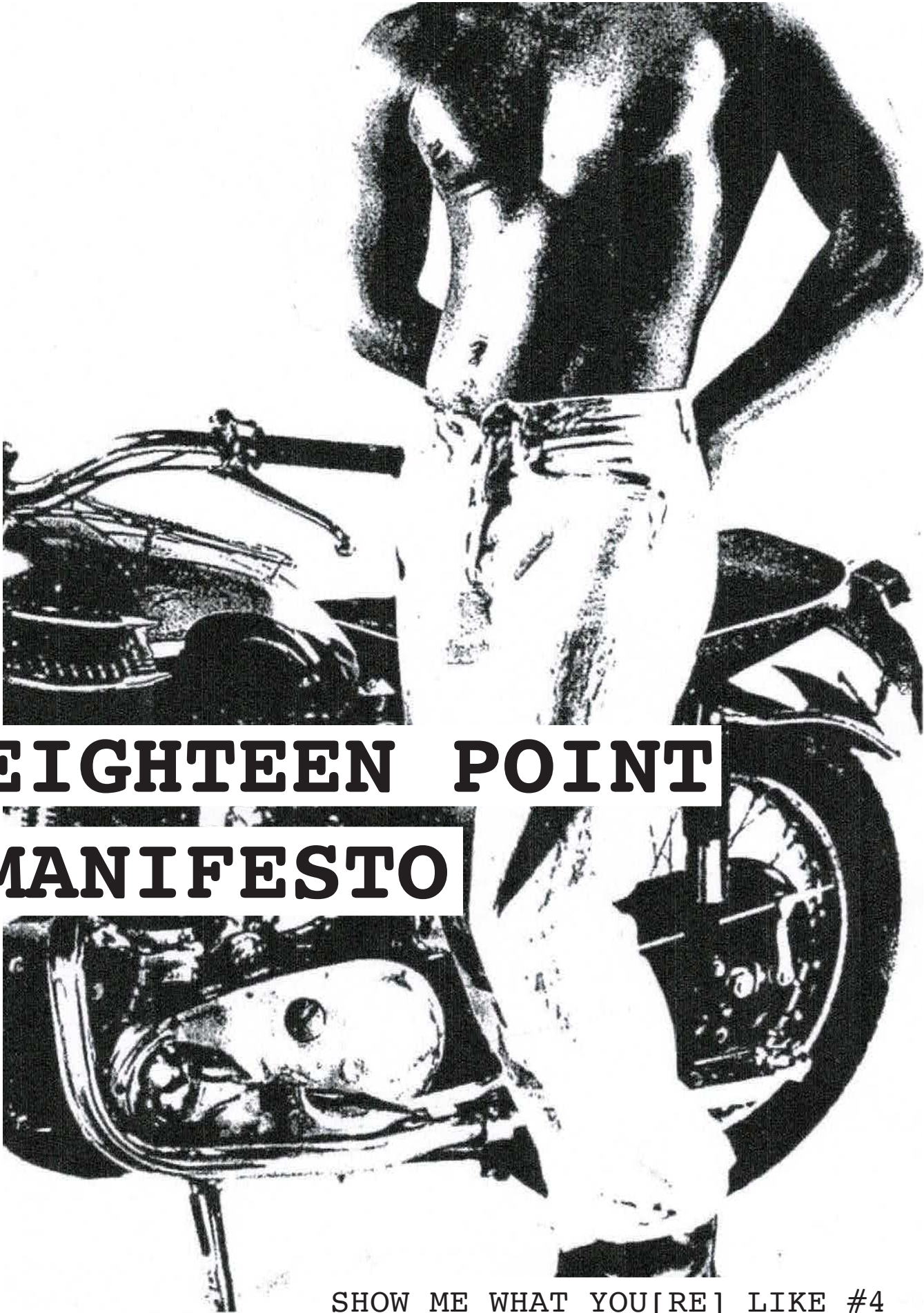




EIGHTEEN POINT MANIFESTO

SHOW ME WHAT YOU[RE] LIKE #4

SHOW ME WHAT YOU[RE] LIKE
#4 *Eighteen Point Manifesto*
ISBN 987-1-0671203-3-7

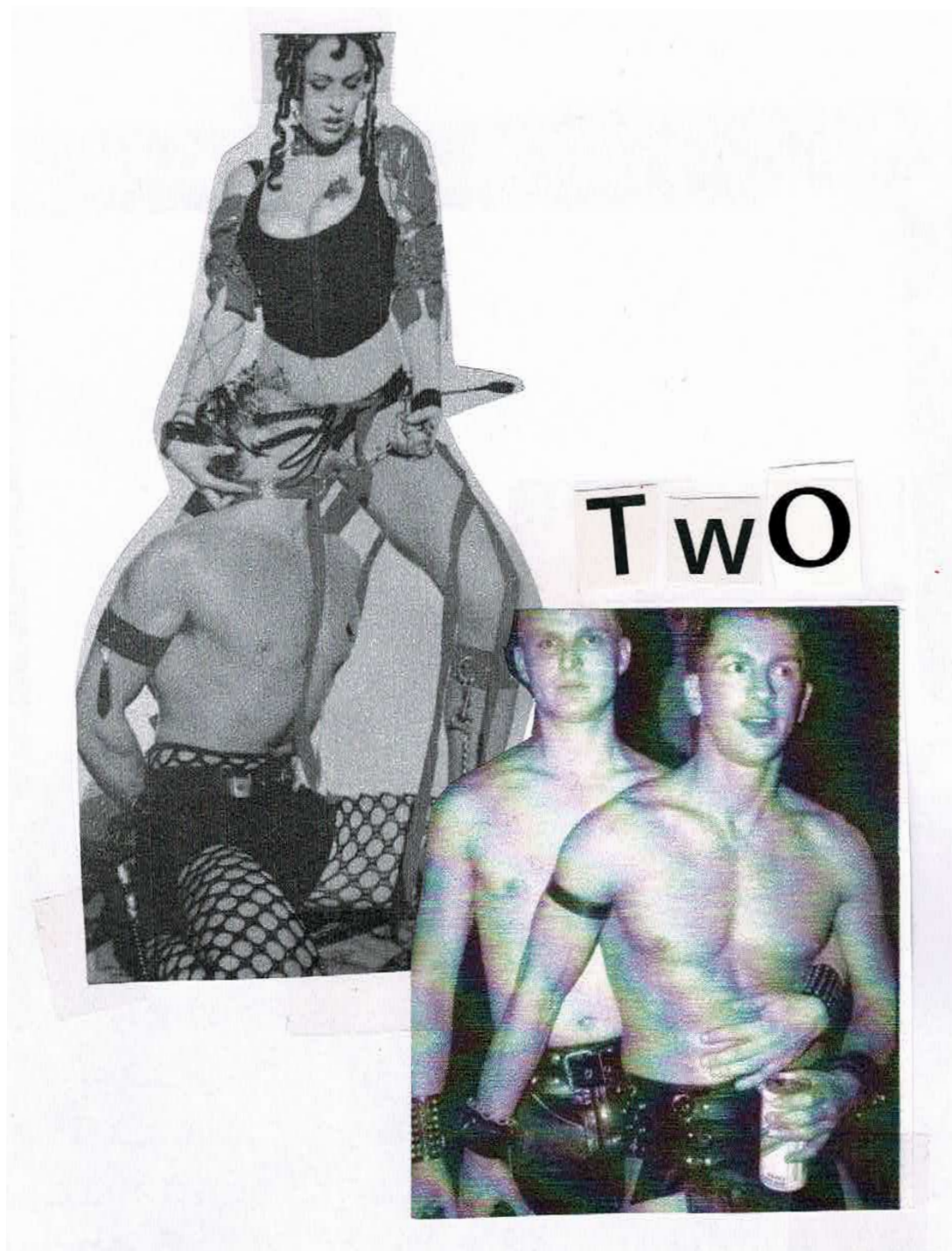
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Facebook and MySpace are crude personal essay machines. ... Millions of little advertisements for the self. ... Every page is a bent version of reality-too unsophisticated to be art but too self-conscious to be mere reportage.

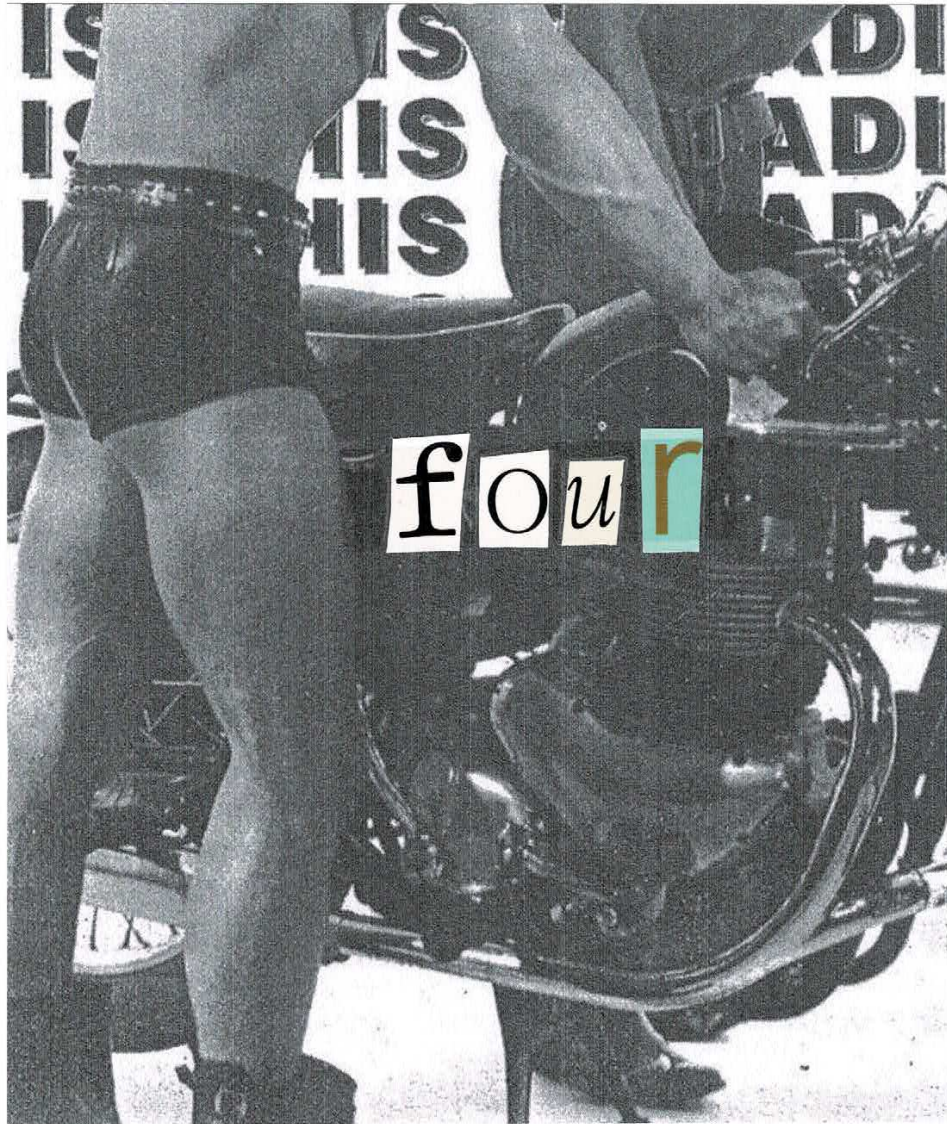


We cannot accept self-censorship, any more than we can accept censorship from outside the community.

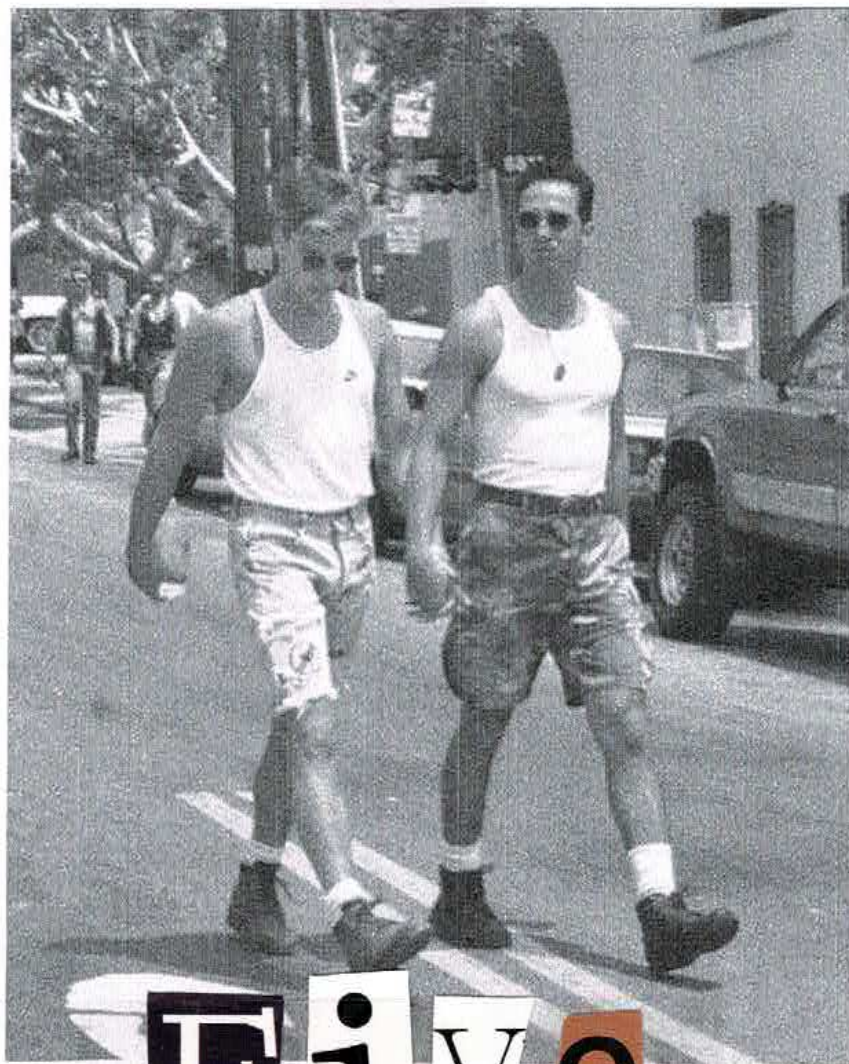


three

Finding one's voice isn't just an emptying and purifying oneself of the words of others but an adopting and embracing of filiations, communities, and discourses. Inspiration could be called inhaling the memory of an act never experienced. Invention, it must be humbly admitted, does not consist in creating out of void but out of chaos.



'I'm into leather' could be easily viewed as a statement of a harmless quirk; 'I'm into S&M' is a statement of radical politics.

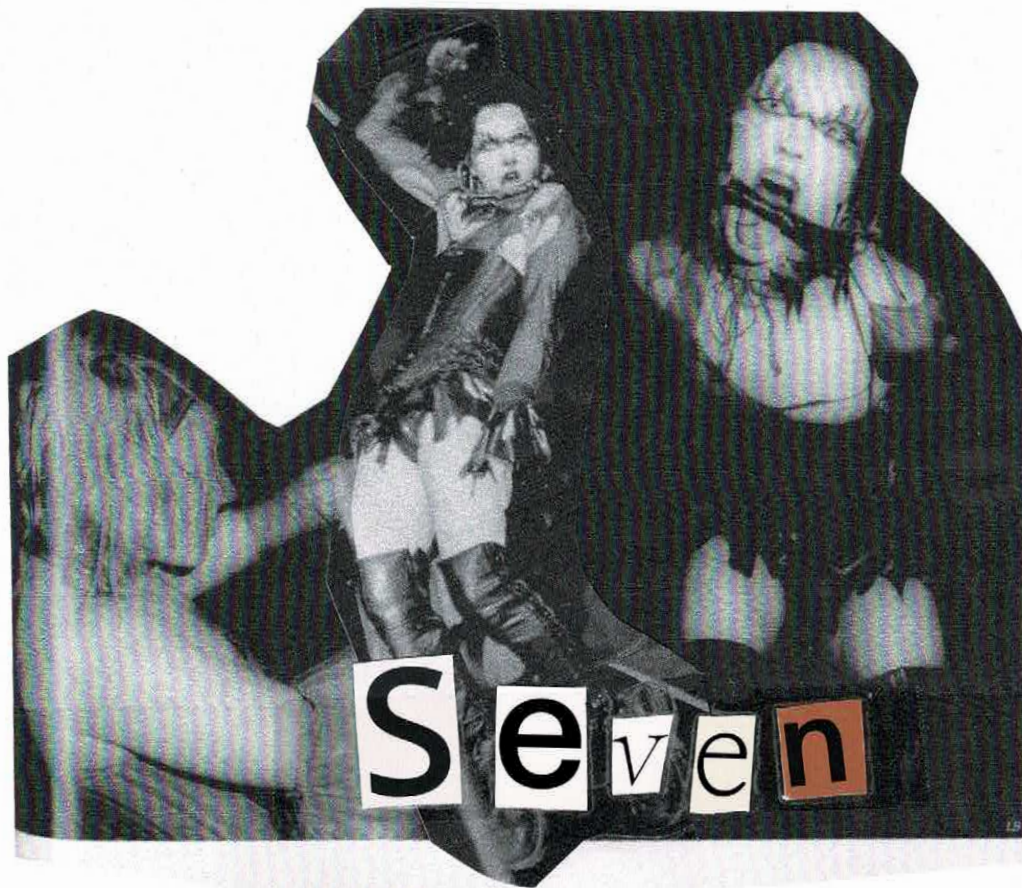


Five

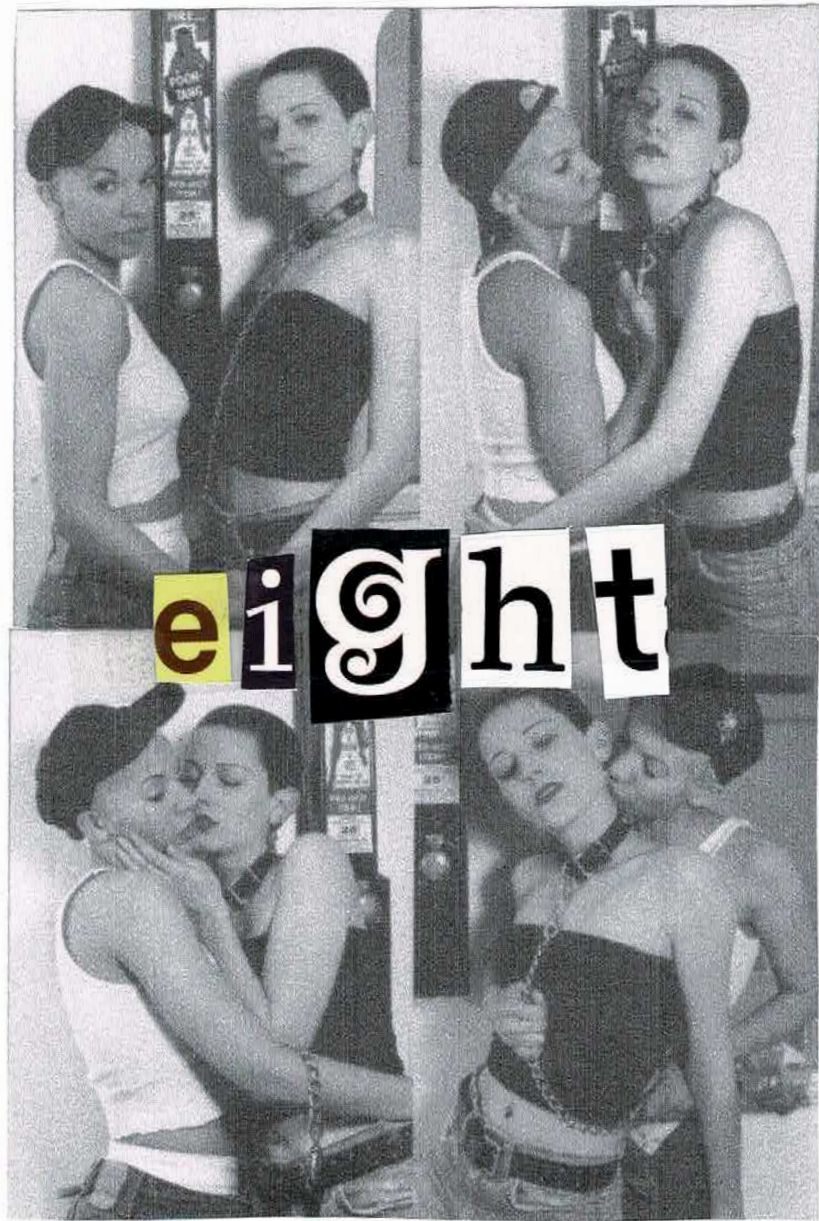
The "LGBT" political establishment has become a force of assimilation, gentrification, capital and state-power. Gay identity has become both a marketable commodity and a device of withdrawal from struggle against domination.



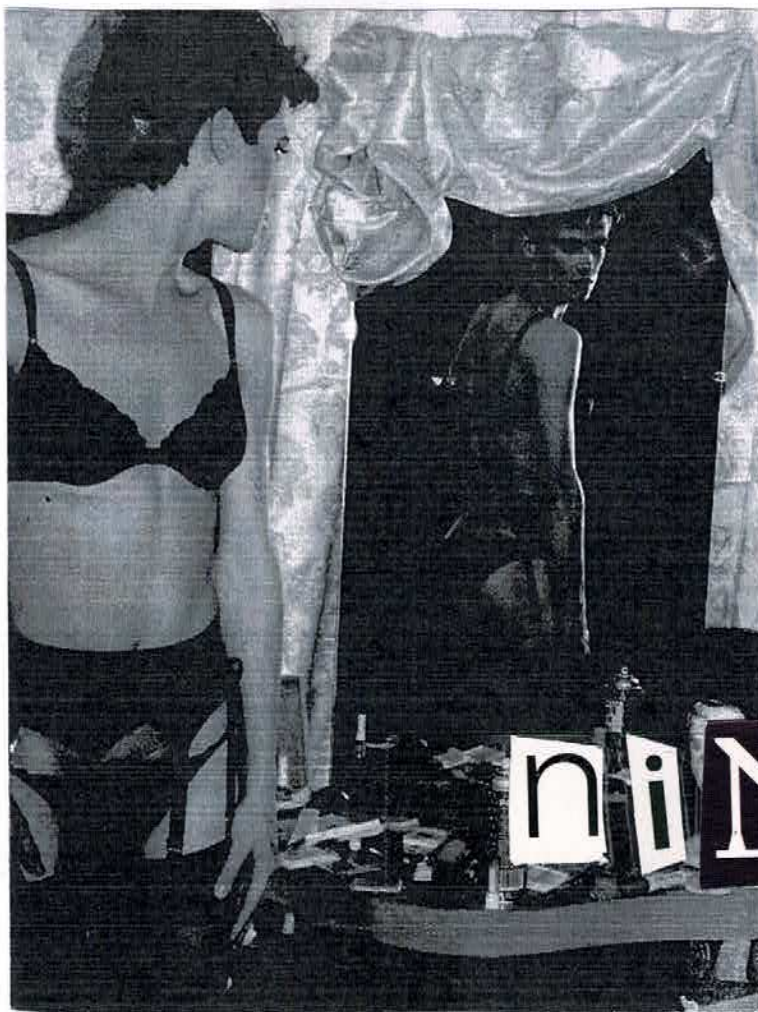
Straight people have a privilege that allows them to do whatever they please and fuck without fear. But not only do they live a life free of fear; they flaunt their freedom in my face.



Queer is a territory of tension, defined against the dominant narrative of white-hetero-monogamous patriarchy, but also by an affinity with all who are marginalized, otherized and oppressed. Queer is the abnormal, the strange, the dangerous. Queer involves our sexuality and our gender, but so much more. It is our desire and fantasies and more still. Queer is the cohesion of everything in conflict with the heterosexual capitalist world. Queer is a total rejection of the regime of the Normal.



Being queer is not about a right to privacy; it is about the freedom to be public, to just be who we are. It means everyday fighting oppression; homophobia, racism, misogyny, the bigotry of religious hypocrites and our own self-hatred.



Being queer means leading a different sort of life. It's not about the mainstream, profit-margins, patriotism, patriarchy or being assimilated. It's not about executive directors, privilege and elitism. It's about being on the margins, defining ourselves; it's about gender-fuck and secrets, what's beneath the belt and deep inside the heart; it's about the night.



The dichotomy between the spiritual and the political is also false, resulting from an incomplete attention to our erotic knowledge. For the bridge which connects them is formed by the erotic - the sensual - those physical, emotional, and psychic expressions of what is deepest and strongest and richest within each of us, being shared: the passions of love, in its deepest meanings.



e1even

The faggots act out their fantasies without believing them to be real. The men act out their fantasies always proclaiming that they are real. The faggots' fantasies create play-dressing up and dressing down. The men's fantasies create responsibilities—going here and doing that. The faggots' fantasies are about love and sex and solidarity. The men's fantasies are about control and domination and winning. The faggots move towards the limits of living in the body they for they have known body ecstasy and want to live there with everyone always. The men move towards the limits of living among things for they have seen great collections and want to live there alone always.

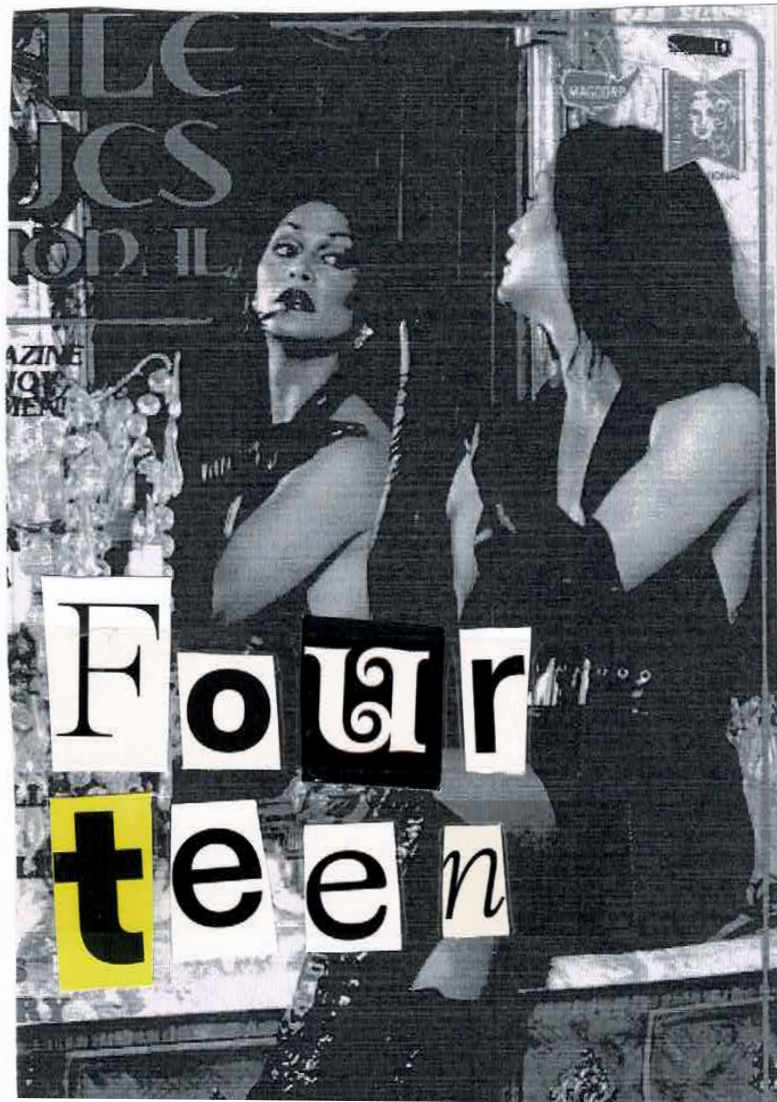


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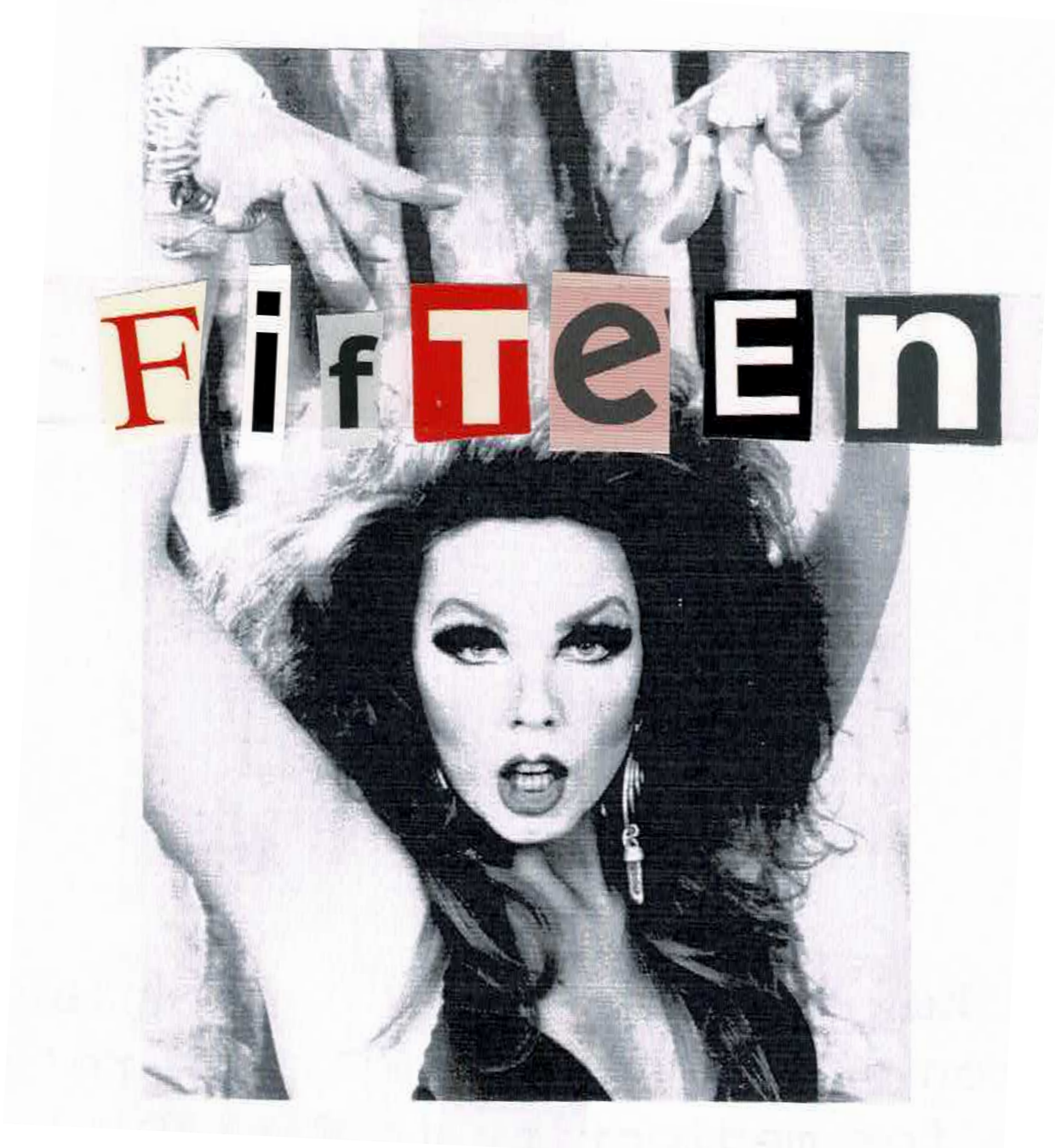
When I speak of the erotic, then, I speak of it as an assertion of the lifeforce ... of that creative energy empowered, the knowledge and use of which we are now reclaiming in our language, our history, our dancing, our loving, our work, our lives.



Consciously or unconsciously, one of the ways to control people is to control the clothes they wear. Just as your boss, if you work in the highrises, considers the lack of a tie "inappropriate," so drag is "inappropriate" only because it is a signal that you are not being controlled.



The key to understanding fetish is a strong aesthetic sense. "There's no place for mediocrity in fetish play," she explains. "It's all or nothing." The fetish look's appeal lies in attention to detail. "Look at fashion photography from the '30s and '40s, for example. It's all about line and proportion and curve and light. The soft gleam of low light on the curve of a leather-encased calf or forearm: that's fetish."



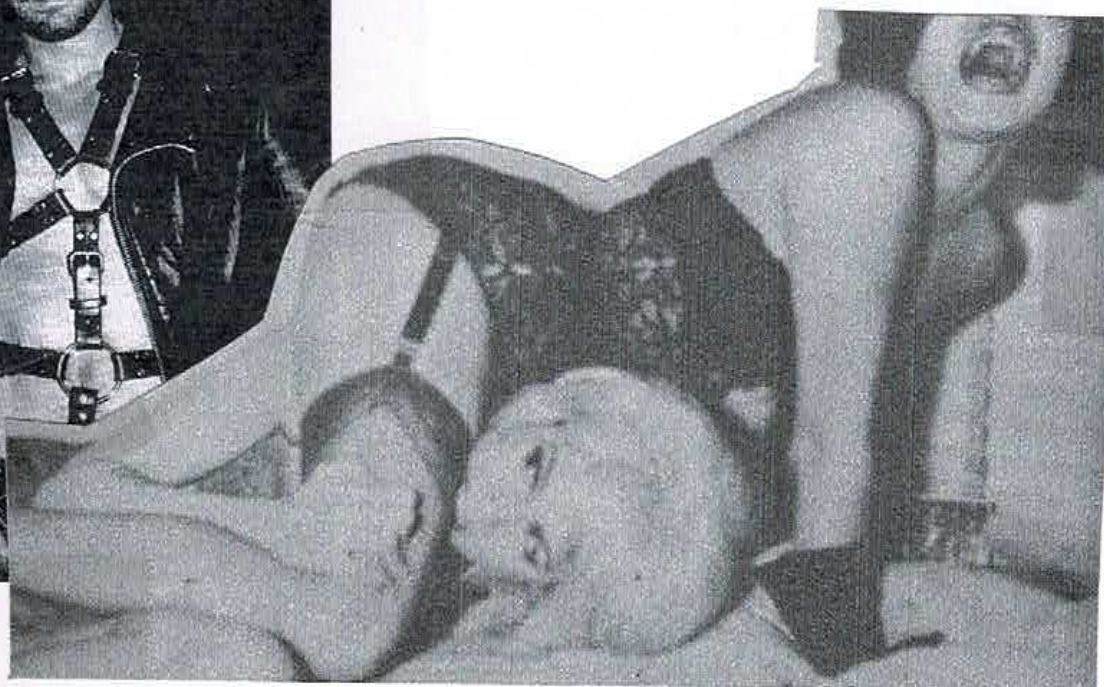
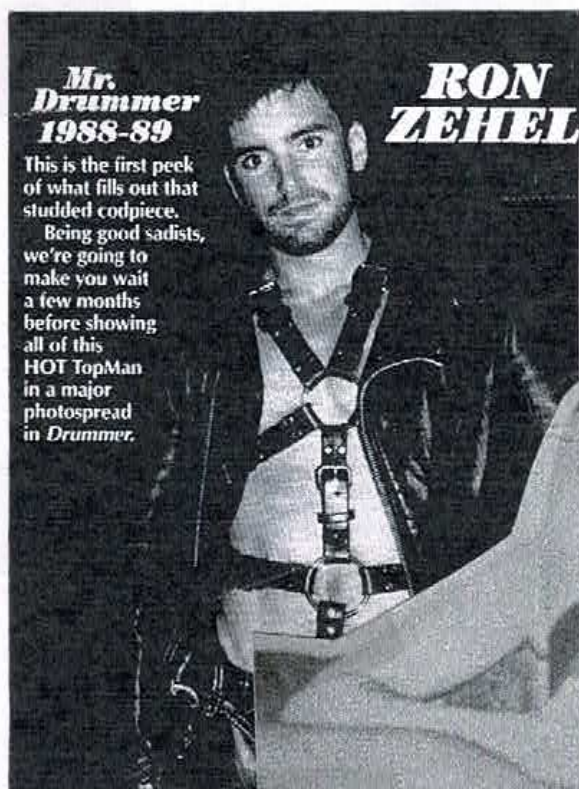
Fifteen

The queens luxuriate in variety. They often make fun of the faggots for their drab uniformity and their addiction to the men's fashions. The queens display infinite weirdness to the world. For them, style is the path into the unique self and so to transcendence. They long for everyone to reveal themselves wherever they are.



SixTeen

So you see, it was a group of "freaky people wearing funny clothes" back then who made it possible for you and me today to sit undisturbed, sipping cocktails in the bars of our choice ... We are most emphatically not, for love and life, going back. We are not going to act or dress or speak the way with which the majority of straight society might feel comfortable.



seventeen

For anyone to say that coming out is not part of the revolution is missing the point. Positive sexual images and what they manifest saves lives because they affirm those lives and make it possible for people to attempt to live as self-loving instead of self-loathing.

e**i****G****H****t****E****e****N**

Be proud. Do whatever you need to do to tear yourself away from your customary state of acceptance. Be free. Shout.

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GAY LIBERATION FRONT

ARE WE
A LOAD OF
SCREAMING QUEENS? YES!
ARE WE A LOAD OF BUTCH DYKES?
YES

FILTHY REDS? YES!
COCKSUCKERS? YEAH!
FREAKS
BEAUTIFUL
PEOPLE

RIGHT ON