

**2022 Special Commission of Inquiry
into LGBTIQ hate crimes**

**Before: The Commissioner,
The Honourable Justice John Sackar**

**At Level 2, 121 Macquarie Street,
Sydney, New South Wales**

On Thursday, 24 November 2022 at 10.00am

(Day 7)

Counsel Assisting:

**Mr Peter Gray SC (Senior Counsel Assisting)
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Mr Enzo Camporeale (Director Legal)
Ms Kate Lockery (Principal Solicitor)**

1 THE COMMISSIONER: Yes.
2
3 MR de MARS: Commissioner, the first witness this morning
4 is Mr Ülo Klemmer.
5
6 THE COMMISSIONER: Thank you.
7
8 MR de MARS: I call Mr Klemmer.
9
10 THE COMMISSIONER: Thank you. Mr Klemmer, will you take
11 an affirmation or an oath?
12
13 THE WITNESS: I've got two hearing aids and I'm sorry,
14 I can't hear you.
15
16 THE COMMISSIONER: No, not at all. An affirmation or an
17 oath? Either one, it doesn't matter.
18
19 THE WITNESS: I'm sorry, I really can't hear. I'm sorry.
20
21 THE COMMISSIONER: We are going to have trouble. Is there
22 a loop in this building, do you know?
23
24 MR de MARS: Your Honour, I am told that once we are
25 underway with the mics set up we are hoping it will be
26 okay, but I can make some enquiries.
27
28 THE WITNESS: I can hear you.
29
30 THE COMMISSIONER: All right. Well, then why don't you
31 ask Mr Klemmer?
32
33 MR de MARS: Thank you. The question, sorry, Mr Klemmer,
34 was just whether you want to take an oath or affirmation.
35 Do you want to take a religious oath, on the Bible?
36
37 THE WITNESS: An affirmation.
38
39 <ÜLO KLEMMER, affirmed [10:05 am]
40
41 <EXAMINATION BY MR DE MARS
42
43 THE COMMISSIONER: Yes, please sit down. Yes, Mr de Mars.
44
45 MR de MARS: Q. Mr Klemmer, do let me know if there are
46 difficulties hearing me. Your name is Ülo Klemmer; is that
47 correct?

1 A. That's correct.

2

3 Q. You have made a statement that's been provided to the
4 Commission, dated 11 November 2022; is that correct?

5 A. Correct.

6

7 Q. Your statement deals with some of your life experience
8 living and working in the LGBTIQ community in Sydney,
9 including your work as a beat outreach officer with ACON;
10 is that correct?

11 A. That's correct, yes.

12

13 Q. You have written an introductory section to your
14 statement in which you have some things to say, in general
15 terms, about the historical treatment of members of the gay
16 community from your perspective. Before we get to the
17 detail of your evidence, I understand you would like to
18 read out paragraphs 2 to 6 of your statement; is that
19 correct?

20 A. Yeah, that would be good.

21

22 MR de MARS: If that's all right?

23

24 THE COMMISSIONER: Certainly, yes.

25

26 MR de MARS: Would you like to proceed to do that?

27 A. I would, thank you. I'll start at 2:

28

29 *I began by acknowledging the Gadigal*
30 *people, the traditional custodians of this*
31 *Eora nations land on which we meet.*

32

33 Q. I am going to stop you for a moment, I'm sorry,
34 Mr Klemmer. Just because - you see the microphone in front
35 of you? I wonder if you can try and aim to speak into it,
36 just because we are not hearing you so well.

37 A. Speak into it?

38

39 Q. If possible.

40 A. Is that better?

41

42 Q. Yes. If you would like to start again at paragraph 2?

43 A. I would. Paragraph 2:

44

45 *I begin by acknowledging the Gadigal*
46 *people, the traditional custodians of this*
47 *Eora nations land on which we meet, I pay*

1 *my respect to the Elders past, present and*
2 *future. They are this planet's oldest*
3 *living/surviving culture and they have*
4 *cared for this land for over 60,000 years.*

5
6 *In all that time, there is no record of*
7 *'homophobia'. This hate was thrust upon*
8 *the land in 1788, by the British invasions,*
9 *laws and culture. The laws pertaining to*
10 *'buggery' were introduced, with the penalty*
11 *being death. This 'law' deprives same sex*
12 *attracted folk of any sense of belonging,*
13 *any sense of loving, and was mostly the*
14 *reason that the natural desire for sex,*
15 *love and companionship was driven*
16 *underground to what we now still know as*
17 *'beats'.*

18
19 *The penalties were tweaked but the 'law'*
20 *was not changed until 1984, when homosexual*
21 *conduct between consenting males over the*
22 *age of 18 was decriminalised. The hate has*
23 *subsided but still exists to this day.*

24
25 *In the same period, sex between*
26 *heterosexual persons in any place outside*
27 *of the home was not frowned upon with the*
28 *death penalty. In my time heterosexual*
29 *'parking' and use of 'Lovers' Lanes' etc.*
30 *was seen as a normal and a badge of honour*
31 *for many.*

32
33 *Having successfully driven sex between men*
34 *underground to beats, the 'law' created a*
35 *double whammy, and took it upon itself to*
36 *punish these men even further by*
37 *entrapment, harassment, and ignoring many,*
38 *many murders inspired by this inflicted*
39 *hate.*

40
41 Q. Thank you, Mr Klemmer. I will just ask if you can try
42 and make an attempt to keep your voice up as you are
43 answering questions. You were born in 1950; is that
44 correct?

45 A. Correct.

46
47 Q. Can you tell the Commission where you were born and

1 where you grew up during your school years?
2 A. Oh, yes. I was born in Bathurst, New South Wales, to
3 Australian parents who actually were refugees. They
4 escaped the Russian invasion of Estonia. They were
5 accepted as refugees into Australia and they arrived in
6 1944, and very early in 1950 I was born in Bathurst. We
7 moved out into the western suburbs, out into Merrylands,
8 Guildford and then eventually - oh, Cabramatta, and then
9 eventually settled in Liverpool where I went - most of my
10 schooling took place in Liverpool, and I live there now. I
11 have moved out of Liverpool at times in my long life, but
12 there you go, Liverpool is basically home.

13
14 Q. Thank you. Just to get the chronology, when was it
15 that you ended up commencing work as a beat outreach
16 worker?

17 A. The beat outreach work started late '88, I believe,
18 and I think I was doing that until '93.

19
20 Q. All right.

21 A. 1993.

22
23 Q. I take it you would have been then in your late 30s
24 when you started doing that work?

25 A. Yes.

26
27 Q. Before we get to that, I'll get you to fill us in on
28 some other aspects of your life experience. When you were
29 in your 20s, you refer in your statement to a job that you
30 had from around 1973 to 1978 in Kensington. Can you tell
31 us about that job?

32 A. Kensington, yes. I worked there for those years. It
33 was a gay sauna. It was a time when being gay was illegal,
34 so having the sauna was quite radical, really. What we
35 did - we treated it - we made it feel like a homely place,
36 not just a place to come for sex. We tried to create a
37 level of comfort for everybody. And I'm not sure what else
38 to say about it.

39
40 Q. We will come back to that if and when appropriate.

41 A. Yes.

42
43 Q. But you then, at a point in the late '70s, went and
44 lived outside of New South Wales for a time; is that
45 correct?

46 A. Yeah. I moved up to Queensland into Noosa where I
47 cheffed for a while.

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Q. When did you come back to New South Wales?

A. It would have been in probably the mid-'80s, 1980s. I was still in Noosa at the time, and my father contracted cancer. My mum said that she wasn't coping too well, so I came down to help her, and him, and basically that's where I've stayed living ever since.

Q. There is a section in your statement where you mention your involvement in volunteer work in connection with Sydney's LGBTIQ community, commencing from the age of around 18. Could you give us some idea of what that work has involved over the years?

A. Oh, that was many and varied. The very, very first one was when I was 18, I did actually move out of home into friends of my boyfriend at the time, into their home. They had a cinema as part of the home, and on Sunday nights, I - I didn't have to, I volunteered to help them. But it was what was called then a camp night. Not a gay night; a camp night. Just for camp men. So I helped make sandwiches, coffee, tea, helped, chat, clean-up afterwards, do that sort of thing. I've done various, various jobs. My two current - probably most favourite long two jobs are I am a collector, Sydney collector for the Australian Queer Archives, where I help collect all sorts of queer ephemera, basically, and I am a rover for ACON at dance parties. What that is, is we wear a pink vest and we go to dance parties - invited, of course - and we just look out for people who have maybe had too much drugs or alcohol and help them as best we could. If need be, we get them medical attention.

Q. One of the things --

A. Sorry?

Q. One of the things you mention in your statement is the Bobby Goldsmith Foundation?

A. Bobby Goldsmith, yes. A friend and I were, we volunteered and we somehow became what is called the "tin men". We looked after - it was a time they did cash collections in bars, clubs, restaurants, shops. They had cans for cash collection, and we both looked after those. We looked, we collected them, we checked to see how they were going, we took them back to Bobby Goldsmith, we supplied new cans when need be.

Q. Is it correct that in 2011, you were nominated for

1 ACON's community hero award for outstanding achievement
2 within or contributions to the LGBTIQ community?

3 A. That is correct. That was quite an honour. That was,
4 yeah, a surprise and an honour, and it obviously made me
5 feel good.

6
7 Q. Thank you. Before you started your work as a beat
8 outreach officer, as outlined in your statement, it is
9 correct, isn't it, that you had personal experience
10 visiting and using beats over a number of years?

11 A. Yes, I did. I think that's probably the paramount
12 reason why I was employed as a beat outreach, because I had
13 an understanding of how beats worked, where they were,
14 what - how to deal with beats. My first interaction at a
15 beat was one of my school friends, he told me that there
16 was a beat quite close to the school, which I - he and I
17 both went to, and that's where I learnt about beats. From
18 there, when I got a car, I travelled a bit further afield
19 and did beats around the town, I guess.

20
21 Q. I am not going to ask you to detail particular
22 locations you necessarily went to, but in terms more
23 generally of the geography of Sydney, in what different
24 areas would you have attended beats?

25 A. Oh. I'm not sure there is any place in Sydney where
26 there isn't a beat there. Yeah, they're everywhere,
27 basically. They're north, south, east and west. Not so
28 much east, because that's the ocean, but beats cover the
29 entire city.

30
31 Q. One of the particular areas that you do mention in
32 your statement is the Manly area. Can I ask you, just
33 confining yourself to the late '60s and the 1970s, could I
34 ask you about that area and what areas in Manly that you
35 would go to?

36 A. Oh, okay. The beats in that - when, actually, I was
37 still just in school, this was just before we left school,
38 we used to go on the weekends to Manly by train and ferry.
39 And the beats there were - basically, they were the surf
40 clubs. And especially the one on the - I can't remember
41 what side, but at the very end of Manly was one where I
42 didn't ever go there, but I believe that you could go and
43 sunbake naked there and have a shower and whatever. It was
44 a surf club, and I can't remember the name of the actual
45 club. There was also - I never went there at the time, but
46 I also knew that at Fairy Bower - I call it Fairy Bower, I
47 think it is currently called North Head - there was a

- 1 bushland beat which at that time I never did go to.
2
- 3 Q. You did or you didn't go to?
4 A. No, I didn't, I don't think. I can't recall. Not in
5 school time, no.
6
- 7 Q. In the 1970s, did you go to that?
8 A. 1970s I did, yes. Yes.
9
- 10 Q. Can you tell us about that beat, based on your
11 experience in the 1970s?
12 A. I guess. It's quite a glorious beat, actually. To
13 get there, you would drive to Manly, to Shelly Beach -
14 there is a carpark above Shelly Beach - park the car, and
15 then there was quite a steep climb, a rocky steep climb
16 from the carpark to a very huge imposing sandstone wall
17 where, conveniently, I think one or possibly two of the
18 stones had been pulled out where you could get through to
19 the other side. Once you got to the other side, it was
20 totally, totally private, totally, totally, beautiful,
21 beautiful area. It was low-lying bush, lots of rocky
22 little areas, lots of tracks going through to them. What
23 you could do is walk through the tracks to the bush, find -
24 find a rock, settle down. There was - because it was so
25 private, you could - nudity was fine, nobody worried about
26 that. It was quite social. There were people who went
27 there very, very regularly who you could chat to, and it
28 was just a beautiful, beautiful place to be.
29
- 30 Q. You mentioned one of the places you went to as being
31 at the end of the beach. Just to understand that, so
32 before telling us about what you have described as Fairy
33 Bower, the surf club or the area at the end of the beach,
34 just to locate that, was that at the southern end of the
35 beaches closer to Shelly Beach or was it at the northern
36 end of that?
37 A. Yeah, it's closer to Shelly Beach. Correct, yeah. It
38 was just where the walkway starts towards Shelly Beach.
39
- 40 Q. The Shelly Beach end?
41 A. Yes.
42
- 43 Q. But on the actual beachfront of Manly?
44 A. No, it was a clubhouse.
45
- 46 Q. Yes.
47 A. On the beachfront, yes.

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Q. But not round at Shelly Beach itself?

A. No, no.

Q. I understand.

A. Before. It was just before the walkway begins.

Q. Thank you. In relation to your work as a beat outreach officer, were you involved in that project from the outset, from the start of that project?

A. Yeah. Yes, indeed, I was. A fellow worker, John Sweeney, and I were the two that commenced the project. But fairly soon, within weeks, really, John passed away and somebody else had to be employed. Before somebody was actually employed, which took quite some time, staff from ACON would come out with me so there was always two of us.

Q. I will come to that in a minute.

A. Okay.

Q. In your statement, you refer to the focus of the beat outreach work being initially, at least, in the western suburbs of Sydney; is that correct?

A. Yes, it was. It was specifically for the western suburbs.

Q. Are you able to say why that was a specific area that was a focus?

A. Why it was, it was because there was some research done to get the project going, and it indicated that the men out there who were having sex with other men weren't really connected with the community, the gay community, at the time. So, given that HIV was in its still infancy, the knowledge wasn't really being spread by media or any other facility, really, of how it was contracted, there was quite a bit of confusion. So there was a need by these men who weren't attached to the community to find out actually how and what safe sex is.

Q. The focus was on, if I can put it this way, the safe sex message?

A. Yes, it was definitely the focus. Absolutely safe sex, yes. To begin with, yes.

Q. It's the case, isn't it, that over time there were at least a couple of reports that were prepared to evaluate the project; is that correct?

1 A. Correct, yes.

2

3 Q. One of those you indicate in your statement was quite
4 early, and was conducted in 1990 by someone called
5 Paul van Reyk.

6 A. Paul van Reyk, correct, yes.

7

8 Q. I wonder if at this point tab 23 could be brought up
9 [SCOI.77294]. Are you able to see that on the screen in
10 front of you?

11 A. Yes, I can, yes.

12

13 Q. That appears to be a cover of that report, that
14 evaluation; is that correct?

15 A. That's correct. That's it, "On the Beat".

16

17 Q. Paul van Reyk is someone who was known to you at the
18 time; is that correct?

19 A. He was. Still is.

20

21 Q. At that time he worked in the policy area within ACON;
22 is that right?

23 A. Policy area of ACON. Yes, he was.

24

25 Q. I wonder if we could go to 0005 in terms of the page
26 numbering of the report. If we just scroll down to the
27 bottom of that page, you will see there is a section there:

28

29 *AIDS Education to Men on the Beat.*

30

31 And the reference to:

32

33 *AIDS prevention programs in Australia*
34 *[being] aimed at men who have sex with men*
35 *[being] primarily concentrated on the*
36 *identifiable gay community.*

37

38 And then we see a reference to:

39

40 *A large number of men who ... do not*
41 *identify with or participate in the*
42 *institutions of the openly gay community.*

43

44 And then we see reference to, effectively, the use by men
45 of beat locations. If we just go to the top of the next
46 page, please. And I take it we see there the reference to
47 that group being described as an "elusive target group" in

1 terms of the extent of their AIDS knowledge. Does that
2 reflect what you have been saying about the reasons for the
3 beat outreach project?

4 A. Yes, very much the reasons. Very much so.

5
6 Q. All right. Could we just go one further page to 0007,
7 down to 2.1 and 2.2. Again, I take it what you have said
8 to us about the target group being Western Sydney and the
9 objectives being, in effect, the safe sex message being
10 reflected in what we see there as the target group and the
11 program objectives; is that correct?

12 A. That's correct. It wasn't just for having sex,
13 though. It was also - not everybody went there for sex.
14 Some people went to actually meet people without the sex
15 bit and, like, socialise. Not everybody, but --

16
17 Q. Yes. I understand. Again, that's something we may
18 touch on again. I'll ask just for that document to stay
19 there, just for the moment. Can you tell us where your
20 actual office was physically located?

21 A. Well, we had two offices. One was in the ACON
22 Building in Surry Hills at the time, and the main office
23 where we worked from was in Jeffery House, which was part
24 of the Parramatta Hospital in Parramatta.

25
26 Q. You mentioned that you worked in teams. Just in that
27 respect, I am just going to ask that we go through to the
28 next page, 0008. And just down a touch, so we can see the
29 "Staffing" section. What we see in the evaluation in 1990
30 is reference, as you have indicated, to working in teams of
31 two. And do you see the reference there to that being seen
32 to address issues of personal safety of the workers arising
33 from night work and the well-documented violent assault and
34 harassment of men using beats and, using what is referred
35 to as "the common parlance", "poofter bashing"?

36 A. That is very much the case. We also were provided
37 with what was very new at the time, which was a mobile
38 phone, one of those big brick things to carry around. That
39 was for our safety, for if we came across somebody who had
40 been bashed or harassed in some way and needed help, we
41 could get help to them as quickly as possible. So we also
42 had a mobile phone as well as the car.

43
44 Q. I see. Thank you. The report can probably come down
45 now. Did the project expand to other areas over time?

46 A. Yes, it did. In New South Wales, it expanded to
47 Wollongong, it expanded to Newcastle and up into the

1 Northern Rivers. They had some work done up there, too.
2 At one stage, we had a meeting, and at that meeting
3 somebody from Melbourne was there, and he approached me
4 that he wanted to start it up in Melbourne as well. I
5 excused myself from the meeting and went out with him to
6 beats and showed them how it worked. And, from there, we -
7 well, he went back to Melbourne and started up a project
8 there, and we helped train them on how to do it. We had
9 quite a number of conferences together about the beat work.
10 So in Melbourne it started with the AIDS Council as well,
11 yeah.

12
13 Q. In your statement, perhaps not surprisingly, you
14 describe the work as very challenging?

15 A. It was very challenging.

16
17 Q. Later in your statement, and in what we might touch on
18 in evidence, you refer to aspects of that concerning
19 potential violence and also the challenges, perhaps if I
20 can put it that way, in interactions with police. But
21 putting those matters aside for the moment, in what other
22 ways was the work challenging?

23 A. It was challenging - oh, it was challenging in many
24 ways. It was challenging - it was funny - well, the safety
25 issue of two people working together was great. It was
26 fabulous. But it also became quite difficult to be with
27 somebody who was also having a challenging time, being with
28 them in a car day after day after day, being - you know, in
29 an uncomfortable mode. So that was challenging. But being
30 at - working, working the beat, it was also challenging
31 because you're approaching people who weren't really there
32 to be approached. So you had to work out how the best way
33 would be, which changed with everybody, really. So you had
34 to work that out. And then you had to deal with the
35 challenges that they faced, and you had to help them along
36 with whatever their problem was or wasn't, actually. Not
37 everybody had a problem. But just approaching people was
38 the challenge.

39
40 Q. We don't need to go to this portion of the report, but
41 one of the descriptions of the group of men who outreach
42 workers were interacting with - this comes from 0017 of
43 that report - refers to guilt, low self-esteem and
44 isolation all being part of beat life for some, and that
45 for some men the interactions are the first time that they
46 have discussed their sexual practices and identity with
47 other men, does that ring true from your experience?

1 A. That rings very true. It probably rings truer than I
2 could actually speak to, because a lot of the men who felt
3 like that we couldn't approach, because they made it clear
4 that they did not want to be approached. So it rings more
5 true than it sounds, actually.
6

7 Q. In terms of when you did engage with men and talk to
8 them, I know this is put in rather general terms, but can
9 you tell us what types of range of concerns that they would
10 raise with you?

11 A. Okay. There were three main concerns, generally: HIV
12 clearly was - well, the age of AIDS was what I would have
13 thought would have been the front-runner of concerns.
14 There was a definite thirst for knowledge. We fulfilled
15 that thirst, I hope, with - we had pamphlets in many
16 languages with us. We had our own personal knowledge. We
17 could refer them on to people who - for testing, for
18 doctors, for whatever their need was. But what I found
19 equally disturbing was that they also had a fear of police
20 harassment, interactions with them, possibly, and bashings.
21 So it was like there was - they were the three main
22 concerns. Even though we were there to deal with the HIV,
23 the police and the bashings kept on popping up on the same
24 amount of time.
25

26 Q. I see.

27 A. For me, at least.
28

29 Q. You mention the evaluation reports that were done.
30 The later of those two was a 1993 report by someone called,
31 I think, Peter Kerans; is that right?

32 A. Peter Kerans, yes.
33

34 Q. You have provided the Commission with a copy of that
35 report; is that correct?

36 A. Yes, I have.
37

38 Q. I wonder if we could have tab 20 brought up, please,
39 [SCOI.77272]. We can see towards the bottom there is an
40 indication that the report by Peter Kerans, project
41 officer, in this form, is "draft"; do you see that?

42 A. Yes, I do. Yes.
43

44 Q. Are you aware of any other version of this report that
45 exists?

46 A. I'm not aware of another. There possibly, probably,
47 is. But no, this is the only version I'm aware of.

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Q. You, yourself, are referred to - I think you can probably confirm - at least a couple of times in the report as one of the sources of information; is that correct?

A. Yep, that's correct.

Q. I wonder if we could go, in particular, to [SC0I77272_0015]. Is it the case that in the course of your work you would keep field notes?

A. Keep, sorry?

Q. You would keep field notes?

A. Yes, we did. Yes, we did.

Q. We see in this section of the report just above the bold this reference:

Much of the workers' time at beats was spent discussing the times and locations of police activity with beat users and passing this information on to others. Beat users often spoke of witnessing arrests, harassment, and the use of undercover officers at beats. There are many examples in the outreach field notes:

Just to perhaps look at some of those, and I might just read through the first four of those:

While talking with two beat users outside, two uniformed police entered the beat with batons drawn, striking and kicking the toilet doors.

And then we see:

Claims police raided [...] one week ago. Several people put into wagon. Police officers making bold use of batons.

And then we see:

Talked about police and bashers.

And then the fourth entry:

Beat was raided two weeks after Christmas -

1 *plain clothes and uniformed police. All*
2 *men in and around the beat handcuffed.*

3

4 Just in terms of the types of - you have already mentioned
5 the types of concerns in general that were expressed to
6 you. Do these entries reflect the types of concerns that
7 were being raised with you?

8 A. Oh, absolutely. Absolutely. To flesh it out a bit,
9 the harassment was - police would come up to cars - there
10 were many forms. I think for me what was most disturbing
11 was they would come up to cars and talk to people who just
12 sitting in a car doing absolutely nothing. They were -
13 they had their names taken, their addresses, their contact,
14 and they were told that, "We'll be in touch". So it's
15 like, why? Why would they do that? That person was doing
16 nothing. And, well, whether they did or didn't get in
17 touch was like a psychological bit of harassment on top of
18 it.

19

20 Q. That can come down now, the document. In relation to
21 your own experience of police involvement at beats, in your
22 statement, I think at paragraph 38, you indicate that in
23 your experience since the 1960s, police were aware of local
24 beats and there was always a concern you might encounter
25 police when going to a beat. Is that correct?

26 A. Yeah.

27

28 Q. Was that also the case in your experience in the
29 1970s?

30 A. It's pretty much still the case now.

31

32 Q. I take it from the way you have expressed that, it was
33 still the case in the late '80s and early '90s?

34 A. Yes. Yes, indeed. Yeah.

35

36 Q. When you were doing the outreach work?

37 A. Yeah.

38

39 Q. Are you able, based on your own experience, to give
40 recall any particular occasions when you, yourself, either
41 directly came across or heard from beat users about police
42 who were engaged in undercover or entrapment activities at
43 beats?

44 A. Okay. The two spring to mind. There was - in
45 Parramatta, there was a multi-storey carpark with a toilet
46 block in the bottom. There was a road that ran alongside
47 it, and on the other side of that road were some shops.

1 Police had set themselves up surreptitiously in those shops
2 and watched the comings and goings of the beat. And I
3 actually didn't see it, but I was told that there was many,
4 many, many arrests made or harassment of many men was made
5 from that beat. We weren't working in that area at the
6 time, so I didn't actually see it, but many, many sources
7 told that that was what was going on. And another time
8 when I, very, very early in the piece of the job, I - when
9 I had the ACON car, I went out to a beat which wasn't
10 actually in the western suburbs, to explore whether we
11 should move further afield. I went to the beat and I
12 parked the car and two - what will I say - very, very good
13 looking young men were trying to entice me into the bushes.
14 I resisted. They weren't that good at it. They were very
15 good looking, nonetheless, so they approached me in the car
16 and asked me what I was doing there. I told them - I
17 actually told them what I was doing. They took my details,
18 et cetera, and not long after, there was a call to ACON and
19 they were basically summonsed to the police station to have
20 a meeting. That meeting occurred early one morning. All
21 the police of that station, the head of the police station,
22 he was very, very angry that we had disturbed - well, I had
23 disturbed a police operation. He was furious. So in that
24 meeting we went there with the CEO of ACON at the time, and
25 we actually went with a woman as well who spoke of the need
26 for HIV information for men who had sex with men, in
27 particular bisexual men, which could have been her husband,
28 her lover, et cetera, so they could get a better
29 understanding of what we were doing and why we were doing
30 it.

31

32 Q. I am just going to briefly ask if we could have tab 20
33 back up and if we go to [SCOI.77272_0014]. That's the 1993
34 report or draft report. Could we just go to the bottom of
35 that page. I just wanted to seek your views on the
36 observation right at the bottom:

37

38 *By mid-1991, the situation in western*
39 *Sydney had deteriorated for men at beats.*
40 *Outreach workers spoke to beat users who*
41 *reported an increasing level of harassment*
42 *and arrests at beats.*

43

44 Are you able to make any comment based on your own
45 experience as to whether you would agree with that?

46 A. Yes, I do agree with it. I don't know where to go
47 with that question, though.

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Q. You don't have to elaborate. I am just asking whether, as a general proposition based on your experience, that did seem to be the case?

A. It is very true. It's very true, yes.

Q. Thank you. In your statement, you also refer to a couple of newspaper articles that were published in 1992. I just want to ask you some questions about those, because they might help the Commission's understanding of issues affecting the work of beat outreach workers at the time. And I'm going to ask firstly for tab 65 to be brought up, [SC0I.76857_0001]. This is an article from the Sun Herald in May of 1992. Sorry, this may be an error. If you will just bear with me for a moment. I apologise, tab 68, [SC0I.77312]. Thank you. That is the correct one. I, just for present purposes, am going to ask you to note some things about this article rather than ask you questions at the moment, because it is referred to in the second article that I am going to take you to. But for present purposes, do you see, if we scroll down just slightly, that the article has got the headline "Park 'infested with gays'", but it is quoting a sergeant of police in relation to a park in the southwest of Sydney, where the sergeant is quoted as saying:

Unfortunately the bushland is riddled with little tracks and has become infested with homosexuals.

Do you see that?

A. Yes, I do. Yes.

Q. And then the other thing I will ask you to note just at this point is that in the second column, we see the reference being made by the same sergeant to the toilet block:

... being used exclusively by homosexuals as a 'clubhouse' until its closure.

And then reference to:

After its closure, hoodlums [writing] graffiti on the wall [saying]: "Bankstown Poofers Bashers Operate Here. Beware."

1 Do you see that?

2 A. Okay. Yeah.

3

4 Q. I am just asking you to note that for the moment
5 because it is referred to then further in an article at
6 tab 72, if that could be brought up, [SCOI.77311]. That is
7 a publication in the Eastern Herald, the following month,
8 in June 1992, with the headline:

9

10 *Gay beats: our most shameful sexual secret?*

11

12 First of all, do you recognise the two men in that photo
13 attached with that article?

14 A. Yes, I do. That's Peter Kerans and Phillip Keen.

15

16 Q. And they were both beat outreach workers?

17 A. Yes, they were

18

19 Q. Working on the same project as you?

20 A. Yes, yes.

21

22 Q. At the same time as you?

23 A. At the same time. Phillip was employed when John
24 Sweeney died at the beginning of the project and then we
25 had the process, interviewing process, of getting somebody
26 else to replace John. Phil happened to be that person.

27

28 Q. And Mr Kerans, as we have already heard, was the
29 author of that 1993 report; is that right?

30 A. Yeah, correct.

31

32 Q. If we just scroll down to the portion under the photo.
33 We see there, don't we, in the second column just under the
34 photo Mr Keen and Mr Kerans being referred to as "beat
35 outreach workers ". Do you see that?

36 A. Yes.

37

38 Q. And then in the next column across, the third column
39 across, Phillip Keen is quoted as saying:

40

41 *Overwhelmingly, most men who use beats are*
42 *very discrete about the way that they use*
43 *them. The last thing they want is to be*
44 *discovered, so there's a sort of code that*
45 *people follow, part of which is to avoid*
46 *being noticed by someone who is not doing*
47 *the beat. So people go a long way to avoid*

1 *being noticed by the general public.*

2

3 Do you see that?

4 A. Yes, indeed.

5

6 Q. Does that accord with your understanding?

7 A. That couldn't be truer.

8

9 Q. All right.

10 A. I think a lot of what goes on in beats actually
11 happens in the minds of people like the press and the
12 police and the public more so than actually what happens at
13 beats. If anything does happen at a beat, it's more than
14 likely it's very, very privately done. During my time
15 working as a beat outreach worker, I'm not sure that I saw
16 any - any man having sex with another man.

17

18 Q. I want to draw your attention to the next thing in
19 that article. And you will see here it seems to refer back
20 to that article that I just drew your attention to. Do you
21 see that, where it says:

22

23 *Both Keen and Kerans are concerned that a*
24 *story in a Sunday newspaper quoted a police*
25 *sergeant as saying that one particular park*
26 *was "infested with homosexuals" ...*

27

28 And it goes on from there and it also makes reference to
29 the graffiti in relation to "poofter bashers" that we saw
30 earlier. Do you recall that?

31 A. Yes.

32

33 Q. First of all, do you recall that event at all?

34 A. Do I recall the beat? Oh, yes, indeed.

35

36 Q. Do you recall, for example, that graffiti having
37 appeared?

38 A. Yeah. That graffiti was there. The "clubhouse" - I
39 don't know what on earth that means. But, anyway, that's
40 what he said. The beat was eventually demolished.
41 Actually, yesterday I had to use the toilet and I went
42 there at the site where that beat was with the graffiti
43 that said "Poofter Bashers Operate Here. Beware." It is
44 one of those modern press the green button to get in, and
45 you've got 10 minutes and the door will open. This is odd.
46 There was piped music in there with the funny choice of -
47 the track was, "What the world needs now is love sweet

1 love." Somebody had a sense of humour.

2

3 Q. I see. Coming back to the situation back in 1992, in
4 terms of that article and the article that Mr Keen and
5 Mr Kerans were commenting on containing I think what could
6 only be described as dehumanising type of language, the way
7 it refers to the park being "infested", can I just ask you,
8 are you able to say whether that was, based on your
9 knowledge and recollection, whether that was a common way
10 in which beats were represented or talked about popularly
11 or in the media at the time?

12 A. To my knowledge, they always have been referred to as
13 that - well, not exactly that. Well, by him it was exactly
14 that. But in derogatory terms, yes.

15

16 Q. The other thing I'll just draw your attention to and
17 ask for your comment on is what we then see in that
18 article, Mr Keen - this is the very bottom of the third
19 column - saying that he went to the beat concerned a day
20 after that story had appeared and that no one at the beat
21 would talk, and then expressing the view:

22

23 *Perhaps they (the beat users) thought we*
24 *were plainclothes police - so this kind of*
25 *thing gets in the way of our work and gets*
26 *in the way of effective HIV prevention.*

27

28 Are you able to say, based on - did you have any such
29 similar experience?

30 A. Yes. That beat, in particular quietened down quite a
31 bit, because there was that police action there. The
32 police action continued. They would drive up - well, they
33 were there day and night, but at night-time they would
34 drive up and down. There was a parkland along the river.
35 They would drive along the road with a torch or spotlight
36 or whatever it was, shining it along the river where people
37 were mingling, they were chatting, they were socialising.
38 They weren't having sex; they were mingling. But they
39 would harass them by night after night just coming along
40 with their spotlight and torch. One night I wasn't there,
41 but I was told by many men that they actually played music,
42 "Macho Man". No, it wasn't "Macho Man". "YMCA" by The
43 Village People, loudly. I guess it was a bit of their
44 sense of humour, or something quirky by the police at the
45 time.

46

47 Q. Are you able to say whether the police practices that

1 you're talking about affected the willingness of men at
2 beats to engage with you as an outreach worker?

3 A. Well, yes, indeed. Well, we could well have been
4 seen - and we were seen - as possibly undercover police, so
5 therefore people tried to avoid us. So therefore it made
6 it even more difficult than it already was to approach men.
7 They were much more timid, which resulted in them not
8 getting the correct HIV/AIDS information which they
9 possibly didn't have, which only could have increased
10 infection rates. Yeah. Yeah, the police action was
11 counteractive to what we were doing. They didn't stop,
12 knowing that.

13
14 Q. I might just come to one further aspect of the
15 relationship between the beat outreach and the police, and
16 I wonder if, for that purpose, we could go back to the 1990
17 report which is tab 23 [SCOI.77294_0025]. There is a
18 section in the 1900 report, and if we could look at the
19 section starting with the reference to "Police" in bold, we
20 can see in the report reference to approaching police being
21 seen as a two-edged sword and, on the one hand, reference
22 to the history of what is referred to as "harassment, raids
23 and entrapment". And then if we just go down by a
24 paragraph or so, we see:

25
26 *Informing police of the project has at*
27 *least four functions.*

28
29 And we see reference to:

30
31 *- an educative one for police not only*
32 *about the use of beats as an AIDS*
33 *prevention strategy but also about men who*
34 *use beats.*

35
36 And then we see some further references to:

37
38 *- getting agreement from the police not to*
39 *interfere while the workers are on the*
40 *beat.*

41
42 *- possibly ensuring a quick response if the*
43 *workers found themselves in physical*
44 *danger ...*

45
46 And police themselves being a potential helpful source of
47 information. Were you involved in any efforts to engage

1 with police in a way that might have been mutually
2 beneficial?

3 A. I was involved in terms of - like, I went to meet Fred
4 Nile, who was the police gay liaison person at the time.

5
6 Q. I'll just stop you there. You might have the wrong
7 Fred. Did you say Fred --

8 A. Sorry, I said Fred Nile. Fred Miller, sorry.

9

10 Q. Fred Miller, okay.

11 A. The wrong person. Absolutely the wrong person. Sorry
12 about that. Yeah, Fred Miller. He was the police gay and
13 lesbian liaison person at the time. I think "client
14 liaison", I think it was called. Anyway, he passed away
15 and Sue Thompson took over that job. And so, I had
16 interactions with her many, many times.

17

18 Q. Can I stop you there, because I might come and ask you
19 something about that in a moment. But in terms of
20 interactions with police that were, I guess, aimed at
21 getting direct practical assistance on the ground with your
22 work, were you involved in that to any extent?

23 A. At the moment, I can't recall. No, I'm sorry, I
24 can't.

25

26 Q. Thank you. There is some material in the report on
27 that issue, and that may ultimately be of assistance.
28 Can I then come to the latter portions of your statement.
29 You do make direct reference in your statement to the gay
30 and lesbian liaison officers that you started giving some
31 evidence about. Can you go on and now tell us about your
32 involvement with those officers?

33 A. With?

34

35 Q. You mentioned Fred Miller initially?

36 A. Fred Miller, he was our first contact. We had very
37 little to do with him, because he was not well and he
38 passed away. But - and then Sue took over. Sue was very
39 helpful. If we did have any questions or problems, we
40 could contact her at any time and she would do a little
41 investigation and inform us whether police were actually
42 doing any form of operation there or not. Further down the
43 track a little, she - there was a murder at a gay beat. It
44 was in Alexandria, I think. It was by school boys. And
45 she organised a full day at that school with, basically,
46 the class and the teachers where those school boys were.
47 There was somebody from Mardi Gras, there was police, there

1 was Sue, there was me. I think there were other ACON
2 workers. There was a panel of people there. And the point
3 of it was we were to educate them a bit more about gay men,
4 about sex, about lesbians, about homophobia. And at no
5 stage did any of us identify as gay, lesbian or queer in
6 any form until the very end. So that was quite a good
7 approach that Sue organised together with police and the
8 community and the students and the school.
9

10 Q. I am sorry that I am jumping around slightly. There
11 is one matter that I do want to go back to, which is about
12 your own personal experience of any violence at beats,
13 Mr Klemmer. In your statement, you make reference to a
14 small number of occasions where you did experience some
15 violence. First of all, I think you refer to an incident
16 back in 1977, or thereabouts?

17 A. Yeah, correct, yeah.
18

19 Q. Can you tell us about that?

20 A. My personal experience of violence was several times,
21 actually. The first time was in the '90s, early, early
22 '90s. After work at Ken's Karate Klub I went to Queens
23 Park. On entering the park, I was accosted by three -
24 three guys who didn't really want to bash me. They saw me
25 park the car - they'd obviously been watching - and they
26 wanted my car keys. And they grabbed my car keys and ran.
27 I don't think I was even hit. The sole intention was I was
28 an easy target and they were going to steal my car, which
29 they did. And I went up to the Waverley Police to report
30 the car being stolen and me being accosted by these three
31 people. The odd thing about it was the first question
32 wasn't about the details of the car, details of who the
33 people were who stole the car. It was about why was I in
34 the park, what was I doing. It was about me, not about
35 what happened. After I established that that really didn't
36 matter, they were quite good. Another time at the same
37 beat, I went there, pretty much on the same spot, actually.
38 I was actually bashed by three, possibly four, young -
39 young men again. "Men". I don't even like calling them
40 "men". They basically just hit and run, and then a guy who
41 lived across the road, he came to help me and he took me in
42 to his home, actually, and settled me down and talked. And
43 apparently, he spends most of his nights at that beat doing
44 exactly what he did with me, just calming people down who
45 had been bashed at that beat. Another time was at
46 Marks Park where I was pretty much where the memorial is
47 now, and I was in the bush area by myself and I heard

1 people, young males - I don't know what they were - they
2 were shouting, yelling, doing whatever they were doing, but
3 it didn't sound good and wholesome and safe, so I just hit
4 the ground beneath the trees, stayed there and waited until
5 they - I thought they had disappeared, and they actually
6 had, and then I went along my own merry way. But, yeah, I
7 avoided a bashing, I think.

8
9 Q. Just in relation to that matter, in terms of time, I
10 think in your statement you indicate that was in the late
11 1990s?

12 A. Sorry, I really didn't hear that.

13
14 Q. In your statement, you indicate that was in the late
15 1990s?

16 A. Yeah.

17
18 Q. Thank you. Mr Klemmer, that completes the questions
19 that I wanted to ask you, but is there anything that you
20 want to add to your evidence that you think is relevant to
21 the work of the Commission?

22 A. Possibly the fact that beats and gay men who use them
23 get - well, they're looked down upon, whereas heterosexual
24 who have sex outdoors or privately or wherever don't seem
25 to cop the same amount of attitude. The one thing that
26 sprung to my mind while doing beats outreach work at beats,
27 with gay men, is I went and had a holiday and I went up to
28 a coastal town where one morning on my way to breakfast
29 there was a couple, a heterosexual couple on a bench and
30 they were clearly having sex, in broad daylight. They were
31 the talk of the town for the rest of the day, in somewhat
32 glowing terms, really, as where, had it been two men,
33 I don't think it would have been as glowing.

34
35 Q. Thank you. I understand.

36
37 MR de MARS: Thank you. Those are the questions.

38
39 THE COMMISSIONER: Anything at all?

40
41 MS RICHARDS: No, Commissioner. Thank you.

42
43 THE COMMISSIONER: Thank you. What I propose, if there is
44 another witness to go, is there?

45
46 MR de MARS: There is one more witness, your Honour.

1 THE COMMISSIONER: Perhaps I might take the break.

2

3 MR de MARS: And that would suit counsel, too.

4

5 THE COMMISSIONER: I will take the break now. Thank you
6 very much. I will now adjourn shortly.

7

8 **SHORT ADJOURNMENT** [11.11 am]

9

10 THE COMMISSIONER: Yes.

11

12 MS HEATH: Commissioner, the next witness is
13 Dr Eloise Brook. I call Dr Eloise Brook.

14

15 THE COMMISSIONER: Thank you.

16

17 **<ELOISE BROOK, AFFIRMED** [11:39 am]

18

19 **<EXAMINATION BY MS HEATH**

20

21 MS HEATH: Q. Your name is Dr Eloise Brook?

22 A. That's right, yes.

23

24 Q. You provided this Commission with a signed statement
25 dated 15 November 2022?

26 A. Yes, I did.

27

28 Q. In your statement, you describe yourself as a writer,
29 advocate and academic, and those three words quite
30 succinctly capture what is in fact an extensive amount of
31 work that you have done in relation to issues facing the
32 trans and gender-diverse community; would you agree with
33 that?

34 A. Yes, I would.

35

36 Q. If I could just touch briefly upon some of the work
37 that you have done, you have researched and lectured in
38 political science and gender studies at the University of
39 Sydney, Western Sydney University and Victoria University?

40 A. Yes.

41

42 Q. You have written for The Guardian, the Sydney Morning
43 Herald, The Conversation, Overland and Archer Magazine?

44 A. Yes, I have.

45

46 Q. You are currently the editor of the POLARE magazine,
47 which is a magazine for transgender and gender diverse

1 people?

2 A. Yes.

3

4 Q. You have served on numerous committees, including
5 Sydney World Pride Committee, the Transgender Day of
6 Remembrance Steering Committee, and the New South Wales
7 LGBTI Health Strategy Advisory?

8 A. Yes, I have.

9

10 Q. And published numerous academic articles, including on
11 topics of trans women's experience of violence and on the
12 challenges of accessing healthcare?

13 A. Yes.

14

15 Q. On top of all this, you are the health and
16 communications manager for the Gender Centre and have also
17 previously served on the Gender Centre's Board. Can you
18 tell this Commission what is the Gender Centre?

19 A. The Gender Centre is New South Wales' main support
20 service for the trans and gender-diverse community of New
21 South Wales. We provide services, somewhere around
22 90 per cent of the trans-specific services in New South
23 Wales. That includes services to do with homelessness, to
24 do with counselling, to do with psychological support,
25 groups. We cover all aspects, or as many aspects as we
26 possibly can. More recently, we've begun to increasingly
27 move into supporting trans families and young people.

28

29 Q. How long has the Gender Centre been running?

30 A. The Gender Centre is 40 next year.

31

32 Q. In your statement you situate the history of the
33 Gender Centre in the broader growth of trans organisations
34 and activists in the 1970s and 1980s. How did the Gender
35 Centre start?

36 A. So The Gender Centre started in 1983 when
37 Roberta Perkins lobbied the then State Government to get
38 support for sex-based street workers, trans women who were
39 sex workers, and was awarded a grant to be able to provide
40 that crisis accommodation.

41

42 Q. You have obviously grown significantly since then, and
43 you mentioned just a moment ago some services that you
44 provide. In your statement, you touch upon some work that
45 The Gender Centre does engaging with police. Can you
46 explain what that work is?

47 A. So the trans and gender diverse community has always

1 generally had a fraught relationship with the New South
2 Wales Police, but the Gender Centre sees the importance of
3 engaging the Police Service to be able to have a good
4 rapport with the community. Often it's the case that most
5 disadvantaged sections of the community that we serve are
6 the most likely to be encountering police, and in such a
7 way that is going to potentially jeopardise their health or
8 their ability to function. So the GC, the Gender Centre,
9 sees an important aspect of what we do as building rapport
10 with the police, engaging with them, and breaking down some
11 of the miscommunications that exist.

12

13 Q. Thank you. I want to take you to the topic of the
14 trans history in New South Wales. Before we delve into the
15 details of that history, I understand that the Gender
16 Centre was involved in the creation of a report that was
17 authored by Professor Noah Riseman, and that was launched
18 in 2022, so this year --

19 A. Yes.

20

21 Q. -- about trans history. Why was it The Gender Centre
22 considered that it was important for there to be a
23 publication on trans history?

24 A. Yeah, right. I think the first instinct in my
25 position is to create as many resources as possible to
26 capture the history of the community, and that particular
27 opportunity to look at the history is a chance to remind
28 the trans community and our allies of the important work
29 that we do, how we've existed, how we've changed and grown
30 over time. I know from working with young people it's
31 vitally important that we hold on to our history so that we
32 can talk to our community across the lifespan about the
33 importance of community and inclusion. It is fantastic to
34 be able to talk to our community elders and acknowledge the
35 incredible work that they have done in the space of
36 activism and advocacy, to not forget that. But at the same
37 time, it's also really important to show our young people
38 that they are part of a community that stretches back over
39 generations.

40

41 Q. If we talk about it stretching back over generations,
42 one of the points that you make in your statement is that
43 throughout history there have been people who have broke
44 from or crossed gender norms, but that we haven't always
45 had the language to speak about that. Can you expand on
46 that concept?

47 A. Yes. I guess trans people or our understanding of

1 gender has always been - across history, has been something
2 that has always been open for discussion. I think that we
3 often, historically, we make assumptions about the way
4 gender involves men and women and is a binary, but I think
5 when we actually dig a little bit deeper into history
6 generally, we can see that it's not that black and white.
7 And I know from our own experiences and understanding that
8 being a trans person or a gender diverse person is not a
9 new thing and this is accounted for across history, that
10 the kinds of feelings that the community has in coming to
11 terms with its own sense of gender comes from a long
12 line of people over time doing the same thing. So I think
13 when we look at the history, when we look back and try to
14 make sense of things, it's such an important thing to do
15 because we are always trying to communicate the value of
16 our community to itself. Being able to draw upon history
17 and the context of what it means to be a gender diverse
18 person and reaching back for hundreds, if not even
19 thousands of years and into Indigenous cultures as well,
20 it's very important to place ourselves, to be able to place
21 ourselves.

22

23 Q. If we now turn to the 1950s and the 1960s, and in your
24 statement you describe how it was the medical profession
25 that defined the notion of - and using the language of the
26 time - a transsexual person. What was the medical
27 profession's view of a "transsexual person"?

28 A. Yeah. I think from the '50s onwards as there was more
29 and more people who identified as being transsexuals, as we
30 would use the language. There was a disproportionate
31 interest behind that. I think that generally everyone is
32 fascinated with the idea of gender. It is all something
33 that we kind of struggle with to a certain degree, or we
34 come to terms with, whatever our journey is, but I think
35 there was something particularly fascinating at the time
36 that those doctors saw as an insight into the difference
37 between men and women, and that trans people might somehow
38 explain or be some kind of a missing link. So there was a
39 lot of focus. At the same time, there was lots - there was
40 a certain prurient kind of interest in it as well. It was
41 seen as an oddity. It was seen as deviancy as well. So
42 some of those doctors, or quite a lot of those doctors,
43 tried to work in that space to reclaim it from the idea of
44 deviancy towards just an aspect of human nature or one of
45 the things that makes human beings who they are. But it
46 was a long journey and it started, you know, at that level
47 in the '50s, and there were lots of mistakes made and lots

1 of assumptions.

2

3 Q. Perhaps one of those mistakes that you refer to in
4 your statement is that the medical profession's treatment
5 of transsexual people as having a clinical problem that
6 could be treated led to a gatekeeping model of who is
7 transsexual. Can you explain what is the gatekeeping model
8 and what harms did it cause in the '50s and '60s for the
9 trans community?

10 A. So I think in 2022 we have unreflected assumptions
11 about the role of men and the role of women, and what makes
12 men and what makes women. In the '50s, it was probably
13 even more unreflected. So doctors who felt or often had
14 the best intention in supporting trans people into
15 transition also made assumptions or felt they had a
16 responsibility to support that transition in a way that
17 didn't upset the gender norms. As such, they often, or
18 quite heavily, policed who could and couldn't transition.
19 And when we look back at the literature at the time, we can
20 see a really heavy kind of handed approach to the idea that
21 trans women expressing their gender identity had to conform
22 to notions, really strict notions, of what it meant to be a
23 woman in the '50s or '60s, and those who couldn't conform
24 to those assumptions and, you know, cultural norms were
25 excluded.

26

27 Q. You give quite a striking example in your statement
28 about conversations that you had with people from that era
29 who would have access to the guidelines that psychiatrists
30 would use to assess them and coach each other on making
31 sure they could "pass the test", so to speak. Could you
32 tell us about some of those conversations?

33 A. Yes. I think in this space it is commonly spoken
34 about or reflected about that, you know, you would go to
35 the hospital and you would turn up in front of a desk with
36 a bunch of psychiatrists and doctors there who would assess
37 you based upon how you could walk or how you presented.
38 And they were ruthless. So if in any way you didn't say
39 the right thing about your identity and your sexuality as
40 well, then you were removed or you were not able to
41 proceed. They particularly were screening for trans women,
42 because that was the predominant trans person who
43 identified, and any of those trans women who didn't conform
44 to the physical expectations of what a woman was in the
45 '50s was excluded. The best thing that the community could
46 do was to be able to go through the Harry Benjamin
47 standards at the time and make sure they were answering

1 exactly the kinds of responses that it was clear that the
2 psychiatrists and the doctors were after. So the community
3 found ways to navigate around those restrictions as best as
4 they could, but it was still incredibly restrictive.

5
6 Q. In the case that somebody didn't meet those standards,
7 what access would they have to transition?

8 A. At that point, their ability to access surgery and
9 even hormones became very limited. I think that there has
10 always been an option for black market hormones, and in
11 that time as well as there is now, although obviously now
12 it's not anywhere near the way it was back in the '50s and
13 '60s. But if you didn't pass through, if they didn't say
14 "yes", then that was essentially the end of your journey,
15 with all of the implications of what that meant.

16
17 Q. In a previous answer, you said that there was policing
18 of both gender and sexuality, and one of the remarks that
19 you make in your statement is that both in the medical
20 profession and possibly in the general public eye, there
21 was a tendency to conflate notions of gender and notions of
22 sexuality, particularly in the 1950s and '60s, but perhaps
23 for longer than that. Can you explain to us what that
24 conflation looked like?

25 A. Yes. So there was a commonly believed stereotype that
26 trans women - and I'll speak specifically about trans women
27 because trans men were far less visible - that trans women
28 were essentially gay men who were so gay that they passed
29 into the realms of being feminine. So those kind of
30 assumptions, you see you see it reflected in the kinds of
31 media of the time, and the conversations around trans
32 women, again specifically trans women were gay men who were
33 so gay that they, you know, turned into women. But you
34 often see some of the figures of the time in the community
35 internationally were frequently having interviews or
36 conversations where they were repeatedly reporting on or
37 explaining to an interviewer that in fact that trans women
38 were not gay men who were so gay that they were women.

39
40 Q. On the first day of this set of hearings, the Inquiry
41 heard some evidence from historian Garry Wotherspoon, and
42 he spoke, amongst other things, the growth of the
43 Oxford Street and Kings Cross area in the 1950s and 1960s,
44 and more so in the '70s, and it becoming a camp scene
45 developing there. He spoke about that in the context
46 particularly of gay men, but how did trans and gender
47 diverse people fit into the camp scene at the time?

1 A. So Sydney in particular has a long tradition of drag
2 show and drag acts, and they were, certainly in the '50s
3 but absolutely in the '60s and '70s, a safe haven for
4 gender diverse people, gender diverse and trans women to be
5 able to have a safe space, have a community to perform.
6 And, again, emphasising this idea of a community of trans
7 women and gender diverse women. And the natural offshoot,
8 I think, was that trans women of the time were part of the
9 general queer or gay scene in general.

10
11 Q. You comment on that specifically in relation to the
12 murder of the transgender sex worker Wendy Waine --

13 A. Yes.

14
15 Q. -- in 1986, and the outpouring of grief that followed
16 her death, and you say in your statement that it was seen
17 as "an attack on the whole community". Can you explain
18 what that reflected?

19 A. Yes. So I think that during that period of time, the
20 delineation between the LGBT community was not anywhere
21 near as it is now, and that especially our older community
22 members have really strong ties to the gay community in
23 Sydney and New South Wales, because they all share the same
24 kind of oppression, they all share the same experience of
25 violence, and they, you know, kind of hove together as a
26 community. At the same time, too, I think within the
27 community the understanding of what "trans" was was not
28 quite as developed or certainly isn't where it is now. So
29 the line between the different letters was less kind of
30 clear.

31
32 Q. You touched upon this in your answer, but while that
33 meant there was a great solidarity between the trans
34 community and the gay and lesbian community, you also note
35 that it meant that they were swept up in the violence of
36 the 1980s and the 1990s?

37 A. That's right.

38
39 Q. Can you explain why it was that trans people were
40 swept up in this?

41 A. One of the reasons I would say that trans people were
42 swept up is that - and we even see it today. Often in
43 coming out, a young person might start off as identifying
44 as gay or lesbian, will explore that identity, and then
45 perhaps, in some cases, realise that sexuality was a part
46 of who they were but gender identity was also another part.
47 So I think that certainly in the period that the Commission

1 is examining, that that delineation between the communities
2 was a lot less. And also in regard to sex work, the
3 delineation between a trans sex worker or perhaps someone
4 who identifies as gay but might do sex work in drag, like,
5 all these different kind of nuances of identity and
6 sexuality were not as obvious or evident. So in the
7 experience of violence that, obviously, we're talking
8 about, there was no distinction between someone - no-one
9 took the time to find out whether someone was trans - a
10 trans woman - or gay when they were perpetrating violence
11 against them.

12
13 Q. There was a separate moral panic that you describe
14 against trans people, and you in particular mention a book
15 that was published in 1979 by Janice Raymond, called "The
16 Transsexual Empire". What was that book about and what
17 harm did it incur on the trans community?

18 A. So the book was a backlash against the medical model,
19 because by this time, by the late '70s, there had been such
20 a push amongst surgeons and doctors and psychiatrists to
21 facilitate transition and to facilitate trans women, again,
22 in particular, to be women, that the backlash began to kind
23 of grow, certainly as the confluence between trans identity
24 and, say, younger people kind of crossed over. And one of
25 the voices that arose was Janice Raymond, and she wrote
26 this book as a comment or as a way of attacking the
27 inclusion of trans women within the wider spaces that
28 belongs to women. The book was - obviously it's, for the
29 community, for those of us who do reflect upon it or look
30 at it, it's pretty hateful. It had the effect, certainly
31 in America at the time, of informing more conservative
32 government. So the Reagan Government took that book on,
33 and perhaps where conservatives at the time hadn't zeroed
34 in on trans people so much, this was a call to arms that
35 then began a process of the withdrawal of services and the
36 repudiation of trans identity. That had a knock-on or a
37 chilling effect upon the community for at least a decade,
38 if not going on further. We still frequently hear the same
39 kinds of arguments or positions that Raymond put back in,
40 you know, the beginning of the '80s as still often wheeled
41 out and recycled.

42
43 Q. In your statement you refer to the notion of "passing"
44 and you refer to it in the context of violence as a
45 possible survival strategy. What did you mean by that?

46 A. So I think the best way to describe passing is to not
47 be able separate it from the idea of survival. The

1 community, trans men, trans women, certainly in this
2 timeframe, worked very hard, as hard as they could, to
3 assimilate into their chosen gender. This is part of the
4 literature at the time as well. This was the expectation.
5 If you did walk in front of the board and you were able to
6 be accepted for surgery, you then had to cut off all ties
7 to your family and start a new life in a different place,
8 and you renounced anything that you were, whether that was
9 family, whether you had children in whatever way, to start
10 a new life, so that there was no possibility of the risk of
11 being discovered or recognised. So for a long time the
12 gold standard was being able to pass. And so, that idea of
13 passing is a mechanism, is a way of protecting one's self
14 in the face of violence, when a trans person is walking
15 down the street and they encounter hostility. A lot of the
16 trans community will experience violence. Some who are
17 able to pass or who have desired to pass in that timeframe
18 were able to survive or weren't kind of confronted in the
19 same way. So passing became - shifted in the same kind of
20 time period from something that was a survival to something
21 that was desirable, and then often as we move into the '90s
22 and onwards, the conflation of passing has been a way of
23 legitimatising identity was often kind of confused.

24
25 Q. There is a statement that you make that trans people,
26 even those who were passing, were at heightened risk of
27 inter-personal violence, and particularly in the intimate
28 partner context. Can you explain what the experience of
29 trans people were and perhaps still are in that context?

30 A. Right. Of course, then and now they're very similar.
31 Perhaps they're a bit easier today as there is more
32 understanding or acceptance, but in any kind of - each of
33 the steps that a trans person might go through in dating or
34 socialising, the more that one reveals about one's past, or
35 the further along in the conversation that you go, the more
36 likely you might be to reveal your gender non-conformity.
37 And I say "gender non-conformity" in terms of a historic
38 kind of disconnect between, say, your assigned gender at
39 birth and your chosen or your target gender. So each
40 step - if we think about how fraught dating is for anyone
41 and the potential for violence within our society within
42 dating, there is another level added for a trans person
43 when they are dating in that situation. There's just a
44 greater or more elevated risk of rejection leading to
45 violence.

46
47 Q. If I could have tab 19 put up on the screen

1 [SC0I.76798]. Dr Brook, this is a - you will see the title
2 of this report is "Transgender Lifestyles and HIV/AIDS
3 Risk.
4

5 And if I could scroll down slightly on page 1, you will see
6 the project coordinator of this was Roberta Perkins. You
7 have mentioned her before. Who was she?

8 A. So Roberta Perkins, who passed away a few years ago
9 now, she was one of the pivotal figures of the community.
10 She was an academic, a trans woman. She worked
11 specifically in relation to The Gender Centre to help us
12 get that funding that we needed that started the service.
13 We have a very famous picture of her holding the cheque up
14 in 1983 when she was given that kind of - well, that the
15 Gender Centre was essentially started. So, yeah,
16 Roberta Perkins is, I suppose, the mother of the trans
17 community in New South Wales.
18

19 Q. She was involved in this report, and it was published
20 in 1994. If I could ask that we go to page 42 of this
21 report. There is a table there which has statistics
22 indicating a very high level of sexual assault against
23 trans women who were included in this survey. You have
24 spoken about inter-personal violence, and you would note
25 the sexual assault figures shown in this document. Does
26 that reflect your understanding of some of the risks faced
27 by the trans and gender diverse community at that time?

28 A. Yes, it does. I think the thing to say about this is
29 that the way that trans people were portrayed or continue
30 to be portrayed but certainly were portrayed in this time
31 as being deviant or on the outside of society exposed them
32 to increased violence; exposed them to the types of
33 assaults that are listed within this table, because those
34 people who were perpetrating those violences didn't see
35 trans women as being legitimate or deserving protection,
36 and, thus, were experienced extremely high levels of
37 violence in various ways.
38

39 Q. In your understanding, when trans people and gender
40 diverse people experienced violence, whether it be
41 physical, sexual or in the form of harassment, were they
42 likely to approach police or report these incidents to
43 police?

44 A. Certainly not. And this is one of the reasons why
45 organisations like The Gender Centre have worked to educate
46 and build rapport with police. Not only just to kind of
47 help the police change their approach to trans people, but

1 also to try to get trans people to report or to come
2 forward. Being a cohort who experiences violence at a much
3 higher rate, what goes along with that is also
4 under-reporting because of fear of violence or rejection.
5

6 Q. You spoke about the Gender Centre's work in this
7 regard. Could we perhaps have tab 15 on the screen,
8 please. [SC0I.76802]. This was, I understand, slightly
9 before your time at The Gender Centre?

10 A. Yeah.

11
12 Q. But you understand The Gender Centre, in 2011, set up
13 an Anti-Violence Project?

14 A. That's right, yes.

15
16 Q. And in 2012, there was a survey that was completed by
17 The Gender Centre about people's experiences of transphobia
18 and also of reporting of transphobia. If I could ask that
19 we go to page 7 of that report, and you will see in
20 relation to question 4 the statistic there is that of the
21 people that responded to this survey, almost half - sorry,
22 just over half reported experiencing transphobic incidents;
23 do you see that there?

24 A. I do, yes.

25
26 Q. If I now ask that we go to page 9, and ask if we
27 scroll down on that page to the table there, one of the
28 questions that the Gender Centre asked was:

29
30 *If you did not report the incident(s), why*
31 *was this?*

32
33 And you see a number of reasons that are given there. Some
34 examples include:

35
36 *I thought it would not be taken seriously/I*
37 *would be laughed at.*

38
39 You will see there that 78 people responded that was the
40 case:

41
42 *I was afraid of provoking a reprisal or*
43 *aggravating the situation.*

44
45 56 people said that was the case. And:

46
47 *I was concerned about what the police*

1 *response would be.*

2

3 That's another one of the responses that was given.

4 A. Mm.

5

6 Q. How does that reflect your experience, working at a
7 frontline centre like The Gender Centre, of people's
8 hesitations about reporting?

9 A. I think those figures are still relevant today.
10 Certainly amongst some of the most disadvantaged sections
11 of the community that we support, those who experience
12 homelessness or under-employment or who perhaps have mental
13 health, managing mental health kind of issues, all of those
14 are, you know, a common explanations or, you know, reflect
15 the time. I'd like to acknowledge that the police that we
16 do work with, especially the GLL0 officers, do a lot of
17 work towards trying to make themselves more accessible to
18 the community. They put a lot of effort and work into
19 that, which is really appreciated. But they represent the
20 small kind of section of the police, so this is still
21 relevant.

22

23 Q. Can I ask what a GLL0 officer is?

24 A. Gay and lesbian officer.

25

26 Q. Thank you. That can now be taken off the screen.
27 Thank you. We have dealt with some of the different forms
28 of violence that the transgender diverse community may
29 experience, but I want to particularly now turn to the
30 question of trans deaths.

31 A. Yes.

32

33 Q. I want to start by asking this: What is the
34 Transgender Day of Remembrance?

35 A. Right. This year - in fact, last Sunday on
36 20 November, we commemorated the 23rd, I think, Trans Day
37 of Remembrance, which is a day in which the community takes
38 stock of those we've lost to violence, which can include,
39 you know, physical assault, but also includes suicide. The
40 community gathers across the world on this day, lights
41 candles, memorialises our lost ones. This began over
42 20 years ago as a response to the violence that was
43 experienced by our trans community out of the States.
44 There were a series of court cases at the time where the
45 perpetrators of violence against the trans - against trans
46 women, and frequently murders, were not - the community
47 wasn't felt like it was given - that justice was served in

1 any meaningful way. So as an offshoot of that, the trans
2 community in America began to, I suppose, rally and begin
3 to kind of raise an awareness which spread across the
4 world, and the Trans Day of Remembrance commemorates that
5 action and those struggles as well.
6

7 Q. You speak of it being a worldwide initiative, and I
8 understand that it is also the day that the international
9 advocacy organisation called Transrespect vs Transphobia
10 Worldwide publishes data on how many trans and gender
11 diverse people were murdered in the preceding year; is that
12 correct?

13 A. Yes.

14
15 Q. I understand they have been monitoring since 2008.

16 A. Yes.

17
18 Q. Since that time, how many names has Australia
19 contributed to that project?

20 A. My understanding is that we - certainly for the
21 greater period of that time, there was two.

22
23 Q. In your opinion is that an accurate reflection of the
24 number of deaths of trans and gender diverse people?

25 A. No, I don't think it is at all.
26

27 Q. Why do you say that?

28 A. One of the reasons that I think that they're not
29 reflective of what's happening is that we still have a
30 situation where trans people who are killed or commit
31 suicide, the recording process around death tends to focus
32 upon families, the loved ones, and trying to kind of
33 protect or keep those families safe, which means that
34 frequently any information that a Coroner might have
35 indicating gender diversity will be left out of the
36 conversation. So we frequently have people who perhaps
37 were trans women, trans men, who have been killed, who in
38 death are mis-gendered towards their birth gender. So we -
39 again we don't have, like, a clear way of being able to
40 identify those community members that we lost. Sometimes
41 there are instances where, you know, community members have
42 been removed from their families for decades and who die or
43 are killed and they are returned to the family, and that's
44 the last the community ever sees or hears or understands
45 about that person. The other aspect, too, that is worth
46 mentioning is that we - it's difficult in the same way to
47 understand how suicidality, which we see as a type of

1 violence against trans people, is also included in that. A
2 lot of focus goes upon violent murders, but they are also
3 part of that type of violence, or the kinds of effects it
4 has upon their lives that leads them to take their lives is
5 also a type of violence that we acknowledge.
6

7 Q. I think expressing this in your statement, you say:
8

9 *One of my greatest fears for our dead is*
10 *the way they may be harmed through the*
11 *bureaucratic processes of death.*
12

13 Does that capture what you were saying about misgendering
14 after death?

15 A. It does. In my opinion, that's a particularly
16 Australian kind of violence, if you were, against those who
17 are gender diverse. We don't - we look at the stats that
18 come out of countries like South America or North America
19 and we see gun violence and a lot of really obvious murder.
20 In Australia, we don't have such obvious instances of
21 murder, but we have equivalent rates, you know, to do with
22 suicide, and as I mentioned about the bureaucratic process
23 of death, our community is taken from us or their
24 identities are taken from us in the way that their
25 identities are levelled out, as I mentioned.
26

27 Q. You published a podcast dealing with this very
28 question called "Counting the Dead", and you also situate
29 the lack of knowledge about how many trans people have been
30 killed in the context of a broader problem of trans
31 invisibility in data?

32 A. Yes.
33

34 Q. Can you explain the way in which data collection
35 processes can make trans and gender diverse people
36 invisible?

37 A. Yes. In Australia, the census that we hold every four
38 years is run through the Federal Attorney General's Office.
39 The processes that are involved in that, that data
40 collection, even now struggles to identify anything outside
41 of a binary gender, male or female. In the process of
42 research, in the process of working in my capacity at the
43 Gender Centre, it became evident that the conversations
44 that we were having to try to change this were really
45 fraught and that they were in some ways baked into the
46 algorithms, I guess, when it comes to data collection. So
47 the problem that we have is that it's difficult to collect

1 data around the trans and gender diverse community because
2 there's no capacity within that collection process to be
3 able to do that. There have been moves since 2016 to try
4 to address or to change this, but those attempts have been
5 somewhat laughable.
6

7 Q. To perhaps put a figure on it, the 2016 census for the
8 first time attempted to collect some data on the trans and
9 gender diverse community. According to that census, how
10 many people in Australia would be part of the trans and
11 gender diverse community?

12 A. 1,263.
13

14 Q. In your opinion, is that in any way an accurate
15 figure?

16 A. It sounds like the Gender Centre's Facebook group.
17

18 Q. If I could relate this back to the work of this
19 Special Commission of Inquiry, of the 88 deaths that were
20 considered by Strike Force Parrabell, which you would
21 understand considered deaths between 1970 and 2000, only
22 three people are known to be trans or gender diverse
23 people. In your opinion, is that an accurate or realistic
24 reflection on how many trans and gender diverse people were
25 killed over that period?

26 A. No, I don't think so at all.
27

28 Q. What are some of the factors that were affecting the
29 trans and gender diverse community at that time, and I
30 appreciate you have already covered some of that in your
31 evidence so far, that would put them at higher risk of
32 violence and homicide?

33 A. So when I was undertaking the podcast or doing the
34 research, what led me to that was to see that when you took
35 the individual statistics across the broader community of
36 Australia to do with under-employment and homelessness, or
37 any of these kinds of disadvantages that people experience,
38 and you were to see the rates or the instances of violence
39 and even, you know, the chances of losing your life to
40 violence or to suicide, then the statistics indicate a
41 higher rate of suicide and violence. But that wasn't being
42 carried over or reflected in the kinds of numbers that we
43 were seeing. I mean, you know, between 2000 and up until
44 2020 or 2019, we could account for two trans women, in
45 particular, who had died by violence, which was not
46 reflective of the kinds of disadvantage that the community
47 was experiencing.

1
2 Q. Staying on the topic of this Special Commission, you
3 note in your statement that the Special Commission's Terms
4 of Reference in Category A refers to the deaths of 88 men,
5 motivated by gay hate bias. In his opening address, Senior
6 Counsel Peter Gray, who is assisting this Special
7 Commission, expressly recognised that some of the victims
8 were transgender women, or intersex persons who identified
9 as women, and that the word "men" should not be treated in
10 any exclusionary way. Why is that important?

11 A. There are lots of reasons why that's important, but
12 one of the most obvious or evident reasons is that trans
13 women and trans and gender diverse people who identify as
14 women or as female don't turn up to anything where they are
15 being misgendered. We have a serious issue to do with the
16 trans female community in New South Wales seeking adequate
17 healthcare or mental health support, and for a long time
18 that's happened because those services that have been
19 available for the LGBT community, and particularly for the
20 gay community, which have historically been connected with
21 trans women up until a certain point, when the two
22 communities began to separate, when there was a much
23 stronger sense of trans identity, trans women were no
24 interested in accessing services that were particularly
25 aimed at men who have sex with men, the MSM services. They
26 were identifying as women, but were experiencing
27 discrimination from going to a doctor or to an emergency,
28 or, as I said, the services that were available for them or
29 tried to capture them were branded towards men. So trans
30 women's and trans people's identities are not something
31 that is negotiable or can be set aside. Frequently our
32 community will do those kind of things where they will set
33 aside their identity for safety concerns, but that means
34 that they're accessing any kinds of important services at
35 the last minute. You know, if they have to go to
36 Emergency, they're going to - well, when they should be
37 going to the doctors, they end up going to Emergency
38 because they have to, because all of us, you know - and
39 making a totalising statement - we have all worked very,
40 very hard to survive and to be our authentic selves. And
41 when the opportunity for that to be taken away from us or
42 degraded or set aside, we would rather embrace our
43 identities than necessarily have to put up with that kind
44 of discrimination.

45
46 Q. The final topic I want to turn to is the comment you
47 make that the trans and diverse community is now at a

1 greater risk of violence than ever before. Why do you say
2 that?

3 A. So the trans community in New South Wales is part of a
4 global community, and right now we are experiencing levels
5 of violence, but also reporting that is transphobic and
6 discriminatory, unparalleled. There has always been a
7 certain degree of interest from the media because people
8 generally find stories about trans people to be interesting
9 to a certain degree. That has now reached a point where we
10 live in a world where weekly we have another international
11 article targeting trans people, whether that is in sport,
12 whether that's children. We have, this year in particular,
13 we've seen a federal election, we have seen an American
14 mid-term, we've seen in the UK as well the forefronting of
15 trans identity as being somehow a central aspect of policy
16 or of platforming towards re-election. Fortunately, in
17 almost all of these instances, they've failed because the
18 wider community of Australia - and even the UK and also the
19 US - can see how problematic, dangerous and discriminatory
20 it is, but that comes with - that comes at a cost. Those
21 unrelenting or negativity that washes through social media
22 and across our media in general has a wearing effect upon
23 the resilience of our community and, in particular, a
24 wearing effect upon our most vulnerable young people. So
25 we are in a situation where we are all-hands-on-deck trying
26 to make sure that we can bring our community through
27 whatever it is that you would call this at the moment.

28
29 Q. On that topic, if we perhaps could have tab 13 put on
30 the screen [SCOI.77280]. This, you will see, is a document
31 titled "Trans Pathways Summary", and in the corner it is
32 the logo of the Telethon Kids Institute, and it is a study,
33 do you understand, that was published in 2017?

34 A. I do, yes.

35

36 Q. If we could perhaps scroll down just a little bit, and
37 there are a number of statistics there about the mental
38 health issues that are facing trans young people. If I
39 could highlight and ask you to note just a few of these,
40 that:

41

42 *4 out of 5 trans young people have ever*
43 *self-harmed.*

44

45 *... 1 in 2 trans young people have ...*
46 *attempted suicide.*

47

1 And:

2
3 *[That is a rate that] is 20 times higher*
4 *than adolescents in the Australian general*
5 *population.*
6

7 Firstly, can you speak to the experiences in particular of
8 trans young people that are driving those statistics?

9 A. So my work at the Gender Centre gives me the privilege
10 of working with trans and gender diverse young people and
11 their families, and I get to see a section of our community
12 that is incredibly strong and incredibly passionate about
13 protecting their young ones. That particular figure of
14 48.1 per cent, which is 20 times the national average, is
15 burned into the mind of all of the parents who are doing
16 the best that they can to keep their young people alive.
17 The Gender Centre saw 347 families in the last financial
18 year, and of those families, 67 were on suicide watch,
19 which means that our parents are working, you know, one
20 parent at home all the time, one working. The pressure
21 upon the family to reduce income just to be able to keep
22 their young people alive and going on for years and years
23 takes an incredible toll upon those families, let alone the
24 toll that those young people have upon them, experiencing
25 transphobia through social media and through the media in
26 general. So these statistics are living statistics, what's
27 happening right now, and the work that we are all doing to
28 try to get those young people through to live their best
29 lives. One thing that we don't see in this stat that's
30 related to it is that if you can keep a young person within
31 the safety of a loving, supportive family, then their
32 attempted suicide rates are the same as the national
33 average. This is not a rusted-on kind of incredibly high
34 figure suicide rate as we often see across different
35 cohorts. This is something we can actually do something
36 about.
37

38 Q. Dr Brook, you have spoken very eloquently about the
39 challenges facing the trans community, both historically
40 and in contemporary times. My final question to you is:
41 What are your hopes for this Special Commission?

42 A. I think my main hope for this Special Commission is to
43 shed a light upon the trans and gender diverse community.
44 We are part of a wider LGBTQI community, and we are proud
45 to be part of that community and to be in solidarity with
46 our brothers, sisters and siblings. My hope for this
47 transition is to see that the trans community is a

1 community that exists as part of a wider one, but we have
2 our own needs, we have our own kind of health requirements,
3 that as our gay and lesbian brothers and sisters and
4 siblings were about a decade or two ago, we are in the
5 middle of a civil rights struggle to be able to further the
6 lives of our community. So any chance to speak to that and
7 to have that heard, that's my hope for this Commission.
8

9 Q. Thank you, Dr Brook.

10 A. Thank you.

11
12 THE COMMISSIONER: Anything arising?
13

14 MS RICHARDS: No questions, thank you.
15

16 THE COMMISSIONER: Thank you very much for your evidence.
17 I can excuse you from further attendance. Thank you.
18

19 **<THE WITNESS WAS RELEASED**
20

21 MS HEATH: Commissioner, that concludes the witnesses who
22 will be presenting their evidence today. There is one
23 witness scheduled for tomorrow. That is Ms Carole
24 Ruthchild.
25

26 THE COMMISSIONER: Is 10 o'clock convenient?
27

28 MS HEATH: Yes, it is. Thank you, Commissioner.
29

30 THE COMMISSIONER: Thank you very much. I will adjourn to
31 10.00 am tomorrow morning. Thank you.
32

33 **AT 12.32PM THE HEARING WAS ADJOURNED TO 10.00 AM ON FRIDAY,**
34 **25 NOVEMBER 2022**
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