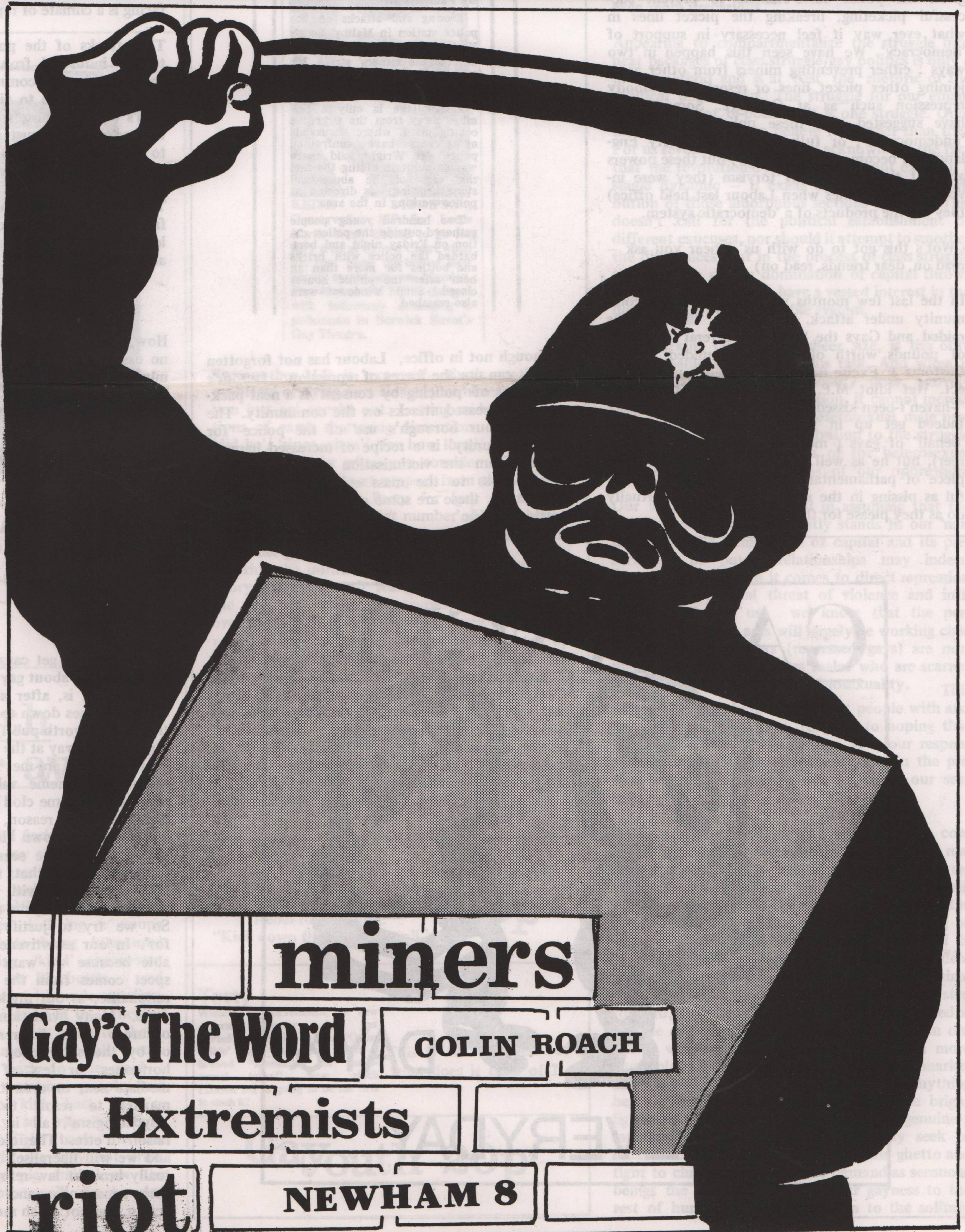


10P

THE WOLVERINE

GAY VOICES OF HOSTILITY

**WHY
BOTHER
WITH A
COMMENTARY?
WE ALL
KNOW
WHAT
THE
FILTH
ARE
ANYWAY.**



miners

Gay's The Word

COLIN ROACH

Extremists

riot

NEWHAM 8

Towards the oncoming STORM!

The miners strike has been going on for some months now. The Tory Party's strict adherence to its economic policies means it isn't going to budge an inch. Besides, unlike '74 this strike isn't about wages — its about pit closures and jobs. However, it's not the states intransigence that concerns us here — that has been amply demonstrated elsewhere — but what should interest us are the tactics of the police. The Government considers that it has been placed in a completely untenable position and has therefore given the police carte-blanche to prevent successful picketing, breaking the picket lines in whatever way it feels necessary in support of 'democracy'. We have seen this happen in two ways: either preventing miners from other areas joining other picket lines or resorting to bloody repression such as at Orgreave. Some people have suggested that these policing powers are 'undemocratic', or further said that 'Merry England' has become a 'police-state'. But these powers are not the products of Toryism (they were invoked several times when Labour last held office) they are the products of a 'democratic system'.

('Wot's this got to do with us' I hear you ask — read on, dear friends, read on)

In the last few months we've also seen our community under attack. In London, the Bell was raided and Gays the Word had several thousands of pounds worth of books impounded by the Customs & Excise under the obscene publications act. Wet idiot M.P., Simon Hughes (he of the 'I-haven't-been-kissed-by-Tatchell' badge fame) may indeed get up in Westminster and protest on 'behalf' of gays (more like on behalf of his career), but he as well as the police know that this piece of parliamentary 'muscle-flexing' is as useful as pissing in the wind. The cops can virtually do as they please for this is 'democracy'.

We're almost led to believe that when Labour were in office we all had a 'jolly-good' time — we all lived in a sort of industrial 'never-never' land. Ah, but Peter Pan is a fairy-tale and Labour's rewriting of its term in office is just as fictional. We had industrial conflicts (Grunwicks, Firemans strike), wage freeze's (5% code of practice), and we didn't see that the number of raids and attacks on the gay community lessen any.

Tensions of pit strike blamed for riot

By Paul Brown

Rioting and attacks on the police station in Maltby, South Yorkshire, was directly attributable to the miners' strike, Mr Peter Wright, the area Chief Constable said yesterday.

The village is only a few miles away from the Orgreave coking plant, where thousands of pickets have confronted police. Mr Wright said there was no point in hiding the fact that most of the abuse and stone-throwing was directed at police working in the area.

Two hundred young people gathered outside the police station on Friday night and bombarded the police with bricks and bottles for more than an hour after the public houses closed. Shop windows were also smashed.

Although not in office, Labour has not forgotten how it can use the forces of repression — Labour's blue-print of 'policing by consent' is a neat package of increased attacks on the community. The local Labour borough's use of the police 'for the community' is a recipe of increased harassment. From the victimisation of prostitutes in Kings Cross to the mass eviction of squatters in Brixton, these are some of the fruits of 'democratic socialism'.

Reagan came to Britain on June the 9th — CND kept telling us that. The Left kept telling us to tell Reagan to take his missiles back — but that wasn't why he was here. On June 9th, nine heads of the western governments (both left wing and right wing states were represented) to discuss the crisis and to work out the next round of austerity measures for the western world. And since most of the states represented here have mass industrial unrest at the moment, it would seem that the plan is for greater impoverishment for the working classes of those countries.

No-one will stand idly around waiting for the effects of the next series of wage cuts, or cuts in essential services — there will be a response to this. Whether the response will take the form of Orgreave style picketing or demonstrated in the manner of riots (à la 1981) remains to be seen (it will probably be both). The police will of course be sent in to suppress any signs of resistance, but they will not react in a sporadic manner. They have learned lessons and they will have their orders to attack anything that doesn't function for society. What we are facing is a climate of repression.

The attacks of the police will not be restricted to the industrial front, they will also push for attacks on communities. In the cities we can expect them to virtually place working class areas (that is those with high Black populations) under siege. We must also expect our community to be placed under attack, either by raiding the disco's, bookshops etc., or closing places down.

The provisions of the Police-Bill are meant to facilitate this clamp down, and not merely to legalise those abuses of the law which we know all about already.

How, as gays, are we going to respond? There are no easy answers. Our reply to the oncoming storm must grow out of the dialogue we must now begin with each other. We can't duck this issue, and neither can we stand on the risk-free side lines hoping that it'll blow over. We must stand against repression.

DON'T APOLOGISE FOR THE APOLOGISTS

It's so easy to get caught up in polite discussions with straights about gay-ness — how it's all so natural; how sex is, after all, the same for everyone when it comes down to it; how 5% of the population is well worth public consideration. With gay-lib grinding away at the national conscience for ten years now, we are met increasingly with 'right-on' responses, supreme validations of our right to stand on the same clod of earth. We tend to make dialogue with reason, believing that prejudice will disappear down the garden path to a point where it can't be seen, hiding behind a pansy. Straights know that too. The garden path is after all, paved with good intentions. Sincere they are — but they are not us.

So, we try to justify, convince, 'put the case for'. In our assertiveness we get to feel respectable because we want to be respected; and respect comes from the eye of the beholder. We rationalise, as our predecessors in the cause have done. Many variations on the theme have occurred: we're different by addition of desires, or by the subtraction of them; we have more hormones, or less of them; we're the intermediate sex, or even the third one. Usually we manage to resort to such of 'biologism' or 'psychologism', all in defence of the rational *raison d'être*. The old, wet notion is 'justify and we will liberalise'. True in the past? It eventually brought law reform, made people examine their consciences, and gave us a limited field of action. But not much more.

GAY ANGER!

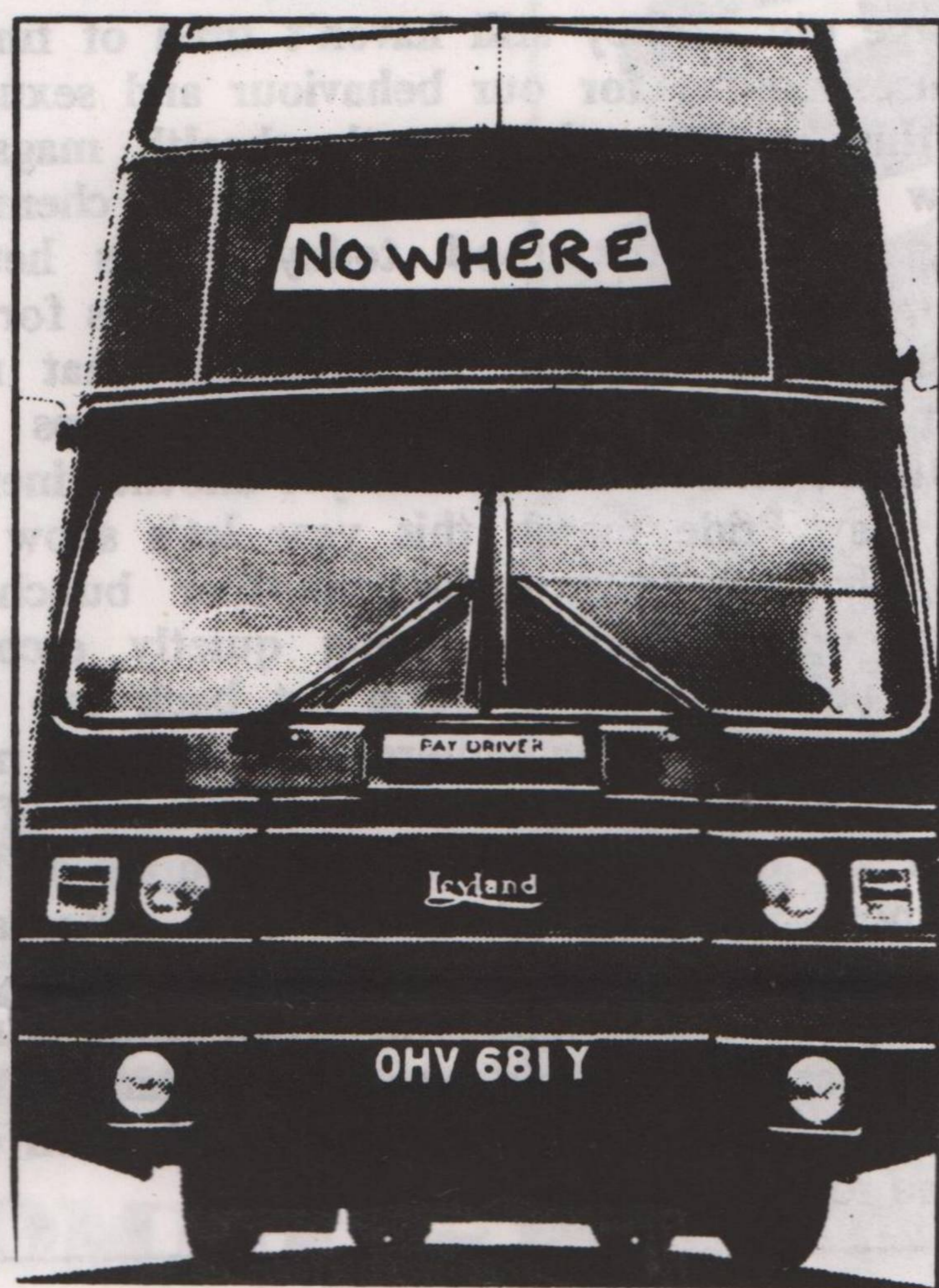


EACH & DAY & EVERYDAY

We can no longer go on apologising for ourselves, 'explaining ourselves' to the disbelieving world. The struggle does not hinge on that, and probably never did. Basic rule of social change: gays want to eat from the tree of life too, whether it can be justified or not.....the rationalisations come later, as in all political causes. Gay liberation came about from a process of real change in notions and expectations of sexual awareness (owing a lot to the Women's movement); this this process of change came through the action of gays themselves wanting and fighting for change. Convincing people is only one tactic among many.

It should not provide our 'justification' to ourselves. We don't need one, because WE ARE. We know what we want to see happen. We don't want or need to be 'respectable' either, as this only brings compromise in its wake. It is also apologism for what we believe will make us acceptable. The point is to change the ways in which people see all sexuality - then our petty justifications for our position will be, at best, irrelevant.

Keith Silvester
September 1979



On the road to socialism with the Labour Party.

Is it worth running away?

Hi, my name is Micheal and I fucking hate middle class people, especially the gay ones. People seem to think that because I'm gay I have something in common with them - well I fucking have not! That is not only insulting but it's a view that must be washed out! Being a young working class bloke I hate being humoured with a policeman's fucking 'kind' truncheon. 'Get into line, cunt' says Mr Bluebottle - and we are supposed to lay back with understanding. Bollocks! I say we kick the scum in their fucking heads - They do it to us, let's reply to them. Police only know the language of spit, scum and slime! Kick 'em back in the void! I'm sick and tired of watching people just standing there afraid to kick back. You're gonna get kicked anyway so why not fight back. The more people fight back the less fucking hassle we get, right. So why not drink to the blood of a dirty pig and throw the guts to the starving 'pigs' we'll be keeping for torture.



Anarchist Broadsheet - only 10p
c/o 36 Albany Street,
London NW1.

MP elects jury trial



KEITH HAMPSON, Conservative MP for Leeds North West, elected to go for jury trial at Crown Court when his case came up before Bow Street magistrates on Monday. The 40 year old MP is charged with indecently assaulting a policeman in Berwick Street's Gay Theatre.

So, another M.P. is 'exposed' - that's one of the problems of living in a closet, you never come out you just get caught out. Leaving aside such questions of earth shattering dimensions like 'is he'/'did he'/'since when'/'for how long' etc., there's a shade of irony when you consider that in spite of all the guff and wet support from the SDP/LIB alliance and Labour Party for 'gay rights', the Tory Party has the largest number of closet homosexuals (proportionately and numerically) than any other party in Westminster.

Ignoring the political alligences of Keith Hampson (Tory bastard etc) it really infuriates me to see the way in which 'celebrities' take president over the rest of us. For instance, every week somewhere a gay or gays are either being beaten up and/or arrested by the filth. It just seems that we're being pushed aside for the sake of propaganda. I mean, who is this man, he has never spoken in public about gays, nor do I believe that he ever will - and for all intents and purposes he probably thinks that homosexuality is not so much a 'moral evil' but more a case of indiscretion. All in all, I think it is about time we were a little more partisan in where our support goes.

STAND UP AND SPIT

Robin Hood Youth
Rebel rockers mag.
"Kick down that fucking wall"

20p

Tasty

Wilde's of Sacramento, a new American brewery, has just started a new line - an 'Oscar Wilde' lager which they claim is brewed "specifically for homosexual tastes". Now which London bar is going to be the first to stock it?

This is all very well but what does it taste of?

Gayouth 20p

A LETTER TO DEAR COMRADES

Gays in political groups walk a tightrope. On the one hand, we see that class struggle is an indispensable means for our liberation. Drawing this struggle out of the gay movement in a genuine way is fraught with the same difficulties as anywhere else. On the other hand, working with the 'straight' comrades can only too often be a demoralising venture since the oppressive anti-gay attitudes of the straight world trickle in to the dialogue that we have with the heterosexual comrades. In giving priority to the socio-economic argument over the sexual struggle, the language of revolution can merely provide a smoke screen effect masking the constant of homophobia. Defining further the area of our political activity (in our case, Anarchism) makes that tightrope walk even more precarious.

Appearing to compartmentalize the struggle into neat packages of class struggle/gay politics is only a crude method and is at 'best' the rhetoric of the political opportunist. The struggle for our emancipation is not bi-polar - it is one struggle. Only the naive militant can believe it is other than this. For us revolutionary gays, we acknowledge the fact that the revolutionary process does not exist on a single dynamic - it exists on the unique contribution of those amorphous sections involved. This doesn't call for the political establishment of different caucuses, nor should it attempt to smother the differences, but in the process of class struggle the negation of the domination of capital throws together all those who have a vested interest in the destruction of this miserable system.

The working class by its sheer size, is the only class capable of initiating this task. And when it asserts itself as a revolutionary class, actively fighting for its self-emancipation, it cannot merely seek to liberate the white heterosexual male proletariat. As gays, our contribution to the struggle is uniquely the elimination of the heterosexual norm that lies at the basis of our oppression.

Our vision is not blinkered in assuming that the working class (as it presently stands) is our 'natural' ally. The domination of capital and its preservation of power relationships may indeed oppress us, but when it comes to direct repression using the very real threat of violence and intimidation against us, we know that the perpetrators of these acts will largely be working class people. Queer bashers (repressed gays) are normally young working class males who are scarred with the guilt of their own homosexuality. This is something we have to confront people with and not sit back in isolation, resigned to hoping that overnight attitudes will change. It is our responsibility to combat that repression and in the process destroy the myths that surround our sexuality.

There are other things that we must also confront. We must be honest with ourselves and realise that we don't have a movement per se. We have an expanding gay milieu but its political development has been in part impeded by the growth of commercialism and the profiteering of entrepreneurs. When Gay Liberation started it grew out of the genuine desire to break the ideology of heterosexism and (vaguely) the domination of capital. Since then we've taken one step forward, two steps back. What we have allowed is a niche of bourgeois gays who have ridden on our backs, who have merely been vying for a more equitable slice of the capitalist pie - their marketplace is full of people too hungry to see anything beyond the temporary pleasure that the bright lights and weekend thrills offer but never genuinely satisfy. The 'pink economy' can only seek to sedate our abilities to break out of the ghetto and fight to change the world. We demand as sensuous beings the communication of our gayness to the rest of humanity. Withdrawing in to the solitary

confinement of the 'scene' can only curtail this need for development and filter out any desire for real change.

Looking at the left, our critique of society has never really been taken seriously. Initially, our homosexuality had never been seen as anything more than a product of the social idiosyncracies of capitalism that diverted the revolutionary struggle in favour of a self-indulgent lifestyle-ism. It had also been seen as a product of the rubbish heap of counter-culture: just like junkies need smack to be satisfied, we'd be only too happy with free access to a good fuck. Gays have always been oppressed - there was no sudden realisation that this was otherwise. When as gays we started our own self-organisation, outside these 'revolutionary organisations', not only did gays provide an alternative to their ossified theories but we upset their recruitment plans (as did the self-organisation of women, black people, etc). It became necessary to turn our struggle in to an 'issue' in

As in all predominately heterosexual groups we're confronted with masculine 'character-atures' within them. Whilst these stereotypes mask real desire they also preserve a given individuals homophobia. Let's take a look at a couple these models. Too often political groups can be the masculine crutch for emotional cripples. Unable to answer to the 'manlyness' in the outside world, they go to political meetings, take part in political groups where the demands of masculinity are not so much minimalised but masked. In this area they can act out their sterile fantasies of the 'big-man' (not realising that it is their passion to be loved by a 'big-man'). They can find security in the group since they can retain their fragile macho identity in return for playing the role of the 'good comrade'. The flip side of the coin is just as offensive. The heterosexual 'anti-sexist' anti - hero ludicrously believes that sexual oppression is a matter of attitude and not the corner stone of society. They vainly believe that oppression is something other people sort out amongst each

vely question gender identity and the 'fixed' sexual determination which is created by capitalist social relations. It is our attitude to life that as individuals we contribute to the revolutionary movement. Inventing a thousand slogans to change the world won't count for much if the individual cannot change on the basis of one of them. For far too long gays have been contributing to the 'struggle', it is about time the straight comrades contributed to ours. It will, at the very least, create a more genuine and reciprocal basis of unity.

Never food for thought

Effeminate men and masculine women can be the result of deranged glandular or liver function or of the excessive eating of foods that have been injected with growth hormones. Paavo Airola, the famous nutritionist and naturopath, believes that the use of growth hormones, particularly in chickens, is a contributing cause of homosexuality in the west.

In the early stages of embryonic growth, up to the third month, there is no differentiation and the characteristic

It seems as if, even in the 'liberated 80's' - Boy George etc - they still haven't tired of finding excuses/reasons for our behaviour and sexuality as this recent article in the health magazine 'New Age', shows. I wonder if all the chemicals they put in the food today causes heterosexuality? We don't need their excuses for our behaviour - it's the heterosexuals that need them to justify homophobic hang-ups and attitudes. And as we go on yet another ineffective Gay Pride march this year let's show the pigs that we're not just another bunch of passive 'pansies/benders' being quietly escorted from point A to B. We've sat back too long content with the commercial gay scene made for the benefit of the middle classes, out of the reach of the unemployed and people on low incomes. Let's produce a real alternative for working class gay men and women, one where we don't need the 'right look'/ hair-style/ car / etc, and most importantly, let's release our anger for a change - it's been contained for too long.

More Scum

Try to control any crushes you may get on masters or other boys: you will soon fall for girls instead and be less likely to get yourself or someone else expelled. (Sloanes are *buggers*, not homosexuals.)

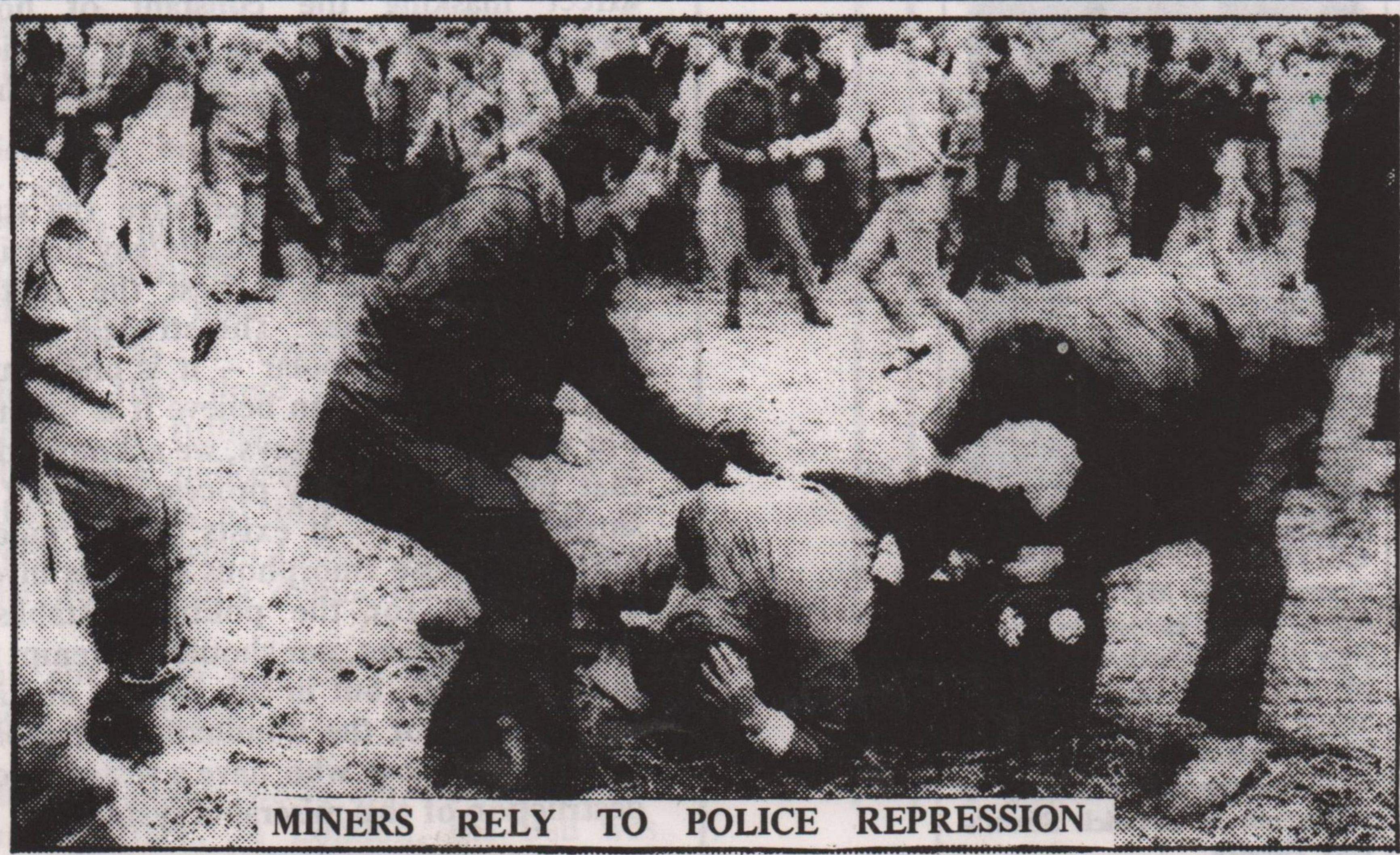
The hypocrisy of the ruling classes sent to schools to be taught how superior they are to the rest of us. And there they are given a 'double standard' in their attitude to sex and morality.

In these public schools they practice homosexuality, yet the public picture is one of 'normal', 'smiling' happily married heterosexuals. Is it any wonder that so many of them are eccentric? Wolverine says that we have no sympathy with members of the ruling classes who get caught and exposed by the police, such as the recent case of the Tory MP charged with indecent assault in a gay Soho strip club. While its ok to harass working class men and women, rarely do the ruling class suffer. Lets show the bastards in the gay pubs and clubs where we meet that we have nothing in common with scum.

WOLVERINE

We will be holding meetings in London soon, and we hope that as many people can attend as possible. If you can't attend then send us a line (or an article, perhaps) so we can keep in touch. Due to 'unforeseen circumstances' we've had to change our contact address, the present address is as follows:

c/o Angel Alley,
84B Whitechapel High Street,
London E1.



MINERS RELY TO POLICE REPRESSION

an attempt to destroy the challenge and boost their membership. The obvious outcome of this was the strength of the gay critique was effectively neutralised for the sake of party policy and unity - 'comrade the working class isn't gay, we can't alienate them with talk of homosexuality.' Thus, the only way gays could become 'good-comrades' was if they sold the papers and kept their mouths shut.

The political racketeering of the left is of no surprise. They do not present a revolutionary alternative to capitalism - they merely want to provide an equitable rate of exchange for labour power: alienation and repression will still remain but disguised under the thin veil of 'socialist rationality'. Class struggle is not just removing a nasty collection of bosses - it is about removing all forms of capitalist domination. The removal of 'Queen & Country' in favour of a 'Red Republic' will, for the majority of us, mean fuck all difference in our lives. Instead of a bourgeoisie ruling us, we'd have a select bunch of bureaucrats issuing work quotas and 'five-year-plans. And of course we'd have witch hunts against gays in 'defense of the socialist family'.

The Anarchist critique that the only way to destroy capitalism and all forms of domination is by the destruction of the state is the only consistent critique. The ideology of individual freedom and social responsibility are truly represented here since any revolution must give to the individual the power over their lives which the state denies. Am I suggesting that the Anarchist movement presently encompasses our critique of sexual liberation? I'm afraid not! We demand total world revolution as a prerequisite for our liberation as gays, and this is a libertarian principle. However, in the process of discussing sexual liberation, I find I'm up against the same homophobic brickwall as anywhere else. Some groups passively discriminate against gays; some refuse to discuss sexual politics; and some are so 'libertarian' it's difficult to know what they're saying. This isn't so much an argument against Anarchism but against anti-homosexuality; I'm trying to find out where their revolution is if it doesn't include me or my homosexuality.

other rather than changing themselves. And the heterosexual women who fight against male supremacism (and this is a critique of gay men as well) must also challenge the fundamental heterosexual 'normality' in their groups. As gay men we are struggling for universal liberation and in the process we fight just as much against our masculine attitudes, but we must also call to the women to fight against their prejudices with a view to dissolving all their antigay resistances as well. Our intervention in 'politics' must not be compromised by prioritizing economic issues, we must work to undermine the phallogocratic domination of society: if it helps we'll let the heterosexuals into a secret - homosexual is not what you become but what you uncover.

On a personal note, some anarchists have unjustifiably claimed something that isn't true - that libertarianism and sexual politics grew out of the political movements in the late 60's / early 70's. A broadsheet like 'Wolverine' grew out of libertarian strand in the gay movement, and not out of the Anarchist movement as has been suggested. In this instance straight comrades claimed the libertarianism of 'Wolverine' for themselves and discarded the criticisms made of them - they called our anger 'hysterical'. For that I'll let Meili reply:

"Anyone who says that we are 'paranoid' simply means that we are quick to grasp the insufferable atmosphere created by people who can scarcely tolerate us....."

As the crisis deepens the general tendency is to concentrate on workplace/ industrial issues. Unfortunately this tendency is accompanied by the trend that views all activity outside of this as peripheral, diversory, or at 'best' irrelevant to the 'main struggle': as gays we refuse to be sacrificed to the high altar of economic determinism. A political movement which seeks to pose itself as revolutionary must challenge its restriction to one limited category of political discussion - and this cuts both ways. As gays we demand of our movement that it actually moves. It must address itself to the problems that the crisis and the breakdown of capitalist relations will pose for it. But we also demand that the 'comrades' begin to acti-