

Outlines Conference: Lesbian & Gay History in Aotearoa

National Library,
Wellington

15 – 16 February 2003



The Outlines Conference is being presented in conjunction with the Alexander Turnbull Library and Women's Studies at Victoria University of Wellington.

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General Information

Welcome from the Chair of LAGANZ

It is my great pleasure as chair of the Lesbian and Gay Archives of New Zealand Trustees to welcome you to this wonderful conference. I know that you will find the presentations interesting and hope that they will stimulate discussion and research and more presentations in their turn.

The LAGANZ trustees and curators are small in number and an even smaller committee of them have done a magnificent job in organising the conference. Our grateful thanks are due to Linda Evans, Gavin Hamilton and Alison Laurie and others who have contributed to the organisation.

I would also like to take this opportunity to urge you to join the Friends of LAGANZ if you have not already done so. It is only with the help of people such as yourselves that we can continue the work of preserving (and presenting) our communities' histories.

Megan Hutching
Chair,
Lesbian and Gay Archives of New Zealand

Enquiries

Talk to one of the organisers at the registration desk if you need information or assistance of any kind.

Amenities at National Library and in the Vicinity

There are two ATMs on Molesworth St near the National Library – at the National Bank and at Westpac.

The Thorndon Pool (open air, heated) is 3-4 minutes walk.

Several shops situated next door to National Library are all open on Saturday morning. These include a chemist, grocers, fruit & vege shop and a hardware shop. New World supermarket further up Molesworth St is open all weekend. Wholly Bagels on the Mulgrave St side of New World is also open both days.

In the Lower Ground Floor foyer near the Auditorium and the Conference Room are:

- Disabled-accessible men's and women's toilets
- Payphone (coins only)
- Café offering espresso coffee, teas and cold drinks for sale.

Lunch, Morning & Afternoon Teas

Coffee and tea are available for purchase from the café on the Lower Ground Floor during the hours of 9am to 4pm on Saturday and 9am to 2pm on Sunday. However, tea and coffee provided with morning and afternoon teas and lunches is free of charge.

A good variety of vegetarian options will be included in the catering. Conference-goers with other dietary requirements (e.g. vegan, wheat- or gluten-free) should make themselves known to the café staff to receive their meals.

Morning and afternoon teas will be served in the foyer on the Lower Ground Floor (not far from the café), but lunches will be served in the café.

Saturday Lunch

Mini Bagel with Cream Cheese, Smoked Salmon and Pesto
Mini Club Sandwich Selection
Spanikopita Triangle
Bacon and Egg Slice
Lemon Curd Shortcake
Cheese and Fruit Platter

Tea, Coffee and Herbal Tea
Chilled Orange Juice

Sunday Lunch

Harvest Seed Roll with Ham, Gouda, Tomato and Mustard
Pinwheel Sandwich Selection
Teriyaki Chicken Kebab with Chutney Glaze
Mini Vegetable Quiche
Marble Chocolate Cheesecake Slice
Cheese and Fruit Platter

Tea, Coffee and Herbal Tea
Chilled Orange Juice

Morning Teas (Saturday and Sunday)

Tea, Coffee and Herbal Tea
Muffins and Scones

Afternoon Tea (Saturday)

Tea, Coffee and Herbal Tea
Biscuits

Conference Dinner

A number of people have expressed interest in dining at a local restaurant with other conference participants on Saturday night. Please confirm your interest at the registration desk by the end of lunch so the organisers can confirm a booking at the restaurant. We've selected the Fisherman's Table in Oriental Bay. Dinner will be at 8pm.

What's On

The Drag Kings are performing at Pound on Saturday night (2am Sunday morning). Pound is in the Oaks Complex on Dixon St (site of the Royal Oak – of late renown in the Wellington gay and lesbian community).

Visit the *Outlines* Exhibition

Conference-goers may wish to visit the exhibition *Outlines: Lesbian & Gay Liberation in the 1970s* which is showing in the National Library Gallery on the Ground Floor until March 15.

Weekend opening hours are Saturday 10am – 4.30pm, Sunday 1pm – 4.30pm.

Friends of LAGANZ

If you are interested in becoming a Friend of LAGANZ (\$20 per year waged, \$15 unwaged) please fill out the form enclosed in your conference pack and leave it and your payment at the registration desk.

Schedule 15 – 16 January

This is the schedule as at 10am Thursday 13 January.

Please check the schedule notices posted at the entrances to the Auditorium and the Conference Room during the conference for late changes to the schedule.

Saturday

Auditorium	
8.30-9.00	REGISTRATION IN THE FOYER Tea & coffee available for purchase from café.
9.00-9.10	MIHIMIHI David Jones
9.10-9.25	INTRODUCTION & HOUSEKEEPING Megan Hutching, Chair of LAGANZ Organisers
9.25-10.00	Ngahuia Te Awekotuku – He Reka Ano: Same sex lust and loving in the ancient Maori world
10.00-10.30	MORNING TEA IN THE FOYER
10.30-11.00	Lee Smith – Queers and te Reo
11.00-12.00	Julie Glamuzina – Containment of lesbians and lesbianism – in the early and mid-twentieth century Lois Cox – 'That's what I am – I'm a lesbian'
12.00-1.00	LUNCH IN THE CAFE
1.00-2.00	Downtown: the Dorian Society and other Wellington gay venues – a panel discussion
2.00-3.00	Douglas lloyd-Jenkins – Unconscious revelations: The problem of homosexuality in New Zealand art of the 1930s and 1940s Jack Body – Gay sensibility in the music of Douglas Lilburn
3.00-3.30	AFTERNOON TEA IN THE FOYER
3.30-5.00	Hilary Lapsley – Peaking early? Examining a life of Freda du Faur, mountaineer Fran Marno – A millennial lesbian artist: Where do I fit in? Jo Drayton – Sex and secrecy: Where does the responsibility of the biographer lie?
5.00-6.00	Special Guest: Jonathan Hendry [TBC] LAGANZ WEBSITE LAUNCH DRINKS IN THE FOYER

Conference Room
Chris Brickell – Sex instruction, 'homosexuality', and the mid-twentieth century Ken Cage – Queer noises from the colonies: Gay languages from South Africa, 1948– 1994
Wasted days and wasted nights? Lesbian pubs, clubs and dances in Wellington – a panel discussion
Aorewa McLeod – 'Passionate friends' or 'Lesbians'? - Women's relationships in fiction of the first woman's movement Pat Rosier – Lesbians in New Zealand fiction: The second wave
Miriam Saphira – Purpling the family silver: Same sex love up the family tree Prue Hyman – Flirting with/disengaging from vital statistics: Same sex relationships and the New Zealand census 1971/2001 Yoka Neumann – 'I didn't realise that lesbians could be mothers too'

Sunday

Auditorium	
9.30-10.00	Tea & coffee available for purchase from café.
10.00-10.30	Henare Te Ua – Being Gay: Journeys
10.30-11.00	Alison Laurie – When ‘filthiness became a theory’: An overview of homosexual and lesbian organising from nineteenth century Europe to seventies New Zealand
11.00 –11.30	MORNING TEA IN THE FOYER
11.30-12.30	Lesbian and Gay Liberation in the 1970s – a panel discussion
12.30-1.00	Denise Bates – Queer, transsexual and intersexed narratives: A four-part dance through history
1.00-1.30	LUNCH IN THE FOYER
1.30-3.30	The Churches and Homosexual People: Issues in Aotearoa/NZ over the Last Thirty Years – a panel discussion
3.30-4.00	‘The historian’s cruising eye’: Sources & topics for the future – a discussion
4.00-4.10	WRAP UP

Conference Room	
Linda Evans – Making an exhibition of ourselves: Curating <i>Outlines</i>	
Formerly known as James Mack – Excerpts from Marian Evans’ biographical film & discussion. Men only.	Lesbians in Aotearoa: Creating histories and archives – a discussion

Please check the Schedules posted at the entrances to the Auditorium and the Conference Room during the conference for late changes to the schedule.

Abstracts

Denise Bates

Hamilton

Queer, Transsexual, and Intersexed Narratives: A Four-part Dance through History

Historical stories about intersexed and transsexed people have been written with reference to notions of the prevailing attitudes of 'normal' sexuality of the time, while also conflating some aspects of the discourse with 'queerness'. More recently, as narratives by intersexed and transsexed people have been written, the uneasy relationship between 'the ordinary' and 'the queer' has been unpacked more fully.

This paper explores the historical intersexed and transsexed discourses from the point of view of both the writers and their intended audience. I have identified four distinct players in this literary landscape: those who identify as either sexually transgressive or genderally transgressive, as neither, or as both.

Jack Body

School of Music, Victoria University of Wellington

Gay Sensibility in the Music of Douglas Lilburn

This presentation examines the character of Douglas Lilburn's gay sensibility as conveyed through some of the texts he chose to set. A sense of love and pity towards youth, mutilated and destroyed, links Lilburn's *Elegy* with Britten's *War Requiem* and the poetry of Whitman. Another occasional theme is the nostalgia for lost innocence and an identification with the outsider.

Chris Brickell

Gender and Women's Studies, Otago University

Sex instruction, 'homosexuality', and the mid-twentieth century

The middle decades of the twentieth century represented both upheaval and gradual change in New Zealand society. World War II exposed the fragility of traditional gender arrangements as well as involving their reassertion, and this contradictory movement was echoed in the burgeoning literature of 'sex instruction'. This paper examines the active role this literature played in structuring modern understandings of 'homosexuality' and thereby consolidating particular forms of heterosexuality as 'normal' sexuality.

Ken Cage

Massey University, Albany

Queer Noises from the Colonies

The Lavender Languages of gay communities around the world are an accepted phenomenon in linguistic studies, but the emphasis in research to date has been on American GaySpeak and British Polari, with little, if any, research being conducted into other gay 'languages' from other cultures which exist around the world.

British Polari was brought to New Zealand, but the development of this language here has not yet been studied. This paper examines examples of gay languages which evolved in another former British colony – South Africa – explaining the linguistic apartheid there from 1948-1994, which gave rise to two distinct gay 'languages' evolving – one among Indo-European speakers (Gayle), and the other among Niger-Congo Kordofanian Bantu speakers (Isigqumo).

The focus of this research is on the English/Afrikaans register and examines the origins and features of the anti-language, including lexical items, feminisation, heterophobia, homophobia and reorganisation.

Lois Cox

Wellington

'That's what I am – I'm a lesbian'

The oral histories of 16 older lesbians with a connection to Wellington are drawn on, to examine, for women born in the 1930s and 1940s, the often lengthy process of recognising themselves as lesbian. Comments from the women at different life stages show how they gradually came to see themselves as lesbian – sometimes after long or multiple relationships with women. The repressive social environment of the 1950s is described, and it is suggested that as they began 'feeling different' after puberty, they took one of four options. They got married as expected of them; they had secret same-sex affairs; they became part of some kind of lesbian/gay community; or they went overseas. Eight of the sixteen women had same sex relationships as teenagers, but only four named themselves lesbian – and only five were with same sex partners in their twenties. Three went on to marry, as did three with no teenage same-sex experience. The marriages of all the women lasted from nine to twenty years, and four of the six marriages ended for reasons other than the women identifying as lesbian. Of five single women who went overseas in their twenties, two soon had same-sex partners, two recognised themselves as lesbian in their thirties and one in her forties, after a late marriage.

Joanne Drayton

UNITEC, Auckland

Sex and secrecy

"Sex has the potential to pose problems for biographers," writes Michael King: "It is a problem because almost everybody is interested in sex and there is consequently a temptation to use all such material in the legitimate pursuit of an engaging narrative. It is also a problem because the relationship of sexuality to the rest of life is profound; but the process of measuring that relationship in individual lives, and ascribing cause and effect, is an exceedingly inexact science."

So, if sex is a problem inherent to all biography, then surely biographies where the subject's sexual behaviour has been anything more or less than mainstream must offer a greater challenge – and I am thinking here of the male homosexual, of the lesbian, the bisexual, the promiscuous heterosexual etc. etc. These are categories of sexual behaviour that have historically brought censure, and a deviant classification, and as sociologist Stuart Hill suggests: "Deviant labels tend to be *essentializing* labels. The attribute or behavioural act that is singled out as the basic reason for application of the label is seen as pervasive and essential to the person's entire character. To label someone as a deviant – a thief, a sex fiend, a junkie, a nut, a queer, a prostitute, a radical – is to assign one to a kind of "master status," seen as the essence of the person's personality. "To call a person 'mad' or 'criminal' is to imply that he is different in kind from ordinary people and that there are no areas of his personality that are not affected by his 'problem.'"

Where does the responsibility of the biographer lie? Inevitably there are issues to be considered. Should a writer collude with a subject, or perhaps a subject's family, in keeping 'essentializing' aspects of the subject's life out of the public domain, or are they responsible to the material evidence to offer new insights into their subject? This debate is central to this paper, and the lives examined in detail are those of artists Edith Collier, Rhona Haszard and Frances Hodgkins.

Linda Evans

LAGANZ & Alexander Turnbull Library, Wellington

Making an exhibition of ourselves: Curating *Outlines*

A presentation about putting the *Outlines* exhibition together – the issues, the research, the oral history project, what's there and what's not there, different takes on the seventies. Comments, questions and discussion on the exhibition welcomed.

Julie Glamuzina

Mangawhai

Containment of Lesbians and Lesbianism

Considers the concept of "containment" applied as one of a set of strategies used to suppress lesbians and lesbianism. Explores this by looking at selected case studies – eg. Mr X, Peter Alexander, "Boy" Bertha – ranging from early to mid 20th century.

Prue Hyman

Women's Studies, Victoria University of Wellington

Lesbians and Gay Men Flirting with/Disengaging from Vital Statistics: Same Sex Relationships and the New Zealand Census 1971/2001

This paper will examine three aspects of lesbians and gay men's engagement or otherwise with the New Zealand Census about: (i) the social construction of relationships within households and (ii) the associated collection of such statistics between 1971 and 2001. The first aspect is changes in definitions and criteria for identifying such relationships, together with submissions made by the lesbian/gay communities and others on these topics. Secondly, the paper will consider debates within our communities over whether we should engage with the Census and whether we should demand visibility. Finally, some statistics on same gender/same household partnerships will be presented and discussed for the last two Census years, 1996 being the first year for which they were released.

Hilary Lapsley

Wellington

Peaking Early? Examining a Life of Freda du Faur, Mountaineer

This paper offers a critical reading of a biography of Freda du Faur, the first woman to climb Mt Cook (Sally Irwin, "Between Heaven and Earth: The Life of a Mountaineer, Freda du Faur 1882-1935", Hawthorn, Victoria: White Crane Press).

This telling of du Faur's life poses some dilemmas for those interested in the cultural construction of life narratives. Her notable achievements came at a relatively early age, and these are well described in the first half of the book. The second half focuses on Freda's relationship with Muriel Cadogan (she named Cadogan Peak after Muriel). With its dramatic focus on mental illness, despair and suicide, the life is constructed in way that comes perilously close to the stereotypical narrative of lesbians coming to a bad end. How, then, should biographers construct the "plot" of lives lived against the cultural grain? No answers provided, but the question is worth reflecting on.

Alison Laurie

Women's Studies, Victoria University of Wellington

When 'filthiness became a theory': An overview of homosexual and lesbian organising from nineteenth century Europe to seventies New Zealand

Formal organisations provide a paper trail for historians to follow; this presentation surveys the nineteenth century organisations which emerged following Karl Ulrich's theories of urnings and uranians, and the subsequent organising of homosexuals and invert by Magnus Hirschfeld from the 1890s. The early organisations were extinguished following the Nazi occupation of Europe; new groups and institutions emerged in the post-WWII period as forerunners of the more radical gay liberation and lesbian feminist movements of the seventies.

In New Zealand the informal networks and groups which met in small centres were strengthened by the kamp communities in the cities which emerged following post-WWII urbanisation. These communities provided a foundation for the development of the New Zealand organisations and groups of the seventies, which reflected the influences of kamp culture, women's and gay liberation.

Douglas Lloyd-Jenkins

School of Design, UNITEC, Auckland

Unconscious Revelations: The Problem of Homosexuality in New Zealand Art of the 1930s and 1940s

In 1940, Elam School of Art student, Gerry Nigro exhibited a painting titled *Unconscious Revelations* at the Auckland Society of Arts exhibition. Although this work was in many ways typical of Auckland painting of the period (both allegorical and figurative) it varied from the acceptable formula in one key area.

Whereas painting of the 1930s frequently featured arrangements of female figures (with what might be interpreted as lesbian subtexts), Gerry Nigro's works *Unconscious Revelations* and *Elective Affinities* depicted pairings of male nudes. This slight departure from the norm, even coming as it did from a non gay artist, was enough to cause outrage and the painting was removed from view.

This paper examines *Unconscious Revelations* and the controversy that surrounded it, against the background of New Zealand art in the 1930s and 1940s. It uses the controversy to discuss the reaction to male nudity in both Nigro's work and in other art projects of the 1930s. It also examines the position that the male homosexual occupied in the New Zealand imagination during a period in which ideas of gender, and in particular of the masculine, were being re-examined against a new context – that of the Second World War.

Fran Marno

Elam School of Fine Arts, University of Auckland

A millennial lesbian artist: Where do I fit in?

Art culture today insists that it has embraced multiplicity. Consequently the label 'lesbian' as a defining category is considered unnecessary. We are all part of post-modern inclusivity.

There are however, acceptable labels; trendy post-colonial geographical identities: Irish, English, even Kiwi. There are also flamboyant sexual identities: gay (Peter Wells's novels), transexual, (Annie Goldson's 'Georgie Girl'), Drag Queens (hugged by Helen Clarke at the Hero Opening) but lesbian, despite her now passé chic moments overseas hasn't established herself in the new millennium in New Zealand.

In this paper I queer the self-portraits of Frances Hodgkins, explore the radical and explicit lesbian feminist art of Allie Eagle and Sharon Alston in the seventies and compare them with the current art practices of Jane Zusters and myself.

Aorewa McLeod

English Department, University of Auckland

'Passionate friends' or 'Lesbians'? – Women's relationships in fiction of the first woman's movement

Before the second women's movement of the seventies New Zealand women's writing either omitted or encoded lesbian feelings and themes. Writers such as Margaret Escott and Sylvia Ashton-Warner changed the sex of their protagonists to disguise their own lesbian relationships as heterosexual.

However, writing emerging out of the first women's movement of the eighteen-nineties can be read as an explicit exploration of passionate relationships between women. Can the term 'lesbian' be applied to the novels of Edith Searle Grossmann and Louisa Alice Baker, and can we read them as the foremothers of the portrayal of lesbians in late twentieth-century New Zealand?

Yoka Neuman

Dunedin

'I didn't realise that lesbians could be mothers too': Mothers and the law, the Lesbian Mothers' Defence Fund 1979-1992

This presentation will address the universal approbation that lesbians as mothers received from those holding the power: doctors, lawyers, judges and MPs. The LMDF was initiated in response to right-wing views that children should be removed from lesbian mothers as a matter of course. The paper describes the organisation and its activities, especially the provision of published material and the dissemination of information.

Pat Rosier

Paekakariki

Lesbians in New Zealand Fiction: The Second Wave

I will examine a sample of portrayals of lesbians in New Zealand fiction since the gay liberation/women's movements of the later twentieth century, drawing on writing by both lesbian and heterosexual writers.

Miriam Saphira

Auckland

Purpling the Family Silver: Same Sex Love up the Family Tree

This paper will look at Miriam Saphira's own family tree with evidence that same sex love can lead to heterosexual marriage. Searching one's own family tree for the rich rewards of identity and history can bear fruit estranged by the social milieu of the day. Hunting the family names in overseas archives lead to the family's tarnished character and how they dealt with it in 1828. The preponderance of marriage in the Dale line serves as a reminder that given a particular social climate heterosexual marriage is a regular closet. The stories of their lives before the said marriages suggest that not all the gays and lesbians in the family tree were spinsters and bachelors.

Lee Smith

Te Taurawhiri i te Reo Maori – The Maori Language Commission, Wellington

Queers and Te Reo

[Abstract not available at time of printing.]

Ngahuia Te Awekotuku

Waikato University

He Reka Ano: Same Sex Lust and Loving in the Ancient Maori World

Ko te tama I aitia
E tera wahine, e tera tangata
He was a youth who was sexually embraced
By that woman, by that man

(from a traditional lament)

This paper contemplates the occurrence of same sex lust and loving in the ancient Maori world, as recorded in the arts. With reference to particular examples held in both local and overseas museums, representations in whakairo – figurative wood sculpture – will be discussed. The oral and chant traditions will also be considered. Questions will also be raised concerning the impact of the colonial and missionary process, the judgement, demonization, and concealment of same sex pleasure, and the resultant dearth of this knowledge in contemporary times.

Henare te Ua

Auckland

Being Gay: Journeys

"Coming Out" almost 40 years ago courted societal ostracism and estrangement. Veteran Radio New Zealand broadcaster, Henare te Ua recounts his journey through, and involvement with New Zealand's gay society (early 1970s to the present), closets, police entrapment, seedy bogs, awareness of being Maori, sordid saunas, gay Maori/Pakeha relations, being gay in small NZ centres, the Homosexual Law Reform Bill and later, the Amendment to the Bill of Human Rights, dismay at the sexual attitude of many young gay Maori. He'll speak about being honorary Maori Adviser to the NZ AIDS Foundation.

Panel Discussions

The Churches and Homosexual People: Issues in Aotearoa/NZ over the Last Thirty Years

Panellists: Sue Boland, Judith Dale, Ann-Marie Stapp, Bill Edginton, Peter Appleby and John McKay

Chair: Margaret Mayman

The panellists have had a range of experiences within established churches in New Zealand. Each will talk about their own experiences and views briefly. The following panel discussion will cover the range of issues raised by the interactions between the Churches and homosexual women and men over the last thirty years, which have made

this one of the most sensitive issues for Christianity, homosexual people and society. There will be an opportunity for general discussion at the end of this panel.

Downtown: The Dorian Club and other gay men's venues in Wellington

Panellists: John McKay, Cees Kooge, Ewen Painter and Malcolm Vaughan
Chair: James Heslop

Panellists will talk about their involvement in the Dorian Society and other Wellington gay clubs and venues over the years, discussing their importance for the community. In particular they will look at the role of the Dorian in the 1960s and early 1970s, its role in relation to other bars and meeting places, its role in the homosexual law reform movement, how it related to Gay Liberation in the 1970s and the lessons to be drawn from the end of the Dorian in 1988. They will also discuss what has replaced the Dorian and which bars and venues have been most successful.

Lesbian and gay liberation

Panellists will include Lindsay Wright, Robin Duff and Judith Emms
Chair: Linda Evans

The participants will discuss their experiences in gay liberation in Wellington, Christchurch, Hamilton and Auckland. They will talk about their involvement in particular groups, actions and campaigns and their connections with other liberation movements, giving their views on issues and debates of the time. They will also pay tribute to other activists.

All those in the audience who were part of the movements of the seventies are warmly invited to add their views and experiences.

Wasted days and wasted nights? Lesbian pubs, clubs and dances in Wellington

Panellists will include Tighe Instone and Porleen Simmonds
Chair: Valda Edyvane

Participants will talk about their experiences in the Tavern and Bistro Bars and other pubs; Club 41, Wellington's first lesbian club; Crossways and other lesbian and women's dances; and later venues. Valda Edyvane, Tighe Instone and Porleen Simmonds have socialised at all these Wellington venues and events and will give their views on features of the different places – the mixing of a variety of lesbian communities, the debates which arose about being out, being political, the role of alcohol, different styles of music, violence. The good times and bad times. A big issue was who owned or controlled the venues and events. Porleen Simmonds will discuss Club 41 from the point of view of being a leaseholder and one of the small group who ran the club for over three years.

Discussions/Workshops

Formerly known as James Mack

Marian Evans will introduce and show excerpts from the rough cut of her video about Galvan Macnamara's life and work; and facilitate a discussion about the gay and male-specific content. As assistant director of the Dunedin Public Art Gallery in 1972, Galvan was dismissed because he was gay. He now lives in the Wairarapa. **Men only.**

'The historian's cruising eye': Sources & topics for the future

Panellists: Julie Glamuzina and other conference presenters

The quote is from Robin Duff in 1976. He feared that all that would be left of gay and lesbian activism were the documents – manifestos, pamphlets and newsletters – awaiting 'the historian's cruising eye'. This session provides an opportunity to suggest topics and sources for future research and also to look at the ongoing connection between lesbian and gay histories, research and political and community activism.

Lesbians in Aotearoa: Creating Histories and Archives

LAGANZ Lesbian Curatorial Group

This session is an opportunity for lesbians to discuss the significant and distinctive ideas, practices, debates and actions which have been part of the histories of lesbians in this country and which we would like to keep a record of for the future. Is there value in doing this? What important aspects are missing from the record? How do we make it available to others?

There will also be an opportunity to discuss issues to do with archiving the material we do have such as photos, posters, records of groups, flyers and letters and personal papers. Some examples of interesting issues are: how do we both fully credit the work of individuals and also reflect the collective production of much of the material; how do we use women-only or lesbian-only material; how do we make sure there is a context for what is kept?