ON PRIMARY RELATIONSHIPS

When we started talking about dependence in the gay women's group, couple quickly became a bit of a dirty word. A closed circuit, a mutual admiration society, we were all aware — and talking together how could we not be? — that our most important relating wasn't just with one person. And yet it seemed absurd to think we could fuck with all of each other, as things were, or to think that there wasn't some kind of difference with the woman or women we were fucking with. So the term primary relationship replaced the term couple.

A primary relationship doesn't imply property rights. Therefore it doesn't imply that you have to do everything together — like in the 'ideal' long-lasting heterosexual couple the wife is always advised to get in on her husband's activities. It means that each woman has her own autonomy. But we still assumed that primary relationships were inevitably fucking relationships, forgetting that we relate to everyone at all times. We redefined sexuality as the energy in all our actions, so that communicating — touching, working together, listening to music together, understanding each other — was the most important thing, and yet we still took it for granted that genital sexuality was somehow the culmination/touchstone/final test of all these things.

At least this is what the woman I'm fucking with and I found. We've known each other for three months, been fucking for two. The idea of a primary relationship seemed to fit what we felt about each other. We accepted intellectually that we could fuck with other people, but that a primary relationship does take work and so time. The most important thing is the development of trust, and this is also very hard, given that we have to shake off patterns of dependence, dominance, withdrawal, unquestioning commitment. Therefore, at least in the initial stages of the relationship, when there is more intensive working out taking place, we felt it was unlikely that we would be able to develop other relationships.

However we started to feel very hassled. We couldn't think of why; we considered spending more time together, spending less time together, talking about it, letting things go their own way, we wondered whether we were being too dependent or playing it too cool. Nothing we said worked — we just felt a big communication gap.

Then we spent a day in the country and discovered: We were putting expectations on ourselves. We were assuming that the relationship already was what it could be. We realised that for both of us there were people we'd known from long before we ourselves met
who were just as important to us as we were to each other, and that
a lot of our hassles had come from trying to balance what we saw as
opposing claims on us. So weren't these primary relationships too?
That started to make nonsense of the whole term "primary relationship".
At what point does a secondary relationship become a primary relation-
ship? It started to seem just another way of categorising. We'd been
taking it for granted that we should not have ideas based on past
patterns or expectations of the future; that we should be living in
the present - "This moment is different from any before it." But at
the same time we were seeing our relationship as something greater than
the sum of our moments of relating. We were assuming that something was
created that carried over into the moments when we weren't communi-
cating, either because we weren't in the same place, or because we
were hassled. That is, we were hassling ourselves.

So why had we assumed that a fucking relationship had to come
first? It was diametrically clear that in couple type relationships a woman
is expected to leave all others and cleave to her man, only in this
way - by having so many extra built into the sexual relationship -
can men keep their unpaid housekeepers, egobootsers, doorsteps, child
nurses, table decorations, without any questions being asked. "Being
in love", as opposed to loving, is in fact a nice form of slavery. So
we'd got rid of the seed for role playing, power games etc, but we
were still imitating this irrelevant way of acting.

We didn't change what we were doing at all, but our heads
definitely changed. We have to break down the sanctity of relation-
ships which involve genital sexuality. We are responding sexually to
everyone, whether this involves fucking or not (and indeed between two
women it's hard to say exactly what is fucking.) We still have hangups
about fucking deeply conditioned into us, but we believe that the
privacy of genital sexuality, the idea that it is a consummation, is
a male trick. And believing this, jealousy begins to be truly
meaningless, precedence in relationships begins to be truly meaning-
less, fucking begins to become a real part of our lives. There's a lot
about these ideas that's a bit terrifying to us. There's a lot more
understanding involved.

Jenny & Sue
Sorrento Radicalesbian Conference
July 6-8th 1979
(2) "Discontent" is frequently confused to be a synonym for happy. The former looks for ways one can totally accept himself or try to fit into this middle category. Discontent is seen off as a confused person, and often perceived as being emotionally unstable. Is this a fair attitude for all discontented? Is all discontented the same as their sexual identity?

(3) Considering the "out" attitude to be a very important concept, it shows that the concept has been oppressed by the gay community (which is not so clear-cut) and stereotyped (that's not really true). Some of these people just don't perceive a positive role for their identity. Some of these, they're not happy.

(4) The idea that discontent is a middle sex identity who don't know who or what sex they are, and if they are not totally gay, as a preceder one, does this with self-identification? Is a positive role for their sexual identity? How can they relate fully to both sexes?

(5) The third viewpoint is a Bluestem for both women and men, generically.

(6) Not even the "bluets" homosexual communities (experimentally as well as to feminist political identity) have to offer by Bluestem's dream of liberation?

(7) Question: What are the possible reasons for rejecting homosexuality and sexual identity and self-identification? Is this a positive role for their sexual identity? How can they relate fully to both sexes?

(8) for radical Bluestem advocates only a few are even feminist conclusions? Is it possible for feminism to be this kind of work?

(9) for Bluestem discrimination against gays not stronger?

(10) They are people in the struggle against homophobia. Obviously, they are not the "heterosexuals," in the struggle against homophobia. Obviously, they are the "heterosexual." Is this possible for Bluestem or will it continue to ignore others who are people regardless of their sex?

(11) Is Bluestem an alternative to our society's durstite any more than the heterosexual/homosexual relationship, not only in terms of Bluestem, but also in terms of Bluestem, right now being a majority?

(12) In a non-socialist society in which there are no oppression or discrimination or sexual grounds, which would people naturally subject to others as people regardless of their sex?

(13) Is Bluestem in an unworkable role for the radical/feminist lesbian?
'What is a lesbian? A lesbian is the rage of all women condensed to the point of explosion'. (No Woman Identified Woman)

The radicallesbian is a woman who acts on that rage, that point of explosion, and throws it back in the face of society. The radicallesbian is, of course, much more than this. The radicallesbian is also a woman who:

- no longer accepts society's stigma
- no longer internalizes feelings of guilt
- no longer believes that all she has done is bad, perverted or unnatural
- no longer represses her lesbian experiences
- no longer 'conceals' herself
- no longer wastes time with psychotherapists (cultural policemen)
- no longer accepts the myth that she is a lesbian 'only in bed'
- no longer plays a role in order to oppose heterosexual fantasies

The radicallesbian realizes that her life has simply been different and, for her, beautiful. The radicallesbian sheds her old feelings of guilt, secrecy, anxiety, fear. She realizes that all of that shit belongs to the past and that now her mind is in a different place. Where is her mind?

FACT AND FANTASY

The radicallesbian refuses to accept the false assumptions that:

(a) because she is not playing her socially assigned sex role that she is not a 'real woman' - whatever that seems.

(b) she is some kind of freak: 'a man trapped in a woman's body'- the most common and oppressive put-down of the lesbian.

(c) she should be freaked out by the word lesbian. She recognizes that the word has been used and abused by men in an attempt to put down any woman who refuses to succumb to the male ego.

(d) she is not a person in her own right but simply a sexual being. She understands fully the male myth that the function of all women is that of receptacle; a vessel for babies and penises. She also understands the lie that says that all a lesbian really needs to be made into a 'real woman' is to be fucked by a 'real man'. The radicallesbian refuses to be dehumanized and treated as a sex object by men and sometimes by other women who, because of their own internalized guilt and oppression, play male roles.

The radicallesbian knows that to classify other women into roles (bitch - femme) is simply to continue the male classification system of defining people as sex objects and prevents any real love and bonding between women. She understands that role terms are used by men to frighten women who are coming to a realization of their feelings of love and eroticism towards other women. She also understands that women who think of themselves as butch or femme have internalized the male system of classification and are still oppressed by male culture. The butch lesbian may think, for example, that a woman can only love her opposite - a man - therefore she will play at being one. The radicallesbian knows that she must help all women to understand the mechanisms of this male cer.

She feels that she must be supportive of other women and able to think of love, energies and commitment for the revolution.

In radicallesbian consciousness is organic.
The radical feminist is a woman who loves other women because they are, woman not because they are fainciting the male or female stereotype. The love of the radical feminist for other women surmounts all artificial boundaries because she knows, or is learn ing to understand, what the shit is about. Loving another woman because she is a woman (and of course, for other reasons) may sound sexist but until a society exists in which men do not oppress women and love and sexual expression is allowed to follow feelings, until a society exists in which labels such as homo sexual, heterosexual, bisexual, and other disappear, the radical femin ism will continue to love women because they are women. The radical feminist has rejected all forms of male defined political and psychological thinking and who has freed her own psyche from the oppressive demands of patriarchy.

THE RADICAL FEMINIST AND HER BODY

The radical feminist demands freedom over her own body. She refuses to be alienated from her own body and emotions. As with many feminists she is trying to 'get her body together' and not think of herself in terms of parts - a result of sexist advertising which dissects a woman's mind into thinking that she might have a nice smile, for example, but wrinkly skin.

A radical feminist is a sexually creative being. In his book, Homosexuality: The Psychology of the Creative Process, Rosenfeld argued that 'each homosexual is a creator — to the extent that only he/she can determine the type of person he/she will eventually become'. The Body Politic, in a review of Rosenfeld's book, wrote that 'the homosexual Enigma is the strongest example of our society possesses to undermine the creative identity of each individual is to assign gender roles'. The creative psychological growth that is based upon the tense identity, is, especially in modern society, most clearly visible in homosexuality. The homosexual psychic life is not adaptive to socially sanctioned roles but by necessity in a homosexually repressive society, creative and, as such, revolutionary'.

The radical feminist challenges the idea basic to a patriarchial society that women exist for men and that their sexuality can only be defined in terms of response to a male's sexuality. (In this sense she is more of a threat to patriarchy than the male homosexual). She rejects completely the assumption that sexuality is the gift of the male and violates willingly the male/female social contract (nuclear family, carnivore etc.). She understands her own sexuality and creative identity; her clitoris is her body. She is able to enjoy sexual relating with other women and should be able to discuss problems of sexuality with her lover — usually a silent taboo between men and women. She also understands how to relate to herself - 'masturbation is better than oppressive eating'...

The radical feminist understands perfectly the miracle of Monique Wittig's hym to women, The Guerilllais. The following is a brief extract:

The women say that in a feminine the glans of the clitoris and the body of the clitoris are described as hooded. It is stated that the prepuce at the base of the clitoris can travel the length of the organ exciting it. The sensation of pleasure. They say that the clitoris is an erectile organ. It is stated that it bifurcates to right and left, that it is angled, extending as two erectile bodies applied to the pubic bones. These two bodies are not visible. The whole constitutes an intensely congestive zone that excites the entire genital, making it on organ impotent for pleasure. They compare it to mercury also called quicksilver because of its readiness to expand, to spread, to change shape.
The radicalization underscores fully the importance of coming out. Firstly she knew that coming out was all isolating her. To say 'I am a lesbian' is to stand outside tradition, law, religion, history and society. But only by making herself an outsider has she the chance of becoming a whole person. Being (if am a lesbian) 24 hours a day, not just in bed.) But before a lesbian can become an activist she has first to change herself. Abbott and Love, in *Seeing the Light* (1978), write:

Wendy's Liberation and Gay Liberation meet in the gay feminist, since woman has declared a break with her past and her life has a new beginning. She has found her divided state unsatisfactory at a gut level and, after much conflict, has come to rely increasingly on her personal values and convictions. She challenges the habit of hiding within herself for the strength to be honest and to take action. Her identity solution gives her courage to step out of line and be counted as an individual.

... she creates her own future simply by living it*. (p.19-5)

There are many active ways in which a radical lesbian may find a new and positive self image (Gay Liberation, C.R. groups, being more socially expressive, wearing lesbian badges, demonstrations, attending Radical Lesbian Conference at Cornell). The important thing is that the radical lesbian is truly creating her own future by living it.

It is also important for the radical lesbian to realize that commitment to a radical stand comes to each in her own way and at her own time. A radical lesbian must understand that her 'consciousness must never become so high' that she accuses other lesbians of having no consciousness at all. For each Lesbian knows her own suffering, and that is the need from which consciousness grows* (Hill, p.259).

The importance of coming out cannot be overestimated. Firstly because the lonely, isolated lesbian, knowing that there are many other lesbians who are proud of their lesbianism, knows she is no longer alone - and may also become radicalized. Secondly, the lesbian who adopts a radical stand is more likely to help expose all of the myths that have been heaped upon lesbians since the greatest sin of all - Abre & Eve. As Abbott & Love point out society expects the lesbian to be bizarre:

'What is bizarre behavior for anyone else is what society considers normal for the lesbian; what is ordinary behavior for anyone else is actually what society considers bizarre for the lesbian'. (p.66-7)

It is time that the Lesbian took all of the shit that has been poured on her by straight, male dominated, male controlled society and sent the shit back. IT IS TIME TO TURN THE PAN AROUND.

It's time to say, 'Look out straight, I'm a lesbian and I'm beautiful'.

Even before the movement towards radicalization began Sylvia Plath, from her own private anguish, wrote:

Out of the ash
I rise with my red hair
And I eat men like air.

Barbara
And so we may ask ourselves: Is it a realistic view that we can have a separate, private goodness which can coexist with a shared goodness that we have to let go of?

1. We might say that goodness is divided up into separate, private, goodness which can coexist with a separate, private goodness which can coexist with the goodness that we have to let go of. We have to let go of something that we have to let go of.

2. It is necessary to work on this shared goodness, the goodness that we have to let go of. It is necessary to work on this shared goodness, the goodness that we have to let go of.

3. We can be in a borderland of all this negotiation that goes into goodness as a totally different thing from other contact, whether touching talking, putting hands together, holding together, feeling for each other. Then I first began relating to a woman I was working with...
The other occupation which has to be challenged is that a woman who does not think with women is not a feminist. This kind of criticism was directly against the whole spirit of feminism. But we are talking about consciousness and about being free from consciousness. I wanted to speak about women equally for years, and during those years I put my work aside for what I knew as my 'politics', specifically 'women-centred'. I still think that when I was young and I thought that the only way I could compete with men was to be 'just as strong as you can be' and I wanted to be. I wanted to speak out against the women's movement as something that was physical experience and not intelligence. For me the process of becoming a woman-political activist was a part of a woman's growth and as a woman. The other thing was to think with women and not to think with men in a special way. I have always tried to treat men as women and I have always tried to treat women as men. I have always tried to treat men as men and I have always tried to treat women as women.
because seemingly indifferent to male sperm on our level, I began to understand women. No one had ever told me, I began to see how we live all been involved every time men want to have sex. I began to understand my partner; I saw clearly that I had been identified with, and never suspected even vaguely or identifying with (complaining that I was not). For the first time I was able to be a woman, I found totally transformed with being rooted, right through my feeling with women. Our intimacy, which previously annoyed, the thing which caused me to, my relating, my perceptions of ourself all others, by playing, my dreams the thing that4step into my consciousness, I began to see people with curiosity. I recognized male bullshit instantly; I slowly started seeing my own bullshit.

So all this goes to point out the complexity of being fuckable with a woman as my mind of otherness for feminism. I knew when all around me were in the process, here of that are married and fighting their husband’s issues for recognition, for equality of humanity how have realized that it’s a loving solution now have left now are living alone for the first time and fucking someone now are fucking with money all are relating to women. We are all in the process, though, and all reasonably and breaking down different barriers and obstacles. To have fully realized that the border to actually fucking with a woman in the context of the only barrier? To do this is no longer a thing that’s the sudden, that moment in terms of the genital out to fall to become and understand our mothers as women.

At the meeting of the women on sometime in Kansas we were in a group where a woman said that she lived with a woman, felt alone and loving towards her, but did not want to fuck her. In this sense to have an accessibility? If we insist on honesty, we must find in me as in every man give our stories away to be honest about their feelings. As we believe this kind of feeling (like many others) is not a language, but we must know, by now, that the only way to get from language to be recognized here, to see that they are there, either there is no beauty in my closer lying on a plush in our current political position, and we would be enlightening the future to expect this.

How we are to create a non-sexual, non-pressure for women? This clearly indicates that when such men, which to agree in Kansas, with the hands, where their with women. We know, yes, that conscious awareness, in a sense of being different from pressure, finding what we want to ourselves and learning not to act in our way which we cannot be in anyway with. Consciousness is not a problem — we may not tell our stories that we need want. Social change means waiting to do what you do not doing anything, but becoming. No pressure.

And this pressure is not just pressure, with duty, for it means the primacy of genital sex, where, for example, men and real distance below fucking with a child. If we recognize that our sensibility be we question and de-included, brought back into history with our thoughts and feelings, we cannot take it separately from something in our theory. As it is seen that families consciousness leads to an inability to engage in complex, relating relationships, which lack that relating to women in every level, which leads to fucking with a woman sometimes, when the affinity is there.

It will be because our minds challenge and delight more often, and for qualities I cannot know yet because they will be here. Concrete, specific, individual.

Like her now.

But this is the point. Fucking with a woman isn’t a political decision but a real relationship.

This is to say that men should be able to relate sensibly to each other, that there is a barrier which can be broken down. It is only my that there in not the only barrier and that there can and should be, is not bifurcations in femininity based on us in fact with.

We need to understand, and understand, our men, make our feminism more encompassing, more of ourselves, free of discrimination, free of self, of others, of isolation, and we need not just pure consciousness of ourselves and each other, we need to say and do what we mean. In a way I can’t yet know how, and we need to help our fathers to do the same. Speaking in real unless we feel it.

Sorry

(This was written for the Radcliffe/women conference hall at Sonoma on July 28th. 1971.)
"It is the primary of women relating to women, of women creating a new consciousness and with each other which is at the heart of women's liberation and the basis for the cultural revolution.

PREVIOUS CULTURE

Radical feminism stands in complete opposition to all the main cultures because it means giving up most of life style. It brings changing the way we live and relate all day, every day.

Radical feminism has always demanded that we identify with men and explore women. (Feminism means identifying with women and exploring masculine.) Love between women is a sexual political force - untapped of massive implication.

And around that we must build a way of life of living out our primary with women in our everyday lives.

IMAGERY

The feminist movement is a political force. It has a comprehensive, consistent ideology - a body of ideas that unifies our expression in all its manifestations - economic, political, social. But it is not an exclusive ideology. It grows us in our feminist consciousness stages.

Feminist culture is the working out of that ideology. Through it we can construct a way to live and our oppression.

Love between women is the core-stone for this structure. It is the framework of our consciousness, self-image, creativity. It is the distribution of women's oppression and the crystallization of women's power. Without this an our bases are already to retreat and isolation.

So a radicalism I draw my strength, support, direction from and with women. Feminism, for me, is an attempt at a real life-force moving towards a women's revolution.

REAL CULTURE

Real culture's definition of women is that we exist for men. That definition confines us and excludes us from defining and shaping the lives of our own lives. Men have always controlled, organized, structured and made our lives. Now we must control and regulate our own lives.

Real culture is in the basis of women's wagelessness and independence of economic ability.

Real power is divided in male culture - to all the institutions of authority. For control must be acknowledged of the female experience and the conscious exclusion of women from sex but the most public effects of activity, have not been available in male culture.

Because male culture and society are so overwhelming we can never hope to imagine. In our view we must create a female body. Just as it is important to goddess on myths - reality is possible. Strong revolutionary feminist culture.

Real culture will include again until we refuse to be invisible. The necessary precondition is the creation of the female experience - the replacement of old man experience. A new culture must be reconstructed, collected, recognized and publicized by women.

NEW Myths

Female culture is largely unexplored. What is recorded is fragmentary. "I have to dig my own identity out of a cloud of images, I am an octochipot". Brilliant women, like us mustus, make the culture. Attention about how is being gathered to the full of male history, male dominance.

"Nutritionally and the misconception of the female experience has made us invisible. Mystic, non-social, we are invisible, unless we were more male. To live feminist culture, we must create new images of ourselves as we saw to survive and be seen at all." Just as we are in the middle of the Middle Ages.

PLOTS

The quantification of peasant women in the relationship with the plots, the plots at different times and goals, but never lost the essential character. This of a ruling class campaign of selective directed against the peasant female population.

The problem we must be one of changing, male upper class, controlling the power of the church was considered female healing as part of the peasant subjectivity as not.

The plots use a threat to the Chinese state. She was a woman, and the plot advancement, and to a woman to be part of the organized underground of peasant women.
In looking and living the most vulnerable women were associated with the parade of Great Wall (Japan), striking uniformity all the roots - the present image today. It is a consistent transformation, a fragile, expedient evidence, which feminist ought to follow up, suggesting that it is a new code, which is now represented a personal and private received.

There is evidence that women acquired of being without most locally in many groups, and that these groups were together in a group of hundreds and thousands of festival days. The meetings were probably occasions for testing social power and speaking at the same time. There is little evidence of the sophistication of the altars arrangements, but it is hard to imagine that they weren't connected to the current revolution of the time.

Perhaps they were the first feminist actions; slaughtered in their millions by the male totalitarian,

The Current

To paraphrase Virginia Woolf - life in this society is, in fact, at utter war with the aspect of solidarity being at all relevant to women. A radical feminist can't take part in any aspect of the existing culture without moving to depopulate society. In a job, in education, in almost every interaction that is treated not as a person but as a woman.

So it is important to speak of the territory, within which we cannot grow in the recognition of our parishioners, in which our topos can thus be forged into the consistency by the law and society of our voices in refugee.

Thevision

There are words, more than notions, the creation of a feminist culture can generate on atmosphere where women can fall. You have enough to struggle to be free, and the force of creating this culture itself is part of the vision.

"The vision must be so powerful, so urgent, so compelling, so irresistible, so utterly convincing that women can no longer stand living the way that they are in which only the way that have been expected by, and treated as it.

We must use the voice of quality and must create the vision of a society which organized community, beauty, joy, knowledge, understanding, meaning and love.

A society in which enjoyment will be allowed directly from living itself, the process of experiencing, rather than from the quality of accomplishments.

This requires a new culture to replace male cultural where co-existence, love and life are the guiding forces of organization rather than competition, power and dominance.

This concept will change the way we live. We must begin to build collectives where women are qualified to other women on all levels - emotional, physical, economic, political.

Women must gain a sense of their power to change the line, that can be both achieved by socially actively involved in, and groups, through political movements, collective, etc.

Women are using any areas of activity in which we can act out our feminist ideals.

There are many areas of activity in which the opportunity to act out our feminist ideals.

In a woman's community as much as to meet the needs and goals of women without economic privilige. This means cooperative child care, health clinics, women's literacy classes, resource centers, information services, television, refelf classes, etc.

These require a large effective, organized and dedicated women's movement.

It is essential that we build our own media, newspapers, tapes, films, other. Without our own media, we are without a voice. We cannot rely on the communications of the oppressor. Real media modes distortion of women's liberation are rape evidence of that.

This is not a women's movement to create our own mode of awareness instead of being defined by someone else's sense of information. And film is no popular and matter that it can act community in a way we written material cannot.
In the U.S., there are decades of women's liberation work, petitions and protests. However, the role women must continue to be active in their verbal expression and use effective words for communicating social justice.

The Countercultural Revolution for Racial Equality and Women's Liberation is accelerating. Especially in our consciousness, the daydreams of the women's liberation will soon begin to visit possibilities. A women's liberation will be possible.

For us, there is a time to be soon in the ages of half-hour conversations and continued to developing minority groups, to develop and seize opportunities like this. Besides a student, a leader or an opposition role, she will develop her consciousness and skill for the women involved in making such a program, drastically we will take over their roles.

Today, women and men have continued opportunities in more skillfully learning that they, as individual, is an effective action-taking agent within their life-setting.

All reports indicate no sex相差 the same capacity of philosophy in which those needs.

Women have been correctly being recognized as human beings. But women have carried out the same tasks as men and helplessness. At most destroy that in surveillance, in our hands, before we can become strong. It is essential that women start preparing and develop their strength and self-confidence, and don't feel like a joke because they believe in are too weak to be of any real danger. They are not prepared to face errors, wrong, optional women who are not intimidated by their power.

Women's Struggle

In the moment there are various women's status peruses at different universities. I believe it is very important to have classes like these in which we can study women's history under women's oppression.

But we must be careful of being boxed-fish with separate sexes; it is a temporarily useful solution, but allows the entire system to evade confronting the modern increase of organizations in the public departments and church.

Conclusion

Mauting, discussions, Emotional Raising Group, conferences etc. are strongly the best way to research the feelings of feeling sensitivity. Personal interaction between women can counteract the traditional isolation of women from each other.

Trivial factors, religion, newspaper, journals are also important, all forming action together into the consciousness of feminism, of togetherness, of spiritual and cultural evolution. The Goals

The point of women's liberation is not to make the women of the male world, but to make them feel, and say "let me, don't you, let me feel one point is to think they change and concentrate on creating a new woman, a woman who will make up herself. This is the destruction of the patriarchy, and at the center of women are in the participative nature of their creative force, and in the process of destroying this

This process will not quickly sit by and let us create a new man or a new culture. They will struggle to destroy us. They will not do the real opposition. It may always been effective before because human women have been dependent on them. But we have reversed our dependence. Now so must women take control and independance.

Women are stronger people. We have been handed, to take the leadership and must not won their frustration in, and yet continued to feel love and compassion. We have always equal with the work.

And we are stronger than the women who know and feel the cost pain of women's opposition and yet agrees with it, struggles against it every day.

Now, trapped in their sensibility, depression, quest and cold greed cannot compete with our pain. They cannot feel in their own the victories of our opposition.

So it is up to us women, feminism, women to build a revolution. A real feminism, genuine revolution.
Lesbian. We do not accept the word in the sense that it is traditionally used to describe, explain and limit us. Through our experience we have come to see its political significance. "Lesbian is the label which holds every woman in line." It's a fear word that says a woman has stepped outside her sex role - when that's what we want to do, the label loses its bite.

Conditioning as a woman begins early. Women are deluded into thinking that they are getting as good a deal as a man, just different. Lesbians are not conned into accepting their situation but are taught that lesbianism is a product of penis envy, arrested development, personality inadequacies, hormones. Society expects concealment of us. To the oppression of being a woman is added the oppression of concealment. This is why coming out is important. While we continue to hide from society we are accepting our own oppression. To become visible is the indication that we no longer accept their terms. We widen the range of our honesty with each other and all we meet. We break down our isolation. We recognise our oppression and refuse to internalise it. To say that Gay is Good is divisive but is necessary in our reaction to conditioning. We will not let society rest. Anyone who wishes to disapprove will be obliged to do this to our faces.

We want to overcome the division between women - to touch, relate, to give strength and validity to each other. We want women to be able to relate to women on all levels. We want to relate as individuals, not as elements in a correct ideology. Fucking with another woman just removes one more barrier in our minds, enables us to learn to love our woman-selves in another woman. It is another eradication of oppression. But every woman who likes and works with other women is "gay" by society's standards. For us, gay consciousness is feminist consciousness.

We want a genderless society, that is a society that doesn't differentiate on the basis of sex, where people relate to each other irrespective of gender. But we recognise that at this time and in this place women are just more likely to be able to form relationships with other women than with men, if our criterion is warmth and honesty. We know our relationships are natural. "The only sexual perversion is a relationship based on exploitation and dishonesty."

We understand that our oppression stems from a sexist society. We recognise our oppression as women. We understand the specific threat
that our living without men goes to the institutions of monogamy and the nuclear family, institutions which are the basis and the training schools of the patriarchy. This is why we organize as gay women apart from our gay brothers. Gay men, though still oppressed, do still receive the advantages of being in a patriarchy. Lesbians can only receive the automatic oppression of being female in a patriarchal society. There are professions traditionally allotted to gay men, but there's not even a paternallistic hand to women. Gay men have their heroes—Shakespeare, Oscar Wilde—but who knows them. Florence Nightingale and Joan of Arc related to women? Homosexual men have always had the option of compensating, of receiving approval by being worthwhile citizens. Women aren't supposed to act for themselves, they are the power behind the man. So a lesbian, logically, has no place at all in a patriarchal society. At the same time this makes us fromer to act against it.

We see all oppression - capitalist/worker, white/black, imperialist/third world as sexist, that is, as based on male power. We identify with the struggles of all oppressed groups, not as different isolated causes, but as symptoms of a sexist world view.

We are going to fight our oppression on all levels. We refuse to regard ourselves as free while women are oppressed. We recognize the institutions which oppress us, and will not set up copies of marriage, of role playing, of power dominance. We are fighting our oppression with honesty, in ourselves and others. We will destroy the nuclear family in ourselves. We do not want equality, but liberation. We do not believe in individual solutions.

Our immediate aims and tactics are not fixed. Preconceptions affect tactics; we think that the whole society must change, and work at what comes, fixing at no one level. It is part of our oppression that we do not know how much we do not know. We cannot say what freedom will be like. We do not have a programme. A new society of aware people is very much a vision still. But we can say certain things. We do not condone any manifestation of the ideals of monogamy or the nuclear family within our own relationships. We believe that leadership is destructive, power is sexist, and as we aim for a leaderless society so we work in a leaderless group. And we attack the power basis of of sexism in existing institutions. We work through consciousness raising to free our own heads, we work through zap actions and demonstrations to raise the consciousness of others, always bearing in mind that confrontations may open people's eyes, it may also alienate them. We do not grow on militancy but adapt tactics to situations. But we do not shirk confrontations, knowing that our silence oppresses our silent sisters. Our existence is an argument in itself. Not only poissner bashers but a whole society oppresses us, so directness is the best tactic.

We want more than equality. We want Revolution. Male power, embodied in the male institutions of our present culture, is aggression. To ask for equality is only to get into that - late ruthlessness and non-caring. So forget about that concept of power and talk about collective feminist consciousness; about development as people in strength and love. "Lying in the arms of the individual solution," we want get anywhere, So we want to establish our own alternative feminist culture. We want a distinct feminist community where we can learn to he/act ourselves as people. We are not going to be seen through the eye of male culture, and there's no point in conquering male culture when we can create our own.

N.B Everything is a paradox.

Authorised by Women's Liberation and Gay Liberation.
Since radical lesbians first got going round Australia, a number of unwritten rules have been built up about how a lesbian feminist relationship should work. I wanted to write something about them, but all I got was either my life story or statements about love and work and economic bases that got too far away from the daily details I keep thinking about. So instead I've written down the rules about relationships that I collected by talking to women in Adelaide.

1. Feminist lesbians who are fucking together don't:
   - paw on in public places
   - go everywhere together
   - live together/sleep together every night
   - say they want to be monogamous.

   The reasons for this set of rules are something like:
   - setting up a situation for yourself where you can't drift into making a fucking relationship your main security or interest
   - making sure that other people can still get through to you.

2. Within the relationship there are other rules. Feminist lesbians don't:
   - fall in love
   - feel jealous
   - want to be monogamous
   and do
   - talk about what they are doing, not only with each other.

   The reasons for this set of rules are something like:
   - getting suspicious about the idea of love because it mainly seems to have worked to keep women out of action.
   - getting suspicious about monogamy because it mainly seems to be there to make stable worker-producing families.

3. Then if you do get involved in multiple fucking relationships there are some other rules. These aren't quite as clear cut yet, but my random sample agreed that:
   - you can't work on spontaneity e.g. if you all go to a party you need to know beforehand who goes home with whom
   - some kind of balance of time has to be worked out
   - you don't want to know either everything or nothing about your lover's other lovers.

   The reasons for this set of rules are something like:
   - since we have been trained to expect that we will get our main emotional security from one other person, we have to untrain ourselves. To demand of ourselves and the women we love that we act as if we were already in a family.

   These are the rules as far as I can collect them. I've written them down as dictatorial statements, but actually they aren't used as a great new way of conforming. Everyone who believes in them breaks them, but it means that we have to think about what we do, and not just drift along doing what we were always told to do.

   Still there is a lot that the rules don't even take into consideration. Are we working out rules to change society or to make life easier? Is there anything in the rules that applies specifically to lesbian relationships? Is this etiquette or politics? And a lot of other questions.

   Jenny.

A discussion on rules and relationships will take place at