

TRIBAD

a lesbian separatist newsjournal

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FORT DYKE STATEMENT

We are a lesbian separatist col-
lective that rents a storefront
called Fort Dyke, the first lesbian
separatist space in New York City.
At Fort Dyke, we meet to develop
lesbian separatist theory and stra-
tegy, exchange political information,
hold open workshops on lesbian separ-
atism for the lesbian community, and
to publish TRIBAD.

TRIBAD: A Lesbian Separatist News-
journal is a forum for the discussion
of lesbian separatist theory, strateg
and visions. The articles will focus
on lesbian issues: locally, national-
ly and internationally. We do not ac-
cept letters from men or straight wo-
men. TRIBAD is written by lesbian se-
paratists for lesbians only.

TRIBAD invites all lesbian separa-
tists to submit news and writings for
possible publication.

This is how we operate financially:
our rent is \$110 plus utilities. To
raise this money, we divide it equal-
ly among our membership. Though this
is often very hard, we do believe it
is worth the sacrifice, since this is
the only lesbian separatist space in
the area.

Contributions in whatever amount are
welcome!

TRIBADISM

Tribadism comes from the Greek term
tribein, to rub. It is a word solely
identified with lesbianism. Often it
is simply defined as homosexuality
between women. More precisely it
means the apposition and friction
of external female to female genitals
with or without orgasm; commonly know
but exclusive to females, as bumping
and grinding.

Only Dyke Separatist publications
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if they will send us a copy.

TRIBAD Editors: Charoula, Debra Kessler,
Irene, Karen, Maricla Moyano, Robin,
Susan Cavin

LESBIAN SEPARATISM IN THE WORLD

Context of Waves of Succeeding Seceding Separatist Movements of the Seventies

by SUSAN CAVIN

Lesbian Separatism has a paradoxical political context both outside the perimeters of the Lesbian Feminist and Women's Liberation Movements, as well as, inside the W.O.M.B. (Women's Operation Movement Bomb). Until now, however, the political context of Lesbian Separatism in the world outside the W.O.M.B. has been generally unrecognized by both lesbian separatists and non-seps, (i.e., female integrationists into patriarchy) but for very different reasons.

Non-separatist women's liberationists or integrationists tend to view Lesbian Separatism as an isolated, extremist pocket of radical lesbian feminism within the broader feminist movement, and contend that the "narrow focus" of a few radical lesbians will ruin the acceptance of the mass of moderate lesbians by straight society. Moderate closet lesbians make the mistake of thinking if they keep their mouths shut long enough about being lesbian that they will be accepted by straight society for not causing trouble. Integration of lesbians into the straight melting pot where burnt out queers are regarded as retarded straight people who deserve their disability checks and their civil rights quietly is, from a lesbian separatist focus, a pretty narrow view of lesbianism.

Coming from a different place, the other end of the telescope, that is, from the nasty lesbian separatist germ's point of view, looking back at the straight scientist examining our genes (would the real male clone please stand up and identify himself? half the world rises, unsure of their sexual identity), lesbian separatists desire to create all female societies separate and free from the M.A.D. (Mutual Assured Destruction) mania of patriarchies.

It is theorized by leseparatists that a mass female withdrawal, pullout from territorial patriarchies could collapse patriarchal productive and reproductive sexual divisions of labor, which is the plug to pull: collapse the economy of patriarchy's "traffic in women". But where do we go since patriarchies have most of the land locked up in either private or state male property, guarded by military men. Where oh where can the exodus of women go?

Lesbian separatists have generally focused life within the female body politic, because that is where we want to be, in no-man's land. Currently, no-man's land has very high consciousness about female homelands and little land to call home. Aside from the obvious similarities to first the wandering Jew and now the wandering Palestinian, the wandering women in general, like lesbians, feminists and lesbian separatists have a mass consciousness that belongs to no space. Liberation is all in our heads now, not in the male space surrounding us. I believe it is time to move lesbian liberation out of inner female space to some suburbs of shared reality.

Lesbian Separatists often ignore the male world as much as possible in high hopes that if you ignore them long enough they will go away. The only problem is: they're still here! The contradiction between lesbian consciousness and everyday male reality in patriarchy is equal to the singing female head being trampled by the dead thudding footsteps of too many men, who don't even notice they're stepping on either a female or a plant. What do you want to do? Hitchhike to another planet or another galaxy?

Lesbians and women have landless ideologies, lesbian separatism and feminism. Since I regard lesbian separatism as the logical lesbian extension of non-integrationist feminism, I would argue that lesbians and women are caught between at least four major political systems of ideologic space-time: lesbian separatism/feminism; the Third World; communism; capitalism. Three of these ideological systems of economic reality, the last three, are attached to land masses. Lesbian Separatism and feminism live literally in the heart-head and cunt-ry of lesbians and women, with little or no earth reality on which to live out our politics in liberated zones. The situation is precisely that there are no liberated landed zones for either lesbians or women, except inside the W.O.M.B.

Unlike males in patriarchy, lesbians and women have not had an army or money power to take or buy some landed reality to space our existence. Our existence is in female consciousness at this point, not in property, government, armies, money, or institutions in the male world.

This contradiction between the expanding consciousness of lesbian separatism and feminism and the ever contracting landed reality spheres for females in patriarchy is, I think, the major overcoming-overthrow females face in the see-saw struggle between women's oppression and liberation. I love lesbian separatist consciousness swimming deep inside the W.O.M.B., floating on the female frontier into time waters where the female past, present and future deep run into lesbian separatist streams of consciousness, but lesbians and women are definitely the colonized without a female country. There is no female country in the world today recognized by the United Nations of Patriarchy. So we already live in female time, but we don't live in female space. All females have in patriarchy is alot of consciousness and no turf; alot of ideology and no female economy of our own; alot of mouth and no bread.

It is time to move out of the seventies consciousness of acute alienation from maledumb into what I hope will be the eighties conscious action of female creation of female society of female worlds. The male monopoly of earth space, absurd in principle as it is polluting in practice, must be broken. The human male's monopoly of space is not only proving to be a violation of nature and female life, it leaves females no room at all. At present, patriarchies and individual males think they all own/the world, when females make up 52% of the world population. Even under the principles of "majority rule" which has, of course, carefully not been applied to women. I think half the world needs half the world. Avoidance of the male space problem only delays and sidetracks the liberation of all females.

Other separatist movements of the seventies are succeeding in seceding from larger states of patriarchy. Why can't lesbians? Why can't women in general?

OUTSIDE THE W.O.M.B. SEPARATIST UPRISINGS STRIKE THE WEST : The political context outside the women's movement where lesbian separatism theoretically fits is, of course, alongside other oppressed groups who specifically describe themselves as "separatists", e.g., the Quebecois separatists , the Basque/Catalan Separatists. In 1976 Sulzberger of the Times and Cockburn (Village Voice) reported on the uprising of separatist movements in the nervous West. Sulzberger wrote in capitalist alarm: "The West is not drawing closer together; it is coming apart. This is less

complicated but perhaps more distressing in North America than in Europe. (referring to the Quebecois in Canada)...Meanwhile, on the European side, a rash of separatist movements is in vogue." (referring to the language dispute in Belgium, Basque separatists, Corsican and Breton nationalism in France, Portugal's Azores archipelago threatening to split from Portugal; Scottish "devolution" and Wales' split from England, the IRA in Ireland.

I think that "devolution" of Western patriarchy is not only necessary for the liberation of lesbians and women, it is compatible with other separatist strategy. The Basque Separatists of Spain and the Quebecois Separatists of Canada are particularly interesting cases of separatism for the lesbian and gay movements to consider possible future political alliances. One of the largest European rally for Gay Rights in the fall of 1978 took place in Barcelona, a separatist stronghold. Montreal Separatists currently in political power, passed a law banning discrimination against lesbians and gays. The combined effects of separatist movements threatens the West, i.e., Western patriarchy. Lesbians and women should not forget that historically, the rise of Western patriarchy is based on the defeat of matriarchy.

Think of Jill Johnson's call for a "Lesbian Nation," Ti Grace's concept of lesbian nationalism, the matriarchists' call for a second coming of matriarchy, dyke anarchist calls for female anarchy, the Lesbian Separatist call for all female societies and homelands. These theories all lead to the same germinal idea: female liberation through the creation of female space. To transform half of current male space back into female space.

Lesbian Separatist theory should never be practiced as retreat. The point of Lesbian Separatism is to get the male to retreat away from female spaces, thereby creating all female space for a change.

Given the female's situation of being surrounded by patriarchy's absolute monopoly of space, women spend a lot of time at home, inside themselves, inside other women. The tendency of Lesbian Separatism is to go inside the female community instead of living outside the W.O.M.B.

The interesting revival is: the more lesbians and females who leave men come inside a landed female political community, the more patriarchy contracts, the more matriarchy expands. The more females that leave patriarchy and move inside all female societies, the W.O.M.B. grows and patriarchy shrinks. That is the point of a lesbian revolution.

Fort Dyke Schedule Of Events

- | | | |
|---------------------------|----|--|
| Tuesday, April 18, 7.00PM | -- | Open Workshop on Separatism |
| Tuesday, April 25, 7.00PM | -- | Racism: One of the Ways Men Divide Women |
| Tuesday, May 9th, 7.00PM | -- | Open Workshop on Separatism |
| Tuesday, May 23d, 7.00PM | -- | Tactics to Overthrow Patriarchy |
| Tuesday, June 6th, 7.00PM | -- | The Role of Money in the Lesbian Community |

We are interested in forming a serious political study group to analyze material from such fields as economics, political science, psychology, philosophy and sociology, to develop separatist theory and tactics. If you are interested, please write us c/o the Fort or see us Tuesdays at 7.00PM. See Reading List on last page

WARNING: STUDIES HAVE DETERMINED THAT MEN ARE DANGEROUS TO YOUR HEALTH

Part I IRENE

This article will deal with the fact that men are detrimental to wimmins' physical, emotional and psychological well-being.

It will draw heavily from the works of established feminist scholars, from my own observations and, most importantly, from common (female) sense.

It will utilize the facts of rape, wife-beating, heterosexual and bisexual sexuality, friendship and marriage, to make manifest the negative with the positive exemplified by the high self-esteem and mental well-being characteristic of Lesbians and Lesbian relations and the relations of all unmarried Wimmin (the never-married, the widowed and the divorced).

The threat of rape, indeed the menace of male violence, is a phenomenon known to every female from the earliest possible age and one which she carries with her all her life. Female children are molested by their male classmates on the way home from school and seventy-four year old Wimmin are raped and murdered in their apartments. Men support the barriers of class and race to keep Wimmin divided, but when these divisions no longer suit the male purpose, they are torn down; so rape cuts across the lines drawn by economic status and skin color, with the express purpose of keeping all Wimmin in their place and keeping all Wimmin dependent upon a male provider-protector, to convince us of our physical inferiority and to teach us that the land where we live is not our own.

When raped, Wimmin are held culpable and the rape is said to feed into our masochism and in accusations of rape we are labeled "hysterical".

No rapist has yet to be justly dealt with in our court system.

No Woman is ever responsible for the rape, regardless of who she is, where she is, what she is doing or how she is doing it. She is responsible, indeed all Wimmin are responsible, solely for the eradication of rape and the unconditional and uncritical support of the rape victim.

All Wimmin are strong and all Wimmin are smart, but no Woman is por-

trayed in this way by the male media, especially when dealing with violence. Every female is shown to quiver and to scream at the mere suggestion of male violence. T.V. and movie Wimmin are afraid to walk alone at night or to stay in their homes without their husbands. Rarely do Wimmin decide to fight back, or to fight at all. Wimmin are shown as weak, as easy marks, as natural victims.

This is an attempt at mass brainwashing, an attempt to reinforce Wimmin's position and any Women in the media who is at all strong is shown to be the exception and often a bit laughable and certainly not someone to be emulated.

Whatever a Woman does when confronted with the possibility of rape is valid and must be totally supported and understood by her sisters. We all know of Wimmin who had no chance or choice of escape. We all know of Wimmin who have fought their way out or have talked their way out of it. Women in real life live alone, walk alone and work alone. Wimmin in real life have survived violence and will continue to do so, because we are strong and we are smart.

Contrary to popular myth, the rapist is not an insane stranger who appears from nowhere in the dark of the night. He is a man known to the victim: her boyfriend, her father, her best friend's husband, her superior, her husband. The rape very often occurs during the early evening hours, when it is reasonable for anyone to be on the streets. When subjected to psychological tests, the rapist was proven to be as sane as any normal male.

In this world, all men are potential rapists, and, until we change things, all Wimmin are potential victims.

(To be continued)

REFORMING THE ROAD TO REVOLUTION: A SEPARATIST POINT OF VIEW

by CHAROULA

As a separatist, I feel caught these days in a personal dilemma between two sides of a never-ending theoretical struggle.

The way I see it, I as a separatist want to see the liberation and ascent to power of all women. Society being what it is, and women having no ~~rights~~, no access to any kind of equal opportunity, be it in education or employment, let alone controlling our own lives, I see myself pulled partly towards a reformist direction that would uphold the ERA, abortion and anti-sterilization legislation and the passage of gay rights. These reformist measures sound particularly appealing and necessary for those of us who truly have nothing, for instance, most of the lesbians I know, most Third World women, women of the lower working classes. To deny this direction as a separatist means to ignore the reality of millions of women with absolutely no financial/race/sex privilege, faced with economic asphyxiation and genocide.

On the other hand, because I am a separatist, I see nothing short of a total overthrow of the system of patriarchy as the final successful solution to all our oppression. Measures such as the ERA, reproductive control, and gay rights, not only hand over control of our lives to men, for them to deal with as they please and call it woman liberation, not only can they be revoked as part of an increasing right wing backlash, but they also corrupt our revolutionary vision and coopt us into settling for bigger and better pieces of the pie. Measures the like of the ERA, overpublicized and overrated events the likes of the Houston Conference, are in reality ways the system, patriarchy, has to control us by diplomatically claiming it is liberating us. And yet, if you have not even a crumb of that pie, you'd be a fool not to want some! So where do we go from here?

Such dilemmas are shared by the left in America--even they can't quite decide which direction to go, some factions going one way, some the other. I tend to agree more with the hardcore left radicals that reform is a white upper middle class method to keep us all fooled while doing nothing to liberate the oppressed and unprivileged people--even more, it leads us into conscious or unconscious conspiring with the government in the oppression of other people, for if you participate in the legislative process, you participate in bargaining and compromising--the Government process, the process of those in oppressive power. So I see no victory as true but the total overthrow of the system, which, because I am a separatist, I perceive as the Patriarchy.

However, one thing that the left offers in general that is extremely important is a radical analysis of capitalism and the colonization of the poor and the oppressed around the world. Considering that the majority of women belong to that category, economically and racially speaking, on top of being oppressed for their sex, this analysis makes sense for the majority of women. It attacks categorically, on a level which is every day reality for most of us, and therefore looks like it has something very viable to offer. The trouble of course is that, in the end, past the theory and into the practice, women's lives, especially lesbian lives, in the left countries are remaining the same, or even worse. In fact, Russia is a perfect example of what can happen if the revolution is man-made (it exchanges one set of oppressors for another) and when change in

status comes from the handing down of privileges by those in power -- men -- to those without -- women -- After the revolution, a lot of liberating measures on women, the family, homosexuals, were instituted in Russia. But what Lenin gave Stalin could easily take away, because they were no more than reformist attempts to solve the woman question while at all times maintaining the priority of class rather than sexual struggle. Unfortunately, class consciousness alone, and a proletarian government, will not make the revolution for us women, particularly lesbians!

I brought up the left net because I am turning left all of a sudden, but because I see it becoming an increasingly attractive alternative to feminism and separatism, and I know why it is attractive, for the reasons above. And my point is that for separatism to start capturing the minds of women from all walks of life, it also has to come up with alternatives that address the majority of women. It has to thoroughly examine the needs and demands of all women at this particular point in time and find ways to fit it all in. This is almost too gigantic to face, because we are all at such different stages in our evolution towards the control of our lives and our consciousness: what appeals to a segment of women today may well be a piece of the pie, some economic privilege, so they don't have to hustle for their lives. What appeals to another segment may be reproductive control so they won't be genocidally exterminated. To a third segment, the idea of freedom from motherhood and the nuclear family is a solution, but this may well be in total contradiction to, say, some Third World women who view the family still as the only institution in this alienating society which offers them any privilege or any emotional support and warmth. After all, dissolution of family has long been a white supremacist method of genocide for the Third World people, from the years of slavery to today's ghettos here and around the colonized world. So why would Third World women believe in a movement that insists on the death of the family? This is just one example of how we come from incredibly far apart ends of the spectrum often, and what satisfies some of us is not what satisfies the rest. This is not to say that in the final end we might not all share a common goal: rather that we are proceeding in different ways, depending on what our experience is, our class and racial and national, even our religious, background, and all has to be taken into consideration. I don't exactly know how this can be done, it's an enormous task, but I do know that separatism must embrace as a fundamental part of its ideology and practice a deep commitment to change the politics of socio-ethno-economic power which rule our lives today.

Thus, separating from the patriarchy by itself won't do it, if the separation means perpetuating the capitalist prototype in our feminist communities -- as it is happening now in this country. Isolated pockets of woman-controlled business, even culture, is good for the women in it, but mean nothing to those unable to break away and join, whatever the reason. And then you also have to make sure our very own racism and classism isn't going to interfere with letting those of a different race or class join. We have to work on our consciousness and our own notions of power and sharing before we can have a successful revolutionary community. On the other hand, if we could have such communities where we have solved the class/race, power/sharing questions, then there is no doubt that such woman-controlled pockets would be an inspiration to all women, whether they could immediately join or not. So I am not putting down at all this form of separatism, just cautioning great wisdom in pro-

ceding.

One possible solution I can see that would sort of combine all interests, and inflame the imagination of women, would be to separate within an urban area where you are going to be of immediate access to all women, especially those unable to escape to the remoteness of communities in the land. Moreover, if this separation is accomplished dramatically and within a politically educational context, such as the takeover of property--a building for instance, for starters, a building to be used by the women in the community, then this might be feasible. It can combine all sorts of political principles--the idea that we are women, propertyless, and must acquire our own base from which to begin to operate; the idea that we don't ask anymore for favors, we take from where they have it and don't deserve it; the idea that we don't believe in private property. Also this way, the women in the community will have a place strictly for them, where no men are allowed, where they can come for a while, sort of drop in, and rest and heal, where they don't have to take giant steps by giving up their home totally or forever--these all or nothing decisions so many times women must make, which are scary because they demand too much women aren't always ready to give up--but moments, a few hours, a few contacts with the society of women loving women, in a woman-focused and run environment. That surely would be the easiest way to show women we care, we are there to help, and show them how women heal, are better for you than the company of men. And from one building we can go on to more buildings, a neighborhood, and from there who knows? As I see it, we must start by taking control of the urban areas. And then we can go to the country.

LIFE AGAINST DEATH

by MARICLA MOYANO

Believing that all men are faggots at heart and that, conversely, all faggots are men, and that they are all our enemies - as well as enemies to each other and to everything that lives on the Earth and to the Earth itself, I was happy to read an article in "The Lesbian Tide" vociferously questioning "should Lesbians support the Gay Movement?" and concluding that Lesbians should not. Along the way Rosalie Nichols quotes Del Martin (one of the founders of D.O.B. and co-author of Lesbian/Woman) as she began her separatist phase, saying: "Goodbye to the 'Police Beat' - the defense of washroom sex and pornographic movies. That was never my bag anyway....Godbye to all the 'representative' homophile publications that look more like magazines for male nudist colonies....As I bid you adieu, I leave each of you to your own device. Take care of it, stroke it gently, mouth and fondle it. As the center of your consciousness, it's really all you have."

Any casual reader of "The Village Voice", much less of the hard-core faggot magazines, has been besieged in the past few years by articles on male homosexuality, leather bars, what used to be called "rough trade" male sex. So now we all know that one of the main

faggot activities is pissing and shitting all over each other, bondage, whipping, etc. Even Anita Bryant must have read these articles, gathering more material for her campaign.

In an article entitled "Where Have All the Sissies Gone?", in "Christopher Street" magazine, Seymour Kleinberg points out that "It is not a coincidence that in the macho bar world and the libertine baths the incidence of impotence is so high that it is barely worth remarking...." It is interesting to note that when males cast off women, whom they so obviously hate and have defiled, degraded, and enslaved for millenia, and are left to themselves, they are reduced to shit, piss, cruelty, and sexual impotence.

And what costumes do these gay machos wear? The black boots, jackets, and regalia of the Nazi Gestapo. You don't have to be Jewish to find walking down Christopher Street a macabre experience.

In an article called "Fascinating Fascism", Susan Sontag describes the phenomenon of gay males attired in Nazi regalia. "But why?" she asks. "Why has Nazi Germany, which was a sexually repressive society, become erotic? How could a regime which persecuted homosexuals become a gay turn-on?" And she answers, "of course most people who are turned on by SS uniforms are not signifying approval of what the Nazis did, if indeed they have more than the sketchiest idea of what they might be. Nevertheless, there are powerful and growing currents of sexual feeling, those that generally go by the name of sado-masochism, which make playing at Nazism seem erotic. These sado-masochistic fantasies and practices are to be found among heterosexuals as well as homosexuals, although it is among homosexuals that the eroticizing of Nazism is most visible."

I think it is no unthinking accident that gay men have chosen Nazi costumes. Nazism is the quintessence of the male psyche: dominance-submission, sado-masochism, the cult of the leader and the follower, the master and the slave, the cult of the Fuhrer and the mesmerized mass, the cult of wallowing in shit (Hitler liked to have women piss and shit on him), the cult of death that the Spanish Fascists howled out in their slogan, "Viva La Muerte!" (Hooray for Death).

According to several scholars including Merlin Stone in When God Was a Woman under the

female Goddess religion, the act of sex was considered sacred. There was no concept of sexual guilt, and it was only through the Indo European invasions and the triumph of patriarchy that theology and life began to be drenched in sex hatred and sex defilement. I do not believe males imposed this system only to enforce patrilineal inheritance, for their sexual restrictions and mutilations applied not only to women, but to themselves. There were not only clitoridectomies but circumcisions (which desensitize penises). The patriarchs prohibited masturbation not only in women but in themselves: there are many passages in the Old Testament prohibiting the "spilling of seed."

The sacredness of sensuality lost ground century by century to the patriarchal enshrinement of asceticism, celibacy, the denial of the flesh. This ideal is incarnated in the celibate Christ. From the symbol of a sometimes pregnant Great Mother figurine, patriarchy moved us to revere the sterile and celibate crucified Saviour, the Dead Male. Christ said, "He that would gain his life must lose it." In many cultures, the act of precreation is called by men "the little death."

It seems evident to me that men are the anti-sex sex and the anti-life life species. Why? Dr. Mary Jane Sherfey, M.D., author of "The Nature and Evolution of Female Sexuality" who goes under the guise of a feminist but whom I consider a total patriarchist, gives us a clue: "There are many indications from the prehistory studies in the Near East that it took perhaps 5,000 years or longer for the subjugation of women to take place. All relevant data from the 1200 to 1800 B.C. period indicate that precivilised woman enjoyed full sexual freedom and was often totally incapable of controlling her sexual drive. Therefore, I propose that one of the reasons for the long delay between the earliest development of agriculture (c. 12,000 B.C.) and the rise of urban life and the beginning of recorded knowledge (c. 8,000-5,000 B.C.) was the ungovernable cyclic sexual drive of women. Not until these drives were gradually brought under control by rigidly enforced social codes could family life become the stabilizing and creative crucible from which modern civilized man (sic.) could emerge."

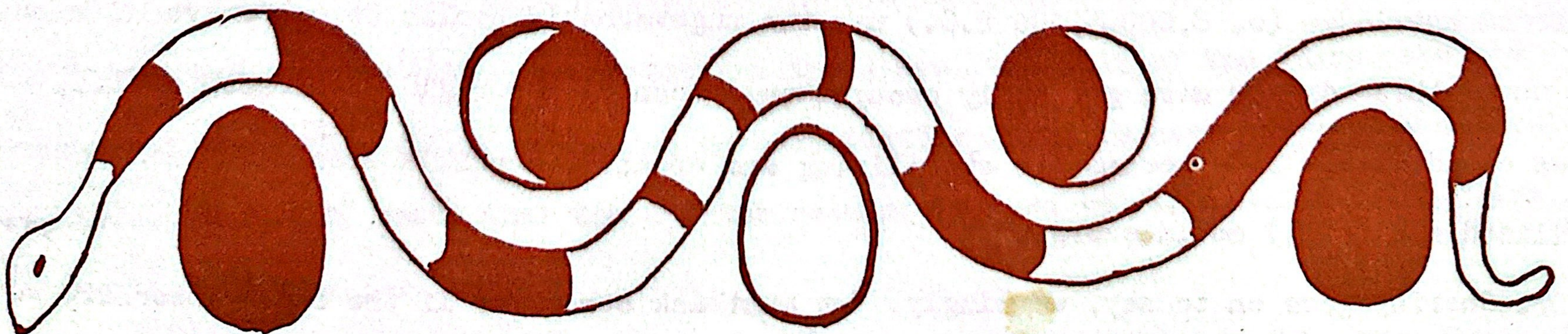
Dr. Sherfey goes on to say, warningly: "we must ask ourselves if the basic intensity

of women's sexual drive has abated appreciably as the result of the past 7,000 years of suppression....if women's sexual drive has not abated and they (sic) prove incapable of controlling it, thereby jeopardizing family life and child care, a return to the rigid, enforced suppression will be inevitable and mandatory." As a female agent for the patriarchy and, naturally, a psychiatrist, Dr. Sherfey gives us its message loud and clear.

PATRIARCHAL CIVILIZATION IS BUILT UPON THE DESTRUCTION OF FEMALE SEXUALITY. The implications and ramifications of this central fact are endless, its truth is verified everywhere. Male incapacity to love, male hatred of sex, of the body, of Nature, of Life itself, created the hierarchical dualism that pervades patriarchal thought: soul over body, mind over matter, head over heart, man over woman, man over Nature (and man rightfully associates woman with Nature and then sets out to destroy both.)

The cornerstone of Freud's theory is that civilization (male culture) is built on the sublimation (from sublime!) of the sexual instinct, the channeling of that energy into intellect and labour. In female civilizations, the pleasure principle was considered sacred. In patriarchy, the pleasure principle must be denied.

So we live on a raped planet populated by people who exist mostly in a state of resigned despair, where the air is unbreathable, the water undrinkable, where all the polluted elements, including atomic radiation, combine to spawn a plague of cancer, where atomic plants and atomic weapons proliferate on every continent, where even the weather seems to have gone berserk. The doomsday clock ticks louder and louder. There is no time. There is no more time for mere talk among ourselves, for conferences and dances. We must DO something. It is a matter of Life (Woman) Against Death (Man).



To my dear old friend Maricla and other sisters of TRIBAD

Warm greetings of strength to you on your endeavors. I think your writings are of hope to all of us....

...I wish to try and relate to you from my own personal experience and view of what I have seen happen within my own dream of women reclaiming the land for ourselves.

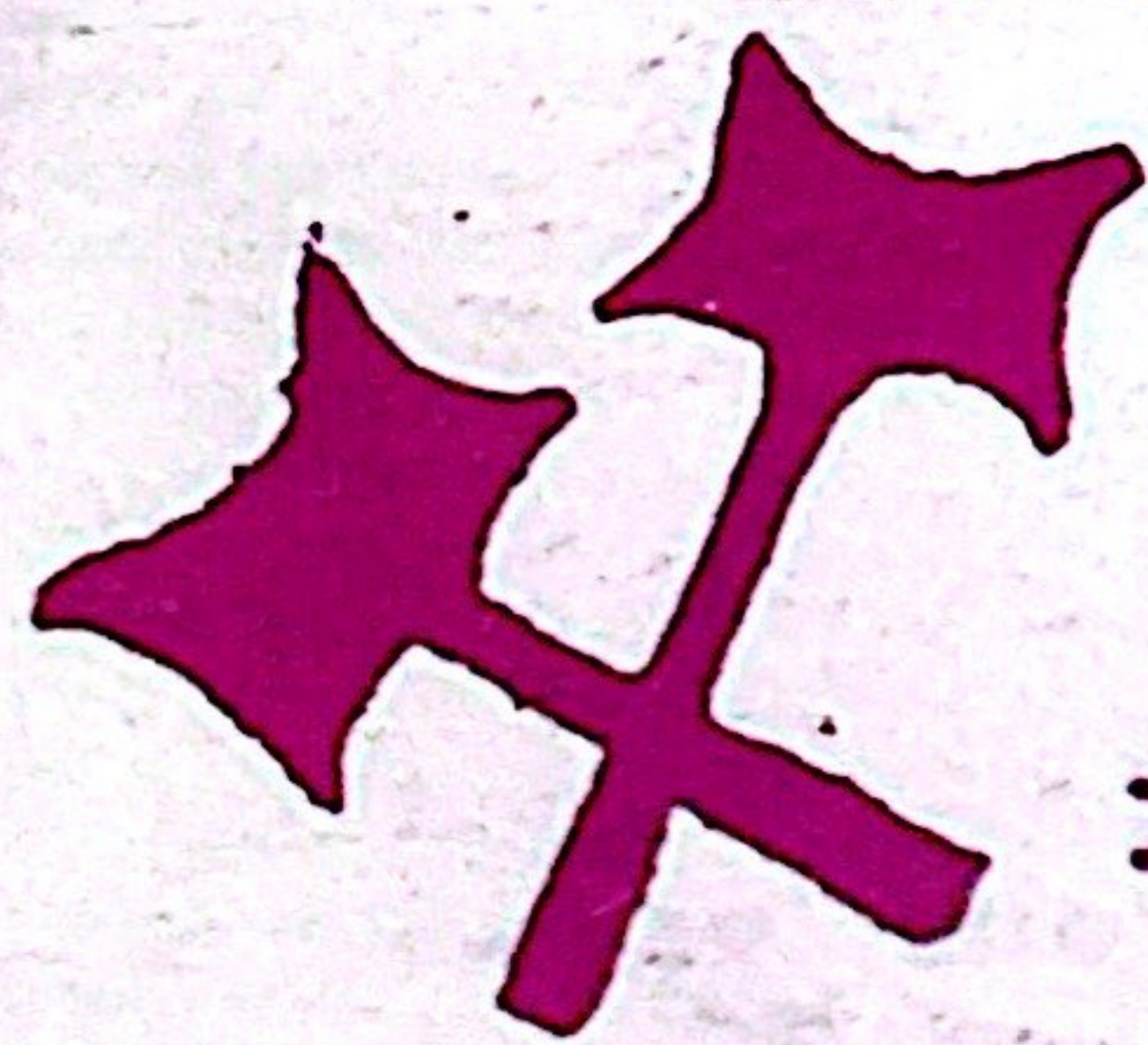
When I came back to my land to learn to live and grow again and to attain the self-sufficiency in my spirituality, food growing, etc., to find again the ways of my ancestors -- the natural way of life in this planet -- I knew this would be a long journey ... but the only way we shall start again to build a woman-world, because, my sisters, we have grown so far from the ways of our mother that we are not aware of how totally our entire being and thought has been taken over by the DEATH concept of the MAN. It's hard for me to express how total this has been and it goes so much beyond racism, capitalism or any other of the external endings -- it stems from the soul - the way we see life and others - our separation from all the living creatures of this planet, be they plants, of the ocean, four-leggeds, etc. (ex. there is no way in this world of beauty any woman can remain carnivorous and think she is leaving the ways of the man). How come so many Lesbian/Separatist/feminists still eat meat, still eat their other living creatures, still eat the ways of the MAN. When you remain carnivorous there is no way you will ever be able to understand or feel the true ways of our Mother. To kill is to be the MAN. Let the Man eat himself. It goes so deep it saddens my heart, for my heart believes it could be different with woman but i find she has taken the ways of MAN and has become lazy so she finds it just as difficult to want self-sufficiency.

The ways of modern Western civilization are in total opposition to the natural ways of this earth, our Mother. To build a new woman world does NOT mean to take some of the polluting ways of MAN and use them ourselves. It's a total change, one of heart and soul. It's the way of MAN (in particular WHITE MAN and his culture) to separate the spiritual from the political. There is no separation, body, heart and soul must all function together; Telephone, Radio, TV, Cars, Printing Presses, it goes on to all of it, they are the ways of MAN, CIVILIZED MAN, DEATH MAN, death to our land, ways that will always keep us from a oneness with our mother. Using radies stops our own growth of telepathy, for ex. All of it stops us from finding our true selves which are in such a higher place than all this junk.

Well, my dream started to materialize, lesbians started moving back to the land here in this very unspoiled place of our mother. What do they want to bring with them but telephones, cars etc. It's a sickness of this culture and unless we look at the roots of it i fear what woman will build will be not much more loving than the man.

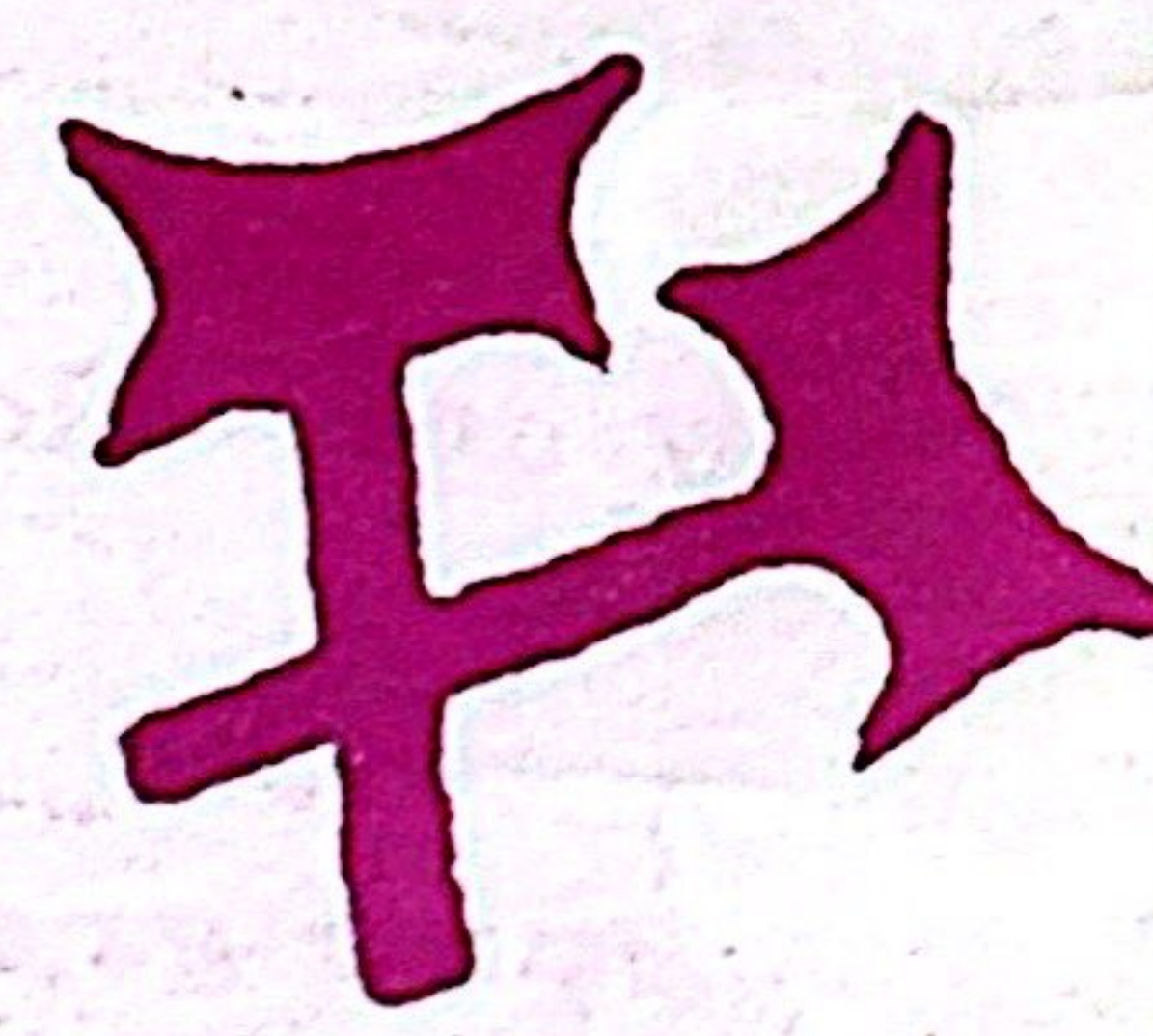
You talk of building womens' communities and going back and forth between that and the man's world. But the longer you subject yourself to it the harder it will be to rid yourselves of its poisons. Also, unless woman can't leave the man's ways of death in the cities he created, then you should stay there and not bring his disease to our sacred Mother Earth. She needs only healing energy because the life of this planet is in a critical place and we are all responsible for looking for the solution....
Strong dreams in the spirit of Mother Earth!

Buffy
Flinthill, Virginia



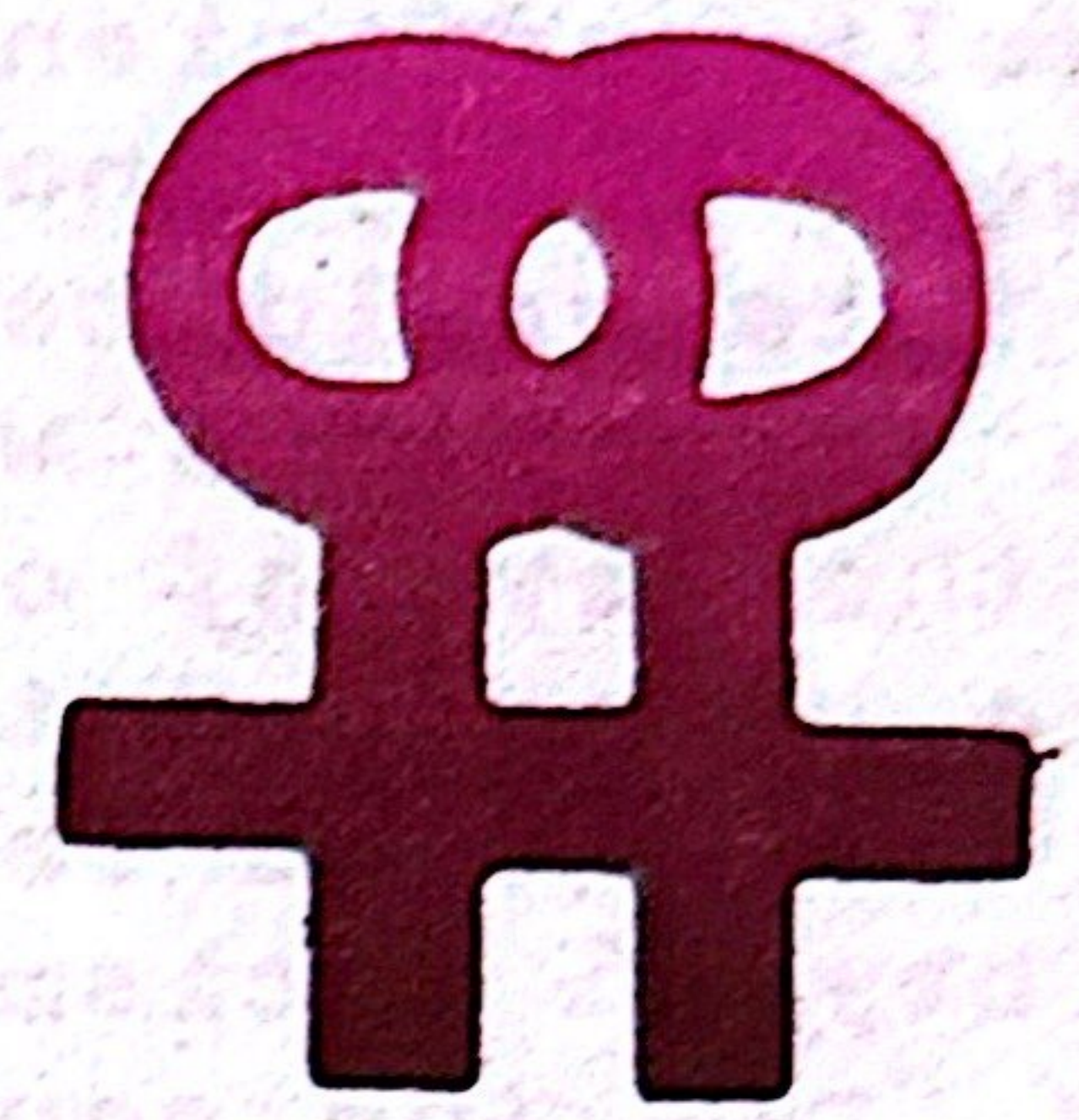
Lillian 864-2568

T R I B A D



SUGGESTED READING LIST FOR POLITICAL STUDY GROUP

1. Language and Woman's Place - Robin Lakoff
2. Patriarchal Attitudes - Eva Figes
3. Black Women in White America - Gerda Lerner
4. Women's Mysteries - M. Esther Harding
5. Women and Honor - Some Notes on Lying - Adrienne Rich
6. Women, Money and Power - Chesler & Goodman
7. Furies: Class & Feminism
8. Nobody Speaks for Me! - Nancy Seifer
9. The Black Woman - Toni Cade
10. Quest: Werk, Werk, Werk
Race & Class
11. Of Woman Born - Adrienne Rich
12. Plain Brown Rapper - Rita Mae Brown
13. Tomorrow's Tomorrow - Joyce Ladner
14. When God Was a Woman - Merlin Stone



TO BE SOLD TO AND SHARED BY LESBIANS ONLY

More if you can
Less if you can't

50¢

TRIBAD INVITES ALL LESBIAN SEPARATISTS TO SUBMIT NEWS AND WRITINGS
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