

# **THE TREATMENT**

**J L Williams  
Sydney  
2008**

“We can easily reduce our detractors to absurdity and show them their hostility is groundless. But what does this prove? That their hatred is *real*. When every slander has been rebutted, every misconception cleared up, every false opinion about us is overcome, intolerance itself will remain finally irrefutable.”

Moritz Goldstein, “Deutsch-Judische Parnass”

Kai hos koimEthe meta arsenos koiten gunaikos, bdelugma epoiEsan amphotoeroi.  
ThanatousthOsan, enochoi eisan.  
LXX\*, Leviticus 20:13.

*(\*Septuagint translation in the 2<sup>nd</sup> Century BCE into Greek from the Hebrew Bible.  
Transliterated with the following convention: Upper case Roman letter “E”=Greek letter Eta, Upper case Roman letter “O”= Greek letter omega.)*

“If a man lies with a man as with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads.”  
Leviticus 20:13, as translated in the New International Version.

*(This Old Testament reference is critical for the lexicography of three of the Letters of the Christian apostle Paul (a Jew known as Saul of Tarsus), which is the only place in the New Testament which makes any specific reference to homoerotic behaviour.)*

“I am reminded that a colleague once pointed out to me that it can be a psychiatric problem not to be paranoid enough – to be naively unwilling to believe that people can be against you!”

*(From the second psychiatric opinion which I obtained as a pre-requisite clearance for surgical intervention as a male-to-female transexual.)*

~ **PREFATORY REMARKS** ~

This is a personal account of homophobic vilification and discrimination experienced over 20 years in a “white-collar” professional workplace in Australia. It is also an account of character assassination which at its inception was socially “engineered”. This account documents the techniques by which this was achieved, including the surveillance to which I was subject repeatedly at varying stages in my life and the overtly abusive effects of that surveillance. But above all, it documents the extensive and systematic abuse in my life. This is a document about the impact on my life of being stigmatised as “an arrogant, dangerous pervert”.

Elements of my experience may be extreme, but I am certainly not alone as a transgendered and bisexual person in this. Homophobia and transphobia have a long history in Australia and are alive and thriving. In recent years there have been signs of a growing social acceptance of lesbians, gays, bisexuals and the transgendered.

One recent study (Wilton, 2000) has concluded that we now live in a “highly contradictory” environment, “with tolerance existing side by side with extremes of prejudice”. (Wilton, T., 2000 “Sexualities in Health and Social Care”, Buckingham, Open Universities Press). Phobic reactions against individuals because of their sexuality or gender identity are often precursors to psychological and physical violence which is unleashed by prejudice and ignorance.

“The Treatment” is also an account of what it means to be born in the middle of the 20<sup>th</sup> Century and to live as a transgendered and non-heterosexual person in Australia. It is about my growth to awareness of my innate gender and my sexuality and the impact that awareness has had on my life. Insidiously, psychological abuse experienced in childhood and adolescence can predispose the recipient to be abused later in life. This is because abusive individuals have an uncanny knack of identifying those individuals who are vulnerable to various forms of abuse. For individuals on the receiving end, abuse nearly always leads to some form of trauma for the individuals concerned and it is very difficult to recover from this.

There is insufficient awareness that homophobia exists in professional, “white-collar” working environments in Australia, as well as in so-called “blue-collar” occupations.

Underlying this is the awareness that many people do not regard psychological violence to be as damaging as physical violence. A recurring theme running through this account is the impact of emotional and psychological abuse in my own life. Becoming accustomed to psychological abuse in the formative period of my life, and the source of that abuse being an authority figure – a parent, I came to accept erratic, alternating and abusive behaviour as a normal characteristic of relationships. The effect of this is to render myself and other victims of abuse at once both vulnerable to, and at the same time impassive in the face abusive behaviour until such time they become aware of this dimension in their lives. Some never achieve this awareness until it is too late.

Even less is it recognised that within the queer communities, internalised homophobia is a serious problem, which can result in individuals as substance dependency, depression and psychological adjustment difficulties. There are also collective or community based expressions. For individuals who themselves have been abused, either physically or psychologically, the resulting trauma can lead to a range of responses. At an individual level, the abused may end up becoming in their turn, abusers. At a community level, groups of individuals may exhibit an exaggerated tendency to stigmatise or “scape-goat” those considered to have transgressed community norms and to join in “witch-hunts”. It has been observed that groups of individuals who perceive themselves to be relatively powerless and who themselves have been stigmatised, often seek to stigmatise others as a “remedy” for their own pain and loss.

Abuse of individuals whether physical or psychological (or both), in contexts ranging across family, church, the workplace or particular communities, almost always leaves a “testamentary deposit” of some form or other. This is usually referred to as “trauma” or damage, which can be physical or psychological or both. Breaking the cycles of abuse can be incredibly difficult. Ultimately, the personal costs of homophobia and transphobia while frequently hidden are borne by the wider community in a range of social, medical and economic impacts.

The personal costs for me have been extreme. I have learnt that once branded as a “dangerous lying pervert”, “a troublemaker” and “a backstabber”, nothing I can do has much consequence for the outcomes in my life, whether in my working life, my relationships or my future expectations of employment, relationships or even social life. This has been a very hard and expensive lesson for me. I have been a loving husband and father, a caring and committed lover for my former male lover, a community engaged citizen and contributor to my local communities and professionally a high achiever. All of this, as I carried the awareness of my innate gender with me throughout life. But none of this is of any consequence. None of this matters. It doesn’t even matter that I have striven to observe ethical and moral canons in my personal life: With honesty and openness with my partners, about myself and my life.

This intractability of cycles of abuse renders the posture of various institutions in our society, whether political, religious, educational, or indeed governmental, critically significant. The prevalence of homophobia and transphobia should be especially relevant to educational institutions and in particular, those which are based in a religious faith. For these institutions to teach that homosexuality is condemned by God, is to incite and indeed licence the physical and psychological abuse of queers by the deranged or by those who are themselves conflicted in their own sexuality, because this teaching is always interpreted as *homosexuals* are condemned by God. For the transgendered, lesbians and gays, this abuse frequently begins in school environments.

By such teachings and the tacit acceptance of homophobic and transphobic violence frequently but not only by inaction and mere silence, these social codes which are often couched in terms of religious dogma or belief-systems, serve to perpetuate cycles of abuse.

**TREATMENT****TABLE OF CONTENTS**

<b>Chapter</b>		<b>Page</b>
<b>PART ONE - INTRODUCTION</b>		
1	<a href="#"><u>Prefatory Remarks</u></a>	3
2	<a href="#"><u>Setting the Scene – May 2005</u></a>	8
3	<a href="#"><u>Threads</u></a>	9
4	<a href="#"><u>Overview of a Life</u></a>	13
5	<a href="#"><u>Note on the Text and the Title</u></a>	19
6	<a href="#"><u>A Cautionary Parable of Stalking and Disbelief</u></a>	21
7	<a href="#"><u>Why Write This?</u></a>	23
8	<a href="#"><u>Preliminary Word On Politics</u></a>	24
9	<a href="#"><u>Not “Crying Poor”</u></a>	25
10	<a href="#"><u>Abusive Surveillance – An Overview</u></a>	27
<b>PART TWO BACKGROUND TO THE TREATMENT</b>		
11	<a href="#"><u>Techniques Used in Character Assassination</u></a>	29
12	<a href="#"><u>Outing and Vilification</u></a>	32
13	<a href="#"><u>The Trigger</u></a>	33
<b>PART THREE – DESCENT INTO HELL</b>		
14	<a href="#"><u>The Treatment Begins-Photography in the Office</u></a>	36
15	<a href="#"><u>Transfer to the Training Section 1976-79</u></a>	40
16	<a href="#"><u>Caught in the Act-The Man from Attorney General’s</u></a>	43
17	<a href="#"><u>Harassment &amp; Homophobia at Bungonia</u></a>	44
18	<a href="#"><u>Hitting Bottom – The Gay Psychiatrist in Canberra</u></a>	47
19	<a href="#"><u>Death of a Marriage &amp; Break-up with a Lover</u></a>	53
20	<a href="#"><u>Connecting with Gays in Canberra</u></a>	55
21	<a href="#"><u>Gay Household at Red Hill ACT 1978-81</u></a>	57
22	<a href="#"><u>Non Verbal Signals Sensitisation</u></a>	58
23	<a href="#"><u>Systematic Betrayal at Red Hill</u></a>	60
<b>PART FOUR – CONSEQUENCES</b>		
24	<a href="#"><u>An Aborted Promotion</u></a>	66
25	<a href="#"><u>Commuting to Canberra – Car Pool Surveillance</u></a>	67
26	<a href="#"><u>Double Game</u></a>	69
27	<a href="#"><u>1983 – Promotion at Last After 10 Years</u></a>	71
28	<a href="#"><u>The Achievements of “A Pathetic, Useless, Lying Pervert!”</u></a>	73
29	<a href="#"><u>Good “Moral” Heterosexual Neighbours</u></a>	76
30	<a href="#"><u>The “Lost” Confidential Personnel File</u></a>	78
31	<a href="#"><u>Terry Williams is “Something of an Institution”</u></a>	79
32	<a href="#"><u>Vilification in the Diplomatic Community</u></a>	80
33	<a href="#"><u>Technical Penetration at Bungonia</u></a>	82

34	<a href="#"><u>South Pacific Regional Manager</u></a>	84
35	<a href="#"><u>Bypassed for Port Moresby 1993</u></a>	85

## **PART FIVE – LIVING LIVES OF QUIET DESPERATION**

<b>Chapter</b>		<b>Page</b>
36	<a href="#"><u>The Political Dimension</u></a>	87
37	<a href="#"><u>Conclusion – Drawing the Threads Together</u></a>	97

	<a href="#"><u>Appendix 1 The Effects of Abuse</u></a>	103
	<a href="#"><u>Appendix 2 Delusions “From the Inside”</u></a>	105
	<a href="#"><u>Appendix 3 A Gay Man Inside Professional Networks</u></a>	111
	<a href="#"><u>Appendix 4 Homosexuality, Transgenderism and Biblical Texts</u></a>	112

## PART ONE - INTRODUCTION

### 2. Setting the Scene – May 2005

I was attending the regular meeting in Goulburn NSW of the local Chapter of the Ancient and Accepted Scottish Rite, which is one of the better known branches of capitular Freemasonry. Following the afternoon meeting of the Southern Sovereign Council and we retired to the vestibule to take refreshments and set up for the evening meeting of the Rose Croix Chapter (18<sup>th</sup> Degree), my attention was drawn to a slightly familiar figure waiting in the vestibule, a visitor from another Masonic district.

I went over to him and introduced myself apologising that I remembered his face but couldn't recall the circumstances in which we knew each other. He introduced himself and at the mention of his name, I immediately recognised him as a former colleague in the Australian Trade Commission (Austrade) in Canberra. This gentleman up to his retirement worked in the Services Branch of the organisation and his work required him to trouble-shoot around the world on administrative matters.

He was obviously pleased to see me and began the usual conversation of former colleagues about retirement and then onto former colleagues, many of whom I had truthfully, forgotten. This was a second retirement for him, because he took up the position in Austrade immediately after having finished his time in the armed services.

At the point in the conversation at which he uttered the old platitude, "...those were the good old days" I took the opportunity to point out to him that those "good old days" were very different for me. In fact they were the most difficult and painful years in my life in which I encountered the worst kind of vilification and discrimination because of my sexuality as a gay man.

At this point, his expression changed and his face took on the expression of a stupid fixed grin. He didn't actually respond in words to my observation nor did he say anything, but the grin remained as he appeared unable to control himself.

I said to him, "You know *exactly* what I'm talking about, don't you .....?" And still the stupid grin remained. I think he was caught a bit off-guard by my directness, but he appeared to be totally incapable of removing the grin. Any person genuinely unaware of what I was referring to would be horrified at my suggestion and attempt to backpedal to defuse the socially embarrassing situation. He said nothing; his fixed grin however confirmed for me his knowledge of the "Treatment".

The moment was "broken" when another brother came over and interrupted the "flow" and commenced to discuss some Masonic Business. I didn't expect to receive this indirect confirmation of my years of trial. In my view, this incident inescapably confirmed his knowledge and complicity, as not only did he know about the abuse, *but it was so incredibly amusing!*

### 3. Threads

There are several themes in my story. The first is my growth to self awareness over a long period of time, an awareness that has occasionally been expensively purchased. The second is the near total lack of congruence between my private and my public life, or perhaps more accurately, my public reputation. This is because among other forms of abuse, I have also experienced the wholesale assassination of my character and public reputation. The other forms of abuse to which I have been subject include vilification, harassment and discrimination the workplace. This is the dominant theme in “The Treatment” and one which has had a catastrophic impact in my life. The third theme is the way my life has evolved in a particular time and place, as a person who has been born transexual and non-heterosexual. These two elements are important to me, although these days not particularly remarkable. It is true however, that attitudes to sexuality and gender variance have slowly evolved over the last thirty years.

I was born during the closing stages of the Second World War. I am a child of the 1950s who came of age in the 1960's, which to my recollection was a time of great excitement and optimism but a period marked by considerable ferment. In the 1970s a period of reaction set in which only began to ease in the 1990s. It is difficult to recall today the social mores of the 1960s and 1970s, especially the prevailing attitudes to sexuality and gender.

I have never known what it is to be exclusively heterosexual or homosexual. More importantly I suppose I have never considered my gender as a transexual woman or my sexuality to be a “life-style”. I have always regarded the words “lesbian” and “bisexual” to be adjectives not nouns, especially when applied to myself. On the other hand my innate gender is an essential component in my ground of being, my identity.

I am therefore in the unusual position of having been “certified” by no less than three psychiatrists: Certified *sane*; or in the professional way these assessments are couched, - “There is no evidence of any underlying psychopathology”. Psychiatric assessment is a mandatory requirement for people experiencing a conflict between their birth gender and their innate or “true” gender. This assessment was necessary, firstly to commence Hormone Replacement Therapy to ensure that was appropriate in my case, and more recently to assess my suitability as a candidate for GRS (Genital Reconstruction Surgery) as a male to female transexual. To this end, I have been meeting on a regular basis with my “Primary” psychiatrist for over two years.

I also suffer from the trauma induced by several forms of abuse in my life and this has also been the subject of psychological counselling with my Psychiatrist. I have attempted with difficulty to comprehend the meaning of that trauma in my life, and to move beyond the trauma and integrate that into the bigger picture of my life. To live a lifetime, during which one is constantly exposed to the risk of “being poked with a stick” (i.e., public insults, taunts, verbal abuse), exposes me to high levels of anxiety and uncertainty about the way I may be received in public places on any occasion. Although I rigorously avoid scanning people in public places for possible adverse reactions from them, such high levels of uncertainty and anxiety in the long term can be very destructive. The psychological costs

of constantly being on one's guard are considerable and in my case can occasionally lead to outbursts of anger in the face of insults or abusive behaviour. Over a lifetime, it is exceedingly difficult to remain completely un-reactive to abusive provocation, taunts and insults.

Faced with this constant background, it is impossible that there would be no psychological damage. I was a highly achieving, community engaged and contributing citizen of this country. Despite this, I have been repeatedly "burnt", even in the act of making these contributions. The small-mindedness of Australians is astounding!

The danger for someone like me is of course the reality that not everyone is hostile. I do indeed recognise that. I use my own heuristic device, the "70-30" rule: My guess is that 30% of people are tolerant of gender and sexual difference. These people however are silent and effectively invisible. The other, the 70% are frequently so hostile, and aggressively so, that their attitude and behaviour shatters our confidence that Australia is a tolerant, fair and just society.

When I showed the first psychiatrist I consulted for gender re-assignment, an earlier and shorter version of *The Treatment*, his disbelief of my account of workplace discrimination and harassment was palpable. I could literally see how his brain was working. He simply refused to believe, on the basis of his own limited workplace experience as a suburban doctor that anything like this could happen. He displayed his stupidity and ignorance by retorting, "If they hated you so much Terry, why didn't they just kill you!" When I recounted this to one of my current Psychiatrists (transsexuals need two!) he dismissed this crassness by exclaiming immediately, "They have other ways of doing it!" Indeed they do!

In my mind's eye there is an emotional link all the way from my father's drunken anger, my betrayal by gays in Canberra, blatant workplace discrimination, abusive surveillance, psychiatric abuse, and the mindless taunts of anonymous transphobic and homophobic people.

Anecdotal and academic evidence suggests that my experience, although perhaps at the extreme end of the spectrum, is certainly not unique. Phobic reactions to GLBTI individuals (Gay, Lesbian, Bisexual, Transgender, Intersex) on the grounds of sexuality and being transgendered and intersex can be expressed in various ways from violent assault and abuse such as character assassination and workplace discrimination, to less overt but no less insidious tacit disapproval or even neglect.

#### INTENTIONAL TRAUMAS

Traumas created by human beings come in many forms. In addition to physical, sexual and emotional abuse, there are many other forms of trauma: Police brutality, torture, rape, murder, violent crime, terrorist bombings, shootings, character assassinations, sexism and racial discrimination. Intentional traumas are harder to handle for they are abusive. These events implicate humanity and therefore challenge a victim's willingness to be in a relationship with others. This is especially true at psychologically vulnerable times in one's development. A single perpetrator has the potential to taint or implicate all of humanity. If one person can abuse then all others become potential abusers. Abuse often injures or destroys one's capacity to connect and trust in relationships. Abuse can diminish one's potential to be fully human. Every member of creation discovers his or her full potential through being connected to other human beings.

Usually it is only the victim of trauma who tries or is forced to live in isolation. Traumas brought on by human beings are much harder to deal with than those brought on by natural forces. It is people that one must trust, love and live with. Human relationships shape self-worth and determine whether it is safe and rewarding to live in the interpersonal world.

Robert Grant 1996 "The Way of the Wound. A Spirituality of Trauma and Transformation." Page 13.

In "Private Lives", a March 2006 report on the "Health and Wellbeing of GLBTI Australians", by the Australian Research Centre in Sex, Health and Society at La Trobe University Melbourne in conjunction with Gay and Lesbian Health Victoria, the authors document (page 48) their survey conclusions and those of a range of other studies reporting very high levels of repeated violent assault, public insult, verbal abuse, and explicit threats against GLBTI persons in Australia. In "Private Lives", over 67% of respondents reported that fear of prejudice and discrimination caused them to modify their daily activities. The NSW Attorney Generals Department Report 2003, found that over 50% of survey participants reported violence; A Victorian study by McNair and Thomacos 2005, found that 80% of participants had experienced public insults; a national study of same sex attracted young people by Hillier et.al., showed that 44% had been verbally abused and 16% had been physically assaulted. "Writing Themselves in Again – Six Years On" 2005, the Second National Report on the Sexuality, Health and Wellbeing of Same Sex Attracted Young People, Australian Research Centre in Sex, Health and Society, La Trobe University Melbourne.

### On Being Transsexual

*Being transsexual is a medical condition (NOT a psychological condition)* and Hormone Replacement Therapy (HRT) and if appropriate, surgery, are usually very successful in alleviating the worst aspects of this condition. Transsexualism is one form in which the condition known as Gender Identity Disorder appears and individuals experiencing all forms of the Disorder are collectively referred to as transgendered. Individual transsexuals experience a profound internal conflict between their innate sense of gender identity and their external physical appearance as female or male. The sense of our individual gender appears to be “hard-wired” in critical parts of our brains.

In 1990, Peter Goodfellow at Cambridge discovered the SRY gene (Sex-determining Region Y) on the Y chromosome and this seemed to be a sex-determining “master switch”. Just one base pair change in this sequence would produce a female instead of a male. When researchers integrated SRY into a genetically female mouse, an XX foetus developed as a male. Until 2006, the scientific consensus was that the “default” sex is female and only the male determining principle was “active”. It now appears that genes determine sex directly, including brain structures and is a result of a complex interaction between a variety of promale genes (the SRY gene), antimale and profemale genes (DAX1 and WNT4). With too much DAX1 for example a person with the XY complement is born female. Males who have SRY for example but two female chromosomes (XX) range in characteristics from normal male to an ambiguous mix.

The possession of a Y chromosome normally triggers three occasions in which the foetus produces very high levels of the male sex hormone Testosterone which induces the physical changes of male genitals, body shape and brain structure. Until recently this was classic dogma as the primary sex determining mechanism. However Eric Vilain at the University of Chicago believes that sex hormones do not drive neural development and behavioural differences on their own. Vilain observed that SRY is expressed in the brain suggesting that genes influence brain differentiation and therefore gender identity, directly.

Gender Identity Disorder occurs when a person is born with perfectly healthy body but with a brain structure appropriate for the sex opposite to that of the body. Once established, this sense of individual gender is unchangeable. Gender Identity is a distinct attribute quite separate from sexual orientation. If untreated, the condition is psychologically very debilitating.

#### 4. Overview of my Life

In looking at my life, I can attempt a degree of objectivity by “standing outside my own skin” and record the major landmarks. At one level these look unremarkable: Typical for a middle-class tertiary educated male born in the closing stages of the Second World War, of somewhat intellectual or cultural interests, especially music, books, and good conversation. I am a graduate of the University of Sydney (BA 1970) majoring in Government and Public Administration, Ancient History and Education. I have undertaken subsequent postgraduate studies in Economics and Management but have not obtained any postgraduate qualifications.

Having lived in rural localities in the Southern Tablelands of NSW for nearly thirty years, I am no stranger to hard physical work and enjoy the physicality of country living. I am drawn from solid working-class Welsh-Scots-Irish family background. I was raised as a Roman Catholic, but have been an active Anglican for the last twenty years of my life. I was married for 24 years and fathered two children, and am a grandfather to four. I had a career in the Commonwealth Public Service spanning four Departments and one Statutory Authority. I rose to a level near the top of the general administrative Division of the Service, immediately below the Senior Executive ranks. Although I managed to deliver some significant professional achievements in my career and in local community organisations, I could only describe my career as chequered. In June 1984 I was initiated into Freemasonry, and over the years my membership of the Craft has been important for me.

This bland description although accurate, is incomplete: In addition to being bisexual I am also transgendered, specifically a male to female transsexual. My true gender identity was something that I fought against, for most of my life, and kept resolutely hidden.

My personal experience of life in Australia from 1974 has been dominated by very different qualities. Although I was honest and open about my sexuality to those nearest and dearest to me, and more recently, when I finally accepted my gender identity-about that as well, I live in two very different parallel worlds: My family and my own small personal network of friends in which I am accepted and indeed loved; and an external reality as a publicly visible former *gay man*, which is dominated by hatred, public vilification, psychological abuse, the systematic abridgement of my civil rights and the calumny of my character. I asked my late mother before the onset of her final illness, who I knew from her own admission was uncomfortable with male homosexuality, why over the years she was so supportive of me. Her pithy reply was, “Blood is thicker than water, Terry!” Contrast that with the arrogant statement (circa 1979-80) by a heterosexist former male colleague in the then Department of Trade in Canberra, to another former colleague, “Remember, we have to make life difficult for the vicious, backstabbing poofster”. No, we can’t have poofsters getting too “uppity”, can we, mate? Indeed, during my career and observing the treatment given to other gays and lesbians, it became very clear to me that in this country, especially when employed in a competitive corporate environment, with few exceptions, openly self-acknowledging gays, lesbians and the transgendered will never receive equality of treatment with respect to employment and career advancement in either

the public or private sectors. It must be remembered that the social and cultural climate with regard to sexuality and transgender conditions prevailing in the 1970s and 1980s were different from today.

I was aware of my innate gender from around 5 years of age. During my adolescence, I borrowed my mother's clothing and cross dressed in a fairly rudimentary way. It was difficult being secretive in a household of 2 adults and 4 siblings. Also during my adolescence, I was aware of the fact that I was sexually attracted to men, but was in no way disturbed by that. I was to suffer later the full impact of internalised homophobia during my last year of schooling and immediately before going to University. This timing was extremely unfortunate and definitely affected my scholastic performance.

I am not certain that in the early years of my life, it would be accurate to describe my father as an alcoholic. Certainly by the time of my adolescence he was alcohol dependent. This fact is important for the way we lived our lives in the family. In my earliest days I can remember loving my father. So can my sisters. However by the time of my adolescence, his behaviour when arriving home drunk most evenings had a catastrophic impact on the family, especially on my mother and my sisters. Instead of the mild mannered father with a dry wicked sense of humour, he became every evening a rancorous angry drunk. The full force of his anger was directed at my sisters, but it spread throughout the household; I wasn't spared. Whenever I remonstrated with him about his drinking he retorted that he had worked hard in life and deserved to have some enjoyment. He was never physically violent and there was never any suggestion of sexual abuse. He was the father who taught me to swim, surf and to fish, but also the father of the vicious drunken insult. We never understood the basis for his anger. Every evening during our adolescent years the outpouring of rancour and anger wrecked our self esteem and our pride in him. In its place was at first fear at his rages, and then contempt and for one of us, hatred. This experience in the formative stages of my life was profoundly influential.

I met and fell in love with the woman who became my wife (married in December 1968), when we were at university together. I was very conscious and apprehensive of the difficulties of being a married gay and so I disclosed to her (and to her father), my sexuality, before we were married. I was married 24 years and fathered two children whom I love; a daughter and a son who are happy and well adjusted adults. I am blest with four grandchildren. My children are both graduates and successful in their respective spheres. I told my children I was gay when they were tertiary students. They are also aware of and accepting that I am transgendered.

From December 1970-1978 I was also in a long term relationship with a male lover to whom I was deeply attached. I still feel that attachment, even today. The three of us (I, my former wife and my former lover) jointly purchased a small run down property at Bungonia in 1973. My lover became a member of my own immediate family. The relationship with my lover broke down under the intensification of pressure on me as a result of "The Treatment" and the consequential affects that had within my immediate family. (This is described below in chs. 17-19). Almost immediately (within a week) after my relationship with my lover broke down in 1978, I was introduced to a Canberra based

gay man by a colleague in the Training Section of the Department of Trade, who was sharing a house with him at the time. This introduction and its timing, in retrospect appears to me now as no mere coincidence. My former colleague and the gay man were never in a relationship. The relationship with this Canberra “lover” lasted from 1978-1981. The nature of this affair and its painful consequences are explained below in Ch. 23 (p.49).

On breaking off from this person, my “lover”, I consciously decided that I would remain faithful to my wife, which I was from 1981 to 1992.

I suspect that the discovery (circa 1974) that I was relatively successful in my domestic living arrangements as a married gay with wife, children and a male lover, profoundly shocked and disturbed conservative people in Canberra and in my local community. Although no longer accurate as I am a transexual woman sexually attracted to women, I am still very publicly visible as a “queen” because of what happened in Canberra at the time. The personal reactions to me by former colleagues and acquaintances have never been entirely negative. A great number were, and the initial reactions were indeed savage. Social conditions in Australia in the 1970’s and early 80’s, especially for gay men, were very different from what they are today, even despite the existence these days of a strong and organized anti-queer lobby. I found that in my professional life as a Department of Trade and Austrade officer, I never encountered (at least to my face), *any expression of homophobia within business networks*. (See Appendix 3.) It was a very different matter however within the department and later Austrade. In fact, the homophobia was so seriously embedded within the bureaucracy that it leads directly to this document.

My early life and education was in Sydney, but from 1974 -1992 I lived in a picturesque rural hamlet called Bungonia, in the Southern Tablelands Region of NSW. Bushwalkers, climbers, speleologists and lapidary enthusiasts know the area well, which is famous for the spectacular and rugged Bungonia Gorge and an extensive system of caves in an area adjacent to the Shoalhaven River and the Moreton National Park.

I was active in local community affairs. I was Treasurer and later President of the Bungonia Progress Association, a member of the local volunteer Bushfire Brigade, and Small-Bore Rifle Club and appointed for a term by the NSW State Government to the position of Trustee of the Bungonia State Recreation Area (SRA) which also included duties *ex officio* as a member of the Board of Management of the SRA, which included the Bungonia Gorge and the adjacent cave system.

During this time I made substantial contributions in my professional working life and in the local community. These are described in [Chapter 28](#).

I was a member of the congregation and choir of St Saviour’s Anglican Cathedral in Goulburn from 1982 until 1991. I actively participated in the work of the Cathedral Parish (the smallest of three parishes in Goulburn), including working as a member of a team involved in promotion and fundraising throughout the Canberra-Goulburn Diocese for a project for the construction of the Bell-tower as provided in the original plans by the

Cathedral architect Edmund Blackett. In Sydney, I remained active in the congregations and choirs of two Anglican (Anglo-catholic) parishes.

I separated from my wife in 1992. Although I have been fortunate to have met some men who have been wonderful friends, my experience in relationships since that time has not been harmonious. That part of my life also coincided with my innate gender becoming dominant. It became increasingly clear to me that feelings which I attributed to my sexual orientation were in fact the expression of my innate gender. After a long internal struggle and following psychiatric evaluation, I began the process of medically assisted gender transition and commenced Hormone Replacement Therapy in 2003. I found that my interest in women sharply increased from that time. So far, the course of this therapy has been successful and very beneficial to me, especially for my sense of personal well-being. I disclosed my gender identity to my son and daughter and my siblings and their families at that time. I am truly blest with a wonderful family. I know that many transsexuals experience the trauma of being cast aside by their families and this adds to the sense of isolation that every transsexual person feels.

The period from 1999-2002 was one of the most stressful I have encountered. Not however in the catastrophic way in which *The Treatment* has impacted on my life. Towards the close of 1999, my relationship with my then lover began to break down. We met in 1994 and set up household together in 1996. Also that year, the health of my elderly parents began to deteriorate, with my father suffering a stroke. This stroke did not incapacitate him physically, neither in mobility nor speech, but it severely impaired his short term memory and lead to an acceleration of dementia. My mother's health also began to deteriorate, gradually succumbing to Chronic Obstructive Pulmonary Disease (COPD). From 1999, I began to spend increasing amounts of time with my parents. As the eldest son (I have two sisters and a brother), I was single (from 2000), self-employed and not tied to a "9-5" schedule and so was the obvious candidate to be a carer. This I did not anticipate in 1996. I moved my home office from my apartment to my parents' house in 1999 and after the property settlement with my lover in 2000, was the primary carer of my parents until their deaths in 2002.

The year 2000 was very stressful for me. My relationship with my partner finally broke down in March that year. He failed to obtain finance to buy my interest in the apartment, and so I began to negotiate with financial institutions a new loan structure for the debt over the property. Eventually I was successful, but I was forced to sell-down about one third of my investment portfolio to obtain the necessary cash for settlement. My parents' needs were continuing and increasingly demanding. I also needed to clean and repaint the apartment in preparation for leasing. I managed to finally clear out the last of my things on Christmas Day 2000, and the tenants moved in the following day. I had little time to grieve for the loss of my former male partner.

My life at this time had a 24-7 routine involving managing my parents' medical care, household shopping, cooking and preparing meals for my mother, visits to pharmacists to purchase medication, supervising my mother's medication (oxygen supplementation via an Oxygen Concentrator machine and bronchodilators via nebuliser every four hours), visiting

my father every day in the nursing home, managing their financial affairs (I had Power of Attorney) and paying their bills. My daily visits to my father were vital for his sense of well-being. It was necessary to place my father in a nursing home. Late in 1999, my father suddenly began to lose his ability to walk and fell and broke the neck of his femur. This was surgically repaired, but owing to his dementia, he was unable to relearn to walk and I arranged for him to be placed in a nursing home in a nearby suburb.

The emotional impact of chronic terminal lung disease on sufferers is harrowing. Anyone who has cared for a person with this condition will well understand. My mother slowly suffocated to death over two years. The relentlessness of her disease had a terrible psychological impact. At her death in May 2002 she was emotionally and spiritually unprepared and she never came to terms with her fate. I had a visceral empathy with my mother because of my own disastrous experience with psychotropic medication which had been administered to me in 1977 ([Ch.18](#)).

It fell to me to inform my father, bedridden in a nursing home of the death of his wife. They were just weeks short of their 60<sup>th</sup> wedding anniversary. It was one of the most difficult things I have ever undertaken. I believe this accelerated his decline and he died in December 2002. Unlike my mother who died in August that year in the early hours of the morning in hospital, I was able to be present with my sister and comfort my father in his passing. I was the Executor of my late parents' estate. The family home also needed some basic repairs which were undertaken with help from my siblings. The Sydney property market turned down in 2003, but the house was eventually sold in 2004.

I was physically and emotionally exhausted. Since that time I have been attending to my gender transition with the assistance of medical specialists in Sydney. I have also been attempting to grieve for lost relationships and for my parents.

As I mentioned earlier, I was aware from an early age that I wasn't really like other boys. By adolescence this had sharpened into feelings of being a girl, especially when dressed as one. For a long time I was confused about who I was: Was I a bisexual man or a bisexual woman with a preference for women? In my married years these feelings of being a woman became amplified during lovemaking, especially in the later years of my marriage. However, I had absorbed some of my father's misogyny. I resisted these feelings of being a girl for quite a long time. Eventually however the pressures built up steadily and in the end it was a relief to embark on the journey of gender transition.

The details of my workplace experience stemming from my Canberra days beginning in the then Department of Overseas Trade in 1974, are described in the following chapters. This was of an intense campaign of vilification and calumny directed toward me, because I was alleged to be, "lying, Judas backstabber". Although I continued to be pilloried, calumniated and discriminated against over the next 16 years (until leaving Austrade in 1996), I managed to deliver substantial professional achievements, often despite a continuous "war of attrition" within Austrade (formally established out of the old Department of Trade in 1986) against me and the minimisation of my achievements.

I have always been a committed and contributing citizen of my country and my local communities and have delivered substantial achievements in both domains.

One of the most damaging parts of my subsequent experience was the awareness that parts of the gay community in Canberra 1978-1981, including my “lover” and some erstwhile “friends” knew about what was going on and actively participated in the abuse. The reasons for my awareness of this are detailed below in Chapter 23 (p.49).

When I originally complained to management about the harassment in the office, instead of the harassment being the issue, *I was made the issue*. In the end, I was given a “pink triangle” to wear. Given its history, this symbol of concentration camp oppression I would wear with pride.

#### Pink Triangle

The “Pink Triangle” was the colour-coded symbol which the German Concentration Camps forced inmates to wear as an identifier, for all prisoners who had been arrested for “sexual crimes” by the Gestapo, or those who had previously been convicted of “Sodomy” under the old pre-Nazi German penal code and who were transferred to the camps from civilian jails. There were “genuine” sex offenders among the “pink triangles” but the overwhelming number were gay men incarcerated because of their sexuality. The “pink triangles” became the bottom rung of the social order in the camps and were abused by inmates as well as the camp guards. The death rate of the pink triangles was the highest of all groups in the camps.

My Masonic colleagues trust me with leadership positions and respect me for the achievements that I have obtained while in those positions. In my Masonic career of 21 years, I have experienced the effect that the “disinterested friendship” that characterises Masonic brotherhood has on members of the Fraternity and observed its powerful capacity to unite men of different ethnicities, religions, economic circumstances, level of education and nationality. Instead of applying the blind prejudice I found in other quarters, my Masonic colleagues were prepared to extend to me (as we do to all those who are initiated) “the right hand of fellowship”.

Before I was initiated in the Craft in 1984, I made a point of disclosing to one of my sponsors that I was a married homosexual (as I then thought). I was reassured by him (a retired member of the NSW Police Force) that “...it is the morals of the man that matter Terry.”

I have never forgotten that gesture.

## 5. A Note on the Text and the Title: “The Treatment”

This paper is a chronicle of the homophobically inspired discrimination and vilification experienced by one individual over a thirty year period. The events described span the period commencing in 1973 to 2008. In the main, the text follows the pattern in which the events unfolded. The manner of the unfolding is important because it parallels the growth of my own awareness of what was happening, and finally for me, the terrible truth about betrayal by people whom I thought were friends, and in one instance, my “lover”.

“*The Treatment*” is a phrase used originally by certain people in the Department of Trade in Canberra, to describe a process which was applied to me, as a result of which I was branded a vicious backstabbing queer and through which I was victimised and ostracised in the workplace and whose character was and continues to be, impugned. It includes the process whereby I became publicly recognisable and pilloried as a dangerous backstabbing pervert.

The phrase “*The Treatment*” is a shortened version of “*The Clockwork Orange Treatment*”, which is how it was originally phrased. This bizarre sounding phrase (Clockwork Orange = “mechanical man” from the Malayan word “orang” meaning man; as in “orang-utan” i.e., jungle man), owes its origin to a novel entitled “*The Clockwork Orange*”, a political satire by the 20<sup>th</sup> Century British writer the late Sir Anthony Burgess which was popularised by a film also of the same name, by the US film director Stanley Kubrick. In the novel, the leading protagonist is a youthful and repellent leader (the anti-hero) of a gang of juvenile delinquents, who sadistically and brutally bash and rob the destitute flotsam of society or the weak or defenceless.

### “A Clockwork Orange”- Theme of the Novel

In the novel and following a very violent and graphically photographed rape scene in the film, the gang is captured by police and ultimately convicted. The gang leader is given a choice between doing time in prison, or undergoing a course of psychiatric treatment, which if he undertakes successfully, will allow him to be released. In the novel we are made aware that the treatment involves being subject to a process known as “Aversion Therapy”. This involves the pairing of an unpleasant, painful or repellent stimulus with behaviour or images of that behaviour which it is desired to curb. Ultimately after repeated pairing of the two stimuli, the painful stimulus, (in psychological jargon the “controlled stimulus”) extinguishes the “undesirable” behaviour. In this case, Burgess’s anti-hero was forced to watch photographed scenes of violence, being administered at the same time, a drug which made him violently ill. The object of this was to render him incapable when again released into society, of perpetrating an act of violence, without becoming violently ill. In the novel, the treatment is successful at least initially, and the gang leader is released. He is indeed rendered incapable of violence, albeit only for a short while, of inflicting violence on another person and is himself bashed.

The novel clearly delineates the manipulations by cynical and corrupt politicians, of the case of Burgess’s anti-hero, who was the “guinea pig” for a new form of treatment for violent offenders. This “treatment” was conflated by unscrupulous politicians as a new, inexpensive and technocratic solution for the control and possible elimination of criminal and anti-social behaviour. In the story, his initial treatment and conversion into a relatively helpless victim causes him to be cynically exploited by politicians hoping to secure some temporary political advantage over their opponents. This treatment at the hands of politicians is paralleled in the novel, by his treatment at the hands of members of his former gang and the various gang clans,

by being himself brutally bashed. The eventual conclusion of Burgess's plot is however completely different from that anticipated by the protagonists in the story.

The Burgess novel is a political satire. Nevertheless, *the use of this phrase to describe the treatment accorded to me is extraordinarily self-revealing of the malevolent intent on the part of its perpetrators, and the behaviour of my former colleagues unselfconsciously echoes in real life, many elements of Burgess' biting satire.*

### Disbelief

I know that much of what follows will appear far-fetched and will strain credulity when considering Australia's reputation as a liberal democracy and as a country where members of the queer communities can live with a degree of acceptance and legal protection. I anticipate that those of my former colleagues from the Australian Trade Commission (Austrade), and others will respond by saying that I have a persecution complex, or worse, that I am psychologically unbalanced.

Indeed, as I describe below I did receive, under arguably unprofessional circumstances, a qualified Psychiatric assessment "*anxiety-driven delusional state*" in 1977 at a time when I was under extreme pressure. As a result of the medication prescribed by that psychiatrist, I experienced horrific side-effects. *This episode did NOT lead to any therapeutic benefit. On the contrary it compounded the psychological trauma and despair, and left me with the impression of being subject to psychiatric torture. This impression strongly remains with me to this day, and influences the way I regard psychiatry as a profession, and a prevailing attitude to the city of Canberra, which is highly prejudicial.*

In 2003 and again on two separate occasions in 2006, I needed psychological evaluation for medical reasons, specifically to obtain clearance to commence hormone replacement therapy and more recently surgery for Gender Identity Disorder. As a result I have been given "a clean bill of health".

See [Appendix 2](#) – "Delusions – From the 'Inside' "

## 6. A Cautionary Parable of Stalking and Disbelief

My sister has been the victim of stalking, sporadically over a number of years. She is a married woman, a home maker and their children have grown up and are no longer living at home. Her husband is a shift worker with varied work times.

Over the years, the stalking has taken on different forms. In 2006, this involved the stalker making a noise immediately outside the house, such as a tap on the wall or window, or a cough. This seemed to happen whenever my sister went to the toilet. The stalker chose his times carefully for when it was most likely that my sister would be at home alone. *The stalker's behaviour sounds bizarre, and it IS bizarre.*

My sister came to feel very insecure, even within her own home. The psychological stress generated by this behaviour is inhuman and cruel. However, victims of stalking soon discover that their trauma is compounded by a profound sense of isolation whenever they attempt to communicate to a spouse, or family or friend, what is happening to them. Disbelief by spouses, family and friends compounds the pain and suffering.

In this case the stalker, until very recently had been exceedingly cautious and careful. There was a momentary glimmer of acknowledgement when the garden lights were destroyed by a vandal. However when the trees and shrubs in the garden had grown enough to provide excellent cover, the stalker changed his approach. Instead of occasionally visiting the house, knocking on doors or tapping on bedroom windows, he began to remain for longer periods, immediately outside the internal toilet.

The rest of the family, myself included, disbelieved my sister, condescendingly putting it down to excessive imagination or “emotional difficulties”. My sister is an intelligent and psychologically stable woman, but this experience rattled her. From my subsequent reading, I understand that this reaction by the families of stalkees is very common.

My disbelief ceased when a next-door neighbour, a tenant in the house on the same side as the location of the toilet in my sister's house, reported that she had sighted a “strange male” loitering at the side of my sister's dwelling. This tenant herself had previous difficulties with harassment. This sighting “spooked” her and she departed shortly afterwards. She was replaced by a couple (husband and wife). Despite vigilance on everybody's part, he proved very elusive, seeming to know when only my sister would be present. My sister's husband therefore was unconvinced that this was connected to my sister's experiences.

The stalker eventually grew so confident that he phoned her home. Now on this occasion my brother-in-law answered the phone as he had been home unwell for several days. This initiative by the stalker was a serious matter because the home phone was a silent number. It was a male on the phone and so arrogant that when phoning he didn't give my brother-in-law a chance to respond before launching into his tirade, and thereby exposing himself as the stalker. The matter was promptly reported to police and the home phone number changed again.

The point of this parable is to register the fact that bizarre events and behaviours DO occur. Secondly and more seriously to reaffirm the existence of seriously disturbed people in the community, who will attempt to psychologically impose their personal presence on innocent persons. Stalkers are almost invariably male, and their targets are usually, but not always, female. Stalking is a notoriously difficult problem to solve. In this case, the stalker grew so foolishly overconfident that he exposed himself.

Even where stalkers have been exposed in some way, stalkees frequently express dismay and pain at family or close friends who seek to mitigate the effects of the experience, for example by saying something like “... OK so you have been the victim of a stalker, but it’s not like he raped you!” This did not happen with my sister. Such attitudes however, are underpinned by the subsidiary belief held by many people (especially men), that the impact of psychological violence is never as bad as physical violence and that women frequently exaggerate or “talk-up” the impact as a way of getting revenge on the perpetrator.

## 7. Why write this?

I originally commenced writing this in 1994, partly as a record to ease recall of events which occurred over a long period of time and partly to help expunge anger at a time when I realised the full impact of “*The Treatment*” on my life.

The source material comes from my diaries, journals, personal documents, photographs and finally memory. Apart from anything else, I realise the importance of keeping a record of this nature. Memory is fallible. When I recently returned to this document after an interval of 10 years (1995-2005), I was shocked to discover how much I had forgotten, especially of my experience in Austrade Sydney in the more recent past, from 1992-96.

“*The Treatment*” has been very “successful” in some of its aims, but the personal costs (my punishment) have been extremely high.

## 8. Preliminary word on “Politics”

There is very definitely a political dimension to this part of my life-experience. But it IS an account of how powerful institutions in this country exert pressure on individuals deemed to be a threat. What was the threat that I represented? I refused to buckle under pressure-to simply go away? I decided that to resign my position and seek alternative employment would only represent “jumping out of the frying pan, into the fire”, and that I would never be left unmolested to gather the pieces of my life and start again. It seemed that every possible technique was used in order to achieve that. My stubbornness refused to allow me to run away. When the pressure failed to force me out, I did not realise the consequences would be so extreme. The “Catch 22” for individuals experiencing abuse however is that the abusers, both corporately and individually, having unleashed the dogs and set them running, cannot later attempt to “rein in the hounds” without incriminating themselves and their integrity. There is too much ego involved.

Politics in several of its forms is of course integral to this account. The political dimension in my story is multi-layered, in terms of organisational and bureaucratic politics, sexual politics within the workplace, and within the queer communities, the gay community in particular, and the “politicisation” of “Queer” within the Christian churches. See [Appendix 4](#) –“Homosexuality, Transgenderism and the Biblical Texts: A Personal Response”. Sexual politics is particularly relevant when considering the use of “outing” as a weapon used by radical gays. It is also relevant when certain groups within the queer community, eg bisexuals and the transgendered have often felt it necessary to defend their “bona fides” against the gay mainstream. Indeed this begs the question: Is the transgendered community part of the “queer community” at all?

*Most of the actual “work” of The Treatment occurred when I was employed in the former Department of Trade. During my employment in Austrade from 1986 and despite benefiting from promotions, I experienced the consequences of that stigmatisation.*

### Devils Advocate-A Speculation

A queer-friendly and disinterested straight observer could well conclude that the “ballooning-out” of something that was (as I believed) originally localised to a workplace, was as much due to my naïveté and reactions in particular circumstances as it was to the actions of homophobes. It is clearly impossible for me to be objective about this proposition, as I was (and am) on “the inside” in this process. The management of the former Department of Trade in Canberra in 1974/75 could well have concluded that having stirred-up a hornet’s nest, I was a trouble-maker and they wanted to be rid of me.

However at no stage did anyone either officially or at a personal level, ever ask me for my version of events, never say to me that “I really should go and get some counselling” or even took me aside and advised me that I had “blotted my copy book” and that I should seek a career elsewhere. Why use a blunt instrument rather than the direct approach? – *“Look Terry, just piss-off!”*

When “The Treatment” ballooned outside my workplace and spread, for example to my local district, I realised that the motivation for this practice was not to impel me to resign. They wanted to destroy me.

## 9. Not “Crying Poor”

As a former middle-level manager (immediately below the Senior Executive Service) in Austrade, an Australian Federal Government Statutory Authority, I wasn't then nor am I currently destitute. Since 1984, the employment practices of the Australian (Federal) Public Service formally prohibit discrimination on the grounds of sexuality and sexual preference. The effect or impact of discrimination however, is not lessened simply because it is directed to individuals whose basic needs (e.g., employment, accommodation) are not at risk. The psychological effects are just as real and frequently leave behind debilitating, long-term effects. At higher levels within the Australian Public Service and despite positive enactments in personnel policy and the existence of anti-discrimination legislation, a glass ceiling does in fact exist.

Much more serious however was the destruction of my public reputation outside the workplace, and in such a way that any legal protection that existed, is completely ineffective or inapplicable in my case. I have been “fortunate” however, in that there have been a number of “incidents” or occasions over the years which have given me some illumination and insight into the process itself, from the very earliest time, which have highlighted the particular techniques of character assassination that were employed. These “incidents” have been the result, either of pure luck on my part or usually by incompetence on the part of others. As I am widely recognised at sight, I do not have the “luxury” of being able to withdraw quietly into the anonymity of “the closet” should circumstances require that. See [Chapter 10](#), for an overview of the various types of surveillance that I have been subjected to.

During the period covered by this account (until 1992), I was also married and a father of two children. I am now divorced and I am a grandfather to three girls and one boy. I am proud of my children and eagerly take the opportunity when circumstances permit to be with my granddaughters in Sydney. (A granddaughter and infant grandson live overseas).

It needs to be registered that part of my anger at the homophobes orchestrating “*The Treatment*” has been the knowledge that those closest to me were also caught up and dragged along as innocent participants. I sought to shield them, where I could, from exposure to that. Among these is my former wife who observed first hand in the early stages of “*The Treatment*”, the immediate, almost crushing psychological impact on me, and who desperately sought to assist me even if that “assistance” was inappropriate.

- I am sure the architects and perpetrators are unaware that the psychological violence of “*The Treatment*” was also directed at her.
- The inner turmoil and conflict of being a married gay man is difficult enough, without being compounded by the awareness of the ugly reality of prejudice mobilised in this way.

It will also be evident in what follows, that my own behaviour has not been beyond criticism. Indeed, at the very earliest-at the inception of the campaign against me-my initial reaction was neither courageous nor honest. This is not an apologia but a simple statement of self-awareness. In subsequent years – decades – I believe in some respects I have paid a heavy price for that momentary weakness.

## 10. Abusive Surveillance – an Overview

I have no quibble with security agencies if they are doing their real job, professionally and effectively. In my case however there have been four instances which raise serious questions in my mind about the activities of police and/or security officers. Even though all of these events occurred, in three instances I cannot be sure of the identity of the organisations involved.

Summarised below are the various forms of surveillance and the abusive impact to which I have been subject at different times in my life.

- The “Optical Dispensing” experience in Garema Place, Civic, Canberra. The man “from Attorney General’s Department” and his ID and papers (Circa 1977). ([See Ch.16](#)).
- The Red Hill “Love Nest” (1978-81)  
Why was my “lover” totally unconcerned by the photographer at the back fence?  
Why did he refuse to answer me when I asked about the Beach Sculpture Prize at Comerong?  
([See Ch. 23](#)).
- Conversations with the Department of Trade’s own Security Section “Figaro”. This was an encounter with a clerical assistant from the Department of Trade’s Security Section and is not surveillance, rather a gratuitous homophobic insult. In 1983 I was due to have my Security Clearance upgraded and I completed the extensive form which required a lot of detail about my family which they would have already on file. I put a note on it saying that you already have the details from the last time. I shall call him “Figaro”. He brought the form back to me saying that I knew how the system works and to fill it in properly. He left it with me, but before departing said “You know, you must be the only person I know who needs to go to the barber before going to the dentist. I said WHAT! What does that mean? Figaro then said to me – “you think about it”. I did - for a long time because it didn’t make sense but I knew he was being smart and it wasn’t a friendly joke.

“Figaro” came by the Section a week later to see someone else and as he was walking away he said to the other person, “leave it with me – I’ll fix it”. I challenged him and said “I’ve thought about what you said about me being the only person you know who needs to go to the barber before going to the dentist. You mean that because I’m a cocksucker with semen in my mouth all the time that I get hairs growing in my mouth as wankers are supposed to get hairs on their hand. That’s a gross insult. You come by here again and I’ll fix you!” He looked crushed as I said this which was in anger. Everyone on the wing heard the exchanges. He scuttled away without saying anything as quickly as possible. He was never seen again.

- Double Game 1978 ([Ch.26](#))  
This related to the strange episode with an equally strange former colleague from the Department of Trade Training Section. This enigmatic loner suddenly phoned me up one day seeking a ride to Civic at lunchtime. Perfectly reasonable, except that he rarely sought to socialise with me publicly. When I reached Civic (the downtown shopping area), he remained in the car having no apparent business to conduct. He was non-conversational in the car. On alighting from the car back at the parking lot, he suddenly struck up a conversation. It took me weeks to work out what was strange about these events. When I encountered him in the corridor some weeks later, I said to him “Hello X\*\*\*\*, have you made any other interesting recordings lately?” He seemed to cringe, and hugged the wall as he walked away from me.
- Technical Penetration at Bungonia – Or was it? 1990  
How did the details of my intimate conversation with my wife get from Bungonia on Sunday to colleagues in Austrade Canberra by Tuesday?  
([See Ch.33](#)).

## PART TWO – ABOUT “THE TREATMENT”

### 11. “The Treatment” – The Techniques Used In Character Assassination

The critical years in which the groundwork for “*The Treatment*” was laid out were 1974-82, although the results of that “work” were to continue through the ensuing decades.

The concept of “critical mass” is important to understand how a reputation can be crafted in order to destroy anyone’s career. This concept is used in nuclear science to describe the growth of a fissile (i.e., explosive) mass in a nuclear detonation and “critical mass” is the point at which the chain-reaction becomes self-sustaining. When an individual’s reputation becomes known by a sufficient number of people, then that reputation will spread organically, through the normal channels of business, professional and social interaction.

Social conditions and attitudes in 1975 were very different to those of today. More importantly, for someone employed in the Commonwealth Public Service in sensitive areas such as the diplomatic, defence/military, and Trade portfolios, to be a closeted homosexual (i.e., non-disclosing and secretive – living a “double-life”) and heterosexually married, is sufficient to deny the granting of high level security clearances, which in most jobs in those portfolios is an essential requirement. The reason for that is that a closeted homosexual is considered to be vulnerable to blackmail. Every security clearance, if the level is unchanged, is reviewed at least every 10 years. Any previously incriminating evidence, if no longer relevant, is discarded. Effectively, the clearance process begins again, “from scratch”.

I describe in later chapters the circumstances in which my sexuality became known. However the violence of the reaction to the disclosure of my sexuality, *and my personal reactions to that hostility*, fuelled a furious reaction. My reputation that grew out of that cauldron of conflict and hostility was profoundly prejudicial and professionally and socially crippling. *However, the development of that reputation did not occur solely by normal social and professional intercourse. It was assisted and specifically guided at critical points. In other words, it was “socially engineered”.*

#### **The Techniques of Character Assassination.**

- Taking my photograph in the office without my permission, with no explanation, in circumstances which legitimately aroused fears on my part that that was not a friendly act.
- Those photographs being used by an individual posing to be, or in fact who was, an Australian government security operative, to enable me to be identified and recognised as “a dangerous homosexual” (i.e., defamed).
- Being repeatedly bypassed for promotion and transferred sideways into areas considered unimportant or well away from the mainstream.
- A whispering campaign, initially within the Department of Trade, then in Canberra bureaucratic circles, then my local community of Goulburn and surrounding

districts, including and especially the village of Bungonia, in which my sexuality and lifestyle became common knowledge.

- I gradually became aware that my living circumstances with my Canberra “lover” during 1978-81 were not as they appeared on the surface. This involved the participation of certain members of the Canberra gay community in a deception. A trap into which I innocently and stupidly walked, in which I was proved to be a liar as to my sexuality. This relates to the circumstances in which I had earlier complained to a senior manager in the Department of Trade of harassment and in which I denied I was gay.
- Placing “eavesdropping” electronic bugging devices in my place of residence at Bungonia, and the selective dissemination of information within the Australian Trade Commission with the explicit purpose of embarrassing me and further compromising my reputation.
- Placing an ASIO field operative to commute with myself daily from Goulburn to Canberra (together with a third travelling companion). This occurred some time after 1982, when I was living monogamously with my wife. Having “slipped the noose” at Red Hill, I presume they wanted to know if I was still leading “a double life”.
- Extending the whispering campaign by senior Australian government bureaucrats into the Diplomatic arena.
- The employment of psychological sensitisation and conditioning techniques to enable certain gestures to be recognised by me as convenient non-verbal signals of contempt/harassment. The gestures in themselves were innocent and not obscene.

Examples are given in following sections of all of these techniques.

I believe that the campaign had as its principal objective, a conversion of my identity into an institution. An identity to which was attached the most negative connotations imaginable.

- Indeed, I observed with fascinated horror, the growth of an alien extension to myself, of a public persona known as “Terry Williams – the lying, dangerous, pathetic, vicious, useless, backstabbing etc., pervert”. This public persona was carefully cultivated by a long process, which generated a range of reactions towards me. It is important to note that this was never simply the disclosure of my sexuality. It was always accompanied by the most vile descriptors imaginable.

Broadly speaking, these typically involve expressions of contempt and derision, occasionally accompanied by verbal harassment. The process of institutionalisation was achieved primarily by word of mouth, but with “assistance” at certain critical points. This “assistance” was designed in sociological terms to enable this “institution” to achieve “critical mass”, so that today, the campaign is to a large degree self-sustaining.

Of course as a gay man who has lived in a rural environment for some time, I know how easy it is to get “a reputation”.

### Being Publicly Visible as an “Outed” Gay Man

It is one thing to be aware that you have a reputation in social environments where you are already personally known (eg workplace & local community); it is something entirely different when complete strangers, randomly encountered in the street or other locations and cities are able to use a limited and standardised repertoire of non-verbal gestures to indicate that not only have they recognised me in some way, but also as a signal of contempt and derision. It is this random hostility from complete strangers, who have never met me and who have no direct personal knowledge of me that has the most corrosive impact.

*Merely to report my experiences at being responded to by strangers whom I have never met in the manner described above, immediately triggers concerns by psychiatrists as to the presence of a delusional illness, viz., persecution. This of course compounds the victim's feelings of entrapment and isolation. To complain, risks a diagnosis of mental illness. I judged it safer to suffer in silence: Which is of course exactly what the perpetrators wanted.*

This is however, telescoping a process which has evolved over three decades. Homophobia however remains alive and well, and appears frequently and often unexpectedly. The legacy of the initial ferocity however remains with me; especially the profound psychological and spiritual damage I have sustained as a result. To achieve a clearer understanding of what this involved, it is necessary to proceed step by step through the critical stages. In so doing, I will also be describing by way of self-analysis and reflection, my own growth as a person.

- As the late British playwright Dennis Potter commented in his last television interview only weeks before his death from cancer, “.....The journey from adolescence to adulthood is the longest journey in the world. It is also a journey that many people never complete.”

## 12. “Outing” and Vilification

The use by my erstwhile colleague of the phrase “*The Treatment*” is very revealing of their motives. At its core it involves the corporate punishment and vilification of an individual, who is then professionally and socially isolated within the workplace. Its original intention, I believe, was to force me to apply for transfer to another department or to resign. I refused to do this because I knew that I was the one who was being harassed in the workplace, once my sexuality and my domestic living arrangements at the time became known. **I was not the perpetrator; I was the victim!** I also suspected that I would not be allowed to start again; that my “reputation” would follow me and I would merely be “jumping out of the frying pan, into the fire”.

I knew of course, that I was not the first gay man to be in this situation. A substantial number of gay men of my generation are or have been heterosexually married. Most are “invisible” as gay men unless they “come out” or are otherwise exposed. Most keep their sexuality hidden from their families and straight friends. I had been completely honest with my former wife, before we were married, and also with her father. *It cannot be claimed that in the context of my family, I was secretive about my sexuality.*

Despite being harassed in my own workplace because of my sexuality, I believe that I am today as I was in 1974, unjustly accused of being a “Judas backstabber”. Worse, that a group of gay men in Canberra in 1978-80, were willing participants in a scheme to publicly brand me as a “lying queen”, particularly when it became clear to workmates in the Department of Trade that I was not going to transfer or resign. Australian culture is very hostile to “dobbers” and “whistle-blowers”. The problem is however, a “kangaroo court” never gets the facts!

Even worse, I am aware that my own behaviour at the time, in circumstances which I describe below, was not blameless. At a critical juncture, I denied my sexuality. This was not done publicly, but in conversations with my bureaucratic superior. I stand exposed as a “Judas” who “dobbed-in” one of the ringleaders in a group who were harassing me. To this day I do not know if this man was or is gay. However, I presume that some members of the Canberra Queer community as well as the gay motorcycle clubs at the time accepted that I was indeed a “Judas backstabber” and acted on that belief, by participating in “a honey trap” with my “lover” at Red Hill, Canberra.

### 13. The “Trigger”

It occurred in 1974, shortly after I had been transferred from the O&M team which was out-posted in a north-Canberra office building, to the Management Services Branch in the head office of the Department. The building which housed head-office had only recently been completed and was then known as the Trade Group Building (later the Edmund Barton Building) and was situated in “the parliamentary triangle” precinct of the National Capital. This move took place within a year of commencing work in Canberra. Indeed, the Department of Overseas Trade had only recently moved from its former location in the Department of Foreign Affairs to the Trade Group Building, designed by the world famous architect, the late Harry Seidler.

The office layout within the Department at the time was Open-Plan. There were very few partitions and only the senior executives had offices. I recall standing and copying some documents on a photocopier when a female work colleague came up and chatted to me while waiting for me to finish. She said, “*Hi Terry – Why, that’s a very gay shirt you’re wearing!*” This was during a period in popular culture known as “the Age of Aquarius”. The clothes fashion of the day for men typically included long hair and sideburns, tight pants and colourful and patterned clothes. On that day I was wearing a mauve or lavender coloured shirt. This was all fairly trivial, but unfortunately her comment caught me by surprise and I blushed deep red. When she returned to her female colleagues I recall her discussing, in a fairly neutral way “..... you know, I think Terry Williams might be gay”.

In the ensuing weeks, some of the lads from the office would come up to me and strike up a conversation, as colleagues do. I recall there was a lot of curiosity about my place of abode. Most people lived in Canberra or the nearby township of Queanbeyan across the ACT border in NSW. Most were quite incredulous that I would commute each day in what was a 90-minute drive by car each way. I endeavoured to explain the attractiveness of the rural hamlet, and that we were renovating this old house and the adjacent old stone barn from the colonial era. After a while the questioning became a bit repetitive but I usually responded truthfully. On one occasion one colleague said he would like to drive out there and I was asked to draw a map to show how to get to Bungonia from Goulburn and the location of our property in the village. I invited my colleague to call in whenever they visited. They never did. I also began to notice that the lads would often drop into the conversation comments like “what’s the night-life like in Bungonia” and other innuendos or double entendre, which I didn’t at first pick up on.

Shortly afterward, I overheard the Personnel Manager (a cardigan wearing old-school bureaucrat) talking to a Trade Commissioner working in Canberra between overseas postings. They struck up a conversation at the large file compactus which held the personnel files for the Department. My desk at the time was situated near the Compactus. The Personnel manager was saying in a sarcastic manner, pointing in my direction with the open file “... that’s PMGs gift to Trade – a married poofter”. (I had been promoted to Trade following a brief term of service with the Post Master General’s Department in Sydney.) I presumed that after my exchange at the photocopier, that the story would “do

the rounds”. I was slightly, but not greatly apprehensive at how the news would be received. All too soon, the reaction was to become very ugly indeed.

I became aware of young fellow in the Personnel Section. He was an amateur footballer who in addition to having an athletic body, wore the tight pants which were the fashion of the time. He was single. He was also a somewhat surly and taciturn fellow. Up to that time, he had not paid particular attention to me. On one occasion he sauntered over to my desk with a group of his mates and struck up a conversation. I was sitting at my desk working and he came over to my side of the desk, placing one knee on the corner of the desk, with his crotch nearly at eye level and very close to my face. Now this was highly unusual behaviour and the fellow was certainly “invading” my psychological space. Without any conversational opener, he asked “.....do you need any additional boxes in Bungonia, Terry?” Was this gay flirtation?: In 1975 and completely in the open? Given that he was accompanied by a couple of mates who sauntered over with him and stood slightly in the background acting as an audience while this little scene was being played out, with stupid smirks on their faces, I doubted that very much. Was it just a taunt of a gay man by straight “lads” in the office?

Now the word “box” I recognised as a double-entendre. At one level it could mean a packing box used in moving house. I knew however that it was working class slang for “vagina” (or in gay parlance: “arse”). The reference to having or needing an “extra box in Bungonia” was intended to indicate that he either suspected or knew of my domestic living arrangements at the time. It all came together at that moment and shortly thereafter smashed into pieces. I felt very uncomfortable about this incident. I should have told them to “...B\*\*\*\*\* off!” Instead, I began to panic.

He made no subsequent effort to talk with me and say “Hey! It was just a joke!” He made no effort to talk with me to allay any fears I might have.

Looking at it objectively, it was sexual harassment which should have been stopped in its tracks. The whispering began in earnest. I must have been the first gay man they’d ever seen! I was definitely the freak in the freak show!

In the end, I spoke with the Assistant Secretary. I mentioned that I was the subject of a whispering campaign about being a “married poofster” and denied that I was gay. I said I thought there was one person behind it, but refused to mention the person’s name. I think he responded by saying something like, “what do you want me to do?” I had a second subsequent visit with the Assistant Secretary in which I again complained, and finally relented by giving the name of the guy who came up to my desk weeks earlier. I immediately felt guilty for doing so. Eventually he said “leave it with me and I will do something.”

At home I was also beginning to display signs of obvious stress and panic. I was badly in need of counselling. I could see that my world was about to fall apart.

### A Brief Chronology in the Trade Portfolio

1973 August	Promoted to Dept of Trade Canberra from PMG Sydney
1974 June	Commence at Trade (Promotion held up 9 months by a Promotions Appeal)
1974, 26 Dec	Move to Bungonia
1974-1975	Working in Personnel Practices Section (I was the Section!)
1976	Transfer to Training Section
1977	Lunch-time meeting in Training Section syndicate room between a Director & two other unknown men
1977	Psychiatric abuse- the gay shrink in Canberra
1978	Relationship with my lover JD breaks down
1978	Introduced to my soon-to-be new "lover".
1980	Transfer to Middle East Section Assistant Desk Officer, North Africa Desk covering 9 countries including Iraq, Lebanon, Egypt, Algeria, Libya.
1981	I leave my Canberra "lover".
1981-1992	Living continuously at Bungonia with my family and commuting to Canberra daily.
1983 August	Promotion ( <i>First in 10 years</i> ) to the Consultancy & Overseas Projects Section, Department of Trade.
1984	Federal Anti-Discrimination Law enacted
1986	Department of Trade abolished. Austrade established as a Statutory Authority from elements of the old department. I am transferred across to Austrade.
1989	Acting Project Manager Investment Promotion & Overseas Projects Section (Higher Duties).
1992	I separate from my wife.
1992	Promoted to Manager South Pacific Regional Office
	Move to Sydney
1996 June	During Restructure of Austrade, I'm told by my boss that at 51 years, I'm too old for further promotion/posting.
1996 Dec	I accept an offer of Voluntary Redundancy from Austrade.

## PART THREE – DESCENT INTO HELL

### 14. “*The Treatment*” Begins – Photography in the Office

During the following weeks, I remember one person, a work colleague from the Accounts Section, which was adjacent to where my desk was located, taking my photograph in the office. This was done without warning or anyone asking my permission. The first I noticed of this was the sound of a camera shutter and motor drive. I am a keen amateur photographer and so in curiosity I looked up from my work in the direction of the sound. On looking up to see which VIP must have been present, I was startled to observe that in fact, I was the one being photographed, not once but several times with a flash. At the first sound of the camera, there was no flash. And I think it was done deliberately to get me to look up to enable a “better” photo of my face to be taken. The fellow operating the camera was some distance away but a telephoto lens had been fitted to the camera. As soon as I became aware of what was happening, the activity stopped. When I arose from my desk and began to walk toward the fellow to ask him why he was taking my photograph, he quickly shoved the camera into a carry-bag and departed before I had an opportunity to talk to him. By the time I had reached the end of the wing he had disappeared. On returning to my workplace I asked some of the others what was going on, but they professed not to know and did not know where he had gone neither why he was taking photos of me in the office. I waited for the remainder of the day but he did not return. The following day again noting his absence, I asked his colleagues again who replied that they thought he had taken some recreation leave for a couple of weeks. I never saw the fellow again. I had considerable misgivings that this was not a “friendly” act. If it was an innocent activity, why did he rush off in an abrupt manner?

One of the early initiatives of the first Whitlam Ministry was to establish a Royal Commission of Enquiry into the Australian Commonwealth Public Service. I was designated as the Department of Trade’s Resource person, writing the Department’s response to the various discussion papers being circulated throughout the Service by the Royal Commission. Once completed, I passed the responses “up the line” to my supervisor for any amendments and ultimate despatch to the Royal Commission.

The Department had indeed, prior to the Royal Commission (and well before I joined Trade) undertaken some innovative and experimental work with the introduction of Semi-Autonomous Work Groups within the Personnel and Pay teams. These groups were essentially outside the traditional Line Structure of bureaucratic organisation and were self managing and the members supervised each other through group practices and reporting. These teams undertook repetitive tasks, but tasks which required a high degree of accuracy as they controlled the records of staff pay and entitlements, processing leave and entitlement applications from staff, amending personnel records and arranging for payroll adjustments. Members of the team could take time-off during the day, if their work was up-to-date and that payroll preparation would not be disrupted. This was before the general introduction of Flexible Working Hours in the Department.

For the first time since joining the Department, I felt that the work flowing from the Royal Commission was intellectually stimulating. The work may not in reality have been particularly significant. Nevertheless, I clutched at it like a drowning man!

#### Australian Trade Commissioner Service

Australia's Foreign Commercial representation is undertaken by the Australian Trade Commissioner Service. It is administratively independent of the Department of Foreign Affairs (now Foreign Affairs and Trade), but responsible ultimately to the Minister of Foreign Affairs and Trade, through the Minister for Trade. It was an alternative career choice for those ambitious young people who sought an overseas career in government service. It is a highly competitive environment, and in those days recruited through direct engagement under the Trade Commissioner Act, of applicants from Australian businesses, or via the Public Service Act by the selection of young graduates who were inducted into the Department every year as Graduate Clerks.

As to my own intentions, I was ambitious but had no plans at that time to seek an overseas posting. I saw myself as an Australia-based technocrat and a policy person. In any event, I had a wife and two young children and a male lover to consider.

After the Royal Commission had concluded its hearings, I was not given a great deal of work. My desk had been moved from the obscurity at the end of the wing, to a more prominent position up near the executive offices immediately adjacent to a walk-way down the side of the wing, and was visible from anyone on the floor. There was also a fair amount of two-way traffic in the walk-way immediately on the other side of my desk. I frequently heard people I hadn't met walking past my desk and saying, "That's Terry Williams, the married poofster" or words to similar effect. After a while this experience, like a specimen skewered on a glass slide, became unbearable. I had no support staff and I reported directly to the Assistant Secretary Management Services. This direct reporting line was in itself unusual. After a time during which I had repeatedly asked the director who himself reported to the Assistant Secretary, for any tasks I could undertake. He admitted they did not have any work for me to undertake. No direction whatsoever was forthcoming. When eventually I became tired of reading in the office, with permission from my supervisor, after reporting to work and finding no work was available, I took most of the days off by doing my own private research at the National Library. Eventually I became contemptuous of the Department and began to despise it referring to it privately as "the pig pen". After all, I had been promoted to Canberra, but compared with my experience in Sydney, the level of responsibility associated with the work I was given in Canberra was much lower, despite the fact that I had been promoted to a higher grade.

Some weeks earlier I had been offered a transfer to the Departmental Library. I rejected this because I knew that at that time it was “career death”. (This was before the introduction of PC’s into offices. The Trade library was eventually abolished and the collection dispersed.) Today, information management is a specialised management resource in its own right. I asked for assistance with a transfer to another Branch of the Department, but was told by the Director Personnel that they would assist my transfer to the “Super-Board” (Commonwealth Superannuation Administration) or the Tax Office as those two organisations were always seeking staff. These suggestions were revealing in themselves because both of these organisations were regarded as “the bureaucratic tar pits”. Clearly the offer of assistance was OUT of Trade. This was the only response I ever received from the Management of the Department.

I recall that at the time I was very depressed and demoralised. I was putting more time into the restoration of the property at Bungonia and my relationship with my lover was coming under some strain.

I began to feel quite helpless about the situation in which I found myself. I was offered a transfer to the departmental Training Section, and although I saw this as a retrograde step, having been promoted from the PMG Training Section in Sydney, I decided to accept it. By the time I moved to the Training Section, I had ceased wearing a suit and tie. I began to take days off work. I was being transformed from a very conscientious and ambitious public servant, into an isolated, underutilised and demoralised individual. I regarded my employment in the Department as useless, except to have my fortnightly pay-check paid into my bank account.

- I became very distressed at my situation: I felt trapped. I was already suffering from anxiety, but now I also became depressed. I visited my GP about this who prescribed Valium. I stopped taking it because it left me feeling dopey and I was already concerned about its addictive capability.
- I didn’t realise it at the time, but I had been “sent to Coventry” by my colleagues.

This however wasn’t the full extent of the process. In fact, it was only beginning to intensify.

### **Graduate Recruitment and Training Programme**

In those days the Department of Trade's Graduate Recruitment and Training Programme (1972-83) was one of the best in Canberra. Each year, applicants for appointment to the Commonwealth Public Service as Graduate Clerks whose academic backgrounds or interests might suggest suitability for work in the Trade Portfolio were individually interviewed and selected (hand picked).

During their first year in the Department, the recruits were obliged to undergo three rotations and assessments in different line areas. During the year they attended briefing sessions by senior executive managers (division heads) in the Department on the work of their respective divisions and of multilateral and bilateral trade and commercial policy organisations and trade policy as well as global and domestic economic conditions and trends. Because of the informal nature of these briefing sessions, the Division heads leading them were often very frank and open in sharing with the graduates their perceptions of the global trade policy and trade relations issues and difficulties facing Australia at the time.

Sitting in and observing the sessions, I knew the value of this information being shared because it was simply not available in the public domain and that it would not otherwise be available unless you worked in those Divisions. It was also my own grounding in international trade and economics, the benefits of which remain with me to this day.

## 15. Transfer to the Training Section 1976-1979

I had misgivings about accepting the transfer to the Training Section. I knew this was probably intended to shunt me to a backwater with the expectation that I would be quarantined. I accepted the move for the simple reason that *doing something* was preferable to doing nothing at all. Even though my estimation of the corporate ethics of the Department could not get any lower, my personal ethical values would not allow me indefinitely to continue to draw a salary without doing any work.

The reality was that this move was to prove crucial for the rehabilitation of my own sense of self-worth and enabled me to engage my intellectual faculties which had remained largely underutilised following my promotion to Canberra three years earlier.

The leader of the Training Section at the time was a woman who in hindsight was to become extremely important for me. Ingrid F (I mention her name because I don't believe she will be offended by my comments) gave me the responsibility of managing the departmental Graduate Training Programme. Ingrid was a strikingly beautiful and impeccably groomed young woman in her late twenties, slightly reserved in manner but very professional and considerate. Her partner was a security officer (i.e. National Security officer-not a security guard) in another Department in Canberra. Ingrid's nickname in the office was "the ice princess". We worked well together.

I explained to Ingrid something of my current outlook, saying to her that I believed that "I wasn't the most popular person in the Department" and giving her the background on my contact with the then Assistant Secretary of the Management Services Branch. It seemed Ingrid did not have a high estimation of our Branch Head.

To administer the Graduate Training Programme effectively, I needed and indeed was given access to senior managers at Branch and Division level. The Secretary of the Department also took the opportunity to welcome and address each year's new intake of graduates. As a result, I began to have increasing professional visibility in the Department, and began surprisingly quickly to partially recover my reputation as something other than a pathetic, terrified closeted married poofster.

Each year the Section would undertake a review of the previous years' programme as well as updating statistics on the retention rate of these hand picked and trained graduates. In some years the attrition rate was nearly 60% of its graduates in the two years following their training year. As a result the program was broadened. Entry became available to staff already in the Department who either possessed or who were well on the way to completing relevant academic qualifications. Selected staff would then be taken off line duties and "rotated" and trained with the graduate recruits. I also worked on the development of a proposal for a departmental Rotation and Transfer Programme for all staff up to Senior Executive level who wished to broaden their experience and training in

line areas of the department other than where they were currently appointed. The proposal was eventually approved by management and implemented.

In addition, I was working with one of the leading trade economists in the Department on a new and innovative training segment within the Graduate Programme focusing on an analysis of key international and domestic economic issues, current policy issues and enabling the graduate recruits to workshop on real tasks in line areas. It was shortly thereafter in 1979 I was offered another transfer, this time to the Middle East Section.

I then became directly involved for the first time in mainstream trade work since joining the department in 1973. The world at this time was recovering from the first of the “Oil Shocks”, when petroleum prices were raised by oil producers, through the OPEC cartel. This in turn sharply increased the liquidity in many middle-eastern countries (“petrodollars”) who abruptly found they were very wealthy. These newly wealthy countries were significant new markets, especially as many products needed by those countries were produced and exported by Australia.

However, another of those “bizarre” circumstances occurred during my time in the Training section. In retrospect, I now realise what was about to happen to me was the most destructive element in the entire process. It is something that subsequently has plagued me for my entire life; something which has taken on a life of its own.

And why was this about to happen? The answer is that finally after six years in the Department, I was given work to do that enabled me to establish a professional reputation in “trade” work. I believe the homophobes saw me as someone who was becoming a “threat” again. In Sydney I believe I had been favourably regarded in most places where I had been employed. In the Department of Trade Canberra I was regarded as an ambitious and dangerous queer.

I cannot recall the exact time, but it would have been shortly after I began working on the Graduate Training Programme; sometime after Ingrid left and before her replacement had been recruited. I was sitting in the Training Section at my desk alone and eating lunch. Two men appeared in the Section, one of whom I knew as the newly recruited Director in the Management Services Branch. He asked me if one of the Training Syndicate Rooms was free. I indicated they were all free and to take their pick. The other gentleman was solidly built wearing a dark grey suit with white shirt and dark tie i.e., very conservatively dressed. They went into the nearest syndicate room and were shortly joined by a similarly dressed third man whom I didn't recognise but who appeared to know where he was going, walking directly into the syndicate room. Apart from the trade Director, I didn't recognise the other two. When the third man walked into the room he was introduced as Sergeant XY (I didn't catch his name). Before the last managed to close the door, one asked the other two present, “Well, how're we going to deal with the backstabbing married poofter?” I was seated no more than 2 metres from the syndicate room and could hear everything clearly until the door was closed. I went into the Projection Room between the syndicate room and one training room. It was well known in the Section that sound travelled along the air-conditioning cowlings covering the window ledges and lower walls. At an early

point in the discussion, one of the three in a voice I didn't recognise said: "Well, in these circumstances, we need to set a thief to catch a thief". At that point, a colleague of mine returned from lunch and on entering the Projection Room greeted me loudly with "G'day Terry, how's it going". The Syndicate Room conversation was inaudible from then on.

## **16. Caught in the Act-The Man from “Attorney General’s Department”**

Around this time I was made aware that there was an “external dimension” to the events which hitherto had involved only the people in my workplace. It was this event that really scared me in that it communicated to me the message that the “big guns” were out to get me.

On one particular afternoon in Canberra, I had taken an opportunity of a late lunch break to visit Civic, the “downtown” commercial area of Canberra, to do some personal banking and shopping. While there, I visited the local optical dispensing company to have my spectacle frames adjusted. When I walked into the shop, which was then located in Garema Place, all the attendants were occupied with customers. To pass the time while waiting, I walked over to one of the tall cylindrical shaped rotating display cases that opticians use which held their range of spectacle frames. This display case was standing in the main area of the shop. I could not be seen by anyone entering the shop, but I had a clear view of the serving counter and the sales attendants.

Before I had an opportunity of being served, my attention was drawn by a fit looking gentleman dressed in a dark suit that I had not noticed when entering the shop. He began by introducing himself and showing what I thought may have been an identity card. He identified himself as “contract employee working for the Attorney general’s Department”. He immediately went on to explain that he wanted to warn people about “a very dangerous pervert named Terry Williams”. The document produced by this person may have been my photograph but I didn’t get to see it. At this point, I looked around the display case for a clearer view and events then began to move very quickly. I then had momentarily a clear and unobstructed view whereas previously I had been observing him reflected in one of the desk top round mirrors on a stand, used by clients. He was finishing this brief introduction and before he went on, I stepped from behind the display case and began to approach him. I wanted to demand of him his name and the name of his employer. On glancing round he looked startled but immediately recognised me, and suddenly took flight. So swiftly in fact, that he (deliberately?) knocked over another standing display case near the door which nearly toppled but for the fact that the sales person moved over to place her hand on it to stabilise it. Momentarily she blocked my exit as I took off after him, racing out of the shop into Garema Place. Now, Garema Place was a street that had been converted into a pedestrian space and while not crowded at that time, there were enough people walking to make it difficult to spot him. It was obvious that he was not an amateur because in a matter of seconds he had disappeared. I stood watching for a few moments to see if he might bolt, but there was no sight of him-certainly no sight of any man running.

I returned to the shop to meet the curious and startled looks of the sales attendants. I enquired whether they had any idea who the gentleman was, but neither attendant had seen him before and claimed they knew nothing of the reason for his recent visit. By their reticence and body language I could tell they were startled and I knew that I wouldn’t get anything out of them.

## 17. Spiralling Downward-Harassment and Homophobia at Bungonia

At the same time, “*The Treatment*” was also extending to the local community. When this happened, I recalled having a conversation with an acquaintance from my University days, while I was living (for 4 months) at Macquarie Hostel in Canberra from August to December 1973. He was at the time working in the Department of Prime Minister and Cabinet and was also a former member of the University Of Sydney Liberal Club and a member of the Liberal Party. We met frequently in Canberra to share a meal with a group of young bureaucrats for an occasional evening meal. At one of those I recall him asking me apropos of nothing in particular, “How do you get along with the local farmers in Bungonia?” I responded positively which at the time was probably true. It struck me that it was an odd thing to ask especially as it wasn’t connected to any particular conversational topic. He is a non-practicing Jew. I asked him on one occasion what he thought of homosexuals. He replied that while he did not have a religious antipathy, he nevertheless felt it was “decadent”. These dinners and discussions took place in the months leading up to the “Supply Crisis” of 1975. He mentioned that moves were afoot to make it “difficult for the Government” and that these moves would focus on the Senate.

- At Bungonia, my social situation deteriorated rapidly. Eventually I was to reach a situation that whenever I ventured outside the house, and the nearest neighbours were also outside, on seeing me they would vent a stream of anti-homosexual invective. The savage edge to this was that even the children were infected with these ideas. How pathetic one would appear, if one were to complain about the comments of children!

Indeed, the use of children and encouraging them to adopt homophobic attitudes is a significant characteristic of some groups, secular as well as religious. I think this is done in an attempt to ensure that the boys at least, don’t “grow up to be perverts”.

- It will never stop certain boys being gay. What that approach does however is generate more youth suicides by those who are unsure of their sexuality. It also stimulates the growth of homophobic abuse and violence; psychological as well as physical violence.

The former Public School at Bungonia for example, disused for over twenty years because of a dwindling number of children was renovated and refurbished by the NSW Department of Education for use by community groups as a Field Studies Centre. For some time after refurbishment, the Field Studies Centre was unused. Eventually a local Goulburn Scout troop frequently used the school at weekends, and sometimes during the week. Again the frequency of homophobic comment was quite striking. I knew that these were not always random comments, because on returning home from work on one occasion, I drove past the school and into our driveway. After arriving I walked to the post box to retrieve the day’s mail and while doing so, from the Field Studies Centre (across the road), I heard a child shout out, “the poofter’s back home again” as the children were playing in the grounds at the front of the former school. These incidents took place at a time after I

had broken up with my lover in Canberra (1981) and during this 10 year period (1981-1992) in which I was faithful to my wife.

However, the pressure was beginning to intensify. I was becoming desperate. On one occasion at Bungonia when a group of teenage boys gathered in front of the Progress Association Hall on the other side of the road (directly opposite to our house), I heard them discussing among themselves that the house opposite was where the married poofter lived and to be very careful and despite my appearance, not to be lulled into a sense of false confidence, to take me very seriously because I was a very dangerous type of pervert.

I was staggered by the calculation in this. I was working in the paddock directly outside the Hall. Good sense departed me and I went into the shed and grabbed my rifle. I was intending, I think, to give them a fright by discharging the rifle into the air. I didn't however. Before I had resolved the situation within myself and had put the gun to one side, my wife came outside to tell me that the evening meal was ready to be served. It was dusk. On discovering me standing behind the petrol tank with my rifle in my hand she became suspicious and demanded to know what I was doing. On telling her she was horrified, and demanded I put the rifle away and come inside and have the evening meal. After a short time, I did this.

At this time I felt myself to be very isolated and under pressure from my "colleagues" in the work place, as well as in the local community. There appeared to me to be no respite or let up from the campaign which was now a 7-day a week programme, nor any place where I could escape the harassment. In addition, my former wife was beginning to pressure me to choose between herself and my lover. I was remorselessly being attacked and hit continuously!

On another subsequent occasion, a group of adults gathered at the Hall for a function. I had gone into the bedroom which was in the West of the house closest to the Hall, no more than 30 metres distant. Again there were the now standard abusive poofter references accompanied by loud and offensive comments and jokes. I became angry. I had some heavy objects in my hand (I can't recall what they were) and I lost control and began shouting and throwing these at the bedroom windows and smashing them. In the next moment I recalled seeing my terrified wife in the bedroom demanding to know what was going on. She took one look and fled from the room. My father-in-law was also visiting and came into the room and pinned my arms behind my back. He was a short man but very stout and heavy. He gradually wrestled me to the floor of the bedroom and sat on me until I calmed down. I could not then, nor can I understand now, why I should be subject to such harassment and to have been singled out in such a way as to be the focus of so much aggression and hostility.

I still fail to understand the motivation for the violence and harassment, even if it was only verbal and not physical. I could not understand why the viciousness pursued me to Bungonia from Canberra, as I then believed that it originated in that city, to my home in Bungonia. Vehicles would pass by our property on the road and it was a regular but occasional occurrence that the driver or passengers would scream abuse as they drove past.

This did not happen with every vehicle. Now living in the country it is a feature of rural life, especially with rural village life, that one gets to recognise by sight the vehicles belonging to “the locals”. I usually failed to recognise the vehicles from which the abuse emanated. No-one should be forced to live with this level of abuse.

## 18. Hitting Bottom – The Gay Psychiatrist in Canberra

Psychiatric abuse is not the kind of experience people usually associate with “Australia”. As a result of a visit to a gay Psychiatrist working in the ACT Department of Health (and NOT in private practice), I was to reach the bottom in terms of psychological and spiritual misery and pain. It changed forever my attitude to people, especially prejudiced bigots, who by their actions led me to this point. It is a profound mystery, how when we are pushed to the lowest depths of despair that we manage to find the strength of character that sustains us. The mere recollection and recounting of the experiences I am about to describe triggers considerable distress, to this very day.

The unthinking callousness and barbarism of ordinary people to those like me who are not heterosexual has burnt out any belief in the innate goodness of the human animal. Human nature does not change for the better but remains locked in a moral squalor dominated by ignorance, fear and personal greed: Fear of difference; any kind of difference, especially if that relates to sexuality or gender. Nevertheless, like many people today I retain deeply held spiritual and moral values, but simply cannot accept the primitive superstition that constitutes much of the institutional church’s teaching. Mankind’s efforts in formulating religious beliefs are essentially a way of grappling with the uncertainty and suffering entailed in living.

But I digress.

Isolation and harassment at work and in the local community were remorselessly grinding me down. No matter how hard I resisted, I felt myself to be spiralling downward. Anger and disbelief were my first responses and it was in this phase that I was given to outbursts. The sheer force of numbers of the homophobes becomes an appalling wall of hostility and treachery. Anger gave way to depression. Even in my worst moments of despair, I tend not to lock into a downward spiral. At this time I became disinterested in sex and I found it difficult to give my lover the support and affection he needed. My wife seemed to feel powerless as well. I am not usually depressed. I am mainly an optimistic and forward looking person. Abuse at this level however, shatters the victim’s view that “all is right in the world”, which then becomes a dangerous and hostile place. Withdrawal by victims is a frequent tactic. I was becoming morose and my conversations were becoming perfunctory. I began to retreat into my own thoughts.

On return from work I would sit quietly and alone after the evening meal and continue to drink wine and reflect on what was happening to me. I was inattentive to the household accounts and my former wife stepped in to manage the day to day affairs. In addition to isolation, I began to experience a profound sense of powerlessness. Neither my wife nor my lover were able to dispel the gloom of my darkening moods.

- **The subsequent events led to experiences which although very painful was the nadir of my life experience. Although psychiatric intervention was inappropriate (I wasn’t sick-I needed a network of friends and allies), it led to**

a crisis, and as well, to its resolution.

- **However, not realising it at the time, the outcomes of this consultation were to be profound. These outcomes were non-medical. As a medical process, it was a complete failure.**

It was around this time that my wife and my lover suggested that I seek professional help to assist in dealing with the stress of my situation. On reflecting on this episode, which I have done many times in my life, I believe that I was naïve in thinking that a psychiatrist would understand my situation and provide help and encouragement. This particular “trick-cyclist”\* was not in private practice but worked with the ACT Department of Health at the Community Health Centre then located in a temporary building in Acton Street, adjacent to the ANU. My lover had obtained his name and telephone number and said that he was known to be gay. My former wife also encouraged me to take this course of action and insisted on attending the first session with me. I was surprised by this but she appeared to be very determined on this point.

#### Trick-Cyclists

(\*) This pejorative nick-name for psychiatrists arises from that time when a new class of powerful psychotropic drugs used in the treatment of psychosis and Schizophrenia had been developed, called “Tri-cyclic Anti-depressants”. Because of the frequency with which these drugs were prescribed by psychiatrists, seemingly to the exclusion of any other drug, shrinks were referred to as “trick-cyclists”. The drug I was to be prescribed was NOT a Tri-cyclic Anti-depressant.)

In the event it was the weirdest and the most unusual medical consultation I have ever attended.

First, on entering his office, he listened briefly as my wife, who, taking the initiative began to explain her perception of my symptoms. The “trick-cyclist” then began to interrogate my wife and this rapidly turned into a confrontation with her. This caught me completely by surprise as I had never before seen a medical consultant respond to a person in this way. His manner I thought almost reached the point of rudeness and almost outright aggression toward her. He and my wife were having a verbal confrontation (a fight) in the middle of this consultation! He was questioning her motives, our marriage, what she was doing there and what she saw as the end point of the consultation. I should have supported him in this. In this dialogue, my former wife gave as the justification for her presence, was to prevent me from glossing over the severity of my symptoms and problems. She *knew what was wrong with me* and was determined to get the shrink to diagnose that. That was to be the theme of her opinions and those of her father about my dysfunction. *They knew better than anyone else.*

At this point, I was so demoralised that I really didn’t care about the outcomes of this farce. I was hoping that a gay man would give me some kind of support. In reality that was a *really stupid* expectation.

Both my former wife, and my father-in-law were convinced that “I was hearing things” that in reality were not there. They systematically sought to convince me that I was suffering from auditory hallucinations, driven by the fact that I had never come to terms with my sexuality. Whenever I referred to myself as “gay”, she would insist on correcting me by saying, “...you’re not *gay*, you’re *bisexual!*” My former wife then told the psychiatrist about the background and my reasons for being there. I had been depressed; I would return home from work and following the evening meal would continue to sit in a chair in the dark, occasionally listening to music, drinking wine even after the others had retired to bed. In desperation at the time I was using alcohol as a way of temporary relief. Sometimes I would be found sitting in the dark house by myself in front of the fire silently caught up in my own thoughts. She recounted the incident with the rifle. During weekends I would also sit for some time before getting underway with my work on the property. I was definitely beginning to withdraw more and more into my own thoughts and felt disinclined to indulge in trivial or light conversation. I was very unhappy. This was the blackest period in my life.

The “trick-cyclist” then asked me a few questions eg why *I* was there, how I felt about myself and so on. Despite the shambolic first half of the consultation, I mentioned that I was subject to a campaign of vilification and harassment in my workplace and that seemed to be extending to my local home district. Given my wife’s knowledge of my bisexuality, and the apparent strength of my domestic situation in that I didn’t need to hide my sexuality, it is not surprising to me now that the shrink interpreted my desperation as anxiety and dismissed my concerns as delusional. After about twenty minutes he concluded that I was quite depressed (a fact of which I was already aware) and I was suffering from an “anxiety-driven delusional state bordering on psychosis”. He gave me a prescription and told me to have it filled and to start taking the medication as soon as possible. I was advised of the importance of continuously taking the medication as it was slow acting and would take about two weeks before it would begin to have any effect. I had the prescription dispensed and took the tablets for about six weeks. My wife was vigilant in ensuring that I took the tablets. At my next consultation, the psychiatrist asked me whether I felt any better and whether I still felt that people “were talking about me”. I said that I thought I was a bit calmer, but that the campaign of harassment was still under way. His response was to advise me to keep taking the tablets. This I did. By the next consultation, which was about two months from the first, I advised him that I had stopped taking the tablets because my circumstances hadn’t changed.

#### Phenothiazines – A Class of “Wonder Drugs”

At this point I need to give some medical background. The primary drug I was given was “Stelazine” or Trifluoperazine, a member of the class of drugs known generically as Phenothiazine. Phenothiazine is a pesticide that was first produced in 1932. Today it is used mainly in pharmaceutical manufacturing as a parent compound which produces 5 separate classes of psychotropic drugs. All these derivative drugs are major tranquilisers with particular clinical significance for the management of severe anxiety states. These 5 drugs also possess varying levels of anti-psychotic efficacy. Phenothiazine is not a trivial drug and can induce a wide range of serious and not so serious side-effects. In fact, if I read the product specifications again today, I am usually horrified on reading the full list of the side effects.

The serious side effects include Cholestatic Jaundice and Liver damage and what are referred to as “extra-Pyramidal” effects. These include the generation of involuntary muscle movement of various parts of the body. The drug’s focus of action is very similar to disease conditions such as Parkinson’s in which the Dopamine producing cells in the brain are destroyed. Because of these side-effects, Phenothiazine is usually prescribed with another drug (trade name “Cogentin”) which is used to control and eliminate involuntary muscle contractions and tremors in Parkinson’s sufferers as well as for patients “on” Phenothiazine derivatives. The *least critical impact* is on personal appearance. Patients taking the drug “bloat out” and there is rapid weight gain and gynecomastia which occurred in my case; Ironic really, given my gender identity! However, from photos taken at home at the time, I was not a pretty sight!

At the next consultation I advised the Psychiatrist that I had stopped taking the drug as there was no noticeable difference between my perceptions of my own state of mind either on or off the drug.

I then received what I now understand is a very common clinical response to patient resistance to medication: A mixture of condescension and coercion as if responding to an errant child. *Without asking permission or disclosing to me what the drug was or the possible side-effects*, the trick-cyclist arranged for me to have an injection of another drug in the Phenothiazine group, in slow release form. Since I wasn’t told anything other than “roll up your sleeve”, I have since concluded (largely by its characteristic straw-yellow colour) that the drug then used was Fluphenazine. The “Extra-pyramidal” side effects of Fluphenazine are more severe than for other members of the Phenothiazine group. This delivery method is known as a “depot” injection as the drug is mixed with oil and injected (deposited) subcutaneously. As the oil is metabolised by the body, the drug is slowly and continuously released and absorbed over a period of weeks.

After this consultation I immediately began the return journey from Canberra to Bungonia. It was late on a Friday afternoon. Half-way in the journey, driving along the foreshore of Lake George I suddenly began to feel uncomfortable. It was barely noticeable at first, merely a mild tremor in my back. I suddenly remembered that I had not been given any Cogentin, the antidote for the side-effects and considered returning to Canberra. I realised that at that time of day, by the time I returned to Canberra the Health Centre would have closed for the weekend. I proceeded on my journey home hoping that my fears would not be realised. By the time I reached Goulburn I began to experience the first real tremors. My only thoughts were to return home and take the Cogentin before the tremors became severe and so proceeded to Bungonia.

On returning home I discovered that I had thrown out the Cogentin along with the remaining Stelazine tablets and worse, the prescription could not be found. I was able to sit at the dining table for the evening meal, and I was very fidgety. When the evening meal had finished I told my wife that I was feeling unwell and wished to rest for a while. In reality I was hoping that the tremors would subside and that the reactions would be

different with the injected rather than the oral form of the drug. During the next hour the tremors grew worse and I arose and started walking round the bed to get some movement as a distraction to the spasms. I tried bending down as this seemed to give me some temporary respite.

Finally I called my wife into the bedroom and said that she would need to drive to Goulburn to obtain the Cogentin. I didn't trust myself to drive in my state at that time and I would remain to mind the children. The time interval between her departure and return was over two hours. Those who have never experienced or observed the incredibly wrenching and painful torsion muscle spasms have little concept of how that feels. First, you no longer control your own body movements which take on a life of their own. Secondly it spreads over every muscle group in the body. During that time I eventually ended up on the bedroom floor, writhing like a fish that had been landed on the floor of a boat and unable to control the involuntary spastic contractions of my arms and legs, my head jaggled from side to side and was involuntarily being thrown backwards and I was exhibiting involuntary chewing and swallowing movements. The muscular contractions seemed to be moving from my extremities to my trunk and after a time I began to experience difficulty with breathing because the involuntary muscle contractions were interfering with the intercostal muscles in my chest. I became fearful at the prospect that my diaphragm muscles would eventually be impaired. My breaths, gasped intermittently much like a fish out of water, were shallow and intermittent. I was terror struck at my helplessness and felt I was suffocating.

- One part of me wished to die. I could have stopped fighting the muscle spasms and allowed my impaired ability to breathe to take effect. I realised however that there were two innocent people who would suffer by this: My two children who were then at that formative pre-teen age. I knew my father had lost his father in a drowning accident when he (my father) was 13 years old. I did not want my children to suffer the pain of losing a father. So I continued to resist and attempted to "climb out of the pit".

I learnt later that my wife experienced considerable difficulty in obtaining the Cogentin, being passed first from the pharmacy to the Base Hospital then finally to the duty psychiatrist at Kenmore Psychiatric Hospital who gave her the tablets. On her return to Bungonia and within 20 minutes of swallowing a Cogentin tablet, the spasms appeared to be subsiding. I was so relieved to regain control again over my body and not to be forced to fight for every breath that I fell into bed, exhausted.

- My consciousness had been "seared" by the experience with the realisation that I was the victim of systematic, gross abuse.
- I am also aware that it is possible to induce psychiatric illness, including psychosis, either by drugs or by high levels of stress applied continuously over a period of time, if that stress is matched in the individual, with a high level of anxiety and/or fear.

On awakening the next day, I had made three resolutions. I told my wife of two of these. The first was that I would never again allow myself to be placed in that situation and resolved never to consult a psychiatrist again. The second was that henceforth I refused to take any psychotropic medication. I continued to take the Cogentin in the ensuing month until all risk of any muscle tremors had disappeared.

The third resolution was one I could not divulge. This was that I could no longer discuss with my wife or my father-in-law the latest developments in the campaign against me. They were convinced that I was paranoid about my sexuality and that the homophobia I experienced wasn't really happening and that I was "imagining" these events and circumstances in my life. The parallels with my sister's experience with the stalker are striking. It is a truism that "a little knowledge" can be a dangerous thing in the hands of lay people.

There were additional outcomes from this episode. One was immediately apparent. I was a changed person. Never again would I allow myself to be manipulated in this way. My wife and father-in-law lost their power over me and I no longer trusted them. Paradoxically I was a much stronger person. I was now freed from the shackles of my upbringing and abuse to perceive people the way they really were: Those close to me as well as acquaintances and so-called "colleagues".

The second outcome did not become apparent to me until some months later.

## 19. Death of a Marriage and Break-up with a Lover

I began to be aware in the period after this that my wife and father-in-law were frequently scrutinising my moods. I was no longer communicating what was happening to me at work. They would for example make a comment if I appeared to be in one of my “black moods” or that “the black dog was sitting on my shoulders again”. Not only was I unable to talk with them about everyday experiences which at the very least were troubling and distressful, but I now had little psychological space in which I could reflect on what was happening to me. I made space by “closing off” to my wife and her father.

It was in this period (1977-78) that my relationship with my lover was to break down: To break down under intensifying pressure from my wife, in a domestic environment becoming increasingly claustrophobic with the frequent presence of my father-in-law, together with my inability to neutralise this and support my lover. In hindsight, I now realise that I was experiencing aftershock from my encounter with Psychiatry. I think also in the back of my mind, I laid some blame, unfairly, at the feet of my lover for giving me the details of the Canberra “trick-cyclist” in the first place.

- In any event, the one male love in my life, departed in late 1978. Although I silently grieved, I knew that it was the only thing he could have done.

While experiencing continuing harassment in Canberra and Bungonia, I went about my life as father, husband and lover where large areas of my life could not be shared with my wife or my father-in-law. No matter how gross the harassment nor how low I felt, I could not afford to show this to my wife, but needed to cloak my thoughts and mask my feelings in her presence. To allow myself the “luxury” of sharing my burden was to invite a stereotypical response from her, viz because I didn’t accept my sexuality, my experiences were merely paranoid delusions.

- No relationship can survive the breakdown of trust at such a fundamental level. I continued to support my wife as a spouse and I considered myself her husband.
- The “shell” of the marriage however had been eviscerated by a “psychiatric lance” wielded by homophobes.
- I remained in the marriage for another 14 years, and from 1981 I left my Canberra “lover”, and abandoned any gay life. From 1981-1992 I was faithful to my wife. This was a conscious decision on my part. It was taken against the background of my betrayal at the hands of a pack of gays in Canberra. I was reeling from this. I wished to ensure that my children enjoyed a stable and happy home environment and to protect them from any opprobrium and social isolation rubbing off from my own experience. My own upbringing and adolescence, blighted by alcohol abuse in the family, despite the best intentions of my parents, was far from happy. When I finally left my wife in 1992, I did so following a long period in which she would object to any signs of my “gayness” that I may have inadvertently communicated. She could no longer accept the gay part of my personality, such as it was. She failed

to understand that I could be faithful and loving to her, but that she could never expunge that part of my being. She sought my total conversion and that was never going to be possible. There were powerful signals in our lovemaking as to the nature of my innate gender, but I never acknowledged to her (or indeed to myself until much later) anything of that. In the end I grew tired of her expressing the view that I needed to choose which path in life I wished to take. I had already done so. She could no longer accept my bisexuality. It was this realisation, and my genuine need for sexual contact with a male so long shoved aside, that finally led me to leave her. With hindsight this was a tragic decision because of my emerging gender awareness. My transgendered identity, which long ago was locked away in a “titanium steel box” inside my brain, was only able finally to escape her captivity a few years later. Heterosexuals simply do not understand the internal conflicts and difficulties which married gays and transgendered face even when they are determined to do the right thing by their spouses and children.

## 20. Connecting with Gays in Canberra 1978-81

This part of the narrative overlaps the time I was situated in the Training Section as well as the first two years in the Middle East Section.

Shortly after joining the Training Section I was befriended by an older training officer. Although professedly not a graduate he was widely read but diffident and a bit reserved in an ironically detached sort of way. In his mid forties, he was single, something of a loner, tall, thin and very studious in his habits. He would almost pass for a typical retiring academic type. He was transferred from the Department of Defence shortly before I joined the Training Section. I could never satisfactorily establish how he managed to achieve this feat. Non-bureaucrats may be mystified by this. The Department of Trade in those days was a prestigious Department in which to work. The Department of Defence on the other hand, had a dreadful reputation. Now this reputation may not have been fairly deserved, but it was certainly true that there were more graduates seeking a departure out of that department than many other Departments in Canberra. Conversely, it was very difficult to get into Trade without a degree, unless it was to a specialised area like Finance and Accounts or the ADP Section.

This person was the first person in Canberra in whom I confided I was gay and this happened within 3 months of first meeting him. He began talking about his house-mate and began making promises that we should get together over a meal. At no stage in the time I knew him did this colleague say he was gay. However the meal kept on being put off ostensibly because his flatmate was unavailable. The weekend after my lover indicated his intention of not returning to Bungonia, I was invited to a meal at Red Hill in Canberra. I went and met the flat mate. I was invited to return. I did so, and in a couple of weeks we had become lovers (1978-81). In the interim, I negotiated with my wife the arrangements that would apply should I enter into a new relationship. She agreed to the proposed arrangement, but insisted that “I keep it in Canberra.” I spent part of the week in Canberra and the remainder with my family in Bungonia. It was during this time that I was introduced to the gay motorcycle club scene and to the gay leather fraternity. He was a member of both. I became a member of the Canberra based Club, “The Griffins”.

### Gay motorcycle clubs

Gay motorcycle clubs were very much a part of the gay leather and S&M scene in the USA, Europe and UK from the 1950's but the real growth of this scene occurred in the 1960s-1980s. Their appeal was essentially based on the freedom and mobility that was obtainable by owning a motorcycle, which was certainly less expensive than owning a vehicle. The protective clothing, especially leathers rapidly established a major fetish status in the gay communities among “macho” gay men. Before the decriminalisation of homosexuality in Anglo-Saxon countries and somewhat in a *demimonde*, clubs began to be formed which offered acceptance and safety, homosocialisation, bonding, as well as a venue for establishing sexual contacts among like minded men. In their full flowering each club had its own banner, symbols, dress codes, formal organisational structure and annually elective office bearers, organised social and run-programmes and a semi-formalised induction and acceptance process for new members. Members were obligated to spend time in club activities as well as to support the organisation of social events and attend bike-runs. It was highly desirable to own a bike, but not mandatory. To be accepted as a probationary member, it was usually necessary to have sex with at least one fully fledged club member who would “vouch” the

gay credentials of the candidate. For some men, these clubs were their main or indeed only social outlet. They had their own punishments for individuals who transgressed the code.

Their growth in Australia before decriminalisation and before the expansion of gay venues in Capital cities reflected the fact that they were one of the few organised parts of gay life, outside the nightclubs and pubs and bars in major cities. It is difficult for younger gay men today to fully appreciate what gay life was like back in the 60s and 70s.

The major club events were the bike-runs, where members of the sponsoring club would go on tour, usually to a remote or secluded spot and spend a period of time camping (in both senses) in the great outdoors. These runs were advertised among other bike clubs who were also invited. In this way, a gay biker-leather fraternity was established. Many members commented to me that the bike runs were the only occasions when they felt they could relax and be themselves, among their own kind and free from intrusion and harassment.

While some bike clubs remain, the number is much reduced from the peak period before the 1980's. Their status is now significantly altered in a mainstream culture where penal sanctions no longer exist and gay life has many different clubs and venues and indeed a political presence in this country. HIV and AIDS wreaked particularly severe havoc on these clubs from 1980 and the memberships were decimated.

## 21. Gay household at Red Hill 1978-81

I was surprised at the speed with which this new relationship appeared. Part of my new “lover’s” appeal for me was the contrast between his very macho leather gay appearance and on the other hand his cultivated almost (“Oxbridge”) “donnish” demeanour and interests. He is a graduate, widely read and a very cultivated man. We had, I thought, many interests in common: Music, art, books, and gardening. He was employed at the time by the ANU. We also shared a similar religious background in that we had both been brought up as Roman Catholics. During this part of our relationship, he stressed on several occasions that he would not allow the break-up of my marriage. He told me that if I attempted to leave my wife and move in with him full-time, then he would terminate our relationship. I daresay that there were shared cultural values and guilt (?) from our respective religious educations. He never insisted that I spend more time with him during the week, but he did indicate that he wanted me to attend bike-runs with him.

My “lover” shared a house at Red Hill (part of the diplomatic precinct in Canberra) with my “older” colleague in the Training Section in the Department of Trade.

Shortly after we became lovers, they had a fierce row which resulted in my colleague moving out. I was naturally concerned because I understood that they had been house mates and not lovers. I could not comprehend what the cause of the disagreement could be. They would seem to “spat” at the most incidental things, but none made any real sense. My “lover” told me that it was because my colleague was intensely jealous of my presence, even part time, in the house.

My colleague remained an enigma to me. He was the one who introduced me to my new “lover”. He was intelligent and well read with an extensive library. He claimed that he had never been to university. He said his first job was as a clerk in a bank branch in regional Victoria. He repetitively rambled on a lot about gay lib and the oppression suffered by gays at the hands “of the ruling classes”, yet never actually claimed to be gay, and according to the recollection of my acquaintances at the time, he had not had sex with any of them, nor could they recall him even having a date with another man. My “lover” mentioned to me that he had once been seduced when drunk, by a man on a bike run they had both attended and that hitherto he had been a virgin. He reportedly professed not to enjoy the experience. Each year he would take his recreation leave and accrued long service leave and spend 6 weeks in San Francisco.

## 22. Non-Verbal Signals-Sensitisation

The Training Section Manager obtained a promotion to another Department within a year or so of my joining her team. Eventually, after a gap of some months, a replacement was recruited, again another woman. During the interim, my colleague was acting Manager of the Section. He did not apply for the vacancy when advertised.

During this period while I was living part time at Red Hill with my “lover” I gradually began to notice that there was an aspect of my colleague’s behaviour which was peculiar. I couldn’t pin it down at first. He was otherwise perfectly correct in his behaviour in the office, even if as my “lover” suggested, he was “insanely jealous” and resentful that I “had taken him over”, he displayed nothing overtly of that in the office.

Nevertheless, the incongruities began to accumulate. My colleague was often away from his desk. He was always going somewhere and returning in half an hour or so, and no one seemed to know where he went. We became aware of his daily routine. He would arrive for work at 8:00am, have a long solo lunch after which he would return at 2:00pm and depart at 4:30pm. He was less peripatetic in the afternoons and seemed to doodle away at something or other. He hardly ever led a formal training session at which he presented any material. He would chair round-table discussions and chair evaluation and feedback sessions, but he rarely actually delivered his own material. He seemed to spend most of his time, designing training modules for others to deliver. That is he would draft up a training program outline, much like a prospectus of the courses.

I was beginning to get some profile with the success of the Graduate Training Programme and although the work proceeded on an annual cycle, it was enjoyable and stimulating.

Eventually I worked out what was peculiar. Whenever my colleague returned to the Section, he had employed the same gesture each time. This was to use either the index or middle finger of his left hand, and starting from the corner of the left eye, drag the finger down across the side of his nose a couple of times. At first I thought this was just odd. After all, he was “odd”. Eventually I noticed that he would do that outside the confines of the Training Section whenever I was present. When I chose to ignore him, he still made the gesture if I was working at my desk. Now this was really pretty innocuous. People scratch their noses all the time. Eventually other people began using this gesture, for example on first seeing me in the corridor. I conjectured that there were two possible meanings, other than the presence of an eye irritation: The first is removing a speck from one’s eye as I cannot believe what I’m seeing. The second is more vulgar: The “brown nose salute”. A “brown noser” was someone who licked bosses arses. This was to be used by people in all manner of situations over the years, either directly in front of me or to my back. If I suddenly turned around I would often notice people half-way the process of doing it surreptitiously behind my back, at which point their hand would suddenly drop. When I turned around on those occasions, or would use it to them in reply, then they knew that the signal had attained its negative connotations for me and could be used by strangers with the same effect.

The most striking example occurred much later after this time in New York in early 2002. This was six years after I had left Austrade. There were only two occasions in New York in which it happened. Once during a river cruise up the Hudson River and around Ground Zero, by a tour guide whom I thought was probably gay. The second occurred when I was walking down Fifth Avenue returning to my Hotel. The sidewalks on the Avenues in New York are wide and 6 people can walk abreast easily, outside of the rush hours. Generally, I found New Yorkers sidewalk habits to be impeccable. On this occasion the group of 6 walkers were in a row, all blonds, young adults or teenagers. I didn't recognise any nationality markers and it was impossible to guess. I was walking towards them and I noticed one of the group's expression change on looking at me. She muttered something and almost as if it had been choreographed like synchronised swimmers, six hands went up at the same time to their noses to make the gesture. It looked ridiculous, and I laughed as I passed them. They didn't like that. I guessed they were tourists. I never saw this with New Yorkers, who were almost invariably courteous and polite, even during the rush hour.

#### **“Outing” as a Political Weapon**

Within the gay community, gay radicals have used “outing” as a weapon to expose fellow homosexuals, or those men believed to be homosexual, who remain secretive of their sexuality (“closeted”) and who are deemed to have transgressed the gay community in some way. Originally this was used against gay men who publicly supported political parties or political programs which maintained or advocated the legal and social oppression of gays and lesbians or who publicly attacked and exposed other fellow-gays. Controversially it was used against gay men who publicly denied their sexuality and even more controversially (e.g. USA 2005) against publicly visible men who were *deemed by gay radicals to be insufficiently open and affirming of their sexuality.*

### 23. Systematic Betrayal at Red Hill 1978-1981

I remember a curious aspect to one of the first bike runs to which my lover took me. I think it was 1979. It was a run to Comerong Island, on the south coast of NSW near Shoalhaven Heads. SPMC (South Pacific Motor Club) had annual runs to this location, which being semi-secluded but with ocean beach frontage was ideal in many respects. The island was connected to the mainland across a narrow estuary by a vehicular ferry which ceased operation in the early evening. I think this was the first run I attended and I was agog at the sight. It was certainly the first, large scale exclusively gay event that I had attended and I confess I felt somewhat overawed in the presence of so many men from that scene: So many men confident of their sexuality in the company of their own kind. In truth as I was to discover, only a percentage at the gathering were actual members of a gay bike club. In that secluded setting I felt myself to be decidedly *suburban* and very “*domestic*” in my life and outlook. After all I had enjoyed an open gay life as a married gay man in a domestic setting from 1971.

On the last day of the run, there were the speeches and recognition awards for SPMC members, including the awarding of various prizes in different categories for visitors e.g., best presented bike, best leathers etc. I can't recall all the prizes but I do remember one, which was for a beach sculpture. One club was awarded the prize for a sculpture entitled, and the announcer spoke carefully reading from a card:

“A crucifixion Scene entitled- Terry Williams- the World's Most Famous Trans-versatite”.

There is no typographical error here as the word was repeated as “TransVERSATITE” not “TransVESTITE” as if seeking to avoid confusion on the word. Now I was sitting next to my lover along with a large group of men, and this announcement was met with a wave of audible groans through the audience and muttered comments such as “Oh NO!” My initial thoughts were that this audience reaction was one of sympathy for my situation as a visitor. I immediately turned to my lover sitting beside me and demanded what was all that about? Why a crucifixion scene? *He ignored me despite my repeated questions*. I was very put out by this. I couldn't believe that as I didn't know any of the men present that I had been singled out in this way. My own interpretation was that it was an implied threat, with reference to my bisexuality, moving “transversely” from straight society (wife & family) to gay lover and back. Surely, I wasn't the first married man to attend an event like that! As I had met only a very few of the men at the run, how was this knowledge come by? Was it meant to be a joke? But as I didn't know any of the men there, the “joke” was bound to backfire. There was however only one source of this information and that was from my “lover”.

This was the first of several rejection signals subsequently I was to receive from within the gay bike community and almost immediately following my introduction to that community.

Back in Canberra, gradually the campaign spread around Red Hill. Occasionally youths would shout homophobic abuse while driving past in their cars, if I should be walking to or from the local shops. Is this what every gay man in Australia experiences in daily life? This supposedly was in one of the prestige dormitory suburbs in Canberra and part of the “diplomatic precinct”. A number of Consulates or residences had Australian Government protective Security guards stationed permanently at the entrance to these properties.

By 1980, strains were beginning to appear in my relationship with my “lover”. My suspicions were aroused one morning after we had made love. Now I was usually the one to arise and depart for work early whereas my lover liked to sleep in and get to work around 9:30 am. Employed at ANU, he was regularly scheduled to visit the ANU demonstration farm on the NSW South Coast and was usually driven down by his boss the then Head of the ANU Chancery. On this occasion I was unwell and remained in bed and resolved to take sick leave. The bed in the main bedroom had its head near the open windows and the front steps descended from the front entry porch immediately outside the bedroom windows. His transport duly arrived, and on this occasion instead of his boss, a girl from the ANU Chancery office was to drive him to the coast. While walking down the front steps from the house to the car, my “lover” said to the girl, apropos of nothing in particular, **“Guess what? I got laid by the married poofter again last night!”** When I challenged him about the incident later that evening, he denied it outright. Stupidly I suppressed this recollection, rather than making an issue of it. This is a clear example of how I had been conditioned to accept inconsistent and abusive behaviour in someone with whom I attached.

However before 1980 I became aware that the house was under surveillance. Now my “lover” liked making love in the late afternoon or early evening, particularly in summer during “Daylight Saving”. He would frequently lie on the carpet in the living room floor and invite me to straddle him for oral sex. As I later discovered, the location was usually at a point in the living room which could be easily seen from outside, as there were two large clear glass doors leading onto a small terrace and to the back lawn. That part of the lounge room was visible from the boundary fences, both the side fence and from the rear. I know this because I subsequently checked the sightlines from the fences. In daylight, we would barely have been visible to any observer outside in an adjoining property. However with the changing of the seasons and darkness settling in early, with the lights on inside the house we would have been clearly visible to an outside observer in the darkness.

One evening when I was washing up the dishes in the kitchen sink, my “lover” who was drying the dishes as I washed, cuddled me from behind: An ordinary domestic and affectionate gesture for a gay couple. There was a window above the sink which ran three-quarters the length of the kitchen wall. The window looked out onto the back yard. At the moment of the cuddle, I looked out the window into the darkened back yard. It was well after dusk. A glint of light at the back fence suddenly caught my attention. **Again there occurred the glint of light on something reflective. I watched for a few moments and then saw clearly outlined the lens of a camera being withdrawn from the back fence.** It was impossible to see any person behind the camera as it was too dark. I raced outside

but by the time I reached the fence, there was no sign of anyone lurking in the rear yard of the house behind.

On my return indoors my “lover” didn’t say a word – he didn’t even ask what I was doing! I said that I saw a person with a camera at the back fence. No comment from him whatsoever. From that point on I refused to make love in that location in the lounge room. Suddenly my “lover” lost interest in making love in the lounge room. Now this of course may have been purely circumstantial. My actions could have alerted him to the possibility that we were being observed. In view of his absolute silence on the episode however, even disinterest in why I would want to suddenly rush outside at night and commence examining the back fence of the property, aroused my suspicions. Why was he so disinterested in my behaviour which to any rational person would have appeared abrupt, bizarre and unexpected? I had not yet drawn the obvious conclusion.

In 1981, my “lover” planned to travel overseas and he invited me to go with him. I told him that I couldn’t afford the trip or the recreation leave which was earmarked for renovation work at Bungonia. He departed in May for about 8 weeks. I remember our love-making before he departed. On that occasion he encouraged me to extremely vigorous lovemaking. I was “on top” on that occasion. I didn’t realise it at the time, but this was to be the last time I was to fuck him. While he was away he had arranged for my colleague to come and house-sit. I was extremely surprised at this, especially as I believed that my “lover’s” relationship with my colleague had ended following a dramatic falling out between them in 1979. They had formerly been (non-sexual) house-mates. During my “lover’s” absence overseas, I continued to reside in Canberra for part of the week and had no interest in gay sex during that time. I was faithful to my “lover” and to my wife. While overseas my “lover” travelled extensively throughout Europe, networking with the gay bike groups in Germany, the Netherlands, France and the UK.

I eagerly anticipated his return. I kissed him coming through the Reception Area of the International Terminal. He was curiously unresponsive. He had arrived from Paris sporting a close-cropped haircut. After this he was to keep his head shaved. I thought he looked ugly completely shaved and told him so. When he did settle back into the domestic routine, I recall he was emotionally more distant than before. When it came to love-making, he resolutely refused to allow me to fuck him. He would willingly fuck me (without a condom) if I allowed him to do so. At first he attempted to fob me off with excuses. As the weeks passed there was no change in his attitude, and he wouldn’t allow any discussion, other than to say that he was getting dissatisfied with my lovemaking even before he departed. Well, that was news to me! This was around the time that Dr Luc Montagnier at the Pasteur Institute in Paris had isolated and identified the HIV virus as the cause of AIDS. Rumours were spreading like wildfire in the gay press while he was away. Even my father-in-law told me he had read in press reports that a new and fatal venereal disease had emerged and was attacking the homosexual community.

One occasion around that time, when my “lover” was recounting his experiences while on tour, one of our mutual “friends” in the gathering pointed out to him that I had taken off my wedding ring. In fact, I had done so earlier in the week and was waiting for him to

notice. I was fully prepared to commit. When one of our mutual “friends” eventually noticed and pointed out that fact to my “lover”, he responded in a curtly dismissive way saying, “What’s that got to do with me?”

- That evening I replaced the ring. In that exchange, I received the clearest demonstration possible of my “lover’s” attitude towards me. The following morning I remember thinking ... ‘How could I have been so stupid?’

Events now began to move swiftly. Another incident occurred shortly after and I had finished an evening meal one evening. We were in the process of clearing up when two gay “friends” of ours arrived for a visit. (At least I *thought* they were *our* friends.) When I had taken a stack of dishes into the kitchen, I heard one visiting friend saying to my “lover”, **“You will have to get rid of the married poofster...”** To which my “lover” responded **“I will do so in my own good time and when I am good and ready”**.

- The combination of callous and calculating indifference on the part of my so-called lover, and my being objectified by gay men I thought were my friends, using a pejorative nickname that originated in the Department of Trade, was devastating. To them, in reality, I wasn’t “Terry”! I was an object: “the *Married Poofster*”. However, objectification was the least of my worries.

Immediately before I had decided to exit from the relationship, I got very drunk one afternoon before my “lover” arrived home from work. When he arrived home I confronted him with tears streaming down my face, questioning him by saying “How much are they paying you ....?” He curtly dismissed this.

I decided to move out. I planned it carefully having taken a day off work. I spent the afternoon packing my goods (mainly clothes) into the car. Strangely, my “lover” arrived home uncharacteristically early for him (i.e. around 5:00pm, rather than his usual 6:30pm). He quickly sized up the situation and challenged me that I was moving out. I confirmed this and said that I would return the following week to collect the washing machine. This I did early the following Saturday morning.

- After lifting it onto the tray of the truck and strapping it down, I began to reverse the vehicle slowly down the narrow driveway at the side of the house. My now former “lover” appeared at the back porch dressed in a bathrobe and as I drew alongside the porch exclaimed to me “It will be a long time before you are promoted!”

This comment was delivered with venom and that surprised me as this was the first occasion that was directed to me personally. I could have conceived of many forms of abuse a jilted lover may hurl at a departing partner; from my parentage, to my sexuality as a bisexual, to a lack of size of my male parts, anything in fact.

- But to curse me by saying that my bureaucratic progress would be delayed: Now I thought *that* was definitely unusual!
- Why was my ex-lover so interested in my working life? As I drove away from Canberra, a bone-chilling coldness enveloped me as I began to realise that *that was the real agenda*: A desire to destroy my reputation and my career by proving that I had lied when I denied that I was gay. I had been befriended by gays committed to damaging me in any way they could. The unspoken question is why? What on earth had I ever done to the gay community to deserve that? Or is this merely unbelievably stupid naiveté on my part?

At first I was relieved to have escaped from an unbearable situation. There were however sequelae to this disengagement which surprised me. The first and most immediate was the tangible sign of the positive impact of my daily presence on my daughter, and the rapid disappearance of the childhood problem which had been so distressful for her. I had long thought that my part time presence with my lover would have no emotional repercussions with my children. I was wrong. I felt chastened and humbled by this knowledge. I mentioned this to my wife, who was also surprised by the positive changes in the children, but especially in my daughter.

The second impact was not so immediately apparent. During the ensuing weeks when working in the office in Canberra, I recall feeling as if I were emotionally anaesthetised. It was similar to my experience of losing the ends of my fingers in an industrial accident in my student days. When the machine crushed my fingers, there was no immediate sensation of pain, only the intense pressure of something grabbing the ends of fingers on my right hand. Within minutes shock began to set in and my body's defensive mechanisms cut in to deal with the physical trauma. This was very similar, but the reaction was delayed. I went to work as usual, but sat in my office going through the motions in a mechanical fashion. I dealt with the essential matters quickly, but I felt numb and lifeless, disinterested and physically heavy.

But there was more than that. There was a mixture of pain, an increasing sense of humiliation and a feeling of having been publicly stupid. I didn't realise at the time, but the pain acted like an electric needle cauterising parts of my brain. This was not just rejection. This was public repudiation by a cabal of gays in Canberra in the most psychologically violent manner and the effect was searing, intense and permanent. My growing understanding that something as intensely personal as my sexuality was used as a *weapon* by gays was devastatingly effective in its destructive potency. Like an electric cautery probe burning brain cells, it burned away part of the core of my emotional life. There was also the knowledge of the way in which this weapon was used: with intent, forethought and knowledge. Trading on my naiveté and my willingness to trust people, it began the process of killing off my trust in gay men. This killing off would take a long time to be completed. At the time however, it was the glimmering awareness of the political dimension of the betrayal that was a killer. At a cognitive level this was immediate, but there existed a yet more powerful emotional change which was devastating and being deeply buried in my consciousness worked at a subterranean level. Cognitively, the political awareness was that

in marginalised communities who are oppressed, ideology will always kill off the humanity of members of those communities. Ideology nurtures grievances, and feeds prejudice. This loss of humanity is fuelled by a powerful desire for revenge against society generally, but also against individuals who are regarded as having transgressed against the community.

The political implications of this would take a very long time to manifest themselves. But in burning those sensitive parts of my brain, my perceptual processes were restructured. This would I suppose, be very similar to what clinicians refer to when they talk about the disturbances to cognitive and perceptual processes which occur immediately prior to the onset of psychosis. Except in this case it was trauma not psychosis that was the trigger. Driven by trauma, the perceptual changes silently served to ensure that my recollection of events around this time was indelibly and permanently retained. As with any trauma however, the effects would take a long time to manifest themselves. I interacted with my colleagues listlessly and during my lunchbreak would walk solo to the nearest shopping centre or stare out the window lost in the fog of my own pain. I wondered whether my perceptions of the last three years were correct and doubted myself. Stupidly, I thought that some of my erstwhile gay friends may have phoned to offer support or consolation. There were no phone calls from my erstwhile “friends”.

“Poor little married poofter”, I mocked myself. “You can’t hack the gay life and run back to wifey – Nya! Nya!- Boo hoo!” I despised myself for this self-indulgence, but even as the numbness gave way to pain and then to humiliation, I realised that I was experiencing the end of my gayness. For a long time, I felt it was the end of my emotional life. In reality it wasn’t. The pain was so intense that the listlessness I experienced eventually led to a process of denial. For my own mental health, it was eventually necessary for me to shut down the awareness of what happened. This shutting-down happened involuntarily. Nevertheless, I had warnings in the flashes of intense anger that surfaced from time to time. I was scared at what would happen if I lost my self control.

However there was in fact a good deal going on under the surface of my conscious awareness than I realised at the time. In many respects it was the death of my gayness, but that wasn’t all. Underneath all the emotional turmoil was another reality, one that I could not, even in my darkest moments, bear to admit to myself. It was a part of my personality that was to emerge later in the gentlest of domestic circumstances with my wife when some of those changes long buried, were suddenly revealed and my inherent gender was exposed. The misogynistic carapace I had erected around that had been burned away. However in 1981, the circuit breaker in my self-pity came about a week later.

I recall answering my phone in the office on one occasion to be startled by my former “lover” on the line. He had a strange mocking tone in his voice. The object of his phone call was to ask whether I would be willing to act as guarantor on a personal loan from a local Credit Union. He wished to purchase a harpsichord. I was stunned by this request and by his obtuseness in thinking that I would be willing to support him in this way. I suspected that he may be checking me out to assess my resolve. I was cold and distant and I fobbed him off by saying that I would think about it. It was a long time before I heard from him again. At the time, I despised him intensely.

## **PART FOUR - CONSEQUENCES**

### **24. An Aborted Promotion 1982**

In 1982 while working in the Middle East Section, I applied for a promotion to the position of Clerk Class 7 (one grade higher) in the then Foreign Investment Review Section of the Non-Ferrous Metals Branch of the Department. I was interviewed and subsequently told by the selection panel chairman that although it was still sub-judice, I was going to be recommended for promotion.

Nothing happened for about two weeks when I had a phone call from the panel chairman who was very uncomfortable and embarrassed. He said he was very sorry but that a recommendation had gone forward to the Executive. It had been returned to him with instructions from the First Assistant Secretary (Head of Division). After reviewing all the papers he had instructed that another candidate be recommended. I challenged him on what this meant and that it flatly contradicted his earlier advice. He refused to be drawn saying that he was very sorry. I believed that he was sorry. I knew this man. He was a Trade Commissioner, but one who had displayed considerable kindness to me in other areas of the Department. The promotion was eventually notified in the Commonwealth Gazette in the usual way. I appealed against this promotion. The appeal was unsuccessful.

## 25. Commuting to Canberra – Car Pool Surveillance

After I left my former “lover” in 1981, I took a conscious decision that I would remain faithful to my wife. I remained in the marriage until 1992, at which point I decided to try and make my own way as a gay man full time.

However back in 1981, I was still reeling from the cumulative impact of the knowledge of what had been happening to me while living at Red Hill. My children were reaching the age when they would benefit from the continuous presence of their father. Indeed I had rapid confirmation of that. My daughter was then 10 years of age and had been suffering from a particular affliction that strikes many children. I was profoundly moved when I observed that within a matter of two or three days of returning to live full time at Bungonia, returning each evening after a daily commute to Canberra, her emotional response to the my regular presence was dramatic.

To ease the burden of the daily driving, in 1982 my wife suggested I seek to identify other people in Goulburn who might be in a similar situation. In fact I did manage to form two successful car pools which ran for a couple of years each. This time, as a result of advertisements placed in the local Goulburn newspaper, a local fellow responded. He worked at the Australian Bureau of Statistics at Belconnen and like me, he commuted daily. He was a decent young fellow and we were compatible as drivers. He was a good driver, as he was a country boy and had driven vehicles from a very early age. (As country boys do.)

We decided to place another advertisement in an attempt to identify other prospective commuters. We had seen on occasions other cars on the Federal Highway, which we recognised and which were travelling in the same direction at similar times. Eventually we did receive a response to the advert. Her name was KL, who was married to a South African who had migrated to Australia. He had apparently opened a toy shop in the Monaro Mall in Goulburn. KL herself did not wish to drive, but agreed to pay her way. We settled down to a routine. It was satisfactory and the conversations while not always stimulating (it is tiring driving three hours per day) at least helped to pass the time.

The woman, KL, said that she worked for the Australian Government Purchasing Commission in Canberra. At that time ASIO (Australian Security Intelligence Organisation) was housed in the same building. I know this because I dropped her off at work at the building.

At one point in our daily commute, I remember discussing my experience with the Training Section of the PMG Department in Sydney. This was before the split of Australia Post from what became known as Telstra. I believe we were discussing the concept of “self-made” people, and how people’s living circumstances, eg socio-economic status, suburb of residence, level of schooling etc., affected one’s chances in life. In describing my family background, viz working class, Roman Catholic school education, I proffered the view that one’s background did not necessarily “condemn us” to a particular station in life, or level of achievement. Drawing on my own family, I observed how my father had

instilled in me the virtue of extending my education and going as far as I could. I also gave the example of a man whom I admired, who had been my supervisor in the Training Section at PMG Sydney. His background was from the Land – his father was a dairy farmer. He had not gone to university; had not obtained the NSW Leaving Certificate (i.e., Matriculated), but had qualified for advancement in PMG by night study. Another successful battler! He and his family lived in the then notorious sociological hot spot in Sydney, a suburb called Green Valley.

All of a sudden KL exclaimed, “Oh! You mean John Newberry!” I was quite startled by this and paused for a few seconds before asking the obvious question. After all, they worked in totally different organisations. When I asked her how she had known John Newberry, KL appeared considerably discomfited by this, and flustered through saying that she must have met him at some Public Service training course somewhere. Now I had never mentioned John Newberry’s name before KL blurted it out. I suppose it is possible that I could meet someone in my professional life and in a subsequent conversation correctly identify *by name*, the former supervisor of the person with whom I was then talking. One can occasionally connect the dots, but not over that distance, or “Degrees of Separation”. From that point on, I was careful in my dealings with KL. I guessed that she would not be with us for much longer and I told the other member of our car pool. This proved correct and she left the pool within the month, with the excuse that her husband’s business in Goulburn had folded.

When she finally got out of my co-driver’s car on her final trip, she did so with a gratuitously barbed comment that she “couldn’t really consider it a pleasure knowing us both, *but hoped the future would be kind to us!*” Thanks K; but why the rancour? She was clearly angry at me because *she* blew her own cover! And may the future be kind to you KL, wherever you may be! But why was I under surveillance? Was it that I was no longer under somebody’s “thumb” at Red Hill?

## 26. Double Game

Immediately before I broke up with my “lover” in Canberra (1981), I received “out of the blue”, a phone call at work from my former colleague from the Training Section, the former house mate of my “lover” at Red Hill. His phone call was something of a surprise because it had been nearly two years since we had been colleagues in the Training Section.

He asked if I was going to Civic at lunch time and if I was could he have a lift. In fact I did have plans to do some business in Civic and we met in the undercroft of the building downstairs and walked to my car. Now I should have smelled a rat, because he was a keen walker. He walked extensively at lunchtime and other occasions. However, he asked for a lift and being a basically kind person I agreed.

When I arrived at the City Centre, he did not depart but instead remained with me while I transacted my business at the bank. On returning to the car, I looked at him expecting him to depart but instead he asked for a lift back to the office. I enquired whether there was anything which he needed to do in town, but he replied that “he had changed his mind”.

On my return to the office car park, he suddenly asked me “How’s \*\*\*\*\* (my “lover”)?” I thought this was just a gay man to gay man conversation. In my reply, I said that things were getting a bit tense and I was finding it difficult in dealing with the difficulties at work as well as in the local community. I went on to say that I could cope with homophobia in two of the three main areas of my life, viz., work, home and my lover, but when it was affecting all three, something had to give. Stupidly, and intending to express the seriousness of my situation and the level of stress I was then under, I went on to say that **I felt as if I was living in a police state**”.

At the time of this encounter, I felt it was odd, but in terms of the other strange events in my life, it didn’t rate very highly on the “Richter” scale. Over the ensuing weeks, I could not get the incongruities in the situation out of my mind. My colleague was never a very social person, being very much a loner. So if he needed to go to Civic he would either walk (he was a fast walker) or in bad weather catch a bus. Once in Civic, it was patently obvious that he didn’t have any pressing business to transact. I concluded at the time, that he may have wanted to find out in advance if indeed I was moving out and then make an overture to my “lover” for them to get together again.

I was in fact asleep some weeks later when in the middle of the night, I suddenly sat bolt upright in bed. My brain had been working on the incongruity of this episode especially as he had made no further approaches to me since that strange journey. My troubled brain had finally sorted through all the “data” in my memory.

- During the entire trip he held a male clutch bag (very late 70s) close to his chest, rather than let the hand drop to a more natural position when walking. Furthermore, he usually kept one end of the bag pointing in the direction of my face. He also maintained this posture when we were talking in the parking lot. Substitute a

microphone for the clutch bag and it would have been an interview.

- I concluded that he had a clandestine recording or transmitting device in the bag and I assumed that he was an undercover police or security operative.

This individual never again made any attempt to contact me.

## 27. 1983: Promotion at Last After 10 Years

It may not be a well known fact, that routine security clearances are renewed every 10 years. If there is any material which may have inhibited the issuing of clearances in the previous decade, then that material is only relevant if the circumstances still remain at the time of the Review and the adverse material is removed from file.

During the 10 years my children had grown to maturity, had completed their secondary education and had moved on to Tertiary level education.

I am proud of my children, and I would make the same choice again tomorrow, between their developmental needs versus my own emotional and sexual needs. Heterosexual people simply do not comprehend the impact on a gay or bisexual man of a decision like that. I know single parents often eschew seeking a partner while his or her children are growing. I didn't expect a medal for doing what any father would do. However, I didn't expect the continuing attacks on my sexuality and personality from many quarters.

So I was promoted to a position of Clerk Class 8 (old scale) in the Consultancy and Overseas Projects Section of the then Department of Overseas Trade. **The date was 10 years to the month of my promotion into the department in 1973.**

It was a moment of quiet celebration, tinged with very deep, but unexpressed bitterness. I reflected that when I joined the Public Service in Sydney I rose through the ranks to acting clerk class 6 within 6 years. I was promoted in 1973 to the class 6 (previously I was a substantive Clerk Class 5) level and it took me 10 years to make the next promotion.

- This ten year period represents 48% of my formal career of 23 years. It was impossible to make up for this lost time.
- My former "lover" was correct: It was a long time before I was promoted, (although only two years after leaving him). He obviously knew more than he was "letting on".

There were in those days, 11 grades in the Third Division of the Public Service. The structure has now changed, as have the titles. Eventually, I reached the top of this Third Division, the level immediately below the Senior Executive Service. My main career achievements were yet to be made. However the experience of being held back and never being informed as to the reasons for that, changes one indelibly. The kindly would admit that it must have been "soul destroying".

Moreover these attitudes, especially on the part of individual Trade Commissioners continued right up to the time of my departure with a "golden handshake" in 1996. Very definitely it was personal; it was specific to my sexuality and their (flawed) perception of my ability and was driven by pure venom.

As someone who has experienced this level of oppression and vilification over 30 years, it is an incontrovertible fact that the prejudicial attitudes of ordinary people to persons like myself who are not heterosexual, and their everyday casually discriminatory behaviour and vilification, are truly frightening.

When you are in my position, it is possible to observe with exceptional clarity the thinness of the veneer we call civilisation. It is also possible to observe with that same clarity, the paucity of institutions in our society which genuinely support equality of opportunity for all, and to observe how institutions which place themselves on a pedestal as moral arbiters in our society, are themselves the very institutions which regularly offend the basic tenets of charity, and inhibit individuals in certain castigated groups for achieving their full potential as human beings.

## 28. The Achievements of “a *Pathetic, Mixed-Up, Useless, Lying, Pervert*”

Of all the calumnies propagated about my character, I *really liked* these. Prejudiced heterosexuals often view “perverts” as “useless”. Nearly every lesbian, bisexual or gay person, spends an incredible amount of time and mental energy in our lives attempting to overcome the highly negative stereotypes which we all absorb from a very early age. These prejudicial stereotypes are the cause of much homophobia in our society and form the basis of the internalised homophobia which afflicts many people who are bi or gay. This internalised homophobia in turn, often expresses itself in the high levels of Clinical Depression, suicidality and substance dependency found in these communities.

- These cultural values embedded in our society and major religions, are indeed *toxic* to the development of our self-esteem as individuals. To this is usually added a layer of guilt, especially if one had a religious education or comes from a strict religious background.
- All my queer friends know that we never had any choice in the direction of our sexuality or in my case, gender identity. A few of my gay friends resent the fact they weren't born straight, but who nevertheless lead productive, contributing and reasonably happy lives.

During my time in my capacity as honorary Treasurer of the Bungonia Progress Association, I secured a major achievement in getting the funding for, and supervising the management of the Bungonia Community Employment Project (CEP) 1984-86. I prepared two submissions to the then NSW State Government which resulted in grants totalling \$64,650 which when combined with the financial contribution from local community organisations, resulted in a project valued at \$70,000 over two years. In addition to providing employment and work experience to a group of long-term unemployed young people, the project focus was for five separate capital works construction and renovation projects in the local community.

Professionally, in my role as Project Manager Trade-Aid and later Manager Export Finance in Austrade, through a project which I initiated and ran, I worked with my counterpart from AusAid (then called AIDAB - The Australian International Development Assistance Bureau), to prepare a joint Austrade-Aidab submission to government which resulted in incremental budgetary allocations to a highly export-significant Australian Aid Programme (the DIFF scheme), of A\$28 million over three financial years beginning in 1991/92. When fully drawn down and because of the subsidy implicit in the scheme (governed by an international treaty “The OECD Arrangement on Officially Supported Credits”-i.e., “Mixed Credits”), these funds had an incremental export impact of around A\$80 million.

Both these projects involved extensive networking and negotiating. The Bungonia CEP Project involved extensive liaison with local community organisations and with NSW State and Local Government organisations.

The project for increased funding to the DIFF scheme (Development Import Finance Facility) was of a much larger scale and involved extensive networking and liaison with the Australian export community through peak industry associations and within the bureaucracy through the budget process. The project arose because I mentioned in conversation with the then Deputy Managing Director of Austrade, that I would like to run a project documenting the trade and economic impact of the DIFF, with a view to obtaining increased budgetary funding for the Facility. The Deputy MD asked me how I would do this and I described my proposal for such a project. He thanked me for my initiative, said OK lets do it, but with a proviso: There could be no funds from Austrade for any consultancy study. I knew that the Deputy MD, whom I regarded as an executive of considerable acumen and political shrewdness, had respect for my entrepreneurial approach to my job and for my ability. I was elated at the confirmation of his confidence in me, but also chastened by the knowledge that this was a high risk project: We could discover that contrary to the anecdotal observations of business recipients of DIFF supported contracts, that the real economic impacts were weak. Even if the economic benefits were significant, it is nearly “mission impossible” to successfully secure “new money” in the Commonwealth Budget.

The DIFF scheme worked by applying grant-aid money to soften the terms of financial packages prepared by Export Finance and Insurance Corporation (EFIC), supporting exports of Australian capital equipment. For exporters of capital equipment, it was a very important part of the Australian Aid Programme. It is important to emphasise that these financial “packages” were loan agreements containing specific repayment terms. Under DIFF supported contracts, Australia was not only exporting capital equipment, but also providing loans secured under government-to-government loan agreements to cover the purchase of this equipment.

I negotiated with the assistance of Austrade export industry groups for financial contributions to fund the consultancy study and the active support of companies which had successfully won DIFF supported contracts. In the end, industry organisations contributed funds and their active assistance for the review in providing precise data on the export impact, industry development and employment generating impacts of DIFF contracts. I drew up the Terms of Reference (TORs) for the review, obtained industry agreement on the TORs, called for tenders from consultants to undertake the review, selected the best conforming bid for CEO approval and supervised the consultant at all stages of the study including editing drafts of the final consultant’s report. I did the financial modelling on the likely achievable future demand for increased funds and then the “real work” began in negotiating within the bureaucracy through the intensely competitive budgetary process, for support from other departments. I worked with my colleague Murray Proctor, an AIDAB (AusAid) Assistant Secretary, in the preparation of joint AIDAB-Austrade Submissions to Budget Cabinet and prepared Ministerial briefing papers on the project for my own minister in the lead up to the preparation of the Commonwealth Budget at the time. I also made sure that the Minister’s Principal Advisor was aware of the forthcoming Cabinet Submission and was in broad agreement with our objectives. Ministerial Principal Advisors are a tough breed; they need to be, given the demands of their jobs. Having the Advisor “on-side” is an important milestone when sponsoring a submission to Budget

Cabinet. All such proposals are strenuously fought over, first within the bureaucratic environment (because other departments have their own budgetary agendas), and then at Ministerial level within Cabinet.

- Budget Appropriations are very similar to a “zero-sum game”: If *you* are successful in obtaining additional funds, it means that somebody else wasn’t successful.

## 29. Good, “Moral” Heterosexual Neighbours and the Community Employment Project

Outside the confines of my family, and in local village affairs among my neighbours, I was always aware that there was a sub-current of hostility. There were a few of my straight neighbours who knew I was gay (I told them) and who remained loyal and supporting. A local gay couple, owners of “The Old Parsonage” across the creek however studiously maintained their distance for the entire time I lived in the village. We had met, even when my lover and was in residence at weekends. They must have known what “the score” was. They remained inexplicably distant. One of the men was the brother of my closest neighbour. It was my neighbour’s children who were continuous in the shrill anti-poofter epithets and jokes, often couched in unbelievably foul language. These children were of both sexes and ranged in age from 7-15 years. Their father was a brother to one of the gay men living in the Old Parsonage.

Gradually, as I began to become active in local organisations, the social climate began to change. I was elected Treasurer of the local Progress Association in 1982, joined the choir of the Anglican Cathedral in Goulburn in 1983 and was initiated into Freemasonry in August 1984. In 1985 I was appointed by the NSW State Government to the position of Trustee of the Bungonia State Recreation Area. This was invaluable experience in participating in the Board of Management and becoming involved in the management of a public parkland with significant environmental, archaeological, scientific and recreational features. Balancing these competing interests wasn’t an easy task.

During the Community Employment Project at Bungonia, I was not only Treasurer and Chairman of the Project Management Committee, my work extended to assisting with the implementation of the project at a hands-on level. The restoration of the local Roman Catholic church was one of the five capital works sub-projects within the overall project. The work required for St Michael’s was substantial, and it became clear that this went well beyond that which was originally envisaged. An Engineering Survey recommended that in order to forestall further damage to the East wall of the church, considerable concrete underpinning of the supporting buttresses was required. This needed to be done to prevent the East wall from tilting further off-plumb and exposing the wall to further water damage, and also before the main work, viz., the re-rendering and external weather sealing of the walls could be completed. St Michael’s church is listed in the National Estate and is believed to be the oldest church in continuous use in the State. (I am unsure today, whether it is still used for services.) It is also significant architecturally. My hands-on work extended to dismantling and re-erecting the scaffolding in order to move it along as the re-rendering proceeded. Moving the scaffolding in this way also conserved Project funds, by allowing the tradesmen to work without interruption. I suppose this activity of mine in erecting scaffolding was strictly illegal as I didn’t possess a Rigger’s “ticket”. However nobody complained at the time about this, and the scaffolding was always stable.

Now because the work on the Roman Catholic church was more extensive than originally envisaged, I prepared a second submission for CEP funds which was also approved. This however, proved inadequate and the final three weeks payment to the tradesmen I donated

from my own funds. I did this willingly because I regarded it as my personal financial contribution to the project, which I wanted to see through to completion. Only two other people knew of this donation, the external auditor of the project and one of my neighbours.

One Saturday morning while I was working on the scaffolding chipping off the old render and cleaning the walls for the renderers, one of the local village neighbours visited the site. She was born in the village but had worked in Canberra for many years before retiring. Indeed, she had been a member of one of the commuter car-pools I had set up and we commuted together from Bungonia to Canberra every day for a couple of years before she retired. She was a member of the local Roman Catholic community and was active in the Project Committee. Her husband was a retired headmaster from Canberra. Beforehand and while I was working on the wall, some visitors to the village, noticing the work, drove up to the church and spent some time chatting with me about the Community Project and the historical significance of the church. While we were discussing the work, the village neighbour walked up and joined the conversation. The visitors were very impressed with the work being undertaken. Eventually I broke off to return to work and while they were walking away from the church, I heard my neighbour (the woman) who couldn't resist saying to the strangers "You know of course that that's the backstabbing married pansy"!

- I eventually came to realise that no matter how energetic, active and contributing I could be in the local community, my efforts would always be subject to "the poofter discount" from my straight neighbours. I wasn't looking for a medal: It would have been entirely sufficient for my contributions to be valued in themselves and not discounted and disparaged because of my sexuality and my reputation.
- The lack of any generosity of spirit on the part of some Australians is truly awesome.

My cynicism with the ethical behaviour of Roman Catholics received a serious grounding in the Department of Trade in Canberra during the late 1970s and 1980s. Canberra was in those days, nominally the most "Roman" city in Australia with around 30% of the population reporting that religious affiliation in Censuses. In common with many Departments in Canberra, a significant percentage of my colleagues were Roman Catholics. There were a few working in related sections when I worked in the Middle East Group. A group of these men would troop off to St Christopher's at Manuka for midday Mass and Communion. On their return, they would continue bad-mouthing me on the telephone to business contacts and other bureaucrats. I suppose that they would consider it the "Work of God" to expose a poofter, especially a backstabber!

### 30. The “Lost” Confidential Personnel File

Many personnel and Selection Committee files are marked “Confidential” because they contain assessments on individuals which are potentially embarrassing or damaging.

After the establishment of the Australian Trade Commission (Austrade) in 1986, staff like me who had elected to transfer to the new organisation were to be relocated in new Austrade offices in Canberra. Furniture was being discarded by those transferring to the Department of Foreign Affairs and Trade and I managed to snaffle some discarded furniture and filing cabinets for the new office.

Settling in to our new abode I began to clean out the filing cabinet as it had some files remaining in the bottom. All the files were classified, one in an unmarked envelope was marked “Secret” and the others “Confidential”. I arranged for the old classified files to be disposed of in the regulation manner. One file however, marked “Personnel In-Confidence” was a vacancy file, which on closer inspection was for vacancy advertised some years previously at the Clerk class 8 level in the Trade Relations and Markets Division that I myself had an interest in. This was before I was promoted in 1983. I would have been working at that time as acting class 8 in the Middle East Section of that Division. I was surprised to find that the file contained the full report of the selection panel, complete with comments on all the candidates. There was a large field of applicants and only 8 of those were interviewed.

- I was appalled to discover that I was ranked last. Further, that I was ranked behind two other candidates who were not graduates. One of these non-graduates, was ranked second-last (i.e., ahead of me) was a fellow who was recognised by his colleagues as being somewhat “slow” and certainly was not successfully capturing breakthrough initiatives or being tasked with writing ministerial and economic briefs for Ministers and Officials on Australian trade with the Middle-East as I then was (at the time of the interviews). Now this fellow by his own admission to me was a recovering alcoholic who had been on medication for some time. He had been in the same job in the Department for nearly 10 years and was simply not capable of performing at my level.
- This episode confirmed my view that officers in the Department had been dealing with me in a highly discriminatory and unethical manner. They were very careful in using the culture of secrecy to mask their activities.

### 31. Terry Williams is “Something of an Institution”, you know.

Well, yes in fact I had confirmation of this from many sources but I will describe only two of these here.

The first occurred early in my Masonic career when in 1985, I had embarked on progressive office in the Lodge and had reached the position of Junior Deacon. The Junior Deacon as Masons would know sits on the floor of the Lodge and has specific duties to undertake in the ritual work. Sitting immediately behind me on one occasion was another member, at that time the Librarian at the Police Academy in Goulburn.

Now there is a point in our rituals which in describing the ancient penalties incurred for breaking our Masonic vows of secrecy (and I’m not doing that here), which *go on to say that the ancient penalties no longer apply and the effective punishment today is that “of being branded a wilfully perjured individual”*.

- At that point, the Academy Librarian, in a ‘stage whisper’ said, “and the married pooker knows all about that!”
- Indeed, I do!

The second occurred in a meeting with the former Managing Director of the Australian pharmaceutical company AMRAD. I was escorting a US based Australian journalist working for Forbes magazine, in a programme of contacts in Australian industry, to promote Australia as an investment destination. At one point the MD in describing some of the firm’s latest research initiatives, paused and turning towards me commented “...and Terry, you’ll be interested in this”, and went on to describe the work they were doing in the development of new biochemical markers for a more efficient HIV test.

- Well, yes I was interested. But that wasn’t really the point, was it? Prior to this meeting, the Managing Director and I had never met. How would he know that I might have a likely personal interest in a more effective AIDS test?

### 32. Vilification in the Diplomatic Community

This occurred in at least three meetings in which I participated spanning the period 1986-1993.

The first occurred at the conclusion of a meeting with the Indian Deputy High Commissioner in Canberra and was part of the Annual Bilateral Aid Consultations between India and Australia. The Consultations were significant because they followed an extensive process of consultation with Australian business, to develop proposals under the expanding Bilateral Aid Program to India, which would assist in strengthening and expanding commercial relations between the two countries. I was the key Austrade person in this process. The leader of the Australian side came into the project at a late stage, certainly when the 'hard slog' had been completed. He was a former senior executive in the Department of Trade and was at the time "without portfolio" in the Department of Foreign Affairs and Trade.

- During the "small talk" at the conclusion of the meeting, this high-level Australian official said to the Indian Deputy High Commissioner, indicating in my direction with his teacup, "...This is our famous pervert- He's something of an institution".

The second occurred during a Round Table meeting, organised by Austrade under the Investment Promotion Programme. We had invited the former Head of the Irish Development Authority, Padraic White, to visit Australia to advise officials and Austrade's Board on the highly successful experience of the Republic of Ireland in investment attraction. Mr White was an urbane and cultured man, very courteous and extremely knowledgeable in these matters. He was then, widely regarded as one of the most powerful and influential men in the Republic. In the field of Investment Promotion, I still recall the Round Table to have been one of the most enlightening I attended. During a break in the session, I introduced the visitor to a senior official in the then Department of Industry Technology and Commerce and who had been a Senior Adviser to a senior government Minister. This time it was directly in my presence without any attempt to disguise it as an aside and nodding in my direction said: "Of course you know that this is our famous black sheep, the backstabbing pervert." The visitor, to the considerable shame of my Australian colleagues, continued to be very courteous and civil to me during the remainder of his visit. Why was I so scrupulously ethical in being unwilling to precipitate a diplomatic incident? I was hamstrung, and the official knew it. On his return to Ireland, he wrote to personally thank me for my assistance with his Australian programme.

The third incident occurred at a much lower level when I last visited Fiji (1993) in an official capacity during a dinner in Nadi at the conclusion of a business conference. Toward the end of the dinner which was informal and held outdoors I left the group to relieve myself. As I walked away from the marquee, a junior officer from the Department of Foreign Affairs and Trade, who had been drinking, exclaimed loudly, "There goes the silly backstabbing pervert! He's wasting his time trying to get an overseas position with the Trade Commissioners. They treat him like he has a disease. For good reason too!"

- The irony of this incident was that I knew, from discovering the “Lost” Personnel File described in the previous Section, that this was the same medicated, brain damaged, slow, recovering alleged alcoholic who had been ranked second last by the Selection panel.
- For someone who had been ranked behind this individual, I had still managed, somehow, to be promoted to Director Level, many grades higher than himself.
- He was still attached to the same regional Desk of the Department of Foreign Affairs and Trade after all those years. I suppose seniority counts for something!

I do not believe that I have ever lowered myself down into the gutter as these individuals have done and bad mouthed a fellow Australian in front of foreigners. I believe I displayed more professional ethics than these officials, than to attempt to sully Australia’s reputation internationally by sowing seeds of public discord in this manner.

### 33. Technical Penetration at Bungonia

In 1990, I was working in the Investment Promotion section of Austrade. I had again been promoted to Project Manager (Assistant Director) and was commuting daily to Canberra.

One weekend, in fact a Sunday morning, I was standing in front of the slow-combustion stove in the kitchen of the house at Bungonia. My wife arose and joined me for breakfast. Cuddling in front of the warmth of the stove, in the afterglow of that night, we began discussing our previous night's lovemaking, which from my perspective was enjoyable. Now my wife had been fairly adventurous in her lovemaking and wanted to take the initiative, which she did. On this occasion however, her dissatisfaction focussed on the fact that I did not wish to perform oral sex on her. Her disappointment was due to the fact that in the past I hadn't displayed any inhibitions in this regard.

I arrived early at work one morning in the following week, which I think was the Tuesday morning, before 8:00am. In those days I would park my car somewhere in North Canberra and jog 5 kms to work and have a shower and change and then come up to the office. Two other younger male (mid 20s) members of the Section arrived and on alighting from the lift, were discussing the weekend. One was a very handsome young man with 'male model' looks. The other was a footballer. Both were fit and athletic. The footballer's father was a retired officer from the Australian Federal Police.

- While walking into the office and before they realised I was already present, the retired Federal Police Officer's son said to the 'male model', "Have you heard the latest about the married poof? He doesn't like giving his wife 'head'".
- Now, there are only a very limited number of ways this information could have travelled from Bungonia on Sunday morning to Austrade Canberra by Tuesday morning. Most of these would be rather implausible.
- **Why was I subject to electronic surveillance in my own private residence? Why were details of the recorded conversations released to other private citizens? For the delectation of those depraved police operatives and their families and friends?**
- Ah, I can anticipate your disbelief! The noted psychiatrist Joseph H Berke entitled one of his academic monographs, "Even Paranoids have Enemies".
- In this instance there were only two ways in which the details of the warm post-coital conversation one Sunday morning between my former wife and me at Bungonia could have been communicated to Canberra so quickly. Either there was a "bug" in the house, or my wife disclosed the details to someone else. I really don't believe that my former wife is or was schizophrenic. I don't believe that she had any malevolent intentions toward me. Given the warm tone of our conversation, the opposite is in fact the case.

I recall that this event took place when I was an Assistant Director in the Investment Promotion Section of Austrade in Canberra, one of two officers at that level in the Section. This was around 1990 I recall. I had complained that I was not being given an opportunity for higher duties as a Director in the Section, as the other Assistant Director up to that time had been given preferment. The Director travelled overseas frequently as part of the job. Following my complaint, I was given higher duties and the other officer at my level and I alternated when the opportunity came up. Of course I cannot be certain that there was any connection between the two circumstances. However it seems clear to me that spreading gossip among my colleagues about the intimate details of my sex life could serve no real purpose other than titillation and an attempt to spook me – to destabilise me. The other Assistant Director was very well connected politically and had served on the staff of a former federal government minister.

### **34. South Pacific Regional Manager**

In 1992, I had been promoted to the position of Manager South Pacific Regional Office in Sydney. This was an administrative job with some policy work as a secondary component. Shortly after I took up the position in Sydney, my boss who promoted me received an offer of an executive position in private enterprise. In the South Pacific Office there was also a position for which funds have been set aside, which was for a South Pacific General Manager at Senior Executive Band 1 level. That position was also advertised. I duly applied. No further action ensued and months later a returning Senior Trade Commissioner Band 2 was transferred into the position.

- The position, for some reason, now seemed to need a Band 2, rather than as advertised, a Band 1 Senior Manager to run the Region, without any increase in responsibility or function.

### 35. Bypassed for Port Moresby- 1993

In the final years of my career with Austrade, I applied for a posting to Port Moresby. In October 1992, I had been promoted to the level of Manager (Senior Officer Grade B-equivalent to the old scale Classes 10-11) responsible for the South Pacific Regional Office in Sydney. I had been running the Australian end of the South Pacific Region of Austrade since the sudden and unexpected resignation of my Executive General Manager (Band 3), in early 1993.

Previously, we had encountered difficulty in recruiting someone willing to take on the posting which was difficult and dangerous. I had participated in the earlier selection process and an Austrade officer was selected for a short term 6-month posting. The imminent return of this person to Australia created the need to fill the position again. At the time my then boss (before his resignation) asked me if I was willing to go for a secondment. I declined on two grounds: I advised my boss that I had only recently taken up the position in the Regional Office and felt I wanted to consolidate my position. There was also a need to arrange temporary back-filling of my position if I went. The unstated reason was that I had only recently arrived in Sydney, after leaving my wife, and was in a relationship with a man and was unwilling to leave him so soon. Ironically, one of the reasons he gave for the break-up between us was that he felt I was merely using him as a stepping stone:-a "career development move". The position remained unfilled for 12 months.

Then the Port Moresby job was re-advertised internally, but with a three grade range ASO3-SOGB (\$A45,000.00-\$A62,000); something almost unheard of. Being a Statutory Authority, Austrade could get away with things like that which would not be possible in the Public Service. Positions were justified at a particular level by the specific duties and level of responsibility. My new boss, the General Manager was to chair the panel and knew very little about South Pacific Trade matters as his last posting was to Paris. Before interviews were scheduled, he attempted to dissuade me from proceeding with my application. He refused to give an explanation saying that my skills were better used in Australia. Privately I believed that he wished to keep me on board because I had all the Country, Regional, program and financial experience for the Sydney office. In short, I was to be his "back-stop" while he embarked on a learning curve.

The result was predictable and I was told after the interview that I wasn't going to get the job. It's strange but sometimes whenever a chairman of a Trade group selection panel tells me that I AM going to be recommended, that can get overturned by orders from on high. In contrast, the advice of a negative decision is ALWAYS definitive. I subsequently obtained copies of the report relevant to my self. Because effectively I was applying for a transfer, I had no right of appeal against a junior officer being transferred at his substantive level. I knew this was a disgraceful state of affairs, but the situation was to get worse. I wrote my boss a stinging reply in which I lashed out. He never commented and I found out later that my letter was not passed on.

The decision of the selection panel was leaked however long before I was formally advised. I had been participating in a training course for Austrade's South Pacific locally engaged marketing officers from all our posts in the Region. I was seated next to one of the locally engaged Marketing Officers in our Port Moresby Office (a PNG citizen). During conversation at the dinner the MO said to me "You know that Tony T has got the Port Moresby job?" I knew this information was not publicly available and said "Is that so?" I was quite angry about the manner of this getting out. Not only had I not been told first, but that other junior non-Australian members of the team were "in the know".

A week after my return to Sydney, I received a visit from a returned senior manager in Austrade recently returned from overseas. On leaving my office he was walking toward the door to the section when he passed near the desk of a recent Graduate Recruit. After introducing himself, he went on to ask the graduate "... You are campaigning, aren't you? Don't forget to tell everyone that we've beaten the married poofster again, this time by a fellow three grades lower."

How is it that these people have the right to defame with impunity? Again, confrontation over the issue would have resulted in denials and accusation of mental instability on my part. It would also place pressure on an innocent bystander, the graduate recruit. I was angry but knew that there were other issues in life that I needed to deal with.

## PART FIVE – LIVING LIVES OF QUIET DESPERATION

### 36. The Political Dimension

“Politics” in this chapter addresses cultural, religious and social attitudes that underpin homophobia and transphobia in Australia. These values frequently give rise to overt behaviour by individuals and institutions that is discriminatory or abusive towards people on the grounds of sexual preference or gender identity.

Anecdotal and academic reporting referenced in the earlier chapters of *The Treatment* indicates that transphobia and homophobia are serious and endemic problems within contemporary Australian society. The continuing level of reported social oppression, physical and psychological violence and workplace discrimination is unacceptable in a country which claims to be a tolerant liberal democracy and which frequently criticises the civil rights records of other countries. My personal experience extending over a period of 30 years intimately informs me of that. I am not merely an observer of homophobia and transphobia. I have been on the receiving-end for a long time.

The following could be regarded as a catalogue of events in my life which represent variously the abridgement of my civil rights, or a denial of due process, an almost total lack of professional ethics, or simply character assassination. I included these in a chapter on the Political Dimension, because they appear to have been acceptable in our culture at the time. It is striking however, that the various individual events in my experience when catalogued in this way, *suggest* an organisational impetus guiding and directing these events.

- Why was a work “colleague” taking my photo in the office without any explanation as to purpose? The “photographic” colleague ran away and disappeared immediately afterwards. I never saw him again. I met a blank wall from others who observed what happened when I demanded from them to know what happened. The purpose of this photography became clear in subsequent events (e.g., in the optical dispensing shop in Canberra’s CBD.)
- Why was there no outcome when I complained of harassment in the office- sexual harassment and vilification? There was NO due process. No advice. Nothing. Just a black hole. Then a storm of vilification and abuse which continues to pursue me to this day. Instead of the harassment being the issue, *I became the issue.*
- Commencing in the Commonwealth Public Service in Sydney in 1969, I rose quickly through the lower 6 grades in 6 years. When I was promoted to a job in the Department of Trade in August 1973, it took 10 years to the month for my next promotion in August 1983. I presume that there were security issues that impeded my advancement. Despite my enquiring, I was fobbed off by several senior officers. Why was I not given a definitive answer to the question of whether there was

adverse material blocking my obtaining a security clearance? Why were my rights to be informed, denied?

- Why was I defamed as a backstabber, when I was the person being harassed in the first place?
- Exactly and on what basis are Australian police or security operatives allowed to defame private citizens? Who was the man representing himself as a security operative in the OPSM shop in Canberra? He was no mirage. He was no hallucination. There were third parties observing what happened. Toppling the display case showed skill in creating a blocking manoeuvre to assist his escape. The display case didn't topple by itself.
- Why was I being clandestinely photographed with my "lover" at Red Hill? Was it just a neighbour with photographic skills eager for a glimpse of titillating gay sex? Why did my "lover" immediately thereafter display no interest in lovemaking in the lounge-room in a location where it couldn't be observed?
- How was it that the gay biker clubs were co-opted and became willing participants in a process of my being publicly outed in Canberra when I was residing part time at Red Hill Canberra 1979-81? Aside from internalised homophobia, what *was the basis of their antipathy towards me, before any of them knew me personally?*
- What organisational ethical values allowed senior bureaucrats to defame me in a diplomatic setting? *"Oh! Its just gossip! It doesn't mean anything!"*.
- To become recognisable as a troublemaker in my place of employment, (originally the Department of Trade then Austrade) or even at a pinch, in Canberra (a city of around 250,000 people) is one thing. But to become recognisable in other places in Australia, and overseas, doesn't occur by accident. It requires malevolent intent and organisational support. This isn't paranoia on my part. I've had very clear cut instances where I have been recognisable, and alternatively where I'm just an anonymous member of the crowd. See below.
- I've had friends (two, recently) relate to me experiences over the years of strange unidentified men coming up to them in a bar or another social setting where I had been present, asking "How well do you know Terry Williams? You do know that he is a nasty piece of work."
- When I managed to secure very substantial professional and community achievements, I was subject to a process of intensified vilification in my workplace and a systematic campaign to minimise the achievement or claim that it was actually the result of someone else's effort.
- And spare me your pseudo amateur psychiatry about being delusional or having a "persecution complex" or just "being unwell". Read [Appendix 2](#) on the real

difficulties facing professional psychiatrists in the diagnosis of delusional states. But the lie to these assertions is that not only am I a very functional person, both in my former professional life, or simply in that I've been a successful parent with two well adjusted and achieving children, but that I've been able to survive and produce substantial contributions in several fields of activity despite difficult life circumstances.

- And spare me your ultimate rationalisation that *I was the original vicious troublemaker and backstabber* and that naturally my colleagues refused to work with me for that reason. Blaming the victim is always the No.1 escape clause of homophobes.

It is my belief that heterosexist ideology always needs to declare queers and the transgendered as “unclean”, or somehow of lesser status or value than heterosexuals. As indicated by Leviticus 20:13, homoerotic behaviour is “an abomination”. We can never be allowed to be presented in a positive light. We can never be presented truthfully, as achieving, contributing citizens, who for the most part wish to be allowed to get on with our own lives, free from abuse and harassment. If this sounds like extreme language then consider this: During my career in Trade and Austrade spanning 23 years, there were at least two occasions when I was transferred sideways into what was clearly intended to be a career “dead-end” or at best to be marginalised. On those occasions, I “turned” the jobs around by my own initiative and enterprise. I achieved results when I wasn't expected to. Did that do me any good? *By definition* I could never be perceived as an achiever. I was a pooker. And therefore I possessed “a high estimation of my own value”! See also the brief discussion of the language of abuse below.

The cultural inheritance from the world of the eastern Mediterranean in the 1<sup>st</sup> Century C.E., is instructive. Appendix 4 discusses this cultural inheritance in greater detail because this is central to an understanding of both the Old and New Testament scriptures relevant for ethical standards for transgendered states and homoerotic behaviour. It is hardly surprising that this issue has become highly politicised in recent decades. This region was the geographical locus of the clash between two cultures: The dominant Graeco-Roman culture and Hellenised Judaism. It was the world of a rapidly growing Roman Empire and of cultural, philosophical and religious ferment, and was the world in which the New Testament was written. In that Graeco-Roman culture, gender was determined on the basis of the external sexual anatomy which was regarded as a reliable indicator of reproductive potential. Thus a binary taxonomy of female and male was established which served as the basis for the ordering of social relations. This binary gender taxonomy was linked to sexual practice, although these were understood to be separate and distinct human attributes: The man was expected to be sexually penetrative, and the woman to be the penetrated person. In classical pagan culture, homo-eroticism was socially acceptable only in the pederastic expression of an adult male *erastes* with his adolescent lover, his *eromenos*. Aged-matched male-male relationships were taboo and for an adult male to be known to be passively receptive in sex was a severe social stigma, leading to the appellation of *malakia*, or effeminacy. (See the discussion of *malakoi*, pp.109-110 in Appendix 4; also Fredrickson

2000, Martin 1996, Scroggs 1983 and Waetjen 1996 in the References listing on pp. 113-114).

The ancient Greek and Roman philosophers understood that each individual could be described by two axes, not as in contemporary society, only one. The first axis was a gender continuum (not a dichotomy) with masculinity at one end and femininity at the other. The second axis constituted sexual practice with hetero-erotic dominance at one end and homo-erotic dominance at the other. The ancients understood that gender represented something different from sexual practice and that these were separately ordered human characteristics. Although the concept of a stable, centred sexual orientation was not clearly understood in that ancient culture, most people in the Mediterranean world understood that there was a natural variation in sexual practice. However in the highly misogynistic Hellenistic Jewish, Greek and Roman cultures, for an adult male to display a consistent pattern of being sexually penetrated represented a fundamental breach of the binary gender taxonomy: He became a woman.

While this ordering by a binary gender taxonomy may be valid for a large percentage of the human population, this is not so for everybody. Modern scientific perspectives on gender identity and sexual orientation, particularly through the insights gained from clinical experience in dealing with the intersexed and those who experience cross-sexed gender identity, shows us that this taxonomy should not be normative for everybody. In spite of the advances of science, contemporary socio-cultural perspectives appear to have made little progress from the 1<sup>st</sup> Century C.E. on attitudes to gender and sexual variance. This is the core of the contemporary problem. In theological terms, “Creation is not neat and tidy”.

- The true level of civility in our society can be gauged by how we deal with the “exceptions”, as well as the marginalised and the dispossessed. Variations in gender identity and sexual orientation are *natural occurrences*, as with left or right-handedness. In themselves, they do NOT represent any inherent defect, nor any wilful moral intransigence. It is ignorance and fear of difference which drives prejudice and gives rise to the physical and psychological violence frequently experienced by people who are born transexual and non-heterosexual.
- However given the socio-cultural values in our society, the simple fact of being born transexual or having a non-heterosexual sexual orientation leads to significant potential health risks associated with stigmatisation as a pervert and the consequential social and economic marginalisation.

There can be no justification for the continuing vilification and discrimination of individuals on the basis of either sexual orientation or a transgender identity. Fear grounded on ignorance leads to dysfunctional political and social attitudes. Violent assault, character assassination, harassment and verbal insult usually lead to trauma, adjustment difficulties and ongoing pain and suffering in lives very often lived in a state of quiet desperation.

- It is extremely unlikely that the man caught in the act in the OPSM shop in Canberra in the 1970s, whatever his true identity and employing organisation, was acting independently.
- Who gave the orders for that to happen?

Why was I, now living in Sydney from May 2007, again the target of an intense campaign of harassment over several months? Is it true that some very powerful but kindly disposed persons recognising the abuse to which I have been subjected in my life attempted to rehabilitate the “Goulburn poofster” from career suicide? Before the recent federal election and the change of government, there have been lots of rumours locally about a diplomatic appointment appropriate to my skills and ability. It is truly amazing how rumours and their particular subject matter begin to be spread!

- Loud exclamation by a male neighbour in a nearby apartment on Australia Day 2008: “The silly pathetic queen has been mothballed again! ASIO have said he’s (sic) *not available* because of psychological problems”. This is the second time such an “event” seems to have happened (i.e., my “mothballing” on medical-psychological grounds) since October 2007. It is really quite peculiar because ASIO only commence the process of “positive vetting” of a person for security clearance, after a request by the relevant Department, and after the candidate has been offered a job and has consented to be vetted and submitted detailed biographical information to assist that process. If indeed, a vetting process has been undertaken in advance of this, then this has been outside ASIO’s remit and guidelines. I haven’t applied for, nor I been offered any overseas position with the Australian government, neither have I submitted any biographical information.
- These are not trivial issues. Not only is there an issue of due-process, even if a clandestine surveillance operation was being conducted on me as part of some security vetting process. I wrote in October 2007 to the Inspector General of Intelligence and Security (IGIS) expressing concern about these rumours at that time, of my non-availability for a diplomatic appointment on the grounds of psychological disability. I was and am concerned that such rumour mongering will affect my personal job search. In his response, he advised me that the process of “positive vetting” takes place in the manner that I described above. Then again I cannot ignore the intensity of the harassment that we have both experienced especially in the last five months leading up to Christmas 2007. To say that I “smell a rat” is an understatement. (This is NOT directed at the IGIS.)
- Then again, even if such a clandestine process had been underway, where was the up-to-date biographical information to come from? After all, there are just a *few minor* issues to be updated: I changed my name legally in early 2007 and in January 2008 following surgery, my gender re-assignment has been officially recognised.

My flatmate is a very “passable” young transexual woman. When out shopping in the local malls, she attracted little attention compared with myself. From a distance, she observed the gestures and insults directed towards me, mostly but not always from behind my back. The intensity gradually escalated and began to include vilification from neighbours in an adjacent apartment. It was possible to clearly hear their almost constant harangues about us, frequently shouted to each other in what can only be described as a barrage. My flatmate experienced similar provocation and harassment in her former residence and it was that experience which triggered an acutely depressive period. She was then living on her own. On this occasion, my flatmate said to me that she was again feeling suicidal, because she heard our neighbours making fun of her and myself. I became very angry at my neighbours. The only verbal exchange from the male to us was “Get F\*\*\*\*\*d poofter”. On more than one occasion I found my flatmate on the floor of our bathroom, crying her eyes out. I was extremely alarmed because I previously observed at close hand her bout of depression resulting from the transphobia from people where she lived at that time. Living on her own, she became trapped in a terrible situation and began to experience suicidal feelings. On this occasion I became very alarmed that the process might be repeating itself. I was very concerned that she might self-harm.

- All too often, this is the reality transexuals face in our society. In addition to external transphobic and homophobic pressure when out and about, I was also subject to intense pressure in observing the terrible reaction from my flat-mate to all these events swirling around us. I have been providing support to my flat-mate throughout this period of intense harassment.
- For transexuals to live alone, especially if without effective support, this can represent a significant risk to health and wellbeing.

There have been many occasions in which I have been very aware that I am recognisable by a large number of people in Australia. Some of these instances are reported above. I described for example, my experience as a tourist in New York in early 2002 when observing the “phalanx” of five blondes of both sexes walking toward me on the footpath of 5<sup>th</sup> Avenue and on recognising me, simultaneously responded in a synchronised way with a gesture that had been used in Australia and which was clearly intended to be insulting. That event stood out so starkly in a three week sojourn in the U.S., in which I otherwise had been just another anonymous tourist. The second was waiting for a friend in the Pitt Street shopping mall in Sydney in 2006. I stood at the edge of the Mall, immediately outside the entrance to a department store. My friend was late in arriving. During that time a succession of people passing me by clearly indicated either derision, or made verbal insults. Then after 15 minutes or so, a group of tourists came down the escalator from the department store behind me and stood next to me while they talked among themselves. They spoke a northern European language. The parents appeared to be in their 50s, with two teenage children. The mother glanced at me on one occasion, but otherwise the family displayed no hostility or disapproval toward me whatsoever. To them I was just another face in the crowd. And my visibly transgendered appearance made absolutely no difference to them and I wasn’t even an object of curiosity. This was in stark contrast to my experience immediately before their arrival.

- I know what it is like to live a normal life, even if only for very brief periods!

The language used by homophobes when referring to GLBT people is frequently abusive. Occasionally for example, there are parties in or nearby the apartments where we live. On one memorable occasion, a male voice loudly proclaimed into the night: “Yeah, there are two queers living downstairs. (laughter) The older one is a queer with offspring”. That followed the time when I loudly declaimed that not only was I a parent, but also a grandparent. I am not simply a father of two children and a grandfather of four. I am not even an ordinary parent. I am not merely “queer” in the adjectival sense; I am “*a queer*”, a category of person. A defective. That is what the shift from the adjectival use of the word “queer”, to the category noun “*a queer*”, means. I am not even a queer who has fathered children – a queer father. I am not even a father at all. I am merely “*a queer with offspring*”: As if they “sprung” from me without any sex with my former wife. In our culture, a “queer” cannot even be allowed to be a father.

Middle-class homophobia can display the same crude vulgarity and can strike at any time, especially in the workplace. I remember a time back in Canberra in 1977, when a smug former protestant minister of religion was a temporary team leader of the Training Section. The team had just discussed a staff circular calling for suggestions from staff for workplace facilities. At the end of the meeting, the team leader sarcastically remarked to me, apropos nothing in particular, “I suppose the gays will be wanting an external toilet outside on the footpath in Kings Avenue”. Moving forward to 1990, my section head took his team to Christmas lunch in Canberra. A career diplomat and of Senior Executive rank, he insisted while stationed in Canberra on having a secretary and had hired the wife of an Australian military attaché as a temporary staff member. During a lull in the lunchtime table conversation, previously silent she suddenly said “I know a riddle – What does A.I.D.S. mean?” Undaunted, she ploughed on when nobody responded except with expressions of alarm on our faces, by saying “You know, – arse - injected – death - sentence!” and proceeded to laugh. She was a woman in her thirties and something of an elegant dresser. The shock around the table was palpable. I got up from my chair and said “I’ll see you all back at the office”. She was quickly “let go”.

Conservative elites, with increasingly shrill attack in many countries against the growth of an illusory “New Permissiveness”, have identified first, the development of the Secular Modernist state in the 19<sup>th</sup> and early 20<sup>th</sup> centuries, and more recently the emergence of “Post-Modernism” as a dominant philosophical and intellectual “system”, as the root-causes for many ills of contemporary society. In North America, Western and Eastern Europe, Japan and Australasia, many of these elites are viewing with considerable alarm the plummeting fertility rates which in most instances are below the replacement rates (except in USA, unlike other OECD countries, where population growth matches the replacement rate).

The increasing social and political activism of gay and lesbian groups since the Stonewall riots in New York City in 1968 has alarmed these elites and given rise to the unjustified

belief that queers' early lobbying successes have encouraged heterosexual young people to embrace a selfish and profligate lifestyle, at the expense of procreation. Perversely, many in these elites identify queers as the "storm troops" of an alleged global conspiracy to systematically undermine traditional moral and social values.

Queers and the transgendered are regarded as the key instruments of unwanted social change by stealth, beginning first by changing language: "Gay" and "straight" versus "homosexual" and "pervert"; "partners" instead of "wives" and "husbands"; "relationship" and "partnership" instead of "marriage" etc. But queers are worse than that: They are responsible for a "Queer Inquisition" against Christians and are alleged to have politicised the "gay issue" within the churches. Professor Gagnon has provided us with a snapshot of the traditionalist world-view which considers us to be "cultural and moral terrorists", who plan among other things, to undertake the "coercive indoctrination" of youth.

#### "QUEER ASSAULT" ON THE CHURCH

"The push for endorsement of homosexual practice represents the key assault today on one of the church's flanks, human sexuality. A case can be made that if and when the flank is turned, the results for church and society will be devastating, for these reasons:

1. A radical devaluation of the place of Scripture in the life of the church.
2. A radical devaluation of Scripture's moral imperative – of the place of holiness, obedience and repentance.
3. Ecclesiastical and civil marginalisation, persecution and even prosecution of those opposed to homosexual practice as the moral equivalent of racists.
4. Coercive indoctrination of our youth into patterns of sexual behaviour and belief that the united witness of Scripture deems immoral.
5. An increased incidence of homosexuality and bisexuality in the population, leading to an increase in associated health and relational problems.
6. If Scripture is to be trusted, a heightened risk of loss of salvation for those who actively involve in homosexual behaviour".

From "The Bible and Homosexual Practice: Key Issues" by Robert A.J. Gagnon in "Homosexuality and the Bible. Two Views", by Dan O. Via and Robert A.J. Gagnon, (2003), pages 40-41, Minneapolis, Fortress Press.

The leaders of these elites, usually heterosexist males, have in reality committed the besetting sin of dominant males in patriarchy. They are refusing to *listen* to their women. The inescapable biological fact is that childbirth and motherhood takes far more out of a woman's body and her life, than fatherhood ever does to any male. Indeed in many cultures, fatherhood itself is something that can be easily if temporarily delegated to the "wife" or child care centre if the demands of work and professional life require that. In countries as diverse as Western and Eastern Europe, Japan, Australia and even rapidly modernising India (still growing but the population growth rate is falling rapidly), young and increasingly better educated women are regulating their own fertility. The impact is direct and immediate. The reality is that declining population fertility in many Western countries seems to be the result of a cluster of factors of which improved educational opportunities for women and increasingly better access to employment are critical. It also appears that an increase in the wealth of the national economies of these countries is a key factor in the development of changed social and cultural values.

Some commentators have drawn attention to the impact of differing national policies in government support for pre-school childcare in the workplace. It has been argued that support for mothers with childcare is a significant factor for increasing the participation of women in the workforce. However many political leaders from Anglophone countries are critical of the social and workplace support for mothers in Scandinavian countries, often insisting that this is a private matter which should be the responsibility of parents.

- *The reality however is that this “indulgence” or “liberality” of workplace support on the part of Scandinavian countries is in fact, hard-edged political realism: With a small population base, they need women’s talents and participation in the workforce; and they need women’s fertility.*

Thinking queers recognise that the so-called freedoms extended to queer communities in the last 25 years represent little more than what the late Herbert Marcuse (a former US based neo-Marxist academic political philosopher) referred to as “repressive tolerance”: The “freedoms” extended to gay, lesbian, and bisexual communities do not represent genuine recognition of our civic equality and are instead, little more than sophisticated social control. In the street, police officers in fact recognised very early, that it is far better to allow parades and other community events to proceed, than to oppose such expressions thereby increasing the risk of violence and the creation of community heroes.

Leaving to one side the vexed question of “marriage” for same gendered couples, specific political recognition of the need for equality in the treatment of same-gendered couples vis-à-vis hetero couples with respect to law, taxation, social security, employment, financial, health and medical, and equality of educational access, will be the true litmus test of the deliberate intent of our society to remove continuing grounds for discrimination and injustice. In addition, there are specialised needs for transsexuals with respect to improved access to medical and health care, identity papers and documentary change, passports and travel documentation and especially employment and importantly, workplace discrimination.

A major area for reform is in the education sector, where numerous surveys have identified that the school environment remains the single most dangerous setting, physically and psychologically, for both gays and lesbians, and especially for the transgendered.

- On this see “Writing themselves In: A National Report on the Sexuality, Health and Well-being of Same-sex Attracted Young People”, Monograph Series No. 7, 1998, Australian Research Centre in Sex, Health and Society (ARCSHS), La Trobe University, Melbourne, Victoria. Also “Writing Themselves in Again: 6 Years On. The 2nd National Report on the Sexuality, Health and Well-being of Same-sex Attracted Young People in Australia”. Monograph Series No 50, 2005, ARCSHS, La Trobe University, Melbourne, Victoria.

- These areas of reform are necessary, not because they may be politically correct, but because they are the right thing to do to extend equity and justice in the treatment of same-gendered couples, and for transsexuals.

RECOVERY FROM CHRONIC ABUSE AND TRAUMA

“Discovering growth and healing, in the face of traumatic injury is very difficult. As a result, few choose this path. Most settle for lives of quiet desperation structured around compulsive, repetitive and addictive behaviours designed to draw attention away from the truths exposed by their wounds.”

Robert Grant 1966, “The way of the Wound – A Spirituality of Trauma and Transformation”.

(The English word “trauma” is derived from the ancient Greek word of the same spelling, meaning “wound”. The central thesis of Grant’s book is an unusual one for a psychologist with an international reputation specialising in the treatment of trauma sufferers. He argues that it is only possible to fully recover from the effects of trauma by spiritual means. To avoid the pain frequently means to remain trapped in a continuing cycle of avoidance with behaviours designed to mask the pain. Only by fearlessly facing up to the pain and acknowledging the truths associated with that, can we move beyond the suffering and integrate those truths into the bigger picture of our lives).

### 37. Conclusion – Drawing the Threads Together

former lover having lived with me for a number of years made two comments in the last year of our partnership, which remain with me. The first was that he didn't think "there was much joy in my life". I recall that was around the time when my parents' health began to deteriorate and I was becoming increasingly pre-occupied with their welfare. However the comment stands and there is probably *some* truth in that.

- When the remark was made I found it incredibly difficult to distil and communicate to him reasons which may go some way to explaining that: Systematic abuse and betrayal.

The second remark my lover made was after he announced he was leaving me and was somewhat inconsistent with the first: He told me that he thought that as a gay man I had been very lucky in life! "You've had it all, Terry: Marriage, children, gay male partners and a career." He was jealous of my life?! How could I explain to him the terrible costs that had been extracted? And the profound sense of grief at being betrayed? How could I explain the pain and embarrassment knowing that my children were observing me in utter bewilderment as I squirmed and buckled on the bedroom floor wracked by the intense muscle contractions induced by the drug Fluphenazine? How can I explain the pain of my wife in watching me spiral downward into despair and helplessness when under extreme pressure?

To other matters:

There is value in keeping a journal. Authors are aware of the significance of their journal, both as a primary resource for ideas which they may later use, but also as a discipline. Writing regularly maintains not only the verbal and language skills, but also sharpens our sensory perception faculties and observational skills and disciplines our linguistic skills in their recording. At times maintaining the journal is an effort and a bothersome time consuming chore. But then so does physical exercise in our efforts to maintain bodily fitness and suppleness.

The key importance for me is that a Journal is almost like a personal "bank-account" of the details of my life. These details can often get "lost" in the daily hurly-burly, and over time, our memories being fallible, become permanently unavailable to us. These memory traces don't disappear of course; they remain locked in the neurones and the molecular configurations inside our brains, but inaccessible. A journal can be our own very personal road-map to these memory traces.

The key memory traces were there in my own fragmentary journal and diaries. It was a long time before I could establish the linkages by my own stumbling attempts to derive meaning from the sometimes bizarre events in my life.

The two key memory traces are laid out in the above account. It took me a long while to link the two. For a long time I didn't believe it. For a long time I suppressed the obvious conclusion. But that conclusion lurked in the recesses of my brain, never completely being erased.

The first was my observing the beginnings of the lunchtime meeting some time in 1976 or 1977 in the Training Section Syndicate Room between a Director from the Services Branch of the then Department of Trade and two other shadowy men, one of whom was introduced as Sergeant "Joe Bloggs" (I didn't catch his name) and the fragments of overheard conversation.

The second occurred while I was taken by my erstwhile "lover" to the SPMC Bike Run at Comerong Island in either 1979 or 1980 and the awards ceremony at the concluding stages of the Run. When the title of the Beach Sculpture Prize was publicly announced, the groans and exclamations that ran through the assembled throng were not expressions of sympathy for my public humiliation in the group. The other men in that group were appalled at the audacity of some of their "brethren" in behaving in a way that could have let "the cat out of the bag". They were being smart, almost too smart. Ultimately of course they were. When I demanded of my lover who was sitting alongside me in that throng, what that was all about, of course he said nothing, staring straight ahead: Neither could he attempt to pull the wool over my eyes and say that nothing happened, when clearly it did. My "lover" was the "bait" in the "honey trap" at Red Hill in Canberra: The "thief" to catch "a thief".

What a stunning success for those very conservative straight men in the department of Trade with links to police or security services, to manage to get a group of gay men to willingly participate in publicly destroying one of their own. Perhaps they didn't see me as one of them. It is also a stunning success of course that I could have been duped for so long.

When it became clear that I wasn't going to do the expected thing and run away with "my tail between my legs", and when it became clear that not only was I not useless, but potentially a high achiever, the stakes suddenly increased for those gay men who participated in this plot. This is why that enigmatic loner, former colleague from the Training Section, "out of the blue" phoned me seeking a lift in my car to Civic and travelled with me with his clutch bag continuously poised to enable the hidden recording device to capture any incriminating bits of conversation that could be used to blacken my character.

Then when the evidence of my own senses told me there was something very wrong about my living circumstances at Red Hill, I did the thing that gay men always expect married bisexuals to do: I "ran back" to my wife. No matter that my "lover" constantly told me that if I split up with my wife, we (he and I) were finished. No wonder he contemptuously said "what's that got to do with me" when mutual friends pointed out that I had taken my wedding ring off.

After 1984 and the passage of the Federal anti-discrimination legislation, I could no longer be overtly discriminated against on the grounds of my sexuality. However, I could remain a security risk if I were secretive about my sex life, especially with my family. If my sexuality could no longer be used explicitly to discriminate against me, then the focus on other corroborating reasons for the campaign would need to be intensified. Hence now, the apparent focus is on my psychological state. No-one will take any notice of a “screw-ball”, will they?

Ostracism is a very potent and near perfect weapon to use against people who are deemed in some way to represent a threat or a danger to society: Early on, I was labelled as a “dangerous pervert”. Social psychologists report on its frequent occurrence in our society in workplace, social and other settings, and its effectiveness. It is a near perfect weapon in social engineering because it is bloodless in the hands of the perpetrators who remain invisible and are nearly impossible to identify. Social isolation is engineered in the first place by rumour mongering and innuendo. It is natural that people gossip. Juicy “tit-bits” become “grist for the mill”. Long term social isolation carries with it health risks for the victims: Physical as well as psychological illnesses. It is not commonly recognised for example, that physical ailments can be generated by ostracism. A significantly elevated risk of cardio-vascular disease is one frequent consequence to which many victims succumb. The social isolation can be crippling and becomes in effect, a self-fulfilling prophecy, e.g.:

- First, a person is perceived to be a bit of a loner or reclusive; people then begin to speculate as to reasons. They then become wary about establishing contact with a “loner”. A loner with a reputation is at a double disadvantage. Even if the person is favourably regarded by acquaintances, people will nevertheless remain reluctant to maintain contact and to be seen associating with them in public. The “social disease” might rub off on them. The ostracised become the “new lepers”. (See Appendix 1 “The Effects of Abuse”. Also the Proceedings of the 7<sup>th</sup> Sydney Symposium of Social Psychology 2004 “Ostracism, Social Exclusion and Bullying”.)
- For much of my life, I have found myself to be a prisoner of my reputation. I have constantly striven against that. I have been a contributing citizen, but that makes absolutely no difference to people’s attitudes. I have never murdered anyone, I am not a paedophile, I have never embezzled funds, I have never sexually molested anybody and I have never committed a crime of violence.

My GP, a gay man, on reading an early draft version of this document “The Treatment” asked me how I survived the experience of being “strung up like Matthew Shepherd” not once but several times in my life. That session was one of the most affirming experiences I’ve had with a gay man. He asked me how I was able to survive: I replied – “dogged determination- and that I had my children to think about.” His next question however, pulled me up short: He asked me do you have any compassion for them?” I replied, “For whom, the straight homophobes or the gay betrayers?” He said “Both”. I paused for some time. It was one of those signal questions about life because it directly linked to a profound challenge I had already felt to my spiritual beliefs. I replied that I experienced considerable

difficulty with that and that I had been brutalised by what has happened over the years. I went on to say that I do have compassion, even for my betraying former “lover” in Canberra. Like him, and all gay men, I suffered from internalised homophobia. We have all been damaged by homophobia. But I continued saying despite that, people nevertheless make choices which lead to actions. That entails responsibility. However, most people don’t wish to take responsibility for their actions. They rarely wish to admit they’ve done anything wrong. The problems are compounded by collective actions like “witch hunts” and vendettas.

The internalisation of homophobia is insidious. Psychologically, that self-hate is always at work, in the background, in the minutiae of our lives. We absorb the toxic cultural values of our society about homosexuality and lesbianism from a very early age. Internally that self-hate works like a strong corrosive acid, weakening our self-esteem; undermining our resolve; alienating us from people and often leading to many forms of self-abuse and self-harm.

Straight homophobes are also damaged by it. It destroys the sense of community. It damages their humanity. If they pass it on to their children, it sets up trans-generational patterns of homophobic abuse. It will never stop one of their sons being gay, if in reality, he is gay. It’s the sons that homophobes care about the most. But internalised homophobia may just stop him remaining alive! It is their moral blindness, ignorance and the callousness that is the cause of so much suffering and death.

I often reflect on that moment when I was 18 years of age and having just completed my high school exams and preparing to enter university, I was watching late at night, a televised drama from the Canadian Broadcasting Service, about a young, ambitious, married male diplomat. In the story, rumours began to circulate among his colleagues in the department that he might be homosexual, primarily because he was fastidious in his appearance and dress. Pressures began to build up because of his growing alarm and that began to affect his relationship with his wife. The ironies and parallels in that moment, with aspects of my later life are incredible. However, I don’t remember the remainder of the drama. I was caught up in my own internal drama. That was the moment when I identified as a homosexual. That was the moment when I finally applied the label to myself, even though I had known for years the direction of my sexual feelings. And at that moment, I received the full, toxic, virus-laden download of all those prejudicial cultural values. The timing could not have been worse. It took several years for me to overcome the worst impacts of that moment, during which my academic performance definitely suffered.

- In “Private Lives”, Marian Pitts and her colleagues report (page 63) that the most significant finding of their survey on the health and wellness of GLBTI people is “the widespread prevalence of depression and suicidal ideation (thoughts) among the participants. This is highly consistent with other studies and indicates a need for significant action, both within the health care system and in society more generally.” And, “Legislative reform to remove discrimination and stigmatisation clearly has a large contribution to make”.

(“Private Lives” by Marian Pitts et.al., March 2006, Australian Research Centre for Sex, Health and Society, La Trobe University, Melbourne.)

It was the mindlessness of people that occasionally “got” to me. I remember attending one of the Candle-light AIDS Memorial Services at Green Park in Sydney, some time after 1994. It was shortly after I had met my partner in Sydney. I attended with a group which included a couple of my friends (who were both HIV positive), my lover and a couple of his friends and a woman who was an acquaintance of one of my lover’s friends. During the ceremony we were sitting on the grass at the top of the slope, and the woman who was sitting next to me began get very distressed and suddenly took hold of my hand and my arm. She was weeping. She told me a few years earlier her son died of AIDS. I comforted her and she talked about her gay son whom she loved very much and felt his absence sharply. She was divorced. The other men didn’t notice as they were caught up in their own conversations and memories. I comforted her and befriended her. We had never met before that evening. She continued to hold my arm as we walked away at the conclusion of the ceremony. In the milling throng along Darlinghurst Road, one young gay man on recognising me said, “Oh look! There’s the married queen out with his Mum!” She thanked me for my sharing the evening with her and we parted when the group split up when reaching Oxford Street.

It is a key element in prejudice, that when we encounter an individual who belongs to a particular group to which pejorative attributes are attached, eg queers, blacks, indigenous Australians, the handicapped, “ethnics”, *or even a group of one*, we cease to view the individual as an individual and tend to see that person no longer as a human being; only as a cipher, a representative of a type or class. Prejudice, intentional abuse in its various manifestations, “workplace mobbing” and discrimination, all serve to destroy our capacity to connect with people and prevents us from regarding the world as a safe place. The marginalisation of particular groups and the tendency of those groups to recourse to living in or near cultural “ghettos” is evidence of homophobic prejudice in its various manifestations.

This document hasn’t dwelt on the times of joy in my family, with my wife and as I watched my children grow and begin to explore life and the world, and for a time with my lover and among my friends. It hasn’t described the joy as my former wife and I explored our mutual life together and grew as persons in that love until the basis for our marriage was so savagely eroded by what was happening to me and around us. It doesn’t dwell on my joy at discovering the wonderful treasury of Anglican Church music, nor my journey of discovery in the tremendous philosophical resources available to Freemasons. Nor have I described the friendship and fellowship with choristers and my brothers in the Craft, including many friends sometimes in the most unexpected quarters that are supportive of me through my gender transition. There is real pain for me there as I will need to make decisions in the near future about my continuing membership in some of those organisations.

I haven’t expressed my appreciation of those managers in the former Department of Trade and later in Austrade who were supportive and encouraging and who fostered my

professional development and later gave me the freedom to take risks and secure those achievements. Without their support that would never have happened.

It is easy to lose sight of the past and present support of these friends and individuals. I can only hope that their support will in time help to heal the pain as I move forward in my life.

Jessica Louise Williams  
January 2008

## Appendix 1 – The Effects of Abuse

I would imagine that many people reading “*The Treatment*” may be amazed by my seeming passivity in the face of what would be, under normal circumstances, totally unacceptable behaviour on the part of individuals occupying official positions of responsibility in the Australian Public Service and individual staff in those organisations.

Psychotherapists and clinicians are aware that systematic and extensive abuse induces certain, sometimes paradoxical reactions within the abused. I will describe four of these in so far as they affected my judgement and feelings about myself.

**First**, the abused often end up believing that indeed, *they are at fault* and have caused the abuse. This is frequently seen in cases of sexual abuse, of young people as well as adults. These beliefs usually demonstrate considerable resistance to extinction in the face of overwhelming evidence to the contrary. Initially the abused simply deny that it is happening. “*This couldn’t be happening to me; I haven’t done anything to deserve it!*” In the case of sexual abuse, the abused, acquiescing in the depravity even under coercion and duress, come to feel that they must themselves be depraved and have caused it, and therefore deserve it.

- In attempting to defend myself against harassment in the office, I did indeed feel guilty about “dobbing in” another staff member. I felt guilty. Deep down there was some nagging conviction, against my better judgement, that I deserved to be punished. In our thoughts, we (the abused) seem to override the “inconvenient” fact that someone else perpetrated a hostile or abusive act(s) against us.

**Secondly**, systematic abuse frequently induces a sense of helplessness in the abused. In my situation, the abusers knew there is strength in numbers. If one attempts to hit back, either verbally or with non-verbal signals, you quickly realise that you cannot retaliate to everyone, otherwise you end up looking very much like the “village idiot” and “punch-drunk”. You realise further, that retaliation serves only to confirm their prejudice against you, and once having elicited a reaction from you, this whets their appetite to do it to you again when next they encounter you. They conclude “*So you really are a vicious poofter!*” So you cease to retaliate. This in turn sends the signal that the abusers can do their deeds with impunity. If you attempt to communicate with the abuser, they either refuse to respond or simply deny that they were doing anything.

In my case, my former wife and former father-in-law resolutely sought to convince me that I was suffering from paranoid delusions, which arose from internalised guilt and non-acceptance of my own homosexuality. Internalised homophobia does indeed afflict many men and causes dysfunctional and inappropriate reactions.

- Then there is the appeal to a certain kind of rationality: “*Why would they be doing that to you? They’re complete strangers; they don’t even know you!*”

- Well, precisely; but it only serves to prove that it IS abuse-not that it isn't really happening.

**Thirdly**, you become incredibly sensitised to stimuli of many different kinds. I describe below the way in which I was sensitised to certain non-verbal gestures. If a limited repertoire can be developed, "*Psst, this is what you do whenever you see the vicious poofter!*", it does indeed become terrifying when complete strangers employ the gestures which you know were developed in a specific context and you realise "The Word" is spreading.

You end up becoming hypersensitive. I really needed to remind myself frequently that from time to time people really do need to scratch their noses and that it isn't always "a 'brown-nose' salute". Even writing this down now, I cannot help but think, "My God, doesn't that sound pathetically ridiculous!"

- You've just had a demonstration of how abuse works in the abused!

**Fourthly**, isolation: Eventually you notice that one by one your acquaintances and friends fall away. Even gay friends, who don't want to be tagged with the handle of being a "friend of the vicious poofter", fall away. There have been numerous occasions either professionally, or in the local community or in church, where I struck up an acquaintanceship with people whom I found interesting and again I seemed to be on the way to cultivating a new friend or acquaintance. Next time you meet, there is either a distinct coolness, or a show of friendliness in which a gesture is used which indicates that "they have been told".

- The "deadly" impact of this is that you cease to be as energetic in finding and cultivating new friends because it becomes really painful when they fall away. You develop a detachment and wariness. I became completely cynical about human nature.

## APPENDIX 2

### Delusions – “From the Inside”

#### Introduction

Anyone who has experienced workplace abuse will understand the difficulty that is often faced when attempting to seek assistance from professionals such as psychiatrists or indeed to simply try to explain to a friend what happened in one’s life. Very often the reaction is one of disbelief, and the professional or friend concludes that you have a serious mental problem. I have experienced precisely this reaction from a spouse and other close family members and some friends, which is the reason for the title “Delusions – From the Inside”.

This type of response from family and friends compounds the pain and the isolation of those involved. Even worse is the realisation that even though abuse victims know they often desperately need support and help, *the very last person you should consult is a psychiatrist*. This paper seeks to set out the reasons for this. Should a psychiatrist put in writing a diagnosis indicating some psychological dysfunction or illness e.g. clinical depression, then in terms of Commonwealth Public Service employment where security assessment may be an issue, the issuing of a qualified assessment (diagnosis) by a psychiatrist, is career-death. If that qualified assessment becomes known by supervisors, *and it always does “leak out”*, you will carry that like “an albatross around your neck” for the remainder of your career.

Everyone thinks they know what delusions are. The simple facts are however that in attempting to submit the *construct* called “delusion” to rigorous examination and definition, it quickly becomes clear that there are fundamental problems in defining exactly what delusions are, but worse yet, that in a clinical context it is difficult to obtain tight operational guidelines for the application of diagnostic tests (e.g., determining the falsifiability of an “abnormal” belief) that a psychiatrist may employ in dealing with individual patients. These problems are outlined below.

These considerations are not academic for those involved in circumstances of workplace abuse. One medical professional (not a psychiatrist) who sympathetically read an early version of “The Treatment”, asked me how I was able to survive such abuse over 20 years. He had several other gay male patients who also reported abuse in white collar professional environments, based on sexual orientation. By way of partial explanation, I described it as like living inside a pressure cooker: And the moment you crack, the abusers know they have won!

#### What are Delusions?

A delusion is first and foremost, a *construct* which is itself a belief about various types of beliefs held by people. When the primary belief is described by the word “delusion”, this automatically characterises it as an abnormal belief. Used in everyday speech, the word “delusion” connotes a belief that is false or fanciful or derived from deception, including

self-deception. Is a “delusion” then merely an unusual or abnormal belief? Lots of people have unusual or abnormal beliefs: E.g., they believe in the existence of extra-terrestrial beings, or the ability to communicate with the dead; in telepathic perception; in flying saucers; even the existence of god, or of gods. When is it then that an unusual or abnormal belief will cause a psychiatrist to conclude that holding an abnormal belief is a symptom of mental illness or the result of an illness process, either physical or mental?

The simple answer is that whenever the holding of that belief seriously disrupts or interferes with their usual pattern of living, or when it disrupts the way in which the person perceives the world and interacts with other people or the physical environment, in such a way that they become a danger to themselves or to other people or when their life is seriously limited by holding that belief.

Two key criteria used in making this kind of assessment is first, that no-one else in the culture in which they live holds that belief (thus having a religious faith is not considered to be a delusion), and secondly that the belief is *self-evidently false*. Thus for example, Cotard’s delusion where patients believe they are dead. Attempting to apply to all abnormal beliefs (non-bizarre as well as bizarre delusions) the criterion of the self-evident nature of the falsehood of a delusion quickly demonstrates that the distinction is more apparent than real. (This point is amplified later.)

Yet as pointed out by many critics (Jones 1999), the clinical usage of the term “delusion” and its distinction from other abnormal beliefs involve many semantic and epistemological difficulties. Thus one difficulty is that it is a *belief* that delusions are to a large degree self-evident. That is, they constitute a belief that (almost) everyone else would recognise as pathological. This criterion (self-evidently pathological) however is also more apparent than real.

Delusions are one of the most important constructs used by psychiatrists to diagnose patients who have lost touch with “reality” (Maher 1988). For Karl Jaspers, one of the founders of modern psychiatry, delusions constitute the basic characteristic of madness (Jaspers 1963). Therefore the detection of delusions has enormous implications for diagnosis and treatment, as well as for complex notions of responsibility (for actions) and the prediction of behaviour. The fact that psychiatry needs a tighter and more precise standard of definition of exactly what it is that constitutes a delusion however has led to many different definitions of a delusion (David, 1999).

Delusions typically occur in the context of neurological or mental illness, although they are not tied to any particular disease and have been found to occur in the context of many pathological states (both physical and mental) or indeed can stand alone without any identifiable disease process either physical or mental. However, they are of particular diagnostic importance in psychotic disorders, especially in patients suffering with Schizophrenia.

The psychiatrist and philosopher Karl Jaspers first defined the three main criteria for a belief to be considered delusional in his book *General Psychopathology (1963)*. These criteria are:

- certainty (held with absolute conviction)

- incorrigibility (not changeable by compelling counterargument or proof to the contrary)
- impossibility or falsity of content (implausible, bizarre or patently untrue)

These criteria still live on in modern psychiatric diagnosis. In the most recent Diagnostic and Statistical Manual of Mental Disorders (DSM IV) of the American Psychiatric Association (APA), a delusion is defined as:

A false belief based on incorrect inference about external reality that is firmly sustained despite what almost everybody else believes and despite what constitutes incontrovertible and obvious proof or evidence to the contrary. The belief is not one ordinarily accepted by other members of the person's culture or subculture (e.g. it is not an article of religious faith).

Unfortunately features such as degree of conviction and imperviousness to persuasion (openness to being proved wrong) do not set delusions apart from other strongly held or unusual beliefs. The definition itself *implies* that the belief is pathological (the result of an illness or illness process).

Despite differences in emphasis, most definitions consider two criteria to be significant when establishing a delusion: Falsifiability and bizarreness. In simple terms, bizarre delusions are generally impossible, whereas non-bizarre delusions are generally improbable (Sedler 1995). DSM IV distinguishes these as follows: A non-bizarre delusion may involve situations that in principle, could occur in real life, but are considered (by the psychiatrist) to be highly improbable and therefore falsifiable. Non-bizarre delusions have been classified as:

- Grandiosity/Megalomania – e.g., belief that one is Jesus Christ or Napoleon;
- Erotomania – e.g., that one is dating a famous film star;
- Jealousy – e.g., that one's spouse is unfaithful;
- Persecutory – e.g., belief that one is being persecuted in one's place of employment;
- Somatic – e.g., belief that one is ugly and that people regard the patient as such.

### **Bizarre and Non-bizarre Delusions**

A bizarre or fantastic belief is considered impossible and therefore assumed to be one not normally held by others in the culture or society. For example, the patient believes that he or she has animals living in his/her belly.

The problem with each of these definitions does not lie with the differential distinction, but with the absence of agreed operational definitions as to how these criteria are arrived at clinically (i.e., when is a belief considered "bizarre"). The DSM definition does not specify how one might set about establishing the falseness or bizarreness of the belief. Nor does it show how one could know whether the belief was a product of an impaired inference, such as occurs in paranoid patients, who show a tendency to jump to conclusions in situations requiring probabilistic reasoning (Bentall 2001).

There are other difficulties in relation to the concept of falsifiability. Non-bizarre delusions involve situations and events that could occur in real life such as believing that one is being followed, infected, poisoned, or deceived by another.

- Therefore the “falsifiability” criterion can mean that psychiatrists are often required to make judgements on claims of marital infidelity, persecution or conspiracy in the workplace (Jones 1999), where the available evidence is either limited, cannot be ascertained within the confines of the consulting room, or lies beyond the forensic capabilities of the clinician.

Sometimes improbable patient reports are erroneously assumed to be symptoms of mental illness. This is referred to as the “Martha Mitchell Effect”. This refers to the tendency of mental health practitioners not to believe the experience of the wife of the former US Federal Attorney General, whose persistent reports of corruption in the Nixon White House were initially dismissed as evidence of delusional thinking, until later proved correct by the Watergate Investigation. Such examples demonstrate that delusional pathology can be falsely diagnosed because of the failure or inability to verify whether the events have actually taken place, no matter how improbable they may appear to the busy clinician. Clearly, there are instances where people are pursued by the Mafia, or are kept under surveillance by the police, and where they rightly suspect their spouse to be unfaithful. (Sedler 1995) As Joseph H Berke notes (1998), “Even Paranoids have Enemies”. *For understandable and obvious reasons, however, little effort is invested by clinicians into checking the validity of these claims of persecution or harassment. Without such evidence, the patient could be labeled as delusional.*

Therefore the criterion of ‘falsehood’ in relation to a delusional belief has been rightly questioned. Worse yet, it is unclear what level of evidence would be required to consider a belief ‘incontrovertibly’ false and whether judgements should be made on the ‘balance of probabilities’ or the more stringent test of ‘beyond reasonable doubt’. Consequently, ‘delusional’ beliefs may not be false, or even firmly sustained.

The attribution that a delusion is bizarre is typically defined in terms of beliefs not normally held by other members of a person’s culture or society. This however, often involves the psychiatrist’s own evaluation as regards the plausibility of the belief; after which the psychiatrist then considers whether it is one typically sustained by others in the person’s culture. Although both evaluations may be related, they need not be. If based on his or her own beliefs and experience, the psychiatrist considers the belief sufficiently bizarre, then presumably a diagnosis of delusion can be made independently of ascertaining the actual prevalence of the belief in the patient’s culture.

The DSM definition however, clearly assumes that the criterion of abnormality or bizarreness should be obvious, given that the belief is one not normally held by other members of the culture or subculture. This isn’t necessarily a reliable strategy. Many studies of psychiatrists, show poor inter-rater reliability for ratings of bizarre beliefs. (Flaum, et al, 1991) Moreover, most clinicians are not in a position to know or find out whether such beliefs comprise those normally accepted, except by direct comparison with those of his or her own peer group.

## **Diagnostic Issues**

However, the modern definition and Jaspers' original criteria have been criticised, as counter-examples can be shown for every defining feature.

- Studies on psychiatric patients have shown that delusions can be seen to vary in intensity and conviction over time which suggests that certainty and incorrigibility are not necessary components of a delusional belief. (Myin-Germys et. al., 2001)
- Delusions do not necessarily have to be false or 'incorrect inferences about external reality'. Some religious or spiritual beliefs (such as 'I believe in the existence of God') including those diagnosed as delusional, by their nature may not be falsifiable, and hence cannot be described as false or incorrect. (Spitzer, 1990)
- In other situations the delusion may turn out to be true belief. For example, delusional jealousy, where a person believes that their partner is being unfaithful (and may even follow them into the bathroom believing them to be seeing their lover even during the briefest of partings) may result in the faithful partner being driven to infidelity by the constant and unreasonable strain put on them by their delusional spouse. In this case the delusion does not cease to be a delusion because the content later turns out to be true. (Jones 1999)
- In other cases, the delusion may be assumed to be false by doctor or psychiatrist assessing the belief, because it *seems* to be unlikely, bizarre or held with excessive conviction. Psychiatrists rarely have the time or resources to check the validity of a person's claims leading to some true beliefs to be erroneously classified as delusional. This is known as the Martha Mitchell effect. (Maher 1988)
- Similar factors have led to criticisms of Jaspers' definition of true delusions as being ultimately 'un-understandable'. Critics (such as R. D. Laing) have argued that this leads to the diagnosis of delusions being based on the subjective understanding of a particular psychiatrist, who may not have access to all the information which might make a belief otherwise interpretable.
- Another difficulty with the diagnosis of delusions is that almost all of these features can be found in normal beliefs. Many religious beliefs hold exactly the same features, yet are not considered delusional. Similarly, as Thomas Kuhn demonstrated in *The Structure of Scientific Revolutions* 1962 (his ground breaking book on the history and sociology of science), scientists can hold strong fixed beliefs in scientific theories despite considerable counter evidence for their validity.

## Conclusion

These factors have led the psychiatrist Anthony David (1999) to note that "there is no acceptable (rather than accepted) definition of a delusion". In practice psychiatrists tend to diagnose a belief as delusional if it is either patently bizarre, causing significant distress, or excessively pre-occupies the patient, especially if the person is subsequently unswayed in their belief by counter-evidence or reasonable argument. The high degree of subjectivity

involved on the part of individual psychiatrists in interpreting the “abnormality” or “falsifiability” of abnormal beliefs (i.e., “non-bizarre delusions”) results in clinicians needing to make a judgement based on “operational” grounds: Is the patient sufficiently distressed and do the risks of clinically doing nothing, outweigh the likely harm or life disruption that might result? That judgement would be made very differently, for example with a patient suffering from Cotard’s Delusion in contrast to a patient suffering “delusional jealousy”.

## References

- American Psychiatric Association (1994). “Diagnostic and Statistical Manual of Mental Disorders” (4<sup>th</sup> Edition). Washington, D.C.
- Bentall, R.P., Corcoran, R., Howard, R., Blackwood, N., Kinderman, P., (2001). “Persecutory Delusions: A Review and Theoretical Integration.” *Clinical Psychology Review*, No. 21, 1143-1192.
- Berke, J.H., (1998) “Even Paranoids have Enemies: New Perspectives on Paranoia and Persecution”. London and New York. Routledge.
- David, A.S., (1999) “On the Impossibility of Defining Delusions”. *Philosophy, Psychiatry and Psychology*, No 6, 17-20.
- Flaum, M., Arndt, S., Andreasen, N.C., (1991) “The Reliability of ‘Bizarre’ Delusions”. *Comparative Psychiatry*, No. 32, 59-65.
- Jaspers, K., (1963) “General Psychopathology”, 7<sup>th</sup> Edition, Trans. Hoenig, J., and Hamilton, M., Manchester U.K., Manchester University Press.
- Jones, E., (1999) “The Phenomenology of Abnormal Belief”. *Philosophy, Psychiatry and Psychology*, No.6, 1-16.
- Maher, B.A., (1988) “Anomalous Experiences and Delusional Thinking: The Logic of Explanations.” In T. Oltmanns & B. Maher (Eds.) “Delusional Beliefs”, New York, Wiley Interscience.
- Myin-Germys, I., Nicholson, N.A., Delespaul, P.A.E.G., (2001) “The Context of Delusional Experiences in the Daily Life of Patients with Schizophrenia”, *Psychological Medicine* No. 31, 489-498.
- Sedler, M.J., (1995) “Understanding Delusions”. *Psychiatric Clinics of North America*, No. 18, 251-262.
- Spitzer, M., (1990) “On Defining Delusions”, *Comprehensive Psychiatry* No.31 (5), 377-397.

### Appendix 3 – A Gay Man inside Professional Networks

Most people who have not worked in a professional activity would not appreciate how small the networks of key players can be. In the upper levels of the federal bureaucracy, for example the number of colleagues who may be considered (and consulted) with respect to a particular discipline or field of activity such as export finance, multilateral project development, aid programme administration, economics macro or micro, systems analysis etc, as member of a professional network are surprising small. I'm referring to key players rather than the broader term "stakeholders". In the middle-upper levels of the bureaucracy the key players in terms of subject-matter expertise may number for example, anywhere between 6 to a dozen or so officers.

In my former professional life viz export facilitation (specialising on financial facilitation) it was possible to attend a meeting with senior representatives from one Australian industry sector (eg Agriculturalists specialising in dry-land farming or irrigation, engineers in the design and construction of electric power generation and transmission facilities, mine engineering and control systems, business and financial analysts specialising in the development of private enterprise infrastructure, transportation economists eg in aviation, hydrologists etc ) in which the key players (export capable) from industry could fit into one meeting room around a board-table.

Becoming known within these networks within and outside the bureaucracy was a pre-requisite for success for any bureaucrat in my field of expertise.

I wish to make the following points:

- I never encountered any explicit homophobic responses from within these industry networks. Indeed, in so far as I could tell, I believe I was respected for my role and the manner in which I conducted myself professionally: Then again, I could "deliver".
- Whenever in social situations I mentioned that I had a partner, and HIS name was G....., I rarely encountered any negative responses, at least to my face. Indeed for an "out" gay man, it was often difficult to avoid outing oneself. A typical exchange might go, say over a lunch or drinks, "*and how does you wife handle you being away and travelling?*", or "*What does your missus do Terry?*" I usually responded truthfully, eg "*Well my partner G..... is employed professionally in information management and we're both pretty busy and we get to meet at breakfast or at weekends-you know what its like*".
- The one area of my professional life where I was victimised and vilified and my achievements ignored or disparaged (eg comment by an interviewer: "*Well the review of the Export Impact of the DIFF scheme was done by a consultant Terry!*") was within my employing organisation, the Australian Trade Commission. Most of my colleagues elsewhere eg in AIDAB (now AusAid), EFIC, and the Department of Industry Technology and Commerce knew exactly what I had achieved.

## Appendix 4

### HOMOSEXUALITY, TRANSGENDERISM AND THE BIBLICAL TEXTS - A PERSONAL PERSPECTIVE

#### 1. Introduction

Many people confidently regard all homoerotic sexual behaviour, as well as transexual and other forms of cross-gender expression as being immoral and condemned by something called “the Judeo-Christian ethic”. This “Judeo-Christian ethic” is also regarded, in an historical sense, as underpinning English Common Law and US legal jurisdictions. In recent years this issue has become highly politicised, including within churches.

Most Western countries have de-criminalised consensual same-gender sexual behaviour, and gays are now regarded as “pushing the envelope” by demanding civil rights that are extended *by right* to heterosexuals. This push has been caught up in a conservative movement known as “The Culture Wars”. One key ideological position in the “Culture Wars” is that any further extension of civil rights to gays, lesbians, and to transexuals is regarded as a direct threat to “the family”: Exactly how, is rarely spelt out. However as the Christian Bible is regarded as foundational for much conservative political positioning and social attitudes, it is essential to understand exactly what Biblical texts are relevant to this debate, and the technical complexity attending on determining their precise lexical meaning (exegesis), and theological interpretation (hermeneutics). In the case of the relevant New Testament texts, this exegesis is particularly difficult.

There is arguably no clearer example of ideologically based scholarship - heterosexist and homophobic, than the manner in which two Hellenistic Greek words occurring in two letters of the Apostle Paul, have been (mis)translated and (mis)interpreted almost continuously in the 20<sup>th</sup> Century. The application of anachronistic English language in the use of “homosexual”, “homosexual offender” and “pervert” in translations of those words in the Bible is a notorious example of such blatant ideological activity. With those translations in print, “traditionalists” then claim of course that those texts, as translated, represent “Gods word” to which we must submit.

A debate has been raging within the Christian churches during the last 25 years concerning the membership status of homosexual, lesbian, and transgendered persons and their relationships and the ethical norms that should apply to consensual sex between same gendered couples. Given the recent publicity resulting from high profile cases such as the appointment of Gene Robinson, an openly homosexual man, to a bishopric in the Episcopal Church of USA, this now comes as no surprise to the non-churchgoing population at large. This debate which generates strong passions on both sides of the theological divide – between “Traditionalists” and the so called “Revisionists” or “Pro-homosex side” has been characterised in recent years by the hardening of positions and the “drawing of lines in the sand”. Some “Traditionalist” scholars such as Professor Robert

Gagnon have argued that it even challenges the primacy and authority of Scripture itself in the life of the church.

**The debate arises in the first instance** because of a changed understanding of human sexuality developed over the last 150 years. This has altered the perspectives on traditional norms and raised questions for which the existing rules and guidelines do not provide clear answers. On the question of homosexual practice and transgender identity, the word of Scripture is clear and it is usually regarded as one of unambiguous and unconditional condemnation. However a closer examination of the texts *in context* reveals a very different perspective to the monolithic condemnation proclaimed by “traditionalists”.

**Secondly** the debate arises because homosexual, lesbian, bisexual and transgendered Christians faced with a perceived conflict between Biblical norms and their own needs for sexual and gender expression have experienced significantly increased internalised conflict which in turn has driven them variously into divided lives, divided consciences, repression and denial of any sexual or personally appropriate gender expression, contorted rationalisations, outright rejection of biblical authority and the Bible itself, self-hate and even self-destruction: In short, significantly increased internalised homophobia and transphobia, often experienced to intolerable levels, where taking one’s life is the lesser of two evils. The fact that this happens so frequently, even today, is a silent and eloquent witness to the barbarism with which Christian teaching on sexual ethics is enunciated in some communities.

**Thirdly**, many homosexual, lesbian and transgendered Christians have felt alienated by the church, even if they are welcomed and affirmed as individuals within particular communities. We struggle with what appears to be a conflict between revelation and experience. We are aware of the enormous weight of scriptural interpretation and tradition upheld through the ages by secular as well as ecclesiastical authority. Our lives, experience and witness seem puny in comparison. Scripture is presented as univocal in its condemnation of all homoerotic experience and by the transgendered in finding acceptance which affirms our struggle to live as we have been created. Closer examination of the texts reveals that this univocality is more apparent than real. Our witness itself is part of the debate, especially when ecclesiastical authority and scholarship denies the reality for us of our sexual orientation or gender identity. We are told we are mistaken in this belief and to give expression to the way we feel about ourselves is sin. We look for affirmation and spiritual growth, and instead if we own our identity and feelings, we are condemned.

The apparent conflict between revelation and experience arises out of an incomplete and faulty understanding of Scripture and its relation to experience. Furthermore, the two-part Christian biblical Canon comprises a number of books different in style, content and purpose which were written in different centuries, spanning a millennium of recorded history (circa 900BCE-100 CE). *“They stand in time and point to issues beyond time but always and only as a product of the cultures out of which they speak. The ideas and the concepts they use are embedded in the languages and cultural values of those nations and communities. The divine self-disclosure embedded in the history of the Hebrew people and in the experience of the early Christian churches and leaders in reflecting and witnessing*

*the ministry of Christ, is mediated by Tradition interacting with human Experience and Reason. The Bible therefore is the starting point of the church's theological and ethical deliberations, not the end point. The texts comprise in their respective individual voices, a conversation partner, not an oracle.*" (Bird, P.A., 2000).

**Fourthly**, medical and scientific experience over the last fifty years in dealing with Intersexuality and Gender Identity Disorder has expanded our scientific understanding of the relationship between key human attributes: Genetic sex, gender identity and sexual orientation. Clinical experience arising from attempts to fix botched infant surgeries (e.g., male circumcision) or complaints from the intersexed about involuntary infant gender reassignment resulting in life-long trauma and distress has shown that *innate gender identity*, where that is at variance to the individual's genetic sex, is highly resistant to any efforts to "change" in order to conform to the binary paradigm. For non-transgendered heterosexuals, *your identity politics* is enshrined in the weight of revelation. You rarely give your sexual orientation and gender identity a second thought as it conforms to the binary sex paradigm; you regard it as "normal" and therefore ethically normative. *Whereas contemporary clinical experience with transsexuals and intersexuals suggests that these key human attributes are independently developing characteristics and that for some individuals, are simply not aligned according to the "binary paradigm".*

**Fifthly**, the manner in which creation itself is constructed within Scripture is culture bound to a generally Semitic mythological structure and specifically Hebrew conception of nature. Modern perspectives inform us that Creation is ongoing, rarely fits the neat and tidy human descriptive categories and often seemingly "makes mistakes". To use the language of modern science, Creation occurs in a non-linear fashion and is multi-directional. These "mistakes" or "inconsistencies" in Creation have a purpose even if that to us appears obscure. Thus for example medical science informs us that there are not just two sexes (as defined in terms of genetic constitution "XX" and "XY"), nor are there only two genders, as evidenced by the variation occurring as a result of intersexuality for both genetic and developmental-anatomic variance (birth "defects"?). Thus the category of birth sex includes XXY (Klinefelter's Syndrome) and XO (Turner Mosaic Syndrome), among others. The dichotomous taxonomy of "female" and "male" is simply not adequate to encompass the realities of being an intersex person. (Fausto-Sterling 1993, 1998). There are more than 60 separate intersex conditions identified by modern clinical and scientific practice. Intersex conditions are relatively rare (averaging globally around 1% of births), but constitute distinct genetic and anatomical phenomena. Calling these conditions "developmental errors", "birth defects" or "mistakes", does not negate the reality of the experience of *living as intersexed persons* for those so affected, even if surgical intervention (with or without "success") is attempted.

As with the non-intersexed, *Gender Identity Disorder* can also occur and this is a separate and distinct phenomenon. Gender Identity Disorder is not an intersex condition but may be regarded as a birth defect, where the body develops correctly according to our genetic endowment, but the brain remains undifferentiated in a female form (for a male to female transsexual), or erroneously differentiates into a male brain, opposite to the body's genetic constitution (for a female to male transsexual).

The power of the binary-sex paradigm in our culture is reflected in the fact that medical professionals previously regarded all presentations of an intersexed child as a “neonatal emergency” even if the specific condition was not, in reality, life-threatening: Intersex conditions can frequently be interpreted as a “social-cultural”, rather than a medical emergency. (N.B., some intersex conditions *are* real medical emergencies, e.g., Cloacal Exstrophy.) Clinical practice with regard to intersexuality is slowly changing, but the “professional panic” attendant on the birth of intersex children is very instructive about the primal way our culture responds to sexual and gender variance.

The Bible of course does indeed contain attempts to formulate governing principles for a variety of ethical situations as shown by the Decalogue (“Ten Commandments”) and the “Love Command” of the New Testament. These however are set within an historical context in which deliberations by the Hebrew Nation and later the early Christian churches for personal and communal righteousness took place against the background of a continuously evolving Creative action by God. When the dynamics of this interchange within specific historical situations are lost or when particular judgments are cast as absolutes, the Bible’s ethical witness is distorted.

The question of homosexuality (male and female) and transsexualism, calls the church once again to re-define the boundaries of the community and to reformulate the rules for participation. There are parallels with the ongoing transformation in the roles of women in the church which has occurred within the present generation (Bird, P.A., 2000, p146). This “parallelism” should not be overdrawn, because there are differences in the biblical witness with respect to women on the one hand, and no consensus on the other as to the nature of the phenomena subsumed under the terms homosexual and transgendered. Within these, a differentiated treatment is required especially as “homosexual practice” specifically calls into question the church’s position on sexual ethics, whereas transgenderism, itself encompassing various forms of gender identity, refers not to sexual behaviour, but to an individual’s sense of innate gender identity where this is opposite to their body’s gender appearance.

I am indebted to the original research undertaken by many scholars whose ground-breaking work over the last 25 years has inspired many transsexual, gay, lesbian and bisexual people to retain membership in various Christian communities of the faithful.

## Homoerotic, Lesbian and Transgender References in Biblical Texts

### Old Testament

- Deuteronomy 22:5 (Cross-dressing)
- Deuteronomy 23:1 (Male genital modification)
- Leviticus 18:22 (Male-male sexual intercourse)
- Leviticus 20:13 (Male-male sexual intercourse)

### New Testament

- 1 Corinthians 6:9-11 (Abusive paederasty and effeminacy)
- 1 Timothy (Abusive paederasty)
- Romans 1:24-27 (Female-female and male-male sexual intercourse).

## 2. Scriptural Texts

There are no texts in the Bible which make reference to “Homosexuality”, “Lesbianism”, “Bisexuality” or “Transgenderism”. This is notwithstanding the fact that some English translations of the Bible, viz., the RSV, NRSV, NAB, NIV include anachronistic expressions such as “homosexual” “homosexual offender” and “pervert”.

There are seven texts which *explicitly refer* to homoerotic behaviour in some form (three of these are in the New Testament), and of these one refers to cross-dressing and one to male genital modification/mutilation. The Old Testament texts form part of a collection of Jewish religious “legal” texts. The references in the New Testament are all from letters to individual churches written by the Christian apostle Paul.

In addition, two Old Testament narrative texts (Genesis chapter 19 and Judges chapter 19) and the Creation stories in Genesis chapters 1 & 2 are also considered relevant.

In order to make any kind of assessment of the relevance of these texts individually and collectively for the development of contemporary Christian sexual ethics, I believe it is important to identify where possible with respect to each text, *what the text says, when it was written (even if this can only be established approximately) and to whom it was addressed.*

## 3. Old Testament Legal Texts

The Old Testament contains six identifiable Legal Codes or collections. These are in historical order:

- 1 The Decalogue (Ten Commandments);
- 2 the Code of the Covenant; (Exodus

- 3 the “Jahwist Ritual Decalogue” (Exodus 34: 17-27);
- 4 the Deuteronomic Code (Deuteronomy chapters 12-26);
- 5 the “Holiness Code” (Leviticus chapters 17-26) and
- 6 the “Priestly” Code. This is scattered throughout the “P” (Priestly) source\* in the Pentateuch (the first five Books of the Bible). (McKenzie 1965)

\* *Scholarly research since the 19<sup>th</sup> Century recognises at least four major sources or traditions embedded in the Pentateuch. These are Jahwist (J), Elohist (E), Deuteronomist (D) and Priestly (P). These sources arranged in terms of relative antiquity, are stylistically identifiable even in translation and retain utility for analysis and interpretation.*

The legal texts relevant to gender and sexual offences are contained in the Deuteronomic and Holiness Codes. The integrated structure, coherence and language of the Holiness Code led scholars as early as the mid 19<sup>th</sup> Century to recognise it as a distinct literary unit within the Book of Leviticus. The Deuteronomic Code represents the legal traditions of northern Israel, specifically the Kingdom of Israel (the northern monarchy). It is believed that the text was taken to Jerusalem after the collapse of the Kingdom in 721 BCE. There is general agreement that this was the copy of the Law (“*deuteronomion*” see Dt17:18) found in the Temple at Jerusalem by the priest Hilkiah during the reign of King Josiah (Kingdom of Judah 640-609 BCE).

The Holiness Code is regarded as an exilic compilation dated circa 550 BCE of material of undetermined antiquity which has been extensively edited (McKenzie 1965) . This is critical in any attempt to assess the significance of individual prohibitions within the code. See comments below.

*Deuteronomy 22: 5*

*“The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are an abomination unto the Lord thy God”.* KJV

*Deuteronomy 23: 1*

*“He that is wounded in the stones or hath his privy member cut off shall not enter into the congregation of the Lord”.* KJV

It is believed that these texts are intended to reinforce Israelite national identity. They are intended to maintain the idea of Jewish separateness (holiness) especially from foreign idolatrous cultic practices in certain fertility cults (e.g., Ishtar) which apparently used female and cross-dressing androgynous male cult officials, many of whom were castrated. However the link between these gender-variant cult officials with ritual (cultic) prostitution has not been demonstrated in the surviving literature (Bird 2000). It seems likely that the frequent references to the idolatrous practices of the Canaanites, Egyptians and others, were priestly rhetoric which continued long after the practices (and the Canaanites) had died out. In this earlier legal code, the maintenance of traditional gender identity and gender relations is regarded as critical to national identity and survival.

- Traditional gender relations, in contrast to the Levitic concern for sexual and family relations and cultic purity, are a pre-exilic ethnic boundary marker.

*Leviticus 18:22*

*“Thou shalt not lie with mankind as with womankind: it is abomination.” KJV*

*Leviticus 20:13*

*“If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.” KJV*

Within the hortatory (preaching) framework of Leviticus chapter 18, is a series of ten prohibited classes of sexual relations with female relatives (verses 7-16), clearly intended to protect relationships of a circle of people living together in a three-generational extended family. The language in Hebrew is 2<sup>nd</sup> person masculine and clearly the adult male heads of households are being solely addressed. The laws forbid promiscuity within this family circle constituted by marriage as well as blood relationships and all point to an early period of Israel’s history as a patriarchal society marked by a patrilineal kinship system. This older series of prohibitions lacks any religious language. However verses 17-23 which prohibit sexual relations with a menstruant and animals as well as child sacrifice are couched in cultic language (*toeba* = “abomination”) and the effect of breaching these prohibitions is ritual defilement. Verses 24-29 indicate that these “abominations” defile the land, which then (verses 25, 28) “vomits out her inhabitants”. The warning is explicit and in verses 27 – 28 the previous occupants (i.e., Canaanites) are said to have committed all these “abominations” and were consequently ejected from the land. Ritual defilement of individuals leads to defilement of the land and finally loss of the land itself. In this changing traditional society in exilic and post-exilic conditions, the extended family, cult and land are inextricably linked in the Holiness Code and retroactively applied to earlier times. The language of defilement, separation and distinctness which arose to expression during the Babylonian Exile becomes the new national boundary marker and the definition of community, when Israel was no longer a geographical entity.

Leviticus chapter 20 covers much the same area, but is broader in scope. It begins in verses 2-5 with a more extended condemnation of human sacrifice to Molech, condemns the use of wizards and of consulting familiar spirits (v.6), which are couched in terms of idolatry using the language of harlotry. Cursing one’s parents carries the death penalty (V.9). Verses 10-21 outline cases of prohibited sexual offences with categories of relatives by blood and marriage, beginning with adultery with a neighbour’s wife and including in verse 13, the prohibition of male-male sex. There is the same prohibition on intercourse with a menstruant, of bestiality and a reference to the ejection of the former occupants of the land because they committed all these offences. The ancient Israelites shall inherit the Promised Land (v.24) if they keep these laws. Failure to do so will lead to the peoples being vomited out of the land (v.22). For all the similarities however, it is clear that chapter 20, although clearly drawing on chapters 18 and 19, is not just a duplication.

The differences between Leviticus chapters 18 and 20 demonstrate a movement towards the development of a code of sexual ethics. Chapter 20 however is couched in terms of

separation from other nations and holiness rather than ritual defilement. In contrast to the other prohibited sexual practices, the prohibition of male-male sex in verse 13 retains the language of “abomination”. The offences in chapter 20 are ranked in order of seriousness and the categories re-arranged, with some offences prohibited in chapter 18 being dropped. Chapter 20 prescribes penalties for each offence, with the more serious carrying the death penalty. However, neither list is complete, nor is there any place for circumstantial considerations such as age, consent, intent, initiative etc. This is clearest in the case of offences carrying the death penalty where both offenders are liable, including the animal in cases of bestiality. One can only presume that they ensured that only the “guilty” animal was executed! It seems clear that the character and purpose of these laws is to establish a system of ritual pollution, grounded in the concepts of ethnic and cultic separation, purity and defilement.

The purpose of this pollution system was to serve as an ethnic and cultic boundary marker when the nation was experiencing significant social and cultural change, with extensive forced migrations of its people. We know from other historical sources that some Israelite communities in Babylonia developed a reputation as traders and merchants in contrast to their nomadic herdsman origins. Also as evidenced from the prophets, considerable numbers of Israelites never returned from Exile, choosing instead to integrate with the local Babylonian communities. Confronted with the impact of this forced encounter on the part of the exiled Israelite populations with foreign cultures, the preservation of national identity by the cult leaders (priests and the newly emerging rabbinate) would have been of paramount priority.

#### **4. Old Testament Narrative Texts – Genesis and Judges**

The first of these is probably the better known in popular culture, having contributed to the development of the English language with the words “sodomy” and “sodomite”. Both however are consistently and persistently misinterpreted by “traditionalist” writers and preachers, even to the extent of ignoring the commentary on these narratives, especially about Sodom and Gomorrah, in other books of the Old Testament.

##### **The Destruction of Sodom and Gomorrah - Genesis 19.**

Divine beings (angels) are sent to earth by God to verify the moral reputations of the cities of Sodom and Gomorrah which in the earlier part of the narrative is described as one of general but unspecified wickedness. Abraham has already pleaded that the righteous should not be destroyed along with the unrighteous and has successfully bargained with God that the cities will be spared if 10 righteous men can be found (after starting at 50!) Gen 13:13, 18:20-21). Lot, a citizen of the city encounters these visitors at the city gates at noon, and extends hospitality to them in accordance with the expectations of his culture.

That night, all the men of the city young and old, surround Lot’s house and demand that the two strangers be brought out that they may “know them”. Lot goes out and implores

the mob not to act wickedly as the visitors have come under the protection of “the shelter of my roof”, offering in the place of the strangers, his virgin daughters. The men refuse and the angels strike the men blind and drag Lot inside. The following morning, the angels warn Lot that the cities are about to be destroyed by God and to depart taking his family with him. Lot’s sons-in-law disbelieve him and that he is joking with them and refuse to depart. The angels then grab the hands of Lot, his wife and two daughters and lead them out as the cities are being destroyed.

The story is set in a culture quite distant (chronologically and socially) from our own, where the obligations of hospitality take precedence over those of the protection of members of the host’s own family. We interpret the ethical principles in the light of that cultural context, however abhorrent it is to our own. This narrative raises several ethical issues, not just the intended same-sex behaviour. Indeed, the story is not about same sex behaviour, much less homosexual love. It is about gang rape, violence and the violation of the code of hospitality. It is about wickedness in general. The story of Sodom is raised in several places in the Old Testament, but nowhere are homoerotic acts raised as the issue: It is injustice (Isaiah 1:10), general wickedness, lies, adultery, and injustice (Jeremiah 23:14), and pride, prosperous ease, excess of food and neglect of the needs of the poor and needy (Ezekiel 16:49):

*“As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand (i.e., aid) of the poor and needy. And they were haughty and committed abomination before me: therefore I took them away as I saw good.”(KJV)*

One scholar reports (Seow 1996 p.22) that in rabbinic exegesis, the sin of Sodom was rarely explained as homosexuality. “According to one view, the affluent people of Sodom selfishly adopted a policy of maltreating strangers in order to discourage visitors to their city”. In the Biblical Canon the story is cited repeatedly as an example of God’s willingness to destroy an entire people for all kinds of sins. Nowhere is male-male sex named as the cause that warrants destruction.

**Case Study in Culturally-Bound Legal Prescriptions for Sexual Behaviour  
- Holiness Code Leviticus 17-26 -  
Final-Form Literary Analysis**

I am indebted to the contemporary US Old Testament scholar Sarah Melcher (Melcher, 1996) for an outline of Final-form Literary analysis applied to the Holiness Code.

“I assume that the Priestly Code makes sense. It is more than a pasticcio of laws, greater than the sum of its parts. In the main, it is a self-contained system – logical, coherent and whole. A system built on postulates, but in our case, they are no-where stated. Instead they are ensconced in laws and rituals, especially in their technical vocabulary. Words have the power to condense concepts and, in aggregate, to comprise ideologies. The search for postulates must begin with a study of terminology.” Jacob Milgrom (1976) “Cult and Conscience” Leiden : Brill. (Quoted in Melcher note 9, page 100.)

Jacob Milgrom and Israel Knohl are two leading Jewish scholars of the textual and literary characteristics of the Priestly and Holiness Codes.

The laws of the Holiness Code address sexual practice: Specifically, through the designation of certain classes of females who are regarded as inappropriate partners for sexual intercourse. It does so in a form of divine address. Only adult males are addressed as part of a unified descent group, “the sons of Israel” (“*bene yisra’el*”). Women are grammatically referred to only in the 3<sup>rd</sup> person. The usage of the term “*erwa*” in its primary sense means the sexual organs of a woman. The grammatical construction in the Code however clearly suggests male dominion over women’s reproductive functions. Before marriage, the pater familias of the clan has sole jurisdiction over her reproductive function and after marriage, her husband. The rules regarding the redemption of land in the context of the years of Jubilee clearly demonstrate the concern for land and its ownership. The central concern of Leviticus 25: 47-54 is to prevent a “son of Israel” becoming the permanent property (e.g., by selling himself because of poverty) of a “resident alien” or “transient”. In the year of Jubilee, his family or other clan member have the right to redeem their bonded member, thereby retaining ownership of the land within the Clan. Finally the concept of punishment (“*karet*”) for violation of these laws is death for the offender and the destruction of the offender’s line of descent. The land is an instrument of divine punishment (Lv18:24-30). If the addressed persons violate any of the laws, the land will become defiled and will “vomit out its inhabitants” viz., all the offending male’s lineage.

There are also laws that prohibit forms of sexual intercourse that will not lead to the production of male heirs: intercourse with a menstruant, intercourse between men, and with animals.

The focus of the Holiness Code is ownership of the land, and the maintenance of clear lines of patrilineal descent. Through male control over women’s reproductive function, the designation of certain prohibited classes of women for sexual intercourse which may lead to confusion regarding lines of descent and hence ownership of the land, and to the prohibition of forms of sexual intercourse not likely to lead to the birth of male heirs, the editors of the Code sought to “ring-fence” and protect the ownership of the Promised Land by the “sons of Israel”.

### **The Levite and his concubine at Gibeah. Judges 19**

A Levite from Ephraim travels to Bethlehem to win back his concubine who has returned to her father’s household. (The Levites were members of a landless priestly tribe in ancient

Israel and were generally poor and regarded almost as disadvantaged people. Their priestly duties at the Temple were of the lower level of responsibility in the cultic worship.) The Levite and his spouse are reconciled. The concubine's father extends hospitality to the Levite for several days and almost seems reluctant to allow him to depart. The man, his concubine and his servant then depart on the return journey. It is quite late in the day when they arrive at the non-Israelite city of Jebus, but the Levite refuses to sojourn with foreigners and continues on to the Benjamite city of Gibeah. No native Israelite in the town offers hospitality but eventually, an old Ephraimite residing in the city, does. That night men from Gibeah surround the old man's house and demand that the Levite be brought out "that we may know him". The old Ephraimite pleads with them not to do this "outrage", and like Lot offers his virgin daughters and the Levite's concubine. When the Gibeahite men persist, the Levite himself pushes his concubine outside through the door. The men rape her all night long. When the Levite finally opens the door in the morning, he finds his concubine on the doorstep. He tells her to get up but she fails to move. The Levite places the woman on his donkey and proceeds home. He then takes a knife and dismembers her body into twelve pieces (the twelve tribes of Israel) and sends the pieces throughout the territory of Israel. In the narrative of the Book of Judges, this incident is cited as the cause for the beginning of the inter-tribal war with the Benjamites.

It is strange that some modern commentators can point to the stories of the rape and killing of the Levite's concubine, and of the destruction of Sodom and Gomorrah as evidence of divine condemnation of homosexual behaviour, without ever commenting on the disparity between the ethical standards of the ancient culture with our own, particularly in relation to the status of women; where the honour of a male guest was far more important than that of a man's own family members including his children. In the story of the Levite's concubine, the Gibeahite men were clearly not even homosexual as we understand the term today, as they pack-raped the female concubine all through the night. The ethical issues in the story are not homosexual behaviour but about rape as a weapon in the humiliation and abuse of strangers, about violence and general wickedness.

*"Why is it that we use this text to argue against homosexual love, when the violence actually committed is heterosexual? Why is it that people should focus on homosexuality in this story of general violence but not condemn heterosexuality in the story of the rape of Dinah by the Shechemites (Genesis 34) or the rape of Tamar by Amnon (2 Samuel 13)?" Seow (1996 p.23)*

## 5. Creation Texts

The two accounts of Creation contained in Genesis 1:26-28 and 2: 4-25, are increasingly receiving attention from traditionalist scholars who point to these texts to argue their foundational role in defining the normativity of monogamous heterosexual coupling (faithfulness in marriage and chastity in singleness) that is held to underpin the canonical witness on human sexuality; and this provides the positive backdrop to the few emphatic negations in the Bible of all homoerotic behaviour. (Gagnon 2003 in Via & Gagnon 2003).

- It is argued that the creation texts outline God's creative intention for human sexuality laid out in Genesis; that God has made men and women for each other and that our sexual desires are to find fulfilment in heterosexual marriage.
- It appears that many biblical texts are being engaged in a polemic and forced to fulfil a role which in most cases is inappropriate. These texts again are no exception.

The ancient Hebrew creation texts are aetiologies setting out the beliefs of a pre-literate, pre-scientific tribalised society of nomadic herdsmen of how the world and humankind came into existence. They are explanations of *why things are the way they are*, expressed in terms of their culturally conditioned understanding of science and cosmology. They are not ethical statements. Thus for example, they set out a patriarchal perspective on why women are subordinate to men: Not *why they should be*. (Bird 2000) In their culture, the latter was "taken as read". Genesis 2 goes further and suggests a rudimentary conceptualisation of sexual complementarity and completeness, in that when males and females unite in sex they "become one flesh".

These texts should not be read as ethical statements on human sexuality. They attempt to explain the human biology of sex and procreation. They *assume* that the human sex drive is what brings males and females together. The Hebrew words employed do not talk about social relationships or refer to "husband" or "wife", but "male and female". The texts do not prescribe any social institutions such as marriage or family. (Seow 1996)

The creation texts *do establish* some important theological principles:

First, humans are created in the image and likeness of God, and therefore have a special status in Creation. Although humans are biological creatures capable like all other animals of procreation, they are not just another species of animal: Humans have a share in some of the divine attributes, but are flawed as a consequence of the Fall expressed as the expulsion from the Garden of Eden (human weakness and the problem of evil). Nevertheless, humans are charged by God to be stewards of the earth and all that is in it and have a part share in the divine role in creation, especially (but not exclusively) through procreation. Humans are *capable* of procreation and the charge to do so is a constant refrain in the Priestly source ("P") throughout the Pentateuch (first 5 books of the Bible). Stewardship and creativity expressed in the broadest meaning of these terms, also implies responsibility. This view of humanity is completely unlike that expounded in the other Middle Eastern creation myths in that humans are not the mere servants or playthings of capricious gods.

Secondly, the intent of the Hebrew creation accounts is to affirm the divine intent for human procreation and specifically the growth of the Hebrew nation. This also is in contrast to other creation myths (e.g., the Babylonian Atrahasis epic –circa 1700 BCE) where the gods have every intention of putting limits on the growth of human populations (Seow 1996). In contemporary world conditions, the concept of stewardship has some very important implications: E.g., assessing the consequences of unchecked population growth for global sustainability. There are consequences if in making these judgments we get it

wrong, or if we wilfully ignore stewardship responsibilities. In the language of the Old Testament theology of the Holiness Code, the land itself will “vomit us out”.

The creation texts are not at all concerned with the ethics of sexual behaviour, nor with the modern concept of “sexual orientation”. We cannot look to these texts for a ready-made sexual ethic. Patriarchal relationships are enshrined in the creation concept that “woman was made for man” as a helpmate and partner.

Contemporary Christian communities will need to look to the ongoing revelation of science and the emerging voices of experience in the development of a more inclusive Christian sexual ethic. The increasing attention being paid to the Old Testament Wisdom Literature suggests a precedent for a canonically framed approach to the ongoing sources of revelation in science and the witness of individual experience (Seow 1996).

## 6. Conclusions from the Witness of Old Testament Texts

The Old Testament prohibitions of male-male sex should not be understood as timeless decrees that can be employed in contemporary situations (Bird 2000). The language and historical context of these formulas express a worldview and a theology that is inconceivable to most western Christians. The theological issues underpinning these prohibitions are ritual purity and defilement of people and land, and involve notions that place sexual relations with a menstruating woman (even by her husband) in the same category as child sacrifice and homoerotic behaviour. In exilic and post-exilic Israel there was a clear need to redefine the national and ethnic boundaries by cultic practice including ritual pollution systems, when the country was no longer a geographical entity and the older social mechanisms such as kinship were no longer as effective or appropriate.

The Holiness Code which contains the rules of sexual behaviour (Leviticus chapters 18, 20) is itself historically nuanced and changes to meet newly emerging circumstances facing the nation. The differences between chapters 18 and 20 are not cosmetic. Chapter 20 in its differently ordered structure, indicates a move to a more distinctly ethical reasoning. It is presumed that Chapter reflects exilic and post-exilic changing views of sexual relations perhaps driven by socio-economic developments, the beginnings of an urban society and a more cosmopolitan world view as a result of forced population movements, foreign domination and a greater exposure to other middle-eastern cultures. Although Chapter 20 of Leviticus contains some elements of ethical reasoning, scholars believe this reflects a concern to re-define community and national boundaries in cultic terms to preserve the patrilineal kinship structures of extended family and clan and ultimately, to protect the inheritance and ownership of land. The Holiness Code is explicitly concerned with the material (land), ethnic and cultic welfare of ancient Israel. Even the *death penalty* (by stoning) for children disrespectful of parents (cursing their parents) indicates the extent of concern for social order by institutionalising respect for (older) generations.

- That ethnic and kinship group, “the sons of Israel”, and its *cultic entitlement* to ownership of the Promised Land has long since ceased to exist.

Prior to the compilation of the Holiness Code, male-male sexual behaviour in the pre-exilic period does not appear to have been regarded as a threat to community norms, in contrast to bestiality which is treated in the older legal codes (Exodus 22:19, Deuteronomy 27:21). The narratives of the destruction of Sodom and Gomorrah and the killing of the Levite's concubine at Gibeah indicate that male-male sex was considered a threat only in "foreign" cities where the threat is to male honour and obviously not to marriage, as a spouse and virgin daughters are offered as substitutes to marauding male gangs intent on male rape.

Both the narrative texts and the cultic language employed in the condemnation of homoerotic behaviour, including the gang rape of a male by males, point to the boundaries of gender and sexual identity rather than sexual orientation. (Bird 2000) The frequent use of the word "abomination" (Hebrew "*toebah*") for some offences, involves concepts of ritual pollution and defilement and to the fear of deviation from the socially dominant pattern of male-female intercourse: that of a penetrative male and a receptive female. Ancient Israelites could only conceive of passive male sex as forced, and even that forced degradation brought profound dishonour for the unfortunate victim: He was reduced to the sexual status of a woman. The reason for this becomes clearer from Final-form Literary Analysis of the Holiness Code in which males have exclusive dominion over women's reproductive potential and this in turn is linked to the need for male heirs and clear lines of patrilineal descent for ownership of the land. The Deuteronomic prohibitions on cross-dressing and genital modification/mutilation are consistent with this. This dominant sexual paradigm was common to all middle-eastern countries at the time (Bird 2000) and reflects fundamental differences in the status of women in patriarchal societies in which clear lines of descent and ownership of land in traditional cultures were paramount concerns.

This cultural specificity of focus limits the utility of the legal and narrative texts for the development of a more inclusive Christian ethic of sexual relations. The increasing interest being shown by scholars in the Old Testament Wisdom Literature, suggests a canonically framed way for incorporating the ongoing revelation from insights derived from science and the witness of individual experience.

## 7. New Testament Texts

There are three texts, two of which are contained in the Pauline letters (First Letter to the Corinthians and the Letter to the Romans) and the second century anonymously authored deuter-Pauline letter entitled First Letter of Timothy. Arguably, more scholarly exegetical and hermeneutic work has been done on two Hellenistic Greek words contained in First Corinthians and First Timothy than any other words in the New Testament.

Given his background as an Hellenistic Jewish male, educated in the rabbinical school of Gamaliel and himself a Pharisee (an exponent of the Jewish Law), Paul's letter to the Roman churches is in the opinion of some scholars, the most radical of all the New Testament letters and is foundational for the development of the theology of the early Church. No one questions his status as the most creative thinker in the history of Christianity: Some scholars even argue that historic Christianity is more Pauline than specifically Christian.

Paul was a man of two worlds: Rabbinical Judaism and Hellenistic urban civilisation. The contrast between the style and mood of Paul's letters with the "rural and pastoral" tone of the Gospels is striking.

*"His Greek, while not classic, is easy and good; it is obscure only because of the packed density of his thought and his habit of proceeding to his conclusions by intuitive leaps rather than by measured steps."* And again:

*"His preference for statements which are extreme and absolute rather than qualified and tempered is characteristic of Semitic speech, not of Greek; and this habit has been responsible for the unfortunate fact that most heresies have based themselves upon the writings of Paul"* McKenzie J. L., 1965

## 8. Paul's First Letter to the Corinthians and the Deutero Pauline Pastoral Epistle First Timothy - Texts

1 Corinthians 6:9-11 (KJV)

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor **effeminate** ("*malakoi*"), nor **abusers of themselves with mankind** ("*arsenokoitai*"), nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

1 Timothy 1:8-11 (KJV)

"But we know that the Law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, **for them that defile themselves with mankind** ("*arsenokoitai*"), for menstealers (*andrapodistai* were specialised slave traders capturing pretty-boys for brothels and private sale. *Arsenokoitai* could have been the predatory clients of these slavers), for liars, for perjured persons and if there is any other thing contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust."

### **Arsenokoitai**

The word "*arsenokoitai*" (or *arsenokoites*) in the common tongue of the Hellenistic Greek world, Koine Eirene, is a neologism: a newly coined word. Its first occurrence is in Paul's first letter to the Corinthian church. Subsequently it occurs so infrequently that these instances do not provide much assistance in determining what the word means. This is a real lexical difficulty or lexical "void" (Fredrickson, 2000). To fill this void, it is tempting

to analyse the meaning of the word from its constituent components, and indeed it seems that many scholars have done this. But this approach is hazardous.

In classical Greek, there are two common nouns for “a man”: *arenes* and *arsenes*. In Attic (Athenian) Greek, the first of these is the more common. The second part of the word appears to be derived from the word “*koiton*”, meaning a couch or a bed. It is generally assumed that the first part of the word referring to a man, is the perpetrator (the subject) of the action implied by the word. Putting the two together could give a compound meaning “man-bed” or perhaps “coucher-man” or “bedder-man”, or a “Don Juan”. There is no implicit clue from the word itself that it specifically refers to male-male sex. However, it is usually interpreted to mean “a man who has sex with men”. Most of the published commentaries use this meaning. The reason for this lies in the argument from some traditionalist scholars (e.g., Gagnon, R.A.J., 2003) that the neologism was coined by the rabbinical schools to refer in Greek to the relatively common practice in Graeco-Roman culture of male homo-erotic behaviour. It was coined, it is argued, because of the juxtaposition of the two Greek words in the Septuagint translation of Leviticus 20:13 and some scholars argue that it *was specifically intended to have a non-paederastic application and cover sex between two adult males*. The Septuagint was the Bible of Greek speaking Diaspora Jews. This is the quote which appears on page 2, with the two relevant Greek words here highlighted in bold.

“Kai hos koimethe meta **arsenos koiten** gunaikos, bdelugma epoiesan amphoteroi. Thanatousthosan, enochoi eisan.”

“If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination, they shall surely be put to death; their blood shall be upon them.” (KJV)

It needs to be said that such lexical constructions and hypotheses on the part of modern commentators are speculative. We simply don't know what the word means. There are insufficient instances of the word in Greek literature at that time for scholars to get an accurate “fix” on its meaning. The hazards in attempting to derive the meaning of a word from its constituent parts are clear cut. Thus the English verb “to understand”, does not mean “to stand under” something. Where words are likely to have a vernacular or metaphorical meaning, then the difficulty is compounded. Thus a non-English speaker attempting to derive the meaning solely with the aid of a dictionary (other than a dictionary of slang or vernacular English!), of the word “ladykiller” used in popular detective fiction would be in difficulty: The metaphorical meaning “destroyer of respectable womens' (ladies') reputations” would be beyond him. A “ladykiller” is a 20<sup>th</sup> Century hetero “bedder-man”, viz., a Don Juan.

From the 16<sup>th</sup> Century to the 20<sup>th</sup>, the accepted meaning of “*arsenokoitai*” was that of the King James Bible – “abusars of themselves with mankind”. In the 20<sup>th</sup> Century, the language of psychology and “normalcy” creeps into English translations of the Bible (Martin 1966). Although some still use archaic terms like “sodomite”(JB 1966, NAB 1970, NRSV 1989), some more “modern” translations use “sexual perverts” (RSV 1946, REB

1992). Some, such as (TEV 1966), (NEB 1970) collapse both words *arsenokoitēs* and *malakoi* as “homosexual perverts” or “homosexual perversion”. The NIV translates the two words as “homosexual offenders”. The rationalisation for this by commentators is that *malakoi* are the passive partners and *arsenokoitēs* are the active partners in male-male anal intercourse. This is speculative. Indeed, these words *may* mean active and passive homosexuals. But we don’t *know* that this is the case. Given what we do know about the lexicography of “*malakos*” in numerous examples in Greek literature, the translation of “*malakoi*” (the plural of “*malakos*”) as passive male partners in anal intercourse is entirely unjustified (see below).

Martin (1996) sets out additional evidence about the contexts in which *arsenokoitēs* is used. Specifically in the Pauline letters and the later Sybilline Oracles and “Acts of John” (second century CE), place the word in sin lists or vice lists. These were very popular preaching devices at the time and Paul is fond of them. Indeed, there are three such lists in 1 Corinthians.

It was usual practice to group sins according to particular categories where there is some correspondence between the sins, e.g., sexual sins. It is striking that in many of the subsequent uses of *arsenokoitēs*, it occurs in lists of sins of economic exploitation of some kind, not in the group of sexual sins. Another second century Christian document “To Autolycus” places *arsenokoitēs* between the lists of sexual and economic sins.

Robin Scroggs’ monograph “Homosexuality and the New Testament” (1983) and Herman Waetjen (1996) provide extensive scholarly background to Hellenistic beliefs about and attitudes towards homoerotic behaviour. They argue cogently that the only acceptable form of homoerotic behaviour generally permissible in that culture was paederasty: A relationship often justified as an educational and mentoring role by an adult male (*erastes*) of an adolescent male lover (*eromenos*). The giving of gifts by the older man to his younger lover was expected. As soon as the “youth came into his beard”, the relationship was meant to end and the former youth take his place as an adult male in society and as an *erastes*, and take his own *eromenos* as a lover. Furthermore, one scholar suggests (Dover 1978) that the acceptable form of sexual relations was intercrural copulation, never anal penetration. [Some caution here may be advisable because much of Dover’s evidence for this comes from painted figures on vases and is therefore relatively early: 5<sup>th</sup>-4<sup>th</sup> Centuries BCE.] The younger *eromenos*, according to the classical justification for paederastic relations was never meant to derive any sexual pleasure from the encounters. Paederastic relationships such as these were the only acceptable alternative to, and were consistent with the strongly prevailing sexual ideology of a penetrative male partner and a passive receptive female. Indeed paederastic relationships were regarded by many Greek philosophers as the epitome of manliness (Scroggs 1983). Indeed, exclusive sexual interest by men in women was seen as a sign of effeminacy and an effeminate male was regarded as more likely to father female children. There was simply no toleration for or even understanding of an age-matched relationship between two adult males, of which one was the willing passive receptive partner. The social taboo in that culture for an adult male to voluntarily accept sexual penetration by another male, was extreme.

- Scroggs (1983) and Martin (1996) argue that in New Testament usage, *arsenokoitai* is both a sexual sin and one that involves economic exploitation in some way: e.g., abusive paederasty. Compared with the implausible position adopted by most modern commentators and translators, Scroggs' position is more consistent with that of other scholars (Martin, Waetjen, etc.)
- If indeed it was Paul's intention to specifically refer to active and passive male homoerotic behaviour in this sin list, and taking the trouble of using a newly-coined word used only by Jews and Christians, why would he choose *malakoi* instead of *kinaidoi*? In Hellenistic Greek, *kinaidos* (literally "butt-shaker") was the word used to refer to a penetrated male in sexual intercourse; by either a woman or another man. *Malakos* (see the discussion below) has the broader connotation of a personal quality viz., effeminacy and general moral weakness.

Finally in terms of the subject matter addressed by Paul in his letter to the Corinthian church, Choon-Leong Seow (1996 p.25) asks a very relevant question in relation to Chapter 6:

*"The point of the passage however (Chapter 6), is lawsuits against other Christians before unbelieving judges, an admonition that many modern people seem to have decided on pragmatic grounds is no longer pertinent. How do we decide, then, that Paul's central point in the passage is no longer relevant, but that a peripheral reference (the sin list), is?"*

### **Malakos**

As with *arsenokoitai*, the word "*malakoi*" (the plural of *malakos*) has also had a chequered history in modern English translations of the Bible. Early English translations rendered *malakoi* as "weaklinges" (e.g., Tyndale 1534): Having a general weakness of character. From the end of the 16<sup>th</sup> Century to the 20<sup>th</sup>, the word was rendered as "effeminate" (KJV 1611, Douai-Rheims 1592). As discussed above, in the 20<sup>th</sup> Century it was combined with *arsenokoitai* and rendered as "homosexual perversion" or "homosexual offender".

Unlike *arsenokoitai* however, there is no lexical void with regard to its meaning as there is a plethora of its usage in Greek literature. The primary meaning of *malakos* is "soft". It can refer to a physical attribute of clothing or the gentleness of light winds and breezes, or to gourmet quality food. Its metaphorical meaning however includes personal attributes such as lack of courage or moral fibre, being afraid of hard work, having too much sex, being a book-worm, degeneracy or being weak-willed, or merely having a mild temperament: All characteristics that Martin (1996, p124) sums up as the ancient Greeks' concept of "the feminine". "*Malakia*" was one of the most frequently occurring epithets one male could hurl at another (similar to Australian male's use of the word "poofter" or the US usage "faggot"). In the ancient usage *malakia* was a highly misogynistic term, reflecting the prevailing attitudes towards women in those cultures.

The key difference is that *malakia* (effeminacy), the abstract noun derived from *malakos*, does not describe a sexual act at all. It is most likely that Paul uses the word with its ancient metaphorical meaning of general moral weakness, viz., a man (“soft one”) who could not be relied upon to exercise “moral fibre” – to behave virtuously even in difficult circumstances or conditions. The ancients had separate axes for masculinity-femininity and for sexual interest (hetero-homo). In terms of sexual interest, they assumed that most people were placed somewhere in the middle of a hetero-homoerotic continuum, viz., that they were omni-sexual. The category of effeminate males in Graeco-Roman culture was very broad. It included those young males who elaborately coiffed their hair, depilated their beards and body hair, used make-up, perfumes and soft clothes in order to seduce women. Indeed effeminacy was more generally associated with hetero-erotic behaviour than with homo-erotic behaviour. There was no implication of homoerotic sex at all. In contemporary Western culture these two axes are collapsed into one with effeminacy considered to lie at the homoerotic end of the spectrum (e.g., straight butch male versus fairy.)

- In Hellenistic Greek the word for a penetrated male was “*kinaidos*” (“butt-shaker”): All *kinaidoi* were *malakoi*, but not all *malakoi* were *kinaidoi*.

Why the change? Martin (1996 p.128) puts it succinctly:

“For most English speaking Christians in the 20<sup>th</sup> Century, effeminacy may be unattractive, but it is not a sin. Their Bibles could not be allowed to condemn so vociferously something that was a mere embarrassment. So the obvious translation of *malakos* as “effeminate” was jettisoned.”

## 9. Paul’s Letter to the Roman Churches – Romans 1:24-27

The scathing denunciation of homoerotic and lesbian sexual behaviour in Romans 1: 24-27 has been central to the debate on sexual ethics in the Christian churches. Some scholars argue that the following verses are the most vitriolic in the New Testament.

- 24 *Therefore with the desires of their hearts God delivered them to impurity [consisting] of their bodies being dishonoured through themselves,*
- 25 *the very ones who exchanged the truth about God for **the lie**, and venerated and worshiped the creature rather than the creator, who is blessed for infinite ages! Amen.*
- 26 *For this reason God delivered them to dishonourable passions, for their females exchanged their **natural function** [chresis =use] for the unnatural,*
- 27 *and likewise also the males, in abandoning the **natural function** [chresis] with females, were inflamed with their lust for one another, males committing unseemly acts with males, and receiving back within themselves the recompense which **their deception** was necessitating.*

(Translation by Robert Jewett 2000.)

Traditionalist scholars focus on this as the most explicit denunciation of homo-erotic behaviour in the New Testament and frequently claim to see in them, echoes of the Jewish Holiness Code, particularly Leviticus 18:22 and 20:13. However, verses 24-27 contain key elements highlighted in bold above. Firstly the sexual behaviour described in these verses is not the *cause* for their moral condemnation, but the *punishment* for idolatry: **The lie** (25) is that they have substituted themselves for God. The **deception** (27) is self deception which is also part of the punishment. Lost in a world of obsessional desire (“sexaholics”) they are unable to perceive their entrapment. The **lie** refers to the idolatry of both the human propensity to replace God with our own human desires, and also to the rapidly developing Roman Imperial cult, which deified a human, the emperor. The punishment for idolatry is to be handed over to the control of their own passions, viz unquenchable desire; to be in a constant state of frustration and unable to be sated. (Fredrickson 2000). This concept is also embedded in the notion of “natural use” or “**natural function**”, “*chresis*”. Fredrickson (2000) explains that the Graeco-Roman philosophical critique of Eros, stands behind verses 24-27 and is evidenced by Paul’s use of a string of Greek philosophical terms in these verses; *epithumia* (desire) 1:24, *pathos* (passion) 1:26, *ekkaio* (inflame) 1:27, *orexis* (appetite) 1:27 and *plane* (error) 1:27. In Graeco-Roman society, the key ethical imperative for a civilised life was understood to be the avoidance of passion and to maintain self-control at all times. In that classical culture, Passion, including erotic passion was understood to be one of the main causes of evil and harm, both self-harm and harm to one’s neighbour.

- It is not *disordered* desire (homosexuality), but *inordinate* desire (*pathos*-passion) that Paul is condemning. (Fredrickson 2000, p.215)

This letter is arguably one of the most remarkable documents in the New Testament. The difficulties lie partly in exegesis (studying the textual meaning of the words), but also in the identification of the powerful rhetorical structure of the letter, and the radical character of Paul’s ideas, especially with regard to the inclusion of gentiles (non-Jews) in the church. In the letter, Paul relentlessly deconstructs all ethnic and cultic barriers dividing Jewish and non-Jewish members of Roman churches, especially in the necessity for observance of the (Jewish) Law and circumcision.

The climax of the deconstruction lies in two passages: First 11:19-26, where the gentile branches of god’s people which are “wild by nature” will be grafted, “contrary to nature” (*para phusin*) into the good olive tree, and by this means Israel will be saved (11:26). Jews will be saved by gentiles!

Secondly the core theses of Pauline theology are contained in 10:4, and 13:8-10:

- 10:4 “For Christ is the end (*telos*=fulfilment, purpose) of the law for righteousness for everyone that believeth.”
- 13:8 “Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.
- 13:9 For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other

commandment it is briefly comprehended in this saying, namely Thou shalt love thy neighbour as thyself.

13:10 Love worketh no ill to his neighbour: therefore Love is the fulfilling of the Law.

For Paul, there is no ritually clean or unclean, Jew or Greek, male or female, slave or free, intersexed, transgendered, gay, lesbian or straight. We are all under the same law against covetousness and harm of neighbour: That is the new dispensation and the new humanity made possible by Christ's liberating message. Why has that message consistently been lost, drowned out by a homophobic cacophony?

This deconstruction takes place with the aid of two sweeping rhetorical traps (Gagnon 2003, Fredrickson 2000, Hanks 2000, Martin 1996). The first trap seeks to elicit feelings of self-righteous superiority on the part of Jewish members of the Roman churches towards gentiles, but especially (to a Jewish mind) at the "degrading" and "disgusting" bisexual practices of the gentile Romans. The trap is "set" in 1:18-32, especially verses 24-27, and then "sprung" on smug, sanctimonious Jewish Christians in 2:1-29.

The second seeks to similarly entrap anti-semitic gentile church members who despise Judaism. This rhetorical trap is set in Chapter 9, with a long explanation of the unfaithfulness and idolatry of the Israelites. Then, immediately beginning with the words, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (10:1),

the trap is then "sprung" in chapters 10 and 11.

The letter is remarkable not least because it was written in Corinth in 57-58 CE before Paul had set foot in Rome (around 62 CE). Paul had obviously spoken extensively with two Roman church leaders, Priscilla and her husband Aquila, and also Phoebe who visited Corinth at the time Paul was there. It was Phoebe, a *diaconon* (deacon) in the church at Cenchreae (the main seaport at Corinth) who carried the letter to Rome before Paul's departure from Corinth. Interestingly Paul specifically refers to her as *diaconon* in the masculine gender. It seems apparent that Paul developed a very good understanding of the social and cultural situation affecting the Roman churches. This context is critical to the understanding of the letter and its rhetoric. In the letter, Paul tells the Roman Christians that he will be visiting Rome en route to Spain (15:28), but before that he will be visiting Jerusalem to deliver the charitable donations for the poor in the Jerusalem church from the churches in Macedonia and Achaia (15:26). It was to be in Jerusalem that Paul would encounter legal difficulties with Roman magistrates, and was sent to Rome as a prisoner.

Chapter 16, the last in the letter, is usually regarded as an odd collection of sundry salutations to a large number (38) of Roman church members identified by name. Modern scholarship (Hanks 2000) suggests that many of the dirt poor tenement house churches in Rome were led by women, and a substantial percentage of the members would have been slaves. There are only three married couples in the 38. Under Roman law, slaves were not permitted to marry. There is considerable evidence that sexual abuse of the vulnerable and powerless in Roman society was rampant. Slaves were expected to service their master's

and mistress' sexual needs (Jewett 2000, p.239). Although slaves could not avoid providing the sexual services demanded of them, they could fulfil the norm of love for neighbour that avoids harm, oppression and injustice. Otherwise they would have been permanently excluded from the community of the faithful by the ancient Jewish cultic pollution systems (as defiled and unclean). As Paul knew the "demographic" of the Roman churches, and was developing a Christian theology that jettisoned the ancient Jewish cultic requirements and pollution systems (i.e., clean and unclean) that some Jewish Christians insisted should be complied with, and as Paul had long faced considerable hostility from parts of the Jerusalem church over the issue of gentile inclusion, it is extremely unlikely that he would now be simply re-stating elements of the ancient Holiness Code. Yet most commentators seize upon 1:24-27 as an explicit denunciation of all homo-erotic behavior, ignoring these verses as a rhetorical device and the connections with other parts of the letter.

This is not to suggest that Paul would have *approved* of same-sex behaviour: He was after all a Jew. He simply had a much larger vision. That of a global network of churches that would eventually be grafted onto "Israel", that would drag it out of its legalist and ethno-cultic focus and be its salvation, before what Paul believed was the imminent arrival of the *eschaton*: The last things. The return of Christ.

## References:

- Bird, Phyllis A., (2000) "The Bible in Christian Ethical Deliberations Concerning Homosexuality: Old Testament Contributions" in David L. Balch Ed. 2000 "Homosexuality, Science and the "Plain Sense" of Scripture" Grand Rapids, Michigan, Eerdmans.
- Choon-Leong Seow, (1996) "Textual Orientation" in Robert L. Brawley Ed., Biblical Ethics and Homosexuality, 1996, Louisville, Westminster John Knox.
- Dearman, J., Andrew, (1996) "Marriage in the Old Testament", in Robert L. Brawley Ed., Op.Cit.
- Dover, K.J., (1978) "Greek Homosexuality", Cambridge, Mass., Harvard University Press.
- Fredrickson, David, E., (2000) "Natural and Unnatural Use in Romans 1:24-27: Paul And the Philosophic Critique of Eros" in David L. Balch Ed. Op.Cit.
- Fausto-Sterling, Anne (1993) "The Five Sexes: Why Male and Female are Not Enough". The Sciences March/April, p20-25.
- Fausto-Sterling, Anne (2000) "Sexing the Body. Gender Politics and the Construction of Sexuality", New York, Basic Books.
- Jewett, Robert (2000) "The Social Context and Implications of Homoerotic References in Romans 1:24-27" in David L. Balch Ed., Op.Cit.
- Jones, Stanton L., and Yarhouse, Mark A., (2000) "The Use, Misuse and Abuse of Science in the Ecclesiastical Homosexuality Debates" in David L. Balch Ed., Op.Cit.
- Hanks, Thomas D., (2000) "The Subversive Gospel: A New Testament Commentary for Liberation, Cleveland, Pilgrim.

- Martin, Dale B., (1996) "Arsenokoites and malakos: Meanings and Consequences"  
In Robert L., Brawley Ed., Op.Cit.
- McKenzie, John L., (1965) "Dictionary of the Bible" Geoffrey Chapman London-Dublin.
- Mauser, Ulrich W., (1996) "Creation and Human Sexuality in the New Testament"  
In Robert L. Brawley Ed., Op.Cit.
- Melcher, Sarah J., (1996) "The Holiness Code and Human Sexuality" in Robert L. Brawley Ed., Op.Cit.
- Schoedel, William R., (2000) "Same-Sex Eros: Paul and the Graeco-Roman Tradition" in David L. Balch Ed., Op.Cit.
- Scroggs, Robin (1983) "The New Testament and Homosexuality: Contextual Background for Contemporary Debate", Philadelphia, Fortress Press.
- Via, Dan O., and Gagnon, Robert A., 2003 "Homosexuality and the Bible-Two Views" Minneapolis, Augsburg, Fortress Press.
- Waetjen, Herman C., (1996) "Same-Sex Sexual Relations in Antiquity", in Robert L. Brawley Ed. Op.Cit.