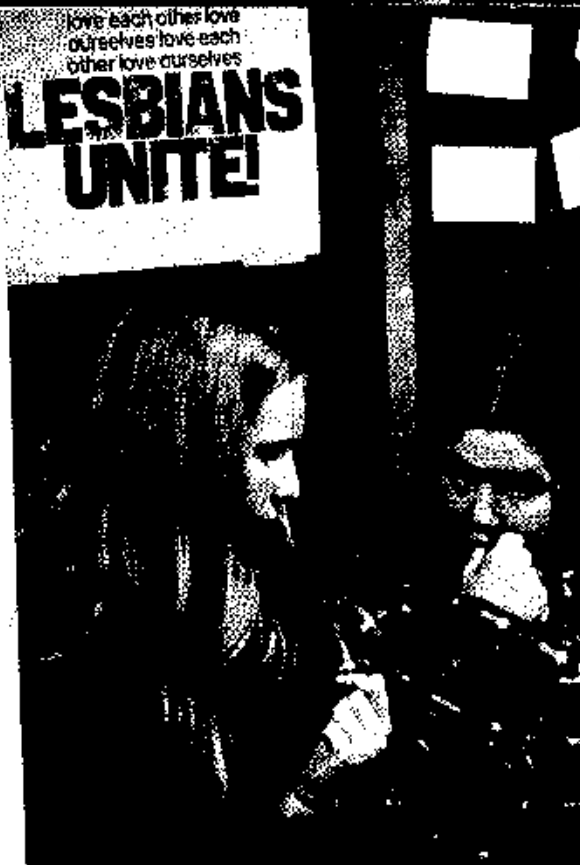


# REVOLUTIONARY WOMENS WEEKEND

13.



love each other love  
ourselves love each  
other love ourselves  
**LESBIANS  
UNITE!**



photos this page: Ellen Bedoz & Donna Gottschalk

# some thought after a Gay Woman's Lib Meeting - Sue Katz

Sex is an institution. In an oppressive society like America, it reflects the same ideology as other major institutions. It is goal-oriented, profit-& productivity oriented. It is a prescribed system, with a series of correct & building activities aimed toward the production of a single goal: climax.

It's also a drag. For women in a culture based on our oppression, heterosexual sex is a product we have had to turn out. To encourage us we are given two minutes of this, a few minutes of that, a couple minutes at something else... all aimed towards the Great Penetration and the Big Come.

There is a great pressure to have an orgasm. Sex without orgasm is a failure. It's a drag, it's incomplete, and very sad. (Just like marriage is not real until it's "consummated".) Because of phallic imperialism built upon Freud's ignorance of the female body, orgasm is supposed to come from intercourse. That's just terrific for boys, but since our orgasm-producing organ is the clitoris, external to the vagina-constricting capitalist sexist physiology - many women don't produce the appropriate orgasm thru heterosexuality. By that criteria they are frigid.

I'm a lesbian. A lot of people can't figure out "what we do", how we make love without a penis around for the final consummation. A lot of boys have these ideas of dildoes and bananas. Sex as an institution is so totally tied up with the penis and it's goal that boys assume there must be some poor substitute for their noble item.

I always hated sex with men. The pressure of the goal, the rigidity of the process and ends was always totally unsatisfactory. When ever I heard the word "sex", all those shitty experiences I had with men came to mind. I cannot separate the "sex" from the phallic tyranny I suffered from for so many years.

For me, coming out meant an end to sex. It's dead and gone in my life. I reject that institution totally. Sex means oppression, it means exploitation. It serves the needs of boys. It has little to do with pleasure for the great mass of oppressed people: women.

Physical contact and feelings have taken a new liberatory form. And we call that SENSUALITY. The women's movement in general, especially at the beginning, and gay feminism now is a fantastically sensual experience for me. I love my body and the bodies of my sisters. Physicality is now a creative non-institutionalized experience. It is touching and rubbing undressing and fondling. It is holding and rocking and kissing and licking. It's only goal is only goal is closeness and pleasure. It does not exist for the Big Orgasm. It exists for feeling nice. Our sensuality may or may not include

climax. If it does include genital experience, that may joy may not be the beginning or the ending of the experience. It may be anywhere, or nowhere. To make good love with women, I don't want to have to "produce" anything, except pleasure. And that can be at any level or any form. The sensuality I feel has transformed my politics, has solved the contradiction between my mind and my body because the energies for our feminist revolution are the same as the energies of our love for women. When we feel good about someone we may sleep together. That could mean a lot of things: from hugs to climax to cuddling to being very close but not touching. If we feel good in a group we may have a pejeira party, which would be called an "orgy" inside the institution of adult sex. That could be a genital thing or not. We are free to act without pressure. I refuse to feel like I must make a decision about whether to "put out" or not. There is no such thing as putting out among us. There is no set physical goal to our sensuality. There is no sex.

The whole language is oppressive. It is, white male-oriented and a way of being physical that can only draw up very bad memories for a lot of us. We must use it in referring to that oppressive institution, not to any new forms we are developing. Having sex means accepting a set of criteria for "success" that we did not set up and develop among ourselves.

Sensuality is formless and amorphous. It can grow and expand as we feel it. It is shared by everyone involved. It isn't something one puts out for another. Sex with boys was like doing alienated labor, so that the one with power could make good profit off of my surplus labor. Sensuality with women is a collective experience growing out of our struggle.

Smashing the notion of sex, getting away from these concepts so intimately tied up with the penis, helps us destroy roles. One thing we realized in my close group of gay feminists is that the word "lover" doesn't describe anything for us anymore very much. It is very hard to tell who is who's lover, because that is a condition determined by genital contact in our society. But among us, we have a very brazen set-up. I don't sleep with the same woman every night. I might cuddle with one sister tonight because we were together and felt close and I might crash on some matress with a bunch of women tomorrow because we all danced together half the night. If your lover is someone you feel emotional and physical attractions to and where there is some kind of mutual commitment, then we are surely the biggest group of floozies in town. It's so wonderful. Without that kind of exclusive coupling sex and lovers brood, people cannot fall into traditional roles so easily. Because each time you

sleep with someone you have to make the decision that time. Monogamy takes away free will. It becomes an institutionalized habit to sleep together regularly and there is not usually a fresh decision each time. Amongst us, our getting together is dependent on the reality of the present, not on the promises of before.

Sensuality is something that can be very collective. Sex is private and tense. Sensuality is something you want your best friends to feel and act on with your other best friends. Sex is something you want power and territorial rights over. Sex is localized in the pants and limited by that. Sensuality is all over and grows always. Sex is pinpointed in the pants because the penis is there and the penis is, if not the material source, the material basis for power in America. If you don't have capital you get fucked over by those who do. Unless you attach yourself to someone who has it so that you can serve them in exchange for protection. (known as marriage). Sperm is cold. And that whole system of exchange necessarily excludes us as lesbians.

We can't pretend that those few fleps of skin that make up the masculine apparatus are just a few objective ectodermal gatherings. That stuff is the proof of a right to have access to privilege. Some boys reject that privilege, but they always have the possibility of whipping it out in an emergency and asserting their privilege.

We are building a revolution which isn't based on such drivel. And we must have a new language and aesthetic to describe it. Lesbianism is not a sexual perversion: it has nothing to do with sex. It is not another way to "do it": it is a whole other way to have contact. Sex is a phallic term and we are involved in building a humane world. It's like when people talk about being bisexual; it blows me mind. It's like saying that if you have an apple and an orange, you have two apples because they're both fruits.

Heterosexuality and lesbianism are two forms of physical contact. But that's as far as the similarity goes. I sleep with women, make love with women, am a woman, a lesbian. But I don't have sex with anyone. If I had sex, I could have it with a boy, but that would be a whole other trip from what I am feeling about my gay sensuality. It would be another experience, not a different form of gay sensuality. I would be reneging an institution the structure of which is inherently oppressive to me although particular experiences might be of reasonable fun. But radical lesbian sensuality is a form which I myself am helping create. It is not an institution existing outside of me, like sex is. It IS me, us, as it comes out of our new consciousness.

14. *sm wnw*

LOVE&LIFE&LOVE&LIFE&LOVE&LIFE&LOVE

GAY COMMUNITY CELEBRATION OF LOVE & LIFE  
December 24th  
Candle light march assembling at  
Sheridan Square 8:30  
ending with communal feast at the new  
COMMUNITY CENTER 130 west 3rd St.  
BRING FOOD TO SHARE & Love

BELIEVE

we believed the myths  
and believed and believed and believed,  
but now I can believe no longer  
and I only believe in you and you  
must believe in me.  
every moment of my life I  
must now stand on a precipice  
and watch what is happening below -  
watch the games and societies  
where I no longer live.  
the theatre has begun, I  
walk down the street and confront  
the audience who still put me in  
the old myths.

Perry Brass

I listen for your knocking in my sleep  
(I would gladly trade sleep for your presence)  
I listen closely.  
come with your quick, brown eyes  
and your black hair like a slow thick waterfall  
with secrets I'd like to know.

The wind soft in trees  
gentle thoughts of you.  
I listen closely.

MARLENE  
Elling

*Handwritten scribbles and signatures on the right side of the page.*

# GAY MAN IN PHILADELPHIA

Many of the ten thousand people, who gathered in Philadelphia over Labor Day weekend to attend the plenary session of the Revolutionary People's Constitutional Convention, were Gay sisters and brothers, both Third World and White, working in the movement. Unfortunately, not all of them had come out. But there were those of us who had gone specifically to relate to the Lesbian or Male Homosexual workshops, realizing the importance of Gay Liberation in the struggle to create a new humane society for all people.

I was there with some twenty of my gay brothers from Gay Liberation New York. We arrived late Friday afternoon at the Church of the Advocate and were searched for weapons before entering the courtyard. We had to wait quite a while to register while folding chairs were being passed into the church hall where movies were to be shown early in the evening.

After registration, I got into the food line for a plate of fried chicken, peas, salad, bread and a cup of orange drink. Then I began the long wait for housing: Philadelphia GLF had promised to find a place where all the gay men could be together. I looked through current issues of the Plain Dealer and Free Press, two Philadelphia underground papers being distributed free; both had articles on Gay Lib. We had a long wait. Finally, around ten o'clock, we had a place to stay and transportation to get there. A couple of Black Panthers drove four of us to the large house in Germantown that was to be used by GLF men.

Saturday morning we went to Temple University to hear the keynote by Michael Tabor, one of the New York Panther 21. It took a long time to get into the gym because each person, who passed through one of the four doors that were open, was carefully frisked. At noon, the place was just beginning to fill up and there were still a lot more people waiting outside.

I recognized some of the Gay sisters from New York and went to sit with them. As we were waiting for the speaker, a man sitting a few rows behind us suddenly jumped up and started screaming at the women. "Get out of here, you freaks!" I didn't understand what was going on at first. He shouted even louder. "Get away from here, you sex freaks!" We all got up and turned around. One of the Panther security guards standing nearby told him to sit down and be quiet. The man looked freaked-out and continued shouting. Three Panthers grabbed the man and he was told to sit down or leave. Soon after that, both he and his group left.

The Gay sisters went across to the other side of the gym to meet another group of women. I thought they were coming back but that was the last time I saw them that weekend.

The evening program was four hours late in starting. When Tabor finished speaking, it was already way past the time scheduled for lunch. An announcement was made that the after-noon workshops were being cancelled

and everyone was urged to return to the gym by six to the speech by Huey P. Newton and a Third World sister at eight that evening.

The Gay men at the gym decided to go to the Germantown Presbyterian Church to eat and when we got there we found the Male Homosexual workshop in progress. Most of the men there had not attended the keynote session and were unaware of the cancellation. The group continued with its work but recessed early to allow people enough time to back to Temple for the evening program. Before leaving, it was decided that we would all stay in the church for the remainder of the weekend.

A crowd estimated at fifteen thousand, which included many people from the surrounding community not directly involved in the plenary, came to McGonigle Hall for Huey's speech but less than half that number could be accommodated in the gym. I stood outside for two and a half hours, squeezed, pushed, jostled until I left disappointed at not being able to get in.

As I lay awake on the floor of the church that night, I thought about the day which seemed like such a waste. A continuation of the endless waiting that began the day before. Riding back and forth in cramped cars and vans. Someone has told me that the Monday session was being cancelled. I couldn't imagine how we would accomplish three days of work in the one day remaining. I was ready to leave Philadelphia. I felt that we were being used, that it was just a Black Panther rally, that we were merely there to show support for the Panthers rather than to struggle with proposals for a new Constitution. I was tired, cold and hungry, but somehow I managed to get a couple of hours sleep, using my fist as a pillow.

The workshop for Male Homosexuals resumed Sunday morning after breakfast on the grass behind the Presbyterian church. It was a beautiful, sunny day. First, the statement of the Third World caucus was read and discussed. Then each proposal presented the previous day was carefully considered and all reformist measures were eliminated.

There was a rumor that two of our people had been picked up by the pigs. Someone called the police station and verified the story. We got hold of a lawyer and started to send a small delegation down to the station but were told we should wait. The two were released after a long period of questioning and returned while the workshop was still running.

Aimi Shakur, another of the Panther 21, came to talk to us about her own involvement in the revolutionary struggle. She spoke of her desire to live quietly on a farm with tulip grass and trees, something she could not do knowing that her people were oppressed. When Enshy Hunter was killed, she did not feel like being strong; she was hurt by his death and wanted to withdraw from that sorrow. And when Fred Hampton was murdered by the police, she did not feel

like being strong but had to in order to survive. She talked about the changes within the Black Panther Party, how it had gone from a local self-defense organization to an international organization concerned with the struggle of all oppressed people around the world.

Reports from each of the workshops were read at the Temple University gym that night. While people were filling up the place, the brothers from Gay Liberation Front started chanting, "GAY POWER TO THE GAY PEOPLE! BLACK POWER TO THE BLACK PEOPLE! RED POWER TO THE RED PEOPLE! WOMANPOWER TO THE WOMEN PEOPLE! CHILDREN POWER TO THE CHILDREN PEOPLE..." "HO-HO HOMO-SEXUAL! THE RULING CLASS IS INEFFECTUAL!" "POWER TO THE PEOPLE!" There were about sixty of us and our spirits were very high.

As I listened to the proposals from each workshop, I regained the hope I had had when I had first arrived in Philadelphia. What I heard was what this country could be so that all the people would be guaranteed the fullest life possible. I was elated. There were moments when I was moved to tears. Yet this was only the beginning step toward the eventual writing of a new Constitution.

When Steve, a Third World brother from Philadelphia GLF, stepped to the podium, we cheered. When he said he was from the Male Homosexual workshop, there were snickers from various parts of the gym. But our report was enthusiastically applauded. I think many people were surprised at our demands.

The representative for the workshop on the control and use of the military and police referred only to men in his report. One lone woman called out, "and women!" Again he referred to men and we joined the chant, "AND WOMEN, AND WOMEN, AND WOMEN!" He continued reading the report in a shaky voice. When he started to say men, he corrected himself, substituting a more general term which included both sexes. The crowd cheered.

The final meeting of the plenary session was held Monday afternoon at the Church of the Advocate. The chairman asked for additional proposals for the Constitution. A woman from Women's Liberation and a Gay brother from GLF both read statements which called attention to the absence of a Lesbian report, regretting the walk-out of the sisters and urging the inclusion of Gay women as necessary part of a new Constitution. A long line of people waited their turn to announce proposals which they felt had been left out. The chairman remarked, "This is going to be the longest Constitution in the world!" He may be right, but it may well be that a lengthy document will be necessary to assure the rights of ALL people.

The next Constitutional meeting will be in Washington over Thanksgiving. Reports in forthcoming articles

## WE DEMAND:

All power to the people! The revolution will not be complete until all men are free to express their love for one another sexually. We affirm the sexuality of our love. The social institution which prevents us all from expressing our total revolutionary love we define as sexism. Sexism is a belief or practice that the sex or sexual orientation of human beings gives to some the right to certain privileges, powers or roles, while denying to others their full potential. Within the context of our society, sexism is primarily manifested through male supremacy and heterosexual chauvinism. Since in the short run sexism benefits certain persons or groups, in the long run it cannot serve all people and prevents the forming of complete social consciousness among straight men. Sexism is irrational, unjust and counter-revolutionary. Sexism prevents the revolutionary solidarity of the people. We demand that the struggle against sexism be acknowledged as an essential part of the revolutionary struggle. We demand that all revolutionaries deal individually and collectively with their own sexism. We recognize as a vanguard revolutionary action the Huey P. Newton statement on gay and women's liberation. We recognize the Black Panther Party as being the vanguard of the people's revolution in Amerikkka. No revolution without us! An army of lovers cannot last.

### WE DEMAND:

1. The right to be gay, any time, any place.
2. The right to free physiological change and modification of sex upon demand.

3. The right of free dress and adornment.
4. That all modes of human sexual self-expression reserve protection of the law, and social sanction.
5. Every child's right to develop in a non-sexist, non-possessive atmosphere, which is the responsibility of all people to create.
6. That a free educational system present the entire range of human sexuality, without advocating any one form or style.
7. That language be modified so that no gender takes priority.
8. That the judicial system be run by the people through the people's courts; that all people be tried by members of their peer group.
9. That gays be represented in all governmental and community institutions.
10. That organized religions be condemned for aiding in the genocide of gay people, and enjoined from teaching hatred and superstition.
11. That psychiatry and psychology be enjoined from advocating a preference for any form of sexuality; and the enforcement of that preference by shock treatment, brainwashing, imprisonment, etc.
12. The abolition of the nuclear family because it perpetuates the false categories of homosexuality and heterosexuality.
13. The immediate release of and reparations for gay and other political prisoners from prisons and mental institutions; the support of gay political prisoners for all other political prisoners.
14. That gays determine the destinies of their own communities.

15. That all gay people share equally the labor and products of society.
16. That technology be used to liberate all peoples of the world from drudgery.
17. The full participation of gays in the people's revolutionary army.
18. Finally, the end of domination of one person by another.

Of noticeable absence at the Session were our Gay Sisters without whom there could be NO true people's constitution. The next day that abuse was at least recognized, if not corrected, by the gay men and the straight women there through the following statements: **MALE HOMOSEXUALS:** The Lesbian Workshop did not address the People's Constitutional Convention as scheduled. Therefore, the Male Homosexual Workshop summons the attention of all participating workshops to the fact that the Plenary Session is incomplete without the inclusion of a position paper from our sisters. **WOMEN:** The demands of the gay sisters were not read from the platform last (Sunday) night. The new constitution cannot be complete without these demands. The Radical Lesbians were excluded and ignored at the Workshop on Self-Determination for Women. We feel we have let ourselves and our sisters down. In the past and here at the conference, the women's movement has not recognized that the struggle of gay women is our struggle — all women's struggle. All women must be free to love one another. Free our sisters, free ourselves. Power to the People.