

STOP ALL OPPRESSION!!!

Sisters and Brothers of the Third World, you who call yourselves "revolutionaries" have failed to deal with your sexist attitudes. Instead you cling to male-supremacy and therefore to the conditioned role of oppressors. Brothers still fight for the privileged position of man-on-the-top, Sisters quickly fall in line behind their men. By your counterrevolutionary struggle to maintain and to force heterosexuality and the nuclear family, you perpetuate outmoded remnants of Capitalism. By your anti-homosexual stance you have used the weapons of the oppressor thereby becoming the agent of the oppressor.

It is up to Third World males to realistically define masculinity because it is you, who, throughout your lives have struggled to gain the unrealistic role of "men". Third World men have always tried to reach this precarious position by climbing on the backs of women and homosexuals. "Masculinity" has been defined by white society as the amount of possessions (including women) a man collects, and the amount of physical power gained over other men. Third World men have been denied even these false standards of "masculinity". Therefore stop perpetuating in yourselves and your community the white-supremacist notions which are basic to your own oppression.

We, as Third World gay people suffer a triple oppression:

- 1) We are oppressed as people because our humanity is routinely devalued by the carnivorous system of Capitalism.
- 2) We are oppressed as Third World people by the economically inherent racism of white American society.
- 3) We are oppressed by the sexism of the white society and the verbal and physical abuse of masculinity-deprived Third World males.

The right of self-determination over dominion of one's own body is a human right and this right must be defended with one's body being put on the line.

By the actions you have taken against your gay brothers and sisters of the Third World you who throughout your lives have suffered the torments of social oppression and sexual repression, have now placed yourselves in the role of oppressor.

Anti-homosexuality fosters sexual repression, male-supremacy, weakness in revolutionary drive, and results in an inaccurate non-objective political perspective.

Hermanos y hermanas del 3er Mundo: Uds., que se llaman revolucionarios, no se han enfrentado a sus actitudes sexistas. En cambio, se han aferrado al machismo y en consecuencia al papel de oprimir. A Ud. Uds. luchan por la posición privilegiada del machismo, y cada uno de Uds., hermanas, sigue detrás de los "hombres".

Por vuestra lucha contrarrevolucionaria para mantener y forzar la heterosexuality y el núcleo familiar, Uds., perpetúan las viejas ideas remanentes del capitalismo.

Por vuestra posición anti-homosexual han usado las armas del opresor, en consecuencia convirtiéndose en agente del mismo.

Está en Uds., hombres del 3er mundo, - definir la masculinidad de un modo más realista. Porque son Uds. quienes a través de sus vidas han luchado para alcanzar esta posición precaria poniéndose por encima de las mujeres y los homosexuales, en consecuencia perpetúan do en Uds. mismos y en la comunidad las nociones capitalistas blancas del machismo, las cuales se encuentran básicamente en vuestra propia opresión.

Nosotros, grupo homosexual del 3er Mundo, sufrimos una triple opresión:

- 1) Estamos oprimidos como personas, pues nuestra humanidad está sistemáticamente devaluada por el sistema carnívoro capitalista.
- 2) Estamos oprimidos como gente del 3er Mundo por el racismo derivado del sistema económico de la sociedad americana blanca.
- 3) Estamos oprimidos por el sexismo - esta misma sociedad blanca y a menudo más nosados verbal y físicamente por el machismo de los hombres del 3er mundo. El derecho de autodeterminación sobre el propio cuerpo es un derecho humano y este derecho será defendido con la vida.

A consecuencia de las acciones que Uds. han tomado contra sus hermanos y hermanas homosexuales del 3er mundo, Uds., que a través de sus vidas sufrieron los tormentos de la opresión social y la represión sexual, se han puesto ahora en el papel de opresor.

Anti-homosexualidad alienta y promueve represión sexual, machismo, debilidad en el empuje revolucionario, y una incorrecta no-objectiva perspectiva política.

BASTA DE OPRESION!!

HERMANAS UNIDAS GAY LIBERATION HEADS SOUTH

El 51% de la población de este país y del mundo son mujeres. Si nos uniéramos, podríamos evitar todo lo que está mal en el mundo. Hay muchas cosas malas que están ocurriendo y no puede ser que signifi. "porque si una tirada de esta manera pronto no existirá siquiera el mundo en que vivimos. Hay hombres que dispersan amar de guerra, que han bombas sobre niños, que anucian el aire y la tierra. Hay también los que construyeron edificios "ricos para pensarlos de máquinas, y más máquinas, siempre más máquinas. Y en estos edificios, junto con las máquinas, están ustedes... o sea... nosotras, igualdad sí... solamente para las máquinas. Somos máquinas, máquinas. Comemos, trabajamos y fornica mos como máquinas.

DIME: Como están las cosas? Por cuánto tiempo más seguirán así las cosas en este mundo? Pero los hombres no nos oyen, o sea no nos quieren oír. Ellos hablan mucho pero raramente escuchan. Ellos dicen y nosotras jeringamos. Nosotras tenemos miedo hasta de hablar. Y más tenemos decimos una a la otra lo que sentimos. Algunas veces, cuando tenemos un minuto libre, nos preguntamos - "¿ay yo la única que se siente como yo me siento? ¿Acaso estoy loca? NO! Nunca estuvimos locas, y ahora tampoco estamos solas. Ahora podemos comunicarlo que sentimos unas a otras. Hermanas, ya es hora de que nos salvemos. Solamente dándonos cuenta de las porquerías que tenemos que aguantar, solamente en esto hay esperanza. Esperanza, para nosotras, para los hombres... pero el mundo. Pero la que hagamos no la podemos hacer SOLAS. Tenemos que descubrir JUNTAS que cosas podemos hacer. Si tu quieres comunicarnos lo que sientes, puedes escribirnos (o VENIR) a la dirección de esta periódico. Recuérdalo - Juntas podemos cambiar lo que está mal.

ANA SANDICH LYRIS FRENCH

GAY LIBERATION IS HERE! - That's what the signs said. It wasn't exactly accurate, of course, but how the hell would they ever know? Just what was this Gay Liberation? And why, of all places, Tallahassee?

I don't think even we knew at the time; but, we had to start somehow and as they say, "Say it loud, Gay is Proud!"

The first meeting had been held the week before. There were 7 of us and, quite frankly, we were scared as shit. About all we decided on was to put up the signs on a Sunday after midnight. By Monday, the shocked campus of Florida State University had been introduced to its newest organization, the Gay Liberation Front.

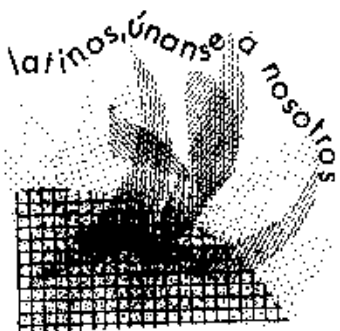
It was around the time of the Kent State murders and shocks seemed the order of the day. Still, G.L.F. was talked about all over campus. There were demonstrations and protests going day and night on campus over Cambodia and Kent State... and G.L.F. people were there. I met two of our most active members at the occupations of the R.O.T.C. and administration buildings. That same week, after calling for the impeachment of President Nixon, the Student Senate voted to recognize G.L.F.... and then the fireworks began.

We started putting large ads in the school paper, plastering the campus with signs, and wearing buttons on campus. The reactions were quick: we received an endorsement from the Women's Liberation Front. The hassles were many, varied, and just beginning.

The university administration, unusually uptight on this issue, refused us use of campus facilities until full recognition is granted by the president (the whole recognition issue has been sent up to the state board of regents, since everybody else is scared to grant or deny it). A letter was published from 14 university personnel expressing "shock and dismay" that the univ. paper would carry advertising for a group that was a "threat to the entire society." One state senator called for our immediate "elimination" from the campus.

Our second meeting had had 20 people, by our third there were 60. What had happened at F.S.U. in a matter of weeks was unbelievable. Florida is known for its perverted anti-homosexuality - in the presence of a G.L.F. in the state capital was freaking everybody all the way to Miami.

Hiram Ruiz



The term ended, many people left for home, and things cooled in Tallahassee. But G.L.F. continued. Meetings have averaged over 30 all summer (many of these new people). G.L.F.'ers have opened a liberated Gay bar, Tallahassee's first and only gay bar! There have been G.L.F. picnics and surf-fins... In general, it's been a relaxed summer of getting it together.

A lot of work is being done to insure that G.L.F.'s will soon form in other areas of the South, especially Atlanta. We're planning a workshop in Fall to bring Gay people from all over the South to Tallahassee to find out more about the Gay Liberation movement.

Much will be happening at F.S.U. when the next term starts. Gay orientation will be held during registration; a non-credit course on Gay Liberation will be offered at FSU - led by G.L.F.; a community center will be opened, hopefully.

We will also be spending time exploring the nature of our oppression and what we need to do to end it. We need to learn to deal with sexism, both in others and in ourselves. But primarily, we'll be striving to maintain the unity and love we feel for each other as people, and as sisters and brothers in the Gay Liberation Front, which has given us the strength we need to survive in this last stronghold of the Confederacy.

lesbianas, únense a nosotros

ANTONIO OVARIO UNO

poetry

EXPERIMENTAL

porque estuve con vos en el toiletino rojo de tu vagina
con vos
y con tu matriz de besos en los senos
con vos
y conmigo mientras las cucarachas ferricaban
y no las veíamos pero escuchábamos sus gritos por las
cuevas

porque
estuve con vos
y con mi menstruación
mojándote las piernas
con vos
y tus ojos DE CIGARRILLO
APAGADO
con vos tirada de espaldas a un
mueble
adelantado un caballo por las
ruedas

porque así una noche que CHAPLIN y Hitler eran mis
invitados
y los condenabas a afeitarse los bigotes
y vos desnuda nos usabas papas fritas
porque toco tus pechos
y odio las

BDM
BA
CHAS en los colectivos

porque tus manos tienen ese olor de jazz
porque me entusiasma oler tu piel fría
y tus erectos son buñuelos de ángeles
porque a veces estoy sola y corro y soy rapaz de mandao
mis manos
a una linterna
porque quiero revivirme en el baño y hacerle el amor
rodeada de lombrices
porque entramos a los hoteles y se creen que somos
princes
y cabalgamos nuestro amor en siberias para primas
porque paso mis días por la casa de tus intestinos
porque tengo hemorroides pero igual te deseo
porque me gusta golpearte y cuando lo pelambre con
todo a clarinete

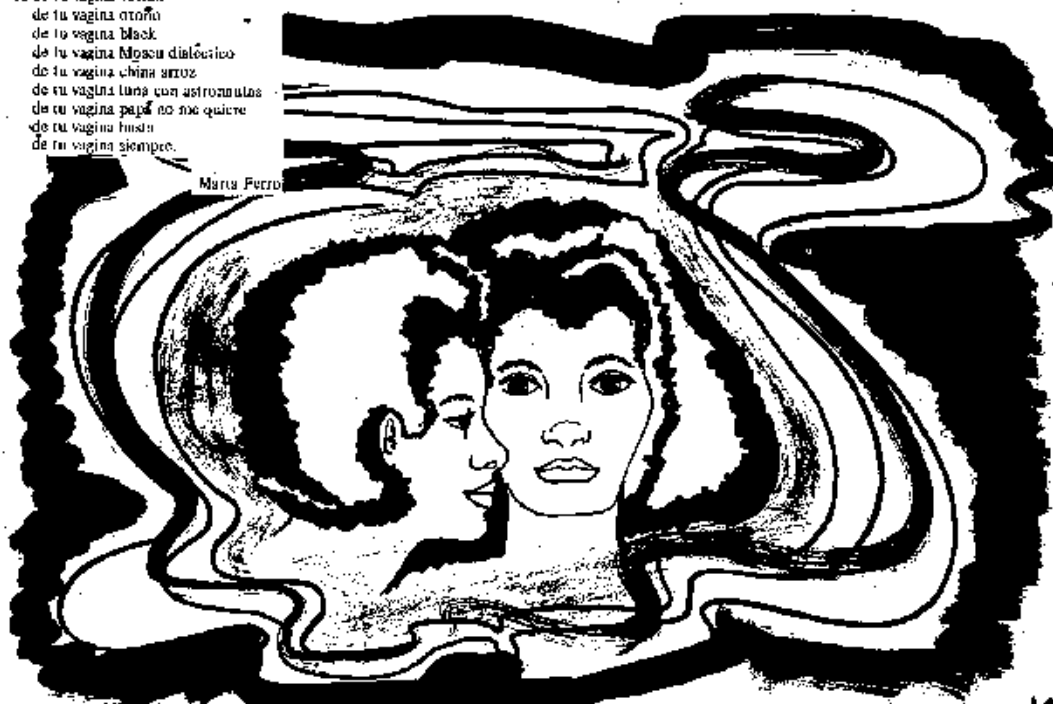
porque me lavo las manos
antes de entrar a tus ovarios para
no infectarte

porque tu jefe es estúpido
y mi madre es estúpida
porque sola vos
sola vos
sola vos

sola yo con vos
solamente mis manos con vos tienen la pena
porque sos una muchacha
porque yo soy una muchacha
porque quiero desahucarte y hacerle morir cerca del
infierno

cerca de tu vagina volcán
de tu vagina orificio
de tu vagina black
de tu vagina Moosá dialéctico
de tu vagina china arroz
de tu vagina luna con astronautas
de tu vagina papa no me quiere
de tu vagina hasta
de tu vagina siempre.

Maria Petro



... that no dogmatism is acceptable about who can be
called revolutionary and who cannot.

Frantz Fanon

to love
WE MUST LIVE
to live
WE MUST SURVIVE
to survive
WE MUST FIGHT

and if I fight
I contribute to the dawn
and so victory is born
even in the darkest hours.

nunca voy a dejar de ser idiota
nunca voy a decir la palabra justa, siempre la pienso
después
entre lágrimas
caminando o tirado en algún lado
pero que hago con decirte que te amo
te lo dije tantas veces
te amo y no puedo hacerle el amor, y esto no lo puedo
entender
me siento miserable
tengo la voz débil de niño
estoy paralizado
quisiera matarme pienso y me a qué estoy jugando
pero así me quedo, no puedo mirarte
te oigo ya por primera vez y hablar de los bosques y las
montañas donde vas a hacer el amor
me da cuenta de que lo esperabas a él para reírte
lo esperabas serio,
y yo me quede allí al borde de la ventana
mirando para abajo
otras ventanas oscuras, luces azules, el cielo corrido
de techos
y vos seguís riendo
entonces me bajé
y cuando me fuí estabas abrazando a él, acurrucado,
esperando que la puerta
se cerrara.

Y ahora estoy aquí
en esta casa miserable
estoy aquí temblando
estoy yo y debería ser bastante
llega el momento con tus quejidos de amor
llegan vahos de semen y quejidos
quiero mojar me y oler tierra pronto
quiero gritar para mí solo en la misal del trueno
quiero agotarme, dar puntazos a la tierra y sangrar
un poema no basta
tiene que ser
sangre con tierra
abierto en dos
tierra con sangre.

Néstor Lantieri 1970

BLACK PANTHERS CALL A REVOLUTIONARY PEOPLE'S CONSTITUTIONAL CONVENTION:

When Afeni Shukur called the Radicalesbians asking them and Gay Liberation Front to Washington for a planning meeting preparatory to the Constitutional Convention I was charged with excitement, Afeni Shukur — beautiful Black woman, virile, revolutionary, nickname "Prize" — social excitement. REVOLUTIONARY PEOPLE'S CONSTITUTIONAL CONVENTION — that has the flavor of an historical event — visionary excitement. The Black Panthers are making a statement on Gay Liberation; Gay Liberation Front invited to participate. Consciousness of sexism, heterosexual oppression of women and Gays, finally linked with the struggle against racism. A public revolutionary document, perhaps the first manifesto of the New World, its consciousness complete. A naive enthusiasm but this unexpected recognition soaked it. The oppression of Women and Homosexuals so long denied, ridiculed, misunderstood is a story that has hardly begun to be told. So ancient an enslavement, so branded into our psyches, we assume our bondage to be the natural order of things. Yet for all its new awakening, its voice still feeble, its smoldering rage still leashed, we know that an understanding and uprooting of sexism is the end of all oppression, all power games — the key to the final blow for human liberation. This acknowledgment from what seems to be the heaviest group of people dealing with racism energized and inspired each gay woman and man rolling toward Washington for the meeting.

As groups we represented the THIRD WORLD GAY REVOLUTION, RADICALESBIANS and GLF women and men. But the telling of this has to be completely subjective. I was a white woman coming into the Panther presence — active in the movement a little more than a year — freshly awakened and growing consciousness of Women's and Gay oppression — sick and angry at almost everyone except radical Gay sisters, questioning the validity of working with gay men and their infuriating unconscious sexism — ruling out straight men categorically as SUPER PIG — and here were the Panthers, a straight man's trip in mimeographed and technicolor. Super butch, the brown, mottled hair creamed, deep-voiced Afro-American — their words cracked with rage and self righteousness. They moved the meeting along tracks of their prearranged program oblivious of everyone unless she or he was in agreement or of use. They insulted us with words of democratic procedure while bulldozing through their agenda. I felt intimidated, angry and defensive. "I have come here to find out why and if gay people should relate to this convention. Is there receptivity to Women's and Gay Liberation?"

"We'll tolerate that crazy talk about 30 seconds and you'll be asked to leave!" The room exploded and hummed with long tirades by black women and men who were outraged at my white thin-skinnedness, my racism, my gross lack of empathy and awareness of Black oppression — That I should question the need for a new constitution! Two GLF men tried to support me explaining that I wasn't questioning the need for the constitution or denying Black oppression — that we were under the impression we were asked here for a dialogue. Jim proclaimed loudly his support of the Panthers as the vanguard party. "Fool," I thought, "you are not speaking for me. These facts would obliterate us." I wanted to lesbian.

People began signing up for committees. Some gay brothers and sisters, feeling like me, left the room downcast, ready to leave. On impulse I put my name in for the agenda committee; perhaps in an effort to understand, or desire to battle the thing through a little further — or maybe I just couldn't stand the feelings of defeat and disconnection. In the hall Kip said to me, "I told you to come on as a revolutionary first and save the sexist confrontation till after you made that connection." Ann said, "You came on like Whitey. You were talking down to them. That one from you oppresses and angers Black people." I began to understand a little. Two groups, one Black, one Gay — both looked outside our awareness of all the gross and subtle tones and manners designed to keep us down. They didn't know yet how they looked to me but I caught a glimpse of how I looked to them.



The agenda committee turned out to be 3 Black (not lone Panther) and 5 women, one Spanish and 4 white. The first argument arose over the keynote speaker who was expected to be Hughie P. Newton. I began to feel that I was on that railroad again. "Look," I said, "It is very painful for me to argue with you like this but I am sitting here torn whether to continue to relate to this or not. Black consciousness is very well defined and because of the efforts and struggle of Blacks its presence is heavy in this room. The oppression of Women and Gays is scarcely articulated. Some people sitting here aren't even aware of it and think I am crazy as I talk. But I am both a woman and gay and if this congress is going to reflect my awareness how can I accept a male hero figure? No matter how great a person he might be, the straight man glorified is my oppression. Do I relate to the Black movement at this time in history and say fuck it to my struggle? or do I say fuck it to anything that oppresses me even revolutionary sisters and brothers?..

A white sister, Leslie, spoke up. She dug what I said but also felt that Hughie was a good choice for speaker because of his revolutionary practice and inspirational qualities. But there should be a heavy woman speaker too with a strong Woman's consciousness. The Panther, Doug, nodded and left the room. When he came back I knew we were off the tracks and this group of people were actually formulating an agenda. A man and woman would speak and there would be a chairwoman for the meetings. The workshops would include women's rights, sexual self-determination, child oppression, the family, as well as self-determination for racial minorities. One of the Black men started to put us down as frivolous, with a barb for the sexuality of the gay women. Doug said, "OH no, brother, that just doesn't go anymore." The meeting took off. We were together.

When the larger group reconvened I somewhat expected the Panthers to protest the tentative agenda but no one questioned it. We broke up planning another meeting in a few days. At this point the THIRD WORLD GAY REVOLUTION handed out to the Panthers and the assembly their strong and beautiful statement THE OPPRESSED SHALL NOT BECOME THE OPPRESSOR (reprinted in the next issue, one of the main Panthers

came up to me: He had been particularly hostile to the sexism issue during the meetings. I found out later his name is David Hillard. "I want you to know that what I said had nothing to do with the fact you are a lesbian. I say 'right on' to lesbian liberation." I told him it certainly didn't seem that way to me. We came because invited, to test the receptivity of the convention toward Gay and Women's Liberation and not only was my attempt smashed down but I was called angry and saboteur. I told him I had been made aware that I came on in an oppressive way but he and others made no attempt to understand me. He repeated that he had nothing against lesbians getting their rights but he couldn't support male homosexuals because in prison they were "snitches" and besides he had problems with his own masculinity. He said that the Panthers were coming out with a statement on Gay Liberation next week and as a Panther he would "back up his word with his life". As I watched him walk away I felt that I had just talked to a human being — another connection had been made. The bombastic Panther-in-public gave way to a black man caught in the contradictions of these times. Rising out of his incredible oppression the assertion of his humanity takes the form of "Being A Man" and that is what he has become. Now he is being told that this too is oppression and has to go. Perhaps through the discipline of the Party and because of his own oppression he is open to this new struggle. I think perhaps I can be part of that struggle. Certainly in some way I felt that the people present had been affected by us, or would be. I know that I was touched and affected by them.

What came through to me was an immense commitment to revolutionary struggle born of an oppression beyond my experience. The task is to somehow make the pain and enslavement of Women and Gays felt as a force and presence.

On the way back to New York I realized my real connection to the struggle to transform the Black Liberation movement was in the people of the THIRD WORLD GAY REVOLUTION. I remembered that part of the reason I went to the agenda meeting was Frenchie's smiling at me saying, "What do you expect? We've only just begun." My involvement had also to do with Kip's and Ann's confrontations and their continued acceptance of me as a gay sister and friend.

As I look forward to the convention and the formulation of our new constitution I have no doubts that the present hierarchical, dogmatic structure of the Panthers is an oppressive force and I wonder what this spoken solidarity will really mean. But the constitution is something else. If the document is actually permitted to be the product of the oppressed peoples convening to write it then it will transcend all of our individual limitations. For this I can work — that our emerging consciousness, our first attempts at alternate forms, will not bear the features of THE MAN.

A WHITE LESBIAN RESPONDS

Lois Hart