



The Cuban government has come out with an open expression of official homosexual oppression. This has come after open Gay people have served on the Venceremos brigades and after the Movement in the country has openly tried to deal even on a limited basis with its own vast sexism. Here is an excerpt from *Gramma*, the official organ of the Central Committee of the Communist Party as it is in the May 9, 1971 issue.

**DECLARATION BY THE  
FIRST NATIONAL CONGRESS  
ON EDUCATION AND CULTURE**

The social pathological character of homosexual deviations was recognized. It was resolved that all manifestations of homosexual deviations are to be firmly rejected and prevented from spreading. It was pointed out, however, that a study, investigation, and analysis of this complex problem should always determine the measures to be adopted.

It was decided that homosexuality should not be considered a mental problem or a fundamental one in our society, but rather its attention and solution are necessary.

A study was made of the origin and evolution of this phenomenon and of its present-day scope and antisocial character. An in-depth analysis was made of the preventive and educational measures that are to be put into effect against existing focuses, including the control and relocation of isolated cases and degrees of concentration.

On basis of these considerations, it was resolved that it would be convenient to adopt the following measures:

1) Revision of the coeducational system recognizing the importance of the formation of children and the young.

2) Appropriate sexual education for parents, teachers and pupils. This work must not be treated as a special course, but as one fitting into the general teaching syllabus, such as biology, physiology, etc.

3) Stimulation of proper attitudes to sex. A constant flow of information should put into effect among educators and young people who would contribute to the acquisition of a scientific knowledge of sex and the eradication of prejudices and doubts which in some cases result in the playing of a match regarding sex.

4) Promotion of discussion among the youth in those cases where it becomes necessary to delve into the human aspect of sex relations.

It was resolved that it is not to be tolerated for malicious homosexuals to have influence in the formation of our youth on the basis of their "athletic merits."

Consequently, a study is called for to determine how best to handle the problems of the presence of homosexuals in the various institutions of our cultural sector.

It was proposed that a study should be made to find a way of applying measures with a view to restricting to minor organizations those who, as homosexuals, should not have any direct influence on our youth through artistic and cultural activities.

It was resolved that those whose morals do not correspond to the prestige of our Revolution should be barred from any group of performers representing our country abroad.

Finally, it was agreed to demand that severe penalties be applied to those who corrupt the morals of minors, debase social reform offenders and irredeemable and social elements.

Cultural institutions cannot serve as a platform for false intellectuals who try to make snobbery, extravagant conduct, homosexuality and other social aberrations into expressions of revolutionary spirit and are isolated from the masses and the spirit of the Revolution.

As excerpted from GRAMMA

The statement on homosexuality issued in Cuba by the First National Congress on Education and Culture, which was extended and endorsed by the leaders of the Cuban government, is openly reactionary. It is a threat to the lives and freedom of gay people because of the "severe penalties" demanded for "repeat offenders" and also because it encourages individual physical violence against homosexuals. It is also a threat to gay people throughout the world because of Cuba's reputation as a revolutionary nation.

We, the Gay Revolution Party, condemn the statement of the First National Congress on Education and Culture. We demand of revolutionaries everywhere that they join us in this move initially by the printing of this statement or their own comments.

The fight of the Cuban and other Third World peoples against the imperialism of the U.S. and its henchmen cannot be won by maintaining the attitudes of cultural and socioeconomic systems which support and are nurtured by sexism, male individualism, capitalism, and imperialism. It is necessary that cultural as well as political and economic revolution occur, and that this revolution destroy the sexist roots of exploitation.

As long as anti-gay attitudes persist, not only will gay people suffer, but the exploitation of women by men will be normal, competition among males will be the rule, and true communism will be impossible. We are socialists. We have come to understand that the destruction of straight social patterns (i.e., those modeled on power-based, role-playing heterosexuality) and the creation of gayness (i.e., mutuality and equality of human relationship based on the model of free homosexuality) are inherent to the development of a true socialist society. Thus, the only way to ensure a straight Cuba is to re-establish capitalism. A people struggling toward socialism can, due to an incorrect ideological superstructure, kill, relocate, or isolate individual gay people, but they cannot help but create conditions favorable to gayness.

Gay people are not one more group struggling for liberation. We are, and have always been, considered the scum of the earth, but we are you; we are everyone. The Gay Revolution is basic because it will destroy the sexual and social roles which are at the bottom of all exploitation, establishing mutuality of relationship between all people.

We do not call upon any straight male government to change its policy or reform its laws, whether it is in Cuba, the United States, or the Soviet Union. We call instead upon all people who seek freedom and an end to domination to examine straight relationships and to realize with us that it is the roles and attitudes inherent in the maintenance of these relationships that prevent revolutionary change.

Cuba's reactionary policy cannot defeat us. It will only strengthen our resolution to fight collectively until the Gay Liberation of all people.

turn it out gay revolution party

Insert translated into the straight idiom for the benefit of those not yet gay



We also have the privilege here of printing a letter written by Gay Cuban brothers smuggled out of Cuba which gives a first hand report of the conditions in life for homosexuals in Cuba. The letter has finally been released for publication (without a date) after some deliberation on the part of the various people (mostly men) who received the letter originally. There was deliberation as to the releasing of this letter because of an accident desire to save the brothers in Cuba from any reprisals from the Cuban government. However, since the condition for homosexuals in Cuba is already disastrous, it is obvious that these Cuban brothers did risk their lives to write this letter and have it stuck in the back pocket of someone(?) in the U.S. on a mail power trip - trying to decide if the rest of the Gay movement should know about the situation in



Cuba before we decide to send more of our gay sisters and brothers down to our cane for Fidel. Also it should be known that these same Gay North American brothers gave a copy of this letter to LNS (Liberation News Service) which has very heavily identified with the Cuban struggle; LNS somehow lost the letter. If all of the sounds suspicious - that certain Gay people, who have so identified with heterosexual Marxism, should give a copy of this letter to a straight-male-dominated group like LNS, before publishing it or the Gay Press, and that LNS "lose" this letter - then sisters and brothers READ ON:

**Sisters and Brothers:**

By chance, we got a copy of your publication with our Third World Gay Revolution Platform (Gay Times, Pamphlet No. 7).

We believe, as elements which are discriminated in a country that believes itself in a revolution for the new man, against the traditional injustices that we have suffered and still suffer as a remainder of a capitalist society, it is our duty to inform you of our situation as homosexuals, and at the same time let you know a series of events that occur fundamentally the postulates of the social and political movement in Cuba, each time in higher crises and disagreement with what is exported as real gain.

If in a society of consumers, capitalists, and oligarchy, like the one you are living in, the life of a homosexual is discriminated against and suffers limitations, in our society - entitled marxist, revolutionary - it is much more so. Since its beginning, the Cuban revolutionary movement, first in a veiled way, later without scruples or justifications, has pursued homosexuals with methods that go from the common ways of physical aggression to the attempt of psychic and moral disintegration of such individuals, to them are incompatible to the development of a society that aims to communism, at least in theory. Here the homosexual is attacked, and this is done obliging her or him in many cases to join to a series of formulas to "control" what the author has judge as an operation of repudiable fascist formulas that go from limiting the men in marriage as a pretense of living a "normal" life, to confining them in farms where they receive a actual treatment as happened with the concentration camps of the UVAP, which, for the one that doesn't know the reality of them, were simply military units to help the production, where people did agricultural labor, received instruction and the youth was oriented with in the terms of military service as it may happen in any civilized country. This situation, because of the International communist that it provoked, was eliminated as an appendix of the obligatory military service, but they have kept farms of prisoner- were exclusively homosexual.

On the street we suffer persecution, aggression, and a constant abuse of authority, domain and I.D. cards, arrest us for the use of clothes, hair styles or simple group meetings, when our rights guaranteed by the Declaration of Human Rights that, citizenship, are more respected in societies that are called fascist than in ours, when you often see or feel as a solution to the problems of individual and collective freedom.

The methods of psychological repression, social isolation, control by districts, zones and centers of work and study, always with negative aims, are a common thing of this regime.

It can be said that there are many homosexuals, intellectuals or not, that live out of this situation. In the first place, they are very few, and if someone like this really exists, he or she knows that she or he cannot trespass the barriers that have been outlined for them, and in that case of opposition there is only the risk of exile or a dictatorist system that can lead them to the worst consequences.

Freedom, respect, and justice for homosexuals in the whole world cannot be advocated without knowledge of the situation of thousands of individuals in our country, without knowledge of

the situation of thousands of individuals in our country, without protesting also for the treatment that they are given, looking for an effective solution, not a theoretical one, to such problems.

We hope in future editions to give plenty of details and to clarify many situations that you do not know about in this uncertain and chaotic pseudosocialist system.

Note: as a method of protection we have given a fake return address.



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We, as gay north-amerians who have identified with and supported the Cuban Revolution and our gay sisters and brothers in Cuba through our participation in the Venceremos Brigade, denounce the anti-homosexual policy formulated at the recent conference on education and culture and endorsed by the Cuban government.

We have seen the struggle of all Cuban people and gay people all over the world as a common struggle; we have supported the progressive economic policies of the revolution and have been excited and encouraged at the indications of a developing cultural revolution toward the liberation of women and the alienation in all areas of life.

Inherent to socialism and socialist practice is the equalization of power among all people. People cannot seize control of their own lives unless they see themselves historically and analyze critically the culture and institutions which have formulated them. Centuries of sexist attitudes inculcated by all the institutions of "western civilization," especially the church, have served to solidify today's sexist superstructure which places straight men at the top - defining their masculinity by the amount of power they have over gay people, women, and other men. It is each person's revolutionary responsibility to be critical, to be critical of the racist and sexist institutions which perpetuate divisions among us. There can be no real revolution, no truly socialist society until we remove the walls of self-hatred that separate us from ourselves and other people.

Gay people owe allegiance to no nation. The anti-homosexual policy of the Cuban government does not simply fail to include gay people in the revolutionary process - it specifically excludes them from participation in that process and the right to self-determination. We have been told that it is reactionary for us to criticize and condemn our oppressors when they call themselves "revolutionary" or "socialist." A policy of ruthless and incessant persecution of gay people is contradictory to the needs of all people, and such a policy is reactionary and fascist. All sexist policies and practices are counterrevolutionary and evidence the efforts of a ruling class to crush the people's cultural revolution when it threatens the ruling class (or sexist) position of privilege.

Also, we denounce the national enmities of the Venceremos Brigade as the agents of a sexist hierarchy. They, in their liberation have not engaged in critical relationship with either the Cuban people or with revolutionaries here.

We call upon all progressive people to join in our process against this reactionary policy and to make their feelings known by writing to the Cuban Prime Minister and First Secretary of the Communist Party in Havana.

Turn it out!

Venceremos!

GAY COMMITTEE OF RETURNED BRIGADISTAS



IS SOCIALISM THE ANSWER?

Some of us in the Gay Liberation Movement have had a wide awakening. Neglecting our own people in the gay community we substituted the "revolutionary" rhetoric of the sexist left, "Socialism is the answer", "capitalist oppression", are just a few of the phrases used by some to explain our oppression. Some of us even went as far as suppressing reports of persecution from our own sisters and brothers until we were faced with a *fait accompli* - our "friends" called us fascists in held newspaper for all to see.

Some of us will still try to explain away what happened in Cuba by using the standard cliches which the sexist marxist groups have been applying to each other for at least fifty years - pseudosocialist, neocapitalist, counterrevolutionary, reformist, etc. Perhaps some of us will never come to grips with the notion that marxism itself might be sexist, that

marxist theorizing like other philosophic theorizing functions as a male chauvinist game, that socialist societies like capitalist societies contain the basic ingredient that is oppressive to gay people - SEXISM.

Yes, brothers and sisters, our oppression is a true blue oppression; it ranks with the most egregious of oppressions. Yet, some of us are acting as if we're waiting for Dunning Hines to give his stamp of approval.

We don't need a justification for being gay - sexism need a justification for being straight. It's getting very tiring to hear closet gayers implicitly tell us: "I'm not just a faggot; I've got redeeming social values; I'm a socialist revolutionary."

Recent events have demonstrated a dire need for consciousness raising for all of us. May it never again happen that we collude with our enemies who want to destroy us.

Steve Garlin

QUESTIONS THAT HAVE NEVER BEEN ANSWERED TO MY SATISFACTION

*Note: I was originally going to sign this article and take personal responsibility for its contents, but I have been advised by an expert in these matters that such a move would be extremely foolhardy. Since I am not making judgments, but only asking questions, I feel that I am justified in withholding my name.*

Seems like all of my friends in the movement have been following the call to duty as usual. Anyone on the left is our friend. Anyone the pigs don't like is our friend. Seems to me that there is too much emotionalism and not enough intelligent thought on the radical scene. So I have prepared a list of questions concerning the latest martyr - a man whom we are all supposed to rally, and I gave my word that I will rally to her side as soon as someone comes up with satisfactory answers to these questions.

1. Why did a supposedly intelligent black revolutionary buy guns in her own name?
2. Members of the Communist Party are not permitted to own guns. Why did she violate Party discipline?
3. The communist Party of the USA has often denounced "adventurist violence." Are they defending Angela Davis on the grounds that she would never knowingly become involved in a courthouse shootout? They have been silent on that question.
4. Numerous men and women have been able to go underground by hiding in their own communities -- black ghettos, communes, campuses, etc. Why was a black woman caught in the whitest area of Manhattan, in a Howard Johnson's motel?
5. Who is Ralph Polndexter, and how did he get kicked out so fast?
6. Angela Davis claims that during the months she was in hiding, she was too confused to make plans for escape to another country. This is an intelligent revolutionary?
7. Other explanations for her capture include the statement that the Communist Party is infiltrated by pigs. If so, why did she join it, and why does she continue to recommend it as a viable alternative for black people? And why was she able to remain underground for two months?

8. Angela Davis claims that she stayed in a boarding house in Florida, but left because pigs were living there. How did she know they were pigs, and why didn't they capture her then?
9. The Communist Party, which has steadily lost support for the last thirty years and has been shunned by blacks as irrelevant, and by women as male supremacist, now has a black woman martyr. Is this a coincidence?
10. The Communist Party has been staging demonstrations in behalf of Angela Davis all over the country, and has carefully excluded the banners of groups which support Angela Davis but do not completely support the Communist Party. Communist Party members have beaten up members of Gay Liberation Front, in an effort to exclude "queers" from the picket lines, which the C.P. has been treating as their own private property. Communist Party officials have threatened to call the police to keep unwanted groups from "trespassing" on their private property -- picket lines for Angela Davis. After struggling to overcome oppression from the right, do we need it from the left?
11. After the Communist Party and the Socialist Worker's Party split, during the 1930's, the Socialist Workers derided the Communists because the Communist Party insisted that all its members dress conservatively and that homosexuals be excluded from the Party. Over the years, the Socialist Worker's Party has adopted the same policies as the Communist Party, clothed in a Trotskyist historic instead of the straight Moscow line. Who owns the Socialist Worker's Party? They may run female candidates, but who chairs the board?
12. Isn't it time feminists got together and got themselves a political education which would include the history and methods of following groups?
13. If the Communist Party is as heavily infiltrated by F.B.I. agents as is commonly believed, who is making policy for the C.P. - Moscow or Washington? Hadn't an honest revolutionary better think twice before jumping on a Party made bandwagon?
14. Throughout the 1930's, the Communist Party created scores of martyrs, set up committees to defend them, and collected fortunes for this purpose. Most of these martyrs -- blacks, whites and others -- died or rotted in jail. No accounting for the money was ever given. Is this whole episode just another fund-raising scheme for the party? Who the hell is running all the Committees to Defend Angela Davis?

collage photos from L.A.S.

gay  
may

day

gay  
may day!

I tried to write all of this before I forgot it. If there is any thing that I have left out it is because of that. I hope this account isn't from an entirely male point of view. Many more women took a very active part in May Day and Gay May Day. There was a strong, active Women's Liberation Region and a separate lesbian region - therefore few Gay Women stayed with the Gay May Day Tribe.

as seen and felt by Perry's bars

When I first got on the bus in Philadelphia to go to Washington (I was on a bus in Philadelphia because of a speaking thing at Swarthmore College - 15 minutes from Philadelphia - the afternoon before) I realized that I might be the only gay person on that bus. For the first time in a long time I felt as isolated as most of us sisters and brothers feel all of the time. But almost two years in Gay Liberation had protected me from this kind of isolation and I had been somewhat protected from the "straight movement". I really wasn't used to straight movement men. I wasn't used to all the "straight games they play - like not looking at you unless you happen to be a woman they want to fuck...".

like carrying on conversations with you in which you could be replaced by a box of cornflakes (so deep is their personal involvement with other people who happen to be of the same sex), like trying so hard not to register any show of surprise when I told some of them I was going to Washington not to be a part of the Philadelphia Region nor of the New York Region nor even of the New York University Region but of the... what?... that's right... Gay May Day Tribe! That's right, folks. They were very good at not showing anything, but they didn't talk to me very much after that anyway. Which gave me some time to think about all of my Gay brothers and sisters who had made that long ride to Washington so many times during the last five years or so. About how they had been forced to remain silent for

so long. How they had been made to feel so tolerated, accepted and loved by their wonderful liberal straight brothers and sisters. So by the time I arrived in Washington, I had made a promise to myself that when there would ever be a choice again between relating to straight people or to my Gay sisters and brothers, there would be no choice again. Washington was brilliantly warm Saturday afternoon when I arrived. There were already about 50,000 "culture freaks" spread out over the meadow of West Potomac Park listening to the beginning of the all-day-alright rock concert that was supposed to kick off the part of the revolution. I had to wade through this sea of beautiful, massive, long haired buddies, hoping to find somewhere my brothers and sisters from the GayMayDay Tribe. The closer I came to the

people around me, though. The more uptight I became. Underneath all that hair (and nipple, all that hair started to get kind of short, after all) I saw the same faces I had gone to the University of Georgia with five years ago. I became almost panicky. Where was the Revolution? All I could see was this mob and smell hot dogs from all these hot dog carts and smelt beer. Then some one with an arm band designating something asked me if I was lost. I said I was, and he told me where the Tribe was.

It was much further back towards where a camping ground of tents had been set up. It took me a while to find it in all of the tent areas from each region plus tents from Women's Liberation and Welfare Rights and different

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