

THE EFFEMINIST

MAY, 1971

NOTES FOR GAY MALES IN THE FEMINIST REVOLUTION

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10¢ to women, children, old men,
Third World and gay men 25¢ to known white, straight males

ANDROGYNY AND MALE SUPREMACY

*... priest or Cockette, leather queen
or policeman, your drag
is counter-revolutionary...*



At first glance, androgyny, the concept of blending male and female attributes into the same person, seems like an ideal model for gay liberation.

That it's a straight man's trip, and therefore oppressive to women and gay people, is not that clear. It's true nature needs to be clarified in order that the subtle tyranny of androgyny does not infect and become a stumbling block to emerging gay consciousness.

It is closely related to the equally-subtle oppression reflected in the concept of drag (dressing according to a societal concept of sex roles — whether it's a male dressing as a socially-defined female or a male dressed as a socially defined male) as a revolutionary force.

Androgyny grows out of a Greek mythology the very purpose of which was to consolidate the overthrow of a matriarchal (female-oriented) culture with a patriarchal (male-oriented) culture.

In the Greek culture that prevailed, great instances of homosexual behavior (male worship, primarily, and only incidentally, sexual activity within a straight-defined context) was paralleled by the low status of women.

The androgynous figure in this culture was seen as the sacred male — the male who embodied female attributes and thus made the presence of the female, herself, totally unnecessary (except for procreative purposes).

The positing of the androgynous ideal, in ancient Greece down to the present, is based on the straight male's freaking out over his own lack of desirable feminine characteristics (affection, tenderness, stability, responsibility, freedom from aggression, etc.), due to the socio-politically-induced absolutization of the (yin-yang, "natural law") distinction between the masculine and the feminine. It's not that the male has more, but fears that he has less, that he asserts his male supremacy. And, when push comes to shove, men are really nothing more (biologically) than incomplete females, since the male chromosome is a half-sized female chromosome, and since the penis is just an over-developed clitoris, the only other difference is that females have something — an additional orifice — that males don't.

At any rate, such freaking out results in the straight man's striving after

WHAT WE ARE ABOUT HERE

We don't see that it is our purpose, role or presumption to be telling people how to become liberated, or how to pull off the revolution. We seek to address ourselves to people who are listening and participating in the struggle to find language and expression for the discovery of being queered-over people in a straight/queer society (alienated, one-sex oriented, male-supremacist). We are into sharing and building language toward, as Shulamith Firestone calls it, "something more all-inclusive than revolution."

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FELLINI SATYRICON

SATYRICON: the ultimate straight male rip-off, or: Men's Liberation at its best...

Besides being sick most of the time, I was only able to feel that if I had been St. Paul, I would have hated homosexuals, too. What else is possible if anything like what Fellini portrays was/is true?

The trip was one of almost total degeneracy, with the hope of something better at the end. Not much better, to be sure, only the promise of more of the same. Fellini, after all, is an old queer who

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AGAINST THE GUYON SOCIETY

WHAT IS AT STAKE?

What is not at stake is pedophile freedom. That, at least, is the only statement I can come up with in regard to a letter and literature I received recently from a man who claims to be a gay liberationist.

This man is always in the "vanguard" of something or another, and is now claiming that the pedophile movement is the "most revolutionary" new thing. His letter was accompanied by an article about the Guyon Society, which apparently advocates child sexuality.

I do not know anything about the Guyon Society, and don't really care

to. The article, from the L. A. Free Press, appeared not to the point, but it was not really the Society but the "pedophilia" of my correspondent that was at issue. At any rate, the Society seems to be male-oriented and I am as trustful of males talking about child sexuality as I am about males who seem unduly interested in the sexual freedom of women, or of queers. In any of the three cases, the straight male becomes freer vis-a-vis the others, while their true erotic, sexual (or perhaps better, human) liberation is obscured.

Sexual freedom groups tend to work against sexual freedom, just as pornography tends to work against erotic expression via arts and the media. What one has is the increased

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