

Issue 1 "the teaser edition"

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# **R**adical & **Q**ueer

**Kinsey the great**

**Trudies Sex advice**

**Pauline Guns and Gays**

**The tender trap of monogamy**

**Straight women & Gay men**

**Poetry**



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## **Radical & Queer**

### **Editorial**

Why produce yet another magazine? This magazine is the realisation of an idea that has been neglected since Oct 1996. During a meeting in a pub someone said “lets produce a zine” but like many ideas discussed at pubs nothing came of it, until now. **RQ** stands for **Radical & Queer** and is named after an activist group called **Radical Queers** that formed in Melbourne in Sept 1996. The group changed its name to **Queer Action** quickly made a name for it self and quickly fell apart. **Queer Action** exited because *the left* just isn't queer enough and mainstream queers ain't political enough.

We need change and we need it now. We need to challenge the half-arsed ideas concerning sexuality held by *the left* and the mainstream Lesbian and Gay community. We need sophisticated ideas that can push the struggle forward. We have to understand that until everyone is free nobody can be free.

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### **People who don't need people award.**

*Dedicated to arseholes who shouldn't breath, breed or feed.*

**Pauline** is making a strong running for this award as after winning 11 seats in the Qld election on a racist and protectionism platform.

**Senator Alston** has stop masturbating in front of the telly long enough to denounce channel 10's rather tame *Sex/Life*. “I don't think that anyone in this country wants to see an electronic version of Sodom and Gomorrah, and that won't be tolerated”, said the flushed minister. Unfortunately the senators comments where enough to intimidate channel 10 into axing the program. Is this a new era of censorship? Apparently the community is sick of “**gratuitous titillation**”. Someone should inform the porn industry this, it appears they're on the verge of collapse.

The three votes for “**arsehole of the season**” though goes to **Ron Owen**, publisher of “*Lock*

*Stock and Barrel*”. Mr Owen said (*The Age* June 4) “One Nation offered hope to those who believed ‘we have to get rid of the filth’ of homosexuality and prostitution”. Oh dear, prostitution and homosexuality don't sound evil to me more like hot Saturday night *out*.

Perhaps we should tell Mr Owen and the armed thugs who support One Nation that many of us Queer folk also know how to use weapons. The weapon of love, the weapon of organisation and if need be the weapon of righteous anger!

**Cheers Trudie**

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### **Features**

**Kinsey the Great:** *50 years since “Sexual behaviour in the human male”* **5.**

**Pauline Guns & Gays:** *How can we stop One Nation?* **10.**

**Straight women and Gay men:** *“No chicks allowed” 2 gay venues win the legal right to exclude women.* **12.**

**The Tender Trap of Monogamy:** *Monogamy in a socialist society? Well there's not now anyway.* **14.**

**Non-Monogamous Agreements:** *A real life and funny look at fooling around in the 90's.* **18.**

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### **Regular**

**Trudies Sex Advice:** *What to do if you fall in love with a friend?* **3.**

**Poetry** **4.**

## *Trudies Sex advice...*

# What to do if you fall in love with a friend?

It seems to me that there are four possible approaches that can be taken if you fall in love with a friend.

### **The "Continental" approach:**

So called because no one in this country is cool enough to make this approach work. The first step is to be honest about your feelings and tell your friend about your attraction. After you've bared all both of you have a laugh and deal with it like mature adults. You may or may not have sex, the important thing is that the friendship doesn't change, if anything it gets stronger. It's rumoured that some lesbians have actually put this approach into practice but gay men, bisexuals and heterosexuals alike are not considered "continental" enough to take this path.

### **The "you idiot" approach:**

Highly popular amongst straight men: This approach is jointly named after Sam Newman and the guy from the film "Boogie Nights" who made a move on John Holmes. In this approach one of the parties attempts a clumsy pass or an inarticulate expression of their affection, hence- "you idiot". Rejection is almost instant and the resultant awkwardness and guilt effectively kills the friendship. We shouldn't be too judgemental about this approach *all* of us have either taken this path ourselves or played this nightmare scenario out in our minds and then adopted the pragmatic "Homer Simpson" approach.

### **The "what have we done" approach:**

Most practiced under the influence of drugs. In this approach there is no rejection,

the friends root each like farm animals. The approach is characterised by speed, there is no preamble and foreplay is kept to a bare minimum. Two distinct possibilities arise once the foreplay has finished, hot sex or awkward sex. If the sex sizzles friends often feel they could go never back to being "just friends" and romantic fascism dictates that the love of your life can not be someone you've already known for five years. Not being able to go forward or backwards the friendship stupidly ends.

The other end of the sex temperature scale is slimly cold sex. The sex fails to meet everyone's expectations, even your house mates in the next room. Like the hot sex scenario the friendship comes to an end but this time the friends even avoid each other at parties. There is only one saving grace from the "what have we done" approach. As it is often experienced under the influence of chemicals both parties can resume their friendship by mutually blaming the indiscretion on drugs. This is called the defacto or more precisely the Default Continental approach.

### **The "Homer Simpson" approach:**

Recommended by no one but practiced by just about everyone. Named after Homer's philosophy on life, "don't attract attention and keep you fool mouth shut". This is the most popular approach because most people aren't cool enough for the "Continental" wish to avoid the "you idiot"

and are too shy for the "what have we done". The key characteristic of this approach is denial, individuals initially deny their feelings to themselves and then make damn sure the other party doesn't find out. But the curious twist is that they really want their friend to find out and body language is always a give away.

Friends who take the "Homer Simpson" approach often torture themselves with the following trilogy "I think they really like me", "They only like me as a friend" and most brutally "They don't really like me at all". The emotional state of a friend in this

situation oscillates between fear of attraction and fear of rejection. There is enough material in this internalised melodrama to write four novels, two movies or one Andrew Lloyd Weber musical. Most people aren't natural drama queens so the friends slowly and gracefully drift apart only privately dreaming of the possibilities.

In conclusion, most of us are Homer Simpson's who desperately want to be cool but are too frightened of fucking up, or more accurately, Doh! So what to do if you fall in love with a friend? Well when I figure it out you'll be the first to know.

## *Poetry and Prose*

By Daryl Croke.

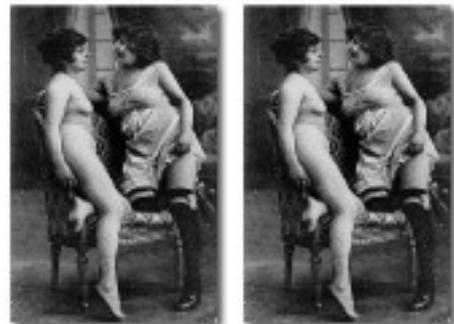
### **Friends**

After another magical evening together  
we said our goodbyes.  
You rode off on your bicycle  
I slowly walked back to my car.  
As I felt for my keys  
I repeated mantra like  
We're friends  
We're friends  
We're friends.

### **Steaming Desire**

I came here alone  
taking shelter from the cold  
seeking the warmth of others  
I sweated in the heat of my desire.  
  
You appeared through the mist  
first as silhouette  
then fully formed  
in front of me a beautiful stranger  
come, come dance with me.

Like a ghost you came  
a lovely spirit you stayed  
a wonderful wizard you played,  
with the fire.  
As we breathed in the fog of our lust  
and danced in the mist of desire.



# Kinsey The Great

*50 years since "Sexual Behaviour in the human male"*

By Daryl Croke



Alfred Kinsey

In 1948 Dr. Alfred C. Kinsey published the findings of his extensive research into male sexual behaviour. The publishers of the work, W.B. Sanders, believed that the scientific text would be of little interest to the general public, they were wrong. Sexual behaviour in the human male was a huge success selling two hundred thousand copies in its first two years. Kinsey's findings were scandalous at the time (and still are), 37% of men had sexual experiences with another male, 50% had committed adultery and two thirds had sex with a prostitute.

Kinsey's work outraged the conservative establishment who were busy blacklisting communists and sacking homosexuals employed in government jobs. In 1950 a US government sub-committee boasted that 4,954 "sex perverts" lost their jobs from January 1947 to April 1950. The anger of

the establishment was further inflamed when in 1953 Kinsey's released his second book, Sexual behaviour in the human female. Shock horror! the findings said that women had sex other women, masturbated, had orgasms, half weren't virgins when they married and a quarter had extra-marital sex.

His exploration into female sexuality led directly to government persecution. The FBI dogged Kinsey, in 1954 the Rockefeller Foundation withdrew its financial support and customs seized shipments of sexually explicit material. The combined results of government persecution, overwork, internal divisions within his research team and not surprisingly severe depression took their toll. Dr Alfred C. Kinsey died of a broken heart on the 25th of August 1956 aged 62.

Since Kinsey's death the meaning and validity of his work have always been contentious issues. To some he has provided a sophisticated insight into sexuality to others he's a crude empiricist only interested in "counting orgasms". His work is used as a support for "identity politics" and an important argument against it. Many contend that Kinsey unminded the whole hetero/homo divide, others believe his work supported this false division.

Dr Alfred C. Kinsey stumbled rather than jumped into sex research. The professor was originally a bug expert who collected five million wasps for study. It was in 1938

that women students at Indiana University successfully petitioned for a non-credit course on marriage.



Kinsey collecting gall wasps

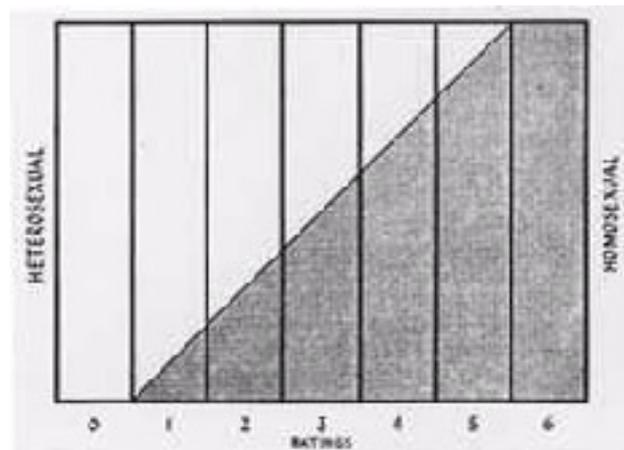
Kinsey coordinated the course and gave lectures on the "biological aspects of sex", while preparing for lectures he found that the scientific knowledge into sexual behaviour was woeful. He attempted to remedy this situation by devising a questionnaire that was expanded to 350 items, between 1938 and 1956 eighteen thousand interviews were conducted, eight thousand by Kinsey alone.

In 1940 community leaders put pressure on the university to have the sex research stopped. The administration told Kinsey to choose between his job, or his research. Kinsey choose his research. The funding for the sex research was secured via the Rockefeller Foundation and a team of researchers was put together. In 1947 the Institute for Sex Research was established and the following year Sexual behaviour in the human male was published.

In Sexual behaviour in the human male six "outlets" to orgasm were examined "masturbation, petting, nocturnal dreams, heterosexual coitus, homosexual responses

and contacts, and contacts with animals". In the chapter "Homosexual Outlet" Kinsey plotted individuals sexual history along is famous 0-6 scale.

0. Exclusively heterosexual with no homosexual
1. Predominantly heterosexual, only incidentally homosexual
2. Predominantly heterosexual, but more than incidentally homosexual
3. Equally heterosexual and homosexual
4. Predominantly homosexual, but more than incidentally heterosexual
5. Predominantly homosexual, but incidentally heterosexual
6. Exclusively homosexual



0-6 scale

Kinsey's approach has been criticised as mechanical. Only interested in performance, while not considering desire or longing. This is not completely fair, Kinsey did factor desire into his scale.

An individual who engages in sexual relations with another male without, however, coming to climax, or an individual who is erotically aroused by a homosexual stimulus without ever having overt relations, has certainly had a homosexual experience.

There is considerable misunderstanding of Kinsey results. His work is often vulgarised to statements such as "10% of the population is gay". However he explicitly rejected the idea his work could be used to determine how many males in the population were homosexual.

From all this, it becomes obvious that any question as to the number of persons in the world who are homosexual and the number who are heterosexual is unanswerable.

The one in ten figure comes from Kinsey's conclusions presented near the end of the chapter. The amount of males that had homosexual experiences was in fact much higher.

**37 per cent** of the total male population has had **at least some overt homosexual experience** to the point of orgasm between adolescence and old age.

**13 per cent** of males ...**react erotically** to other males **without having overt** homosexual contacts after the onset of adolescence.

**18 per cent** of males have at least **as much of the homosexual as the heterosexual** in their history for at least three years between the ages of 16-55.

**10 per cent** of males are more or less **exclusively homosexual** for at least three years between the ages of 16-55.

**4 per cent** of the white males are **exclusively homosexual** throughout their lives, after the onset of adolescence.

It is important to note that the study focused on sexual behaviour, what people actually did and their sexual responses, rather than how individuals identified

themselves. Kinsey's work pre-dates the modern gay, lesbian, bisexual and transgendered movements. It was not his purpose to affirm or deny these modern identities. Many have missed this point and either what to place themselves on the 0-6 scale or dismiss it entirely.

We fill the divide between hetero and homo, we straddle the Kinsey scale and bring it tumbling down. [Richard Watts]

Kinsey was opposed to the sexual thinking of *his* time. People were viewed as either, heterosexual and normal or homosexual and psychotic. Much time was invested by psychiatry in explaining the causes and the deviant behaviour of homosexuals and bisexuals. Kinsey proved that homosexuality wasn't a deviancy but in fact common. The commonness of same-sex activity meant that it wasn't a disorder.

[I]t is difficult to maintain the view that psychosexual reactions between individuals of the same sex are rare and therefore abnormal or unnatural, that they constitute within themselves evidence of neuroses or even psychoses.

This is an important insight into the Institutes work. Kinsey was a reformer interested in change. Kinsey believed that the real sexual world is a complex continuum rather than a black and white either/or fantasy.

Males do not represent two discrete populations, heterosexual and homosexual ...Only the human mind invents categories and tries to force facts into separate pigeon holes. The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning human sexual behaviour the sooner we shall reach a sound understanding of the realities of sex.

This was an important argument in conservative America where only one homosexual experience, if discovered, could result in severe public punishment, loss of employment or even gaol. Why should someone, reasoned Kinsey, be punished for being "homosexual" when most likely they have had many "heterosexual" experiences as well. With thinking that boarded on sarcasm Kinsey commented that if everyone who had same-sex experiences was criminally prosecuted then the gaols would be overflowing.

The fact that sexual behaviour was a continuum undermined the notion that sexuality is inherited. The range of sexual histories disproves the prejudice that there are good hetero genes and bad homo genes. Kinsey observed that individuals often change their sexual behaviour throughout their lives. It is sad to think that fifty years after Kinsey's research some twisted scientists are still searching for the mythical gay gene.

Inheritance didn't account for homosexuality and as mentioned above Kinsey believed it wasn't a disorder or an abnormality. How then did he explain the range of sexual histories and same-sex behaviour? In societies where homosexuality wasn't condemned it was commonplace and thought of as normal. In societies where it was condemned it was seen as a deviancy and believed to be a minority activity. Males, Kinsey believed, are capable of reacting to stimulus from women as well as men. "The homosexual" is simply "an expression of capacities that are basic in the human animal."

The very general occurrence of the homosexual in ancient Greece...and its wide occurrence today in some cultures in which

such activity is not as taboo as in our own, suggest the capacity of an individual to respond erotically to any sort of stimulus, whether it is provided by another person of the same or opposite sex, is basic to the species.



Kinsey speaking at Berkley Univeristy

Alfred C. Kinsey was of his time and very much a victim of his time. His work has to be viewed as part of a much wider movement to reform capitalism. The bitter struggles of the great depression and the agony of World War II informed aspirations for a better world. The Communist threat to the east and rising worker militancy panicked the establishment into a counter offensive, the cold war.

Orthodoxy, including sexual orthodoxy, had to be re-established. It simply would not do to suggest, as Kinsey did, that the *Sunbeam* buying housewife could be having an affair whilst her husband was at work. Kinsey went further, many male workers were actually fucking their mates or destined to become "trade".

Scientific research that seemed to validate prostitution, infidelity, lesbianism, male homosexuality, pre-marital sex and the widespread enjoyment of masturbation was an anathema of the perceived needs of capitalism at the time. Kinsey was crushed and sex research effectively went

underground, not resurfacing until well into the 1960's.

Also according to Kinsey, more than 90 percent of males and 62 percent of females reported having masturbated. Like his findings on female sexuality and homosexuality, this data was a direct affront to the sexual hubris, insecurities, and hypocrisy of the Great White Penis, aka the white heterosexual male power structure. [John Hiedenry]

There are problems with some of Kinsey's underlining assumptions. Kinsey was also trapped in the *language* of his time. For Kinsey believed that homosexuality existed when a male had sex with another male. Conversely heterosexuality occurred when a male had sex with a female.

Brilliant writer Jonathan Katz has eloquently shown that heterosexuality and homosexuality are not phenomena in themselves but socially constructed myths. "Heterosexuality" was invented to enforce normalcy and needed "homosexuality" to explain deviancy.

There is nothing that is heterosexual *per se* about a man having sex a woman and nothing that is homosexual *per se* about two men having sex. Individuals have enjoyed sex throughout time. Only since the late nineteenth century has sexual behaviour been split into two opposite camps.

Notions of gender are also not universally held across class and ethnic lines. Many men described as "trade" place more importance on role (being in a "dominate" position) than on gender when describing sexual acts. The same could be said for

many whom participate in S/M as well. The transgender movement and the sophistication of feminism have raised serious questions as to what constitutes gender anyway.

These modern criticisms don't invalidate Kinsey's work merely modify some of his conclusions. Kinsey attempted an empirical and non-judgemental investigation into the sexual behaviour of his time. Before Kinsey there was only misguided speculation or prejudiced inquiry into sex. His work was both qualitatively and quantitatively better than anything that came before. Even today his bold insights are light years ahead of 90% of the population and most of those who laughingly refer to themselves as journalists for the mainstream gay press.

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Part of a huge anti-racist rally in Melbourne

## Pauline Guns & Gays

The success of *One Nation* in the Queensland election should wake many people out of their lethargy. To counter the growing influence of her politics we need to answer the following. Where did she come from? Why is she successful? How can we defeat her?

Many commentators on Hanson have failed to understand the origins of her politics. Apparently One Nations politics are on the far right of the politics and by implication Un-Australian. Her politics though haven't appeared as if by magic. They have always been part of the mainstream of Australian life. The fact is racist demagoguery is as Australian as meat pies and Holdens.

Capitalism developed in this country through the dispossession of the original inhabitants, the exclusion of non-white labour and the development of a protectionist industry policy. It's not surprising then that the three planks of Hanson's platform; anti-Asian, anti-Aboriginal and protectionism; have a wide appeal.

The ideas Hanson plays on have been part of the mainstream of political life in this country for so long they appear to be "common sense". With the pain that economic rationalism has caused many now look back with nostalgia at the past.

This is probably the first generation of Australian parents who can't guarantee that their kids will have better life than what they had. The "success" of economic rationalism has produced a world where nothing is certain any more and many fear the future. It's no wonder then that we have one of the highest teen suicide rates in the world (especially amongst rural males) and that many have turned to traditional racist solutions.

The establishment will try and tame Pauline. Being part of the political process places pressure on any movement to be reasonable, to be a player. There is enough evidence already that Hanson will soften parts of her platform when the establishment demands it. Politics though will swing even further to the right. The

major political parties will be careful not to alienate One Nation's perceived constituency. As a result they will capitulate to many of their backward views.

In the wake of the Queensland election many liberal MPs still demanded an election fought on WIK, even though they will personally lose their seats. The coalitions response to One Nation will be "fighting racism with racism".

But what about guns: A pretext to the rise of One Nation was the gun debate. The arguments for gun control were riddled with class elitism. "We don't like those *sort* of people having guns", "I don't understand why people need guns anyway", "only the police should have guns" etc. The message was a simple fear response "we can't trust people with guns". Many of the people in question though were blue-collar workers and farmers. They resented the slur that they were violent louts who killed to satisfied a blood lust or were potential mass murders.

Regardless of the rights and wrongs of gun control the issue was a catalyst to a much wider problem. Attempting to take guns off people already alienated from the system was like giving the far right a free kick in front of goal. Gun restriction became a symbol of one more attack on freedom by a centralised government. This time though it was conservatives who were doing the attacking. The far right mobilised opposition and conspiracy theories abounded. Allowing the far right access to so many angry people and responding with elitist arguments was stupid, stupid politics. History will show that the organising backbone of One Nation got their political training through the gun debate. We

created a monster.

One of the conspiracy theories pushed by the far right was that "homosexuals in Canberra" were responsible for taking your guns away. The argument is laughable but it shows how the far right used the Homophobia during the campaign. What's worse they had a newly created audience of thousands and those ideas went unchallenged.

The gun lobby was forced to explain why the massacre at Port Arthur happened. Not the availability of guns they answered but modern society. The breakdown of the family; political correctness; the media and crime. Prominent figures like Ted Drain tried to get wider political mileage with only limited success. It has been Pauline Hanson and One Nation that have been the big winners from the whole saga.

The far right lunatics attracted to One Nation via the gun debate are extremely homophobic. They will influence Hanson's policy on sexuality. As a response to One Nation the major parties will tread lightly on controversial "moral issues".

It has never become clearer that racism in the current political environment *will* fuel Homophobia. The queer movement has to respond with a principled campaign against racism. We have to unite to stop the Coalitions attempt to pass its racist legislation. The 10-point plan will deny indigenous people justice. Whatever the limitations of the high court WIK judgement are the governments opposition is indicative of their pandering to a racist movement. Groups like the National Farmers Federation (NFF) hope to lock out indigenous people from even a hint of

coexistence, let alone land rights. The upgrading of pastoral leases to virtual freehold will entrench into law the final dispossession of Aboriginal people.

If we do have a double dissolution election based on race, god help us. A federal government elected on a racist platform with One Nation holding seats in both houses is nightmarish. If ever there was a time to get involved in politics this is it. An active and popular opposition to Hanson and Howard can and must be built.

Large demonstrations against Hanson and Howard's "10 point" plan will upset the notion that the Hanson phenomenon is unstoppable. It will show that there is an alternative to the politics of racism, homophobia and division. It will start to sow the seeds of doubts in the minds of One Nation's potential supporters. We need militant actions when Hanson comes to town. "Racism is morally indefensible, we have a right to be angry." We need anti-

racist benefit nights, cabarets, punk rock, doff- whatever.

We need talks, forums, debates and lectures. We need graffiti and lots of it, placards, posters, tee shirts and badges. We need street performance, street art, poetry and prose. Get involved in your local DONT (defenders of native title) group. Join Lesbians and Gays for Reconciliation. Go to a socialist and/or anarchist meeting. Get involved in your local campus or union group. Just get fucking involved!

At some stage soon brave souls will have to go deep into Hanson territory and explain to her supports why she is wrong. Why she offers them not hope but convenient scapegoats. Those individuals will have to patiently explain rather than condescendingly preach. None of the major parties will be able to do this and yet there is no credible progressive alternative. We need to build that alternative.

## **Straight women and Gay men**

By Trudie

Earlier this year two gay venues in Melbourne won the legal right to exclude women. Rosanne Bersten wrote a letter to *Green Left Weekly* (311) defending the decision. This article is an extended version a letter I wrote in reply.

I am unable to keep my mouth shut any longer about the decision to legally exclude women from Club 80 (sex on premise venue) and The Laird Hotel. Before I vent my spleen on the capitalists who own these venues I first must address issues raised by Rosanne Bersten's letter. Rosanne believes that "the major threat to gay and bi men is homophobic men", this is crap. The major

threat is homophobic attitudes and a sex-negative capitalist society; the task is to change society.

Rosanne states that "gay and bi men are asking for male-only space in some bars - they don't want to be cruised by women", are you serious Rosanne? This isn't a campus campaign where people argue for

identity only spaces within an otherwise mixed environment. The Laird and Club 80 where *already* male-only. Myth has it that a long long time ago two political women once tried to get into Club 80. There is also an unconfirmed report of rare sightings of women at The Laird.

Rosanne's argument in support of the decision to legally exclude women seems to be based on her sympathy for women-only spaces. However there is no "balanced" gender allocation of resources within the queer community. Let me make this brutally clear. At moment, in Melbourne, there are 6 male only saunas, 2 male only cruise clubs and 1 male only hotel. In contrast there are no women only saunas, cruise clubs and no dedicated women only venues. At best lesbians and bi women get "nights" at straight or gay owned establishments and these "nights" are always under threat of closure or being moved to a different venue.

Notwithstanding any of the political justifications that the owners of Club 80 and The Laird make the decision has to be seen within the context of competition in a capitalist society. There are too many male only venues and the market can't sustain them all. Many of the venues just aren't "busy" enough at least one will eventually go to the wall, but which one? There are two ways out of the situation; one is to open your venues to women. The other approach is to thump your chest about being "male only" and thereby position yourselves as the best venue in a niche market.

This may seem like an "old fashioned" Marxism but this is exactly what's happening. Ken Payne, a club owner, was given the legal right to exclude women and

straight men from the 3182 Precinct. The Precinct has never been "busy" enough and women have now been "allowed" into the parts of the venue. A Lesbian night called "girl bar" gives women access to the cinema, dance bar and cruise area on Friday nights. Meanwhile gay capitalists north of the river grandstand about legally "winning" the right to own something that they have always had, a male-only venue.

I don't support the decision to exclude women from Club 80 or The Laird because the justification is flawed. We have been asked to believe that gay men are shrinking violets who are intimidated from expressing their sexuality in the presence of women. This in spite of the popularity of mixed venues within the scene.

Rosanne introduces another myth, the sexually aggressive straight woman who taunts queer men. None of these mythical women have made it into Club 80 and few if any have ever "scored" at The Laird.

Political and legal decisions built on fear and myths need to be ruthlessly criticised. Not doing so leaves us at the mercy of backwardness and stupidity.

Logically women should be given control of some male-only sex venues. To suit everyone's taste, there should be women-only, male-only and mixed "sex on premises" venues. Pleasure for everyone not just the rich

[Since this article was written *3182 Precinct* announced it would be closing. One of the clubs indeed did go to the wall. A pity the facilities at *3182 Precinct* were world class, a case of over capitalisation? Perhaps the Precinct should have been a pleasure dome for all rather than one section of society]

# The Tender Trap of Monogamy

By Cazziti

Would there be monogamy in a socialist society? Well, we should start off by noting that there is not much monogamy in capitalist society. Go to the gay saunas and you will be provided with ample hands-on evidence of "cheating" on partners. Of course, "infidelity" happens everywhere - at work, on trips, at beats, at parties, even in the home under the nose of the "cheated" partner.

But there is a great pretence to monogamy in capitalist society. One possible reason for this may well be the overbearing ideology of the nuclear family (often cited by Marxists) - the need for capitalism to have its next generation of workers raised in the private home at little or no cost to the system. Another possible reason may be the need, in a society based on private property, to be able to identify those children to whom one can pass on such property. Whether the children are biological or adopted or the result of post-divorce re-marriages, it does not really matter. What matters is that there is private property which needs to be owned and handed down. In such a case, monogamous exclusivity provides a convenient framework for such property inheritance rites (no pun intended).

It just seems so hard for people to actually be monogamous. It seems even harder precisely because it is forbidden. The thrill of the forbidden - or even just the suffocating devotion of that one partner - can in and itself drive people to be

"unfaithful".

My search for a second boyfriend in addition to my long-term partner was proving so difficult at one stage due to prospective candidates being so taken aback by my open relationship that I contemplated lying to them and pretending that I would be sleeping with them behind my partners back, arranging fake secret after-work meetings, telling them to hurry out bed because the spouse would be coming home soon, etc etc.

Conversely, and paradoxically, the agreement by both partners to allow the other different sex partners may very well lead to a reduction in the thrill value of non-monogamy and thus to more monogamy.

If all this is true, then we must try to examine why so many people feel the need to be monogamous, why it is an ideal state towards which to aspire. The underlying material causes - as mentioned above - may will be the dominance of the nuclear family or the need to be able to identify those children to whom one can pass on private property. But I am more interested in what psychologically drives people to actually want monogamy and to feel so utterly devastated and worthless when monogamous agreements are broken. Why do many people feel such a strong need for monogamy?

I believe it begins with general alienation - not just alienation from the control over the



production process at work but also alienation from free, organic relations with other human beings in society. Bourgeois philosophy praises the "individual" - but this individual is isolated and lonely because of alienation from the total collective process of running society. In the absence of a genuine feeling of being an effective part of such a collective running of society, a lonely and isolated individual might seek a "soul mate".



special soul mate, is a very individualistic solution to the problem of being confronted by general alienation and loneliness. It is all about what "I" (the individual) can get out of the relationship for myself - "I want to be loved". Or

perhaps, in the case of those of us who are not quite so self-centred, what "you" (another individual) can get out of it as well - "we care for each other, we love each other".

Given the historical repression of natural human sexual urges, it is not surprising if the soul mate sought were a sex partner, someone to share the most intimate moments of enforced isolation in the private home, in the private bedroom, naked to each other. Of course this is all so properly "private" - after all, everything else in life is private, especially private property.

This presumed selfishness of both partners' leads to an extraordinary over-intensity of the relationship where "you" and "I" are placed well and truly above any other considerations or people in this world - thus our "haven in a heartless world".

This sharing of intimacy retains its distinction of being "special" precisely because it is something shared with only one special "right" person. So in such a scheme, casual sex with multiple partners could not possibly be seen as "special".

When you add the dynamic of gender to all this talk of possession, then you really begin to enter the world of women's financial oppression. The married woman is truly the possession of the husband - for child rearing, domestic chores, sexual services, spiritual nutrition, etc etc. But even in more "modern" heterosexual relationships based on some principle of equality, there can be a quite stifling sense of possessing each other. In other words, property rights can include the right to the other person's sexual and emotional world.



Alexandra Kollontai

The pining for the great romantic love, the

Alexandra Kollontai wrote so penetratingly on this very subject in *Sexual Relations and the Class Struggle*, dating from the years immediately after the 1917 workers' revolution in Russia. On the one hand, the way she turns accepted ideas about love and relationships upside down reflects the general excitement of revolutionary change and the fashioning of a new society at the time. On the other hand, given the sexual

conservatism of the 1980's and 90's, these writings do seem to us today to be extraordinarily visionary. For example:

To be rid of the eternally-present threat of loneliness, we "launch an attack" on the emotions of the person we love with a cruelty and lack of delicacy that will not be understood by future generations. We demand the right to know every secret of this person's being. The modern lover would forgive physical unfaithfulness sooner than 'spiritual' unfaithfulness.. People 'in love' are unbelievably insensitive in their relations to a third person... two people who love each other are in a hurry, before they have got to know each other properly, to exercise their rights over all the relationships that the other person has formed up till that time, to look into the innermost corners of their partners life.

Two people who yesterday were unknown to each other, and who come together in a single moment of mutual erotic feeling, rush to get at the heart of the other person's being...

The idea that the married pair are each other's property is so accepted, that when a young couple who were yesterday each living their own separate lives are today opening each other's correspondence without a blush...[it] hardly strikes us as something unnatural.

But this kind of 'intimacy' is only really possible when people have been working out theirs lives together for a long period of time. Usually a *dishonest kind of closeness* [my italics] is substituted for this genuine feeling, the deception being fostered by the mistaken idea that a physical relationship between two people is a sufficient basis for extending the rights of possession to each other's emotional being.

When Kollontai talks about this "dishonest kind of closeness", she could be interpreted as saying "genuine love" can only come with time - in other words, there is something "special" towards which to aspire but "you cannot rush these things" (as popular relationship therapists and soap operas tend to say these days). However I interpret the "dishonest closeness" more as coming about in our relationships because ideology has already inscribed in our psyche what we should be trying to get out of every new relationship we begin.

The scenario might be something like this. I meet someone, we display a noticeable sexual and personal compatibility with each other, we decide to "go steady", so immediately I set up the expectation in my mind of a long-term possessive relationship and find myself thinking : will he be reliable, will he always be there when I want him, will he understand and accept me, will he behave appropriately in the company of both myself and other, will he make me feel good, will he be good to show off to others, etc etc.

It is amazing how soon after meeting someone we begin to ask ourselves such questions. Actually, I think we are asking ourselves these questions well before we meet this person. That is why so many personal ads are so defensive about "taking it easy at first", "seeing what happens", "no pressure or commitment". This society does pressure us into desiring - indeed desperately needing - commitment.

I imagine that in a society whose material underpinning's are collective economic organisation (socialism) as opposed to individualistic economic competition (capitalism), individuals would not feel this

overwhelming need to possess and/or be possessed by another individual who plays the role of special soul mate because such emotional needs will be met by society - we will (organically) have many more friends, people we meet for the first time will probably become what under capitalism would have been called "intimate friends" (whether sexual or non-sexual) because the expectations of society as a whole will be shared, uniform and therefore organically connected.

If we all "happily building socialism together" - without the fetter of individual competition for work, profits or whatever - all individuals will be organically connected to each other, not alienated from each other, not lonely. Loneliness can only come about from an individualist society. The lonely individual is someone who has not managed to overcome the divisions in society, which alienated him or her from other individuals. This loneliness is encouraged by individualism - for example, it is highly likely that an individual will develop a highly individual outlook on life, may develop this outlook in isolation from others, therefore possibly leading to an inability to relate to others in society or an inability to be understood by others. [Of course, such isolated individuality may well be channelled into great art or enterprise or intellectual brilliance - the ivory tower mentality - but I always think that even greater art, enterprise or intellectual brilliance could arise from a collective socialist society where all of this innate individual brilliance could immediately interact with other individual brilliance's in a co-operative way. ]



Let me give one example of isolated development of a lonely individual as it pertains to sex. One reason I think we instinctively look for a steady regular partner (or two, three whatever you can cope with) is that we can rely on that partner to be compatible with our sexual and emotional needs.

For example, if kissing, long hugs and slow, sensual stroking are essential to make a sexual experience enjoyable for me, I may be lucky to meet someone at the sauna who will do these things and then again I may not. After all, we all develop our sexual desires, preferences and repertoires in isolation as (sometimes lonely) isolated individuals - or at least we ponder over our sexual experiences in isolation.

So when I pick up a guy, I cannot assume that he will like the same things that I do. A regular partner who will do the things I like is a pleasure I can anticipate and look forward to. It provides a steady income of pleasurable experiences, which undoubtedly enhances my life generally, even if the excitement of the unpredictability of casual sex is no longer there. So I do actually aspire to regular partners (it should go without saying that I can enjoy both regular and casual sex partners).

But if such varying individualistic sexual desires and tastes are not so pronounced in a socialist society because there will be more open communication and general awareness (and even agreement) about sex, will I really need regular partners? Even regular non-sexual friends the way we do under capitalism?

# The Ten Most Asked Questions About Non-Monogamous Agreements.

By Cazziti

All of the following are genuine bona-fide questions I have actually been asked by various prospective partners in my search for a committed non-monogamous relationship, followed by my responses to them.

1. Why do you need to go to the sauna if you have me?  
*Why do you eat something different for dinner each night?*
2. It's OK to screw around as long as you don't get emotionally involved with anyone else.  
*We manage to have many (non-sexual) friends to all whom we can be very devoted and caring - why not to many lovers?*
3. I know it is human and natural to commit a few indiscretions but I think we should aspire to be monogamous because it will be better for us. Only through such aspirations will we be able to show each other how much we love each other.  
*When those "indiscretions" become so numerous and habitual - and after all, you said they were "human" and "natural" - one starts to wonder if something as inhuman and unnatural as monogamy could possibly be better for us. If you really love me, no amount of "indiscretions" on your part could ever get in the way of you showing me your love. Entire genuine loving marriages are sometimes based on decades of "indiscretions".*
4. An open relationship? Oh that's very modern.  
*Would you rather be primitive? Actually, the primitives did it too, you know. Wow, all that tribal love!*
5. What sort of immoral communist world do you image you are in if you want to freely screw around?  
*Someone who equates socialism with free love - now there's a man after my own heart! Seeing as everything else will be free in a genuinely communist society, I am sure sex will be too.*
6. I know you will be screwing around and I don't really mind as long as you don't tell me about the other guys you have sex with. (a common proposal)  
*You know and accept that I screw around yet you are scared to face it - don't tell me you "don't really mind". I actually want to know who you fuck and what it was like because that turns me on. Could you perhaps give me a video of you doing it with another guy?*
7. I want you to be mine - all mine.  
*I am not your private property. We can't be with each other all the time if we want to have a balanced lifestyle. There will be some things each of us*

*will like to do without the other. Our periods apart will make us really look forward to being with each other and not take each other for granted. Real love means being prepared to let your lover go - if they keep coming back then that proves that the love is real.*

8.

I feel dirty making love to some stinking perfumed piece of meat that has just been to the sauna.

*Imagine how many times you have made love to such a one without knowing it - that didn't make you dirty, did it? Besides, the first thing you said to me when we met at the sauna was, "Mmm, you smell great, baby!"*

9.

You are naughty. You are a playboy. (spoken without a hint of irony by someone who would patronisingly lecture me about "true love" and monogamy while he repeatedly had sex

with me behind the back of his extremely possessive and jealous boyfriend)

*Why do you have to stereotype anyone who enjoys sex with more than one person as incapable of emotions or tenderness? Actually, I have enjoyed some really special and tender moments with guys I met once only for casual sex, for example, on my overseas travels.*

10.

If you have four boyfriends, my Christmas present from you will be much less expensive because you will need to buy four presents.

*I could not think of an answer to this at the time. I still can't. Any ideas?*

Trudie says: Buy each of your boyfriends four identical "party packs" consisting of a vibrator; a cock ring and high quality lube. Or if on a tight budget four **Monogamy Sux** T-shirts.

## Contribute to *RQ*

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Sex advice,

Whatever you like.

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Drawings

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Remember it's all about changing the world, it's all about having fun. Don't forget the *RQ* motto "you can't fuck your way to freedom but you can have fun trying."