

WASHINGTON MORATORIUM: 3 VIEWS

Carl Dolvin

Friday night, after arriving in Washington, we began our gassy Washington weekend. We had been told that it would be good for the people in the communes in Washington to see some fags and dykes, but had decided that twenty-four hours a day of confrontation was too much, and so had opted to stay with a sympathetic friend during our visit so as to have somewhere to relax between the gassings and mindfucks in the street. We were gassed during our dinner, like everyone else in the neighborhood near DuPont Circle, as it seeped in through the slightly open windows.

Personally, I'm fed up with all the shit we take from the right and the left. Saturday morning, during the march up Pennsylvania Ave., I felt inclined to discount the reactions we got as we explained what our 28th of June GLF banner was about because the march was so full of liberals — nervous nellys all. Most of the young men smiled slightly, tightened their sphincters, grabbed mom's hand, and gravitated discretely to another area of the street. The women were, as usual, UNDERSTANDING, lovely, gentle creatures that they are, and generally said, "oh". We did one gay power cheer during the march, after which those groups around us politely stifled embarrassed reactions. They thought the banner was pretty, though.

Dan Smith

There was something wrong in Washington. Something disquieting in the crowded marchers' movements — in their smiles and frowns. But really, it was what they said — and to whom they said it that disturbed me.

Don't get me wrong. I wasn't expecting the march to end the war or change the minds of the silent or the minds of the majorities. I was expecting a gathering of people who knew by whom or well or how the soldiers were being used. Instead, I saw demonstration marshals tipping their heads and smiling at generals passing in green cars; I heard rostrum speakers praising American business and suggesting that the government try for business's efficiency; and I felt the wall of hatred and disgust that followed the conspiracy people when they walked among the crowd asking for people to come to the Justice Department and demonstrate against the imprisonment of Bobby Seale. What I'm saying is that over three-fourths of the Moratorium were young S&M's blind to the power binding their perception of the world. They were unable to feel the governmental force convincing their leaders that to be as quiet, inoffensive and meek as mother's little children would make their protest valid, a success.

Mike Brown

Actually it was the age of the people that was really impressive. They were young — very young. The political ideologists of the left and right will interpret the age of these kids as evidence of their revolutionary commitment or the results of a permissive society. They're wrong. The reason is much more simple and honest: they don't want to die.

The N.J. Turnpike was like an elongated St. Marks Place when we came down on Friday afternoon. The Howard Johnson rest stops looked like hangouts of the new generation. They were all smiling and milling around feeling their strength together.

DU PONT CIRCLE 10:30 PM NOV. 14. The radicals had planned this as a departure point for their march to the Saigon Embassy. On our way to the circle we were treated to a genuine member of the "silent majority" holding a pistol out his window. Apparently he felt the Revolution had come and he had to protect his stake in America, an America that to judge by him and others, is rapidly losing its sanity.

As we neared the circle, we were repeatedly asked where the action was by others who like us were there out of a combination of curiosity and to express something as yet undefined. What we got when we arrived was a crowd of about a thousand kids waving the ever present NLF flags and chanting support for same. The smell of tear gas hung heavy in the air and it all seemed sort of senseless, as if we were there to watch a grade B movie.

Sirens, it's amazing how fast your ears become attuned to the sound of them when in the middle of an outlaw demonstration. We began to move faster through the crowds, which was difficult because they had the same idea. There was no need for the cops to give a warning and they knew it. The gas began to explode and suddenly we were being driven down Connecticut Ave. A window broke just behind and we split into an alley hoping to avoid a bust.



photos by Diana Davies

IN FRONT OF THE WHITE HOUSE 12:30 AM

NOV 15. With the arc lights blazing across the lawn, one of the "marchers against death" steps up; turns toward Dick Nixon inside the building, raises a clenched fist and screams the name of a South Vietnamese hamlet destroyed in the war. Those kids who are on the other side of Pennsylvania Avenue watching the endless stream of name bearers show their emotion only in their eyes. They know that the war is only part of a much larger lie, and that the lie is backed up with arc lights and tear gas and guns.

NOV. 15 SATURDAY 10:30 AM. The 25 representatives from the Gay Liberation Front make the march to the rally on the grounds of the Washington Monument. It was immense, I have never seen so many people. Yet they all acted as if they were bored, unsure why they were there at all. They applauded only occasionally and then only for militants. At 5 PM the red flags began to move out through the center of the mile

Continued on page 5

The leaders could not see that the friendly hands of the police around their shoulders were meant to keep the Moratorium as quiet and as UNHEARD as any club that Agnew could use on newsmen: They can't see that if it hadn't been for the activities of the Justice Dept. the Moratorium would not have gotten more than six lines on the ninth page. In this country one must spit or be filed under petty nuisance. Nixon will not be moved by a thousand marches like the one in Washington but he could be shattered by three or four like that at Justice. We must stop squeaking out and start speaking up.

We should not be forced to watch a demonstrator holding Michael Ronfitz' name in his hands and warmly smiling at a passing

(excerpts reprinted from a letter by Bob Martin, Chairman of the Youth Committee of NACHO, addressed to the Marchers on Washington, 11-15-69)

Greetings and Best Wishes to all of you gathered in support of the sacred right to self-determination at home and abroad.

While the present demonstrations are quite properly focused upon the injustices perpetrated by the American government in Viet Nam, the ghettos, in the armed forces, in the city of Washington, etc., I think that we should not forget that the same power structure which denies justice in all these areas is also doing its best to oppress the homosexually-oriented American.

Homosexuals have been persecuted, first by the churches, then by the state, and now also by such powerful groups as the capitalist business establishment and organized psychiatry.

Western power structures have long thrived on the anti-homosexual paranoia they foster. By making people fear close emotional and sexual contact with other people of the same gender, they foster: suspicion and fear of one's fellow human being, a spirit of bitter competition among men, and divisions among the oppressed. By promoting anti-homosexual fear and hate, they distract attention from their own multitudinous exploitations.

Writes Michael Cooke: "It is primarily because we do not fit readily into a family structure, the basic unit in private property systems, that we are judged untrustworthy — and expendable. Marriage under a class system is a legal contract based on considerations of property and not on human considerations. Our very existence is seen to undermine this very basic unit of society. Under Capitalism, the highest development of class society, each male is supposed as well to be a sort of sovereign entity to go out to do battle with every other male in the struggle for survival; and any emotion such as homosexuality, which might compromise his independence in regard to another is seen as a threat to his ability to compete."

Martha Shelley has pointed out that in our society the lesbian is also in revolt against male supremacy, and is invariably in support of women's liberation from dependence on male good will. "The revolution must be fought for us, too."

The NACHO Youth Committee has unanimously declared its support for the struggles of the black, the feminist, the Spanish-American, the Indian, the hippie, the young, the student, the worker and other victims of oppression and prejudice.

We must note with sadness, however, that many in these oppressed groups have swallowed whole the Establishment's propaganda and have joined in its oppression of those of us who are homosexual or bisexual. We offer

our support to you, and so often receive but calumny, ridicule, ostracism, degradation in return. Too many radicals are so uptight about their heterosexual public images that they cannot tolerate us in their midst. Instead of treating us as fellow strugglers against our common oppression, they join the Establishment in becoming our oppressors.

Our message to our heterosexual brethren, then, is this: re-examine your attitudes, your actions, and eliminate anti-homosexual bigotry from them; treat your gay brothers and sisters as the valuable and dignified human beings they are; support our just cause as we support yours. Refuse to accept the definitions and limitations upon human sexuality and emotional warmth that have been handed down to us by society; rather think things over and establish your own standards based on your own needs, both for sex and for love, but especially for love, warmth, contact with your fellow human being.

To our gay and bisexual brethren: JOIN US: We need you. We need you to build our own community free of the yoke of repression imposed upon so much of heterosexual society; we need you to wrest control of our own destiny from those who oppress us; we need you to help educate those gay people who are not yet fully aware of their oppression or its causes; we need you to build a political consciousness within the homophile movement and the gay community at large. Finally, we need you to help us educate the straight part of the Movement about our grievances.

We urge you to join the homophile movement, without abandoning your other commitments. There are some 50 homophile organizations now more or less active in North America. We urge you to join these groups, which range through the political spectrum from radical to conservative, and help to radicalize them, or form your own gay organization. The Youth Committee will be glad to provide advice and what assistance we can.

RADICALISM AND HOMOSEXUALITY

THANKS PINKOS
QUEERS COWARDS
DRAFT DODGERS
--- MAO TSE TUNG



photos by Diana Davies

RED BUTTERFLY

Perhaps with the emergence of a classless society, we shall also enter into a labelless society—one that will be free of the stereotypes that divide man from man and perpetuate the privilege of the few over the needs of the many.

It has been suggested that homosexuals are not truly an oppressed group. We realize that gay men and women can be found in all walks of life, and that some gay people are probably among the worst pigs in the system.

Basically we make two points:

1) Homosexual acts between freely consenting partners harm no one, and are a natural and completely human form of behavior. The Revolution cannot be just or complete if our rights as full human beings are not recognized. We call upon our comrades on the left to be progressive in sexual matters also, as we damn well include ourselves in the Brotherhood of Man. An injustice to one is an injustice to all.

2) We feel that our oppression is due, not merely to ignorance and superstition, but to the interests and ideologies of an authoritarian capitalist society. Sexual repression is one means used to maintain the domination of man over man in an unfree society. At the same time, the struggle for sexual liberation is a necessary part of making the Revolution by any means necessary.

Anyone who has been active in the movement long enough knows that none of us shall ever know peace nor freedom, justice nor happiness until the root evil of our society has been

Continued on next page

My kind of loyalty to one's country (people!) not to its institutions or its office-holders. The country is the real thing to watch over. Institutions are extraneous; they are its mere clothing and clothing can be worn out or become ragged. To be loyal to rags, that is the loyalty of unreason. The citizen who thinks he sees that the commonwealth's political clothes are worn out and yet holds his peace, and does not agitate for a new suit, is disloyal: he is a traitor.

Mark Twain

G. L. F. AND THE MOVEMENT

Allan Warshawsky
Ellen Bedoz

We are all the products of an oppressive society. Society's institutions which should operate in the interests of the people instead perpetuate the privileges of a few. These institutions, (our legal structure, our educational system, the family, among others) reinforce the inequities of the economic structure. The institution of the nuclear family socializes us to meet the inhuman needs of the system. It defines our roles and pressures its members into fulfilling them. These roles no longer serve the needs of the individual. Where man needs love he is given instead domination. His need for individual expression is not fostered; it is frustrated to the needs of the system for automatons to brainlessly carry out its operations. Cooperation is replaced by competition. Divergence cannot be tolerated.

Divergence is labelled "sick", "deviate", "unhealthy", "abnormal" by the establishments' social scientists who function as the system's official agents of guilt and shame. They establish arbitrary norms so that those who differ can be made to feel "abnormal".

Society thus provides itself with scapegoats upon whom the frustrations of the true victims of the system (everyone except the power elite) can be vented. The scapegoats have traditionally been those who wear their

differences on their skin (eg, the Black, the bearded Jew, the obvious homosexual). These are the most accessible targets for societies' dissatisfactions.

Thus the pressure for "deviates" to camouflage their differences to avoid scorn, condemnation, bigotry and persecution; the Black passing as white, the clean shaven Jew with an anglicized name, the homosexual who leads a double life. These people have sacrificed their selfhood for the safety of acceptance. They have victimized themselves.

This is the nature of our oppression as homosexuals. We have been intimidated into fragmenting our lives. Imagine a well-integrated life where our sexuality need not be denied. An existence in which our social and sexual lives, our work and family functions flow easily and spontaneously, enriching our total experience. For many it is hard to conceive of this. The overriding shame, fear and guilt, the "sickness" of our sexual natures resulting from internalized societal condemnation has proved a self fulfilling prophecy. By hiding, denying, and camouflaging we have accepted society's definition of ourselves as "sick" people.

However, there are those of us who no longer accept that definition. We have seen behind it to the corrupt system which created and perpetuates these destructive myths to feed its insatiable,

unjust need. We will no longer mutilate our true self-potential in an attempt to measure up to false "norms". In liberating ourselves from our shame we make our first attack upon the system. We will no longer serve an insane, dehumanizing structure by functioning as its scapegoats or, worse, its self created victims.

The Gay liberation front was formed by homosexuals with a radical vision, to serve as a vehicle for social change. We began with a consciousness of ourselves as an oppressed minority within an oppressive society. Through direct action (such as the Village Voice protest) we will also try to reach our gay sisters and brothers who have accepted the values of a society in whose embrace they can never rest with both dignity and honesty; in reaching them our numbers and power will grow.

At the same time we will explore alternative life styles, ways of interacting to which we can relate with our total being. By reaching into ourselves through such forms as encounter groups, experiments in communal living, leaderless and fluid organizational non-structure, we are rejecting the foundations of the system. Seeking harmony not competition, autonomy not automatism.

This is the beginning of our liberation. But it becomes clear that homosexual liberation cannot develop

Continued on next page