

Pride History Group Oral History Interview with David Abello

Interviewer: John Witte

Date: 13 October 2011

Location: David's house in Camperdown

Restrictions: None



Time	Summary	Keywords
0024	Full name: David Patricia Abello. DOB 14/3/56 born in Canterbury Hospital and grew up in Chullora.	birth
0104	Suburb was mainly bushland in those days. Then Housing Commission bought up the whole suburb. Populated by post-war migrants and demobilised soldiers. An interesting and multicultural committee. Next to Greenacre with a historical association with Aboriginal people. 4 Corners program on aimless youth. There was a wave of young people, I wouldn't say they were aimless or destructive. There was a lack of social amenity that was typical of western suburbs, particularly those that were so new.	Chullora Greenacre youth multiculturalism
0319	I think of my boyfriends and girlfriends. Their parents were Lebanese migrants. Concentration camp survivors. All my friends seemed to come from the most marginal households in the suburbs. I was always drawn to the powerless and hapless: the different.	migrant community powerless difference
0410	Parents - my father was a double certificate tradesperson, boilermaker and toolmaker. Worked in a metal fabrication place in Chullora. Mother did home duties until his father deserted and she had to get work. That was factory work, whatever she could get. First job was changing beds in a motel. Then in Arnotts factory, where David was already working. They made chips.	parents factory work Arnotts
0545	David worked from age 15, at nights and weekends while he was at school. They had no social security benefits. You had to be deserted for 12 months before you were entitled to benefits. That was to discourage the break up of families. For a year they had no income. They could not get food some days. They relied on the generosity of neighbours.	financial struggle
0645	Father went to work one day and didn't come home. They assumed that he'd died. Eventually they found out that he had a flat in Lakemba. Something to do with the sale of the flat was sent to their house. He had met somebody else and just walked out.	father
0743	Role of religion and politics. Father was an atheist. Strongly held views. He hated Christians, Jews. He was a hateful person. His mother. His mother's mother was quite devout in the Portuguese Catholic tradition. Towards the end of her life she was still caring for her parish priest. Mother send the kids to the Catholic school even though she was not religious	religion

	<p>herself. David was an atheist from a very early age. Associated God with the tooth fairy. He was very bright. That was a horrible characteristic to have in that particular demographic. IQ of 100. He always knew everything that was going on.</p>	
0952	<p>He had a strong critical faculty, which was juvenile of course. The position about religion was intuitive. Went to De La Salle Lakemba. Primary School to Year 4, High School to Year 10. HSC retention rates were 5-10%. They had one central high school in Bankstown.</p>	school
1101	<p>The interesting thing was the effect of the late 60s. It was a very liberal school. The Catholic school had its liberal moment. No uniform and there were student representative bodies. There was an attempt to have a democratic body. No teaching of religion. I always thought the opposite of the teachers. I was told about the anti-war rally the year before. Before long it became like any other authoritarian Catholic high school.</p>	Catholic liberal moment
1230	<p>Came out when he was 13. One reason his father hated him. There was no discussion. He was very 'in people's faces'. They used to argue. He wasn't intimidated by his father. His mother always knew. His father was out of the picture quickly. On his father's side, the family had a radical view of politics because of history. He had famous homosexual ancestors. His mother's bother Noel was a comrade, a member of the Communist Party. He had a critical view about sexuality and homosexuality.</p>	coming out homosexual ancestors
1421	<p>Mother didn't talk about homosexuality. She had less intellectual ability. She was functionally illiterate and innumerate. She couldn't offer David any intellectual support or create an intellectual environment. But in other parts of the family there was a certain 'class intelligence'. Roger Casement was his great grandmother's brother, so we had a famous homosexual revolutionary in the family. The left defended Roger Casement against charges of homosexuality. His family defended him as a homosexual.</p>	mother Roger Casement
1653	<p>When I was young, the brothers always had that knowing look around me, particularly because I was very good with children. He got to be a prefect, because he was so nice and loving and caring. But I don't remember any critical discussion about sexuality. There was no room to be drawing out some defence of his homosexuality from the literature. When he tried it, his classmates would laugh.</p>	good with children
1816	<p>He was just a kid so he couldn't articulate the idea of compulsory heterosexuality though he knew that was the way the world worked. I hung around with sissies. The Mauritian boys because they were black. I didn't have many friends at</p>	school friends

	school because they were all idiots.	
1910	No sexual activity at school. All my sexual partners were people who lived in the suburb and they went to public schools. I started having sex at 6 and 7. Normal childhood investigation stuff. Now called child abuse. He had a very strong sexuality. Had a lot of sexual partners when he was a kid. Adults from age 12-13. Used to meet them at beats. They were all really terrified and therefore he did not find it all that satisfying.	sexual activity
2045	It's framed as abuse because of the unequal power relations but I never felt that was the case with me. I had the upper hand. I would ask for money.	sex with adults
2117	Worked in the Arnotts chips factory for a few years during holidays and at night. Worked in the warehouse. Preferred the day shifts because the night shifts were incredibly boring. The most interesting thing was the truck drivers, who were remarkably bisexual. I had sex many times in the backs of trucks. It was a strange libidinal economy. The truck drivers were more likely to be non-heterosexuals than the other workers. Some of them were really good. Bright. Had politics. Were radical. Unionists and the like.	sex at work
2303	Shop work. Worked at David Jones, Waltons. Selling stuff. The only interesting job was in the underwear section. People would try them on and ask for advice. I didn't like that because it was too nerve racking and I didn't want to get sacked. It was the new Bankstown Square. Very glamorous!	retailing
2412	Won a Commonwealth Scholarship at the end of Year 10. Didn't have to work as much after that while he was still at school. It was about \$10 per week. Enough to keep their heads above water. He was the only person in his family who ever finished school. Then went off to university.	Commonwealth Scholarship
2502	At school. The high school was really impoverished. He was forced to do things. Because he was bright he had to do Latin. But he liked it. It made him much better at language. Did French as well. Maths, Science and English. He particularly enjoyed Maths. He used to invent things. Someone would say you didn't invent that. He had an intuitive intelligence. But he also enjoyed other subjects, though they did such boring books in English Literature. Animal Farm and 1984 were the only books he enjoyed.	School subjects
2722	He scraped through the HSC. He had his marks scaled for university entrance. He was scaled to 92.5. But he made a bad decision. He could have gone to any uni, but he really wanted to be a teacher. He accepted a place at Ku-ring-gai CAE, used to take a long time to get there. Packed trains where people smoked.	HSC Ku-ring-gai CAE

2858	Moved out of home at the end of the first year. Lived at McMahon's Point. Moved in with two fellow students. He got involved in the SRC and student newspaper. The flat cost them \$45 per week with a harbour and bridge view. Was good. Still best friends with one of the housemates.	McMahon's Point
3001	Excluded from the Diploma in Primary Teaching. It was done using 'unofficial methods'. He was a good student with good passes for the three years. When it became common knowledge he was homosexual, he suddenly failed two thirds of his subjects but passed well in the others. The subjects he passed had radical or progressive people running them. The others had right-wingers. One night he got into the education office with stickers protesting the oppression of gays and lesbians. He could not defend himself and had no support.	Discrimination at Ku-ring-gai CAE
3149	It was hard because there was no confrontation. But I suspect I wouldn't have been able to teach anyhow. There was a policy to exclude homosexuals. There was no defence. The Teachers Federation had no position. They did a few years later. We're talking about the dark ages. I could have achieved something with support.	Fate of teaching career
3259	My first response was to have a psychotic episode. A big one that lasted many months. So I had to let it go. In the long run they probably did me a favour because most of my teaching contemporaries became burnt out. The CAE was very conservative. It was mainly students from the North Shore.	Psychotic episode
3405	He was involved in Gay Liberation. That's how he became known. He wasn't in Chullora any more and so it was natural that he would get involved in things living in the inner suburbs.	Gay Liberation
3500	The meetings were held somewhere in Sydney University. He got really badly bashed on his way to the second or third meeting. In Victoria Park near the swimming pool. By about 6 or 7 (thugs). I never took that shortcut again. They ambushed me and I wasn't paying much attention to them. I'd learned not to be afraid of groups of people. It was because he had beautiful long hair and looked like a hippie. Not specifically because he was gay. His first beating of many.	Bashing
3700	Gay Lib was a very exciting time. The first thing it did was make him feel completely inferior. He had the sense of being working class. The others had political theory, stuff that was new to him. He had the politics of state and class war. But the politics of sexuality was new to him. They were mainly middle class. He learned to speak 'middle class' from them. Not being able to talk about 'overseas' because he'd never been overseas. He always felt very inferior. Until he had a strong sense of his subjectivity.	Working class identity
3849	I'm sure there were things going on at the time. Lesser things.	Movement

	But bigger in the movement. Big meeting in 75 in Melbourne. I went to that. Sydney in 76.	
4012	I felt like a Second Wave person. Because I came in late - I went to things at CAMP. It was a venue that gay lib used as well. The coffee shop. I went to one or two of those and it was excruciating and nerve wracking. I went to everything I could get an entree to. I went to bars but didn't like them. I preferred sex in anonymous beats.	
4206	Moved out of McMahon's Point to Naremburn. A strange time. Had a heterosexual relationship while living in that house. Had lots of them when he was young. Still the case. My attraction.. I fall in love with people's brains. At the moment I have an unusual relationship with a heterosexual man with a disability. But most of the sexual partners have been gay men.	Naremburn
4359	At Naremburn the relationship was with Cathy. She had another boyfriend. They had a three-way. Then he moved into a house in Balmain with two gay men and a straight woman. He formed a relationship with one of the men. A man called Bernard. That was the first 'typical' kind of relationship I had. Not monogamous. We lived together for four years. He had terrible problems with his family. They did things like abducting him and taking him to a psychiatrist. His parents eventually succeeded in having him scheduled into Gladesville Hospital. There was a strong legacy of homosexuality being an illness within the mental health system. David couldn't get him out. Three months. He has there ostensibly because of schizophrenia. But it was because he was gay. They wouldn't release him into a homosexual environment. David's mother went to a third magistrate. She had him released into her care 'because she wasn't a homosexual'. My mother is a very special person and she loved him dearly.	Girlfriend Bernard
4720	But he committed suicide on a family outing - his family. Drowned himself in the Shoalhaven River while they were watching. Retribution. I still get upset about it. That was the only kind of normal relationship I ever had. The wonderful Bernard.	Bernard's suicide
4812	Another person living in the house was Garry Trotter. Used to run the HIV wards in RPA. Nurse. Bernard and I moved after the house got sold. We ended up living in North Ryde living with a straight couple. Then moved to Enmore and stayed there for a while.	North Ryde Enmore
4910	Had a Telecom job. Payments cashier. That was at a time when I'd become practically aggressive about my sexuality. Losing Bernard made me quite harsh. I hated heterosexuals. I became very angry and hateful. I used to wear GayLib badges to work and got told to take them off. I had to audit petty cash	Telecom GayLib badge

	and I was the best friend of the workers, who didn't mind that he was a faggot.	
5052	I used to get hassled because I insisted on pushing it in everybody's face. He left because the managers threatened to bring in the police. He refused to take off the Gay Lib badges. His manager would dock his pay and do many other things. He put a pig's head in the wastebasket of the manager, though he didn't admit to doing it.	Workplace tension
5215	1978. On the organising group of the Mardi Gras. A couple of Americans in the SWP. I don't know why I was involved. I was at the conference. I remember all the people who were in it. Paul Young was a very good friend. I met him while I was living in McMahon's Point. LSD story. Became life-long best friends.	1978 Mardi Gras
5434	He knew Paul Coyle through GayLib. His boyfriend Tony Wheeler, he know though Philip Oldfield and Greg Philips. I met him at the conference in the Merewether Building. We went and had sex - 5 or 6 of us at the time.	
5606	I don't know whether I was a core member. There were the anarchists and the communists. I was an anarchist at the time.	Anarchist
5700	I was always in favour of Mardi Gras. The first one. Which wasn't Ron Austin's idea. It might have been his idea but he did nothing to lift a finger. What about social change? I remember it very well that night. I've done a lot of research on it over the years. The 78ers project of course.	Social change and Mardi Gras
5820	I think I went on my own. From somebody's house in the inner city. I remember the whole night very clearly. The decision to go down William Street. I remember Geoff McCarthy being one of them. We looked around for people who might give leadership in the situation. Whose idea it was? Hard to say. It might have been mine. Would be go to the Cross? There might have been more people to take it up with the police. What I used to do was lead chants. I remember the conference down to Hyde Park. Marching in formation. Chanting in unison. People sometimes used to forget that we were striking terror into the hearts of the police.	78 march route decision
10110	On the night, the march to Hyde Park was very purposeful. A series of chants. The way it turned out. The Cross was the only gay identified place in the city. But it was never meant to be like that. It was meant to finish in Hyde Park.	
10159	I don't know if it was meant to be a demonstration or an escape from being picked on. There was no party atmosphere, that's for sure. It will never be known exactly how it happened. Unpicking the exact points at which decisions were taken.	Anti-party
10300	I wasn't arrested. I used to make a point of not being arrested. I used to sing. They had goons watching from behind. A few	Non-arrest

	people were pulled out of my hands. Max Pearce got pulled out of my hands, at Taylor Square. It was a big, strong night. I tried to keep up the noise at the police station all night. People later said that was what kept them going. Being the loud voice. It's probably what happened to my voice. Jim Walker. I had a relationship with Jim later, after his relationship with Lance finished. I remember him trying to get into the police station and trying to attend to people. Not being allowed. Then eventually he got in.	
10537	I went to every 78ers event that year. The big conference. It reminded me of the anti Vietnam War protests. The size of the police entrapment. There was a Festival of Light rally of some kind.	Other 78ers events
10640	The conference. I certainly remember (attorney general) Frank Walker's line on children and adoption. That was the line he wouldn't cross. We're talking about just adoption, not custody of your own children (which they supported). That would have been too provocative to deny them custody.	Conference
10832	I can't remember the content of Walker's talk because it didn't have any. It was just symbolic statements about democracy. I was impressed that he actually came. Maybe someone should have shot him! But he probably figured himself as a goody two shoes liberal whom we'd all like.	Frank Walker
11006	The art exhibition. A provocative art work that got slashed. I remember the show and looking at the work. Homoerotica didn't bother me politically in those days. Nor did lesbian separatism. I thought I would be one also if I was a lesbian. The real conflicts were between those women and the socialist feminists. Over ideology. Lesbian separatism is anti-socialist because it puts gender against class.	Art exhibition
11153	I remember I had a very good friend who wouldn't talk to me after she became a lesbian separatist. I thought that was stupid. But I could understand it. Men were apolitical and obnoxious and causing problems.	lesbian separatism
11305	I can't remember why the decision was made to march into Hyde Park. The arguments flying around were bureaucratic. It was a great event, one of the more important events of the year. I got through the police line. There was real contact and real violent contact. Fisticuffs. Between the participants and the Christians (not the police). I was a proponent of violence. 'Unless you destroy, nothing happens'.	Support of violence
11352	That was the end of Christian presence. They were afraid of getting hurt so they didn't keep coming. Near College Street, the paddy wagons were there. What would come later was a lot of strategic confrontations. Direct action against individuals at particular times in particular spaces. I remember that if	Fundamentalists defeated

	they'd been allowed to go on, we would have ended up like America where the fundamentalists are in control. One of the GayLib achievements was to make them look like a bunch of nuts, which they were. They had previously been seen as good people.	
11727	I was little from malnutrition and years of hard drugs. Being short, I could duck out of the way. I had no intention of getting arrested. But I wasn't one of those anarchists who would throw things and run away. I've seen them do it.	Slight physical stature
11832	Anarcho-feminists. Julie McCrossin, Virginia Bell, a whole bunch of them.	Anarcho-feminists
11859	A lot of people turn up to many demos in the subsequent year. It was a politicising moment like 1969. There were definitely age cohorts. People like me. Ken. Saw him on a bus with a GayLib badge and I wanted to speak to him. I remember the general police behaviour changed because the politics changed. At the time I was very ho hum about Club 80.	Other demos
12111	The second Mardi Gras. I went to a couple of meetings at Barry and Phil's house but my life just swallowed me up for a little while. I don't know what the discussion was there.	Second Mardi Gras
12204	For me it was more important to have a life. Most of my friends were heterosexuals at this point. I was still politically involved, but it was as if 1978 was the end of something rather than the beginning. The police were trying to shame the government by their behaviour. They were not contesting our demonstrations any more. We were the pawns between the Wran Government and the police. It was thenceforth easier to organise life. There was a change in their behaviour. I think the last demonstration was in 1979. Then it was finished.	Police behaviour change
12404	Second and third Mardi Gras. A whole new dynamic. I was on the 1981 Committee. There was a push to move Mardi Gras to summer and a split in the community and the movement. I remember it as radicals wanting to keep the winter date. The vote was something like 66 to 65. It was very close. I think the argument for moving to summer was a bimbo argument anyway. I remember how hotly contested that issue was. Then we were stuck with the summer. Michael Glynn was very active and was sort of on the collective (it was not a committee).	Push for summer Mardi Gras
12656	We used to have arguments. Glynn would spit the dummy. It was transparent. There was no pretending. He was up front about making money, as if capitalism was going to liberate people. He was a classic neo-liberal. One of our first. They were right wing but not conservative. His view would have been that capitalism would change morality because it interferes. He was trying to create a petty bourgeois gay	Michael Glynn

	(male) class. I used to go more to lesbian venues.	
12943	I don't know how those women viewed themselves. That movement was entirely male, even though there were women.	Maleness
13045	I didn't think about it as defending a sense of community. It was rather a continuation of a political movement, an instrument of change. It was certainly not a way of generating business.	Politics not business
13139	There was an emerging gay left. People like Craig and Brian, who decided the strategy was to build a socialist front in the gay community. They were old left and attracted a whole bunch of people around them. They were after law reform. Later there was ActUp, which drew strongly from a political tradition. The people I knew in it were people with 'illiberal' politics.	Gay Left
13333	Gaywaves. I got involved in it because I fell in love with the voice of one of those in the group. I then fell in love with him. It was more than the voice. Style and politics. I was drawn to radio. Community radio. It was a downward, redistributive kind of media. About 8500 listeners. A lot of 'concealed, hidden' listeners. Some very oppressed people who took great comfort in being able to listen to this kind of thing. It was a collective. Which I liked. I got to learn how to make radio. Produce programs. Gaywaves did a lot of work around institutions and systems. It critiqued a lot of normative institutions like monogomy. It didn't have show tunes, though it was strongly connected to the community. It promoted events and fundraisers. People in the (bimbo) culture criticised us for playing punk music more than disco.	Gaywaves
137555	Through the three hours there would be news and what's on, a tape we'd get from Melbourne. There'd be a special of some kind. They were programs we'd produce ourselves. About issues such as gays and socialism or gays and psychiatry. We're talking about a time when people were still being abused in the mental health system and people were still doing homosexual aversion theory.	Radio topics
13923	Radical gay music from North America. The Choral Majority. British music as well. Tracks that would not be broadcast on other stations such as Triple J. We also made recordings of the GayLib choir events.	Radical gay music
14046	Gaywaves in 1984 was on Christmas Eve. The choir had been trawling Oxford Street singing Christmas carols for money. We had some recordings that we put to air.	Choir
	TAPE 2	
0000	They were regarded as blasphemy. Fred Nile tried to get the Communications Minister Ian Sinclair to close down the station. I was lucky that the station too responsibility and I did	Blasphemy charges

	not have to get involved. One of the last times there was an attempt to use blasphemy law.	
0118	The choir started six weeks before Stonewall. I remember being in Melbourne on a tram covered in pink sheep. It was about a serious intervention into a male only environment. The view was that we would politicise it. There was six weeks preparation and 8 people that built up to 12 or 15. Names were...	
0350	The choir went until 1987. It had hundreds of performers and performed hundreds of times. In the first instance it was a boys choir and the venues were the streets and places such as sex venues. We supported regional organisations such as the Cronulla Gays (to whom we were very shocking!). I remember one line 'the man who thinks he's God' which was the kind of thing regarded as controversial. It had three years as a male choir until 1984. Then it became a mixed choir.	Choir becomes mixed
0611	At this time there was a view that gay liberation was finished and the community was not worth targeting. We were becoming more interested in singing to the left. They were one of the most meaningful interventions the gay liberation movement made in the left. You could tell when you were standing in front of them. We walked into some situations where we were vilified for mocking the institutions of the left. Parody which they didn't always understand. In the old left there had been a strong method for promoting ideas in singing. With us, it was the first time anybody had done it for a long time. I did a sendup of the Salvos with a tambourine. That was meant to be a mockery and an exaltation at the same time. Groups like the Socialist Labor League didn't like it. They would talk through our performances. We sang at the Marxist Summer Schools. Bob Gould was one of the figures I recognised. He was an early supporter of gay liberation but not the choir.	Choir and parody
0925	We put out some vinyl records. When it was no longer a useful strategy we stopped it for a time. Built up a new choir with new people. Then it would carry on for a few more years. The focus was connecting and politics. It was when gay law reform happened. There were no large public event until the AIDS events at the end of the 80s and we didn't think of them as political events.	Vinyl records
1053	I had no respect for what the AIDS events represented. I wasn't interested in commemorative politics because it only takes you to the past.	AIDS events
1145	But the choir had a caravan that was the high point. Now it wouldn't be allowed because it was an unlicensed activity. Some good things happened there. There were a few songs	Caravan

	written for the caravan, the embassy. We sang them at other venues. The choir played its part in law reform, connecting things.	
1303	AIDS. The first person I knew who did was Dave Sergeant. He was an American who came as a high school teacher. He stayed and gave up his American citizenship. He died of pneumonia. His partner died a couple of years later. He went blind before he died.	Dave Sergeant
1414	Working with the CES in 1984. AIDS had no real impact on David's job. He worked in the western suburbs. He had specialisations that would attract people from all over Sydney to see him. He could sign (with visually disabled). A key organisation for him was Access Plus (Queers with disabilities). Started in 98. Largely people out of the Gay Lib movement. That related to David's having a disability (schizophrenia). Turned into bipolar. He has others now. No pancreas. Diabetes. No stomach lining. A few things to live with.	CES
1749	I was at the forefront of the process of demanding that people with a range of disabilities have the right to support services. I was in a unique position in government at that time (today it would be called corruption). I set up a few things and got funding for them. The act was passed in 1986 and the first pilot service was set up in 1992. I have been a disability activist. A lot of people struggle. People with NESB struggle with the normalisation of homosexuality. I've had connection with them and secured their respect.	Disability support
2125	We were able to stack all the disability organisations with homosexuals as staff. That has created more diversity in that sector. For me, the value in being out is being able to normalise things. But I don't think that homosexuality should be normalised as such.	Disability organisations
2247	Other involvements. Youth housing. I was president of the board of a youth housing service where there were a lot of gay and lesbian students involved. There's a lot of work to be done to make sure nobody gets dissed in their own home. Also I did it for friends and lovers. I'm only on one board now because I'm doing a PhD and don't have the time. A social housing body. Building the housing stock.	Youth housing
2500	The National Centre for HIV. I was a research assistant while I was studying for my social science honours degree. The Social Policy Research Centre where I've worked for 14 years. My areas of expertise are in mental health service evaluation, pilots, housing support partnerships. They let me go out and do whatever I wanted. I was able to use that to do my own thing. Also social movement things. I'm a Mad Pride member -	Research assistant

	a small group with a few problems because it's dominated by a neo-liberal. I have a high profile and do performance work. I'm one of Australia's principle Mad comedians and I'm very good at it. It's a forum where you find a lot of homophobia, like any group where there are a lot of marginalised people. Victims of homosexuals (abusers). It can be a conservative crowd but I make fun of gender and sexuality.	
2928	I use these opportunities to do politics. The politics of difference. And it's fun to see people wet themselves. I have a talent for it which I only discovered one year when somebody asked me to do a comedy routine. I said I don't do comedy routines but. I still think of myself as a gay liberationist. I still ask myself what else can I be. I still ask what else we can achieve.	Opportunities
3116	I'm doing a PhD. About the last 40 years. People forming themselves as subjects and how they do that in relation to the state. Sense of state, and policy. It is a meaty subject.	PhD
3211	My sexual identity. It has always been troubled. I've always felt marginalised in the sense of being different from other people. It's about being from a poor working class background. It's the thing that makes me rail against middle class homosexuals. People taking advantage of their privilege. It's always been a tension for me. It's made me feel like I don't want to support what they are pushing for. Then I got to understand it when I went to university. It's about the right to be different, not the right to be the same. There's a difference between gay rights and equal rights. Gays protesting for the right to have sex in public is not an equal right. That's my argument. Gay rights are about the right to be different.	Sexual identity
3459	I'd also frame it in terms of the early debate between rights and oppression. Fighting homosexual oppression versus fighting for rights. Gaylib in 70s was clear about the distinction. If you support gay rights in the community you don't get freedom from oppression. There's a danger in conflating the two. Naivety of equating them. That's at the core of my disagreement. The choir used to do direct action. Jim Cameron, who went into politics for the Festival of Light. We disrupted his launch. We had a prayer rally, blood prayers. I'd like to say he died because of it, but he didn't die for another five months. If gay marriage advocates were serious, they would take the fight to St Mary's Cathedral. I don't support gay marriage. The supporters don't know who the enemy is. If they kept up a campaign outside every church every Sunday they might get somewhere. You have to relate as humans. That's the way to cut through hatred. You can't hate people whom you know in the way that you can hate abstract people. My	Rights vs oppression

	views about how to achieve gay liberation were all about actions targeting the enemy. Not the government. Gay marriage is not about rights. It's like the right about having a dog licence.	
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