

# COME NO.5 GAY 5P LIBERATION TOGETHER

**G.L.F.  
against  
the  
I.R.B.**

The Gay Liberation Front showed en masse, on Sunday 21 February, in a vast demonstration, that oppression by the Big State Machine also affects gay people and that they are as interested in fighting it as are all other groups that suffer from it. For this reason we were there when the TUC demonstrated against the Industrial Relations Bill — The Government's big dictatorial measure to stop working people fighting for their rights. We were not only there because as a liberation front we aim to help fight all forms of oppression, but also because many, in fact most, of the people on the demo were real male chauvinists themselves, and therefore

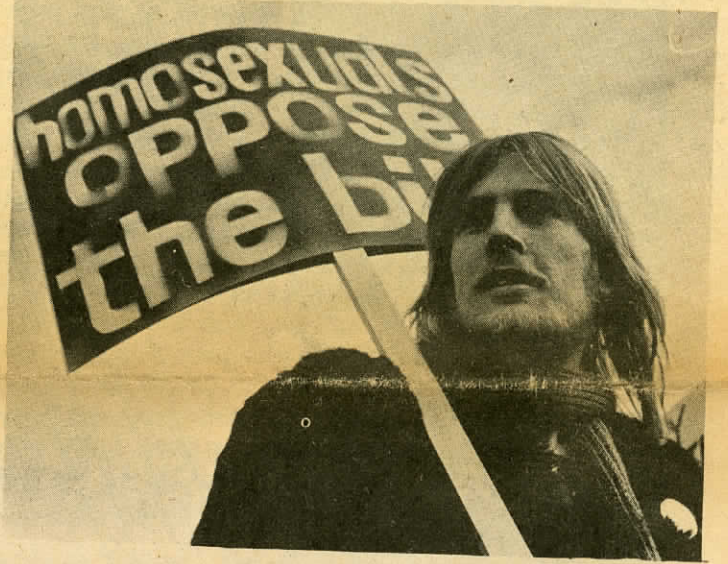
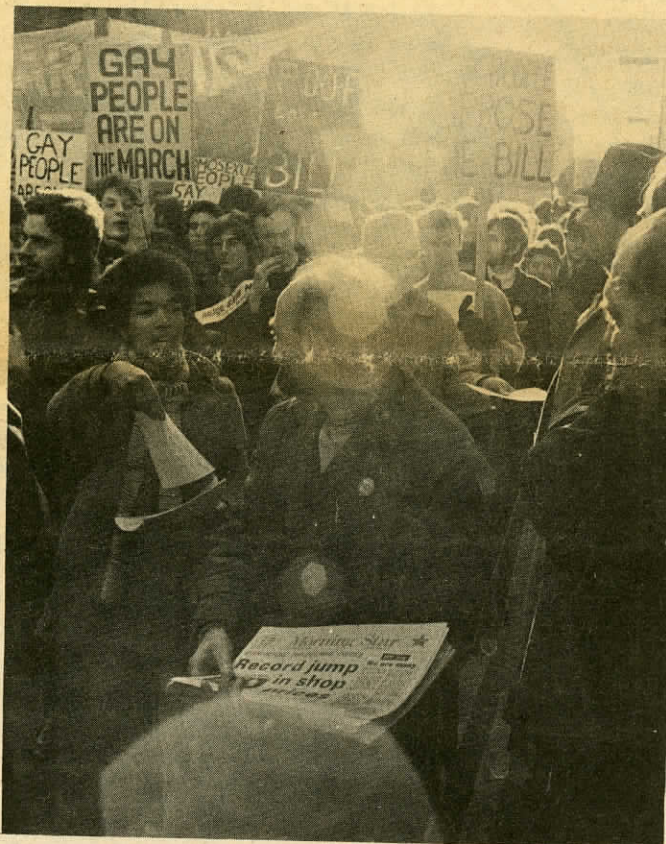
our enemy. We were there to **CONFRONT** the male chauvinism of working people. We felt that if we could get people to let go of their male privilege they will have no further interest in this oppressive system, and will therefore fight harder against it. So our presence was really important, because we are starting to work alongside Women, Black people, and now those sections of youth and the Working Class who see the importance of OUR demands as well as their own, to break the old society which puts us all down and to build a new one on the basis of all our needs.  
Bill.....

## Hey Man

Every man growing up in this culture is programmed to systematically oppress, dehumanize, objectify and rape women. A man's cock, a biological accident, becomes the modus operandi by which a male child is bestowed with power by this culture. A mere couple of inches of flesh places this male child in a position above half the human race, and there is no man who does not benefit and glorify in the power inherent in this birth right. Every expression of manhood is a reassertion of this cock privilege. All men are male supremacists. Gay men are no exception to the maxim.

The ability to express homosexuality, however, carries with it a severe penalty in our culture because of the nature of the taboo placed upon homosexuality by this male-dominated heterosexual society. Straight men abhor homosexuality because of their inability and inadequacy when it comes to expressing love for another man. Heterosexual men are driven to abuse women because they can't directly express the love they have for each other. They literally fuck their friends' women because they are unable to fuck their friend.

*This article is reprinted from one of the papers of the GLF movement in the States; perhaps these are our problems too!*

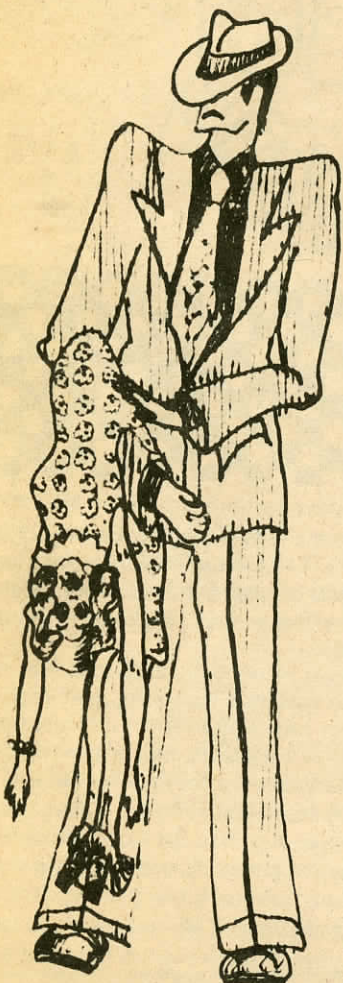


men join the struggle, we will either drive the women out or continue to subvert them, thus becoming the young, hip, counter-culture version of the Mat-

tachine Society. It is in the interests, however, of GLF to join this struggle. Combatting male supremacy, in ourselves and in other men, is in fact at the very heart—or should be—of our struggle against our oppression.

The commitment needed for a struggle for liberation carries with it heavy demands. We must begin to make demands on each male GLF member. GLF must demand the complete negation of the use of gay bars, tea rooms, trucks, baths, streets, and other traditional cruising institutions. These are exploitative institutions designed to keep gay men in the roles given to them by a male heterosexual system. The use of these institutions by GLF men must be seen as copping out to The Man's oppression of homosexuals. We will instead begin to remold our homosexuality by developing a communistic sexuality of sharing, cooperation, selflessness, and total community. Our commitment to fight for gay liberation will be the means by which we can devise the necessary tactics for the destruction of all exploitative gay institutions and of all male supremacist institutions. Our recognition of male heterosexuality as our oppressor will mean that we will have to confront every male heterosexual with whom we come into contact.

We have been kept in isolation, we have been oppressed, exploited, and our identity has been taken from us. We have been told how to be gay and where to go to express it. It is no accident that we have been forced into the Gay Liberation Front to fight. Our homosexuality can be a revolutionary tool only if we abandon our self-destructive attempts to fit the warped roles given us by the male heterosexual system. The fear that one might be thought homosexual by another man—this fear is a powerful goad keeping men, both homosexual and heterosexual, in line as the oppressors of women. It is one of the many ways that men hold on to their privileges derived from oppression. Our task lies before us: our goal is stopping the propagation of the male heterosexual ethos by any means necessary.



Homosexuality is a manifestation of the breaking down of male roles. This "unacceptable"

affront to conventional manhood forces male straight society up against the wall; so much so that they must suppress, repress, and oppress all signs of a life-giving homosexuality and force it into their warped, death-dealing definitions. Their task, then, becomes a bludgeoning of homosexuality into a heterosexual parodistic expressions within this culture. Gay men are violently driven toward a false goal: the mutation of homosexuality into a male heterosexual persona. This results in the constant struggle of gay men to fit themselves into a heterosexual ideation of manhood. The gay man is asked to love, emulate, and worship his oppressor. The oppression gay men suffer has shown the validity and absolute necessity for a struggle for gay liberation. We have begun in our struggle for liberation to reject the internalization of this male heterosexual identity. Gay men must examine all forms of their homosexuality and be suspicious of all of them because the ways we express homosexuality have been molded by male supremacy. The gay liberation struggle will not reach beyond the civil libertarian goals of the homophile movement until it can see how deeply ingrained and oppressive is this idealization of male heterosexuality within each of us.

Gay Liberation Front men have avoided the questions of male supremacy, as if they were exempt. *Indeed, it is the most crucial question relevant to any struggle for gay liberation.* Male homosexuality could be the first attempt at the non-assertion of cultural manhood. It could be the be-

ginning of the process by which we can reach a gender redefinition of Man: the "non-man." Homosexuality from this standpoint is the first step in the process of "de-manning." The men of GLF have instead consistently asserted their manhood, resulting in an attempt to stifle the struggle of women to free themselves from the shackles of male domination. What is worse is that GLF men have further used the presence of women to legitimize their homosexuality. An examination of GLF results in the conclusion that the gay men are no less afraid of each other than are straight men without "their women." What is pervasive in GLF is a resistance to examining our sexual repression, inhibition, and puritanism. If sexuality is expressed, it is done behind closed doors. GLF men have dutifully continued to use The Man's exploitative institutions, which are designed to keep us in our oppression. To be blunt, we have accepted The Man's roles and go to him to get laid.

Gay Liberation Front men have either avoided or attacked the most important movement in the world today: the struggle for the liberation of women. Any organization which does not recognize this struggle is objectively counter-revolutionary. We have fought male supremacy in every one of our relationships with men. We should know what women are talking about. In order to join the struggle for women's liberation, we as gay men must relinquish all power in GLF to the women. We must give them final veto power. Until GLF



# Silver Urfer

After a lot of talk it was decided to do it in straight drag. The prospect was frightening as no one had done drag before in their lives and we wanted to get away from the drag image. But we eventually agreed that it was essential if we were to aim at confusing the sexual roles, in the minds of these students in the all-male bar at Imperial College.

The attack was double-edged. The men and one brave girl in drag went ahead to infiltrate, followed ten minutes later by Womens Lib. and our Street Theatre Group - the girls dressed as men and some of the men dressed as women - beautifully made up and dressed to kill. By accident one woman from Womens Lib. got mixed up with the advance party and on arrival was jeered by the students in the bar who gave orders to the barman to 'do his stuff'. This freaked the GLF men who gathered protectively around Sue, dressed as a man, but who never the less got it together, leaned on the bar and ordered a pint which the unsuspecting barstooze served up. By this time the 'Ladies' arrived and ignoring the jeering and shouts, that greeted us from the students, met up with their 'Boyfriends' and tried to get a drink. We were refused, and so we grouped ourselves in the centre of the room, split these gross, pint sinking 15 stone heavies into two factions, and decided to ask them why they were so frightened of women. Advance parties tripped out from our central cluster to ask, but were defeated by answers a seven year old schoolkid could have bettered. But we made our point and touched these juvenile powellites on some very soft spot. The reaction was startling, as they then realised that some of the women were men, then, very slowly, they hit on it, the men were homosexuals.

They stumbled about in a daze, they were nearly outnumbered, the only thing they could do was phone for supporters. Meanwhile, so as not to lose control it was suggested that our sisters dressed as men and the sisters from Womens Lib. should kiss these beery brutes, but this beautiful gesture was turned down with the now common chant that they preferred wanking. So leaving them in their corners we turned and kissed each other. There we were, men kissing men, women kissing women, every combination you could think of right in the middle of this bar at Imperial College. Shouts and antagonism rose on either side, you could sense the ones behind you

mentally creeping up and hitting you. We tensed, and kissed, and waited, fear creeping up our backs but nothing happened. We turned, and they were rooted, hypnotised, and while it lasted, physically passive. Then, true to the age of their mental arrest they whooped into the lavatory and returned to fight us with a hose pipe. Not expecting Water Cannons we made for the door.

Then someone shouted, It's only water girls, come on and enjoy it, and we did. The place was wrecked, water everywhere as we stood, silent and defiant, until they advanced with baseball bats and physically threw us out, and locked the door. We stood in the door, make-up running, mascara stories coming true, freezing cold, wet and very angry. We were gay. We were GLF and as their smutty rugby songs seeped through the door from the bar we drowned them with shouting, give us a 'G', give us an 'A', give us a 'Y', what does that spell 'GAY'.

Then gathering ourselves together, we marched to the mixed bar for a well-earned drink, and to explain to any students who cared to listen, what had happened. For some of us it was the first time we'd rapped to straights about Gay Lib and although they didn't agree with everything we said they were very sympathetic, not only to us, but to what had happened in the other bar. Finally we sat talking and relaxing together when suddenly we found ourselves surrounded by the pigs from the other bar. They had worked themselves up in their war - dance of rugby songs and red faced and sweating, were out for blood. Some of the students we had been talking to tried to intervene but the pigs turned round and pushed them up to the bar. We were then grabbed and shoved to the foot of the stairs leading to the street, and then repeatedly charging us heads down they threw us out on to the pavement. THEY STOOD AND JEERED, we stood and argued. Un-noticed by us, the steady escalation of agro and aggression really helped us to get it on, and cool accurate insults came roaring out of our heads, even when more water was showered down from the building above and a crowd began to gather on the opposite pavement. Eventually the fascist pigs retired inside and just as the fuzz arrived, we leapt into a taxi and headed home. The Phantom Fairies had struck, left havoc behind them, and disappeared into the night, leaving nothing but a faint smell of perfume on the air. All of us thought that students were real cool until we went to Imperial College.

## versus IMPERIAL COLLEGE



Hey Man »»»  
continued

We are backed to the wall. There is no turning back. Our rage will no longer eat at our bowels. We have seen who has done it. We can feel him; identify him. My "brothers" in the movement. They plead: "Don't be divisive. Work with me for the revolution." But it is a revolution born of their discontent: it is a Man revolution. The Man revolution with women to fuck, bear their children, lick their wounds, and cook their meals. Faggots to be put away. They are the same men who put me behind barbed wire in Cuba. They watched me peek out at what I had fought alongside of them for; for what I had died with them for. They are the same white supremacists who told Blacks they had gone too far. They didn't give up their white skin privileges. Instead they waited for Blacks to come home.

But Blacks didn't come home to Mastah Man and neither will women. Men of the movement, we know you are Amerika. You are not revolutionaries but the capitalist ideal of rugged individualism. Women and gay people will stop your revolution; it is male counter-revolution.

I don't want your help, understanding, or sympathy. I can recognize that, your male supremacist jive. Your love is oppression; it means bondage. I will fight the capitalists, that is inevitable. Capitalism is another word for male supremacy. You, movement heterosexual man. . . Man, you are the ruling class. Hey Man, are you fighting to keep your inherited power? Listen Man, give it up or go under. Your universe is being smashed. Your fantasy is being challenged. My soul won't be cast-ironed-out by your drunken raps. A timing of barricades will come: on which side will you be?

-steve dansky/rat



Who's been telling you that?  
Who's been messing your mind?

Like in GAY.  
I'm really into GAY LIB.  
But I don't know, which  
is a contradiction,  
But that's me also.  
I'm involved.  
I don't have time for  
T.V. or movies, no.  
Because of my  
involvement, I've  
received a lot  
from G.L.F.  
Maybe more  
than I can  
cope with.

It's all happened so  
fast.  
I'm beginning to wonder  
why, and where, and  
how.  
And maybe others are  
questioning their invol-  
vement.  
Am I giving time, energy  
- because I've received  
- concern, love - Or does  
it work the other way round?

Or what?  
Am I honest? I've come  
out, but fully?  
Christ, I think, what do  
GAY LIB want from me?  
I know what I've given.  
I'm part of the mystic,  
resented-involved-clique.  
The emphasis is on  
involved. How far  
can I go, should I go, in  
loosing valued parts of  
myself. Towards the revolu-  
tion?  
I'm questioning my invol-  
vement.  
I'm questioning the involve-  
ment of others.  
I'm questioning G.L.F.  
is there an  
answer?



THE DORIS 'AVERS HAM COLUMN. YOUR  
OWN PERSONAL PROBLEMS ANSWERED.

Dear Readers, I thought it a  
really super idea when I was  
invited to start a Cometogether  
column to deal with the personal  
problems of all you lovely  
people. Here to begin with are  
two letters recently received.  
I do hope they'll be many more.  
Do feel free to write, no matter  
how teeny-weeny your problem.

Yours ever so,

*Doris*  
Putney.

Dear Miss 'Aversham,  
My friend and I have been  
together for 7 happy years, but  
I have begun to suspect that he  
is attracted to the opposite sex.

Do you think these feelings  
of his are natural? As you may  
guess I am a very broad-minded  
person, but as I'm sure you will  
agree, we can't go on in this  
unnatural way.

How can I bring him to his  
senses.

Anguished.

700 sisters and brothers came  
to our gay liberation peoples'  
dance on Friday 26 February at  
Sensington town hall. Pato and  
Roger Johnson provided the  
sounds.

It seemed to me that this dance  
wasn't quite as good as the first  
one though some people felt differ-  
ently. One new positive feature  
of this one was our free organic  
food table, where the people gave  
healthy, organic food, instead of  
the rip-off plastic junk on sale at  
the bar. Sisters and  
brothers brought  
fresh fruits, cheese,  
vegetables, organic  
bread and cookies.  
Though there  
wasn't quite  
enough to go  
round it was  
an important  
component  
of creating  
a social  
alternative.

In social  
terms the  
dance was a  
success. But it  
fell short of  
what we should  
be trying to achieve.  
There was the usual  
bar scene with its cruise  
vibes. The stewards acted real tough

at one point during the evening  
when the bar had to be cleared  
because of a hassle with the bar  
people. They acted like it was some  
kind of a dance owned by Mecca. I'm  
sure this must've turned a lot of  
people off.

I also felt that people were hassled  
for bread a little too strongly. We do  
have a bust fund true, but to go up to  
people barely into GLF and demand  
bread isn't going to do our image much  
good and isn't in line with our ideology.

So right on to the dance  
committee BUT remember  
GLF isn't really  
concerned with

glitter glitter  
social success  
but with  
creating  
alternatives.  
on one level,  
this means  
furthering  
collectivist  
attitudes and  
behaviour at our  
social gatherings.

Please, no matter  
how naive, let's  
have more group  
dancing, more  
rapping with new  
people who probably  
feel just as uptight as  
in any gay club, and more  
free food and drink for the



Aubrey

Dear Anguished of Putney.

From the parts of your  
letter that I am unable to print,  
I gather that your friend is 47.  
This seems to be a little late  
for new developments. It's just  
a passing phase.

The next letter was phoned in.

Dear Doris,

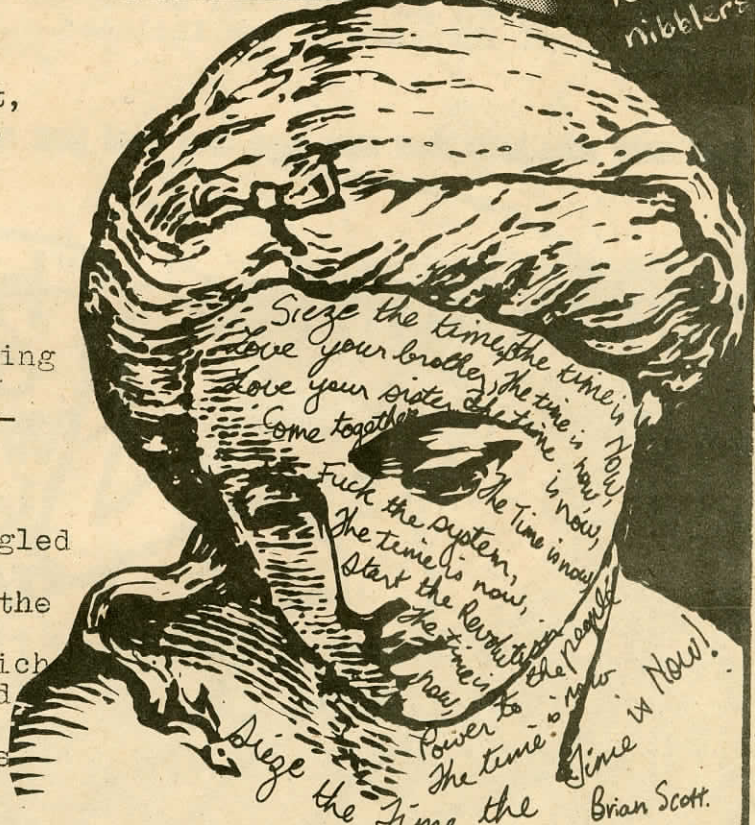
I have recently been receiving  
a series of filthy, obscene phone  
calls. On the last occasion, how-  
ever, just as I was reaching for  
my poppers we were cut off.  
Unfortunately, in my scramble to  
grab the receiver I became entangled  
in the wires, and what with the  
general frustration I confused the  
receiver with my vibrator.

Could you please tell me which  
Dept. of the Post Office I should  
contact.

This is especially urgent as  
this is a very busy phone booth.

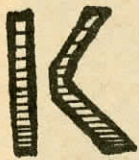
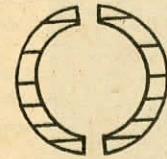
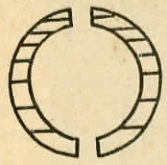
Dear Desperate but Happy,

If you place your finger on the  
hook, you will still be able to  
receive all in-coming calls.





# BUST



This is a legal manual put out by the Agitprop Collective. For any group of people engaged in actions likely to offend the authorities, it is one of the most valuable books they could read.

In the coming months G.L.F. will be mounting actions which will upset the powers that be. These actions will not always be offensive, nor violent or aggressive to qualify for repressive treatment.

Many will be the Street Theatre performances - Gay, Colourful, Musical, Comical, and Carnival type events.

Even so, they will be offensive to the dull grey, puritanical stereotype mind of the 'law and order' brigade, our current rulers, and their tools the police, with their collective authoritarian mentality, who do their dirty work.

Agitprop make no bones about their revolutionary stand, nor should we. We want to change society. The rulers of our society intend to make sure we change nothing. Therefore law and the courts are heavily balanced in their favour.

The courts are not neutral. The police are not neutral.

Because radical activists sometimes win a few cases here and there on technical legal points, the police regard the courts as being 'too soft'. They therefore hold the law and the courts in contempt. To strengthen their case, they usually tend to comb the law books, particularly ancient bye-laws, to find extra charges they can stick on each defendant to ensure at least one conviction. The police also operate a lobby to try to get new stronger more sweeping general laws through Parliament.

The Bust Book gives a very comprehensive list of Do's and Don'ts applying to demonstrations which all G.L.F. members should read carefully. They include rather obvious advice such as not carrying drugs on a demonstration to more detailed points such as how to dress, i.e. don't wear any ear-rings, or wear soft shoes, don't carry address books.

There are vital pieces of information and advice on being arrested. Little things which can alleviate a lot of trouble. (Such as writing a phone number on your arm in the event of being arrested and needing a solicitor or bail) All manner of very practical suggestions are included.



We got to say sorry to Jackie + all the sisters. In the last issue we meant Jackie to be a liberated woman saying things women aren't supposed to say, but she ended up a sexist porn fantasy. Sorry sisters sorry.

The book is a mine of information, about harassment, search, arrest, police questioning, acting as a witness, bail, police spies, and agents provocateurs. It is rarely wise to plead guilty or to make a statement, without legal advice. You can refuse to have your prints taken (though this can only be a delaying tactic, and may result in delaying your release). Ask for a remand for legal advice, ask for bail, when fined, ask for time to pay. Any police brutality should be reported and a complaint laid.

In addition there is much information on remand, prison visiting, etc. and how to bail out your friends. The book describes in detail what happens in court, as opposed to what you expect to happen. For instance you would be surprised to hear the lies which the police will have concocted about the events which led to your arrest. The Bust Book prepares you for this, and demonstrates the necessity of having the right lawyers. Any solicitor will not do, most are part of the system, and are ambitious to succeed within the system (some of course, are more 'liberal' than others). All lawyers know that they have to appear in the same courts, before the same magistrates, long after your case is over and forgotten. So the possibilities of propaganda in the courts are limited.

Nevertheless one can at least get the most sympathetic lawyer to your case to defend you in the best interests of yourself and your aims. G.L.F. has such a solicitor and barristers available, but it would be well for all brothers and sisters to buy and read the Bust Book and make certain they know where it's really at.

The book costs 20p. and is available from Agitprop, 160, North Gower Street, London, N.W.1

pink fairies

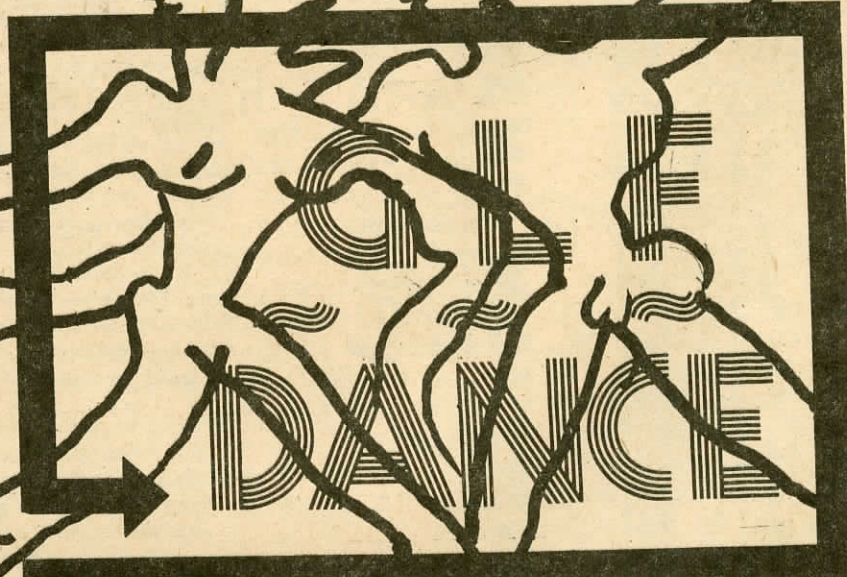
friday april 30

7.30 --- 12.00

st. pancras assembly  
rooms, bidborough st.  
(behind camden town  
hall)

tickets 50p

tickets in advance only from glf



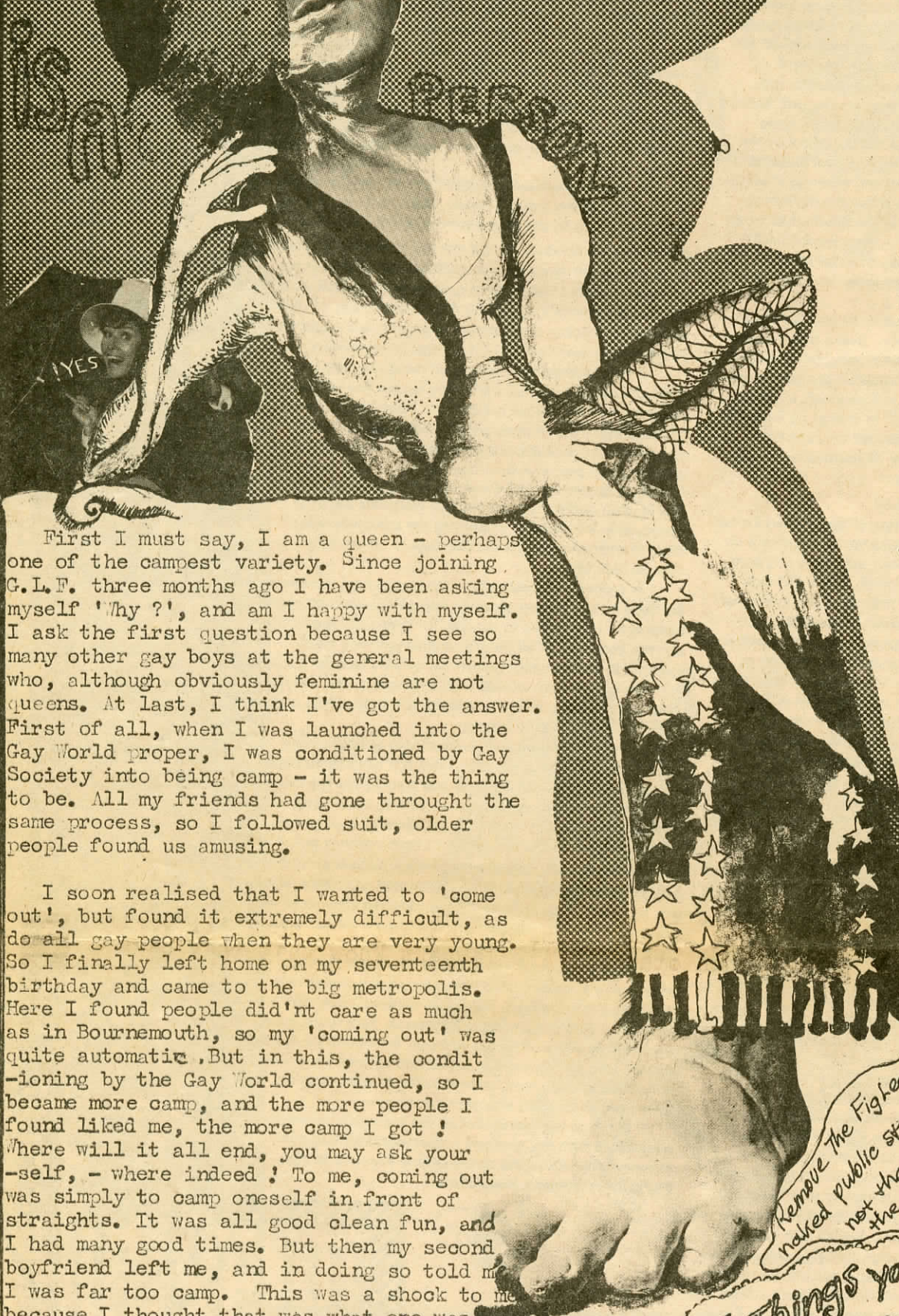
canadian road, n.1





# A QUEEN

REALLY



First I must say, I am a queen - perhaps one of the campest variety. Since joining G.L.F. three months ago I have been asking myself 'Why?', and am I happy with myself. I ask the first question because I see so many other gay boys at the general meetings who, although obviously feminine are not queens. At last, I think I've got the answer. First of all, when I was launched into the Gay World proper, I was conditioned by Gay Society into being camp - it was the thing to be. All my friends had gone through the same process, so I followed suit, older people found us amusing.

I soon realised that I wanted to 'come out', but found it extremely difficult, as do all gay people when they are very young. So I finally left home on my seventeenth birthday and came to the big metropolis. Here I found people didn't care as much as in Bournemouth, so my 'coming out' was quite automatic. But in this, the conditioning by the Gay World continued, so I became more camp, and the more people I found liked me, the more camp I got! Where will it all end, you may ask yourself, - where indeed! To me, coming out was simply to camp oneself in front of straights. It was all good clean fun, and I had many good times. But then my second boyfriend left me, and in doing so told me I was far too camp. This was a shock to me because I thought that was what one was supposed to be. NO, they all said. Don't take any notice of them, all the queens said, they're only men, and what do they know? And so, there lies sexism in the Gay World. Sad isn't it? I was one of its victims and if it were possible to do so, I would regret it. But there we are.

"Am I happy?" Well I've decided not. Life shouldn't be one long ego trip, and a daily performance, seven days a week, fifty two weeks a year, gets so boring, for everyone. What can I do? This is hard to answer. Just don't camp - be yourself, the men (whoops, there I go again) might say. I often start the day off alright, but then something happens and off I go again, screaming my tits off.

I am very politically minded and very 'aware', so I enjoy the lively GLF meetings, and get quite excited when someone stands up, red faced, and shouts back at someone else. Then someone says something about a lot of screaming queens - BANG - that hurt. I tell myself queens have a part to play in GLF, and society at large, and all my friends agree. So what am I really worried about? Can anyone tell me. ??? Richard Shipp.

Eyes in the lift coming up  
Beautiful Boy sees my badge  
Earls Court Saturday evening excitement  
Net glistening pavements lights colours changing  
Kiss Jane Philip Tony  
Warm welcome waiting with leaflets  
Movement - cars taxis buses but especially People  
To and fro at the station, many hurrying south to.....  
The Boltons upstairs room, eyes Searching, hard, desolate, lonely, ..then Smiling at the bar  
Beautiful boy from the lift  
Takes GLF leaflets  
Hands reach out, lips move, eyes ...friendly now  
Our message moves around the Boltons  
Bodies squirm and squeeze, spill outside  
At the Coleherne, leather and studs, cold eyes,  
Cash registers clanging non-stop, calculating looks,  
Little change here for our message  
Escaping to friendly pads nearby  
We collect reinforcements...metamorphose...and  
Emerge as oppressive Dr. Heterogena  
Liberated Lesbian, Oppressed Homosexual,  
Emoch Fowl, Dowager Lady Birdbrain  
Right on to the King's Road to perform liberation  
To Gateways members at closing time, but.....

Interested passers-by say Gina and the Gateways? - good  
Infuriated Inspector, imbecile ringmaster  
Encircled by beautiful people 'keeping moving'  
Unleashes his brutal beasts  
Who throw off hats and humanity  
Sister sized sadistically  
Baton thrust up between legs  
(For obstructing the footpath?)  
Blue bitches bundle protective brothers and sisters into  
meat wagon with relish  
Protesting passers-by at bus stop thrown in for good measure  
'Room for one more?'  
This one will do  
Gentle Bob grabbed from pavement  
Doors slam  
The awful majesty of the law drives off.

Shouts, screams, police whistles  
Radio messages for reinforcements  
Bluebottle fuzz out of blue vans  
Patrol cars patrol  
Panda cars pander  
To square faced flat headed Inspector  
Having arms conducting hatred  
Fleeg eyes glistening maliciously  
Hog grunts 'Keep moving'  
drowned by 'Give us a G', Give us an A  
Give us a Y, GAY IS GOOD

7 Things you must not under any circumstances DO FOR THE GLF

Get together with M.P. and give him the choice of coming out or paying out

Remove the Figleaves from all otherwise naked public statues in London, especially that bitch Ajax number on the dolly machine gunners memorial at Hyde Park corner.

Get Together Gum backed GLF Labels and stick them on every poster in the tube

Take over the control room of the Newscaster in Piccadilly Circus and, well, talk to the folks out there.

Throw a gas grenade full of Chanel No. 5 and make smoke into the Chamber of the House of Commons

Inconspicuously put a small pile of 'Come Together' on the counter of your local W.H. Smiths. Then buy the first Copy.

Bleach out the words GAY IS GOOD with a strong saline solution in letters 40' high across the grass of Hyde Park.





An open letter to my sisters, in the hope that we will not have to wait 5,000 more years for liberation:

#### Subversion from the Right

I trust that the appointment of two women generals by the Nation's Number One Football Fan will convince few women that our demands are being met. Unfortunately some sisters are listening to the mealy-mouthed statements of male politicians, as exemplified in N.O.W.'s recent "Meet-the-Candidates" night at Fordham University (a Roman Catholic institution, dedicated to the maintenance of the Church, the abolition of abortion and the perpetuation of women's suffering for the greater glory of a male god).

I suggested to some women present that working to elect an all-male slate of candidates might not be the best road to women's liberation. "Yes," one replied, "but they're all we've got right now."

All? Don't we have millions of women, hands, feet, minds, teeth, guns, pens, printing presses, cameras, lungs, eyes and ears? We have all of these organs — but we seem to lack heart. Every woman must know intellectually that no male politician will give her liberation — but very few people, male or female, are willing to face the fact that they must do it themselves. It is easier to delude yourself by setting up a Hero, a Liberator, and pretending that this Big Daddy will give you what you need. But liberation is an adult thing, and as such cannot be given to us like a Christmas present. We must take it ourselves, instead of "letting George do it."

Generally a college-educated, white, well-heeled woman, a woman who knows a great deal about publicity and publishing but who never has the time for consciousness raising, she is prone to make apologetic statements to the male press, prone to waste her time arguing with Hugh Hefner or Dick Cavett when she could be organizing women. "I have a wonderful relationship with my husband," says one, denying her lesbian relationships in *Life* magazine — when only a week before, she brought tears to the eyes of gay women with the stories of her ill-fated lesbian affairs.

If the truth be known, these stars of the white male media are motivated partly by the desire for fame and fortune, and partly by a desperate need for male approval. They so despise their sisters — and themselves — that they can't imagine a woman's movement so strong it doesn't have to ask Daddy for money, for air time, or a pat on the head. They haven't got time for consciousness raising because they can't imagine learning anything useful from other women's experiences.

These media stars, carefully coiffed and lathered with foundation makeup, claim to represent all women. In actuality, they are ripping off all women. Example: one woman claimed to be organizing prostitutes in the Times Square area. Her only contact with them was to tape some interviews which she plans to use in her next book.

These women will betray us when the cock crows.

Margaret Mead, who wrote some earth-shaking books in the 1930's and has served as an apologist for the establishment ever since, was recently asked if she thought the women's liberation movement will succeed. "If the media doesn't kill it," she replied. I agree with her.

Visions of Madison Avenue atrocities float past my eyes: "Be liberated — wear the light new Womanform bra." "Drive a Pantherette — the sexiest, swiftest car for the liberated woman — from General Motors." "Liberate your breath with Listerine — and catch a liberated man." Hurrah for the Vanguard Party!

The Black Panther Party is the vanguard of the revolution. The Black Panther Party, according to Huey P. Newton, its Supreme Commander, intends to level the earth in order to prepare the way for the flowering of Black Manhood.

The Black Panther Party, a "people's democratic" organization, has never elected any of its officers, nor called a party congress in order to debate policy, nor permitted any deviation by any of its members from the official party line.

The Black Panther Party tells us that our function is to bear revolutionary babies. Their statement at the so-called "Revolutionary People's Constitutional Convention", where they heavily oppressed those sisters who attended, was that women's liberation is "right on" — that a crash program must be instituted to give women control of the technology which is relevant to our needs, i.e., child care.

Why is the Black Panther Party considered the "vanguard" of the revolution anyway? Why was Huey Newton's patronizing statement on Women's Liberation and Gay Liberation received with such touching gratitude? Why did some gay people walk so tall after receiving Good Huey's seal of approval, as if their needs could not be considered valid, nor they revolutionary, unless the Black Panther Party approved of them?

The Black Panthers are being shot at. This is not, in itself, a sufficient qualification for being a revolutionary. They are attempting to defend themselves with guns. This is again not sufficient. The Plains Indians were in the same position a century ago, and no one calls them revolutionaries. People are not revolutionary because they are under attack or engaged in self-defense; they are revolutionary only if they are consistently fighting for the liberation of all people.

The Black Panthers might even be revolutionary with regard to black males. With regard to other males, their attitude is liberal, and with regard to women, it is indistinguishable from the attitude of the German Nazi Party, which also demanded increased baby production.

It is my conviction that the reason gay males were fairly well treated at the Convention was that they simply asked to be allowed to be gay and to fight alongside the Panthers. Women asked for "that amount of control of all production and industry that would ensure one hundred percent control over our own destinies." In short, women asked for real power, and the Panthers freaked out.

#### The Socialist Worker's Party

The Socialist Worker's Party is highly attractive to male-oriented women who have swallowed the line that a socialist revolution will automatically bring about the liberation of women. Any careful examination of the status

of women in nations that have already gone socialist will give the lie to this pleasant fantasy. In such nations, women's roles are defined by men, and restrictions on political activity make it much more difficult for women to achieve liberation. When the Party decides that an increase in population is desirable, heroic mother medals are awarded. When women are needed in the factories, heroic working-woman medals are minted. When women are needed to nurse soldiers, as in the USSR after the Second World War, the medical profession is opened to them — at least on the lower levels.

The Socialist Worker's Party, whose membership is 75% male and whose leadership is almost entirely male, has moved with frightening success to infiltrate and take over sections of the women's movement. They have moved full-time workers into the women's centers of New York, Boston, Baltimore and Los Angeles, attempting to take over jobs, moving in SWP literature and moving out feminist literature. Check it out sister, if you live in these cities.

At the Women's Strike in New York, control of the speakers platform was in the hands of Ruthann Miller, a long-time member of the SWP. A lesbian, who was attempting to tell her sisters in Bryant Park about the pig harassment coming down on gay women in the streets, had to get permission to speak from Ruthann — since the Socialist Worker's Party has a long term policy of expelling gay people from its membership, our gay sister found this a humiliating experience.

SWP has considered gay people to be counter-revolutionaries and a "danger" to the party. Seems like it's bad enough to be called a Commie without being called a Commie Pinko Queer to boot. Some of the expelled gay people are now in Gay Liberation Front; and sadly enough, some of them are wistfully trying to get SWP to change its mind and readmit them now that they have proved they can be "revolutionary." Maybe Huey's seal of approval will cause the SWP to have a change of heart.

#### Male Orientation in Women's Groups

This subversion and co-optation of the women's movement by the male-oriented left would not be possible if so many women were not male-oriented, and if the left were not so full of liberal tendencies. Women have a difficult time in getting rid of the need for male approval, particularly straight women. They find it almost impossible to put their own needs first, tending to act as if women's needs are trivial. This is compounded by a tendency to see men as simultaneously strong and weak — too strong for poor weak women to successfully fight them, and too weak in their dear little egos for us to criticize them in any way.

Since men are always getting into fights, and since they present every situation as a life-or-death crisis (or carefully engineer such a crisis), for us to take time out to criticize them or demand that they change their behavior is pure sabotage. They haven't got the time for trivial gabble about women's problems. Our job is to relate to their struggles.

For example, women took over a male-dominated newspaper — RAT — and have been running it for eight months. A look at a recent issue (as of this writing) is an example of the continuing inability of some women to relate to their own needs. It is my impression, having worked on RAT, that while many of the women on it are happy working with other women on a paper where they are allowed to run it themselves, they can't get it together enough to publish something which isn't basically a report on the doings of the male movement.

A great deal of coverage is expended on the Panthers and on the "Revolutionary People's Constitutional Convention", with no mention of the way women were fucked over at that convention. The right on to the Panthers is automatic by now. The Women's Strike of August 26 is covered without any attempt to distinguish between liberal and radical politics, without any attempt to take a feminist stance against the cooptation by various socialist groups as well as various establishment groups. A great deal of coverage consists of a right on to bombings, rip-offs, various forms of violence, without any analysis of what constitutes random violence and what constitutes revolutionary violent action.

The following issue contains a lengthy article on Korea. For some months now, the Panther Party has been extolling Kim Il Sung and the Korean Communist Party. I'm glad to see that RAT has finally caught up. The RAT interviewer asked the people who visited Korea what happens to homosexuals over there. Who knows? That doesn't relate to Korea or the Korean culture. There are no homosexuals in Korea. Anyway, why should anyone want to embarrass the Koreans by asking such a question? What straight person would think to ask? They might think I was queer. . .

#### Liberalism on the Left

The unwillingness of left-wing groups, particularly women's groups, to engage in criticism and analysis of political groups and events stems from a kind of liberalism which says that anything left-wing is good, and that public criticism of a left-wing group can only do harm to the movement.

No successful male revolutionary has felt it incumbent upon him to refrain from criticism of other left-wing groups whose principles or actions seemed contrary to the interests of oppressed people.

The fear to criticize other left-wing groups results in wishy-washy, vague politics, and an uncritical acceptance of behavior which can be actually counter-revolutionary. It destroys any attempt to organize a movement around sound ideological principles, permits oppression to flourish within the movement, alienates potential converts, and saps the spirit of women who would otherwise be willing workers for our liberation.

This fear, at least among whites, springs out of guilt politics and a martyr-like attitude, an attitude which says that if you haven't been hit by a billy club or killed a cop or bombed a building, you're not good enough.

If you're white, your ideas are useless, and the best thing you can do with your life is to sacrifice it in the struggle to destroy honky culture and allow the emergence of a black nation. This idea was presented to me and passionately defended by a sister who is now underground. Another

white sister informed me that as a white person, I am necessarily a racist (I agree to that definition), and that I am like all other white people including her. We all hate non-white people to the extent that we will all commit any atrocity whatsoever in order to defend our white skin privileges, including torture and genocide. As a working class lesbian one generation removed from Dachau, I find such politics unspeakably funny. I could die laughing.

#### What is a Revolutionary?

We seem to confuse people who are fighting simply to end their own oppression — regardless of what happens to other people — with genuine revolutionaries.

I believe that the true revolutionary is a person working, in whatever capacity — as a soldier or a distributor of leaflets or a worker in a day care center — to end all forms of oppression. She (he) does not fear criticism from comrades, because she recognizes the limitations of her own experience and wishes to broaden her understanding of all forms of oppression in order to struggle more successfully against them.

A person is not automatically defined as a revolutionary simply because she is poor, female, black, or a member of any other group by the circumstances of her birth. She is defined by her conduct, by the manner in which she relates to people. If she demonstrates a willingness to liberate her own group while attempting to oppress other groups, or if she judges a person's politics by the circumstances of their birth or occupation, she is simply engaged in a struggle for power for her own faction, not engaged in revolution.

At the present time, almost all males are only too willing to oppress women while they issue a few patronizing statements about women's liberation. They have no standard of humanity — only a standard of manhood, and that standard is the cock and the gun. They show almost no willingness to deal with their own sexism or their own liberalism towards so-called radicals who practice sexism, that is, who oppress women and gay men. Nor are they particularly interested in examining the autocratic structures of their own groups and the ways in which they oppress each other.

It is obviously necessary — has always been necessary — for there to be a strong, separate women's movement whose members are dedicated to struggle for their own liberation and the liberation of all people; women who will band together in strength and not run too quickly to form alliances with oppressive men; women with self-respect who will not be diverted into being female auxiliaries and fund-raising organizations for male power structures.

It is necessary for such a movement to have a principled, coherent ideology, and to cast out of its ranks opportunists who are seeking approval and favors from the Establishment, as well as women who are willing to sell themselves short in order to gain radical credentials with male groups. It is necessary for such a movement to have within it skilled political economists, because the United States is in an economic situation unlike any other nation past or present, and this is not the place for a revolution modeled after those which have occurred in agrarian societies. We have a lot to figure out before we can move intelligently.

Since women have been oppressed longer than any other group in history, men have a very heavy investment in continuing to oppress us. Their very sense of "manhood" is defined by their continuing to oppress us. As a result, such a movement will be attacked viciously from both the right and the left, and attempts at subversion will continue. Our only hope will be a clear understanding of what must be done in order to make a woman's revolution.

We must have control of all the avenues of power in accordance with our numbers — that means 51% control of everything! All power to the sisters! Forward to the World-Wide Women's Revolution!

When Huey Newton, the leader of the Black Panther Party in the U.S., came out of prison last summer he made a statement supporting the struggles of the women and gay liberation movements. Gay liberation hailed Huey's statement as the first principled support from a straight revolutionary. The Black Panther Party was generally considered to be the most dedicated revolutionary party in the U.S. It has paid for this position with the blood of many of its leading cadres. The B.P.P. in conjunction with the women's liberation movement, gay liberation, street people and other oppressed

sections called a Revolutionary Peoples Constitutional Convention in order to rewrite the American constitution. The new constitution would be more representative of the real needs of the peoples of the U.S. The American GLF took a prominent part in the convention and really freaked many so-called revolutionaries by their way out demands that questioned the whole basis of bourgeois sexuality and gender role. However despite the verbal support of the panthers for the women's movement the sisters especially our gay sisters got a really rough male chauvinist deal. Our radical lesbian sisters were put uptight by the aggressive macho fear shown to them and therefore left.

Martha Shelley, a leading theorist from Radical Lesbians in New York, wrote this article to realistically situate the women's movement in the light of the experience gained at the hands of the male-dominated movement.

## IN THE WOMEN'S MOVEMENT

martha shelley

RADICAL LESBIANS  
% Women's Center,  
36 W. 22nd Street,  
New York, N.Y. 10011



# G.L.F. WHAT NOW?

or WHAT NOW? G.L.F.



What the hells happening to GLF? I'm getting really pissed off with the way things are going, we seem to be losing sight of our goals, we are just not getting it on!

Why, in fact, do we call ourselves the Gay Liberation Front? Agreed, we are all homosexuals, though we are not very liberating, and the so-called front doesn't exist. I personally do not like the word 'gay', it smacks of show-biz, and is after all, a euphemism. Surely we are not afraid to call ourselves homosexuals, haven't we been in hiding long enough? How can we consider ourselves revolutionary and liberating when we choose to hide our identity behind a safe word?

The name GLF came from America, the badge we wear came from America, this is just not good enough, do we constantly have to ape the Americans in everything we do? Surely we are capable of moulding our own identity, and we must do it! We must design our own badge and choose our own name, maybe something like, 'Homosexual Action'. We live in England, and we should relate to that and forget about America, we are fighting a similar, but separate, struggle, and we should always keep this in mind.

We have been meeting now for close on six months and apart from getting people together, we have achieved none of our demands. We seem to be developing into a purely social organisation, and while that in itself is not a bad thing, it is not our main function. Is it not time that we took some positive action about lowering the age of consent for homosexuals? What are we waiting for? Nobody else is going to do it for us. WE must do it, and we must DO IT NOW! Should we not be changing the attitudes of the public towards us, and also the way which we are treated by psychiatrists and the like? Where is the militancy that is oft-talked about? I've yet to see it.

The various committees and groups that exist within GLF are doing valuable work, because this is where it's really at, yet they all appear to be suffering the malaise of malfunction. This is because of personality clashes caused by certain of their members who are ego-tripping. All of these groups desperately need new blood, and people who do come along for the first time, should be welcomed and not ignored as they are at present.



"S.F. Gay Free Press"  
Box 1851  
San Francisco  
California  
"Gay Flames"  
Box 410  
New York  
NY 10011

One of the questions that has troubled many people almost since the beginning of G.L.F. is whether or not to allow straight people to participate in the organisation. This problem was hotly debated at the think-in last January, but it's recommendation that straight people should not be allowed to vote at meetings, or to serve on committees, met with opposition from several sisters and brothers at the following weekly meeting and was finally voted against. However, the question was again raised more recently at the last elections to the steering committee, and is still in many peoples minds.

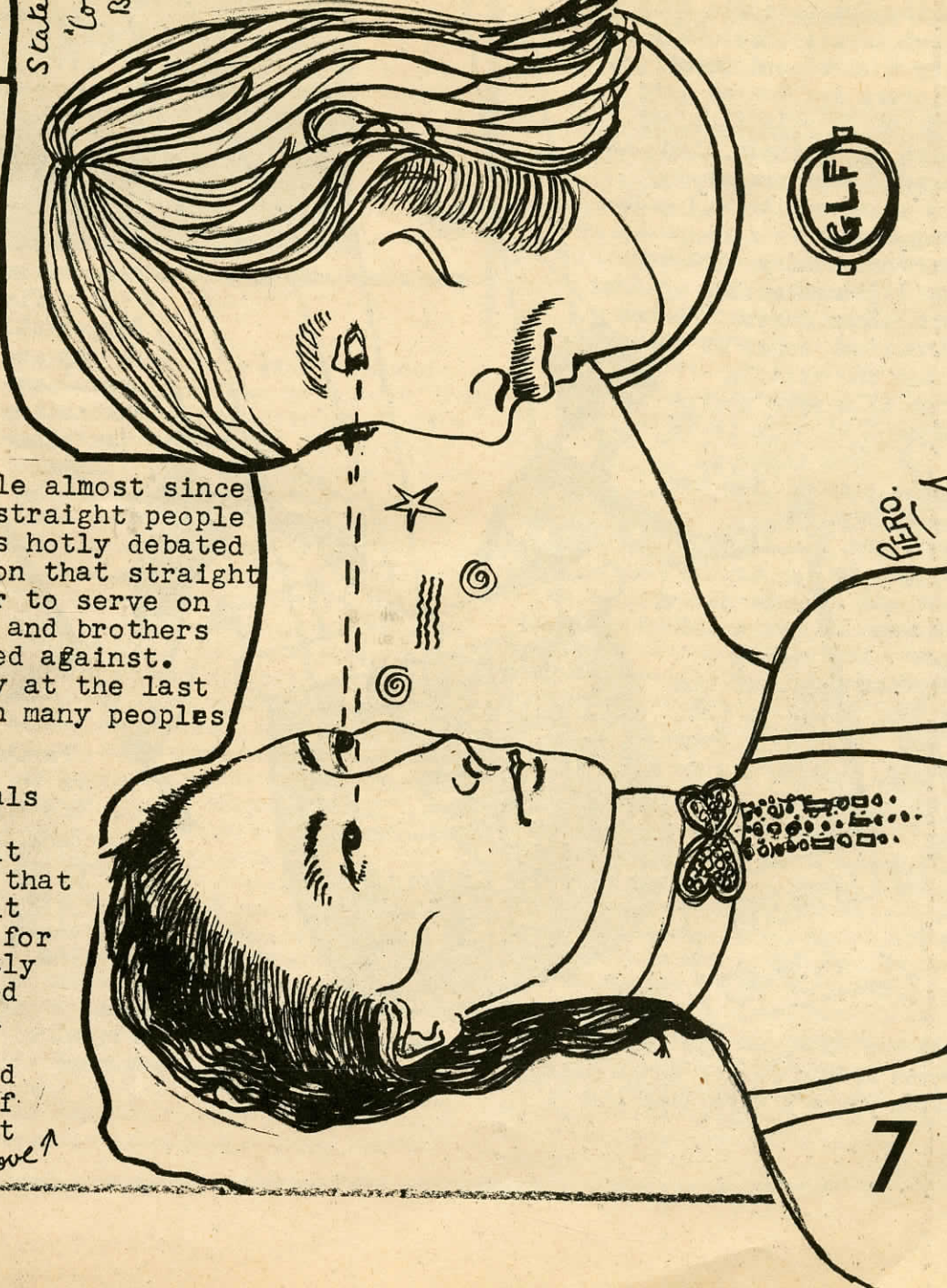
It is puzzling to many gay people why heterosexuals should want to play a part in what is essentially a homosexual organisation. Do they come out of a spirit of curiosity, to see what homosexuals are like, so that GLF becomes a peep-show for prurient straights? Is it because they find 'gay people so sweet' and so come for a patronising reason? Is it because they are secretly or unconsciously gay themselves but haven't yet dared to admit it? Or do they come because Gay Liberation is this years trendy organisation? I do not mean to put straight people down; I am merely putting forward some of the questions that have been asked by many of our gay sisters and brothers during recent months. It would be interesting to know the answers. *Continued above*

Any suggestion that straight people should not be allowed to join GLF, immediately receives the accusation of being sexist. Surely, it is argued, if Gay Lib. demand the end of sexual discrimination and the abolition of sex labelling, then it would be against our principles to ban heterosexuals from our meetings and even to take any account of their sexual orientation at all. If they are prepared to support GLF and work for it, we should make them welcome.

Contrary to this it can be argued that gay people have let straights run things for them for too long, and that now is the time for gay people to stand on their own feet and organise themselves together by themselves without any help (however well-meant) from straight people. Straight people have been our oppressors for so long that it seems paradoxical to have them telling us how to run our organisation. It is time for homosexuals to struggle to liberate themselves without relying on straights to do it for them. If we want liberation we want it on our terms without any chance of only getting it on their's, however much they may support us. No matter how great their understanding of homosexual oppression, it is impossible for heterosexuals to identify with gay people precisely because they are not homosexual themselves. In just the same way it is impossible for me as a white man to identify with the oppressed black - I can only try to sympathise and understand his oppression; I cannot feel it because I am not black myself.

This does not mean that I do not recognise the worth of the part that heterosexuals have played and can play in GLF. I fully realise that our straight sisters and brothers have done a lot for Gay Liberation by helping with organisation, and I do not personally think of them as being untrustworthy. But I would rather see homosexuals in their place. Perhaps this is the fault not of the straight people who do things but rather of the gay people who come along to our meetings yet are not participating as much as they could be. Perhaps the onus is on gay people to play a much more active role, so that we should not need the talents of straight people, but could be much more of a homosexual liberation front than we are at the moment. *finis.*

Stateside Gay Papers  
"Come Out"  
Box 233, New York,  
N.Y. 10036  
"Gay Sunshine"  
Box 4089  
Berkeley Cal 94704  
"Gay Dealer"  
Box 13023  
Philadelphia Pa.  
19101  
"Gay Liberator"  
Box 631a  
Detroit, Mich. 48203  
"Lavender Vision"  
c/o Peoples Centre  
2, Brookline St.,  
Cambridge  
Mass.





On Saturday, 20th. February, about a hundred GLF sisters and brothers gathered at Sloane Square tube station in order to leaflet the King's Road, and ultimately to demonstrate at the Gateway's Club against the barring of several women from the club for their activities in GLF. While the brothers passed down Kings Road distributing leaflets, the sisters (whom I was with) went on ahead to the club in order to talk with members and hand out leaflets. Inside the club the sisters split into twos and threes to approach and talk with the women. After about 30 minutes of quiet conversations within the club one of the sisters was dragged to the foot of the stairs where Gina (the owner) pulled her up several steps by the hair. Pandemonium did not break loose. One of the sisters pulled the plug out of the juke box and shouted "GAY IS GOOD" while the rest of the sisters, who had already finished distributing leaflets to the women in the club quietly filed out the doors to join the brothers outside. We had not been out of the club for more than 5 minutes when the police arrived to tell us to break up and move along. Walking along Kings Road in couples and groups of three one of the sisters who had stopped and was standing quietly at the end of the bus Q outside the Antique Market, was arrested for "obstructing the free passage of the footpath" and was pulled away by the arm by a policeman.

"Everything you always wanted to know about SEX but were afraid to ask" is a yellow book with the word sex picked out in red. It's Sexploitation again, international and in the guise of an enlightened text-book. The writer is a Californian shrink and the publisher the respectable W.H. ALLEN.

This book is poisonous about all gay feeling. The shrink throws all the medico/psychiatric shit at gays, and denies absolutely our ability to love and construct. Gay sisters are worked into a chapter on prostitution, gay brothers spend their lives in a crazed 24hour cruise. Gay equals transvestite and sado-masochistic.

Counter-psychiatry workshop set up a demonstration against the publisher. Street theatre acted out our anger at the book and the waiting boys in blue were charming enough to join in. We gave out five thousand leaflets over the two days. Jeffery Simmons, the boss, came down to the street and made us two worthless looked pretty bloody stupid, but his real answer is that not one of us was changed. He's supposed to be gay. How can he be so

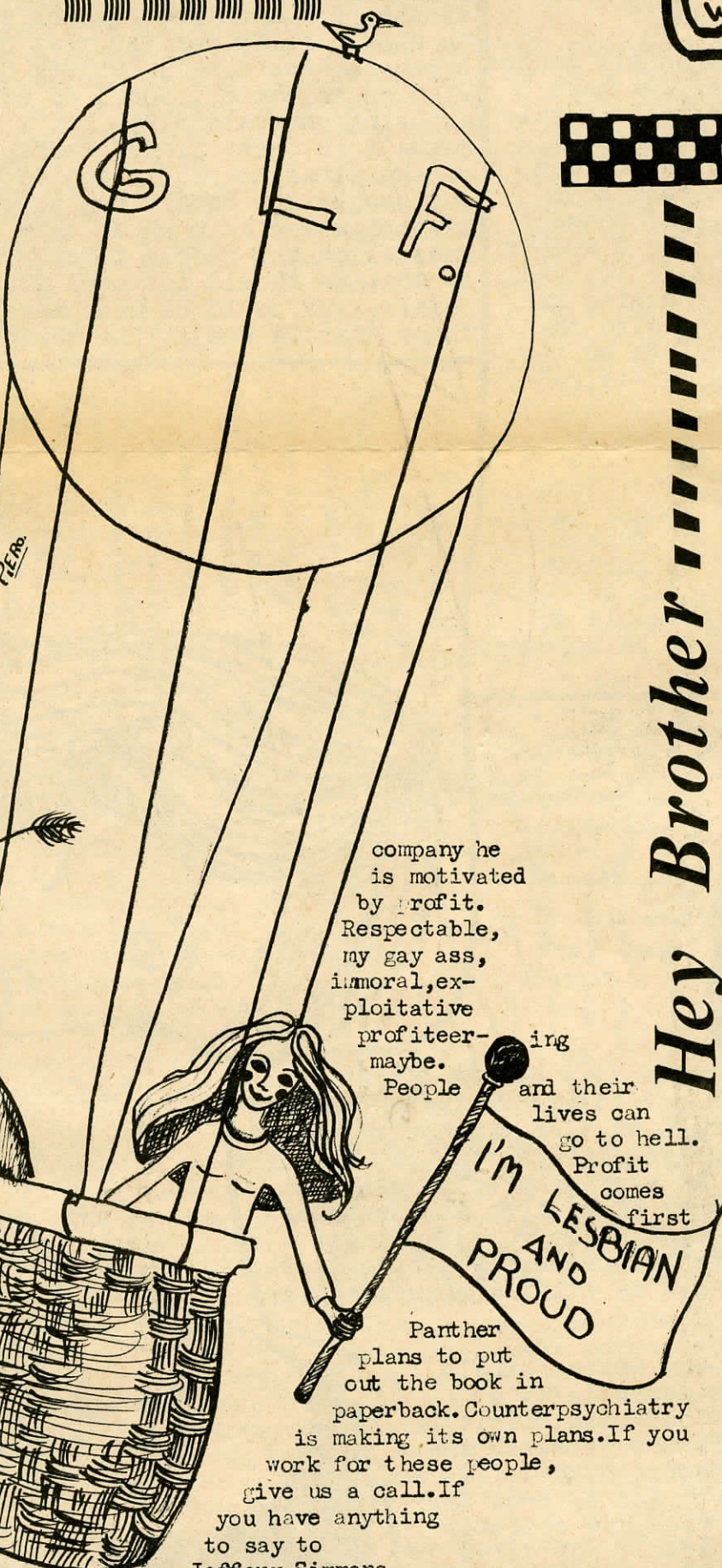
GAY IS BEAUTIFUL

sick not to care about the libel of his fellow-gays or even of his fellow human beings. Well, he doesn't care; like his

A number of sisters and brothers climbed into the police van voluntarily so that the sister would not go alone to the station while other GLF sisters and brothers were dragged and shoved into the van by the police. At the station we found that the police had arrested 13 of us in all—plus 2 young boys who were standing at the bus stop waiting for a bus—they had never even heard of GLF. The boys pleaded guilty to the charge of "obstructing the free passage of the highway" and were given £1 fines. Marshall, an American brother, who was arrested with us and whose visa had expired was given "supervised passage" home and is now active with New York GLF. Lala and I, who came up in court the 5th. of this month, were fined £3 each plus an additional £5 to cover court costs in spite of 4 witnesses whose testimony plainly contradicted that of the single police constable testifying against us. The rest of the sisters and brothers will come up for trial later this month.

CARLA

## Gateways Bust



G.L.F.  
5 CALEDONIAN ROAD,  
LONDON. N.1.

We meet every Wednesday at 43 King Street, Covent Garden, London, W.C.2. 7.30pm (old Middle Earth premises)

"Come Together" put out by GLF media workshop, above GLF address.

GAY-IN to be held on Sunday 25th. April in the afternoon at Holland Park — come out be gay to the world. love your sisters & brothers.

other GLF groups are Street Theatre, Counter Psychiatry, Youth Group, Action Group, Women's group, awareness groups.

## Hey Brother

We have reprinted the article, 'Hey Man', which was written by an American brother, because we felt that he posed a lot of very important questions and ideas. It may be confusing to many of you because you may not be familiar with the American gay liberation and revolutionary scene.

In his article Steve Dansky talks about the way our gay sexuality is shaped by the dominant form of sexuality in our society male heterosexuality and that this is a bad thing, something that hides our human potential from us and that also puts down and oppresses our sisters.

So brothers there is a message in the article and it's addressed to us. Let us reflect a little—how many of us brothers still look upon women as mere objects to be decorated and not as our thinking equals? Why keep on calling our sisters 'chick' do you want to be called 'queer'? How many of us really support the struggle of women from their social definition of 'womb-men', the ones who bear the man's offspring? Are we really into smashing the major institution of women and gay peoples oppression—the family? Are we fully aware what this means—a freedom to be gay sure enough but also something bigger than that. The task we and our sisters have is to lead mankind out of the morass of primitive gender roles, of a sexuality based on reproduction needs. We must say therefore—SMASH the family SMASH the genital sexuality of our male oppressors and FORWARD to the full realisation of human potential and the social reproduction of children. These are not just empty slogans—they are ideas that have arisen from the felt contradictions of countless numbers of women and gay people in struggle in the States and now here in Britain