

CAMP INK

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CAMP INK

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Letters

GENTLE MEN

The rationale by "Susan" (Camp Ink, Vol. 2, No. 12) of his delight in dressing up in woman's clothes appears to be quite illogical if he insists that it is a rebellion against rigid gender identification. "Cross-dressing" ("Susan's" term for heterosexual transvestites) as an expression of the heterosexual male's feminism is surely defeating its own purpose. If they are attempting to destroy the concept of sex-role they should be expressing their gentleness dressed as men. As it is they are perpetuating the sex-role identity by insisting that only women or men dressed as women can be feminine; that is "feminine" as "Susan" defines it i.e. "softness, gentleness, tenderness and sweetness."

However I do suggest "Susan" look at "femininity" in Australia. In middle-class society nice clothes, drop earrings and sitting about doing nothing are feminine attributes. I daresay that even I could stand that aspect of the female role one night a week as "Susan" and his friends do. But feminism in most of our society for most of the time is not so attractive. Let "Susan" express his femininity washing dirty nappies, typing boring letters or cleaning floors. I suggest that "Susan" is pandering to a stereotype that is rarely achieved.

Marjorie Carrington (Victoria)

TELLING MUM

Some CAMP people have some very strange pre-conceived ideas of what others think about them being homosexuals, and I, unfortunately, had fallen into this same trap of worrying about what my parents would say and do if they found out I am CAMP.

But because I was and am still prepared to COME-OUT in the news media I thought it better to tell my parents before they learned some other way, so I wrote to my mother telling her what had been on my mind for year; and for three days I worried and wondered what would be her response.

To my great surprise, (or was it really?) she wrote back the following words:—
"Dear Ken,

Received your letter, I know how difficult it must have been to write, as it also is to answer, knowing the right thing to say to you; I know nothing about this of course, I've read the papers, and heard of it in other ways, but like a lot of things in life; you scan things that don't concern you, and pass it over in your mind; it's like a car accident, you hear of them but you think it could never happen to me, so it passes by your mind, so I am pretty ignorant of all this, and of course it has been a big blow to me. For once I'm lost

for words. I'm still praying about it." She went on to say:

"I'm glad to see you've joined this organisation, (Camp), I'm writing to these people for further information to help me understand, what you must be going through, but I'm glad that you have told me. . . . for I have worried about you for so long." My mother also went on to say "As I said, I know nothing about all this, but I will try to understand and learn to help you in any way I can."

This letter has helped me greatly and I hope that the words of these lines will help some other guy or gal tell their folks. All these years (although I'm only 23) I've always thought that I could never tell and confide in my parents.

Ken A. Goodenough (Q'ld.)

FURTHER OPPRESSION

The enclosed letter was published in the "Australian", 2nd January 1973. I would be grateful if you reprinted it in "Camp Ink" as I believe the proposed changes in the V.D. laws represent a blatant erosion of our rights as citizens of this country. I think we should all be aware of the dangers of these proposed modifications to the law.

SIR — The proposed changes in the NSW VD laws 'The Australian', (20/12), which would compel sufferers to disclose the names of their lovers, represents either a total disregard for the illegality of male homosexuality or an instance of further oppression.

Like all sexual laws, these changes will not affect most of us but can only make the plight of the unlucky and the poor more wretched.

I am quite sure that my own doctor would not comply with the proposed changes which would compel me to provide Mr Jago, the Minister for Health in NSW, with detailed information of what I did with whom and when.

My doctor would not expect me to implicate my lovers in a crime which carries severe legal sanctions. In fact, when I was being treated for VD last month, I could encourage my lovers to have a medical examination only by assuring them that their names would not be made known to the authorities.

Other homosexuals unlucky enough to catch VD and too poor to have a close family doctor could find themselves in the invidious position of having to implicate themselves and those they love.

As it is, homosexuals are reluctant to seek medical examination for VD if we are not suffering any discomfort, and many of us do not, even when seriously infected.

If the NSW Government is serious in its attempt to combat VD it should remove the social fear and ostracism of people

suffering from these diseases. It should remove all myths about these easily contracted and readily cured diseases.

It should educate the community, and young adults in particular, to be aware of these diseases; to recognise the symptoms and to seek immediate attention if those symptoms occur.

It should encourage those who suspect that they have contracted an illness to go to the authorities, and not create a situation which they may rightly have cause to fear.

David Widdup (N.S.W.)

BOMBARDED WITH LETTERS

The following letter was written by me to the Prime Minister, Mr G. Whitlam, on 4.1.73.

I urge every member of CAMP to write a similar letter to the Prime Minister as soon as possible.

I also have asked quite a number of sympathetic heterosexual friends (married) to write to Mr Whitlam, so that the Prime Minister will recognize: this is a political problem.

During the next weeks, just before Parliament will resume to be in session, the Prime Minister must be bombarded with letters like this.

Mr G. Whitlam
Prime Minister of Australia
CANBERRA A.C.T. 2600

Dear Sir,

Re: Abolition of
Laws on Homosexuality.

Now that Labor is in power, and you, dear Sir, have made giant efforts during the first few weeks of your government to liberalize a number of issues, I feel that the question of homosexuality should be dealt with next.

I fully realize, dear Sir, that in this respect you can initiate the repeal of the laws only in the ACT and the Northern Territory. But it is a proven fact that Federal Laws inspire State Laws, and the Federal Government setting an exemplary example will more than influence even States with a retarded view.

Australia is about the last country of the western world that has not reformed the laws on homosexuality. Abolition of these laws by the new Labor Government will be another proof to the world at large that Australia is no longer a backward country.

Generally the necessity for abolition of the laws is underestimated. Even people, who should know better, believe there is only an unimportant minority in question. But the following calculation based on absolutely reliable statistics (Kinsey Report) proves otherwise:

Australia's population 13,000,000
50% Males 6,500,000

50% Female	6,500,000
4% Male Homosexuals	260,000
2% Female Homosexuals	130,000
Total Homosexuals in Australia	<u>390,000</u>

390,000 people, Prime Minister, is a remarkably high minority and should no longer be oppressed by old-fashioned and outdated laws, which ridicule a modern society of the nineteen seventies.

I suggest then that all laws on homosexuality be repealed.

Of course, the protection of the young has to be considered carefully. However, the solution of this problem, so it seems to me, is quite easy. Because, once the laws on homosexuality have been abolished on the ground that a person with a different sexual orientation enjoys the same rights as any other citizen, the same laws with regard to the protection of the young applies to him, and since the age of consent for heterosexual acts is 16, there is no reason whatsoever, why homosexual people should be treated differently. Therefore I suggest a protective age limit of 16.

I further suggest that all persons held in custody in the ACT or the Northern Territory for homosexual acts committed at an age of 16 or older, should be released from prison immediately.

May I perhaps mention, dear Sir, that Holland, which has abolished the laws on homosexuality a number of years ago, reduced the protective age limit from 18 to 16 only recently.

Finally, dear Sir, may I add that a law reform on homosexuality along the lines South Australia has introduced them recently is of absolutely no value. Such a "reform" is against the principles of British law, since one has to prove one's innocence, and such a "reform" does more harm than good. Only a complete abolition of the laws can solve the burning problem.

Sir, you are now in power. Please, do something for nearly half a million oppressed Australians. It is in your hands!

Vernon J. Marshall (N.S.W.)

CALLING THE TUNE

Full marks to Sue Wills for her article entitled Intellectual Poofster Bashers (C.I. Vol. 2, No. 11). Ms. Wills obviously put a great deal of time and research into the article and although it may be too academic for some it has clearly advanced the argument against aversion therapy. I had always been uneasy in arguments with psychologists because I do not have any training in psychology and it was easy for them to dazzle me with science. Ms. Wills has demonstrated that our arguments against psychologists are not concerned with science but with morals and the

responsibility of scientists. And all of us are qualified to speak on those topics.

Since reading the article I had occasion to discuss aversion therapy with a psychologist and I can vouch for the effectiveness of arguing from this point of view. It really is their sore point.

May I suggest that when we argue for law reform we do not allow ourselves to be sidetracked onto trying to convince people that our decriminalisation will not lead to the moral corruption of society. Rather we should concentrate on the effect of laws that because they can't be enforced bring the entire legal and law enforcement system into disrepute.

If we make sure that we call the tune and that our tune is sound then I'm quite sure that we can make our opponents' arguments appear to be as irrelevant as they really are.

R. Norris (NSW)

GRATEFUL RECEIVER

I have just received the final magazine in Volume 2 and am looking forward to Volume 3. There seems to be a steady improvement in "Camp Ink" and Volume 2 quite professional. To a homosexual closeted in a small country town, as I am, "Camp Ink" is very welcome. Keep up the good work.

Well-wisher, Qld.

TOO OLD TO COME OUT

I voted 1 David Widdup on the 2nd December. Not because I thought he would be any good in parliament but because I admire the man's guts.

I was at South Strathfield handing out how to vote cards for another political party and watched David handing out his cards. In fact, I watched him so closely he noticed and picked me as a homosexual, yet I was afraid to talk to him, I couldn't even say hello.

Well David, I would like to say "hello" now. You have done a lot for me and all homosexuals. I saw you that Saturday handing out cards and talking to the people you knew in Strathfield and you handled yourself with dignity. Some of those people you obviously grew up with and were embarrassed. I noticed a few people you said hello to could not look at you and hurried past, you must have noticed too. It must have been a very trying day for you and I can only pray that you do not suffer for your stand.

There are very few people who know I am a homosexual and unless there is a scandal I shall probably go on hiding. I don't want to but I am too old and too cowardly.

With people like you around, David, young homosexuals have a lot to live for.

A Grateful Stranger,
(Strathfield N.S.W.)



The Homosexual Family By John Ware

Consider the portrait of the family group usually found amongst old family photographs. Taking it was obviously an occasion; there are the studio surroundings, rigid composition and best clothes. We look at it and immediately perceive the essence of the family. The man in strongly contrasting black and white is standing dominant, superior and aloof. The woman in softer tones is sitting submissive, attentive and involved.

Today's photographs of the family look very different. The stark black and white, rigidity of pose and awkwardness of expression, so humorous in the early photographs, give way to soft composition and tone and relaxed expression. The photographer, more at home with his improved equipment, can explore and capture qualities in his subjects to an extent undreamed of by his predecessors. Yet the quality of relationships portrayed in modern family portraits is basically the same as in the older portraits. One still sees the man as slightly aloof and dominant. He is leader, provider and protector. The woman is still the comforter and mediator. The boys are clearly in the image of their father and the girls in the image of their mother. How nicely this establishes the continuity of the family, the basis of our social structure, and how charming.

But is it charming? Is it even in the photograph or have we read it in? The skill of the photographer and the conscious posing by the family are, of course, striving for this effect but it is really our own conditioning that makes us perceive this idealised romantic, dream family. In fact this romantic dream family is a powerful social model and it would not be an exaggeration to state that virtually every facet of our society is dependent on a belief in this model. It is not surprising then, or perhaps it is surprising, to realise the intensity and pervasiveness of the training which goes into perpetuating such a belief.

From infancy we are divided according to sex and taught the appropriate behaviour. Boys are taught to be men and girls are taught to be non-men. Men, we learn, possess a number of leading qualities, such as willfulness, forcefulness, intelligence, strength, courage, aggression and, above all, the ability of self-help. The man who has developed these natural manly qualities has freedom of choice and movement.

The womanly woman must not have any of these qualities. Instead she must develop the virtues of self-control and self-sacrifice and learn the skills of her natural vocation of domestic management and the care of children. The woman who has developed these skills and virtues can expect to take her place in the world as the ideal wife to the ideal husband.

Rebellion against belief in the model is common but the forces combatting revolution are extraordinarily powerful. The ordinary conflicts and rebellions against the working rules of the family are brought out into the open and are referred to as the generation gap. Dress, smoking, hair-length, table manners, choice of friends all produce conflicts but the rebel in these cases has the support of his peers and is able often to achieve a compromise. If the boy, however, revolts against his role as boy or the girl against her role as girl then he or she is rejected both by the elders and by the peer group and immediately is alone. Such revolution is rarely successful.

So a belief in the model survives but at a cost. The normal child is filled with anxiety as it perceives itself failing in some of the attributes required. The boy may not be more intelligent than his sister or the girl might look in the mirror and despair of ever being pretty. The child may learn to gain approval by hiding these deficiencies but the awareness of gaining false approval re-inforces the anxiety. At the same time the child is also learning an increasing glibness in maintaining the role.

Normally then with the sexual drives of early adulthood young men and women marry still protected by their own belief in

their roles and with the belief strengthened by the Western idealisation of romantic love. This romantic marriage is followed by a period when the model faces its greatest threat. The first serious quarrel probably opens the eyes of both. He realises suddenly that not only does he have to be seen to be a man but also that he has undertaken a frightening commitment to succeed as a man. Her shock is probably even greater. She suddenly sees her dependence and her loneliness and both have a period of despair. There is no escape, whether they want it or not. They can change partners but they can't escape their roles.

The resolution is supplied by the model. With the birth of children she feels that she has a place in the world and a meaning to her life. She is kept busy and becomes less demanding of her husband's time. The man has forgotten his fear and insecurity or learned to live with them and is able to turn more to acceptable virile activities such as sport, alcohol and playing hero to his children.

So just at the time when the children are most susceptible to training both parents really believe in the model again and it has been rescued for a further cycle.

For those who choose not to fit into this model or who are unable to, there are no other significant models by which they can measure and demonstrate their success. A few men and women enter religious orders and accept the celibacy of religious life. Some men adopt the super-virility role of the playboy. The misogynous scientist and the romantic poet have a restricted set of standards by which their success can be measured. These models are, by their very nature limited to a very small group. Those who follow these models are admired but never envied, for their lives are seen to lack the fulfilment of the ideal family. The traditional spinster is seen as the complete failure. Both pitied and scorned, she is held up as an example to rebellious young girls.

Some couples consciously try to modify the model by protesting, for example against the legal bonds and contracts of the family model by refusing to get married.

Society, however, blandly ignores their protests and forces legal contracts onto them via recognition of de facto marriage.

The homosexual pair, in conventional language, does not exist. There is no name for the homosexual partners of such a pair; there is no name for the relationship. In conventional thinking there is only the homosexual, a single, predatory, lonely individual. For a homosexual pair who are living together in a sexual and affectional relationship, the relationship is threatened by its social denial in obvious and insidious ways. The threat of social ostracism and unemployment, let alone the penalties of the law and the thunder of religion make public declaration of homosexual relationships rare. The ceremonial binding of a heterosexual couple in the marriage ceremony and the conventions that go with it are a visible expression of a very real pressure by society to maintain the relationship. No such pressure is felt by the homosexual couple, for even when a homosexual relationship is publicly declared, it is never accompanied by these conventional symbols of public approval; instead everyone expects the relationship to be temporary. The need for homosexuals to hide their homosexuality from non-homosexuals makes it difficult for the partners of a homosexual relationship to share each other's family and friends. They are seldom invited out socially as a pair and when they are together in public they must always guard against any expression of affection.

To an employer, the homosexual is single. Homosexual partners and relationships are completely neglected in questions of transfer. With the importance of mobility in occupational success this factor alone has often been sufficient to break up a homosexual pair. Even homosexuals do not take the questions of divorce, alimony, pensions and housing commission homes seriously despite the fact that these are all perfectly serious problems for many heterosexual pairs. Of course the idea of a homosexual pair adopting children is seen as a disgusting concept of utter depravity.

In the cases where the homosexual relationship is not denied there is often little understanding of the relationship. For many the only interest is a curiosity about the sexual mechanics of the relationship. Outsiders using the model of the family frequently impose the roles of husband and wife on the partners, looking for virility, femininity, dominance, submission and so on. They will see the lesbian "husband" and the male homosexual "wife" as the corrupter and see the other partner as the degraded innocent. It is frequently anybody's guess which partner they will see in which role. Well meaning friends with compassion may try to rescue the innocent victim.

These are some of the external pressures. It is when we consider the internal pressures that we realise the ideal

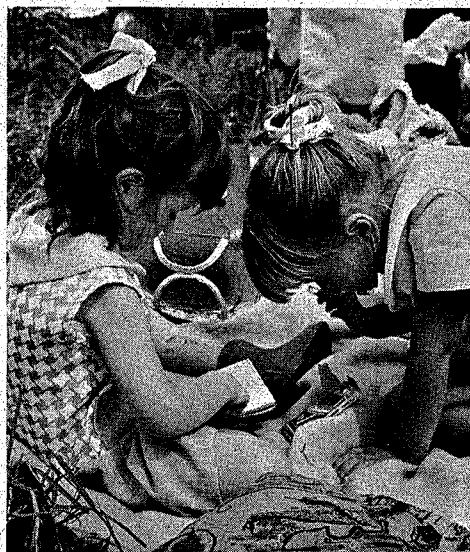
dream family model just cannot work for homosexuals. Heterosexuals, brought up to accept the ideal male role and the ideal female role, will, upon marriage have these ideals strongly reinforced. The heterosexual man will feel most manly on his wedding day and the heterosexual woman most womanly. Homosexuals, brought up in precisely the same way have equally accepted the ideal male role and the ideal female role. When homosexuals "marry" however, these roles are not reinforced but contradicted. If, for example, a male homosexual tries to form a relationship with another male, immediately there is conflict between the roles both partners have learned and the expectations each has of the other. Submissiveness, dependence, and a passive sexual role, for example, are all sought and rejected simultaneously. These self-conflicts are a strain on any homosexual relationship between people who have internalised the roles of the family model - particularly if the partners try to form the relationship in imitation of the family model.

Internalised conflicts are a particular threat to the durability of homosexual relationships. They do last, however; they survive the torrid conflicts of the early period, they survive the disillusionment period when many heterosexual marriages are rescued by the birth of children and with time the internal conflicts are resolved to an extent where they become perfectly tolerable.

Homosexuals are not a self-contained and self-perpetuating minority. They come from all sections of society and are subject to the training and conditioning of all sections. Some will have had a liberal up-bringing, others a disciplinarian up-bringing but while the family model remains as the intensive model which it is at present, all homosexuals will have been conditioned to accept this model. While this is so, virtually all homosexual

relationships will suffer from strains which are to some extent peculiar to the relationship.

If the rejection of homosexuality as a way of life loses its currency and if homosexuals can more openly take their place in society so that they are judged as ordinary men and women and not feared as the unknown, many of the difficulties facing homosexual relationships will be greatly reduced. There will remain, however, the internalised conflicts arising from conditioning to ideal roles. Only a revolution in society can change this conditioning. In this the chief ally of homosexuals must be seen as woman's liberation. Woman's liberation, as well as examining the degradation which women often suffer today, are also examining the social structure on which this depends. They are questioning the ideal family model, they are denying that women must be submissive in any man-woman relationship, they are even asking whether there must be a dominant partner in any such relationship and are exploring other ways of living together. Rigid role learning by children in terms of femininity and masculinity will decline with their success. The community should guard against fear and discouragement of such questioning and examination. As George Bernard Shaw wrote in "The Womanly Woman", "A whole basketful of ideals of the most sacred quality will be smashed by the achievement of equality for women and men. Those who shrink from such a clatter and breakage may comfort themselves with the reflection that the replacement of broken goods will be prompt and certain. It is always the case 'The ideal is dead: long live the ideal!'. And the advantage of the work of destruction is, that every new ideal is less an illusion than the one it supplanted; so that the destroyer of ideals, though denounced as an enemy of society, is in fact sweeping the world clear of lies."



Children are reared by heterosexuals to be heterosexual. Such early conditioning is difficult to overcome if they are homosexual.

Women's Group

We hear it's folded. Disappointing news for the women members. (S.A. CAMP Newsletter, "Canary," Vol. 1, No. 3, Nov. '72)

If it's whitey who has the racism problem and heterosexuals who have a problem accepting homosexuality then it is definitely the problem of men that women are oppressed in their society.

The homosexual movement has been active in Australia for three years and still it has not come to terms with the fundamental issue of its inability to involve women to the extent that men are involved.

Women do become involved in other organizations; parents associations at schools, countless social clubs for society matrons and numerous ladies' auxiliaries all have relevance to women who have accepted their defined role in society, while Women's Liberation has relevance to those women seeking to reject their socially-defined role.

In analysing what is perhaps wrong with women that they do not get involved in homosexual liberation, or what is wrong with men that they do, we must also investigate any shortcomings in the movement itself. It would seem that homosexual organizations might have questionable relevance for women, because it is not just the presence of men that is deterring the involvement of women. The S.A. CAMP Women's Group was an all female group and it flourished.

The problem of non-involvement of women is one which has plagued CAMP for a long time, and throughout Australia. In "Camp Ink" Vol. 1, No. 8, June '71 the lack of lesbian participation in CAMP W.A. was mentioned. Women in Gay-Lib have also noted a similar problem. Mim Loftus has recently written an analysis of the reasons women have not been as active in the Sydney Gay-Lib group as men. ("gay liberation newsletter" Vol. 1, No. 3, Sept., '72)

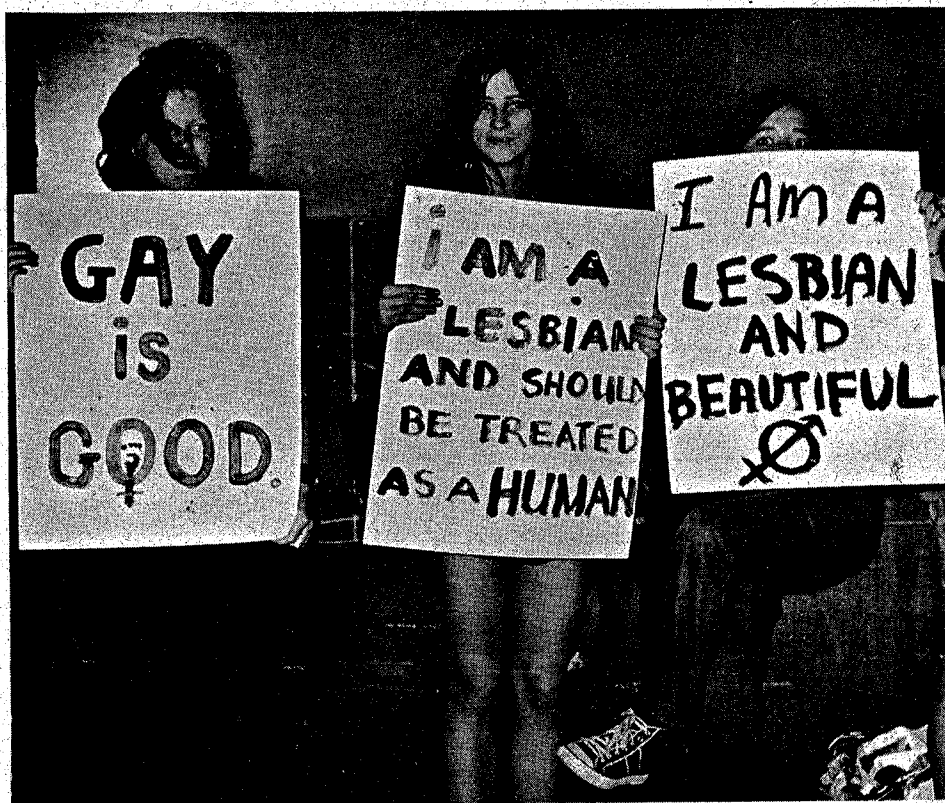
"For a start," argues Mim, "Women (especially lesbians) are conditioned to stay in the background, especially in large group situations; therefore women must become aware of this conditioning before they can start asserting themselves" . . . "Most women remain quiet and unparticipatory without even realising it. Lesbians come along to meetings, find them to be male dominated/orientated and consequently feel their experience to be invalid." . . . "It is just as much the men's responsibility as the women's to see that women "get a go" . . ."

The male "domination/orientation" that Mim writes about is instanced fairly frequently at meetings.

At a recent gay-lib meeting in Sydney the problem of sexism in gay-lib was raised by one of the women for probably the thousandth time and was dealt with rather summarily by the men. Some, anxious to get onto other business, glossed over it.

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In the Category of Women and



Others considered it a trivial issue; a waste of time. An aspiring academic offered to give a talk, at a future date, on his relations with women.

One man considered that the problem did not exist. He liked women and thought that their company provided "a pleasant change from that of men." Another man thought vaguely that women deserved to be subordinate in the movement. They were lazy and did not do much of the work.

By David Widdup

As Mim Loftus points out male chauvinism would have to be a strong deterrent to lesbian participation in homosexual organizations. The conditioning of women to a role of subordination must also be an influencing factor. However, I cannot help thinking there is something more; that there is something wrong with the fundamental concepts of the existing homosexual organizations in Australia.

Women's Liberation groups have had no difficulty in gaining strong, active support from lesbians despite the fact that homosexuality has been treated rather badly in Women's Liberation ideologies, perhaps as an over-reaction to the name-calling that was directed at the women who first openly rejected their "femininity" as that is defined in a male-dominated society.

Why is it that lesbians are more strongly

attracted to Women's Liberation than to women's groups in homosexual liberation? An analysis of the sexual structure of our society reveals that the same oppression which gave rise to Women's Liberation also fostered the need for homosexual liberation.

In our society we are conditioned to play roles of masculine and feminine, and a status order is created. The one with the greatest status is the most masculine, and an ideal for all men that most must fall short of. The criterion of status has varied from physical strength and sexual prowess to wealth and personal influence where it possibly rests now.

People who accept their position which is determined by ability, hard work, chromosomes, choice of parents and sheer good fortune are seen as happy, however miserable they may be. Black slaves always smile in American films. Whilst those who object to the whole crazy set of rules are seen as miserable, no matter how happy. Homosexuals in American films are always pathetic.

The status order defines the behaviour of the echelons relative to each other. This is seen as "normal" behaviour, no matter how unusual, and it is decreed to be enjoyed. The man assumed that all women like to be patronised with a smile; all children fondled, but let some stranger approach him on the street . . .

For the sake of convenience, since "masculine" is defined by wealth and influence at the moment and these can be manipulated by those with both, the males

Other Trivia

are assumed to be the ones most likely to become "masculine" in our society. In other societies, like the Tchumbali, the males behave in a manner that would be thought feminine in our books; the women, masculine.

If two men form a relationship it is labelled "homosexual." This label is dependent on the labels of the two involved, "masculine" and "masculine". Nobody checks their genitals to see if they are male and male.

If the lives of people were not determined by others on the basis of sex there would be no such concepts of "masculine" and "feminine". There could be no classification of "homosexuality" and "heterosexuality." And until technology had advanced sufficiently to obviate pregnancy the only difference between men and women would be that a woman could have a child if she wanted.

Not until contraception was reliable could such a destructuring of society take place since women were at the mercy of Nature if they chose to love men. However, the control of their own bodies by all women is now a realisable goal, and there is no reason for the perpetuation of antiquated ideals. Presuming a woman has two children she need be "unequal" to man for only 3% of her life if she is not forced to rear the children as well as bear them.

By achieving the goals of Women's Liberation; making male and female equal in our society, we would end the concepts of "masculine" and "feminine." There would no longer be any pressure to conform to sex-role stereotypes. There would no longer be the urge to possess the attributes of those stereotypes; power, wealth or stylized beauty and a sacrifice of intellectual potential to social grace.

It would seem that all liberation depends on achieving the aims of women's liberation. Male homosexuals are in fact just one other group oppressed by society's demand for conformity to role. Just as the poor or the badly educated men or those from the third world are oppressed as a result of societal role-chains.

Yet how close are the women's liberation and homosexual liberation movements in reality. Not very close according to an article entitled "why I cannot work in the gay movement" published in "everywoman" September '71.

"Lesbians in the feminist movement often have just totally rejected the games and sexism of heterosexual relationships, and recognized their wholeness in the ability to give and receive with women. Gay men, on the other hand, have rejected women. From working with gay men in the Los Angeles Gay Liberation Front, I began to see that gay men have the same stereotypes as straight men." ... "Their

attitudes towards women are the same. All men are merely faced with the choice of either relating to women (being straight) or not relating to women (being gay). None of the G.L.F. men could see past their stereotypes."

"I reject any concept that lumps us together. Society may oppress us equally for our rejection of heterosexuality and label us both gay, but we as women are learning to reject concepts put upon us by society. Gay men oppress us as much as straight men. If all men were gay, they would still oppress us in the society. We (all women) would still be the typists and the shit-workers. Gay men, as well as straight men must challenge male chauvinism..."

The answer is not for Australian-lesbians and poofers to go separate ways. It is about time the homosexual movement widened its horizons and deflated its male ego to completely espouse the cause of women's liberation. It is pointless for male homosexuals to attempt their own liberation within the context of wider oppression in society, because it is this wider oppression which gives rise to future "homosexuality." The homosexual liberation movement is surely doomed to stagnation unless it incorporates itself into the much wider movement of radical feminism.

As things stand the homosexual movement is counter-productive. It allows

men to believe that they can achieve liberation independently of the liberation of women. This redefinition of status in a structure which still keeps women subordinate does not alleviate the problem of the sexually asymmetrical environment of children. Both sexes are still being reared exclusively by women in what is assumed to be a stereotype heterosexual environment. Homosexuals, particularly male homosexuals, do not have much influence on the future society. Women have an enormous influence, and in fact have the power to determine whether there will be a future society or not.

Homosexual children reared in a heterosexual environment must go through a form of de-conditioning at the age of about twenty. Making this process of de-conditioning more efficient through better encounter groups and consciousness-raising does little more than perpetuate the homosexual movement itself without attacking the problems which give rise to the movement's continued existence.

Some men may argue that they have involved themselves in women's liberation demonstrations or given speeches at women's liberation meetings. In the demonstrations I was at, the CAMP and gay-lib men tried to take over. All that could be heard was the homosexual liberation slogans. This is far removed from what is really needed. Lesbians demonstrated for homosexual law reform in a totally different manner. They yelled out for law reform despite the fact that it did not directly concern them. There was no suggestion of trying to get in on the act or jumping on the bandwagon in what they did.

Women do not want men to help organize their liberation or even participate in it. They want someone to take over their time consuming responsibilities and hard work in the factory and home so that they can liberate themselves. While we continue to breed and use manual labour there will always be a need for process workers and child-minders. At the moment women have nearly exclusive employment, but not control, in these areas.

If we are serious in our attempts to liberate society we must bind part of our lives to the service of others, until such time as we invent machines to do the work for us. Without economic liberation there can be no other. If your entire life is spent in eking out a subsistence living you have no time to take advantage of freedom of speech or any other freedom.

Virginia Woolf explaining why there had been few great women writers, said that a writer needed "A Room Of One's Own" and five hundred pounds a year. When women had obtained this they would be able to write. When women are no longer tied to the home or burdened by time-consuming work they will be able to liberate themselves, society, and incidentally male homosexuals.



"My balls are killing me."

Inside Looking Out

KICKING THE OLD BILLY CAN. The first election campaign in Australia when homosexuality sort of became an issue. No, not because of Minnie, more thanks to Spiro Askin, who managed most of the best quotes of the month of November. The big issue, as it ought to have been, was abortion, but Spiro managed to drag in homosexuality as part of the mythical permissive syndrome.

So we get Spiro saying – 'Scholars had concluded that the survival of nations depended on avoidance of internal moral decay.' True some had, albeit wrongly, but the reputable ones know that is hogwash. Give Little Billy some credit – he lept on the abortion thing, and drugs, but stayed as far away from discussing homosexuality as he could.

Then the Church bought in. 'Any lessening of (traditional Christian) standards and increased moral permissiveness, especially in areas involving respect for human life, such as abortion, and in matters of homosexuality, can only lead Australia down the path of national decline.' That was from a group of protestant 'Men of God' in NSW – the Rt Rev P.O. Hulme-Moir, Anglican Co-Adjutor Bishop of Sydney; Rt Rev Clive Kerle, Anglican Bishop of Armidale; Rev Winston O'Reilly, Secretary Methodist Church, NSW; Rt Rev Alan Hewitt, Moderator of Presbyterian Church, NSW; Rev Geoffrey Parish, Former President, Baptist Union of NSW.

The penultimate round in this little drama involved dear old 'Granny Herald.' Her editor, Guy Harriot, who has some dangerously right wing views, editorially dubbed the ALP as 'generally permissive,' supporting such things as 'homosexuality by consent.' 'The minority which cries out for the breaking down of all moral barriers and for reliance on "the conscience of the individual" are noisy and organised. The majority who believe that society has a conscience and a responsibility which can only yield to "the conscience of the individual" in a state of anarchy are, in this as in some other things, indeed a silent majority.' Curiously, people who should know think that this piece in no way gives Granny's own views, only a statement about the views of the electorate.

The final round went to the electorate and to common sense. The ALP won. Bye, bye, Billy.

UNITE WE STAND. Camps of the world unite. During the election campaign I was staggered by the number of camps who said they wouldn't vote Labor, despite having no financial stake in a Liberal victory. Apparently, unlike society at large,

they do not see themselves as camp. If you want to compare the attitudes of the two parties look at this:—

Of the new federal Ministry of 27, we know of 14 who have publicly expressed support for HLR. More could be on side. Four are known to be anti. Now compare that to the old Lib-CP Ministry – pro, none; anti, 10. Not that the ALP may help us all that much, but if there is a choice, who would you choose?

A WORD TO THE RUSTICS. To those who think that any federal HLR will only affect the ACT, think on this. During the campaign both major parties offered help to home buyers. The Libs promised help to married couples under 35, buying their first matrimonial home. Some wondered whether it had to be a first marriage too, and that proof of virginity might have to be offered – sets of blood stained sheets sent to the Treasury.

The ALP offered to make interest payments on home mortgages tax deductible. 100% off for an income of \$4,000, decreasing by 1% per \$100, so they cut out at \$14,000. Which is pretty reasonable, in terms of redistributing income. But note the vital differences – for ALP there is no-age limit, and it applies to single people, which means even a homosexual couple.

To the DLP-Lib axis, society consists of families and outcasts. To the ALP it means everyone. And to you, the ALP means money.

A HOMOSEXUAL BILL FOR HOMOSEXUAL JILL TOO. Recently CAMP (NSW) joined with the WEL, Women's Lib, Women's Media Action Group and the Federal Council for the Advancement of Aborigines and Torres Strait Islanders, in making a submission to the NSW Secretariat of the Australian Constitutional Convention Delegation. (How about that lot for wordy names?) The submission advocates a Bill of Rights in the Constitution outlawing discrimination on the grounds of sex, sexual orientation, race, colour, language, religion, political opinion, marital status, and a stack of other things.

The aim is to make not only our sex laws, but job discrimination, accommodation discrimination, and so on, unconstitutional.

GOOD ON YOU, MURPH! Lionel Murphy, long an outspoken advocate of rights for homosexuals and many other minority groups, said during the election that the Attorney General's Department, which he now heads, should be a genuine and zealous renovator of our laws. 'In so many areas and in so many ways our laws are outdated, deficient, oppressive and shortsighted. (Problems) will not be solved by bland authoritarian adherence to insensitive and in some cases, anachronistic laws, structures and institutions.'

From the hustings Murphy, along with Senator Willesee (ALP WA) promised a Bill of Rights from the ALP. Even if it doesn't make the constitution, but is only a statute, it will be available, as is the Bill of Rights in Canada, to direct legal interpretation and fight discrimination. In Canada several of the coloured minorities have successfully fought job discrimination and similar petty restrictions, by recourse to their Bill. It sounds like a lot of fun – and money, so start saving your pennies now, for the day when we are fighting it out in the High Court. Queen vs the Queensland Government – I can see it now, a book, film rights, the musical version with Cliff Richards as Premier Joh.

ACT SOON. Before the final election results were even in, the Department of the Capital Territory, which now runs Canberra in place of that old Country party bailiwick the Department of the Interior, was collecting material from all over the world on laws governing a certain sensitive topic, and drafting a recommendation for the incoming Minister, Kep Enderby. Now remember you read it here first, and I am taking bets on the ACT beating SA without any help from murders and all that.

THE ABC OF VIOLENCE. Young World, the ABC's young people's programme, has got very socially conscious lately, mentioning topics like homosexual marriage and homosexual couples adopting children – with a favourable response from the kids interviewed. They also did a piece on why kids get violent and assault people publicly, with interviews with inmates of a children's reform school. Many of these kids openly recognised that they were mainly interested in bashing 'cats' (working class slang for camps) and making a lot of money. 'They won't squeal to the cops,' they said.

Most of them said they only did it for the money, and for kicks (sorry about the pun), but the most anti of them were quite definite they did this because they had been approached by camps when they were younger – ages mentioned ranged from 8 to 13. Are some of our brothers partly responsible for others being bashed and robbed? Anyhow, the stories were gruesome, bottles, knives, guns – stay off the beats, for your own sakes.

I WANT TO BE LEFT IN PEACE. At the beginning I brought you the views of the Liberals. Now, here is the Communist Party of Australia's policy on homosexuals adopted in 1972. 'The legal basis for police persecution and prosecution of homosexuals and social and economic discrimination against them, must be ended and homosexuals accepted as full citizens in their own right.'

AXEL



Gay Radical Press: USA 1972

An announcement recently from New York that the gay liberation paper *Come Out!* was about to publish its last issue motivated me to set down a few thoughts on the background and current state of the radical gay press.

The birth of the gay liberation movement in 1969 was followed by the publication of newsletters and newspapers which acted as a vehicle for the spread of movement ideas. The first of these papers was New York's *Come Out*, the initial issue of which appeared in November, 1969 (preceded two months earlier by the street newsletter *Gay Flames*). As the movement spread to various parts of the country other papers were started, most of them closely allied to local radical groups. The *Gay Liberator*, the first issue of which came out in Spring, 1970 was published by Detroit's Gay Liberation Front. Issue No. 1 of *Gay Sunshine* appeared in August, 1970 published by a group of people involved in Berkeley G.L.F. *Lavender Vision* was published jointly by camp men and women in Boston. And the short-lived *Gay Dealer* came out of Philadelphia.

The collapse of most of the GLFs in late 1970 and the first half of 1971 caused a crisis in the various gay liberation newspaper collectives. The Detroit *Gay Liberator* suspended publication in March, 1971 for six months. Following the collapse of Berkeley G.L.F. in early 1971 the original *Gay Sunshine* Collective dissolved and the paper underwent a crisis of identity. With Issues No. 7 and 8 (Summer 1971) *Gay Sunshine* resumed regular publication as an independent radical paper published in San Francisco by a group of people most of whom had been affiliated with the old G.L.F.

New York's *Come Out!*, deprived of its G.L.F. support and ignored by the new G.A.A., was published only sporadically throughout 1971-72 (two issues only in each of those years).

At the present time there are four gay liberation papers published in the United States and one in Canada.

The *Gay Liberator* of Detroit resumed regular publication in September, 1971 as an independent radical paper. It concentrates heavily on radical politics, especially promoting radical political alternatives to the liberal "gay civil rights" approach of the Gay Activists Alliance section of the movement.

Gay Sunshine, of which I have been coordinator for the past year and half, is

published bimonthly in San Francisco and distributed nationally. We hope that our paper acts as a catalyst in the homosexual community, encouraging the building of alternatives to the oppressive gay bar/bath syndrome and raising consciousness on such issues as camp prisoners and role playing. The general political position of *Gay Sunshine* was expressed in the recent article "New Movement Strategy" (Issue No. 14, p.4), a position paper issued jointly with the *Gay Liberator* Collective of Detroit. Over the last year and half *Gay Sunshine* has published much first rate poetry by well known and lesser known homosexual poets. Our contribution to the publication of new poetry was recently acknowledged by the New York literary journal *Magazine Five*. We are currently doing the groundwork for a poetry anthology which we hope to publish in the first part of 1973.

The *Furies*, an independent radical women's paper, began monthly publication (from Washington D.C.) in January, 1972. It is heavily political. Another women's publication, *Lesbian Tide*, is published in magazine format, from Los Angeles.

Fag Rag, an independent gay lib paper, was first published in Boston in June, 1971, a successor to the earlier publication, *Lavender Vision*. There was an eight month

hiatus between the second and third issues. But an excellent June, 1972 issue perhaps marks the resumption of more regular publication.

In Toronto, Canada the gay lib paper *Body Politic* has been published on a regular bimonthly basis since its first issue of November/December, 1971. The paper is closely associated with the radical group, Toronto Gay Action.

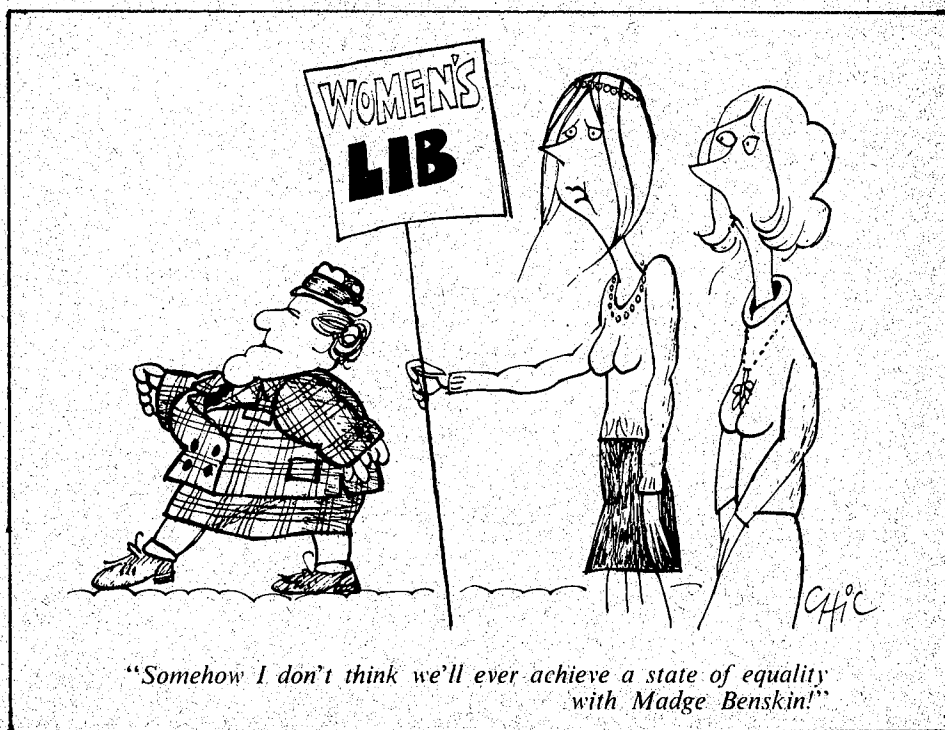
Finally, I might mention the journals *Org* and *Faggotry* (the latter a homosexual effeminate journal) — both published irregularly in New York, as well as the all Spanish *Afuera* published in magazine format by a group of New York Latinos.

As well as the gay lib newspapers there are numerous newsletters put out by various groups throughout the country. Perhaps the most ambitious of these is New York's G.A.A. newsletter, the *Gay Activist*. Also worthy of mention is Florida's gay lib newsletter the *Southern Gay Liberator*. And various health collectives (New York, Minnesota) are now publishing newsletters.

Papers such as the *Gay Liberator* and *Gay Sunshine*, as well as the other publications I have mentioned, provide in-depth radical analyses, poetry, graphics and other features which are found nowhere else. We intend to survive and expand our coverage, maturing as the Movement matures, reaching out to communicate in vital ways.

In conclusion, I would like to thank the sisters and brothers of *Come Out!*, the first gay liberation paper, for giving us a publication which has enriched the Movement and the lives of countless homosexuals, during the last three years.

— Winston Leyland,
Gay Sunshine
Box 40397
San Francisco 94140



What the Hell is Social Acceptance

By Marty Stephan

So I'm sitting in this crummy park in Queens on a muggy, overcast Sunday afternoon — the kind of turf you always see in Grade B movies as the wrong side of the tracks — and I'm listening to our peerless fearless leaders rapping about how Gay people are a two thousand year old minority group. I'm sitting there grass stained ass-wet, wondering if this is what I waited fifteen years to be a part of and if so, why did I feel so bad about it? Maybe it was the uninspired circular picketing which felt like prison yard exercises or the abortive attempt to sing "We Shall Overcome" or the request to have two obviously embarrassed guys dance in our circle. I knew it wasn't the straights watching us — I'm a drag butch; I've been on exhibition all my life. So what was bothering me? I remembered the Washington Square rally where I was so goddam proud I stood right up front? I was so close the speakers almost stepped on me getting up and down from the fountain rim. And when we started to march to the Stonewall I wanted to be up front again but I lost my buddy who was looking for his buddy and when we found each other we were near the back and I was pissed off until we reached the triangle of streets just before Sheridan Square Park. There I was a line of gay people stretched out and pouring into the park. It was a beautiful thing to see, 500 of us marching, chanting, clapping in cadence — us dammit, after all these dead years. We went to the park so we could be opposite the Stonewall and after some clapping and cheering we sang "We Shall Overcome" and I looked at us and at that dumpy bar and a little of the elation wore off. The song turned me off, I've sung it before joyfully. But here it seemed inappropriate, like I was doing somebody else's thing.

I left feeling a little down, not knowing why. I knew why here in Queens — the bastards cut down the trees and in the city the fuzz and the politicians raided the bar, but the turned off feeling wouldn't leave until the reason hit me. I didn't want to protest only in hiding places — I wanted more — I wanted to picket City Hall and Ma Bell and Con Ed and exploitative movies and the Village Voice if necessary and all those imperious autocratic places where we are screwed — sometimes

without any special malice — just shit on like everybody else. And why do we only COME OUT in times of trouble. Like a vast army of relatives who are strangers to each other, who only see each other at the



funerals of places; why don't we come out simply to enjoy the freedom of being together, to rejoice in each other, to get our heads together?

When I turned back into the speeches, Martha Shelley was congratulating us on our courage for showing up because maybe some of us could be fired for some general reason. So we couldn't make a civil rights case out of it. "We're not economically oppressed as a group" she said, "What we really want is social acceptance." Now there is a heavy thought. If a man is bypassed for a promotion because he isn't married, he may not be economically oppressed on a poverty scale, but he is earning less than he should earn — which may result in the kind of oppression you feel when your human resources are not being fully realized. And if your earnings are not equal to your abilities, aren't you economically oppressed? Isn't social acceptance currently geared to your salary — the more bread you make the more socially acceptable you are?

Suppose lots of us did lose our jobs — dig it — 50,000–100,000, 500,000, 750,000 of us unemployed — then we would be an economically oppressed minority. Imagine 1,000 homosexuals and lesbians a day — coming out, declaring themselves Gay, being fired or just quitting as a protest and demanding welfare. Wow — think how mad the straight taxpayers would be when they discovered they couldn't have new schools built because we took their school money in welfare payments. We could get into those poverty programs with all that poverty tax money and all that good poverty political clout. Think of those politicians coming to our community control centers promising us legal reforms if we would all please just go back to work. The thought blew my mind.

What the hell is social acceptance anyway? Does it just mean not being hassled and not being stared at anymore? Does it mean being dug by people who didn't dig you before, just because you were gay? Or does it mean courteous treatment from the places and people where you spread your bread? Sure, I'm sick of morons doing their shitty put d downs, but is this what I'm fighting for? What the hell is social acceptance anyway?

Five years ago my buddy came up to me in a gay bar and told me about the 4th of July picketing in Philadelphia. "But," she said, "you can't wear pants. They have a committee that checks you and they're strong on the straight look — dresses and skirts for women, jackets and ties for men."

"Suppose I stood across the street in drag with a picket sign that read ME TOO, how about that?" I was glad the line got a laugh because you can't cry in a diesel dyke bar. It isn't socially acceptable.

I remember years ago, when I had a suit and a tie job, being buddies with a straight guy — we were hired the same day — and he was an ex-numbers runner who had a cool head a nicely-developed sense of justice. We ate lunch together and enjoyed each other's company, and I kept dropping my butch facade without any visible reaction from him. One day when we were in the head he noticed that I was quiet and preoccupied, and he asked why.

"I've got this new job offer — it pays \$22 more a week."

"What are you waiting for? Take it."

Yeah, but I have to put on a skirt and

that's a nowhere scene."

"Why do you have to wear a skirt?"

"Because it's a straight office job and I have to get out of drag and go back to being a borad again."

He looked amazed, glanced wildly around the room at the toilets, urinals and wash basins and ran out of the men's room with his fly open — which shook up some of the secretaries. I think I had social acceptance and didn't know it — but not for myself.

Just the other day one of my co-workers laughed over some small joke. His face radiated friendship and I could feel the good vibrations as he socked me on the arm and slammed me on the back and said, "Marty, you are an all right butch — you're worth 10 guys."

"Thanks, Tony. How old is your daughter now?"

"She's 12."

"When she's older can I get in line with the other 10 guys, ring your doorbell and take her out?"

Tony really did like me, he grabbed his right arm to keep from busting me in the mouth. What the hell is social acceptance anyway?

Suppose a family friend telephones you, makes sure that you still have your job and pad and then invites you to dinner to meet her niece — the one who bounces from resort to relatives and never has a second date. Perhaps on that day you can say "Shove the dinner, put your niece on a leash and forget it. I don't need you — you called me. Now I have social acceptance." Is social acceptance having things and

people dumped on you whether you want them or not?

After a GLF meeting, five people sit in a pad, four of them rapping about the dreams of the beautiful life styles they want for themselves. I sit there wishing them well, hoping they make it. Then a leading GLF political theorist routinely says of two good people not present, "They're old line homosexuals." Not, "They're in GLF and they do good work and their heads are into costume/transvestism/ drag or whatever you want to call it." Three people nod in common understanding — a stereotype has been added to the GLF lexicon; by implication I'm an old line lesbian and I don't bother to argue.

Although every GLF member does not dig the term "old line homosexual" at this time, you can damn well bet that as encounter groups evolve into life style and political action groups, the term will progress from being a stereotype to a cliché to a shrug, which always precludes both potentiality and argument, and requires a whole new civil rights organization to fight it — like maybe the Drag Queen and Drag Butch Anti-Defamation and Liberation League. Knowing that the Gay use of "old line homosexual" zaps your life style, defines you as having a rigid immutable mind and destroys your validity and worth as a person (see COME OUT editorial and disregard if you are into drag) you might yearn for the simpler "drag queen" which only meant cross-dressing and carrying on in public, but the "drag queen" label is a straight put down; Gay radicals try to

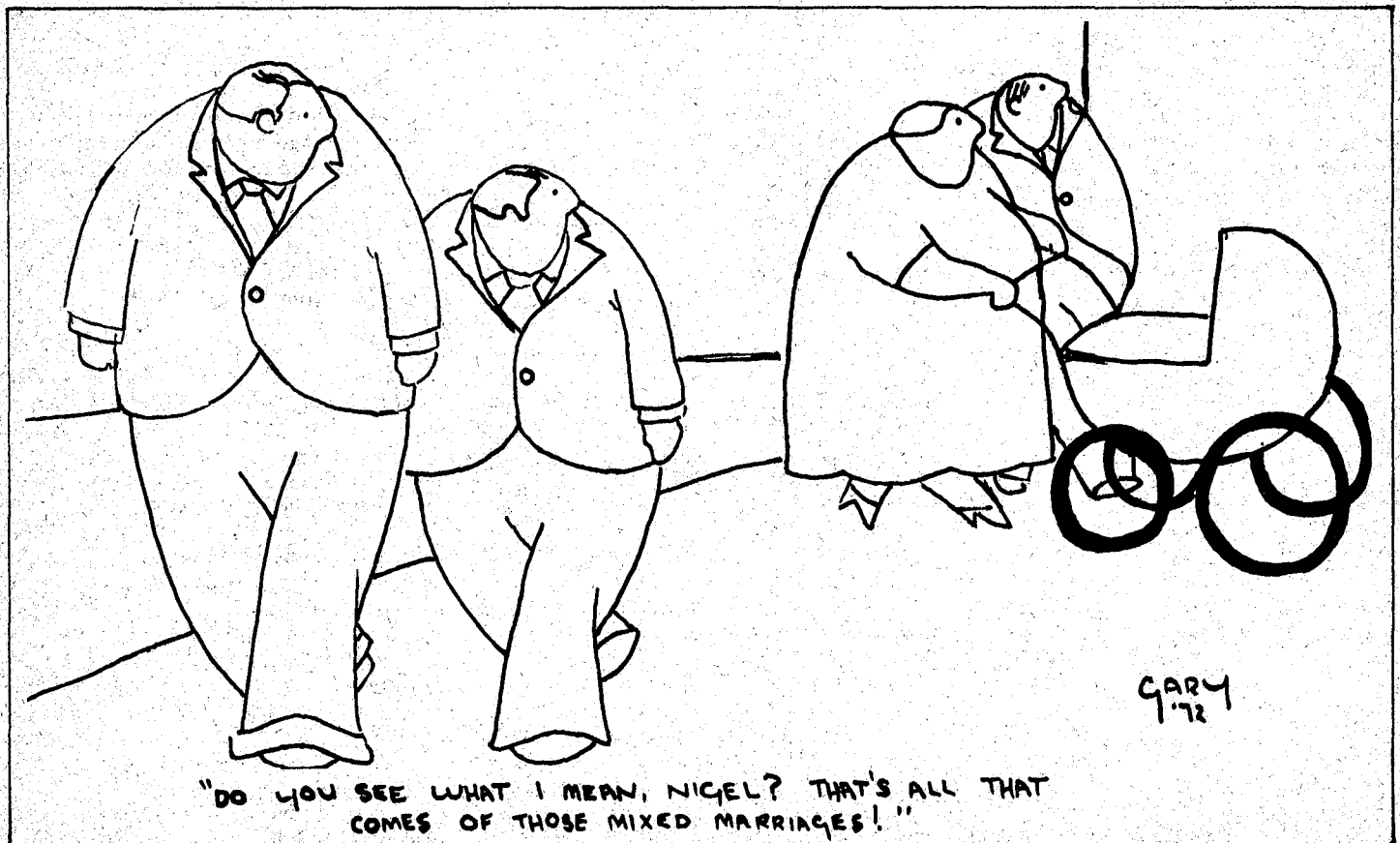
eliminate straight thinking wherever they find it. Apparently the Aquarian Age and doing your own thing doesn't protect you from either your liberators or your oppressors. Should you discover a common point of agreement between straight and Gay thinking, and should you feel like a third class member in a minority group of second class citizens, and if that homosexual's foot on your neck hurts much more than the straight's foot up your ass — tough luck, buddy, you just don't live right.

Sure I know I have to decide what my life style really is and what is merely reaction to straight thinking, but those decisions require some hard work and thought, so while I and other drag types are thinking or maybe not thinking, just enjoying our lives and so what? — stop shitting on our life style — we're not shitting on yours.

In fairness to both GLF and COME OUT, both groups will let you take as much responsibility as you can handle and will sincerely compliment you for a good job and no other homosexual civil rights group will allow drag types to do meaningful work. But just being allowed to work is not enough. You will always meet some GLF head who will say "I've heard a lot about you" and you will know in part exactly what he means.

I think Martha Shelley was right after all — social acceptance is where it's at. Perhaps the best definition of social acceptance is just to have your own life style without comment from anyone — straight or gay.

A Come Out Reprint



Who Cares?

We often hear of homosexuals being exploited because of their fear of being exposed as homosexuals; we also hear from others that homosexuals bring this upon themselves by their behaviour. Our society's attitude towards homosexuals is such that homosexuals are forced to try to meet each other in places and ways that most heterosexuals know nothing about. However, some — homosexuals and heterosexuals — do know and use this knowledge for their own ends, preying on the fear in which so many homosexuals live. The following is a verbatim report of the consequences of this fear.

Incident at Wynyard Station toilets about 6.00–6.30 am, Saturday, 28th October, 1972.

First person approached me, exposed himself and asked me for "20c for a beer". This person was about 20, tall, dark complexion, dark brown hair, collar length but short on sides. He wore blue jeans, light brown shoes, maroon jacket. He had a slight scar on the left side of his face. He wore a gold ring on one of the first fingers.

After speaking to me in the toilet, we met outside. We agreed he would come

home with me. Altogether, he put on a convincing act as the homeless rejected outcast.

Having ascertained my suburb and means of transport (rail), he excused himself for a few moments in order to 'clue up' his friends. They then followed.

Having reached home with No. 1., others arrived very shortly, made a specious enquiry, then barged in. One kept guard on me with what appeared to be a walking stick. He was about 18, short, solid build, fair complexion, long fair hair, high pitched voice. He was wearing fawn trousers and a blue or grey waistcoat. There were two others I cannot describe in detail. One was tall with long dark hair.

They took all portable electric appliances, an overnight bag, etc. but above all they wanted cash. Also jewellery.

Before leaving, they reminded me that they knew my name, and warned me most strictly not to contact the police. They stressed the fact that I had procured a person allegedly under 21.

The preceding incident was reported to me by a man who cared enough about his fellow homosexuals to warn them. Do you care enough? If so, write and let us know so that we can print further warnings in the journal.

Sue Wills

CAMP National Camp

Australia's first national conference on homosexuality is being planned for sometime in May, 1973. This was decided at an informal meeting in Sydney on January 2.

All branches of CAMP have at one time or another expressed a need for some sort of national get-together where each branch could find out what the others are on about. The holiday season found a number of heavies from Victoria, South Australia and New South Wales together in Sydney so Peter Bonsall-Boone (secretary NSW) took the opportunity to call a meeting to get things rolling.

South Australia was planning a convention for 13 to 18 May and it was decided that this could be the National convention. John Ware suggested that the convention should be used to tackle the question of why women are not involved in the homosexual movement to the extent men are. This he claimed was the greatest problem facing the homosexual movement throughout the world and one that has to be solved before the movement can advance.

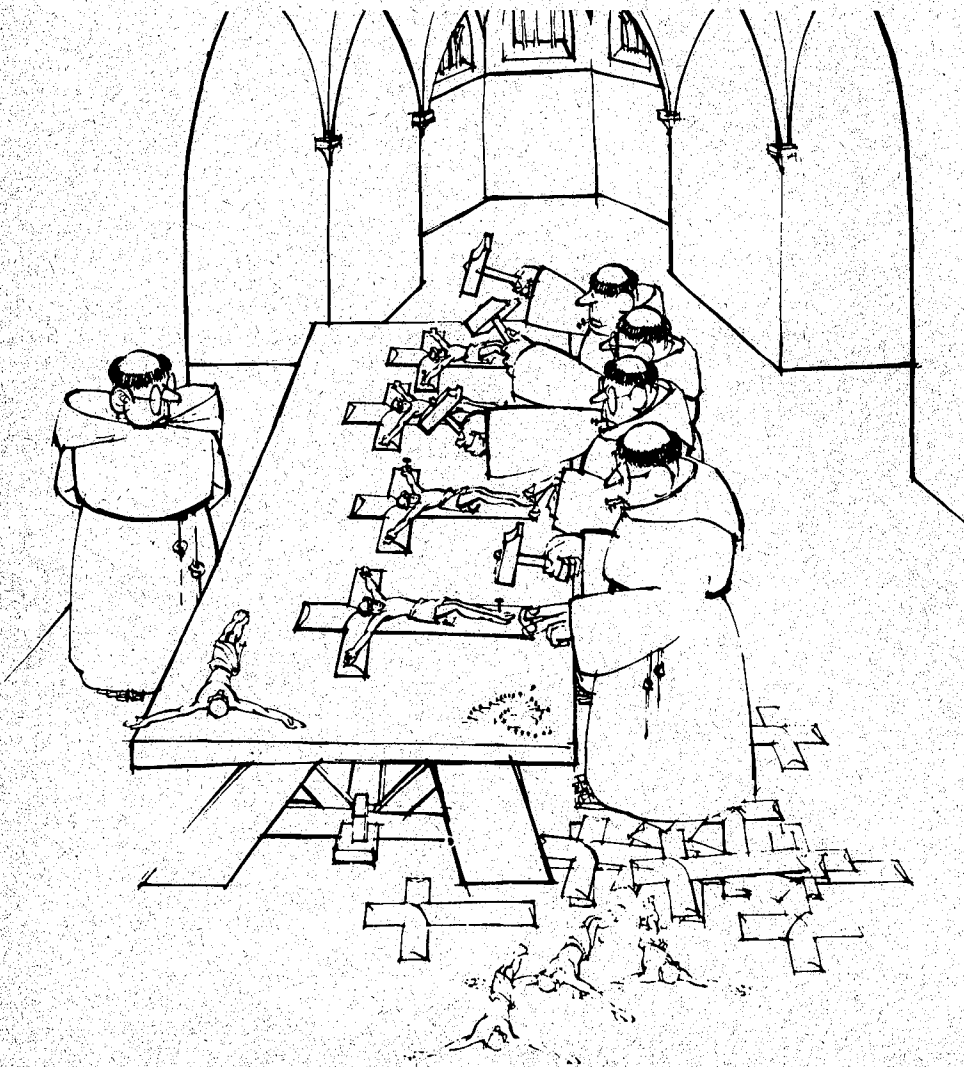
The suggestion was enthusiastically supported by Liz, the only woman present, and also by Peter de Waal.

Some thought that a five day conference biased towards lesbians would be boring while others thought that women would be incapable of organising the conference.

It was finally agreed that there will be a National conference on CAMP as a radical feminist movement. The conference will be organised by women and will probably take place in Adelaide, if the women and branches not represented agree.

On the following Thursday evening some CAMP members went along to a Sydney Gay Lib meeting to try to get them interested in the proposed conference. Little enthusiasm was forthcoming from the forty odd men and three women present. During the discussion they displayed a lack of awareness of the need for the movement to involve more women. Dennis Altman said that he could not see that the homosexual movement should be part of the feminist movement.

Looking at the homosexual movement in isolation and concentrating only on the interests of the existing members would tend to strengthen individual organisations and branches. Problems affecting the movement as a whole might be better tackled by a wider view and involve talent not previously tapped. A national conference run by women would attract more women and may provide answers to the problems confronting us. David Widdup



Defending Commercial Boys

By V J Marshall

This is intended to be a reply and postscript to Robert W. Connell's article "The Commercial Boys of Sydney," which appeared in the August, 1971 issue of CAMP INK.

I realize the reply comes rather late; however, only now have I had the opportunity of reading backcopies of CAMP INK, and I feel that the subject is of great importance and has not sufficiently been ventilated. Somehow, so it appears to me, something is missing, more points must be clarified, and here and there I cannot help but contradict Robert.

Yet one point I cannot dispute at all: that is the statement that male prostitution is "fairly common in poorer countries." But I would like to add: not only in poorer countries, but also when highly civilized and industrialized countries go through a crisis economically or at times of war.

I recall a boy of about 16 who followed me for more than 20 minutes in a Berlin park at a time when seven millions of the German people were unemployed. He begged me to give him only one cigarette and he would go with me.

I remember another boy of about 12 in Frankfurt's streets right after World War II who exposed himself in a doorway and said: "You can have more of it, Mister, if you give me your coupons for half a loaf of bread", and half a loaf was my ration for half a week.

Or I think of the woman who had two boys and one girl between the ages of ten and eighteen whom she practically sold to members of the occupation forces claiming that survival was more important than morals.

Who are we to pass judgement? Politicians start wars and finally must end them, but it is not their concern what's in the wake of them, and prostitution — male and female — is certainly one of the ugly aftermath of all wars.

Granted, these extreme situations do not apply to the commercial boys of Sydney. They would not be satisfied with a pack of cigarettes or ten loaves of bread. They want hard cash and some are greedy. Yet there is the odd case — or is it odd? — where a boy from the country had to leave home. Perhaps his father had discovered that he was a homosexual and decided to sever all relationship with the boy. The boy unable to stay in the small town has no choice but to go to the big city. Having arrived there he finds that he is without job and room and so King's Cross seems to be the only solution.

This particular situation calls for understanding, and it is understanding that I miss in the article of August, 1971.

I know homosexuals are no longer satisfied with compassion, they demand

acceptance, and rightly so. But acceptance by the heterosexual society cannot come without understanding, and if homosexuals are unable to show deep understanding toward commercial boys, who for what ever reason have taken to the streets, how can they expect understanding from the hetero-sexual people?

Nobody can deny that the Bible is a book full of wisdom, no matter what one might think of religion and the organized churches. There are especially two passages in the New Testament that always grip me: Lucas 6:36 (cited from the Living Bible): "Try to show as much compassion as your Father does. Never criticize or condemn — or it will come back on you. Go easy on others; then they will do the same for you," and John 8:7, where the adulterous woman was brought before Jesus: "All right, hurl the stones at her until she dies. But only HE who never sinned may throw the first!" No harm will come to us and our movement, if we adopt the spirit expressed in these two passages. On the contrary — we shall grow beyond our little selves to real greatness showing a humane attitude to all fellow men including the commercial boys of Sydney and anywhere.

Coming to another point I feel I must contradict Robert when he says that "in a sexually well orientated society there would be no need for prostitution." Surely the hetero-sexual society is on the whole well orientated, and yet there has always been prostitution, which, as everybody knows, is called "the oldest profession of the world."

What is the lonely elderly gentleman going to do, if he cannot find a partner, male or female, whatever his disposition calls for? Sexual desire can become so strong, there simply must be an outlet. For him the commercial boy, if he is homo, is the only refuge.

That reminds me of an incident which happened shortly after the last war, when I worked as an interpreter for an American Army Captain.

Germany always has had brothels, but the American Military Government decided to close them down. I still cannot make out why. But I assume that the Americans had in mind to teach the Germans not only democracy, but also morals as understood by American Protestant Puritanism.

At any rate, during a meeting chaired by the Army Captain to which above all the clergy of the City of Mannheim were invited together with social workers and some medical men, it was my task to interpret the ruling of the American Military Government that all brothels in the city had to be closed down.

It was the Catholic clergy that tried to protest most strongly and their main

argument was that, if brothels were closed, then cases of rape would increase and be the order of the day. "If we are to choose between two evils," an old priest said, "then let's have brothels and prostitutes and leave our innocent girls unmolested."

Could it therefore be that the commercial boys have a function within our homosexual society?

Finally, I believe Robert's opinion of the commercial boy, who is getting too old for the game, is too gloomy. They do not all commit suicide, "spend the rest of their days in psychiatric wards or end up in jail." Robert himself mentions two cases, which ended quite happily: one was the boy who earned enough to pay for his university education, the other who set himself up in business.

I knew four commercial boys quite well and watched them grow older. Two married and now have families and never think of their past, ("it was so long ago"), ("I have forgotten all about it"). The third was a real homosexual, and when he became too old for the game he changed to the buying side. The fourth had developed such a sense for business that he became a successful business man. He did not marry, nor did he have any boyfriends. He seemed to have lost all sexual feelings; counting all his money made him happy.

The Dutchman Jef Last says in his book "My Friend Andre Gide" (Rotterdam 1966): "Before the war there were at least ten beats in Amsterdam. There you could find boys galore for a few cents. They were all working class boys who, during the time of depression, had no money for a cigarette or to pay the admittance to the cinema. And so they were looking for a little adventure. As far as I knew them they all took on some decent profession later and became good parents."

I admit that the issue of abortion and prostitution is basically different from that of homosexuality. Yet I cannot get rid of the feeling that we are not allowed to shake off our responsibility that easily if it comes to the commercial boys who are after all our distant — perhaps very distant relations — whether we like it or not.

Perhaps the entire issue should become a "mission field" for us; not in the sense that we don a uniform like the Salvation Army and preach to the commercial boys at King's Cross, but rather that we try to help the genuine homosexuals among them and show them the right way to sexual happiness. And if the hetero-sexuals of them want our help, too, it should not be denied.

This attitude would be another proof to the hetero-sexual world that the homosexual society is a valuable part of the population.



Minnie Drear

"Promiscuity gives me the shits," Minnie blurted out.

This constant whirl of sexual liberation finally gets to you. You get jack of it in the end, if you don't get callous first. There were Christmas gay-lib meetings with trips to the drag shows and gay-lib parties in luxurious apartments. The gay-lib people, lecturers and students alike were getting over the university examinations of a month before, while I still had an examination to go.

I had a whole course of anti-biotics and passed the lot with flying colours. You can get side reactions like that. I thought I had a couple of warts on my dick but some bum had knocked them off. Anyway, I was finally lumbered by the current epidemic of V.D. which has left my husband, Joanna, speechless after she had found a Tip Top Lady she could lick the pants off. Naturally I had tried to keep my problem to myself, but somehow it leaked out and the whole world knew why Dennis was tongue-tied.

After an incredible performance, I had been given a clap. I never applaud myself. Wouldn't want my right hand to know

what my left hand is doing. Eventually I was able to shake of my little thing. Hayfever had given me a dribbly nose which my husband, Joanna, insisted I got from sticking it into someone else's business. Fully recovered, I can launch myself into Vol. 3 of "Camp Ink." I really feel like a queen turning over a fresh page.

So many things look good for the New Year. An immediate withdrawal and the end of any yanks would be nice ... in Vietnam. Joanna has taken to competitive boating with the Tip Top Lady and can be caught mid-stream, stroking in the coxless pairs. Other new movements are being established for homosexuals, Dennis Altman and David Widdup have started Goy-liberation and are picketing "Fiddler on the Roof" as an anti-goy film. Joanna is also starting Totally In Temperant Saphists (TITS). She runs into hotels demanding suitable wines to go with cunnilingus and makes off with a spirited liquor.

Anyway "me little luvlies" don't hang your hearts on a risky screw and watch out for V.D. It gets around. See you when you've got an open date.

Poems

INVENTORY AT DAWN

*I have gathered violets in April
And watched the silent falling star.
The wind has touched my hair, & I have
Laid my ear against the earth to hear
The grasses whisper.*

*I have shocked the newbound oats in
Summer, walked bareheaded with the rain
Thrilling to the thunder.
I have baked a ham
And sat with friends at supper.*

*We talked of
Ghosts & Bach & vegetables & filled
Our coffee cups again. I have
Kissed my heart goodbye at nightfall
But deeply.*

*And still to sit in the sun, to know
The beath of tenderness deep as the earth
And bread & sleep & walking after pain; to
Eat my breakfast at Walden. To feel a hush
Of snow against my lips & still to love
— But deeply.*

SUSAN LEONARD

MONASTIC ME

*What emerges from the dead carcass
G-d?*

*When all is done does life made well live on
for that eternal heaven,
or does the everlasting star fade & blue wipe
all the lasting gifts given to time?*

*Why struggle oh G-d, to turn cheek after cheek
only to be reconciled in the hell of a blue sphere
of human bewilderment
— one slap after another? So many have found
pleasure in flesh words & worlds which are
a part of you.*

*WHAT WISDOM is there in Monastic sacrifice
when all that is left is the coldness of
a body in vacuum?*

*IS THIS NOT time of change & chances —
why not, oh, my lord; throw away
ancient doctrines fitting a previous man
not fitting the cloak of present change-chance
times?*

*Disruption of past ways & legalities bring new glances
& questions asked; for
if past assimilated human values really need
only control, man,
& if man gives & then needs a physical island, why
can't he rest there no matter who his companion?*

CHAS. A. TORRANCE

Books

Homosexuality in South Australia. J.N. Ruwoldt (editor). S.A. Branch of the Campaign Against Moral Persecution. \$1.50. 52 pp.

DEJA VU, '52

Did Dr Duncan die in vain?

This slim volume of 16 items, plus bibliography and introduction, was published by CAMP (SA) in order, according to its editor, to further discussion of homosexuality. The question is, what are we given to discuss?

There are three pieces by an academic psychologist and two psychiatrists. One, John Court, is a practicing aversion therapist. Of the other two, Dr Mai says he is 'rather less enthusiastic than I formerly was' about this practice and Dr Vance Tottman says that *compulsory* behaviour modification (such as aversion therapy) is 'very dubious etfically.' All of which is pretty equivocal stuff, and is symptomatic of their total approach to the subject, which is unacceptable.

Then there is a piece attacking Court written by Dr Knight, who is an historian. Given that Court's piece is no more objectionable than the other two, and rather less so than some US psychiatrists that could be named, and that he far from lives up to his reputation as a total ogre, one wonders why he was singled out for criticism: The attack is valid so far as it goes, but it stops far short of an attack on the ethics of offering 'treatment' even by traditional psychotherapy for homosexuals. It is the 'disease-treatment' syndrome, not the technique, that is most morally objectionable. Dr Knight might also have pointed out that Court, Mai and Tottman are all wildly optimistic about the efficacy of aversion therapy despite the published facts.

There are four religious items. The piece by Keith Smith is poor, being confused and contradictory, and suggesting, amongst other things and for no apparent reason, that gaol sentences for homosexual offences should be replaced by fines. Seaman's piece is probably the best of the whole book, though it would not be fair to call it religious. There are two pieces by the Religious and Moral Issues Workgroup of CAMP (SA), one a letter to clergy, and the other an analysis of the response, which does not really stand up on its own evidence.

Then there is a collection of items of incidental value. A piece on counselling homosexuals, which it is unfair to its author to reprint; one on the mass media which, to use a word of its author, is jejune; an excerpt from Murray Hill's speech when introducing the homosexual law reform bill that failed, which says the obligatory 'I do not condone homosexual behaviour'; a montage of anti-law reform letters from 'The Advertiser'; and a note by

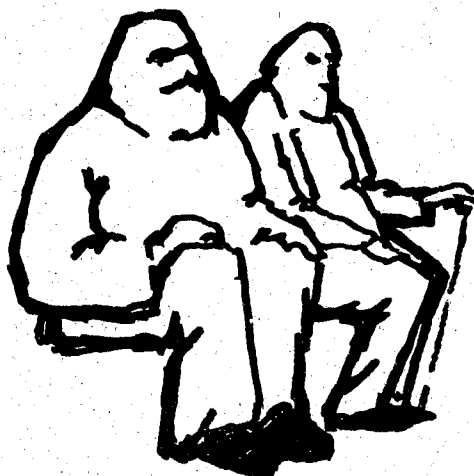
the Secretary of CAMP (SA) saying what law changes were made and noting a couple of criticisms, but not all.

Finally three pieces, the first on women's lib by Jill Matthews. It starts from the premise that 'the basic problem with lesbians is that they are women,' which is at best a half truth, and then proceeds to ignore lesbians, to discuss women in a largely heterosexual context, and to make its most specific statement about homosexuality in a purely male reference. The next is 'Gay Lib' by Helen Fraser, which makes it sound as though it is all about talk sessions, dangerously like a younger set version of an Old Aunties' Afternoon Tea Party. Its author thinks that REVOLUTION includes 'not necessarily being able to kiss someone of your own sex in the street, although if you can't do it then you know society has a long way to go.' I feel confident in saying this is not revolution, nor anything like it.

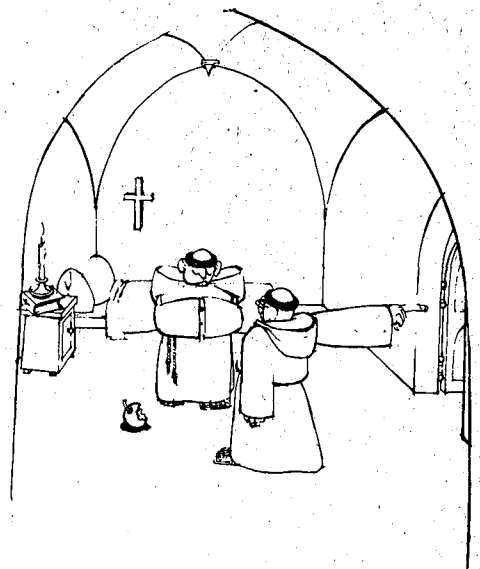
And last a piece which is back playing the psych boys' game about causation. It seems to be a review of the Altman book, and if it appeared before one wonders why it was not recast for this volume. It is heavily 'academic' doing a lot of name dropping (Marcuse, Norman O. Brown, Freud, Vidal, etc) for two pages, and saying little.

What we are NOT given to discuss includes anything about lesbians. There is the odd passing reference, like a nod to the 'also suffered,' but that is it. Matthews, as noted above, shows no comprehension of the position of lesbians and one must question seriously why she was included in even this collection. Helen Fraser is a lesbian, but again says nothing that is of specific relevance to the lesbian situation.

This point is very important, because the male oriented outlook of this volume, while claiming to be about 'homosexuality,' not 'male homosexuality,' is as much a denial of the existence of lesbians as the better known heterosexual denial of the existence of lesbians. And in South Australia there has been a considerable amount of publicity about



"In my day we weren't allowed to do that in public... even with girls."



male camps, but none about lesbians because they do not display the sorts of sensational features like beat murders, that the male of the species does. Are we in the homosexual movement to display the same oppressive attitudes to one minority group that we suffer at the hands of others? Apparently in SA the answer is Yes.

But then the denial in a different way of the male of the species is almost as great in this volume. Of the 14 contributors, including a CAMP Workgroup and the editor, only one is a homosexual, and that is a woman. So we never get the male camp point of view to discuss either. This is deplorable for two distinct reasons.

The first is, one has to ask what reaction would a Women's Lib, or Women's Electoral Lobby, or FCAATSI (Blacks) booklet get if it was written by 13 white males plus one token woman or black? It would, quite rightly, be laughed out of court. If an oppressed minority group are going to organise a political pressure group to ask (demand?) equality and full acceptance then they are not going to be taken very seriously if the best they can do is hide behind the coattails of liberal do-gooders. And bear in mind, that while it may be harder for us to come out in public, it is also true that because the inequalities of education opportunity and motivation do not affect camps in the way they keep down women and blacks, then we ought to have very capable spokespeople from all levels of society.

Which is to say, if you insist on playing the academics' game, using prestige names and all that, then is it not about time some of the camp academics, lawyers, politicians, psychiatrists and all the rest in Adelaide came out of their closets and fought their fight openly? If they are not prepared to do it in Adelaide after the Duncan case, they'll never do it. To say, 'my private life is no business of anyone else, so I'm not saying,' is to ignore entirely the reason why this organisation was ever founded.

The other reason is equally important. Heterosexuals don't understand

homosexuality. If they did, this movement would not be here. If the best that the straight world can come up with is the sort of heavily qualified verbiage that is in this booklet, then they had better be told, and by us. No-one else can do it for us because they don't know what it is all about or what we suffer.

This malaise that permeates the whole of this collection starts with its editor. Like so many nice liberal do-gooding straights, he thinks law reform will solve beat murders. A comfortable delusion, but perhaps he ought to have read some English material where all this is still going on. He clearly does not understand the topic, and thinks that the Church and psychiatrists are all it's about too.

The editor might have done his homework elsewhere too. His bibliography is excessively religion oriented. It includes a reference to this journal as the organ of 'Sydney CAMP' when there is no such organisation, though there is a CAMP (NSW), but this is the organ of all the State branches, not just one. Finally he might have expunged from the published text some references from the forum to 'question time.' All told, a sloppy job.

CAMP (SA) should have edited this collection themselves. They should have included a statement of their aims, in detail, like what laws they want, and what laws they want abolished. They ought to have included something about job discrimination which the straight male doesn't know about. They might, to get off the great pseudo-academic kick, have included the odd piece on being camp in Adelaide during and after the Duncan case and 'law reform.' Can no-one in Adelaide write impressionistic pieces? And they might have got someone to write up a piece saying that Gay Lib is, properly, a radical political movement, not a talk shop nor a new approach to all that crap about etiology. Indeed, they might have got some original material, instead of a lot of unresearched out of date, 'conventional wisdom.'

But there is no novelty in all this collection. You have read it all before, only better written. And there is no reason on earth why a political pressure group should put about the views of people that they know to be wrong, like Court, Mai, Tottman, Smith, and all the rest practically. I blench to think that this is the best that a homosexual rights organisation can come up with to support our cause.

If it was 1952, before Wolfenden was thought of, this might have been a contribution. But Wolfenden goes further than this, and his report was pretty tame stuff. Today it is twenty years on. Duncan is dead, and all for nothing.

If I might paraphrase the excellent Dr Johnson, the wonder is not that it was done so badly, but that it was published at all.

Trevor Hughes

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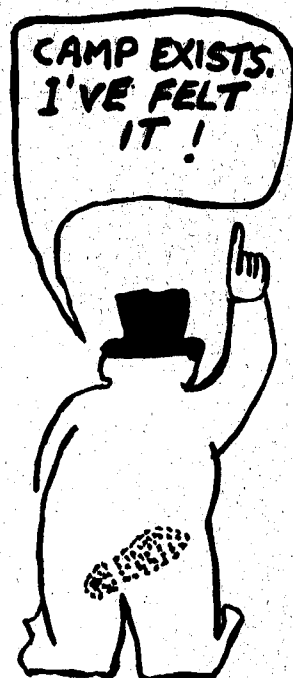
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