses and waits for the laughter.

**Jane Willcox**

**Kate Gibbons**

**Gripe of the Week**

The recent alterations to *Thebarton Town Hall* are totally inappropriate. This is not the answer to Adelaide's Rock Venue problems. The carpeted foyer is the only place you can smoke and unless they start supplying

ashtrays, they'll lose their potplants. But by far the biggest *faux pas* is the inclusion of seats and the 'no dancing' rule. Had last Sunday's *UB40* concert been *Madness*, there would be no whole seats left.

**Jane Willcox**

**Kate Gibbons**

**ROCK JOTTINGS**

Despite the recent sales tax rise, which has undoubtedly dampened the enthusiasm of many of the record-buying public, there is nevertheless cause for celebration in a number of soon to be released albums.

Of particular interest to many will be the new album from *The Police*, their fourth, entitled *Ghost in the Machine*.

Meanwhile, Ian Dury is obviously aware that this is the year of the disabled and the single *Spasticus Autisticus* should appear on his forthcoming album.

October 9th heralds the English release of the first "album" from *Bowwowwow*. Featuring the very talented Annabella and managed by former *Sex Pistols* svengali, Malcolm McLaren, the band achieved a degree of notoriety with the single *C30 C60 C90 Go!* Those fortunate enough to have acquired a copy of the eight song *Cassette Pet* will not doubt eagerly await the Australian release of the album.

As far as Australian bands are concerned, forget about the *Little River Band* and do your utmost to obtain a copy of the most recent *Birthday Party* single, *Release the Bats* — a pursuit guaranteed to be worth the effort.

**DEBBIE FELLINI ALIAS SATURDAY BRANDER**

Debbie Fellini although born out of the imagination, is everything you'd expect from a truly suburban girl and even more.

She's 18, fresh out of typing school, she's into New Wave, cowboy boots, Annie Oakley shirts, into dope, going stoned to supermarkets, digs fast food, and hangs around with a guy called 'Killer'.

He's 6'2½", with a head like a 'fridge, and the IQ of a freeze box'.

He's into big black bikes, lots of booze, getting ripped, and giving Debbie a hard time.

We never actually meet Killer, but from images portrayed through Debbie's eyes, we don't have to.

She's basic, and you really can't help loving her.

# MIDNIGHT OIL

*Scorching of the Earth*

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## Southern Comfort

**Screen Memory MEO245 Festival**

*MEO245* gained fame for their successful maiden song *Lady Love*. This track however does not appear on the album, although it was originally planned that it would. Both the band and the record company agreed that this song (along with their other single *Marching Feet*) stood out from the rest of their material like a red bikini from the port-hole of a Russian ship!

Their current single *Other Places* starts this album on a good note (I think it is a B Flat), and the other tracks follow on in similar progression. Each song features the synthesizer, with its harmonious intrusions, on the pungent beat, which saves this band from being just another post-punk venture. Paul Northam's threatening vocals give the mood of the songs an added dimension, which would otherwise be quite out of character in some other time or in some *Other Place*. Side One contains all the best songs and Side Two does well to keep the enthusiasm going. But like all good things, one becomes a little overcome by the sound, and I found myself playing the best tracks over again ... being *Jewels*, *Closing In*, *Promises* and a few others that I'll let you decide upon.

...Well they're not as freaky as *The Models* ... and they're certainly not as boppish as *Mondo Rock* ... a bit like *Southern Comfort* in that you just can't put a finger on it?

*MEO245* hail from the most Southern state of Australia — Tasmania, and thus they were not as tied to the mainland's musical influences ... and therefore it is comforting to hear a new but inspiring sound once again, and for this I think they deserve more record-sale credibility than they are currently having.

**Tony Mazzocco**

# Bill Cook, Politics and Art

*On dit* has a watercolour by Bill Cook hanging in its layout room with a Watergate-style executive image to it. Depicting businessmen speaking on the phone, the artist, as is almost always the case in Australia, seemed but an obscurity. That is until Bill Cook visited the *On dit* office last week.

Coming from a family of six children, his father being a wharfie, his mother working in a cannery, Bill Cook says that he tries to make his work challenge the values people hold. From his lower-than-middle class background Bill finds that the issues he presents often rock the images people have of the work they are to see — "they still expect nice pictures of gum trees" he says.

As the following interview by Geoff Guess shows, Cook as a political cartoonist and painter has an issue oriented style, which he often tries to base on universal themes that don't date — "peace, war - those sorts of things that have been around historically for years".

An exhibition of his work will be showing in the Gallery from September 28 until October 16 (Level 6, Union House), Monday to Friday 10.00am to 7.00pm. There is to be a special opening of the exhibition by Don Dunstan on Sunday September 27.

The interview with Bill Cook, incidentally of no connection with the other Cook of *Natty Times* fame, follows.

**Your last exhibition was held in July of 1979. How long does it take to prepare for an exhibition?**

It's not as if you stop work on

one exhibition and start on the next. It's more of a continuous thing. You keep working and a suitable exhibitable body of work emerges. For me this time it took approximately two and a half years.

**What sort of changes have occurred in your work and how is this current exhibition different from the last one?**

Well most of that question could be better answered by people who had seen my last exhibition and get a chance to view my recent work. I might be a little too close to the trees to see it. However I believe they are more skilful, technically better and more subtle yet accessible in their content. Size-wise they are slightly smaller and the colours work better. A large number of the paintings deal with Aboriginal Land Rights and related issues. I've been told by others that the cartoons are much more bitey in their content and punch lines.

**Your exhibition reflects three areas in which you are working and I know that you also have a working interest in caricature, children's illustrations and stage props as well. What area gives you the most enjoyment and satisfaction.**

All of them. I'm very much at home in dealing with all types of images because they all have something to say.

**Have you any idea what sort of people buy your work and why?**

That's a nicely curved ball! ... um ..., I'd like to think it's a wide cross section of the public but I know it's not. It's probably a middle class section of the community with a social conscience. Many of the works are not meant to be very com-

fortable images to live with. They are meant to be tough, thought provoking and challenging.

**Although your exhibition is composed of paintings, drawings and cartoons. What sort of unity do you perceive in the exhibition as a whole?**

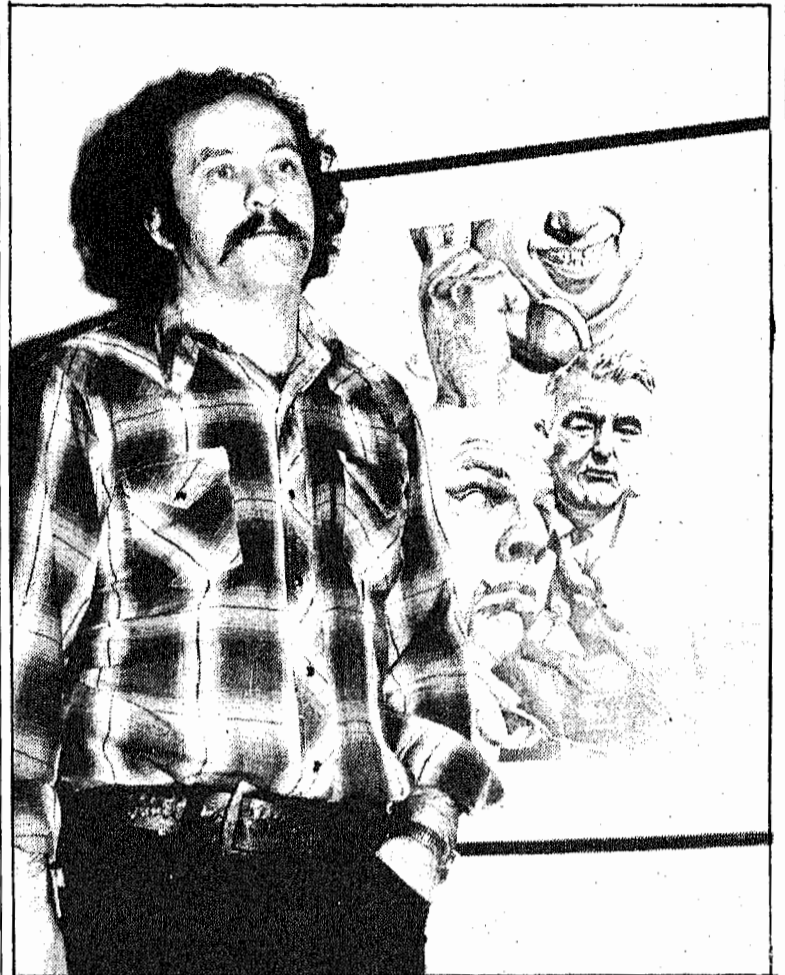
A great deal. They are all me. They are the product of one man's thinking and personal philosophy. This alone binds them together. The second bond is related to the social statements made in all three approaches.

**As a political cartoonist do you ever have difficulty getting your work published because of its content?**

Yes! Freedom of opinion and expression must rate as almost as believable as the tooth fairy with more credence given to the tooth fairy. I've found some editors actively censor very relevant and topical material well before the blue pencil boys get at it. I've been told by one editor that some of my work is "just not on" and he didn't mean artistically. Editors are mainly verbal persons. Only a few have any visual intelligence so they rely on you being an accepted artist/cartoonist before they print you and you can't get accepted until you've been seen and this doesn't happen until you've been printed — a complete Round Robin.

**How do you go about naming your paintings and drawings?**

Some naturally grow out of the painting while you're working. For those that don't I usually invite a literary friend of mine and his wife around for a few drinks. While the men argue over irrelevancies in an



alcoholic haze, the women never fail to come up with poignant, relevant and very appropriate titles.

**Where do your ideas for your work come from?**

I'm an artist of and about my times so they come from being involved and active in the society I live in. Many stem from constructive criticism of that society. An unnamed political prisoner wrote a letter to Amnesty International in which he said "Ideas are not extinguishable by force but

only by better ideas". I hope some of my ideas may in the future be classed as better ideas.

**After this present exhibition, what do you intend working towards?**

I've a lot of illustrations to do for a project I've set myself and as well I've a myriad of ideas for paintings and drawings to keep me going for some time to come. They're mostly concerned with Suburbia and the Human Condition.

Geoff Guess

## Hot Jazz on Ritz Radio



**Ritz Radio Show**  
The Warehouse, Kent Town

Theatre in Adelaide has never been much of a commercial viability. Perhaps this explains why, except for a few notable exceptions, we are somewhat deprived of some of the more innovative elements in theatre, particularly cabaret-style acts which thrive in Europe and even Melbourne and Sydney. One of these notable exceptions is the exuberant bunch currently revelling

in a celebration of the 1930's at the Warehouse, Kent Town.

The driving force behind the show is basically manic enthusiasm with boundless energy, which has really characterised the group since last year when Bill Rough looked over the gravel floor of the Warehouse (which it really was) and decided to create of it an "informal, licensed theatre space" for "performers who could find nowhere else suitable in Adelaide" (which it really is). Bill began originally with NIDA (National Institute of the Dramatic Arts) and

"The Ritz Radio Show" cast is now one of the foursome around whom "The Ritz Radio Show" is built.

The action is decidedly slow to begin with, but with this exists an air of pregnant anticipation. This finally breaks to unleash a torrent of entertainment which is as varied as it is difficult to anticipate. The performers are quite endearing and very zany (especially the ravishing Lyn Shakespeare) and create an atmosphere which is, above all, pervaded with a sense of fun. There was an occasional professional indiscretion or two, but the whole

act is approached very professionally. In fact, one of the foursome, Ian Gunn, is heading to Edinburgh to perform in their Festival when the "Ritz Radio" season finishes. The fourth member, Russel Garbutt, is considered one of the best mime/magicians in Adelaide.

The musical backing is also worthy of mention, i.e. *The Fabulous Hot Boys*, who are a 7-piece jazz band composed mainly of students. They play very tightly

and set the mood of the 1930's authenticity quite convincingly with the type of "jiving" music which is rarely heard live these days but which I suspect everyone really likes.

"The Ritz Radio Show", like its critically acclaimed (and mostly related) predecessor, "The Stardust Room Cabaret", left the crowd cheering for more. It would be a pity to see such promise and originality go unnoticed.  
Stephen Klaric

CLIFFORD HOCKING PRESENTS

# SHANKAR

sitar

**RANI**  
**ALA RAKHA**  
tabla



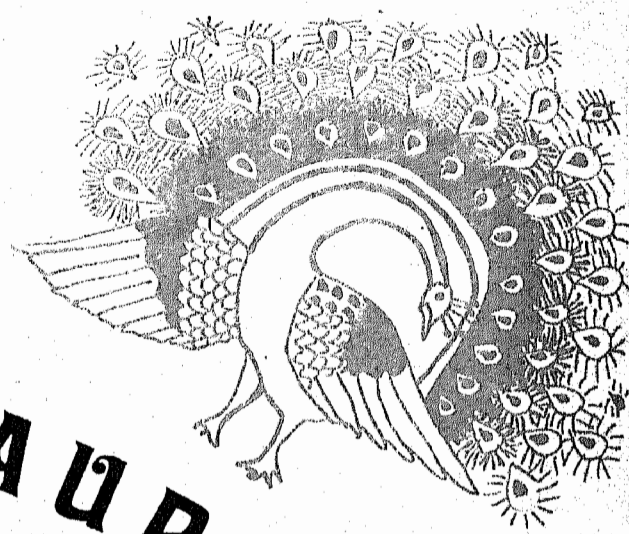
—one of the most masterly instrumentalists in the world today.

—New York Times, April, 1981

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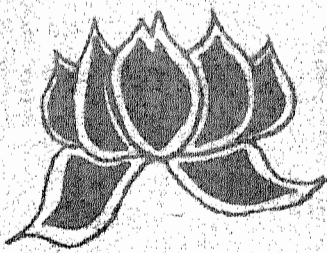
- Dahl ..... (high protein soup)
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