

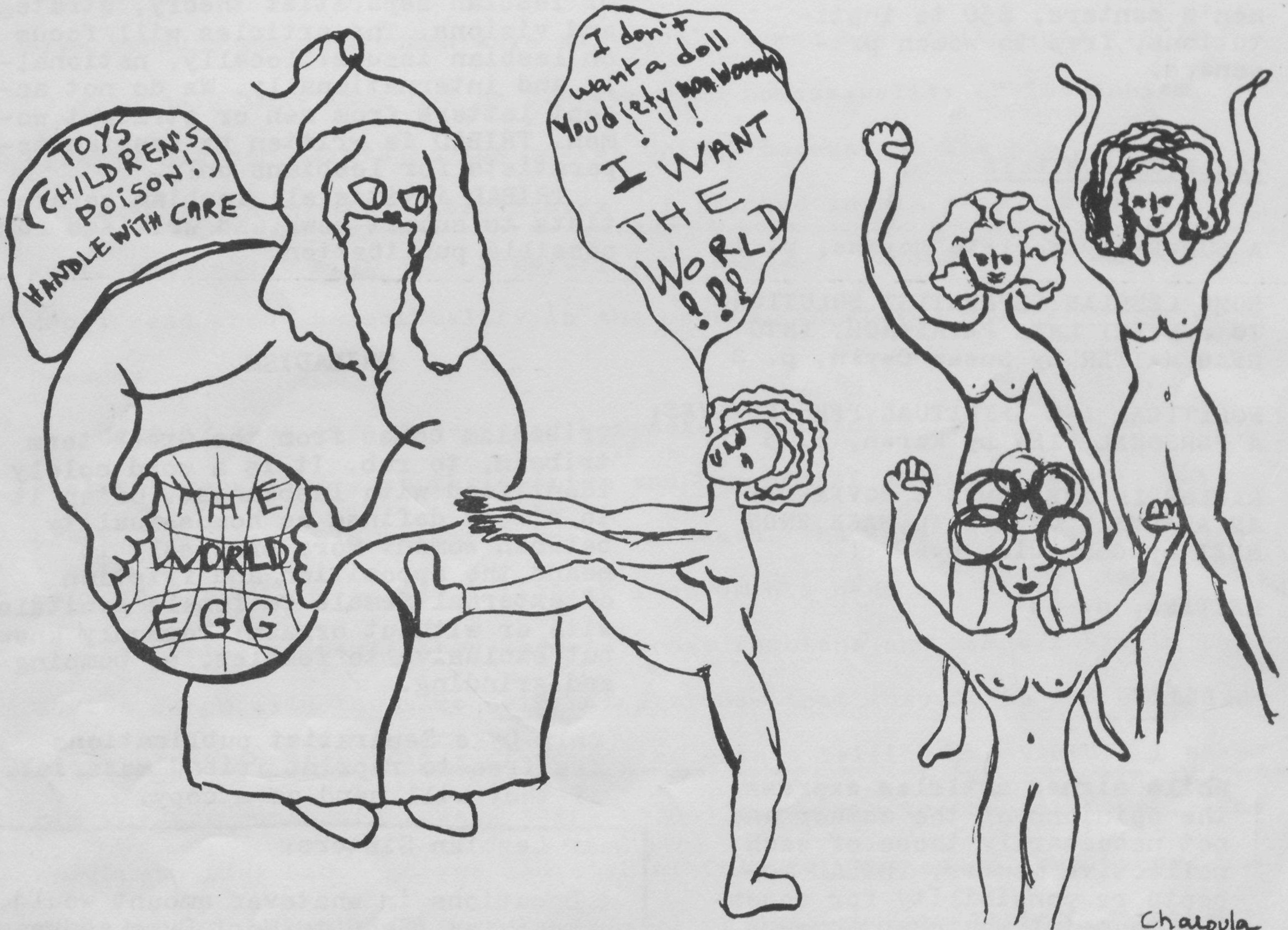
TRIBAD

a lesbian separatist newsjournal

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NEW YORK CITY



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At Fort Dyke, we meet to develop
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hold open workshops on lesbian separa-
tism for the lesbian community, and
to publish TRIBAD.

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While signed articles express
the opinions of the author and
not necessarily those of each
collective member, TRIBAD ac-
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TRIBAD: A Lesbian Separatist News-
journal is a forum for the discussion
of lesbian separatist theory, strategy
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.

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 known,
but exclusive to females, as bumping
and grinding.

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Dear Lesbian Sisters:

Donations in whatever amount would be
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Thank you.

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

A SURVEY

by
by MARICLA MOYANO

Interview at the Soviet Mission in New York City:

The Soviet public relations official, when asked what was the attitude of the Soviet Union toward homosexuality, the position of women in society, particularly their position on lesbianism, answered me:

That homosexuality and lesbianism were considered criminal acts. As for the status of women in Soviet society, he said that they had no problem because men and women were all equal; women have full equal rights. He also said that they had no problem with homosexuality or lesbianism because neither exists in the Soviet Union, because it was not popular there as it is in the United States. I laughed in his face and said: well, what about Nijinsky, Nureyev, Tchaikovsky? He smiled. He said you don't read about homosexuality in the papers, in Pravda and Izvestia, I presume.

He said they also considered homosexuals mentally ill. I asked him what the penalties were for lesbian and homosexual activity, was it five years, ten years, life imprisonment or death. He said not life imprisonment or death. He smiled. I ~~think~~ I shook his hand and left.

Editorial comment: They seem to treat lesbians and homosexuals in the Soviet Union with the same criminal attitude that they do in the United States. As for the status of women, he wasn't telling the truth. I asked him why, if women are equal, there is not one woman in the Politburo. The one woman they had, who was Minister of Culture, was caught red-handed having too big a dasha (a country estate) or some such bullshit. All high Soviet officials have big dashas.

Women in the Soviet Union do double duty. They work in the offices, factories, as doctors, and when they go home at night, they are slaves to their families, having to cook, clean, wash, and pick up the men's boots; just like the women in the U.S. who do double duty. (To be continued.)

some lesbian separatist solutions to convert late patriarchy into dead matter

by SUSAN CAVIN

In the first two segments of this article, I discussed some of the ecological, military and economic manipulation-destruction caused by patriarchal rule in the past, present and scheduled for the future if females do not act to bring late patriarchy to a close.

Here I want to suggest several lesbian separatist strategies intended to weaken the strangle-hold patriarchy has had on the female world for the last 2000 years. Do not think of each of these strategies in isolation from each other, but rather we must apply female pressure to the weak links in the chain of patriarchy from many different directions, angles and levels in concert to collapse the female blood sucker. I do not think that any one of the following solutions will do it alone, but all of them together may.

Before presenting lesbian separatist solutions, I must also say that some of the movement work done by lesbians and women who do not call themselves or their work "separatist", such as the international work done by "Wages for Housework," WOW (Women Office Workers --the organization of strong female unions, coincides with the aims and theory of lesbian separatism. This is not said to rip off the work of non-separatists and claim it for separatism; but rather to indicate that many non-separatist lesbians may have more in ideological common with lesbian separatists than they may have yet realized. I think that any movement work that increases the solidarity of females, that strengthens female resistance to patriarchy is political dynamite.

Theoretically, lesbian separatists have known for several years (actually several thousand years depending on the time you keep) that it is possible to shrivel world patriarchy using the simple, non-violent, feminist strategy of females taking control of their means of sexuality and reproduction.

This is simple compared to other strategies because it does not involve the female seizure of some scarce resource like oil, gold, uranium, plutonium or a technology that men have locked up. On the contrary, every woman already has a body, a means of reproduction, a means of sexuality, a "body politic." So every woman has worker access to the most valuable, basic resource that patriarchy must control or die. Male control of female sexuality, reproductivity and productivity forms the substructural base of all patriarchal economies. Without male control of the female body, there can be no male state, no patriarchy. (I will discuss female productivity later; now the focus is on female sexuality and reproduction.)

Now there are many variations of strategies females can use to kill patriarchy, armed with the knowledge of this simple feminist issue ("our bodies, ourselves") taken to its logical, lesbian separatist conclusion. The only difficulty is, of course, for women to collectively agree to do one or a combination of the following in international concert:

1) In certain decades of the 19th and 20th centuries, the census statistics on the percentage of unmarried women in Europe and the U.S. range anywhere from 34% to as high as 42% of the entire female population per country who do not marry. Unfortunately, I do not have the statistics on the rest of the world; so I do not know if this high rate of Spinsterhood in Europe and the U.S. is typical of all societies or if it is the result of an industrial economy, women's liberation or what. Nevertheless, it is reassuring to know that, whatever the reason, female resistance to heterosexual marriage, is so high historically; at least one third of the entire female population very often resists male arrest of her sexuality ---without the intervention of lesbian separatism.

This means that in late patriarchy, the heterosexual state is not able to control the sexuality of all women due to individual resistance, but 2/3 of the female population or thereabout succumb. If through consciousness-raising we could cut that figure in half (which is not impossible given the Harris or Gallup polls of the early 1970's which showed a leap of 25% of American women converted to feminism in a year's time between polls), we will have aborted patriarchy.

What this means is that the movement does not have to politicize all women to overthrow patriarchy; some come by it naturally. As far as I can tell, we only have a third more to go before we could reverse the current sexual balance of power: now 2/3 (roughly) of female sexuality is under male-state dragnet control to 2/3 of female sexuality out of male-state control. Specifically, one approach to the male problem is: through collective consciousness-raising, to reach one-third of the female population to sympathetically join the female fight to undo patriarchy by either becoming lesbian, celibate, or even just "frigid" to men. Some other variations are:

2) to organize an international strike against heterosexuality. Even a temporary strike of this nature would strengthen the bargaining position of women to get some basic feminist demands met, such as the passage of the ERA, safe medical abortions, daycare, lesbian rights, equal pay, etc. But a long term strike against heterosexuality would drive patriarchists up the wall of patriarchy. Of course, lesbian separatists favor a permanent strike against heterosexuality!

3) either the collective threat or practice of aborting male babies. This usually stirs everyone in patriarchy out of their tv haze, while nobody bats an eye at the business-as-usual, worldwide practice (no mere threat) of female infanticide. The thought of touching male life, so highly valued by patriarchists, causes everyone's hair to stand on end. But I think that is a fair proposition for women to finally make after 2000 years of father-son rule (which has been a disaster for every one, especially the environment) as well as 2000 years of women pleading futilely with men to cool it; that women will take matters into their own hands and collectively threaten to cut patriarchy off at its source: no more sons, no more patriarchy. Even the collective threat of such action, whether on a national or international level, might move a few mountains. Even the most powerful trade unions do not have to really strike all the time to get their demands met; their power lies in the ability to threaten a strike. A collective threat of this nature attached to a lesbian separatist demand for a female homeland or homelands, might prompt results, if only for the reason that established patriarchies would like to exile such loud women.

4) If the Marxists are right in their theoretical analysis, that the passing of private property through the male line (patriline) is the basis for patriarchy and the oppression of women; then mass rates of "illegitimacy" interrupts the notorious practice of patriline. That is, if heterosexual women cannot give up sex with men altogether, and cannot bring themselves to threaten or practice abortion of males, there is still something they can do to help bring down patriarchy without firing a shot or giving up heterosex altogether. Straight women could change their brand of heterosexuality -- from monogamy to multiple relations with 2 or more men. If heterosexual women refuse to sleep with only one man; and refuse to tell the several men who they sleep with, whose child is whose; paternity is not ascertainable. Without paternity, patriline is reduced to great heights of absurdity.

5) In the third issue of Tribad, I summarized the economic future of American women as planned by the U.S. military-industrial complex. The capitalists plan to make the female service sectors of the economy very profitable for themselves by keeping wages low while they expand services: the health industry, the food industry, the teaching industry, the paperwork (filing, typing, office work) industry; etc. This gloomy economic picture can be turned to our advantage. Remembering that women make up 60% to 90% of the workers in each of the service sectors; through grass roots organization, women workers could learn to pull the plug out of U.S. patriarchy's major industries in the next 10 years. Work of this kind is already carried on the organization of lesbian nurses, teachers, food service workers, lesbian typists, computer and xerox workers could be very vital to the movement in the next decade. It has also been suggested by some separatists that the organization of lesbians in the military could prove very helpful to Amazon freaks working for the liberation of women.

6) Amazon villages and small cities could and should be built on land already owned by women instead of just using this land as a retreat for a bourgeois and her friends. Beginning with Amazon villages of say 500 lesbians seeking political asylum from patriarchy, we could already begin the great exodus of women from patriarchy. These villages could potentially grow food for women in cities. We need an agricultural base to create lesbian landed networks. I think women should take all the land they can get their hands on, anyway it comes down. This does not mean we have to lead rural lives; we can travel back and forth; and bring non-polluting urban technology such as radio, printing presses with us to facilitate international communication between Amazon villages. Anyway lesbians want to do it, but the point is: we have to start taking land away from patriarchy. As hard as it is to buy it, buying it collectively is easier and safer than trying to capture it militarily. We don't have to wait for patriarchy to fall before we can live collectively apart from men. The point of this Amazon'landed network is not to retire to the country, but to have self-sufficient female evacuation centers for women fleeing men.

7) I think that lesbians into the various types of spirituality could use their skills to dramatically politicize non-movement females, as well as cause great structural strain on patriarchy. For example, I think goddess worshipers could raise many important lesbian and feminist issues to a mass media audience by causing political confrontations with god worshipers. If goddess worship came out of the closet in media zaps, it would dramatize the political differences between the female principle and the male principle.

I think female healers could do a great deal of political work if they made themselves available to poor women who cannot afford medical-patriarchal care. I think witches could cause quite a stir for the movement if they would in great numbers do public political hexes, witch guerilla theatre, to raise consciousness of women and scare men. However, I'm sure spirituality-lesbians can be much more creative than any of the above.

Granted, the ideas presented here are pretty raw and undeveloped also these ideas do not exhaust the possibilities. I hope other lesbian separatists will send Tribad any public ideas they have about how to overthrow patriarchy... **for publication only.**

Political and Spiritual Perspectives:

A Personal View

by **KAREN**

Recently, there has been much debate on the issue of spirituality and its value both politically and personally. Matter and spirit often appear as a duality, yet somehow connected, and therefore not necessarily seen as a contradiction of action, but as a combination of forces. Whether or not this combining of duality truly exists is not my aim to examine. My concern here deals with the way women might use this combination of matter and spirit in creating a total women's space. A recent workshop on Spirituality and Politics at Fort Dyke in New York, along with previous and subsequent conversations, has stimulated discussions on the benefits of spirituality in our movement.

It is no mystery that women, having always been healers and nurturers, would possess a certain essence not inherent in men, one which men would want to control and capitalize on. Out of fear of this woman power, men have, throughout history, used various oppressive means to eradicate woman spirit, because it is so powerful. Nine million "witches" were killed by the church and state because they found power outside the patriarchy. Another report of the power of spiritual women happened as recently as 1944, on the coast of England. Hearing that Nazi troops were planning to invade England, several hundred "witches" gathered and held a vigil of chanting; their protective and powerful spiritual gathering warded off the Germans.

Woman spirit is ethereal. It cannot be controlled, legislated, fucked or starved by men. The realization that collective power sustains and ignites inner strength and confidence, and that division renders us impotent, as Hallie Iglehart pointed out in "The Spirit Matter", (Off Our Backs, Sept.

1977, p. 15) causes to inquire how to obtain, use, and of course recognize the spirit in us. A woman once told some of us that we all have spiritual powers, but have not yet learned to tap them. We listened intently and excitedly, imagining each step to a zap or whammy. While discussing this possibility later among ourselves, we realized that we still didn't know "how to do it", or even where to begin. On the other hand, I've been told that if I don't believe in spirituality, I can never experience it. If skeptics like me are banned from the inside technique, only a few remain to contact spirit. If the use of woman spirit is possible by all women, why isn't this skill shared? If it is truly available to only a few, where does this leave us collectively in the revolution? And what of the hierarchy set up here? (This part I find very disturbing. It is not that I am antispiritual, but more like aspiritual, still questioning the value of spirituality in regard to separatism.)

If we are to learn from our herstory/their history, haven't we learned that after 30,000 years of communal,

peaceful women's structure, beauty and complacency can still be capitalized on, or burned at the stake, like our 9 million sisters. A phenomenon, when not understood, resounds with supernatural powers and beliefs that can control the masses who are ignorant and fearful. Institutional religions are most guilty of this type of control, using devices like prayer and the escapism and promise of salvation; thus the captives are kept in blissful passive and complacent states. Peaceful and accepting rather than active and assertive!! Even areas not under the label of church or religion, called "spiritual", can be placebos. I see Eastern religions, for example, having the chance to seduce women, corrupting us by unifying us with men.

I see women focusing inward and staying there, alone, sisters who never came back to offer their energies collectively.

I believe that much of our evaluation, acceptance, or rejection of spirituality comes from our past traditions and education of the mysterious powers of the cosmos. And our experiences are responsible for helping us judge the value and the usefulness of such beliefs. Spirituality, religion, and mythology have always served to explain the unexplainable. Yet miracles have been accepted and so might our energies some day. As symbols give definition, words can limitingly categorize. Looking back, it seems that the word "Jewish" served as a description of my nationality rather than my religion. Essentially I had no religion and therefore find it impossible to value something I am ignorant of. If however a useful tool is available and of political use, yes I would like to learn of it. I don't dare say that I am a disbeliever. As with Judaism, I remain agnostic

about spirituality. Along with questioning the use of symbols, I wonder how various levels of spiritual beliefs and development separate women. Once, years ago, while travelling across country, a good friend pointed out, after a long heavy discussion, that I did believe in god, just called it something different. I stared out the window at the contemplative cows and wondered how she had talked me into that one. It is entirely possible for two women to have similar feelings and reactions but label them differently. If we are not going to respond collectively, can't we at least communicate commonly?

To some, god has been reclaimed in the form of a woman -- the Mother Goddess. A transference of sexual spirituality can be dangerous, intimidating, and involving total time and research on the past rather than moving forward. To define as female all that which is not male is like saying that we need men to know what we are and are not. The redefinition of male forms doesn't make a concept female. History is not herstory. Goddess worship can be seen as giving power to still another force which can oppress, rule, and judge an individual.

To these issues and thoughts, there are no conclusions, only questions and challenges. Each woman should be aware of and responsible for what energies she has and uses, both for her own personal spiritual development, and for her collective political consciousness. As a political person, I feel obligated to explore my spirituality in terms of my politics, and hopefully spiritual women will examine their politics in terms of their spirituality. I have been concerned lately with how the realms of politics and spirituality have separated women, when, together, these two worlds could combine to create a powerful union capable of forming a new world.

Don't Forget-Check out Schedule of Events on Back Cover!!!!

RACISM IN THE WOMEN'S MOVEMENT

An Analysis Of How To Make Ends Meet

by CHAROULA

Lesbian Separatism is the political ideology which has pledged itself to understanding the commonality of oppression of all women, to affirm our common identity as women, to celebrate our common destiny, and fight for our common victory. Although revolutions (genuine people's movements, that is) usually aim to liberate all the people, they are nevertheless started and fought by a certain core which is the most oppressed (according to the particular revolution), and stands the closest to the abyss of annihilation by the oppressor. The consciousness about who is oppressed and by whom comes only after the gut experience of oppression has been carefully analyzed and systematized into the thought process of cause and effect. This often creates a gap between masses, oppressed to the point of explosion, and leadership, operating usually from the point of view of already expanded awareness. The women's movement is well aware of, but often just as vulnerable to, the dangers inherent in this process which makes a few people develop ideology in the name of the masses, and then go on to lose touch with the realities of the people who really need the social change.

We, as lesbian separatists, must at all costs try to avoid the pitfalls of this type of estrangement from the very people we want to reach and liberate. Lesbian Separatists have the awareness of women's oppression constantly bubbling in our blood. We are also among the most oppressed, the most threatened by the system. However, this alone can't save us. We have to closely analyze what this choice means in terms of what the system expects of women. Most of all, we must understand that, no matter how imperative the need, physical, mental and moral, that dictated it, ours is a choice, and all the dangers that accompany this choice are risks taken in full awareness of where our life-

style would lead us. Straight middle and upper class women, though themselves possible victims of battering, rape and demoralization in the alienation of their suburban gilded cages, have (wittingly or unwittingly) nevertheless minimized the dangers to their existence by allying themselves in greater or lesser degree with the man. On the other end of the spectrum are women who out of no choice whatsoever are the targets of the man's genocidal attack. These are the Third world and lower class women whom the system has marked for extinction, not because they are necessarily lesbians (though a lot of them are), or Lesbian Separatists out to get the man, but simply because they are of color and of no class/financial privilege. By their very existence and their position in the socio-economic ladder--and not necessarily by their choice--they are "enemies" of a system that is overwhelmingly racist and classist.

If we, Lesbian Feminists/Separatists, are to seek our natural allies among all the mass of women to be liberated, we ought to look toward the direction of Third world women--especially, Third world lesbians. We should never forget for a minute that true revolution should always rise up from the ranks of the most oppressed and not come down on them from an intellectualized political ideology. We have a responsibility and duty to hear the pain of these women we want to call our sisters, listen to their rage, see how it evokes the pain and rage in our guts, and figure out how together we can find a way to soothe each other and take our revenge.

So far, the women's movement has with very few exceptions refused to look into the oppression of Third world women and how it operates in daily life. We talk a lot about racism and black liberation, but some major ways this affects the women of the Third world have been totally overlooked.

For instance, women, as a movement have paid little or not attention to women in prison. We have avoided looking into the facts of which women are in prison (black, spanish-speaking, lower class), why they're there (drugs, prosti-

tution, self-defense against rape and wife abuse--all of them 'crimes' arising out of the despair of poverty and female oppression), how their treatment inside bars is the same process (only more concentrated and threatening) of humiliation and deprivation of dignity, to ensure total breakdown of spirit and will, the brainwashing that leads to our buying the system's image of ourselves as weak and ineffectual at best or criminal and unwanted elements of society at worst..

Lesbians, in particular, should be able to identify with this process because we know how most of us have been brainwashed--figuratively and even literally--to accept our "evil nature". Of all the feminist movement (so far mostly middle class/white) lesbians can more fully understand the rage of women behind bars, the pain and terror of women put down for their class, their race, their sex, and the dead-end situations inherent in this country's racist/classist/sexist ideology which lead women to so-called "criminal" solutions to their misery. We can understand, because we have been through this process in one form or another, we have seen the inside of their mental hospitals, we have felt their shock treatments, we have experienced their lobotomizing knives. We have stood in line waiting for a job that will never be ours, we have been fired for our belief in women-loving. We have had our children snatched away from us because some threatened male ego who has never known the first thing about motherhood dared declare us "unfit mothers"; we have seen our children go to unloving fathers or foster homes just because we are considered "sick". We know all this in our hearts of hearts. If we are not all reacting properly to the similarity of our experience with women in prison, it is only because theirs is an experience so much more threatening and grim that we chose to ignore it a lot of the time, hoping that if we ignore it, we'll end up not experiencing it. There are two difficulties with such a choice. First, the world out there does not like us, no matter whether we're white and middle class rather than black and poor, no matter how hard we are trying to play the game

(and can often partially get away due to class and race privilege). At the same time, "playing the game" makes us deny our experience, our reality, ourselves, i.e., we end up hating ourselves. At this point, particularly, our fate with the women in prison is painfully similar. For victimless "crimes" such as drugs and prostitution, as well as murder of the oppressor, and even tragically murder of our offspring, come from necessity, the demoralizing necessity of having no other choice for survival, and both lead to, and come from, an immense self-hatred which has been purposely created by society and is daily vindicated by the way we are forced to live. It is truly a merry-go-round from which there is no exit.

In the isolated misery of our solitary cells, this self-hatred destroys us directly or indirectly: either by making us sick, mental casualties and suicides, or taking us through the process of drugs, prostitution and murder, to prison and then to destruction. On the other hand, if we could manage to see the umbilical cord connecting all our experience--if we could come up with an analysis of the commonality of our oppression, rather than isolating our experience as that of "lesbian-white, middle class" vs. "lesbian, white and poor" vs. "woman of color, perhaps lesbian, most likely poor"--if we could stand the pain and fright of sorting out our myths from our reality, comparing them to the myths and realities we often have of others and of ourselves, uniting the myths to shatter them and the realities to change them -- what and who then would not feel our impact.

What we need to look hard at is the essence of why we are oppressed, what lies at the root of our problems: we are women, unwanted because of our racial and class backgrounds and because of our sexual assertion. We are potential trouble-makers, because whosoever can't eat will steal, whosoever is attacked will defend herself, possibly killing the attacker, whosoever doesn't bed with men is a threat to their means of controlling our bodies, our minds and our lives, whosoever loves her children, as all mothers do and no man can, will want to

raise them in a decent way, and will demand the right to abortion if she can't, or will insist on her right to have children, thus resisting forced sterilization.

Our neglect of Third World women's fate concerning the control of their reproductive system is another major way the women's movement has expressed its unwillingness to examine the racism among its own ranks. There are obvious reasons why lesbians have not concerned themselves so far with this issue, but no obvious reason why straight feminists have avoided it. There is however a good reason that would show up after careful analysis. There are also good reasons why lesbians may have to begin concerning themselves with this issue. The trouble with it so far is that too much emphasis has been placed on abortion and not enough on the other side of the coin--sterilization--, so that we tend to never examine what the real nature of this issue is, and dump the whole thing as a man-connected problem which has nothing to do with us. The truth of the matter is that behind women's rights to abortion and non-sterilization (definitely man-connected problems) lies woman's biological power to have babies (definitely a woman-only issue!).

What some straight feminists consider a myth -- womb envy -- is, in actuality, a stark reality, not in terms of psychology but, what is much more important, in terms of sheer politico-economic power.

To society, woman is first and foremost Mother, the breeder of babies--new slaves or masters. To control her and her number of offspring is to control the world, the course of destiny. Here is the key to what underlies all our experience as women. We must understand that no matter where we stand in the reproductive game, i.e., either a) producing too many undesirable babies, b) not enough desirable babies or c) no babies at all, it's all one and the same to men. What they need us for is producing, obviously the right kind of babies, and, at the risk of over-generalizing, this can happen to women in any society, in any system, in any ethnic group, depending on the needs of that particular society.

What is happening right now around the abortion issue is an example of how the system works against women, and can give us a glimpse into the future. Poor women (read ethnic/lower class/undesirable) are being denied the right to abortion. Outlawing medicaid abortion is in direct contradiction to forced sterilization mostly practiced on the very same women who are denied abortion. These poor third world sisters are the experimental guinea pigs of the system-- they are denied their right to reproduction no matter whether it's to have or not to have children. What is being studied here by the system is the means of femicide, the elimination of woman. Third world women are being eliminated today, this is a fact. After the system has done with them, lesbians will be next. The lesbian who refuses to see that her right not to sleep with men is integrally connected with her right to control her own life and her reproductive power is laboring under deep delusion. The main reason we are labeled sick by men is because we have supposedly given up our woman's nature, i.e. motherhood. Yet here is another contradiction: there are many of us who are mothers, or want to be mothers. What do they do to us? They take our children away because we are "unfit"! So it's not our denial of motherhood that bothers them but our demand that we raise our children as we see fit. This is scary to the system because who knows but that we might raise our daughters to also be lesbians, "abnormal", castrating bitches. In other words, like our Third World sisters, we might end up raising a whole lot of undesirable babies. Whosoever is the breeder of a race other than the master race-- be it the Black race or the Woman race--is a threat to the world population and the international power play.

Straight white women will have their turn too, though so far they are necessary to raise a goodly number of desirable master race children. This is why the straight feminist movement (predominantly white) has not kept up with the issue of reproduction, and has failed to ally itself with Third world women under genocidal attack. The threat to them is in the remote future, but it

is still a very real threat if one were to examine the experimentation currently taking place, and bring it to its natural end. For in the final analysis the best way to control the universe is to be rid of the dependence on the biological baby-makers and produce one's own desirable babies, doubles of oneself, with cloning or IBM computers. This is no science fiction -- it's being experimented today in laboratories around the world.

To me, there is no doubt but that this all fits only too tightly, too threateningly together. I see lesbians and Third World poor women as the natural allies from the entire spectrum of the women's movement. Hence the need men have to divide us, to keep us in our myths (one myth being that "lesbianism is a white woman's disease", another, that "black women are more sexual" which either makes them more threatening or a sex object); such myths keep us from gaining sight of our common goals, which is women's control of our own lives and of the universe they so want to keep us from saving. This in terms of lesbian feminism and particularly of separatism means the overthrow of patriarchy.

(Part 1 of 2 - Second part will deal with Third World Lesbians)

LETTERS

Dear Wimmin,

Congratulations on Tribad which we read about in OOB's "Chicken Lady" this month. We are a 3 - woman collective (plus friends-helpers) which put out "The Leaping Lesbian," a monthly magazine-newsletter, distributed to wimmin-only for free (with donations gladly accepted). We'd like to start an exchange subscription with Tribad. Best wishes and say hello to everyone at Fort Dyke.

Love,

The Leaping Lesbian Collective
(L.L.)
Box 7715
Ann Arbor, Michigan 48107

Dear Fort Dyke,

The Tribad was an instant success here. The women's Store is going to be in touch, if they haven't already, to get a monthly supply. I loaned the first issue out to some separatist friends and they are copying it. Some friends have mentioned to me, maybe they should split for N.Y.C. to join Fort Dyke. So how 'bout that--you may have started a West Coast contingent!!

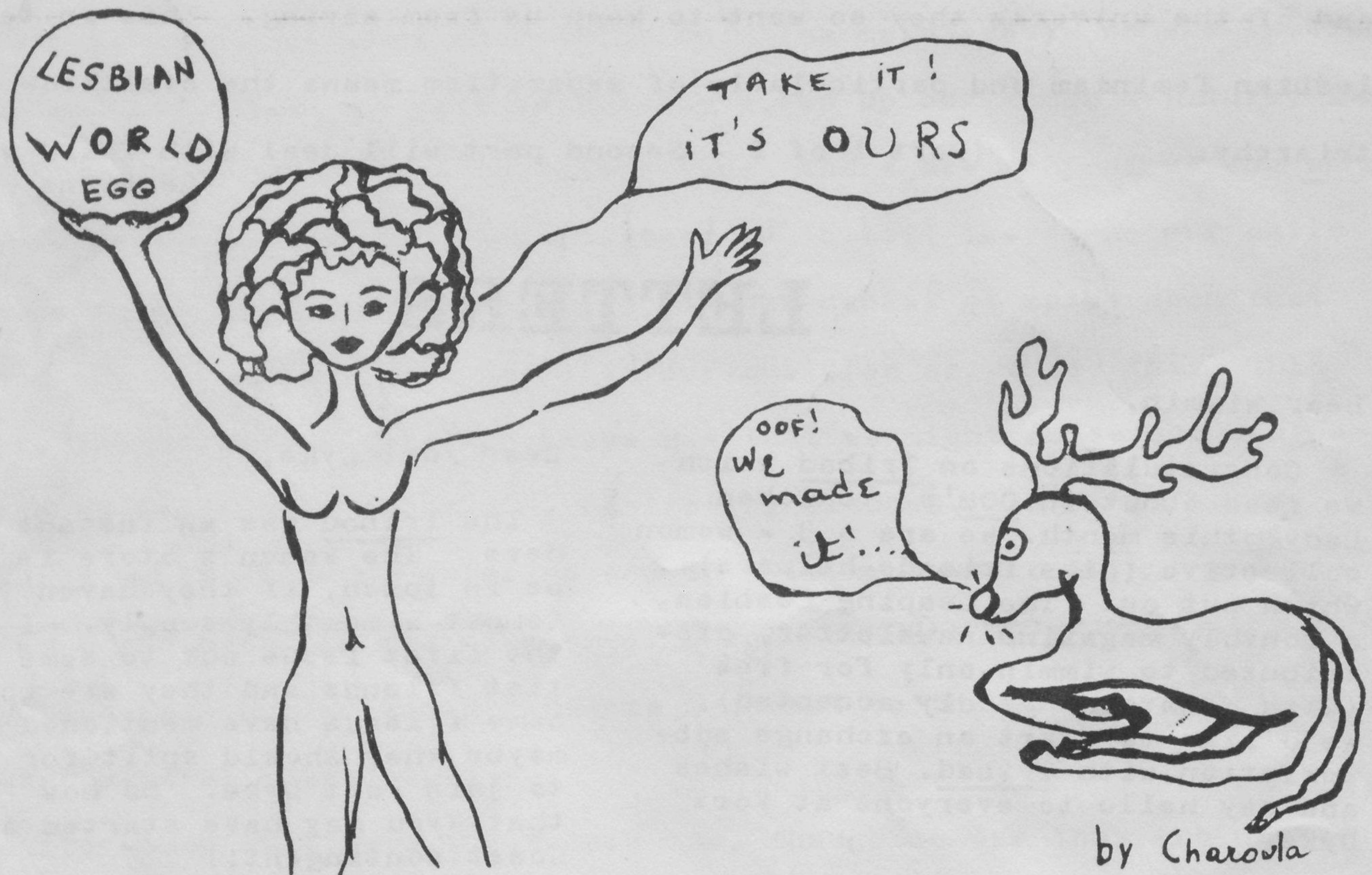
San Diego, California

Fort Dyke Schedule Of Events

- Thursday December 15 6 pm. General Workshop on Lesbian Separatism
- Thursday December 22 7 pm. Winter Solstice Celebration at Fort Dyke
Come and Dyke Out! Donation \$1.50
More if you can, less if you can't.
- Thursday January 12 6 pm. Topical Workshop: Transsexualism
- Thursday January 26 6 pm. Topical Workshop: Lesbian Zaps

Workshops are open to all lesbians (who do not work in political groups with non-women). Lesbian Separatists interested in joining Fort Dyke are welcome. We are planning a spring workshop on Parthenogenesis--bring any materials you have on the subject. Fort Dyke workshops are FREE!

TRIBAD INVITES ALL LESBIAN SEPARATISTS TO SUBMIT NEWS AND WRITINGS
FOR POSSIBLE PUBLICATION



Dear Lesbian Sisters: Donations in whatever amount would be appreciated.

TO BE SOLD TO AND SHARED BY LESBIANS ONLY

BIMONTHLY

More if you can
Less if you can't

50¢

"Tribad." Tribad: A Lesbian Separationist NewsJournal, vol. 1, no. 4, November-December 1977. Archives of Sexuality and Gender, link.gale.com/apps/doc/JCRTRC875879199/AHSI?u=umuser&sid=bookmark-AHSI. Accessed 28 Dec. 2023.