


<b>Pride History Group Oral History Interview with Graham Chuck</b> Interviewer: John Witte Date: 15 March 2008 Location of interview: Katoomba Reason for interview: Early Gay and Lesbian Mardi Gras Restrictions: None		
File 01 0000	Born in 1956 in Parkes NSW. Spent most of his life in Warilla, a suburb of Wollongong NSW. The family left for Orange when he was 16 and did one year of secondary education at Orange and then his final year at Parkes	Parkes Warilla Orange
0104	Father worked for the Shell company as a petrol tanker driver and when he got his long service leave he decided to go out and work for himself as a beekeeper at Orange and then Parkes.	Shell
0145	Childhood in Warilla was relatively happy and he was quite good at school.	Warilla
0250	Feelings for the same sex during puberty, but too nervous to do anything about it, maybe too immature mentally. Close friendships at school, but haven't kept up with them.	
0334	Graham was good at science and French. Didn't have much of an idea what he wanted to do, but was interested in the biological sciences and he decided to go into optometry, because he got into the school and there were plenty of jobs.	Optometry
0417	His family voted Labor. His father was a delegate for the Transport Workers' Union. His mother's family were builders and supported the Building Workers' Industrial Union. They had a militant anti-war working class background. His grandfather "used to go on May Day marches and encouraged us to go". The family were anti Liberal Party, and one of the main influences growing up was opposition to the Vietnam war. Even in his church there were fights over the war. For him this was very important for him and he has been very anti- this current war in Iraq.	Labor Party Transport Workers' Union, Building Workers' Industrial Union; May Day Liberal Party Vietnam War
0600	The family were fairly poor, his mother stayed at home and his father did as much overtime as he could to feed the family, pay off the mortgage. "They did encourage us to go to (moratorium marches) and to support the movement against the war".	Moratorium Marches
0649	Moved to Sydney and went to University of NSW and studied Optometry.	University of NSW Optometry
0704	When he came to the city it was a great relief to leave Parkes and go to Sydney. "You could say what you thought ... and there was so much more in the way of entertainment and I used to like the cinema and I used to go to the Film makers Co-op in Kings Cross and used to love to watch the experimental films there. I used to love the exposure to the Italian and French film makers and for me it was a breath of fresh air."	Parkes Sydney Film Makers Co-op Kings Cross

0805	Later on there was a Gay Society Formed at UNSW and it was run by Bob Hay who was a counselor for the University. "One day a week there was a space where people could get together who were gay and talk, I met people like Fabian (Lo Schiavo) who has been a friend for many decades" There would be Gay Dances. He also knew Marcellino as well through the Gaysoc.	Gay Society Bob Hay Fabian Lo Schiavo Marcellino
0907	At first he went to a college at the University, unknown to him run by Opus Dei. It was extremely unpleasant. After half a term he moved out to Lidcombe with his uncle.	Opus Dei Lidcombe
1000	There he met Lance (Gowland) and moved in with him when he lived in Enmore. He met Lance through a Socialist Homosexuals group at CAMP at 33a Glebe Point Road. They are still friends.	Lance Gowland Enmore Socialist Homosexuals CAMP
1040	JW asks how he arrived at a Socialist Homosexuals group from his Labor Party background. Through reading the <i>Female Eunuch</i> , studying French, and existentialism and Sartre and Simone de Bouvoir. Aware of philosophical issues. Labels were not important "but you created your own essence, your own being by what you did, and you create it yourself". Also influenced by Marxism. Altman's <i>Oppression and Liberation</i> opened up his mind to a lot of ideas about homosexual liberation and freedom. But he had been prepared at High School with debates there about feminism.	Socialist Homosexuals Labor Party "Female Eunuch" Sartre Simone de Bouvoir Marxism Denis Altmann <i>Oppression and Liberation of Homosexuals</i>
1244	Later on he joined the Communist Party.	Communist Party
1250	Memories of the socialist gay group. Endless discussions, BBQs, parties, demonstrations. Fights, disputations with other gay groups. "I had friends who were involved in CAMP as well and there was ... a big division between those who believed in the gradual reform of the capitalist system and those like us who wanted to overthrow the system and develop something new and different". The period was 76-77.	Socialist Homosexuals Group; CAMP;
1400	Went along to CAMP with Jim (Walker) and Lance to CAMP and Lance worked in the counselling service and began mixing with gay people and later through the Gaysoc at the university.	Jim Walker Lance Gowland Gaysoc
1430	Never really got involved in the commercial gay scene, because he didn't drink and thought it was boring standing around in a pub drinking.	
1509	Graham was a "member of the Gay Solidarity Group and they used to have weekly meetings and organise demonstrations and agitate on the question of law reform and basically the Mardi Gras Group split off from the GSG and decided to organise the first Mardi Gras"	Gay Solidarity Group;

1544	Used to meet at Mario Bruzzi's (spelling) café and he was in East Sydney. Mario was former Party member and he was a Colonel in the resistance in Italy.	Marios Bruzzi East Sydney Communist Party
1615	Graham joined the CPA in 1977. His involvement was attending meetings, and student politics. He stood for positions on the Student Council. He became disillusioned with the political situation in Australia after the sacking of the Whitlam government in 1975. He didn't feel the Fraser Government had any legitimacy.	Communist Party Student Council; Whitlam Govt; Fraser Govt;
1730	Stood for student council to change how people thought about the world.	
1818	For students in those days there was more money, they didn't have HECS, and it was a society based on the oppression of working class people, aboriginal people, women, homosexuals, and those were the issues he was concerned about.	Students
1850	But he was never successful.	
1900	The council produced a newspaper, provide services (the university union provided most of the services)	Student Council
1922	He went to the local Branch meetings of the CPA at the UNSW. Academics rather than students attended the meetings from a range of backgrounds. A lot of the meetings were about what was going on at the university and the wider society. He was the only gay member of the Branch, and he was the Secretary. This was the same time he was living at Lance Gowland's.	Communist Party; UNSW; Lance Gowland;
2044	Other gays in the communist party – just a couple like Lance, Barry (Power), Brian McGahen, Betty Hounslow. They worked together on party documents where there input on homosexuality was needed. There were also significant disagreements like on the issue of the mardi gras. One group wanted to keep the Mg in June and narrowly focused on raising political demands and others like Graham wanted to move the Mg to Summer, to have a much broader cultural outlook. "It was better if we could involve more people and maybe not have ... the politics wouldn't be so advanced but get more people involved ... it would be easier to change society by getting a mass movement going rather than having a more narrowly focused group."	Lance Gowland; Barry Power; Brian McGahen; Betty Hounslow; Mardi Gras; Move to Summer;
2235	The women (lesbians in the Party) would work through the women's movement. Mostly the women were opposed to the move to summer. Most of the gay men approved the move. They thought they could influence more people to "change the laws, to get a better social situation for gay people, get a more accepting society and to have gay people more fully involved in society". The women "wanted a more narrowly politically focused orientation and should be more of an elite organisation speaking	Lesbians;

	to more politically aware people and we felt that by getting more people involved we could move them further”.	
2500	“We didn’t want it to be just involved with law reform or overthrowing the structures of patriarchal society, we wanted to get people, ordinary working people who went to bars to lived at home with a boyfriend or mother or father just get them involved trying to create a mass movement, because we saw how the movement to get out of Vietnam started from small groups of people who were politically aware then become a huge mass movement involving hundreds of thousands of people and we felt that by taking it to the summer by having more cultural events like singing, music, theatre, cinema, getting a wider cross section of society involved, gay people could progress further and we felt that we had a better chance of influencing the rest of society because in that period homosexuality was illegal and we wanted to change the law but also we wanted a more comfortable position for society where people were not subject to blackmail, people were not subject to bashing, people weren’t ostracized and cut off from the rest of society.”	Vietnam;
2642	The women’s involvement was more through the women’s movement. The male homosexual movement was separated and there was a lesbian feminist movement and there was a lot of division between lesbians and gay men during that period.	Women’s movement;
2746	“The left was very split into different blocs and groups ... and the meetings were very traumatic and it was very difficult and after the arrests in 1978 we had big meetings but there was still huge divisions.”	
2810	After the Mg the main divisions should we apply for permission to march. Graham thought we should apply to march, “because one of the things that the Mg did actually do was to remove some key sections of, get rid of the law called the Summary Offences Act, because that was introduced by Robin Askin during the Vietnam War era and traditionally under English common law groups of people could get together and talk about things or march if they were unhappy about things, but what Askin was trying to do was to suppress the Vietnam War movement. So he brought in laws like unlawful assembly, so groups of people could not get together in parks and express opposition to the war. Brought in laws like participation in an unlawful procession and I was charged with (being) in an unlawful procession. So one of things we did was actually, and one of the benefits of the Mg was to get rid of these oppressive laws which restricted people’s rights of assembly of freedom of movement and I think that was an important move.”	Mardi Gras; Permission to march; Summary Offences Act; Robin Askin; Vietnam War;
2950	The change occurred by people marching and CAMP talking to churches, schools etc. “In the end we ground down people like	Neville Wran;

	Wran. Whenever Wran went anywhere or did anything we were there. He went overseas we made sure there were demonstrations in London, America, when he came back to Sydney we were there to greet him with our demands for homosexual law reform. I think Wran liked to present himself as a great reformer but really he opposed homosexual law reform, but it was a constant agitation within the Labor party and within society which basically which helped bring about the law reform.”	London; Homosexual Law Reform; Labor Party;
3120	Graham worked with Lance in organising the first Mg. Bruce Belcher worked in the early days and he came across from the Gay Solidarity Group and he was a social worker and a community oriented person. Graham thinks Bruce was involved in the first one and helped for the first.	Mardi Gras; Bruce Belcher;
3258	Organising the first Mg was a fairly tense, busy situation and at the same time Graham was studying at university. Meetings on almost every night of the week. Organising a truck, speakers, costumes, getting flyers out to Oxford street and the broader community.	Oxford Street;
3345	The music. His Brazilian friend Marcellino (?Surname) provided samba music, and other people donated other types of music – “we had some feminist music, more gay music and party festival music, we had it all mixed together ... it was a tape deck with speakers on the back of a flat truck.	Marcellino
3428	It was set up and decorated in Metropolitan Road, Enmore. We picked it up in Parramatta. Largely, Lance and Graham decorated the truck. Maybe Ken Davis and others from Gay Solidarity were involved. Then Lance drove the truck to Taylor Square – he was the only one with a truck license. “I think he had a truck license – well he knew how to drive it anyway.”	Metropolitan Road, Enmore; Parramatta; Ken Davis; Gay Solidarity;
3537	Graham went with Lance to Taylor Square. He was looking after the music on the back of the truck.	Taylor Square
3558	The police presence at that time wasn’t too bad, but during the parade they tried to hurry us up, and “we were determined to slow down to stop, to talk to people and we were trying to encourage to leave the bars”.	
3617	“I was quite pleasantly surprised because a lot of people had gone to a lot of trouble dressing up getting costumes on and basically it was really festive, fun, happy environment, atmosphere, it was really quite enjoyable and it was quite exciting and we were surprised at the beginning there were not that many people and as we proceeded down Oxford Street more and more people joined the parade and the march and it was quite good, quite fun.”	Oxford Street
3729	“We felt pretty elated. For us it was sort of like a situation where we been used to having demonstrations and having one or two hundred people turn up and we were happy with that. So when	

	we had a couple of thousand people turn up, that was for us a completely new ball game and something we were really happy about.”	
3800	“Then the idea was to we drove down College Street and we were going to play music there and address the crowd ... at Hyde Park on the corner in College Street ... (opposite the Police Building) ... unfortunately we hadn’t realized at the time but may that’s why the police became nervous”.	College Street; Hyde Park;
3900	The truck would be parked on the Street, with people dancing, and “Lance was going to address the crowds. But the police wasn’t going to let Lance address the crowds, basically because the police were so aggressive and wanted us to go and stop us that was partly the reason why the crowd become quite angry and took off to Kings Cross.”	Kings Cross Lance Gowland;
3935	Lance was hauled out of the truck and the police officer got in and drove the truck around to the little side street on the side of the police headquarters building. Graham wasn’t aware what was going on because he was looking after the music and all he noticed was “the truck just drove off crazily and I nearly fell off and I was just wondering why Lance was driving so crazily. I was trying to hang on and hang on to the speakers.”	Lance Gowland;
4010	The bulk of the crowd went running up William Street to KX and “we tried to put the stuff into the cabin and try to organise that side of things” The cops had thrown the keys into the cabin and they used them to lock up the cab. They then followed people up William Street.	William Street; Kings Cross;
4104	The next day the truck was left in the laneway. They didn’t get any sleep that night.	
4315	By the time they caught up with the crowd the police had blocked off Darlinghurst Road. They were walking along the middle of the road because the footpaths were full of people looking.	Darlinghurst Road;
4353	“Basically police were attacking people they blocked off the streets and they were trying to haul people off into Paddy Wagons and KX people were pretty upset about this because I suppose in a sense they had seen it all before and they were fed up with the way the police were behaving.” The locals were throwing garbage at the police, abusing the police and they were getting arrested.	Paddywagons; Kings Cross;
4432	Graham remembers people getting arrested. He felt angry because “it was meant to be a celebration ... it wasn’t really meant to be a demonstration it was meant as a celebration as a parade and basically the police decided to break it up and they were really responsible for what had happened by not letting Lance address the crowd and not letting people play their music, not letting the crowd disperse ... they really created the situation”.	

4525	Graham “picked up a box and I flung it at a paddywagon and smashed a side window of a paddy wagon and next thing 2 cops behind me one on one arm and I got thrown into a paddy wagon. Peter Murphy was in the paddywagon ... and we proceeded down to Darlinghurst Road.” People were very nervous and tense. Peter had been arrested many times so he was a veteran, but for Graham it was his first and only time being arrested. “And after the events, whenever I saw a paddywagon going down the street I would freeze and become quite nervous. I saw the police as the enemy”.	Paddywagon; Peter Murphy; Darlinghurst Road;
4630	At Darlinghurst Police station they were put into a cell. Later on Peter Murphy was removed from the cell and was beaten up. He never heard anything except the crowds outside. That made them feel happy that they had a lot of support.	Darlinghurst Police Station; Peter Murphy;
4719	Peter was taken out of the cell because he had been involved in other demos.	Peter Murphy;
4743	They were until maybe 6am. It took hours because police were not resourced to arrest and process the demonstrators. They then had the meetings at 33a Glebe Point Road, trying to work out tactics, had lawyers there and people from Council for Civil Liberties, trying to work out how to proceed.	33a Glebe Point Road; Council for Civil Liberties;
4835	There were straights who were arrested because they were in the area at the time. “A couple of people said to the cops, ‘look I’m straight, I shouldn’t be here’ and the cops just took their word for it and just let them go”. Some were sailors. They weren’t charged.	
4939	The next working day they had a court appearance at the Liverpool Street Court and there was a demo organised outside the court and a couple of 100 people turned up. The police closed the court to the public and prevented people entering the court house.	Liverpool Street Court;
5021	Went to the court house with Jim Walker and Lance. Dressed up with jacket and tie. 78 other people. But didn’t have to enter a charge and people from Redfern Legal Aid they represented them.	Jim Walker; Lance Gowland; Redfern Legal Aid;
5055	They felt pretty happy because there was broad community support. They thought that the police had overstepped the mark trying to suppress a parade a party a celebration and then trying to bar people from entering the courts. Like South Africa.	
5142	Graham was still a student at the time and missed some exams and had to re-sit exams.	
5215	Names were printed in the Sydney Morning Herald. His uncle read that and told Graham’s parents and “I was told by my own mother that she had never been so disappointed and disgusted and sick so I come out at that period but it wasn’t a process that I had any significant control over”.	Sydney Morning Herald;

5253	At first his father couldn't talk about it, but after a number of years it didn't worry him.	
5329	Demonstration to try to drop the charges, repeal of the summary offences act, repeal anti-homosexual laws.	
5400	Some marches he didn't participate in because he was feeling nervous and was sitting for exams. But did attend meetings and distributed leaflets.	
5435	His case dragged on. The police hadn't prepared a case and when it appeared in the court after 6 months the cops "turned up didn't have any of the paper work and they hadn't done the work and basically the magistrate dismissed it". Maybe a year. He police didn't have authorisation for what they had done, so it wasn't well organised on their behalf.	
File 02 0000	Graham talks about the meetings and demonstrations after the arrests. "It was meeting after meeting after meeting for some time. There were meetings with legal people the night after the Mg there was a meeting at 33a Glebe Point Road, trying where we were trying to go, what the main issues that we should be looking at. The number one was dropping the charges against those who were arrested. But there were long term strategic things as well, like we thought the Summary Offences Act was basically unfair. We didn't think it was right that people who had reason to be concerned with aspects of society were prevented from meeting. There was a law that was called "Unlawful assembly", "Unlawful procession" which most of us were charged with "unlawful procession" ... and we wanted to get rid of those laws which made it a crime to be homosexual as strategic sort of things".	33a Glebe Point Road; Summary Offences Act; Unlawful assembly; Unlawful procession;
0138	Meetings were heated. "A lot of us thought we needed get police permission for the marches and eventually we won out, but there was a group of people more anarchist in persuasion and they felt that we should not be applying for police permission to go on marches. That was the other thing that the mardi gras group did they made it much easier for people to get the rights to march and to demonstrate and express their opinions"	Anarchist Mardi Gras;
0230	Graham remembers going on a really long march, down Oxford Street, down William Street and into Darlinghurst Road and "the police did not want us going back I understand into Darlinghurst Road, but it was our feeling that we wanted to go back to where we were arrested and we wanted to make a stand against the police and what happened."	Oxford Street; William Street; Darlinghurst Road;
0305	Marchers were tense. There were police in buses in side streets and the "Police were probably prepared to beat the shit out of us" and to arrest hundreds of people if necessary". They had legal people and from Civil Liberties to make sure the police didn't over step the mark. "The fact it was by and large peaceful	Council for Civil Liberties;



	said a lot for the maturity and the organisation of the march and the protest movement”.	
0415	He got involved in the second Mg parade. “We were not going to be stopped by anybody ... we were determined that we were going to make some sort of space for ourselves as homosexuals in the city that we were part of the fabric of the city that we had a place there and we wanted to come out and declare ourselves as a community that deserved respect, deserved a space, we didn’t want to hide, to hide in the shadows and we didn’t want to be frightened of police we wanted to come out and have a normal life.”	Mardi Gras;
0500	Others were frightened and nervous and didn’t want to get involved. The main concerns at the meetings were that people could come along and feel safe, that people could get dressed up and have a good time. They could come out as homosexuals and have a normal life. “People were sick of hiding, people were sick of frightened of the police, people were sick of being bashed”	
0640	Bruce Belcher got involved. He was a brilliant organiser. He was a social worker, and worked hard.	Bruce Belcher;
0808	The 1979 Mg. Graham dressed as a nun, and Fabian got the costume for him and he dressed as a nun. Graham had a placard “Jesus Christ of the Sacred Bleeding Heart – from the bottom of my heart I’m glad to be gay”. A lot more dressed up in 1979. A lot of people who were not gay came along to show support.	Fabian LoSchiavo
1020	Remembers Acceptance being involved. The Sisters of Perpetual Indulgence.	Acceptance; Sisters of Perpetual Indulgence;
1042	Michael Glynn got involved and it was useful to have someone with a newspaper and was really pushing the event and had the experience of the big mass rallies in the US.	Michael Glynn; United States
1148	Glynn saw the Mg becoming a huge mass movement because in San Francisco there were huge rallies for law reform. To get celebrity endorsements, (mentions Bette Midler who couldn’t come)	San Francisco; Bette Midler;
1245	It was difficult to get women involved. Prue Borthwick and she had a lot of pressure put on her from other women.	Prue Borthwick;
1400	“We just saw the suppression of homosexuals as being part and parcel of suppression of women, blacks and we felt that just as what was happening to black people, just as what was happening to women was wrong, what was happening to us was also wrong, we had to support their struggles and we thought that they should support our struggles. And we did have some support from women in the women’s movement, some aboriginal	

	people and some support from the trade union movement who saw ... the struggle for law reform as a broader human rights issue”	
1535	In 1980 he came as Cardinal Richelieu. He thinks in 1980 they had their first gay film festival in the Paris Theatre.	Paris Theatre
1650	The role of the social groups. Graham mentions Boomerangs, Acceptance, Pollynesians. They wanted these groups involved, to show the diversity of the gay community. “It wasn’t just those who drank in Oxford Street bars, it was much wider group, people were organised in their workplaces and all sorts of social clubs, we just wanted to show the diversity of the gay community ... Generally these groups were more conservative ... they were part of the community and we thought they should be involved.”	Boomerangs; Acceptance; Pollynesians; Oxford Street;
1740	Question of politicizing these people. “(These people) were affected by the laws. They could have been sacked because they were homosexual, thrown into gaol ... people could lose their flats ... because it was a crime to be homosexual. So it was part of getting the greatest possible mass movement for change”.	
1830	I think there was a lot of suspicion (in the social groups) to people who were involved in politics. And people who just wanted to party have dances. And I think there was more sort of communication between the groups and there was a bit more understanding and I think the people in the social groups who didn’t want to have anything to do with politics I think a lot of them had their eyes open that even if they didn’t want to have anything to do with politics, politics catches up with them. The Legal situation catches up with them and they had something to gain by being involved at a political level in attempts to change the laws because the laws affected them and they needed to be involved and they just couldn’t close their eyes and have another drink or have another dance, they had to do something about changing society.”	
1947	Everyone at the Mg meetings had different ideas where the organisation was going. It was about “an organisation becoming mature and accepting other points of views and taken into consideration.”	Mardi Gras
2100	“There was tensions between some of the more conservative social groups, who really didn’t have any women members and weren’t involved with women that much. Society is different now ... in the early days it was much more divided. Lot of the women worked through the women’s movement and there was mutual antagonism and lot of the women didn’t want to get involved because they felt that a lot of the men were really sexist and they didn’t want to work with men ... we had to try to change the	Sexism

	mindset of a lot of people in some cases who were fairly conservative and those discussions needed to take place.”	
2300	Graham left Sydney in 1981. He couldn't find any work in Sydney and had to move to Melbourne. He worked as an employee as an optometrist. He feels that he couldn't get a job in Sydney because he was known as a radical. One of his tutors was right wing and and he thinks he spoke to people not to employ him. His employer in Melbourne was a progressive single woman.	Sydney; Melbourne;
2508	Decided to go to Britain. He did not know anyone and stayed at bed and breakfast in Earls Court. The manager was gay and became a good friend and eventually moved into the attic. He studied optometry and had a boyfriend and later moved in with him in Birmingham. He was studying to get registered as an optometrist in 82 - 83. It was difficult to get a job. Really loved Britain, but it was a very hard and mouth existence. Economic reasons drove him back to Australia.	Britain; Earls Court; Birmingham;
2724	Then to Townsville and worked for OPSM. From 1983 – 1986. They were like a large family firm to work for at the beginning. Life in Townsville was enjoyable. A big army base, with lots of parties. A social group with dances once a month and once a week get togethers at different pubs. It was a tense situation with police because the first baby to die of AIDS from infected blood died in Qld. There was a lot of police harassment.	Townsville; OPSM; AIDS;
2850	Police would book the cars of gays who drove to the pub, or for drink driving. Harassment of gays at beats. A time of (State Premier) Bjelke Petersen.	Bjelke Peterson
2917	Was involved in politics environment, disarmament, anti uranium, aboriginal movement.	
2945	Then moved to Melbourne and worked for OPSM. Had a sailor boyfriend from HMAS Cerebrus but that ended badly. So he went to Zimbabwe.	Melbourne; HMAS Cerebrus; Zimbabwe
3015	He had been interested in Zimbabwe and had read Doris Lessing and followed some of the liberation movement happenings.	Doris Lessing
3105	Worked as an optometrist in Mutare (?) in the east on the border with Mozambique. Went to the beach in Mozambique. Became friendly with Mozambiquan people.	Mutare; Mozambique;
3144	Left Zimbabwe because it wasn't a good atmosphere for a gay guy. The government of Mugabe was homophobic. One mixed bar. People were very frightened.	Zimbabwe; Robert Mugabe;
3215	Was dissatisfied with his employer, an African guy and polygamous marriage, superstition and his bosses marital conflicts. "Had it up to the neck with witchdoctors and the trouble that they caused."	

3519	Didn't feel safe. There were human rights abuses. He mentions the Nabele population of the south who were murdered by Mugabe's thugs. He wasn't accepted by the whites who were old colonial types, and he didn't fit. The classes were based on colour. He felt more comfortable in Mozambique, where there was a lot more mixing of the races. The government in Mozambique was more progressive. Got on better with the women who did all the work.	Nabele; Mugabe; Mozambique;
3822	Came back to Katoomba. Re established links with OPSM and ended up working in Parkes half a week and Katoomba half the week. In Parkes he could not have much of a gay social life. Katoomba was much more open to new ideas and gays.	Katoomba; OPSM; Parkes; Katoomba;
3907	Became involved in gay social group – The Three Sisters who had monthly dinners and organised various social events. Helped setting up the People Living With Aids Group and some of their activities.	The Three Sisters; People Living With AIDS;
3995	The Three Sisters was initially older more conservative gays. It was originally only gay men, and then only men in the executive, and it has opened up to women as well. Mostly still older gays catering for the quiet life.	The Three Sisters;
4050	Changes when he came back. He found more acceptance of gays. Three Sisters would give money to local hospital and they were fairly well accepted by the local community.	
4120	Graham's life now is fairly quiet. He works, reads, bushwalking, visiting friends and interested in the stock market and done post graduate courses in optometry, the internet.	
4159	Plans for the future. He wants to work part time and travel.	
File 03 0000	Sunday March 16, 2008. Follow up with Graham. Graham describes events at Metropolitan Road after the first Mg.	Metropolitan Road, Enmore
0021	Things were extremely tense. "We had to work out what to do. There was the ongoing legal cases, we were organising demonstrations and protests, there were constant negotiations with the police, the police were wanting to refuse us permission to march, to alter the route of the march (July15) we were determined not to have the route of the march interfered with, changed or whatever, and the police were extremely aggressive, extremely angry and there were constant sort of threatening bellicose phone calls to the house. There were interviews with the police and in the Police Headquarters in College Street, where we were trying to get permission to march, and the police were trying to do everything to corral us and stop us."	College Street;
0135	"I accompanied Lance to the Police Headquarters and the police were extremely aggressive, extremely unpleasant and basically they were trying to put pressure on us to try to intimidate us. We had a whole series of intimidating phone calls from top ranking police to the house in Metropolitan Road. And the situation was	Police Headquarters; Lance Gowland; Jim Walker;

	<p>such that the pressure destroyed Lance's (Gowland) relationship with Jim (Walker). Jim couldn't cope with it anymore. I had trouble coping to a large extent. Like whenever, a police paddywagon come by I would freeze, I would become quite frightened and nervous. We also had the situation where I had police officers approaching me at demonstrations after the Mg telling me that I was Graham Chuck, they knew who I was, they knew that I was an optometry student, where I lived and basically the whole purpose, they were quite brazen about it. They'd come up even in police uniform, they weren't off duty or special branch detectives or anything like that, and the whole purpose was to intimidate us and probably some people were intimidated, yes and that's the situation. It got to the stage ... I was living with Lance and Jim ... and just because of all the pressure I had to move out, so I moved to a flat around the corner in Enmore Road, Marrickville. And Lance's father who used to visit on an annual basis ... it got to a stage where Gerry (Gowland) couldn't cope with the situation in the house and he came around to live with me and he did pass away and he died at my house ... The house was a real, you could say it was a nerve centre, but it was really a mad house. The phone was constantly ringing, there were constant demands ... other gay activists, the phone was tapped and also the media especially in the immediate aftermath ... the media were constantly ringing wanting to interview us, basically that put a lot of pressure on the relationship. In the end, in late 1980, Lance left the house at 31 Metropolitan Road and moved into my house and I took a job in Melbourne in 1981".</p>	Gerry Gowland; Melbourne;
0500	<p>"I missed some exams after the mardi gras had to explain to the academic staff that I couldn't attend because I was in police custody and I was having to appear in magistrate's court and again one the tactics of the police was intimidation and that's why they had blockaded Liverpool Street. They were trying to prevent people to enter the court, they wanted to frighten us, to frighten us back into the closet, and a lot of us were determined not to be pushed back into the closet, we wanted our rights, we wanted our freedom, and the cops and nobody else was going to stop us."</p>	Mardi Gras
0543	<p>The substance of the calls from the police. "GOWLAND! I WANT TO SPEAK TO LANCE GOWLAND! The whole tone was extremely intimidating and threatening. Lance was able to cope with it ... "</p>	Lance Gowland
0645	<p>"I suppose they thought homosexual people were push overs we could be pushed around and we could be intimidated but we were not going to be intimidated this time we were pretty</p>	

	determined about that and we had lots of people backing us and supporting us on the road with us”	
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