

GAY LIBERATION

NEWSLETTER

THE GAY LIBERATION CENTRE 259 BRUNSWICK ST FITZROY 3065

THE GAY LIBERATION PHONE 41 4926

Your

subscription

has run out

Turn to page nine for news regarding the future of the centre.

WOMEN'S HEALTH COLLECTIVE

The Women's Health Collective and Women Against Rape have moved to their new address at 85 Johnston st. Collingwood. The Health Collective is open Wednesday from 5 pm and on Friday from 9am - 12 noon. The Collective is providing a wide range of health services including discussion groups, counselling, contraception, abortion referral, V.D. diagnosis and treatment, and general health care.

As soon as possible we will open for more time and hopefully soon we will have self-examination groups, etc.

Our general meetings are held every second Saturday at 2 pm at the Health Collective Building.

Phone contacts - Sandy 26 2627
 Janet 41 4295
 Jenny 41 6887

FALLOPIAN TUBE MADNESS

Fallopian Tube Madness is a roneed pamphlet due out in early December. Would like women to send their feminist poetry, concrete poetry and graphics for future issues TO:-

Gaby
Box 87
Wentworth Bld.
Sydney University 2006

YOUNG GAY WOMEN'S GROUP

A group has just been formed in Melbourne as an alternative group for young gay women.

It is basically a discussion and contact group - covering such topics as women's sexuality, life styles and our oppression as women and lesbians.

Meetings of the YGWC are held every second and fourth Saturday, starting 9th November at 1.00 pm at the Women's Centre, 50 - 52 Little La Trobe street Melbourne.

For more information ring the Centre 347 1564
 Sue 51 4001
 Carol 48 8747

PARDON us FOR LIVING

... we learn to loathe homosexuality before it becomes necessary to acknowledge our own. As children and young people we never hear anything good said about gay life, and only see it referred to as a subject for mockery, disgust or pity. Moreover, gays, like cuckoos, are reared in alien, heterosexual nests, and even at home the message is the same. Never having been offered positive attitudes to homosexuality, we inevitably adopt negative ones, and it is from these that all our values flow.

Self-hatred

We have been taught to hate ourselves--and how thoroughly we have learnt the lesson. Some gays deliberately keep away from teaching lest they be a corrupting influence. Others, except for brief, furtive sexual encounters, consciously avoid the company of gay people because they cannot bear to see a reflection of their own homosexuality. More typically our self-hatred is unconscious and our self-oppression automatic. Unthinkingly we accept the line that soliciting is offensive and confine our complaints about the law to the tactics the police use to enforce it, or to the unequal sentences passed on those convicted. So ingrained is our assumption of second-class status that we fail to notice even external oppression unless we make a positive effort to root it out. We seldom recognise the queer-basher's fist in the liberal's guiding hand. "How can you be sure that you are homosexual?" asks the psychiatrist. Whenever does he ask heterosexuals the converse question? This interchange of homo- and heterosexual is a certain test for both gay and self-oppression. Another is to compare ourselves with other minorities who may well resent and complain of things we tolerate. Gay people say they fear the loss of non-gay 'friends' if their homosexuality is revealed. What Jew would value the friendship of the anti-Semitic? Once blacks underwent the painful operation of having their hair straightened in an effort to resemble their white masters. This glaring act of self-

oppression is nowadays repudiated by every Afro hair-style. If only an insurgent gay movement could sweep away gay people's painful, futile and unending attempts to straighten their lives!

Evading the issue

Once they can no longer deny their homosexuality, gays find ways to avoid confronting the fact that they are the people they despise. It is not easy to live with raw, undiluted self-hatred. Devious and complex are the means by which gay people come to terms with the dilemma of finding themselves to be that which they have been taught to hate.

The [London] G.L.F. Manifesto rightly identified the final stage of self-oppression as saying--and believing--"I am not oppressed". Conscious every minute that they are seen as ridiculous and pitiable, for ever working out ways to suppress the evidence of their homosexuality, how can gay people make such a claim? But they do. The Campaign for Homosexual Equality constantly receives letters imploring it to put a stop to the activities of the radical members. "We are not oppressed", the writers say, "so please don't let them rock the boat". Ironically, the metaphor aptly expresses the danger and insecurity of our oppressed situation.

Of course it is the very degree of success with which gay people can conceal their identity that makes it possible for them to shrug off their oppression. Indeed it is possible for gays, by denying their homosexuality in every social situation, to imagine that they share the status of non-gay people. Their self-deception goes deeper: they go on to adopt the attitudes of their oppressors--even the logic and language of the non-gay people with whom they identify. Such 'well-adapted' homosexuals have never in reality adapted to their homosexuality, only to its brutal suppression. They will never acknowledge a lifetime's subjugation and dishonesty. 'Well-adapted' homosexuals would prefer to carry their oppression to the grave rather than admit that it exists.

australian gay Publications

Gay Liberation Press.

This free (donations welcome of course!) publication grew out of dissatisfaction with the indeterminate nature of the *Sydney Gay Liberation Newsletter*. The editorial of issue No. 1 outlines its genesis and aims.

"To the extent that certain organisational and functional changes have occurred in the production of the *Sydney Gay Liberation Newsletter*, we feel that a new publication has

evolved and have decided to call it Gay Liberation Press.

"The function of the *SGL Newsletter* has never been clarified and tended to vacillate between acting as a forum for the discussion of ideas and, more recently, as a medium for the advertisement of events and demonstrations, and news items. The current paucity of ideas in the movement most likely justifies the establishment of a publication devoted almost entirely to the area of ideas.

"This is the first issue of the Press. In the future, while attention will be paid to the internal conflicts of the movement and hence the paradoxes within the ideology, we also wish to develop a discussion that will place gay liberation and its ideas within the broader spectrum of liberation movements."

Articles in issue No. 1 include:

Gayness and Marxism: Are They Compatible?;
Gay Pride Done In;
A Gay Centre? Does Sydney need a Gay Community Services Centre;
The Ethical Revolution.

Issue No. 2 includes:

An Interview with Troy Perry;
The Inside Story: poofers and prisons in NSW; and several responses to *The Ethical Revolution* in issue No. 1.

Issue No. 3 includes:

Liberation, Education and the Homosexual;
BLF on Women and Gays;
What's a Woman to Do?, on the difficulties of the relationship

between the women's and gay movements;

The Politicisation of the Homosexual Movement;

Chile, from the Homosexual Liberation Front of Argentina; and
Gay Rights?, an extremely concise and comprehensive article on the relationship between feminism and the Gay Liberation Movement, by Craig Johnston.

Issue No. 4 includes:

Lesbians Review Liberation;
Morality and Gay Liberation;
Review of The First Sex by Jo-anne Langenberg; and
The Patient as Victim.

Overall it is a very worthwhile publication; the articles are generally perceptive and interesting -- a good read.

P.O. Box 876, SYDNEY South, N.S.W.

A Critique of Aversion Therapy for Homosexuals, by Robin Winkler. Published as the first of a series of monographs by the Sydney Gay Liberation Publication Group.

A very convincing, though perhaps rather ramblingly structured account of the case against aversion therapy. The arguments are all there and are very sound and compelling, even if the form is a bit disorganised.

CAMP Ink.

A much less politically sophisticated publication than *Gay Liberation Press*; more of a forum for the gay movement in general -- large correspondence columns, reports on the activities and projects of CAMJ, etc.

On the theme of medical 'treatment' of homosexuals, *CAMP Ink*, Vol. 3 No. 4, includes a section, *Brain Surgeons and Other Pills* -- What is Psychosurgery; Chemical Castration and Psychosurgery in Australia.

"Newman" Evolution Bookshop is a cooperative
bookstore and exists as a "quality
and helpful service. They
sell books for \$2.00 or more

understanding
homosex-
uality

a discussion of homo-
sexuality from the
viewpoint of the homo-
sexual.

Those giving the
course are:
Dr. L. Rogers,
Jocelyn
Clarke,
Jeffrey
Hill.

MONDAY NIGHTS, STARTING
MARCH 3. RD.
COUNCIL OF ADULT
EDUCATION, CITY
CENTRE, 4TH FLOOR
256 FLINDERS
STREET.
\$10 for
the 10
week
series

FOR FURTHER DETAILS
SEE THE C.A.E. HAND-
BOOK, OR CONTACT
THE C.A.E. CITY
CENTRE.

GAY WOMEN'S CONFERENCE

There is a group of women interested in arranging a Gay women's Conference sometime this year. Anyone interested contact Barb Creed 489 7830.

Dear Min-the-Dreary

MY! You are dreary - as well you have a whole lot of "bum" facts. It is obvious you haven't got hold of the true facts about Claudia's group, or at least you have twisted them to suit your own viscious (or could I say jealous?) need.

Your letter would be the greatest load of crap that I have read for a long time. Very few are turned away from Claudia's door and the few that have been were revoltingly loud and aggressive. Just the sort that I personally was scared stiff I would meet when I first joined the "Gay World".

All of us at one time or another have gone to Claudia's with a problem and never has she turned a deaf and uncaring ear - she may not be able to solve all of them but she certainly listens and that is more than most people are willing to do.

Sure we pay an entrance fee - but it is not compulsory, but then don't you pay for any outing you go to? Is Claudia supposed to have such a good private income that she can carry the whole cost herself? Or is it the feeling that because it is in a nice private home and away from the hard "Gay Bar" atmosphere that she should also forget the hard cash? There is an option you know - you don't have to join!

But personally speaking, after meeting Claudia's first and then the more aggressive "Gay Lib" types (although the quiet and the loud people all have their rights to have their say in their own way) I for one intend so stick to Claudia.

So Min-the-Dreary why don't you first let your poison pen dry up and you with it?

Angie

THE STRONGER SEX

