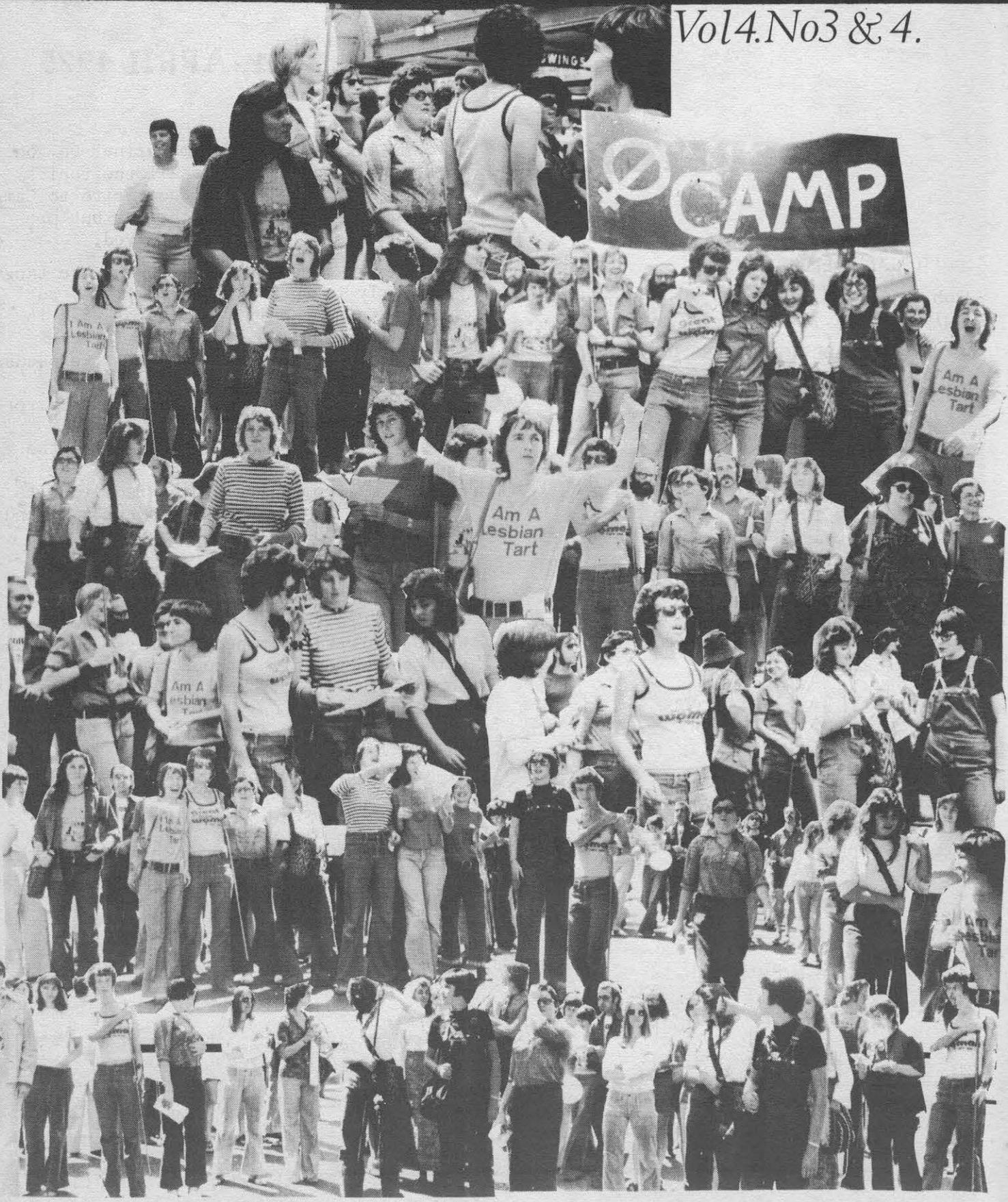


CAMP INK

Vol 4. No 3 & 4.



CAMP INK



Vol 4, No 3 & 4, APRIL 1975

EDITORIAL

EDITORIAL COLLECTIVE

Rob P., Brian, Rosemary, Col, Jan,
Julie, Rob K., John.

FRONT COVER DESIGN:WOMENS DAY MARCH
Rosemary.

ARTWORK
Rosemary.

LAYOUT
Rosemary, Rob P.

CONTRIBUTORS TO THIS ISSUE
Elaine Whiteman

Michael Little
Mike Clohesy
Noreen Clark
Col Eglington
Robyn Plaister
Peter Spencer
Angelo Rossas
Lance Gowland
Brian Woodward
John Kennedy
Maurice Butterworth
Helen Pasely
Martin John Douglass
Kathie O'Rourke

Is Camp Ink a successful magazine? Do you feel that Camp Ink covers all the topics you are interested in? If not write to Camp Ink and not only suggest changes but produce changes by becoming involved.

We all have something to say - we are taught very early to vocalise our feelings, but usually this is only in terms of what is wrong - destructive criticism. The CAMP movement and the magazine collective needs constructive criticism: criticism followed up by a series of alternative suggestions and solutions; criticism followed up with action by the individual suggesting change; criticism accompanied by the individual's willingness to contribute his/her time and energies to do something concrete.

What do ideas produce when they are tossed around the arena, bouncing from head to head? Create people with more ideas? We put forward that people are so concerned with their position in our capitalistic, competitive society that they see intellectualising as the only way to reach the top. Whatever that is? The only way that the CAMP movement can continue to fight against discrimination and oppression is to have a few ideas from its members followed up by definite concrete work.

If you are concerned to be a member of this movement then this means activity. At the last executive meeting on Saturday afternoon 5th April, there were five members of the executive only present. Where are the members of CAMP? Aren't they interested in having a say in what political lobbying is being done for homosexuals?

An article in an English Magazine related that in any minority group, only 20% of the members were active, the other 80% are APATHETIC.

Allowing for new members coming into the group and those that come a couple of times and leave, then these figures should be reversed.

C.A.M.P. (N.S.W.)

Address: G.P.O. Box 5074
Sydney. 2001.

Telephone: Phone-a-Friend
(02) 660 0061

Club Rooms
(02) 660 0080

Any person who is aware that she/he is a homosexual has a responsibility to herself/himself and other homosexuals. This means that we should be continually helping to change current attitudes to sexuality.

Sisters and brothers; yes get together sometimes for social reasons but don't allow your membership in CAMP only to be a social one.

Be aware and be active!

THE COLLECTIVE.

LETTERS

The Individual as the Basic Unit of Society.

The basic unit of society should be the individual person, who has the right to live and work and love as she wishes, and the responsibility for her own care.

The family is the source of much of the oppression of women, involving as it does the concept of ownership and dependence. The various economic benefits which attach to this family unit are based on the dependence of the women and children on the man, and on the assumption that a man supports any woman he has sex with, and that a woman housekeeps and cooks for any man she has sex with (and cares for the children).

The apparent belief of many homosexual people that they are disadvantaged by not being able to marry is hard to fit in with the reality of marriage and family life and with feminist thinking.

CAMP's attempt to have the definition of the family extended by means of the 'family register' (Oppression Upon Reflection, p.31), raises more complications than it solves. There is no need for the law to be involved in the relationships which people have. There is a need for the care of children to be legally provided for, but not by the present system of slave labour of the mother.

I fail to see the economic difference between a person living alone and two or more people living together. The right of any of these people not to work is not questioned, but that is a private matter and does not entitle other members of a relationship to tax deductions on that basis.

Elaine Whiteman.

A Minority Group with no Economic Power.

While broadly agreeing with the last paragraph of your Executive in their statement "Political Activity" (Camp Ink, December '74) I would like to know how you envisage that homosexuals can "unite and form themselves into a class" to fight oppression.

Like women, we come from all classes and social groups. Class barriers exist among homosexuals just as they do in society as a whole. Our outlook reflects our upbringing and education. That has always been the case. It may even be reinforced as the commercial 'scene' expands and makes increasing financial demands (YOU HAVE to have money to afford protection from the police in bars and saunas).

We have no economic power as a minority group to hit back at our oppressors. It is ridiculous to expect the emergence of a new homosexual 'class' to take its place at the barricades of class struggle.

Our aim should be, as a result of rising consciousness of our oppression, that gay people will unite behind basic demands (e.g. the eight basic demands in Don Milligan's The Politics of Homosexuality). We should press such demands for gay people on the women's, workers' and socialist movements which are struggling for the real transformation of society envisaged in your Executive's statement.

Mucking around with law reform - or the completely indistinguishable goal of law repeal - will on its own achieve very little. As we can see from the oppression of homosexual women, it is not the laws themselves which oppress us: they are only the instrument of our oppression.

Michael Little.

Answer:

The term "class" used in the article referred to in your letter is a Marxian concept which does not necessarily have direct economic overtones. It could very well be defined, with your letter, (and this is precisely the meaning intended in the article) as

"Our aim should be as a result of rising consciousness of our oppression, that gay people will unite behind basic demands". But I would quote as an example, to be more relevant, Oppression Upon Reflection 1974.

Mike Clohesy
for the Executive.

Hypothetical Questions?

(A copy of a letter forwarded to the Director of The Hospitals Contribution Fund of Australia - Sydney).

In a recent enquiry to your Head Office I was told that in order for a child to be covered for medical benefits by your fund at the family rate, its parents must be members at the family rate. To do this, the parents must be married. This raises all sorts of interesting questions.

Does an unmarried mother get coverage for her child/children on her single scale membership or must each of her children be members of the fund at the single rate?

What scales would cover the case of a family unit consisting of two homosexual women and the children of one, other or both of them - assuming that the children were not of a previous marriage that had ended in divorce or widowhood?

Suppose that rulings on adoption of children are changed sufficiently to allow a family unit of two homosexual men to adopt a child - would the family scale be available to them, or would three individual memberships be required (or more, if more than one child were adopted)?

These are far from hypothetical questions. In England, for example, it is possible for a single woman to conceive a child by artificial insemination from an unknown donor and I know of one Australian family consisting of two homosexual women who have acquired one child in this way, and are in the process of producing another. Would your fund cover this family under your family scale?

If you find yourself answering 'No' to my questions - 'No' as to whether family scales are available, - could you explain why your fund is unable to accept any group as constituting a family except a conventional 'Mum, Dad and the kids'?

Noreen Clark.

Answer: from H.C.F.

Dear Madam,

I refer to your letter of February 27, 1975, wherein you seek advice of Fund Policy concerning the availability of family membership in the various circumstances which you describe.

The basis upon which membership of the Fund is established is specified in the Rules of the Organisation, which must under the National Health Act 1953-75, be approved by the Minister of Social Security, prior to implementation. The Rules represent the contract between the Fund and its contributors, and prescribe the terms under which the Fund has been authorised to operate by the Minister as a registered benefits organisation. The Rules are framed to cater for the common situations arising between the insurer and the persons insured, and do not include reference to the unusual circumstances which you have raised.

While the Rules do not permit the Fund to exercise very much discretion in the interpretation of policy for unspecified circumstances, it is the practice of the Organisation to regard such cases as matters for which policy has not been prescribed, and every individual case is assessed on the particular circumstances presented for decision. As a general rule, the Fund relies on reasonabily and intent in exercising its responsibility for determining whether approval should be given for some departure from the rigid rules which have been approved by the Minister for Social Security. Where such departures become repetitious for a particular reason, the matter is reviewed for the purpose of framing a suitable rule to meet the emergent need.

Under the Rules of the Fund as presently constituted, family rate membership has been defined to mean a membership of the hospital benefit fund and/or the medical benefit fund conducted by the Hospitals Contribution Fund of Australia covering the contributor and eligible dependants. A single rate membership has been defined to mean an individual membership of the hospital benefit fund and/or the medical benefit fund conducted by the Hospitals Contributions Fund of Australia covering an unmarried, divorced or legally separated person, widow or widower without dependants, and such individuals as may be approved from time to time, and excludes all persons who are covered under a family rate

membership of any registered benefit organisation. For the purpose of interpretation of these definitions, dependant is construed to mean a person who is the legal spouse of a family rate contributor or is an unmarried child, stepchild or foster child of such contributor, under the age of sixteen years or is a currently registered student dependant of such contributor or is a full-time daughter-housekeeper for whom the contributor receives an unabated income tax concessional deduction.

In the event that any relationships established between persons seeking membership of the Fund do not come within the above definitions, the persons concerned should apply to the Fund for a ruling on the basis upon which membership may be made available. In such instances, the Fund endeavours to take a sympathetic view which will be beneficial to all parties.

Answer: from M.B.F.

Dear Sir,

In reply to your enquiry we wish to advise that the family scale of contributions covers a contributor, spouse, and their children under the age of sixteen or as a registered student dependant. The relationship mentioned by you does not comply with these requirements as the law at present stands. We assume that the student dependant mentioned is other than your son or Mr. Boone's son. He could only be considered as a student dependant under the contributions of his parents if eligible.

(The relationship mentioned above is a family unit, being Peter Bonsall-boone, Peter de Waal and Mike Clohesy. At the time the letter was sent, Mike was a full-time student) .

The Federal Government has indicated that the problem of homosexual units will be solved by Medibank.

Is there a typist who will help with the preparation of CAMP Ink?



WOMEN'S DAY MARCH

The 8th March, Women's Day March will go on record as one of the key events for International Womens' Year in Sydney. The newspapers mentioned five thousand participants, but many people feel ten thousand was probably nearer the mark. The media coverage was poor, this appears to be because they underestimated incredibly the importance of the event to Sydney women activists.

A small but noisy contingent of CAMP (NSW) members marched under the movement's banner. Some male members of the movement joined us, plus one member's father and another's children.

The police contingent set a fine example of self control by not provoking anyone. CAMP members rose to the occasion and tried to make the bastions of the law feel welcome by commenting, in a friendly way, on their looks; but steadfast in their duty, as they are, they controlled their pleasure at being described as "butch" OR "dollies".

Our friendly police broke the march in half in King Street by letting traffic through and managed to get cars and buses caught up in the middle of it all - so we had car drivers blowing their horns in the middle of marchers, marchers straggling through traffic, and angry women teeling motorists 'where to put their horns!'

The majority of participants appeared to be Movement women, and some men accompanying women. One on-looker described the march as "staggering" when he realised the potential power the women held. He said it brought him out in a cold sweat with his hair standing on end. When asked how other on-lookers were reacting, he said he had no idea, he was too involved in the experience to even be aware of people around him.

Upon arriving at the Town Hall, the first 600 or so got into the Lower Hall where stalls, lunch and displays were set up, but there was no organised activity until the afternoon concert.

The concert was held in the Main Hall of the Town Hall. The entertainment ranged from poetry, folk dancing, speeches to singing etc., and although generally competent, fell flat after the excitement of the march, as everyone was keyed up ready for action.

In retrospect, a follow up programme of debates, talks or a seminar was needed in the afternoon or evening, but was not provided.

There was as usual a noticeable lack of "ordinary" women, one can only assume western suburbs mums are still not amongst the ranks.

The CAMP women who marched would have liked to have seen far more members supporting us. We could not help the feeling that many of the men did not see the need for them to support our fight against the double oppression of being female and homosexual.

COL EGLINGTON.

Report on Seminar 1.

In November 1974, a submission was sent to the National Advisory Committee for International Women's Year from CAMP(NSW). The submission outlined a programme of six seminar/workshops covering the following topics:- conditioning processes in education, family and society; the female homosexual in the workshop; the homosexual mother; homosexual relationships and civil liberties.

The aim of the submission was to research the position of the female homosexual in Australian society and to formulate an educative programme to change current attitudes. The government made a grant of \$4,000 for this submission to be carried through.

Prior to the first seminar 3,000 pamphlets were sent out to many organisations, doctors, psychiatrists, the legal profession, politicians, principals and counsellors, and the mass media. The seminar was advertised in various newspapers and posters were placed

all the way down George Street, much to the displeasure of the police force. The first seminar was held on the weekend of the 22nd and 23rd of March. The theme for this seminar was the conditioning processes in education and the mass media.

We were disappointed by the number of people that arrived considering our advertising. Some people, we feel, are still afraid of the word "camp" and probably feel that they will be branded with that name through association with camp people. Others, as usual, were sitting back to see what would happen at the first seminar. We received one envelope back: it contained our first pamphlet. The envelope, addressed to the WRAAC, had been opened, resealed with durex tape, a 'return to sender' had been stamped on it, and written right across the front of the envelope was the comment - "we don't possess any." Who are they kidding?

It is rather annoying that people who see a seminar on female homosexuality think that it is only for lesbians, when we emphasised the educational side. The first seminar proved to be a great success for all those who attended. On Saturday morning, two speakers presented papers on the socialisation process. This was followed by a personal talk from Sue Collins on Lesbian mothers.

The first speaker on the Saturday morning session on "How to fit a round tot into a square role" was Clare Burton. She felt that when certain forms of behaviour are labelled by society as deviant, rather than merely a variation on the theme - and ways of behaving are translated into deviant roles with either formal or informal negative sanctions attached to their expression; then the early socialisation process is affected. Adults are fearful of the effect on their children if they present as "normal" what most of the community regards as "deviant". She concludes that those institutions which are resisting change are the ones that we are aware need the most change.

The second speaker was Elaine Whiteman, who saw the real purpose of sex-role stereotyping as instilling social power roles. This then leads to the repression of homosexuality; as males who give up some advantages of the masculine role are traitors,

and females who demand some of its advantages are a threat to the exclusiveness of the patriarchy. Elaine sees "lesbians as women who value themselves and other women as whole people", and feels "that lesbians must be the most desperately deprived persons in the whole of society when it comes to models and ideas to which they can relate".

Sue Collins related how she attempted to break down the sex-role stereotyping amongst her children and how she found it very difficult when there were other socialising agents such as the peer group and school.

On Saturday afternoon the session was called "Conform or Else". Jozefa Sobski spoke first on "The Choice is Conformity". Jozefa looks at the syllabus of the Personal Development course that has been introduced into schools. Within the course the nuclear family is viewed as the primary social unit without any mention of other social units like the communes, homosexual units containing one or more persons etc. Although she believes the course to a certain extent should reflect the prevailing social system, and hence the needs of the pupils, she feels that many pupil's needs are manufactured by social expectations.

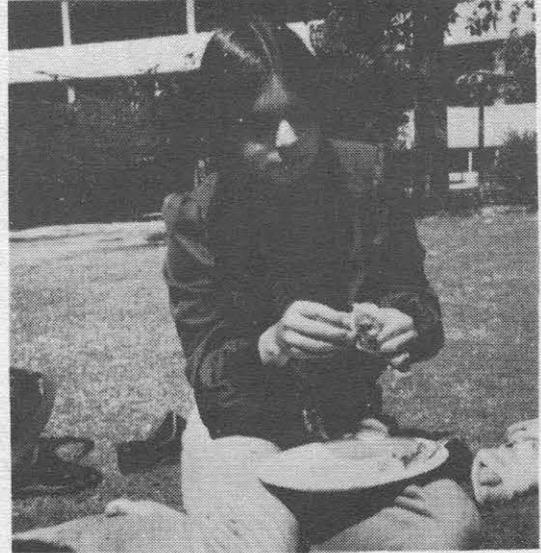
Penny Short gave a talk on how she was oppressed by the N.S.W. Department of Education. She was asked to attend an interview with a psychiatrist because she had written a poem in a Macquarie University paper on lesbian relationships. After this interview Penny was written an official letter to say that she was medically unfit to hold a scholarship.

On Saturday night the seminar was followed by a dance held at the Anthony Doherty Hall. Over a hundred people arrived to make it a really 'swinging' evening with Zenith 4 as the band.

Sunday morning, Pam Waugh gave a talk on counsellors and the school system. She emphasised segregation and resulting sexism. Sylvia Martin gave a paper on women and spiritualism pointing out that desired characteristics in our society are "masculine" characteristics due to Judeo-Christian doctrines being based on male gods.

Sunday afternoon's session was based on homosexual oppression reinforced by literature and the mass media. Tess Lee Ack, in her paper "Trendy is the New Oppression",

suggested that this was brought about by firstly, the mass media presenting only heterosexual images for people to identify with; secondly, the media's 'in depth' studies on how and why people become homosexuals; and thirdly, spectacular news reports on pederasty.



TESS LEE ACK ripping apart a well-known seminar "chick".

Dilys Kevan pointed out that there is a general tendency to ignore lesbians because of the social denial of women's sexuality. The media is also oppressive to homosexuality by relying on numerous plays and films with stock homosexual characters for laughs. She concludes with the statement - "that until society is no longer structured along the lines of race, class and especially sex, I can't believe that homosexuals will be able to have freedom".

A pamphlet will be sent out covering the papers presented at the seminar and reporting the discussions and workshop findings that resulted. These follow up pamphlets will be sent out to members of the medical, legal, educational, political, counselling and psychiatric professions.

The next seminar/workshop on female homosexuality will be held at the Carslaw Building, Sydney University on the 30th and 31st May. It is hoped that this time all members will attend and help in the organisation before, during and after.

This second seminar has as its theme: "The conditioning processes in society and the family". The format of this seminar has

been changed to accomodate a wide range of activities. The seminar will begin on Saturday afternoon with two speakers, workshops and report-back discussions. On Sunday morning it is envisaged that speakers from other groups will present views on the relationship between feminism and lesbianism. On Sunday afternoon there will be a debate on a topic yet to be decided.

Meetings to arrange the seminar/workshop, and pre-advertising for it, are held every Wednesday night at 8 p.m. at Camp House. Those who worked so conscientiously on the first seminar would appreciate a great deal more interest and help offered by other members.

Robyn Plaister.

MEMO: To the organisers of the next CAMP " International Women's Year Seminar Workshop. From; The TEA DRINKERS ADVANCEMENT SOCIETY.

Are less tea drinkers fourth class members of society?
Purists may require teapots and tealeaves.
Fussy might insist on teabags.
Desperate addicts will settle for instant tea.

E.W.



Gay people interested in forming a Wollongong branch of C.A.M.P.

please contact:

Peter Thompson,
PO Box 63
Figtree. 2525.

Wollongong & South Coast

The State of Play

The liberation of homosexuals entails a radical restructuring of the social system. This article will examine, from CAMP's perspective, the current state of play in that struggle. The most blatant opposition to our struggle of late has come from NSW Premier Lewis. In answer to a call to establish a Homosexual Bureau in NSW, he had this to say:

As you will, no doubt, be aware, in the former Premier's Policy Speech delivered prior to the 1971 State Elections, Sir Robert indicated that the Government is against tinkering with the law on homosexuality. There has been no change in the Government's thinking on the subject and the establishment of an organisation of the nature suggested would not be contemplated.

It seems, too, that even groups we thought were friends are afraid to stand up and be counted. Answering an attack on the Australia Party by the Festival of Light, the party's convenor, John Siddons, wrote:

It is just not true to say that the Australia Party is anti-family. We regret as much as you do the existence of prostitution and homosexuality and strongly abhor the present need for abortion.

Two letters of protest involving CAMP were sent off. In hers, Elaine Whiteman said;

I presume that he also regrets the existence of heterosexuality, which leads to abortion, prostitution, unwanted children, wife bashing, poofster bashing and the side effects of the pill.

The letters brought from Siddons a public statement that the Australia Party does not pass moral judgement on people and a private letter stating that perhaps he should only have said that "we regret prostitution and

abortion".

The tokenism of the APs support of homosexual law reform was raised by Mike Clohesy in his letter to Siddons:

If this reform is to have any value in restoring to the homosexual her/his dignity as a person, it must be supported by moves to recognise their life-style: bedroom activities, after all, constitute but a small part of anyones life.

The same "don't-get-too-involved" or "just-go-far-enough-to-keep-them-quiet" attitude is displayed by Philip Ruddock MHR. Correspondence with him elicited the response:

... you might find me a quiet supporter of your organisation in supporting its right to advance a different view, but at no time will I become an advocate of the view itself,

because

... in my view, the family unit as we now understand it is of prominent importance to the maintenance of our society ... *

CAMP is making representation to the new Australian Attorney-General, Kep Enderby, to prevent one attempt at tokenism: law reform in the ACT. It has urged him "... to give consideration to those changes which will achieve true liberation for homosexuals". In this connection, CAMP has been distressed to note that two of our interstate branches are urging the ACT reform.

It's about time that homosexuals began making the running for themselves. We do not have to accept any little platter which those in power serve up. They are not interested in our liberation - just in keeping us quiet.

* Philip Ruddock MHR voted against the Family Law Bill in Parliament on 9 April.

Lance Gowland refers elsewhere to the struggle and demise of the NSW BLF. That episode has some salutary lessons for us. It shows the incredible power of the reactionary forces in this society which will put down any attempt to change the system. But, while we lament the passing of the only union in this State with a social conscience, don't let's wallow. Let's work out and at programmes of action which will lessen the power of those who oppose us.

At the IWY Seminar/Workshop, the effect of the NSW Teaching Service Act in suppressing dissent within the education system was cogently explained. Let's do something about it. A submission just presented to the Commission on Intelligence and Security by CAMP has attacked the power of the security services in suppressing freedom of opinion in this country by keeping dossiers on political activists. It also attacked the practice of not granting security clearances to homosexuals or suspected homosexuals since this only perpetuates that oppression of homosexuals which forces them to hide their full personality.

So, the state of play is still pretty gloomy - and the picture painted here has only been of the directly political arena. When we start talking about sex-roles, the picture is even blacker. There are signs that more homosexuals are becoming aware of their oppression and taking up the struggle, but we have a long way to go.

Mike Clohesy



Christ's Community Church

Box 2469, G.P.O. MELBOURNE, 3001.

EVERY SUNDAY 7 p.m.

61-63 Queensberry Street, Carlton

A SPECIAL MINISTRY TO THE HOMOSEXUAL COMMUNITY

kaleidoscope

ADVOCATE CHANGE

The worlds largest selling commercial homosexual newspaper, the American "Advocate" had a change of ownership recently. A San Francisco consortium, headed by lawyer David B. Goodstein, founder and president of the Whittman-Radclyffe Foundation, reportedly paid over US\$300,000 for the 37,000 copy fortnightly paper earlier this year. The previously Los Angeles based "Advocate" claimed a readership of over 100,000 per edition.

TRANSSEXUAL GUIDE

The Erickson Educational Foundation 1627 Moreland Avenue, Baton Rouge, Louisiana 70808, U.S.A. has published a transsexual guide. The guide costs \$1.00 and contains advice and information on the forms of treatment available, physical and psychological effects of sex-change operations etc.

HIS 'N' HERS

The Lesbian Historical Archive wants info on lesbian groups and organisations. They request any contributions be sent to Lesbian HERstory Archive, p.o. Box 1258 New York City, New York 10001, USA.

CONTEMPT OF COURT

The Western Australia Liberal State Government of Sir Charles Court does not intend to go ahead with the legalisation of private, consenting adult homosexual acts, in spite of a recommendation by the Royal Commission which was recently enquiring into laws affecting homosexuals. Court said that if legislation was introduced in the form of a private members Bill, from either side of the House, government members would be free to vote according to their individual conscience.

PROMISES, PROMISES

The ubiquitous 'Encyclopedia Britannica' (who claim to be the worlds biggest encyclopedia) has promised New York Gay Activists that their next Year Book will contain info on Gay groups and

organisations. They also promise that they will remove all the old-fashioned and negative value-judgements on homosexuality from their pages. Nice to know that they're admitting these judgements were there anyway!

UNDER AGE AT FIVE?

Society Five in Melbourne have at last decided to "open the Society to any age group - but, in view of practical politics, to restrict actual entrance to those over 16 years old". Quaintly though, their membership form still asks "Date of Birth (if under 18)". Anyone visiting 'Five' is advised to have their birth certificate with them. You never know!!!

MEN-'N'-WOMENS WEEKLY

Watch the forthcoming editions of this mag for a report on a gay wedding ceremony taking place in Perth. You'll also pick up some handy hints on 1001 Ways with Mince etc etc etc.

STOP PRESS: Hansard of the W.A. Parliament. Hon. Grace Vaughan to Minister for Justice:

(1) What action does the Government intend to take regarding the recommendations submitted last September to the Honorary Royal Commission which inquired into homosexuality in Western Australia?

(2) When are the recommendations scheduled to be implemented, particularly those regarding the decriminalization of acts between consenting adults?

The Hon. N. McNeill replied:

(1) & (2) It is not proposed to introduce legislation at a Government level in respect of the Honorary Royal Commission's Report.





HOMOSEXUAL LIBERATION IN A
COUNTRY TOWN

Towns throughout Australia suffer from smallness. Sport and commerce are supreme and ockerism is the only possible life style. The Hunter Valley is pervaded with this grotesque mentality and Newcastle is a microcosm of the Valley's attitudes.

Some people throughout the country know that values and ideas thrust at them by politicians, carpetbaggers (businessmen), clergy, editors, etc., and conditioning (stupid ideas passed to them by subservient parents, teachers, etc.), are false, unfair and inhumane. People sometimes feel these things so deeply that they shed the hypocrisy and affectations of their conservative existence and begin to live openly as human beings. They live openly as

homosexuals, transvestites, drag queens, etc., to express themselves as they really are (courage needed).

Out of the search and struggle to create an alternative awareness, dynamic groups such as Gay Liberation and the Campaign Against Moral Persecution grow; people seething with determination to overthrow the oppressive madness of ockerism and create an atmosphere in which they can express themselves without persecution come together.

The gay liberation vitality lives briefly in the public demonstrations, the zapping of system figures and similar open confrontations, and dies quickly when the momentum created is not supported by others. CAMP determination continues in the television and radio debates and interviews and

in their press releases (which are not reported because of system newspaper blackout), politicians are lobbied, submissions made to government enquiries, other social groups are approached, people arrested are given legal assistance and news is disseminated to members through the newsletter and CAMP Ink.

The questions that people everywhere should be asking themselves are:

Why doesn't my son/daughter spend more time at home?

Why doesn't my son/daughter bring his/her friends home?

Why doesn't my son/daughter discuss things with me?

and the questions that homosexuals should be asking themselves (particularly those who cower behind their appearances at the pub and club with the boss and the boys) are:

Why are people sneered at because they are different?

Why are people arrested for sexual offences when both people involved consent?

Why do I pretend to be someone I'm not?

Why do I listen to loud foulmouthed heterosexuals without speaking?

How are prejudices and ignorance changed?

What can I do to create change?

Why am I not free to be myself?

Those who are afraid to commit themselves but prefer to remain on the periphery of life and enjoy the hypocrisy of their anonymity are a curse and should shrivel up and die.

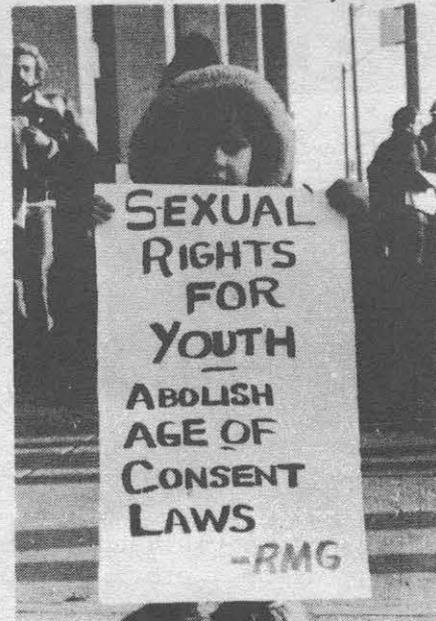
Peter Spencer

"The only abnormality is the incapacity to love"
ANAIS NIN.

nuclear destruction

Opposition to homosexuality is founded on the belief that procreation is the fundamental objective of sexual activity. The production of children is not considered incidental to human sexual activity, but as the central reason for this activity. As a result heterosexuality is seen as essential in any meaningful sexual relationship. Homosexuality is condemned and castigated because it cannot produce children; homosexual relationships are an affront to capitalist society, as they don't prop up the family, and take place outside it. They are formed simply because people derive pleasure from them. Homosex is indubitably sex for its own sake, which must upset the 'moral' balance of society.

As marriage is, above all, a means to legitimize and rear children, homosexuality has no place in its net formed to encompass love and sex in a strictly monogamous union. Sexual repression starts in the family, which consists of the man in charge, the subservient woman and their children, to whom their values are transmitted. The family denies the sexuality of children,



represses that of adolescents and reduces any concept of fidelity to an expression of property right. Children are typecast into the prevailing 'masculine' and 'feminine' stereotypes; the entire development of the individual is controlled, and

thus children are brought up in their parent's image. The family thus fulfils its basic function of filling each new generation with the prevailing 'male-supremist' values. Because it runs against the fundamental values of the family, because it breaks the rules, homosex is seditious and unnatural.

Enormous efforts and countless taboos are deemed necessary to enforce sexual norms. Far from being inherent, the differences between masculine and feminine forms of behaviour are instilled within people from early childhood, to ensure that what is "natural" overcomes what is "unnatural".

An intense process of teaching and learning is required to ensure that somebody with a penis and testicles will be appropriately masculine. Although the ability to menstruate and bear children must affect the psychology of an individual, the recognition of such physical-psychological differences between men and women cannot justify the totally socially instigated concepts of masculinity and femininity. Biological differences historically resulted in a particular division of labour between women and men, which eventually subordinated women to men: the concepts of 'masculine' and 'feminine' that arose out of this relationship of domination and subordination are today used to defend the continuation of male supremacy.

"Science" through 'education' is wheeled to justify the inferior status of women and to impose ideas of femininity that will inevitably lead to female subordination. Characteristics such as frivolity, gossiping and emotional weakness are considered feminine, whereas men are the leaders, the managers, the philosophers, the thinkers.

The attribution of roles to individuals on the basis of their genitals, whilst having nothing to do with muscular development and

little to do with muscular development and nothing to do with the intellectual abilities and emotional make-up of the sexes, remains a basic feature of human sexual relations. The tyranny of gender is sometimes so intense that people who identify totally with the other sex become members of the other sex psychologically - they

become transexual. It becomes imperative for most transexuals to undergo surgery so as to bring their physiology into line with the way they think of themselves and want to be thought of in society.

The handing out of 'butch' and 'femme' roles among homosexuals to parody the active and passive roles of hetero couples respectively in a manner which cannot be related to the genitals of an individual but rather to his or her personality, mannerisms and sexual preferences, must be a threat to male supremacy; implicit in homosexuality is a challenge to the basic division between women and men, as most homosexual relationships deny the genital basis of our individual characteristics, our roles in society. By being 'butch' women can be male and by being 'queens' men can be females. Gay relationships offer a challenge to the artificial divisions between men and women; they imply that the adoption of male-female roles is purely arbitrary, and that the supremacy of men is founded not on biology, as they would teach us, but on myth. Our sexual roles are impressed upon us by society because of our genitals, and not by them.

By rejecting, in practice, the idea that the basic concept of sexuality is the subjugation of women by men, homosexuality poses a real threat to the 'moral fibres' of society. This applies in particular to homosexual women. Women who define their sexuality independently and outside the passive stereotype are almost inconceivable to male chauvanists. Women, who because of mannerisms or sexual independence, are masculine, are feared and resented, because they question the biological basis of social status awarded to the sexes. Similarly, men whose behaviour is 'feminine' either socially or sexually, are victimised and ridiculed for breaking the 'natural' rules. They threaten the position and status of all men by indicating that, far from being natural, masculinity is acquired through a strict process of education and is just as strictly enforced.

ANGELO ROSSAS.

OPPRESSED OR

OPPRESSOR ?

What a question to ask you might well say. Of course, as homosexuals, we are oppressed. But is this really true? I would be the first to acknowledge that Society in general with its various institutions has been instrumental in denying the validity of the homosexual life style. In the last two or three decades there has been a degree of acknowledgement of the homosexual, but never in her/his right, only in the terms Society has imposed upon us. In Australia this has not even reached the stage of liberalisation on the laws relating to Homosexuals.

In this respect, society is indeed the oppressor, and we the oppressed. But haven't we contributed to our own oppression? Because we accept from the society, in which we live, its prejudices formed by its educational system, and eventually accept its values, we in time become our own oppressors. When we adopt the heterosexual example of marriage for instance, and have similar "homosexual marriages", when we enact society "masculine" and "feminine" roles "butch" and "femme" - we in effect turn around and say "Look we're just like them (heteros) - there is no difference".

ARE WE REALLY LIKE THEM? Is there REALLY NO DIFFERENCE? Do we need sympathetic doctors, psychiatrists and counsellors, because if we do, we are saying in effect that we are "problem cases" because we are homosexuals. Do we say "Yes we want the law changed to consenting adults". If we do, surely we are saying that we believe in people's attitudes, that under adult age, we are a danger to the community - Are we a danger at any age?

I have posed here a few questions which I believe we have to ask ourselves to be able -not to adjust to ourselves as homosexuals, or to come to terms with ourselves- to live with our homosexuality as a natural way of life, as the natural expression of sexuality, which is an integral part of our life.

Willem Tetro.**

**Reprinted from February'75 edition of "Society Five" Newsletter.

ANNUAL GENERAL MEETING

On Monday, 24th February, CAMP(NSW) had its Annual General Meeting. Margaret McMann, Peter Bonsall-Boone (co-presidents) and Mike Clohesy (secretary) were re-elected unopposed. Maurice Butterworth was elected as treasurer and Robyn Plaister was elected as Camp Ink editor.

The political activities of the movement were reported on with reference to CAMP's publication of "Oppression Upon Reflection". From the reports of Phone-aFriend and the House Group it was made very evident that many more people need to be involved in these areas to ensure their continuation.

Amendments to the constitution were postponed till Monday 14th April, due to the fact that members needed to be notified of amendments to the constitution six weeks before a General Meeting. A report of this meeting will be presented in the next Camp Ink, Vol 5, No 1 - due out in July.



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(M.C.C.)

ADELAIDE

meets

SUNDAYS

8 p.m.

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CITY

Pastor: *

Rev. Stan Harris

9 Constance Street

WESTBOURNE PARK

Phone: 2721486

"Save me. Every time this chick in red goes to grandma's I'm forced to go with her and commit unnatural acts."



Holdoian

STRATEGY FOR THE GAY MOVEMENT

The Australian homosexual rights movement appears to be marking time. Gay Liberation's early activities provided a confrontation with the Establishment, and this resulted in a lot of Media coverage for the homosexual movement, but today Gay Liberation is in the doldrums.

We need motivation - a new/and stronger cause; but what?

The CAMP executive has been working hard lobbying in Government Departments and union organisations, but without much success. The aims and demands of the homosexual rights movement are now so radical that to seek easy success would be unrealistic.

Munday and Owens had the BLF unreservedly supporting our movement - we thank them by practically no support at any of their demonstrations.

Today, we are sitting on the fence doing very little. Will tomorrow find us still there expecting a few people to do all the work?

Surely we must recognise that all of us must take action - we must recognise that the attitudes of society are our major obstruction. Education, then, is an obvious avenue for change. But it is the nuclear family, the very basis of our society, that is our greatest foe - it depends upon and propogates social conditioning and subsequent role playing; and our economy has a materialistic interest in maintaining the family structure. It is this, foe we must attack - and in force!

I think the laws which brand us as criminals are not as crucial a part of our struggle as the struggle to change the attitudes of this society. Laws are but a reflection of these attitudes. Our struggle would be easy if it were merely concerned with Law Reform. The Law Reform Bill, was rejected by CAMP since all felt that Law Repeal, not Law Reform, was desired. If the Law Reform Bill was tabled in Parliament, I would hope that the entire Gay Movement would "get off the fence" and demonstrate against it; but with the present apathy so obvious this is perhaps wishful thinking.

It goes without saying that we want all discriminatory laws abolished; but we must learn from the mistakes of other movements, and not make the same mistakes ourselves:-

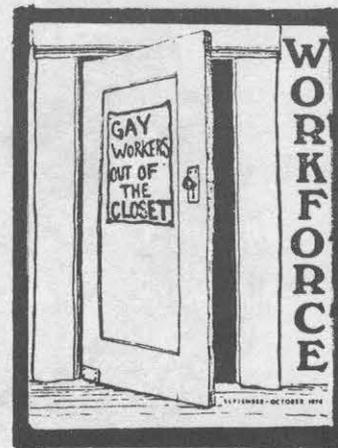
- 1) The Nuclear Disarmament movement stopped when they got the test ban treaty - the nuclear threat is still with us.
- 2) The Moratorium stopped with the withdrawal of foreign troops from Vietnam - Causes such as Imperialism still exist.
- 3) The British Homosexual Movement campaigned for law reform and lost the support of many gays - the social oppression continues and police prosecution is greater.

We should raise our demands above law reform and confront the causes of our oppression e.g. sexism and the economic structure. It should be explained to our gay sisters and brothers that there is no easy or quiet method of liberation.

To bring about liberation we must work in organisations that are, or could be, allied to the homosexual cause. e.g., Government, Aboriginal Rights, political parties, unions etc. One of course could argue that we should be concerned about other social issues anyway. In these organisations emotional issues arise which gay people are greatly interested in - e.g., discrimination in employment.

Gay brothers and sisters get off the fence! We should be ready to mobilise our supporters wherever possible.

Lance Gowland



OUR VITAL STATISTICS.

On April 13 this year, Phone A Friend(P.A.F.) our telephone counselling service, was two years old. Since that very remote time in 1973, our operators have taken over 5000 calls, and the service has been 'on the air' for over 4000 hours. We have changed our phone number twice, our address three times and had 60 operators working for us. From the original makeshift office in a private house, we have graduated to a full office set-up at the CAMP HQ in Glebe, complete with answering machine, switchboard and comprehensive filing and reference system. We have also established cross referral facilities with many of the other counselling bodies in Sydney, and with many individual people who are working in the field of human relationships. We have, after much hard work and lobbying by the members of CAMP and our supporters outside the movement, gained support and recognition from the Federal Government. Our effort to gain the same status with the NSW Government have been markedly unsuccessful, but we've not given up yet.

The following is the first of a series of statistical analyses of calls received by PAF over the last two years.

No. of callers 13/4-20/8/73 677

Average call duration(minutes) 10.4
 Average No. calls per shift 4
 Average No. calls per week 48

	%
Silent calls*	10.1
Male callers	71.4
Female callers	18.5
Callers sexuality known	72.3
Homosexual callers	82.5
Heterosexual callers	10.0
Bisexual callers	7.4
Sexuality unknown**	27.7
Homosexual callers female	15.6
Homosexual callers male	84.4
Heterosexual callers female	63.3
Heterosexual callers male	36.7
Bisexual callers female	6.0
Bisexual callers male	94.0
As % total callers known sexuality	
Male	79.8
Female	20.2
Male homosexual	68.6
Female homosexual	12.8
Male heterosexual	4.1
Female heterosexual	7.0
Male bisexual	7.0
Female bisexual	0.5

CALLS RECEIVED DURING SHIFTS (%)

6pm-6.59pm	10.9
7pm-7.59pm	13.6
8pm-8.59pm	15.0
9pm-9.59pm	14.5
10pm-6am	15.7
6am-6pm	30.3

* Silent calls are those where there is no response from the caller after the operator answers the phone.

** Includes silent calls

GROUPING BY AGE(%) Both sexes

Age	Homo.	Hetero.	Bi.
14-20	10.0	0.5	0.2
21-30	41.7	2.3	3.6
31-40	18.1	7.5	1.8
41-50	9.1	0.5	1.1
51-60	2.3	0.2	0.7
61+	0.2	0.2	0

GROUPING BY AGE(%) MALES

Age	Homo.	Hetero.	Bi.
14-20	9.1	0.6	nil
21-30	44.5	1.7	4.3
31-40	18.7	1.7	2.3
41-50	11.0	0.6	1.4
51-60	2.6	0.3	0.9
60+	0.3	0.3	nil

GROUPING BY AGE(%) FEMALES

Age	Homo.	Hetero.	Bi.
14-20	13.5	nil	1.1
21-30	31.5	4.5	1.1
31-40	15.7	30.3	nil
41-50	1.1	nil	nil
51-60	1.1	nil	nil
60+	nil	nil	nil

At the end of this series of analyses, a summary will be made of all the sections, and overall percentages and figures given. The summary will provide a very comprehensive picture of the calls received by PAF, but in a statistical form only. All calls received by PAF operators are kept strictly confidential, and only material of a nonpersonal nature will ever be published. No details of individual calls or callers will be used.

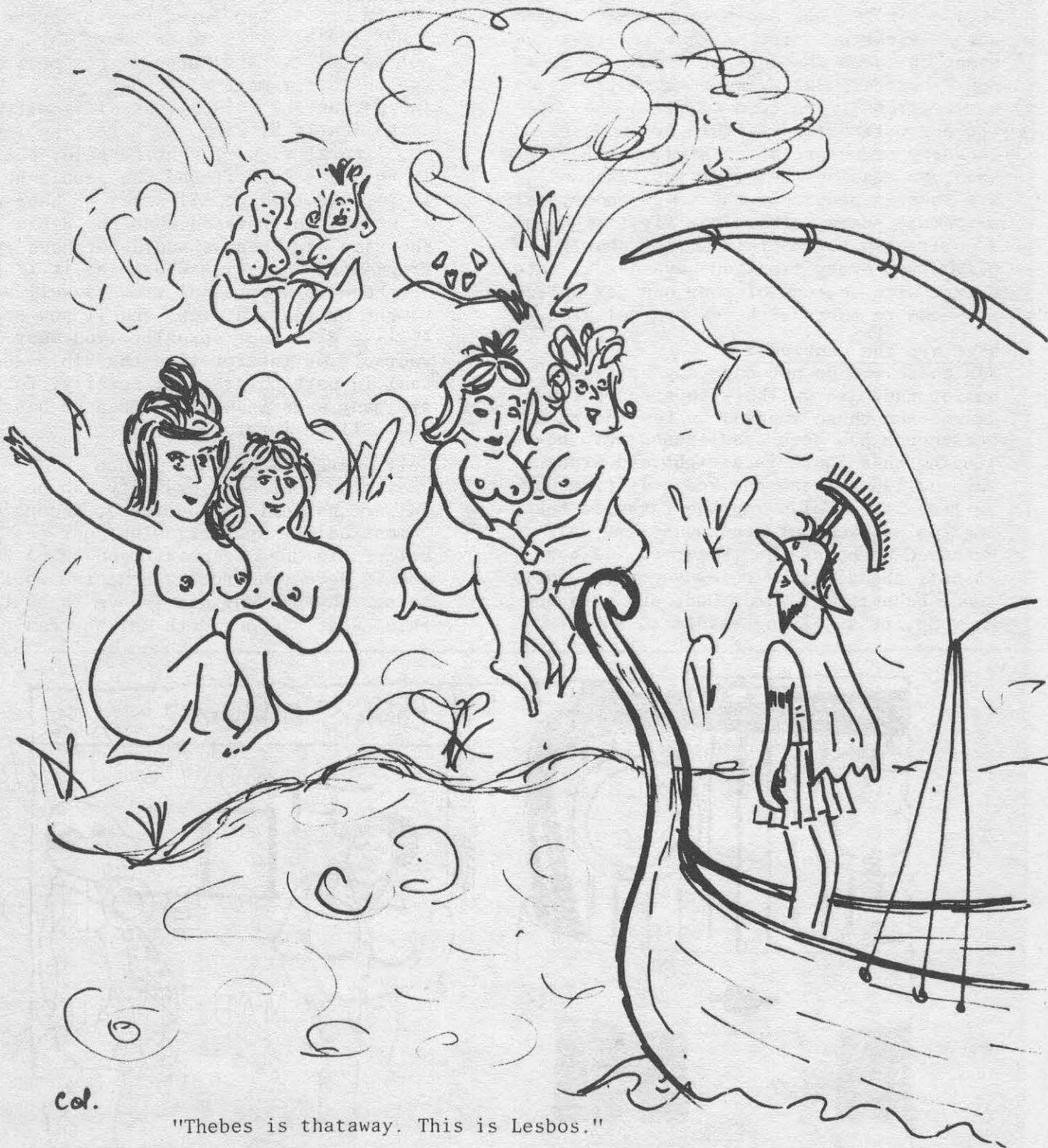
PHONE-A-FRIEND is now in a position to offer places on our training programme to any member of CAMP who is interested in becoming an operator. If you feel that you would like to join us, please contact either Ron Austin on 929 6467 or Brian Woodward on 90 1925, or ring the PAF number 660 0061 and we will arrange an introductory meeting.

by Brian Woodward & John Kennedy

CAMP CLUB ROOMS & COFFEE SHOP

- # Executive Meeting every second Saturday afternoon at 2p.m.
- # Open every night - also Saturday afternoons.
- # TV lounge, cards, darts, chess, etc.
- # Fortnightly parties - ring Phone-a-Friend (02) 660-0061 for dates.
- # Women's social night and discussion group Wednesday nights.
- # Men's social night Fridays.
- # Youth Group Saturday afternoons 1 pm.
- # Open discussion Group alternate Mondays - Phone-a-Friend for dates.

**33a Glebe Point Road, Glebe.
(Near Broadway)**



HOW CAN I BE CATHOLIC AND CAMP?

It isn't easy, because having been bombarded with a clear cut list of what is right and wrong, between the ages of 7 and 14, from nuns, brothers, priests, teachers and sometimes parents, you tend to reach a point where you find it difficult or impossible to enjoy sexual relationships, particularly when you realise that your inclinations are towards people of the same gender, male or female. Here we have the first signs of a guilt complex and this will probably plague you every time you have sexual intercourse with someone of your own sex unless you come to terms with sex and religion.

What are the problems?

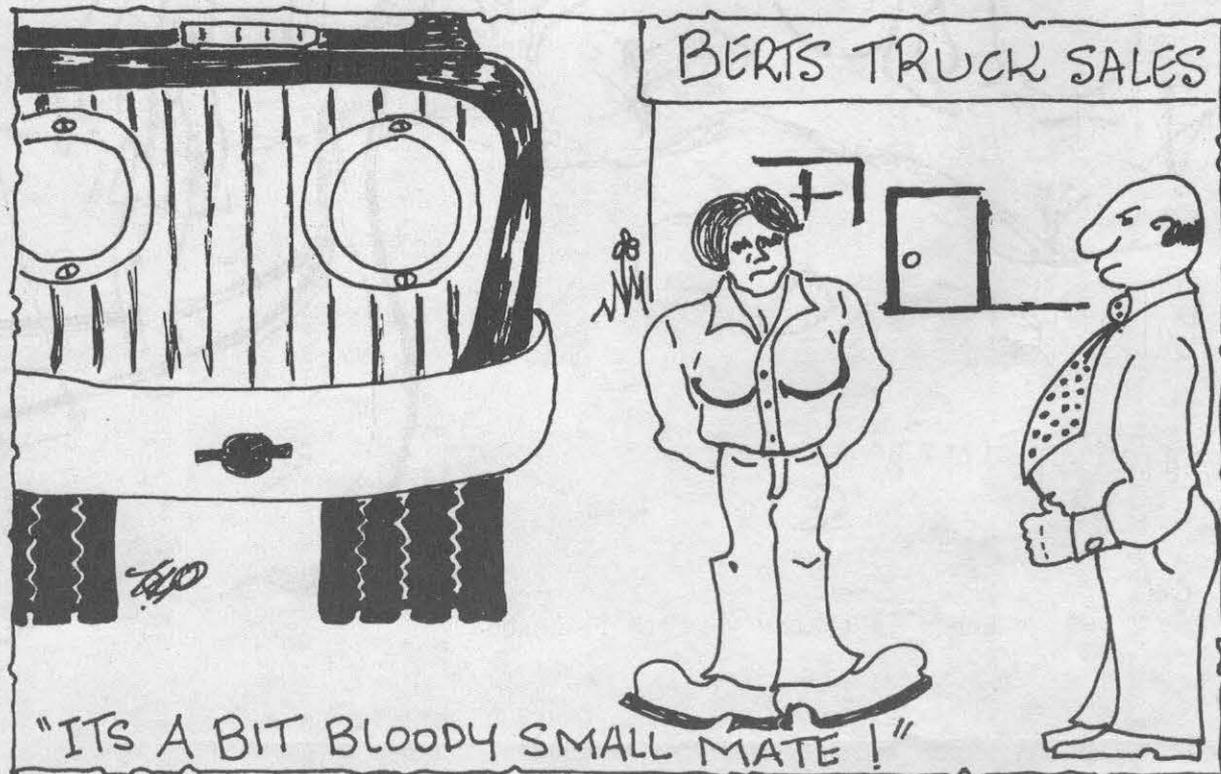
For those who do not have any Religious belief they are unlikely to see problems apart from those imposed by Law but to a person who has been conditioned into believing that there is a right and wrong way to live and the one and only true way to live is by following the Catholic teaching the problems are enormous. For Holy Mother Church, as she is termed, is constantly changing the rules governing personal behaviour towards God, and uses the Holy Spirit as giving wisdom to whoever

happens to be appointed Pope by humans at a particular time. To believe is one thing but to believe and support that belief with reason is far more difficult.

The person who raises most difficulty for Catholics is St. Paul and here I believe a too literal view of what he said, the times in which he said it and the people he said it to, can lead to all sorts of hang ups. If we all interpreted what the Bible says in the same way then we would not have the fragmented Christian Church as it is today. So there is a personal view as well as a taught or learned view, and if you are going to live with your sexuality you must rid yourself of interpreting the Bible and St. Paul in particular too literally, for there are many ways in which it can be has been and will be interpreted.

Self Awareness and Acceptance

Realising your homosexuality can be a beautiful or shattering experience. Accepting your homosexuality and following your religious beliefs is more traumatic and not a few people become neurotic about the whole thing. Why me? Why did I have to be like this? What's wrong with me? Why can't I be



like the rest? Trying to find a simple answer only leads to confusion, you are what you are, yourself, why be like other people? What's wrong with being different and not better, for there is a danger you may be considered to be setting yourself up on a pedestal and that too can bring a lot of trouble.

Confession

A pamphlet issued by the Society of Friends (one of the Groups) in 1963 said amongst other things that sexual activity was neither good nor evil but a normal biological activity, which like most other human activities can be indulged in destructively or creatively. To accept this thought it is necessary to reject the traditional organised Christian Church approach to morality, with its supposition that it knows precisely what is right and what is wrong. I find it hard to believe it does know despite the claims it has to Divine inspiration. I do not consider I need confess my sexual activities to a Priest, where the act is one of mutual responsibility. I do consider it a sin to lust after something and indulge in a lecherous act which is based on selfishness and greed. For the last is destructive and for me sexual activities need to be creative.

What to believe

An examination of Christ's teachings as reprinted in the New Testament will find little or anything to support the attitudes towards sex as expounded by religious spokesmen today which are largely based on traditions. It is possible to accept all of Christ's teachings and practise them, without letting there be a conflict with your sexual activities for it is only since Christ's death that sexual morality has taken on the form as we know it today.

Conclusion

Having read this you could be saying I follow Religion on my terms and not those of the Catholic Church. That is true. I can accept much of what the Church teaches but not all she teaches. Reason prevents me from going all the way. I would rather be honest with myself and to God and risk being condemned by my brothers and sisters in Christ as being

sick and a sinner than to live life as a lie being neither honest to myself nor to God. Being a follower of Christ (not a Christian or a Jesus freak) I wish to conclude with this part of a prayer attributed to St. Francis of Assisi:-

" Grant that I may not seek so much to be consoled as to console, to be understood as to understand, to be loved as to love, for it giving that we receive, it is pardoning that we are pardoned and it is dying that we are born to eternal life. Amen".

Maurice Butterworth

CIVIL REHABILITATION COMMITTEE ST GEORGE - SUTHERLAND Branch:

The Civil Rehabilitation Committee is involved, in a voluntary capacity, with assisting many people who are probation or parole. This Committee is concerned that many of these people have no families to help them (or have a family which has rejected them.) There is a need for them to find a place where they can adjust themselves to the local community.

Since there are about eighteen hundred persons, either on probation or parole, in the St George - Sutherland area, the Committee feels that possibly the best way to offer help and give assistance would be to have a "Half-Way House" in the area.

It is hoped that the Australian Government will assist with funds.

It is the Committee's view that they should attempt to find out how other Community Groups, involved in projects which cater to persons in situations of need, feel about the formation of a Community Group Committee to administer such a project. The Civil Rehabilitation Committee has written to CAMP(NSW) advising us of the proposed venture and has inquired if our organisation would be willing to appoint a person to become a member of the Community Group Management Committee which would be responsible for the "Half-Way House", (should the submission for funding to the Aust.Govt. be successful).

Members of CAMP(NSW) that are willing to be involved in this project, please contact the Secretary of CAMP.

What's a woman to do?

Although I have been a lesbian for seven years, and used to think what being a lesbian meant, I must admit over the last year the feminist interpretation of lesbianism has thrown my political activity in the gay, lesbian and feminist movement into a quandary.

Recently a friend whom I call a nouveau lesbian (because she recently came into lesbianism from heterosexuality via the Women's Movement) told me, "A lesbian is not a homosexual". Last week I read a button put out by a radicalesbian group which read, "We are angry, noy gay".

In 1968 B.F. (Before Feminism) I used to read in Webster's, "a lesbian is a female homosexual". A homosexual is one "who sleeps with her/his own sex". In 1970 I read in the now famous document "What is a Lesbian?", "a lesbian is the rage of all women condensed to the point of explosion". Later in the same article I read, "But lesbianism is different from male homosexuality, and serves a different function in society".

Clearly these are, if not conflicting, certainly different definitions. Clearly they come from different perspectives. The former is what men like Webster understands about us, the latter apparently what our straight sisters saw in our life style. In recent years I have come to understand that lesbianism is NOT like (male) homosexuality because in a sexist society such as ours no behaviour of women is the same as that of men. When women LOVE (men or each other), they don't "love" like men do. What physical and emotional feelings women derive from sex, are not the same as those which men experience. When women work together, it is not the same experience as when men work "together"/complete. When women talk to each other, they don't talk about the things (money, status, power) that men talk about. Ad. Infinitum. Knowing this helps me to understand that when women love each other and attempt to build a life around their love, they do not love or live as men who love straight women and they do not love or live as men who love other men.

In the last three years I have learned that to be a WOMAN in this society is just one



step up from the bottom of the dung heap. Maybe even being a woman is not even one step up, but I don't want to argue about which part of me (as if I wasn't whole) is more oppressed. It's all lousy. What I mean to say is this. I came into the Women's Movement via the Gay Movement. I now realise that when society busts a "faggot" they are showing contempt for "a man who would be a woman", and when the courts take away a lesbian's children it is because she is NOT REALLY a woman.

The ambiguities and oppressions we suffer from both; woman-baiting sexism from gay men and lesbian-baiting from the hetero women is I think the reason why so many lesbians adopt a DYKE SEPARATIST, total lesbian movement/identity perspective. Sometimes I sit in large gay community meetings and watch gay men subtly putting down their female-male lovers. Sometimes I sit in large feminist meetings and listen to what my "sisters" say, "No, Jane can't be the one who gives the TV speech, her hair is too short, she wears men's boots - what will people think". I know damn well what a lesbian thinks in either situation. I also know that a lesbian in the Women's Movement isn't doing much to help her "sisters" keep their kids in courts, and I know that a lesbian in the Gay Movement is not doing much to help her "sisters" prevent rape.

I am beginning to see, yes indeed, being a lesbian is totally different from being

a gay man. We have little in common but the society which mislabels us - and right now we are rejecting that society and all its labels.

I am tired of telling my gay "brothers", "No, you can't do that to women", I am tired of telling my straight and lesbian feminist "sisters". "I'm angry AND gay". Sometimes I think my "sisters" who have found loving another woman through the rosy glow of a woman identified supportive Women's Movement, forgot - or never learned - loving another woman is ALSO being queer. No, being a lesbian is not the same thing as being a homosexual, but how do you fight against society which says it is? This year I don't see any real place in the male identified Gay Movemnet for a feminist identified lesbian. This year I still question, "What is a lesbian-gay-queer woman's responsibility to the thousands of her "sisters" who still suffer under anti-gay as well as anti-woman prejudices?" Next year maybe someone will write about how to fight a society which would lock me up on two counts. Both, it seems to me, carry life sentences.

JEANNE CORDOVA**

***Reprinted from the July/August edition of Long Time Coming, a feminist lesbian magazine published in Montreal, Canada.*



gay liberator

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HOMOSEXUALITY COMMISSION OF THE
WESTERN AUSTRALIAN GOVERNMENT.

On 29 November 1973 a Bill was introduced into the Western Australian Legislative Assembly to amend those sections of the Criminal Code relating to homosexual acts. The Bill was passed by the Assembly and sent to the Legislative Council on 5 December. On 15 December, R.J.L. Williams moved in the Council:

That the Criminal Code Amendment Bill be referred to a Select Committee.

The motion was agreed to. The Committee was appointed as a Royal Commission on 16 January 1974 with wider terms of reference. Following is a review of the report handed down on 18 September 1974.

The Report of the Royal Commission investigating homosexuality in Western Australia is most remarkable for the things it fails to do than for what it achieves, but it does make some intermittent enlightened comments.

Its first section, which investigates the law, makes the recommendation that "acts of homosexuality between two consenting adults in private should not constitute an offence". Applause for this step needs to be tempered by realising that this is an elementary step agreed upon by all but the most condemnatory of groups (as public opinion polls in Australia consistently show).

Attitudes towards homosexuals in Western Australia come under scrutiny in the second section of the report. To substantiate its findings here the Commission quotes four non-homosexual groups, namely, christian religions, the law society, psychiatrists and a clergyman who runs a counselling service. Consistent with its general approach to the report, it quotes neither the homosexual movements nor the individual homosexuals who presented evidence; the people surely most capable of commenting on social attitudes.

The submission from the christian religions maintained that homosexuality as such is not a crime, but it is a sin. In its submission, the Law Society of Western Australia reported the decision made by the Society in October 1972 to support reform of the law "... to remove therefrom as an offence homosexuality between consenting male adults in private." The submission states that the members of the Society who put the motion forward were at pains to point out that in approving such a motion, the Society was not by implication approving of homosexuality itself. The psychological and psychiatric submissions (psychiatrist Csillag is quoted at length) were positive in tone, but did not go further than necessary. Csillag merely concluded that homosexuality cannot be considered a disease, but did attribute to psychiatric agencies some role in changing social attitudes.

The Commission describes the submission of the fourth person, the reverend Chad Varah ("OBE, MA") of the Samaritan Organisation, as of "immense value" since he and the organisation have "had considerable dealings with homosexual people". Such a comment makes it seem even more strange that homosexuals are not quoted. Varah claims that the change in the law in the United Kingdom has led to a gradual improvement in the public attitude toward homosexuals but that homosexuals still suffer from society's non-acceptance.

The Commission concludes from this section that even with the possibility of reformation of the law public attitudes will not change overnight. This, of course, is true and will continue to be true until the attitude-forming institutions of this society (e.g. churches, the legal profession, medical people as here quoted) stop their oppression of homosexuals. The churches purport to be very liberal by accepting that homosexuality is not a crime - but they continue to repress christian homosexuals by insisting that practice of their

life-style is a sin; the legal profession purports to be very liberal by recommending law reform but ensures that oppression will continue by qualifying this stand so much so as not to taint the profession.

The Royal Commission has the general feeling that there is more tolerance now than in the past. They attribute this situation almost entirely to the fact that the matter has been debated in some depth in the media. Perhaps "the matter has been debated in some depth in the media", but we would be interested to learn where .. certainly not in Australia.

The section of the report on victimisation covers this in the field of discrimination, physical assault and blackmail. It displays a good understanding of these phenomena as they affect homosexuals. However, it is short on practical ways of preventing these from happening. For instance, it makes no mention of an anti-discrimination bill, no recommendation that the Australian Human Rights Bill be amended to prevent discrimination against homosexuals; it fails to grasp that homosexuals can only be blackmailed so long as they are forced or believe they are forced to hide their sexuality; it therefore failed to recommend a programme designed to encourage homosexuals to reveal their sexuality.

In the section on the term of reference under which they had to make recommendations to prevent the proliferation of homosexuality, the Commission successfully lays to rest the myth that homosexual liberation will lead to an increase in the number of homosexuals.

The general fears of the community that proliferation will occur is usually due to two definitions - that homosexuals are either (a) a mincing transvestite or (b) a dirty old man.

It strongly makes clear that the first category represents but a small percentage of the population and that there are more heterosexuals who commit offences against minors than homosexuals. The Report concludes that there are sufficient medical facilities for homosexuals but that the medical profession needs to be more educated about homosexuality, as do people in general. It declares:

The majority of homosexual problems arise from the fact that social pressures are forced on them by a predominantly heterosexual community. Greater tolerance by the heterosexual community at large could well see an alleviation of the homosexual's main adjustment problems.

There is some merit in this statement, but here, as in the report in general, the Commission fails to come to grips with the basic cause(s) of the oppression of homosexuals (and therefore of their "problems" as homosexuals). That is, it does not recognise that this society only accepts those who are prepared to adopt the nuclear family pattern and continue the ethic of male-dominance. The report would therefore perhaps have been richer had the Commission discussed the questions it lists as "observations" and which it deems outside its terms of reference.

There is practically no mention in the report of the specific oppression which female homosexuals suffer.

Having criticised the report thus, we should mention that for a government report it didn't do too badly. The only worthwhile "report on homosexuality" can be one coming from the homosexual movement.

Mike Clohesy

Quoted from Oppression upon reflection, CAMP NSW, January 1975.

Phil Behl

Phil's association with CAMP began over two years ago. From the time of his retirement until his sudden death on 29th March he gave generously of his time and efforts - few social activities were run without Phil's help and never did he declare himself unable to assist when his help was needed.

Phil's first contact with CAMP was through Phone-a-Friend. Retirement from teaching had left him somewhat at a loose end and he was subsequently to turn much of his free time to the benefit of CAMP. He was an active member of the House Committee, in which capacity his devotion to duty made him one of CAMP's most valued members.

Those of us who were privileged to know him will remember Phil's rare combination of qualities - warmth, gentleness and complete dependability.

NATIONAL HOMOSEXUAL CONFERENCE.

Five hundred dollars has been given by the Australian Union of Students after a strong homosexual caucus pressured for monies to be allocated for a National Homosexual Conference.

The conference will be held in Melbourne on 16th-17th August, at the Union Building, Melbourne University.

Interested people from Sydney met at CAMP House, 33A Glebe Point Road, Glebe, on the 7th April to discuss the provisional agenda formulated by the Melbourne collective and to present suggestions re that agenda and methods of advertising the conference.

It was the general feeling of the meeting that the presented agenda offered too much scope for "old ground" to be covered once again - and it was proposed that the agenda be made more positive. The provisional agenda had suggested that a full

day be allocated to an exploration of Why and How homosexuals are oppressed. A motion was moved that these two sessions be compressed into one to allow time for a positive action plenary session to be also included. Other motions made were: a) the conference should be open to the press; b) there should be 'report backs' from the workshop sessions to allow people to share their ideas and proposed actions; c) some people should be asked to present papers on specific topics.

The Melbourne collective had suggested that 'straights' should not be positively encouraged to come. Several people present at the Sydney meeting disagreed with this, stating that they felt that if this was to be endorsed then the conference would be only another forum for us to preach to the already converted, rather than educating the people who really need the knowledge on the subject.



The suggested revisions made by the Sydney meeting are being sent to the Melbourne collective, and more information should be forthcoming at the next Sydney meeting scheduled for the 5th May.

The suggested agenda is as follows:
Saturday Morning:

- 1) How and Why homosexuals are oppressed.
- 2) Workshops on topics - bisexuality, lesbian mothers, coming out, homosexuals and their families, the law, education, psychiatry etc.

Saturday Afternoon:

- 1) Speak Out.
- 2) Homosexuality and Feminism
topics - sexual objectification,
feminism, effeminism, relationships, etc.
- 3) Workshops.

Saturday Night:

Dance/party - women's band.

Sunday Morning:

- 1) Report back from Saturday workshops.
- 2) Homosexual Movements - Past & Present.

Sunday Afternoon;

- 1) Positive Action Plenary Session.
- 2) Closing Session.

There would be a billeting list circulated to billet interstate visitors. Child minding facilities will be provided. Food would, most probably, be available from the Union on the Saturday, but other catering arrangements would have to be made for the Sunday. It is envisaged that a display of homosexual culture will be arranged, and it was also suggested that the topic "homosexual culture" be incorporated within the agenda somewhere.

Registration of students, pensioners and unemployed will be \$2 and \$4 for other people. It is hoped that people will write papers and send them down to be published. These papers will be available before the conference for \$1. Anyone interested in writing a paper for the conference should send it too: Laurie Bebbington

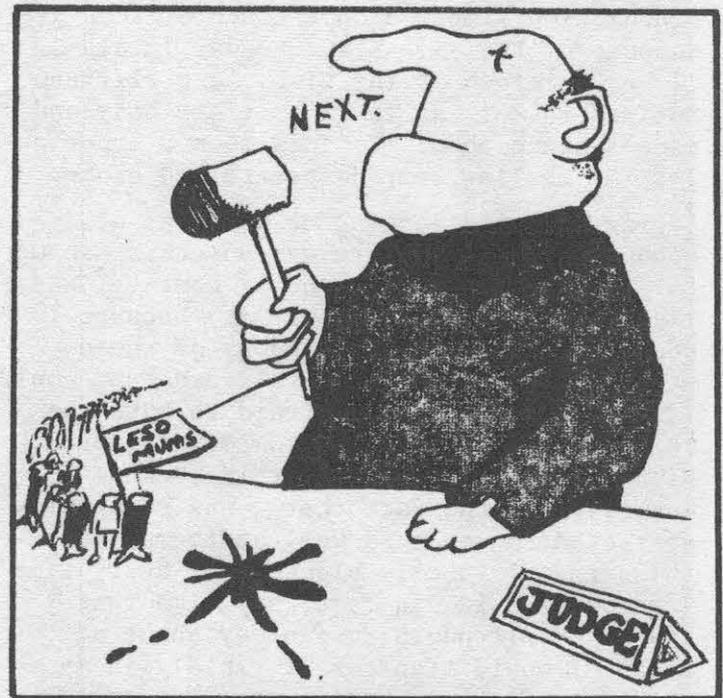
c/- A.U.S.
97 Drummond Street.
Carlton. VIC.

The nex meeting in Sydney is to discuss the conference and the advertising of it - it will be held at CAMP House, 33A Glebe Point Road, Glebe, on Monday 5th May at 6:00p.m. All interested people are welcome.

DEADLINE FOR CAMP INK Vol 5, No 1.

JUNE 14TH.

The Camp Ink Collective will welcome contributions of articles, letters to the Collective, notices, advertisements (see back page), poetry, prose, graphics, comments on previous articles, constructive criticism, reviews of books, plays, or films, doings, places to go, contacts or anything else that could be applicable.



THE CATHOLIC HOMOSEXUAL GROUP

• ACTION • INFORMATION • DEVOTION • SOCIAL EVENTS

(CANBERRA)
Box 381 P.O.
DICKSON A.C.T. 2602



(SYDNEY)
Box 366 P.O.,
MASCOT, N.S.W. 2020
Maurice
428-3369 (evenings)
Phone-a-Friend
660-0061

for further information, details of places and times.

(MELBOURNE)
Frank Simons (Secy.)
Box 276 P.O.
CARLTON SOUTH VIC. 3093
Margaret 328-1987

(ADELAIDE)
Box 244 G.P.O.
ADELAIDE, S.A. 5001
Peter Migalka
71-2258

Growing up Gay

I was eleven years old when I first became aware of my homosexuality in a rather harsh way. Some little dress-up games that two other girls and I played in our motel room on a class weekend became the centre of attention to the rest of my class, and we were the objects of whispers and laughs that we didn't understand. We soon grew to understand what our friends were talking about, though, and were on the defensive for the rest of the year.

The experience followed me during my twelfth and thirteenth years. People often treated me as someone very different from them. The roles were very defined in junior high school. You simply didn't touch or look at someone of the same sex. One day in class (I was thirteen at the time), a girlfriend noticed that I was looking at her body and made a scene about it. This second experience left me feeling very desperate and alone.

I grew to avoid looking at women at all, because obviously there was something shameful connected with it. And of course I was right to be defensive about it, because I couldn't fit into the category of those weird people that "they" talked about, could I? I was so afraid, so afraid to have the things that they said follow me all through high school. I was also afraid because I was aware of the fact that I was physically attracted to women as well as to men, something that I totally blocked out every time I recognised it. In fact, any time that I caught myself having a fantasy about a woman, I would transfer it rapidly in my mind to a fantasy about a man. But these blockings made it creep into my mind even more, and I remember feeling full of hate towards myself every time that this would happen.

I remember vividly one night standing in the shower when I was about 14 years old. A picture of a woman flashed into my mind and I became overwhelmed with despair. Tears streamed down my cheeks and I leaned against the wall, with the words "no, no, no" running over myself was to promise myself that someday, if "it" didn't go away, I would go to a psychiatrist and have him help me change. (Of course I always assumed it

love each other love
ourselves love each
other love ourselves
**LESBIANS
UNITE!**



would be a man.) I left the shower feeling numb and dead inside.

In later high school years a friend challenged me about my bad attitudes towards homosexuality, which I conveyed in the way I spoke about it - my defense. From this point on, I began to deal on an intellectual level with homosexuality and finally came up with the belief that people were born potentially bisexual and that society pointed the way to heterosexuality. In this way I rationalised that of course it was natural for me to have sexual feelings for women. So I could have relationships with men and not feel too bad if I happened to be attracted to a woman.

My feelings were still things I could never discuss with anyone, though. I felt that my women friends would be completely threatened if they thought that I might be attracted to them, as if I might seduce them or something.

It was the realisation that I was far from being alone in having these feelings which helped me to deal personally, not intellectually, with them. In a Women's Self-Help Group, dealing with sexuality, I first talked about my feelings, cautiously, with other women and experienced a real high in being reassured that many others shared my feelings.

Now that I realise that it's healthy in my love for women not to separate my mind from my body, life is so more fruitful. More than just personally feeling good about being gay, I think that it's an important thing to be gay in our society, considering the roles I experienced in Junior High School, women only touch men and vice versa, still exists. (I'm speaking of affectionate, loving touch - beyond handshakes and the popular greeting hug.) Now many women do touch other women in high school, but there are still those people who name call "lezzie, lezzie", probably because they're still so uncertain about their own homosexual feelings.

Learning to express my love physically to another woman, not from a passive female role, but as one woman to another, is helping me to break from that role in dealing with men. I relate to men in a much more healthy way now, coming from my own position of strength and self-confidence. I'm less apt to take shit from men who insist on relating to me as a passive girl, and I'm learning not to be the wide-eyed, listening-but-never-speaking child-woman that I generally used to be with men.

Why do I call myself gay rather than bisexual? Because it is my homosexuality which is oppressed in this society. If I were to call myself bisexual, people would have a tendency to say "Well, she may love women, but as long as she still makes it with a man it's not so bad." I will make no excuse for loving women - it's an essential part of my life, my survival.

It's important to me now to be open about my feelings, especially because of all the people in junior high school and high school who are aware of their homosexual feelings and think they are very much alone with them. These feelings are everywhere, since it's a natural thing for people to be attracted to people, and there's no reason why some of our feelings should be stifled and others should be put on a romantic pedestal. Gay is good, and the sooner we see people beginning to relate to each other, not out of messed up roles, but in healthier ways, the better!

MARY ANNE DEUTSCHMANN.**

***This article was originally published in CHANGE - America.*

Women's Electoral Lobby

EXHIBITION OF EARLY AUSTRALIAN WOMEN ARTISTS

Bloomfield Galleries
Cnr. Holterman & Alexander Sts.
Crows Nest - June 20, 1975 8pm.

What's in your attic?

If you have any drawings, etchings, water colours, oils or sculpture, by early Australian women artists, and are willing to lend them, we would love to have them in our exhibition.

*Please contact Lyn Bloomfield 439-2426
The exhibition will show until July 4.*

*"If thine right hand offend thee, cut it off.
If the other things offend thee, fill 'em up
with putty" 'BW'*

POETRY

being alone this morning,
i surmise you found
elsewhere to go, yesterday
night,
or just forgot.

waiting
the world pretends a vanity
of stolen ashtrays,
foyer clean.

-sweep up leaves,
my love
-cough over smoke,
-attend the cat.

clutch the coffee
my love
and the hurried footsteps
of your doubt.

the thought of a tune
might help pass time -
no sound of it
closer than where
it started

with the wind and the silence
and the wind again: COLD AGAIN
the night seeds promise
and the day bears frost.

a criss-cross gull in grey
distracted flight quarters
the empty sky,
and cries the cry i must not.

Margaret McMann.

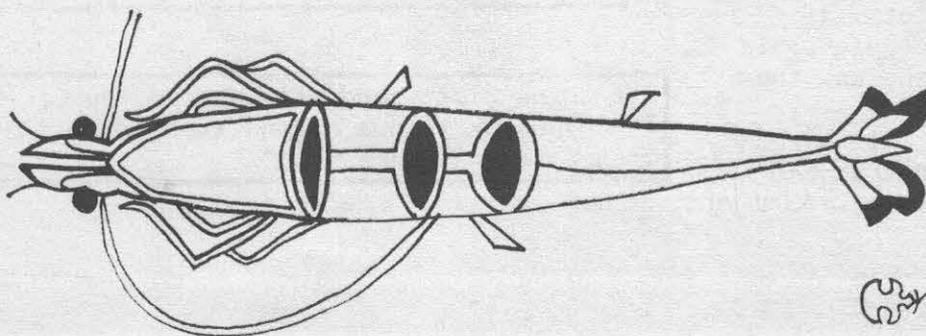
An Encounter...

I never knew, 'that's God's own truth',
In all my life, so fair a youth.
He heard of course, my beating heart,
And smiled consent to me. The start
Of an evening in which he,
Conceded heart and soul to me.
An hour of love, perhaps no more,
And that's enough: a lifetimes store.

Martin John Douglass.

Blackness creeps in from the edges
and corners of manmade objects
towards me - the centre of the room
sitting on a chair,
watching the timely workings
of light - sucking blurred shadows
into its dying self.
Only the gleam on the edge
of the curved arm of the chair
reminds me that I'm not alone,
(or even that I exist.)
In the newborn night
I look for my hands - friends -
they're gone.
And stand before my loved
mirror who has lost all purpose -
now leans fatuously against the wall.
My lost hands find it
and touch it: cold and lucid.
They feel and trace my memories' face.
The mirror stands straight,
scorns my lying attempt.
Its clean surface squeaks in morbid
excitement.

KATHIE O'ROURKE



REVIEW

OUT OF THE CLOSETS - VOICES OF GAY LIBERATION. Edited by Karla Jay and Allen Young.

Out of The Closets, is a collection of the experiences and philosophies of radical homosexuals of both sexes. This collection is an American production, but it has many articles which apply to the Australian scene. It covers gay people versus the media, gay people versus the professionals, Cuba, sex and roles, and moving together etc etc. There is also a very good section on the relationship of lesbianism to feminism.

The main theme running through the articles is that oppression is a class struggle, and the oppressor is the white, middle class, male dominated heterosexual society. The writers see themselves as the negation of heterosexuality, and of the nuclear family structure, and as such have been driven from jobs, families, education, and sometimes life itself

They see that the individual oppressions that each person writes about, reflect the oppression of other gay people, and ultimately this struggle reflects the struggle of other revolutionary groups, and other oppressed people such as women, blacks, chicanos and American Indians. They see that although the goals and aspirations of these groups are shared, homosexuals are often rejected by straight groups who have not combatted their own sexism.

The book also reflects the struggle within the gay movement. They see that gay liberation is made up of people from different backgrounds. There are young, old, black, white, women and men in drag and in 'acceptable' clothing, and each faces different problems within the gay movement. Thus each fights the oppression that hits her/him hardest. Thus all these articles reflect different viewpoints.

Out of The Closets reflects struggles of the different groups within gay liberation - gay men oppressing gay women, white gays oppressing black gays and straight looking gays oppressing transvestites and so on. Therefore some of these articles

Join with 20,000 of your gay sisters and brothers in 8 countries



**Metropolitan
Community Church**

OF SYDNEY

OFFICES: 34 wairoa ave. nth. bondi
Phones: 30-8944 - - - - - 36-3239

SUNDAY

**7:00PM - Evening Worship &
Holy Communion**

119 devonshire st, surry hills

TUESDAY

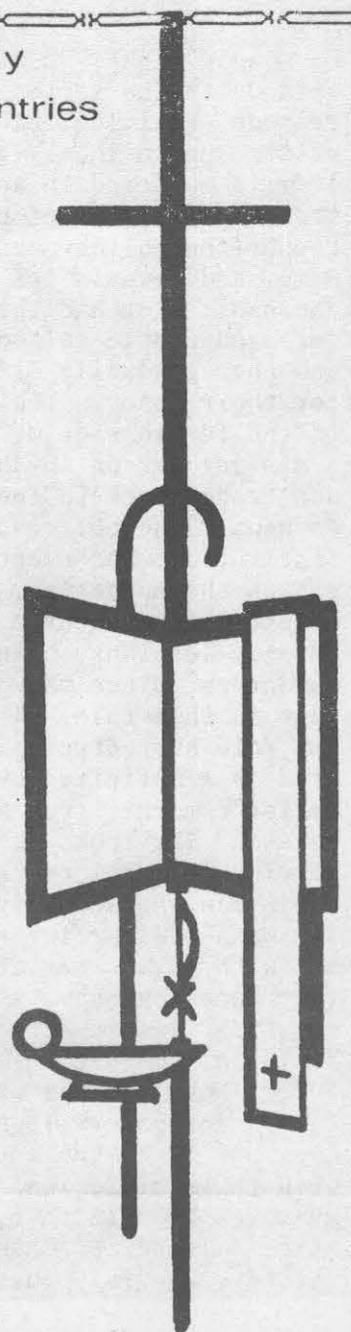
**7:30PM - Fellowship Social.
at office**

WEDNESDAY

7:30PM - Prayer Meeting

Pastor

Rev. Lee J. Carlton



reflect the need for gay people to combat our own chauvinism, sexism and racism. The book has been written for gay sisters and brothers as an act of love and communion. It has been written in the hope that one day, all gay people will be out of the closets.

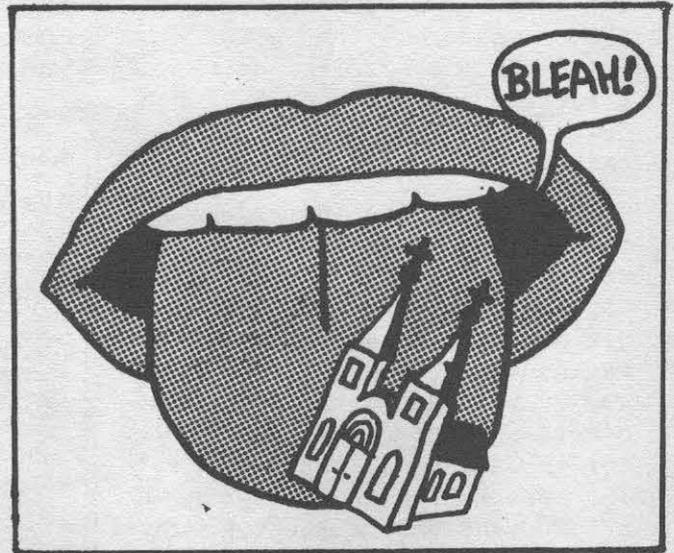
shown again, since it is both anti-gay and anti-feminist. Also suggest that they show some programmes where the homosexual is treated in a non-derogatory manner, we don't want just a sympathetic showing, that is also a put-down.

"Avid Follower of How Homosexuals Are Presented in The Media."

79

WERE YOU WATCHING ?

On Monday night, 9p.m., on Channel 9, was an episode in the series "Police Woman". This episode, entitled 'Flowers of Evil', was written up in the TV guide as follows: An old lady is murdered in an hotel, and is traced back to a retirement home run by three women. Pepper (the policewoman), takes a job in the Home, and reveals its sinister secrets. The basic plot had three women running a Home for aged people called 'The Golden Years', and then gradually eliminating some of them for their money. The problem arose when one of the female victims had her name listed as a Missing Person by her sister, and her death was traced back to the retirement home. As usual, the policewoman took a job at the institution, and eventually unmasked the owners as the murderers. Personally, I did not object to these three women, who were, incidentally lesbians, being cast in the role of murderers, since many heterosexuals are also cast in that role. I did, however, object to the role stereotyping. One woman was persecuted as a definite 'butch' type, a typical **sexist** comment, from a policeman, referring to her was "She looks as though she should be driving a diesel truck". Of course, she was the woman who actually committed the murder! The mass-media reinforces gender identification with sex. They are unable to appreciate that women can have a vast number of characteristics, ranging from what is now termed feminine, to that which is now termed masculine. Thus, because of this inability, they cast a derogatory light on the person who does not match the appropriate gender image with their biological sex. My suggestion is that we all sit down and write a letter to Channel 9, telling them that firstly, we disapprove of this segment being



INTERNATIONAL GAY RIGHTS CONGRESS 1974

A FULL REPORT OF THE INTERNATIONAL GAY RIGHTS CONGRESS HELD IN EDINBURGH AT THE END OF DECEMBER LAST YEAR, WILL BE INCLUDED IN THE NEXT EDITION OF CAMP INK. THE SCOTTISH MINORITIES GROUP, WHO ORGANISED THE CONGRESS HAVE STILL TO PUBLISH THE TEXTS OF THE SESSION PAPERS WHICH WERE DELIVERED BY DELEGATES FROM ALL OVER THE WORLD, INCLUDING AUSTRALIA AND NEW ZEALAND.



CHUTZPAH

FOR GAY JEWISH MEN AND WOMEN ... AND NON-JEWS TOO.

Join us for awareness and growth, fellowship and love.

Write To CHUTZPAH at

Wentworth Box 4,
University of Sydney,
N.S.W. 2006.

Box 1801, G.P.O.
Melbourne,
VICTORIA, 3001.

A GAY CRITIQUE OF MODERN LITERARY CRITICISM.

Since the beginning of modern literary criticism, the subject of homosexuality has been ignored or shunned by the critics, even when homosexuality is an integral part of the authors work or life. Heterosexual critics are afraid to deal with such a taboo subject because they dread being labelled homosexual. Of course, there are critics who are homosexuals or lesbians, but these closetted people are even more afraid than their straight colleagues of being pointed out as a homosexual or a homophile (one interested in homosexuality) and have thus relegated what little criticism there is, into the hands of our enemy, the heterosexual critic, who is inherently unqualified to analyse competently the works of any homosexual or lesbian, since he has long viewed us as the Other, the enemy of the nuclear heterosexual family, the corrupter of children, the sex maniac, and so on, *ad nauseum mythicum*.

Even if the heterosexual critic considers himself to be a liberal, he invariably reverts to a psychological approach. To begin with, psychology, with few exceptions, has been the staunch enemy of the homosexual. Even if the psychiatrist is too humane to bombard us with shock treatments, he tries to correct our 'abnormal' learning and behaviour patterns or attacks our family background. For example, the few critics who venture to discuss Marcel Prousts sexuality lean heavily on his relationship with his mother.

Another liberal approach is the condescending view of homosexuals as flawed creatures, who managed despite their mental handicaps to create works of art. Thus, Michelangelo's bisexuality would parallel Toulouse Lautrecs physical deformities. Still another liberal approach is the reduction or putdown of homosexuality to the smallest possible place in an authors life: thus Rimbaud is not a homosexual poet, but a poet who just happened to be a homosexual. This putdown is swallowed by critics and students alike, although the same people would never tolerate a statement to the effect that James Baldwin is a writer who just happens to be black.

Some heterosexual critics even get apologetic. I read recently in a womans magazine that Gertrude Stein was an unlesbian woman who did not have the sordid fights associated with lesbian relationships. I was taken aback. On one hand I was pleased that Middle America

**WOMEN'S HEALTH
IN A
CHANGING SOCIETY**



To celebrate International Women's Year, a Conference on all aspects of Women's Health will be held at the University of Queensland from 25 to 29 August, 1975.

The aims of the Conference are:—

- ★ To identify and stimulate public awareness of women's health needs in Australia.
- ★ To determine the adequacy and relevance of present approaches to women's health care.
- ★ To determine future action in the provision of health care for women in Australia.

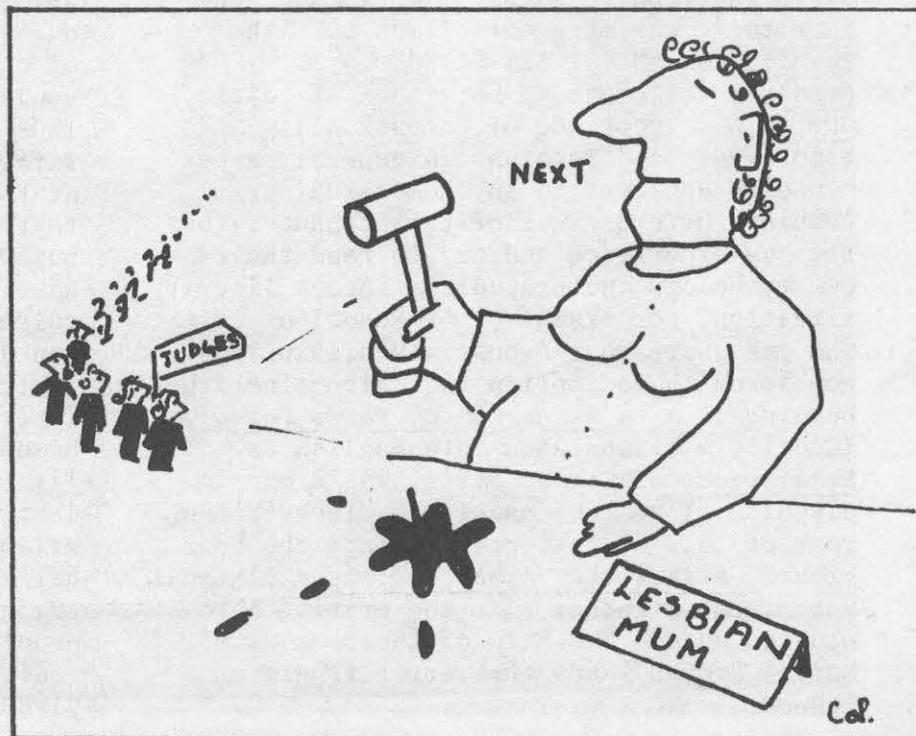
All interested persons are invited to submit papers on any aspect of women's health—e.g., sexuality, family planning, fashion and health, rape, nutrition, sex education, doctor/patient relationships, health in the home and in industry, maternity, health of migrant women, suburban neurosis, health needs of Aboriginal women, health careers, drugs, handicapped women . . .

Outlines of papers, of approximately 200 words, should be submitted to the Conference Director by 30 May, 1975. Final papers will be required by 30 June, 1975. Each paper will be allocated 20 minutes for presentation.

Further details can be obtained from:—



Patricia Bolland,
Conference Director,
Department of Health,
P.O. Box 100,
WODEN, A.C.T. 2606.
Telephone: Canberra 81 8530.



was finally going to learn that Gertrude Stein was not Alice B. Toklas' aunt, roommate, cousin or ward. On the other hand, they never said directly that they were lovers (beating around the bush), and I had to wonder what kind of sordid fights homosexuals and lesbians have that heterosexuals are somehow immune to. In another apologetic approach pro-Whitman critics get angry and defensive when Whitman is called a homosexual and think that someone would have to be anti-Whitman to discuss the poet's sexuality.

Even worse are the outright lies or distortions. High School French texts rarely mention the fact that Verlaine shot Rimbaud, although some vaguely state that Verlaine spent some time in prison. One book even hinted that Verlaine had committed a political crime, although the truth of the matter is that Verlaine shot Rimbaud in a lover's quarrel after Rimbaud fell in love with another famous French Poet Mallarme. It is curious that the same texts hint more deftly at Chateaubriands' incestuous love for his sister. Shakespeare's sonnets to a young man were always explained away by teachers and by critics as friendship, while his marriage to an already pregnant Anne Hathaway was glorified, and Shakespeare's relationship with his children was gilded. Finally, I still remember my Sunday School teacher blushing and glossing over the text in the bible where David says: "O Jonathan, your love to me was more marvellous than the love of women" (II Sam. 1:26).

Even the well-meaning heterosexual critic, due to his ignorance of homosexuality and homosexuals and lesbians in general, makes blunders apparent to any homosexual or lesbian. Heterosexual critics cannot fathom the gay experience and try to read their own mythology and prejudices into a literary situation. For example, one school of critics who are aware that Proust was bisexual or homosexual have implied that Albertine, the heroine of A La Recherche du Temps Perdu (usually mistranslated into English as Remembrance of Things Past), was a man in disguise. I've been unable to discover the root of this misconception, since the book clearly states that Albertine was a bisexual woman, but I gather that the critics have equated Marcel the hero of the book with Marcel Proust - and that error is grave indeed.

Yet the blunders are still better than the taboo, for the suppression and denial of homosexual authors is the worst crime of all. Why has it taken so long for E.M. Forster's only homosexual novel to be published? Why are there thousands of books on Marcel Proust (including one on the food in Recherche and another on syntactical inversions) and not one on homosexuality, despite the fact that homosexuality, along with art, love and time, is one of the main themes of the work, and one of the volumes is even called Sodome et Gomorrhe? Why are Sappho's lesbian lyrics omitted from high school anthologies, when in some, her less sexual ones are included? Why are the homosexual interpretations of Oscar Wilde's The Portrait of Dorian Gray virtually ignored?

The taboo is the worst crime of all. When I was growing up, I thought that I, and perhaps one or two other people were the only homosexuals that had ever existed. I felt very alone and yes, very "queer". I read everything I could find, hoping that there were other people, even fictional ones, like me, that there were people with whom I could identify. But I read works from Socrates to Oscar Wilde, without discovering that I was not alone, because the scholars would rather cut off their hands than put the work of a homosexual as a homosexual work in a school library. And yet if they took the works of homosexuals and lesbians out of the libraries (instead of whitewashing them), the bookshelves would be a lot emptier.

Thus the homosexual and the lesbian have suffered the same fate as blacks and women at the hands of the heterosexual critic: that is, he or she is defined, described, boxed and labelled by the oppressor. We have no voice in our destiny because our culture is taboo to the heterosexual, but we can destroy the taboo by creating our own literature and our own criticism of that literature and of already existing lesbian/homosexual literature. Only then will our literature be treated with understanding instead of with ridicule, belittlement or silence. Only then will our literary heritage be brought to light with love and pride so that future lesbian and homosexual people will be able to grow up with the feeling that they have a well deserved place in history.

Yes, our voices are our most powerful weapon, for when we stand up and shout: "We are Socrates, Sappho, Oscar Wilde, and Gertrude Stein," we will destroy the heterosexual myths about us and their domination over us.

KARLA JAY.

 "WOMEN'S WORK" - a Women's Centre established and run by a group of Townsville Feminists.

"Women's Work" started when six people decided to pay the rent on a shop for six months. Since none of us had a lot of money, we had to have a money-making concern, and so we sell T-shirts, posters etc. We are a shop as well as a Women's Centre. We aim to reach out for the support of women throughout our community and therefore have initiated a number of activities designed to involve and motivate people:

- we sell the products that women make and try to find work for the skills that women have; we sell everything from tie-dyed bean bags, to copper pictures, to graphic poems, to toilet-roll dolls and stuffed toys. One of our prime concerns in selling these goods is to sell them at prices that most women can afford, we also attempt to provide good cheap kid's clothes.
- we operate a book ordering service, but stock some titles of women's literature.
- because our main aim is to reach those women who want to find out more about themselves and their oppression, and those women who need a sisterly hand in a crisis, we run a referral service for women advising them 'where to go', 'what to do' when they are destitute or in the process of extricating themselves from a broken marriage etc.
- we have the help of social workers in government depts, and a sympathetic doctor and lawyer; we also have support from one of the local radio stations and the deputy-mayor.
- we have plans to establish a duplicating service, and hope that we can eventually get some video-equipment together to tape and illustrate the cycle of poverty that makes a mother and eight kids sleep for two weeks in a car and to depend on "charitable" organisations for help.
- women are using the shop as a centre and our noticeboard is full of the things that women want known. The possibilities of reaching the women who are interested in women's rights but not in WEL or the Uni-

versity Women's Groups are multiplied by the variety of women's activities that the centre can provide. By gathering the names of women who wish to pursue a certain project we act as a catalyst for action:

- six women have met through the shop and have started a child care exchange;
- we have had a poetry reading, a skill and crafts demonstration.
- we are running a self-defence course, and
- we are starting a car-maintenance course on the 30th April.
- the knowledge of needs arises when we get enquiries; we see "Women's Work" as a place around which action can occur, where practical advice and help can be given when requested and where we can find our sisters.

Things in Townsville are usually complicated by our isolation and by the specific sexism that is tolerated in our city - a hangover from our recent pioneering past. Although it is commonly acknowledged that women as well as men took part in decimating the black population and cutting down the rain forests, it is always put as an inferior role. This sexism persists in many ways. The main activities and entertainment facilities provided in the town cater to male tastes. For example, most of the sports activities and facilities are for men. The hangover that men are the active, doing people persists. Good sporting facilities are necessary in a city this size - here in Townsville people use sport as a major outlet, but the female is poorly catered for. A disproportionate number of prurient sex films, like *Naughty No Nos of Sweden* are featured for male tastes, presumably for the personnel of the local Army and RAAF bases. What "Women's Work" would like to do is to activate women's opinions for the communities interest - to provide the opportunity and facilities for women to become independent in mind and body. So our aims are to provide a centre where women's action groups can operate; to provide information on women's rights; to extend a sisterly hand to women in crisis situations; to encourage any activity which contributes to the liberation of women.

ANWYL.

"Women's Work"
 264 Sturt Street.
 Townsville, 4810.

CONTACT...

Camp women in Qurindi area living here or just passing through may like to contact DEL at P.O. Box 237 Qurindi.

Wagga Wagga - Contact Three, For Social Outings, Camp Parties etc., Ring 254128.

Camp guy, mid forties, finds country area a trial. Is very lonely and would love to receive letters from homosexuals, both male and female. PO01.

WANTED: Gay couple of either sex to share incredibly large Cremorne house with two gay guys and cats (we're not sure if they're gay). Short distance from wharf and shops. Fantastic view of Harbour and City. Rent is negotiable, plus weekly chuck-in for food etc. Phone , plus electricity etc bills to be divided equally when they arrive. Write to the Editorial Collective or phone Brian on 270 7532 (business hours) 90 1925 (A.H.)

BOX NUMBER REPLIES. Replies to box numbers must each be accompanied by three (3) 10c postage stamps and addressed to:

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CAMP Ink,
G.P.O. Box 5074,
Sydney. 2001.

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Use of box number: 50¢ payable by advertiser; three (3) 10¢ stamps to each reply.
Commercial ads: 10¢ per word; \$1.00 minimum.
Display ads: Send copy to Advertising Editor for quote.



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- I enclose \$12 - 1 year new membership (\$2 entry fee, \$5 membership, \$5 CAMP Ink)*
\$ 5 - 1 year new membership student/pensioner*
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- * Cross out whichever does not apply.

Cheques, postal orders and money orders should be made payable to C.A.M.P. - N.S.W. Branch and addressed to The Secretary, C.A.M.P. - N.S.W. Branch, GPO Box 5074, Sydney, 2001. Receipts will not be issued unless specifically asked for - your membership card will be mailed to you in acknowledgement of your fee. Membership applications are treated, of course, in strictest confidence. Enquiries: Secretary (02) 827 3063.