

CAMP INK



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CAMP INK



LETTERS

Cover: -

Homosexual Solidarity March

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Dear Friends,

In the last CAMP INK Martin Smith raised some important points in his letter. He said he found it easier to make friends out in the "straight" world than in the Gay movement.

One would think that radical Gays would have a better chance of finding lovers, who are emotionally and physically compatible, from amongst their peers. In the sexually liberated Gay movement we can look for lovers from a large (and growing) number of people who are open about their sexuality.

But Ageism exists in the Gay world just as in straight society. We live in a youth oriented society where anybody over 30 is considered a "non-person".

Out in the "straight" world most gays suffer tremendous social oppression. It is possible for middle aged men to "pick up" young people because they are alienated and desperate. It is not surprising that assertive gay men like Martin Smith do "very well" in the western suburbs and in the country. There will always be lonely middle-aged men and women while our culture is youth oriented and denies that "older" people can be sexually attractive.

A prominent spokesperson for Gay Lib. said recently he liked "Beats" because he found it easy to find sex partners at them. Most people only use "Beats" because they are afraid to be open about their sexuality. Therefore "Beats" are a result of our oppression - once we remove the oppression the "Beats" will disappear.

Gay men who enjoy doing "Beats" to have sex with frightened youths should realise that their partners are trying to escape from their alienation and need to be helped to find a satisfactory Gay lifestyle. "Beats" with their bashings, arrests and murders are far from satisfactory.

But "beats" will always be with us while sexist attitudes exist in society. A gay man who lives amongst chauvinist pigs would be alienated if he came out of his closet. Sexist men worship masculinity and despise women and gay men.

The Gay movement needs to be political - we are discriminated against because we are woman and gay, black and gay, unemployed and gay, old and gay, East Timorese and gay, etc. If we think and work in this way we will find many allies, which we will need if we are to radically change this fucked-up, sexist, racist, ageist society.

Gay love,

....Lance Gowland.

CAMP DANCE Saturday...July 24, 1976

Dance at GLEBE TOWN HALL,
St Johns Road, Glebe.

Commencing 8.00pm until midnight.

Dancing and entertainment \$2.00 per head.
BYOG.

In the last issue of CAMP INK Dennis Altman accuses lesbians of, among other things, laying "guilt trips" on gay men. This is not only a highly simplistic analysis of lesbian feminism but a grossly misleading one.

Dennis Altman considers that "a heterosexist masculine ideology effects women and men equally, if differently". A heterosexist society can never effect women and men equally because simply by virtue of being male, male homosexuals are automatically one up on lesbians.

Male homosexuals are fighting to win their civil liberties to gain equality with other men. Even if lesbians were acknowledged as equal to other women they would still face oppression because of being female. When lesbians say they suffer a double oppression it is no cute, intellectual phrase aimed at laying "guilt trips" on gay men - it is real and devastating.

To most lesbian feminists guilt on the part of gay men is completely irrelevant. Lesbian feminists are not interested in apologies - they are interested in gay men realising that sexism is the root of homosexual oppression. It is useless for gay men to mouth platitudes about sexism or to simply acknowledge sexism in gay men as Dennis Altman does. Lesbian feminists want gay men to start doing something about sexism in their own lives - to question themselves about sexism and how it affects their relationships with other people, to work for change from a feminist perspective, to fight homosexual oppression from the standpoint that what they are fighting is heterosexism and not simply law makers.

Unless gay men can make fighting hereo-sexism their struggle too, it is likely that lesbian feminists and gay men will continue to have little in common.

.....Robyn Kennedy.

HOMOSEXUAL SOLIDARITY WEEKEND

THE WEEKEND THAT WAS !

.....or.....

WHY THE POLICE WANT MORE THAN MY NAME, RANK AND SERIAL NUMBER.

Friday, May 7

Morning

It has started. "HOMOSEXUAL SOLIDARITY DAYS" have finally arrived. Thinks back.... "why did the first National Conference have to pass a motion calling for national mobilisation on the anniversary of Duncan's murder? Why did I have to open my big mouth at an executive meeting to ask what we were doing about it? How come I let myself get stuck with chairing the organising coalition? Why did I get out of bed this morning? I'm going to die before this weekend is through!"

A letter arrives from "Illegible Scrawl" the Assistant Commissioner of Police himself (Oh! wow!) ... "There will be no police objection to the conduct of a march from the Domain to Rushcutters Bay..." (Oh Joy, Oh bliss, Oh goodie - I may not die after all!)

Evening

The dance starts soon. I wonder what it's going to be like. Hope it goes well. Feelin' good - despite myself.

Night

One and a half bottles of rum later. Feelin' even better.

Lots of people havin' a good time.

Lots of money goin' to Rape Crisis and ELSIE.

Brigitte dances with me, even after complaining that it will ruin her "reputation" ...she's beautiful.

Brigitte and Robyn attack sexist D.J. who keeps talking about "Chicks" and "Spunkies" over the music system. YAY TEAM!! (I need another drink).

Saturday, May 8

Afternoon

I think that the discussion on "Violence against Homosexual women and men" is on at 2.30pm.

As he trucks through the door into a room of people he learns:

1. It was at 2.00pm!?
2. I'm chairperson!?!?

Complaints "we are wasting time...we should be doing something! LIKE WHAT? Lots of people raving.

Discuss discrimination against women by "Club Castello". Guess who we are going to picket?) Put-downs by "Australia's (so called) top columnist" MIKE GIBSON concerning "pansy police". All sorts of suggestions - very few printable. Can we do anything to support lesbian mothers? Some experiences from people living in the country. So many problems, where to start? 2JJ wants another interview.

Night

Hard little core of radicals moves to upstairs room to discuss invasion of "Club Castello" - decide to picket and produce a leaflet explaining why. Meeting continues well into the night and changes places more than once. End up printing off song sheets and leaflets for use in Sunday's march.

I'm going home! to sleep!

Sunday, May 9

Afternoon

How do you explain to a police man that no one is in charge. Police seem to find it hard to believe that a group of people can make decisions on their own behalf, without a boss.

Therefore, because I had the letter granting permission for the march, they decided I was the person in charge. (Maybe I am going to die).

Hassles!

The route we asked for was along College Street, up William Street and down Bayswater Road. I have just been informed (for the first time) that the route we have been given is along Cowper Wharf Road, up Macleay Street and down Greenknowe Avenue (for those of you who don't know Sydney we were allowed to march around the arse end of nowhere).

The speeches were inspiring.

Lee Carlton (MCC) talked on "homosexual unity". Brigitte delivered a well presented and well deserved denunciation of Castello's discrimination against women (the police took notes). Mike Clohsey (our very own) condemned the different types of violence and discrimination directed against our people. Lex Watson (Gay Lib) spoke about the gay murders that took place in Australia last year. Robyn Plaister (Lesbian Feminists) gave (to my mind) the best outburst of the afternoon. She attacked the very basis of our oppression (society's sexism) where other's only spoke about the more overt manifestations. I made a fool of myself by giving an impassioned personal view of why we had organised the weekend.

Denis Altman asked the people watching (presumed heterosexuals) to look at members of their own sex and ask "is it really impossible for me to 'love' a member of my own sex"?

(So far the police have taken my name and address and age THREE times).

And then the march begins.

Two police men are kind enough (?) to lead the way for us. Down past the wharves. Some motorists have an added touch to their Sunday driving as between 200 and 250 lesbians and poofers march past and in front of them (one mum was seen hurrying the three kids back into their parked car - which prompted someone to sing out "we are the people our parents warned us about"). The people visiting Garden Island dockyards aren't quite sure what they have run into.

Trouble at Wylde Street, the footpath is only wide enough for one person at a time; spill onto the road and the police start pushing back. ("Out of the closets, on to the streets and over the white line" paranoia rises).

Up Macleay Street drawing attention to ourselves. The police want to turn us off at Greenknowe Avenue. We had planned (originally) to go through Fitzroy Gardens (a block away). No one wants to turn off Macleay Street - stop - and a sit down starts forming. Angry police sergeant corners me (why me?) "GO WHERE WE TELL YOU TO, OR BREAK IT UP HERE MATE" (Mate ??). Paranoia, confusion and a building resentment. "THROUGH TO THE CROSS". As they tried to stop the first 20 or so, the rest walked around them. We made it to Fitzroy Gardens.

Somehow we made it to Rushcutters Bay Park I don't know how, it is all a blur from them on.

All I know is that Jim (bless his cotton socks) pointed out that at Rushcutters Bay Park police kept pointing to me and conferring (HOLY MARY, MOTHER OF GOD etc).

Monday, May 10

High Noon

I'm cold! Where is Lee Carlton with the wreath?

Permission was given to lay a wreath at the Cenotaph. The RSL complained. Permission withdrawn.

Ten homosexuals (various sorts and sizes) and as many police (all big and fat) at a stand off in Martin Place.

Police call me over (WHY ME!?!?) "we don't want to spend all day hanging around here! You do not have permission, we are at war." (I resist the urge to express my opinion of RSL and police).

Our numbers have grown to twenty. They retaliate by driving a paddy wagon into the Plaza (isn't that illegal?).

Where's Lee?

Bathurst FM community radio is getting lots of interviews. TCN 9 sit around looking bored. I'm cold.

Lee arrives.

Walk to Parliament House and hold wreath laying there.

Police wait until cameras leave, then tell us we don't have permission to lay the wreath there either. Throw wreath down the stairs where second police man picks it up and throws it at our feet. Subtle hints that our dead aren't worth remembering we should all be dead anyway. (I hope your kids are gay! Pig!).

No mention of anything on the news that night.

In fact 2JJ did two interviews and that was all the media coverage for the whole weekend (deliberate blanket?).

Here and Now

I don't know how, what or why I feel about the weekend.

For the people who took part, it was a personal success.

As a political move, an attempt to get a message across, it was a failure.

As an exercise in police intimidation it worked and backfired.

I'm washed out....empty!

People keep saying I did a great job, it sounds meaningless.

After the attitude of the police I was intimidated, the closet started to look like a warm secure shelter. But I've been thinking since those first days after the weekend. I've seen the reality of our oppression now, not just abstract ideas and theories but real face to face hatred. I'm fucked if I'll give into it!

I'm still a little afraid, but if the police have already got me marked I might as well give them a reason.

This "poofter" isn't a load of shit and refuses to be treated as such. I'm going to hold my head high and take on anyone who thinks they have the right to put me down.

Someone mentioned the possibility of a "Gay Pride Week" in September.

I wonder if I'll live to see October ?

....Bob Cotter

HOMOSEXUAL SOLIDARITY WEEKEND

Paper given at the Domain
Sunday, May 9, 1976

This weekend was arranged to remind us that we need homosexual unity in our struggles. I believe that without radical attitudinal changes within the movement there can be no unity.

One of the basic concepts that the movement should be dealing with is heterosexism. The Womens Movement has seen that sexism is the root of oppression of women. Sexism is not simple discrimination on the basis of sex. It is about power. Oppression of women comes about through power and powerlessness.

Similarly heterosexism is the basis of homosexual oppression and it is not simply discrimination on the basis of sexual orientation. It is also about power and powerlessness between women and men, homosexual and heterosexual.

Our society is based on heterosexuality being the "norm". Thus heterosexuals are the ones that wield the power in this society. They have all the privileges. Everything in this society is geared towards you being heterosexual. Thus before you even have the chance to choose your own sexuality you are presumed to be heterosexual. In order to eradicate our oppression we need to eliminate heterosexism.

So far in the movement the struggles of homosexual women and men have been different. The homosexual male has focussed his struggle on regaining power in this society by fighting for his civil liberties. Thus the emphasis has been on law reform and then law repeal. Lesbians have had no legislation to fight - they have been concerned with oppressive attitudes of society.

To have unity in our struggle we must go further than just civil liberties and look at the attitudes towards homosexuality in this culture and concentrate on the means by which homophobia occurs.

We must look at the attitude-forming institutions of our society such as the family, school, law, religion, etc, that conditions us into a heterosexist society.

At the last National Homosexual Conference Peter Hawkins presented a paper on "Effeminism". He saw that effeminism was an essential response to our heterosexist society. I would like to quote some of it ... he saw effeminism as :

- " - hoping you and your lover can work through the power games; realising you've failed and yearning for another chance to try:
- your mother is 52 and cannot see herself outside the role of mother and wife:
- Your sister is 19 and has married a guy who wants to become a policeman:
- your own brother is lonely and crying too and you just want to kiss him:
- realising that all those stereotyped attractive men are all stereotyped attractive men:
- feeling utterly ratshit when the geography teacher has just made some typically male comment on a "women's libber" examiner and you haven't said a word:
- despairing that you will never rid your psyche of every remnant of maleness because you know that you will still have power over every woman because society gives it to you and you take it. "

His conclusions to this was that he had "to accept feminist political, economic and cultural analysis" and "to understand his part as a white anglosaxon protestant man in the oppression of women and to fight his maleness".

Not only as homosexuals do we have to overcome the connection between being a female and having feminine traits of passiveness, emotional weakness, submissiveness, etc; and of being male and

having masculine traits of aggression, leadership ability, dominance etc; but we also have to fight the idea that part of being female is relating to a male and vice versa. When we don't follow these stereotyped roles laid down by the heterosexist society, we are labelled "butch" or "queen" to bring us back into line. We have to eliminate the idea that a certain set of characteristics go with a certain type of genitalia.

We must be aware of ourselves, examine our behaviour in minute detail. Homosexual males must see that they do not take any advantage of the power and privileges given to them as males and lesbians must make sure that they fulfill their own potential without being restricted by their conditioning. We must think about what we say so that we do not reinforce heterosexual patterns of living. For example if we are asked to a party by heterosexuals and we are asked with a friend: does this imply that the friend has to be of the opposite sex? if we are asked alone when the person doing the asking knows we have been in a close relationship for a while, should we go alone? if you take a person of the opposite sex to the party or go alone, you are reinforcing heterosexuality. Show people that they are assuming that everyone is heterosexual.

I think the necessity to wear the badge "HOW DARE YOU PRESUME I'M HETEROSEXUAL" fully typifies at the moment the state of our society. Unless you make someone aware that you are homosexual by either stating it, by being affectionate in public, etc, people will ignore it. If we do these things, we are usually told we are flaunting our sexuality - we must not let this argument affect us. How many heterosexuals flaunt their sexuality by wearing marriage rings, being called "Mrs" or "Miss", holding hands, kissing in public. We must show society that we exist and get rid of this supposed norm of heterosexuality.

A lot of our oppression is the result of people's ignorance. What they don't know about, they fear and therefore the result of this is to say it is unnatural, perverted, etc.

Rape

REPORT ON A TALK BY RAPE CRISIS CENTRE

We have to let society see us in all aspects of living, so that the fear is reduced. Its alright being open about our homosexuality in the ghetto scene but we need to extend outside it too. If people are not aware that we are homosexual then they can ignore it and thus oppress us. Our personal has got to be our political.

Two females involved in the Rape Crisis Centre attended a PAF Meeting on April 1, 1976.

Our weakness will only lie in letting our heterosexual conditioning and the people around pressure us to conforming to a heterosexual norm outside the ghetto scene.

Different aspects of rape were discussed and experiences as regards both telephone services were exchanged. The meeting was successful and the discussions went on until nearly midnight.

Our power lies in us being aware of oppression and the power mechanisms behind oppression. We can use this understanding against the heterosexist society. Men must be aware of the oppression of women and realise that they are an integral part of women's oppression. Besides changing the outside world, we all have to change from within. Women are changing by pushing themselves into achieving their self potential. I say "pushing" because it takes a great effort to overcome one's conditioning of passiveness.

What is rape? how does one define it? Rape is a violent assault on a woman's mind and body and always carries with it the threat of death.

Women live constantly in fear of being raped, they are mostly too scared to walk through a park or a lonely street at night, or to even be by themselves at night in their own house.

Men must also look into themselves and try to eradicate their use of power which is automatically given to a male. They must not use the privileges which are given to them. Homosexual men are aware of oppression because they have some of the privileges but not all. Lesbians of course are right on the bottom of the pile because they are not even classified as "real women" because everything in our society is geared to the male being in the centre.

But rape is not limited to the nighttime. Over half of the reported rapes are carried out in broad daylight, in the victim's own house, very often by men known to them.

To constantly live with the fear of being raped is an enormous psychological strain that women have to put up with.

If we are to have homosexual unity and fight for the common goal of eradicating heterosexism, homosexual men have to be aware of the change that is necessary from within, ie, voluntarily giving up the power and privileges of being male, being aware of sexist language and the fact that until heterosexism and sexism are eradicated they will never find their own liberation.

Women have always been seen in relation to men - they are seen firstly as daughters, then as wives and mothers, and never as individuals in their own right. They are denied control over their own bodies - furthermore they are seen as the sexual property of a male. This is evident by the law which states that a man cannot legally rape his wife. She is his sexual property and he cannot be charged with violating what is "his".

Very often women are being raped by their husbands in reality if not in the eyes of the law.

- Robyn Plaister

Rape is the product of the social conditions of man and women - an expression of the power men assert over women.

Our society socialises women to be wives and mothers - that is, to bring up children and care for the needs of a man in the confines of the nuclear family. Although many women would prefer the "freedom" of living outside marriage they are often forced back into a family situation because of the "protection" it would afford. There are many ways in which women are kept in this situation - one of the more invisible of these is rape.

Mothers who are sole supporters are particularly prone to this enforcement of their social role since living alone with their children and with very little money to spare they are an easy prey for rapists. Living as mothers, but not as wives they are outside their role of being the sexual property of one man - hence following the logic of male supremacy, they must belong to all.

Women who take men to court today for rape have to put up with an enormous hassle and harrassment from the authorities, beginning at the police station where they are very often treated in the most humiliating way, (worse than say, a robber or murderer). They are insulted and asked if "they liked it" "did they come" etc etc). The attitude is they must have asked "for it" and they are very often made offers to indulge in sexual activities with some policemen.

Rape victims are subjected to extensive crossexaminations concerning their "moral" character and previous sexual experiences. The rapists previous sex life is not examined, he certainly does not have to undergo the humiliating treatment that the rape victim is subjected to.

Rape is generally seen within the confines of outdated mythology, not as it is experienced by women - a violent psycho-sexual assault.

Some of these myths are that "nice girls don't get raped" "women are really asking for it" and "normal men don't rape women". Not only are such attitudes totally out of touch with reality, but they serve to maintain and perpetuate the

oppressive position of women - a position which makes it easy for men to rape women and get away with it.

It usually occurs that the rape victims end up being put on trial themselves.

False complaint as used in rape cases is a very effective way of ensuring that alleged rapists never come to trial, while at the same time serving to deter women even more from reporting rape.

The number of rapes which are never reported by women is astonishingly high. Very often women tend to blame themselves after they have been raped....the treatment women have to expect after a report of rape stops many of them going to the police at all.

As rape is already the most under-reported crime in the country the use of false complaint is literally a licence to rape. The use of such a charge exposes the very wide powers open to the police in investigating a complaint of rape. They decide in fact, whether or not a rape took place.

Very often in the case of a woman having been raped, they are not only subjected to the humiliating treatment by the authorities but on top of that also have to put up with being put-down by husband, boyfriend, etc, for having let a male rape her - "surely she could have stopped him", etc.

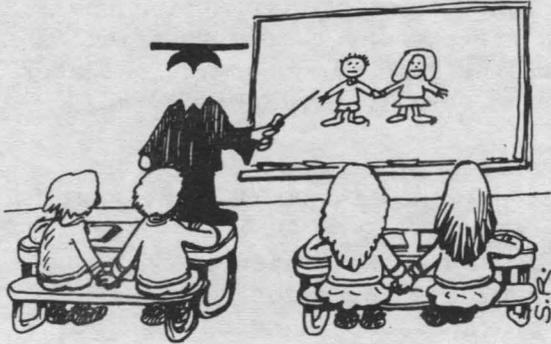
The question "can males be raped"? was brought up and varying opinions were offered. It was mentioned that a male can only be sexually assaulted but not raped. He would not feel the same humiliation that a female does, but would feel anger and aggression and he would certainly not undergo the same psychological hassles as a woman.

It would be, in most cases, a battle on equal grounds. A male would in general be in a much better position to defend himself, he certainly doesn't have to live with the constant fear of being raped like women do; day in and day out.

Brigitte Seega

Seminar

NATIONAL HOMOSEXUALS IN EDUCATION SEMINAR — JUNE 26, 27 MELBOURNE UNIVERSITY UNION



A seminar to explore and combat the anti-homosexual nature of the Australian education system.

- How and why does the education system oppress homosexuals?
- What happens to homosexuals in the education system?
- As students?
- As teachers?
- As other education workers?
- What can be done about the heterosexual bias in course structure, content and materials?
- What action can homosexuals take against the heterosexism of the education system?

WHO IS WELCOME?

The seminar is for all those homosexuals involved in the field of education. Secondary and tertiary students, academics and teachers and all other homosexual education workers, such as administrators, librarians, aides, public servants in Government Education Departments and others.

AGENDA

Friday, 25 June

8.00 — 10.00 pm

Registration.

Saturday, 26 June

PAST EXPERIENCE AND THEORY

10.00 — 11.00 am

Opening forum — different aspects of the education system as it affects homosexual women and men.

11.15 — 1.00 pm

Speak Out.

1.00 — 2.00 pm

Lunch

2.00 — 4.30 pm

Workshops.

Why is the education system anti-homosexual?

Trainee teachers.

High school students.

Homosexuals as students at uni, student nurses ...

Homosexual teachers.

Coming out in the education system — the positive and negative effects.

Small campus/small town problems.

Social life on campus for the homosexual.

How we are forced to treat ourselves to survive, e.g. 'camping it up'.

Homosexuals in history, literature, etc.

5.00 — 6.00 pm

Plenary

— Reports and comments on workshops.

— Specific campaigns in retrospect — what can we learn from the cases of Penny Short, Mike

Clohesy and the Queensland Teachers College expulsions?

8.00 pm

Dance

Sunday, 27 June

ACTION?

10.00 — 10.30 am

Coffee and chats.

10.30 — 11.30 am

Workshops

What sort of protection is available to homosexual students and teachers against heterosexism?

— Student unions? AUS? Teachers unions?

Anti-discrimination boards? Legislation?

Radical educational alternatives — are these still anti-homosexual? Where do we send our kids?

Homosexual courses/Gay studies.

Guerrilla warfare on campus.

Propaganda.

Homosexual groups on campus — aims and how to form them.

12.00 — 1.00 pm

Workshops (repeat of above).

1.00 — 2.00 pm

Lunch — Special press conference.

2.00 — 3.45 pm

Final plenary.

4.00 — 5.00 pm

Specific ongoing action groups meetings, e.g.

Homosexual students union?

Gay teachers groups.

PAPERS

Although the seminar is not oriented around the presentation of papers, any papers submitted will be printed and circulated as background reading.

ACCOMMODATION

Billets can be provided if the Collective is notified by Friday, 18 June. Anyone able to supply accommodation should notify us at the earliest opportunity.

CHILD CARE

Child care will be provided. For further details contact the Collective.

PRESS

Members of the press are excluded from the seminar. However, a special press conference will be held at lunchtime, Sunday, 27 June.

For further details contact:

Homosexual Collective
c/- AUS Women's Department
97 Drummond Street, Carlton, Victoria 3053.
Ph. 347 7433.

Cheques or postal orders should be made payable to **Homosexual Conference Collective** and forwarded with registration forms to the above address.

Beautiful screenprinted posters of **EVERYWOMAN PRESS** - a feminist printery which was opened on February 14, 1976 at

94 Abercrombie Street,
Chippendale 699 9010

are available at the Fine Arts Workshop
City Road, Redfern from Toni Robertson.

"And they will beat their pots and pans into printing presses,
And weave their cloth into protest banners."

POEMS

The Editorial Collective would like to see more poems coming in from people who have not been previously published. We are also interested in reviews, plays, prose etc, not necessarily of a homosexual content. If you are interested in reading CAMP INK then please support us by giving us something to put in it.

REGISTRATION FORM

NAME

ADDRESS

..... Postcode

I wish to register for the Seminar and enclose:

- \$1.50 (high school students)
- \$3.00 (students and Social Service recipients)
- \$5.00

(Please delete two)

I require/am able to provide accommodation for Friday/Saturday/Sunday nights. (Delete where not applicable).

I require child care for children.
Please state age of child(ren)



'And now let us pray
for all those right on
lesbians who didn't
want to go to heaven anyway'

Sexism

(A section of an educational booklet that will soon be brought out by CAMP NSW - written by the Political Action Group).

Sexism can be simply, if inadequately, defined as discrimination against a person because of gender. Sexual discrimination is almost wholly in one direction, ie, by men against women.

From birth female and male children are bombarded with propaganda of a sexist nature which is designed to slot each one into their allotted gender role. Males are taught that they are superior to females, they are taught to be dominant, assertive and independent; females are taught to be passive, dependent and weaker than males. Female children are educated towards an inevitable destiny, that is that ultimately they will be the wife of a dominant man. They will feed him, keep his home tidy and bear his children and then rear them.

From a very early age girls are given substitute babies (dolls) to learn to look after, while boys are given war toys, building blocks, train sets etc to foster aggressiveness, inventiveness and mechanical ability. Such qualities in girls are actively repressed: "good girls don't climb trees", "she is such a tomboy". On the other side of the coin qualities which are classified as 'feminine' such as emotional display, sensitivity and pacifism are actively repressed in boys; 'boys don't cry'.

Feminine and masculine behaviour have become so stylised that each has almost no common ground with the other. However we know that none of the traits labelled as feminine or masculine are innate, we know that every human being has the potential for expressing every labelled trait and that it is only childhood conditioning which makes the adult predominantly 'masculine' or 'feminine'. Masculine attributes are not better than feminine ones, men are not better than women, all humans have co-existing femininity and masculinity. All humans suffer through having certain traits repressed and eliminated from their being because those particular traits belonged in the opposite gender pigeon-hole to the one determined for them by their genitalia.

Sexism exists as the insidious evil in a majority of social issues. It has only been touched on here although it appears time and again in every theme we discuss.

HETEROSEXISM IN EDUCATION

(This is a submission written by a Collective from CAMP NSW for the NSW Education Department Committee on Sexism in Education).

At conception, male and female genital characteristics are determined. At birth, masculine and feminine roles are imposed on the basis of these visible sexual characteristics.

In our terms, heterosexism is the process of defining masculine and feminine roles, and of requiring that these imposed social roles be acted out, at the cost of personality, by either biological classification. From this definition :

Intrinsic to being male is that he marry, sire children and provide for them and his wife.

Intrinsic to being female is that she marry, bear children, nurture them and her husband, and be economically dependent on him.

The two meet in a power relationship in which dominance is the role of the male, and subservience the role of the female.

In fulfilling all his imposed social roles, the male has power over females and is a part of the male power structure. The female is subservient to that structure.

In this heterosexist society, homosexuals suffer because they fit neither of these available roles.

A female homosexual is not seen as a real female because she rejects her subservient role of wife and mother.

In the pursuit of her career, she also rejects male dominance and so is a threat to the male power structure.

Because women in this society are defined by their relationships to men, a female homosexual, who refuses to be so defined, is regarded by society as an outsider.

A male homosexual is not seen as a real male because he rejects his dominant role of husband and provider.

RECOMMENDATIONS

By adopting roles and displaying characteristics assigned to the female (eg tenderness), he is placed in the inferior position our society allots females.

In rejecting his masculine role, the male homosexual rejects the power which accrues to the male and so is regarded by society as an outsider.

The education system functions to perpetuate heterosexism.

It does this by presenting the nuclear family as the only possible life-style and denying all others.

Thus homosexual students see their future in terms only of heterosexuality and find it very difficult to identify and accept their natural orientation.

If they identify their sexuality, they have a low self-image because they know they have failed to reach society's expectations. They adopt the label of outsider. This leads many to try to conform to society's expectations, to the detriment of their growth as whole people.

The principle in this discussion is the defence of the rights of the individual student against the misuse of the power of socialising agents, in particular, schools and families.

Education systems must establish, in practice as well as in theory, that they exist to promote the development and free expression of the individual.

The antithesis of this is the present system of conditioning people into the predetermined roles already discussed.

The dictum "we teach what we are", which is supported by the 1974 Statement of principles on Personal Development, applies only to those who have adopted their expected role.

Homosexual teachers, who teach what they are, are fired.

This means that dishonesty is forced upon homosexual teachers who wish to keep their jobs.

Therefore a legitimate alternative is not presented to students and their growth is limited.

That teachers and parents examine their heterosexism.

That non-sexist readers and resource material which present a variety of life-styles, social backgrounds and nationalities be introduced.

That it be accepted that teachers with alternative life-styles and views may "teach what they are".

That the contributions of female and male homosexuals to society be included, as such, in school curricula.

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Castello's

CASTELLO'S AND DISCRIMINATION AGAINST WOMEN

The Club Castello has actively harassed and discriminated against women by refusing to admit women onto the premises. There have also been incidences of women being hassled by the management for congregating on the footpath outside the Club.

In reply to a letter questioning their policy the following letter was received:

.."in recent months we have had to refuse entry to women because of several incidents of bad behaviour and drug taking by them on our premises.

Basically it should be understood that this (CASTELLOS) is a 'Boys' or Men only establishment. We have in the past also welcomed CAMP girls and admitted 'straight' girls in company of 'Camp' boys providing they identify their situation with our Doorman or Manager on duty.

But when fights began to occur over women on the premises and when girls had to be evicted from the ladies toilet for holding pot smoking sessions and other drug abuses in our Ladies Room, the time naturally came when we had to make a decision about allowing girls into the Club.

Much damage has been done to our Ladies toilets and Powder room, most of which has been repeatedly repaired and some of which still exists.

Police authorities and anti-drug squads now regularly call at our Club and it was quite noticeable how many girls had been either questioned on the premises or taken away by the squad from time to time.

From the above you will appreciate that our actions in limiting the number of women from using the Club rooms has been fully justified and we can only suggest that if the Girls are not satisfied, they open a Club of their own somewhere. There are many such all-girl establishments in America England and elsewhere these days and there's no reason why they can't have one or two of their own in Sydney and elsewhere in Australia.

Please understand that we are not trying to discriminate against Women in any way but from the above written we hope you will understand our policy as it presently has to stand.

Yours faithfully
(Sgd)
Rod Stringer
Managing Director."

The implication seems to be that women are the sole cause of disturbances at the club. Has the management failed to notice fights 'over' men? Are they blind to drug usage by men? Do they seriously expect us to believe that no damage is ever done by men?

They claim that they are constantly repairing the 'ladies powder room'. Why then do they not show a similar degree of interest in more important facilities like adequate fire precautions - CASTELLOS is a fire trap!

The letter also implied that police raids started with and are caused by women.

It ignores the fact that CASTELLOS is unlicensed and that the majority if not all arrests are made in relation to the liquor laws. The police are aware, judging by the frequency of the raids, that CASTELLOS is trading illegally. Why have they taken no action against the management?

Why does CASTELLOS continue to operate knowing that clients are liable to arrest?

CASTELLOS claims to be run 'by homosexuals for homosexuals'. But they blatantly discriminate against lesbians and seem to encourage police harassment of their clients.

They exist purely to exploit homosexuals, knowing that (at present) there is no real alternative for homosexuals.

CASTELLOS is not the only bar in Sydney that has these policies. Most bars discriminate against women and older homosexuals.

The reasons the gay bars exist is to make money by exploiting homosexuals. They depend on the fear and guilt feelings of homosexuals to maintain their lack of standards and to avoid serving our real needs.

It has been said that the club has the 'right' to exclude any people it does not wish to cater for. This is a shallow defence of the indefensible. No one can defend the 'right' of a bar to exclude blacks, or homosexual men. Neither then can anyone defend the 'right' of this bar to refuse admission to women.

For these reasons we are picketing CASTELLOS 2 KELLETT STREET, KINGS CROSS at 10.00pm FRIDAY 14th MAY 1976. Your active support in this struggle is vital.

Act to end discrimination against women!
Nothing will change unless we change it ourselves!



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- # Women's social night and discussion group Wednesday nights.
- # Men's social night Fridays.
- # Youth Group Saturday afternoons 2 pm
- # Open discussion Group alternate Mondays - Phone-a-Friend for dates.
- * Political Action Group alternate Wednesdays at 8 pm.

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alternative lifestyles & social change

On Friday, May 14th, a telegram was sent to all those organisations in Sydney that were included on the list of groups of the International Womens Year Secretariat. The telegram stated that there was to be a meeting on Saturday at the Inner City Education Alliance with Jim Cairns. This meeting was to discuss a proposed Conference on "Alternative Lifestyles and Social Change" to be held December 10th - 14th in Canberra.

On Saturday, four members of CAMP and four members of the Lesbian Feminist Collective arrived as representatives to the meeting. A film which was supposedly on Alternative Lifestyles was shown. The film showed several different "families" that had left the city life for the country. It showed feeding animals, growing crops, making mud bricks, etc. It seemed to be totally concerned with alternative technology rather than alternative lifestyles. The film was also highly sexist, showing the male doing the heavy work whilst the woman spent her time milking the cows, feeding all the animals as well as cooking - and looking after the house and children. The male was seen to be sitting down after a hard days work whilst the woman continued late in the evening sewing and weaving. To me, the film only showed that going back to a primitive technology means putting the woman into a more submissive role than she is under the technology of today. Surely we want to get away from the idea of how a family defines a woman and also get away from the heterosexist definition of a family, with male at the head, the wife and the 2.6 children!

There was a significant reaction to this film. Representatives from ecology, environmentalist groups, etc, were very appreciate. Members of the womans movement and CAMP saw this film as being highly oppressive and not dealing with the real issue of alternative lifestyles. When it comes down to it - what is the difference between having a colour television set or a solar energy unit!

After the film Jim Cairns addressed the representatives from these different groups for about twenty minutes. He said that there were different ideas on social change. Some people that were concerned with different lifestyles wanted a radical change for themselves but to leave the rest of society as it was. Some wanted to create change within themselves which would eventually change society. Some wanted to change society now and some wanted to change society but live on in the same way.

He saw social change as inevitable and urgent. He did not regard it as party political because he saw us as trying to do something which is not yet possible in party political terms; party politics being very pragmatic and tending to follow - not to lead. This is not to say that social change is non-political as he sees that anything covering two or more people is political.

Cairns stated that he saw social change as inevitable and urgent because it could satisfy a lot of people. He quoted Charles Berch about our resources being limited but our demand unlimited; not only because of capitalism but because of ourselves and our insatiability. Berch sees that human malevolence is the danger. Cairns went on to say that he did not see that poverty was one of the main problems of society but rather schizoid alienation.

He then looked at the type of social change that is needed. Berch had defined it by cutting back on growth. Cairns sees that we cannot expect the new developing countries to cut back since they are behind us - but that we will have to set the principle of happiness and abundance (but not consumerism). We need to be able to recognise in ourselves our own real needs and the way to satisfy them. These real needs may have only had the chance of being identified through science, technology, growth and affluence and we are only witnessing them today because we have the above.

We must have a basic critique of growth and consumerism but not in isolation because those that look at anything in isolation are at a disadvantage. Therefore as well as refusing to pollute, we must reject competition and dominance, remove repression in sexual and personal relationships, etc.

Cairns then looks at the ideas of Wilhelm Reich. The desire to dominate arises from the repression of needs and this is the experience of everyone.

Of supreme importance is the person - one who will help society. He sees that to be repressed is to stifle growth and growth is the condition of life, growth in common and with other people.

Cairns then turned to look at Carl Rogers' views, expressed in the "Therapists Views of Personal Goals". He quotes "the emerging person turns away from facade, a person that he is not". We are always caught up in the moralistic view that we ought to be doing something for someone else and think it bad to do something for ourselves.

So that unless there is a basic change in the philosophy guiding humanity, it will destroy itself. Cairns does not think that self interest is hedonistic. He sees that only with self interest will there be social change. We must try to get together and help each other.

After Cairns had finished speaking there was time for questioning. Initially the question and answering between groups was rather aggressive - as everyone seemed to have a different view of social change and was trying to define it. There were definite clashes between women and men's groups. The women wanted to deal with fundamental change of working on changing from the inside to the outside, ie changing one's consciousness first and thus creating social change. The men seemed to emphasise more changing the environment, a more materialistic concern for manipulation of outside things. Thus they were taking no responsibility for their own thinking.

The large group then decided to break into smaller groups to discuss and report back. It was decided that there were different forms of social change and that we should

try to integrate these at the conference. Hopefully people would not go to the conference to aggressively push their own concern without seeing where it would fit into the larger social change.

Karen Rush, the convenor for the Conference (convenor also of the Womens and Politics Conference) suggested that we should meet regularly. The next date for meeting is Saturday June 5, at the Inner City Education Alliance - 2.00pm. The contact in Sydney for further information on meetings and arrangements is Anne, 519-5247.

lesbianism and N.O.W.

The following section is taken from an article on the Womens Movement in the United States. It was published in the NATIONAL TIMES 12 - 17th January, 1976.

"NOW members (National Organisation of Women) overwhelmingly voted to take aggressive action to end oppression of lesbians. The place of lesbians in NOW has bedevilled the organisation with some members, led by NOW's Founder, Betty Friedan, believing their vociferous presence would alienate uncommitted women. The actions of the Friedan group caused a rancorous gay - straight split two years ago.

The vote showed that the movement was going to take a serious stand for lesbian rights, as it had after bitter debate in 1968 for a woman's right to an abortion".

This section of the article read by itself would lead me to believe that great steps are going to be taken in the future to eliminate lesbian oppression. One could easily be mistaken into believing that a radical change would result because of the "straight" women backing up the move to support lesbians.

Comparing it to what has happened in Australia, we could see that at no time has there been strong support for lesbians from the Womens Movement and not only do lesbians have to contend with oppression

from people outside the Womens Movement but they have to realise that sisterhood and support has limitations, especially if you are a lesbian.

At least in Australia we have not and hopefully will not get to the stage of accepting the argument that we are being sexist in the Womens Movement because we are excluding males. This is where NOW has reached. It has been put down in the past for being conservative but to finally accept the bait that the Womens Movement is sexist will push it further in its conservatism and away from fighting for the rights of women.

Karen Decrow the newly elected president of NOW urged members to bring fathers, brothers, sons and husbands, etc, to meetings. Can you imagine what is going to happen if there is a majority of men at this meeting and the topic of lesbianism is brought up? It is going to take quite a few years yet before males are going to be able to accept lesbianism, let alone advocate lesbianism by supporting it. Obviously some women in NOW have grown self-confident enough to form alliances with men but they are not considering all those women who are just coming into the movement. These women need the support of their sisters and the process of liberation through feminism cannot occur when women are influenced by men. So heavy is our patriarchal conditioning that any woman who comes into the Womens Movement for the first time will only be able to react in the way that she is conditioned. She will not be able to see everyone as a person; she will still see the males as dominant, if they are or not.

I can only see NOW's stand at present as a completely retrograde step. The women are being influenced by the backlash; that we should be dealing with people first. If this point is accepted, we lose our radical thrust and thus come under male domination. Only if we continue our radical thrust will each woman reach her self potential and then we can think about women and men as people because the liberation of men and the liberation of society will only follow the liberation of women.

...Rob

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women's festival

by Jean Rhodes
reprinted from HONI SOIT

After much controversy and confusion the Womens Festival finally went ahead as planned in Derby, Tasmania. The festival was primarily a social gathering in which we had the opportunity to talk with interstate feminists about our liberation. The most interesting aspect of the festival was, perhaps, the enormous controversy that it aroused on the southern island.

Derby is a quaint little town, nestled in a picturesque valley, approximately sixty miles north east of Launceston. For some weeks prior to the festival it was the centre of a statewide dispute as to whether the women should be able to go ahead with their plans. On the right we have an impressive campaign organised by the Festival of Light, Right to Life, the usual dull, dusty assortment of misguided christians and, on the left, the stalwart band of feminists supported by the Derby townspeople. The right collected 600 signatures (probably sent from the mainland) most of which came from persons not living in areas that would be affected by the festival, but this was met with a spontaneous petition which the townspeople organised and which obtained 120 signatures.

Eventually the matter went to the local Ringarooma Council, who after a two hour deliberation, decided not to make a decision and passed it on to the state minister, Low. While all this was going on, one particularly vicious and perverse gentleman was writing pornographic, anti-feminist trash for a rather well-distributed pamphlet. The fact that Derby has two lesbians openly living together contributed to the liberal and supportive attitude of many of the town residents.

The media was being attentive to all the goings-on in Derby and there was extensive front page coverage in both THE MERCURY and THE EXAMINER. They would seem to have exhausted all potential for the story when they did an article centred around a trainee

minister praying for us. The fact that the minister in question used 'lesbian' and 'feminist' interchangeable seemed to indicate an obvious ignorance of the issues. The right spear-headed their attack on the festival by charging all the women organising and those likely to attend, as being "self confessed lesbians". Many of these 'dogooders' thought that the 300 members of the lesbian rape squad, who were going to descend on the town would rape and seduce all the young innocents and generally conduct vaginal pillage....It could not have been farther from the truth. Sixty gentle, peace-loving women, some with children came down for the festival. Fifteen of us from Sydney made the journey, we have representatives from ELSIE (women's refuge) the Summerhill lesbian-feminist collective and a few non-affiliated feminists. A number of Melbourne and Adelaide women from Women's Liberation also attended the festival. One beautiful woman even hitched over from Perth.

We all had a thoroughly delightful weekend in the Tasmanian bush; camping out, going for long walks and hikes, skinny dipping, drinking at the pub, the usual relaxing things one does in the country.

Some activities were planned, like ideologically sound films, a women's only dance and a pool tournament. But for the most part, there was an unstructured, informal atmosphere. The small numbers allowed us to initiate personal contact at our leisure.

The festival had a very positive, unifying affect on Tasmanian Women's Liberation because it brought together previously isolated feminists and lesbians.

Our sisters need all the support they can get because it's going to be a long slow struggle in Tasmania, although we've started them on the right track with Derby.

P.S. There was a resolution passed at the festival that we make Tasmania the lesbian nation.

Sex is Good

Reprinted from GAY LIBERATOR No 47

by Will Hollis

The assertion that *Gay is Good* carries the implication that *Sex is Good*, or, at the very least, that *Sex is Okay*. This, I think, is the real shocker, the real cause of homophobia. The enemies of gay liberation are not heterosexuals as a group, but those people — heterosexuals and homosexuals — who think sex is bad, dirty, immoral, shameful, nasty.

Antisexual puritanism is abundant, even pervasive. It causes physical pleasure to be despised, and requires that one of the simple pleasures of life cannot be enjoyed for itself but must be "excused" as necessary to the survival of the human race. Since gay sex cannot contribute to procreation, it has no excuse in the antisexual society. So, society must condemn those who would participate in and enjoy gay sex. But this condemnation extends to all sexual activity outside of procreation by ritually-paired persons.

Antisexuality is sometimes obvious and sometimes not. Here is a partial catalog of both kinds.

Veneral disease is still a major health problem because it is "proof positive" that the patient has been having sexual relations. Many benighted individuals see disease as punishment for sin, and sex is the obvious "sin" being punished by v.d.

What makes "rape" different from any other physical assault and battery? It is the attitude that sex is bad. If sex were not seen as shameful in and of itself, rape could never be used to humiliate. If a mugger knocks a woman down or even beats her up before taking her purse, she may be physically hurt, indignant, angry, but surely not humiliated. Injury and succumbing to great force are not causes of humiliation; sex, in puritanical eyes, is. The usual rapist is out to prove his superiority over the victim; his method is to force his victim into a shameful condition — sexual contact. If sexual contact were not considered shameful, the incidence of rape would plummet.

Female virginity is widely prized in Western countries; the maiden is "pure," "virtuous," and "unsoiled." From the antisexual point of view, to have sexual relations is to dirty oneself; hence, do it only to have children, never to have pleasure. Male virginity is less esteemed than female virginity (except among believers of strict, antisexual religions), but this

probably wouldn't be true if virginity were as easily detectable among males as among females. Even today, though, the young male is frequently exhorted to "save himself" for his future wife.

The maxim, "Only have sex with the one you love," contains the same antisexual theme: if you must dirty yourself, confine yourself to as few people as possible (one) and choose someone who knows enough good things about you to overlook your lapse into sinful hedonism (and also, preferably, will feel as guilty as you).

The same thinking appears in "protecting the community's youngsters from sex." If sex were not seen as inherently bad, the only protection the youngsters would need would be from coercion. And note the connection with the antisexual basis of the rape laws in the term "statutory rape," applying even if the minor is willing.

And what a bad press masturbation has had! It's simple, fun, and immediate. But if sex is bad, masturbation must be 100% bad because it is pure sex: no procreation, no social relationships, not even a partner-in-crime. Even the tolerant "masturbation is okay, but it's not as good as . . ." reveals the antisexual attitude that sex be legitimized by some other purpose than pleasure in order to be truly good.

If these are the attitudes, what about the the people infected with the attitudes?

It should be no surprise that the people most accepting of homosexuality and gay lifestyles are the ones who are most accepting of sexuality itself. Identifying these people is full of surprises. Some people who are very open about their sex lives, even openly gay, are riddled with guilt about their "sinful ways," while some very "prim and proper" people for whom any kind of sexuality appears to others as "out of character" are quite comfortable with sexuality, their own and anyone else's. Sexuality appears out of character precisely because they have never needed to make an issue of it, nor put on displays or airs.

But antisexuality appears among some who say they support civil rights for gays. They only say, "Even wrongdoers have rights," not "Gays are not doing wrong."

Even in the gay liberation movement,

there are many individuals who retain significant amounts of antisexuality. These people express shock at promiscuity and anonymous sex. Telling one of them that you spent a pleasant night at a bath is more certain to bring on scorn and criticism than coming out to your parents.

Can antisexuality be overcome? I am optimistic.

Gays have a particular advantage in avoiding or overcoming antisexuality in themselves. The self-realization and self-actualization involved in coming out lead toward overcoming personal antisexuality. A gay can come out to the point of saying, "Gay is just as good as straight," and stop. But for every gay who stops after overcoming guilt about being gay, there is another who goes on to overcome guilt about being sexual.

Heterosexuals, not being persecuted for their sexual preferences, rarely have cause to start on the path toward the liberation of their sexuality. They have not "come out," and they deserve the same compassion as we give to gays who have not yet come out.

Gay is Good. But we cannot expect to achieve general acceptance of that idea until there is general acceptance that *Sex is Good*. Antisexuality, in heterosexuals and homosexuals, is bad; it stands in the way of successful liberation. □



International News

Gays sue the Pope

ITALY: Four members of the Italian gay organisation FUORI! (Fronte Unitario Omosessuale Rivoluzionario Italiano) are to sue Pope Paul VI for £133,000 after he publicly denounced homosexual behaviour, and thereby insulted homosexuals themselves, "using slanderous and spiteful expressions."

The Pope's outburst followed publication of an article by the gay French author Roger Peyrefitte in the Italian weekly magazine *Tempo*. Peyrefitte wrote that the Pope had had a gay relationship with a young actor between 1954 and 1963, when he was Archbishop of Milan.

When the article appeared, Pope Paul told a crowd of 20,000, who turned up for his regular Sunday Blessing, that he had been made "the target of scorn and horrible and slanderous insinuations."

The four FUORI! members—Alfredo Cohen, Francesco Merlino, Filippo Molinengo and Angelo Pezzana (editor of FUORI's newspaper)—were angered by the savagery of the Pope's reply. They say that if the allegations were untrue, the Pope only needed to issue a simple denial. Instead, he and his bishops had taken yet another opportunity for a thoughtless attack on gay people.

Their suit charges that the Pope's statement had "wounded the personal reputations and dignity of the undersigned who are homosexual."



Photograph: Camera Press (London)

Lesbian Mother Appeals Case



National Gay Task Force.

Mary Jo Risher and Ann Foreman recently visited the NGTF office to discuss their lesbian parent custody case.

NGTF staff recently met with Mary Jo Risher, a lesbian mother who lost legal custody of her son in a well-publicized December jury trial in a Texas courtroom. The purpose of the meeting with Ms. Risher and her lover of two years, Ann Foreman, was to discuss ways in which the Task Force could help to publicize their case and more generally, to generate support for, and interest in, the legal plight of gay parents. While in New York, the two women appeared on the Tom Snyder "Tomorrow Show," made other media appearances and held a press conference.

A jury composed of ten men and two women in a domestic relations court in Dallas ruled in favor of Doug Risher, Mary Jo's former husband, who regained custody of his nine-year-old son Richard. Since the Rishers' divorce two years ago, Richard has lived with his mother, Ms. Foreman, and her daughter Julie Ann, eleven years old. The jury's verdict runs contrary to earlier court decisions in Los Angeles, Seattle and Ohio; and a ruling by the Michigan State Supreme Court in which custody was awarded to lesbian mothers. Those cases, however, were decided upon by judges and not by juries. Mary Jo Risher's case is being appealed and has received legal and financial support from NOW.

...and Pope acts against reporters

VATICAN: An announcement in the official Vatican newspaper *L'Osservatore Romano* says that the Pope has excommunicated three French journalists.

The three men decided to prepare a *Which*-type guide to Parisian priests after the Vatican published its notorious edict against homosexuality.

So, pretending to be gay, they visited a number of priests and confessed to imaginary "sex-sins" in order to compare the various reactions. The results of their survey were published in the *Quotidien de Paris*.

The Pope, it seems, was not amused.

Denmark

COPENHAGEN: The Danish Parliament has amended the country's sex laws to bring the age of homosexual consent into line with the age for heterosexuals.

Gay Danes may now consent at 15. Previously, the age was 18.

It's the law, says American Embassy

AGE
News Number 86



LONDON: After consultations with the State Department in Washington, the United States London Embassy has confirmed its earlier ruling that known homosexuals will be refused entry visas.

John R Diggins Jr, Consul-General in London, told a three-member delegation from the Campaign for Homosexual Equality that homosexuals were specifically excluded by Act of Congress.

Glenys Parry (pictured), Chairwoman of CHE who led the delegation, had asked the Embassy to reconsider its refusal of a visa to a Birmingham gay. But John Diggins said individual embassies had no discretion in the matter.

In practice the Embassy would not know whether an applicant was homosexual unless there was record of a sexual offence. No one was asked what their sexual orientation was when applying. He agreed that this could mean that the law was operated differently from country to country, depending on how strict the law was in each (what is an offence in England need not be an offence in Holland).

Pressure

Embassy press officer Jack Cannon, who also attended the meeting, said that any change in the present situation would have to begin in the USA. CHE should ask domestic gay pressure groups to take up the question through normal political channels. Eventually it would be the responsibility of the House Judiciary Committee to decide whether reform of the law was desirable.

There was no record of how many people had been refused visas on the grounds of homosexuality alone, but during the twelve months ending in mid-1974, section 212(a)(4) of the Immigration and Nationality Act (dealing with sexual deviants and psychopathic personalities) had been invoked to refuse visas to 55 people.

In a statement issued after the meeting, CHE promised that "further action will take place in England, America and elsewhere to bring this absurd injustice to an end."

US SUPREME COURT UPHOLDS LAWS AGAINST HOMOSEXUALITY

(WNS/Age)—Washington, March 30. — The US Supreme Court ruled yesterday that a state may constitutionally prohibit private homosexual acts between consenting adults.

The court upheld by a six-to-three vote a decision by a three judge Federal court in Richmond, Virginia, rejecting a challenge to Virginia's sodomy laws.

The justices affirmed the lower court decision without hearing arguments or issuing an opinion explaining their reasoning.

At the same time, the justices declined to review the conviction of a Jacksonville, North Carolina, man on a charge of committing oral sex in his home with a willing male partner.

In both cases, lawyers of the American Civil Liberties Union argued that the State laws were an unconstitutional invasion of privacy and were discriminatory against homosexuals.

Womens News Service May 1976.

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



Sergeant Ben Shalom— Woman Fighting the Army

THE ADVOCATE
February 25, 1976

MILWAUKEE, WI—Sergeant Miriam Ben Shalom graduated from the U.S. Army's drill instructor's school Dec. 1, 1975, to become not only the first female drill sergeant in the 84th Division of the Army Reserves, but the first openly gay person on record to ever graduate from a U.S. Military school.

Three days later, she was informed by her superiors that she was under investigation because of her sexual orientation, and became involved in what is likely to be a years-long fight for her right to serve in the armed forces.

The fact that Ben Shalom is a lesbian was nothing new to the Army Reserve. "I have been totally open since I went in Nov. 1974. In a basic training class on race and minority relations at Fort McLellan I told them I was a lesbian and asked them to discuss it. They did.

"I have told everyone I work with that I am a lesbian.

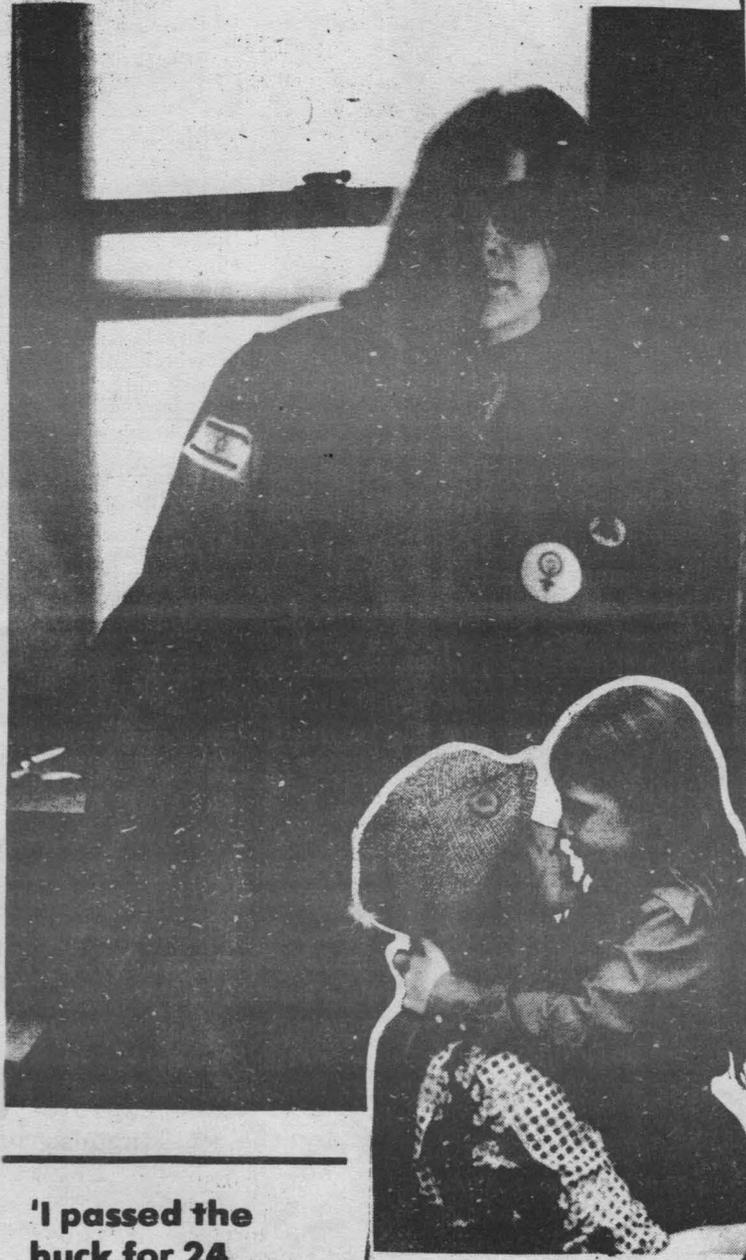
"I was interviewed by an Army paper and told them I was a radical feminist lesbian. [That part of the article was censored.]

"I have 30 or 40 public speaking engagements on homosexuality under my belt. I had been on radio shows and on television months before they began discharge proceedings."

Ben Shalom had been, for a full year of her Army service, president of Milwaukee's Gay People's Union. She now serves on GPU's board of directors.

"There is no way I could have been more open without wearing an 'I am a dyke t-shirt,'" Ben Shalom said.

Asked why the military began its discharge proceedings more than a year after she came out, Shalom speculated, "I think it was the publicity of being an openly gay graduate of the drill sergeant school that did it."



'I passed the buck for 24 years . . . it's time for me to stop passing the buck.'

Shalom speculated that the move to discharge her originated outside of her local command. This is one more piece of evidence confirming the hypothesis that the U.S. Military, on orders from Defense Department headquarters in Washington, D.C., is now con-

ducting a purge of gay people from the services.

On Jan. 23 Ben Shalom received written notice that she had been "flagged" by the military because of her sexual orientation. "This means I can do weekend drills, but I can't get pay raises or advances, and cannot go on active duty. I am sort of in limbo."

Ben Shalom expects that her official military discharge hearing will be scheduled for late February or early March.

"I think I have a good precedent setting case," she said, describing her commitment to fight the case through "to the end."

Community members who support Ben Shalom have organized a foundation to collect money to defray her legal expenses.

The foundation has retained two respected Milwaukee attorneys to represent her.

Ben Shalom, 27, is a senior honor student at the University of Wisconsin, where she majors in English. She first identified herself as gay three years ago, after two marriages.

"While married," she explained, "I was fighting against something—my sexual orientation—that I've always known." She has an eight-year-old daughter, Hannah, of whom she retains legal and physical custody.

Ben Shalom, after a three-year visit to Jerusalem, where she drove an armored personnel carrier for the Israeli army while supporting herself as an English instructor, returned to the U.S. to take up her education.

She joined the Army reserves, she said, because she needed the money: "I joined because I needed a part-time job. I joined for the job and the benefits."

Ben Shalom is careful to point out that she is "not defending the military. I am defending my basic constitutional rights to work, to privacy and to the freedom of my lifestyle."

Her fight to stay in the military, Ben Shalom said, has caused her a few problems with radical feminist organizations which take an anti-military stand.

Several gay bars and groups however, have sponsored benefits for her, with all proceeds going to a foundation, the Miriam Ben Shalom Foundation for Minority Rights, Inc.

Ben Shalom has encountered some difficulties along the benefit trail; "As you can tell, my name is not exactly an Irish Catholic name," she explains. Two gay bars sponsoring benefits for her have received written and telephone threats from the American Nazi Party.

Milwaukee police are investigating the threats and have been, Ben Shalom said, "extremely cooperative."



Asked why she is going through the long and difficult process of testing her right to serve in the military, Ben Shalom explained: "I just really care about any gay brother or sister in the closet. I passed the buck for 24 years. I kept telling myself that I was heterosexual, that I had to be married, that I had to have children, had to do this and that.

"It is time for me to stop passing the buck. I am not going to back down. I am going to see this through. It is not for your civil rights, not for my civil rights, but for ours."

—Sasha Gregory-Lewis

Asked if she had ever experienced discrimination in the Army reserves because of her gender, Ben Shalom compared her U.S. military experience with her Israeli military experience: "They talk about the Israeli Army not having sex discrimination, and having equality. That's a lot of bull.

"The U.S. Army is discriminating against me because I am a lesbian. No one ever hassled me, not once, because I am a woman. The people I worked with were really very fair. The only problem I had was remembering that I am a woman, trying to make sure that I retained my feminine identity, that I did not adopt masculine values."

"HOW DARE YOU PRESUME I'M HETEROSEXUAL"

These badges are being sold for 30¢ at CAMP Club Rooms. Buy one for yourself and some for your friends. CAMP badges are still being sold for 20¢. For those people who cannot get to the Clubrooms please send money order or cheque and a self-addressed stamped envelope to

Editorial Collective
G P O Box 5074
SYDNEY NSW 2001.

INTERNATIONAL NEWS

Firstly there is a positive move in the BBC; legend has it that the heirarchy in Broadcasting House are a slow moving conservative lot. But a new top level decision forbids all current affairs and talk programs using the words "queer" "poof" "pansy" and "dyke".

Pejorative terms to describe gays will be edited out of the recorded current affairs programs, GAY NEWS tells us.

* * * * *

PERSONAL DEVELOPMENT GROUP

A personal development group is being organised by people associated with Gay Liberation, Phone-A-Friend, Acceptance, Metropolitan Community Church, Socialist Homosexuals and Marxists.

The Group will deal with difficulties in:
Understanding Sexuality
Sexual Relations
Communication (including being assertive in one to one situations, family situations and group situations)
and any other things people attending with to deal with.

The group will be guided by a woman with training in interpersonal relationships and experience in guiding gay personal development groups; because of her presence the type and nature of subjects able to be explored will only be limited by the willingness of group members to do so.

The nature of the group requires a willingness by people attending to attend each group over a period of about ten weeks.

For further information contact:
Peter at 511644 or
Garry or Graham at 314830.

ADOPTION

DUTCH SOCIETY FOR THE INTEGRATION OF
HOMOSEXUALITY COC Foreign Committee

International Newsletter - April 1976

IN THE NETHERLANDS: FOSTER-CHILDREN ALSO
FOR UNMARRIED AND HOMOSEXUAL COUPLES

There is a shortage of foster-parents in the Netherlands for 14-21 year old children. For nearly two-thirds of these children there could not be found a foster-home in 1975. These are children whose parents cannot guide them in a right way for some reason. After complaints and after a diagnostic enquiry by a social worker these children are freed from parental control by a judge. The Centres for Foster-homes are then looking for foster-parents for these children. It is a hard job because of the many prejudices against this specific category of children.

As a rule very strict norms are maintained by the selection of foster-parents. Practically spoken nearly only standard families are selected whose life style is according to the traditional family pattern.

The Centres for Foster-homes have declared recently however, that this traditional family system is not necessarily the best solution for all elder children. Young boys and girls with no or negative family experiences often feel themselves displaced in a traditional foster-family. For these children the Centres are sometimes looking for alternative ways of living in several varieties. Not only married couples but also unmarried ones and couples of two men or women are selected as foster-parents, though there remain a preference for married couples with children. The Centres for Foster-homes think especially of homosexual couples when they need a place for young homosexuals that should be taken care of. The most important selection criterion remains the sense of responsibility and integrity of the foster-parents and the expectation of the child's adaptation to the new environment. For the rest it

must be considered that these specific adoptions are only incidental cases until now.

For the Christian-Democratic political parties the family institution remains a big taboo. That is why a spokesman of these parties immediately asked the Government if it considered the policy of the Centres for Foster-homes a responsible one. The Government however has left it to the responsibility of the Centres for Foster-homes to select the foster-parents. The Government did not want to give any validation as to which type of relation should be given preference in case of adoption.

It is the COC's opinion that the sexual orientation of foster-parents is an irrelevant criterion in the selection. Moreover the COC protests already for years against the fact that in cases of divorce the children are assigned mostly automatically to the heterosexual partner and only in exceptional cases to the homosexual one. The COC considers it a good thing when homosexual individuals or couples are ready to take care of deprived children. Whenever this readiness is based on the prejudice that nobody can be a complete human being without having children, then the COC is opposed to this motivation. Adoption by homosexual couples should not be like an imitation of the traditional family roles. This would be as restrictive as is the case in many families. The COC however rejects the idea that assignment of foster-children to unmarried and homosexual couples functions like a second-hand choice, when there is a shortage of traditionally accepted foster-parents.

...Co Sterken
COC-Foreign Committee.

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REVIEW

CHRISTIAN SEXUALITY

Published by the Universal Fellowship,
Los Angeles.

Written by Richard C. Mickley.

This study, says the author, is so entitled because it is a study of the sexuality of a fully human, free and responsible being "who has accepted Jesus Christ as Saviour, and who still has all the components of a fully human person in spirit, in emotions, and in body".

According to Mickley: "If there is a total orientation of this created person towards the Creator, this orientation extends also to the created sexuality of that person and this, if nothing else, makes it Christian Sexuality."

It is aimed more at how the gay Christian can live successfully in the light of the gospel message, than on what one should know in order to be intelligent. This boils down to concrete reflections on what it means to be human, what it means to be sexual, what it means to be human and sexual and at the same time radically Christian, that is from the roots centrally and thoroughly Christian.

It makes the point that this is the only way to be really Christian. Then it goes on to explore how to make moral decisions in accordance with what it means to be human and sexual and Christian.

"All this," says the author, Director of Publications, Universal fellowship of Metropolitan Community Churches, "culminates in a reflection of the self-giving love of Jesus Christ."

From the very beginning, the book works from the assumption (not assumed in Medieval theology, as anyone who has read Rattray Taylor's Sex In History knows, and certain more up to date traditions) that sex is of God and is good.

The book offers some reflections on the role gay Christians must play in striving to perfect one's personality and the world in which one lives.

If you're gay and want to be a practising Christian then this book will be of great assistance but if you see Christianity (whether preached by the Pope or Troy Perry) as being elitist and holier-than-thou then this tome will confirm these observations.

It tells of "the glorious freedom of the Children of God which St Paul speaks of so often" when most gays are aware that it was Paul's (and not Jesus') sex attitudes which have dominated so harmfully Christian thought for 1700 years.

Says the author: "...if the world is going to be Christianised, that is, if it is to be humanised..." Does this imply that if the world was "Judaised" or "Muslimised" or Hinduised" it wouldn't be humanised ? I hope not!

"Jesus Christ is God's only answer to the sinfulness of people." No, the answer to "sinfulness" is to accept the reality that sin is an invention of primitive minds; that there is no sin, only error; and the greatest error is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and that you cannot do this and that.

There is more but I'll conclude the review with his claim that "the mind of Christ can be known from the gospels" but seeing most Biblical scholars agree the gospels are anything but accurate and without interpolations is to be intellectually dishonest.

Finally, in his Acknowledgements, the author speaks of "typesetting with tender loving care" but I counted no less than 40 typographical errors, including missing lines, in a volume of just on 100 pages, while the book's binding is woeful. It fell to pieces before I'd read it for the first time. Still, the author's arguments in support of Christianity are no less fragile.

MARTIN SMITH.

POETRY

Requiem for a Blue Nun

I have been fermenting now for eons
 In dark musty mossy cellars,
 In catacombs among the bones of Christians,
 In any place that's damp and cold and has
 A smell of death about it. Undisturbed,
 I've lain and felt the juices mingling in me:
 The sweet abandon of the blood-red grape,
 The sleeping power of the brooding, breeding yeast.
 Soon, I shall be ripe for someone's pleasure.

Oh yes, I've been caressed, handled by
 Inquiring hands, but always put back in
 My place for another year, for other months
 To savor. My flavor has a certain bite
 From the sweat of men, spilled to secure me--the sweat
 of Adam's sons, who toiled in vineyards, cutting
 Pruning, wooing the vines to put down
 Roots and bear fruit for men to crush
 And stomp into limp liquid that takes its shape
 From green glass bottles with clean white labels.

I have been waiting on this rack for eons
 Vineyard keeper, your daughter has chosen me
 And wiped the pale brown dust from my green glass
 Cage. She has drawn the cork and let me breathe.
 My bouquet, how strong it is! It fills the room
 Floods the air. It offends your nose.
 Your labor, your sweat, your expectation that I
 Would be completely pure, all are wasted.
 I am not what you expected.
 I have turned to vinegar under your care.

In your stomping, clumping, clumsy need to bottle
 Up my sweet red blood to drink
 You didn't even stop to think that my flavor
 Could become too strong to suit your taste.
 You cannot swallow me; your sons cannot
 Consume me. But your daughter has chosen me.
 Your daughter lies with me and drinks deep.
 What was bitter to you, to your daughter is sweet
 Entwined in her arms, I taste the flavor of her love
 And vineyard keeper, I drink deep.

Kate Edwards

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.

LISMORE

Two women in Lismore are trying to organise a Gay Liberation Movement. They are purchasing a farmhouse 20 km from Lismore. If anyone is going to Lismore and wants the address, please write to the Editorial Collective.

Anyone who has had any experience in starting a group in a country town and has any advice to give, please write to these women C/- The Editorial Collective.

WOLLONGONG AREA GAY SOCIETY (WAGS)

Contact : The Secretary
WAGS
P O Box 10
Warrawong 2502.

To date, regular weekly meetings
Friday nights.

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There is a new contact address for the NEWCASTLE GROUP: drop a line to:
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Enquiries: Secretary (02) 827-3063.