



LEAVE YOUR PREJUDICES AT THE DOOR

D2BD: Daring to be Different
Education program



Government
of South Australia



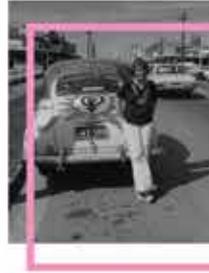
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Image (details): *Marriage Equality Rally, Adelaide*
Courtesy of Jenny Scott

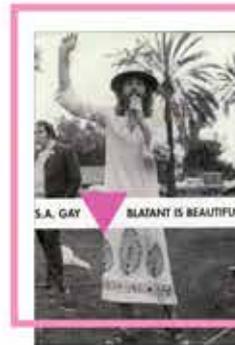


I. Exhibition Panels



DARING *TO BE* DIFFERENT

CELEBRATING THE
RESILIENCE, ACTIVISM
AND COURAGE OF LGBT
SOUTH AUSTRALIAN
ELDERS



ACKNOWLEDGEMENTS

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DARING *TO BE* DIFFERENT

CELEBRATING THE
RESILIENCE, ACTIVISM
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SOUTH AUSTRALIAN
ELDERS

This exhibition highlights the lives and achievements of some of Adelaide's Rainbow Elders: lives that have travelled the road from criminalisation, repression and discrimination, towards a world of increasing acceptance and celebration of diversity in South Australia.

The exhibition provides an opportunity to share personal stories of Lesbian, Gay, Bisexual and Transgender (LGBT) Elders currently living in South Australia who were born in the 1930s, 40s and 50s. It does not, however, provide a definitive LGBT history, but rather shows that histories are diverse and are experienced personally.

Our stories feature the challenges faced by the LGBT community since the 1950s, the activism and liberation movements of the 1960s and 1970s and the despair of the AIDS epidemic in the 1980s and 1990s. As well as reflecting on the continuing fight for law reform, equal rights and marriage equality, and Adelaide's Pride Marches and Feast Festival, the stories shared here tell of love, pride, connection, and celebration.

It is our hope that a better understanding of the lives of LGBT people both past and present will ensure that the rights of Rainbow Elders are respected and appropriate care and support is provided as we age.

1. Introduction

Diversity- how did we get here.....

Daring to be Different - LGBT Elders sharing their stories

5 people's stories that reflect activism and change and will be supported by using the Centre of Democracy Activism Timeline

This standalone exhibition provides a great opportunity for discussing diversity with year 9 and 10 English students and supports teachers in the historical understandings that support activism and gender post 1970.

The Australian curriculum has many links one that this sits best is with is year 10.

- English using texts (*literature, poetry, film, multimodal, prose*) to understand how identity and identities are represented and reinforced.
- History: Australia post WW2, change and activism
- Students will identify texts and critically analyse.

This education package suggests multimodal resources for student use.



2.

BLATANT IS BEAUTIFUL!



Liberationist Will Sergeant at Proud Parade Speak Out 1973. Courtesy of Jill Matthews.

1972 – I'm 22. I finally admit to myself that I am homosexual. But I don't want to be. I quit full-time study to earn money for treatment. Then the realisation, 'Be yourself!' But I don't know anyone who's homosexual. I tell my family and friends. They don't know anyone either. Sister Susie, student at Adelaide University, gives me a pamphlet about Gay Liberation. One Friday night, following work drinks, I attend my first Gay Lib meeting. I've finally found 'my tribe' – young radical gay men and women!

Liberation year 1973 – I leave my family and live in a gay men's collective. Returning to full-time study there's loads of time for gay activism: consciousness-raising, zapping, demonstrating, slogan painting, leafleting, letter writing, public speaking, media calls, all climaxing in Gay Pride Week and Adelaide's first Pride March. It's heady stuff! This year is stamped indelibly in my memory.



Liberationist Will. Still Out and Proud 2019. Courtesy of History Trust of South Australia.

There are many memories over succeeding years: my 23-year live-in relationship with John; life in Sydney; parading in the first Mardi Gras; global gay adventures; winning bronze at the International Gay Games in Amsterdam and Sydney; living through the HIV/AIDS epidemic; Feast Festival participation with my alter-ego Gertrude Glossip.

Single again, a proud, unreconstructed 1970s gay liberationist in my Third Age, I enjoy active participation in the Rainbow Community. Gertrude loves 'strutting her stuff'. As I quipped at an international conference on ageing, "LOOK OUT! The first OUT generation is in its Third Age – we WILL and we WON'T take things lying down!"

3.

HOLDING HANDS



Logan travelling around Australia in the 1970s.
Courtesy of Logan Ruby.



Logan and Stella.
Courtesy of Logan Ruby.

- 1965 Don't hold my hand, people will think us weird.
- 1967 Let go I am embarrassed.
- 1970 Look, those women are holding hands: it feels good to see that.
- 1972 Erika is born. Let's hold hands to celebrate, but only as we walk into the women's dance.
- 1975 Let's hold hands where it is safe. I want Erika to feel my choices and to be able to make her own.
- 1977 I tell Erika why I don't always hold hands in public: the risk of abuse, and having her put into care, because lesbians are seen as unfit mothers. Keep it secret.
- 1979 Sisterhood and feminism are becoming well established and I am holding hands in public more and more.
- 1980s Too busy studying to hold hands.
- 1990s Too busy working to hold hands. Oh, but Erika is holding hands with Jane in public. Wonderful.
- 2000 Reilly is born. Far too busy to even think of holding hands.
- 2001 Stella is born. Definitely too busy.
- 2000s I am holding my children's hands, and teaching them to hold whoever's hands they wish and where they wish.
- 2019 Reilly has started holding hands. Life goes on and so much more freely, openly as does love with such wonderful fluency.



4.

COME OUT, COME OUT...



Flower girl at Auntie Jan's wedding - aged 6.
Courtesy of Marg Beagley.

I knew I was attracted to girls from the age of about ten. I thought I was the only girl in the world to have such feelings. The thought that I was not 'normal' was devastating.

Coming to terms with who I am was a lonely struggle, as I was an educator working in a school in country SA. Secrecy was the only way to survive my feelings. Dating men, alcohol, and therapy did not make those feelings go away.



Dancing with my partner at Feast.
Courtesy of Marg Beagley.

In 1976 I moved back to Adelaide after a year of soul-searching overseas. On my return I planned to act on my emotions. I got involved in feminism through the Women's Liberation Movement and began to feel empowered. That year I came out to my parents and found acceptance. I had my first serious relationship with a woman and have had many loving relationships since, however, the world of secrecy has dominated our lives. Pretending just to be friends, not being able to hold your partner's hand walking down the street or discuss your weekend openly in the staffroom on Monday mornings takes its toll.

Move forward to this century when it was great to partner a woman who was confident about her sexuality and socially active in the lesbian community. This relationship changed my life significantly about accepting who I am. However, coming out is not a one-off act and can still be a stressful experience. At 70, I finally feel safe in most situations to be out and proud that I am a lesbian!

5.

ANONYMOUS FACES



Dr Duncan Memorial.
Courtesy of Jenny Scott.

I remember reading about the death of Dr Duncan. I was 20 and still in the closet but was aware that beats existed. I knew of no other places where I could meet other gay men. I thought 'is this how my life is going to be, using public places to meet other men but always fearing that, like Dr Duncan, I could be attacked or even killed?'

The eighties started with hope and optimism. I was now out of the closet, and gay men were liberated both socially and sexually, more than ever before.

Then came HIV/AIDS and people felt scared. A lot of men went back into the closet, afraid to have sex, but still many used places such as beats to meet other men. Unfortunately, these often became set-ups for gay bashings and entrapment. I knew many men who were attacked, including one who lost sight in one eye. I was also bashed and had my car damaged. It was terrifying.



Dr Duncan Memorial Committee.
Courtesy of Jenny Scott.

If gay men hoped the bashings would stop, the murder of a man in the South Parklands in 1991 highlighted that we were still targets of people who, for whatever reason, hated and despised us. I knew the man who was murdered. At the time I felt anger and sadness. Nearly 30 years later, the case is still unsolved. Those responsible have literally got away with murder, and that makes me very angry.



6.

BIRTHING PAINS



The New Me.
Courtesy of Stephanie Russell.



Becoming.
Courtesy of Stephanie Russell.

I've been waiting six months to see the therapist.

'I can't control it, you know. Can you? Can you control being a man? I just am, like you. It isn't a choice. It certainly isn't a choice that I would choose to make.'

The therapist nods, and writes more notes, black ink on white paper inscribing the measure of my soul. Then he looks up, with a faint smile:

'And what does your wife think about all this?'

'She says "it's all in your head." I say, "everything is in your head: love, hate, your perception of being male or female. Where else could it be?" She says, "you're being selfish". I say, "am I? I'm fifty-eight. In two years I'll be old. I've waited all my life, and I can't wait ... can't fight it anymore. Is that being selfish? When you, you can sit back in the comfort of being the gender that you were born with? When you don't have to fight to be who you are every minute of the day?"'

'Time's up,' says therapist. 'I'll see you again in a month.'

My wife and I struggled for two years with the interplay of broken happinesses until one day she visualised what it would be like if we were the only two people on a deserted island. Would she care if I dressed as a woman? Well no. With nobody else to worry about she really didn't mind how I dressed or looked. The social pressure evaporated in that moment, and we found a way forward together.

TIMELINE

We acknowledge that the Kurna people have lived on this land for thousands of years and remain custodians.

7.

1836 South Australia is established and inherits the English penal code which includes the death penalty for buggery.

1876 The death penalty for buggery is abolished and replaced with a prison sentence.

1952 American Christine Jorgenson receives worldwide publicity following pioneering gender reassignment surgery in Copenhagen.

1968 The American Psychiatric Association lists homosexuality in the Diagnostic and Statistical Manual of Mental Disorders.

1971 The Campaign Against Moral Persecution (CAMP) is established in Adelaide and focuses on education and law reform.

1972 The Adelaide Gay Liberation Front (AGLF) is formed. It is a more radical group of young lesbians and gay men who challenge homophobia and the patriarchy.

1972 Dr George Duncan is thrown into the River Torrens and drowns. The Torrens was a well-known homosexual beat, and Dr Duncan's death provides impetus for law reform.

1973 Adelaide Gay Activist Alliance (GAA), is established and organises Gay Pride Week and the Proud Parade, Adelaide's first Pride March.

1973 The American Psychiatric Association removes homosexuality from The Diagnostic and Statistical Manual of Mental Disorders.

1975 The South Australian Parliament decriminalises male homosexual activity.

1979 Transsexualism is included in the Diagnostic and Statistical Manual of Mental Disorders.

1982 The first case of HIV/AIDS reported in Australia.

1984 The Equal Opportunity Act makes discrimination based on sexual orientation illegal. Religious organisations are, and remain, exempt!

1985 The South Australian Gay Sports and Arts Association, is established. From 1990 lesbians and gay men attend International Gay and Outgames as Team Adelaide.

1987 The AIDS Council of South Australia (ACSA) is established.

1988 The Sexual Reassignment Act is passed and South Australia becomes the first state to regulate reassignment procedures, and legal recognition of reassignment identity.

1994 South Australian Transsexual Support (SATS) is established and provides information and support for those seeking reassignment surgery.

1997 FEAST, Adelaide's Queer Cultural Festival, commences.

2000 Let's Get Equal campaign is established to push for equality for same-sex couples under South Australian law.

2002 A plaque commemorating Dr George Duncan is unveiled at the University footbridge. This is the first queer monument in Adelaide.

2003 The Second Adelaide Pride March opens Feast Festival and becomes a popular annual event.

2004 The Howard Government alters the Marriage Act to state that marriage is only recognised between a man and a woman.

2006 The South Australian Domestic Partnership Act gives some equal rights to same-sex couples, but excludes access to IVF, parenting and adoption.

2009 The Australian and New Zealand Professional Association for Transgender Health (ANZPATH) is established.

2013 The Spent Convictions Act allows pre-1975 homosexual offences to be expunged.

2016 The Gender Identity Bill is enacted and permits transgender people to change gender on their birth certificate without gender reassignment surgery or going to court. The requirement that a person divorce their partner prior to changing gender is removed.

2016 TransGuidance SA is established as a volunteer peer support service.

2016 South Australia passes legislation to allow same-sex couples to adopt.

2017 Same-sex marriage is legalised through the *Marriage Amendment Act*.



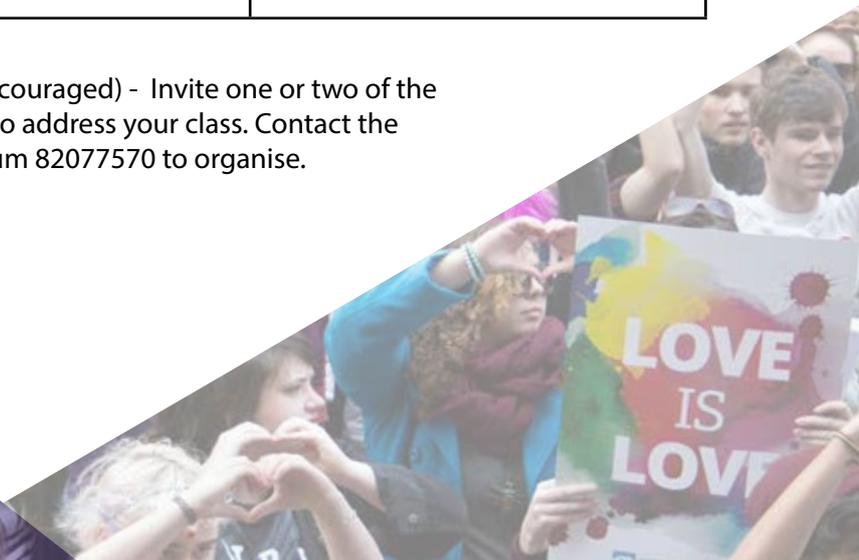
II. Suggested literary

- Young Adult Fiction** *Aristotle and Dante Discover the Secrets of the Universe*, Benjamin Alire Saenz (2014)
- Let's Talk About Love*, Claire Kann (2018)
- The Prince and the Dressmaker*, Jen Wang (2018)
- a graphic novel
- All Out: The No-Longer Secret Stories of Queer Teens Throughout the Ages*, Sandra Mitchell (ed), (2018)
- None of the Above*, I. W. Gregorio (2017)
- The Miseducation of Cameron Post*, Emily M. Danforth (2013) - this has been made into a film Directed by Desiree Ahkavan (2018)
- Kindred: 12 Queer #LoveOzYA Stories*, Michael Erp (ed.) (2019)
- The Love and Lies of Rukhsana Ali*, Sabina Khan (2019)
- Birthday, A Love Story Eighteen Years in the Making*, Meredith Russo (2019)
- The opposite of always*, Justin A Reynolds (2019)
- Growing up queer in Australia*, Edited by Benjamin Law (2019)
- Meet me at the Intersection*, edited by Rebecca Lim and Ambelin Kwaymullina, (2018)
- Poetry** *All the Beginnings: A Queer Autobiography of the Body*, Quinn Eades (2015)
- Gay Poem*, Keith Jarrett - <http://keithjarrettpoetry.blogspot.com/2010/06/gay-poem.html>
- Blakwork*, Alison Whittaker (2018)
- Lemons in Chicken Wire*, Alison Whittaker (2016)
- Poets** Andrea Gibson - slam poet - <https://www.andreagibson.org/>
- Lee Mokobe - South African transgender slam poet - https://www.ted.com/talks/lee_mokobe_a_powerful_poem_about_what_it_feels_like_to_be_transgender?language=en
- Alok Vaid-Menon - amazing young non-binary person - <https://www.alokvmenon.com/blog/2018/1/3/the-loneliness-of-being-yourself>

III. Suggested class activities

| | | |
|------------------------|---|---|
| Lesson 1: Introduction | What is identity? What does curate mean? | Focus on how do you describe yourself? Be ready to curate yourself... |
| Lesson 2 | https://epicfilms.com.au/portfolio/unboxed/ | Unboxed Filmmaker Sam Matthews travels around Australia to explore the space where gender meets art. Six gender diverse artists share the story of their experiences as a person and a creator, while undertaking a new artwork based on the theme "Unboxed." |
| Lesson 3 | https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en | The Danger of a single story Presents ideas about language and assumptions |
| Lesson 4 | Looking at two of the five stories from D2BD (panels enclosed) | Will; Stephanie; Marg; Logan; and Pam |
| Lesson 5 | Timeline panel and CoD http://centrefdemocracy.sa.gov.au/explore/timeline/ | Look at the historical framework What happened at the same time? 1970's, 80's and 90's? make the links |
| Lesson 6 | https://www.youtube.com/watch?v=NCLoNwVJA-0 Audrey Mason- Hyde Toilets, bow ties, gender and me | Young people's stories now |
| Lessons 7, 8 and 9 | Curate yourself https://www.latrobe.edu.au/nest/how-to-curate-your-online-presence/ | What does this mean? How to curate your online presence |
| Lesson 10 | Final discussion and sharing with MM and CoD | |

Optional (but encouraged) - Invite one or two of the Rainbow Elders to address your class. Contact the Migration Museum 82077570 to organise.



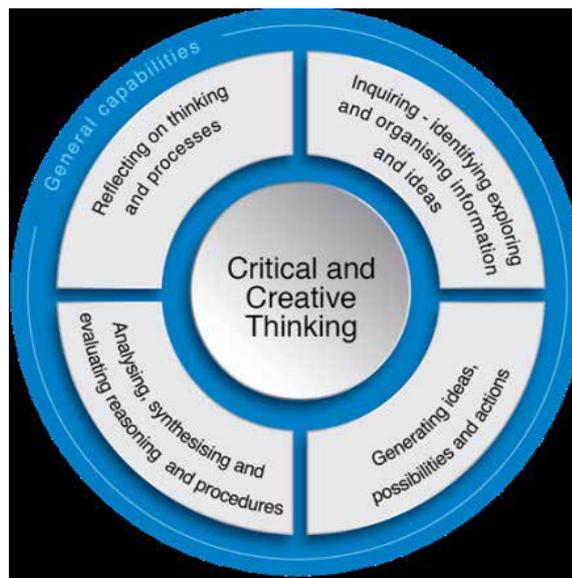
IV. Australian Curriculum links

Learning focus; understand how English works within a variety of media texts: newspapers, film, digital, fiction and nonfiction, poetry, dramatic and multimodal

Year 10 English

Identity Individual characteristics (including thoughts, ideas, feelings and attitudes towards self-worth) and capabilities of a person, or characteristics of a social group. Identity refers to all things that define who we are at any given moment in our lives. It is not static. We construct our identities according to things such as where we come from, what we believe in, who we relate to, how we belong, how we behave and what we do.

General Capabilities



Critical and creative thinking

Critical and creative thinking are essential to developing analytical and evaluative skills and understandings in the Australian Curriculum: English. Students use critical and creative thinking through listening to, reading, viewing, creating and presenting texts, interacting with others, and when they recreate and experiment with literature, and discuss the aesthetic or social value of texts. Through close analysis of text and through reading, viewing and listening, students critically analyse the opinions, points of view and

Critical and creative thinking *continued*

unstated assumptions embedded in texts. In discussion, students develop critical thinking as they share personal responses and express preferences for specific texts, state and justify their points of view and respond to the views of others.

In creating their own written, visual and multimodal texts, students also explore the influence or impact of subjective language, feeling and opinion on the interpretation of text. Students also use and develop their creative thinking capability when they consider the innovations made by authors, imagine possibilities, plan, explore and create ideas for imaginative texts based on real or imagined events. Students explore the creative possibilities of the English language to represent novel ideas.

Year 7-10 **Civics and Citizenship**

In the Australian Curriculum: Civics and Citizenship, students develop critical thinking skills in their investigation of Australia's democratic system of government. They learn to apply decision-making processes and use strategies to negotiate and resolve differences. Students develop critical and creative thinking through the examination of political, legal and social issues that do not have obvious or straightforward answers and that require problem-solving and innovative solutions. Students consider multiple perspectives and alternatives, think creatively about appropriate courses of action and develop plans for action. The Australian Curriculum: Civics and Citizenship stimulates students to think creatively about the impact of civic issues on their own lives and the lives of others, and to consider how these issues might be addressed.

Year 10 **History**

Students investigate one major global influence that has shaped Australian society in depth, including the development of the global influence during the twentieth century. Students study ONE of these electives: Popular culture – continuity and change in beliefs and values that have influenced the Australian way of life.

