



CONVENTION  
BULLETIN  
NO. 1  
Summer 1971

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(The NAC accepted this document as a basis for amendment. It is not soliciting another document to represent its point of view. Others are, of course, free to write counter-documents or amendments.)

The past decade has seen the growth of new climate of resistance in the United States. Despite numerous setbacks suffered by the radical and black liberation movements, that climate today is both widespread and well-intrenched.

As the climate of resistance has spread, one oppressed group after another has gone into motion against the status quo, each new group emboldened by the example of those that preceded it. Most recently, sections of the gay community have gone over to open opposition, beginning in New York in the summer of 1969.

Our political instincts and traditions of course incline us toward sympathy with the Gay Liberation Movement. Beyond that instinctive sympathy, however, we need a specific assessment of the nature of gay oppression and the potential of the gay movement.

To a degree, the sorts of attitudes we have developed toward the black and women's liberation movements apply to the gay liberation movement as well. In other respects, however, we need a new approach, tailored to meet the specific needs and dynamics of this new movement.

## I.

To begin with, for analytical purposes there are three different levels of gay oppression:

a). Those who are openly gay, members of the gay communities in large urban centers, suffer from much the same sorts of overt oppression as racial and ethnic minorities -- job discrimination, police harassment and judicial mistreatment, physical abuse, etc.

b). On the other hand, those homosexuals who stay successfully in the closet more or less avoid these overt forms of discrimination -- but pay a high price for it, in terms of psychological oppression. As James Coleman has pointed out in Workers' Power, the hidden gay person lives a life of secrecy and fear. Like a black person passing for white, they must deny a part of themselves in order to survive, adopt the values and manners of the society that oppresses them.

c). Finally, all gay people suffer from the stigma of being "deviants" in a society that attaches a great deal of importance to sex but considers only heterosexual expressions to be legitimate, and puts those in a context of exploitation and male chauvinism.

## II.

Each level of oppression requires a different sort of response on our part. In reverse order:

a). We work toward a society which will facilitate the full and free development of each individual personality. Freedom of sexual expression and an end to sexual exploitation are natural and inevitable concomitants of our program.

At the same time, no blueprint can be offered specifying the precise forms of sexual relationships that will develop in socialist society. To say that we are opposed to "capitalist sex" is not to say exactly what sort of sex we are for---

any more than to say that we are opposed to the "bourgeois family" is to say exactly what sort of living groups and socialization institutions we are for.

Some comrades argue that heterosexual monogamy and the nuclear family are repressive and exploitative only in the context of class society-- that in fact they will flower under socialism. Other comrades have just the opposite point of view; they contend that the nuclear family will be abolished and that bisexual promiscuity will be the sexual norm.

These are the sort of questions that can only be answered after the seizure of power by the working class, in the course of building toward a classless society. The kind of movement we build now will condition the sorts of answers that are one day arrived at, but it will not determine them.

Moreover, our job is to build a movement, not to reshape the lives of individuals. It is not our business to offer advice on how people should conduct their private lives.

In short, we should of course affirm the dignity of homosexual relationships, and disassociate ourselves from any suggestion that gay sex is "unnatural" or "perverted"--but it would not be appropriate, say, for the IS to propagandize for bisexuality.

b). The slogan "Come Out", which has figured so prominently in the initial development of the Gay Liberation movement, is a logical and compelling response to the psychological oppression of "closet queens." We should defend the raising of that slogan by the gay movement.

Beyond that, however, the personal psychological aspects of gay oppression-- secrecy and fear-- do not readily lend themselves to efforts at organization (Similarly, while the humiliation and domination of individual women by men constitutes a major factor in the felt oppression of many women, other sorts of demands, more amenable to collective action, have been the focus of the Women's Liberation movement).

c). For these reasons, it is the overt oppression of the gay community that should be the primary target of the gay liberation movement and of our work within it.

In the past, homophile groups like the Mattachine Society (the NAACP of the gay movement) have tended to define civil liberties for gay people in rather narrow, legalistic terms. Needless to say, we should make it clear that our conception instead involves full and unequivocal judicial, social, political and economic rights for gay people. We should take care to avoid the impression that our own attitude is, "We don't agree with what they're doing, but we will defend to the death their right to do it."

### III.

Unlike many of the things we fight for, gay liberation in the sense of full civil liberties probably can be realized within the general framework of contemporary U.S. capitalism.

Black liberation, by contrast, has an inherently revolutionary potential in this society because so many establishment institutions preclude the existence of racism. Capitalism in the abstract can do without racial oppression--but the Democratic Party, American real estate, many union bureaucracies, and countless other concrete structures can't, in their present form.

Women's liberation too has a similar potential, although not so much because existing institutions depend in the same way upon male chauvinism as they do upon racism as because the kind of social upheaval necessary to break down the present patterns of role discrimination by sex would be so profound as to shake up all other social patterns as well.

If gay liberation is defined very broadly-- as when black liberation is defined to mean the abolition of races altogether, or women's liberation to mean an end to any character correlates of biological sex-- it also implies a transformation pretty much on the scale of women's liberation, the breakdown of both heterosexuality and homosexuality, and their replacement by something new.

Short of that, however, full civil liberties for gay people are little more than a logical extension of basic democratic rights. Particularly in the present context, with popular unrest an accepted aspect of life and sexual liberation a widespread (if profoundly ambiguous) motif, a strong gay movement should be able to win real gains, without finding it necessary to go beyond the bounds of capitalism.

#### IV.

Should a systematic effort be made to repress the movement for Gay Liberation, we can expect that it would attempt to play off on anti-gay prejudices in the working class. Thus, the question of the relationship of the gay movement to the working class movement-- one which we would naturally raise in any case--may well be critical to the success or failure of the gay struggle.

It should be pointed out that the built-in links of the question of gay liberation to the working class are not so immediate as those of black and women's liberation.

For example, black liberation in a sense is both a national and a class question; it has a dual character. The black community, for our purposes, can be conceived of both as an oppressed national minority and as a super-exploited section of the working class.

We argue that black liberation and proletarian revolution are inextricably intertwined, each dependent on the other, and that black industrial workers should become the vanguard of the struggles of the black community as a whole.

Women's liberation is not a class question in the same sense. Since housewives are assigned the same class position as their husbands, women are found in every social class--yet all women, regardless of their class position, are oppressed.

But at the same time, the question of women's liberation has a large class component, since working women do constitute a major, growing, superexploited section of the working class. We look to women workers, whose social position encourages cohesiveness and collective action, to take the lead in the struggle for the liberation of all women.

Gay liberation, however, is an issue which altogether transcends that of class. Gay people are found in every social class, and all face common forms of oppression, related to the very personal question of their sexual orientation.

Gay workers are no more oppressed as gays than other gay people and are not super-exploited on the job (except in the sense that some are super-exploited before the fact by being channeled toward particular kinds of jobs with a higher

tolerance for gay people).

Nevertheless, the gay movement should still look to gay workers, if not to take the leadership, at least to provide a very important wing of the struggle.

As is the case of black and women's liberation, it is the simple fact of the existence of independent, struggling gay organizations which will do the most in the beginning to break down the reactionary stereotypes which help sustain gay oppression. But beyond that, the growth of gay caucuses on the shop floor in particular could go a long way toward dissipating working class prejudice, both because dissent from within always seems more legitimate and is taken more seriously than criticism from "above," and because the very existence of working class gays undermines the basic structure of the myths about homosexuality.

Moreover, an appeal based on civil liberties, as Jim Mott has pointed out, should find a more and more receptive audience among the working class as more frequent and more intense attempts at the repression of workers' struggles make it clear that the working class needs to maintain its civil liberties as much as the gay movement needs to win them.

TOWARDS A PROGRAM OF STRUGGLE FOR GAY RIGHTS & FOR  
THE DEVELOPMENT OF GAY REVOLUTIONARIES

Jim Mott

(to Be Completed and perfected in Action)

**Definition:** "to come out" means to begin to be openly, publicly homosexual. In our society, such an action incurs many advantages... and often disastrous disadvantages.

**Assumption:** Most gay workers would choose to come out if the pressures against openly gay people were removed.

1. Civil Rights: the Right to Come Out

The main actionable area of gay liberation is the area of civil rights. This is in contradistinction to directly aiding and encouraging people to come out, and to working to build a separate gay society. We are for the right to come out. We take no position on the universal desirability of coming out; the decision to come out must be made on an individual basis. Theoretically, one does not have to come out to support the fight for the right to come out. Neither does one really have to be gay to work for gay rights.

The political issue raised by the gay movement is the demand for civil rights. "Gay Power" if meant to imply either Gay Separatism, Gay Nationalism, or the development of a movement of Gay People as one of many "revolutionary peoples" is politically absurd due to the atomized, heterogeneous nature of the set "gay people." (See my paper "The Revolutionary Socialist Approach to Gay Liberation" rejected by the last I.S. convention.) This political issue, especially as it affects gay workers, demands the attention of the International Socialists.

2. Job Security

The most important issue for gay workers is job security. Dismissal from employment is the chief method by which gay workers are denied the right to come out, and are kept in perpetual fear of exposure. The question is how job security can be obtained. The following possibilities should be tested in action:

A. Gay Workers and Women. By linking rights for gay workers with rights for women workers a viable coalition may be possible, depending on the consciousness of women regarding homosexuality. The presence of gay women in the women's movement may be the key for successful linking. Women liberationists logically should admit that it is the same fight, that discrimination against gays is a part of the discrimination against all who fail to meet the arbitrary "standards" of male "superiority." (I have placed this most likely of coalitions first in the list of things to do because the central fact about the gay struggle is its isolation. Not only are homosexuals a minority, but also

~~for a gay movement. / That such a cadre exists at all is surprising, that it does / is evidenced in demonstrations attracting thousands in several cities.~~

only a small minority of homosexuals have come out, or are open enough to have become victims of anti-gay discrimination, let alone cadre for a gay movement. That such a cadre exists at all is surprising; that it does is evidenced in demonstrations attracting thousands in several cities.)

B. Vigilant Activism. Through mobilizing militant picketing, sit-ins, etc. whenever a woman or man is fired for homosexuality, continuity can be maintained in the campaign for job security. In the forefront as activists are the existing gay organizations. We support and work within them wherever possible, encouraging them to make as their first priority vigilance on job discrimination, arguing for this priority on the basis of the importance for orienting to the working class as the proper and future rulers of society. When mobilizations are under way, we appeal to all mass organizations and all leftist groups to participate in these activities. In particular, woman worker committees may be able to build and to participate.

B. Mass Demonstrations. Through demanding the recognition by all public institutions particularly the state and city governments and the trade-union bureaucracies of the rights of gay people to fair and equal employment, a focus for mass demonstration can be found. Demand extensions of equal opportunity laws to cover sexual orientation. Demand repeal of anti-sodomy laws. Demand an end to anti-gay discrimination in apprenticeship programs. Again, gay organizations and women worker committees logically should be the organizers of mass actions with the aim of dramatizing the demands before the working masses. Rather than "saps" aimed at reaching individual public officials as done by the Gay Activists Alliance (New York) we favor mass demonstrations which are calculated to get public attention. In short, demonstrations that tie up traffic. Clearly the timing of such organizing attempts is tricky because the easiest but not the wisest time is in the wake of a much publicized incident, such as the firing of someone in a "position of responsibility." But it is crucial that such demos express the demands of WORKING gay people. Thus continual efforts to make contact with gay workers are required, building up to a massive exposition, detailing discrimination. The Gay Fraction in I. S. could take the lead in doing this - but approaching gay work from the easiest side i. e. tailing what happens in the gay subculture will enable the mass media to label the movement as being liberation for "rich fags". We want to smash the stereotype of the homosexual as a spoiled male heir.

D. Organizational Maneuvers. A movement capable of conducting the kind of campaign suggested here does not quite exist at present to our knowledge. But depending on an upsurge in the gay movement generally, a number of existing organizations could be adapted to playing the kind of role needed. Let us take New York City, since that is what this author is familiar with. On the one hand, there is the Gay Liberation Front which at last report was still groping towards a viable structure, beginning to place shaper definition on membership status, moving in the highly contradictory direction of becoming a "Marxist-Leninist" structure with an anarchist ideology. Given an adequate commitment by us towards the gay struggle, there is every reason to expect that we could make some converts in N. Y. GLF to our entire worldview. At the same time, the dominant trend in GLF since its beginning has been anarchistic dissolution, all the more

distressing in light of the intense commitment of a number of its leaders (e. g. Bob Kohler, Martha Shelley). On the other side of the class line, so to speak, is the Gay Activists Alliance, which defines itself as a pressure group within the system. GAA approaches the right issues (job discrimination, police brutality), issues which are most important to gay workers, but its consistent orientation for achieving change is towards the ruling class. The more militant left-wing in GAA favors building a mass base in areas, such as New York City, where there are large numbers of gay people, who can ultimately be a base for electoral action. The less serious "rightwing" favors being the scenes work with lawsuits, i. e. its contempt for the masses is so thorough that it doesn't even see them as dupes for electoral action. While the rightwing of GAA is worthless, the left could be reached, could be influenced. Incidentally, the constitution of GAA prohibits it from supporting any candidate or party in electoral action; thus, radicals could enter it without feeling obliged to support liberal democrats. My impression of the West Coast is hardly clear; but it seems that once one sorts out the religious nuts, there must be a core, both in Berkeley and L. A. that can be built upon. Since there is no Gay Fraction in the N. Y. Branch of I. S., it is a bit hypothetical to formulate a perspective for N. Y. but in case one emerges here are some suggestions: Engage in wideranging discussions with GLFers, proposing to enter GAA carrying into the latter a program for becoming a mass organization, democratically organized, seeking to struggle for gay rights through a strategy of mass confederation. If GAA proves unviable, then split and set up a new organization. But don't give up on GAA too quickly, and in general avoid sectarianism. What work has been done on job discrimination in New York has been done mainly by GAA. It is time for radicals to move in and take advantage of the research and initial organizing done by these reformists.

### 3. Gay Culture

Gay people who have come out need a forum of our own. I. S. should support such "counter culture" activities as community centers, gay dances, gay publications, etc. (support in this case in the weak sense of agreeing that they are a good thing, are necessary.) We favor a healthy self-definition by gay people in cultural matters. However, as a political organization, we cannot take a lead in developing the culture of coming out. The one cultural aspect which we can develop and which logically we should be developing is the historical and sociological analysis of homosexuality, developing a "theoretical understanding of gay oppression" to the extent that such a murky field can be understood. But the raison d'etre of the new gay subculture is not history, sociology or anything so academic, but rather sex, expressing itself quite often or rather perpetually in its simplest, most direct forms, but also rising occasionally in sublimated form as art. We scientific socialists would do well to observe this experience, and some of us would grow if we were to participate in it, but we must not intrude upon the lovers' realm of sex and art with our dry slogans, as important as we consider our politics to be. Rather we must patiently wait for those who are ready for politics and be ready to teach them when they appear. As individuals we can criticize cultural trends we feel are unhealthy, but it is inappropriate for a political organization to take positions on sex, or for that matter on art. For example, it is conceivable that a comrade (I have no one specific in mind) might develop an antagonism towards anal intercourse, believing that in a classless society such relations (expressing,



he may feel, dominance versus submission) would be castigated. That's fine he can seek to persuade whoever is willing to listen to him as an individual but clearly the organization would be wrong to take a position on so subjective and personal a question. (All the same, a political organization should not be so rigid and sullen that it refuses newspaper space on an important cultural question that has never been discussed in our movement and which wouldn't really frighten anyone away. There are times when common sense is valuable to all sides.)

#### 4. Defense Against Violent Attacks

Gay people have long been in a position similar to that of Black Americans when it comes to being victims of violent attacks. A gay person - especially a gay man runs a high risk of getting beaten, run out of town, or lynched once he runs afoul of the violence-prone exi "community". As our most systematic and frequent enemies are the police we shrink from demanding "police" be "controlled" by state official and legislative bodies. It is important, therefore, that we propa- gandistically expose the state as a consistant enemy of all working people, as especially violent towards independent mino- es of working people, and that we expose the ruling class institutions of all kin s as instigators of enmity among workers. We reject GAA's demand that Lindsey "control" the N. Y. police to the state. We insist that except in unusual cases the state does control the police and therefore is directly responsible for pllice brutality is frequent. We raise this idea in our press and within gay organizations and help to initiate them where possible. These Defense Committees once formed must not seek out pitched battles with the police no conduct terrorist attacks upon them but rather intervene when they see people being harrassed, seeking to raise the consciousness of and witnesses, generally trying to demoralize and intimidate the police by preseniing a united front of support behind the party attacked. Claarly we are not yet strong enough to initiate this approach with all the risks it entails as part of our general practice; however, we must not shrink from raising this key element of politics in working with gay people, who are especially vulnerable to violence.

We encourage gay people to fight back when attacked, with whatever means may be effective in each situation that demands selfdefense. The problem is that gay people are attacked when they are atomized and most helpless - one cannot spend his life surrounded by ranks of militants. Any gay activist who suddenly decides to come out totally better be prepared to defend himself. Not that gay people are less capable than any other group - it is simply that like many Americans especially middle class many gay people have not prepared for the very real possibility of vidence.

Related to the question of violent attacks is the process of brutalization within the prison system. We approach the complex issue of homosexuality in prisons with the following ideas: The high frequency of homosexuality in prisons is a result of the forced segregation of the sexes. The brutal quality of many homosexual relations in prison is and aspect of the brutalization inherent in any prison system (unnecessarily great in the American system); this brutal quality is not inherent in prison reform very thoroughly, but my feeling is that we should demand that all prisoners be allowed freedom of sexual choice, that any

prisoner should be able to at least visit in private her or his lover, husband, wife, spouse. Obviously this is not an "actionable" area unless we have members in prison but rather the subject for propagnada.)

### 5. Cadre Building

We maintain a long-range commitment towards building a cadre of gay revolutionaries who are capable of work in whatever arena corresponds to abilities of each and the needs of the organization. We do not see homosexuality as a handicap that prevents work in certain arenas. Homosexuality is seen as a weakness and is used as an excuse for lack of effort; in actual fact it can be turned into an asset. The very conspicuousness of being openly, frankly gay can be turned to an advantage if rapport is created by being competent in matters that count - such as fighting the boss. The attractive quality of homosexuality (inherent in the universal need to be relieved from boredom by contemplating something different) has been exploited by the advertising and TV specialists who encourage gay members to spend the bulk of their energies on the organized struggle for gay rights only where there is a clearly favorable perspective for achievements in that arena - where organized gay groups exist or where such groups are immanent. (Where and when gay work is favorable and a gay fraction exist, the organization as a whole should give it a relatively high priority.) We oppose any tendency to shunt all gay members into gay work. In many regions of the country, gay contacts may come to us out of frustration over the difficulties of gay liberation; they may well be encouraged to enter other political arenas. Even where gay organizations already exist, the struggle for gay rights may be at a lull with recruitment at a standstill and with people dropping out. We then urge gay liberationists to intervene in other political arenas. Thus a gay organization would have an anti-war committee, a labor committee, and so on, depending on resources and what is happening around it.

#### NOTE - NOTE - NOTE - PLEASE READ:

By inadvertence a key sentence was deleted on p. 4, paragraph 2, line 13 of this document, without which the paragraph in question is incomprehensible. Immediately after "...therefore is directly responsible for police brutality," insert the sentence:

"Rather than petitioning for clemency from the state, we advocate the formation of Defense Committees to patrol areas in which brutality is frequent."

Then continue with next sentence: "We raise this idea in our press...."

Sorry.

Never in history have the U.S. armed forces been as close to disintegration as they are now. The military is making desperate efforts to conceal the truth, but some facts are getting through.

#### SITUATION

Confirmed fraggings of officers and NCO's totalled 209 in 1970 compared to 96 for 1969. Both figures are probably low since some fraggings are undoubtedly attributed to accidents or combat. Sometimes a whole company will chip in to put a price on the head of an unpopular lifer. More than 90% of all fraggings go unpunished. Some garrisons in Viet Nam have been disarmed; all weapons except those of the interior guard being kept under lock and key. This means that the command fears their own men more than enemy attack.

Combat refusals, both individual and group, are increasing. One unit that recently refused an order to advance was B Troop of the 1st Cavalry. The 1st Cavalry was, until recently, one of the most gung-ho units in the entire army. Separate companies have been set up in Nam for GI's that refuse to fight. The VC have announced that they will not attack anti-war units. Some patrols go out wearing red scarves as a sign of neutrality. New arrivals to Nam are kept strictly segregated to preserve their vestiges of discipline.

At last count there were 144 underground GI newspapers being published, a 40% increase over 1970. Most of these are mimeographed, with distribution limited to one unit or base. The Bond probably has the widest circulation.

At least 14 GI resistance groups have been formed, including two officers' groups. Largest is the American Servicemen's Union which claims a membership of 15,000.

The incidence of sabotage has risen sharply. Targets include orderly rooms, warehouses, officers' quarters, power plants, wafer systems, telephone exchanges, vehicles and ships.

People in uniform with forged requisition papers have stolen rifles, machineguns and grenade launchers from several Army and Marine Corps arms rooms. Ammunition and explosives have also been liberated.

Racial conflict among GI's is on the increase. While Black and White soldiers don't dislike each other any more than they have in the past, the ability of the command to keep them from fighting each other has declined.

There is growing use of drugs all through the armed forces. An estimated 10 to 15% of the troops in Nam are on Heroin. In the future the only troops Nixon may be able to keep in Nam may be those addicts who can't leave their source of cheap smack. A side effect of drug addiction has been the growth of barracks theft. At Fort Bragg men can't even leave blankets on their bunks.

More servicemen are deserting than any time since 1945. During 1970 65,643 people deserted from the army, 52.3 per thousand. The percentage for the Marine Corps was even higher. The Air Force desertion rate has doubled over the past three years, and that of the Navy risen 20%.

Reinlement rates are down for all services. Only 14% of first-term Army volunteers re-up. The rates for the Navy and Air Force are 13% and 16%. The gaps cannot be filled by draftees. It takes more than two years training ~~xxxxxxx~~ and experience to make a good radioman, aircraft mechanic or gunnery coordinator. As war becomes more highly mechanized, the need for long-service technicians increases.

Of those who do enlist in the Army, only 4% choose a combat branch. Only 2.5% pick the infantry.

## CAUSES

The primary cause for the breakdown in Army discipline is the war in Viet Nam. One of the most powerful armies in the world was fought to a standstill by a bunch of guerillas with no air support, no heavy artillery, no armor, and only the most primitive supply system. With every defeat, the respect, and fear, of the rank and file for the leadership decreased.

Other factors are: the influence of the civilian anti-war and civil-rights movements, the increased educational level of the rank and file, and the whole general youth culture.

The really surprising thing is that it took so long for the troops to begin to realize their own strength. Anybody who stops to think about it can see that EM are more numerous, better armed, and smarter than lifers. The only thing they lack is organization.

## REACTION

The military command can react to its increasing loss of control over the troops in several ways:

1. Selective repression of resistance leaders.
2. General repression and a return to strict discipline.
3. a relaxation of discipling, combined with higher pay and improved working conditions.
4. An end to the draft and return to a small volunteer army.
5. Hoping that the problem will go away with the end of the war in Viet Nam.

The first option has been tried and has failed. Courts martials and long jail sentences for individual militants have not hindered the growth of the movement. If anything they have stimulated it. The second choice is politically and tactically unfeasible. Even if congress and the public were willing to tolerate mass arrests; it is doubtful that there are enough units in the army willing to carry them out. The attempt might provoke mass mutiny.

The third alternative is being tried in all branches except the Marine Corps. Since the reforms do not include the right to quit, it is highly doubtful that they will establish military harmony. A gilded cage is still a cell. Some so-called reforms (beer in the barracks, longer hair) merely legalize what some units, like our old friend the Third Cavalry, have already been doing for years.

The West German Bundeswehr, incidentally, has been reformed to a far greater extent than anything planned for the U.S. Army. They work an eight-hour day, usually live off-post, and have a recognized union. They also have an incredible discipline and sabotage problem.

The fourth hope might work for the army, but not for the government. While an army with a lifer majority could function, it would be much too small to fill the needs of U.S. imperialism around the world.

As for the last hope, GI militance will probably increase once the U.S. is finally out of Nam, especially if the Saigon government falls shortly after. That would provide the clearest proof that the whole operation was a waste from the beginning. Also the brass would no longer be able to threaten to send dissidents to the front.

At present it seems like the only thing that might bring the army back to heel would be an invasion of the continental U.S..

#### THE IS ROLE

Up to now the IS has taken part in military struggles on the initiative of individual comrades and branches. This is an inadequate policy towards an arena of such importance. What is needed is the formation of a military fraction of those comrades willing to make the GI movement their primary work. Our objectives should be:

1. To organize civilian support for ongoing GI struggles.
2. To work for a democratic structure and a revolutionary perspective in those GI organizations we work with.
3. To recruit GI's into the IS.

Civilians working with GI's find themselves in the same ambiguous position as students working with striking workers. There is no substitute for being on the inside. Since it is doubtful that many comrades feel strongly enough about this to enlist, the only alternative is to recruit some soldiers.

Those doing GI work will have to be a lot more security conscious than usual. This and other practical matters can best be discussed at the convention.

#### BONUS. AN AUTHENTIC GI MARCHING SONG

tune: Camptown Races

Your boy got killed in Vee-et Nam  
Doo-dah, doo-dah  
He got hit by a napalm bomb  
All the doo-dah day  
He's gonna burn all night  
He's gonna burn all day  
He's goin' home in a body bag  
Thanks to LBJ

Plant him under a wooden cross  
Doo-dah, doo dah  
One less lifer aint no loss  
All the doo-dah day  
Shot between the eyes  
Shot between the thighs  
He's goin' home in a body bag  
Airborne all the way